



How We Got Our Bible

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How We Got Our Bible

I. Why Is the Bible Important? — The Word of God

- A. The Bible is important because we believe it is the very Word of God.
- B. The great translator of the English Bible, William Tyndale, was burned at the stake on October 6, 1536, because he dared to translate the Bible into English so that the common person could read it. According to John Foxe (*Foxe's Book of Martyrs*) his last words were "Lord, open the King of England's eyes."

II. How Did the Bible Become the Word of God? — Inspiration

- A. Definition of the Word *Inspiration*
 1. Derived from the Latin word *inspirō*, used in the Latin translation of the Bible (Vulgate) in 2 Tim 3:16 to translate the Greek word *theopneustos*, which is translated "given by inspiration of God" in the KJV.
 2. Maybe not the best term since *inspirō* means to "breathe in," while *theopneustos* has to do with breathing out.
- B. Definition of the Doctrine of Inspiration — God's superintendence of the writers of Scripture so that they wrote the Word of God.
- C. Scriptural Evidence:
 1. 2 Tim 3:16
 - a. "All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness;" (KJV)
 - b. "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;" (NASB)
 - c. The phrase "given by inspiration" (KJV) or "inspired by God" (NASB) is more literally "God-breathed" — Greek, *theopneustos*.
 - d. "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness." (NIV)
 - e. "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness," (ESV)
 2. Inspiration, copies, and translations
 - a. Inspiration is ultimately confined to only the original writings themselves — what are called the autographs:

1 Cor 14:37 — "If anyone thinks they are a prophet or otherwise gifted by the

Spirit, let them acknowledge that what I am writing to you is the Lord's command."

- b. Copies are not technically inspired since they are not "God-breathed." However, accurate copies and translations are still authoritative because they preserve the essential message of the autographs. Some would therefore suggest that it is valid to speak of accurate copies and translations as inspired in a secondary or derivative sense in that to the extent a copy or translation faithfully reproduces the original text, it derives inspiration from the original. That is why copies can be called the Word of God (also translations).

III. What Are Other Names for the Bible?

- A. Bible — Our English word *Bible* is derived from the Greek word *biblos*, which means "book." Originally, a scroll, later, a codex.
- B. Scripture — From the Greek *graphē*, meaning "writing." Used exclusively in the NT for inspired writings of both the OT (Rom 1:2, "The gospel he promised beforehand through his prophets in the Holy Scriptures") and NT (2 Pet 3:16, "He [Paul] writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction."). *Scripture* is commonly used today as a synonym for *Bible*.
- C. Word of God — This term is used in both the OT and NT for revelation that comes from God, most often in oral form, though occasionally written (Exod 24:4, "Moses wrote down all the words of the LORD" [NASB]; John 10:35, "If he called them 'gods,' to whom the word of God came—and Scripture cannot be set aside—"). Today, it is commonly used today as a synonym for *Bible*.
- D. Old and New Testaments — Our English terms come from the Latin terms *Vetus Testamentum* and *Novum Testamentum*, meaning Old and New Covenants. *Testamentum* is the translation of the Greek *diathēkē*, meaning "covenant." These terms originally were used of the Old and New Covenants in the Bible. Around A.D. 180–200, Clement of Alexandria used them to distinguish the Christian and Jewish Scriptures. The Old and New Testaments make up the Bible.

IV. What Books Are in the Bible?

- A. Introduction
 - 1. Time of writing — 1500 years
 - 2. Background of writers — Kings (David and Solomon), statesman (Daniel), herdsman (Amos), fishermen (Peter and John), priests (Jeremiah and Ezekiel), prophets (Isaiah and Micah), tax collector (Mathew), rabbi (Paul), physician (Luke). Many books are anonymous.

3. Location of writing — Palestine (Most of OT), Italy (Prison Epistles), Greece (Romans), Asia Minor (1 Corinthians), Egypt (Jeremiah), and Mesopotamia (Daniel).
4. Kind of writing — History, legal, poetry, prophecy, letters, gospels, wisdom literature, and apocalyptic literature.
5. Languages of writing — Hebrew, Aramaic, and Greek

B. Books of the Old Testament

1. Number
 - a. English — 39 (Roman Catholic Bibles contain most of the Apocrypha)
 - b. Hebrew — 24
 - c. Difference — Same material, just a different way of grouping.
2. Hebrew grouping
 - a. Law (Torah), Prophets (Nebiim), and Writings (Kethubim) — The Jewish Bible is often called the **Tanak**.

The Hebrew Old Testament Arrangement		
Law (Torah)	Prophets (Nebiim)	Writings (Kethubim)
1. Genesis	A. <i>Former Prophets</i>	A. <i>Poetical Books</i>
2. Exodus	6. Joshua	14. Psalms
3. Leviticus	7. Judges	15. Proverbs
4. Numbers	8. Samuel	16. Job
5. Deuteronomy	9. Kings	B. <i>Five Rolls (Megilloth)</i>
	B. <i>Latter Prophets</i>	17. Song of Songs
	10. Isaiah	18. Ruth
	11. Jeremiah	19. Lamentations
	12. Ezekiel	20. Ecclesiastes
	13. The Twelve	21. Esther
		C. <i>Historical Books</i>
		22. Daniel
		23. Ezra-Nehemiah
		24. Chronicles

- b. Note:
 - (1) Luke 24:44 — “He said to them, ‘This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.’”
 - (2) Matt 23:35 — “And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Barakiah, whom you murdered between the temple and the altar.”

3. English grouping — Influenced by Septuagint (the Greek translation of the OT) and Vulgate (the Latin translation of the Bible)

The Protestant Old Testament Arrangement		
Law (Pentateuch)	Poetry	
1. Genesis	18. Job	
2. Exodus	19. Psalms	
3. Leviticus	20. Proverbs	
4. Numbers	21. Ecclesiastes	
5. Deuteronomy	22. Song of Solomon	
History	Prophecy	
6. Joshua	A. <i>Major</i>	B. <i>Minor</i>
7. Judges	23. Isaiah	28. Hosea
8. Ruth	24. Jeremiah	29. Joel
9. 1 Samuel	25. Lamentations	30. Amos
10. 2 Samuel	26. Ezekiel	31. Obadiah
11. 1 Kings	27. Daniel	32. Jonah
12. 2 Kings		33. Micah
13. 1 Chronicles		34. Nahum
14. 2 Chronicles		35. Habakkuk
15. Ezra		36. Zephaniah
16. Nehemiah		37. Haggai
17. Esther		38. Zechariah
		39. Malachi

C. Books of the New Testament

1. Number — 27
2. Grouping

The Books of the New Testament		
Gospels	Acts	
1. Matthew	5. Acts of the Apostles	
2. Mark		
3. Luke		
4. John		
Epistles		
	<i>Pauline</i>	<i>General</i>
6. Romans	13. 1 Thessalonians	19. Hebrews
7. 1 Corinthians	14. 2 Thessalonians	20. James
8. 2 Corinthians	15. 1 Timothy	21. 1 Peter
9. Galatians	16. 2 Timothy	22. 2 Peter
10. Ephesians	17. Titus	23. 1 John
11. Philippians	18. Philemon	24. 2 John
12. Colossians		25. 3 John
		26. Jude
Apocalypse		
	27. The Revelation	

V. How Do We Know Which Books Should Be in the Bible? — Canonicity

- A. The Word *Canon* — The word *canon* (Greek *kanōn*) means a rule or standard by which something is judged. A book is said to be canonical if it is judged worthy to be included in the Bible.
- B. Definition of Canonicity — Canonicity is the historical process by which the Spirit of God led the church to recognize those writings that were genuinely inspired. This historical process produced the canon we have today.
- C. Canonicity and Inspiration
 1. It is not the canonizing process that makes the books inspired; they were inspired the moment they came from the hands of the authors.
 2. Inspiration indicates how the Bible received its authority; canonization tells how the Bible received its acceptance. Canonicity deals with the recognition and collection of the God-inspired books.
- D. Old Testament Canon
 1. The Christian church basically accepted the canon of Judaism.
 2. We can be sure this is correct since Jesus placed his stamp of approval on the OT.
 - a. Luke 24:44 — “He said to them, ‘This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.’”
 - b. Matt 23:35 — “And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Barakiah, whom you murdered between the temple and the altar.”
- E. New Testament Canon
 1. The Holy Spirit guided the church over a period of several hundred years so that only the inspired books were included in the NT canon.
 2. Principles used by the early church in determining canonicity:
 - a. Apostolicity — Written by an apostle or an associate of an apostle
 - b. Catholicity — Relevant to the whole church
 - c. Orthodoxy — Conforms to orthodox doctrine
 - d. Traditional usage — Customarily used in the worship and teaching of various churches

F. The Canon and the Believer

1. By the fourth century A.D. the general consensus of the church had settled on our present NT canon. How do we know their choice of the 66 books was correct?
2. Our own individual certainty that the 66 books of the Bible are the Word of God comes through the work of the Holy Spirit in our hearts and minds called the witness of the Spirit. This is an aspect of what is called the illuminating ministry of the Spirit (1 Cor 2:14, “The person without the Spirit does not accept the things that come from the Spirit of God but considers them foolishness, and cannot understand them because they are discerned only through the Spirit.”). The unbeliever is hostile to God’s Word, but the Holy Spirit enables the believer to see the true character of Scripture. The Spirit gives us certainty that what the Bible claims about itself (that it is the Word of God) is true. The Holy Spirit is not *revealing* anything to us, only *illuminating* our minds to see the truth that has already been revealed. Thus, when God gives his revelation, we see that he also gives to believers along with it a certainty that it is his revelation.
3. As we read the Bible, the Holy Spirit bears witness that a particular writing is the Word of God. As we read other books, we come to see that they are part of one divine revelation. A systematic study of all 66 books will lead us to the conclusion that they are an organic whole—the canon of Scripture. These factors were also at work in the early church, and ultimately caused it to render the canon closed. They enable every believer to come to the same conclusion.

VI. What Books Were Rejected from Inclusion in the Bible? — The Old Testament Apocrypha

- A. The Term *Apocrypha* refers to a group of 15 books related to the canonical OT books, but which were judged by the early church to not be inspired and thus rejected from the Bible.
- B. The books were written by Jewish writers for Jewish readers.
- C. Books in the Apocrypha
 1. Listing:

a. 1 Esdras	i. Letter of Jeremiah
b. 2 Esdras	j. Prayer of Azariah and Song of the Three Young Men
c. Tobit	k. Susanna
d. Judith	l. Bel and the Dragon
e. Additions to Esther	m. Prayer of Manasseh
f. Wisdom of Solomon	n. 1 Maccabees
g. Ecclesiasticus/Sirach	o. 2 Maccabees
h. Baruch	
 2. In 1546 the Roman Catholic Church officially declared 12 of the 15 books as canonical (1 & 2 Esdras and the Prayer of Manasseh were rejected).

- D. Date of the Apocrypha — Most of the books were written within the period from 250 to 50 B.C. except for 2 Esdras, which was written in the first and second centuries A.D.
- E. Types of Literature in the Apocrypha
1. Historical — 1 Esdras; 1 & 2 Maccabees
 2. Wisdom or didactic — Wisdom of Solomon; Ecclesiasticus
 3. Religious romance — Tobit; Judith
 4. Apocalyptic — 2 Esdras
 5. Prophetic — Baruch; Letter of Jeremiah
 6. Legendary additions to the OT — Additions to Esther; Prayer of Azariah and Song of the Three Young Men; Susanna; Bel and the Dragon; Prayer of Manasseh
- F. Why the Apocrypha Is Not in Our Protestant Canon
1. The NT never directly quotes or refers to any of the Apocryphal books as authoritative or canonical.
 2. No council of the entire church during the first 4 centuries favored them. Many church fathers such as Athanasius, Cyril of Jerusalem, Origen, and Jerome vehemently opposed them.
 3. Some of the books contain unbiblical and heretical teaching such as prayers for the dead and salvation by works.
 - a. Prayers for the dead — 2 Macc 12:44–45, “For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead, so that they might be delivered from their sin” (NRSV).
 - b. Good works — Good works, fasting, and one’s own death can atone for sin. Sir 3:3, “Those who honor their father atone for sin” (NRSV).
 4. Some of the teachings fall short of biblical standards and are at times even immoral (e.g., Judith is assisted by God in a deed of falsehood).
 5. Many of the books contain historical and chronological errors. Judith speaks of Nebuchadnezzar as reigning in Nineveh instead of Babylon.
 6. Jews never accepted them as part of their Scriptures.

7. The Apocrypha was only accepted in 1546 by the Roman Catholic Church as a reaction against the Protestant Reformation.

VII. In What Language Was the Bible Originally Written? — Not English!

A. Old Testament

1. Hebrew

- a. Hebrew developed from the Canaanite language spoken in Palestine from 2000 B.C. onward.
- b. 99% of the Old Testament was written in Hebrew.
- c. Why Hebrew? It was the language spoken by Israel.

2. Aramaic

- a. The language takes its name from the Arameans or people of Aram. This is the land of Abraham's ancestors (Gen 24:10), called Mesopotamia by the Greeks.
- b. It was the universal language of the ancient world from the 8th century B.C. till the 4th century B.C. Jews picked it up while in captivity.
- c. 268 verses, mainly in Daniel, were written in Aramaic.
- d. It was still spoken by Jews in the days of Jesus.

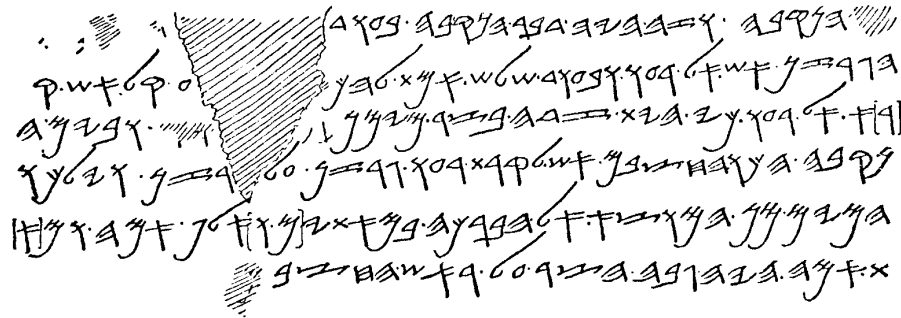
B. New Testament

1. The New Testament was written entirely in Greek—Koine Greek.
2. Why Greek? It was the universal language of the ancient world in the days of Jesus and the Apostles.
3. The universality of Greek was a result of the conquests of Alexander the Greek in the 4th century B.C.

VIII. How Was God's Word Written?

A. Hebrew Alphabet

1. Hebrew was originally written in Phoenician or Paleo-Hebrew script. About the 5th century B.C. the Aramaic or square script was adopted. Below, Siloam inscription, 700 B.C.



הנקבה . וזה . היה . דבר . הנקבה . בעוד
הגרון . אש . אל . רעו . ובעוד . שלש . אמת . להנ
רא . אל . רעו . כי . הית . זרה . בצר . מימן
נקבה . הכו . החצבם . אש . לקרת . רעו . גרון . על . גרון . וילכו
המים . מן . המיצא . אל . הברכה . במאתים . ואלף . אמה . ומא
ת . אמה . היה . גבה . הצר . על . ראש . החצב[ם]

2. The Hebrew alphabet consists of 22 letters, all of which are consonants.

Form	Name		Form	Name
א	Aleph		ל	Lamed
ב	Beth		מ	Mem
ג	Gimel		נ	Num
ד	Daleth		ס	Samech
ה	He		ע	Ayin
ו	Vav		פ	Pe
ז	Zayin		צ	Tsade
ח	Heth		ק	Koph
ט	Teth		ר	Resh
י	Yod		ש	Sin, Shin
כ	Kaph		ת	Tav

3. In A.D. 800 a group of Jewish scholars called the Masoretes (possibly from the Hebrew *masar*, “to hand down”) developed a system of vowels signs (vowel points) that were added to the consonantal text. Hebrew is written from right to left.

has would be written הַס
hās הֶס
hes הֵס
hēs הִס
his..... הִס
hōs..... הֹס
hus..... הֹס

בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: Gen. 1:1

B. Greek Alphabet

- The number of letters in the Greek alphabet has varied, but by the late fifth century B.C., it was standardized at 24.
- In contrast to the Hebrew alphabet, the Greek also contains vowel letters.

Forms	Name		Forms	Name
α A	Alpha		ν N	Nu
β B	Beta		ξ Ξ	Xi
γ Γ	Gamma		ο O	Omicron
δ Δ	Delta		π Π	Pi
ε E	Epislon		ρ P	Rho
ζ Z	Zeta		σ Σ	Sigma
η H	Eta		τ T	Tau
θ Θ	Theta		υ Υ	Upsilon
ι I	Iota		φ Φ	Phi
κ K	Kappa		χ X	Chi
λ Λ	Lambda		ψ Ψ	Psi
μ M	Mu		ω Ω	Omega

John 3:16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον.

- C. Writing Materials — A variety of writing materials have been used in the history of writing:
1. Stone — Only the Ten Commandments, as far as we know.
 2. Papyrus
 - a. This writing material is made from a reed-like plant that grows in Egypt. It was used as early as 2400 B.C.
 - b. We have a few OT manuscripts on papyrus though most are on parchment.
 - c. Most of the NT books were probably written on papyrus. There are 128 known NT papyrus manuscripts. By the fourth century A.D., parchment replaced papyrus as the most common writing material.
 3. Parchment
 - a. This writing material is made from limed animal skins. It was probably used as early as papyrus.
 - b. Most of the OT manuscripts in the Dead Sea Scrolls are of parchment as well as over 5000 NT manuscripts.
 4. Papyrus manuscripts were written with a reed pen and parchment manuscripts with a quill pen. Inks were made out of plant dyes and lampblack.
- D. Book Forms
1. Scroll — The first books were papyrus or parchment scrolls. Cf. Luke 4:17, “The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written.” All the OT books in the Dead Sea Scrolls are exactly that, scrolls.
 2. Codex — What we think of today as a book is really the codex form of book, which probably came into existence at the end of the first century A.D. All but 5 of the known NT manuscripts are of this type, though it is believed that most, if not all, of the NT was originally written on scrolls.

IX. What Manuscripts (copies) of the Old Testament Do We Now Possess?

- A. Before the Dead Sea Scrolls
1. Before 1947 there were no known Hebrew manuscripts older than the 9th century A.D.:
 - a. Cairo Codex of the Prophets (A.D. 896)

- b. Petersburg Codex of the Prophets (A.D. 916)
 - c. Aleppo Codex of the entire OT (A.D. 925) — The Aleppo Codex is the earliest known Hebrew manuscript originally comprising the full text of the Bible.
 - d. British Museum Codex of the Pentateuch (A.D. 925)
 - e. The Leningrad Codex of the entire OT (A.D. 1008)
2. After A.D. 1100 there are about 3000 known Hebrew manuscripts that reflect the standard Hebrew text with little variation.
 3. It is not too surprising that we have few very old manuscripts (e.g., before A.D. 1000) since normal wear and tear from constant usage would hasten the normal deterioration of common writing materials. Palestine also suffered wars, invasions, and deliberate destruction of biblical manuscripts. Jehoiakim burned the scroll dictated by Jeremiah to Baruch (Jer 36). Antiochus IV or Euphron had copies of the law destroyed ca. 167 B.C. (Josephus, *Jewish Antiquities* 12.5.4).
 4. Another reason we have no older copies is because Jewish rabbis disposed of worn out manuscripts by burying them in a *genizah* (meaning “hidden”), a storage chamber.

B. Dead Sea Scrolls

1. With the discovery of the Scrolls, we now have Hebrew manuscripts going back to 250 B.C.
2. The following make up the original seven scrolls discovered in 1947.
 - The St. Mark’s Monastery Isaiah Scroll (1QIsa^a) — 2nd century B.C.
 - The Habakkuk Commentary (1QpHab)
 - The Manual of Discipline (1QS) — Rules of the community
 - The Genesis Apocryphon (1QApGen) — Stories based on some Genesis narratives
 - The Hebrew University Isaiah Scroll (1QIsa^b) — 1st century B.C. or A.D.
 - The Thanksgiving Hymns (1QH) — Collection of psalms or hymns
 - The Order of Warfare (1QM) — Eschatological battle between “sons of light” and “sons of darkness”

Today these seven are located in a special structure in Israel called the Shrine of the Book at the Israel Museum in Jerusalem. The most significant of these original scrolls were the St. Mark’s Isaiah Scroll, a complete scroll of Isaiah estimated to be about 1,000 years older than any other known manuscript of Isaiah; and the Manual of Discipline, a handbook setting forth regulations for admission to the Qumran community and details of life in the Community.

