

*History of the English Bible,
How We Got the Bible: “a Work in Progress”;
[Pun Intended]*

Randall C. Bailey, Ph.D

Ellijay Church of Christ

Ellijay, Georgia

February 11, 2017

rbailey@faulkner.edu

REASONS FOR STUDYING THE HISTORY OF THE ENGLISH BIBLE

To overthrow false notions such as:

"The King James Version was good enough for Paul, and it is good enough for me!"

"References in the modern versions, as well as chapter and verse divisions, were put there by the apostles."

To build stronger faith:

To prove the integrity of the text

Accurate transmission of the text (i.e.,
handed down accurately)

It is genuine (correctly dated)

It is authentic (trustworthy).

To prove completeness of canon.

To learn important facts concerning the Bible

Most accurate received text.

Most accurate English translation.

Most important sources for good translation

Methods and procedures for translating.

Important scholars upon whom we depend.

To answer Christians' Obvious Questions

Why does the Bible have the books it has?

How did the Bible Canon come to be?

Are the NT documents reliable?

Are we getting what the NT writers intended?

What translations should we use?

Old Testament

Began with Moses

Ended with Ezra (1446 BC to 450 BC.; 1000 yrs involved in writing).

30 men helped write the OT in Hebrew and Aramaic.

The time covered: creation to the end of captivity.

The OT canonical books were likely collected and unified by Ezra.

Apocryphal literature was written just after this time.

The *Septuagint* (Abb., LXX) completed the Pentateuch 250 BC.

Aramaic in the OT (Gen 41:37; Jer 10:11; Ezra 4:8-6:18; 7:12-216; Dan 2:4b-7:28) became the Jews' national language.

New Testament

Began with Paul (1 Thess) in 51 AD and ended with John (Rev) in 96-98.

8 men were involved in the writing:
Matthew, Mark, Luke, John, Peter, Paul, James, and Jude.

Evolution of the Canon

The original autographs were copied = Mss

The 27 canonical books were gathered into the NT

These were combined with the 39 of the OT

This combination produced the 66 books of OT/NT

Problems in the Study of the History of the Bible

Revelation, inspiration, and the integrity of the Biblical text—accurate copies and translations.

Revelation: the making known of something not previously known. There are two kinds of Revelation

General (Creation, Rom 1:18-25)

Special (Prophecy, Rom 1:17)

The NT was written in "*Koiné*" Greek

Koiné ("common") was the common supra-regional form of Greek spoken and written during the Greek and Roman antiquity.

Alexander the Great's conquest in the 4th century spread the Greek culture and language through out the ancient Near East and covered the region from then onward

Greek became the common *lingua franca* (i.e., a language systematically used to make communication possible between people not sharing a mother tongue)

**Inspiration: the Term "Inspiration" in 2 Tim 3:16 is
θεόπνευστος *theopneustos***

ESV 2 Timothy 3:16 "All Scripture is breathed out by God [theopneustos] and profitable for teaching, for reproof, for correction, and for training in righteousness"

Translated literally "inspired by God," or "God breathed," and is a *hapax legomenon*, i.e., it is used only once.

This makes the term difficult to define the term more precisely.

This is the process by which revelation occurs, i.e., moves from God to written form

2 Pet 1:20, 21: *"moved by the HS," uses the same word that Luke used to describe a ship "moving" through water.*

2 Peter 1:20-21 *knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. 21 For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along [fe,rw phérō] by the Holy Spirit.*

Three issues involved in inspiration

Nothing omitted: God's complete revelation has been made known.

Nothing added: The writers were not allowed to run loose to present their own ideas.

Nothing changed: The Holy Spirit used the abilities of each individual writer to make known God's revelation.

Some Argue the Bible was Inspired by Several Religious Geniuses

Men eventually gave authority to the books which impressed them.

Such views allow proponents of this view to argue:

The text is inaccurate (over 150,000 errors in the NT [older estimate])

The English version is a translation of Hebrew to translation of a translation of a translation—Greek to Latin to Anglo-Saxon to Old English to Modern English.

Their conclusion: “if the Bible was inspired then it is not now.”

J. W. McGarvey’s illustration of of the horse & buggy & driver is a very good description of what might have happened.

The Canon

The original word for "canon" means literally "a rule of measure"

Figuratively it means "a code of requirement of conduct."

Applied to the Bible refers to the books which meet the requirements for inspiration.

Some claim that the Canon should include more books (Apocrypha)

Others claim that it should be smaller (Esther).

The Roman church (Council of Trent, 16th c.; confirmed in the Vatican Council in 1870) canonized the apocryphal books with the exception of the *Prayer of Manasseh* and 3 and 4 Esdras, which, however, are placed in an appendix at the end of the NT.

The Process According to Some Scholars

Deuteronomy was the first biblical book to give impression of inspiration (Josiah's Reformation, 2 Kgs 22:3-23:3).

In the time of Ezra (Neh 7:73-8:18) the Law came into being.

There was a gradual recognition of the prophets, 200 BC?

The Council of Jamnia (Heb. *Javne, Javneh, Jabneh*) 90 AD recognized certain books as part of the Canon and refused others.

Thus, according to this process, one sees canonization as human beings giving authority to books which before did not have authority.

This Theory Fails to Take Note of Certain Facts

Josephus gave evidence of inspiration of OT before Jamnia.

The Prophets committed their words to writing.

Jews did not have myriads of books, only 22 (39 in English).

Practical proof: No one attempted to add to or take away from any of the OT books.

This is not to say that there are no differences among Mss, nor does it ignore the Apocrypha.

But it does allow for these differences in the literature which it seems the Jews respected.

Jamnia is now seen by scholars as the confirmation of public opinion and not the deciding of public policy.

Beckwith, states that Jack P. Lewis and S. Z. Leiman have completely refuted the theory that Jamnia closed the canon

(Cf. Roger T. Bechwith, "The Formation of the Hebrew Bible," in *Mikra, M. J. Mulder, ed.* [Philadelphia/Assen/Maastricht: Van Gorcum/Fortress, 1988], 60.)

Most Scholars Agree that the Matter Closed

"The Council of Jamnia or Council . . . is a hypothetical late 1st century council at which the canon of the Hebrew Bible was alleged to have been finalized. First proposed by Heinrich Graetz in 1871, this theory was popular for much of the twentieth century. It was increasingly questioned from the 1960s onward, and is no longer considered plausible."

(http://en.wikipedia.org/wiki/Council_of_Jamnia ,
accessed July 29, 2013.)

THE BEGINNING OF THE BIBLE

By Conduct: In the garden God revealed himself to man in person—he talked in person with humans.

In Different Ways: In the patriarchal age he revealed his will to the fathers by different ways

ESV Hebrews 1:1: Long ago, at many times and in many ways, God spoke to our fathers by the prophets

Visions: *ESV Genesis 26:24 And the LORD appeared to him the same night and said, "I am the God of Abraham your father. Fear not, for I am with you and will bless you and multiply your offspring for my servant Abraham's sake" (Cf. Isa 6)*

Messengers: Gen 18-19, God, Jesus, and the Holy Spirit?

Writing: God first revealed himself in writing to Moses.

History of writing
Mesopotamia

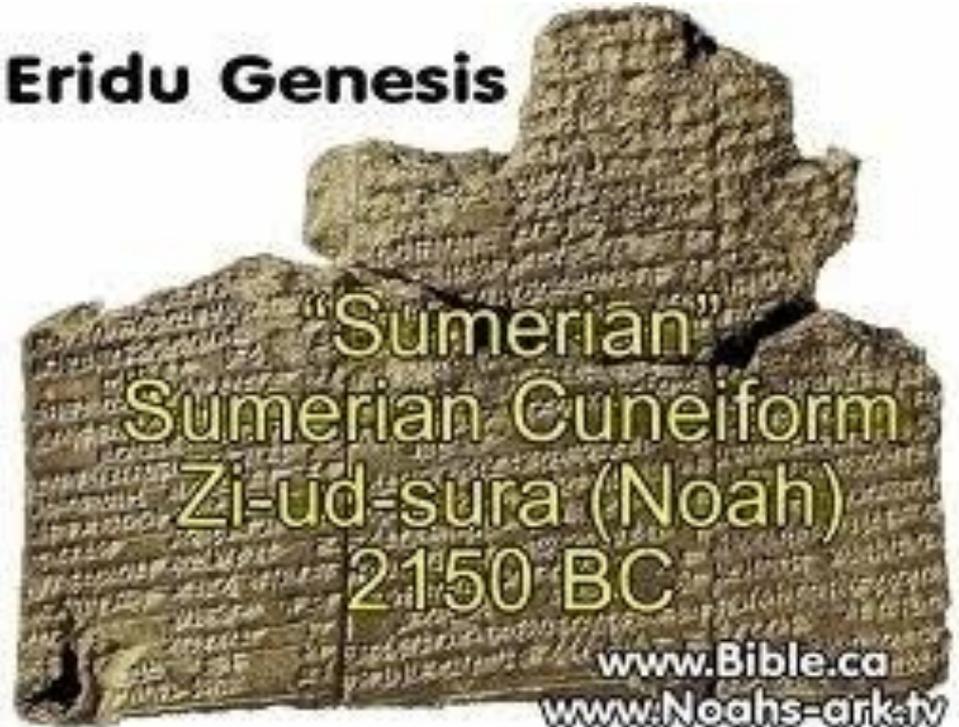
Eridu Genesis: The earliest record of the Sumerian creation myth and flood myth is found on a single fragmentary tablet excavated in Nippur, dated about 1600 BC.

The narrative of the Flood (Sumerian) and thousands of other records are dated about 2150 BC or before.

Tablets from the ancient city of Ur dated 2500 BC or before.

This is a cuneiform foundation Tablet in the name of Ur-Nanshe, (c.2500-2450 BC).

Eridu Genesis



Tablets from the ancient city of Ur dated 2500 BC or before

This is a cuneiform foundation Tablet in the name of Ur-Nanshe, (c.2500-2450 BC).

Ur-Nanshe, was the first king of the dynasty of Lagash. The text evokes the building of a temple dedicated to the goddesses Nanshe, Galumduka and Nin-Marki patrons of the city of Lagash.





Behistum Inscription: is a multi-lingual inscription located on Mount Behistun in the Kerman-shah Province of Iran, near the city of Kermanshah in western Iran.

Created by Darius the Great between his Coronation as King of the Persian Empire in the Summer of 522 BC and his death in autumn of 486 BC

The inscription gives:

A brief autobiography of Darius

A lengthy sequence of events following the deaths of Cyrus the Great and Cambyses II in which he fought nineteen battles in a period of one year (ending in December 521)

Egypt

Papyrus Manuscripts datable to 2200-2000 BC.

Ten of the papyri are especially very well preserved.

These date to the 27th year of the Khufu's reign and describe how the central administration sent food and supplies to Egyptian travelers.

The Diary of Merrer is of special interest: an official involved in the building of the Great Pyramid of Chufu.

Using the diary, researchers reconstructed 3 months of his life, providing new insight into everyday lives of people of the Fourth Dynasty.

The papyri are the oldest ever found in Egypt.



Rosetta Stone

The Rosetta Stone is an ancient Egyptian granodiorite stele inscribed with a decree issued at Memphis in 196 BC on behalf of King Ptolemy V.

The decree appears in three scripts:
the upper text is Ancient Egyptian hieroglyphs, the middle portion Demotic script, and the lowest Ancient Greek.

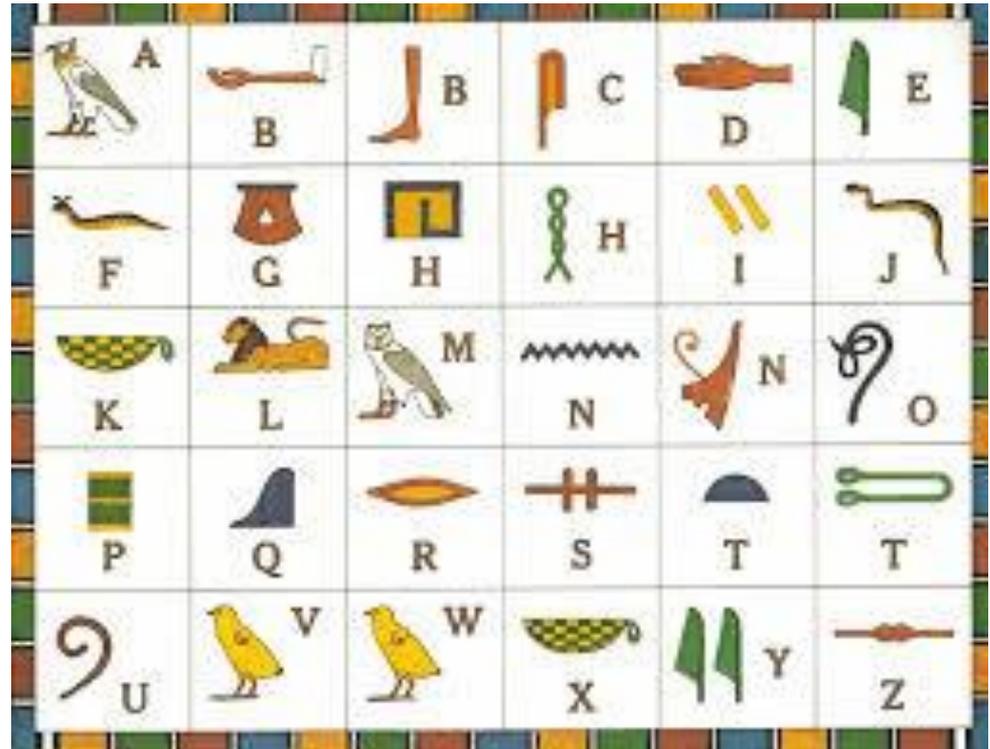
These 3 texts provided the key to the modern understanding of Egyptian hieroglyphs.



Hieroglyphics

A formal Egyptian writing system that combined logographic and alphabetic elements.

Egyptians used cursive hieroglyphs for religious literature on papyrus and wood.



Ebla Tablets

Comprised of "Eblaite," an extinct Semitic language which was used in the 23rd century BC in the ancient city of Ebla, at Tell Mardikh, between Aleppo and Hama, in western modern Syria.

This 23rd century Eastern Semitic language was used 500 years before Abraham!

It was the *lingua franca* (international language) of the day.

The language is known from about 15,000 tablets/fragments written with cuneiform script which were found since the 1970s mostly in the ruins of the city of Ebla.



Early writings from Canaan

Amarna Tablets:

350 clay tablets, discovered 1887 at Tell el-Amarna, Egypt (the capitol of Amenhotep IV, grandfather of King Tut), are dated ca. 1380 BC.

The tablets, written in Akkadian, record the official correspondence of Egyptian governors or vassal-princes from various places in Palestine and Syria with their overlord, the King of Egypt.

They requested help against the Habiru (Hebrews ?).



Ras Shamra Tablets—Ugaritic literature

Contains Canaanite mythology dated 1500 BC.

One of major deities is Baal in OT

Discovered at Ras Shamra, Syria, in 1927.

Contains archaic forms of Hebrew.



בַּעַל - Baal in Israel

Originally - peaceful coexistence of Yahwism and Baalism, later rejected.

Theophoric names

- Gedeon = Jerubbaal (Let Baal multiply Jdg 6,32)
--> Jerubbeshet (2Sam 11:21)
- Eshbaal (Man of Baal - 1Chr 8:33)
--> Ish-bosheth (Man of Shame - 2Sam 2:8)
- Meribaal (Who is like Baal - 1Chr 8:34)
--> Mephibosheth (from the mouth of shame)

Archeological evidence

Theophoric names on Samaria ostraca
Baal x YHWH = 5 x 9

Early Hebrew writing

Phoenician Alphabet, 1200 BC:

The Phoenician Alphabet, or Proto-Canaanite alphabet for inscriptions older than around 1200 BCE, was a non-pictographic consonantal alphabet.

It was used for the writing of Phoenician, a Northern Semitic language, used by the civilization of Phoenicia.

As most Semitic languages, it records only consonantal sounds; the reader must mentally supply the vowels.

Phoenician became one of the most widely used writing systems, spread by Phoenician merchants across the Mediterranean world, where it was other cultures and evolved.

The Aramaic Alphabet, a modified form of Phoenician, was the ancestor of modern Arabic script, while Hebrew script is a stylistic variant of the Aramaic script.

The Greek Alphabet, and its descendants (e.g., Latin, the Cyrillic and the Coptic), was a direct successor of Phoenician.

| Values | EGYPTIAN | | SEMITIC | LATER EQUIVALENTS | | | |
|--------|--------------|---|---|---|-------|--------|---|
| | Hieroglyphic | Hieratic | Phoenician | Greek | Roman | Hebrew | |
| a | eagle |  |  |  | Α | A | א |
| b | crane |  |  |  | Β | B | ב |
| k (g) | throne |  |  |  | Γ | С | ג |
| t (d) | hand |  |  |  | Δ | D | ד |
| h | mæander |  |  |  | Ε | E | ה |
| f | cerastes |  |  |  | Υ | F | ו |
| z | duck |  |  |  | Ζ | Z | ז |
| χ (kh) | sieve |  |  |  | Η | H | ח |
| θ (th) | tongs |  |  |  | Θ | ... | ט |
| i | parallels |  |  |  | Ι | I | י |
| k | bowl |  |  |  | Κ | K | כ |
| l | lioness |  |  |  | Λ | L | ל |
| m | owl |  |  |  | Μ | M | מ |
| n | water |  |  |  | Ν | N | נ |
| s | chairback |  |  |  | Ξ | X | ס |



©BETA

Abeceđary Ugarit

| | | | | | | | | | | | | |
|-----------------|----|---|-----------------|-----------------|----------------|---|---|---|---|---|---|----------------------------|
| shown above | | | | | | | | | | | | |
| missing symbols | 'a | b | g | h | d | h | w | z | h | t | y | k |
| | | | | | | | | | | | | |
| š | l | m | d | n | z | s | ' | p | š | q | r | Alphabetical Order Credits |
| | | | | | | | Photo of the 1948 discovery on museum display in Syria by M. Deitrich. Digitized by S. Bett. Table by D. Kelley | | | | | |
| t | g | t | 'i _e | 'u _o | š _z | | | | | | | |

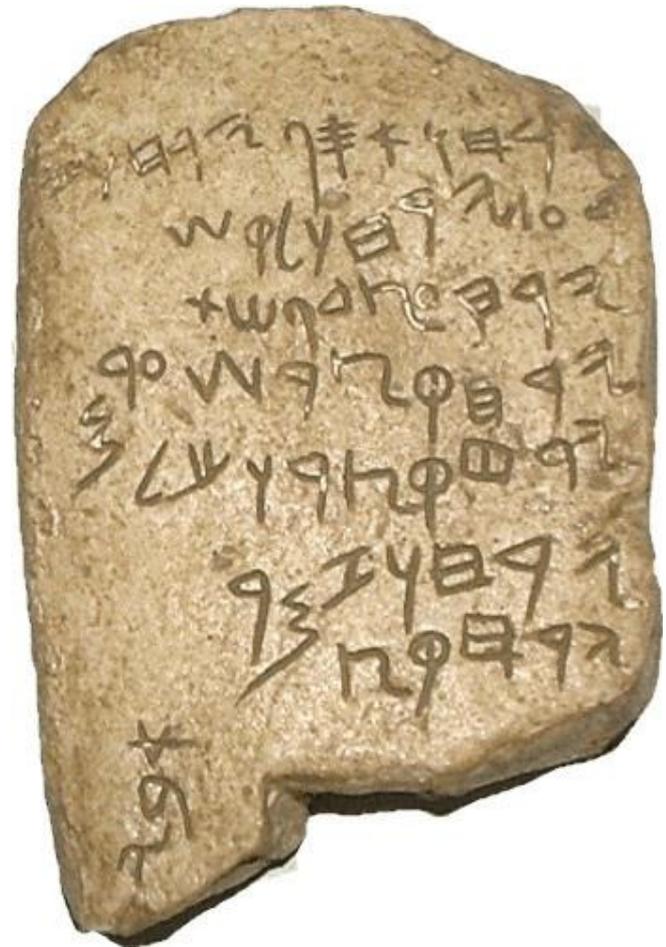
Earliest Evidence of Alphabetical Order

An alphabet is often defined as an ordered set of phonograms. That order has a long history. The Ugarit cuneiform tablet above is the earliest evidence of that order found to date. On another page, David Kelley relates this order to the 28 asterisms or mansions in the ancient lunar calendar.

source documents:
www.unifon.org/abecedary-ugaritic.gif
www.unifon.org/alfa-earliest-order.html

Gezer Calendar, 10th C. BC: Inscribed limestone tablet discovered in excavations of Gezer, 20 miles west of Jerusalem. Scholars are divided regarding whether the script is Phoenician or paleo-Hebrew. It reads:

- Two months gathering (September, October)
- Two months planting (November, December)
- Two months late sowing (January, February)
- One month cutting flax (March)
- One month reaping barley (April)
- One month reaping and measuring grain (May)
- Two months pruning (June, July)



Moabite Stone 890 BC:

A stele containing information about King Mesha of Moab and his rebellion against the "house of Omri."

Discovered at Dibhan, Jordan in late 1870's; approx: 2' wide & 2' thick

Was broken because the Bedouin thought they could get more money if they sold it in pieces

Mesha tells how *Chemosh*, the God of Moab, had been angry with his people and had allowed them to be subjugated to Israel, but at length *Chemosh* returned and assisted Mesha to throw off the yoke of Israel and restore the lands of Moab.

Mesha then describes his many building projects One month summer fruit (August)



I am Mesha, son of Chemosh-gad, king of Moab, the Dibonite. My father reigned over Moab thirty years, and I have reigned after my father. ... Omri was king of Israel, and oppressed Moab during many days, and Chemosh was angry with his aggressions. His son succeeded him, and he also said, I will oppress Moab. In my days he said, Let us go, and I will see my desire upon him and his house, and Israel said, I shall destroy it for ever. Now Omri took the land of Madeba, and occupied it in his day, and in the days of his son, forty years. ... And the men of Gad dwelled in the country of Ataroth from ancient times, and the king of Israel fortified Ataroth. I assaulted the wall and captured it, and killed all the warriors of the city for the well-pleasing of Chemosh and Moab, and I removed from it all the spoil, and offered it before Chemosh in Kirjath; and I placed therein the men of Siran, and the men of Mochrath.

Correspondence with 2 Kings 3

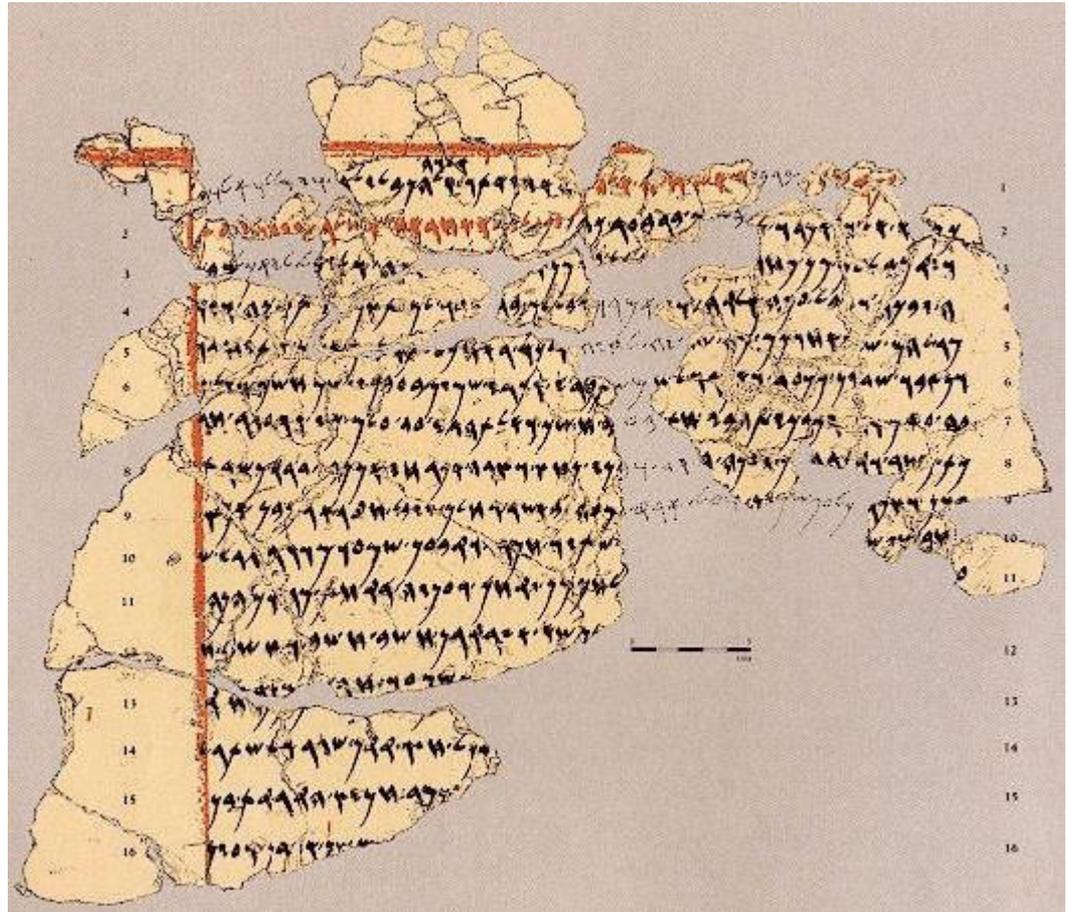
- The inscription parallels an episode 2 Kgs 3,
- Jehoram of Israel makes an alliance with Jehoshaphat of king of Judah and an unnamed king of Edom to put down his rebellious vassal Mesha;
- The 3 kings are defeating Mesha until he, in desperation, sacrifices his eldest son to the god Kemosh (v. 27);
- The sacrifice turns the tide, "there came great wrath against Israel," and Mesha is apparently left victorious. This correspondence lies behind the usual dating of the inscription to about 840 BC.

