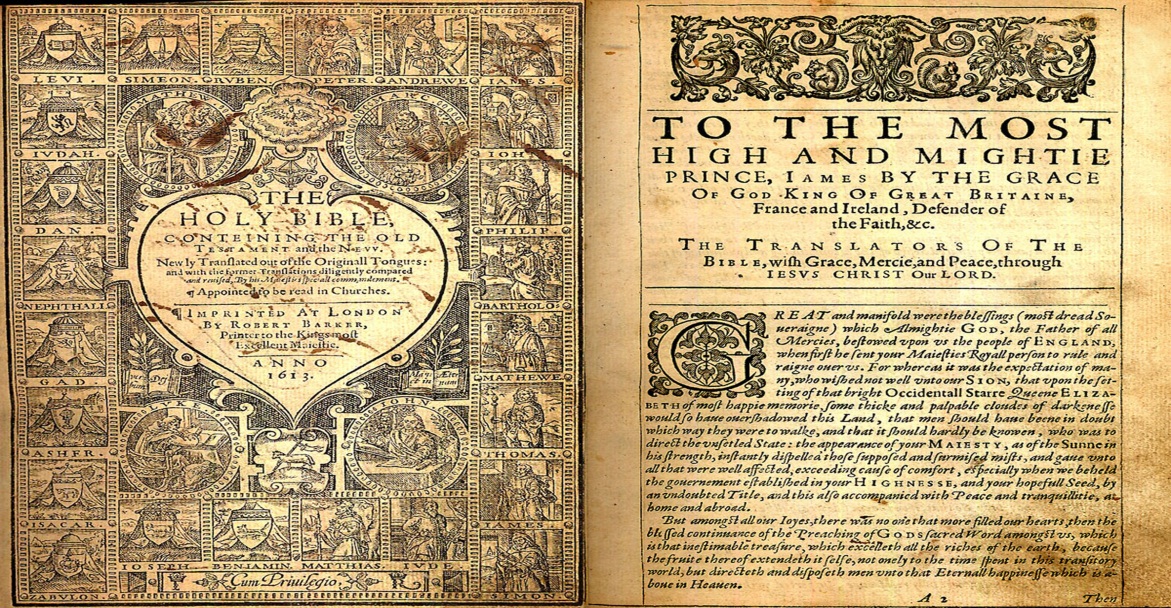
# Research Analysis of the Origins

# and History of the Bible (FD 9305 A)

## Amridge University

## Fall 2012

### Dr. Rodney Cloud



## Notebook

## John R. Neal, Sr.

# Table of Contents

**Title Page**

Table of Contents …0.

Class Notes…………………………………………………………………………… 1-33

Class Papers/Presentation:……………………………………………………………34-61

Research Paper One (The Evolution of the Hebrew Bible from 900 A.D. to Present)

Research Paper Two (The Value of the LXX):

Translation Reviews (A.S.V. 1901/N.A.S.B.)

Dr. Cloud’s Test Reviews and Tests……..……………………………………………62-177

Text Book Notes and Charts…………..………………………………………………178-235

Notes From Wegner, Bruce, Lightfoot, and Dictionary Articles……………...178-233

Notable Bibles/Charts History of Bible…………………………………………….234

Original Cover of 1611 King James Version………….……………………………235

Miscellaneous Class Documents……………………………………………………….236-265

Preface to the 1611 King James Version………………………………………………236-249

Helpful Articles: Origin & Transmission of the LXX……………………………………....250

Dead Sea Scrolls & Daniel …………………………………………………………….251-266

Bibliography …………………………………………………………………………...267-270

## Chapter One: Class Notes

Origin of the Bible – Dr. Cloud

Moved around presentations – Dennis at 10:10 and Robert at 11:10, Mr. Thomas at 2:10.

Textual Criticism by Harvey Floyd was his first class in History of English Bible.

The new inscription – where David and Saul have that conversation – where he tells David you’re only a na-ar. The book of Elah. Only a short distance away near Beth-shemesh. North ridge where Philistine were, and south ridge where Israelites were. 1 Sam 17 – when Goliath died, the Philistines were chased all the way to Ekron and Gath. The city of 2 gates – Sha-arain – Dr. Cloud believes this is where this event took place.

First hour – talk about what we are trying to do in here. Intro to this material in the 50’s at Lipscomb – Intro to OT & TN and Textual Criticism. He thought the Bible was the way it was. Only two versions, the ASV and KJV. Textual Criticism awakened an interest in him, history of English Bible with Dr. Lewis at Harding Grad. Learn the text of the Bible – whatever version you are using. Memorizing scripture – part of learning in early days of Lipscomb. Rigorous study. Go through every verse of Bible in 4 years. At that time had to have a language – he took Greek. Had Dr. Willis for Major/Minor prophets. Three yrs of Greek with Drs. Floyd, Willis, & by correspondence from Abilene. Later on study of Hebrew while teaching at Lipscomb and later at Hebrew Union.

Have a hard time writing dissertation in OT without Akkadian.

Robert Dick Wilson, master 9 languages at age 20 from Princeton – read every language the NT was written in; then mastered the OT languages to defend it. He mastered 45 languages in all. I never shunned the difficult! He did this to defend the OT as being the word of God. You can find his treatise on internet of his defense of the OT.

Going to Israel challenged his view of Bible versions. He lectured on 12 of the cities Joshua captured of the 31. The pictures makes the Bible come alive.

The Bible is continually under attack – the reliability of Bible, origin/history of the Bible – this whole process is profitable. It is a book of authority and needs to be defended. It is the word of God to us; Dr. Cloud found out while teach at Lipscomb – he had not had Hebrew yet. Fell in love with Hebrew. Why is Lord all capitalized here – he admitted he didn’t know. SO he investigated the matter. Thus the need to know the prefaces of the version you are reading, they need to know the original preface of the KJV. They wanted to give a modern version for the people to understand.

He was asked to speak at a congregation where he preached while at Hebrew Union – some of the members where appalled over putting the NASB into the church pews. He convinced most, but not all.

**Dennis will go at 10:10 on the LXX. Craig has the Canon.**

Chart on the LXX. How accurate is it as a translation?

Background: Term Septuagint refered only to the trans. Into Greek of the Pentateuch, then applied to rest of OT, cir. 250 B.C. Other Greek trans of OT done cir 132 BC or later.

Letter of Aristeas, 3rd cent AD letter tells background of it.

Language of Pentateuch the common language of people in Alexandria in 3rd cent AD.

Kahle theorizes Greek text of Heb text is a commentary on MT and not a translation. Le Garde says it is a mixed text of each individual book.

Reason for LXX – Thackery says as a help for Alexandrian church (like a lectioary)

Trans of a document this size is unusual and unparalleled. No real other pressedent. The Hellenized Jews need their text in modern Greek vernacular. Jews in Alexandria needed trans done by Jewish scholars and not Greeks. Brought Jews from Israel – not all Hebraisms trans easily into Greek. Prologue of ben Sirah as an example. It is not therefore a uniform trans, some lit. trans, some word for word, some dynamic equivalent.

Marcos said trans of polysemitic words trans that creates new meansings.

Homonyms in Heb

Semitic Loanwords that take on different meanings.

Is it compositional literature or translation?

Hebrew Vorlage – a template attempt to translate. Does the LXX contain factual modifications and theological interpretations of the MT?

Is it intended to bring the Greek Reader to the Heb text or the Heb text to the Greek reader?

Can it be assumed that the LXX would stand independent of the Heb text? Was this intention or unintended consequences? The trans stood autonomous happended whether they wanted it to or not.

Wolfgang Kraus – trans by different translators. Text critics have analyzed various sections where there are variations. Book by book study not possible, must look at it as a whole.

Accuracy of the LXX – how accurate is it as a translation. The Biblia Hebraica based on 10th cent. Mss, the LXX is much older and shows many variants (Mss in Hebrew that are 1000-1200 yrs older than Leningrad MSS) some Qumran mss support the LXX. There are some real variants based in the LXX and found in an original Hebrew reading.

Nahal Heber supports MT.

Series of revisions and recensions supports a local nature of particular region.

Ralph Kline – survey of DSS shows variant readings of LXX suggest different Heb text, some superior and some inferior.

Accuracy of the trans and the veracity of it – not just a subjective translation. Unerlying texts vary themselves.

The LXX has undergone revisions and must be considered when looking at vercity of this version.

1) Heb Bible not standardized until 2-5th cent AD –

Evidences support this position – Samaritain Pententeuch were not in final form, Greek trans in a very fluid state as was the Heb text.

2) These variations – McLeigh variants in many cases the NT writers quoted strictly from the LXX, but on occasions the NT writers used great freedom in quoting from it; style or simplifications or even theological reasons for how it quotes the LXX.

3) The veracity of the LXX? There’s a poss. Of variation in source material behind the LXX rather than poor translating or transcribing.

From Old Greek to the Recensions – ancient texts and the inter-Jewish recensions evolving towards the MT. In process the reliability of LXX, the Qumran texts, and the MT – and the Heb Vorlage. 3 text types of the Egypt, Palestinian families were at times used side by side, pre-LXX, pre-Samaritaian, and pre-MT; the pre-MT brought to Jerusalem by the Maccabees during their revolt. The older Heb text became associated with rabbinic schools/studies.

LXX of old greek known for its shorter Hebrew Vorlage than the MT – perhaps the LXX is closer to the shorter reading of the Hebrew Vorlage.

What was its Hebrew Vorlage? LXX close to the Sem. Pentateuch and Jewish Rabbinic Bible. More towards a Egyptian/Alexandrian textual family.

The Rabbinic Texts not as close to the MT – a separate proto-MT closer to Jerusalem.

Alexandria, Samaria, Jerusalem – recensions among them.

\Qumran corpus of texts – there were Greek texts among these documents there

1) Quality and reliability of the MT

2) Qumran texts close to the Samaritan Text

3) Qumran texts close to LXX and proto-LXX (Alexandrian & Judean families)

Often inserted the Testragrammaton rather than trans kyrios.

Nahal Heber – movement within text from Old Greek to the MT in its trans. Which leaves us with question – what would drive movement towards the MT of the 4th and 5th cent. AD? Looking at this document – LXX mss are in same process as Greek NT process.

Trustworthiness – should not be turned to for research when MT seems corrupted:

1) the passage may have been difficult for translators

2) MT indicates a variant which is a secondary form to the LXX text

Tov – variations in length of passages – LXX typically shorter than the MT, doesn’t mean the LXX in inaccurate, but following different texts. Good for redactional research for scholars.

1) Unregulated trans neither forbidden nor required – common to trans the scriptures.

2) Strict control on who’s trans and who it’s trans for or shared with.

Easy to infer that Judaism was open to drawing people to the sacred text; they wanted the trans to be understood by those who spoke Greek or for people who no longer understood Hebrew. Trans literally or concept to concept often found in LXX. The ancient scenario is somewhat similar to needs for trans the scriptures today, but not identical. LXX renderings of numerous texts – earliest of Jewish biblical texts can be useful in exegetical work.

Timothy McLay one of better resources.

Fernandez a difficult resource.

Wolfgang Croos’ book a good book.

Dr. Cloud’s comments on Dennis’ presentation:

Point of this class – give you a tremendous notebook (Dr. Cloud). Some 18 presentations and papers, plus 18 minor presentations. Be able to build a course for yourself. You have the material to teach a class.

You can pronounce it many ways – pronounce it like your professor does! George Howard has an article (Did Jesus and His disciples speak Greek – Scott Gleaves writing on this). The name Tetragarmmaton in the LXX. They used the Old Hebrew Script – The archaic he looks like the epsilon in the Greek. Ayin came along and made it into the omacron. The origin of the alphabet. The LXX produces the name of many of our OT books, you get Genesis and Exodus, the spelling of many of your words. The transliteration of the Hebrew into Greek. How the tribe of Naphatili is transliterated into Greek (Nephtalim). Should we transliterate it? How do you transliterate a he or hiriq? David – Dauid. Philistine is not transliterated but translated. The LXX’s translation of na’ar and na’arah (18 different words to translated na’ar – presbuteros as one of the words used).

George Howard – The Tanslation of the book of Amos from Greek into Hebrew (Heb Union)

The Aramaic book of Jonah – connected with Hebrew Bible and LXX. The translator of the tragums believed it was the task that swallowed Jonah, not the great fish. What is the interp. Of the translators. Is your translation literal, idiomatic/dynamic equivalent, a paraphrase? What if you had the task of recreating the Hebrew Bible and you only had the LXX, Latin, Syriac, and some Targums?

Pronouncing Greek words – logos (how do you pronounce it)? Two different systems.

Need to know Hebrew & Greek before you can intelligently discuss the matter. If you are going to critique a Russian translation of an English Math book, you must know Russian before you can critique it! On front pages of one brotherhood publications, discussing the lack of the article “the” in the passage – the man was actually arguing for the opposing case. We’re talking about ignorance – we want to be really knowledge. Read a psalm to you. Ps 151 in the LXX (not in the MT). Greek word doulos in Rev. – what does this word mean? Dulos picks up much of its meaning from the LXX; the Heb Bible only has one word trans servant; the Greek has some seven different words for different types of servants. Some times eben can mean slave or king’s staff members.

1937 ed of Kittle’s Heb Bible – tells you you need to check the LXX. It will tell you what the Greek says in Hebrew. That does you no good. Just put what the LXX has – the Stuttgart tells you what the LXX says.

**Robert Curry – Tyndale as a translator.**  Contribution to the English Bible. There is much material on this subject. His outline gives a brief overview of his contributions. 1520-30 is difficult to know what he was doing during his life. Tyndale – the Father of the English Bible. Tyndale often referred to as Hutichson. Tyndale refused to be ordained in the church.

Back from lunch – Tyndale’s Influence & Impact – his translation was a very old antiquated style of English in his translation when Middle English was in usage. He was more of a mover in the English translation more than the translator himself. This is the first primary translation from the Greek and Hebrew.

Key’s to Tyndale’s Translation:

1) 1st English trans after Guttenburg’s printing press.

2) 1st English trans directly from the Greek.

3) 1st to use italics to indicate words not found in original text

4) provided foundation for formation of the Authorized Veriosn

Tyndale’s influence did not end in his death.

He was strangled and burned for his efforts.

King Henry VIII’s edict – not reading any other Bible/burning of Bible’s

Influence upon KJV – Bancroft’s Rules for Translators’ work (3 of them, pg. 5 of outline).

Tyndale’s greatest influences

1) His view of scripture: law/covenant scheme

2) Solid foundation for Puritanism

3) God’s promises

Tyndale’s beliefs:

1) Only two offices: \*bishop/elder, and \*deacon

2) Emphasized Lord’s Supper as memorial

3) Sacraments capable of cleansing believer by preaching the gospel to those who partake of them.

Tyndale’s letter to John Frith in 1532.

4 conclusions

Tyndale’s work was looked upon as being a liberal version just like some today

Bishop Tunstall was the 2nd greatest Hebrew/Greek scholar in England at that time.

King Henry VIII was the King Herod of his day and time.

The KJV translators were told to keep their opinions of the footnotes as one find’s in Tyndale’s translation.

Captain of Mayflower – refused to take copy of KJV on board (took the Geneva) because the captain was afraid the ship would sink (check it out).

The Preface of the KJV quoted from the Geneva Bible.

**Andy Walker – RSV/NRSV**

RSV & NRSV

RSV –

Intro Facts ICRE acquired rights to ASV (National Council of Churches of Christ later known) wanted to retranslate it, modernize language, keep in trad. Of old ASV/KJV. The Great Depression slowed down the work. Acceptable for public and private worship. One like KJV that was very readable.

Several translators (including

NT – 1946

OT - 1953

Combined Bible

Luther Viekel – Ed of entire committee

Moffit

Henry Cadburry

William Terry

Sperry

Albright

They followed the MT but amended the text where other versions seemed to preserve original. The emmendations caused some problems. The Qumran Material helped in some places.

Exodus 23:1-4, played with text

Follwed the 17th ed of the Nestle Text

Looked upon as the Revision, not a whole new translation. Any change from ASV required 2/3rds majority. Intro to NT RSV behind the scenes.

Increased knowledge in Hebrew better understanding of OT. Some vs. translated in ways that were not popular to the masses. Conservative critics thought this was contrary to inspiration. Isa. 7:14 most criticized, young woman, people thought was denying the virgin birth, but they were trying to be true to the original.

Gen 22:18 – by your descendants shall they bless themselves.

The 23rd Psalm kept some of the traditional reading for liturgical reasons.

Stylistic Features – no longer stuck to trans. Same Greek/Hebrew word consistently throughout the Bible. Language considered good English on both sides of the Atlantic. The old “eth” removed from words. Before Jesus’ death referred to you, after His resurrection Thou. LORD put in all capitals; it came to past dropped. Rather than place each verse separate paragraph, sense paragraphs.

Shall in OT, will in NT, except when NT quotes OT

1st major departure from KJV – the council was severly criticized. Some thought it was too conservative, others too liberal.

Apostles of Discord – detractors burned the version publically.

R.L. Harris – critical of OT section (Authority and Canonicity of the Bible).

Gen 9:20 (ASV – RSV, Noah was first tiller of soil, thought it contradicted Gen 3 & 4 where they tilled before Noah).

John 3:16 – only Son, thought denied virgin/Deity of Christ

Philosophy

RSV committee still meeting to help translate the Bible – a royalty fee for them to keep meeting. 1995 the rights were supposed to be up.

1971 – profits of the Revised put forth for further work

NRSV – 1974 – policies committee deemed need to revise the RSV – not a committee structure like the old one – Vikele was chairman.

Metzger’s explanation of the Revised version of the RSV. Many advances in Semitic studies and the Dead Sea Scrolls useful in the OT revision. Bruce Metzger one of the revisers. They maintained the Apocrypha in one addition. In 1989 included the Apocrypha. Text – BHS 2nd ed in OT; some conjectural emmendations were kept. NT used UBS 3rd ed. Questionable verse placed in brackets rather than putting them in footnotes. Mark 16 – one of longer versions (Codex W) included.

The idea of to be as literal as possible, as free as necessary. NRSV not meant to be a new trans, a revision. Thou and thy not kept, archaic language replaced; noon and six o’clock replaced 6th or 9th hour. Some phrases like after the manner of woman, cubit, kept. 2 Cor 11:25 – once I was stonned, becomes I was sometimes stonned. Masc. pronouns to God, more gender inclusive. Didn’t capitalize pronouns in reference to God.

JJM Roberts – Insight – article on what goes on in a translation committee.

Dr. Cloud’s remarks – Isaiah 7:14 – a hot potato at one time in some of the brotherhood, they’ve left it. Approaching it while trying to be objective.

1) If really trying to find the truth, must be honest with the text both ways and be careful; ask yourself the question, I hold the verse of a single application/double application. The Hebrew term “almah” in every occurrence in the KJV it is not always rendered virgin, why does it mean maiden. Maiden can mean both a young woman or a virgin. Masculine term, “alam,” never has nothing to do with virginity. Saul asks about David, who is this strikling, alam, wants to know who is his family? What is the status of this family? Look at the Greek, how does it render it? What does Hebrew say? Put it in a footnote of what term means and why you render it this way. Man after God’s own heart – the Hebrew means I, God, will choose My next leader. Not a reference to David being like God, but God making the next choice.

Emmendations – Dr. Hildergard Levy’s husband was great Semitic scholar; he would say, if you can’t read the text as it is, then you can’t read Hebrew.

**Dale Sturm – The Quest to Understand Biblical Hebrew, and the Use of Cognate Languages as a Tool**

Heb is a northwest semitic language

Isa 19:18 –

2 Kgs 18:26, 28; 2 Chron 32:18; Isa 36:11, 14

Hebrw

“the holy tongue”

The targums proclaimed it was before the tower of babel – the original lang

Now know it is among 70 ancient semitic languages

After Exile, Neh. 8:8 – giving law in the language of people in their sense

Neh 13L13-15

Hebrew studied at Qumran – wrote Heb archaized

A.D. 135 – Bar Kockba Revolt, Hebrew replaced by Aramaic

How did the Rabbis learn it?

Bet Sefer

Bet Talmud

Young boys memorized the text and taught through the vernacular Aramaic – an instructional method

This preserved it but hindered knowledge of it.

Cognate languages become important for understanding Hebrew (Syriac, Moabite, Phonecian, Akkadian, Ugaritic, etc.). Akkadian amply attested – containing many glosses in Cananite language

Ugaritic, Ugarit, west Coast of Syria – 1928 uncovered a tomb with thousands of texts – they found city archives, Akkadian & Ugaritic texts. Ugaritic was an alphabetic language; 32 phonograms. By 1930 all of the texts could now be understood. 1400 texts. Northwest Semitic language similar to Hebrew. Literary and daily texts, as well as religious texts. Learned much about Canaanite Religion and cognate word studies.

Cyrus Gordon and Ginsburg published these texts – the knowledge of Ugaritic was applied to the Hebrew Bible.

Dahood’s commentary on Psalms – relies much on Ugaritic language.

Many terms unknown prior to the 20th century, helped by Ugaritic language.

Amos 1:1 – a noqed, “shepherd,” not normal term for shepherd (ro’eh). Only used here and of Moshe King of Moab. Ugaritic – refers to those in the sheep herding business; perhaps Amos was a cattle/livestock breeder or herder, business took him to N. Israel.

Mitchell Dahood – his commentary on Psalms – trans and philological commentary based on info gleaned from the Ugaritic language.

\*Ps 24:4 – nafshed, amended to nashoed – Dahood gives example where this term occurs and without making unnecessary changes to the text.

\*Stray lamed that appears in Hebrew Bible – well documented of Lamed Emphatic and other usages (Ps 140:7 – here the 2nd lamed stands as a vocative).

Ugaritic supports the correct text of the MT.

Dr. Cloud’s response –

Cuneiform

Ugaritic helps in our understanding of the term na’ar (member of a professional guild).

Dahood found behinds every Hebrew word a Ugaritic counterpart.

Gen 37 – Joseph form of verb asah, to do or make – normally the vav on a perfect is vav consec., on an imperfect have to look at pointing to see if a conjunctive or not. (Dr. Jerusalmi says this was an Imperfect with a vav consecutive on it.) This is an unusual construction showing that Joseph is special, he is the crown sheik, the na’ar. Benjamin is called the na’ar and he is probably nearly 30 years old not.

Lamed He verbs (verbs to be) are regular, not irregular.

Histaphel (from Ugaritic) the verb 

**Tuesday Class**

**Presentation by Paul on Masoretes**

Dr. Cloud’s response

**Presentation on KJV by Dr. Bang (the Preface to the KJV)**

Dr. Cloud’s response

**Presentation by Queen Dickey on the LT and NLT**

Dr. Cloud’s response

What is a translation? State in your preface what your purpose is – Dr. Cloud helped with the Holman Christian Standard Bible.

Talk about a few other things:

\*Never know what you’re going to use

\*I wished I had spent one semester on every language in the world.

\*Took course at Hebrew Union that he didn’t think was worth anything, Dura Europa, had to read a different volume – lectured on certain author. Synagogue on Euphrates River – wonderful mosaics about the OT written in Greek or Hebrew. Here’s David being anointed, Ezekiel; he has come across that info some 150 times – Eerdman’s Hist. of the Bible contains these pictures.

**Presentation by John R. Neal – Me**

Dr. Cloud’s remarks

The Rose Pamphlets – How We Got The Bible, Is Our Bible Reliable – very good.

Manuscripts – what is behind this – the autographs

Space between Hebrew words – that space is behind if it is correct – ancient mss they wanted the margins to be equal in the columns – if you can learn to read Hebrew with no spaces and vowels, you can read Greek with no spaces.

Godisnowhere

God is now here or God is nowhere?

Come to Greek – why does sigma have 2 forms? To help you know where to separate the word. In some ancient mss, the sigma is spelled with c instead of s.

Hebrew – how many final letters (5); what happens when they come along and separate them – sometimes they don’t change the final letter.

Eclectic texts is important – you are going to make a book of recipes and you want Sally Jane’s cake recipe – she’s been gone 50 years and you no longer have the autograph, so you rate the recipes and check the writing (orthography). You try to establish the correct reading. You have to weigh the mss – which ones are the best – one family may follow the same mistake and carry it on for years.

**Dennis’ Presentation on the Evolution of the Greek New Testament**

Textus Receptus vs. the eclectic approach

Handout on various editors of the Greek New Testament

Received Text (Textus Receptus)

Trace these two lines from Erasmus to the present date

Cardinal de Xisneros & Cardinal Francisco edited the first Greek New Testament (Erasmus’ first used last six verses of Rev. from the Latin Vulgate and translated it back to Greek).

Elzevir brothers came up with the “received text” name. Used as basis of all NT editions until 1881. Based upon the Beza text and Stephanus text. Textus Receptus remained unchanged even during time when new discoveries were made in 17th & 18th centuries.

In 1800’s, near 1881, a change toward a more eclectic approach.

Families or Groups of families.

Elliot – 7 Greek Texts

1) Nestle-Aland

2) Bover

3) UBS

4) Merck

5) Vogels

6) British & Foreign Bible Society

7) Souter

Origen to Erasmus – how ordinary Christians approached them; 5500 NT mss have been catalogued. Only 53 contain the complete NT; codices date to 125 AD;

Jerome made his trans. From Latin Vulgate & was standard for 1,000 years. The Byzantine family that Erasmus used.

Changes to the Latin Text, but the Greek remained as it was. 1st Printed text was Vulgate.

Erasmus was the first Greek text printed, but the Complutensian was the better text printed later.

1633 2nd ed of the Elzevir Greek Texts

Until 1881, Wescott-Hort ed., all Greek NT were the Byzantine textual family.

Metzger’s works

Gutenberg – over 1000 Latin Bibles authorized to be printed before 1500 (only French and Bohemian Bibles trans during that time).

First written but not published Greek NT was the Acala text or Complutensian Text (Heb, Aramaic, Latin, Greek) 14 in x 91/2 in. The mss used are not known.

Dennis goes over his chart. Robert Hull in 2010 book gives a similar chart.

Edward Wells the first to abandon the Textus Receptus for a Greek New Testament.

Bengel first to weigh variants rather than counting them.

Edward Hardwood – in 1776 – largely departed from the Textus Receptus

Griesbach followed Selmer but much more detailed.

Isaiah Thomas – 1800 – first Greek NT printed in America

Carl Lachman 1831 – first to break totally from the Textus Receptus.

Tischendorf – utilized Vaticanus and Sinaiticus – his 9th edition included an apparatus that became the standard for today.

Westcott & Hort –

1) Greek New Testament

2) Vol. 2 Intro. And appendix

4 families: Syrian, neutral, Alexandrian, & Western (W&H preferred the neutral).