3. An official exploration of the caves in the area of the first finds was launched in January 1949. As a result of extensive explorations through 1956, over two hundred caves have been found in the general vicinity of the first cave. Twenty-five of these

contained pottery similar to that found in the first cave, and eleven contained scrolls or fragments of scrolls. The most important caves are Cave One, Cave Four (where more than 15,000 thousand fragments, pieced together, proved to be fragments of approximately 600 manuscripts, 150 of which were biblical manuscripts including all the OT books except Esther). The total of the fragmentary documents discovered is about 930. The total number of biblical manuscripts is between 206 and 213, or a little less than one-quarter of the 930 total. Most are written on parchment, with 150 on papyrus. They generally agree with the later Hebrew manuscripts.

X. How Was the Old Text Transmitted Throughout History?

A. Pre-Masoretic Period (before A.D. 500)

1. About A.D. 100 Jewish scholars had produced a standardized consonantal text.
2. There were verse divisions during this time, but the present system was not fixed until about A.D. 900 by the Masorettes. The numbering of verses did not begin until the 16th century.
3. Once the consonantal text was fixed, great pains were taken to ensure that corruptions did not creep into the text (see David Elwart, *A General Introduction to the Bible*, p. 87):
 - a. Only parchment from clean animal was allowed.
 - b. Each written column was to have no fewer than 48 and not more than 60 lines.
 - c. Pages were to be lined first and then letters suspended from these lines.
 - d. Only black ink was to be used, prepared according to a specific recipe.
 - e. No word or letter was to be written from memory.
 - f. The new copy was to be revised within 30 days of completion.
 - g. A scroll was to be rejected that had more than three errors on any single sheet.
 - h. Every word and letter was counted.
 - i. Special rules governed the form of the letters and the spaces between them.

B. Masoretic Period (A.D. 500–1000)

1. The Masorettes were scribes who invented a system of vowel points.

<i>has</i> would be written..	חַיָּ
<i>hās</i>	חַיָּֿ
<i>hes</i>	חַיָּֿ׃
<i>hēs</i>	חַיָּֿ׃ֿ
<i>his</i>	חַיָּֿ׃ֿ׃
<i>hōs</i>	חַיָּֿ׃ֿ׃ֿ
<i>hus</i>	חַיָּֿ׃ֿ׃ֿ׃

2. They carefully copied and preserved the text. This has been proven by Dead Sea Scrolls.
3. Our current Hebrew Bibles and translations are based upon the Masoretic Text (MT).

C. Post-Masoretic Period (after A.D. 1000)

1. Jewish scholars faithfully transmitted the MT during the Middle Ages.
2. Christians showed little interest in the Hebrew OT during the Middle Ages. The Latin Vulgate was the Bible of the Christian church.
3. Printed Hebrew Bible:
 - a. The first printed edition of the entire Hebrew OT was published in 1488 at Soncino, Italy.
 - b. The First Great Rabbinic Bible was published in Venice in 1516–17 by the Christian printer Daniel Bomberg and edited by Felix Pratensis.
 - c. The Second Great Rabbinic Bible was published in 1524–25. It was edited by Jacob ben Hayyim ben Adoniyahu and also published by Daniel Bomberg. This edition became the standard edition of the Masoretic text for the next 400 years and served as the Hebrew text for all English Bibles through the 20th century.

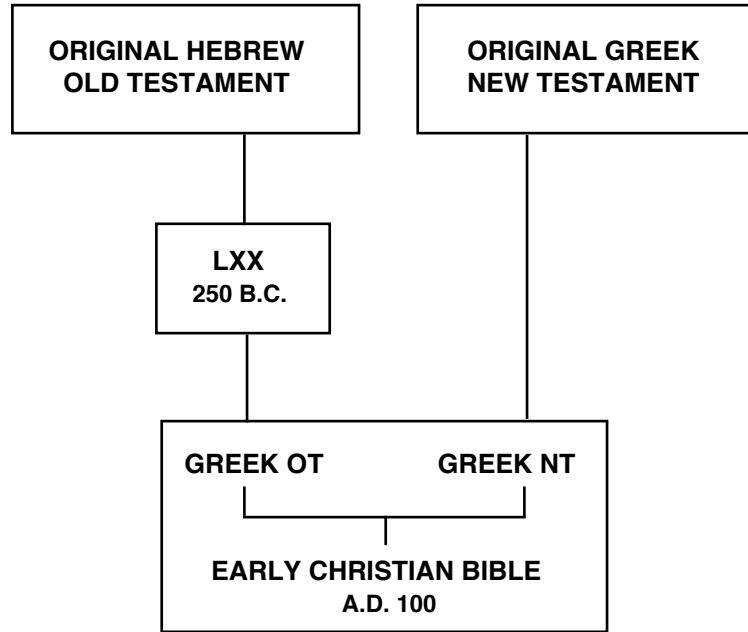
XI. What Is the Septuagint?

A. Introduction

1. Besides manuscripts of the Hebrew text itself, there are also manuscripts of translations of the OT into other languages (versions) that have been preserved.
2. The most important of these is the Septuagint (abbreviated LXX).

B. The Septuagint (meaning “seventy”) — The Translation of the Seventy

1. The Septuagint is the Greek translation of the OT begun in Egypt around 250 B.C. and completed by 100 B.C. This translation was needed because most Jews outside of Palestine knew only Greek.
2. Besides being a witness to the text of the OT, the LXX is important in other ways:
 - a. It was the Bible of Greek speaking Christians from the apostolic age onward. It became the King James Version of its day.
 - b. It is the translation that is commonly quoted in the NT.
 - c. It is the basis for many of the theological terms in the NT. Cf. the Greek word for sin, *harmartia*.



XII. What Manuscripts (copies) of the New Testament Do We Now Possess?

A. Classification of Manuscripts

1. There are about 5,916 cataloged NT manuscripts. Many of these are only fragments:

Papyri	140
Uncials	323
Minuscules	2,956
Lectionaries	<u>2,497</u>
Total	5,916

2. There are actually about 5,300 manuscripts known today. The reduced number is due to the fact that some manuscripts have been given two or more numbers, some have been lost or misplaced, and some destroyed.
3. Papyri are written in uncial (majuscule) script on papyrus. Uncial writing uses capital letters. This style was used for literary documents until the ninth century A.D. Uncial letters are not connected to each other. Texts are written with no division between words. Papyrus manuscripts date from the 2nd to the 8th century though most come from the 3rd and 4th centuries. The earliest papyrus is a fragment of John's Gospel that dates from approximately A.D. 125–150 (P⁵²).

4. Uncials are also written in uncial script but differ from the papyri in that they are written on parchment. These manuscripts date from the 3rd to the 10th century.

Some Important Uncial Manuscripts of the Greek New Testament

Manuscript		Content	Location	Date
Ⲙ	01	complete	London: Sinaiticus	4th century
A	02	complete	London: Alexandrinus	5th century
B	03	last books missing	Rome: Vaticanus	4th century
C	04	some pages missing	Paris: Ephraemi Rescriptus	5th century
D	05	Gospels and Acts	Cambridge: Bezae (bilingual)	5/6th century
D	06	Pauline Letters	Paris: Claromontanus	6th century
W	032	Gospels	Washington: Freer Gospels	5th century

5. Minuscules are written in minuscule script on parchment beginning in the 9th century and, after the 12th century, on paper. Minuscule writing is a cursive style that was developed for literary documents. Cursive writing was in existence when uncial writing was being used, but not until the ninth century was it used for NT manuscripts.
6. Lectionaries are manuscripts in which the Scriptures are written, not in ordinary sequence, but in sections arranged in units for reading in church services. These are written on parchment (and later on paper) beginning in the 6th century and continuing through the age of printing.

B. Reliability of the New Testament Documents

1. The manuscripts we possess of the NT are much greater in number than manuscripts of ancient classical works. For instance, one of the most read works over the centuries is Julius Caesar's *Commentaries on the Gallic War*, written in 53 B.C. We have approximately 250 manuscripts of this work.
2. The manuscripts we possess of the NT are much closer to the date of the originals than the manuscripts of ancient classical works. Caesar's *Gallic War*, on the other hand, is found first in manuscripts from the 9th century and most are from the 15th century.

XIII. What Is the Vulgate?

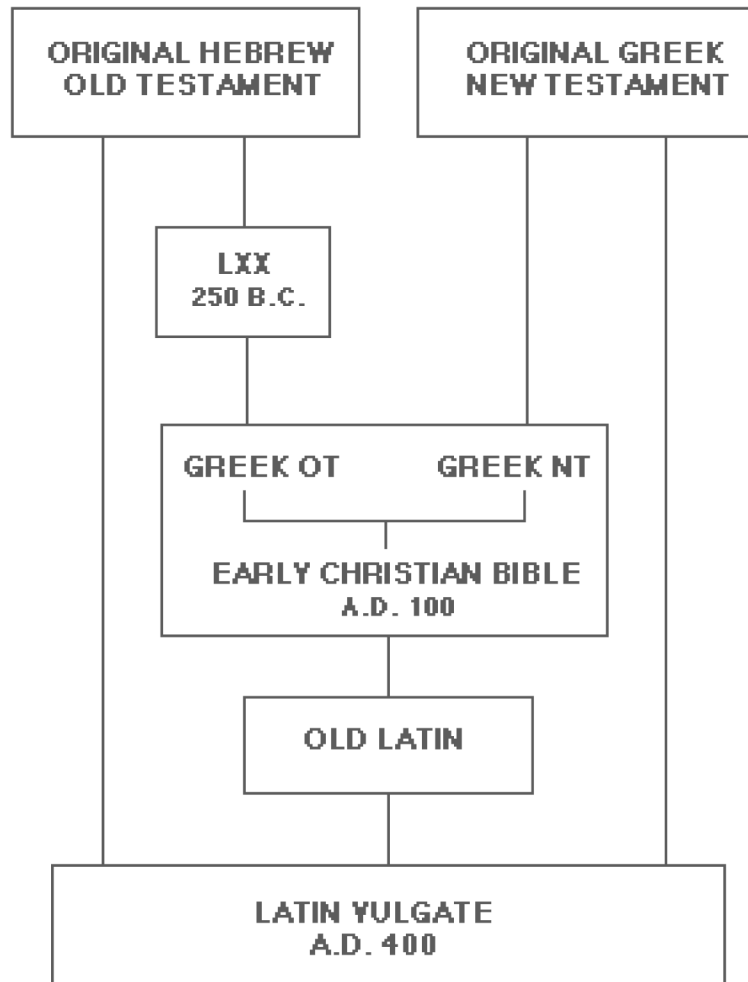
A. Introduction

1. The Hebrew Old Testament and Greek New Testament were gradually translated into a number of ancient languages.
2. Probably the earliest language into which the NT was translated was Latin, beginning in the 2nd century. This earliest translation is called the Old Latin.

B. Vulgate (meaning “common” or “popular”)

1. By about A.D. 300, Greek was no longer being spoken in the West. Latin became dominant, and this produced the need for an official Latin translation of the Bible.
2. This translation was produced by a biblical scholar named Jerome at the insistence of the Bishop of Rome in 405.
3. Jerome translated the OT from the original Hebrew. Under pressure he included some of the Apocryphal books though he himself did not believe they were canonical. Over time manuscripts of the Vulgate came to include all the Apocrypha.
4. The Vulgate became the Bible of the church for the next 1000 years and had a profound influence on modern Bible translations made prior to the 19th century. The chapter divisions in our modern Bibles were invented by Stephen Langton (1150–1228) for the Vulgate. The first printed Bible, the 1454 Gutenberg Bible, was the Vulgate.
5. The Vulgate was revised in 1592 under the authority of Pope Clement VIII. In 1965 Pope Paul VI authorized a revision of the Clementine Vulgate. This *Nova Vulgata* was finished in 1979, with a second edition in 1986. This edition is the “authorized version” of the Roman Catholic Church.

Early Christian Bible



XIV. How Was the New Text Transmitted Throughout History?

- A. Before A.D. 325 — During this period Christianity was an outlawed religion, yet most of the manuscripts we possess were generally carefully copied by scribes who were well trained. During this early period, there seemed to be a special concern to copy the exemplar as careful as possible. Still, hand copying inevitably led to manuscripts (copies) with some minor variations. Actually, no two manuscripts of the Greek NT are identical.
- B. 325–1516
 1. After the year 300, Greek was mainly only spoken in the eastern part of the Roman Empire. Only in the east (around Constantinople, modern Istanbul) did anyone copy Greek manuscripts. Latin was the language spoken in Western Europe, and the Bible was the Latin Vulgate.

2. Over 80% of known NT manuscripts were copied in the east and are called the Byzantine text-type. However, most of these are from the later Middle Ages—9th century and later.
3. Although the Byzantine text-type is almost identical to the original text, today it is possible to produce a text that is even closer to the original text by using the very earliest manuscripts (those produced before the 9th century).

C. 1516–1633 — Establishment of the Textus Receptus

1. With the invention of printing in the 15th century, the copying of the biblical text by hand came to an end. Johannes Gutenberg’s invention of printing by use of movable type meant that now many copies of a book, all identical, could be produced.
2. The first *printed* Greek NT was produced by Cardinal Francisco Ximenes de Cisneros of Spain in 1514. It was not *published* until 1520 due to the necessity of getting the Pope’s approval. It was actually a complete Bible called the *Complutensian Polyglot*. The OT had the Hebrew, Latin, and Greek texts in parallel columns (the Latin in the center, just as Jesus hung between the two thieves) and in the NT the Latin and Greek in parallel columns. However, the main concern of this work was the Latin translation, not the Greek text. After the 1054 split of the church between East and West, the Western church did not completely trust Greek manuscripts. Only 600 copies of the Complutensian Polyglot were ever printed. Because of its expense, its influence was limited in comparison to the more popular editions of Erasmus.
3. The first *published* Greek NT was produced by the Roman Catholic priest and humanist Desiderius Erasmus in 1516. It was also a Latin-Greek edition. His goal was to beat Cardinal Ximenes to the press, which he did. Again, his main concern was to publish his Latin translation. The Greek text was only there for the purpose of confirming the Latin translation. The Greek text was hastily put together. Erasmus had only 8 manuscripts of the NT, and none of these contained the entire NT. Three of the seven contained the Gospels, three contained Acts, and five contained the Pauline Epistles. For Revelation Erasmus had only one manuscript, which lacked the final page that contained the last six verses. He translated these from his Latin Vulgate back into Greek and thus created readings that are not found in any known Greek manuscript. None of the manuscripts used by Erasmus were earlier than the 11th century. Because of this limited manuscript evidence, his text contains several errors (cf. Rev 20:12, “God”). He also added material from his Latin Vulgate (cf. Acts 9:6, “Lord what wilt thou have me to do?”). Erasmus was criticized because his first and second (1519) editions did not contain the famous “heavenly witnesses” passage of 1 John 5:7b–8a.

(7) *For there are three that bear record* [in heaven, the Father, the Word, and the Holy Ghost: and these three are one. (8) *And there are three that bear witness in earth,] the Spirit, and the water, and the blood; and these three agree in one.*

Erasmus said he would include the passage if it was proven a Greek manuscript contained it. A 16th century manuscript (61) was produced which had the reading and so Erasmus included it in his 3rd edition (1522). The earliest known manuscript to contain the passage was produced in the 14th century.

For more info on this subject go to the Detroit Baptist Theological Seminary web site and download my article on “Erasmus and the Textus Receptus” at <https://drive.google.com/file/d/1LYn35N8JZfdHkBrvt-eOH-k4sacv4GjP/view>.

4. Erasmus’s Greek text was reprinted with some corrections by many others including:
 - a. Robert Estienne (Latinized as Stephanus) produced four editions (1546, 1549, 1550, 1551). The fourth edition (1551) is noteworthy in that it had the text divided into numbered verses for the first time (used in 1560 Geneva Bible—first English Bible to do so).
 - b. Theodore Beza, the successor of John Calvin at Geneva, produced nine editions between 1565 and 1604. His 1598 edition was the main text used by the translators of the King James Version.
 - c. Bonaventura and Abraham Elzevir produced seven editions between 1624 and 1678. Their 1633 second edition had an advertising blurb that said in Latin, “Textum ergo habes, nunc ab omnibus receptum, in quo nihil immutatum aut corruptum damus” (Therefore you [dear reader] have the text now received by all, in which we give nothing changed or corrupted). From this statement (Textum...receptum) has come the term Textus Receptus (“Received Text”) or TR, which is applied to all forms of this text going back to Erasmus.
5. The term Textus Receptus or TR is now applied to all forms of this text going back to Erasmus’s first edition. There about 30 editions of the TR with hundreds, if not thousands, of differences among them.

D. 1633–1831

1. During this time period older Greek manuscripts were coming to light, but the TR was still the Greek text being used.
2. All translations produced during this time were based upon the TR.

E. 1831→

1. Scholars began producing Greek New Testaments making use of the oldest Greek manuscripts.
2. This culminated in the work of conservative Anglicans B. F. Westcott and F. J. A. Hort, whose Greek NT was published in 1881. Their work became the basis for most modern editions of the Greek NT and most modern translations of the NT.

XV. How Was the Bible Translated into English?

A. Old English or Anglo-Saxon Period, 450–1150

1. There was no translation of the entire Bible in this period. Few people could read anyway.
2. All translation work was done from the Latin Vulgate.
3. The first known work from this period was by a herdsman named Caedmon, who rendered various portions of Genesis, Exodus, and Daniel into English poetry in the 7th century (ca. 670). These were poems of Bible stories that could be memorized by the common people.
4. Other translators included:
 - a. Aldhelm, Bishop of Sherborne, translated the Psalms around 700.
 - b. Egbert, Bishop of York, probably translated Matthew, Mark, and Luke around 705.
 - c. The Venerable Bede, who was the greatest scholar in England in the 8th century, may have translated the Gospel of John.
 - d. King Alfred the Great (849–899) promoted culture and literacy and translated Exodus 21–23 and Acts 15:23–29 himself.
 - e. Alefric (ca. 955–1020), abbot of Eynsham, translated portions of the first seven books of the OT.
5. Interlinear Glosses — Some Latin Bibles contain glosses in Old English written between the lines. One example is the Lindisfarne Gospels. The Latin Gospels were written about 698 in honor of St. Cuthbert, the famous Bishop of Lindisfarne, who died in 687. The manuscript was executed in the Monastery of Lindisfarne, which was situated on Holy Island, just off the coast of Northumberland. Between 950 and 970, a priest named Aldred inserted a word-for-word translation in the spaces between the lines of the Latin text.

B. Middle English Period, 1150–1475

1. Introduction
 - a. With the Norman Conquest of England in 1066 the Anglo-Saxon language was changed by French influence. The change was so great that eventually the Old English translations would have been unintelligible to most people. There was little interest in the English translation of the Bible since the rulers spoke French.
 - b. Portions of the Scripture were translated in the earlier part of this period, but no complete Bible was produced until the end of this period when the language had stabilized.

- c. As in the Old English period, all translation work was from the Latin Vulgate.
2. John Wycliffe (ca. 1330–84)
 - a. Wycliffe was the most eminent Oxford theologian (Doctor of theology in 1372). He believed that the Bible was the rule of faith and practice. Thus, if everyman was responsible to obey the Bible, then the whole Bible should be translated into English. The ecclesiastical establishment did not want the laity to have access to the Bible lest they discover the massive discrepancy between the lifestyles of the bishops and clergy and those of Christ and the apostles.
 - b. Wycliffe spoke out against the corruption in the church and papacy and opposed doctrines such as transubstantiation. He is often called “The Morning Star of the Reformation.” He was accused of heresy by Pope Gregory XI and made to appear before the Bishop of London 1377, but he escaped trial. Wycliffe was eventually forced to retire from Oxford in 1381. Wycliffe gathered around him some disciples, primarily his students at Oxford, who preached the simple gospel to the common people. They became known as “Lollards,” apparently derived from lowlanders, but used in the sense “heretics.”
 - c. Wycliffe along with a disciple named Nicholas of Hereford produced the first complete English Bible about 1380. One of the oldest (original?) is in the Bodleian Library at Oxford University. Since the Wycliffe Bible was based upon the Latin Vulgate, it included the Apocrypha. This was a very literal translation that preserved Latin constructions and word order, which in some cases causes the meaning to be obscured. Remember, this was a handwritten Bible.
 - d. The church opposed Wycliffe’s translation and sought to stop its circulation.
 - e. Wycliffe suffered a stroke and died in 1384. Hereford and John Purvey, Wycliffe’s secretary, were both imprisoned for a time. Many followers were burned at the stake with Bibles around their necks. A 1408 synod at Oxford, called by Archbishop Arundel, condemned the teachings of Wycliffe and the Lollards. These “Constitutions of Oxford” forbade anyone to translate, or even read, the Bible in English or any other common tongue: “The Holy Scripture is not to be translated into the vulgar tongue, nor a translation to be expounded, until it shall have been duly examined, under pain of excommunication and the stigma of heresy.” A law was passed by Parliament declaring that those who read the Scriptures in their mother tongue without authorization would “forfeit land, cattle, life, and goods from their heirs forever.”
 - f. Despite the ban, the Lollard movement and the reading of the English Scriptures continued so that Henry V (1413–1422) took vigorous steps to silence the Lollards. The Council of Constance, in 1415, condemned Wycliffe on 260 counts of heresy and directed that his body be exhumed and cast from consecrated ground. For some reason the order was not carried out until 1428 when his body was exhumed, the bones burned, and his ashes cast into the nearby River Swift.