The Deir 'Alla Inscription (or Bala'am Son of Be'or Inscription, 840-760 BC):

Discovered during a 1967 excavation in Deir 'Alla, Jordan.

A Persian era wall contained a story relating visions of the seer of the gods *Bala'am, son of Be'or* (= *Bala'am* of Num 22–24; 31:16; Deut 23:4-5; Josh 13:22; 24:9-10; Neh 3:2; Micah 6:5; 2 Pet 2:15; Jude 11; Rev 2:14).

Bala'am in this text is associated with Ashtar, a god named *Shgr*, and *Shadday* gods and goddesses.

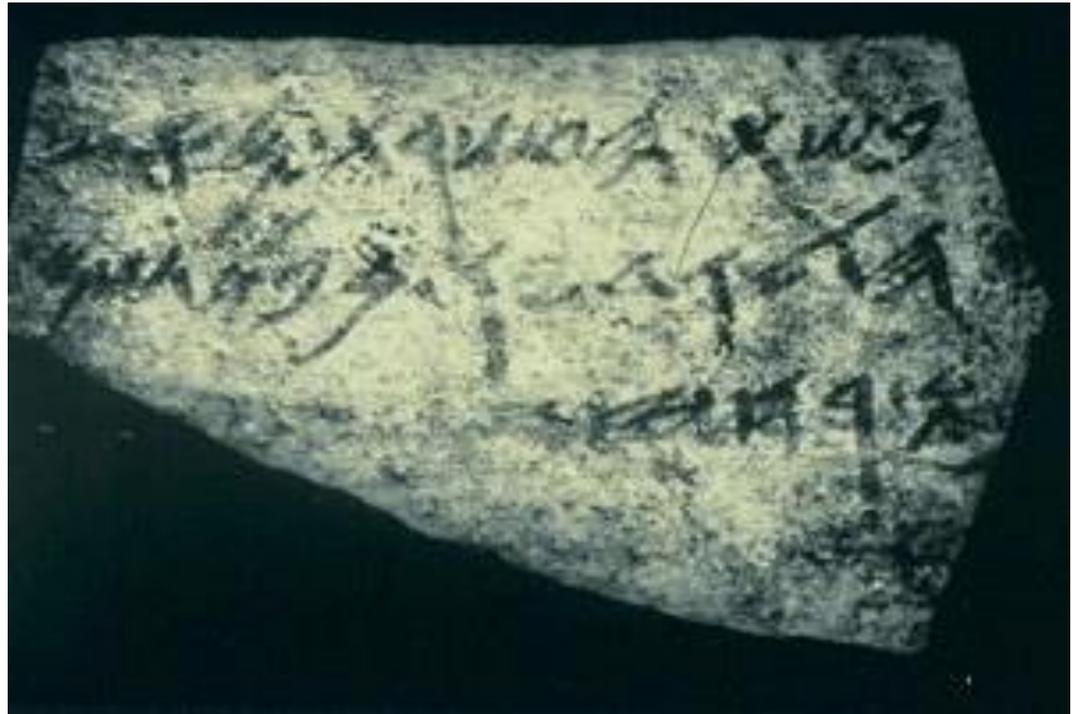


The Samaria Ostraca (850 B.C)

64 legible ostraca found in Samaria

Written in early Hebrew characters
Closely resembling the Siloam
Inscription, but with a slight
development of the cursive script.

These ostraca were found in the
treasury of the palace of Ahab, king
of Israel and probably date about
his period, At least they must all
date prior to 750 BC, when the
palace
was destroyed.



Siloam inscription c. 701 BC

A passage of inscribed text found in the Hezekiah tunnel which brings water from the Gihon Spring to the Pool of Siloam, located in the East Jerusalem neighborhood of Silwan.

The inscription records the construction of the tunnel in the 8th century BC.



*"... the tunnel ... and this is the story of the tunnel while ... the axes were against each other and while three cubits were left to cut? ... the voice of a man ...called to his counterpart, (for) there was ZADA in the rock, on the right
... and on the day of the tunnel (being finished) the stonecutters struck each man towards his counterpart, ax against ax and flowed water from the source to the pool for 1200 cubits. and 100? cubits was the height over the head of the stonecutters ..."*

It is among the oldest extant records of its kind written in Hebrew using the Paleo-Hebrew alphabet.

2 Kings 20:20: *The rest of the deeds of Hezekiah and all his might and how he made the pool and the conduit and brought water into the city, are they not written in the Book of the Chronicles of the Kings of Judah?*

Lachish Ostraca (598-87 BC) describing last days of Judea state in the time of Jeremiah

May YHW[H]cause my [lord] to hear, this very day, tidings of good. And now, according to everything which my lord has sent, this has your servant done. I wrote on the sheet according to everything which [you] sent [t]o me. And inasmuch as my lord sent to me concerning the matter of Bet Harapid, there is no one there. And as for Semakyahu, Semayahu took him and brought him up to the city. And your servant is not sending him there any[more ---], but when morning comes round [---]. And may (my lord) be apprised that we are watching for the fire signals of Lachish according to all the signs which my lord has given, because we cannot see Azeqah.



Conclusions

Writing was well known and practiced through-out ancient Near East centuries before Moses and continuing. In comparison the Hebrew OT is really a small piece of literature.

Findings of archaeologists prove that the secular and religious activities described in the Bible are in agreement with facts concerning that period

God's Spoken Word Has Been Recorded for Us

- ***Heb 1:1***: Long ago, at many times and in many ways, God spoke to our fathers by the prophets, ² but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. (ESV)
- ***2 Tim 3:16*** All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness (ESV)
- ***How did God's "spoken word," his "breathed out" word become our Bible?***

Form of Early Manuscripts: Types of Materials

Clay Tablets: possibly earliest writing material of wide use.

Leather: of a rough nature; used as early as 4th millennium BC in Egypt; actual specimens of 2000 BC.

Papyrus: made from the papyrus plant by; cut in strips, spread across at right angles to each other and glued together. a. This was the most common writing material during NT times.

1. Few ancient copies on papyri have survived in whole;
2. Recent excavations in Egypt and dryer climates have brought forth many fragments.

Vellum (parchment): made from skins of calves, sheep, goats, deer and antelopes--the younger the animal the better the material. This was much better suited for writing than the leather of old. It was much more durable. The oldest known complete Mss was written on vellum.

Form of books

Scroll: Sheets of papyrus fastened together to make one long strip. The size was about 10-15 inches wide by 35 feet. Some were as long as 50 feet and the longest ever found was 133 feet.



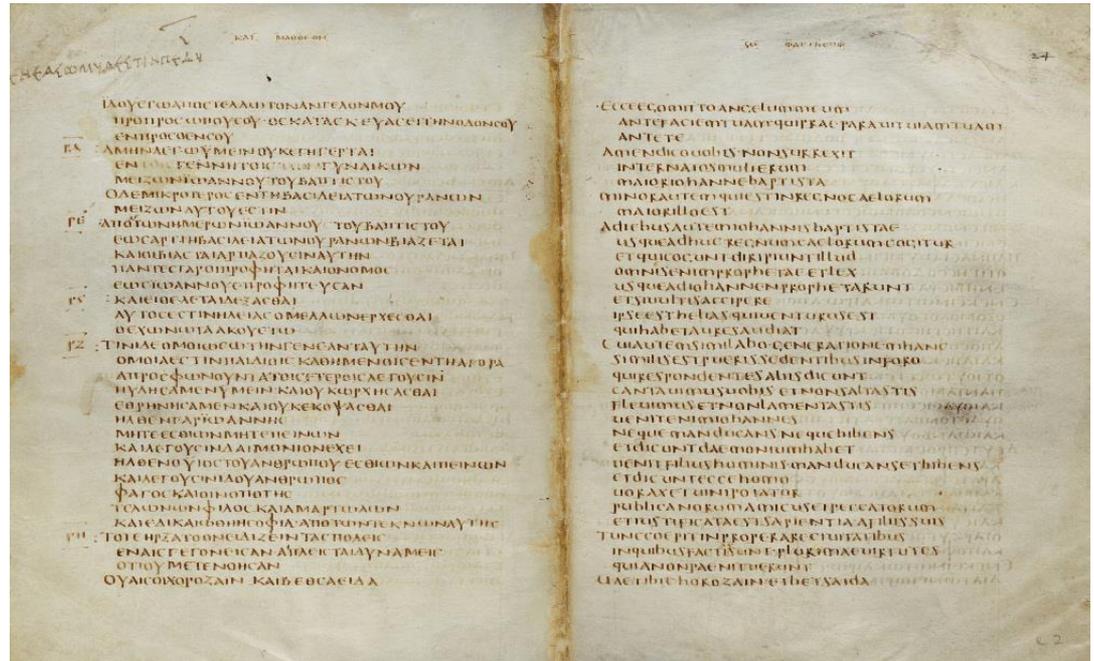
Codex

The Codex is like our books today.

A large sheet was folded.

The front and back leaves made 4 pages and was called a quire.

Several quires put together made a codex. Several codices made a book.



Form of writing: Hebrew Mss

Alphabet consisted of 22 consonants, no vowels or points. Contrary to Greek, the Hebrew cursive writing is older than the "squared characters," the Aramaic letters so familiar today.

The pointed text with vowel marks and others were completed by the Massoretes in the 7th and 8th centuries AD.

Greek Mss: Uncial

"Inch high," letters are the oldest form of Greek prominent until the 10th century.

Matt 6:9-10 is written in uncial

"Pray then like this: 'Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven'"

To conserve space no spaces were left between words, sentences, or margins; no punctuation in the earliest Mss either.

Cursive, or minuscule, writing replaced uncial beginning in the 10th century.



HISTORY OF MANUSCRIPT TRANSMISSION

Individual groups of books written separately over a 1000 year period.

All were gathered into OT canon by 45 BC

The autographs were worn out or lost.

The school of scribes, which began with Ezra, busied themselves with copying scripture, recording traditions, commenting on the law.

The greatest care came to be used in the copying the text accurately.

By 900 AD the Massoretes had made the Hebrew text as accurate as the best Jewish scholars could make it by their careful methods.

They copied the text exactly as that before them, making each letter alike, copying each line exactly alike, copying each irregularity.

They also counted the number of verses, middle verses of each book, how many verses began with a particular letter, etc. Also counted number of words and letters.

They washed the staff after copying some words, taking a bath after others, etc.

The Synagogue rolls, were carefully copied on skins fastened together forming a roll, never in book form; private copies were not so exact.

Some of their methods are summarized by Davidson:

The Jews regarded the new carefully copied Mss of more value than the old one.

They stored or buried the old Mss.

This is why there are so few Hebrew Mss earlier than the 9th century.

Yet scholars are confident of the accuracy of the Hebrew text back to the Synod of Jamnia, 90 AD.

Further, when the Massoretic pointing is ignored, the remaining consonantal text is essentially that of the BC texts.

Therefore, textual criticism has found few and hardly any important various readings in the existing Hebrew Mss.

Copying of Greek Manuscripts

The individual books were written over a 50 year period by 8 men. By the end of the miraculous age (125 AD) these were collected into one book--the New Testament.

Catalogues began appearing by 170 AD; translations by 150 AD; all 27 NT books were quoted and referred to between 100-125 AD.

Original autographs were copied with copyists heeding Rev 22:18-19 according to Irenaus. But the autographs were lost.

Many copies and translations were made and circulated, but persecutions destroyed many.

After Diocletian's persecution, Constantine commanded Eusebius to make 50 copies of the Bible. The NT had already been added to the LXX OT.

Many errors were made by the copyists, so that the text became corrupt but unnoticed.

The Uncials were gradually changed and replaced by cursive Mss in the 10th century.

When printing was invented, uniform texts could be printed, and the various errors came to light. The task of restoring the text had begun. We will return to this later.

IMPORTANT MANUSCRIPTS IN RESTORING THE OT TEXT

Hebrew Mss: no complete Mss. prior to 900-1000 AD; some important Mss are:

Leningrad Prophets (916 AD): was discovered by Firowitsch at Tschurfutkale.

It contains only the latter prophets

Written with a Babylonian (Supralinear) punctuation.

Pentateuch of British Museum (4445; 850-950 AD):

Incomplete, contains Gen 39:20-Deut 1:33

Consonantal text and a ben Asher text.

Cairo Codex (895 AD):

Perhaps the oldest of the prophets

Written by Moses ben Asher in Tiberius.

***Aleppo Codex (930 AD; available online:
<http://www.aleppocodex.org/>)***

A medieval bound manuscript written in the 10th century AD. It is considered by some to be the most authoritative document in the *masorah* (i.e., the “transmission/tradition”) by which the Hebrew Scriptures have been preserved from generation to generation.

Research shows that the codex was consulted by far-flung Jewish scholars throughout the Middle Ages

Some scholars argue that it is the most accurate representation of *Massoretic* (= *the* authoritative Hebrew text of the Bible) principles in any extant manuscript, containing very few errors among the roughly 2.7 million orthographic details.

Even though most of its *Torah* (= *Pentateuch*) section and many other parts of the text are now missing and older documents such as the Dead Sea Scrolls have significantly different versions of the Biblical For these reasons, some scholars view the Aleppo Codex as the most authoritative representative of the *Massoretic* tradition.

This is especially true in terms of its letter-text and its vocalization (*niqqud* = *orthography and cantillation* = *ritual chanting of the Hebrew scriptures*).



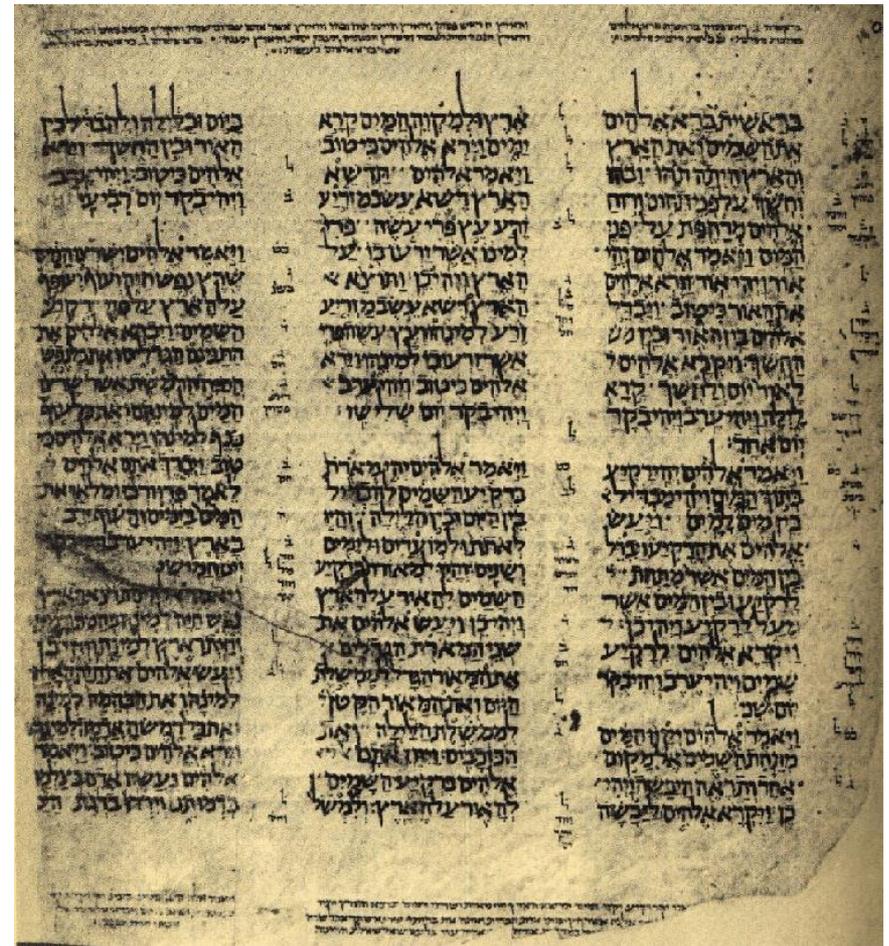
Leningrad Mss (B19a or L, 1008-10 AD)

Is the oldest complete manuscript of the Hebrew Bible using the Massoretic text and *Tiberian vocalization* (= a particular type of vowel additions to the consonantal Hebrew text).

It is several decades later than the Aleppo Codex, but B19a is the oldest complete codex of the *Tiberian Mesorah* that has survived intact to this day. B19a is the foundational text for *Biblia Hebraica* (1937), the *Biblia Hebraica Stuttgartensia* (1977), and the *Biblia Hebraica Quinta* (2004-).

It also serves scholars as a primary source for the recovery of details in the missing parts of the Aleppo Codex.

Leningrad Codex, B19^a Cover and Genesis 1



The Massoretes (=“Traditionalist) Performed the Work of Textual Ccriticism in the OT

They preserved the text accurately but altered the form and perhaps the pronunciation of the Hebrew language altogether.

The two most famous texts are:

Moses ben Asher and his son, Aaron (900 AD), whose texts have become authoritative for the Hebrew Bible.

Ben Naphtali, who has a few readings which are to be preferred over a ben Asher text. Even so, there are only about 875 disagreements between these two texts.

The fact that the British Museum Pent (4445), a ben Asher text and the received text for the OT (represented in the printed Hebrew Bibles which are dependant on the work of Jacob ben Chayim, 1525) are almost identical in text illustrates the accurate preservation of the Hebrew text from 100 AD to the present.

The same thing can be observed when comparing Snaith's edition (which followed the Spanish Mss (Or 2626-8) with the BHK(S)(which is based on L).

Other important fragments include: Nash papyrus (100-150 AD), Decalogue and Deut 6:4; Clay Stam (300 AD) containing Jer 48:11.

The Dead Sea Scrolls
(available online:
<http://www.deadseascrolls.org.il/>):

A collection of 972 texts discovered Between 1946 and 1956 at *Khirbet Qumran* in the West Bank.

They were found in caves about a mile inland from the northwest shore of the Dead Sea, from which they derive their name.



The Texts are of Great Historical, Religious, and Linguistic Significance

They include the earliest known surviving manuscripts of works later included in the Hebrew Bible canon

They contain extra-biblical manuscripts which preserve evidence of the diversity of religious thought in late Second Temple Judaism (= time between the construction of the 2nd temple in 516 and its destruction by the Romans in AD 70).

The texts are written in Hebrew, Aramaic, Greek, and Nabataean, mostly on parchment but with some written on papyrus and bronze

The manuscripts have been dated to various ranges between 408 BC and AD 318.

Bronze coins found on the site form a series beginning with John Hyrcanus (135-104 BC) and continuing until the First Jewish-Roman War (AD 66–73).

Some of Their Most Famous Exemplars

A complete copy of Isaiah

A commentary on Habakkuk

Fragments of all OT books but Esther

As a whole they are 1000 years older than the Hebrew Mss

Targums: were spoken paraphrases, explanations, and expansions of the Jewish scriptures given by a Rabbi in the common language of the listeners

The translation was commonly, but not exclusively, Aramaic.

This became necessary near the end of the last century BC because Hebrew was used for little more than schooling and worship, whereas Aramaic was the everyday, spoken language

Eventually explanations and paraphrases had to be given in the common language after the Hebrew scripture was read.

The noun *Targum* is derived from early semitic root *trgm*; the term *Targummanu* refers to "translator."

It occurs in the Hebrew Bible in Ezra 4:18 and Neh 8:8:

*ESV **Ezra 4:18** the letter that you sent to us has been plainly read [mepharash] before me.*

*ESV **Neh 8:8** They read from the book, from the Law of God, clearly, and they gave the sense [mephorash], so that the people understood the reading.*

In addition to denoting Bible translations, "Targum" also denotes the oral rendering of Bible in the synagogue—the translator of the Bible was simply called as *hammeturgem* ("he who translates").

Other than the meaning "translate" the verb *tirgem* also means "to explain".

Summary

The word *Targum* refers to "translation" or "explanation."

Jews began to speak Aramaic and needed their scriptures translated

The interpretations came to be written down with the earliest *targums* dating from the 5th century AD till later.

We have an example of something similar in Ezra 4:18.

The Persian king replies to the letter from those opposing to the rebuilding of the temple, "the letter that you sent to us has ***been plainly read [lit, "translated"]*** before me."

There is also an example in Neh 8:1-8

And all the people gathered as one man ... Ezra the priest brought the Law before the assembly, ... and all ***who could understand what they heard***, on the first day of the seventh month. ³ And he read ... from early morning until midday, ... and ***those who could understand***. And the ears of all the people were attentive to the Book of the Law. ⁴ And Ezra the scribe stood on a wooden platform that they had made for the purpose. . . . Also Jeshua, [et al] . . . , the Levites, ***helped the people to understand [lit., “caused to understand/translated]*** the Law, while the people remained in their places. ⁸ They read from the book, from the Law of God, clearly, and ***they gave the sense [lit., gave an extemporaneous translation]***, so that the people understood the reading.

*Some of the more famous Written
Targums*

Onkelos on the Pentateuch and Jonathan ben Uzziel on the prophets are the best known.

They are valuable to compare with old Hebrew to restore the text.

Samaritan Pentateuch (SP)

A version of the Heb Pentateuch, written in the Samaritan alphabet for the Samaritans.

It constitutes their entire Bible.

Samaritan practices this version of the Five Books of Moses

These are slightly different from the MT text or the LXX.

Some 6000 differences exist between SP and the MT.

Of these, 2000 from the MT agree with the LXX and are shared with the Vulgate.

These are variations in the spelling of words/grammatical constructions.

Some involve doctrinal issues like the place of worship is stated to be Mt. Gerizim rather than Jerusalem.



The Samaritans have made translations of the SP into Aramaic, Greek and Arabic as well as liturgical and exegetical works based upon it.

The SP's value in textual criticism of the Hebrew Bible has been debated

Some Pentateuchal manuscripts discovered among the Dead Sea Scrolls (DSS) are identified as a "pre-Samaritan" text type.

Text critics recognize that the SP represents an authentic ancient textual tradition despite

The rule of thumb is that when the SP and the LXX agree against the MT, we should follow the SP and LXX rather than the MT

Gen 4:8: Perfect Example where the LXX/SP clarify the MT

MT and most English translations say: Cain said/spoke/told to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him.

LXX, SP and Vulgate say: Cain said/spoke/told to Abel his brother, "Let us go out into the field" [LXX, SP, V]. And when they were in the field, Cain rose up against his brother Abel and killed him.

MT leaves reads rather crudely compared to the versions which indicate Cain's murder of Abel was pre-mediated.

This is a Hebrew text more like ancient Hebrew than the MT.

The SP originated when Ezra/Nehemiah would not accept mixed Jews of northern Palestine, cf. Ezra 10:3-19.

Manasseh, son-in-law to Sanballet, was one of those unaccepted

He founded religious community in Samaria, worshiping at Mt Gerizim

The first copy of the Mss. came to light in 1616

No Mss copy of SP older than the 10th century AD; possible exception (Nablus, 10th c.?)

The exception may be the one at Nablus (possibly ca. 4th century).

SP targums exist which are also valuable in restoring the text.

Textual Difference Between the MT and SP

MT/LXX/DSS have “Mt. Moriah” in Gen 22:2 (sacrifice of Isaac & The Temple Mount), the ***SP*** changes to “Mt. Gerizim”

Deut 11:29 (Blessings/Cursings) says, Israel was to “set the ***blessing on mount Gerizim***, and the ***curse upon mount Ebal***”

Deut 27:4 instructed to set up stones on ***Mt. Ebal*** as a memorial, the ***SP/DSS Deuteronomy*** change the name to “***Mount Gerizim***”

IMPORTANT GREEK MANUSCRIPTS & VERSIONS USED TO RESTORE THE NT TEXT.