Alexander Souter – 1947 – a Greek Text – utilized the Chester Beatty Papyri

Vogels – 1955

UBS – 1956 (again 10 years later, much more variants)

Nestle-Aland – 1963 (now in its 27th Edition)

Total number of Greek texts published

\*by 1869, Eduard Reuss noted 584

\*Metzger noted over 1,000 by the 20th century

Comparison of Greek NT mss vs. the Classical Greek pieces of literature

5000 plus of Greek NT vs. 457 of the Iliad

Kenyon’s classifications of the Greek New Testament

**Andy Walker – OT Textual Criticism**

Five Periods of Transmission: Brotzmann’s book

1) Prior to 300 BC

2) 300 BC – 185 AD – 2 local texts independently developed (Palestine & Babylon), later on in Egypt. 1st cent BC Babylonian family accepted for early prophets and the Palestinian family for the later prophets. Blended together to make MT; the Dead Sea scrolls shows standaridization taking place in 3rd cent BC.

3) AD 185-1000

\*activity of scribes

\*activity of Masoretes

\*500-1000 Masoretic development – trying to preserve vocalization.

4) 1000-1450

5) 1450-today

Ancient versions, Targums, etc.

Hexapla Project – t extual criticism of the extant mss and piecing it together

Autographs - Divisions – Convergence –

Covers textual apparatus

General Rules

1) External

\* Unequal status of sources (some more weighty than others)

\*MT to be preferred over everything else

\*Broad attestation

\*Older mss to be preserved

2) Internal

\*Shorter preferred

\*more difficult preferred

\*some texts were modified by an editor, scribe, or translator for reasons of theology, conformity, or amplification

Emanuel Tov – use common sense in textual criticism

Jeremiah 38:10 : 30 men or 3 men?

Chart on three textual families

Deut. 32:8

David Stephens and Michael Hisner (totally questioned the text critical scenario)

No text should be given apriori evidence

1) Qumran community change it purposely to support their theology

2) unintentional error (yisra was accidently omitted leaving on el)

3) “sons of God(s)” was deliverately altered to protect against notion of polytheism

\*Good presentation

\*Dr. Cloud’s remarks – what do you do when you translate word nab’i? From Akkadian, “one who is called” or summoned by the deity. Word turns out in Hebrew – used in Heb Bible from true, false, and pagan prophet. In Jeremiah, you have Hannaniah, Jeremiah has made a prediction, Hannaniah contradicts him; turns out Hannaniah dies, and Jeremiah predicts it. In the LXX, it doesn’t take a chance that you don’t know Hannaniah is a false prophet; “he is not a prophetes, he is a pseudo-prophetes.” It goes out of its way to make sure you don’t misunderstand the context. “To prophesy” a demoninative – the verb came from a noun. To act like a prophet. The word book – book as a noun long before he got booked at the jail. Saul prophesying, tries to throw a spear at David. Saul acts like a prophet, he ranted and raves. Is Saul also among the prophets? He acts like a prophet.

**Craig Thomas’ Presentation – Evening Session – Watching God’s Outlaw Afterwards**

Development of the OT Canon – a standard or rule by which to base which books are in

Deut 4:2 – Moses the Lawgiver (Deut 11:26-32)

The Torah/Pentateuch:

Gen

Ex

Lev

Num

Deut

These 5 books are the standards of the Jewish faith. Nothing is to be added or removed from it (Deut. 4:2).

Tankah (difficult to know exactly when they were written)

\*Nev’im \*Kethubim or Writings

A. Former Prophets A. Poetic Books

Josh Psalms, Job, Proverbs

Judg

Sam B. Five Rolls (Megilloth)

Kgs Ruth, Song of Songs, Eccl,

B. Later Prophets

Isa, Jer, Ezek, the 12

Historical Data –

Law of Moses/Torah – Moses considered author (authoritative among Jewish & Christian sources). Josh 1:7; 1 Kgs 2:3; 1 Kgs 8:6 – law of Moses known during this time; 2 Kgs 14:6; 2 Kings 21:8; 2 Kings 23:25. Several vs in OT that related Torah being related to Moses. Even Jesus connected the Torah with Moses.

Men designated by God became spokesmen for God on His behalf

Rolls of prophet depended upon his background/talents

Ezekiel 2:2-5 – both priest & prophet

Daniel – a prince & prophet (Dan 1-3)

Samuel – 1st prophet connected with King

Amos – 7:14

Inspiration of God:

The most important aspect of determining how the canonical books were established, stems from the belief that God was the instrumental element in initiating the process for what was given as authoritative canon for mankind. Because the writings themselves are considered the “breathed spirit” of God himself, the accurate recording of its wording reveals as to whether God had influence in the revelation.

Accuracy of Inspiration

“Inspiration is … God’s superintendence of the human authors so that, using their own individual personalities, the compased and recorded without error …” (by Ryrie).

“Inspiration is, therefore, usually defined as a supernatural influence exerted on the sacred writers by the Spriit of God, by virtue of which their writings are given Divine trustworthiness” (B.B. Warfield, The Inspiration and Authority of the Bible, p 131).

Edward Young – “Inspiration is a superintendence of God the Holsy Spirit over the writers of Scriptures, as a result of which these scriptures …”

Steps Establishing Canon:

1) Inspiration of God

2) Recognition by men (Ses Ex 24:3; Josh 1:8)

Edward Young disagrees

3) Collection and preservation by the people of God (Deut 31:6; 2 Kings 23:24-25; Ezra 7:6

Contridicting View by Edward J. Young, “The Canon of the Old Testament,” in Carl F.H. Henry, ed., Revelation and the Bible, p 163.

There is no evidence that these particular books existed among the ancient Jews for many years before they were recognized as canonical. Indeed, if a book was actually revealed by God, is it conceivable that such a book would circulate for many years before anyone recognized its true nature?”

1 Macc 40:1

Zach – would be a day of no more prophets

Jesus – righteous blood of Abel to Zechariah (canon closed)

Josh 8:30-34; 18:4-9; Judgs 8:14

Josephus recognized close of OT canon

The Writings – are they correct were there 2 or 3 sections?

Jesus in Luke24:44- law, writings, prophets

Philo – before time of Christ, a loyal Jew, the Hebrew canon had 3 parts

Grandson of Jesus ben Sirach – threefold division of Hebrew OT – law, prophets, and other holy books.

2nd cent AD – Akiba – some felt the first five books had a higher standard

Marcion only accepted part of OT

OT God cruel - NT God – loving (many people today still hold to the same position)!

2 Kgs 1:1; 2:4-7

Proverbs 1:1/22:2

Abel to Zechariah – when Jesus was speaking in Luke 11 to the scribes, it brought about a rebuke to the scribes (alludes to Genesis, mention of righteous Abel). Lucan passage, Abel looked upon as prophesying of God’s saving grace; Zechariah during the Persian period. 28 same men spoken of in Bible with the same name (which person was the correct Zechariah?). Matt 23:35 (a martyred Zechariah, son of Bericaiah). Matt’s account doesn’t allude to anyone in Jesus’ time, prob a reference to one slain in 2 Kgs. Zech. A contemporary of Haggai – rebuilding of 2nd Temple cir 520 B.C. – relates to book of Ezra.

Zechariah – encompasses reign of Darius

OT ended with material in book of Chronicles in Hebrew Bible

Traditional Order of Canon already completed by and before Jesus’ time.

Books outside the Canon (word not part of Jewish language). Number of books were, depending on how you count them, 22, 24, 39 books in the Old Testament.

3 Stages of Canonization

Torah – 400 BC

Writings – 300 BC

Propehts – 200 BC

Sirach chapt 1 shows that by his time these books/canon was already recognized

No proof these Apocryphal books ever had any authority

Secondary Books to the Torah

\*Both secions of the Prophecy and the Writings are secondary in nature to the authoritative Torah writings

\*The books of Prophecy and Writings lend evidence of the validity of God in Israelite history

\*The Prophetic and Writings books could be excluded

Council of Jamnia – Excluded Works

\*Rabbinical Disputers Rabbinical Grounds

\*Proverbs Too many contradictions

\*Song of Solomon Contrary to Rabbinic and Pharasaic thought,

\*Wisdom of Solomon also known as Qoholeth attacks the religion, has influences of

\*Ezekiel antinomianism

\*Esther too mystical

90 AD – after destruction of temple & Jerusalem, trying to reestablish authority of Judaism

Some say canon wasn’t closed until 2nd cent. A.D.

Dr. Lewis article on Jamnia – council did not establish the OT canon, but the whole situation was political in nature.

Tiberios became center of Jewish thought in Israel

Dr. Lewis in 2004 wrote article to point out Jamnia did not close out the Jewish Canon.

What we have today are the bonafied books of the Old Testament.

**Randy Neal – Value of LXX**

**Robert Curry – The Theology of the Authorized Version Translators**

The KJV has had a great impact upon British and American culture.

Daniel Wallace – the Translator is a Traitor

3 Results of the Translation (pg. 1).

It wasn’t a literal translation, but a literary translation (i.e., the KJV).

Literal does not equate accurate. Formal equivalent does not equate to inaccurate.

The KJV looking to replace the Bishops Bible and the Geneva Bible.

The Preface of the KJV. The preface stated their theology.

1534 – Convoction of Canterbury petitioned the King for a new English translation. Came to naught. Tyndale’s work printing the Bible migrated into Britain. Reformation concepts of Tyndale & Luther behind their desire to translated the Bible into common man’s language. Puritan theology would form the desire for the KJV.

\*Coverdale’s Bible – October 5, 1535

\*Matthew’s Bible – 1537 (“set forth by the kings most gracious lycence.”).

\*Geneva Bible – Puritans

\*Bishops Bible - Anglican

\*Elizabeth died, James I of Scotland/VI of Scotland became King. Calls conference of churchmen & theologians, October 23, 1603. Puritans at odds with James in his years in Scotland. They hoped he would be supportive to them. Puritan group met king on way to London and he told them he was not supportive of their beliefs (Millenary Petition – Puritan document submitted to King James).

1) Ecclesiastical concerns

2) Church members – needed to be able and knowledgeable

3) Church livings and maintenances (concerns for privileges and abuses of preachers)

4) Need of church discipline

Appeal to heal the sicknesses in the church!

James’ Conference on January 14, 1604, Hampton Court Conference, John Rainolds suggests a new translation of the English Bible.

They felt the translation used in the liturgical book be changed, they preferred the Geneva Bible (wanted Bishops’ Bible be changed. Henry VIII was all in favor of change as long as it supported him.

The Conference at Hampton Court discussed four things:

1) Doctrine of church preserved in purity according to God’s word (led to KJV).

2) Good Pastors planted in all churches.

3) Church government be administered according to God’s word.

4) Book of Common Prayer be fitted to increase piety.

Overview of the translation teams and process.

The Preface, written by Myles Smith and others, preserves their beliefs in making this translation.

All translations are the word of God, even if they contain errors.

Not make a new translation, but to improve upon those that had gone before them.

The place of the covenant – important to Puritans (covenant theology – covenant was above Divine Right of King model).

Doctrine of Predestination became prominent in 17th century England.

The vestment controversy – the priesthood – during 17th century.

Liturgical & Sacramental beliefs

The Admonition to the Parliament – pure preaching of word, the sacraments, and church discipline. Would give Parliament power in this area. This fully-developed Puritanism factored into the KJV translators. Even some Anglicans and Presbyterians were covenant theologians (federalists theology). They rejected the privilege and power of the King and church leaders.

**Craig Thomas – the KJV beliefs and problems in translating Greek**

Brief Outline, challenges to translating Greek.

Learning a new language can be frustrating or exhilarating; 2 of the problems of learning a language – one of them is translation.

Address & provide examples of how difficult it is to translate the Greek.

\*Learning Greek and not falling into the trap of people who don’t think that they need it; preachers who get out of the habit of studying the Greek; the audience doesn’t need to know it. End up starving their congregation from the word and its meaning.

\*Another misconception – understanding a culture, must understand the language. Misrepresenting passages – 2 Timothy 2:15 – passage doesn’t say “study,” it means “diligent.” Reluctance of many professed Christians to excel in Bible study. Demands a great deal of time, energy, and immersion.

\*Letter of Aristeas – translation of the OT into Greek.

\*Common beliefs that define the KJV.

\*no errors in it (but how was the text actually preserved?). In reality, no autographs exist, so we must utilize textual criticism to arrive at the pure text. The Majority-Text supporters.

\*KJV-only doctrine

\*idea that modern versions are motivated by Satan; all Christians who use other versions are crippled.

\*God chose English to make His word known it – if you want to know it, must learn English.

\*The translators were superhuman and “inspired” in their translation.

\*Failure to take advantage of valuable resources – e-journals, websites that contain original texts, etc. Concordances, Lexicons, dictionaries, scholarly journals.

\*Other Bible translations – useful for scholars and laymen alike.

NIV – idea for idea concept – bring the reader into the text

Bruce Metzger – concepts facing issues of Greek Language (1992) Persistent Problems Plaguing Translators. The variants are a problem translators face. Inattention by scribes, poor lighting, etc., faced by scribes. After established a text, must ascertain exact meaning of words – work of lexicography. Linguists & archaeologists help.

1 Sam 13:21 – word rendered in KJV as to “file,” but archaeological research now knows this was the amount charged by Philistines to sharpen farming implements.

Punctuation – few if little – could lead to problems

To translate or transliterate?

Stylistic concerns

**Andy Walker – New Testament Textual Criticism**

No autographs – must try to go back and establish the original reading.

Eldon J. Epp and Bart Earlham – deny ability to determine the text

Earlham – problem w. textual variants (thought the church changed the text to fit their orthodoxy)

Epp challenges the def. of textual criticism – he asks a bunch of questions but gives no answers

Issue of approach – Moises Silva – article in response to these guys – it’s unimaginable unless they can claim the early church changed the text, they shot themselves in the foot because they are admitting then that there was an original text somewhere along the way.  
“Response,” *Rethinking NT Criticism*, ed. David Black, article by Moises Silva.

Sources – trying to establish text, over 5,000 Greek Manuscripts (overwhelming evidence against other ancient texts).

1st Evidence – Greek Ms (Uncials & Minuscles) P – stands for Papyri; mostly fragmentary.

Uncials – Sinaiaticus (Tischendorf), Alexandrinus, Vaticanus (the big 3)!

Miniscules – cursive writing (over 3,000 of those).

Around 5,800 mss.

2nd Evidence – lectionary, mostly Latin (selected passages for liturgical purposes, dating as late as 6th century). Early Patristic Evidence.

**Transmission of Text:**

\*Col 4 – Paul’s letters circulating around and being copied; Luke searched out sources

**Divergence of Manuscripts**

**Standardization**

**Printed Text – the Received Text**

**Post-Elinghtenment Era (Westcott-Hort, 1881 revised ed of Greek New Testament). They used an eclectic approach**

\*difficult preferred

\*older preferred

\*shorter preferred over longer

Byzantine, Neutral (now Alexandrian), Western, Caesarean (Streeter discovered this)

1898 – Gutenberg Bible Society, Nestle’s 1st Greek NT (now in its 27th ed)

Kurt & Barbara Aland

1955 – United Bible Society founded and published 1st Greek NT

The Process of Textual Criticism (pg 15 of Andy’s paper from Kurt Aland’s book, *The Text of the New Testament*).

**External vs. Internal Evidence – Metzger’s rules (pg. 16 of Andy’s paper)**

**Daniel Wallace has written several excellent articles**

**Bruce Metzger’s Textual Commentary companion to the UBS Greek New Testament**

**Clinton Arnold, *How We Got The Bible.***

**Dale Strum – Philips and Easy to Read Version**

History of NT translation from 1947-1972.

Did the Four Prophets (Isa 1-39; Amos, Hosea, Micah) in 1963.

Evolved from using Wescott-Hort to using UBS Greek New Testament.

In 1972 he drops the versifications.

His views of Translations:

1) Cannot sound like a translation.

2) Least possible intrusion than translator’s own personality

3) Produce desire in heart of reader desired to read – have same impact on them as the original audience.

Some of his poor choices. (Rom 16:16 – “Give each other a harty handshake all around.”).

Places where he is extremely successful.

**Paul Birston – John Wycliffe (1324-1384)**

**The Man and His Times:**

1096 – Teaching begins at Oxford (some begin to reject transubstantiation)

1167 – Henry II banned English students from University of Paris

Suns Scotus & William of Ockham were teaching at Oxford

100 years war going on

Geoffrey Chaucer

The Black Plague 1338-1351

Englsih Kings: Edward Ii & III and Richard II

Popes – the Avignon Popes, 1309-1376

The Western Schism in RCC (1378-1417)

Wycliffe completes his doctorate in 1360.

1381 – Pesants Revolt, the Lollards preaching – many died during this time

1382 – ten of Wycliffe’s positions are deemed as heresy by the London Council

Sends out preachers with English Bibles

Wycliffe dies of a stroke in 1384 by a stroke

1408 – Constitutions of Oxford, Wycliffe named in ban of certain writings

Council fo Constance – 1414-1418 Council of Constance – 1415 RCC condemns Wycliffe

1428 – his bones are exhumed, burned, and scattered over the River Swift in Lutterworth

**The Motives**

Educational Philosophy – they would start out in works and arts before going into theology, law, or medicine. He wrote a summary *de ente,* “on being.”

He was a realist

Things held in common were more valuable (may be based on acts 2)

His faith – his theory of dominion

State of Grace

Church as it existed not a true reflection of true New Testament Church

The Bible Belongs to the People –

Ministers should not hold office

Abominations: images, clerical celibacy, pilgrimages; he also rejected transubstantiation and prayers for the dead. The eucharist – an incredibly controversial issue – he believed Christ was present in the Lord’s Supper, but not as the Catholic church believed.

His involvement in politics & church relations

Friendship with John of Gaunt – asked by him to defend the secular action

Wrote *de blasophemia* (sympathy for rebels)

**The Movement**

The Lollards – travelling preachers from the Lowlands (Dutch word for mumbling?)

Importance of English Bible – God’s grace is for all

The Bible is a mirror to critique the church in her practices

Scripture available to the poor people

Response by religious and political power – many died at the stake; church and crown took time thinking how they were going to deal with this heresy. He influenced people n Bohemia. Some among the wealthy were followers of Wycliffe

John Purvey – a supporter – was tortured

Wycliffe – the morning star of the Reformation

Many parallels between Wycliffe and Luther

Some things Wycliffe didn’t challenge as Luther did

**The Methods**

Believed trans. Bible important or key to knowing God and living free with grace

Margaret Deansely – scholar from the 1920’s on Wycliffe and the Lollards

BBC discussion on Wycliffe’s life

Don’t know how much Wycliffe did in trans. Bible into English; prob several helped, one mss shows at least five hands helped translate it.

John Purvey and Nicholas of Hereford – Oxford alumni – helped trans the Scritprues; Nicholas helped with trans the OT; Purvey worked with Wycliffe on his 1st edition and continued the work of revising it after Wycliffe’s death.

A description of their translation process (four key points).

**The Manuscripts**

Manuscripts – 1st ed 1382/1384, 2nd 1388/1395

14th Century Wycliffe Bible

Thousands were made, hundreds are still in existence

Oxford Univ web online library has texts with apparatus of Wycliffe’s Bibles ([www.bodleian.ox.ac.uk/bodley](http://www.bodleian.ox.ac.uk/bodley)).

First edition – a literal word for word translation

Second edition – much better

Daniel B. Wallace’s comments on the impact of Wycliffe’s Bible

The 1st English Bible by Wycliffe was completed some sixty years before the invention of moveable type

Appendix of Wycliffe (pg. 15) Paper ends on page 14

**Thursday Morning – Dr. Cloud’s remarks**

Talks about some of the various translations (the Cotton Patch Version).

Accuracy, clarity, and dignity – Cotton Patch fails on the last one.

Robert (NIV) – How it developed – a little time about strengths and weaknesses.

Need for new translation – dissatisfaction among Evangelicals with existing translations; understand some of the perspective behind it; very similar to the preface to the KJV. Still going to come up with a new translation, although building upon others.

NIV referred to itself as a new Bible translation – trying to improve, make it accurate, clarity and useful for private and public usage.

2 Chief Concerns of the NIV Translation Committee:

1) Accuracy of translation and fidelity to the thought of Biblical writers

2) Producing more than a word for word translation

Quote by Dan Wallace – NIV different from the forerunners which were more literal, word for word; NIV is dynamic equivalence. Decision was made in 1966 – meeting at Palso Heights, Illinois.

Pg. 3 – gives some of the translators. New York Bible Society International became sponsor and Zondervan published it.

Whole Bible appeared in 1978. Followed the MT in the OT except in places where Dead Sea Scrolls and LXX give a better reading.

To appeal to both young and old and useful in a variety of settings; Offered a more contemporary English style.

Some criticisms by Lewis (pg. 4).

Some of the colloquialisms are also criticized (pg. 4-5).

Dynamic or Functional or Formal Equivalence (all mean the same thing – seeks the idea of the writer). Objections to this view.

From the NIV emerged 2 others – the TNIV (Today’s NIV, 2003, 2005) and the NIV 2011. These received similar criticisms.

1) The gender-inclusive and gender-neutral renderings, but not nearly to the extent of the NRSV.

2) The role of women/male leadership in the home and church

Antagonists on both sides

Stallard’s Three Preliminary Issues on the TNIV debate:

1) Communication of God’s word

2) Discussion of formal vs. functional equivalence

3) Political egenda of the complementarians and egalitarians on either side.

Daniel Wallace pointed out 4 Weaknesses of the NIV 2011 (pg. 7).

1) Inclusion of Mark 16:9-20 and John 7:53-8:11

2) Gender-inclusiveness creates some problems of style and meaning in a few places.

3) Breaks up sentences from the original

4) language is so much closer to way people speak today than just about any other version that it is not memorable. Its readability gives it a lack of elegance.

Conclusion – pgs. 7-8.

**Paul Birston – the JPS and NJPS – translation of the Hebrew into English published by the Jewishp Publication Society**

Not the first Hebrew to English Bible, Isaac Leeser (an individual) back in 1845, 1848, 1853. Leeser founded the J.P.S. and united American Jewry. Provost of Maimonides College.

1892 – Central Conference of American Rabbis – one book per rabbi and only psalms published (didn’t go very well)

1917 – PJS version was a committee of Jewish scholars (took over for the CCAR). 1915 work completed, published in 1917, founded upon MT ed by Seligman Baer (Ginsburg’s text for Ex-Deut).

Archive.org/stream/holyscripturesac

Interesting quotes from 1917 Preface (pgs. 2-3)

Method employed – they looked at current/existing English versions and commentaries to see how they did it. Also looked at the LXX and other Greek versions of the OT, the Peshitta, Vulgate, etc. Looked at the great Rabbis (Rashi, Kimhi, and Ibn Ezra). Follows the Jewish separation of Scriptures: Law/Torah, Prophets (Nebi’im), and the Writings (Ketubim). They believed that each of these sections possesses a different degree of holiness of authority. In Prophets and Writings the order of the books varies in manuscripts or among Jewish authorities.

Interesting Quotes from 1985 Preface (<http://www.bible-researcher.com/nips.html>).

Begun in 1955, Torah published in 1962.

Bible translations began cir 2,200 years ago with translation of Hebrew Pentateuch into Greek; trans into the Aramaic or Targums.

On the making of the New Translation of the JPS version – some were resistant, but finally approved. 1953 JPS committee meeting went ahead and in 1955 it began. Harry M. Orlinsky was editor-in-chief (Professor of Bible at Hebrew Union College, New York).

They wanted to faithfully follow the tradition Hebrew text but use alternative readings where they were not clear.

Timeline of NJPS (1973, 198, 1985, 1992, 1999).

Scripture samples from 1917 JPS and 1985 NJPS.

JPS – <http://jpsblog.org/120timeline/timeline/>

Mission and vision – <http://jewishpublish>

Mission Statement (pgs. 9-10)

JPS issues Hebrew Scriptures in various languages (Heb-Engl, including children’s Bibles).

Comparing NIV and NJPS

Markhaughtwout.com/Bible/NIV-NUPScompared.htm.

Marhs S. Haughwout, “The NIV and NJPS Versions Compared,” 2010.

Ps 23 – straight paths vs paths of righteousness or right paths

Wisberg’s Hebrew Grammar – 1st part Hebrew to English, 2nd part English to Hebrew.

Invitation to the LXX, Jobes and Silva

Price, Ancestry of the English Bible

Essential Guide to Bible Versions (Wesley Comfort) – Logos Books in Nashville in Greenhills

**Randy Neal – ASV 1901/NASB**

KJV – translates certain place names as Jehovah- or Jah

ASV – uses Jehovah for the Divine Name

NASB goes back to the LORD for the Divine Name

Capitalizing the Divine – capitalize God, but what about pronoun he; how do we always know whether the person speaking to Jesus believes Him to be divine or what they think about Jesus (same way with the thee’s and thou’s). Best to translate with lowercase pronouns – he. In German all nouns are capitalized.

Most translators make little profit off translating. Most authors make little off of their books.

**Craig Thomas – New English Bible/Revised English Bible.**

Last 50 years – very contemporary

Translated by several Protestant British churches

First printed in 1961 – very controversial (orig. ed. Did not contain the Apocrypha).

Note the various representatives to this version.

OT Committee, Apocrypha Committee, NT Committee

Comment by F.F. Bruce (positive) and T.S. Eliot.

To equip the British and European readers with American Idioms. Dynamic equivalence or thought for thought.

Eugene Nida popularized the Dynamic Equivalence Translation Theory.

Examples of controversial passages.

Archaic Words within the New English Bible (words unfamiliar to an American audience).

Revised English Bible – published in 1989 – designed to correct what had been thought by some to be errors.

Intended also to be gender inclusive, but not to the extent of the NRSV.

Style – more literary than either the NRSV or NIV. A non-Evangelical audience or content.

Some of the supporters of the Revised English Bible.

Examples of renderings.

**Dr. Bang – The Latin Vulgate**

Jerome – he had a calling for translation. Two kinds of calling he received: dreams from God and the pope Damascus– make a Bible. This was a great burden to him. The Pope asked him to revise the Old Latin. Copy of Genesis – Latin Vulgate.

Translation – The Latin ed or translation of the Bible made by Jerome at the end of the fourth century AD now used in a revised from as the RC authorized version.

Critical Value:

Council of Trent – 1546 - council decreed the Vulgate would be the official Bible of the RC

Took 23 years to translate – completed in 405 A, circulated separately until bound into a single volume in the mid-6th century AD. Even though OT is from Jerome, of the Apocrypha only Tobit and Judith and NT (only the gospels) can be ascribed to Jerome with certainty.