3. John Purvey (ca. 1354–1428)
 - a. He was Wycliffe’s secretary and assistant.
 - b. Around 1388 he issued a complete revision of Wycliffe’s Bible in a more idiomatic English style.
 - c. About 170 manuscripts of Wycliffe’s Bible are known and most of them are of the Purvey edition.

Earlier Wycliffite Version of the Bible (15th cent., on vellum, Egerton MS 618), Mt. 6:7-15, including the Lord’s Prayer (British Library)

**Speche. Therefore wyl we make 3cc
 like to hem for our fadir wo
 ot what is uede to you be fore 3cc
 aren wim. forsope pus 3cc schul
 ppe. Oure fadir pat art in heue
 nes halewid be pi name. Thi kig
 dom come to. Be pi will doou as
 in heuen & in erpe. & eue to us pis
 day oure breed. ouer oper substan
 ce. And forueie to us oure dettis:
 as we foreuen to oure dettours
 And lede us not in temptaciou.
 But deliue us fro yuel ame pat
 is to be it. forsope if 3cc schulu for
 3cc to men her synnes. & your
 heuentli fad schal foreue to you**

C. Modern English Period, 1475—

1. Early Modern Period, 1475–1780

a. Introduction

- (1) With the fall of Constantinople to the Turks in 1453, many Greek-speaking scholars and NT Greek manuscripts came into Europe.
- (2) The invention of movable-type printing ca. 1450 made widespread circulation of the Bible possible for the first time.
- (3) Because of the revival of learning brought about by the Renaissance, translators began to consult the Scriptures in their original languages.

- (4) Practically all Bibles printed during this period still contained the Apocrypha except for some editions of the Geneva Bible (1640) and other Bibles where the pages containing the Apocrypha were left out by the binders.
 - (5) England was one of the last European countries to have a printed Bible in the common tongue because of a 1408 ban on Bible translation.
- b. William Tyndale (ca. 1494–1536) — NT, 1526
- (1) He was the first person to translate from the original Greek and Hebrew into English.
 - (2) He studied at Oxford (B.A. 1512, M.A. 1515) and probably Cambridge, where Erasmus had previously taught and who was calling for Bibles in the common languages of the people. He hoped that the general ignorance of the people about spiritual matters could be corrected by a translation into the common tongue. Martin Luther had given his countrymen a German New Testament in 1522.
 - (3) Tyndale discovered that the clergy knew little about the Bible. In a debate with one he said: “If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou doest.”
 - (4) He was not allowed to do his translation work in England because of the 1408 ban on Bible translation (Constitutions of Oxford), so he went to Hamburg, Germany in 1524 and then on to Wittenberg. It is not known if he ever met Luther, though he was certainly influenced by him. At Worms, in 1526 Tyndale produced the first printed English NT. He used Erasmus’ 3rd edition (1522) of the Greek NT, Erasmus’ Latin version (printed alongside his Greek NT), the Vulgate, and Luther’s German NT of 1522. Of the 3,000 printed copies only two are extant. One was purchased by the British Library in 1994 for a little over £1,000,000.
 - (5) His NT was smuggled into England where the authorities attempted to burn as many copies as possible. But the money that went to buy copies for burning was used to print more copies. The cost of Tyndale’s NT in England was 2½ shillings, about five days’ wages for a brick mason.
 - (6) Sir Thomas More (later Lord Chancellor under Henry VIII) attacked Tyndale’s NT primarily because he failed to use the proper ecclesiastical terms. Tyndale translated “congregation” instead of “church,” “senior” (“elder” in later editions) instead of “priest,” “love” instead of “charity,” and “repentance” instead of “penance.” He also had anti-Catholic notes in the margins. In Exodus 36:5–7, where the Israelites are asked not to bring any more offerings for the building of the tabernacle because they had already contributed too much, Tyndale says in the margin: “When will the Pope say

‘Hoo!’ and forbid an offering for the building of St. Peter’s church?... Never until they have all.” This refers to the selling of indulgences under Leo X.



The gospell of S. Matthew.
The first Chapter.



Whys ys the booke of

the generacio of Iesus Christ the sonne of David, the sonne also of Abrahā.
 ¶ Abrahā begate Isaac:
 Isaac begate Jacob:
 Jacob begate Judas and hys bre-
 and Sarai of Hamar:
 Judas begate Phares:
 Phares begate Esrom:
 Esrom begate Aram:
 Aram begate Aminadab:

¶ Abrahā and David are first re-
 heard of because
 that chaste was
 chely promised
 unto them.

Aminadab begate Naassan:
 Naassan begate Salmon:
 Salmon begate Boos of Rahab:
 Boos begate Obed of Ruth:
 Obed begate Jesse:
 Jesse begate David the kynge:
 David the kynge begate Solomon of her that was the
 Solomon begate Roboam:
 Roboam begate Abia:
 Abia begate Asa:
 Asa begate Iosaphat:
 Iosaphat begate Joram:
 Joram begate Othias:
 Othias begate Joatham:
 Joatham begate Achas:
 Achas begate Ezechias:
 Ezechias begate Manasses:
 Manasses begate Amos:
 Amos begate Josias:
 Josias begate Jechonias and his brethren about the tyme of
 the captivite of babilon
 ¶ After they were led captivite to babilon / Jechonias begate

¶ Saynt matthew
 levethe out certeyn
 ync generacions /
 & describeth the
 ristes linage from
 solomon after the
 lawe of Moyses /
 but Lucas describeth
 berth it accordyng
 to nature / fro na-
 than solomons bro-
 ther. For the lawe
 we callith them
 a mannes childre
 which his broder
 begate of his wyfe
 so lethe behende
 hym after his de-
 the. du. xxvii.

Facsimile of William Tyndale's translation of the Bible (Cologne, 1525; repr. London, 1871), Mt. 1 and facing woodcut illustration of the Gospel writer and an assisting angel. Later translations and compilations, including Coverdale's, Matthew's, the Great, and the Geneva Bibles, made use of Tyndale's Bible (New York Public Library)

- (7) Tyndale issued a revision of his NT in 1534 and another in 1535. He also translated portions of the OT—Pentateuch (1530), Jonah (1531), and Joshua—2 Chronicles (published in Matthew's Bible of 1537). But before he could complete the OT, he was kidnapped by agents of the Holy Roman Emperor Charles V from the free city of Antwerp and imprisoned near Brussels from May of 1535 until the following October.
- (8) While in prison Tyndale wrote a letter (in Latin) to someone in authority, probably the Marquis of Bergen.

I believe, most excellent Sir, that you are not unacquainted with the decision reached concerning me. On which account, I beseech your lordship, even by the Lord Jesus, that if I am to pass the winter here, to urge upon the lord commissary, if he will deign, to send me from my goods in his keeping a warmer cap, for I suffer greatly from cold in the head, being troubled with a continual catarrh, which is aggravated in this prison vault. A warmer coat also, for that which I have is very thin. Also cloth for repairing my leggings. My overcoat is worn out; the shirts also are worn out. He has a woollen shirt of mine, if he will please send it. I have also with him leggings of heavier cloth for overwear. He likewise has warmer nightcaps: I also ask for leave to use a lamp in the evening,

for it is tiresome to sit alone in the dark. But above all, I beg and entreat your clemency earnestly to intercede with the lord commissary, that he would deign to allow me the use of my Hebrew Bible, Hebrew Grammar, and Hebrew Lexicon, and that I might employ my time with that study. Thus likewise may you obtain what you most desire, saving that it further the salvation of your soul. But if, before the end of winter, a different decision be reached concerning me, I shall be patient, and submit to the will of God to the glory of the grace of Jesus Christ my Lord, whose spirit may ever direct your heart. Amen

W. Tyndale

- (9) Tyndale was convicted as a heretic and burned at the stake on October 6, 1536. His last words were: “Lord open the King of England’s eyes.” What Tyndale probably did not know was that some months before his death Henry VIII had allowed a version of the Bible, which was largely Tyndale’s own work, to be circulated in England—Coverdale’s 1535 Bible.
- (10) His version of the NT provided the basis for all other English Bibles until the 20th century. It is estimated that eighty percent or more of the KJV NT is from Tyndale (by way of later Bibles).

Tyndale	KJV 1611
<p>⁹After thys maner therefore praye ye. O oure father which arte in heven, halowed be thy name. ¹⁰Let thy kngdome come. Thy will be fulfilled, as wel in erth, as it is in heven. ¹¹Geve us this daye oure dayly breede. ¹²And forgeve us oure treaspases, even as we forgeve oure trespassers. ¹³And leade us not into temptacion: but delyver us from evyll. For thyne is the kyngedome and the power, and the glorye for ever. Amen. ¹⁴For and yf ye shall forgeve other men their trespasses, youre hevenly father shall also forgeve you. ¹⁵But and ye will not forgeve men their trespasses, nomore shall youre father forgeve youre treaspases.</p>	<p>⁹After this maner therefore pray yee: Our father which art in heaven, hallowed be thy name. ¹⁰Thy kingdome come. Thy will be done, in earth, as it is in heaven. ¹¹Give us this day our daily bread. ¹²And forgive us our debts, as we forgive our debtors. ¹³And lead us not into temptation, but deliver us from evill: For thine is the kingdome, and the power, and the glory, for ever, Amen. ¹⁴For if yee forgive men their trespasses, your heavenly father will also forgive you. ¹⁵But, if yee forgive not men their trespasses, neither will your father forgive your trespasses.</p>

c. Miles Coverdale (1488–1569) — Bible, 1535

- (1) Coverdale was a graduate of Cambridge and an Augustinian monk who left the order due to the influence of Reformation teaching. Because of his beliefs, he was forced to leave England in 1528 and resided in Antwerp, where he eventually became an assistant to Tyndale.
- (2) While still on the continent in 1535, Coverdale produced the first printed English Bible. It was probably printed in Cologne.

are of him. After this maner therefore shau
ye praye:

iii. a O oure father which art in heauen, ha-
lowed be thy name. Thy Kyngdome come.
Thy wyll be fulfilled vpon earth as it is in
heauen. Geue vs this daye oure dayly bred.
And forgiue vs oure dettes, as we also for-
giue oure detters. And lede vs not in to tēp-
tacion: but deliuer vs from euell. For thyne
is the Kyngdome, and the power, and the
gloze for euer. Amen. For yf ye forgiue o-
ther men their trespasses, youre heavenly
father shall also forgiue you. But and ye
will not forgiue me their trespasses, nomo-
re shall youre father forgiue you youre tres-
pases.

iiii. a Moreover when ye fast, be not sad as y
ypocrytes are. For they disfigure their fa-
ces, that they myght be sene of men to fast.
Verely I saye vnto you: they haue their re-
warde. But thou, when thou fastest, annoyn-
te thyme heeb, and wash thy face, that it ap-
peare not vnto men, that thou fastest: but
vnto thy father which is in secrete: and thy
father which seyth in secrete, shal rewarde
the.

They laboure not, neither spyne. And yet
for all that I saye vnto you, that euen Salo-
mon in all his royalte was not arayed lyke
vnto one of these. Wherefore yf God so clothe
the grasse, which is to daye in the felde, and
to morowe shalbe cast in to the sennet: shal
he not moche more do the same vnto you, o ye
of lytle fayth?

Therefore take no thought, sayinge: what
shall we eate, or what shall we drinke: or
where with shall we be clothed? After all
sich thynges do the heithen seke. For your
heauenly father knoweth, that ye haue
nede of all these thynges. Seke ye fyrst the
Kyngdome of heauen and the righte eouynnes
therof, so shal all these thynges be ministred
vnto you.

Care not then for the morow, for the mo-
row shall care for it self: Every daye hath
ynough of his owne trauayll.

The VII. Chapter.

Wodge not, that ye be not iudged:
For as ye iudge, so shal ye be iudged.
And with what measure ye mete

Miles Coverdale's Bible (Marburg?, 1535), Mt. 6-7, including the Lord's Prayer (New York Public Library)

- (3) His NT was a slight revision of Tyndale's translation. In the OT he used Tyndale's translation of the Pentateuch, which Tyndale had published in 1530 (2nd ed., 1534), and Jonah, which Tyndale had published in 1531. Since Coverdale was no great linguist with no particular knowledge of Hebrew, for the rest of the OT he translated from the Swiss-German version of Zwingli and Leo Juda (printed in Zurich 1524-29), the Latin version of Santes Pagninus (1528), the Latin Vulgate, and Luther's Bible (1532). Coverdale's Bible was the first to separate the Apocrypha from the canonical OT books and place them into an appendix to the OT rather than being scattered throughout the OT as in the Septuagint and Vulgate.
- (4) In 1509 King Henry VIII came to the throne unexpectedly following the death of his older brother Arthur. Henry married Arthur's widow, Katherine of Aragon (Spain), which took a special papal dispensation since it was against church law. Katherine produced only one daughter, Mary, but Henry wanted a male heir, so he sought a divorce from the Roman Catholic Church on the grounds that his marriage to Katherine was illegal. The Pope refused to grant the divorce since Katherine was the aunt of Charles V, the king of Spain and ruler of the Holy Roman Empire. Charles had armies that controlled Italy poised at the gates of the Vatican. Thomas Cranmer, a lecturer at Cambridge, suggested that legal authority was on Henry's side. After Cranmer was appointed Archbishop of Canterbury in 1533, he promptly declared Henry's marriage to Katherine null and void. Henry married Anne Boelyn, who was pregnant with his second child, Elizabeth.

(5) In 1534 King Henry VIII broke with the Roman Catholic Church, setting up the Church of England with the king as its Supreme Head instead of the Pope. Henry VIII left the Roman Church, not for religious or doctrinal reasons, but for political and personal ones. During Henry's lifetime the Church of England was basically Roman Catholic in doctrine with minor reforms. Copies of Coverdale's Bible imported to England included a dedication to Henry VIII. Coverdale's Bible was favored by Queen Anne Boleyn and was allowed in England. Because his Bible was associated with Anne Boelyn, it never gained official acceptance since she quickly fell from favor and was executed in 1536.

d. Thomas Matthew (ca. 1500–1555) — Bible, 1537

(1) This was the pen name of John Rogers. He was also one of Tyndale's assistants.

(2) In 1537 he produced his version called Matthew's Bible, printed in Antwerp. The title page reads: *The Byble, which is all the holy Scripture: in which are contained the Olde and Newe Testament, truly and purely translated into Englysh by Thomas Matthew.* Apparently, Rogers used this pseudonym to keep his Bible from being associated with Tyndale and to be able to market it as a fresh translation

Of S. Mathew.

iii.

And when ye praye / bable not moche / as
 þ herthen do: for they thincke that they shalbe
 hearde / for their moche bablynges sake. Be
 ye not lyke them therfore. For youre father
 knoweth wherof ye haue neade befoze ye aske
 of hi. After this maner therfore praye ye.

Oure father which arte in heuen / halo-

c. * That is / wed be thy name. * Let thy kyngdome come.
 that we which Thy will be fulfilled, as well in erth / as it is
 before haue ser- in heuen. Geue vs this dayeoure daily bzed.
 ued the worde: And forgeue vs oure trespasses / euen as we
 here after may some vnder the forgeue oure trespassers. And leade vs not in
 sompyon and to temptacion: but delpue vs fro euyl. For
 kyngdome of thyne is the kyngedome & the power / and the
 Christ / as he glo:ye for euer. Amen. For & ye shall for-
 nomeleth Ma. geue other men their trespasses / youre heuily
 heu. 5. 23. c.

1. * Why thys it
 appereth that he true fast is
 is put away
 stouce all
 wanton de-
 yes and lu-
 ces. & ce. and
 to rule the bo-
 ye by couenit
 haite & mort-
 henn. 20. it is
 þoure father forgeue you youre trespasses.
 * Whoreouer when ye faste / * be not sad
 faces, þ they myght belene of men how they
 faste. Carely I say vnto you / they haue their
 rewarde. But thou / when thou fastest / an-
 noynte thyne heed / and washe thy face / that
 it appere not vnto men home þ thou fastest:
 but vnto thy father whych is in secrete: and
 thy father whych seyth in secrete / shall re-

They labour not nether spyne. And yet for
 all that I saye vnto you, that euen Salomō
 in all hys royalte was not arayed lyke vnto
 one of these. Wherfore yf God to clothe the
 graspe / which is to dape in the felde / & to mo-
 rowe shalbe caste into the fournaue / shall ye
 not moche moze do the same vnto you / O ye
 of lytle fayth:

Therfore take no thought sayinge: what
 shall we eate / or what shall we dypncke / or
 wherwith shall we be clothed: After all these
 thynges seke þ gentyis. For youre heuily fa-
 ther knoweth that ye haue neade of all these
 thynges. But rather seke ye fyrt þ kyngdome
 of heuen & the rightwisnes therof. & all these
 thynges shalbe mynistred vnto you. I

* Care not then for the morow / but let the
 morow care for it selfe: for the daye present
 hath euer ynough of his awne trauayle.

He forbiddeth foolysh & temerarious indgement / re-
 proueth ypocryse: exhorteth vnto payer warueth to
 beware of falsse prophetes & to concludeth his sermon.

The .vij. Chapter.

Judge not / þ ye be not iudged. For
 as ye iudge so shall ye be iudged. &
 And with what mesure ye mete / w
 the same shall it be mesured to you
 agayne. Why seyst thou a moete in thy bro-

Fe. 22. 12. coman
 ded bes. the siue
 of oure face so
 wanne our bread
 that trauayle
 must we dape.
 diligently & ex
 nally do: but no
 be carefull wha
 profit shall com
 vnto be therof
 for: that theret
 care by to mo-
 row: we must
 therfore comyte
 that to God /
 which is readye
 to progre oure
 laboures: by þ
 his blessing: all
 that aboundant
 ly / so that mod
 shall we prefer
 when we are iud
 careful;

Thomas Matthew's Bible (Antwerp, 1537), Mt. 6–7, including the Lord's Prayer. This version is a compilation, probably by a Tyndale associate, of Tyndale's and Coverdale's Bibles (New York Public Library)

- (3) It was a combination of Tyndale's and Coverdale's work. Rogers made use not only of Tyndale's translation of the Pentateuch (3rd ed., 1535) and Jonah, as had Coverdale, but also Joshua to Chronicles, which Tyndale had left unpublished at his death. The rest of the OT was from Coverdale's Bible.
 - (4) The Archbishop of Canterbury, Thomas Cranmer, had wanted to get an English Bible officially licensed by the King. Through the influence of Thomas Cromwell, the king's chief minister, a royal license was obtained for Matthew's Bible as well as the 1537 edition of Coverdale's Bible (quarto edition). Coverdale's 1537 became the first whole English Bible to be printed in England—Tyndale's NT had been printed in England the year before. So, in 1537 there were two English Bibles, Coverdale's and Matthew's, circulating in England.
- e. The Great Bible — 1539
- (1) Cranmer and Cromwell wanted the Bible to be placed in all the churches. In fact, in 1538 Cromwell issued a decree to that effect. Coverdale's quarto edition was too small for a church Bible, and Matthew's Bible, while a folio edition, contained notes that were too Protestant.
 - (2) The Great Bible was a revision of Matthew's Bible by Miles Coverdale. For the first half of the OT he followed Matthew's Bible. The rest of the OT was simply a revision of his own work in the Coverdale Bible, which had also been followed in Matthew's Bible. It got its name from its folio size (16½ x 11 inches). It lacked the controversial notes in Matthew's Bible.
 - (3) A 2nd edition was issued in 1540 that contained a preface by Thomas Cranmer, and so the Great Bible was often called Cranmer's Bible. At the bottom of the title page was this statement: "This is the Byble apoynted to the use of the churches."
 - (4) The Great Bible became the first Bible authorized to be used in the Church of England. The clergy were ordered to place a copy in a convenient place in every church. So popular did the reading of these Bibles by the public become that the king had to issue a proclamation forbidding the reading of the English Bible aloud during divine service: "[no man] shall openly read the Bible or New Testament in the English tongue in any churches or chapels or elsewhere with any loud or high voice, and specially during the time of divine service."