Greek Mss are abundant:

Parts of the NT have been preserved in more manuscripts than any other ancient work

Over 5,800+ complete or fragmented Greek manuscripts

The dates of these manuscripts range from AD 125 to the 15th century (invention of printing).

Majority of these come from the 10th century.

Bart Ehrman, ". . . the New Testament is abundantly attested in the manuscripts produced through the ages, but most of these manuscripts are many centuries removed from the originals, and none of them perfectly accurate. They all contain mistakes - altogether many thousands of mistakes. It is not an easy task to reconstruct the original words of the New Testament..." (Bart 19 Ehrman, *The New Testament: An Historical Introduction To The Early Christian Writings* (5th ed.; Oxford University Press, 1911) 449.

Comparison of the Extant Ancient Mss with the New Testament Mss

| Authors/Works | Recorded | Dates of Mss. | Time Span | Copies Survived |
|--|-----------------|----------------------|------------------|------------------------|
| Caesar | 100–44 B.C. | A.D. 900 | 1,000 YRS | 10 |
| Livy | 59 B.C.–A.D. 17 | A.D. 300 | 400 YRS | 27 |
| Plato | 427–347 B.C. | A.D. 900 | 1,200 YRS | 7 |
| Tacitus (<i>Annals</i>) | A.D. 56–120 | A.D. 800 | 900 YRS | 3 |
| Pliny the Younger (<i>History</i>) | A.D. 61–113 | A.D. 850 | 750 YRS | 7 |
| Thucydides (<i>History</i>) | 460–400 B.C. | A.D. 100 | 600 YRS | 20 |
| Suetonius (<i>De Vita Caesarum</i>) | A.D. 69–140 | A.D. 800 | 900 YRS | 200+ |
| Herodotus (<i>History</i>) | 484–425 B.C. | A.D. 100 | 600 YRS | 75 |
| Sophocles | 496–406 B.C. | A.D. 1000 | 1,400 YRS | 193 |
| Catullus | 54 B.C. | A.D. 1550 | 1,600 YRS | 3 |
| Euripides | 480–406 B.C. | A.D. 1100 | 1,500 YRS | 9 |

| Authors/Works | Recorded | Dates of Mss. | Time Span | Copies Survived |
|----------------------|-----------------|----------------------|------------------|------------------------|
| Demosthenes | 383–322 B.C. | A.D. 1100 | 1,300 YRS | 200 |
| Aristotle | 384–322 B.C. | A.D. 1100 | 1,400 YRS | 40 |
| Aristophanes | 450–385 B.C. | A.D. 900 | 1,200 YRS | 10 |
| Homer | 900 B.C. | 400 B.C. | 500 YRS | 643 |
| New Testament | A.D. 35–100 | A.D. 100–150 | 5–30 YRS | 5,700 |

**New Testament copies include (1) fragments, (2) some incomplete copies of the NT, (3) the complete NT, which are all in Greek. Another 10,000+ manuscripts exist in Latin plus more than one million quotations from the church fathers.*

Every year new manuscripts are discovered.

Latest substantial find (2008)
47 new manuscripts in Albania

Comparing one manuscript to another
there are no two copies agree
completely

There are an estimated 400,000
variations among all these Mss (from
the 2nd to 15th century)

This equals more words than in the NT.

Vast majority of these are accidental
errors made by scribes, and are easily
identified:

An omitted word

A duplicate line

Misspellings

Rearrangement of words

Chester Beatty Papyri:

Constitutes the largest group of NT papyri.

Three of the Mss contain portions of 15 NT books written in uncial and ascribed to various parts of the third century.

The gospels and Acts are thus found only 150 years later than the original reading.



***Various Codices Used
to Restore the NT text***

**Codex Sinaiticus (א; Aleph); available
online: <http://codexsinaiticus.org/en/>**

Found by Tischendorf at St. Catherine's
Monastery on MT Sinai (1855-59).

The most complete of all NT Mss.

LXX (Gr. OT) incomplete at beginning, but
more complete at end.

It dates to the middle of the 4th century.

The Epistle of Barnabas and the Shepherd
of Hermas are attached to it.

It is now in the British Museum

Its earliest value was to ERV and ASV
translators.



Codex Vaticanus (B):

Came to public attention at Vatican Library, 1481, still there.

Fairly complete LXX MSS of OT.

One of oldest and best of NT, it dates to 4th century.

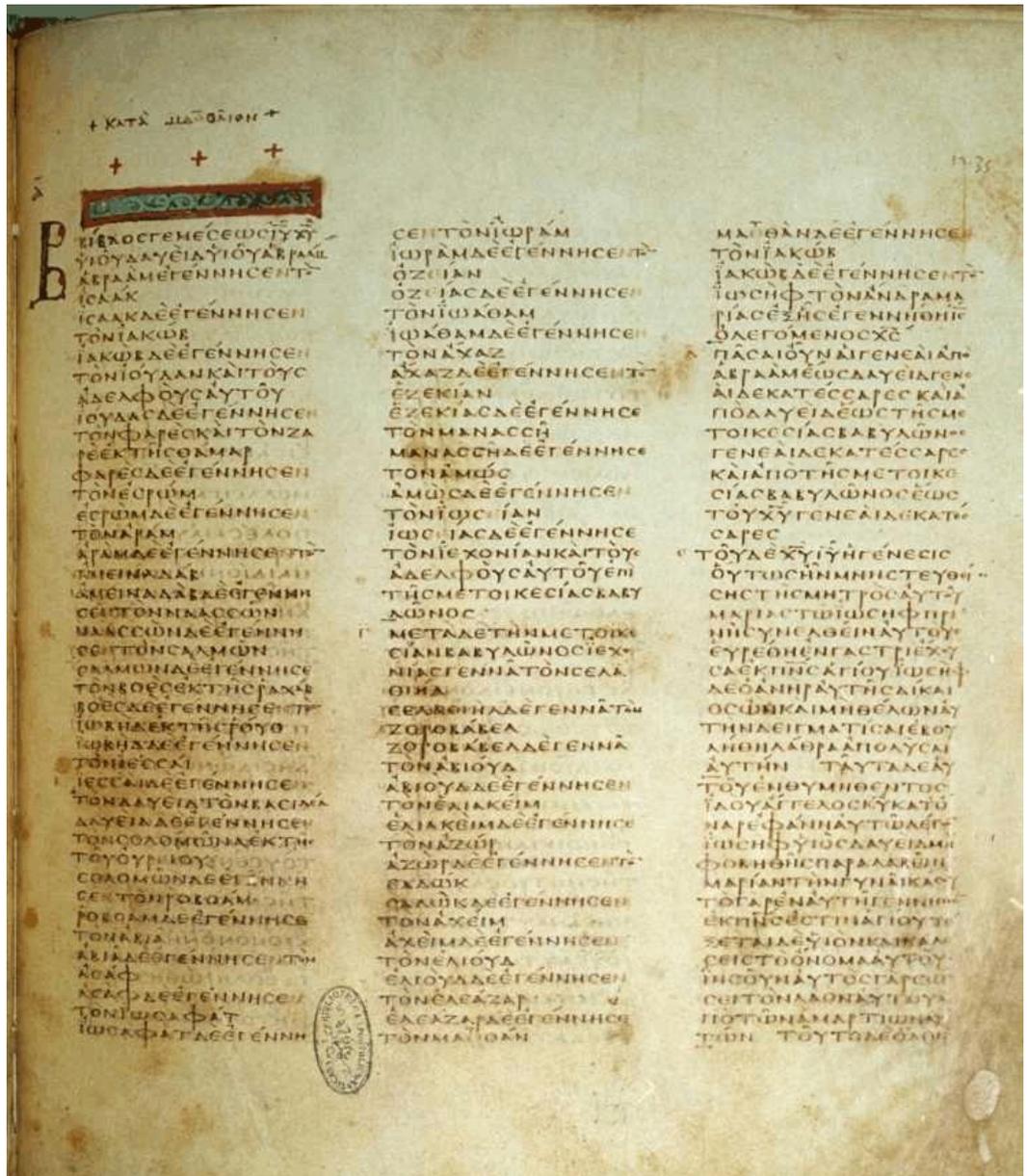
Contains all of the Bible except:

Gen 1:1-46; 28; Ps 106-138

Heb 9:14 on

Pastorals, Philemon and Revelation.

Not of critical value until 1857 when Catholics finally allowed it to be published.



Codex Alexandrinus (A)

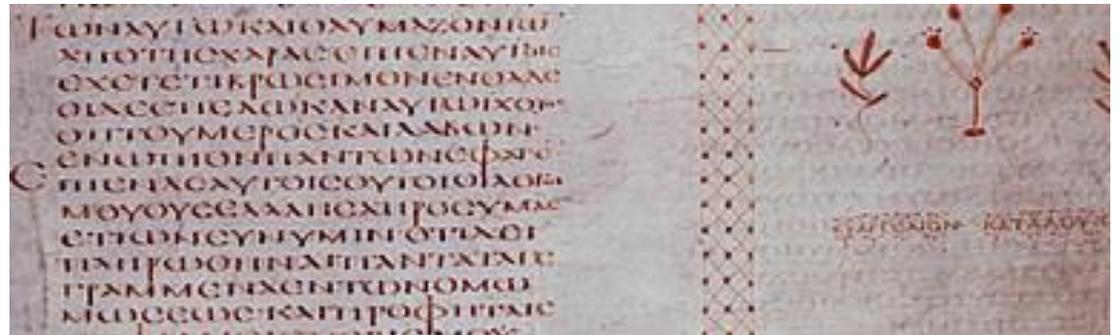
Dated late 4th or early 5th centuries.

From Alexandria as a gift by Cyril Lucar to Charles I of England in 1627.

In 1757 it was presented to the Royal Library, now in the British Museum.

Originally contained the whole Bible.

Parts of its LXX and Greek NT texts are missing.



Now is missing

Gen 14:14-17; 15:1-5, 16-19; 16:6-9

1 Kgs 12:20-14:9

Ps 50:20-80:11

Matt 1:1-25:6

John 6:50-8:52

2 Cor 4:13-12:6

Contains several apocryphal books and Clement's epistles to Corinth.

It came to light too late to help AV translators, but others since.

Codex Ephraemi Rescriptus (C):

It dates to the 5th century; first known in 16th century.

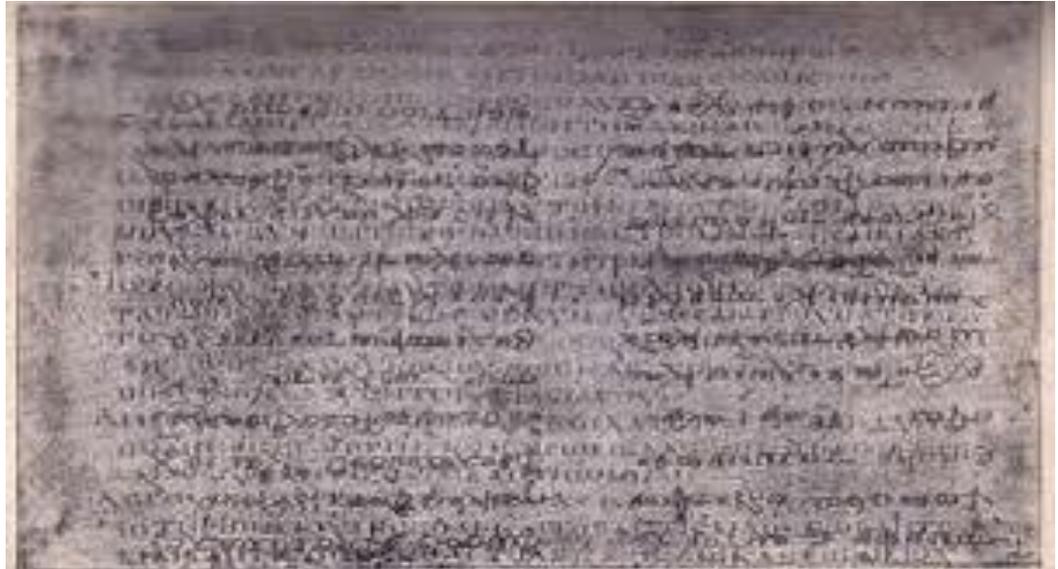
It is a palimpsest (writing over written Mss).

Sermons of St. Ephraem are written over the word of God.

Came to France with Catherine de Medici from Italy.

Now in *Bibliothèque Nationale at Paris.*

Once contained the entire Bible.



Now contains parts of

Job, Proverbs, Eccl, Song of Solomon

Some apocrypha and parts of all NT books except 2 Thess and 2 John.

It was of no value to KJV translators because of rescript nature.

Near end of 17th century someone noticed the first writing.

Tischendorf (1840-41) published it (1843-45).

Codex Bezae (D):

Found by Theodore Beza in 1562 at Monastery at Lyons

He gave it to the University of Cambridge in 1581.

It is a double text Greek on left page, Latin on the other.

Contains only the gospels, Acts, and fragments of 3 John.

Its value was not understood until 18th 19th centuries.

Bezae did not use it in his critical editions.



Codex Washingtonianus or Freer Gospels (W)

Contains only the gospel and is dated in the 4th century.

C. L. Freer obtained MS in Egypt in 1906.

Now in national Library at Washington.

The RSV translators were the first to be able to use it.

Painted cover of the Codex , depicting the evangelists Luke and Mark (7th century)



The ending of Mark in this codex is especially noteworthy because it includes an insertion after Mark 16:14, referred to as the "Freer Logion."

Translation:

“And they excused themselves, saying, ‘This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits [or: does not allow what lies under the unclean spirits to understand the truth and power of God]. Therefore reveal thy righteousness now’ - thus they spoke to Christ. And Christ replied to them, ‘The term of years of Satan's power has been fulfilled, but other terrible things draw near. And for those who have sinned I was delivered over to death, that they may inherit the spiritual and incorruptible glory of righteousness which is in heaven.’”

This text is not found in any other manuscript, but was partially quoted by Jerome

Picture: Codex Washintonianus containing Mark 16:12-14



Important minuscules, or cursives

11th century Basel Codex

15th century Basel Ms, Drew Seminary Mss

12th century Bavaria Mss

All but three of these used by Erasmus

About 2500 cursives in all plus many
lectionaries.

Select List of Editions of the Greek NT

Erasmus (1516):

The first published printed Greek text was by Erasmus 1516

Published in Greek and Latin.

This began the first of several printed texts and served as the basis for them.

Erasmus later corrected and improved this text (editions 1519 and 1522).

Complutensian Polyglot (1522): First printed text based on Spanish Mss of 1522.

Robert Estienne (Stephanus)

Was based on Erasmus' 1522 edition.

Estienne, printer from Paris, edited the Greek NT four times, in 1546, 1549, 1550 and 1551.

The first two are among the neatest Greek texts known, and are called *O mirificam* (The Wonderful)

It possessed a critical apparatus in which quoted Mss referred to the text.

These Mss were marked by symbols.



He used *Polyglotta Complutensis* (symbolized by "a")
and 15 Greek Mss.

These included:

Codex Bezae

Codex Regius

Minuscules 4, 5, 6, 8, 9

This was the first step toward modern Textual Criticism

The 3rd edition (1550) became the standard text of
Britain.

The 4th edition of 1551 was the first to give the verse divisions to the NT.

This edition of 1551 contains the Latin translation of Erasmus and the Vulgate.

It is not nearly as fine as the other three and is exceedingly rare.

The work was done on horseback, which may explain some of the strange verse divisions!

Theodore Beza (1519-1605): in 1565 Created an Ed. of the Greek NT

The Greek was accompanied in parallel columns by the text of the Vulgate and a translation of his own (already published as early as 1556).

Annotations were added, also previously published, but now he greatly enriched and enlarged them.

In preparing this text as well as the 2nd edition of 1582, Beza may have made use of *Codex Bezae (see above)* and *Codex Claromontanus*

Beza was particularly indebted to Robert Estienne's edition of 1550.

Beza's labors were exceedingly helpful to those who came later.

Some argue that Beza's view of the doctrine of predestination influenced his interpretation of the Scriptures

Yet he added much to clarify the understanding of the NT

Elzevir Publishers (1633): Abraham and Isaac

Published a text in 1633 which became the origin of the term "received text" (*textus receptus* = TR).

Bonaventure and his nephew, Abraham Elzevir, printed in the preface, which translates from the Latin, "so you hold the text, now received by all, in which (is) nothing corrupt."

The two words *textum* and *receptum* were modified from the accusative to the nominative case to render *textus receptus* (TR).

Over time, this term has been retroactively applied to Erasmus' editions, as his work served as the basis of the others.

This Text Became the Standard on the Continent

Based on the Stephanus text and Beza texts, there are about 287 differences from the Stephanus of 1550.

Walton's (or London) Polyglot (1657): Stephanus' text plus readings of Codex Alexandrinus; 16 other Mss, and several versions.

Mill (1707): Stephanus' text with little difference; but added 78 new Greek Mss and gave an apparatus of around 30,000 variant readings.

Bengel (1734): Mainly a TR, but with an apparatus of "better" readings; it offered the first proposed classification of Mss into families and various important principles of textual criticism.

Wettstein (1751-52): Texts mainly following Elzevir; but largest and best critical apparatus to date; began present manuscript nomenclature.

Griesbach (1774-77; 1796-1806): Rich critical apparatus; distinguished three families of MSS; real beginnings of textual criticism.

Lachman (1831; 1842-50): First entirely disregarded the TR in proposing a 4th century text.

Tregelles (1857-72): Aims at the earliest text; significant advance in theory and method; increased apparatus; influential against TR.

Tischendorf (1857-72): L. F. Constantine von Tischendorf was the greatest discoverer, collator, and publisher of manuscripts.

He discovered over 20 uncials.

Codex Sinaiticus was the most famous.

His edition of 1857-72 was the 8th major critical edition.

It had an improved apparatus which is still indispensable.

Westcott and Hort (1881)

The TR held sway until 1889, though Griesbach, Lachmann, Tregelles, and Tischendorf set forth many findings disqualifying it.

But the WH, with their critical method and text of 1881, finally overcame the TR which Scrivener still favored.

There were two volumes:

The first, the text itself

The second, an introduction and notes with the best discussion of theory of criticism.

Weiss (1894-1900): Very similar to WH, but independent research.

Von Sodon (1902-10; 1913): Similar to WH; new classification and designation of Mss; fuller, but inaccurate apparatus.

Aland, K., M. Black, C. M. Martini, B. M. Metzger, and A. Wilkgren, *The Greek New Testament* (1966, 1968, 1975, 2011):

These four editions are the result of an ongoing research by the Institute for NT textual Research (Münster/Westphalia).

It is a critical-eclectic very similar to the Nestle text below.

Nestle, Eberhard and Erwin, *Novum Testamentum Graece* (1898-present [28th ed., 2012]; *abb. NA28*):

A critical-eclectic text based on majority agreement of Tischendorf, Westcott-Hort and B (Vaticanus).

The 3rd edition of *The Greek New Testament*, and the 26th edition of *The Novum Testamentum Graece* are identical, though their critical apparatus are different.

The eclectic text is compiled by a committee that examines a large number of MSS to determine which reading is most likely to be closest to the original.

They use a number of factors to help determine probable readings, e.g.,

- The date of the witness (i.e., Mss, etc.; earlier is usually better)

- The geographical distribution of a reading

- The likelihood of accidental or intentional corruptions.

- The extensive footnotes distinguish the *NA28* from other Greek New Testaments.

The number of textual variants (differences between Mss) are noted in the critical apparatus

The apparatus summarizes the evidence (from Mss and versions), for, and sometimes against, a selection of the most important variants

While not listing all variants (an impossibility) it does provide informed readers with a basis by which they can judge for themselves the accuracy of the readings reflected in the originals.

The fact that the NA27 and *The Greek New Testament*, 4th ed (abb., UBS4) texts are identical (except for paragraphing, capitalization, punctuation and spelling) go a long way in pointing to

The inspiration of the original autographs

God's providence in giving us a reliable text while protecting those same autographs from our near desire to worship them

Much work has been done since 1880 and continues to be done as more Mss are found.

In the NT research, the Nestle-Aland text is the only one nearing Westcott and Hort in popularity.

In OT research, the problem is much simpler, though, there are still problems in recovering the *Vorlage* (prior text from which a translation is made).

One thing this review of Hebrew/Greek texts has emphasized is the need for us to specify what ancient text is being used as a basis for the English translation

E.g., the reader of Greek should never say, “The Greek says.”

Rather s/he should say, “The Greek from xxx Greek text says.”

IMPORTANT ANCIENT VERSIONS USED TO RESTORE THE TEXT.

Versions are not absolute in recovering the text word for word, but they help and are very valuable in determining doubtful phrases and sections.

Septuagint (LXX=70):

It is a translation from Hebrew into Greek.

Tradition says Ptolemy Philadelphus requested the translation and that 70 scholars came to Alexandria and translated the Pentateuch in 70 days! Thus we have the abbreviation "LXX."

The Pentateuch was probably translated by 250 BC, with the rest coming later

The LXX was very important for Jews; even more important for Christians, became their "NIV."

Many, if not most OT quotations in the NT come from the LXX

This occurred so much that the Jews gave it up to Christians and produced another for Jewish use

Its oldest Mss are the papyri, *Sinaiticus*, *Vaticanus*, etc.

The LXX aids in determining the wording and phrasing of the Hebrew text from which it was translated.

It often deviates in organization and textual matters from the Hebrew Text.

It was the "KJV or NIV" for NT Christians

Many of the NT quotations of OT passages came from the LXX

This explains why the quote is often different from the passage quoted

The LXX was so popular with Christians that Jews gave it up

Rival Greek Bibles and revisions of the LXX

Aquila (130 AD), Theodotion (180-90 AD) and Symmachus (200 AD) are the most famous Jewish revisions of the Greek against the Hebrew.²⁵

General Characteristics:

They are more literal renderings of the Hebrew than the LXX.

Some consider them to be totally new Greek versions of the Hebrew Bible.

Aquila:

There was thought to be only one extant copy, but in 1897 fragments of two codices were brought to the Cambridge University Library.

These were published by F. C. Burkitt in 1897 and C. Taylor in 1899

They contain fragments of:

1 Kings 20:7-17; 2 Kings 23:12-27 (Burkitt)

Psalms 90-103 (Taylor)

Theodotion:

Early Christians made so much use of this version that its translation of the Book of Daniel virtually superseded the LXX's.

Jerome (in his preface to Daniel, AD 407) records Christians' rejection of the LXX's version.

He mentions that Origen's *Hexapla* noted several major differences in content between the Theodotion Daniel and the earlier versions in Greek and Hebrew.

Yet, Theodotion's Daniel is closer to the *modern Hebrew MT* that is the basis for most modern translations.

Theodotion's Daniel is also the in the authorized edition of the Septuagint published by Pope Sixtus V in 1587.

Symmachus:

According to Bruce M. Metzger the Greek translation prepared by Symmachus,

. . . followed a theory and method . . . the opposite of that of Aquila . . . for his aim was to make an elegant Greek rendering. To judge from the scattered fragments that remain of his translation, Symmachus tended to be periphrastic [i.e., different words used to express a core meaning, rcb] in representing the Hebrew original. He preferred idiomatic Greek constructions in contrast to other versions in which the Hebrew constructions are preserved. . . . He made copious use of a wide range of Greek particles to bring out subtle distinctions of relationship that the Hebrew cannot adequately express. In more than one passage Symmachus had a tendency to soften anthropomorphic expressions of the Hebrew text.

Yet, Symmachus attempted to preserve the meaning of his Hebrew source text with a more literal translation than the LXX.

Even so, Jerome, though admiring its style, faulted the translation for substituting *neansis* (*woman*) for *parthenos* (*virgin*) in Isa 7:14 and Gen 24:43.