Who is Jerome – born in Strido in Dalmatia and died in Bethlehem (ironic Jesus was born in Jerusalem and Jerome died in Bethlehem). Components of the Vulgate include (pg. 2 of Dr. Bang’s paper).

Relation of the Vulgate with the Old Latin Bible

Vulgate means common or commonly known – not given that name until the Middle Ages.

Pope Damascus (cr 304-384) commissioned Jerome to produce an authoritative Latin Bible. As his work progressed, he altered fewer and fewer acceptable readings from the Old Latin Manuscripts on which hi version was based.

Great Biblical Teachers/Church Fathers who utilized the Old Latin Bible – Tertullian (160-220), Cyprian (200-258), and Augustine (354-430). Old Latin means that they are older than the Vulgage and written in Latin, not that they are written in Old Latin.

Influences on Western Culture:

Reformation – all of the great reformers grew up on reading the Latin Vulgate and reading in Latin, writing sermons in Latin, use of Latin in theological debates.

Quote by Wegner on the Vulgate (pgs. 4-5).

Latin Vulgate remained the standard scholarly Bible in 17th century Western Europe.

#### The Council of Trent (1545-1563) – the Vulgate given an official capacity – qualified the books which were in the canon. There are 76 books in the edition authorized by the council: 46 in the OT, 72 in the NT, and 3 in the Apocrypha. This decree was clarified somewhat by Pope Pius XI on June 2, 1927. The Highlight of the Latin Vulgate is the turning point to declare this Council of Trent. At this time, the Latin Vulgate had superseded the OL Version. The Latin Vulgate was also the basis for many of our early English translations: The Lindisfarne Gospels, John Wycliffe’s ible, Douay-Rheims, the Confraternity Bible, and Ronald Knox’s translation.

#### Manuscripts and Early Versions (pgs. 7-8)

#### A number of early manuscripts containing or reflecting the Vulgate survive today. Dating from the 8th century: Codex Aminatinus, Codex Fuldensis, cir 545. Alcuin of York oversaw efforts to make an improved Vulgate, which he presented to Charlemagne in 801. Need for an established or critical Latin Text (numerous variants incorporated into the text over the centuries by copyists or scribes).

#### Stuttgart edition of the Vulgate

#### Aland critical edition, Novum Testamentum Latine

#### A Chronology of Jerome’s Hebrew Version of the Vulgate – pgs. 10-11

#### Dr. Cloud’s questions – summarized the fact that Jerome may not have been the only hand in translating the Latin Vulgate.

#### Comments by Dr. Cloud

#### Queen Dickey – her presentation

#### The art of translation

#### Methods –

#### Formal Equivalent - interested in the receptor, the literal, word for word trans, trying to put in original context.

#### Dynamic equivalent – thought for thought – meaning of text what was orig author’s meaning, rather than word for word.

#### Formal type or literal, gloss trans, as literal as possible, as free as necessary – requires numerous footnotes to make it clear. Formal translation can be wooden. Matt 13:20 in NASB – so literal that the reading is awkward and poorly rendered, not smooth. The NIV here is smooth.

#### Holistic Theory – trans it as a whole as an activity of the whole people of God. More of a concept than a trans theory – canonical criticism. Look at the various genres, tries to keep to the culture and audience of original situation. Psalms – how to place this in our time.

#### Paraphrase – employed or used by trans – to tell or say something in other words; in Biblical text, a fuller or deeper expression - amplification, or loose, free, accurate. translation. Try to put in an idiomatic expression.

#### Combination – a flexible use of all of the above to make a translation.

#### Difficult to translate.

#### 1) Faithful to the word of God. Should not be a revision, but a fresh translation from the original. Communicate truth of God’s word to the reader.

#### 2) Accuracy – consult tools to help in translating.

#### Hesed – what does it mean? Covenant loyalty, difficult world to render into English. Art of translation not as easy as one might think. We’re not going to have 100% knocking the ball out of the park in translation.

#### Gender Inclusiveness – TNIV and NRSV – looking at texts that may be referring to person rather than he.

#### Dr. Cloud’s comments on Queen’s presentation – matching up conjugations and phrases. Perfect in Heb, ba means “he came, he has come, or he comes in Poetry.” The Perf. And Pluperfect in Greek – he’s done something and still feel it presently (Perf) while Pluperfect he did it in the past and felt it later on. The Greek and English match up perfectly, but not quite as easy with the Hebrew and English. Heb. Of Jonah has (modern versions) Job had gone down into the ship, or Job had gone down earlier. May not be in the text but implied. Idea of hesed (even in Jonah). How do you make something intensified?

#### A fresh translation – hard to do with so many English versions floating around.

#### Queen is back for her 2nd part of her topic.

#### The Canon – books that should be considered as part of the Canon – scholars

#### Marcion – rejected much of the Canon – thought the God of the OT was not the God of the NT; rejected any NT book that had Jewish overtones. Gospel of Luke and some of Paul’s epistles.

#### Threats of the Canon – those in modern times who have tried to place many of the non-canonical gospels to the level or status of the canonical gospels.

#### Some of the books that were doubted: James, 2 Peter (some thought it was written by another Peter); 2 and 3 John also disputed, as well as Jude (some thought Peter wrote or copied from Jude). Hebrews doubted based on authorship – those who accepted Pauline authorship had no problem, those who didn’t think he wrote it had trouble with it; who wrote it – only God knows.

#### 1) Authorship – was it written by an apostle or someone close to them

#### Gospel of Thomas – didn’t have a semblance of the gospel

#### The canon was closed because these preserved the truth as presented by Jesus. There was no such thing as a conspiracy going on.

#### Dr. Cloud’s comments – he thinks Revelation was written by the apostle John; take the four accounts of the women coming to the tomb, and the last person on the list is the mother of Zebedee, Salome, another column, the sister of Mary the Mother of Jesus – she is Jesus’ aunt – they are Jesus’ first cousins. No wonder Jesus asked John to take care of his mother because they were family. The writers were a tightly-netted group; Luke may have been a Greek God-fearer. Luke probably author of Hebrews taking down Paul’s words.

#### Luke a Hellenistic Jew – Dr. Danker thought this.

#### Dr. Dale Strum – Translating from Hebrew

#### Difficulty in trans. From original Hebrew – Talmud lists 12 complaints against the LXX, one is charge that it changed word order. Common assumption that word for word equals translation. Skin of my teeth an example. Hebrew superlatives – another example. Jerome, not word for word, but sense for sense. No one ever reads the rest – except for the holy word, where words make sense. Ezek 20:17 – I will make you pass under the rod, i.e., the Shepherd’s staff. God will attend to each individual. The NET website. Metaphors are often difficult to render in modern English. Word play – Genesis – Adam gets his name from Adamah. Hapaxlegomenon – what do you do with these? They lack context (a word that occurs only once). Various lists on the number as a hapax – do you count those only occurring once, but in other forms? What about a word that occurs twice, but only in one context or verse? Jewish Encyclopedia – 400 abolutes hapax, and some 1100 other Hapaxlegomenon. Song of Songs has more; poetry has the most – 1/4th of the Hebrew Bible are made up of hapax’s, one-quarter. 42% of Mark’s vocabulary are hapax’s. Isa. 56:10.

#### Turn to early translations to help us with hapax’s, although that does not always help. Perhaps a scribe miswrote or copied a word. Lamentations 3:16. Hebrew alphabet also has no vowels; when the Masorets added the vowels, sometimes may have crossed boundaries in the readings; even when verse divisions were added. Biblical Hebrew has a small stock of words – sometimes a word must have 2 or 3 meanings. Hebrew has a unique package in rendering it into English.

#### Friday – Final Session (Presentations and Dr. Fletcher’s lecture of combined class). Jerusalem Bible – Dennis Malone –

#### Jerusalem and New Jerusalem Bible

#### Origin begins w a French/Catholic Trans, 1943 Pious XII issued a decree “Inspired by the Holy Spirit,” encouraged Catholics to trans the scriptures from Hebrew & Greek. Scholars from Ecole Biblique trans a French Bible – released fascile by fascile. La Biblia Jerusalem, that’s French. Darby’s French trans (still used today by ministers in Belgium). This Jerusalem Bible goes back to the Dominican Friars translation. 1956 this RC bible came out and was very popular. Success of that Bible led to English trans desire to put this in British English for Catholics. 1966 – the Jerusalem Bible. Alexander Jones & group set out to pub an English Bible similar to the French Version. This was an original trans of Heb and Greek. Footnotes and intro are almost identical to those from the French Version.

#### 1) Keep abreast of the times

#### 2) The translation - Giving to deep studies

#### This Bible contains the Deuterocanonical books. Used in their lectionary in Britain/Wales in their Masses.

#### Example from Hebrews 1:1-14 of the Jerusalem Bible and its footnotes. This version doesn’t particularly try to promote RC doctrine – it was an ecumenical approach and trying to use traditional translation methods and theories. Luke 1:28 in the Jerusalem Bible - departs significantly from the traditional, “Hail, full of grace, the Lord is with thee. Blessed art thou among women.” The intro to the books are critical; Pentateuch mentions the JEDP source criticism. Intro to the prophets concludes that Daniel was not written by Daniel, but closer to the end of 1st cent. BC. Theory of Marcan priority and Q has been rejected. Pauline authorship of 1 and 2 Tim and Titus is accepted (contrary to the scholarly world) and Petrine authorship of 1 and 2 Peter is accepted. They follow alternative readings to the MT – often follows these emendations at a whim. A 1971 ed was published without many of the notes. In 1985 the English trans was completely updated from the orig languages and not tied to any French translation – New Jerusalem Bible. Commonly held the Jerusalem Bible was not a trans from the French but was heavily influenced by it. The ed of the New Jerusalem Bible claims the Old Jerusalem Bible was trans from the French with comparison to the Hebrew and Greek. When French Bible was updated, the revisions impacted the thorough revision of the New Jerusalem Bible. Uses some exclusive language, but is limited. Uses more gender inclusive language, but limited somewhat. The Divine Name rendered as Yahweh rather than Jehovah or the LORD. Latest Edition of this series – 1998.

#### New King James – comments by Dr. Cloud – at 10:30 Dr. Fletcher will meet with us on problems in John. Dr. Cloud asked to be on the committee, but he had to decline, but did do some advising going over the Hebrew text. They removed much of the italics – sometimes words must be supplied to make it make sense (not adding to the word). The NT kind of preferred Scrivner’s text. They weren’t just replacing words, they were replacing it. They used Stuttgart for the OT, but Scrivner’s for the NT. He also helped out with the Minor Prophets for the Holman Standard Bible. Nineveh was a royal city but not the capital, Calah was 30 miles down the river at the time of Jonah (Numrod/Calah – found only once in OT, Genesis). Nineveh became the capital under Sennacherib. Nineveh and its Remains, Rowlinson/Layyard. Fort Sargon, built by Sargon, fortress of Sargon. The crown sheik or prince ruled over Nineveh (malku in Akkadian doesn’t mean king, but prince or leader). The NT is where you run into problems with textual manuscript.

#### Gordon Fee – Handbook on NT exegesis

#### Fee – Handbook on OT exegesis

#### Fee & Stuart’s book

#### Most translators have a high view of Scripture, but not all. Many people are really good translators because they are good and Hebrew and Greek. When New English Bible came out, only 3-4% on Brits where attending church.

#### Dr. Bang – NKJV – what is difference between the two and what was the need for it?

#### Trans gets away from the thee’s and thou’s, follows the MT and the Textus Receptus in the NT. Preface of the NKJV as compared with the preface of the NKJV.

#### Others views about the NKJV – NT, 1979, OT – completed in the 1980’s (cir 1984). The NKJV is not a KJ Bible. Different in area of: textual criticism. NKJV has its own theology.

#### Dr. Fletcher’s Lecture – Troublesome Texts in John:

#### Not many occur, but the ones that are there are quite thorny; pretty consistent.

#### Textual critical issues in John should be distinguished from aporias (or gaps in the narrative) seen from a source critical perspective. Aporias are legion; they are not evidenced on the text critical level but rather on the narrative level. They do not necessarily imply sources as most can be explained. Text critical isssues, however, are more serious and resist speculative explanations. Either passage in question was part of original or not.

#### John 1:1 – New World Trans – “and the Word was a god” – is this possible; yes and no. Accurate – yes and no. Colwell’s rule handles this. When have a pred nom. that pred nom is anarthous 80% of the times. Not really a big deal that it doesn’t have the article. Read rest of the prologue, theos often lacks the article.

#### John 1:18 – “only begotten Son” or “only begotten God”; how do you translate monogenes first of all, and then what does the term mean? NIV – one and only; the Message – “one of a kind expression.” Only begotten God is the harder reading – only begotten Son makes more sense; scribe may have change it to Son to clarify things. Climatic inclusion to 1:1, 14.

#### John 3:3-5 – You must be born again or above? John 3L7, 31; 19:11, 23. Both trans are viable. While “again” makes best sense of Nicodemus’s misunderstanding, but “from above” best reflects Jesus’ itent (John 1:13-13). Thus, the popular termimology of “born again” Christian is based on a misunderstanding; Intentional ambiguity. John’s usage seems to mean above.

#### John 3:3-5 – of water and spirit – Baptismal reference (this is a one time event, the preposition governs both). Does not literally mention “baptism” –

#### \*John’s baptism? Not associated with the Spirit

#### \*Proselyte baptism? Nicodemus was a Pharisee

#### \*Christian baptism? Anachronistic

#### \*Goverend by single preposition ex/ek suggesting that water and spirit be taken together (hendiadys), not as exclusive referents.

#### \*Is kai connective “and” or is it epexegetical “which is”?

#### \*Water as symbolic of the Holy Spriit in OT (Isa 44:34-; Ezek. 36:25-27; Joel 2:28-29).

#### \*Emphasis is on the Spirit throughout the passage – water is a metaphor in John and the OT (‘water which is Spirit’).

#### Ecclesiological application:

#### \*John’s Gospel was written later to a Christian community where the combination of “water and Spirit” would have developed a baptismal undercurrent (Acts 2:38; 19:1-7; Titus 3:5).

#### \*”Calls to mind baptism while not strictly referring to the later Christian rite” – R. Kysar

#### \*Sitz im Leben Jesu and Sitz im Leben Kirche

#### \*It is not about baptism but points to it”

#### “Die Worte ‘Wasser und Geist’ sind die meistdiskutierten des dritten Kapitels.” – M. Schmidl

#### Water and Spirit are the most discussed term in the third chapter

#### John 3:13 – The Son of Man or The Son of Man the One Who (being) in heaven” – Shorter Reading or Longer reading? Longer reading an interpretive gloss, reflecting later Christological development. The longer reading seems to be a latter scribal addition. But the longer reading is the more difficult reading.

#### John 5:3b-4 – “For an angel went down at a certain season into the pool …” Bruce Metzger gives the recommendation of the UBS to omit verse an A rating. Absence from MSS: P66, 75, Aleph, B, D (400-500’s), etc. 8 non-Johannine words/expressions in one sentence. Diversityof the verse in the MSS where it does appear (A=400’s; K=800’s-900’s; L=700’s; Delta=800’s). Marginal note reflecting a traditional element that was incorporated into the text.

#### John 7:51-8:11 – Pericope de Adultera –

#### \*All the hallmarks of an authentic Jesus story which reflects the gracious heart of the gospel.

#### \*Passes criteria of similarity and dissimilarity.

#### \*Internal and external evidence points away from it being an authentic part of John’s gospel – Absence from earliest and best MSS.

#### \*A piece of ancient floating oral tradition which worked into the text as a scribal addition(?)

#### \*But 7:53-8:11 suggest that it fits somewhere; it has a context. Cannot God inspire a scribe/editor? “All the earmarks of historical veracity” – B. Metzger.

#### Canon closed by 367 – Athanasius; by 4th-5th cent.

#### Editorial Inspiration:

#### \*Michael Grisanti, “Inspiration, Inerrancy, and the OT Canon: The Place of Textual Updating in an Inerrant View of Scripture,” JETS 44 (2001): 577-98.

#### \*Roger Nicole, “The Canon of the New Testament,” JETS 40 (1997): 199-206.

#### \*Gary Burge, “A Specific Problem in the New Testament Text and Canon: The Woman Caught in Adultery (John 7:53-8:11),” JETS 27 (1984): 141-48.

#### Internal Evidence:

#### \*Styly & Vocab vastly diffenent from rest of John (14 of 82 words – 17 % - unique to John.

#### Non-occurrence of standard Johannine vocabulary

#### Mor Lukan than Johannine

#### \*Interrupts flow from 7:52-8:12 (Feast of Tabernacles)

#### \*7:52; 8:12

#### External Evidence:

#### \*Absent from P66, 75, Aleph, B, L, N, T, W, X, Y, Delta, Theta, Psi …

#### \*First appears in D (400’s) and later in E, G, H, K, and M (ca. Medieval period). However, known to Augustine and Jerome (Vulgate includes it).

#### \*Large number of variants within the periscope sugges instability.

#### Lack of citation in early patristic writings up to the 4th cent.

#### \*Sounds more Synoptic than Johannine – Testing scene, The Samaritan woman (John 4) struggles with sexual sin and is treated no less graciously by Jesus.

#### \*It should not be regarded as part of the Christian woman. Nor does inspiration extend to it.” – A. Kostenberger

#### \*Presumptuous to judge the canonical process historically received

#### \*Presumptuous to judge which parts of the Bible are inspired and which are not: Criteria? Where does this end?

#### \*God inapires the entire canonical process, including scribal insertions

#### \*editorial inspiration

#### \*Gary Burge’s proposal: PA was not removed from the MS tradition; it never gained access to it; Why?

#### \*Ecclesiological antipathy toward sexual sin.

#### What is its canonical function in John? Interrupts the flow of Tabernacles narrative, but is not entirely irrelevant to it.

#### \*Law Theme: The extent to which Jesus’ opponents really known and follow the law (7:19, 51-52).

#### \*No witnesses (Deut. 17:6; 19:15).

#### \*Man equally culpable (Lev. 20:10; Deut. 22:22).

#### \*Sin Theme: Set free from slavery to sin (8:21ff.).

#### \*Judgment Theme: Jews judge Jesus by outward appearances, Jesus accurately judges their hearts (7:24; 8;15).

#### \*Jewish leaders judge the woman outwardly, Jesus judges their sinful hearts and motives.

#### \*Story within a story about these themes

#### \*Illustration of the overall discourse of chapters 7-8

#### Context decided its placement in John more than historical chronology

#### “We have here such a precious historically authentic tradition from the life of Jesus than … - Ridderbos

#### \*John 21 – Is this a secondary addition by a later editor meant to “properly conclude: John’s gospel?

#### Isn’t 20:30-31 a fitting ending? Why need for a second one? (Modern literary assumption, ant an ancient one).

#### Appendix or Epilogue (Alternate ending on a dvd menu)

#### Some non-Johannine words, but this can be answere with fishing context.

#### No MS evidence to suggest it as being anything other than authentic

#### Ecclesiology at last in John! – Peter as shepherd

#### Where 20:30-31 calls forth faith, chapter 21 issues the final challenge for faith: “Follow Me.”

#### Intertwinted with previous parts of the Godpel:

#### \*Charcoal fire

#### \*Good shepherd and Peter’s commissioning

#### \*Peter’s 3 denials and 3 reinstallations

#### \*Thomas “the twin”

#### \*Nathanael and Cana

#### “Sea of Tiberias”

#### \*Jesus taking and “distributing bread”

#### \*Double amen formula

#### \*Follow=discipleship

#### \*Chapter 21 is an intended and integral part of the original Gospel.

#### Chapter Two: Class Papers and Translation Paper/Presentation

**This History of the Hebrew Bible**

**From 900 A.D. to the Present**

**John R. Neal**

**FD9305A Research Analysis of the Origin**

**And History of the Bible**

**Fall 2012**

**Table of Contents**

I. History of Masorets ………………………………………………………………………………………. 1-3

A. The Pre-Masoretic Development ……………………………………………………………….. 1-2

B. Second Century ………………………………………………………………………………………… 2-3

II. The Work of the Masoretes: Who Were They? ……………………………………………. 4-6

III. The Accuracy of Textual Preservation ………………………………………………………. 6-8

IV. Overview of the Printed Hebrew Bible ……………………………………………………… 8-12

A. Printed Editions: 15th-19th Centuries ……………………………………………………….. 8-10

B. Printed Editions: 20th-21st Centuries ………………………………………………………… 10-12

V. Discoveries of the 19th/20th Centuries Impacting the Hebrew Bible ……………. 12-14

VI. Issues Surrounding the Hebrew Bible ………………………………………………………. 14-18

VII. Conclusion ……………………………………………………………………………………………... 18-19

VIII. Bibliography …………………………………………………………………………………………. 20

**List of Abbreviations/Definitions**

LXX – Septuagint

MT – Masoretic Text

BHS – Biblia Hebraica Stuttgartensia

BHQ – Biblia Hebraica Quinta

Vulgate – Jerome’s Translation/Revision of Old Latin Version

Targums – Aramaic Translations/Commentaries on Hebrew Bible

Masoretes – Scribes of the Hebrew Bible

**History of the Hebrew Bible**

**Since 900 A.D.**

The History of the Masorets

The Pre-Masoretic Development. An investigation into the origin and history of the Hebrew Bible leads us to the conclusion that we possess no autographs of the Old Testament books (or even the New Testament). Even though we have Hebrew manuscripts from Qumran dating to the third century B.C., still the fact remains that the oldest complete Hebrew Bible is the *Codex Leningradensis* (*Codex B19A*), which is on location in the St. Petersburg public library, which is nearly a thousand years removed from the Biblical texts at Qumran. According to the colophon in the Leningrad manuscript, the origin of the Bible dates to 1008 A.D. in Cairo, Egypt. This is still the “best preserved manuscript of the whole Hebrew biblical text.”[[1]](#footnote-1) The Leningrad codex is also the basis for the standard Hebrew Bible since 1977, the *Biblia Hebraica Stuttgartensia*, edited by E. Elliger and W. Rudolph.[[2]](#footnote-2)

The nonexistence of the original autographs should be no cause for concern. The Jews took great care in preserving and transmitting their Scriptures. However, Harrison notes that “the details of the text were not standardized at the time when the canon of the Old Testament took its final form.”[[3]](#footnote-3) The Biblical manuscripts discovered at Qumran show us that during the Pre-Christian (or Intertestamental) Period that there were several text types “in circulation.”[[4]](#footnote-4) Tov argues that there are a total of five “different” text types found at Qumran, four of which were not known to exist prior to the discovery in the Dead Sea region.[[5]](#footnote-5) During the two centuries before the time of Christ, the “responsibility for preserving and transmitting” the Hebrew Bible is left to so-called scribes or *Sopherim* (taken on over later by the Masoretes). These scribes were noted for counting letters or words to ensure accuracy in copying the Hebrew Scriptures.[[6]](#footnote-6)

Second-Century A.D. The first step in a long process of a standard Hebrew Bible arises in the second-century A.D. The Jewish scholar Rabbi Aqiba (or Akiba), who died during the Second Jewish Revolt in 132 A.D., is responsible for working towards producing an “authoritative text of the Hebrew Bible.” Aqiba knew that a standardized text was needed for apologetics’ purposes, as well as for “Halakic and Haggadic exegesis.” He is the one who is credited with saying that the correct “tansmission” or “massoreth” of the Scriptures provides for a “fence” to be placed around the law.[[7]](#footnote-7) Even though there probably was some sort of “standardization” of the Hebrew Bible in Aqiba’s time, the “resultant scriptures still contained many divergent readings, variations in orthography and the like.”[[8]](#footnote-8)

Aqiba was born around A.D. 50 and died as a martyr during the Bar Cochba (Kocba) Revolt in 132 A.D. He single-handedly revived Jewish religious life and learning after the destruction of the city of Jerusalem and the temple by the Romans in 70 A.D. The impact of this Rabbi cannot be overstated; due to his “teaching” and the “influence” he exerted at this time, he developed a “standard archetype and authoritative text” of the Hebrew Scriptures. This particular textual tradition “was carefully and scrupulously transmitted by all scribes, because no other text would be tolerated.” Aqiba’s work also led to the eventual “codification of the Mishna.” After his death, his textual tradition and Jewish teaching spread both Eastward and Westward. In the East his influence settled in Babylon (Madinchae) and in the East centered in Palestine (Ma`arabe). From these two geographical centers of Jewish learning led to the founding of two great Rabbinical schools of thought: Rabi Hillel (Babylonian School) and Rabbi Shammai (Palestinian School).[[9]](#footnote-9)

The second individual to help produce a standard Hebrew Bible is Aquila, a former pagan who first converts to Christianity and then to Judaism. Aquila produces a literal Greek translation of the Hebrew Bible which totally disregarded both “Greek syntax” and Hebrew idioms. Regardless of any “literary deficiencies” that Christians complained about in his version, what brought about the greatest “anger” against Aquila’s Greek version of the Old Testament (by those in the church) is that he “departed from the tradition of the LXX in preferring “young woman” for virgin in Isaiah 7:14.”[[10]](#footnote-10)

The Work of the Masoretes: Who Were They?