Great Bible	KJV 1611
<p>⁹after thys maner therefore praye ye. Oure father which art in heaven, halowed be thy name. ¹⁰Lett thy kyngdome come. Thy will be fulfilled, as well in earth, as it is in heaven. ¹¹Geve us this daye oure daylye bread. ¹²And forgeve us our dettes, as we forgeve oure detters. ¹³And leade us not into temptacyon: but delyver us from evyll. For thyne is the kyngdome and the power, and the glorye for ever. Amen. ¹⁴Therefore, yf ye forgeve other men theyr trespasses, your hevenly father shall forgeve you. (<i>youre trespasses.</i>) ¹⁵But yf ye wyll not forgeve men theyr trespasses, nomore shall your father forgeve you your trespasses.</p>	<p>⁹After this maner therefore pray yee: Our father which art in heaven, hallowed be thy name. ¹⁰Thy kingdome come. Thy will be done, in earth, as it is in heaven. ¹¹Give us this day our daily bread. ¹²And forgive us our debts, as we forgive our debtors. ¹³And lead us not into temptation, but deliver us from evill: For thine is the kingdome, and the power, and the glory, for ever, Amen. ¹⁴For if yee forgive men their trespasses, your heavenly father will also forgive you. ¹⁵But, if yee forgive not men their trespasses, neither will your father forgive you your trespasses.</p>

f. From Henry VIII to Elizabeth I

- (1) The last years of Henry VIII's life marked a turning away from the previous Protestant direction, probably for political reasons. The Pope had ordered France and Spain to attack England, and in order to show he was an orthodox Catholic except in regard to the Pope, Henry had Parliament pass the Six Articles Acts, which affirmed a strict doctrine of transubstantiation. Miles Coverdale fled to Germany and Thomas Cromwell was beheaded in 1540, having fallen out of favor with Henry over Cromwell's promoting of Ann of Cleves to be Henry's 4th wife. In 1543 Parliament passed an Act for the Advancement of True Religion and for the Abolishment of the Contrary. It prohibited "all manner of books of the Old and New Testament in English, being of the crafty, false and untrue translation of Tyndale" and made it a crime to read the Bible to others and for lower class people to even read it privately. In 1546 Henry himself issued a proclamation that said, "no man or woman, of what estate, condition, or degree, was...to receive, have, take, or keep, Tyndale's or Coverdale's New Testament." Many of these Bibles were burned publicly. Yet the Great Bible, which was still the authorized Bible in the churches, was simply a revision of these previous works.
- (2) When Henry VIII died in 1547, his son Edward VI, the son of Henry's third wife, Jane Seymour, moved the Church of England in a decidedly Protestant direction. Coverdale returned from the Continent and became a chaplain to the king in 1548. In 1553 Edward authorized the Forty-two Articles for the Church of England. There were no major new Bibles produced during Edward's short reign (1547–1553), but there were forty editions of earlier Bibles produced—Tyndale's, Coverdale's, Matthew's, Great Bible. The Great Bible was still the authorized Bible in the churches.

- (3) Edward VI died in 1553 and was succeeded by his sister Mary I, the daughter of Katherine of Aragon and a confirmed Roman Catholic. The reformation of the church was halted and reversed. Mary brought the church back into the Roman Catholic fold with the Pope again becoming head of the church. John Rogers and Thomas Cranmer were burned at the stake. *Bloody* Mary burned about 300 Protestants in all. Coverdale, who was only saved by the intervention of the King of Denmark, escaped to the Continent. The Great Bible was allowed to remain in the churches, but no Bibles were printed in England during Mary's reign.
 - (4) Upon her death in 1558 Mary was succeeded by her sister Elizabeth I. In 1559 Parliament passed the new Supremacy Act, which again removed the Church of England from Rome and made Elizabeth the Supreme Governor of the church. The doctrinal position of the church was an uneasy compromise between Catholic and Protestant viewpoints—the Elizabethan Compromise, which was ratified in the Thirty-nine Articles of 1563. Those who wanted to reform or purify the Church of England and bring it more in line the views of the Protestant Reformers came to be called the Puritans. The Great Bible was the Bible in the churches.
- g. The Geneva Bible (GENEVA) — 1560
- (1) Many English Protestants, including Miles Coverdale had fled to Geneva during Mary's reign. It was here that a group of exiled Englishmen produced the Geneva Bible in 1560.
 - (2) The principal translator was William Whittingham, another refugee from Mary's persecutions, who had married John Calvin's sister (or perhaps sister-in-law). Whittingham was assisted in the production of the Geneva Bible by a number of others, possibly Miles Coverdale and John Knox.
 - (3) Whittingham had already produced an English New Testament in 1557, which was primarily a revision of Tyndale's NT, compared with the Great Bible, and largely influenced by Theodore Beza's Latin translation of the NT of 1556. Whittingham's Geneva NT was the first one printed in clear Roman type, as in our day, instead of the old block letters (Old English type). It was the first to use the verse divisions introduced by Robert Estienne (Stephanus) in his Greek NT in 1551. It also used italics for words not in the Greek.
 - (4) When Elizabeth came to the throne in 1558 many of the English Protestants returned to England, including Coverdale, but Whittingham and others stayed in Geneva to complete the full Bible. It was dedicated to Queen Elizabeth.
 - (5) The OT of the Geneva Bible was a revision of the Great Bible, especially those sections not translated by Tyndale, so that the entire OT was a translation of the original Hebrew/Aramaic. The NT was a revision of Whittingham's 1557.

(6) Thus, the Geneva Bible was marked by a number of noteworthy firsts that contributed to its popularity. First, it was printed with clear Roman type. Second, it was the first English Bible to introduce numbered verses, each set off as a separate paragraph. Third, it was also the first Bible to use italics to mark those words which the translators added because of English idiom, but which are not represented verbatim in the original. Fourth, it contained a very extensive set of notes and helps, equal to a running commentary (one third of the total pages). These notes were clearly Calvinistic and anti-Catholic in tone. Metzger observes: “On the whole, however, the number of such pure Calvinistic annotations in the 1560 Bible is not so great as one might suppose would have been the case” (Bruce M. Metzger, “The Geneva Bible of 1560,” *Theology Today* 17 [October 1960]: 348). John Eadie estimated that of the approximately 250 explanatory notes to the Epistle to the Romans, “not more than ten of them are unmistakable Calvinistic utterances” (*The English Bible*, 2 vols. [London, 1876], 2:28. Finally, unlike the format of previous English versions, published as huge, unwieldy folios and suited only for liturgical use in church, most printings of the Geneva version were issued in small, conveniently sized quarto editions and were sold at a moderate price.

(7) For about three-quarters of a century the Geneva version was the household Bible of most of English-speaking Protestantism. During the reign of Queen Elizabeth alone, seventy editions of it were published. From 1560 until it went out of print in 1644 at least 140 editions of the Geneva Bible or Testament were produced. It was the first Bible printed in Scotland and became the undisputed Bible of that land. In England the Geneva Bible was the version used by Shakespeare, by John Bunyan, the men of Cromwell’s army, and was brought to America by the Pilgrims and other early settlers, many of whom would have nothing to do with the more ‘modern’ King James Version of 1611. The Pilgrims called the King James Version “a fond thing vainly invented” and would not allow a copy on the Mayflower. From the time of its first appearance the Geneva Bible became the household Bible of the English-speaking nations; and it continued to be so for about three quarters of a century. Metzger observes:

It was...the marginal notes,...which, along with the sacred text itself, exercised a most profound influence on the theological and ecclesiastical history of England and Scotland for the next two or three generations. During this period the middle classes found in their family Bibles a positive and uncompromising statement of Calvinistic theology. It must be remembered that in 1560 there was very little literature in England, and this was known to only a relatively few.... In such an environment, the habit of Bible-reading had been steadily growing among an increasing segment of the population to which the Genevan Bible made its greatest appeal (“The Geneva Bible of 1560,” p. 352).

Bruce adds that though the notes are "unashamedly Calvinistic in doctrine...for half a century the people of England and Scotland, who read the Geneva Bible in preference to any other version, learned much of their biblical exegesis from these notes" (F. F. Bruce, *History of the Bible in English* (New York: Oxford University Press, 1978), p. 90).

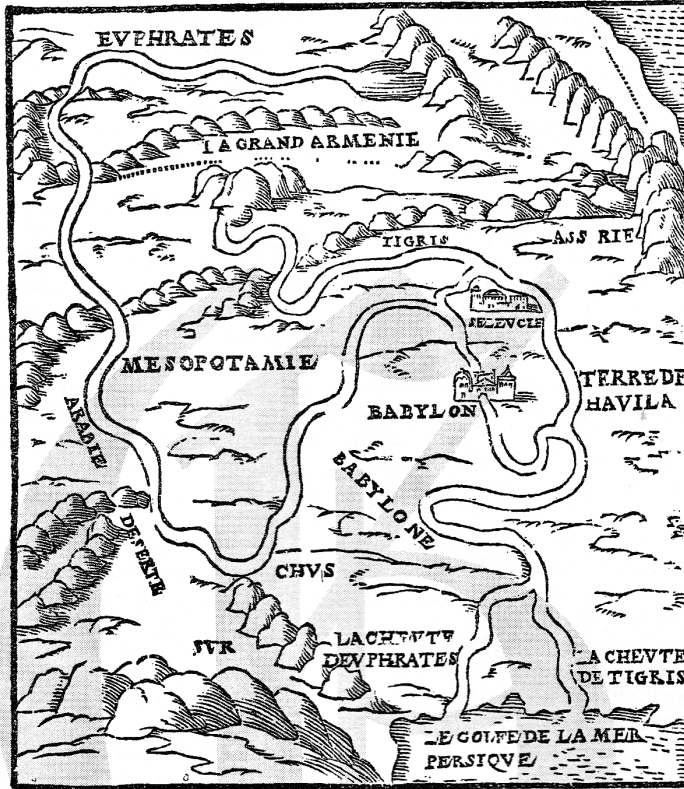
The woman seduced. Genesis. 2

23 Then the man said, * This now is bone and his mother, and shal cleave to his wife, of my bones, and flesh of my flesh. She and they shalbe one flesh.
 24 * Therefore shal man leaue p his father 25 And they were bothe naked, the man & his wife, and were not ashamed.

10r, Manner, because she is mesh of man's for in Ebr 1 sh, 23 m 12, and 1 shab the woman.
 Mat 19, 5. mar 10, 7.
 2 cor 6, 16.
 ephes 5, 31
 p So that marriage requirerth a greater duetie of vs towards e wiues, the otherwife we are bounde to thew to our parents.

9 For before sinne entred, all things were honest and somely.

THE SITUACION OF THE GARDEN OF EDEN.



La grand Armeie
 Or, Armenia the great

Terre de Hauilah
 Or, land of Haulilah

La cheute d'Eufrates.
 Or, the fall of Eufrates.
 La cheute de Tigris
 Or, the fall of Tigris
 Le golf de la mer Persique
 Or, the golfe of the Persian sea

"Because mention is made in the tenth verse of this seconde chapter of the river that watered the garden, we muste note that Euphrates and Tygris called in Ebrewe, Perath and Hiddikel, were called but one river where they ioyned together, els they had foure heades: that is, two at their springs, & two where they fel into the Persian sea. In this country and moeste plentiful land Adam dwelt, and this was called Paradise: that is, a garden of pleasure, because of the frutesfulness and abundance thereof. And whereas it is said that Pishon compasseth the land of Hauilah, it is meant of Tygris, which in some place, as it passed by diuers places, was called by sundry names, as some time Diglitte, in other places Pasitygris, & of some Phasin or Pishon. Likewise Euphrates towards the country of Cush or Ethiopia, or Arabia was called Gihon. So that Tygris and Euphrates (which were but two rivers and some time when they ioyned together, were called after one name) were according to diuers places called by these foure names, so that they might seme to haue bene foure diuers rivers.

2 Cor 11, 3.
 d This is Satans chiefest subtiltie, to caule vs not to feare Gods threathenings. As though he shulde say, God doeth not forbid you to eate of the frute, saue that he knoweth that if you shulde eat thereof, you shulde be like to him. Eccles 25, 33.
 1 tim 2, 14.
 f Not so muche to please

CHAP. III.

2 The woman seduced by the serpent, 6 Entisth her houshold to sinne. 14 They thre are punished 15 Christ is promised 19 Man is dust. 22 Man is cast out of paradys.

Wisdo 2, 25
 a As Satan can change him selfe into an Angel of light,

N^Ow*the serpent was more a subtil then anie beast of the field, which y

4 Then*the serpent said to the woman, Ye shal not dye at all,
 5 But God doeth knowe, that when ye shal eat thereof, your eyes shalbe opened, & ye shalbe as gods, e knowing good and euil.
 6 So the woman (seing that the tre was good for meat, and that it was pleasant to

- (8) While the Geneva Bible quickly became the most popular Bible in England, the Great Bible was still the Bible authorized to be read in the Church of England. The Geneva Bible was so popular that it was sometimes quoted by the translators of the Kings James Version in their preface. While the King James Version is primarily a revision of the Bishops' Bible, the greatest influence on the translators was by far the Geneva Bible.

Geneva	KJV 1611
<p>⁹After this maner therefore pray ye, Our Father whiche art in heaven, halowed be thy Name. ¹⁰Thy kingdome come. Thy wil be done even in earth, as (it is) in heaven. ¹¹Give us this day our daily bread. ¹²And forgive us our dettes, as we also forgive our detters. ¹³And lead us not into tentation, but deliver us from evill: for thyne is the kyngdome, and the power, and the glorie for ever. Amen. ¹⁴For if ye do forgive men their trespasses, your heavenlie Father wil also forgive you. ¹⁵But if ye do not forgive men their trespasses, no more wil your Father forgive (you) your trespasses.</p>	<p>⁹After this maner therefore pray yee: Our father which art in heaven, hallowed be thy name. ¹⁰Thy kingdome come. Thy will be done, in earth, as it is in heaven. ¹¹Give us this day our daily bread. ¹²And forgive us our debts, as we forgive our debtors. ¹³And lead us not into temptation, but deliver us from evill: For thine is the kingdome, and the power, and the glory, for ever, Amen. ¹⁴For if yee forgive men their trespasses, your heavenly father will also forgive you. ¹⁵But, if yee forgive not men their trespasses, neither will your father forgive your trespasses.</p>

h. The Bishops' Bible (BISHOP) — 1568

- (1) The Geneva Bible was clearly superior to the Great Bible, and thus it became clear that the latter would have to be replaced. However, the Geneva was not acceptable to the leaders of the Church of England, mainly because of its Calvinistic notes.
- (2) One of those who opposed the Geneva Bible was Matthew Parker, Archbishop of Canterbury, who had been appointed by Queen Elizabeth. No Geneva Bibles were printed in England until his death in 1575. Parker submitted a proposal to the bishops for revising the Great Bible. Parker himself became the editor-in-chief and did some of the revisios. He and sixteen bishops (or men who were to later become bishops) worked on various portions of the OT, NT, and Apocrypha. When the work began is not certain, but the revisers were clearly at work in 1566 and 1567.
- (3) The revisers were to only depart from the Great Bible where it did not accurately represent the original. They were to consult the Latin translations of Santes Pagninus (1528) and Sebastian Münster (1539) for questions about the Hebrew text. Unfortunately, the translators of the Bishops' Bible lacked the Hebrew scholarship of the translators of the Geneva Bible. The notes were to be noncontroversial. Still, the translators ended up taking over about two-thirds of the New Testament notes in the Geneva Bible as well as the verse divisions.

¶ The argument of the.xxiiij.Pfalme.

Dauid resembling God to a shephearde and hym selfe to a sheepe, declareth that all commodities, plentie, quietnesse and prosperitie, ensueth them that be fully persuaded of Gods prouidence: for God feedeth, nourisheth, defendeth, and gouerneth those that put their wholl trust in hym after a moze ample sort then any sheepe-earde doth his sheepe.

¶ A psalme of Dauid.

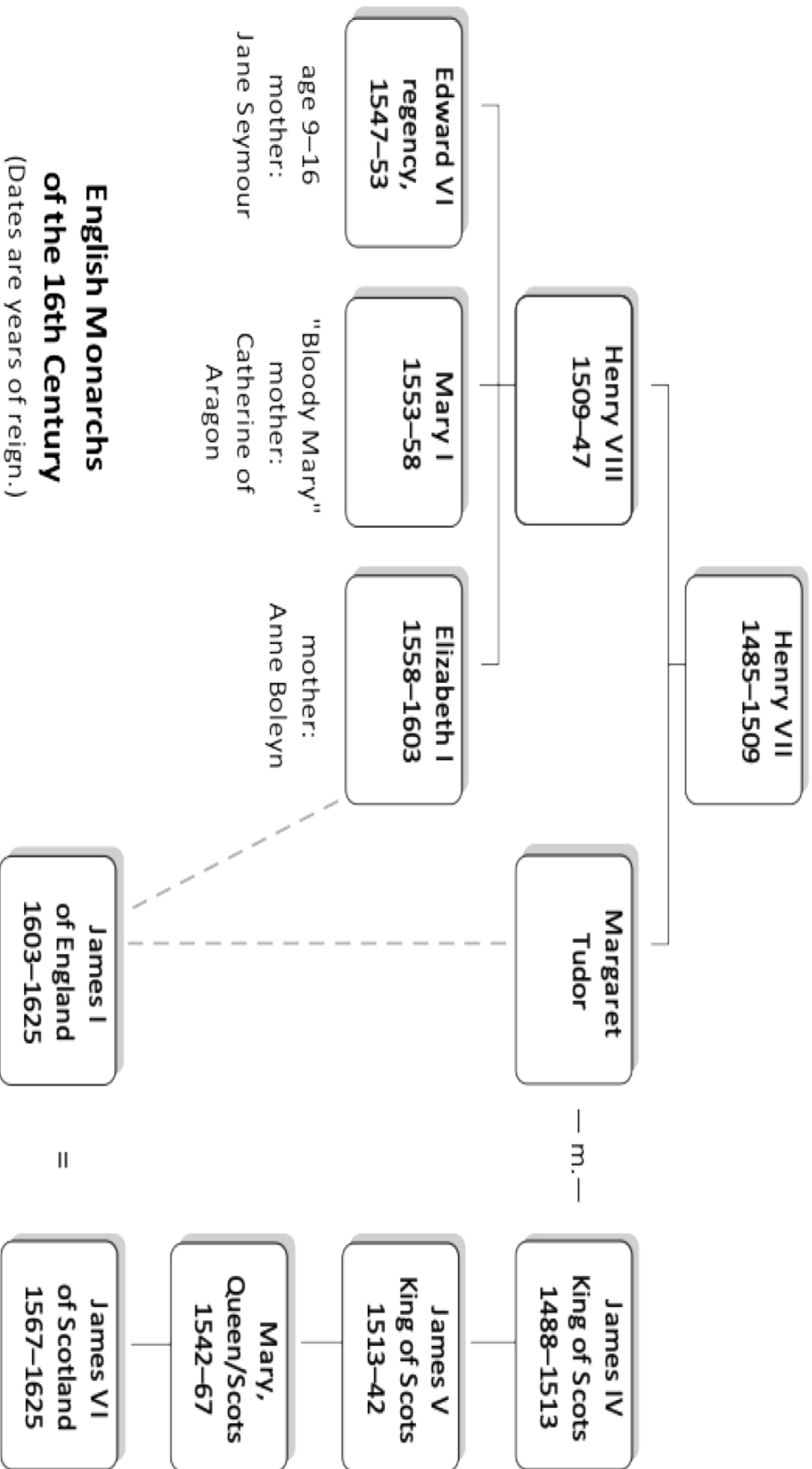
<p>1 God is my shephearde, therefore I can lacke nothyng: he wyll cause me to repose my selfe in pasture full of grasse, and he wyll leade me vnto calme waters.</p> <p>2 He wyll conuert my soule: he wyll bring me forth into the pathes of righteousnesse for his name sake.</p> <p>3 Yea though I walke through the valley of the shadowe of death, I wyll feare no euill: for thou art with me,</p>	<p>thy rodde and thy staffe be the thynges that do comfort me.</p> <p>4 Thou wyll prepare a table before me in the presence of myne aduersaries: thou hast annoynted my head with oyle, and my cup shalbe bynne full.</p> <p>5 Truly felicitie and mercie shal folowe me all the dayes of my lyfe: and I wyll dwell in the house of God for a long tyme.</p>
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(4) The Bishops' Bible was uneven throughout the translation because it had minimal review by other translators, unlike the later KJV. The Bishops' Bible replaced the Great Bible as the authorized Bible in the churches, but the Geneva Bible continued to be the Bible of the people. The Bishops' Bible was revised in 1569 and 1572.