Origen's Hexapla (240-50 AD)

Origen of Alexandria created a parallel Bible with the following six columns:

Col 1: Hebrew

Col 2: Hebrew letters transliterated into Greek letters

Col 3: Aquila's translation

Col 4: Sammachus

Col 5: LXX

Col 6: Theodotion

Origen practiced a form of textual criticism in which:

Interpolations indicating the absence of Hebrew in the LXX were marked with asterisks (*)

Words, phrases, and larger sections which do not reflect any underlying Hebrew were marked with *obeloi* (singular: *obelus*; ÷).

| Hebrew. | Hebrew Transliterated. | Aquila. | Symmachus. | LXX. | Theodotion. | Variants. |
|----------------|------------------------|---------------------------|-----------------------|---|--|--------------|
| לַמַּנַּסְשָׁה | λαμανασσα | τῶ νικοποιῶ | ἐπικίκιος | εἰς τὸ τέλος | τῶ νικοποιῶ | εἰς τὸ τέλος |
| בְּנֵי קַרְיָה | βνη κορα | τῶν υἱῶν κορέ | τῶν υἱῶν κορέ | ὑπὲρ τῶν υἱῶν κορέ (τοῖς υἱοῖς) | τοῖς υἱοῖς κορέ | |
| לַעֲלָמִים | אל' αλαμωδ | ἐπὶ νεανιοτήτων | ὑπὲρ τῶν αἰωνίων | ὑπὲρ τῶν κρυφίων | ὑπὲρ τῶν κρυφίων | |
| שִׁיר | σιρ | ἄσμα | ψῆδή | ψαλμός | ψῆδή | ψαλμός |
| לְאֵלֵינוּ | ἐλωειμ λανου | <ὁ θεὸς ἡμῖν> | ὁ θεὸς ἡμῖν | ὁ θεὸς ἡμῶν | ὁ θεὸς ἡμῶν | |
| וְעַל פְּרָסָה | μαασα' ονος | ἐλπίς καὶ κράτος | πεποιθήσεις καὶ ἰσχύς | καταφυγή καὶ δύναμις | καταφυγή καὶ δύναμις | |
| עֶזְרָה | εζρ | βοήθεια | βοήθεια | βοηθός | βοηθός | |
| בְּרִישָׁה | βσαρωδ | ἐν θλίψεσιν | ἐν θλίψεσιν | ἐν θλίψει | ἐν θλίψεσιν | |
| מִן מִצְרַיִם | νεμσα' μωδ | εὐρεθῆεις σφόδρα | εὐρυσκόμενος σφόδρα | ταῖς εὐρούσαις ἡμῶν σφόδρα (εὐρεθήσεται ἡμῖν) | εὐρέθη σφόδρα (ταῖς εὐρούσαις ἡμῶς) | |
| בְּלֶחֶם | אל' χεν | ἐπὶ τούτῳ | διὰ τοῦτο | διὰ τοῦτο | διὰ τοῦτο | |
| מִן הַיַּם | λω' νιρα | οὐ φοβηθησόμεθα | οὐ φοβηθησόμεθα | οὐ φοβηθησόμεθα | οὐ φοβηθησόμεθα | |
| וּבְרִישָׁה | βααμιρ | ἐν τῷ ἀνταλλάσσει- θαι | ἐν τῷ συγγεῖσθαι | ἐν τῷ ταράσσεισθαι | ἐν τῷ ταράσσεισθαι | |
| אַרְסָה | [a]αρσ | γῆν | γῆν | τὴν γῆν | τὴν γῆν | |
| וּבְרִישָׁה | ου βαμωτ | καὶ ἐν τῷ σφέλλει- θαι | καὶ κλίναςθαι | καὶ μεταπίθεσθαι | καὶ σαλευέσθαι (μεταπίθεσθαι) | |
| הָרִים | αριμ | ὄρη | ὄρη | ὄρη | ὄρη | |
| בְּלֶבֶת | βλεβ | ἐν καρδίᾳ | ἐν καρδίᾳ | ἐν καρδίᾳ | ἐν καρδίᾳ | |
| וּבְרִישָׁה | ιαμιμ | θαλασσῶν | θαλασσῶν | θαλασσῶν | θαλασσῶν | |

The Vetus Latina (Old Latin; abb. OL) Version (AD 150)

The earliest known translations into Latin consist of piecework translations in the early Church period.

Collectively, these versions are known as the *Vetus Latina* and closely *follow* the LXX

They vary widely in readability and quality, and contain many words/phrases that violates grammatical syntax in idiom.

The OT may have been translated at Carthage some time before Christ.

The NT was first translated in Northern Africa.

By 150 AD the whole Bible had been translated into Latin.

Since the OL was superseded by the Vulgate, little effort was made to preserve it.

Therefore, we have only fragmentary Mss and quotations from it.

Our oldest Mss of the OL are from the 4th 5th centuries.

There are two main Old Latin texts: (1) The earlier African; (2)The later European

The Syriac Versions existed in 3 versions by the last half of 2nd century:

Diatessaron (AD 170):

"Syriac" is a Greek word for the middle Aramaic dialect spoken in Syria; it is nearly identical to the Aramaic spoken by Jesus.

The *Diatessaron* is a harmony of the four Gospels by Tatian in Rome.

No text of the *Diatessaron* survives

Ephrem the Syrian wrote a commentary on it.

The Syriac original was rediscovered in 1957, when a manuscript acquired by Sir Chester Beatty revealed the text of Ephrem's commentary.

Twenty years after Tatian's harmony, Irenaeus expressly proclaimed the authoritative character of its four gospels.

The *Diatessaron* became a standard text of the gospels in some Syriac-speaking churches down to the 5th century, when it gave way to the four separate Gospels, in the *Peshitta* version



The Old Syriac Version (2nd c.?):

Consists of the four Gospels preserved today in only two Mss, having many gaps.

The Curetonian Gospels:

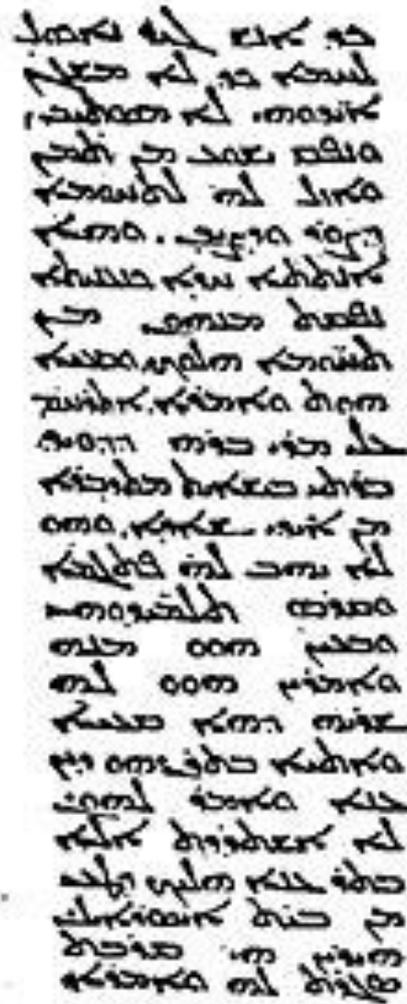
Fragments of the four Gospels

In 1842 the text was brought in 1842 from the Nitrian Desert in Egypt, and is now in the British Library.

The were edited by William William Cureton in 1858.

This manuscript is dated paleographically to the 5th century.

The picture is that of the Curetonian Gospels, Matt 15-20-25



Sinaitic Syriac (palimpsest, 2nd c.)

Discovered by Agnes Smith Lewis in the Monastery of St. Catherine in 1892 at Mount Sinai

This version was known and cited by Ephrem the Syrian, thus suggesting the 2nd century date

These two manuscripts represent only Gospels, Acts, and the Pauline Epistles

Syriac Bible from the 2nd century: discovered early in February 2009.

Was found in the possession of suspected antiquities smugglers in northern Cyprus.

It appears to be a Syriac Bible dating from about 2000 years ago.

The manuscript contains Bible excerpts written on vellum in gold lettering.

One page has a drawing of a tree, and another eight lines of Syriac script.

It was loosely strung together

Experts are divided over this manuscript, and whether it is an original or a fake.

Peshitta (5th c. AD):

The term "Peshitta," used by Moses bar Kepha in 903, means "simple."

It is the oldest Syriac version which has survived to the present day in its entirety.

It contains the entire OT, most of the apocryphal books, and most of the NT, lacking only (2-3 John, 2 Peter, Jude, and 7:53- 8:11).

Its authorship was ascribed to Abbula, bishop of Edessa (411-435).

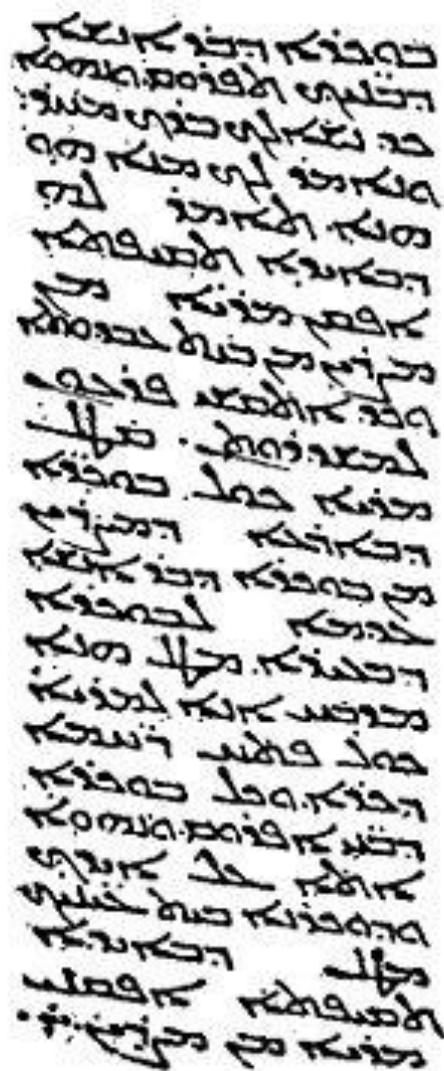
The Syriac church still uses it.

More than 350 Mss have survived (5th – 6th centuries).

The earliest Mss of the Peshitta is a *Pentateuch* dated AD 464.

There are two NT Mss from the 5th century.

Peshitta text of Exodus 13:14–16 produced in Amida in the year 464



The Egyptian or Coptic Versions (2nd c. AD):

Many translations in several different Egyptian dialects

The Mss of three dialects are extant:

Sahidic, upper Egypt

Middle Egyptian dialects

Bohairic dialect of Alexandria, northern Egypt

The picture is that of *The Mudil Psalter*, the oldest complete (Sahidic; ca. A.D. 400) Psalter in the Coptic language Coptic Museum, Egypt, Coptic Cairo



The Latin Vulgate Version (4th c. AD):

The OL had been translated piecemeal and was not uniform — a new translation was needed.

Pope Damasus requested Jerome to make a new translation using the LXX as basis for OT.

After some initial work he decided to base his OT on the original Hebrew.

His first translation appeared in AD 383 (Gospels).

He completed the his work after AD 400 and died in Bethlehem in 420.

His work was not appreciated during his life.

Gradually the Vulgate (common) overcame the Old Latin.

Finally the Council of Trent (1546) decreed it the official Roman Catholic Bible

It is one of the best translations ever made and surprisingly so even though only one man did the work.

It was the first book ever printed (1456-56)

It is estimated that about 8000 Mss of the Vulgate exist.

Influence

For over a thousand years (c. AD 400–1530), the Vulgate was the definitive edition of the most influential text in Western European society.

For most western Christians during this period it was the only version of the Bible ever encountered.

Its influence throughout the Middle Ages and the Renaissance into the Early Modern Period is even greater than that of the KJV in English.

This is because during these times the phraseology and wording of the Vulgate permeated all areas of the culture.

Other Less Important Versions

Ethiopic, 4th century translation, all of NT

Gothic Version by Ulphilas, 350, contains part of OT and all NT

Armenian Version by Miesrob and others, AD 400

Georgian Version, by Miesrob in 5th century

And the list goes on

QUOTATIONS FROM THE EARLY CHRISTIAN WRITERS ARE VALUABLE IN RESTORING THE TEXT

The entire NT and much of the OT can be reproduced from quotations.

The Greek writers are the most valuable for NT textual criticism because they use the Greek language and are earlier.

The Latin and Syrian writers would be next in importance.

The value of quotations is offset by memory quotations, paraphrasing, and copyist errors.

The life and work of each man must be studied to appreciate the evidence.

Doing Textual Criticism

Manuscript evidence is more abundant for the Bible than any secular document, over 5800+ for Greek NT.

| Authors/Works | Recorded | Dates of Mss. | Time Span | Copies Survived |
|---------------------------------------|-----------------|---------------|-----------|-----------------|
| Caesar | 100–44 B.C. | A.D. 900 | 1,000 YRS | 10 |
| Livy | 59 B.C.–A.D. 17 | A.D. 300 | 400 YRS | 27 |
| Plato | 427–347 B.C. | A.D. 900 | 1,200 YRS | 7 |
| Tacitus (<i>Annals</i>) | A.D. 56–120 | A.D. 800 | 900 YRS | 3 |
| Pliny the Younger (<i>History</i>) | A.D. 61–113 | A.D. 850 | 750 YRS | 7 |
| Thucydides (<i>History</i>) | 460–400 B.C. | A.D. 100 | 600 YRS | 20 |
| Suetonius (<i>De Vita Caesarum</i>) | A.D. 69–140 | A.D. 800 | 900 YRS | 200+ |
| Herodotus (<i>History</i>) | 484–425 B.C. | A.D. 100 | 600 YRS | 75 |
| Sophocles | 496–406 B.C. | A.D. 1000 | 1,400 YRS | 193 |
| Catullus | 54 B.C. | A.D. 1550 | 1,600 YRS | 3 |
| Euripides | 480–406 B.C. | A.D. 1100 | 1,500 YRS | 9 |

Scholars cannot agree how many various readings there are, but to the uninitiated even the smallest numbers sound astronomical

| Authors/Works | Recorded | Dates of Mss. | Time Span | Copies Survived |
|---------------|--------------|---------------|-----------|-----------------|
| Demosthenes | 383–322 B.C. | A.D. 1100 | 1,300 YRS | 200 |
| Aristotle | 384–322 B.C. | A.D. 1100 | 1,400 YRS | 40 |
| Aristophanes | 450–385 B.C. | A.D. 900 | 1,200 YRS | 10 |
| Homer | 900 B.C. | 400 B.C. | 500 YRS | 643 |
| New Testament | A.D. 35–100 | A.D. 100–150 | 5–30 YRS | 5,700 |

**New Testament copies include (1) fragments, (2) some incomplete copies of the NT, (3) the complete NT, which are all in Greek. Another 10,000+ manuscripts exist in Latin plus more than one million quotations from the church fathers.*

John Mill estimated the number of variations in the New Testament text at 30,000 based on "nearly 100 manuscripts."

Eberhard Nestle estimated this number as 150,000–200,000 variants.

Bart D. Ehrman puts the number between 200,000–400,000 variants [in] several million pages of Manuscripts."

Whatever the number, they were found in NT by comparing the extant manuscripts.

There are not as many for the OT because of the practices of the Scribes and Massorettes.

The nature of the various readings is interesting, which include:

- (1) Differences in spelling
- (2) Forms of words not affecting the meaning
- (3) Insertion or omission of words not affecting the meaning
- (4) Use of synonyms
- (5) Word order transposed without affecting the meaning
- (6) A few variations which affect the meaning.

The sources of these are ***intentional*** and ***unintentional***.

Unintentional involved things like repetition of letters or words, or the reverse; they are mistakes of the eye/hand.

Intentional involved the purposeful change of the text to clarify a verse, explain or defend a doctrine, or correct a supposed mistake, etc.

WE ASKED IN THE BEGINNING: "WHY IS THE BIBLE MADE UP OF THE BOOKS WE HAVE? HOW DID THE BIBLE CANON COME TO BE?"

The canon came about inductively.

There was a gradual acceptance/"proof" relative to the books accepted as authoritative.

Jamnia was the confirmation of public opinion and not the deciding of public policy.

The discussion was confined to the question whether Ecclesiastes and the Song of Songs was to be accepted as part of the canon

The decision was not regarded as authoritative, since contrary opinions continued to be expressed throughout the second century.

Luke 24:44 mentions a tripartite division of **Law** (Genesis-Deuteronomy), **Prophets** (Joshua-2 Kings), and **Writings** (Psalms-2 Chronicles).

ESV Luke 24:44 Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled."

This lends evidence to a canonization process as having already taken place, probably in connection with the Maccabean revolt.

All of this could have occurred no later than 130 BC

**"ARE THE NT DOCUMENTS RELIABLE? ARE WE
GETTING WHAT THE NT WRITERS INTENDED?"**

The text we have is a text of *integrity*—it is complete.

The text we have is *genuine*—it from the authors from which it claims to be.

The text we have is *authentic*—it is trustworthy.

We are getting what the NT writers intended; the results of textual criticism is a restored text.

Ezra Abbott stated 19 of 20 various readings are so unimportant that they are not considered rival readings.

Hort stated only 1 word in every 1000 has enough support of variation to call forth the critic's efforts.

Bentley says, "The real text of the sacred writings is competently exact, nor is one article of faith or moral precept either perverted or lost, choose as awkwardly as you will, choose the worst by design, out of the whole lump of readings."

(C. F. Sitterly, "Texts and Manuscripts of the New Testament," *ISBE* 5 [Grand Rapids: Eerdmans, 1939], 2955.)

The following astute comments from Price (*Ancestry*, 222), though antiquated, are pertinent.

Over two centuries ago William Mace observed that "There is no manuscript so old as common sense"; and, more recently, in their study of the Caesarean text, Lake, Blake, and New declared that "Ultimately all intelligent criticism is subjective." What this means is that the critic who would restore the most ancient text must needs be a philologist, historian, and theologian. He must be equipped not only with a knowledge of the sources of the text, including the language and idiom of it and its authors and of the important early versions, but also with the knowledge and comprehension of the events, institutions, and doctrines of the period, both pagan and Christian. The line, in other words, between "lower" and "higher" criticism has become very thin or has often ceased to exist. The student of the text has to deal with documents whose variant readings are like hundreds of facets reflecting the interests and thoughts of the Christian churches and their members, from exalted leaders to humble scribes.

Aside from this rather disconcerting situation, the mere existence of such an enormous number of variations in the text of the New Testament has continued to startle many Christians. ***They fear that the whole question of the discovery of the true text is thrown into hopeless confusion.*** In one sense they may be right; the exact autograph text may never be recovered in every detail. On the other hand, the multiplication of witnesses and variants attests the tremendous importance of the New Testament in the early centuries and really guarantees the general integrity of its text. ***Only 400 or so of the 150,000 variants materially affect the sense, and of these perhaps 50 are of real significance. But no essential teaching of the New Testament is greatly affected by them.*** Modern study of the text has contributed, it is true, to the ***undermining of certain theories of verbal inspiration*** which once existed. For ***it has helped to show that the spirit rather than the letter was of primary importance in the early transmission of the text,*** even as the apostle Paul long ago pointed out. But the work of textual criticism will go on so long as it appears possible to recover an older text than we now possess for the basic document of the Christian faith, the Greek New Testament.

(Emphasis added, rcb)

Price's words are faith building.

God's providence has provided an abundance of witnesses with which to reconstruct the Greek NT.

Similarly, God's providence probably will not ever allow the retrieval of a single autograph (original author's signature).

Human nature being what it is, people would worship the thing!

E.g., the Shroud of Turin!

And yet, the word of God is recovered, studied, proclaimed.

We must remember:

All copies of Bible outside the original languages are translations.

In particular even the original Greek in the NT is but a "copy" of God's covenant with us (Jer 31:31-33)!

ESV Jeremiah 31:31 "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, 32 not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. 33 For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.

(1) God has an agreement/covenant with us, written on our hearts

(2) This covenant on our hearts may be summarized as, “Jesus has paid the price for our sin and we will be saved by his grace if we are obedient to him.”

(3) The only way we know of this covenant is that it is recorded in the Bibles we have

(4) Like the purchase of a car, house, etc., there is a written contract, or agreement that explains everything in the agreement.

(5) The contract, etc., is not the agreement, but the record of the agreement.

(6) So it is with God, us, the New Covenant, and Bibles

(7) They represent a copy of the contract/covenant God has made with us

God wants his word translated into as many languages as possible.

Think of all the languages/scripts into which the Bible (and biblically related classical works) have been translated.

It after all is the means by which the good news is proclaimed. We Americans, who are for the most part mono-lingual, are the only ones who seem to have difficulty with translations

At some point we must learn to trust translators, etc.

My Bible Program (BibleWorks) has in it the following (number of versions are in parentheses):

(1) Albanian (1), Bulgarian (3), Catalan (1), Cyrillic (6), Czech (7), Danish (3), Dutch (8), English (72), Finish (2), French (7), German (13), Greek (71), Hebrew (25), Hungarian (1), Indonesian (2), Italian (4), Latin (9), Lithuanian (1), Norwegian (6), Polish (5), Portugese (7), Romanian (1), Slavonic (2), Spanish (11), Swahili (1), Swedish (5), Thai (3), Turkish (3), Vietnamese (1)

Some Disturbing Facts:

UBS (October 2011): 469 languages with a complete Bible; 2527 with some portion of scripture

Catholic Bible Federation (October 2008): 438 complete; 2454 partials

These figures are close enough to corroborate one another

However, there are 4500 languages left to go.

| | |
|--|-------------|
| Number of Languages in the World: | 6800+ |
| Languages without a translation and needing one: | 2000+ |
| Current e-translation projects in progress: | 1500 |
| Number of language groups with New Testament: | 1223 |
| Number of language groups with entire Bible: | 471 |
| Total World Population: | 7 billion |
| Number of people without a translation: | 350 million |

<http://christianity.stackexchange.com/questions/8490/into-how-many-languages-has-the-bible-been-translated> , accessed 10/2/13)

ENGLISH TRANSLATIONS

Partial translations of the Bible into English may be traced back to the end of the 7th century and include more translations into ***Old English (OE) and Middle English (ME)***.

These include more than 450 versions that may be divided into the following periods.

OE Translations:

A Few Select Monks first the Latin Vulgate into OE

These generally were created as prose form or interlinear glosses.

There were few complete translations

Most of the books existed separately.

So there was not the sense of the Bible as history that exists today.

Translations often included the writer's own commentary on passages in addition to the translation.

Venerable Bede began a translation of OE into the Anglo-Saxon in the 7th century.

Aldhelm (c. 639–709) translated the complete Book of Psalms and large portions of other scriptures into OE.

**Aldred, Provost of Chester-
le-Street (10th c.)**

Translated the *Lindisfarne Gospels* by inserting a **word-for-word gloss** between the lines of the Latin text, creating the oldest extant translation of the Gospels into the English language.

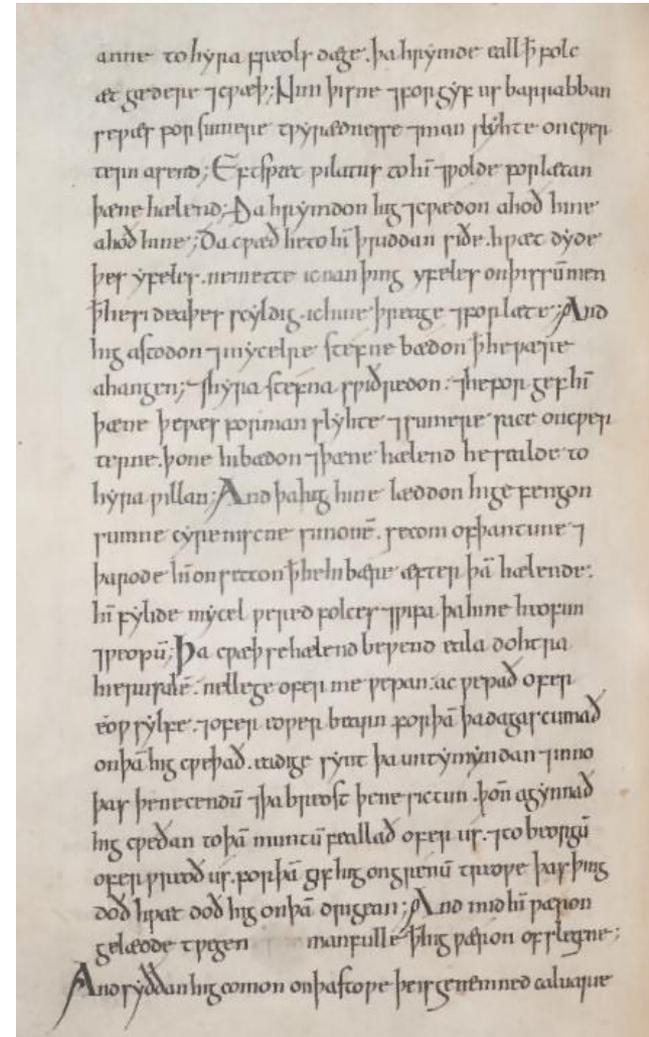


The Wessex Gospels (also known as the West-Saxon Gospels)

Contain many translations of the four gospels into a West Saxon dialect of OE.

These were produced in 990

They are the first translation of all four gospels into English without the Latin text.



ME Translations:

The Ormulum (12th c.): written by a monk named Orm (or Ormin), and consisting of about 19,000 lines, includes little Biblical text, but focuses more on personal commentary.

Richard Rolle (1290–1349) wrote an English Psalter.

John Wycliffe (14th c.)

Is credited with translating what is now known as Wyclif's Bible, though debate continues on how much of the translation he did.

There were two different versions.

The earlier text follows closely the word order of Latin

The later text was more in line with the native English.

In 1415 the Council of Constance declared Wycliffe a heretic, exhumed his body, and ordered it and his works burned

The picture is the beginning of the Gospel of John from a 14th century copy of Wycliffe's translation



Early Modern English (EME):

These are comprised of translations made 1500 and 1800

The Tyndale Bible (TB):

This early 16th century Bible differs from the others

Tyndale used the Greek and Hebrew texts of the NT and OT in addition to Jerome's Latin translation.