The scribal work on the Hebrew text ended around the sixth century A.D. The work of the old scribes was replaced by that of the Massoretes (also spelled Masoretes).[[11]](#footnote-11) Who were the Massoretes? The Massoretes were the “custodians of the sacred traditional text” who were active from around 500-1000 A.D. They concerned themselves with “the transmission of the consonantal text as they had received it, as well as with its pronunciation.” In order to ensure accuracy in copying the text, they introduced measures that would count verses, words, letters, and also knew the middle part of each book. The compiled what is known as a *Massorah* (meaning tradition) to protect the copying of the text. They compiled the *Massorah finalis* or the “concluding notes” which listed the specific number of verses, words, letters, and the middle of a book. They also introduced the textual apparatus known as the *Massorah parva* (consisting of a marginal notes that were written on either side or column of a page) and the *Massorah magna* (the notes on the top and bottom of a page). The Massoretes wanted to correct the text while at the same time not change the text. They accomplish this by introducing in the apparatus the *Kethib/Qere.* The *Kethib* refers to that which is written (in the text) and is left alone, while the *Qere* refers to that which is to be read (the correct reading). The *Qere* is placed at the bottom margin much like a modern day footnote or reference note in a book.[[12]](#footnote-12)

There are some estimated 5,000 textual variants in the MT and out of this number some 3,500 are “orthographic.” The Massorah or apparatus was originally transmitted orally, but the textual apparatus was finally codified by the sixth century A.D.[[13]](#footnote-13) They began placing the vowel points (the Babylonian and Palestinian System) in the tenth century A.D.[[14]](#footnote-14) In the Babylonian System, the vowels were placed above the consonants. The Palestinian system placed the vowels between the consonants. These two methods were replaced by the Tiberian System where the vowels were placed underneath the consonants.[[15]](#footnote-15)

The work of standardizing the Hebrew Bible and improving upon the lack of harmony among the work of Western Massoretes comes to pass in the tenth century A.D. The two main Massoretic families that “flourished” in Israel were the ben Asher family and the ben Naphtali family. There were five generations of Asher’s who worked on the Hebrew text, the most famous ben Asher is the father and his son, Aaron.[[16]](#footnote-16)

The father ben Asher “copied a codes of the prophets” in the year 895 A.D. and completed the vowel pointing and the apparatus. His son, Aaron ben Moshe ben Asher, also completed pointing an entire Hebrew Bible along with a *Massorah* (the final work was penned by an unknown scribe) in the 10th century A.D. A copy of this Hebrew Bible at one time was housed at the “Sephardic synagogue” in modern day Aleppo, Syria. A “subsequent copy of the ben Asher text” was copied in 1010 A.D. by Samuel ben Jacob (of Cairo, Egypt) and this important manuscript of the entire Hebrew Bible today is known as the Linengrad Codex.[[17]](#footnote-17)

The ben Naphtili family is not remembered as well as because their text did not grow in popularity like their counterpart, the ben Asher text, and the Naphtili text is “only preserved in one part.” The best representative of this text type is the Renchlin Codex (1105 A.D.) at Karlsruhe. Perhaps another reason for the ben Asher text supplanting their rival text is the fact that the great Jewish philosopher, Maimonides (died around 1204 A.D.), decreed that the ben Asher text and their “vocalization” system should be considered the “standard” Bible from now on.[[18]](#footnote-18)

Yet both textual families helped fix “the pronunciation more exactly by means of the accentual system, although it was unable to exclude completely certain foreign influences which affected the vocalization.” This led to “differences between the ben Asher text and what later developed in the Middle Ages as the standard text or the so-called *textus receptus.* The fourteenth century led to the process of what is known as “mutual assimilation” and thus the standardization of the received text.[[19]](#footnote-19)

Accuracy of Textual Preservation

Up until the discovery of the Dead Sea Scrolls in 1947, our Old Testament text depended entirely upon the Samaritan Pentateuch and the Nash Papyrus (and even the LXX translation). Since the earliest complete Hebrew Bible dates to around 1000 A.D., one might wonder about the accuracy of the text? The Hebrew scrolls from Qumran date anywhere from 250 B.C. to A.D. 50 and the site revealed over 800 Biblical texts written in the “Square” or “Aramaic” script.[[20]](#footnote-20) Most scholars believe that the most primitive Hebrew texts were more than likely written in the so-called Proto-Semitic or “Paleo-Hebrew” script. The earliest evidence we have of Old Testament Scripture is found on the “silver amulets” dating from the “mid-seventh century B.C.” which contains this old Hebrew style of writing. This inscription contains the priestly blessings (i.e., “The LORD bless you and keep you”) from Numbers 6:24-26. The change over from Proto-Semitic style script to the Square script took place between the “fifth and third centuries B.C.” As to whether the original autographs contained markers to indicate spaces between words or not is unclear (the Siloam Inscription contains these markers, but the silver amulet inscription does not).[[21]](#footnote-21)

How well did the scribes preserve the Hebrew Bible down to this present day? Can we trust that these words from “prophets, poets and sages” are authentic and record the words of God? Is the Hebrew Bible reliable? Can we place our faith in the Hebrew text that we possess in spite of the textual variants?[[22]](#footnote-22) Before we answer this question, let us consider the following insights. First of all, we must realize that for whatever reason a scribe may have introduced a variant into the text (whether for religious purposes to support his theology, by accident, or due to him copying from a specific textual family), the reality is that most of the “differences are of a linguistic or grammatical nature.“ Whether these changes are due either to: an intentional scribal attempt to “adjust the wording of scripture to changing concepts of linguistic and stylistic norms” or his unintentional copying the wrong reading, the Hebrew Bible is still intact. These textual variants “materially affect the intrinsic message only in relatively few instances.”[[23]](#footnote-23) Second, even the Hebrew text without vowel pointing (the consonantal text) “had long been received as a fixed given, perhaps long before the first century A.D.”[[24]](#footnote-24) Third, the work of the scribes and Massoretes were precise. They took great care in copying and establishing an apparatus to protect the integrity of the text. Even their concern over the proper pronunciation and the introduction of vowel pointing demonstrates their concern over the correct written and spoken word.[[25]](#footnote-25) Yes, the text we possess today is accurate and reliable.

Overview of the Printed Hebrew Bible

Prinited Editions: 15th -19th Centuries. Up until the fifteenth century, the Bible was copied by hand. While the first complete Bible printed by Gutenberg (which happened to be the Latin Vulgate) took place in 1456,[[26]](#footnote-26) the first portion of the Hebrew Bible was not printed until the year 1477 (possibly in Bologna). The first complete Hebrew Bible was not published until over a decade later in Soncino, Italy, in the year 1488.[[27]](#footnote-27) One would be amiss to overlook the various Polyglots produced during this early stage of the printed Hebrew Bible. A Polyglot is a “multiple-columned edition containing the original language and various other translations for means of comparison.”[[28]](#footnote-28) There is the Complutensian Polyglot that was produced by Cardinal Ximenes (in Alcala Spain) between the years 1514-1517. This Bible contained not only the Hebrew text, but also followed by four other languages: the Greek, Aramaic, Targum, and finally the Latin.[[29]](#footnote-29) The Antwerp Polyglot was printed between 1569-1572, the Paris Polyglot (ten volumes in all) between 1629-1645), and the London Polyglot (in six folios) between 1654-1657.[[30]](#footnote-30)

After these initial Hebrew Bibles were printed (albeit without the textual apparatus), the first Rabbinic Bible to be compiled was by Felix Pratensis. He had the Hebrew text printed between the years of 1516-1517 in the city of Venice, Italy, by Daniel Bomberg. The so-called “Pratensis” or the “Bomberg Hebrew Bible” became the basis for the second Rabbinic Bible that was edited by Jacob ben Chayyim (1524-1525), which was also published by Bomberg. The ben Chayyim work is significant because his “revised text” was based upon the study of “earlier manuscripts and editions.[[31]](#footnote-31) Even though ben Chayyim’s text was more of an “eclectic” approach, his Hebrew Bible remained the standard until the nineteenth century. Later Rabbinic Bibles (which were published in Venice, 1546-48, 1568, 1617-19) were all based on ben Chayyim’s work. However, the J. Buxtorf edition of 1611 (published in Basil) and again in 1618 “contained a hybrid type of text based on ben Asher and the Complutensian Poltglot, which was issued under papal sanction at Complutum in 1514-1517.”[[32]](#footnote-32) A “textual revision” of Buxtorf’s 1611 “manual edition” and founded upon the texts of ben Chayyim and the Complutensian Polyglot was published by J. Athias and J. Leusden between the years of 1661-1667; Athias’ and Leusden’s work gained wide circulation due to the “editions” of the Hebrew Bible by both A. Hann (in 1832, 1833, and in 1868) and also by M. Letteris (of Vienna, in 1852). The Hebrew text published by Letteris later on became the model that the “British and Foreign Bible Society” based their edition upon “from 1866 onwards.”[[33]](#footnote-33)

In 1720, J.H. Michaelis desired to produce a Hebrew Bible based upon manuscripts which predated ben Chayyim’s work and could be called the very “first critical edition.”[[34]](#footnote-34) In 1776, Kennicott made a collection of “variants” in the Hebrew Bible. His work continued throughout the eighteenth and nineteenth centuries by great Hebrew scholars such as J.B. de Rossi, Baer, and Franz Delitzsch.[[35]](#footnote-35) The work of de Rossi was based upon variants from approximately 1,475 different “manuscripts and editions” from 1784-1788. Baer and Delitzsch’s collaborative work of delivering a corrective “form of the Masoretic using old manuscripts and editions” appeared from 1869-1895.[[36]](#footnote-36)

Prinited Editions: 20th - 21st Century. The twentieth century brought about other critical approaches to the Hebrew Bible that built upon the efforts of previous scholars. One such work was completed by C.D. Ginsburg in 1926 which consisted of a four volume Hebrew Bible. Even prior to Ginsburg’s work, R. Kittle published a “monograph” in 1902 titled, *On the Necessity and Possibility of a New Edition of the Hebrew Bible*, which began the new “project” of the *Biblia Hebraica.[[37]](#footnote-37)* R. Kittle’s first two editions of his great Hebrew Bible were based upon the work of ben Chayyim’s Rabbinic Bible, but the Kittle’s Hebrew Bible also provided variant readings “from the ancient versions along with some conjectural emendations.” Kittle believed that the “Masoretic accents” were important enough not to remove them even from a “critical edition,” so he produced a “diplomatic edition.” He would use the “*textus receptus*, descended from the eclectic text” that was produced by ben Hayyim for his “second Rabbinic Bible of 1525.”[[38]](#footnote-38) Then in the third edition of Kittle (which appeared in 1937), Paul Kahle returns to the “ben Asher text in its purest form, along with a critical apparatus giving variant readings.”[[39]](#footnote-39) Khale’s usage of the ben Asher textual family for the third edition intended to “replace” the so-called “textus receptus” or the Rabbinic Bible with the Linengrad Codex.[[40]](#footnote-40) The “most recent edition” of the old Kittle Bible is the 1977 publication of the *Biblia Hebraica Stuttgartensia*. This Hebrew Bible is the effort of a team of world renown Hebrew scholars (Karl Elliger and Wilhelm Rudolph, editors). The *B.H.S.* use of the Leningrad Codex as the basis for this edition marks an important milestone in the history of the printed Hebrew Bible.[[41]](#footnote-41)

There are, however, even more recent attempts to restore the Hebrew text. A work that began back in 1955 and is still ongoing in 2012 is the Hebrew University Bible Project. This endeavor was “founded” by Moshe Goshen-Gottstein under the oversight of the Hebrew University in Jerusalem. The “goal” of this Hebrew text, put forth in the introduction to the book of Isaiah, states that their aim is to simply present the “facts” and nothing else.[[42]](#footnote-42) The current editor is Shemaryahu Talmon who still holds to the original goal of the team. The textual apparatus contains a vast amount of variants, both “authentic” and inauthentic. Some argue that the H.U.B.P. belief in publishing a Hebrew Bible that is totally “objective” is naïve and question whether an editing team can truly have a text critical approach this is free from human biases.[[43]](#footnote-43) The *BHQ* or the *Biblia Hebraica Quinta*, which began back in 1991, is the “fifth incarnation” of R. Kittle’s Hebrew Bible. This edition is an “improved diplomatic edition” which utilizes the both modern “advances in textual criticism” and also the latest developments in Qumran studies.[[44]](#footnote-44) The latest work on publishing a Hebrew Bible that attempts to go back to the archetype of our modern text is that of the Oxford Bible Project under the direction of Ronald Hendel at the University of California at Berkeley. This latest undertaking uses an “eclectic critical” approach to the Hebrew Bible. When the complete volume is ready for publication, the Oxford University Press will publish the text.[[45]](#footnote-45)

Discoveries of the 19th/20th Centuries Impacting the Hebrew Bible

The Cairo Genizah. In 1890, during the renovation of the Ben-Ezra Synagogue in Cairo, Egypt, some 200,000 manuscripts or fragments were discovered in the *Genizah* (a repository for old scrolls) of the synagogue. While most of these manuscripts date from between 1000-1400 A.D.,[[46]](#footnote-46) the oldest scrolls dated back to the sixth century A.D. “This discovery revealed, among other things, that there were many preliminary stages to the Masoretic system of vocalization.” Today these scrolls are located at Cambridge and other European and American universities.[[47]](#footnote-47)

There were three different categories of texts found in the *Genizah* at the Ben-Ezra Synagogue. First, there was a nearly “complete copy” of the book of Sirach in Hebrew (previously this uninspired Jewish Wisdom book was known only to us in Greek). Second, there was the great Zadokite Document or Damascus Document (this text was also discovered at Qumran). Third, there were numerous Biblical texts.[[48]](#footnote-48)

The Nash Papyrus. The Nash Papyrus is a copy of the Ten Commandments (from Exodus 20:2-17) and also the Shema passage (Deuteronomy 6:4). The text was purchased in 1902 by W.L. Nash from an Egyptian antiquities dealer and later donated to the library at Cambridge University. According to Albright, the paleographic evidence dates the document from between 169-137 B.C. (during the Maccabean Period). Paul Khale said the papyrus dates prior to the destruction of the temple in 70 A.D. One peculiar fact about this document is that in the Decalogue, the “sixth and seventh commandments are reversed.” The Shema passage also “begins with a word” that is only found in the Septuagint.[[49]](#footnote-49)

The Dead Sea Scrolls. This is one of the greatest discoveries of the twentieth century. In the Spring of 1947, at a site known as Khirbet Qumran on the Dead Sea’s northwestern shore, a young Arab boy stumbles upon some clay jars in a cave containing seven scrolls (designated as Cave 1). Later on scholars would determine that among these seven texts (both biblical and secular documents), three would have bearing on the Hebrew Old Testament. There were two scrolls of Isaiah (the great Isaiah scroll or 1Q Isaa and 1Q Isab) and commentary on Habakkuk chapters one and two.[[50]](#footnote-50) Between the years 1947 and 1956, eleven more caves were “discovered in the region of Khirbet Qumran” which produced various Biblical and non-biblical manuscripts written in Hebrew, Aramaic, and Greek. Qumran yielded over 900 manuscripts in some 25,000 fragments, of which 215 were Biblical books. “In addition to the finds” at Qumran, numerous documents were found at other sites throughout the Dead Sea region, such as: Wadi Murabb`at (1951-1952), Nahal Heber (1951-1952, 1960-1961), and also at Masada (1963-1965). The Wadi Murabb`at site yielded 15 Biblical manuscripts, Nahal Hever 18 manuscripts, and Masada twelve Biblical texts. [[51]](#footnote-51)

Qumran’s Cave 4 yielded the greatest treasure of Biblical texts. Of the some ninety Hebrew manuscripts found in this cave, every Old Testament book was “represented” from the Hebrew canon with the exception of Esther. There were thirteen copies of Deuteronomy, twelve from Isaiah, ten of the book of Psalms,[[52]](#footnote-52) and eight manuscript copies of the “twelve minor prophets.” Representing the book of Exodus, there were two manuscripts written in the Paleo-Hebrew script that closely resembled the Samaritan text type. There were six other copies of Exodus written in the Aramaic or “square” script that closely resembled the text type behind the LXX. A copy of the book of Numbers is “written in red ink and is more detailed than the current text.”[[53]](#footnote-53)

The Silver Amulets. The oldest text of the Hebrew Bible to date is an inscription of the priestly blessing (Numbers 6:22-27) inscribed on Silver Amulets. They date to the seventh century B.C. and were discovered by Gabriel Barkay back in 1985 at a grave near the St. Andrew’s Church (of Scotland) in Jerusalem. The inscription is believed to be “charms” worn to ward off evil.[[54]](#footnote-54)

Issues Surrounding the Hebrew Bible

Since we do not have the original autographs of the Hebrew Bible, scholars during the nineteenth and twentieth centuries carry on the debate as to the origin of the Hebrew Bible. What was the state of the text prior to the time that the Hebrew Bible becomes standardized in the first century B.C. or second century A.D.? There are three main positions that attempts to explain the origin of the Hebrew Bible. Wegner gives an excellent summary in the eleventh chapter of his book, *The Journey from Texts to Translations.[[55]](#footnote-55)*

First, during the nineteenth century Paul de Lagarde (Old Testament professor at Gottingen) suggested the idea that all Hebrew textual manuscripts go back to one single original manuscript. He reasoned that since the MT “have some specific characteristics in common,” then one can argue that these various textual groups depend upon one single source or family.[[56]](#footnote-56) Thus de Lagarde believed that one could “reconstruct” the original text based upon the manuscripts around during his time.[[57]](#footnote-57) Some argue that the fault in de Lagarde’s theory is that there were relatively few manuscripts during the latter part of the nineteenth century (the some 200,000 framents from the Cairo Genizah are yet to be found, plus the cache at Qumran with some 800 Biblical manuscripts).[[58]](#footnote-58)

Second, there is the position taken by Oxford scholar Paul Kahle (1875-1964) that ran counter to that of de Legarde. Kahle believe that there originally were numerous so-called “Vulgar Texts” (meaning “corrupted texts”) which were later on unified into one standard text. Thus one goes from a diversity or “plurality” of texts to a unified text (he first developed this theory in 1915).[[59]](#footnote-59) Emanuel Tov gives three objections to Kahle’s plurality of texts to a unified text. First, Kahle’s corrupted texts “did not have the central status he attributed to them.” Second, Tov could find “no justification” even during the time of Kahle for arguing that the Hebrew text was “edited in a later period,” especially after the great hoard of Biblical manuscripts uncovered at Qumran which do “exhibit many Proto-Masoretic Text types” prior to the third century B.C. Third, even the texts uncovered at the Caior Genizah (which Kahle leaned on for his vulgar text theory) are of late date and do not even pertain to the second of first temple periods.[[60]](#footnote-60)

Third, there is the school of thought from 1955 by W.F. Albright and Frank Moore Cross that explains the texts behind the MT or standardized text of the first century A.D. as being local “textual families” or “recensions.”[[61]](#footnote-61) According to Albright and Cross, there were three primary areas that developed their own textual tradition. First there is the Babylonian textual family (known to us primarily by the MT). Second, there is the Palestinian textual family supported by the Samaritan Pentateuch, the MT of Chronicles, and several manuscripts from Qumran. The third family is the Egyptian text type. The greatest example of this family is the “Hebrew *Vorlage* of the Septuagint.” Cross would later refine Albright’s view that the Hebrew text developed in various ways and “directions” at numerous “locations” where these texts were “copied” and “preserved.” Due to a lack of contact between these three geographic regions helped create the “different characteristics” in that particular text. The Palestinian family took on “an expansionistic form with many glosses and harmonizing additions.” The Egyptian family was likewise full of glosses and additions, with the Babylonian family was much shorter and “conservative”[[62]](#footnote-62) (the standard text critical position that the shorter is to be preferred over the longer would stand to reason in this case).

Not everyone agrees with the Cross and Albright localized family of texts theory. Emanuel Tov responds with three criticisms of the Cross and Albright model. First, Tov says that the “textual characteristics were too general and without proof.” Second, the notion that the LXX derives from an Egyptian text (based on similarities) is “unproven” and more than likely derives from the Palestinian textual family (which is supported by the Letter of Aristeas).[[63]](#footnote-63) Third, the discovery of the Biblical documents at Qumran demonstrates that there were five textual families or “groups” discovered at the Dead Sea (four of which were not known before their discovery).[[64]](#footnote-64)

Thus a text critical theory which helps “explain” the origin development of the Hebrew text “in its entirety does not exist.” All of the above textual theories that try to explain the variants do not change what the Old Testament Text says. Waltke argues that 90% of the Hebrew Bible is on a sound textual footing and “uniformly witnessed to by major exemplars.” The other 10% of variants are so insignificant as to cause no “major doctrinal issues.”[[65]](#footnote-65)

Conclusion

The historical development of the Hebrew Bible has evolved greatly since the first and second century A.D., and even more significantly since the era of the Masoretic families that edited the text from 500-1000 A.D. We are reaping the benefits of these scribal families who have given us the vowel pointing to make reading the Hebrew text much easier. We are also recipients of the textual apparatus in the modern edition of the Hebrew Bibles to help explain the various textual variants (and compare them with readings from the LXX, the Latin Vulgate, the Targums, and other ancient versions).

There is no agreement on what the form of the Hebrew text was like before the standardization of the Hebrew text by the first century B.C. or first century A.D. There are some merits to each of the three positions mentioned above. I believe that the Albright and Cross model (albeit not perfect) still has merits for our consideration. The theory put forth by de Lagarde, although makes sense, did not have the advantage of all of the textual families in his day. Perhaps his position could be reexamined in light of twentieth century discoveries and reworked to see if a single text theory behind all of the divergent manuscripts would hold up.

This is also an exciting time in the study of the Hebrew Bible. New projects are developing critical Hebrew Bible’s that will be beneficial for the scholarly community. There also seems to be resurgence in the study of the LXX as comparative to the MT. There are some great websites that provide scholarly, critical editions to the Hebrew Bible, Greek Bible, and even the Latin Vulgate (one of my favorite websites is the German Bible Society site that contains these three critical editions, plus other relevant language studies). Other sites that are helpful for lay persons and scholars alike is *Biblos* which contains numerous translations and ancient versions of the Bible. Some websites even have digital copies of the great manuscripts from Qumran, as well as the Linengrad and ben Asher texts (recently I downloaded Scrivner’s first edition of his Greek New Testament on my Ipad). Hopefully this information will give us a wider framework from which to do our research.

I believe our job as Biblical scholars in this PHD. Program is to use all of these available tools and resources to get back behind the copyists’ scribal errors to recover the original text of both Testaments. My primary focus is that of the Hebrew Bible. We should be more concerned about recovering the original wording than to be satisfied with additions by certain scribes. That is our goal as scholars and students.

**Bibliography**

Abegg, Martin, Jr., Peter Flint, and Eugene Ulrich. *The Dead Sea Scrolls Bible, The Oldest Known Bible Translated for the First Time into English.* Translated by Jr. Martin Abegg. San Francisco: HarperSanFrancisco, 1999.

Buttrick George Arthur, Gen. Ed. "Interpreter's Dictionary of the Bible, R-Z." In *OT Texts*, by B.J. Roberts, 580-588. Nashville: Abingdon Press, 1962.

Elliger, K. and W. Rudolph, Ed. *Biblia Hebraica Stuttgartensia.* Stuttgart: German Bible Society, 1987.

Hendel, Ronald. ""The Oxford Bible Project, An "eclectic edition"." *Vetus Testamentum*, 58 (2008): 336.

Harrison, R.K. *Introduction To THe Old Testament, with a comprehensive review of Old Testament studies and a special introduction to the Apocrypha.* Grand Rapids: Eerdmans, 1969.

Kaiser, Walter C., Jr. *The Old Testament Documents: Are They Reliable & Relevant?* Downers Grove, IL: InterVarsity Press, 2001.

Negev, Avraham Ed. *The Archaeological Encyclopedia of the Holy Land, Third Edition, Introdcution by Neil Asher Silberman.* New York: Prentice Hall Press, 1990.

Martin Abegg, Jr., Peter Flint, and Eugene Ulrich. *The Dead Sea Scrolls Bible, The Oldest Known Bible Translated for the First Time into English.* Translated by Jr. Martin Abegg. San Francisco: HarperSanFrancisco, 1999.

Nix, Norman L. Geisler and William E. *A General Introduction To The Bible, Revised and Expanded.* Chicago: Moody Press, 1986.

Pfeiffer, Charles F. *The Dead Sea Scrolls And The Bible.* Grand Rapids: Baker, 1986.

Talmon, Shemarayahu. "Qumran and the History of the Biblical Text." In *"The Old Testament Text"*, edited by Frank Moore Cross and Shemaryahu Talmon. Cambridge, MA: Harvard University Press, 1975.

Wegner, Paul D. *The Journey from Texts to Translations: The Origin and Development of the Bible.* Grand Rapids: Baker Academic , 2004.

Wurthwein, Ernst. *The Test of the Old Testament, Second Edition Revised and Enlarged.* Translated by Erroll F. Rhodes. Grand Rapids: Eerdmans, 1995.

**The Value of the Septuagint**

**FD9305A Research Analysis of the Origin**

**And History of the Bible**

**Fall 2012**

**Table of Contents**

I. Introduction ……………………………………………………………………………………………… 1-2

II. Textual Criticism ……………………………………………………………………………………… 2-5

III. Help in Understanding Variants ……………………………………………………………….. 5-6

IV. Giving a Better Understanding of the New Testament ………………………………. 6-10

V. Understanding the Theology Behind the Translation ………………………………… 11-15

VI. Aided Christians Interpreting the OT and the Jews of the Diaspora …………… 15-16

VII. Help in Solving Exegetical Problems ………………………………………………………. 16-18

VIII. Helps Interpret the New Testament ……………………………………………………… 18-19

IX. Conclusion ……………………………………………………………………………………………… 19-20

X. Bibliography …………………………………………………………………………………………… . 21

**The Value of the Septuagint**

Introduction

What value is there for in studying the Septuagint? As this research paper will point out, there are many usages for the Greek translation of the Old Testament. Most scholars today concur that the production of the Septuagint (abbreviated from here on out as LXX) took place over a number of years and that what the *Letter of Aristeas* refers to is more than likely the translation of the Pentateuch into Hellenistic Greek. The remainder of the so-called LXX was completed by the time of the writing of the uninspired wisdom book, *Ecclesiasticus*, penned around the end of the second century B.C. (according to the grandson of Jesus ben Sirach in the prologue to *Ecclesticacus or the Wisdom of Sirach*).[[66]](#footnote-66)

This paper will present seven different ways Biblical scholars can benefit from examining the LXX. While this is not an exhaustive paper, the purpose is to give one an overview of how better to utilize this early translation of the Old Testament Scriptures.[[67]](#footnote-67) Aside from the Aramaic Targums, this is the first real translation of the Bible and there are serious reasons why the LXX should still be studied today. First, we will look at the LXX from the point of view of textual criticism. There are some passages in the Hebrew text that are simply not clear, and turning to the early translations of the Old Testament (such as the Greek or even the Old Latin) can help shed some light what the text really means. Secondly, the Greek translation of the Old Testament gives us a better idea of the variants that exist between the two textual traditions (the MT and the LXX). Third, the LXX can also help us better understand the New Testament. Fourth, there is a definite theological presupposition of the translators of the Greek Old Testament that may help us formulate a working translation theory. Fifth, studying the LXX sheds light on how this translation was used by Christians and Jews alike in their interpretation and theological debates. Sixth, the LXX can help solve exegetical problems in the Old Testament. Seventh, the LXX can also aid scholars in interpreting the New Testament.[[68]](#footnote-68)

Textual Criticism

Perhaps the best role for one of the earliest translations of scripture is in identifying the original text of the LXX. We realize that no one has a copy of any original autograph of any book of the Bible.[[69]](#footnote-69) The importance of textual criticism is obvious even from a “cursory study of the footnotes” in some of our modern English translations, many of which call attention to passages in which “Greek versions have influenced the revisers to depart from the MT in an endeavor to arrive at a closer approximation of the original Hebrew.”[[70]](#footnote-70) At times the Hebrew text and the LXX agree, but at times they go in different directions. This is perhaps the time to investigate the LXX and compare it with other early translations of the Old Testament (perhaps the LXX does not contain the original readings at times). There are some instances where the LXX may agree with some of the scrolls found at the Qumran scrolls which may preserve an older and possibly more accurate text.[[71]](#footnote-71) We will look at some five examples of how the LXX helps shed light on textual criticism of the MT.