Bishops'	KJV 1611
<p>⁹After this manner therefore pray ye: O our father which art in heaven, hallowed be thy name. ¹⁰Let thy kingdome come, Thy wil be done, as well in earth, as it is in heaven. ¹¹Give us this day our daily bread. ¹²And forgive us our debts, as wee forgive our debtors. ¹³And lead us not into temptation, but deliver us from evill: for thine is the kingdome, and the power and the glory, for ever, Amen. ¹⁴For, if yee forgive men their trespasses, your heavenly father shall also forgive you. ¹⁵But, if yee forgive not men their trespasses: no more shall your father forgive <i>you</i> your trespasses.</p>	<p>⁹After this maner therefore pray yee: Our father which art in heaven, hallowed be thy name. ¹⁰Thy kingdome come. Thy wil be done, in earth, as it is in heaven. ¹¹Give us this day our daily bread. ¹²And forgive us our debts, as we forgive our debtors. ¹³And lead us not into temptation, but deliver us from evill: For thine is the kingdome, and the power, and the glory, for ever, Amen. ¹⁴For if yee forgive men their trespasses, your heavenly father will also forgive you. ¹⁵But, if yee forgive not men their trespasses, neither will your father forgive your trespasses.</p>

- i. The Douai-Rheims Version (DV) — 1609–10
 - (1) This was the first Catholic translation of the Bible into English. It was produced by English Roman Catholics who refused to accept the Elizabethan Compromise. Just as Protestants had fled England when Mary came to the throne, so some English Catholics also fled when Elizabeth became queen.

- (2) One of these exiles, William Allen, founded a college in Douai, France. The college was moved to Rheims in 1578 and back to Douai in 1593. The purpose of the college was to train a new type of priest who would be able to handle the Scriptures in debates with Protestants. One of the professors at the college, Gregory Martin, translated the Bible from the Latin Vulgate with the aid of his colleagues William Allen and Richard Bristow.
 - (3) It was a translation of the Latin Vulgate because it had been made the one authoritative edition (inspired, inerrant) of the Bible in the Roman Catholic Church by the Council of Trent in 1546. There was some consultation of the original languages (e.g., where to put the definite article).
 - (4) Though the OT was translated first, the NT, which was produced between 1578 and 1582, was published first—at Rheims in 1582. The OT was published at Douai in 1609 (vol. 1) and 1610 (vol. 2).
 - (5) The reason for this translation was not a desire to make the Word of God accessible to all men in their common language, but primarily as a tool for refuting Protestants, who were constantly appealing to Scripture. Catholics needed a translation they could quote with confidence when debating Protestants rather than having to translate from the Latin at the spur of the moment.
 - (6) The Douai-Rheims NT was revised in 1749 Bishop Richard Challoner and the OT in 1750. Challoner continued to revise the NT (1750, 1752, 1763, 1772) and OT (1763).
- j. The King James Version (KJV) — 1611
- (1) After Elizabeth's death in 1603, because she left no heir, she was succeeded by King James VI of Scotland, who was the son of Mary Queen of Scots and descendent of Henry VII. James became King James I of England. He was the King James of the KJV. At the Hampton Court conference of religious leaders in 1604, Dr. John Reynolds, President of Corpus Christi College, Oxford, a leader of the Puritans in the Church of England, proposed the following resolution: "That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek; and this to be set out and printed, without any marginal notes, and only to be used in all Churches of England in time of divine service." Reynolds felt that a new translation was needed to replace the Bishops' Bible, which was then the authorized version in the Church of England. Reynolds pointed out to the King certain inaccurate translations and printing errors in the Bishops' Bible. One of his examples was Psalm 106:30, which in the Bishops' Bible read, "then stood up Phinees and prayed." Reynolds argued that the Hebrew should be translated, "Then stood up Phinehas, and executed judgment."



- (2) King James liked the idea of a new translation and seized upon the suggestion. He responded: "I profess I could never yet see a Bible well translated in English; but I think that, of all, that of Geneva is the worst. I wish some special pains were taken for a uniform translation, which should be done by the best-learned men in both Universities, then reviewed by the Bishops, presented to the Privy Council, lastly ratified by Royal authority, to be read in the whole Church, and none other." Now as I have previously stated, the Geneva Bible was really the best Bible that had been produced up to that time, but King James had some personal reasons for disliking it. One of those reasons was its extensive notes. For example, the marginal note in Exod 1:19 of the Geneva Bible said that the Hebrew midwives were right to disobey the Egyptian king's order. Of courses James was opposed to any suggestion that it was proper for a subject to disobey his king. A note at 2 Chronicles 15:16 suggested that an evil monarch could be worthy of death.
- (3) Not everyone at the conference was happy about a new translation. One critic at the conference, Richard Bancroft, the Bishop of London, complained that "if every man's humor were followed, there would be no end of translating." Though Bancroft was initially opposed to the project, he went along when he saw the King was disposed toward it. He ended up directing the project.
- (4) There is some confusion about the number of scholars who worked on the project. A letter from King James to Bishop Bancroft mentions appointing 54, but the most reliable lists suggest that only 47 ever served. These were certainly some of the leading biblical scholars in England. They were organized into 6 groups: 3 groups for the OT, 2 groups for the NT, and 1 group for the Apocrypha. When the whole Bible had been translated, it was reviewed by a smaller group of twelve men, two from each of the original six groups. Two men, Miles Smith and Thomas Bilson, supervised the work of the printer, and Smith wrote the preface, "The Translators to the Reader."
- (5) In revising the Bishops' Bible, the translators were to consult the original languages as well as other English versions, including Tyndale's, Matthew's, Coverdale's, the Great Bible, and the Geneva Bible.
- (6) The rules, drawn up by Bancroft and approved by the King, by which the translators were to proceed were as follows:
 - (a) "The Bishops' Bible [is] to be followed, and as little altered as the truth of the original will permit."
 - (b) Proper names were "to be retained as nigh as may be as they were vulgarly used."
 - (c) "The old ecclesiastical words [are] to be kept, viz. the word *church* not to be translated *congregation*, etc."

- (d) When a word had “divers significations, that [is] to be kept which hath been most commonly used by the most ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.”
- (e) No change was to be made in chapter divisions “unless necessity so require.”
- (f) “No marginal notes at all [are] to be affixed, but only for the explanation of the Hebrew or Greek which cannot without some circumlocution, so briefly and fitly be express’d in the text.”
- (g) Cross references were to be inserted.
- (h) “Every particular man of each company [is] to take the same chapter or chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.”
- (i) “As any one company hath dispatched any one book in this manner they shall send it to the rest to be considered of seriously and judiceously, for His Majesty is very careful in this point.”
- (j) “If any company upon the review of the book so sent, doubt or differ upon any place to send them word thereof; note the place, and withal send the reasons, to which if they consent not, the difference [is] to be compounded at the general meeting which is to be of the chief person of each company, at the end of the work.”
- (k) “When any place of special obscurity is doubted of, letters [are] to be directed, by authority, to any learned man in the land for his judgment of such a place.”
- (l) Bishops were to send letters to their clergy requesting the assistance of men “skilful in the tongues,” and to report to Westminster, Oxford, or Cambridge.
- (m) “Directors in each company [are] to be the Deans of Westminster and Chester for that place; and the regius [King’s] professors in Hebrew or Greek in either University.”
- (n) “These translations [are] to be used when they agree better with the text than the Bishops’ Bible: Tindoll’s, Matthew’s, Coverdale’s, Whitechurch’s [the Great Bible was called Whitechurch’s because Whitechurch was the publisher of the fifth edition], and the Geneva.”

- (o) “Besides the said Directors before mentioned, three or four of the most ancient grave divines in either of the universities not employed in translating [are] to be assigned by the Vice Chancellor upon conference with the rest of the heads to be overseers of the translations as well Hebrew as Greek, for the better observation of the 4th rule above specified.”
- (7) When the whole Bible had been translated, it was reviewed by a smaller group of twelve men, two from each of the original six groups, who met for nine months in 1610. One of the twelve, John Bois took notes at these meetings. They were lost from 1688 until 1964 when they were discovered by Professor Ward Allen (*Translating for King James: Notes Made by a Translator of King James’s Bible*). Two men, Miles Smith and Thomas Bilson, supervised the work of the printer, and Smith wrote the preface, “The Translators to the Reader.”
- (8) A study of the text of the KJV itself shows that the Tyndale/Coverdale versions were the predominant sources although great use was made of Latin versions of Pagninus, Münster, Tremellius, Junius, and Beza. The Rheims NT (OT?) was used on several occasions as well as Luther’s German translation. It is generally agreed that the Greek text used by the translators was primarily Beza’s 1598 edition of the Textus Receptus. The text for the OT was the Second Great Rabbinic Bible of 1524–25, published by Daniel Bomberg.
- (9) The first edition was a large folio edition measuring 9 by 14½ inches, printed in fine Gothic black letter. Chapter headings, marginal notes, and other material not in the original text were printed in roman letters. Paragraph divisions were marked with a paragraph symbol (¶). However, for some unexplained reason, these stopped at Acts 20:36. There is only one in Psalms (92:8) and six in the Apocrypha.
- (10) In the preface to the readers, the translators are aware that their translation would face a great deal of opposition especially from those who saw no need for a new translation in English, so in several statements, primarily at the beginning of the preface, they discuss the problem of hostility to new translations:
- (a) “Zeal to promote the common good, whether it be by devising anything ourselves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment [reception] in the world. It is welcomed with suspicion instead of love, and with emulation instead of thanks: and if there be any hole left for cavil [trivial objection] to enter, (and cavil, if it do not find a hole, will make one) it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know story [history], or have any experience. For was there ever any thing

projected, that savoured any way of newness or renewing, but the same endured many a storm of gainsaying or opposition?”

- (b) “This, and more to this purpose, his Majesty that now reigneth...knew full well, according to the singular wisdom given unto him by God, and the rare learning and experience that he hath attained unto; namely, that whosoever attempteth any thing for the publick, (specially if it pertain to religion, and to the opening and clearing of the word of God) the same setteth himself upon a stage to be glouted [frowned] upon by every evil eye; yea, he casteth himself headlong upon pikes [spears], to be gored by every sharp tongue. For he that meddleth with men’s religion in any part meddleth with their custom, nay, with their freehold [an estate or office held for life]; and though they find no content in that which they have, yet they cannot abide to hear of altering.”

Toward the middle of the preface the translators return to the problem of opposition to their new translation by dealing with a specific objection:

- (c) “Many men’s mouths have been open a good while (and yet are not stopped) with speeches about the translation so long in hand, or rather perusals of translations made before: and ask what may be the reason, what the necessity, of the employment. Hath the Church been deceived, say they, all this while?... Was their translation good before? Why do they now mend it? Was it not good? Why then was it obruded [presented] to the people?”

We find the answer to this objection in the next section.

- (11) The translators recognized that all translations, since they are done by fallible men, are not perfect and thus can be improved upon:
- (a) “Yet for all that, as nothing is begun and perfected at the same time, and the latter thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good; no man, we are sure, hath cause to dislike us; they, we persuade ourselves, if they were alive, would thank us.”

Here then is the obvious answer as to why there has been a continuous stream of English translations—translations can *always* be improved upon, and the translators of the KJV would certainly not have objected to good-faith attempts to improve their own work. The preface continues:

- (b) “Therefore let no man’s eye be evil, because his Majesty’s is good; neither let any be grieved, that we have a Prince that seeketh the increase of the spiritual wealth of *Israel*; ...but let us rather bless God from the ground of our heart for working this religious care in him to

have the translations of the Bible maturely considered of and examined. For by this means it cometh to pass, that whatsoever is sound already, (and all is sound for substance in one or other of our editions, and the worst of ours far better than their authentick Vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if any thing be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place.”

- (12) The translators admired the work of previous translators and recognized that other translations are also the Word of God, even if they contain minor errors. In fact, they acknowledge that errorless translation is impossible since translators are not like apostles, who were superintended by the Holy Spirit in their writing:
- (a) “And to the same effect say we, that we are so far off from condemning any of their labours that travailed before us in this kind, either in this land, or beyond sea, either in King *Henry’s* time, or King *Edward’s*, (if there were any translation, or correction of a translation, in his time) or Queen *Elizabeth’s* of ever renowned memory, that we acknowledge them to have been raised up of God for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”
 - (b) “Now to the latter we answer, that we do not deny, nay, we affirm and avow, that the very meanest [poorest] translation of the Bible in *English* set forth by men of our profession (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God: as the King’s speech which he uttered in Parliament, being translated into *French, Dutch, Italian, and Latin*, is still the King’s speech, though it be not interpreted by every translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, every where.... A man may be counted a virtuous man, though he have made many slips in his life, (else there were none virtuous, for *in many things we offend all*,) also a comely man and lovely, though he have some warts upon his hand, yea, not only freckles upon his face, but also scars. No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. For whatever was perfect under the sun, where Apostles or apostolick men, that is, men endued with an extraordinary measure of God’s Spirit, and privileged with the privilege of infallibility, had not their hand?”

The translators then give an example of what they consider to be a translation with numerous defects, yet, in spite of those problems, can still be called the Word of Gods

- (c) “The translation of the *Seventy* dissenteth from the Original in many places, neither doth it come near it for perspicuity, gravity, majesty; yet which of the Apostles did condemn it? Condemn it? Nay, they used it, (as it is apparent, and as Saint *Hierome* [Jerome] and most learned men do confess) which they would not have done, nor by their example of using of it so grace and commend it to the Church, if it had been unworthy the appellation and name of the word of God.”
- (13) The translators answer the objection that their work only adds to the proliferation of English translations. They note that there is nothing particularly unique about their work—it is only a continuation of the process of revision of previous translations and that making improvements in previous translations is a positive thing.
- (a) “Yet before we end, we must answer a third cavil and objection of theirs against us, for altering and amending our Translations so oft; wherein truly they deal hardly and strangely with us. For to whom ever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause?”
- (b) “But it is high time to leave them, and to shew in brief what we proposed to ourselves, and what course we held, in this our perusal and survey of the Bible. Truly, good Christian Reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one;...but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark.”
- (14) Marginal notes in the KJV: The translators of the KJV were not opposed to marginal notes. In the 1611 KJV there were 6,637 in the OT, 1,018 in the Apocrypha, and 767 in the NT, for a total of 8,422. The translators argued strongly for their inclusion:

“Some peradventure would have no variety of senses to be set in the margin, lest the authority of the Scriptures for deciding of controversies by that show of uncertainty should somewhat be shaken. But we hold their judgment not to be so sound in this point.... It hath pleased God in his Divine Providence here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation, (for in such it hath been vouched that the Scriptures are plain) but in matters of less moment, that fearfulness would better beseech us than confidence,... There be many words in the Scriptures which be never found there but once.... Again, there be many rare names of certain birds, beasts, and precious stones, &c. concerning which the *Hebrews* themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they

said, as S. *Hierome* [Jerome] somewhere saith of the *Septuagint*. Now in such a case doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily?... Therefore as S. *Augustine* saith, that variety of translations is profitable for finding out of the sense of the Scriptures: so diversity of signification and sense in the margin, where the text is not so clear, must needs do good; yea, is necessary, as we are persuaded.... They that are wise had rather have their judgments at liberty in difference of readings, than to be captivated to one, when it may be the other.”

Of the 767 notes in the NT, 35 are explanatory notes or brief expositions, 582 give alternative translations, 112 give a more literal rendering of the Greek than the translators judged suitable for the text, and 37 give readings of different manuscripts. An example of an explanatory note is found at the word “measures” in Matthew 13:33. The note reads: “The worde in the Greek is a measure conteining about a peck and an halfe, wanting litle more then a pinte.” An alternative translation is found in Matthew 6:2. The text reads: “Therefore when thou doest *thine* alms, do not sound a trumpet before thee....” The margin suggests the translation: “Therefore when thou doest *thine* alms, cause not a trumpet to be sounded before thee....” A more literal translation is found at Romans 7:5, where the text reads: “For when we were in the flesh, the motions of sins, which were by the law....” The margin explains that the Greek word for “motions” is literally “passions.” Finally, in Luke 17:36 is found an example of a variant reading. Beside the words “Two *men* shall be in the field; the one shall be taken, and the other left,” the margin reads: “This 36 verse is wanting in most of the Greek copies.”

- (15) The KJV replaced the Bishops’ Bible as the version authorized for use in the Church of England.
- (16) Like all versions before it, the 1611 edition contained a number of printing errors. A 1631 edition left out “not” in the seventh commandment (“Thou shalt commit adultery”) and got the name “Wicked Bible.” A 1795 Oxford edition became known as the “Murderer’s Bible” because Mark 7:27 read “Let the children first be killed,” instead of “filled.”
- (17) Although the KJV was superior to all previous versions, it was not well received at first. Many Puritans, Calvinists, and other Protestants continued to use the Geneva Bible until it went out of print in 1644. One famous scholar of that time, a Dr. Hugh Broughton, sent a critique of the KJV to one of King’s attendants: “The late Bible...was sent to me to censure: which bred in me a sadness that will grieve me while I breathe, it is so ill done. Tell His Majesty that I had rather be rent in pieces with wild horses, than any such translation by my consent should be urged upon poor churches.... The new edition crosseth me, I require it to be burnt.” Broughton had been excluded

from the translation project, some say because of his violent temper. As late as 1659 the Reverend Dr. Robert Gell, minister of the parish of St. Mary in London, published an 800-page treatise denouncing the KJV, discussing its faults in detail, one of which he argued was the denial of Christ's authority. Many objected to the inclusion of the Apocrypha. This became such an issue that in 1615 the Archbishop of Canterbury decreed that anyone who published an edition of the KJV without the Apocrypha would be imprisoned for one year. The Apocrypha continued to be included in most editions until 1826 in England and 1782 in the United States. The first Bible (KJV) printed in the United States by Robert Aitken did not contain the Apocrypha.

(18) Revisions of the KJV:

- (a) 1611 — When the KJV was published in 1611, there were actually two printed editions, with 450 variations in the biblical text. These are commonly called the “He” and “She” Bibles, from their respective readings in Ruth 3:15 (“he went into the city” and “she went into the city”). The “He” edition is commonly believed to be the first, and the “She” the second.
- (b) 1612 — Minor changes.
- (c) 1613 — 413 improvements.
- (d) 1st Major Revision — 1629 Cambridge.
Examples:
Exod 26:8, “and the eleven” changed to “and the eleven curtains.”
Jer 49:1, “inherit God” changed to “inherit Gad.”
- (e) 2nd Major Revision — 1638 Cambridge revision by Drs. Goad, Mead, Ward, and Dean Bois. Bois and Ward were members of the original translation committee.
Examples:
Job 3:15, “at the time” changed to “all the time.”
Mark 5:6, “he came” changed to “he ran.”
- (f) 3rd Major Revision — 1762 Cambridge revision by Dr. F. S. Paris. It had limited circulation because a large portion was destroyed by a fire.
- (g) 4th Major Revision — 1769 Oxford revision by Dr. Benjamin Blayney.
Examples:
John 15:20, “than the Lord” changed to “than his Lord.”
Rev 12:14, “flee” changed to “fly.”

Examples of Changes in the King James Version Since 1611

	1611 KJV	Modern KJV
Gen 39:16	until <u>her</u> lord came home	until <u>his</u> lord came home
Num 6:14	and one <u>lamb</u> without blemish	and one <u>ram</u> without blemish
Deut 26:1	which the LORD giveth	which the LORD <u>thy God</u> giveth
Josh 3:15	Jordan overfloweth all his banks <u>at</u> the time of the harvest	Jordan overfloweth all his banks <u>all</u> the time of the harvest
Josh 13:29	half tribe of Manasseh	half tribe <u>of the children</u> of Manasseh
Judg 11:2	and his <u>wives</u> sons grew up	and his <u>wife's</u> sons grew up
1 Sam 28:7	And his <u>servant</u> said to him	And his <u>servants</u> said to him
1 Kings 8:61	Let your heart therefore be perfect with the LORD <u>your</u> God	Let your heart therefore be perfect with the LORD <u>our</u> God
2 Kings 11:10	that <u>were</u> in the <u>Temple</u>	that <u>were</u> in the <u>temple of the Lord</u>
2 Kings 18:8	from the tower of the watchmen to the fenced <u>cities</u>	from the tower of the watchmen to the fenced <u>city</u>
1 Chron 7:5	<u>were</u> men of might	<u>were</u> <u>valiant</u> men of might
2 Chron 28:11	the fierce wrath of <u>God</u> <u>is</u> upon you	the fierce wrath of the <u>LORD</u> <u>is</u> upon you
Job 39:30	where the slain <u>are</u> , there <u>is</u> <u>he</u>	where the slain <u>are</u> , there <u>is</u> <u>she</u>
Jer 34:16	whom <u>ye</u> had set at liberty	whom <u>he</u> had set at liberty
Jer 38:16	So the king sware secretly	So <u>Zedekiah</u> the king sware secretly
Jer 49:1	why <u>then</u> doth their king inherit <u>God</u>	why <u>then</u> doth their king inherit <u>Gad</u>
Ezek 3:11	unto thy people	unto <u>the children</u> of thy people
Dan 3:15	into the midst of a fiery furnace	into the midst of a <u>burning</u> fiery furnace
Dan 6:13	Daniel which <u>is</u> of <u>the</u> captivity of <u>the</u> <u>children</u> of Judah	Daniel, which <u>is</u> of <u>the</u> children of <u>the</u> <u>captivity</u> of Judah
Joel 1:16	Is not the meat cut off before <u>your</u> eyes	Is not the meat cut off before <u>our</u> eyes
Mal 4:2	But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings, and shall go forth and grow up	But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and <u>ye</u> shall go forth, and grow up
Matt 12:23	Is this the son of David?	Is <u>not</u> this the son of David?
Luke 1:3	having had perfect understanding of things	having had perfect understanding of <u>all</u> things
Luke 19:9	This day is salvation come to this house, forso much as he also is <u>the</u> son of Abraham	This day is salvation come to this house, forso much as he also is <u>a</u> son of Abraham
John 7:16	Jesus answered them, My doctrine is not mine	Jesus answered them, <u>and said</u> , My doctrine is not mine
John 15:20	The servant is not greater than <u>the Lord</u>	The servant is not greater than <u>his lord</u>
Rom 3:24	through the redemption that is in <u>Jesus Christ</u>	through the redemption that is in <u>Christ Jesus</u>
Rom 12:2	prove what is that good, <u>that</u> acceptable and perfect will of God	prove what <u>is</u> that good, <u>and</u> acceptable, and perfect, will of God

1 Cor 12:28	<u>helps in governments</u> , diversities of tongues	<u>helps, governments</u> , diversities of tongues
1 Cor 15:41	another of the moon	<u>and</u> another <u>glory</u> of the moon
2 Cor 5:2	For in this we <u>groan earnestly</u> , desiring to be clothed	For in this we groan, <u>earnestly desiring</u> to be clothed
2 Cor 11:32	the King, kept the city with a garrison	the king kept the city <u>of the Damascenes</u> with a garrison
1 Tim 1:4	rather than edifying	rather than <u>godly</u> edifying
2 Tim 4:13	when thou comest, bring <i>with thee</i> , but especially the parchments	when thou comest, bring <i>with thee</i> , <u>and the books</u> , <i>but</i> especially the parchments
1 Pet 2:1	and envies, and evil speakings	and envies, and <u>all</u> evil speakings
1 John 5:12	he that hath not the Son, hath not life	he that hath not the Son <u>of God</u> hath not life

(h) A study of KJV by the American Bible Society at the end of the 19th century listed:

24,000 total changes since 1611.
1,493 changes that affect meaning.
0 changes that affect doctrine.