1536 he was strangled and his body burned

TB was the **first** EB to draw directly from Hebrew and Greek texts, the **first** English one to take advantage of the printing press, and **first** of the new English Bibles of the Reformation

The picture: TB, John 1.



The "Authorized Versions" included:

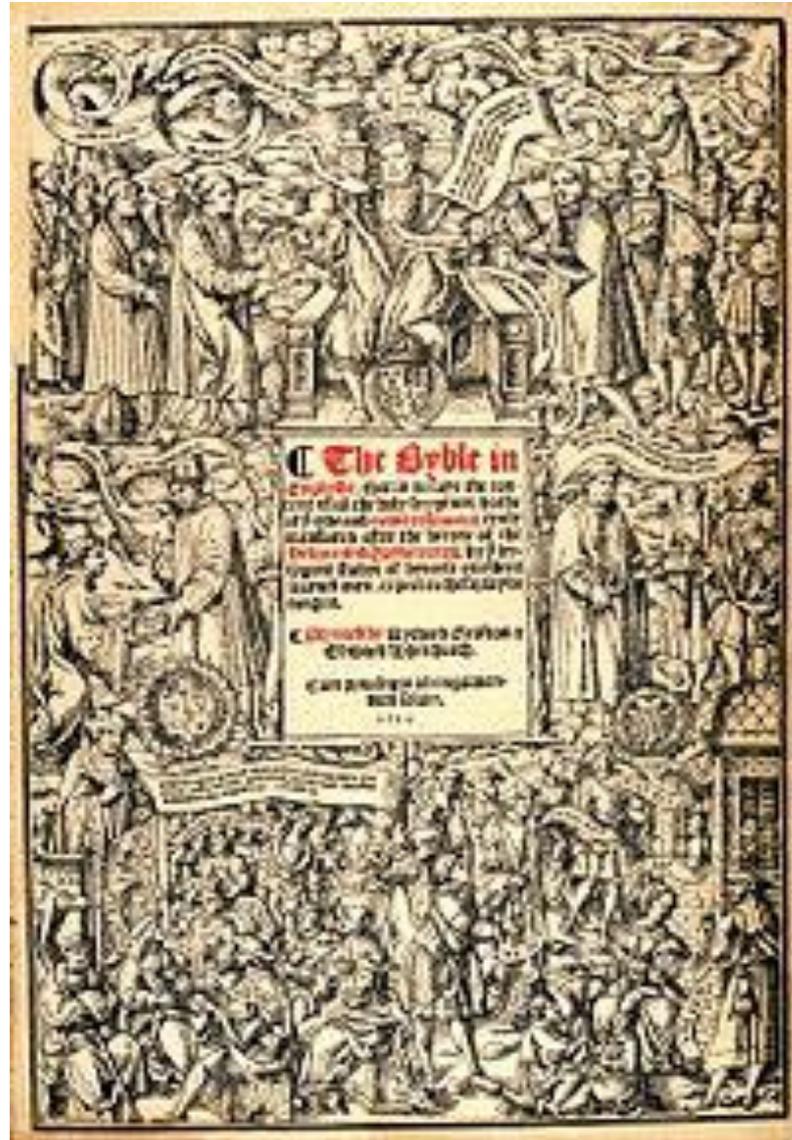
The Great Bible, 1539:

Was the first authorized edition of the Bible in English

Authorized by King Henry VIII of England to be read aloud in the church services of the Church of England.

Prepared by Myles Coverdale, working under commission of Thomas, Lord Cromwell, Secretary to Henry VIII and Vicar General.

In 1538, Cromwell directed the clergy to provide "one book of the bible of the largest volume in English, and the same set up in some convenient place within the said church that ye have care of, whereas your parishioners may most commodiously resort to the same and read."



The Geneva Bible (GB), 1560:

One of the most historically significant translations of the Bible into the English language (2) It preceded the KJV by 51 years.

It was the primary Bible of 16th century Protestantism

It was the Bible for William Shakespeare, Oliver Cromwell, John Knox, John Donne, and John Bunyan (author of Pilgrim's Progress).

It was one of the Bibles taken to America on the Mayflower

are ²⁷ ten kings, which yet haue not receiued a Kingdome, but shall receive power, as Kings ²⁸ at one houre, with the beast.

13 ²⁷ These haue one minde, and shall giue their power, and authoritie vnto the beast.

14 These shall fight with the ¹³ Lambe, and the Lambe shall overcome them: & for hee is Lord of Lords, and King of Kings: and they that are on his side, called, and choien, and faithful.

15 ³¹ And he sayd vnto me, The waters which thou sawest, where the whore sitteth, ³¹ are people, and multitudes and nations, and tongues.

16 And the ten ³¹ hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate, and naked, and shall eate her flesh and burne her with fire.

17 ³¹ For God hath put in their hearts to fulfill his will, and to doe with one consent for to giue their kingdome vnto the beast; vntill the words of God be fulfilled.

19 And that woman which thou sawest, is that ¹⁶ great cite which reigned ouer the kings of the earth.

and the second beast tooke the opportunitie offered to vltipre vnto himselfe all the power of the former beast. These kings long agoe, many haue numbered and defiled to be come, and a great parte of the euents plainely testified the same in this our age. ²⁹ That is, by consent and agreement, that they may conspire with the beast, & depend vpon his becke. This verie is diuided into three parts, conspi- cation, and euent. The conspi- cation consisteth in communicating of iudgements and affection: and some in communicating of power, which they are bound to haue giuen vnto this beast in this verie. ³⁰ With Christ and his Church as the reason following dooth declare, and here are mentioned the iads and euents which followed for Christ his sake and for the grace of God the Father towards choise: & are called, declared, and are testified. ³¹ This is the onely member of the generation, as I sayd verie 7, belonging vnto the harlot, shewed in the vision verie 3. In this historie of the harlot, these three things are distinctly propounded, what is her magnificence, in this verie, what is her fall, and by whom it shall happen vnto her, in the two veries following: & lastly, what the harlot is, in the last verie. This place which by order of nature should haue bene the first, is therefore made the last, because it is more fit to be ioynted with this next Chap. ²⁸ That is, as was constant and variable as are the waters. Vpon this foundation stith this harlot as Queene, a vaine person vpon that which is vaine. ³² The ten Kings, as verie 17. The accomplishment of this last and euent is dayly presented in this our age by the singular providence & most mightie government of God. ²⁹ The historie of the facts is propounded in this verie, & the cause of them in the veries following. ²⁸ A reuon rendered from the chiefe efficient cause, which is the providence of God, by which alone S. Iohn by inuention of order asseeth to haue come to passe, both that 7 Kings should execute vpon 7 harlots that which pleased God, & which he declared in the verie next before going; & also that by one consent and consent, they should giue their kingdome vnto the beast, & verie 13, 14, for as these being blinded haue before deperded vpon the becke of 7 beast that sitteth vpon the harlot, so it is sayd, that afterward it shall come to passe, that they shall iurre becke and shall fall away from her, when their hearts shall be turned into better hate by the grace & mercy of God. ³⁵ I haue Rome that great cite, or onely Cite (as Iustianus calleth it) the King and head whereof was then the Emperour, but now the Popolines that the condition of the beast was changed.

C H A P. X V I I I.

² The horrible destruction of Babylon is set out, st. 16. 18. The merchants of the earth, who were enriched with the pomp and luxuriance of it, wepe and wail: so doe all the which reuer for the loss of vengeance of God.

² The second plerica I sayd before 17, 18, of the historie of Babylon, is of the wo- fall fall and raise of powere of Babylon. This historical prediction concerning her, is threefold. The first a plaine & simple foretelling of her ruine, in 3, veries: the second a figurative prediction by the circumstances thence vnto the 16, verie. The third a confirmation of the same by signe or wonder, vnto the end of the Chap. ² Either Christ the eternall word of God the Father (as often elsewhere) or a creature vnto his frame, both how- ly furnished with great wealth of power, & with light of glory, as the engine of power. ³ The prediction or foretelling of her ruine, containing both the fall of Babylon, in this verie, & the cause thereof uttered by way of Allegory concerning her (spiritual and carnall wickedness) as it is, her most great impietie & vniuersitie in the next verie. Hee fall in first simply declares the fall of the Cite, & then the pecuniary thereof, as it is declared here by the euents when befall it shall: the lease and habitation of deuils, of wild beasts, and of souled soules, as I say 17, 22, and after elsewhere.

18 ²⁷ And after these things, I saw another ² Angel come downe from heauen, hauing great power, so that the earth was lightened with his glory.

2 ² And he cryed out mightily with a loud voyce, saying, & it is fallen, it is fallen, Babylon that great city, and is become the habitation of deuils, and the hold of all foule spirits, and a cage of euery vnclene and hateful bird.

3 For all nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voyce frō heauen saying, Go out of her my people, ye haue not partakers of her sins, & ye receive not into her plagues.

5 For her finnes are ² come vnto her heauen, and God hath remembered her iniquities.

6 ⁷ Reward her, euen as shee hath rewarded you, & giue her double according to her works: and in the cup that shee hath filled to you, fill her the double.

7 In as much as shee glorified her self, & liued in pleasure, so much giue ye to her torment & sorrow: for the faith ⁷ in her heart, I sit being a queen, and am ⁶ no widow, and shall ⁶ see no mourning.

8 Therefore shall her plagues come at one day, death, and sorrow, and famine, and shee shall be burnt with fire: for that God which condemneth her, is a strong Lord.

9 And ⁸ the kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see that smoke that her burning.

10 And shall stand afare off for feare of her torment, saying, Alas, alas, that great cite Babylon, that mightie cite: for in one houre is thy iudgement come.

11 ⁹ And the merchants of the earth shall weepe and waille ouer her: for no man buyeth their ware any more.

12 The ware of gold, and silver, and of precious stone, and of pearls, and of fine linnen, and of purple, and of sike, and of skarlet, & of all manner of Thyne wood, and of all vessels of yron, and of all vessels of most precious wood, & of braffe, and of yron and of marble,

13 And of cinamon, and odours, and oymments, and frankincense, and wine, and oyle, and fine floure, and wheat, and beaile, and fleeces, and hares, & chares, and seruants, and soules of men.

14 (* And the ² apples that thy foule lustful after, are departed from thee, & all things which were fat, and excellent, are departed from thee, and thou shalt finde them no more.)

15 The merchants of these things which were waxed rich, shall stand afare off from her, for feare of her torment, weeping and wailing.

16 And the commandement of executing the iudgement of God, stand vpo three callers which are here expressed: the vniuersal wickednesse of the whore of Babylon in this verie: her un- fed pride opposing it selfe against God, which is the comming of all euill actions, and her most iust damnation by 7 sentence of God, verie 18. ² The merchants of the earth are full of people and mightie. ³ I shall see of one. ⁴ I shall see of one. ⁵ The circumstances following the fall of Babylon, or the consequences thereof (as I distinguished them verie 6) are two. Namely, the lamentation of the wicked, vnto the 19, veries: and the reuoycing of the godly, verie 20. This most forefull lamentation, according to the persons of them that lament, hath three members: the first whereof is the mourning of the Kings and members of the earth, in two veries: The second is the lamentation of the merchants that sit upon land, thence vnto the 16, verie: the third is, the wailing of those that merchan- dize by sea, verie 16, 17, 18. In euery of these the cause and manner of their mourning, is distinguished in verie 20, according to the condition of those that mourne, with obseruation of that which beareth greivous to them. ¹ The lamentation of those that trade by land, as I distinguished immediately before. ² An apostrophe, or turning of the speech by imitation, vnto for more veneration, as if those merchants after the manner of moumers, should in passionate speech speake vnto Babylon, though now vnto fallen and overthrowen. So I say 12, 9, and in many other places. ³ By this maner this verie which is next before the fall of the last, as I sayd I sayd from vnto, and to be a signe of such faith as are lauded for.

16 And

It was used by many English Dissenters

It was the first mechanically printed, mass-produced Bible

Cardinal Hugo de Sancto Caro had divided the Bible into chapters (1244-1248) and Stephen Langston modified it into the today's modern arrangement

Similarly, , the GB was the first English Bible to divide the chapters into verses (1560)

It came with an apparatus of scriptural study guides and aids (collectively called an apparatus), including:

Cross-references

Introductions to each book of the Bible

Maps, tables, woodcut illustrations, indexes

These made it the first study Bible

Its forceful and vigorous language, according to Cleland Boyd McAfee, "drove the Great Bible off the field by sheer power of excellence."

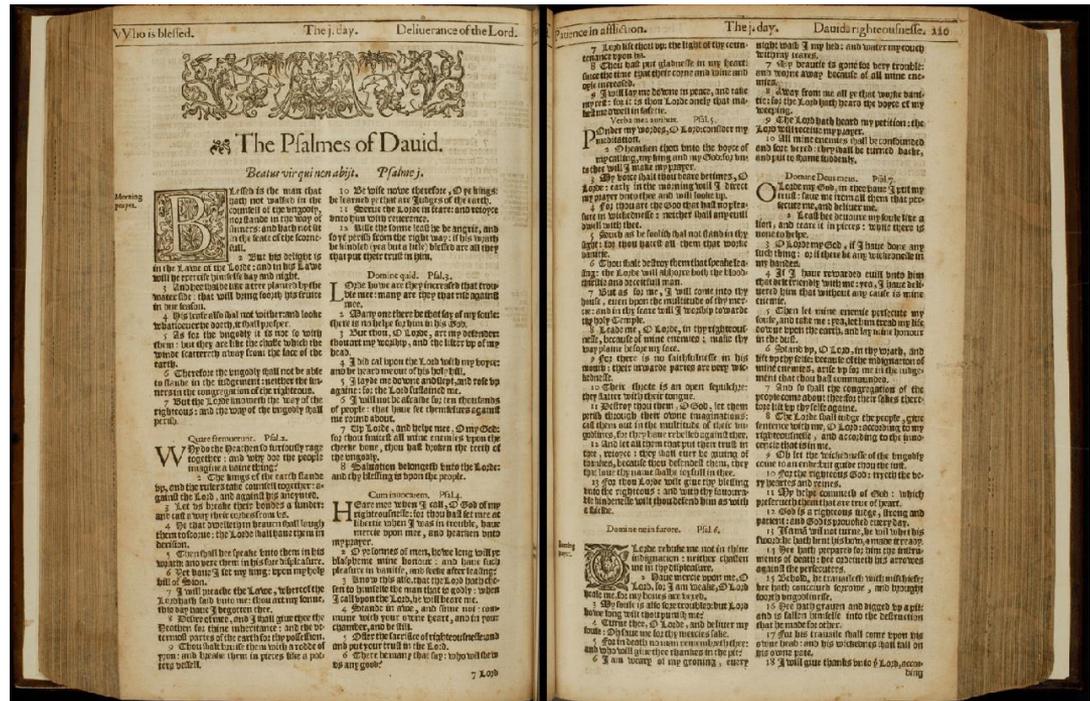
The Bishop's Bible (BB), 1568:

It was produced under the authority of the established Church of England in 1568.

It was Elizabeth I's attempt at a new AV

It was substantially revised in 1572

This revised edition was to be prescribed as the base text for the **Authorized King James**



The stated reason for the BB translation was that the marginal notes of the GB displayed a thorough going Calvinism, which hardly existed in the translation

The Bishops of the Church of England associated Calvinism with Presbyterianism.

Presbyterianism sought to replace the Bishops with lay elders.

The Bishops were aware that the *GB of 1539* (the only version legally authorized for use in Anglican worship) was deficient.

Much of the OT and Apocrypha was translated from the LV, rather than from the original Hebrew, Aramaic and Greek.

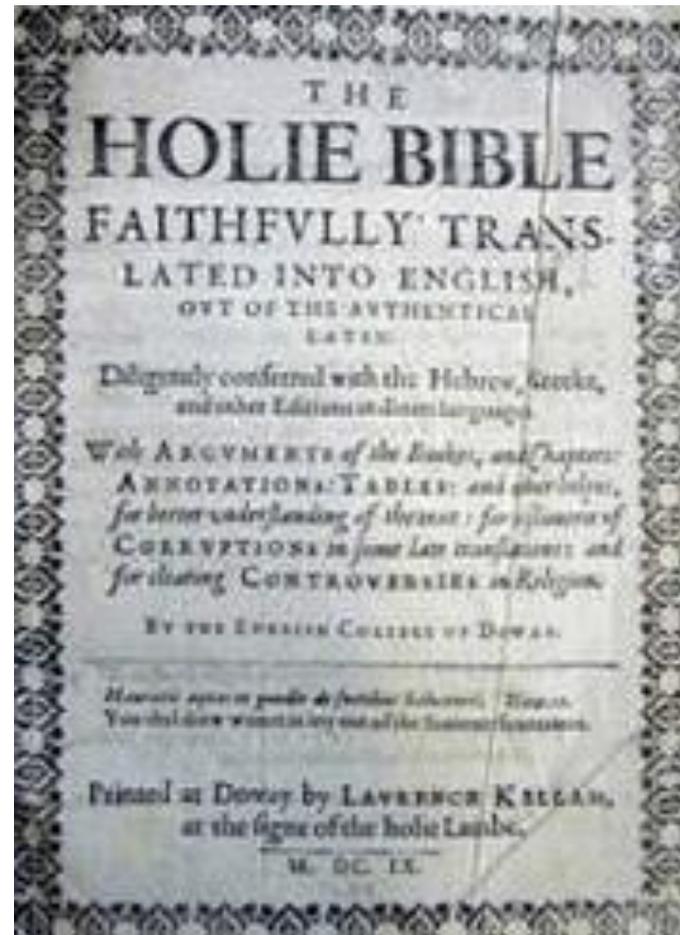
The BB was their attempt to replace the objectionable GB translation

Basically they began circulating their own translation.

The Douay–Rheims Bible:

This Bible is a translation of the Bible from the LV into English by members of the English College, Douai for the Catholic Church.

The NT was published in Reims, France, in 1582; one volume with notes and commentary.



The OT was published in two volumes 30 years later by the University of Douai.

Volume 1 covered Genesis-Job, and was published in 1609

Psalms -2 Maccabees plus the Apocrypha of the Clementine Vulgate was published in 1610.

Marginal notes took up the bulk of the volumes and had a strong polemical and patristic character.

The version's purpose was to uphold Catholic tradition in the face of the Protestant Reformation

The NT was reprinted in 1600, 1621 and 1633, while both the Old Testament volumes were reprinted in 1635

But neither were published for another 100 years.

William Fulke, in 1589, produced a refutation of the translation's NT

He set out the complete Rheims text and notes in parallel columns with those of the Bishops' Bible.

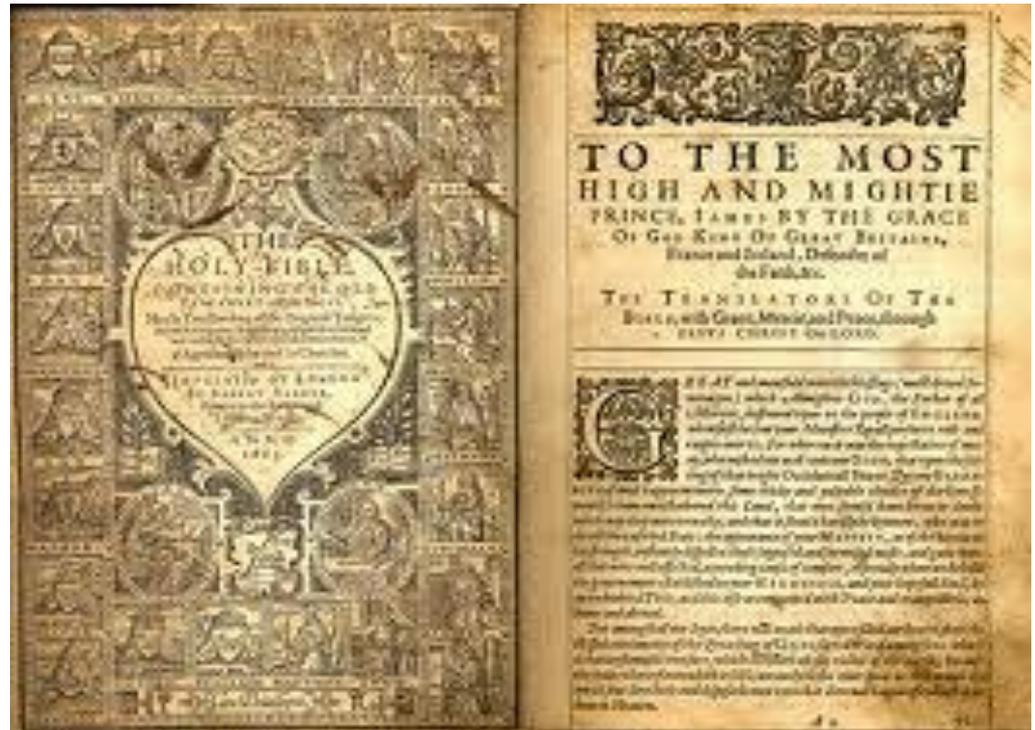
It was reissued in three further editions to 1633

These editions of the Rheims New Testament exercised significant influence on the development of 17th century English.

The Authorized King James Version (AV-KJV) of 1611:

This is an English translation of the Christian Bible for the Church of England begun in 1604 and completed in 1611.

It was first printed by the King's Printer Robert Barker



This was the third translation into English to be approved by the English Church authorities.

The first was the *Great Bible* commissioned in the reign of King Henry VIII

The second was the *Bishops' Bible of 1568*.

In January 1604, King James I convened the Hampton Court Conference where a new English version was conceived

This was in response to the perceived problems of the earlier translations as detected by the Puritans

James gave the translators ***instructions*** intended ***to guarantee that the new version would conform to the ecclesiology (church doctrine) and reflect the Episcopal structure of the Church of England and its belief in an ordained clergy.***

The translation was done by 47 scholars, all of whom were members of the Church of England.

The OT and NT were translated from the Hebrew and Greek

The Apocrypha were translated from the Greek and Latin.

The AV/KJV replaced the text of the *Great Bible in The Book of Common Prayer (1662)*,

This replacement was authorized by Act of Parliament.

By the first half of the 18th century, the AV/KJV was unchallenged as the English translation used in Anglican and Protestant churches.

Over the course of the 18th century it supplanted the LV as the standard version of scripture for English speaking scholars.

Today, the most used edition of the AV/KJV closely follows the edition of 1769, edited by Benjamin Blayney at Oxford.

Three criticisms of the KJV:

(1) They transliterated rather than translated the Greek word ***baptizo***, and the like, which means "***to immerse,***" evidently in order to conform the Church of England's practice of sprinkling.

(2) The Greek of Acts 12:4 says, say Herod planned to wait until after "***Passover,***" to kill Peter, but the KJV translated this "***Easter,***" evidently to endorse the observance of Easter.

(3) The KJV used what are now archaic forms pronouns (thee, thou)

Personal pronouns in Early Modern English
(<http://en.wikipedia.org/wiki/Thou>, accessed 8-28-13)

| | | Nominative | Oblique | Genitive | Possessive |
|-------------------|----------------------------------|------------|------------|------------------|--------------|
| 1st person | <i>singular</i> | I, ich | me | my/mine | mine |
| | <i>plural</i> | we | us | our | ours |
| 2nd person | <i>singular informal</i> | thou | thee | thy/thine | thine |
| | <i>plural or formal singular</i> | ye, you | you | your | yours |
| 3rd person | <i>singular</i> | he/she/it | him/her/it | his/her/his (it) | his/hers/his |
| | <i>plural</i> | they | them | their | theirs |

“Thee” and “Thou”

The words **thee** and **thou** are second person singular pronouns.

They are now largely archaic, having been replaced in almost all contexts by **you**.

Thou is the nominative/subject form , as in “**Thou** art our God.”

Thee is the oblique/objective (accusative/dative), as in “I will smite **thee**” (accusative) or “I will give to **thee** my house” (dative)

Thy/Thine is the possessive, as in “For **thine** is the kingdom, the power, and the glory...” (Matt 6:13, KJV)

When **thou** is the grammatical subject of a finite verb in the indicative mood, the verb form ends in **t**, most often with the ending **-(e)st** (e.g., “**thou goest**”; “**thou dost**”), but in some cases just **-t** (e.g., “**thou art**”; “**thou shalt**”).

Thou was simply the singular counterpart to the plural pronoun **ye**.

Thou was later used to express intimacy, familiarity or even disrespect, while speaking to another person

You, the oblique/objective form of **ye**, was used for formal circumstances, as in speaking to the king, “O **your** Majesty.”

In the 17th century, **thou** fell into disuse in the standard language but persisted, sometimes in altered form, in regional dialects of England and Scotland.

Those who insist upon using these archaic pronouns are attempting to instill an air of religious solemnity that is antithetical to its former sense of familiarity or disrespect, “**Thee**’ and **’thou**’ show more respect to God!”