First, in Genesis 4:8 the MT reading is a bit awkward. The text reads, literally, *“And Cain* *spoke unto Abel his brother, and it came to pass when they were in the field, that Cain rose up unto Abel his brother, and he killed him”* (translation mine).[[72]](#footnote-72) The reading here in the Hebrew text tells of Cain talking with his brother and ending up killing him in the field. The LXX (supported by the Samaritan Pentateuch, the Peshitta, and Latin Vulgate) gives a different and fuller reading.[[73]](#footnote-73) “Kai\ ei)=pe Ka/in pro\j )/Abel to\n a)delfo\n au)tou=, die/lqwmen ei)j to\ pedi/on! kai\ e)ge/neto e)n t%= ei)=vai au)tou\j e)n t%= pedi/%, a)ne/sth Ka/in e)pi\ )/Abel to\n a)delfo\n au)tou=, kai\ a)pe/kteiven au)to/n.”[[74]](#footnote-74) The MT does not include the phrase, “let us enter into the field/plain.” Speiser notes that the “original” text “must have contained Cain’s statement,” but the phrase “was accidentally omitted in MT, owing, no doubt, to the repreated “outside” (literally “the field”); the ancient versions supply the missing clause.”[[75]](#footnote-75)

Second, the “translators” of the King James Version “did the best they could” in Judges 13:19 (based upon the MT), which simply reads where Monah *“offers upon the rock to the LORD and the amazing thing to do and Monoah and his wife were watching”* (rendering mine).[[76]](#footnote-76) The insertion by the KJV translators of “the angel” as the one who acts marvelously is confusing. The translators of the Revised Standard Version “more wisely” follow the text of the LXX which smooth out this reading by explaining that the one who “works wonders” is “he” (that is, the LORD), and not the angel of the LORD.[[77]](#footnote-77)

Third, there is another controversial passage from the book of Judges. There is a problem with the standard Hebrew text of Judges 16:14. When the translation committee of the Revised Standard Version looked at this passage, they realized that the Septuagint “included fifteen words” that were not recorded in the MT. The belief is that at some point these words fell “out” of the Hebrew Bible and the translators included the Greek version in this translation.[[78]](#footnote-78)

Fourth, the reading of the MT in 1 Samuel 9:25-26 is a “repetitious sequence” which the Greek translation is able to smooth out. The Hebrew text has Samuel talking with Saul on the roof in verse 25 and has Samuel calling out to Saul on the rook in verse 26. The LXX has the people preparing a place for Saul to lay down upon the roof instead of Samuel speaking to him. Evidently the LXX “translators” uncovered “a slight transposition of the MT consonants in the form and translated with the proposition in place of , with the resultant kai\ die/strwsan t%= Saoul, “they spread a couch for Saul.”[[79]](#footnote-79) Here the Greek translation is definitely advantageous in determining the reading of 1 Samuel 9:25-26.

Fifth, once again the LXX comes to our aid in solving the mysterious reading of the MT in 2 Samuel 4:6 (the slaying of Isbosheth). The MT reads that the two men, Rechab and Baanah, entered into the house as if they were getting wheat (what some say “already signals” some “corruption” in the text). The LXX informs us that these two men entered during the heat of the day while Isbosheth was asleep and that a “doorkeeper” who was winnowing wheat had fallen asleep. While this doorkeeper is asleep, the two “assassins” slay Ishbosheth and cut off his head.[[80]](#footnote-80)

Sixth, there is the example of the LXX clearing up our understanding of Psalm 49:11-12 [MT]. The LXX here “gives what appears to be a more coherent” rendering of the Hebrew. While the Hebrew reads that the dead’s houses live forever, while the LXX reads that their sepulchers are their houses forever. In other words, the psalmist here is saying that the only “permanent” dwelling place for the foolish is the grave.[[81]](#footnote-81)

Help in Understanding Variants

Not all differences between the LXX and the MT are due to scribal error or incompetence. There is evidence that at times the Hebrew text that lay before the translators of the LXX sometimes differed greatly from the MT. Some of the Biblical manuscripts at Qumran reveal a “consonantal text” that is “identical” with that of the MT.[[82]](#footnote-82) In a majority of the instances, however, all that distinguishes “these texts is greater use of the letters YOD and WAW to indicated pronunciation” in the Qumran scrolls. This indicates that the MT represents an ancient and authentic textual tradition. There are occasions where the LXX translators may have had a “Hebrew text that is close to what the LXX translators may have had in front of them.” This can be seen especially in Samuel and Jeremiah.[[83]](#footnote-83) The translators of the LXX must have followed the Hebrew text they had in front of them whether or not the text was identical to the MT. There seems to have been some “textual fluidity” in the texts during the time leading up to the destruction of the temple in Jerusalem by the Romans in 70 A.D. Often there are “multiple copies” of the same books that have different readings circulating at the same time at Qumran.[[84]](#footnote-84)

The translators or copyists’ or translators of the Greek text often made improvements or even at time revisions to the LXX. These translators had the freedom to do so. Thus the “evidence,” including data from the “Greek scrolls from Qumran and nearby sites, reveals a varied and variegated history that is as old as the oldest Greek Bible.” The change these translators made fall into two distinct categories: (1) a conscious or deliberate changes or (2) subconscious or accidental changes.[[85]](#footnote-85)

Giving a Better Understanding of the New Testament

Better understanding the LXX can give us insight into the New Testament. Anyone familiar with the New Testament realizes the amount of quotes from the Old Testament. Are these quotes coming to us directly from the Greek translation or the Hebrew? We can examine vocabulary/style, citations, allusions, and typology in the New Testament that show direct dependence upon the LXX.[[86]](#footnote-86)

The gospel of Luke is an excellent example of dependence upon the LXX. From a linguistic standpoint, Luke’s gospel falls into “three categories.” The Preface to the third gospel (Luke 1:1-4) “is written in good classical style.” This shows the reader that Luke has the capabilities to write in such a high literary elegance. Yet Luke leaves this Classical “style altogether” in the introduction and continues writing the remainder of Luke 1-2 with a “definite Hebrew style or flavor.” Some scholars argue that what we are dealing with here in the first two chapters of Luke is a “translation from an original Hebrew” account, but there is no way of proving this theory.[[87]](#footnote-87)

Then beginning at Luke 3:1 through the remainder of the gospel, Luke writes in a Hellenistic flair that is “strongly reminiscent” of the LXX. The vocabulary in the third gospel is “so extensive” that he uses a total of 266 words (not including the use of “proper names”) that are not found anywhere else in the New Testament, which is “quite a remarkable” feat when one considers that Luke “shares much of his subject-matter with Matthew and Mark.”[[88]](#footnote-88) Morris notes that the interesting fact about Luke’s style is the similarity with that of the Greek Old Testament. The quotes Luke makes from the Old Testament are “commonly” from the LXX; he also “normally uses the forms of proper names found there.” Much of Luke’s “characteristic vocabulary” is evidently taken directly from the LXX, as well as “some of his striking phrases.” Luke may have considered the LXX’s style as being “good biblical style and most appropriate for the kind of narrative he was composing.”[[89]](#footnote-89)

There are examples of LXX citations in the New Testament. From Matthew 11:10, we find two Old Testament quotes combined into one. The first part of verse ten reads: i)dou\ e)gw\ a)poste/llw to\n a)/ggelo/n mou pro\ prosw/pou sou (‘behold, I am sending My messengers before your presence’), which comes to us directly from the LXX (Exodus 23:20).[[90]](#footnote-90) The second part of verse ten, o(\j kataskeua/sei th\n o(do/n sou e)/mprosqe/n sou (‘who will prepare you way before you’), is based upon the Greek translation of Malachi 3:1 with a few minor variations (Matthew changing the mou to sou). Matthew seems to be connecting Israel’s time coming out of Egypt with Israel’s future glory when the Messiah comes (and Matthew connects God’s plan of salvation with the ministry of John the Baptist).[[91]](#footnote-91)

There are further examples of LXX citations in the New Testament with some modifications. Mark (1:3) and Luke (3:4) both quote from Isaiah 40:3. The Greek version reads eu)qei/aj poie=te ta\j tri/bouj tou= qeou= h(mw=n, but the gospels’ of Mark and Luke quote the passage as: eu)qei/aj poiei=te ta\j tri/bous au)tou=, which replaces of our God with of him. Luke and Mark apply this passage about the voice of one who cries in the wilderness to John the Baptist. Mark opens his gospel, not with the birth of Jesus, but with the beginning of His gospel which begins with John the Baptist. “In Jesus God brings His saving activity to a climax. The preparation for Yahweh is in reality the preparation for Jesus the Messiah.”[[92]](#footnote-92)

More often when we read a passage in the New Testament that is based upon the LXX, the author is making an allusion to the passage under consideration. The phrase mh\ fobei=sqe appears so often in the New Testament that the “true force” of the meaning may “be lost.” We find the Hebrew equivalent appearing in Isaiah 35:4, a context where the prophet brings comfort to those who would end up in captivity (that one day a remnant would return). The prophet tells them to take courage and do not be afraid. Perhaps this gives us some insight into the frequent use of this phrase by our Lord in the New Testament (Matthew 28:10; Mark 5:36; 6:50; Luke 1:13; 2:10).[[93]](#footnote-93)

Some scholars also see allusions in John chapter six (John’s account of the feeding of the five thousand) with the LXX. In John 6:10, Jesus instructs the disciples to make the people to sit down. John notes that the place where the people sit is a place where there is much grass (h)=n de\ xo/rtoj poluj/). This phrase may not seem to be important at first, but this is perhaps an allusion to Psalm 146(147):8 where the psalmist praises the LORD who provides rain and causes the grass to grow (LXX renders this t%= [qe%=] e)canate/llonti e)n o)/resi xo/rton). Some also see a connection between the word a)rkou=sin (they are sufficient) in John 6:7 with Numbers 11:22 and e)neplh/qhsan here in John 6:12 has a “striking echo” with Psalm 104:40 (LXX).[[94]](#footnote-94)

The wording of Psalm 34(35):23, which reads “o( qeo/j mou kai\ o( ku/rio/j mou” (‘my God and my Lord’) sounds very similar to the confession of Thomas (John 20:28) after he sees the nail-scarred hand of the risen Lord, “o( ku/rio/j mou kai\ o( qeo/j mou,” “my Lord and my God.” The psalmist cries out to the LORD for deliverance from those who are persecuting him. The psalmist cries out in the Greek version, “e)cege/rqhti, ku/rie, kai\ pro/sxej t$= kri/sei mou, o( qeo/j mou kai\ o( ku/rio/j mou, ei)j th\n di/khn mou.” The psalmist realizes that the Lord is the “source” of his personal “salvation.” Thomas comes to the same conclusion that Jesus is the source of his spiritual salvation.[[95]](#footnote-95)

There are also typological connections between the New Testament and the Greek Old Testament version. In Judges 13:5, there is a prophecy about Samson that sounds similar to a New Testament prophecy. The LXX reads, “kai\ au)to\j a)/rcetai s%/zein to\n Israhl e)k xeiro\j a)llofu/lwn” (‘and he himself will come to save Israel out of the hand of the heathen’). In Matthew’s gospel, the angel of the Lord appears to Joseph and tells him to take Mary as his wife. She is with child of the Holy Spirit and the prophecy is made in Matthew 1:21, “au)to\j ga\r sw/sei to\n lao\n au)tou= a)po\ tw=n a(martiw=n au)tw=n” (‘for He will save His people from their sins’). The typological application is that Jesus is a type of judge or deliverer (not releasing them from physical bondage, but spiritual enslavement).[[96]](#footnote-96)

Understanding the Theology Behind the Translation

Textual criticism is an important benefit to studying the LXX, but not the only value. Another great usefulness of the LXX is in noticing the theological vantage point of the translators. There are various reasons why the copyist might “stray” from the Hebrew text. The translator may make certain “stylistic” or even “theological” improvements to the text in order to “update a reference that would be obscure for his intended audience” (or for the sake of clarity).[[97]](#footnote-97) This is one reason why translators and exegetes alike should proceed with “caution against” enthusiastically emending the Hebrew text based solely upon the LXX due to evidence of “theological presuppositions which often color” the LXX.[[98]](#footnote-98)

First, there is evidence of a particular “pro-temple” biases in the Book of Kingdoms when contrasted with the MT.[[99]](#footnote-99) When comparing 2 Samuel 24:25 (the MT) with that of 2 Kingdoms 24:25. Here in the Hebrew of 2 Samuel 24, the author records where King David builds and altar to stop the plague sent by God. However, the LXX adds, “And Solomon added to the altar afterwards because it was little at first.” What is the point of the Greek version in this passage? The translators seem to be making a connection between this altar built by David and Solomon’s altar he built for sacrifices in the temple.[[100]](#footnote-100) There is also a theological bent in passages where God promises to build the temple. There are three variants found in 2 Kingdoms 7 that contains an “ideological undercurrent that emphasizes the command to build the temple.”[[101]](#footnote-101) The viewpoint of 2 Kingdoms agrees with Chronicles, yet the seventh chapter of 2 Kingdoms agrees only minimally with 1 Chronicles 17. This gives us an indication that the translators of the Greek version were motivated by an ideological “interpretation” rather than being based upon a “different Hebrew *Vorlage*.” Thisaccounts for the differece that exists between the LXX and the MT.[[102]](#footnote-102) One finds in 2 Samuel 7:11 (2 Kingdoms 7:11, LXX) where in the Hebrew text the LORD promises He will build a house for “you,” but in the Greek version (2 Kingdoms 7:11), the Lord promises that “you” (that is, David) will build Him a house. The change is significant because the MT says even in 2 Samuel 7:12 that the LORD will establish a dynasty with the house of David, but still the LXX promises that David will be the one who will bring about this event.[[103]](#footnote-103)

Second, there is also a tendency in the LXX to tone down the “transcendence and providence” of God in the Hebrew Bible (especially in the book of Job).[[104]](#footnote-104) The Hebrew writers were bold when they approached God in prayer (as one finds in the Psalms or when Abraham tries to bargain with God not to destroy Sodom and Gomorrah). Job’s complaints to God seem to be a problem for the Hellenistic mindset. Consider Job 10:13. Moffat renders this verse as, “And all the while this was thy dark design! – plotting this, well I know it, against me!” The LXX, in contrast to this reading by Moffat, renders Job as saying: “Since Thou has these things in Thyself, I know that Thou canst do all things, and that nothing is impossible with Thee.”[[105]](#footnote-105) In Job 13:3, the translators of the LXX allow Job to cool off a bit when he challenges God by having him humbly say, “if He wills.”[[106]](#footnote-106) The Greek version also waters down the statement (Job 32:2) made about the righteousness of Job. Job’s friends (according to the MT) accuse him of being more righteous than God, but the LXX has Job as showing himself off as righteous “*before* God.” The translators of the Greek version could not imagine that Job could have displayed such an attitude that is stated in the Hebrew Bible.[[107]](#footnote-107)

Third, there is also the tendency in the LXX to downplay the importance of the anthropomorphisms and the anthropathisms of God in the Hebrew Bibe. Exodus 24:10 is often used as an example of this “alleged antipathy.” According to the MT, Israel’s leaders see the “God of Israel.” However, the LXX reads “kai\ ei)=don ton\ to/pon ou(= ei(sthkei e)kei= o( qeo\j tou= Isrhl” (or “they saw the place where the God of Israel stood.”). Some have argued that this rendering is based upon “stylistic considerations,” but more is going on here than mere style.[[108]](#footnote-108) This tendency to tone down the anthropomorphic references in the Jewish Scriptures can also be seen in the altering of the words of the MT “his hand pierced the fleeing serpent” (Job 26:13) to the LXX’s rendering of the Hebrew as “and by a command he put to death the apostate serpent.”[[109]](#footnote-109) For some reason the LXX alters the phrase the “sons of God” in Job 1:6 and Job 2:1 as oi( a)/ggeloi tou= qeou= (“angels of God”) or even a)/ggeloi/ moi (meaning “my angels”) in Job 38:7.[[110]](#footnote-110)

Fourth, there is evidence of the LXX translators “softening” or trying to avoid the mention of the providence of God in the book of Job. One find that in Job 24:12, where Job is complaining to God that He does not pay attention to the “oppression of the helpless,” the LXX softens his words and turning the “declarative statement” in verse 12 into a question which we are given the answer to in verse 13. “Why has God not taken notice of these [poor people]?” The answer given to us: “Because they ignore the way of the Lord.” According to Job 12:6 in the Hebrew Bible, “God is oblivious to the wicked.” Yet the Greek version turns this verse into a positive by focusing upon God’s justice: “the wicked people provoke the Lord, as though they were never to face trial.”[[111]](#footnote-111)

Fifth, there is the “theory of rewards and punishments held by postexilic Judaism is imported into the Greek text of Job 15:11.” Instead of the reading in the Hebrew text, “Are the consolations of God too small for you, or the word that deals gently with you?” (RSV), the LXX renders: “For only a few of your sins have you been scourged; you have spoken high and mightily.”[[112]](#footnote-112) Again from the book of Job (42:7) “not only is the anthropopathic element subdued but the concept of sin is heightened.” The Hebrew text reads: “My wrath is kindled against you and against your two friends” (RSV), but the Greek version reads: “You have sinned, and your two friends.”[[113]](#footnote-113)

Sixth, one finds that the great influx of “proselytes into Judaism” in the century or so before Christ also creeps into the LXX. In Isaiah 54:15, the LXX reads: “idou\ prosh/lutoi proseleu/sontai/ soi di ) e)mou= kai\ e)pi\ se\ katafeu/contain” or “Behold, proselytes shall come to you through me, and they shall take refuge with you” is nowhere close to the MT.[[114]](#footnote-114)

Seventh, there is another peculiar aspect of the LXX is in the “description of Goliath and his armor,” where the translators of the LXX trim back the giant Goliath’s height to “four cubits and a span” (see 1 Kingdoms 17:4). The LXX also has the “600 shekels weight” as taking in the “whole spear” (according to 1 Kingdoms 17:7) and “not simply the spearhead” as one finds in the Hebrew Bible.[[115]](#footnote-115) There is also the case in 3 Kingdoms 18:38 (the Elijah and false prophets of Baal narrative) where “the devastating power of the fire is somewhat diminished.” The fire from heaven does “devour the water,” but only “licks up” the altar’s earth and stones.[[116]](#footnote-116)

Aided Christians Interpreting the Old Testament and the

Jews of the Diaspora

The popularity of the LXX among Christians and Jews is another reason why this Old Testament version is so vital for Biblical studies. The expansion of the Greek culture and language by Alexander the Great throughout the Near Eastern world caused Greek to become the spoken language of by the time of Christ (if not before). Thus “it became more and more important to have the Scriptures in a language that the people could understand.” By the first century A.D. approximately one million Jews resided in Egypt. No wonder then that there arose a need to render the Jewish scriptures into Greek and that the first request comes from the city of Alexandria.[[117]](#footnote-117)

The LXX becomes do vitally important for early Christians that they adopt the Greek version of the Old Testament. Nearly eighty percent of the New Testament’s quotes from the Old are based upon the LXX.[[118]](#footnote-118) When Jerome took up the task to replace the Old Latin Version with the Vulgate in the fourth century, he followed the advice given to him by Augustine to follow the Greek order of Old Testament books rather than the Hebrew order (which would eventually influence the order of the books in the English Versions).[[119]](#footnote-119)

In time, however, the Jews began to condemn this Greek translation which once they “esteemed so highly.” This came about for two reasons. The first cause that led to the Jews rejecting the LXX is the fact that the Christian church adopted the Greek Old Testament as their “sacred” scriptures and used this to support their teaching. One example of an Old Testament verse used by Christians to support important doctrinal beliefs is in Isaiah 7:14 where the term parqe/noj (a word often rendered “virgin) came to be used as strong proof concerning their understandings about Jesus’ virgin birth (see Matthew 1:23). The second motivation for condemning the LXX is the development by the rabbis and scribes of a standardized Hebrew text that would eventually develop into what today we know as the Masoretic Text. Thus, a Greek version of their scriptures was no longer needed.[[120]](#footnote-120)

Help in Solving Exegetical Problems

The Old Testament interpreter finds the LXX helpful in settling “exegetical problems.” There is the case of Deuteronomy 20:19 and how translations have handled this passage (especially the difficulty the KJV translators had with this verse). The passage forbids the cutting down of trees when besieging a city, but the Hebrew is a bit ambiguous. The LXX captures the “sense” of the passage. The children of Israel are not to cut down trees in “enemy” territory as warriors who are deserving of “capital punishment.” The RSV and NASB follow the reading of the Greek version to capture the sense of the verse.[[121]](#footnote-121)

The LXX also helps out in the exegesis of Exodus 1:16. Here in this passage the pharaoh tells the midwives to slay the Hebrew male babies, but spare the daughters. There is the reference to them sitting upon the , an uncertain term (which some interpreted as referring to a “potter’s wheel”). The Greek translation gives us the reading of kai\ %)=sin pro\j t%= ti/ktein that gives the sense of the Hebrew term as referring to a birthing stool which may have looked like a “potter’s wheel.”[[122]](#footnote-122)

The LXX can also help in the exegesis of the phrase found in Exodus 16:15 where the children of Israel see the bread from heaven for the first time. The name of this bread comes from what they said when they first laid eyes upon this food, , ‘what is it?’ The Greek rendering gives us a little better insight stating, Ti/ e)stin tou=to, ‘what is this?’ In Genesis 30:11, the MT gives an “unusual” reading of when Leah suggest her latest son be named “Gad.” The Masoretes give the *qere* as meaning “fortune comes.” The LXX may preserve the “purity” of the “consonantal text” by translating this phrase as )En tu\x$, which literally means “in chance” or “by chance” or “fortune.” Only a slight change in the Hebrew pointing () is necessary to match up with the LXX’s reading.[[123]](#footnote-123)

There is also the passage in 1 Samuel 13:21 where the LXX helps in our exegesis of the MT. The context deals with the Israelites going to the Philistines to sharpen their farm implements (plowshare, mattock, ax, sickle). In verse 21 the Hebrew text seems to say that Philistines had a file for the Israelites mattocks. Yet the LXX suggests that what is going on is the Philistines are charging an inflated price for sharpening their farming tools. Whatever the Hebrew term means (a measure of weight or a price), the Greek version gives us the reading trei=j si/kloi or “three shekles” as the price for charged to file the Israelites equipment.[[124]](#footnote-124)

Helps Interpret the New Testament

Studying the LXX helps scholars better interpret passages in the New Testament that may not retain the same reading as the Hebrew text. One such example is the way the Hebrew writer (2:6-8, 9) argues for Jesus’ willingness to voluntarily humble himself and dwell in human form while on earth. The point here is that Jesus, who is greater than the angels (1:5-14), lowered himself below the status of angels for a brief period of time. The quote here is from Psalm 8:5-6. The author of the Hebrew epistle (2:7), quoting from the LXX, reads: h)la/twsaj au)to\n braxu ti par ) a)gge/louj … The translators of the LXX substitute the word a)ggelo/j or angel for the Hebrew term (the word for God) in Psalm 8:6. They did not use a related term for God, but changed the meaning to angel.

Why the change from angel to God? While some of the older translations actually follow the Greek idea of angels, most modern versions stick with the original word of the Hebrew text (man being created lower than God, in his image). Perhaps the Greek translators understood this passage to mean angels rather than God. This may be another example of allowing their theology to color their translation. Whether we agree with the LXX’s choice of words, the writer of the Hebrew epistle is not equating God with angels, but merely showing that Jesus did not allow his Deity to keep him from fulfilling the Father’s will. He was willing to lower himself, for a little while, even below the status of angels, to ransom lost humanity.

Conclusion

The value of the LXX should not be overstated, nor should the Greek version of the Hebrew Bible be minimized. As Jellicoe points out, there are textual corruptions that scribes introduced into the Greek translation that must be addressed,[[125]](#footnote-125) but yet the LXX can help us in passages in the MT were a reading is unclear or perhaps preserves a corrupt reading. We must realize that while the Hebrew Bible is much older than the earliest translation into Greek, at times the Greek preserves the consonantal text original reading. There is a great usefulness of the LXX in the areas of hermeneutics, textual criticism, understanding the mindset of the translators and their theology, as well as investigating why certain New Testament writers quote from the LXX rather than translate the Hebrew into Greek themselves.

While this is not an all-encompassing research paper on the LXX, hopefully this presentation and paper will remind us that there is still a need for Biblical scholars to study the LXX in the twenty-first century. The need for studying this version and comparing the text with that of the Hebrew text is not out of date. The benefit of Septugaintal studies is profitable for both those in the Old Testament and New Testament programs in the Turner School of Theology. In all of our endeavors, we are trying to get back to the original text, the ‘thus says the Lord’ and not ‘thus says the scribe.’

**Presentation of the American Standard Version (1901)**

**And New American Standard Bible**

**John R. Neal, Sr.**

**FD9305A Research Analysis of the Origin**

**And History of the Bible**

**Fall 20012**

**Table of Contents**

I. Introduction: Background to ASV ………………………………………………………….. 1-2

II. The General Principles of the ERV Translation Committee ……………………. 3-4

III. What’s So New About The ASV? ………………………………………………………….. 4-6

IV. Reception of ASV ……………………………………………………………………………….. 6-7

V. Evaluation of Translation Theory of ASV ……………………………………………… 7-8

VI. The New American Standard Bible …………………………………………………….. 8-9

VII. Policy of the Revisers ………………………………………………………………………. 9

VIII. The Translation ……………………………………………………………………………… 10

IX. Reception of NASB ………………………………………………………………………… 10-12

X. Conclusion …………………………………………………………………………………….. 12-13

XI. Bibliography …………………………………………………………………………………. 14

**Abbreviations**

K.J.V. – King James Version

A.V. – Authorized Version

E.S.V. - English Standard Version

A.S.V. – American Standard Version

N.A.S.B. – New American Standard Bible

N.R.A.S.B. – New Revised American Standard Bible

**Presentation of the American Standard Version (1901)**

**And the New American Standard Bible**

Introduction: Background

Of the A.S.V.

To really understand the A.S.V. of 1901 and the successor to this American version (the N.A.S.B.), one must know a little about the events that led to these two translations. Both of these I use quite often in my studies and I must admit that I knew relatively little about their heritage. Hopefully this paper will help shed some light on the impact the A.S.V. had on later twentieth century versions.