(i) A count by Rick Norris lists 2024 meaning changes between the 1611 edition and the modern Oxford edition (*Today's KJV and 1611 Compared and More*).

(19) There are still errors in the KJV today. For instance, in Matt 23:24 the KJV reads “strain at a gnat” instead of the correct reading, “strain out a gnat.” There is no textual problem here; all Greek manuscripts have the Greek word (*diulizontes*) that means “strain” or “filter out.” All previous English versions had “strain out.” There is a vast difference in meaning between to “strain at” something and to “strain out” something. This may have been a printing error that has never been corrected. In Heb 10:23 the KJV has “confession of faith” instead of the correct reading, “confession of hope.” Again, there is no textual problem here; all Greek manuscripts have the Greek word “hope” (*elpidos*).

2. Later Modern Period, 1780—

a. The Need for Updating

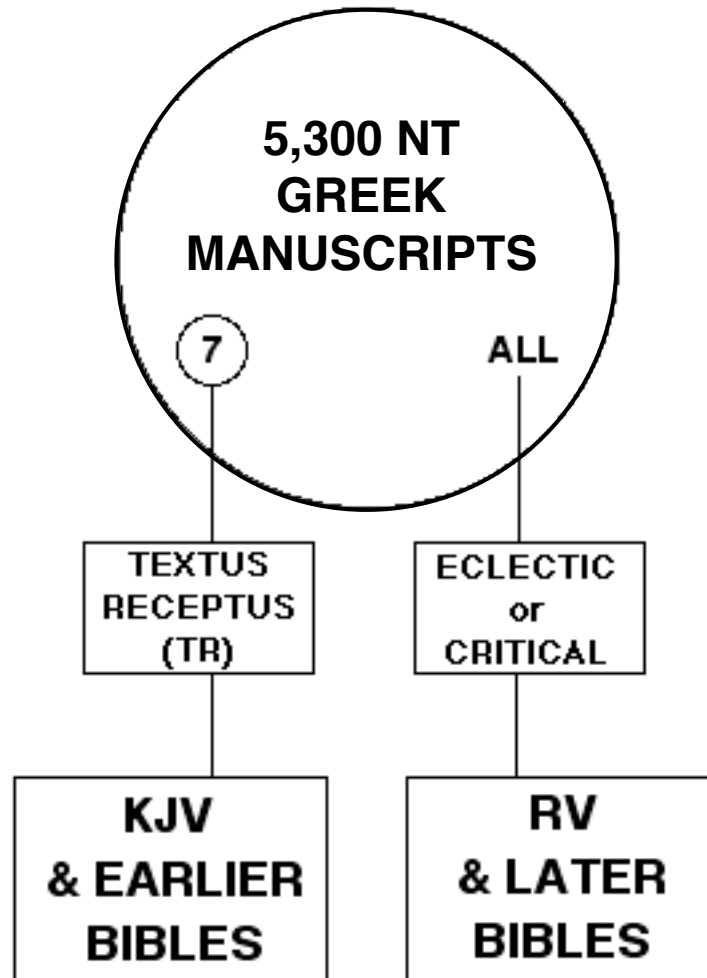
(1) Even though the KJV was updated in a 4th revision in 1769, by the 1800s some people became increasingly dissatisfied with it for a number of reasons.

(a) Archaic language:

(aa) “And Jacob sod pottage: and Esau came from the field, and he *was* faint” (Gen 25:29).

(bb) “And mount Sinai was altogether on a smoke” (Exod 19:18).

- (cc) “For who can eat, or who else can hasten *hereunto*, more than I?” (Eccl 2:25).
 - (dd) “Thou shalt destroy them that speak leasing” (Ps 5:6).
 - (ee) “Dead *things* are formed from under the waters, and the inhabitants thereof” (Job 26:5).
 - (ff) “I trow not” (Luke 17:9).
- (b) Inferior Greek Text
- (aa) Translations of the Bible until the late 1800s were based, in the New Testament, on the Greek text originally produced in 1516 by Erasmus. This text went through many editions and in 1633 began to be called the Textus Receptus (TR). The TR was based on a few very late manuscripts.
 - (bb) The TR continued to be the commonly used Greek New Testament text until the 1800s when many new and older manuscripts became available. For example, Codex Alexandrinus (5th century) was presented by the patriarch of Constantinople to King Charles I of England in 1627, but too late to benefit the translators of the KJV. Codex Vaticanus (4th century) first came to light in 1533 but was not seriously studied until the late 1800s. And in May of 1844 Tischendorf discovered Codex Sinaiticus (4th century) while visiting the Monastery of St. Catherine at the foot of Mount Sinai. With these and other important manuscript finds, scholars began producing new editions of the Greek New Testament based upon the use of all known manuscripts, especially the early ones. This kind of Greek New Testament is called an eclectic or critical text. Most translations since the late 19th century have been based on this kind of Greek text.
- (2) Ben Franklin felt the KJV was obsolete and even offered samples of more readable renderings. John Wesley published a conservative revision of the KJV in 1755 under the title *The New Testament with Notes, for Plain Unlettered Men who know only their Mother Tongue*. Noah Webster published a revision of the KJV in 1833. Others could be mentioned, but none had the least success in displacing the traditional KJV.



- b. Revised Version (RV) — NT, 1881; OT, 1885; Apocrypha, 1895
- (1) In 1870 Dr. Samuel Wilberforce, bishop of Winchester, called for a revision of the KJV.
 - (2) A committee of about 65 British scholars was chosen for a revision of the KJV.
 - (3) A committee of 34 American scholars headed by Dr. Philip Schaff was also asked to join the project. They met in New York beginning in 1872, carrying on a transatlantic exchange of manuscripts with their United Kingdom colleagues. It was hoped that a translation acceptable in England and America could be produced, but the Americans, though they officially supported the project, wanted to remove more of the archaic language from the KJV. Some of the places where the Americans disagreed with the translation decisions of their British cousins were placed in an appendix to the RV.

- (4) Eight Principles governed the work:
- (a) To introduce as few alterations as possible into the text of the Authorized Version consistently with faithfulness.
 - (b) To limit, as far as possible, the expression of such alterations to the language of the authorized and earlier English versions.
 - (c) Each company to go twice over the portion to be revised, once provisionally, the second time finally.
 - (d) That the text to be adopted be that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that from the Authorized Version was made, the alteration be indicated in the margin.
 - (e) To make or retain no change in the text on the second final revision by each company, except by two thirds of those present approving of the same, but on the first revision to decide by simple majorities.
 - (f) In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next meeting, whensoever the same shall be required by one third of those present at the meeting, such intended vote to be announced in the notice of the next meeting.
 - (g) To revise the headings of chapters, pages, paragraphs, italics, and punctuation.
 - (h) To refer on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions.
- (5) The NT was published in England on May 17, 1881, and in America on May 20, distributed by Thomas Nelson, which disposed of 250,000 copies by day's end, priced from \$.25 to \$16. The RV was copyrighted in England but was under no restriction in the USA, the same as with the KJV. Chicago papers (*Tribune* and *Times*) published the entire NT on May 22, 1881. Three million copies were sold the first year. The NT departed from the TR and gave preference to the older Greek manuscripts.
- (6) The OT was published in 1885. The Apocrypha, though not part of the original project, was completed in 1895.
- (7) The RV departed from the practice of printing every verse as a separate paragraph. It retains the verse numbers, but prints the text in sense paragraphs, a practice that a number of modern versions have followed.

- (8) The RV was an accurate version and was widely used as a study Bible, but it never replaced the KJV in the churches. Charles Spurgeon probably summed up the situation best when he said that the RV was “strong in Greek, weak in English.” The *Times* of London (May 14, 1935) said: “The real problem with the selected company of Revisers was that, while it included the most eminent authorities of the time of New Testament Greek, it included not men of letters versed in the rhythm, cadence, and euphony of good English.” Another opinion says: “The revisers’ ideal of ‘faithfulness’ in translation was a meticulous word-for-word reproduction of the Greek text in English words, using the same English word for a given Greek word whenever possible, leaving no Greek word without translation into a corresponding English word, following the order of the Greek words rather than the order natural to English, and attempting to translate the articles and the tenses with a precision alien to English idiom. The result is that the Revised Version is distinctly ‘translation English’” (*The Cambridge History of the Bible*, 3:371).

RV, Rom 12:1–2	KJV, Rom 12:1–2
<p>¹I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, <i>which is</i> your reasonable service. ²And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.</p>	<p>¹I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, <i>which is</i> your reasonable service. ²And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what <i>is</i> that good, and acceptable, and perfect, will of God.</p>

c. *American Standard Version (ASV)* — 1901

- (1) The Americans who worked on the RV had to pledge their support to it and promised not to issue an edition of their own for fourteen years. But in 1901 they prepared a revision of the RV using their preferences (300) that had been placed in an appendix of the RV. The ASV also eliminated more archaic words and phrases than the RV and was more in line with American usage.
- (2) They departed from the normal preference of translating the Hebrew Tetragrammaton, YHWH, with LORD, substituting instead “Jehovah.” The committee explained that “a Jewish superstition, which regarded the Divine Name as too sacred to be uttered, ought no longer to dominate in the English or any other version of the Old Testament.”

British Wording	American Wording
which	who or that when referring to people
wot	know
wist	knew
LORD	Jehovah
Holy Ghost	Holy Spirit
grave, pit, or hell	Sheol
hell	Hades
charity	love
fray	frighten
seeth or sod	boil

- (3) The ASV was completely reparagraphed with different titles and punctuation from the RV. Marginal readings were reduced 80%. It also omitted the Apocrypha.
- (4) The ASV had a little better readable style than the RV, and it became much more popular in America than the RV did in England. It was accepted by the Presbyterian Church in 1901 to replace the KJV and widely used in Bible colleges and seminaries.

ASV, Rom 12:1–2	KJV, Rom 12:1–2
¹ I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, <i>which is</i> your spiritual service. ² And be not fashioned according to this world: but be ye transformed by the renewing of your mind, and ye may prove what is the good and acceptable and perfect will of God.	¹ I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, <i>which is</i> your reasonable service. ² And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what <i>is</i> that good, and acceptable, and perfect, will of God.

d. Modern Speech Versions

- (1) At the beginning of the 20th century a movement began to translate the Bible into everyday speech—natural English of the 20th century rather than the 16th century. One major impetus probably came from the discovery of thousands of papyrus documents at the end of the 19th century (1898) in Egypt, chiefly at the ancient town of Oxyrhynchus. Approximately 500,000 papyri were taken out of Egypt to Oxford University. 84 volumes have been published to date. These papyri suggested that the NT was written in a colloquial style (Koine Greek) and thus ought to be translated accordingly. Additionally, some of these versions originated out of a concern to make the Bible clearer to young people.

(2) *Twentieth Century New Testament* (TCNT) — 1901

- (a) This was the pioneer of modern speech versions, conceived by two laymen, Mary Higgs, the wife of a Congregational minister, and Ernest de Mérindol Malan, a signal and telegraph engineer. They were concerned about the inadequacy of standard translations (particularly the RV) to make the meaning of the Bible clear to young people. These two began work on the Gospel of Mark and advertised for translation volunteers to help them. The translators, about 20 in number, most of whom were laymen, communicated mainly by mail.
- (b) Their work, *The Twentieth-Century New Testament: A Translation into Modern English Made from the Original Greek (Westcott & Hort's Text)*, was published anonymously in 1901 (2nd ed., 1904). The names of the translators were not revealed until 1955.
- (c) The preface explains their motivation:

Few English-speaking people of to-day have the opportunity of reading the Bible in the English of their own time. In the course of the last hundred years the Bible has been translated into the every-day language of the natives of most countries, but the language of our Bible is still the English of three hundred years ago.

The translation now offered to the public had its origin in the discovery that the English of the Authorized Version (closely followed in that of the Revised Version), though valued by the more educated reader for its antique charm, is in many passages difficult for those who are less educated, or is even unintelligible to them. The retention, too, of a form of English no longer in common use not only gives the impression that the contents of the Bible have little to do with the life of our day, but also requires the expenditure of much time and labour on the part of those who wish to understand or explain it.

- (d) The English *you* replaced *thou* except in prayers, speeches of God, and quotations of the OT. The books were generally arranged not in canonical order but in chronological order. An American edition was published by Moody Press in 1961 with some changes to reflect American English.

20th Century NT, Rom 12:1–2	KJV, Rom 12:1–2
<p>¹I entreat you, then, Brothers, by all God's mercies to you, to offer your bodies as a living and holy sacrifice, acceptable to God, which is for you reasonable worship. ²Do not conform to the fashion of the age; but let your lives be transformed by your new attitude of mind, so that you may discern what God's will is—all that is good, acceptable, and perfect.</p>	<p>¹I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, <i>which</i> is your reasonable service. ²And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what <i>is</i> that good, and acceptable, and perfect, will of God.</p>

(3) Weymouth’s NT (WEYMOUTH) — 1903

- (a) Dr. Richard F. Weymouth (1882–1902) was a classical scholar who had been consulted by the translators of the *Twentieth Century NT*.
- (b) His purpose was to give the sense of the Greek as accurately and naturally as possible in present-day English. It was titled *The New Testament in Modern Speech*, though Weymouth died shortly before the publication. A second edition was published in 1907. Both editions were based on his own Greek text entitled *The Resultant Greek* published in 1862.

Weymouth’s NT, Rom 12:1–2	KJV, Rom 12:1–2
<p>¹I plead with you therefore, brethren, by the compassions of God, to present all your faculties to Him as a living and holy sacrifice acceptable to Him. This with you will be an act of reasonable worship. ²And do not follow the customs of the present age, but be transformed by the entire renewal of your minds, so that you may learn by experience what God’s will is—that will which is good and beautiful and perfect.</p>	<p>¹I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, <i>which</i> is your reasonable service. ²And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what <i>is</i> that good, and acceptable, and perfect, will of God.</p>

(4) Moffatt’s Version (MOFFATT) — NT, 1913; OT, 1924

- (a) The most popular of these early modern speech versions was produced by James Moffatt, a brilliant Scottish scholar. On one occasion when he was scheduled to give a lecture in a certain American city, the billboard announced, “Author of the Bible to lecture tonight.”
- (b) *The New Testament: A New Translation* appeared in 1913 and *The Old Testament: A New Translation*, in 1924. A one-volume edition called, *A New Translation of the Bible*, appeared in 1928. A final edition appeared in 1935.
- (c) Moffatt’s version was popular because the freshness of its language. His version translates the divine name Yahweh as “the Eternal,” and Noah’s ark is called a “barge.”

Moffatt’s Version, Rom 12:1–2	KJV, Rom 12:1–2
<p>¹Well then, my brothers, I appeal to you, by all the mercy of God, to dedicate your bodies as a living sacrifice, consecrated and acceptable to God; that is your cult, a spiritual rite. ²Instead of being moulded to this world, have your mind renewed, and so be transformed in nature, able to make out what the will of God is, namely, what is good and acceptable to him and perfect.</p>	<p>¹I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, <i>which</i> is your reasonable service. ²And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what <i>is</i> that good, and acceptable, and perfect, will of God.</p>

- (5) Goodspeed (GOODSPEED) — NT, 1923; OT, 1927; Apocrypha, 1938
- (a) Edgar J. Goodspeed was a famous professor at the University of Chicago. Because he found fault with the three previously mentioned modern speech versions, he published his own translation of the NT in 1923 called, *The New Testament: An American Translation*. This was the first modern translation to consciously adopt the American idiom.
 - (b) A colleague in the OT department, J. M. P. Smith, finished the OT in 1927. A single volume edition was published in 1931, *The Bible: An American Translation*. It was revised in 1935. In 1938 Goodspeed published a translation of the Apocrypha (*The Apocrypha: An American Translation*), and in 1939 it was added to the 1935 edition and called *The Complete Bible: An American Translation* (AT).
 - (c) Goodspeed was criticized for “Monkeying With the Bible” according to a headline in the *Chicago Tribune*. The *New York Times* criticized him for changing “candle” to “lamp.” “Lamp” is, of course, more accurate. Tyndale introduced “candle” into the English Bible because that was the type of “lamp” used in his day.

Goodspeed’s NT, Rom 12:1–2	KJV, Rom 12:1–2
<p>¹I appeal to you, therefore, brothers, by this mercy of God, to offer your bodies in a living sacrifice that will be holy and acceptable to God; that is your rational worship. ²You must not adopt the customs of this world but by your new attitude of mind be transformed so that you can find out what God’s will is—what is good, pleasing, and perfect.</p>	<p>¹I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, <i>which</i> is your reasonable service. ²And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what <i>is</i> that good, and acceptable, and perfect, will of God.</p>

- (6) Knox (KNOX) — NT, 1945; OT, 1949
- (a) In 1939 the Roman Catholic Church granted Ronald Knox, a scholar at Oxford University, permission to translate the Latin Vulgate into modern English. The NT was published in 1945 and the OT in 1949.
 - (b) Although Knox produced an excellent translation, his version suffered from the fact that it was a translation of a translation. About the time Knox finished his work, Catholics were granted permission (in 1943) to translate from the original languages. Thus, Knox’s work was eventually eclipsed by Catholic versions from the original languages.

Knox's NT, Rom 12:1-2	KJV, Rom 12:1-2
<p>¹And now, brethren, I appeal to you by God's mercies to offer up your bodies as a living sacrifice, consecrated to God and worthy of his acceptance; this is the worship due from you as rational creatures. ²And you must not fall in with the manners of this world; there must be an inward change, a remaking of your minds, so that you can satisfy yourselves what is God's will, the good thing, the desirable thing, the perfect thing.</p>	<p>¹I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, <i>which</i> is your reasonable service. ²And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what <i>is</i> that good, and acceptable, and perfect, will of God.</p>

(7) Phillips's (PHILLIPS) — NT, 1958; Revised, 1972

- (a) During World War II, J. B. Phillips began translating the NT epistles into modern English because he found that young people with whom he was working did not understand the KJV.
- (b) His translation of the epistles, *Letters to Young Churches*, was published in 1947. In the preface C. S. Lewis wrote: "It would have saved me a great deal of labour if this book had come into my hands when I first seriously began to try to discover what Christianity was." The Epistles were followed by the Gospels in 1952, Acts in 1955, Revelation in 1957, and the entire NT in 1958. His translation was based on the Greek text used in the RV.
- (c) Phillips's work is characterized by a great deal of paraphrase ("greet one another with a holy kiss" = "hand shake all round"), which makes it very readable. It became very popular, though its accuracy left a little to be desired. "Brush your hair" is not quite the same thing as "anoint your head" (Matt 6:17).
- (d) Phillips made a revision in 1972 when he noticed that some readers were taking his translation to be authoritative. In this revision, he explains, he curbed his youthful enthusiasms and brought the English into closer conformity with the Greek text.