Some argue that early English translations used the familiar form (thee/thou) of the 2nd person and therefore does not indicate "respect/disrespect," because similar forms are found when speaking to God in French, German, Spanish, Italian, Russian, and Scottish Gaelic (all of which use of an "informal" form of the 2nd person in modern speech).

I would argue, however, that in fact, since modern English does not do this, the comparison is invalid.

Though these languages use these familial forms Modern English no longer does.

Further, such use creates distance for the modern worshipper rather than closeness as was the original intent.

In short the situation has reversed itself.

The KJV translators used a familial form (thee/thou) to address God to imply closeness, but at the same time used the non-familial (you/your) form to create distance, e.g., as in giving honor to the king.

Today, many would use the familial form (thee/thou) to show respect, while the non-familial form (you/your) they argue is disrespectful.

These archaisms are still employed in certain fixed phrases such as “holier than thou” and “fare thee well.”

Some have created even newer forms: “you all,” “y’all,” “yinz,” “youse,” “*you ens*,” “*you mob*,” “*you lot*,” “*your lot*” and “*you guys*.”

Summary of Archaic Pronouns

In its day these pronouns were the *familial pronouns* used among families and close friends (cf. French).

Today, the KJV's popularity has made many people think this language shows more respect; it is "more holy."

Actually, what it shows is a familial acquaintance with God, not the kind of respect these proponents desire.

For example, the translators of the KJV would never address King James as, "O Thy Majesty."

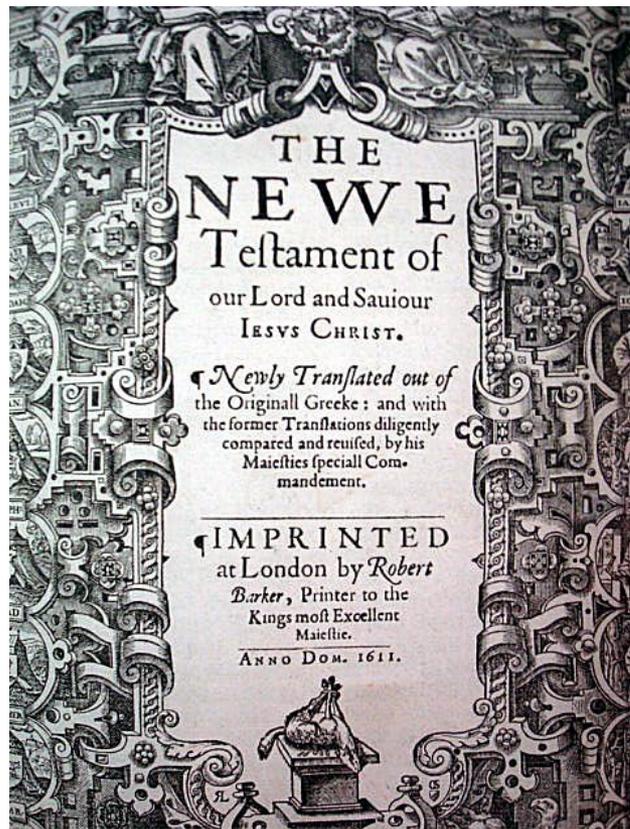
They would have used the 2nd person pronoun reserved in the 17th century for those whom we showed great respect, i.e., "***O Your Majesty***," if to others, "***His Majesty***."

So those today who think the KJV shows more respect, or who think we should pray, using "thee/thou," are actually using words that in their day showed exactly the opposite.

This results in our mixing Elizabethan English with Modern English in some of our songs (cf. the song "As a Deer").

The Wicked Bible

Title Page of the Wicked Bible



Wicked Bible Text

seuenth day, wherefore the LORD blessed the Sab- have
bath day, and hallowed it. 9
12 ¶ * Honour thy father and thy mother, that shall
thy dayes may bee long vpon the land which the 10
LORD thy God giueth thee. ment
13 * Thou shalt not kill. 11
14 Thou shalt commit adultery. shall
15 Thou shalt not steale. 12
16 Thou shalt not beare false witness against
thy neighbour. be su
17 * Thou shalt not couet thy neighbours house, him
thou shalt not couet thy neighbours wife, nor his plac
man-seruant, nor his maid-seruant, nor his oxe, nor 14
his asse, nor any thing that is thy neighbours. neig

The Wicked Bible is also called ***The Adulterous Bible*** or ***The Sinners' Bible***

It was published in 1631 by Robert Barker and Martin Lucas, the royal printers in London

It was an attempt to reprint the KJV.

The name is derived from the compositors' mistake

In Exodus 20:14 they mistakenly omitted the word *not*

The result was the sentence was changed from:

(1) "Thou ***shalt not*** commit adultery

to

(2) "Thou ***shalt*** commit adultery"

The edition was printed for about a year when the publishers were fined £300 (= £33,800 today = \$51,846.838001733)

They were also deprived of their printing license.

The flagrancy of the mistake outraged Charles I and George Abbot, the Archbishop of Canterbury

Abbot remarked: "I knew the time when great care was had about printing, the Bibles especially, good compositors and the best correctors were gotten being grave and learned men, the paper and the letter rare, and faire every way of the best, but now the paper is nought, the composers boys, and the correctors unlearned."

The majority of the WB's copies were immediately cancelled and burned

The number of extant copies remaining today, which are considered highly valuable by collectors, is thought to be relatively low.

One copy is in the *New York Public Library*

Another is in the *Dunham Bible Museum in Houston, Texas*

The British Library in London displayed a copy until September 2009.

A copy appeared in the *Ink and Blood Exhibit in Gadsden, Alabama* from August 15 to September 1, 2009

A copy was displayed until June 18, 2011 at the Cambridge University Library exhibition in England, for the 400 year anniversary of the KJV.

A copy is in the Bible Museum in Washington, DC

Background

Historically, the omission of "not" was considered quite a common mistake.

Until 2004, for example, the style guide of the *AP* advised using "innocent" instead of "not guilty" to describe acquittals in order to prevent this type mistake.

The WB is the most prominent example of the *Bible errata* which often have missing negatives that completely reverse the scriptural meaning

Public Reaction: reflected in historians' comments:

His Majesties Printers, at or about this time, had committed a scandalous mistake in our English Bibles, by leaving out the word *Not* in the Seventh Commandment. His Majesty being made acquainted with it by the Bishop of London, Order was given for calling the Printers into the High-Commission, whereupon Evidence of the Fact, the whole Impression was called in, and the Printers deeply fined, as they justly merited. With some part of this Fine Laud caused a fair Greek Character to be provided, for publishing such Manuscripts as *Time and Industry* should make ready for the Public view.

In 2010, a copy of the Wicked Bible was offered for sale online for \$89,500.

Alternative Approaches

Most translations are the translators' best attempt at a single rendering of the original, relying on footnotes where there might be alternative

The ***Amplified Bible*** lists all the possible meanings for a word or phrase:

*IN THE beginning God (**prepared, formed, fashioned, and**) created the heavens and the earth. The earth was without form and an empty waste, and darkness was upon the face of the very great deep. The Spirit of God was moving (**hovering, brooding**) over the face of the waters, Gen 1:1-2*

Modern English (MoE)

Early English Bibles were generally based on Greek texts or Latin translations.

MoE translations are based on a wider variety of Mss in Gr and Hb

The translators put much scholarly effort into cross-checking various other texts — LXX, TRs, and Massoretic

Discoveries such as the Dead Sea scrolls provide additional references

Most modern English translations, especially study Bibles, contain text notes indicating differences in original sources.

A greater number of textual differences are noted in the NKJ Bible, indicating hundreds of NT differences between the *NA*, and the TR.

The OT differences are not as well documented but contain notes to difference between MTs, the Dead Sea Scrolls, and the LXX.

For a more complete list see:

http://en.wikipedia.org/wiki/Modern_English_Bible_translations (accessed 9-19-13)

Individual translations:

Most translations are made by committees of scholars in order to avoid bias or idiosyncrasy

Even so, there are a number of translations made by individuals:

J.B. Phillips

Darby's Darby Bible

R.A. Knox

Berkeley Version

The Message

Robert Alter and N. T. Wright

Most of these have translated portions of the Bible in light of their understanding of the ancient languages and cultures.

Individual translations sponsored by the ***Restoration Movement***, many of which can be downloaded of the web, include:

The “Living Oracles” (LO), by Alexander Campbell:

Actually edited by him, it was published in in 1826, and was based on an 1818 combined ed. of translations by George Campblell, James MacKnight and Philip Doddridge.

Campbell inserted edits and extensive notes.

He was motivated by changes in the English language and newer critical additions of the Greek New Testament, which he thought made the KJV obsolete.

He relied on the critical Greek text published by Johann Jakob Griesbach.

The LO replaced ecclesiastical terms as “church” [derived from the German “Kirche” which refers to the “building” and not an assembly] with “congregation,” “angel” with messenger,” and “baptize” with “immerse.”

The LO has been described as a forerunner of modern language translations in its updating of the traditional KJV and the use of more modern critical Greek and Hebrew texts.

The translation was widely used within the 19th century **Restoration Movement** , but was criticized by others for its translation of baptizō (*baptizō*) as "immerse" rather than "baptize."

Naturally, those who understood “baptism” as “immersion” would favor the translation, while those who practiced “infant baptism” and “sprinkling” most vigorously criticized it.

Cf. http://en.wikipedia.org/wiki/Living_Oracles (accessed 9-19-13)

American Bible Union New Testament (ABUNT):

The union was formed in 1850 by Baptist members of the American Bible Society (ABS)

They wanted the Society to produce translations that more accurately reflected the original text.

They ran into conflict with other members of the ABS over the baptizō (*baptizō*).

Most English translations transliterated the word rather than translating it as “immerse.”

Between 1852 and 1861, they published a series of quarto editions that contained proposed revisions for most of the NT.

A complete NT was published beginning in 1862 with a 2nd Revision 1865.

A series of OT volumes was also published between 1856 and 1884

In 1883 the ABU ceased operation and turned over their activities to the American Baptists.

The American Baptists continued their work and published an *Improved Edition of the New Testament* in about 1891

This was published in two version – in one “baptize” is translated as immerse and in the other it is left as “baptize.”

They also published a complete Bible in 1912.

B. C. Goodpasture, Editor of the Gospel Advocate, bought the publishing rights and published the NT in 1955.

Cf. <http://www.bible-researcher.com/abu.html> ;
<http://bibles.wikidot.com/abufirst>

Copyright Page of ABUNT

THE
NEW TESTAMENT

OF OUR
LORD AND SAVIOR JESUS CHRIST.

THE COMMON ENGLISH VERSION, CORRECTED BY THE FINAL COMMITTEE OF THE
AMERICAN BIBLE UNION.

—
Second Revision.
—

NEW YORK:
AMERICAN BIBLE UNION.
LONDON:
TRÜBNER & CO., 60 PATERNOSTER ROW.
1877.

B. C. GOODPASTURE
932 Caldwell Lane
Nashville 4, Tenn.
1955

Publisher's Note. The first edition of the Bible Union New Testament appeared in one volume in 1864. Another edition, the "second edition" was published in 1865. This is an exact reprint of the "second edition," It, as the first, was the work of Drs. H. B. Hackett, A. C. Kendrick and J. C. Conant. (The Bible in America, Simms, page 252.)
B. C. Goodpasture — January 31, 1955.

NOTE.

THIS Revised Testament has been prepared under the auspices of the American Bible Union, by the most competent scholars of the day. No expense has been spared to obtain the oldest translations of the Bible, copies of the ancient manuscripts, and other facilities to make the revision as perfect as possible.

The paragraph form has been adopted in preference to the division by verse, which is a modern mode of division, never used in the ancient scriptures. But, for convenience of reference, the numbers of the verses are retained.

All quotations from the Old Testament are distinctly indicated, and the poetic form is restored to those which appear as poetry in the original.

The revisers have been guided in their labors by the following rules prescribed by the Union:

RULES FOR THE REVISION OF THE ENGLISH NEW TESTAMENT.

The received Greek text, critically edited, with known errors corrected, must be followed. The common English version must be the basis of revision, and only such alterations must be made as the exact meaning of the text and the existing state of the language may require.

The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be given in corresponding words and phrases, so far as they can be found in the English language, with the least possible obscurity or indefiniteness.

—
The numbering of the chapter is omitted, where it would break the connection; as in John viii., 1 Cor. xi., xiii., xiv., Philipp. iv., Col. iv., 1 Peter iii.

—
Entered according to Act of Congress, in the year 1865, by THE AMERICAN BIBLE UNION, in the Clerk's Office of the District Court of the United States for the Southern District of New York.
—

Hugo McCord's "New Testament Translation of the Everlasting Gospel":

He used the 3rd ed. (corrected 1983) of the *GNT*.

It has gone through 5 editions, the 1st in 1988; the 5th in 2000.

He gave careful attention to the companion volume *A Textual Commentary on the Greek New Testament*, by Bruce Metzger, in cooperation with the Editorial Committee of the United Bible Societies.

Disputed words considered important in this translation are bracketed.

Doubly bracketed words indicate textual additions "of evident antiquity and importance."

Some words have been eliminated because they are inaccurate translations of NT

Some are: *church, baptism, repent, and begotten.*

An Appendix is a list of departures from the text, with the reasons why.

Cf. <http://tyndalearchive.com/scriptures/mct.htm>,
<http://www.theexaminer.org/volume3/number2/hugo.htm> and
<http://www.theexaminer.org/volume3/number2/hugo.htm> (accessed 9-19-13)

Single source translations:

Use one specific Gr/Hb text in a single volume:

A single volume example for the Old Testament is *The Dead Sea Scrolls Bible (ISBN 0-06-060064-0)* by Martin Abegg, Peter Flint and Eugene Ulrich.

The Comprehensive New Testament (ISBN 0-9778737-1-4) by T. E. Clontz and J. Clontz presents a scholarly view of the New Testament text by conforming to the Nestle-Aland 27th edition which extensively annotates the translation to explain fully the different textual sources and possible alternative translations.

A Comparative Psalter (ISBN 0-19-529760-1) edited by John Kohlenberger presents a comparative diglot translation of the Psalms of the Masoretic Text and the Septuagint, using the Revised Standard Version and the New English Translation of the Septuagint.

Jewish translations:

These are modern English Bible translations that include the books of the OT, called Hebrew Bible by Jews.

These reflect the traditional understanding of the Bible as opposed to a Christian understanding that is often reflected in non-Jewish translations.

Modern biblical scholarship is similar for both Christians and Jews

Yet there are distinctive features of Jewish translations, which include:

- Avoidance of Christological interpretations

- Adherence to the MT

- Some translations prefer names transliterated from the Hebrew

The first English Jewish translation into English was by Isaac Leeser in the 19th century.

The JPS produced two of the most popular Jewish translations

TPS The Holy Scriptures of 1917

The NJPS *Tanakh*, 1985, 2nd ed.1999

Since the 1980s there have been multiple efforts among Orthodox publishers to produce translations that adhere to Orthodox norms.

1. The ***Living Torah*** by Aryeh Kaplan is a widely used, scholarly and user friendly translation into English of the Torah, containing a detailed index, thorough cross-references, extensive footnotes with maps and diagrams, and research on flora, fauna, and geography. He drew on sources such as Josephus, Dion Cassius, Philostratus, and Herodotus. The footnotes note differences in interpretation among classic and modern commentators. It was one of the first translations structured around the ***parshivot***, the traditional division of the Torah text.
2. The ***Torah*** and other portions in an ongoing project by Everett Fox, and the ***Art Scroll Tanakh***.

Christian Booksellers Association list the most popular versions in 2012:

New International Version

King James Version

New Living Translation

New King James Version

English Standard Version

Sales are affected by denomination and religious affiliation

Some translations are directly marketed to particular denominations or local churches

Many Christian booksellers only offer Protestant Bibles, so Catholic and Orthodox Bibles may not appear as high on the CBA rank.

Best known ME Translations

English Revised Version (ERV): is a late 19th British revision of the King James Version of 1611.

It was/remains the only officially authorized revision of the KJV

Over 50 scholars from various denominations in Britain participated

American scholars cooperated via correspondence

The NT published in 1881; OT in 1885; Apocrypha in 1894

The NT revision company was commissioned in 1870 by the convocation of Canterbury.

Their stated aim was "to adapt King James' version to the present state of the English language without changing the idiom and vocabulary," and "to adapt it to the present standard of Biblical scholarship . . . [and to create "the best version possible in the nineteenth century, as King James' version was the best which could be made in the seventeenth century."

(Edwin Palmer, Ed ., *The Greek Testament] with the Readings Adopted by the Revisers of the Authorised Version* (London: Simon Wallenberg Press, 2007), cited by http://en.wikipedia.org/wiki/English_Revised_Version, accessed August 2, 2013.)

The Gr text used was perceived to be of higher reliability than the TR used for the KJV.

It was compiled from a different text of the Greek Testament by Edwin Palmer.

The translation itself is widely regarded as excessively literal and flat

Yet it ERV is significant for several reasons:

The KJV was nearly 300 years old at the time

Yet it was still the only viable English Bible

The ERV is regarded as the forerunner of the entire modern translation tradition.

It was considered more accurate than the KJV in a number of verses

American Standard Version (ASV):

Is a version of the Bible that was released in 1901.

It was originally best known by its full name, but soon came to have other names

American Revised Version (ARV)

American Standard Revision (ASR)

American Standard Revised Bible (ASRB)

American Standard Edition (ASE)

American Standard Version (ASV) is its present name that was attached with the renewal of its copyright in 1929; its popularity in seminaries gave it the name the "Standard Bible."

The ASV is rooted in the ERV work

In 1870, an invitation was extended to American religious leaders for scholars to work on the ERV project.

A year later, 30 scholars were chosen by Philip Schaff.

The denominations represented were:

Baptist

Congregationalist

Dutch Reformed

Friends

Methodist

Episcopal

Presbyterian

Protestant Episcopal

Unitarian

The work began in 1872.

Any suggestion the American team had would be accepted by the British team only if two-thirds of the British team agreed.

That the American suggestions would be put into the appendix of the ERV

The American team would not publish their version for 14 years.

The appendix had about 300 suggestions in it.

In 1901, the 14 year agreement between the American and British teams expired

The ASV was published by Thomas Nelson & Sons that same year and copyrighted until 1928

The copyright was to ensure the purity of the ASV text.

In 1928, the *International Council of Religious Education (ICRE)*—later *Federal Council of Churches to form the National Council of Churches*) acquired the copyright from Nelson and renewed it

By the time its copyright expired interest in its use waned.

The Elizabethan English and its excessive literalism hindered its popularity among many.

The KJV was still the primary Bible for American Protestants until the RSV of 1952

Yet the ASV's popularity remained high in many seminaries.

Two rationales for the ASV:

To eliminate any justification for the unauthorized copied editions of the ERV

To use more of the suggestions of the American team that the British had ignored and were not present in the RV.

The ASV's popularity has passed. This has both a positive/negative effect:

Its expired copyright means it is now in the public domain

Editions are hard to find

Always popular with Jehovah's Witnesses, they no longer publish it though some congregations still have copies.

Star Bible, Gospel Light and ***Prolific Industries*** (the latter being found only on Amazon) are the only publishers known.

One of the criticisms is that the ASV departed from the common practice of translating the Tetragrammaton (Divine Name, "YHWH") as "The Lord," and instead translated it as "Jehovah," a pronunciation that is impossible in Hebrew.

Revised Standard Version (RSV): posed the first serious challenge to the popularity of the KJV.

It was intended to be a readable and literally accurate modern English translation; it had two purposes:

To create a clearer version of the Bible

To preserve the best in the English Bible and to put its message in simple words worthy of the Tyndale-King James tradition.

When the *ICRE* acquired its 1928 copyright they studied the ASV from 1930–32 to determine if a revision was needed.

The Great Depression hindered the beginning until 1937

The Council put together a panel of 32 scholars with funding from Thomas Nelson & Sons, which gave the company exclusive rights to print the new version for ten years.

Because the work was a revision of ASV the name "Revised Standard Version" was chosen.

The translation panel used the 17th edition of the *Nestle-Aland Greek* text for the NT and the traditional Hebrew MT for the OT.

In the Book of Isaiah, they sometimes followed readings found in the newly discovered Dead Sea Scrolls.

The RSV NT published on February 11, 1946., and was viewed as a supplement to the KJV and ASV.

About eighty changes to the NT were authorized for the 1952 edition.

Three Key Differences between the RSV and the KJV-ERV-ASV:

The translators reverted from the practice of translating the Tetragrammaton to the practice of the KJV and ERV, i.e., "God," or "Lord."

The archaic English for personal pronouns ("thou," "thee," "thy") and verbs ("art, hast, hadst, didst"), etc, using the archaic forms only for addressing God .

The latest edition of the *Nestle's Greek* text instead of the TR for the KJV and the *Wescott/Hort* (WH) for the ASV

Criticisms:

Isaiah 7:14 translated the Hebrew word, *almah*, as "young woman" instead of "virgin."

Of the seven appearances of the Hebrew word *almah*, the LXX translates only two of them as *parthenos*, "virgin," including Isaiah 7:14.

By contrast, the Hebrew word *bethulah*, occurs some fifty times, and the LXX and English translations agree in understanding the word to mean "virgin" in almost every case.

The RSV translators chose to reconcile Isa 7:14 with other passages where it does not necessarily mean "virgin."

Disputes continue over what *almah* does mean, with fundamentalists and evangelicals leading the way.

This dispute helped to reignite the *King-James-Only Movement* within the Independent Baptist and Pentecostal churches.

Many have adopted what has come to be known as the "Isaiah 7:14 litmus test," in which this verse is checked to determine whether or not a new translation can be trusted.

For example the NAS (1963–71), the NIV (1973–78), the ESV (2001-2011), and the RSV Catholic Edition (2nd ed., 2006) all chose "virgin" instead of "young woman."

Interestingly, Matt 1:26 does not quote the Hebrew text (*almah, virgin/young woman*), but the LXX (*parthenos, virgin*), reinforcing the miraculous nature of the virgin birth of Jesus.

Other editions (Zondervan, Holman, Melton, Oxford, Cokesbury, and the American Bible Society) made changes that might be more hurtful than helpful.

The Greek phrase "the husband of one wife" in 1 Tim 3:2, 12 and Titus 1:6 (in the 1946-52) resorted to the paraphrase "married only once."

The Roman Centurion who witnessed Jesus' death is changed from calling him "the Son of God" (Matt 27:54; Mk 15:39 (in 1946-52) to calling Jesus "a son of God")

The textual authenticity of certain passages based on the discovery of earlier Mss:

The restoration of Mark 16:9-20 (the long ending) and John 7:53-8.11 (in which Jesus forgives an adulteress); to the 1946 text where they were put in footnotes.

The restoration of Luke 22:19b-20, containing the bulk of Jesus' institution of the Lord's Supper:

The 1946-52 text was cut off at the phrase "This is my body," and the rest had only been footnoted

This was because the phrase did not appear in the original Codex Bezae manuscript used by the translation committee.

The description of Christ's ascension in Luke 24:51 had the footnote "... and was carried up into heaven" restored to the text.

Luke 22.43-44, in which an angel appears to Jesus in Gethsemane to strengthen and encourage Him, had been part of the text in 1946-52, was relegated to the footnote section because of its questionable authenticity.

The footnotes concerning monetary values were no longer expressed in terms of dollars and cents but in terms of how long it took to earn each coin

Denarius was no longer defined as twenty cents but as a day's wage.

The book of Revelation, called "The Revelation to John" in the previous editions, was retitled "The Revelation to John (The Apocalypse)."

New English Bible (NEB):

A modern English translation translated directly from the original Greek, Hebrew, and Aramaic texts (and from Latin for 2 Esdras in the Apocrypha).⁴⁶

The NT published in 1961; the OT in 1970, with significant revisions in 1989 it was republished as the *Revised English Bible*.

When the ERV's copyright was about to expire (1935), Oxford University and Cambridge University Presses began investigations regarding a modern revision of the ERV.

In 1946 G. S. Hendry and the Presbytery of Stirling and Dunblane produced a notice to the General Assembly of the Church of Scotland, indicating that the work of translating should be undertaken in order to produce a Bible with thoroughly "modern English."

Three committees of translators and one committee of literary advisers were selected for a different section of the Bible—OT, Apocrypha, NT the Apocrypha, and the New Testament.

The OT translation was based on the MT the *Biblia Hebraica, 3rd ed.*, (1937), the Dead Sea Scrolls, the Samaritan Pentateuch, the LXX, the Aramaic Targums, and the Syriac Peshitta..

The NT relied on a large body of texts including early Greek NT Mss, early translations rendered in other

The translation produced was a "dynamic equivalent" translation, i.e., the attempt to translate words, idioms, and grammatical constructions of the original language into precise equivalents in the receptor language (will be discussed in greater detail below).