The A.S.V. and its predecessor, the English Revised Version of 1881, 1885, were both revisions of the old King James (or Authorized) Version. The K.J.V. was in fact a “revision rather than a new translation.” The Authorized Version stands in a long line of great English translations, going all the way back to the first English translation from the original Greek by William Tyndale in 1525. Tyndale’s work became the foundation for successive versions, notably those of Myles Coverdale (1535), the Great Bible (1539), the Geneva Bible (1560), and the Bishops’ Bible (1568). Then in 1528 a new version of the New Testament was translated, based upon Jerome’s Latin Vulgate by a group of Catholic scholars, which was published in Rheims. The K.J.V. translators “take into account all of these preceding versions” and owe their Bible to each one who came before them. The King James Bible borrowed English phrases and expressions from these other great versions that had withstood the test of time.[[126]](#footnote-126)

Due to the discovery of numerous New Testament manuscripts found after the production of the original K.J.V. in 1611 and the advancement in Biblical studies (both Hebrew and Greek), a “demand” arose for a revision of the K.J.V. in the middle part of the nineteenth century. This undertaking began in 1870 with the approval of the Church of England. The result is the English Revised Version being published in between 1881-1885. The A.S.V. would come along later in 1901 based upon the “preferences” of the American translating committee.[[127]](#footnote-127)

In 1870, an attempt was made to revise the Authorized Version by Dr. Samuel Wilberforce. In the preface to the 1885 edition of the English Revised Version, the preface states that this revision “was undertaken in consequence of a Resolution passed by both houses of the Convocation of the Province of Canterbury,” as is set for in the preface to the E.R.V. and printed on May of 1881.[[128]](#footnote-128) There were sixteen scholars who “were appointed” to oversee the project. They selected fifty-four men (some say sixty-five in all) to carry out the translation work. Renown American and British scholars (two different groups, one British and the other American) were placed on the Old Testament and New Testament committee.[[129]](#footnote-129)

The General Principles of the E.R.V. Translation Committee

The forerunner of the A.S.V. set out some key principles that guided them throughout the translation process. There were four key principles that we will note. First, they sought to “introduce as few alterations as possible to the Text” of the K.J.V. “consistently with faithfulness. Many do not realize that this Bible was not looked upon necessarily as a new version, but a revision of the A.V. Second, the committee determined to “limit, as far as possible, the expression of such alterations to the language” of the K.J.V. and the “earlier English Versions.” Third, the “text to be adopted be that for which the evidence is decidedly preponderating” (that is, the textual basis of the original Hebrew Bible and Greek New Testament), and that whenever a text is accepted which “differs from that from which the Authorized Version was made,” that the change should be referenced in the “margin.” Fourth, the E.R.V. also determined to “revise the headings of chapters and pages, paragraphs, italics and punctuation.”[[130]](#footnote-130)

There were two distinct groups working on the E.R.V., one in America and the other in Britain. They then divided these teams into two committees, one laboring on the Old Testament and the other in the New.[[131]](#footnote-131) They hoped that both groups could agree upon one translation, but the two groups were not able to works things out. In the preface to the American Edition (A.S.V.), they state that the British Company or Committee would “have the decisive vote.” To offset this predicament, the suggestion was made by the British group that the differences from the American team would “be published as an Appendix in every copy” of the E.R.V. for a period of fourteen years.[[132]](#footnote-132) Under terms of the agreement, after fourteen years the America group could make their own version. Due to the fact that there was a rush to publication and the American committee was not happy with the notes in the Appendix, they indeed set out to publish their own work. In 1901, the Thomas Nelson Publishers printed this edition.[[133]](#footnote-133)

What Was So New About

The A.S.V.?

If the A.S.V. is a revision of the K.J.V., then what is there that is new about this translation? There were some important changes in this American Edition. First of all, the American committee substituted the word “Jehovah” for the Divine name “LORD” or “God” (in reference to the Tetragrammaton). This was also used when referring to memorial names in the Old Testament like Jehovah-jeirah. Second, there was a “uniform substitution” by the A.S.V. for rendering the Hebrew word *Sheol* as “Sheol” rather than by the various terms “the grave,” “pit,” and “hell,” in places where these words “have been retained by the English Revision, has little need of justification. The E.R.V. translators render this term as “Sheol” twenty-nine times out of the sixty-four occurrences in the Hebrew Bible. The usage of both “who” and “that” in place of “which” occurs when referencing people.[[134]](#footnote-134)

There were other changes that related to the difference between British English and American English. Note some of the changes pointed out in Wegner’s book.

**British Wording American Wording**

Which who or that when referring to people

Wot know

Wist knew

LORD of God Jehovah

Holy Ghost Holy Spirit

Grave, pit, or hell Sheol

Hell Hades

Charity love

Fray frighten

Seeth or sod boil[[135]](#footnote-135)

The A.S.V. also completely changed the paragraphs within the text, along with “different titles and punctuation” from that of the E.R.V. The American Standard’s placement of these marginal readings in the American edition were “reduced” by eighty percent, and the Apocrypha was also “omitted.”[[136]](#footnote-136) Much of the policies of the A.S.V. committee is the same as that of the E.R.V. committee. The major break between the two versions is obvious with the American committee moving away from the Textus Receptus in the New Testament (which the E.R.V. utilized) due to the influence of Westcott and Hort, who favored the Alexandrian text type and published their own Greek New Testament in 1881. The A.S.V. became the first to break from the Byzantine text for the Alexandrian textual family (eventually leading to the eclectic approach towards the Greek text) which helped pave the way for later versions (such as the R.S.V. in 1946-52 and even the N.A.S.B. in 1971, 1995).[[137]](#footnote-137)

Reception of the A.S.V.

This new American version was praised in the beginning, in both Great Britain and the United States, as being the best English translation of the time. In time, though, there were some objections (harsh critics) to this Bible. Dean John W. Burgon criticized the choice of the Greek text (based on Westcott and Hort) in his book, *The Revision Revised*. One of the noteworthy comments about the shortcomings of the A.S.V. is that it is “Strong in Greek, but weak in English.” In other words, some thought the English was more of a wooden rendering of the original. Some were also dissatisfied with the style of English used by the translators because it did not sound like the K.J.V. (considered it to be inferior to that of the K.J.V.).[[138]](#footnote-138)

There is also a lack of consistency in reference to the Holy Spirit. The Spirit is referred to as “it” in Acts 8:16, while at other times the Spirit is referred to as “he” (see John 16:7-14). One must also consider that there have been many discoveries since 1901. At that time (end of eighteenth century) there were only around 1,500 Greek Manuscripts, while today there are well over 5,500. This does not include the advances in the study of the Hebrew Bible from our knowledge of the Dead Sea Scrolls at Qumran.[[139]](#footnote-139)

Evaluation of Translation Theory of the A.S.V.

The A.S.V. would be evaluated as a good, word for word, English translation at the turn of the twentieth century. The Westcott-Hort approach to textual criticism was “influential” at that time.[[140]](#footnote-140) However, some did not appreciate the conclusions that the translators of the A.S.V. arrived at. They did not include Acts 8:37 and the addition (longer reading) to 1 John 5:7-8 (left it out of the text), but inserted these passages in the margin.[[141]](#footnote-141) This version also placed in brackets John 7:53-8:11, the woman caught in adultery (a concept still around today for passages that have questionable text critical issues), and sets apart the long ending of Mark (Mark 16:9-20) and places in a marginal note that the ending of Mark was lacking in the two oldest Greek manuscripts and other manuscripts and versions (another innovation of the A.S.V. that is around today).[[142]](#footnote-142)

This is perhaps one reason why some among the churches of Christ objected to the use of the A.S.V. While some sang her praises, others looked upon this as being a liberal, modern version. Ironically, many within the churches of Christ who celebrated this version are also supporters of the superiority of the Byzantine text, which is a definite contradiction. This should not be construed as a liberal or conservative view. The version is consistent in translating the same Hebrew and Greek tern the same way throughout the Bible (there are some pro’s and con’s to this approach). This tends to make the translation stiff or wooden instead of a smooth style of English.[[143]](#footnote-143)

The New American Standard Bible

The N.A.S.B. was published by the Lockman Foundaiton of La Habra, California, who endeavored to produce a revision of the A.S.V. of 1901 in contemporary English. In the preface to the New American Standard Bible, they state:

In the history of the English Bible translations, the King James Version is the most prestigious. This time-honored version of 1611, itself a revision of the Bishop’s Bible of 1568, became the basis for the English Revised Version appearing in 1881 (New Testament) and 1885 (Old Testament). The American counterpart of this last work was published in 1901 as the American Standard Version. Recognizing the values of the American Standard Version, the Lockman Foundation felt an urgency to update it by incorporating recent discoveries of Hebrew and Greek textual sources and by rendering it into more current English. Therefore, in 1959 a new translation project was launched, based on the ASV. The result is the New American Standard Bible.[[144]](#footnote-144)

The gospel of John was published first in 1960, followed by the synoptic gospels in 1962, and the entire New Testament in 1963.[[145]](#footnote-145) The complete Bible appeared in 1971. Reube Olson, who labored on this project for over ten years as “chairman of the editorial board,” oversaw the “work of fifty-eight anonymous translators from a wide variety of denominational backgrounds …” The group was made up of scholars who approach the Scriptures from a conservative point of view. The New Revised American Standard Bible appeared in 1995. The N.A.S.B. was extremely popular in the first few years of publication. In 1977, this version was the second leading seller of all Bibles (next to the Living Bible Paraphrase) with some sixteen million copies sold.[[146]](#footnote-146)

Policy of the Revisers

The purpose for the N.A.S.B. is twofold: to adhere as closely as possible to the Original Languages and give a good, readable English translation. The Lockman Foundation, the organization who published this version, gives a “Fourfold Aim” in their foreword to the N.A.S.B. First, they seek to be “true to the original Hebrew, Aramaic, and Greek.” Second, the translation “shall be grammatically correct.” Third, the Bible should be “understandable to the masses.” Fourth, they propose to “give the Lord Jesus Christ His proper place, the place which the Word gives Him; therefore, no translation work will ever be personalized.”[[147]](#footnote-147) Even though they claim this to be a revision of the A.S.V., really this is a new translation.[[148]](#footnote-148)

The Translation[[149]](#footnote-149)

The N.A.S.B. keeps much of the phraseology of the A.S.V. (if you are familiar with both, you would notice the similarities), “such as the use of the second-person singular form *you* instead of “thou” except when addressing divinity and italicizing words not present in the Hebrew or Greek texts but necessary to the English translation.” The N.A.S.B. goes back to the tradition of the Geneva Bible and K.J.V. by allowing each verse to begin a “new paragraph.”[[150]](#footnote-150)

The N.A.S.B. also breaks with the old A.S.V. in rendering the Divine name, the Tetragrammaton, as God or LORD rather than Jehovah. The term “Jehovah” is a poor rendering and an inaccurate translation of , so simply rendering the term as LORD is much improved. They also translate the phrase “The Lord Will Provide” rather than Jehovah-jireh (Genesis 22:14) as one finds in the old American Standard. Although not always consistent in their practice, the N.A.S.B. capitalizes the references to the Divine is scripture (He, Us, Spirit, Holy Spirit, Son, etc.). They also follow Kittle’s 1949 edition of his *Biblia Hebraica* and the Nestle Greek Text of 1957, although they do stray from Nestle at times and insert passages that are not supported by the Nestle text.[[151]](#footnote-151)

Reception of the N.A.S.B.

This version was “well received among conservative evangelicals.” The translation committee was “careful not to offend their conservative readership” as the R.S.V. had done in the rendering of Isaiah 7:14 and using the word “virgin” (instead of young maiden), and they also rendered monogenh/j as “only begotten” (Son) in reference to Jesus in John 3:16 instead of “only” Son.[[152]](#footnote-152)

Not everyone embraced this version. Some object to the fact that the committee reintroduces passages not supported by the best Greek manuscripts, such as the longer ending of the Lord’s Prayer in Matthew 6 (“for thing is the kingdom, and power, and glory forever.”).[[153]](#footnote-153) They place Acts 8:37 back into the text and place brackets around the verse. They also use brackets around Mark 16:9-20 and John 7:53-8:11. Their goal of producing an accurate translation with good, smooth English does not always pan out. Critic point out the same wooden English one finds in the old A.S.V.

Their noble attempt to remain “theologically neutral” fails in some places. Lewis finds some “theological biases” with their Millennial predisposition in certain passages which he feels they twist to support their view.

Both in its translations and it notes, the NASB reflects premillennial preference. The translators chose “as” in the phrase “the mountain of the house of the Lord will be established as the chief of the mountains” (Isa. 2:2; Mic. 4:1), even though the margin acknowledges that “on” is literal. The rendering, “And those who will walk by this rule, peace and mercy be upon them, and upon the Israel of God” (Gal. 6:16) makes it more likely that the *kai* will be taken as a coordinate rather than as explanatory. In the marginal notes, “generation” regularly carries the alternate “race” (Mark 13:30; Luke 21:32). “He is near,” though with a marginal note “it” (Mark 13:29), turns the thought of the passage to the second coming. In Revelation 5:10, the Greek present tense is rendered “will reign” where the AV had “they reign. Revelation 20:4 has “they came to life and reigned with Christ for a thousand years,” which supports the contrast the premillennialist likes to make in the verse. The ASV had “they lived,” which is a more literal rendering for the Greek aorist, *ezesan.* The following verse (v. 5) in the NASB has “did not come to life” for the negative of the same expression. The KJV has “lived not again” for verse 5, but has “they lived” for verse 4. The Greek, except for the negative, is the same in each verse. As previously noticed, the NASB carries a page heading “The Millenium” [sic] for this section.[[154]](#footnote-154)

Conclusion

Looking at both the A.S.V. and N.A.S.B., they are basically good translations (although the A.S.V. is over a hundred years old). I like using the 1901 version in studying the Old Testament Hebrew narrative (since they render the same Hebrew terms consistently throughout the Old Testament). I have a copy I have color coded, especially in Samuel and Kings. More recent English translations will not allow one to do this in studying the narrative sections. Sadly, the copyright ran out some years back and unless one owns a copy, they must turn to the internet to find a copy.

Whether one personally likes the N.A.S.B. and use this version in your studies or not, I believe the following comment by Lewis is a fair assessment of the pro’s and con’s to the New American Standard.

This sampling of some of the strengths and weaknesses of the NASB shows that, although at many places it represents a step forward in the communication of God’s Word and although it supplies many insights into obscure passages, the NASB falls short of what is most desired in an English translation. Some of its renderings are admirable, but the reader is reminded that a favorable disposition toward the ASV should not lead to a blind acceptance of the NASB. There is inconsistency in the NASB’s aim of retaining Greek and Hebrew structure while straining for current English, resulting in a wooden style. The announced translation procedures were not consistently followed.[[155]](#footnote-155)

The A.S.V. is like the K.J.V. in that they both are old and are not blessed with the numerous advances in archaeological and textual finds of the twentieth century. This is not a criticism of the American Standard, just a criticism of the time when this version was produced. This paper does not deal with the revision of the New American Standard in 1995. The reality is that any good English version will probably only be relevant for a few decades before needing to be replaced (1971 to 1995). Language changes and translations must stay current with modern times. A version needs to be readable and understandable by the reader in order to be useful.

**Bibliography**

*American Standard Version.* Nashville: Thomas Nelson, 1901.

Duvall, J. Scott and J. Daniel Hays. *Grasping God's Word A Hands-On Approach To Reading, Interpreting, and Applying the Bible, 2nd Ed.* Grand Rapids: Zondervan, 2001.

Geisler, Norman L. and William E. Nix. *A General Introduction To The Bible, Revised and Expanded.* Chicago: Moody Press, 1986.

Lewis, Jack P. *The English Bible from KJV to NIV, A History and Evaluation, Second Edition With new chapters on the NKJV, REB, and NRSV.* Grand Rapids: Baker, 1991.

*The New American Standard Bible, The Open Bible Edition.* Nashville: Thomas Nelson Publishers, 1979.

*The New Testament In Four Versions: King James, Revised Standard, Phillips Modern English, New English Bible.* Washington, DC: Christianity Today, Inc., 1970.

Wegner, Paul D. *The Journey from Texts to Translations, The Origin and Devolpment of the Bible.* Grand Rapids: Baker Academic, 2004.

#### Chapter Three: Test Reviews/Tests

**ORIGIN OF THE BIBLE DR. RODNEY CLOUD**

THE **ORIGINAL OLD TESTAMENT** WAS WRITTEN IN **HEBREW & ARAMAIC**

THE **ORIGINAL NEW TESTAMENT** WAS WRITTEN IN **GREEK**

THE **FIRST TRANSLATION** (SEPTUAGINT/LXX) WAS WRITTEN IN **GREEK**

ALL THE ORIGINAL LANGUAGES IN WHICH THE BIBLE WERE WRITTEN HAD THE FOLLOWING IN COMMON: THEY WERE **ALPHABETIC**

HEBREW & ARAMAIC ARE **SEMITIC** & WRITTEN **RIGHT TO LEFT.**

HEBREW HAS **22 CONSONANTS**. THERE ARE VOWEL HELPERS

(LETTERS THAT EACH INDICATE A VOWEL SOUND—FOR

EXAMPLE, “Y” [YOD] CAN LET THE READER KNOW THAT AN “I” OR

“E” SOUND IS PRESENT), BUT THERE ARE ALSO MARKINGS THAT

WERE ADDED BETWEEN AD 600-925 CALLED **VOWEL POINTINGS.**

A HEBREW TEXT WHICH IS WRITTEN ONLY WITH CONSONANTS IS

SAID TO BE **UNPOINTED.** THE SET OF MARKINGS (SIGNS) PUT IN

THE TEXT AT A CITY ON THE SEA OF GALILEE (**TIBERIAS**) IS

KNOWN AS **TIBERIAN POINTING**.THE SIGNS OR MARKINGS

THAT WERE PLACED OVER, UNDER AND TO THE LEFT OF THE

CONSONANTS WERE PLACED THERE BY HEBREW SCHOLARS WHO

BECAME KNOWN AS **MASORETES.**

**ARAMAIC**

THERE IS A LITTLE ARAMAIC IN GENESIS AND JEREMIAH BUT **MUCH MORE** IN DANIEL & EZRA

**ARAMAIC** BECAME THE LANGUAGE FOR **OFFICIAL DOCUMENTS** IN THE 8TH CENTURY BC FOR THE ASSYRIAN EMPIRE INSTEAD OF AKKADIAN. IT WAS ALSO USED IN THE BABYLONIAN PERIOD AND REACHED ITS HEIGHT UNDER PERSIAN RULE AS THE INTERNATIONAL, LEGAL AND ADMINISTRATIVE LANGUAGE. **IT WAS** **SPOKEN BY JEWS IN ISRAEL DURING THE TIME OF JESUS,** **ESPECIALLY IN JUDEA, AND PROVIDED THE SEMITIC BACKGROUND** **FOR** **THE NEW TESTAMENT PERIOD.**

**GREEK**

THE **GREEK** OF THE NT & THE LXX ARE IN **KOINE** AND ARE

BOTH WRITTEN LEFT TO RIGHT (GREEK IS INDO-EUROPEAN)

AND UP TO ABOUT 500 BC HAD BEEN WRITTEN IN BOTH

DIRECTIONS. THE ANCIENT SYSTEM OF WRITING ONE LINE LEFT

TO RIGHT AND THE NEXT LINE RIGHT TO LEFT AND THE NEXT ONE

LEFT TO RIGHT AGAIN (AND SO ON) IS KNOWN AS

**BOUSTROPHEDON**

PAGE 2

THIS METHOD OF WRITING IN WHICH THE LINES ARE INSCRIBED

AND READ ALTERNATELY IS SO NAMED THE TERM MEANS “LIKE

THE OX IN TURNING (PLOWING)”

**ORIGEN** WAS A GREEK SCHOLAR FROM **ALEXANDRIA** AND AUTHOR OF THE **HEXAPLA**

**LATIN**

THE LANGUAGE USED BY THE ROMANS FOR OFFICIAL PURPOSES. WAS **LATIN**. THE **“PONTIUS PILATE” INSCRIPTION AT CAESAREA** (WHICH INCLUDES TIBERIUS’ NAME) IS IN LATIN.

**JEROME WAS A LATIN SCHOLAR** WHO DID THE **VULGATE** IN THE LAST PART OF THE 4TH CENTURY AD

THE VULGATE’S NAME INDICATES IT WAS DONE IN **“COMMON”** LATIN (HENCE THE NAME) JEROME WAS THE TRANSLATOR SINCE

HE WAS A GREAT LATIN SCHOLAR.

THE **VULGATE** TOOK A FEW YEARS TO COMPLETE. IT IS TO BE DATED AT THIS TIME (FROM ABOUT AD 380 TO ABOUT AD 410)

**TANACH**

WHAT CHRISTIANS CALL THE “OLD TESTAMENT” (THE 39 BOOKS IN MOST ENGLISH BIBLES—GENESIS TO MALACHI) IS CALLED THE “HEBREW SCRIPTURES’’ BY THE JEWISH COMMUNITY. ANOTHER NAME USED BY JEWISH PEOPLE AND BY DR. CLOUD FOR THIS PART OF BIBLE (THE “OLD TESTAMENT”) IS THE TANACH PUT ANOTHER WAY—MANY JEWS CALL GENESIS-MALACHI

MORE **TANACH**

NOT “TORAH,” WHICH IS HEBREW NAME FOR FIRST 5 BOOKS, BUT

SOME (EVEN JEWS) USE TORAH FOR WHOLE OLD TESTAMENT—THAT IS INCORRECT

PAGE 3

SUMMARY

**TANACH** = **LAW, PROPHETS AND WTITING**

T = (TORAH) = LAW/INSTRUCTION

N = (NEBIIM FROM “NABI” = PROPHET) = PROPHETS

K/CH = (KETHUBIM) = WRITINGS [PSALMS IST BOOK IN

THIS SECTION

OLD TESTAMENT = CHRISTIAN NAME FOR TANACH

SO THE HEBREW SCRIPTURES WERE DIVIDED BY THE JEWS INTO THE FOLLOWING SECTIONS: **LAW, PROPHETS & WRITINGS = TANACH**

BUT

THE ENGLISH BIBLE’S OLD TESTAMENT IS DIVIDED INTO THE FOLLOWING SECTIONS: **LAW, FORMER PROPHETS, WRITINGS, & LATTER PROPHETS**

**GREEK INFLUENCE IN THE OT**

THE MAIN REASON FOR THE **SPREAD** OF THE GREEK LANGUAGE BY NEW TESTAMENT TIMES WAS THE CONQUESTS OF **ALEXANDER THE GREAT**

THE CLASSICAL PERIOD OF THE GREEK LANGUAGE: 900-330 BC

THE **KOINE PERIOD** OF THE GREEK LANGUAGE: **330 BC-AD 330**

REVIEW—4

THE HEBREW NAME OF THE BOOK OF GENESIS IN THE HEBREW BIBLE (TANACH) IS **B’RE-SHIT** ( MEANING **“IN THE BEGINNING**”), BUT THE GREEK (LXX) NAME IS **GENESIS** (MEANING **“ORIGIN”)**

THE HEBREW (SHORT) NAME FOR THE BOOK OF **EXODUS** IS **SH’MOTH** (MEANING **“NAMES”),** BUT THE **GREEK NAME** IS **EXODOS** (MEANING

“GOING OUT” OR **“DEPARTURE”)**

THE **HEBREW** NAME FOR THE FIRST FIVE (5) BOOKS = **TORAH**

THE **GREEK** NAME FOR THE FIRST FIVE BOOKS IN THE OLD

TESTAMENT IS **PENTATEUCH**

THE **FIRST TRANSLATION** OF THE TANACH (HEBREW BIBLE/OUR

OT) WAS IN GREEK = **THE SEPTUAGINT (LXX)**

PAGE 4

THE NAME OF SEPTUAGINT TRANSLATION WAS DERIVED FROM THE FACT THAT “72”(**ROUNDED TO “70”)** TRANSLATORS APPEAR IN THE STORY ABOUT ITS ORIGIN.(**LETTER OF ARISTEAS**) IT IS CLEAR THAT THE “TORAH” (LAW) WAS WHAT WAS BEING TRANSLATED IN THIS STORY AND THAT THE REST OF THE HEBREW SCRIPTURES FOLLOWED IN TIME. LXX = THE NOTATION USED BY SCHOLARS (AND OTHERS) FOR THE SEPTUAGINT. THE WORD “SEPTUAGINT” COMES FROM THE WORD **“SEVENTY” IN LATIN** EVEN THOUGH THE

SEPTUAGINT IS THE GREEK OT. EVEN THE SYMBOL **LXX IS LATIN**

(ROMAN NUMERALS)

**THE LETTER OF ARISTEAS** CLAIMS TO GIVE THE ORIGIN OF THE SEPTUAGINT (OR AT LEAST THE FIRST SECTION OF IT). THE LXX WAS PRODUCED IN THE CITY OF ALEXANDRIA, EGYPT SOMEWHERE IN THE **3RD CENTURY BC** (AT LEAST, THE “LAW” WAS TRANSLATED AT THAT TIME). **ALEXANDRIA** WAS A THE CITY WHICH CONTAINED A **LARGE NUMBER OF JEWS** BY NEW TESTAMENT TIMES. IT WAS THE MOST IMPORTANT CITY FOR THE JEWS OUTSIDE OF ISRAEL.

THE LXX WAS **ADOPTED BY MANY CHRISTIANS** THROUGHOUT THE MEDITERRANEAN WORLD AS THEIR BIBLE. THE JEWS BEGAN TO USE OTHER GREEK VERSIONS AFTER CHRISTIANITY AROSE AND TOOK

THEIR GREEK OT

THE TWO MOST IMPORTANT WORKS FOR BIBLICAL STUDENTS

WHICH RESULTED FROM THE **SPREAD OF GREEK** FROM THE 3RD

CENTURY BC TO THE 1ST CENTURY AD WERE

1. THE SEPTUAGINT (2) THE NEW TESTAMENT

HEBREW GREEK LATINIZED ENGLISH

TANACH GREEK OT SEPTUAGINT OT

(T = LAW LXX (LATIN

N = PROPHETS NAMES FOR

K/CH = WRITINGS) GREEK OT)

BIBLIA (>BIBLE)

TORAH PENTATEUCH GEN.-DEUT.