Phillips, Rom 12:1-2	KJV, Rom 12:1-2
<p>¹With eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give Him your bodies, as a living sacrifice, consecrated to Him and acceptable by Him. ²Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the Plan of God for you is good, meets all His demands and moves toward the goal of true maturity.</p>	<p>¹I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, <i>which</i> is your reasonable service. ²And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what <i>is</i> that good, and acceptable, and perfect, will of God.</p>

- e. *Revised Standard Version* (RSV) — NT, 1946; OT, 1952; Apocrypha, 1957
- (1) This is a revision of the ASV of 1901. In 1929 the International Council of Religious Education obtained the copyright to the ASV. It granted continued publication rights for the ASV and subsequent revisions to Thomas Nelson in exchange for funding of a Standard Bible Committee.
 - (2) The Committee met first on April 15, 1930, and decided to begin a revision of the ASV, but debated whether it should be more of a colloquial translation (argued for by Edgar J. Goodspeed) or a more literal one. In the end the committee reached something of a compromise, voting for a revision of the ASV, but in the “Tyndale-King James tradition.” The idea was to modernize the language of the KJV without sacrificing its dignity.
 - (3) Because of a lack of funding (the Great Depression) nothing was done until the committee of 32 scholars reconvened in 1937 at New York’s Union University. The Committee from various denominations was divided into two groups (OT and NT) and was mostly of a liberal persuasion, although A. T. Robertson and Kyle Yates, both of Southern Baptist Seminary, were members of the NT and OT sections respectively. Also on the committee was a Reform Jew, Harry M. Orlinsky. The chairman was Luther A. Weigle, dean of Yale Divinity School.
 - (4) The RSV modernizes the English of the ASV (“saith” became “says” and “sendenth” became “sends”). “Thou,” “thee,” “thy,” and “thine” were dropped, except when God is addressed. It departed from the restriction of using only one English word for each Greek word as the ASV did.
 - (5) The NT was published in 1946, and it was generally well received, even among some fundamentalists. Moody Bible Institute’s magazine *Moody Monthly* praised the RSV, and John R. Rice ran ads for it in *The Sword of the Lord*.
 - (6) The OT was published in 1952. The RSV did not follow the ASV in its translation of the divine name in the OT (Yahweh) with “Jehovah,” but returned to the KJV translation of “Lord”—a practice that is followed by most modern translations. In a number of places in the OT it adopted conjectural emendations (marked by “Cn”). It is accused of having a liberal bias such as in its translation of Isaiah 7:14 as “young woman” instead of “virgin.”
 - (7) The Apocrypha, though not part of the original project since the RSV was originally a revision of the ASV, which did not contain it, was produced in 1957. It was a revision of the Apocrypha in the KJV and RV.

- (8) The Standard Bible Committee of the RSV has continued to meet and has periodically updated it. In 1966 a Catholic version was published, which incorporated some changes in the NT. In 1971 a 2nd edition of the NT was produced.
- (9) The RSV was widely adopted by a number of mainline Protestant churches. Although well done in many respects, the RSV never displaced the KJV in number of Bibles sold, chiefly because it was not well received by most conservatives. J. Oliver Buswell, former president of Wheaton College, complained that apparently no member of the RSV committee believed in the Bible’s infallibility. John R. Rice and Moody Bible Institute withdrew their support. Yet in 1970 Donald Gray Barnhouse defended it in an article in *Eternity* magazine. The faculty at Fuller Theological Seminary, in particular, strongly defended the RSV, including the Isaiah 7:14 translation. John Piper claims it was his reading, meditating, and memorizing Bible from 1964 (freshman at Wheaton College) till the arrival of the ESV in 2001. By the 1970s the RSV was being used at a number of evangelical colleges and seminaries. The latest revision (1978–88) of the widely respected *International Standard Bible Encyclopedia* uses the RSV as its default translation.
- (10) Senator Joseph McCarthy accused several members of the committee of being either Communists or Communist sympathizers. In 1952 Luther Hux, a pastor in Rocky Mount, North Carolina, publicly burned the page bearing Isaiah 7:14 that he had ripped from a copy of the RSV on which he had written the word “fraud.” A metal box containing the ashes of an RSV were sent to Dean Weigle at Yale Divinity School by Bill Denton, a radio evangelist and pastor from Akron, Ohio. A letter sent to Weigle asked: “Who is this Tom Nelson who has written a new Bible? I don’t want Tom Nelson’s Bible. I want the Bible the way the Apostle James wrote it.”

RSV, Rom 12:1–2	ASV, Rom 12:1–2
¹ I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. ² Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.	¹ I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, <i>which is</i> your spiritual service. ² And be not fashioned according to this world: but be ye transformed by the renewing of your mind, and ye may prove what is the good and acceptable and perfect will of God.

- f. *The New World Translation of the Holy Scriptures* (NWT) — NT, 1950; OT, 1961; Revised, 1970, 1984, 2013.
- (1) This translation was prepared by the Watch Tower Bible Tract Society, more commonly known as Jehovah’s Witnesses.

- (2) The personal name of God, Yahweh, is translated Jehovah in the OT, and, without any basis, it is introduced 237 times into the NT for the Greek word Lord (*kurios*).
- (3) The Jehovah’s Witnesses deny the deity of Jesus Christ and this is reflected in several places in their translation. For example:

John 1:1 — “In the beginning was the Word, and the Word was with God, and the Word was a god.”

John 1:18 — “No man has seen God at any time; the only-begotten god who is at the Father’s side is the one who has explained Him”

John 10:33 — “The Jews answered him: ‘We are stoning you, not for a fine work, but for blasphemy; for you, although being a man, make yourself a god.’”

But note:

John 20:28 — “In answer Thomas said to him: ‘My Lord and my God!’”

g. *The Amplified Bible* (AMPLIFIED) — NT, 1958; OT, 1962, 1964; Complete Bible, 1965; Updated, 1987, 2015

- (1) The AMPLIFIED was produced by a committee of twelve editors working on behalf of a nonprofit group called the Lockman Foundation, whose purpose was to “reveal, together with the single-word English equivalent to each key Hebrew and Greek word, any other clarifying shades of meaning that may be concealed by the traditional word-for-word method of translation.” This is accomplished by a system of square and curved brackets.
- (2) This version is partly translation and partly commentary. Although the amplifications may at times be helpful, the danger is that a multiplication of words may say more than the author actually intended.

AMPLIFIED, Rom 12:1–2	KJV, Rom 12:1–2
<p>¹I APPEAL to you therefore, brethren, <i>and</i> beg of you in view of [all] the mercies of God, to make a decisive dedication of your bodies [presenting all your members and faculties] as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service <i>and</i> spiritual worship. ²Do not be conformed to this world (this age), [fashioned after and adapted to its external, superficial customs], but be transformed (changed) by the [entire] renewal of your mind [by its new ideals and its new attitude], so that you may prove [for yourselves] what is the good and acceptable and perfect will of God, <i>even</i> the thing which is good and acceptable and perfect [in His sight for you].</p>	<p>¹I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, <i>which</i> is your reasonable service. ²And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what <i>is</i> that good, and acceptable, and perfect, will of God.</p>

(3) Joyce Meyer, founder of Joyce Meyer Ministries, uses the *Amplified Bible* for her preaching, Bible studies, etc.

h. *New English Bible* (NEB) — NT, 1961; OT and Apocrypha, 1970

- (1) This is a completely new translation authorized by the Protestant Churches of the British Isles. It came out of a desire to do something about the *Revised Version*, which had never fully replaced the KJV in Great Britain.
- (2) It was produced by leading British scholars under the direction of Professor C. H. Dodd. It took 24 years to complete (from 1947).
- (3) It has been accused of having a liberal bias like the RSV, and it also has more conjectural emendations than the RSV. In Gen 1:2 the “the Spirit of God” is translated “a mighty wind.” In Luke 1:27, whereas most versions read, “a virgin pledged to be married to a man,” the NEB reads, “a girl.” As one might expect there are a number of Britishisms.

NEB, Rom 12:1–2	RV, Rom 12:1–2
<p>¹Therefore, my brothers, I implore you by God’s mercy to offer your very selves to him: a living sacrifice, dedicated and fit for his acceptance, the worship offered by mind and heart. ²Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed. Then you will be able to discern the will of God, and to know what is good, acceptable, and perfect.</p>	<p>¹I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, <i>which is</i> your reasonable service. ²And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.</p>

- (4) The entire Bible was revised in 1989 and is now known as the *Revised English Bible* (REB). Roman Catholic scholars participated in the process. A more conservative approach was taken. For instance, in Gen 1:2 “a mighty wind” was changed “the spirit of God.”

REB, Rom 12:1–2	NEB, Rom 12:1–2
<p>¹Therefore, my friends, I implore you by God’s mercy to offer your very selves to him: a living sacrifice, dedicated and fit for his acceptance, the worship offered by mind and heart. ²Conform no longer to the pattern of this present world, but be transformed by the renewal of your minds. Then you will be able to discern the will of God, and to know what is good, acceptable, and perfect.</p>	<p>¹Therefore, my brothers, I implore you by God’s mercy to offer your very selves to him: a living sacrifice, dedicated and fit for his acceptance, the worship offered by mind and heart. ²Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed. Then you will be able to discern the will of God, and to know what is good, acceptable, and perfect.</p>

i. *Jerusalem Bible* (JB) — 1966

- (1) It is the first complete Catholic Bible translated into English from the original languages. It was produced by 27 British Roman Catholic scholars (including J. R. R. Tolkien) led by Alexander Jones of Christ’s College, Liverpool. It gets its name because it received its impetus from a French version of the Bible, *La Bible de Jérusalem*, published in 1956 by French Dominicans at their Biblical School of Jerusalem. This French Bible began in 1903 when Dominicans at in Jerusalem. began translating from the original languages and sending copies to priests in France. This was kept “underground” because the Vatican did not permit translation from the original languages until 1943.
- (2) It contains some Catholic bias (the brothers of Jesus in Matt 12:46 are said to be “not Mary’s children, but near relations, cousins perhaps”). The apocryphal books are interspersed among the rest of the OT books.
- (3) The JB was revised in 1985 and is now known as the *New Jerusalem Bible* (NJB). It is the most widely used Roman Catholic Bible outside the United States. American Catholics prefer the *New American Bible*.

NJB, Rom 12:1–2	NIV, Rom 12:1–2
<p>¹I urge you, then, brothers, remembering the mercies of God, to offer your bodies as a living sacrifice, dedicated and acceptable to God; that is the kind of worship for you, as sensible people. ²Do not model your behaviour on the contemporary world, but let the renewing of your minds transform you, so that you may discern for yourselves what is the will of God—what is good and acceptable and mature.</p>	<p>¹Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your proper worship as rational beings. ²Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.</p>

j. *New American Bible* (NAB) — 1970

- (1) This is sort of an American counterpart to the JB.
- (2) It had its beginning as the *Confraternity Version* (NT, 1941), which was a revision of Bishop Challoner’s revision of the Douai Rheims, under the sponsorship of the Episcopal Committee of the Confraternity of Christian Doctrine. Like the Douai-Rheims, the *Confraternity* NT was based on the Vulgate since the Roman Catholic Church did not allow translation from the original languages until Pope Pius XII issued his encyclical letter permitting it in 1943.
- (3) Once the Pope allowed translation from the original languages the translation of the OT from the Vulgate was abandoned. The NT was retranslated from the Greek along with the OT and Apocrypha from the original languages and given the name *New American Bible*.

- (4) The NT was revised in 1986. The OT was revised in 2011 and the entire Bible is now known as the *New American Bible Revised Edition* (NABRE)

NABRE, Rom 12:1–2	NIV, Rom 12:1–2
¹ I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship. ² Do not conform yourself to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect.	¹ Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your proper worship as rational beings. ² Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.

k. *New American Standard Bible* (NASB) — NT, 1963; OT, 1971; Updated, 1995.

- (1) This is a revision of the ASV by 58 scholars, whose names were not disclosed at the time, under the sponsorship of the Lockman Foundation.
- (2) It is a literal translation by conservative scholars. It seems to have been spawned by the conservative reaction to the RSV, which was an earlier revision of the ASV. It became the preferred Bible of numerous conservative evangelicals (e.g., John MacArthur).
- (3) A revision was issued in 1995. According to the editors:
 - (a) Passages with Old English “thee’s” and “thou’s” etc. have been updated to modern English.
 - (b) Words and Phrases that could be misunderstood due to changes in their meaning during the past 20 years have been updated to current English.
 - (c) Verses with difficult word order or vocabulary have been retranslated into smoother English.
 - (d) Sentences beginning with “And” have often been retranslated for better English, in recognition of differences in style between the ancient languages and modern English. The original Greek and Hebrew did not have punctuation as is found in English, and in many cases modern English punctuation serves as a substitute for “And” in the original. In some other cases, “and” is translated by a different word such as “then” or “but” as called for by the context, when the word in the original language allows such translation.
 - (e) A new update has been announced for 2020 or 2021.

NASB, Rom 12:1–2	NIV, Rom 12:1–2
¹ Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, <i>which is</i> your spiritual service of worship. ² And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.	¹ Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your proper worship as rational beings. ² Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.

1. *The Living Bible: Paraphrased* (LB) — NT, 1967; OT, 1971

- (1) This is a free paraphrase of the ASV by Kenneth Taylor. He worked on it during his forty-five-minute train ride between his office at Moody Press in Chicago and his home near Wheaton, Illinois.
- (2) It was originally intended for his children (10 of them), who could understand the KJV. Because Taylor had a hard time getting a publisher for his work (even though he worked at Moody Press), he self-published his translation of the Epistles, *Living Letters*, in 1962. In 1963 Billy Graham read it and order 50,000 copies for his TV audience. Later Taylor began his own publishing house (Tyndale House) because of the tremendous response.
- (3) *The Living Bible* has been published under a variety of titles (*Reach Out*, 1969; *The Way*, 1972; *The Way: Catholic Version*, 1973; *Soul Food*, 1974).
- (4) This work became very popular; in the 1970s it accounted for about 46% of all Bible sales in the USA. Currently the LB has been translated into nearly 100 languages. Tyndale House reports that by 1997 its sales of the LB had exceeded 40 million copies.
- (5) Although well intended, it contains numerous incorrect translations and even profanity (e.g., 1 Sam 20:30, SOB). Acts 13:48 reads: “When the Gentiles heard this, they were very glad and rejoiced in Paul’s message; and as many as wanted eternal life, believed.”

LB, Rom 12:1–2	NIV, Rom 12:1–2
¹ And so, dear brothers, I plead with you to give your bodies to God. Let them be a living sacrifice, holy—the kind he can accept. When you think of what he has done for you, is this too much to ask? ² Don’t copy the behavior and custom of this world, but be a new and different person with a fresh newness in all you do and think. Then you will learn from your own experience how his ways will really satisfy you.	¹ Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your proper worship as rational beings. ² Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.

m. *Good News Translation* (GNT) — NT, 1966, OT, 1976, Apocrypha, 1979

- (1) This is a modern speech version of the Bible sponsored by the American Bible Society.
- (2) The NT was released in 1966 under the title *Good News for Modern Man: The New Testament in Today's English Version* (TEV). It was the work of Robert Bratcher, who worked for the American Bible Society, and aided by a consulting committee of five members. It quickly became the bestselling paperback book in American history. A 2nd edition was published in 1967 and 3rd in 1973. By 1976 52 million copies had been sold. The OT was produced by a committee of seven translators headed by Bratcher. A new edition was produced in 1976 along with the OT, and the name changed to *Good News Bible*. In 2001 the name was changed to *Good News Translation*.
- (3) The GNT was originally produced for those in foreign countries who were learning English as a second language. Thus, it uses a limited vocabulary, simple grammatical constructions, short sentences, and common language. It has been accused of some liberal bias (e.g., “young woman” in Luke 1:27).

GNT, Rom 12:1–2	NIV, Rom 12:1–2
<p>¹So then, my friends, because of God's great mercy to us I appeal to you: Offer yourselves as a living sacrifice to God, dedicated to his service and pleasing to him. This is the true worship that you should offer. ²Do not conform yourselves to the standards of this world, but let God transform you inwardly by a complete change of your mind. Then you will be able to know the will of God—what is good and is pleasing to him and is perfect.</p>	<p>¹Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your proper worship as rational beings. ²Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.</p>

n. *New International Version* (NIV) — NT, 1973; OT, 1978; rev. 1984 and 2011.

- (1) The goal of this version was to produce a new translation that would do for our day what the KJV did for its day. It was designed to be a version that could be used in public worship, for private study, and for memorization as well. It was in part a conservative reaction against the RSV.
- (2) The NIV had its beginning in 1965 when, after several years of exploratory study by committees from the Christian Reformed Church and the National Associations of Evangelicals, a group of thirty-two evangelical biblical scholars met at Palos Heights, Illinois, and concurred in the need for a new translation of the Bible in contemporary English. Responsibility for the new version was delegated by the Palos Heights group to a self-governing body of fifteen, the Committee on Bible Translation (CBT), composed for the most part of biblical scholars from twenty-eight Bible institutes, colleges, and seminaries. In 1968 the project came under the sponsorship of the New York Bible Society, which changed its name to the International Bible Society in 1998, and to Biblica in 2009.

- (3) The NIV is a completely new translation by over 100 evangelical scholars. The original committee (CBT) was headed up by Dr. Edwin Palmer, and today by Dr. Douglas Moo.
- (4) The NIV is one of the most carefully done Bible translations in history. It uses a paragraph rather than a verse format. It seeks to bridge the gap between word-for-word (formal equivalence) and meaning-for-meaning (functional equivalence) translations. Since 1986 it has outsold all other translations, including the KJV.
- (5) The CBT continues to meet each year, and in 1984 a minor revision was published based on criticisms and proposals that had accumulated over the years since the initial publication of the NT in 1973.
- (6) A more major revision of the NIV was completed in 2011. About 95% of the text of the updated NIV is exactly the same as the 1984 text it replaced. The majority of what changed involves comparatively minor matters of vocabulary, sentence structure, and punctuation: changes that move the NIV from the English of 1984 to the English of 2011. Other changes are more substantive, reflecting the advances in biblical scholarship over the last three decades.

NIV84, Rom 12:1–2	NIV, Rom 12:1–2
<p>¹Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. ²Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.</p>	<p>¹Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your proper worship as rational beings. ²Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.</p>

- o. *New King James Version* (NKJV) — NT, 1979; OT, 1982
 - (1) This is a revision of the 1769 KJV by over 100 evangelical scholars. The impetus apparently came from the president of Thomas Nelson Publishers, Sam Moore, who wanted a more readable version of the KJV. The purpose was to produce an updated KJV that follows the original sentence structure as closely as possible, preserving as much as possible of the original. The intention was to clarify the KJV by the use of current words, grammar, idioms, and sentence structure so that this edition of the KJV would speak to the individual reader in a clear and accurate manner.
 - (2) Unfortunately, it uses the same textual base in the NT as the KJV—the TR. It uses a verse format.

NKJV, Rom 12:1–2	KJV, Rom 12:1–2
<p>¹I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, <i>which is</i> your reasonable service. ²And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what <i>is</i> that good and acceptable and perfect will of God.</p>	<p>¹I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, <i>which is</i> your reasonable service. ²And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what <i>is</i> that good, and acceptable, and perfect, will of God.</p>

Excursus: King James-Only Movement

One of the issues that still troubles many churches today is the King James-only error. Though *King James-only* can mean different things, by my use of the terminology, I am specifically referring to the belief that *only* the King James Version (KJV) of the Bible is the Word of God. This view argues that all other versions or translations are so corrupt that they are not to be used, nor be appealed to as the Word of God. Translations like the *New American Standard Bible*, the *English Standard Version*, the *New King James Version*, or the *New International Version* are not the Word of God and thus should never be used in church, certainly not in the pulpit. They are to be despised and rejected wholesale. They are ultimately Satan’s attempt to destroy the Word of God.

It is probably impossible to know when the KJV-only error began. Like many movements, theological and otherwise, there is usually never a specific beginning date that one can point to. They begin slowly over time, pick up steam, and often peter out. But if I had to pick a specific date for the beginning of the KJV-only movement, it would be May 17, 1881.

In 1870 the Church of England decided to embark on a new revision of the KJV. While the KJV New Testament had been translated from the Textus Receptus (TR), this new revision closely followed the Greek New Testament that was being prepared by B. F. Westcott and F. J. A. Hort. The New Testament of the *Revised Version* was published in England on May 17, 1881. The *Revised Version* (RV) differed from the KJV in a number of places where the RV followed the newer Greek text. There was immediate opposition to the RV and this newer Greek text on which it was based. The chief opponent of the textual changes was John William Burgon, Dean of Chichester. It is primarily with the writings of Burgon that the KJV-only movement finds its origins.