This was in contrast to the translation philosophy of the KJV, ERV, ASV, and RSV, which place an emphasis on word-for-word correspondence between the source and target language.

Consequently the NEB is more paraphrastic

Contributors:

Baptist Union of Great Britain and Ireland

British and Foreign Bible Society

Church of England

Church of Scotland

The Congregational Church in England and Wales

Council of Churches for Wales

Irish Council of Churches

The London Yearly Meeting of the Religious Society of Friends

The Methodist Church of Great Britain

The National Bible Society of Scotland

The Presbyterian Church of England

Criticisms:

Genesis 1:1-2 is rendered "a mighty wind" rather than "the spirit of God."

Psalm 22:16 is rendered "has hacked off my hands and my feet," instead of the traditional the "have pierced my hands and feet."

Joshua 15:18 and ***Judges 1:14*** (revised in later editions) instead of the traditional, "she got off her donkey, and Caleb asked, 'What do you want?'" Are translated, "she broke wind, and Caleb said, 'What did you mean by that?'"

Matthew 5:3,

The traditionally/literally rendered "Blessed are the poor in spirit,"

Is changed to "how blessed are those who know their need of God."

Acts 20:7, instead of the literally "first day of the week" is changed to "Saturday night."

2 Tim 3:16, the traditional "All scripture is given by the inspiration of God" became "all inspired scripture is given."

New American Standard (NAS):

Is informally called the “New American Standard Version” (NASV) to distinguish it from its 1995 update as the NASU)

NT (1963); complete Bible (1971); most recent edition (1995)

Produced in the following stages:

Gospel of John (1960)

The Gospels (1962)

New Testament (1963)

Psalms (1968)

Complete Bible, Old and New Testaments (1971)

Modified Editions (1972, 1973, 1975, 1977)

Updated Edition (NASU: 1995)

NAS is widely regarded as the most literally translated 20th century version

Translators had a fourfold purpose

Be true to the original Hebrew, Aramaic, and Greek.

Be grammatically correct.

Be understandable.

Give Jesus Christ his proper place which the Word gives him.

NAS is a revision of the ASV of 1901

It was an alternative to the RSV (1946–1952/1971)

Which itself was a revision of ASV, but considered liberal

Hebrew used to translate OT was Kittel's *Biblia Hebraica* (3rd ed.) And the Dead Sea Scrolls, with consultation of the *Biblia Hebraica Stuttgartensia* (BHS) in the 1995 revision.

Greek was translated from Eberhard Nestle's *Novum Testamentum Graece* (23rd ed, 1972; 26° ed. , 1995).

The NAS attempts a word-for word translation of the English Bible in contemporary English.

In cases where word-for-word literalness was not possible current idioms were used with literal renderings in the footnotes.

The NAS's greatest strength is its reliability and fidelity to the original languages

Its greatest weakness is its readability and literary style which can be confusing — in the words of Lawrence Barclay, "It is closer to the Greek text than any other version, but is not written in as high quality of English as it should be" (personal conversation).

In 1992, the Lockman Foundation commissioned a limited revision

In 1995 it reissued NASB text as the NASB Updated Edition (more commonly, the Updated NASB or NASB95).

Since then, it has become widely known as simply the "NASB," supplanting the 1977 edition

In these latest revisions the most up-to-date Greek and Hebrew texts were used.

Some of the improvements include:

Vocabulary, grammar, and sentence structure were meticulously revised for greater understanding and smoother reading, hence increasing clarity and readability.

Antiquated English terms ("thy" and "thou") have been modernized

Difficult word ordering are restructured.

Punctuation and paragraphing have been modernized

Verbs with multiple meanings have been updated better to account for their contextual usage.

Jerusalem Bible (JB or TJB):

Is an English translation of the Bible which first was introduced to the English-speaking public in 1966 for Roman Catholics.

Excerpts from JB are used in the Lectionary for Mass that was approved and used in most of the English-speaking world.

In 1943 Pope Pius XII issued a letter encouraging Roman Catholics to translate the Scriptures from the original Hebrew and Greek, rather than from Jerome's Latin Vulgate.

A number of Dominicans and other scholars at the École Biblique in Jerusalem translated the scriptures into French, producing the *La Bible de Jérusalem* (1956), which was the impetus for an English translation in 1966, the JB.

Mostly the English translation derives from the Hebrew and Greek, but following the French when more than one interpretation is possible for a passage

It is a literal translation, admired for its literary qualities due to its most famous contributor, J.R.R. Tolkien (translation of Jonah)

The introductions, footnotes, and even the translation itself reflect a modern scholarly approach and the conclusions of scholars who use historical-critical method.

For example, the introduction and notes reject Moses' authorship of the Pentateuch.

Overall, it has come to be considered as one of the better English translations of the Bible made in the 20th

Updates include:

1973 the French translation updated

1998 a 3rd French edition

1985 the English translation was completely updated, known as the New Jerusalem Bible, with a fresh translation from the original languages and not tied to the French translation

2007 the *Catholic Truth Society* (CTS) published an updated edition of the Jerusalem Bible, the "CTS New Catholic Bible."

New American Bible (NAB):

A Bible translation first published in 1970, having its beginnings in the *Confraternity Bible*, which began to be translated from the original languages in 1948 following Pope Pius XII's letter (see above).

Translated under the liturgical principles and reforms of the Second Vatican Council (1962–1965).

Specifically, a modified form of 1970 OT and 1986 NT

The first edition is composed was of:

The NT directly translated from Greek

The OT (except Genesis) translated in stages 1952-1969

Genesis newly translated from the Hebrew in 1970

The spelling of proper names differs from other Catholic versions

The notes represent 20th century theories still current:

For example the Q source for the gospels

Different sources for the Pentateuch (traditionally, JEDP)

Catholic scholars worked in collaboration with protestants

Ongoing revisions till the 4th edition in 2011—New American Revised Edition (NABRE)

New World Translation of the Holy Scriptures:

A translation of the Bible published by the *Watch Tower Bible and Tract Society* in 1961.

It is used and distributed by Jehovah's Witnesses

Considered by many as a "good, scholarly translation," due to its translation from the original languages, it is given a largely negative review by Lewis, who concludes:

“This study is by no means a comprehensive review of all the merits or faults of the NWT. These examples are adequate, however, to show it is unsuited for the use of people who want to know what the Bible really teaches” (Lewis, *From The English Bible*, 235).

The Living Bible Paraphrased (LB):

Is an English paraphrase in which the creator, Kenneth N. Taylor, used the ASV (1901) as his base text.

According to Taylor "The children were one of the chief inspirations for producing the Living Bible. Our family devotions were tough going because of the difficulty we had understanding the King James Version, which we were then using, or the Revised Standard Version, which we used later. All too often I would ask questions to be sure the children understood, and they would shrug their shoulders—they didn't know what the passage was talking about. So I would explain it. I would paraphrase it for them and give them the thought. It suddenly occurred to me one afternoon that I should write out the reading for that evening thought by thought, rather than doing it on the spot during our devotional time. So I did, and read the chapter to the family that evening with exciting results—they knew the answers to all the questions I asked!"

The LB was well received in many Evangelical circles, especially youth-oriented Protestant groups such as Youth for Christ and Young Life accepted it readily.

There is also a Catholic LB

The LB does not use the word "Paraphrased" on the front cover, but places the word on the title page, underneath which is written "A Thought-For-Thought Translation."

The LB was a best-seller in the early 1970s, due to:

The accessibility of its modern language

1972/1973, It was best-selling book in America

By 1997, 40 million copies had been sold.

Foreign translations began to be made in about
100 languages

Criticisms:

The LB did make many difficult passages easier to understand

It was supposed to make the Bible understandable to those with weak reading skills or no background in Bible study, but was only partially successful in this endeavor.

Though an "easy read," ". . . it is not sufficiently reliable to be useful for serious study by any person who is concerned over details of what the Word of God says either in historical matters or in doctrinal matters. One might take Taylor's advice: 'For study purposes, a paraphrase should be checked against a rigid translation.'" (Lewis, *The English Bible*, 260)

Good News Bible (GNB)/Today's English Version (TEV):

Had its beginnings when people in Africa and the Far East requested a version of the Bible that was friendly to non-native English speakers.

Created based on the translation theories of linguist Eugene Nida, the Executive Secretary of the American Bible Society's Translations Department, the GNB/TEV was one of the first dynamic equivalent translations

This theory was inspired by a Spanish translation for Latin American native peoples.

The American Bible Society, impressed with Nida's theories, decided to use them.

The first full translation of the NT was released as a 599 page paper back in 1966 and entitled *Good News for Modern Man: The New Testament in Today's English Version*.

The OT was completed and published in 1976 as *Good News Bible: The Bible in Today's English Version*.

In 1992, the translation was revised with inclusive language.

It has been a popular translation.

By 1969 17.5 million copies.

By 1971, 30 million copies

It has received numerous endorsements:

Billy Graham

Catholic Church

Southern Baptist Convention

Presbyterian Church (USA)

Episcopal Church

In 1991, a Gallup poll of British parishioners showed that the GNB was the most popular Bible version in that nation

In 2003, the GNB was used as the basis for a film version of the Gospel of John

It is written in a simple, everyday language, and is often considered suitable for children and those learning English

Criticism:

Since the so focused on ease of understanding that sometimes clarity is sacrificed, as is shown by its translation of John 3:16:

It renders the Greek as "For God loved the world so much that...."

This is not as nuanced as the more commonplace than "For God so loved the world."

In fact, this translation is a literal, if not figurative, mistranslation

The Greek word for "so" in that passage means "*in such a way*," **not** "*so much*."

"So much" implies some kind of quantity.

The implication of the traditional translation is that God loved the world "in such a way/manner that he would sacrifice his only son."

"Loving the world in such a way/manner" includes the idea of "so much."

The translators chose the phrase "so much" for its brevity and clarity, not precise meaning.

New International Version (NIV):

Has become one of the most popular modern translations in history.

It was originally published in the 1970s and recently updated in 2011.

The translation began in a meeting in 1965 at *Trinity Christian College* in Palos Heights, Illinois, of the Christian Reformed Church, National Association of Evangelicals, and a group of international scholars.

The New York Bible Society (now *Biblica*) was selected to do the translation.

The version has had an interesting history of revisions:

The NT (1973), full Bible (1978), underwent a minor revision in 1984.

A planned 1997 edition was discontinued over inclusive language.

A revised edition titled *Today's New International Version* (TNIV) was released (NT) 2002 with the complete Bible 2005.

In 2011, an updated version was released, which incorporated gender language

This last revision has not been as popular according to Keith Danby, president and chief executive officer of *Biblica*, who admitted:

They erred in presenting past updates

They failed to convince people revisions were needed

They underestimated reader loyalty to the 1984 NIV.

The Mss base for the OT was the *BHS* in consultation with other ancient texts and versions

Dead Sea Scrolls

Samaritan Pentateuch

Aquila

Symmachus and Theodotion

Latin Vulgate

Syriac Peshitta

Aramaic Targum

The Mss base for the NT is the Koine Greek language editions of the United Bible Societies and of Nestle-Aland.

The core translation group comprised 15 scholars

The translation took 10 years and involved a team of up to 100 scholars from:

USA

Canada

United Kingdom

Australia

New Zealand

South Africa

The range of those participating included various denominations:

Anglicans

Assemblies of God

Baptist

Christian Reformed

Lutheran

Presbyterian.

The translation balances between word-for-word and thought-for-thought

Recent archaeological and linguistic discoveries helped in understanding passages that have traditionally been difficult to translate.

According to the *Christian Business Association*, the NIV has become the most popular selling English translation of the Bible, having sold more than 450 million copies worldwide.

Numerous study Bibles are available:

NIV Spirit of the Reformation Study Bible

Zondervan NIV Study Bible

Reflecting God Study Bible

Life Application Study Bible.

Archaeology Study Bible

Criticisms:

Bruce M. Metzger criticized the addition of “*just*” in Jer 7:22, “*For when I brought your forefathers out of Egypt and spoke to them, I did not **just** give them commands about burnt offerings and sacrifices,*” being an unneeded, redundant addition.

He also criticized the addition of ***your*** into in Matthew 13:32, so it becomes “*Though it [the mustard seed] is the smallest of all **your** seeds,*” avoiding any impression of Jesus' speaking a botanical untruth.”

(Bruce Metzger, 56 *The Bible in Translation : Ancient and English Versions* (Grand Rapids, MI: Baker Academic, 2001) 140. The usage of your was removed from the 2011 revision.)

N. T. Wright has written of previous NIV editions:

When the New International Version was published in 1980, I as one of those who hailed it with delight. I believed its own claim about itself, that it was determined to translate exactly what was there, and inject no extra paraphrasing or interpretative glosses.... Disillusionment set in over the next two years, as I lectured verse by verse through several of Paul's letters, not least Galatians and Romans. Again and again, with the Greek text in front of me and the NIV beside it, I discovered that the translators had another principle, considerably higher than the stated one: to make sure that Paul should say what the broadly Protestant and evangelical tradition said he said.... [I]f a church only, or mainly, relies on the NIV it will, quite simply, never understand what Paul was talking about.

(N. T. Wright, *Justification : God's Plan and Paul's Vision* (Downers Grove, Ill.: IVP Academic, 2009), 51–52.)

Daniel B. Wallace has praised the 2011 update: "it is a well-thought out translation, with checks and balances through rigorous testing, overlapping committees to ensure consistency and accuracy."

(Daniel B. Wallace, "A Review of the New International Version 2011," <http://www.reclaimingthemind.org/blog/2011/07/a-review-of-the-new-international-version-2011-part-4-of-4/>, accessed August 2, 2013.)

The version has been charged with having Calvinistic tendencies:

This is both true and not true.

It renders Psalm 51:5, "I was sinful at birth and in sin did my mother conceive me."

The Calvinist says it should be taken literally and argues that the passage teaches ***mankind is born in sin***

The passage does not say this.

Rather it says, "***I was sinful at birth.***"

Literally, the passage says ***David stated he was born in sin, not mankind***

Calvinists do not have the right to apply to man what David said about himself

We and Calvinists have failed to note the poetry of the passage.

When David says, "*I am a worm*" (Ps 22:6) we do not believe he is really a worm? Rather, we understand he is speaking figuratively.

So we say this is a figurative expression expressing his emotions.

The same is true in Ps 51:5

The author felt as if he was "sinful at birth," but that does not make it so any more than his saying, "I am a worm" makes him a worm.

We have to understand the poetry of the passages

The NIV renders the Greek word "flesh" in Rom 7:18 and 25 as "sinful nature."

This is an outright calvinistic doctrine

The Greek has traditionally and correctly been translated "flesh," as in "sins of the flesh."

We are both spiritual and physical beings

"The spirit is willing but the flesh is weak" (Matt 26:41)

It is not our natures that are sinful, but the physical, fleshly desires that war against our spirit and causes us to sin.

A comparison of the ESV in both passages helps to see the difference:

ESV **Romans 7:18** For I know that **nothing good dwells** in me, that is, **in my flesh**. For I have the desire to do what is right, but not the ability to carry it out.

NIV **Romans 7:18** For I know that **good itself does not dwell in me**, that is, **in my sinful nature**. For I have the desire to do what is good, but I cannot carry it out.

ESV **Romans 7:25** Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but **with my flesh I serve the law of sin**.

NIV **Romans 7:25** Thanks be to God, who delivers me through Jesus Christ our Lord! 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**.

Disagreements continue:

The Southern Baptist Convention rejected the 2011 update because of gender-related issues

The Southern Baptist publisher *LifeWay* declined the SBC censor to remove the NIV from their stores

The Lutheran Church–Missouri Synod also cautioned against its use.

New King James (NKJ):

Was published by Thomas Nelson, Inc., the NT (1979), the Psalms (1980), and the full Bible (1982)

The anglicized edition was originally known as the Revised Authorized Version, but the NKJV title is now used universally.

The NKJ began in 1975 by Arthur Farstad and 130 biblical scholars, pastors, and theologians.

The aim of its translators was to update the vocabulary and grammar of the KJV, while preserving the classic style and literary beauty of the original 1611 KJV version.

The 130 translators believed in unyielding faithfulness to the original Greek, Aramaic, and Hebrew texts including the Dead Sea Scrolls.

According to the preface the NKJ (p. v-vi) uses the 1967/1977 Stuttgart edition of the *Biblia Hebraica* for the OT, with frequent comparisons made to the Ben Hayyim edition of the *Mikraot Gedolot* published by Bomberg in 1524–25, which was used for the KJV

The NKJ also uses the TR for the NT, like the original KJV

Translators attempted to follow the translation principles of the KJV, which they call "complete equivalence" in contrast to "dynamic equivalence" used by most modern translations.

The NKJ abandoned "thou," "thee," "ye," "thy," and "thine," as well as verbs such as "speaketh."

The NKJ has become one of the best-selling Bibles, being the third best selling Bible in the United States, after the NIV and KJV.

Lewis (*The English Bible*, 339-347) has a number of criticism under the general areas of shortcomings, translation presuppositions, English style and theological bias, a few of which are mentioned below:

Shortcomings: The NKJ attempts to hang onto the world of the KJV while serving people in the 20th- 21st centuries, which results in hybrid type of English that is neither Old or Modern.

Translation Presuppositions: While denying that they are paraphrastic the translators make use of dynamic equivalence, which is a type of paraphrase.

English Style: "Despite the effort to revise, the NKJV still maintains examples of inverted English Style: 'But all their works they do' (Matt. 23:54) (345)

Theological Bias: "In a translation where alternate renderings are given in the footnotes for many terms, only theological bias can determine that '*almah*' be rendered "*virgin*" in Isaiah 7:14 without even adding the note (such as that carried in the ASV) giving the alternate 'maiden.' The KJV, though using 'virgin' (Gen. 24:43; Song of Sol. 1:3; 6:8), had 'maid' in Exodus 2:8 and Proverbs 30:19 and had 'damsels' in Psalm 68(26)25 for the same term. The NKJV has 'maiden' in Exodus 2:8 and psalm 68:(26)25" (346).

The Revised English Bible (REB):

Translates and updates the NEB and is primarily targeted for a British audience.

Translation philosophy:

The result of advances in scholarship, translation, and a desire to correct the egregious errors of the NEB.

These changes remove most of the idiosyncratic renderings of of the NEB, moving the REB in the direction of the NRS and NIV.

The REB is gender-inclusive, but not to the extent of the NRS.

Psalm 1 illustrates:

KJV and ESV translate "Blessed is the *man who walks* not in the counsel of the wicked . . . ; but *his* delight is in the law of the Lord."

The NRS uses plurals: "Happy are *those* who do not follow the advice of the wicked . . . ; but *their* delight is in the law of the Lord."

The REB falls in between these two extremes:

It avoids using a male noun ("man")

Yet retains the singular pronouns ("his"):

"Happy is the *one* who does not take the counsel of the wicked for a guide *His* delight is in the law of the Lord."

Its style has been described as more "literary" than the NRS or NIV, moving in the direction dynamic equivalence

Criticisms:

Its general accuracy and literary strengths have caused it to be regarded as one of the best English renderings.

Its literary style makes it particularly suitable for public reading.

Yet its dynamic equivalence hinders its bringing out specific nuances of the original.

Sponsors:

Baptist Union of Great Britain

Bible Society

Church of England

Church of Scotland

Council of Churches for Wales

Irish Council of Churches

The London Yearly Meeting of the Religious Society of Friends

Methodist Church of Great Britain

Moravian Church in Great Britain and Ireland

National Bible Society of Scotland

Roman Catholic Church in England and Wales

Roman Catholic Church in Ireland

Roman Catholic Church in Scotland

Salvation Army

United Reformed Church

New Revised Standard Version (NRS):

Is an updated revision (1989) of the RSV.

It was intended to serve devotional, liturgical and scholarly needs of the broadest possible range of religious adherents.

It appears in three formats: Protestant, Roman Catholic, Orthodox

Special editions of the NRS employ British spelling and grammar.

The translators consisted of representatives of Orthodox, Catholic and protestant

Its translation philosophy was stated as "As literal as possible, as free as necessary."

Principles of Revision:

Make use of improved Mss and translations such as the Dead Sea Scrolls

Elimination of archaisms such as "thee and thou" except when God was addressed

The translators state in its preface, "although some readers may regret this change, it should be pointed out that in the original languages neither the Old Testament nor the New makes any linguistic distinction between addressing a human being and addressing the Deity."

Gender language:

Bruce Metzger wrote in the preface for the committee, "many in the churches have become sensitive to the danger of linguistic sexism arising from the inherent bias of the English language towards the masculine gender, a bias that in the case of the Bible has often restricted or obscured the meaning of the original text."

The RSV used masculine nouns in a gender-neutral sense (e.g. "man" instead of "person"), and in some cases used a masculine word where the source language used a neuter word.

In contrast the NRS adopted a policy of inclusiveness in gender language, because, according to Metzger, "The mandates . . . specified that, in references to men and women, masculine-oriented language should be eliminated as far as this can be done without altering passages that reflect the historical situation of ancient patriarchal culture."

(Bruce Metzger, "NRSV to the Reader,"

<http://www.nccusa.org/newbtu/reader.html>, accessed August 2, 2013.)

Approval and Use: older mainline Protestants and Catholics

Episcopal Church

United Methodist Church

Evangelical Lutheran Church in America

Christian Church (Disciples of Christ)

Presbyterian Church (USA)

United Church of Christ

Reformed Church in America

United Church of Canada

Catholic Church

English Standard Version (ESV):

Is a revision of the 1971 RSV, which followed an essentially literal translation philosophy.

Work began in the early 1990s when Dr. Lane T. Dennis stated the need for a new literal translation by scholars and pastors.

A translation committee was formed, which sought and received permission from the National Council of Churches to use the 1971 edition of the RSV as the English textual basis for the ESV.

This may explain why the ESV seems to be "a RSV produced by evangelical scholars."

Comparisons of the two show them "near identical." (ILL: Diss/Art)

Its translation philosophy was stated as the intent of the translators to follow an "essentially literal" translation philosophy while taking into account differences of grammar, syntax, and idiom between current literary English and the original languages.

Minor Revisions were made in 2007:

The publisher did not identify the changes as a second or revised edition

About 500 words focused on grammar, consistency and clarity.

The most notable verse change was "wounded for our transgressions" to "pierced for our transgressions" in Isa 53:5, matching the NRS.

The ESV has been used as the text of a number of study Bibles

Scofield Study Bible III

Reformation Study Bible

ESV Study Bible

MacArthur Study Bible

Lutheran Study Bible

Criticism:

Mark L. Strauss, in a paper presented at the 2008 annual meeting of the Evangelical Theological Society criticized the ESV for dated language, stating it is unsuited for mainstream use.

Strauss defended gender-inclusive language in translation and claims the ESV uses similar gender inclusive language.

He also speculated that criticism against competing Bible translations to the ESV is contrived for marketing purposes.

ESV translator Wayne Grudem responded that while on occasion the ESV translates *person* or *one* where previous translations used *man*, it keeps gender-specific language and does not go as far as other translations.

The ESV web site makes a similar statement.

ESV translator William D. Mounce has called these arguments against the ESV *ad hominem* [i.e., an argument made personally against an opponent instead of against their argument, rcb].

(Bill Mounce, "ETS Day 2," 2001,
<http://zondervan.typepad.com/koinonia/2008/11/ets-day-2-by-bill-mounce.html>,
accessed August 2, 2013.

While considerable variance underlies the TR Greek text used for most Reformation-era translations of the NT until the turn of the 19 – 20th centuries, when modern translations began using critical "eclectic texts" (i.e., a Greek text created by consulting a wide diversity of Mss to produce it).

This began with the ERV in England in 1881-1885 (using Westcott and Hort's Greek Text).

English translations produced during the 20th century increasingly reflected the work of textual criticism.

Comparison in the next slide's chart of the textual and stylistic choices of twenty translations against 15,000 variant readings shows the following rank of agreement with the NA27 and confirms Bother Barclay's statement regarding the NASV's priority of closeness to the Greek text.

(Cf. http://en.wikipedia.org/wiki/Novum_Testamentum_Graece, accessed August 8, 2013)

Abbreviation **Name** **Relative Agreement with NA27**

(Cf. [http://en.wikipedia.org/wiki/Novum Testamentum Graece](http://en.wikipedia.org/wiki/Novum_Testamentum_Graece); accessed 9-16-13)

| | | |
|-------------|-----------------------------------|-----------|
| NASB | New American Standard | 1 |
| ASV | American Standard Version | 2 |
| NALU | New American Standard 1995 Update | 3 |
| NAB | New American Bible | 4 |
| ESV | English Standard Version | 5 |
| HCS | Holman-Christian Version | 6 |
| NRSV | New Revised Standard Version | 7 |
| NET | New English Translation | 8 |
| RSV | Revised Standard Version | 9 |
| NIV | New International Version | 10 |
| NJB | New Jerusalem Bible | 11 |
| REB | Revised English Bible | 12 |
| JNT | Jewish New Testament | 13 |
| GNB | New Living Translation | 14 |
| NLT | New Living Translation | 15 |
| DRA | Douay-Rheims American Edition | 16 |
| TLB | The Living Bible | 17 |
| MRD | Murdock Peshitta Translation | 18 |
| NKJV | New King James Version | 19 |
| KJV | King James Version | 20 |

Note: The NKJV and the KJV rate so poorly due to this listing as an unfair comparison. The base text for these translation was the TR, not the NA27

The Common English Bible (or CEB)

An English translation (including the deuterocanonical/apocrypha)

The English used is intended to be comfortable for over half of all English readers, hence the name "Common English."