(LAW/INSTRUCTION) (FIVE VOLUMES/ (LAW)

BOOKS/SCROLLS)

PAGE 5

HEBREW GREEK LATINIZED ENGLISH

B’RE-SHIT GENESIS GENESIS GENESIS

(IN THE BEGINNING) (ORIGIN) (BORROWED FROM GREEK)

SH’MOTH EXODOS EXODUS EXODUS

(NAMES) (GOING OUT/ (GREEK WITH (FROM

WAY OUT/ LATIN ENDING) LATIN)

PAPUROS PAPYRUS PAPYRUS

PERGAMOS PERGAMUM (PARCHMENT)

\*\*\*\*\*\*\*THE THREE LANGUAGES ON THE CROSS\*\*\*\*\*\*\*\*

HEB/ARAMAIC GREEK LATIN

THE FOLLOWING LANGUAGES APPEAR IN SOME FORM IN THE NEW TESTAMENT (EXAMPLES: *PRAETORIUM, MARANATHA,*

*PETRA, DECAPOLIS, ELOI, ELI, CAESAREA-PHILIPPI, AGORA, GYMNASIUM, AUGUSTUS, RABBI* AND MANY MORE). AS YOU SEE

FROM THE BREAKDOWN BELOW, I HAD SOME OF EACH LANGUAGE:

HEB/ARAMAIC GREEK LATIN GREEK-LATIN MIXTURE

ELI / ELOI AGORA PRAETORIUM GYMNASIUM

RABBI PETRA AUGUSTUS CAESAREA-PHILIPPI

MARANATHA DECAPOLIS

THE WORD **“BIBLE”** COMES FROM THE GREEK WORD BIBLIA (SCROLLS/”BOOKS”)

PAGE 6

THERE ARE CONSONANTS IN HEBREW AND ARAMAIC FOR WHICH **GREEK** HAS **NO EQUIVALENT(S)** WHEN IT ATTEMPTS TO TRANSLITERATE PROPER NAMES:

1. `AYIN (SILENT IN MODERN HEBREW—DIFFICULT IN BIBLICAL HEBREW TO PRONOUNCE)
2. SHEN (= “SH” SOUND)—HENCE SHEM > SEM
3. HET/CHET (HARSH “H”)

**JOSHUA** (YEHOSHUA) IS **JESUS** (IESOUS) IN GREEK. JOSHUA (YEHOSHUA) HAS BOTH AN `AYIN & AN A SOFT “H” WHICH GREEK CANNOT TRANSLITERATE [“TRANSLITERATE” MEANS TO PUT A WORD INTO YOUR

LANGUAGE LETTER FOR LETTER; THEOS IS A TRANSLITERATION & “GOD” IS A TRANSLATION OF THE SAME WORD]

THE NEW TESTAMENT CHARACTERS NAMED **JACOB** (YA`AKOB IN HEBREW & IAKOBOS IN GREEK) CHANGES INTO **JAMES** BY THE TIME IT REACHES MODERN ENGLISH.

MANY SCHOLARS BELIEVE MATTHEW WAS ORIGINALLY WRITTEN IN ARAMAIC. AT THE PRESENT WE HAVE ZERO (0) MANUSCRIPTS. DR, CLOUD BELIEVES IT WAS WRITTEN IN GREEK.

DR. CLOUD BELIEVES (WITH ONLY A FEW OTHER SCHOLARS) THAT **JESUS SPOKE MOSTLY IN GREEK** JESUS WITH SOME ARAMAIC THROWN IN. THE MAJORITY OF SCHOLARS HOLD THAT **JESUS SPOKE MOSTLY IN ARAMAIC.**

**WRITING MATERIAL & SHAPES**

**STONE**: THE FOLLOWING LISTS CONTAINS EXAMPLES OF STONE AS A WRITING MATERIAL

(1) BEHISTUN INSCRIPTION

(2) ROSETTA STONE

(3) MESHA STELE

A **STELE/STELA** IS AN UPRIGHT STONE WITH WRITING ON IT WHICH USUALLY RECOUNTING SOME GREAT DEED OR VICTORY

**CLAY:** THE MAJORITY OF THE CUNEIFORM LIBRARIES FOUND WERE

MOSTLY OF CLAY TABLETS.

PAGE 7

**OSTRACA**  (SINGULAR = OSTRACON) ARE PIECES OF BROKEN POTTERY USED FOR WRITING IN THE ABSENCE OF BETTER MATERIALS (ALSO CALLED **“POTSHERDS”)**

THERE ARE **IMPORTANT OSTRACA** (FROM UPPER EGYPT (CONTAINING LUKE 22:40-71 IN GREEK), FROM LACHISH IN JUDAH (CONTAINING HEBREW LETTERS FROM THE TIME OF JEREMIAH) AND FROM SAMARIA (CONTAINING THE NOTATIONS OF GOODS RECEIVED IN THE ROYAL PALACE—8TH CENTURY BC).

**PAPYRUS** WAS/IS A REED PLANT THAT GROWS IN SWAMPS/MARSHLANDS ALONG THE NILE RIVER. SCRIBES USUALLY **WROTE HORIZONTALLY** ON THE FRONT SIDE OF PAPYRUS. ESPECIALLY, IF WE ARE SPEAKING OF GREEK AND HEBREW.

**“PAPER”** AS WE KNOW IT DID NOT ARRIVE IN THE MIDDLE EAST UNTIL ABOUT **AD 900**. IT WAS INTRODUCED FROM CENTRAL ASIA TO EGYPT. ALTHOUGH NOT CONNECTED, IT TOOK ITS NAME FROM **“PAPYRUS.”**

**PARCHMENT** (WRITING MATERIAL MADE FROM ANIMAL SKINS)

THE BEST PARCHMENT: VELLUM (DEER AND OTHER FINE SKINS).

THE WORD “PARCHMENT” IS GREEK AND DERIVED FROM THE GREEK NAME FOR **“PERGAMUM”** (ONE OF SEVEN CHURCHES OF ASIA IN BOOK OF REV. WAS LOCATED HERE)

\*\*WE ARE PUTTING PARCHMENT & LEATHER UNDER PARCHMENT,

BUT WE COULD SEPARATE TO BE MORE EXACT

THE **EARLIEST MANUSCRIPTS** OF THE SEPTUAGINT WHICH WE

POSSESS: **CODEX VATICANUS** (CODEX **B**) AND **CODEX**

**SINAITICUS** (BOTH 4TH CENTURY AD, ALTHOUGH SOME WANT TO

PUSH THE LATTER SLIGHTLY INTO THE 5TH). CODEX A IS 5TH CENT.

**PARCHMENT** WAS MORE COSTLY & MORE DURABLE THAN

**PAPYRUS**—BUT LESS POPULAR AT FIRST

PAGE 8

**CODEX** ACTUALLY CAME FROM A WORD THAT MEANT “THE TRUNK OF A

TREE”—THEN DEVELOPED INTO A KIND OF “BOOK” MADE OF WOODEN TABLETS COVERED WITH WAX. FINALLY, THIS SHAPE GAVE RISE TO A FORM.RESEMBLING OUR MODERN “BOOK.” SOME MANUSCRIPTS HAVE THIS WORD AS PART OF THEIR DESIGNATION (**CODEX SINAITICUS = CODEX ALEPH = CODEX S**)

**AUTOGRAPH** EQUALS THE ORIGINAL DOCUMENT

**MSS** = MANUSCRIPTS (OF ALL LANGUAGES)

**VSS** = VERSIONS

**WHY IS THE PROPHET SAMUEL** NOT IN 2 SAMUEL SINCE THE BOOK BEARS HIS NAME? THE SCROLL WAS DIVIDED INTO TWO PARTS BECAUSE IT WAS **TOO LONG**

**COVENANT**

THE BASIC IDEA OF THE WORD COVENANT IS **“A BINDING AGREEMENT”**

(HEBREW = **B’RITH**)

BOTH THE LXX AND THE NEW TESTAMENT CHOSE TO TRANSLATE THE HEBREW WORD **B’RITH** FOR COVENANT BY **DIATHEKE**, A WORD OUTSIDE THE SCRIPTURES REFERS TO **“A LAST WILL AND TESTAMENT”**

DR. CLOUD ARGUES THAT **THE OLD COVENANT IS CONTAINED IN THE** HEBREW SCRIPTUES BUT IS **NOT EQUAL** TO ALL THE HEBREW SCRIPTURES

DR. CLOUD ARGUES THAT THE **NEW COVENANT IS CONTAINED IN** AND IS A **PART OF THE NEW TESTAMENT**

DR. CLOUD ARGUES THAT BOTH THE OLD & NEW COVENANTS ARE LORD- VASSAL TREATIES AND THAT THE NEW COVENANT INVOLVES THE CONCEPT OF **A LAST WILL AND TESTAMENT**

PAGE 9

**INSPIRATION**

WHAT DOES THE **BIBLE CLAIM** ABOUT INSPIRATION? **IT CLAIMS TO BE** **THE VERY WORD OF GOD**

HOW DO WE KNOW THAT **MOSES** WAS PREPARED TO WRITE THE HEART (MAIN PART) OF THE FIRST FIVE BOOKS OF THE BIBLE? HE WAS REARED

IN PHARAOH’S PALACE IN THE BOOK OF EXODUS AND **SEE ACTS 7:22**

**2 TIMOTHY 3:16**, “ALL SCRIPTURE IS THEOPNEUSTOS AND IS USEFUL FOR TEACHING, REBUKING, CORRECTING . . . .” THEOPNEUSTOS MEANS

**“GOD-BREATHED”**

**2 PETER 1:21** CONTAINS THESE WORDS: “HOLY MEN OF GOD SPOKE *AS THEY WERE* MOVED BY *THE HOLY SPIRIT* .” (NKJV)

THE STUDY OF **ARCHAEOLOGY** HAS OFTEN DEMONSTATED THE HISTORICAL RELIABILITY OF THE BIBLE—ESPECIALLY, THE WORK OF LAYARD AT NINEVEH AND CALAH (NIMRUD)

**ORDER OF THE BOOKS & NAMES**

THE **ORDER** OF THE FIRST FIVE BOOKS OF THE OLD TESTAMENT IN THE HEBREW BIBLE, THE LXX, AND THE VULGATE IS **IDENTICAL** IN ORDER, BUT **THE BOOKS DO HAVE DIFFERENT NAMES**. THE LXX CHOSE GREEK NAMES (**DIFFERENT IN MEANING** FROM THE HEBREW NAMES), AND THE VULGATE FOLLOWED THE LXX WITH A FEW ADJUSTMENTS **(“EXODOS” IN THE LXX BECAME “EXODUS.”)**

THE **LAST BOOK** IN THE HEBREW BIBLE IS **2 CHRONICLES** BUT OF THE ENGLISH BIBLE—IT’S MALACHI

**CANON**

THE HEBREW WORD **QANEH MEANS REED OR ROD**. THE WORD QANEH BECAME KANON IN GREEK AND PRODUCED THE WORD **CANON** IN ENGLISH, A WORD WHICH INDICATES A STANDARD—WHICH LED TO THE CONCEPT OF LISTING THE BOOKS ACCEPTED AS HOLY SCRIPTURE

PAGE 10

\*THE BOOK OF **ESTHER** NOT PART OF THE CANON IN SOME PEOPLE’S

MINDS BECAUSE OF ABSENCE OF THE NAME OF GOD

\*THE NEW TESTAMENT BOOK OF **JAMES** HAD SOME TROUBLE GETTING IN

THE CANON BECAUSE SOME SCHOLARS FELT IT CONTRADICTED PAUL

**PSEUDEPIGRAPHA** MEANS **“FALSE WRITINGS”** IS A BODY OF LITERATURE REJECTED BY ALL—BOTH JEWS AND CHRISTIAN—AS HOLY SCRIPTURE.

THE WORD **APOCRYPHA** MEANS **HIDDEN OR CONCEALED**. SOME OF THE APOCRYPHAL BOOKS ARE ACCEPTED BY THE **ROMAN CATHOLIC CHURCH** AS CANONICAL, BUT IN MY OPINION THERE ARE **NO CLEAR NEW** **TESTAMENT QUOTATIONS** **FROM THE APOCRYPHA**

\*\*\* THE APOCRYPHA **DOES NOT CLAIM** TO BE **THE WORD OF GOD**

THE APOCRYPHAL BOOKS CONTAIN FANCIFUL STORIES, IMMORAL TEACHINGS, AND HISTORICAL AND CHRONOLOGICAL ERRORS. THEREFORE, **JOSEPHUS, PHILO AND JEROME** NEVER INCLUDED THEM IN THE OLD TESTAMENT CANON OR NEVER QUOTED THEM.

NEITHER DID **THE TALMUD.**

THE FOLLOWING ARE **STEPS OF CANONIZATION**:

(A) INSPIRED BY GOD

(B) RECOGNIZED AS INSPIRED

(C) COLLECTED AND PRESERVED BY GOD’S PEOPLED

**EARLY ENGLISH TRANSLATORS & THE KJV PREFACE**

THE BIBLE OR A PART OF IT HAS BEEN TRANSLATED INTO MORE THAN **1000 LANGUAGES AND DIALECTS**. ENGLISH HAS HAD MANY, MANY VERSIONS.

WYCLIFFE, TYNDALE, LUTHER AND OTHERS **RISK THEIR LIVES** BY TRANSLATING THE BIBLE BECAUSE THEY **BELIEVED THAT IT IS THE**

**VERY WORD OF GOD**

AS GREAT AS WYCLIFFE WAS, ACCORDING TO MOST SCHOLARS IN THE FIELD OF TRANSLATING, **THE FATHER OF THE ENGLISH BIBLE** IS CLEARLY **WILLIAM TYNDALE**. HE TRANSLATED FROM THE GREEK & HEBREW

PAGE 11

**GREAT DOCUMENT** THAT APPEARED **IN THE ORIGINAL KJV**: A **PREFACE** TO THE READERS WRITTEN BY **MILES SMITH** DEFENDING THE NEW TRANSLATION THIS PIECE OF LITERATURE CONTAINED SEVERAL IMPORTANT AND TIMELESS NUGGETS OF WISDOM FOR THOSE WHO OPPOSE NEW TRANSLATIONS. AMONG THEM:

(1) WE ARE COMMANDED TO SEARCH THE SCRIPTURES, WHICH CAN MAKE

US “WISE UNTO SALVATION”

(2) HOW CAN A PERSON UNDERSTAND SOMETHING “KEPT IN AN

UNKNOWN TONGUE?”

(3) INDEED, A GOOD, CLEAR TRANSLATION INTO THE EVERYDAY

(4) LANGUAGE OF THE READER WILL “OPEN THE WINDOW TO LET IN THE

LIGHT,”

(5) ALWAYS GO BACK TO THE HEBREW AND GREEK TO TRANSLATE

(6) MAKE THE NEWER TRANSLATION BETTER THAN THE LAST ONE

(7) BE APPRECIATIVE OF THE TRANSLATIONS THAT WENT BEFORE

BOOKS TO KNOW

**EXCELLENT TEXT** FOR CHURCH AND UNDERGRADUATE CLASSES ON OUR TOPIC:

**HOW WE GOT THE BIBLE** BY NEIL LIGHTFOOT

A RELIABLE OLD TESTAMENT **CRITICAL INTRODUCTION**. YOU CAN LOOK AT CANON AND ARCHAEOLOGY HERE.

LASOR, HUBBARD AND BUSH, **OLD TESTAMENT SURVEY**

**A GREAT BOOK ON OUR FOUR MAIN TOPICS** (INSPIRATION, CANONIZATION, TRANSMISSION, & TRANSLATIONS) IS GEISLER AND NIX, **A GENERAL INTRODUCTION OF THE BIBLE**

THIS BOOK WAS NOT CHOSEN AS THE TEXT—NOT BECAUSE IT DID NOT COVER THE TOPIC, BUT BECAUSE THE TEXTBOOK YOU ARE USING CONTAINS SOME OUTSTANDING CHARTS FOR COMPARISON

A **RELIABLE** BOOK ON OLD TESTAMENT **ARCHAEOLOGY**:

HOERTH, **ARCHAEOLOGY AND THE OLD TESTAMENT**

Page 12

A **RELIABLE** BOOK ON NEW TESTAMENT ARCHAEOLGY:

MCRAY, **ARCHAEOLOGY AND NEW TESTAMENT**

**TWO GREAT BOOKS** BY A GREAT SCHOLAR:

F. F. BRUCE, (1) **THE CANON OF SCRIPTURE**

AND (2) **THE BOOKSAND THE PARCHMENTS**

**OUR TEXTBOOKS** FOR THIS COURSE:

**WEGNER, THE JOURNEY FROM TEXTS TO TRANSLATIONS**

**BRUCE, THE HISTORY OF THE BIBLE IN ENGLISHFD9305A** **ORIGIN OF THE BIBLE**

**ORIGINAL DOCUMENTS** OF THE BIBLE ARE CALLED THE **“AUTOGRAPHS”** AUTOGRAPHA)

**AUTOGRAPH** (AUTO = SELF + GRAPH = WRITE/WRITING) =

ANYTHING WRITTEN BY ONE’S OWN HAND > IN BIBLICAL STUDIES = ORIGINAL MS

**MT\*** STANDS FOR **MASORETIC TEXT**

**DSS\*** = DEAD SEA SCROLLS

**LXX\*** (70) = **SEPTUAGINT**

THE WORD **MANUSCRIPT** MEANS “WRITTEN BY HAND”

**MS\*** = **MANUSCRIPT** **MSS\*** = **MANUSCRIPTS**

VS\*= VERSION VSS\* = VERSIONS

A “VERSION” SIMPLY MEANS A “TRANSLATION”

\*THE TEST IS FILLED WITH THESE SHORT FORMS. YOU WILL NEED TO

UNDERSTAND THEM TO UNDERSTAND SOME OF THE

QUESTIONS!!! ALSO MANY DEFINITIONS ARE REPEATED TO MAKE

SURE YOU GOT THEM FIXED IN YOUR HEAD. SO WATCH FOR THE \*

**SCRIPTS & WRITING MATERIAL**

SHAPE OF A SCROLL = “ROLL”

SHAPE OF CODEX = “BOOKFORM” (CLOUDISM)

**PLURAL OF CODEX = CODICES**

Page 13

SMALL “p” STANDS FOR A PAPYRUS SCROLL (p 52 OR BETTER WITH THE 52 RAISED)

**PALEOGRAPHY** (“OLD”/ANCIENT WRITING) IS THE STUDY AND SCHOLARLY INTERPRETATION OF ANCIENT WTITTEN DOCUMENTS

**UNCIAL** LETTERS/CHARACTERARE LARGE LETTERS (THINK OF CAPS—ALTHOUGH UNCIALS ARE NOT, BUT THEY ARE MUCH LARGER THAN MINUSCLE)

**MINUSCLE** LETTERS ARE SMALL AND CURSIVE

THE WORD “MANUSCRIPT” MEANS (IN BIBLICAL CIRCLES)

**WRITTEN BY HAND**

**MS =** MANUSCRIPT

**MSS** = MANUSCRIPTS

TEXTUAL CRITICISM

**ORIGINAL DOCUMENT** OF THE BIBLE = **AUTOGRAPH**

**MT =** **MASORETIC TEXT**

**MS** = **MANUSCRIPT** **MSS** = **MANUSCRIPTS**

**VS= VERSION VSS = VERSIONS**

**UNCIAL MSS = MSS LIKE A, B, C, D & ALEPH** (MANY ARE ON PARCHMENT)

“P” STANDS FOR A PAPYRUS SCROLL (P 52 OR BETTER WITH THE 52

RAISED)

PROBLEMS IN COPYING MSS

SUBSTITUTION OF **SIMILAR SOUNDING** WORDS **HOMOPHONY**

A **REVERSAL IN ORDER** OF TWO LETTERS OF A

WORD OR WORDS **METATHESIS**

A LETTER OR A WORD HAS BEEN **WRITTEN TWICE**

**RATHER THAN ONCE** **DITTOGRAPHY**

ONE OF THE BASIC PRINCIPLES FOR OLD (& NEW) TESTAMENT TEXTUAL CRITICISM IS THAT MANUSCRIPTS MUST BE **WEIGHED,** **NOT COUNTED**

THE NUMBER OF GREEK MSS FOR THE NEW TESTAMENT IS BETWEEN 5,000 AND 6,000

THE VULGATE RANKS NEXT TO THE SEPTUAGINT AMONG ALL THE VERSIONS (IN THE IMPORTANT TASK OF FIGURING OUT WHAT THE ORIGINAL AUTOGRAPHS WERE)

WE HAVE 10,000 OR MORE MSS OF THE VULGATE

**DONALD WISEMAN** WROTE A GREAT ARTICLE PRAISING **ANCIENT** **SCRIBES** FOR THEIR AMAZING CONTRIBUTION IN THE FIELD OF CARING FOR GOD’S WORD

ROMAN CATHOLIC **CARDINAL XIMENES** OF SPAIN DID THE **COMPLUTENSION POLYGLOT**, WHICH CONTAINED HIS EDITION OF THE GREEK NT. XIMENES WAS A GOOD SCHOLAR, WHO HAD PUT TO TOGETHER A GREEK TEXT SUPERIOR TO THE GREEK NT OF ERASMUS—BUT ERASMUS’ TEXT MADE IT INTO THE HANDS OF TRANSLATORS FIRST. SO TYNDALE USED THE TEXT OF ERASMUS.

**THE GREEK NT**

XIMENES’ GREEK TEXT PRINTED IN 1514 BUT APPEARED FOR SELL MUCH LATER. LOST OUT TO ERASMUS

ERASMUS’ GREEK TEXT **PRINTED & SOLD 1516**. HIE PRINTER WAS

DETERMINED TO BEAT XIMENES’ PRINTER

**AND DID!**

**THE GREEK TEXT THAT LED TO THE KING JAMES VERSION WAS**

**ERASMUS’ 1535 EDITION—WHICH WAS WORKED OVER SEVERAL TIMES BY ROBERT STEPHANUS, WHOSE LAST EDITION WAS TAKEN UP BY BEZA AND REWORKED----------THE TEXT THAT CAME OUT OF ALL THIS WE NOW CALL THE TR (“TEXTUS RECEPTUS”), WHICH LED TO THE KJV**

**“TEXTUS RECEPTUS”** IS FROM THE LATIN & INDICATES THE **“RECEIVED TEXT”**

Page 15

WESTCOTT & HORT PUBLISHED THE NEW TESTAMENT IN THE ORIGINAL GREEK IN 1881. THIS GREEK NEW TESTAMENT WAS HEAVILY **BASED ON CODEX B** (THE **SINGLE TEXT METHOD**). THESE MEN WERE SCHOLARS AT CAMBRIDGE UNIVERSTY.

**SEE TEXTBOOK, PP. 219-20**

ONE  **METHOD** USED BY MANY SCHOLARS IS TO CHOOSE THE MOST ACCURATE READINGS FROM ALL THE EXTANT MSS AND TO COMBINE THEM INTO WHAT THE EDITOR(S) BELIEVE IS A TEXT CLOSE TO THE ORIGINAL. THIS DIFFERS FROM THE METHOD OF USING THE ONE MS SCHOLARS CONSIDER TO BE THE CLOSEST TO THE ORIGINAL (THE **SINGLE TEXT METHOD**). THE FIRST METHOD IS CALLED THE

**ECLECTIC** METHOD

SO—WESTCOTT & HORT USED THE **SINGLE TEXT METHOD**

MOST GREEK TEXTS TODAY USE THE **ECLECTIC** **METHOD**

MOST NT TRANSLATIONS ARE BASED ON A GREEK NT THAT

IS PUT TOGETHER USING THE ECLECTIC METHOD

**SEE YOUR TEXTBOOK, PP. 217-224**

THE CURRENT NEW TESTAMENT VERSE DIVISIONS WERE MADE BY

ROBERT STEPHANUS IN 1551 IN HIS GREEK & LATIN NEW TESTAMENT. ACCORDING TO A FAMILY MEMBER, HE MADE THEM ON A JOURNEY TO PARIS (ONE HUMOROUS INTERPRETATION IS THAT SOME OF THE DIVISIONS WERE MADE ON HORSEBACK—EXPLAINING, AT LEAST IN PART, A FEW OF THE POOR CHOICES)

THESE VERSE DIVISIONS (MENTIONED ABOVE) APPEAR FOR THE FIRST TIME IN AN ENGLISH BIBLE IN THE GENEVA BIBLE

HERBREW BIBLE SECTION

REMEMBER THAT **MT\*** STANDS FOR **MASORETIC TEXT**

AROUND THE END OF THE FIFTH CENTURY AD, A GROUP OF SCRIBES CALLED THE **MASORETES** INHERITED THE SCRIBAL TRADITIONS OF THE HEBREW SCRIPTURES AND CARRIED ON THE WORK OF PRESERVING THE TEXT

Page 16

HEBREW HAD NO REAL VOWELS IN ITS ALPHABET, BUT AT ONE

POINT IN ITS DEVELOPMENT IT BEGAN USING THE LETTERS HE (TO

INDICATE LONG “A”) AND YOD TO INDICATE LONG “I” & “E” AND VAV

FOR “O” & “U”

“A” BY LETTER HE = “H” (SOUNDS LIKE “HAY”)

“I” & “E” BY THE LETTER YOD = “Y”

“0” & “U” BY THE LETTER VAV = “V”

THE THREE LETTERS ARE CALLED ***MATRES LECTIONIS***= “MOTHERS” OF **READING**

THE HEBREW SCRIBES REFUSED TO **POINT** THE NAME **YAHWEH** WITH THE CORRECT VOWEL MARKINGS FOR FEAR SOMEONE WOULD TREAT THE NAME LIGHTLY. THEY DID NOT WANT IT PRONOUNCED

**POINTING** = PUTTING VOWEL SIGNS/MARKINGS (DOTS AND LINES) TO REPRESENT THE VOWEL SOUNDS

**UNPOINTED TEXT** = HEBREW BIBLE OR PORTION OF THE BIBLE WITH ONLY CONSONANTS

THE BEN NAPHTALI AND **BEN ASHER** FAMILIES FLOURISHED IN THE EARLY HALF OF THE TENTH CENTURY AS NOBABLE SCRIBES MAINTAINING THE HEBREW SCRIPTURES

THESE FAMILIES OF SCRIBES WORKED IN GALILEE AT **TIBERIAS** ON THE SEA OF GALILEE

THE **NASH PAPYRUS** IS A HEBREW **MS**, WHICH CONTAINS ONLY A DAMAGED COPY OF THE DECALOGUE AND THE SHEMA OF DEUT. 6:4. IT WAS DATED TO THE MACCABEAN PERIOD BY W. F. ALBRIGHT

**CODEX LENINGRADENSIS** IS DATED 1008 BY A **COLOPHON**. IT IS A BEN ASHER **MS**. IT WAS THE MAIN SOURCE FOR THE LAST TWO HEBREW BIBLES (BIBLIA HEBRAICA ED. BY KITTEL (1929-37) & BIBLIA HEBRAICA STUTTGARTENSIA ED. BY ELLIGER AND RUDOLPH (1967-77)

**COLOPHON** = AN INSCRIPTION (A “NOTE”) AT THE END OF A

BOOK OR **MS**, USED ESPECIALLY IN THE 15TH & 16TH

CENTURIES, GIVING THE FOLLOWING INFORMATION:

1. TITLE OR SUBJECT
2. AUTHOR
3. PRINTER OR PUBLISHER
4. DATE & PLACE OF PUBLICATION

Page 17

**DSS** = DEAD SEA SCROLLS

THE FIRST FEW DEAD SEA SCROLLS WERE FOUND IN **1947** BY AN ARAB SHEPHERD BOY

MANY OF DEAD SEA SCROLLS WERE FOUND IN **QUMRAN** AREA

THE OLD TESTAMENT BOOK OF **ESTHER** HAS NOT BEEN FOUND UP TILL THE PRESENT TIME AMONG THE DEAD SEA COLLECTION. NEHEMIAH HAS **NOT** BEEN FOUND EITHER, **BUT EZRA HAS**—AND SCHOLARS

INSIST THAT **NEHEMIAH** WOULD HAVE BEEN ON THAT SCROLL, BUT FELL TO PIECES WITH AGE—SO THEY TREAT **NEHEMIAH** AS “FOUND”—THOUGH IT HAS NOT BEEN.