Though there was criticism of the English language updating of the KJV in the RV, it was the changes introduced by the departure from the TR that provoked the strongest opposition. The dissent was led, as I noted, by John Burgon, often styled Dean Burgon. Although Burgon thought the TR needed some minor correction, he did not believe it was very far from the original writings, and thus he strenuously objected to the number of the textual changes introduced in the RV. Burgon believed that the Church of England was the true church and that the correct text is to be found in what the Church through its bishops have preserved.

What is interesting to contemplate is that there may have been a KJV-only movement even if the RV had been translated from the TR. Moving from the TR to the eclectic text was certain to be an issue, but by this time the actual English words of the KJV had taken on the status of an infallible sacred text, not to be disturbed. Burgon was totally opposed to any attempt to revise the KJV, except possibly by way of some marginal notes, and he forcefully argues that nothing should be allowed “*to supersede our present English Bible*” (*Revision*

Revised, p. 114). It is primarily the appearance of new English translations of the Bible, translations that challenge the official status of the KJV, which has become the impetus for the KJV-only movement. This was true for Burgon and is just as true for modern-day KJV-only proponents. This is clearly seen in their rejection of the *New King James Version*, which, although translated from the TR just like the KJV, is, nevertheless, universally rejected because it does not follow precisely the wording of what is viewed as the perfect, infallible KJV.

Even with the criticism of Burgon and others, the RV was initially well received in England and America. Though the RV was initiated by the Church of England, a group of 34 American scholars assisted in the project. They disagreed with some of the translation decisions, and these were placed in an appendix to the RV. In 1901 the Americans produced their own edition of the RV incorporating the American preferences, which eventually became known as the *American Standard Version* (ASV).

The KJV-only movement in America today is almost exclusively tied to the fundamentalist movement, though early fundamentalism was clearly not KJV-only. The name *fundamentalism* was not coined until 1920 by Curtis Lee Laws, but the founding documents of the movement can be traced to a series of 12 volumes produced between 1910 and 1915 titled *The Fundamentals: A Testimony to The Truth*. The 90 essays quote from the KJV but also from the RV (or the ASV). The essay on “The Inspiration of the Bible” by James M. Gray affirms: “Let it be stated further in this definitional connection, that *the record for whose inspiration we contend is the original record*—the autographs or parchments of Moses, David, Daniel, Matthew, Paul or Peter, as the case may be, and not any particular translation or translations of them whatever. There is no translation absolutely without error, nor could there be” (3:10).

One of the contributors to the *Fundamentals* was a converted lawyer named Philip Mauro. He wrote three essays, one of which is titled *Life in the Word* (vol. 5). Like other contributors, Mauro occasionally quotes the RV approvingly. However, by 1924 Mauro had a dramatic shift in his thinking, as seen in the publication of his book *Which Version? Authorized or Revised?* The material in Mauro’s book is not particularly original, but simply a rehashing of Dean Burgon’s arguments. Whereas Mauro previously quoted the RV approvingly, now he strongly condemns it for making “36,000 changes” in the KJV and asks the question, “On what authority” (p. 5). Here we see the common assumption of all KJV-only proponents: the KJV possesses some sacrosanct authority whose text is immutable.

Mauro correctly observes that by 1924 it had become clear that neither the RV nor the American edition, the ASV, were going to offer any real competition to the popularity of the KJV. So, although Mauro’s book demonstrates the presence of KJV-only sympathies in the USA in the early part of the 20th century, the dominance of the KJV meant there was not much for the KJV-only advocates to be concerned about. But this initial victory of the KJV over the RV and the American ASV was not destined to last.

In the middle and later half of the 20th century, there began a regular publication stream of new English Bibles based on the older Greek manuscripts, rather than the TR. It is this steady publication of new English Bibles that mainly accounts for the continued existence and growth of the KJV-only movement. The first of these Bibles was the *Revised Standard Version* (RSV), whose New Testament was first published in 1946. The RSV was itself a revision of the RV, though more particularly of the ASV, the American edition of the RV. The RSV presented a new challenge to the dominance of the KJV. Moody Bible Institute’s

magazine *Moody Monthly* praised the RSV New Testament in 1946. Even the well-known fundamentalist leader John R. Rice initially promoted the RSV in his widely read paper, *Sword of the Lord*. But, about that time, a stream of KJV-only literature began to appear: Jasper James Ray, *God Wrote Only One Bible* (1955); Edward F. Hills, *The King James Version Defended* (1956); David Otis Fuller, *Which Bible?* (1970); Peter S. Ruckman, *The Christian's Handbook of Manuscript Evidence* (1970); etc. Though the RSV was popular in mainline churches, it was not widely accepted in evangelicalism, and not at all in fundamentalism.

The KJV-only movement exploded in the 1970s and '80s. Again, it was the appearance of new English Bibles threatening the privileged position of the KJV that explains the growth of the movement. It began with the publication of the solidly conservative *New American Standard Bible* (NASB) in 1963, which, like the RSV, was a revision of the ASV. More influential was the *New King James Version* (NKJV) in 1979. While the NASB used the eclectic Greek NT based on the older Greek manuscripts, the NKJV is based on the TR, the same Greek text as the KJV. But no matter, KJV-only proponents criticize the NKJV just as vehemently as they do the NASB. Why? Because the NKJV, though translated from the same Hebrew and Greek texts as the KJV, nevertheless, departs from the sacrosanct words of the KJV.

But dwarfing the impact of those versions was the 1973 publication of the *New International Version*. While there have been many English versions of the Bible published since 1611, no English translation ever came close to challenging the dominance of the KJV—until the *New International Version* (NIV). In 1986 the NIV did what no other version had been able to do in almost 400 years—outsell the KJV. The NIV now consistently outsells the KJV every year. Though not quite as popular, even newer translations like the *English Standard Version*, the *New Living Translation*, and the *Christian Standard Bible* are also selling well, providing further fuel for KJV-only advocates.

Twenty-five years ago, I thought that the KJV-only movement would begin to die out as these new English versions started to take hold among conservative Christians, and more churches made the switch from the KJV, which is, in fact, happening. But now I think I was wrong, or at least much too early in my prediction. The KJV still sells very well (usually second behind the NIV), and KJV-only advocates seem just as vocal and numerous as ever. Googling “KJV only” produces more than 33 million hits. It appears they will always be with us—or at least for a very long time.

- p. *New Revised Standard Version* (NRSV) — 1990
 - (1) This is a revision of the RSV begun in 1974.
 - (2) The revision is designed to (1) make improvements in structure, accuracy, and clarity; (2) eliminate remaining archaisms, while retaining the flavor of the King James tradition; and (3) eliminate masculine-oriented language.
 - (3) The NRSV is the most ecumenical of all English versions. It contains not only the 66 books of the Protestant canon, but also the books of the Apocrypha, as well as three other books accepted by the Eastern Orthodox churches: 3 Maccabees, 4 Maccabees, and Psalm 151.
 - (4) Conservative reviewers have pointed to a liberal bias in certain translations.

NRSV, Rom 12:1–2	NIV, Rom 12:1–2
¹ I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. ² Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.	¹ Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your proper worship as rational beings. ² Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.

q. *The Message: The Bible in Contemporary Language* (MSG) — NT, 1993; OT, 2002

- (1) This is a highly idiomatic personal paraphrase of the Bible produced by Eugene H. Peterson, a pastor and college professor. It uses contemporary American slang.
- (2) Though it is one of the best-selling “Bibles,” it is incorrect to place it in the category of what is normally called a “Bible. There is nothing evil about reading it, but one must be careful to realize that one is reading one person’s interpretative paraphrase.

MSG, Rom 12:1–2	NIV, Rom 12:1–2
¹ So here’s what I want you to do, God helping you: Take your everyday, ordinary life—your sleeping, eating, going-to-work, and walking-around life—and place it before God as an offering. Embracing what God does for you is the best thing you can do for him. ² Don’t become so well-adjusted to your culture that you fit into it without even thinking. Instead, fix your attention on God. You’ll be changed from the inside out. Readily recognize what he wants from you, and quickly respond to it. Unlike the culture around you, always dragging you down to its level of immaturity, God brings the best out of you, develops well-formed maturity in you.	¹ Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your proper worship as rational beings. ² Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.

r. *Contemporary English Version* (CEV) — 1995

- (1) This is a paraphrastic version, designed for children (at a fourth-grade reading level). It is similar to the GNT, previously published by the American Bible Society, though at a lower reading level
- (2) Key theological words, including *grace*, *justification*, *righteousness*, *sanctification*, *redemption*, *atonement*, *repentance*, and *covenant*, are avoided in the CEV.

- (3) The translation work was headed by Barclay M. Newman with the aid of over 100 translators, English specialists, and biblical scholars.

CEV, Rom 12:1–2	NIV, Rom 12:1–2
¹ Dear friends, God is good. So I beg you to offer your bodies to him as a living sacrifice, pure and pleasing. That's the most sensible way to serve God. ² Don't be like the people of this world, but let God change the way you think. Then you will know how to do everything that is good and pleasing to him.	¹ Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your proper worship as rational beings. ² Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.

s. *New Living Translation (NLT)* — 1996; 2nd edition, 2004; minor update, 2015

- (1) The *Living Bible* has been very popular with over 40 million copies sold. In 1989 it was decided to revise the LB, working from the original languages rather than the ASV.
- (2) The NLT is the work of 90 biblical scholars over a 7-year period. It is such a thorough revision of the LB that it can almost be considered a new translation. It is less periphrastic than the LB.
- (3) Craig Blomberg, who was the principal translator for the Gospel of Matthew, believes that this version is not suitable as a regular Bible for adults. Blomberg explained that the version is for "kids or very poor adult readers," and he suggested that readers of the NLT should move on to a more accurate version when they are able: "I relished the chance to work on the NLT...team to convert the LB into a truly dynamic-equivalent translation, but I never recommend it to anyone except to supplement the reading of a more literal translation to generate freshness and new insights, unless they are kids or very poor adult readers. My sixteen- and twelve-year old daughters have been weaned on the NLT and have loved it, but both already on their own are now frequently turning to the NIV."
- (4) In 2004 a new edition was released that addresses many of the criticisms of the first edition. In 2015 some minor updates were made.

NLT, Rom 12:1–2	NIV, Rom 12:1–2
¹ And so, dear brothers and sisters, I plead with you to give your bodies to God because of all he has done for you. Let them be a living and holy sacrifice—the kind he will find acceptable. This is truly the way to worship him. ² Don't copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then you will learn to know God's will for you, which is good and pleasing and perfect.	¹ Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your proper worship as rational beings. ² Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.

t. *NET Bible* — 1996; 2nd edition, 2019

- (1) The name *NET Bible* is a double entendre, standing both for *New English Translation* and the Internet, since the translation is available for free on the Internet (netbible.com). It is the work of evangelicals.
- (2) It was conceived in November 1995, and the first translations appeared in 1996. The NT was completed in 1998 and the OT in 2005.
- (3) It is noted for its massive number of notes (about 60,000), including extensive text-critical, lexical, and exegetical notes. The translators and editors used the notes to give a translation that was formally equivalent, while placing a somewhat more functional equivalent translation in the text itself to promote better readability and understandability.
- (4) A major revision was completed in 2019.

NET, Rom 12:1–2	NIV, Rom 12:1–2
<p>¹Therefore I exhort you, brothers and sisters, by the mercies of God, to present your bodies as a sacrifice—alive, holy, and pleasing to God—which is your reasonable service. ²Do not be conformed to this present world, but be transformed by the renewing of your mind, so that you may test and approve what is the will of God—what is good and well-pleasing and perfect.</p>	<p>¹Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your proper worship as rational beings. ²Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.</p>

u. *Christian Standard Bible* (CSB) — NT, 2000; OT, 2004; revised, 2009, 2017

- (1) This translation is under the direction of the Sunday School Board of the Southern Baptist Convention (renamed LifeWay Christian Resources of the Southern Baptist Convention in 1998). The publisher, Broadman & Holman, is that agency's publishing house. The translation was originally titled the *Holman Christian Standard Bible* (HCSB).
- (2) The HCSB was conceived as a replacement for the NIV, which the SBC Sunday School Board had been using in its curriculum materials under a license agreement. In 1998 the Sunday School Board entered into an agreement with Arthur Farstad (formerly the editor of the NKJV) for him to oversee the production of a new version that would be under its own control. Soon afterward, Farstad died, and Edwin Blum was appointed general editor in his place.
- (3) The version was produced by a 90-member team of translators and stylists, and a smaller “six-person team” (presumably the chief editors) meeting in Dallas, Texas. It claims to use a translation philosophy called “optimal

equivalence,” which is supposed to combine the best features of formal equivalence and functional equivalence.

- (4) A second edition of the HCSB was issued in 2009. One unique feature was the use of Yahweh for the name of God, the Tetragammaton. However, Yahweh is only used about in about ten percent of the occurrences of the Tetragammaton.
- (5) The 2017 revision was renamed the *Christian Standard Bible*. It was overseen by a committee of ten scholars chaired by Thomas R. Schreiner and David Allen. One of the major changes was dropping the uses of Yahewh for the name of God. The website for the 2017 CSB explains: “The HCSB was inconsistent, rendering *YHWH* as ‘Yahweh’ in only 656 of 6,000+ occurrences of *YHWH*, because full consistency would be overwhelming to the reader. Yet feedback from readers also showed that the unfamiliarity of ‘Yahweh’ was an obstacle to reading the HCSB. In addition, when quoting Old Testament texts that include an occurrence of *YHWH*, the New Testament renders *YHWH* with the word *kurios*, which is a title (Lord) rather than a personal name. This supports the direction of bringing the CSB in line with most English translations, rendering *YHWH* as LORD.”

CSB, Rom 12:1–2	NIV, Rom 12:1–2
<p>¹Therefore, brothers and sisters, in view of the mercies of God, I urge you to present your bodies as a living sacrifice, holy and pleasing to God; this is your true worship. ²Do not be conformed to this age, but be transformed by the renewing of your mind, so that you may discern what is the good, pleasing, and perfect will of God.</p>	<p>¹Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your proper worship as rational beings. ²Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.</p>

v. *English Standard Version (ESV)* — 2001; updated 2007, 2011, 2016

- (1) This is a revision of the 1971 RSV by a translation team of more than 100 under the direction of a twelve-member Translation Oversight Committee. It calls itself an “essentially literal” translation. One of the motivations behind the production of the ESV was the dissatisfaction with the translation philosophy of the NIV by a number of evangelical leaders, including John Piper and Wayne Grudem. In 1998 Wayne Grudem and Lane Dennis, president of Crossway Books, obtained permission from the National Council of Churches, which owned the copyright, to use the 1971 revision of the RSV as the starting point for their new version.
- (2) The ESV was undertaken with the idea that there was a need for an evangelical version that was more literal than the *New International Version* but more idiomatic than the *New American Standard Bible*. It had become the major alternative translation to the *New International Version* among evangelicals.

- (3) The ESV updated the archaic language of the RSV and made significant corrections in the translation of key texts, which means, for example, restoring “virgin” in Isaiah 7:14.
- (4) In 2007 a slightly revision appeared in which about 360 changes were made. In 2008 the *ESV Study Bible* was published. In 2011 a revised edition was published and another in 2016.
- (5) In August of 2016 this note appeared on the Crossway website: “Beginning in the summer of 2016, the text of the ESV Bible will remain unchanged in all future editions printed and published by Crossway—in much the same way that the King James Version (KJV) has remained unchanged ever since the final KJV text was established almost 250 years ago (in 1769). This decision was made unanimously by the Crossway Board of Directors and the ESV Translation Oversight Committee. All future Crossway editions of the ESV, therefore, will contain the Permanent Text of the ESV Bible—unchanged throughout the life of the copyright, in perpetuity.”
- (6) The next month a new post abandoned that position: “In August 2016, we posted on our website that ‘the text of the ESV Bible will remain unchanged in all future editions printed and published by Crossway.’ The goal behind this decision to make the text permanent was to stabilize the *English Standard Version*, serving its readership by establishing the ESV as a translation that could be used ‘for generations to come.’ We desired for there to be a stable and standard text that would serve the reading, memorizing, preaching, and liturgical needs of Christians worldwide from one generation to another. We have become convinced that this decision was a mistake. We apologize for this and for any concern this has caused for readers of the ESV, and we want to explain what we now believe to be the way forward. Our desire, above all, is to do what is right before the Lord.” Crossway goes on to explain that they realize minor updates will probably be required in the future.”

ESV, Rom 12:1–2	NIV, Rom 12:1–2
¹ I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. ² Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.	¹ Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your proper worship as rational beings. ² Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.

XVI. What Is Translation Theory?

It is possible to classify translations based upon their correspondence to two different theories of translation:

- a. Formal Equivalence (formal correspondence or literalism) — A translation that seeks to reproduce the form of the Greek language into English. It is primarily a word-for-word translation.
- b. Functional Equivalence (or dynamic equivalence) — A translation that seeks to reproduce primarily the meaning of Greek language into English. It is primarily a meaning-for-meaning translation.

No translation is completely formal or literal though some are more than others. Translations must be viewed on a continuum such as on the chart below.

Formal Correspondence	Functional Equivalence	Free
ASV KJV RSV ESV CSB NIV NJB GNT NLT JB NASB NKJV NRSV NAB NET CEV REB NEB		PHILLIPS LB MSG

ASV = American Standard Version	NEB = New English Bible
CSB = Christian Standard Bible	NET = NET Bible
CEV = Contemporary English Version	NIV = New International Version
ESV = English Standard Version	NJB = New Jerusalem Bible
GNT = Good News Translation	NKJV = New King James Version
JB = Jerusalem Bible	NLT = New Living Translation
KJV = King James Version	NRSV = New Revised Standard Version
LB = Living Bible	PHILLIPS = NT in Modern English
MSG = The Message	REB = Revised English Bible
NAB = New American Bible	RSV = Revised Standard Version
NASB = New American Standard Bible	

One way to illustrate the differences in theory of translation is to look at a particular verse in the NASB, ESV, and the NIV. Notice Luke 9:44.

- NASB: “Let these words sink into your ears.”
 ESV: “Let these words sink into your ears.”
 NIV: “Listen carefully to what I am about to tell you.”

The NASB and the ESV translations are designed to be more word-for-word equivalents of the Greek, though the NASB is more so. The ESV describes its philosophy as “essentially literal.” The NIV translation is an attempt to take the meaning of the literal Greek and put it into a modern English form which expresses the same meaning.

Differences this great, as in Luke 9:44, between the NASB, ESV, and NIV are quite rare. Many times, they have exactly the same translation. For example, the translation of John 1:1 is exactly the same in the KJV, ESV, NASB, and NIV. Where these differences most often appear are places where the translators of the NIV felt that a more literal translation would not be clear to the reader or might not correctly convey the sense of the original.

Mark 1:2 shows how a formal equivalent translation results in *understandable* English, but not quite *natural* English.

KJV: “Behold, I send my messenger before thy face, which shall prepare thy way before thee.”

ESV: “Behold, I send my messenger before your face, who will prepare your way.”

NIV: “I will send my messenger ahead of you, who will prepare your way.”

Similarly, Ps 147:10

NASB: “He does not delight in the strength of the horse; He does not take pleasure in the legs of a man!”

ESV: “His delight is not in the strength of the horse, nor his pleasure in the legs of a man.”

NIV: “His pleasure is not in the strength of the horse, nor his delight in the legs of the warrior.”

NET: “He is not enamored with the strength of a horse, nor is he impressed by the warrior’s strong legs.”

And, 1 Thess 1:3

KJV: “Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ.”

ESV: “Remembering before our God and Father your work of faith and labor love and steadfastness of hope in our Lord Jesus Christ..”

NIV: “We remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ.”

Here, then, is the crux of the debate between supporters of the NASB/ESV and the NIV. The NASB/ESV supporters argue that we should translate more literal and let the readers study the issue out for themselves. They would say that a translation like the NIV involves too much interpretation on the part of the translators. The NIV supporters argue that since God’s Word is meant to be understood, we should seek to convey the *meaning* of the original, as best as can be determined, even if that means moving away from a more word-for-word translation. It seems to me that a meaning-for-meaning is the correct method of translation, but, admittedly, good Christians disagree on this. Fortunately, we have easy access to both types of translations.

XVII. Readability Levels of Major Versions of the NT

<u>Version</u>	<u>Grade Level</u>
The Message (MSG)	4.8
Contemporary English Version (CEV)	5.4
Good News Translation (GNT)	6.0
New Living Translation (NLT)	6.3
New American Bible (NAB)	6.6
New Jerusalem Bible (NJB)	7.4
New International Version (NIV)	7.8
English Standard Version (ESV)	8.0
Living Bible (LB)	8.3
New English Bible (NEB)	8.5
New King James Version (NKJV)	9.0
Phillips (PHILLIPS)	9.6
New Revised Standard Version (NRSV)	10.0
Jerusalem Bible (JB)	10.1
Revised Standard Version (RSV)	10.4
New American Standard Bible (NASB)	11.0
American Standard Version (ASV)	11.6
King James Version (KJV)	12.0

XVIII. Bibliography

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