The translation was begun in late 2008 and was finished in 2011.

History: it was sponsored by an alliance of several denominational publishers:

Christian Resources Development (CRDC, incorp. 2009, Nashville)

Chalice Press (Disciples of Christ)

Westminster John Knox Press

Presbyterian Church U.S.A.

Church Publishing Inc (Episcopal Church)

Pilgrim Press (United Church of Christ)

Abingdom (United Methodist Church)

Its preface says the motivation for producing the new translation was:

“[I]t has proved difficult to combine concern for accuracy and accessibility in one translation that the typical reader or worshipper would be able to understand.”

120 scholars from 24 different denominations worked on the translation.

Textual basis:

NT was translated from the NA 27th edition

OT used various editions of the Masoretic text:

BHS 4th ed.

BHQ 5th ed.

Hebrew University Bible Project

Dead Sea Scrolls

Septuagint

Other Sources

Apocrypha was translated using the Göttingen Septuagint and Rahlfs (2006)

Translation methodology: Balances dynamic equivalence with formal equivalence translation principles. Attempted the standard Dale-Chall Readability Formula—7th grade reading level. This is an attempt to match the same level as *USA Today*

1. Portions of scripture were assigned to each of the 120 translators.
2. Each produced a draft translation which was reviewed and modified
3. The resulting text was then sent to one of 77 "reading groups."
4. Teams of 5-10 non-specialists read it out loud and noted awkward translations.
5. The rendering and suggestions for improvement were sent to a readability editor
6. Style and grammar were checked
7. A complete review was given by the editor for that section.
8. The text then went to the entire editorial board which resolved controversies
8. The translators come from 24 Protestant, Catholic, and Jewish faith communities.
9. Reading groups belonged to 13 denominations.
10. Overall more than 700 people worked on the Common English Bible.

Features:

1. Attempts to substitute more natural wording for traditional biblical terminology.
 - a. “Son of Man” in the OT (e.g. Ezekiel 2:1) is translated "human."
 - b. “Son of Man” (Jesus’ self-designation) the CEB translates “the Human One.”
 - c. John 15:20 substitutes “harass” for “persecute” — “If the world *harassed* me, it will *harass* you too.”
2. Contractions are used more frequently in the CEB than in more Formal Equivalent translations
 - a. NRSV renders Luke 12:7 as, "But even the hairs of your head are all counted. Do not be afraid; you are of more value than many sparrows."
 - b. The CEB has, "Even the hairs on your head are all counted. Don't be afraid. You are worth more than many sparrows."
3. The CEB’s maps are published by the National Geographic Society
4. The full CEB accessed for passage lookup online at the CEB website

Marketing:

The CEB was finished in 2011 and a marketing campaign was begun in late 2009.

As part of the campaign, free copies of the Gospels (Luke & Matthew), Genesis, and Psalms were offered in a .pdf format.

Short audio recordings of various scriptures were posted.

Until July 31, 2010 a free printed copy of the entire NT was offered by mail.

April 2011 Fuller Theological Seminary, an evangelical school serving many denominations, selected the CEB as one of two approved Bible translations for Biblical studies courses, replacing the discontinued Today's New International Version.

The CEB has just has just completed (2013) a Study Bible

Easy-to-Read Version (ERV); English Version for the Deaf (EVD)

(Cf. http://en.wikipedia.org/wiki/Easy_To_Read_Version; accessed 9-16-13)

The *ERV*: an English translation by *World Bible Translation Center (WBTC)*; supported by the churches of Christ)

Originally published as the *English Version for the Deaf (EVD)* by Baker Books.

My understanding is that deaf readers struggle with English translations because *American Sign Language (ASL)* is their first language

The WBTC created this translation to make reading the Bible easier for them.

The EVD uses simpler vocabulary and shorter sentences to make it simpler to understand.

Ervin Bishop did most of the translating for the WBTC.

He used a thought-for-thought (functional equivalence) method of translation

The EVD uses the BHS (1984) as its OT text and some DSS readings and follows the LXX when its translation is considered more accurate.

It uses GNT (4th rev. ed., 1992) and the NA (27th ed. 1993) for its NT text.

Criticisms:

Controversy over the translation occurred in churches when Goebel Music wrote a book critiquing this translation titled, “Easy-to-Read Version: Easy to Read or Easy to Mislead?”

It criticized the ERV's method of translation, textual basis, and wording of certain passages

(<http://web.archive.org/web/20010408212619/http://www.bellviewoc.com/Defender-1995/def0195.htm>; accessed 9-16-13)

The 2004 major revision used a broader vocabulary and more gender-inclusive language.

The EVD was left unchanged, so it and the ERV now have different texts.

Both Bibles are available online from the WBTC's website (www.wbtc.org; accessed 9-16-13)

Gen 1:1-2 in the EVD and ERV:

(1) God made the sky and earth. At first, (2) the earth was completely empty; nothing was on the earth. Darkness covered the ocean, and God's Spirit moved over the water."

The **Lexham English Bible (LEB)**

A NT translation published by Logos Bible Software in 2010; OT completed in 2011

According to the forward the intent of the translators was to achieve:

unparalleled...transparency with the original language text.... It was produced with the specific purpose of being used alongside the original language text of the Bible. Existing translations, however excellent they may be in terms of English style and idiom, are frequently so far removed from the original language texts of scripture that straightforward comparison is difficult for the average user.... The ability to make such comparisons easily in software formats...makes the need for an English translation specifically designed for such comparison even more acute.

The LEB is fairly literal and was derived from an interlinear translation of the Greek NT.

The LEB uses corner brackets to mark idioms in the English translation.

Italics are used to indicate words supplied by the translator with no direct equivalent in the underlying Greek.

Its release was accompanied by the free use for Logos users as well as other popular software suites, including freeware such as “e-Sword” and “The Sword Project.”

The LEB is available under a very permissive license which allows royalty-free commercial and non-commercial use.

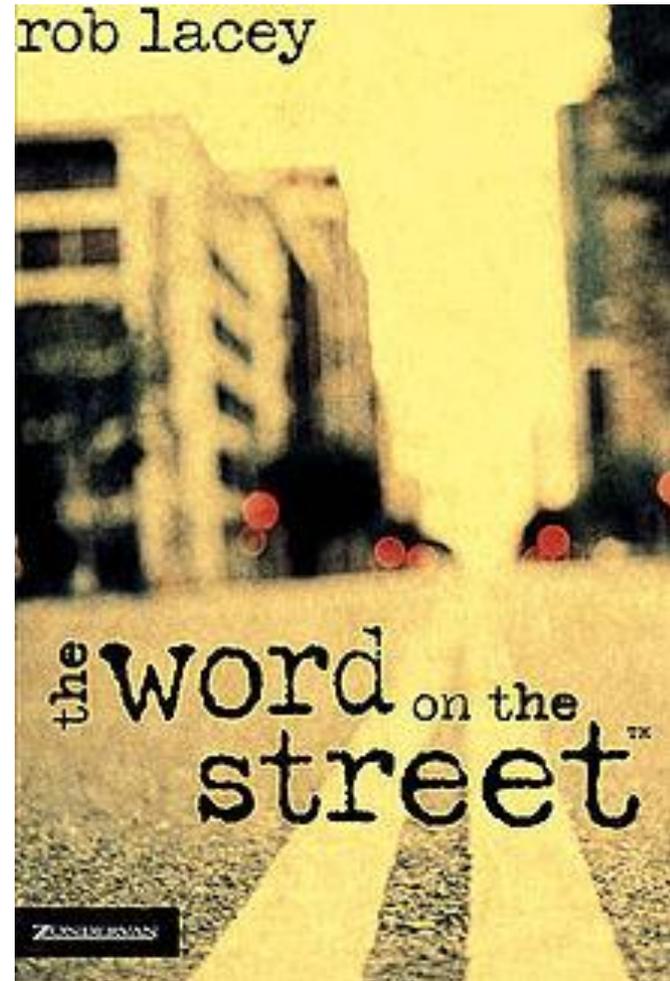
It may be accessed and downloaded at the FaithLifeStudyBible website:

<http://faithlifebible.com/>

Cf. http://en.wikipedia.org/wiki/Lexham_English_Bible, accessed 9/24/13.

Excursus: “Word on the Street”—The Non-Translation, Partial Translation

- *The Word on the Street* (abb., WoS; formerly *The Street Bible*)
- Rob Lacey's Bible based book which paraphrases key Bible stories using modern language (Zondervan, 2003, 2004)
- Lacey's first major book, published in 2003 as *The Street Bible*, republished in 2004 as *The Word on the Street*
- It relates major Bible stories, paraphrasing them in a distinctive, urban style.
- Individual stories are related as mini-blockbusters
- Individual psalms are rewritten as song lyrics
- Pauline epistles become emails to the fledgling "Jesus Liberation Movement" (aka the church).



First published in the United Kingdom in 2003

For the next two years it was one of the best selling religious books

2004: It won the *Christian Booksellers Convention's Book of the Year* Barnes & Noble recognized it as one of the ten best "religion & spirituality"

2006: Lacey wrote *The Liberator*, which retells the life of Jesus based on Matthew, Mark and Luke.

([http://en.wikipedia.org/wiki/The_Word_on_the_Street_\(book\)](http://en.wikipedia.org/wiki/The_Word_on_the_Street_(book)), accessed August 7, 2013)

Both Lacey and Christian Reviewers describe these works as "performance art."

Lacey, "No way is this the Proper Bible. It's a trailer for, and intro to and overview of The Bible (capital 'B') for those who've never read it, and those who've read it, so much it's gone stale on them."

Obviously, this is not a translation, but a catalyst to induce non-Bible and other less motivated readers to read the Bible

KJV and WoS Compared

KJV: In the beginning God created the heaven and earth. 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. And God said, Let there be light: and there was light.

WoS: First off, nothing. No light, no time, no substance, no matter. Second off, God starts it all up and WHAP! Stuff everywhere! The cosmos in chaos: no shape, no form, no function— just darkness ... total. And floating above it all, God's Holy Spirit, ready to play. Day one: Then God's voice booms out, 'Lights!' and, from nowhere, light floods the skies and 'night' is swept off the scene.

Rob Lacey (1962-2006) was a British actor, storyteller and author.

While he was writing *The Word on the Street*, he was diagnosed with advanced bladder cancer and given a year to live.

Neither conventional nor alternative treatment halted the cancer's progress.

More than two years after being diagnosed, he surprised doctors by making an unexpected recovery.

He lost his battle and Monday May 1, 2006, aged 43.

He is survived by his wife, Sandra Harnisch-Lacey, and his two young children Lukas and Magdalena.

(http://en.wikipedia.org/wiki/Rob_Lacey, accessed August 7, 2013.)

**RETURNING TO THE LAST QUESTION REGARDING BIBLE
TRANSLATIONS: "*WHAT TRANSLATIONS SHOULD WE USE?*"**

The task of reading is an interpretive process.

Translations are by nature interpretations; translators have to make choices.

It is impossible to make a word for word translation.

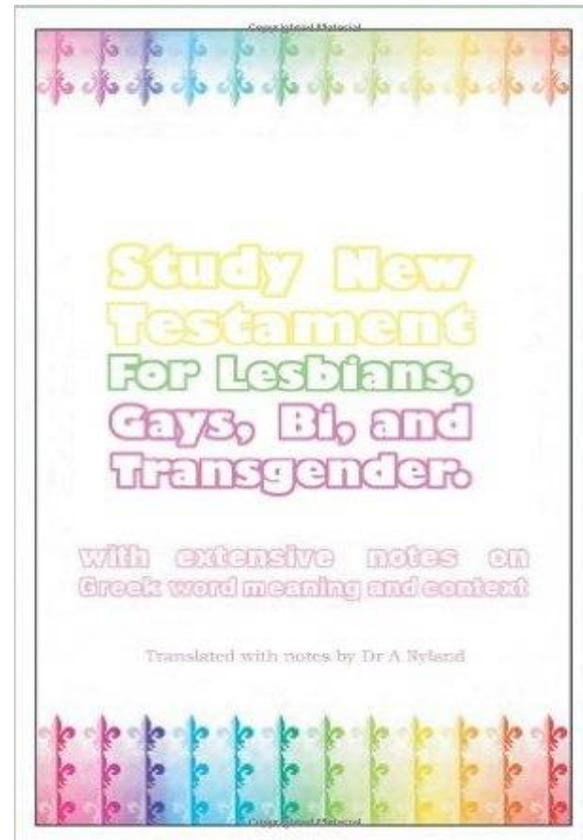
The trouble with using just one translation is that you are committed to the exegetical choices of that translation as the word of God.

The problem is not so much translations as it is study Bibles

Study Bibles

- Have helpful notes
- Should be used judiciously
- Reflect the assumptions, beliefs, ignorance, and prejudices of the scholars making the notes
- As individuals become less familiar with the Bible there is a tendency to believe even the notes!
- In this example the translation is pretty good
- The notes attempt to make the practice of LGBT acceptable

An Outrageous Example



The Science of Translation

There are 5800+ Greek manuscripts of the NT

No two are exactly alike.

There are many variants (usually minor; often simply errors in copying).

External and internal evidence

The following illustrate some of the issues involved

Some translations compared

Note Concerning Comparisons

- In the comparisons below where only the NIV and the KJV are compared, these are chosen only as representatives of popular translations as well as representative ancient vs. modern English translations. As will be seen below we should compare many translations.

Abb. for Comparisons Below:

GNB = Good News Bible

JB = Jerusalem Bible

KJV = King James Version

LB = Living Bible

ASV = American Standard Version

NAB = New American Bible

NAS = New American Standard

NEB = New English Bible

NIV = New International Version

NJV = New King James Version

Phillips = Phillips Translation of NT

RSV = Revised Standard Version

ESV = English Standard Version.

Genesis 12:1

Most translations say, “The Lord said to Abram,” simple past

ASV: "Now Jehovah said unto Abram“

RSV: "Now the Lord said to Abram“

ESV: "Now the Lord said to Abram“

NIV and KJV: "Now the Lord *had said to Abram,*“ pluperfect

So the ASV, RSV, and ESV translate in the past tense (said), while the KJV, NJV, and NIV translated in the pluperfect tense (had said).

The Hebrew will allow either

Context must decide:

The ASV, RSV, and ESV are incorrect because Acts 7:2 says that God appeared to Abraham "*while he was in Mesopotamia **before** he dwelt in Haran.*"

So the last few verses of Genesis 11 and the first few verses of Gen 12 are out of chronological order.

God ***had already*** spoken the words recorded in Gen 12:1

"God *had said* to Abram," indicating the KJV and the NIV are correct in using the pluperfect.

1 Samuel 8:16

^{KJV} 1 Samuel 8:16 And he will take your menservants, and ***your*** maidservants, and your ***goodliest young men, and your asses***, and put *them to his work*.

^{NIV} 1 Samuel 8:16 Your male and female servants and ***the best of your cattle*** and donkeys he will take for his own use.

KJV: "your goodliest young men and your asses"

NIV: "the best of your cattle and donkeys"

KJV follows late medieval manuscripts.

Actually the incorrect copying of a single letter resulted in a change of meaning.

LXX preserved the original "your cattle."

Mark 1:2

KJV: "As it is written in the prophets"

NIV: "It is written in Isaiah the prophet"

The Text of NIV is found in all best early Greek manuscripts and translations.

Since the citation that follows is a combination of Malachi 3:1 and Isaiah 40:3, a later copyist "corrected" Mark's original to make it more precise.

1 Corinthians 11:27, 29

KJV 1 Corinthians 11:27, 29 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, **unworthily**, shall be guilty of the body and blood of the Lord..... **(v. 29)** For **he that eateth and drinketh unworthily**, eateth and drinketh damnation to himself, not discerning the Lord's body.

NIV 1 Corinthians 11:27, 29 So then, whoever eats the bread or drinks the cup of the Lord in an **unworthy** manner will be guilty of sinning against the body and blood of the Lord..... **(v. 29)** **For those who eat and drink** without discerning the body of Christ eat and drink judgment on themselves.

KJV: "he that eateth and drinketh unworthily"

NIV: "those who eat and drink"

"Unworthily" is not in any of the oldest manuscripts.

It apparently dropped in from v. 27.

Translation Theories

Literal:

The attempt to translate by keeping as close as possible to the exact words and phrasing in the original language, yet still make sense in the target language.

A literal translation will keep the historical distance intact at all points.

Dynamic equivalent:

The attempt to translate words, idioms, and grammatical constructions of the original language into precise equivalents in the receptor language.

Such a translation keeps historical distance on all historical and most factual matters, but "updates" matters of language, grammar, and style.

Free:

The attempt to translate the ideas from one language to another, with less concern about using the exact words of the original.

A free translation, sometimes also called a paraphrase, tries to eliminate as much of the historical distance as possible.

Chart Comparing Various Translations:

| Literal | | dynamic equiv. | free |
|---------|-----|----------------|-----------------|
| KJV/ASV | | RSV/ESV NIV | GNB Phillips LB |
| | NAS | NAB JB | NEB |

Different Ways of Handling Historical Distance

Weights, measures, money:

Dynamic equivalent translations must use the equivalent in modern English

More literal translations must mark the meaning in the marginal notes.

Isa 5:10:

GNB: "The grapevines growing on five acres of land will yield only *five gallons of wine*. *Ten bushels of seed will produce only one bushel of grain*."

NAS: "For ten acres of vineyard will yield only *one bath of wine*. *And a homer of seed will yield but an ephah of grain*."

"Five acres of land" or "Ten acres of vineyard?"

The Hebrew literally says, "10 pairs of a vineyard."

***Euphemisms: Best Probably to Translate with an
Equivalent Euphemism***

Gen 31:35

NIV: Rachel said to her father, "Don't be angry, my lord, that I cannot stand up in your presence; ***I'm having my period.***" So he searched but could not find the household gods.

ESV: And she said to her father, "Let not my lord be angry that I cannot rise before you, for the ***manner of women is upon me.***" So he searched, but did not find the household idols.

Gen 18:11

GNB: Abraham and Sarah were very old, and ***Sarah had stopped having her monthly periods.***

NIV: Abraham and Sarah were already very old, and ***Sarah was past the age of childbearing.***

Deut 23:1-2; Note: Heb = “wounded-castrated ... bastard”

KJV: "He that is *wounded in the stones*, or hath his *privy member cut off.... A bastard...*"

ESV: "No one whose *testicles are crushed* or whose *male organ is cut off*...No one *born of a forbidden union...*"

NIV: "No one who has been *emasculated by crushing or cutting*...No one *born of a forbidden marriage....*

2 Sam 13:14

KJV: Howbeit he would not hearken unto her voice: but, being stronger than she, ***forced her, and lay with her***

NIV: But he refused to listen to her, and since he was stronger than she, ***he raped her.***

ESV: But he would not listen to her, and being stronger than she, ***he violated her and lay with her.***

1 Kings 21:21 (cf. 2 Kings 9:8); Note: the KJV = the Hebrew

KJV: Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that ***pisseth against the wall...***

ASV: Behold, I will bring evil upon thee, and will utterly sweep thee away and will cut off from Ahab ***every man-child...***

NIV: He says, 'I am going to bring disaster on you. I will wipe out your descendants and cut off from Ahab ***every last male....***

ESV: Behold, I will bring evil upon thee, and will utterly sweep thee away and will cut off from ***Ahab every man-child...***

Grammar and Syntax

1 Thess 1:3, 6

NAS: "steadfastness of hope" and "joy of the Holy Spirit"

NIV: "endurance inspired by hope" and "joy given by the Holy Spirit" (preferred and more accurate).

Old Testament phrase wayühî, lit., "and it was."

KJV, ASV, "and it came to pass"

Better, "when," "at that time," etc.

Greek Text Used

KJV has "church" in Acts 2:47: "***Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.***"

ASV and all 20 + translations has "added to them" or the like: "***praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.***"

Both are correct!

The Greek text the KJV used had *ekklesia* = church

These were the best Greek Mss available, but were "late"

The more recent translations are based on Greek Mss that go back to the 4th century and which is literally, "added the ones being saved daily"

Choosing a Translation

No longer is the Bible locked away from man, via language and theological barriers.

Is obtainable in almost any store, on our computers, phones and other electronic devices

But much still needs to be done.

Translations are dated from the moment they are printed.

Question of a new translation is a matter of judgment.

Some are more comfortable with the past.

Others with the new.

"The one truth that stands out most clearly is that translation, in the end, is a human process; it is not a divinely inspired one. The expectation of a perfect translation is a vain hope; certainly none of the present translations even approach perfection." (Lewis, *The English Bible*, 364)

In spite of this, God's truths are still communicated through them.

The question of whether there are too many translations is really irrelevant.

Translations are not going to disappear.

The good old days of one translation are gone forever.

Different reading audiences are served by the different translations.

It is estimated that there are 1 billion readers of English, but only 35% of the world are nominally "Christian."

"Rather than being looked on as a gigantic conspiracy to draw people into religious error, the translation effort should be thought of as a sincere effort to reach the unreached" (Lewis, *The English Bible*, 365)

No translation is perfect, the poorest is better than none.

We Should Read the Bible!

We should read it in several different translations

We should compare the different translations

Use several to make your own translation of studied verses

Have specific translations for specific purposes:

Teaching a class

Study and devotion

Evangelism and mission work

When I was involved in Russian missions I worked in a school where they studied and taught British English

I used, purposed, and shipped NKJ versions, though that is one of my least favorite translations

The reason was it was closer to the English dialect they were studying than my American English

Thus we should become familiar with several translations, and compare them to each other taking the good from each while recognizing the weak points of each.

Lewis Sums it Up Nicely (*The English Bible*, 365).

"One asks, 'What version should I read?' Another asks, 'Are there doctrinal problems in this version or that?' Asking questions like these is like asking, 'What car shall I drive?' One's background, education, aims, and purposes are the determining factors. If one wants the most literal equivalent of the original language, he will be disappointed with a paraphrase. If he wants something as easy to read as the newspaper, the traditional translations cannot fill his needs. If he has studied the Bible from childhood, the traditional may be quite clear to him; but if he is reading God's Word for the first time, the older versions may seem quite obtuse."

"While versions differ in translating specific statements, all of the available English translations present the basic duties toward God and man. By comparing one with the other, the person who has no language training can be warned against going astray because of the peculiarities of one translation. He may be challenged to new ideas by reading a new translation. The religious problems of the world are not caused by people reading different translations; the most serious problem is that many read no translation!"

Therefore, the better practice is:

To read the introductions to the translation you are using and note specific things, e.g., “Are italicized words there for emphasis or do they indicate the italicized word is not in the original Greek, Hebrew, or Aramaic?”

To use several translations and note where they differ
Check out those differences in another source

Rather than believing that a word can mean one of several things in any given sentence, with the reader left to choose whatever best strikes his or her fancy, try to understand why they are different and how all of these point to the best nuance of the passage.

Use a translation that is reliable, preferably a committee translation.

However, Many Translations Can also be a Problem

When we come together in Bible study and each of us has his/her translation we can be distracted by comparing what ours says instead of listening to the reading of God's word.

We should be aware of that issue while attempting to understand why the wording differs in various translations.

We should also be aware of the distracting nature of this issue and how it might prevent us from understanding the best nuance of the passage.

A Final Note on the Public Reading of the Bible

The biblical literature was meant to be “heard,” not “read.” I mean by this that, I believe, God providentially created for us a literature that uses parallelism, repetition of key words and themes, etc., that makes the scripture easy to hear and remember. This was especially so when Bibles were few in number and people had to listen to it being read rather than reading it privately (cf., e.g., Neh 8-9; Col 4:16; 1 Thess 5:27). ”

We should read to one another, by which I mean, all Bibles are closed except the one who is reading while the rest of us concentrate on what we are hearing.

Years ago I was in a very good class where each Wednesday night we looked at a different chapter in Romans. Each person in the class was assigned to write that chapter as if s/he were Paul and he was writing a similar letter to “The Chatham Church of Christ” in Chatham New Jersey. The teacher, one of the elders, took these and shared them with the class regarding what these letters said. Finally, the preacher took these letters and designed a sermon called, “Paul’s Letter to the Chatham Church of Christ.

Indeed, what would you write if you were Paul and you were writing the Ellijay Church?

Above all, Read, Read, Read!