NO TRACE OF **ESTHER** AMONG **DSS**

THE MOST COMPLETE BIBLICAL BOOK IN THE DEAD SEA SCROLL COLLECTION IS **ISAIAH**

A **GENIZAH** WAS A STORAGE ROOM. ONE SUCH GENIZAH WAS PART OF THE CAIRO SYNAGOGUE BUILT IN AD 1015

**GREEK MSS**

**TWO KINDS**

(1) IN THE OT WE ARE SPEAKING OF VERSIONS—THE EXTANT **MSS**

(= “EXISTING” MSS) ARE TRANSLATIONS OF THE OT HEBREW—LXX,

AQUILA, SYMMACHUS, & THEODOTION ARE THE FOUR)

(2) IN THE NT WE ARE SPEAKING OF COPIES OF THE ORIGINALS

(=MSS). THE ONLY WAY THIS STATEMENT WOULD NOT BE TRUE IS

IF A BOOK LIKE MATTHEW HAD BEEN ORIGINALLY WRITTEN IN

ARAMAIC AND THEN TRANSLATED INTO GREEK. HOWEVER, AT THESE TIME THERE ARE **NO EXTANT MSS IN ARAMAIC**—SO THE

ARAMAIC ORIGIN THEORY MUST REMAIN A THEORY

CONTAIN BOTH OLD & NEW TESTAMENTS

**CODEX B** IS IN THE VATICAN LIBRARY IS CALLED **CODEX**

**VATICANUS**

ORIGINALLY CONTAINED ALL OF OT (LXX—THAT IS, A COPY OF THE LXX, WHICH IS ITSELF A TRANSLATION OF THE OT) & CODEX B ONCE CONTAINED ALL THE NT. PART OF THE NT IS

MISSING. CONTAINS A FEW OTHER BOOKS, BUT THEY ARE NOT IN THE CANON—SO WE WILL IGNORE THEM ON THIS TEST. NOW IN VATICAN DATE: **4TH CENT.**

Page 18

**CODEX ALEPH** WAS FOUND AT THE MONASTERY OF ST. CATHERINE

AT THE FOOT OF THE TRADITIONAL MT. SINAI BY THE A YOUNG SCHOLAR NAMED TISCHENDORF, HENCE IS ALSO CALLED **CODEX SINAITICUS** ANDNOW ALSO **CODEX S (“S”).**

IT IS THE **OLDEST** **COMPLETE MS OF THE NEW TESTAMENT.**

CODEX S/ALEPH ALSO ONCE ALSO CONTAINED THE WHOLE

OT. CONTAINS A FEW OTHER BOOKS NOT IN THE CANON.

WAS BOUGHT FROM **RUSSIA** & NOW IN **BRITISH MUSEUM**

DATE: **4TH CENT.**

**CODEX A** WAS PROBABLY TAKEN FROM ALEXANDRIA TO

CONSTANTINOPLE IN EARLY 17TH CENT., THEN GIVEN TO JAMES I, BUT JAMES DIED BEFORE IT ARRIVED (SO GIVEN TO CHARLES I IN 1627). IT CONTAINS ALMOST ALL THE OT & NT.

NOW IN **BRITISH MUSEUM** DATE: **5TH CENT.**

\*\*\* **B, ALEPH & A** ARE THE TOP 3 MSS OF **LXX** & OF **NT\*\*\***

**CODEX B** AND **CODEX S** ARE THE CODICES (PLURAL OF “CODEX) THAT ARE CONSIDERED TO BE OUR **TWO VERY BEST MSS** FOR BOTH THE LXX AND FOR THE NEW TESTAMENT.

*CODEX C* ***(CODEX EPHRAEMI OR CODEX OF EPHRAEM) IS A***

*PALIMPSEST* ***(“SCRAPED AGAIN”). ONCE ALSO CONTAINED******THE WHOLE******OT & NT******DATE:*** *5TH CENT.*

**PALIMSEST** = A **MS** (MANUSCRIPT) THAT HAS BEEN ERASED AND

WRITTEN ON TOP OF THE OLD (ORIGINAL) WRITING. THE LATIN “RESCRIPTUS” MEANS “REWRITTEN”

**CODEX C** IS JUST SUCH A PALIMPSEST. **38** SERMONS

OF EPHRAEM OF SYRIA WERE WRITTEN OVER ERASED SCRIPTURE ON PARCHMENT. HENCE, THE FULL NAME

**CODEX EPHRAEMI RESCRIPTUS**

A YOUNG SCHOLAR NAME TISCHENDORF WAS ABLE TO DECIPHER CODEX C (EPHRAEMI) WHEN ALL OTHERS HAD FAILED. THIS IS BEFORE HE FOUND CODEX SINAITICUS.

**CODEX D** IS ALSO CALLED **CODEX BEZAE** (AFTER THE REFORMER

THEODORE BEZA, WHO GAVE IT TO CAMBRIDGE UNIV. LIBRARY

IN 1581. **GREEK & LATIN GOSPELS & ACTS**

DATE: **5TH CENT.** (SOME SCHOLARS SAY **6TH CENT.**)

Page 19

THE NUMBER OF **EXTANT** GREEK MSS FOR THE NEW TESTAMENT IS **BETWEEN 5,000 AND 6,000**

THE NUMBER OF **EXTANT** GREEK UNCIAL MSS IS ABOUT **650**

**EXTANT = EXSTING =WE HAVE**

**SPEAKING OF ONLY OT**

**LXX** = SEPTUAGINT

**AQUILA**: THE MOST LITERAL TRANSLATION OF THE HEBREW INTO

GREEK

**SYMMACHUS**: ORIGEN SAID THIS VERSION FOLLOWED THE SENSE

OF THE HEBREW

**THEODOTION**: ORIGEN SAID THIS VERSION DIFFERED SLIGHTLY

FROM THE LXX

THEODOTION IS REPRESENTED IN THE CRITICAL APPARATUS OF HEBREW BIBLES BY THE GREEK LETTER **“THETA” (**SYMMACHUS USES SMALL CASE GREEK LETTER SIGMA WITH AN “ACUTE ACCENT” ABOVE & AQUILA USES SMALL GREEK ALPHA AN “ACUTE”)

THE **HEXAPLA** WAS DONE BY THE GREEK SCHOLAR **ORIGEN**

THE HEXAPLA HAD—

1. THE HEBREW OLD TESTAMENT (FAR LEFT COLUMN)
2. A TRANSLITERATION OF THE HEBREW OLD TESTAMENT IN

GREEK LETTERS (NEXT TO THE HEBREW)

1. FOUR GREEK TRANSLATIONS (LAST FOUR COLUMNS = AQUILA, SYMMACHUS, LXX\*\*\* & THEODOTION IN THAT ORDER, LEFT TO RIGHT)

\*\*\*REVISED BY ORIGEN

THE SEPTUAGINT AND MODERN STUDY IS A GREAT BOOK ON THE SEPTUAGINT BY JELLICOE

THE LARGEST JEWISH SETTLEMENT OUTSIDE OF PALESTINE DURING THE LAST PART OF THE 1ST CENTURY BC AND THE 1ST CENTURY AD WAS IN ALEXANDRIA. WE HAVE HAD THIS BEFORE, BUT IT IS **VERY IMPORTANT**.

HOME OF (1) LXX/SEPTUAGINT/GREEK OT

(2) ORIGEN

(3) HOME OF CODEX A FOR CENTURIES

(3) PHILO

Page 20

**AUGUSTINE** WAS NOT HAPPY WITH JEROME FOR THINKING MORE HIGHLY OF THE ORIGINAL HEBREW OLD TESTAMENT THAN HE DID OF THE LXX. THIS MAN THOUGHT THE LXX WAS SUPERIOR. JEROME

DID NOT, **AND** JEROME WAS CORRECT.

**PHILO** WAS A HELLENISTIC PHILOSOPHER WHO QUOTED THE GREEK OLD TESTAMENT ( LXX) OFTEN. HIS WORKS ARE OF MOST VALUE TO OLD TESTAMENT TEXTUAL CRITICISM. HE WAS ANOTHER ALEXANDRIAN JEW

2ND TIME THE FOLLOWING WORD HAS BEEN DEFINED:

**PALEOGRAPHY** (“OLD”/ANCIENT WRITING) IS THE STUDY AND SCHOLARLY INTERPRETATION OF ANCIENT WTITTEN DOCUMENTS

GREEK NEW TESTAMENT MSS ARE OF **TWO MAJOR TYPES**: UNCIALS AND MINUSCULES

**UNCIAL LETTERS** WERE USED MAINLY FROM THE 1ST CENTURY AD UNTIL ABOUT THE 6TH CENTURY IN THE WRITING OF GREEK, ALTHOUGH THIS WAY OF MAKING THE GREEK CHARACTERS CONTINUED (BUT TO A MUCH LESSER DEGREE) UNTIL THE 10TH & 11TH CENTURIES

**MINUSCULE LETTERS**/WRITING: **MINUSCULE** CAN BE DESCRIBED AS “SMALL CURSIVE”

ARAMAIC VERSIONS

WE OFTEN THINK OF THE TARGUMS AS BEING VERY, VERY FREE (LIKE A PARAPHRASE), BUT A MORE EXACT DESCRIPTION IS THAT

SOME ARE LITERAL, WHILE OTHERS ARE VERY FREE—ADDING INTERPRETIVE AND EXPLANATORY MATERIAL.

THE TARGUMS ARE IN ARAMAIC

THE WORD **TARGUM** ITSELF MEANS “TRANSLATION” OR

“INTERPRETATION”

OTHER SEMITIC **VSS** (= VERSIONS)

THE DIATESSARON (GREEK NAME MEANING “THROUGH FOUR”) AND THE PESHITTA (MEANING “SIMPLE”) ARE TWO EXAMPLES OF SCRIPTURE TRANSLATED INTO A LANGUAGE OTHER THAN HEBREW OR GREEK. THESE DOCUMENTS ARE CLASSIFIED AS **SYRIAC** (WHICH IS VERY CLOSE TO ARAMAIC (NOT QUITE)—BUT IN ANOTHER SCRIPT

Page 21

THE **SAMARITAN** COPY OF THE OLD TESTAMENT SCRIPTURES

CONTAINS ONLY **THE PENTATEUCH** = FIRST FIVE BOOKS = **TORAH**

HENCE THE NAME = **THE SAMARITAN PENTATEUCH**

OTHER IMPORTANT VERSIONS

COPTIC

SOME PARTS OF SCRIPTURE WERE TRANSLATED IN EGYPT IN A LANGUAGE THAT WAS NOTHING MORE THAN THE LATEST PHASE OF ANCIENT EGYPTIAN HOWEVER, THIS LANGUAGE WAS WRITTEN IN THE GREEK ALPHABET (SUPPLEMENTED, WHERE GREEK HAD NO EQUIVALENT SYMBOL, BY ADDING A FEW CHARACTERS FROM AN EGYPTIAN SCRIPT). THIS LANGUAGE IS CALLED **COPTIC** . THE WORD “COPTIC” IS CLOSELY RELATED TO THE **GREEK** **WORD FOR EGYPT**

**LATIN**

THERE WERE MANY VERSIONS OF THE SO-CALLED **OLD LATIN** BIBLE.(OR BIBLES) JEROME WAS ASKED TO WEAVE THESE VARIOUS TRANSLATIONS INTO ONE OFFICIAL VERSION

JEROME UNDERTOOK THE TASK IN **ABOUT AD 382-83**

JEROME UNDERTOOK THE TASK AT THE REQUEST OF **DAMASUS** OF ROME (DAMASUS WAS BISHOP—SOME SAY “POPE”) OF ROME

JEROME **HAD TO DEFEND HIMSELF** BECAUSE OF HIS VULGATE. HE

WENT TO LIVE IN **BETHLEHEM**, AND THERE FINISHED THE VULGATE. THIS WAS ESPECIALLY HELPFUL AS HE WORKED HEAVILY ON THE OLD TESTAMENT. JEROME CALLED THE CRITICS OF HIS TRANSLATION “TWO-LEGGED ASSES” AND “YELPING DOGS”

LATIN **VULGATE REIGNED AS THE BIBLE OF WESTERN EUROPE** FOR 1,000 YEARS. FIRST PRINTED BIBLE (GUTENBERG BIBLE) IN 1456 (SOME SAY 1452, OTHERS 1455—WE WILL USE 1456)

THE **VULGATE RANKS NEXT TO THE SEPTUAGINT** AMONG ALL THE VERSIONS (IN THE IMPORTANT TASK OF FIGURING OUT WHAT THE ORIGINAL AUTOGRAPHS WERE)

WE HAVE **10,000** OR MORE MSS OF THE VULGATE

Page 22

ENGLISH BIBLES

GOD’S OUTLAW IS A BOOK ABOUT THE **STRUGGLES OF TYNDALE** TO TRANSLATE THE BIBLE INTO THE LANGUAGE OF HIS PEOPLE. THERE IS ALSO A MOVIE BY THE SAME NAME. THE AUTHOR OF THE BOOK

IS BRIAN EDWARDS.

DATE OF TYNDALE’S FIRST NEW TESTAMENT WAS EITHER **1525 OR 1526**

TYNDALE’S NEW TESTAMENT WAS BASED ON THE GREEK TEXT OF **ERASMUS.** IT WAS THE FIRST EVER PRINTED ENGLISH NT & THE FIRST

ONE EVER FROM GREEK

THE **COWHERDER** WHO TURNED SOME BIBLICAL PASSAGES INTO OLD ENGLISH POEMS (ABOUT AD 670-678) WAS NAMED **CAEDMON**. HE LOVED TO SING ABOUT GOD’S CREATION

**KING ALFRED** OF WESSEX WANTED HIS CLERGY TO KNOW LATIN.

HE REIGNED FROM AD 871 TO 901 AND INTRODUCED HIS LAW CODE

WITH A TRANSLATION OF THE DECALOGUE (AND OTHER PORTIONS

OF SCRIPTURE) INTO OLD ENGLISH

**BEDE** WAS THE “FATHER OF ENGLISH HISTORY” AND IS SAID TO HAVE BEEN DICTATING AN ENGLISH TRANSLATION OF THE GOSPEL OF JOHN ON HIS DEATHBED

THE FIRST TRANSLATION OF THE WHOLE BIBLE INTO THE ENGLISH

LANGUAGE BEARS THIS MAN’S NAME—**JOHN WYCLIFFE** (THOUGH OTHERS HELPED HIM WITH WORK). IT WAS DONE TOTALLY BY HAND AND WAS STARTED ABOUT AD 1380. IT WAS IN **MIDDLE ENGLISH**

REMEMBER THAT **TYNDALE**  THE MAN WHO PRODUCED THE FIRST PRINTED NEW TESTAMENT IN ENGLISH IN 1526 (MAYBE 1525)

WHILE IN PRISON, **TYNDALE** REQUESTED WARMER CLOTHES AND THREE HEBREW BOOKS (BIBLE, GRAMMAR, & DICTIONARY).

*TYNDALE DIED AT THE STAKE IN OCTOBER, 1536*

THE **COVERDALE BIBLE** (1535) WAS THE FIRST COMPLETE ENGLISH BIBLE WHICH APPEARED IN PRINT

THE **GENEVA BIBLE** WAS PRINTED IN **1560** (COMMON MAN’S BIBLE)

**DEDICATED TO ELIZABETH**

Page 23

DATE OF **BISHOPS’ BIBLE** =**1568** THIS WAS AN APPROVED “CHURCH” BIBLE (VERY LEGAL)

KING OR QUEEN OF ENGLAND WHO GAVE TYNDALE A HARD TIME WAS

**HENRY VIII**, BUT HE WORKED WITH **COVERDALE** BECAUSE HE HAD BECOME SOLD ON THE IDEA THAT THE PEOPLE WOULD SUPPORT **HIS**

**BREAK WITH THE POPE** IF THEY COULD READ THE BIBLE IN ENGLISH

**FOR THEMSELVES**

\*\*\***HENRY** SEVERED TIES WITH THE CHURCH IN ROME AND APPOINTED HIMSELF HEAD OF THE ANGLICAN CHURCH**\*\*\***

DOUAY-RHEIMS WAS FIRST CATHOLIC BIBLE IN ENGLISH.

MADE IN **FRANCE** AT TWO LOCATIONS WHERE THE ENGLISH COLLEGE

WAS OPERATING, IT WAS BASED ON THE VULGATE

**RHEIMS NT 1582**

**DOUAY OT 1609** OR **1610**

**MARY I** (**BLOODY MARY)** WAS A ROMAN CATHOLIC MONARCH WHO AGAIN BURNED TRANSLATORS AT THE STAKE

IN THE TIME OF WYCLIFFE AND IN THE DAYS WHEN TYNDALE LABORED (AND A FEW OTHER PERIODS—**LIKE MARY’S**) IT WAS A CRIME TO READ THE BIBLE IN ENGLISH. TYNDALE’S WAS CONDEMNED TO DIE BY BEING BURNED AT THE STAKE

“WYCLIFFE’S “LOLLARDS” WENT EVERYWHERE PREACHING IN ENGLISH**. “LOLLARD”** IS FROM **LOWLANDER**, WHICH TOOK ON THE SENSE OF “HERETIC”

WYCLIFFE ‘S BONES WERE DUG UP AND BURNED, AND HIS ASHES WERE SCATTERED IN THE RIVER SWIFT

**WYCLIFFE’S** TRANSLATION IS **LATE MIDDLE ENGLISH**, WHILE **TYNDALE’S** TRANSLATION EFFORTS FALL INTO THE EARLY MODERN ENGLISH PERIOD

TYNDALE SAID, “**I DEFY THE POPE** AND ALL HIS LAWS.”

TYNDALE ALSO SAID, “IF GOD SPARES MY LIFE ERE MANY YEARS, I WILL CAUSE A BOY THAT DRIVES THE PLOUGH TO KNOW MORE OF

SCRIPTURE THAN YOU DO.” THIS WAS STATED TO A CATHOLIC CHURCH LEADER OF HIGH STANDING

Page 24

***THE MAKING OF KJV***

THERE WERE TWO MAIN ***BIBLES FOR ROMAN CATHOLICS*** IN ENGLAND AT THE TIME THE KJV APPEARED WERE:

THE **VULGATE** (IN LATIN)

**DOUAI-RHEIMS** WITH **APOCRYPHA** (ALL IN ENGLISH)

**RHEIMS NT** FINISHED IN 1582 (BASED ON THE VULGATE)

**DOUAI OT** FINISHED IN 1609-10 (BASED ON THE VULGATE)

THE TWO MAIN ***PROTESTANT BIBLES*** IN ENGLISH:

**GENEVA BIBLE** [**1560**/CALVINISTIC NOTES/APOCRYPHA AT END

WITH A NOTE EXPLAINING ITS LOW STATUS /120 EDITIONS/THE BIBLE OF SHAKESPEARE (1564-1616)/MORE POPULAR THANBISHOPS’BIBLE/USED BY MANY FOR PRIVATE USE/**BIBLICAL QUOTATIONS IN KJV PREFACE FROM GENEVA** **BIBLE**/THE VERSION WHICH KING JAMES USED AS HE GREW UP]

**BISHOPS’ BIBLE** [1568/AN IMPROVEMENT OVER THE GREAT

BIBLE/ANGLICAN (= CHURCH OF ENGLAND) VIEWPOINT/

APOCRYPHA/ 20 EDITIONS (**1602 EDITION WAS BASIS FOR KJV**/ USED IN PUBLIC WORSHIP RATHER THAN THE GENEVA BIBLE—THIS WAS THE ECCLESIASTICAL VERSION. ITS LANGUAGE WAS HEAVY WITH LATINISMS AND STRANGE PHRASEOLOGY. THE VERSION WAS POMPOUS, OBSCURE AND OFTEN LAUGHABLE. INSTEAD OF “CAST THY BREAD UPON THE WATERS” (ECCLESIASTES 11:1) THE BISHOPS HAD PUT IN THEIR VERSION, “LAY THY BREAD UPON WET FACES.” THIS TRANSLATION WAS LOATHED BY THE PURITANS AND NOT REALLY LOVED BY MANY PEOPLE/SCHOLARS HAVE ESTIMATED THAT THE **BISHOPS’ BIBLE**, ALTHOUGH COMMANDED TO BE THE VERSION TO BE REVISED BY THE TRANSLATORS, CONTRIBUTED NO MORE THAN ABOUT 8% OF ITS PHRASEOLOGY TO THE **KJV**.]

1. **KING JAMES I** [SON OF MARY, QUEEN OF SCOTS (= MARY STUART), AGE 37, REPLACED QUEEN ELIZABETH I ON THE THRONE OF ENGLAND].
2. **HAMPTON COURT** COUNCIL

**DR. JOHN RAINOLDS (REYNOLDS),** A MODERATE PURITAN, PRESENTED A MOTION THAT A **“NEW”**

TRANSLATION BE MADE, CITING ERRORS IN THE

[CONTINUED ON P. 25]

Page 25

CHURCH LITERATURE (WHICH INDIRECTLY CITED

ERRORS IN THE GREAT AND BISHOPS’ BIBLES). WHAT RAINOLDS (REYNOLDS) REALLY WANTED WAS A STRICT PURITAN BIBLE, NON-EPISCOPAL, **THE NAKED** **WORD OF GOD**, WHICH WAS “TRULY” TRANSLATED.

**RICHARD BANCROFT** OPPOSED THE IDEA, “ **IF EVERY** MAN’S HUMOUR WERE FOLLOWED, THERE WOULD BE NO END OF TRANSLATING.” AGAINST THE IDEA AT FIRST, BUT WHEN HE SAW THAT JAMES WAS SERIOUS ABOUT PRODUCING A “NEW” TRANSLATION, HE CAME ON BOARD AND MADE A MAJOR CONTRIBUTION TO THE ORGANIZING AND TRANSLATING PROCESS. HE NOT ONLY ISSUED THE LETTER OF INSTRUCTIONS TO THE TRANSLATORS BUT CLEARLY HAD A GREATER PART THAN IS USUALLY ACKNOWLEDGED CONCERNING THE TRANSLATING TEAM PUT TOGETHER BY JAMES. HE ALSO MADE LAST-MINUTE CHANGES IN THE FINAL DRAFT WITHOUT CONSULTING ANYONE ELSE.

**JAMES**, A STUDENT OF THE BIBLE, HAD WRITTEN A PARAPHRASE OF THE BOOK OF REVELATION AND HAD TRANSLATED SOME OF THE PSALMS. THE KING HIMSELF HAD **CALLED THE GENEVA BIBLE THE WORST** **TRANSLATION** OF ALL BECAUSE HE DID NOT LIKE SOME OF ITS **NOTES**. ONCE HE STATED THAT HE HAD NEVER YET SEEN “A BIBLE WELL TRANSLATED IN ENGLISH.” F. F. BRUCE SAYS THAT THE GENEVA BIBLE WAS THE BEST ENGLISH VERSION THAT HAD APPEARED UP TO THAT TIME.

WHEN JAMES AGREED TO A NEW BIBLE, HE WAS SAYING “YES” TO A REVISED AND CORRECTED TRANSLATION AND “NO” TO THE KIND OF BIBLE THE PURITANS AND EXTREME SCOTTISH PRESBYTERIANS

REALLY WANTED. JAMES HAD A CATHOLIC MOTHER AND WAS REARED UNDER THE EYES OF STRICT SCOTTISH PRESBYTERIANS AND WAS ANXIOUS TO HAVE **AN** **INCLUSIVE BIBLE**. HE REFUSED TO PLEASE THOSE AT EITHER EXTREME. AS A RESULT, NO PRO-

[CONTINUED ON PAGE 26]

Page 26

CATHOLICS, SEPARATISTS OR DECLARED PRESBYTERIANS WERE TO BE INCLUDED IN ITS MAKING. BUT, IN JAMES’ MIND **MODERATE PURITANS** WERE CENTRAL TO THE PROJECT. JOHN RAINOLDS (REYNOLDS) AT OXFORD AND LAURENCE CHADERTON

AT CAMBRIDGE—LEADING PURITANS, WHO SEEMINGLY WERE LOSERS AT HAMPTON COURT IN

1604—CAME TO HAVE IMPORTANT ROLES IN THEIR

RESPECTIVE COMPANIES. A PURITAN ATE AND DRANK THE WORD OF GOD. GOD’S WORD WAS HIS WORLD. SO, ALTHOUGH THE **KJV** WAS AN “EPISCOPAL” BIBLE (IF YOU LOOK AT THE INTENT OF THE TRANSLATING GUIDELINES SET DOWN BY THE **KING** AND **BANCROFT**).ON THE OTHER SIDE OF THE COIN, BECAUSE OF THE INPUT OF MEN LIKE REYNOLDS, NO PURITAN COULD REALLY CLAIM THAT THE FINISHED PRODUCT WAS NOT ALSO—IN MANY WAYS—HIS BIBLE. **AND** SINCE LEADING BISHOPS AND SCHOLARS OF THE CHURCH OF ENGLAND PLAYED SUCH KEY ROLES, NONE OF ITS PEOPLE ON THAT SIDE COULD SUCCESSFULLY CRY THAT IT WAS A PURITAN BIBLE.

TO BETTER UNDERSTAND JAMES’ INFLUENCE, NOTE

THAT THE WORD **TYRANT** OCCURS **OVER 400 TIMES** IN THE **GENEVA BIBLE *BUT NOT ONCE*** IN THE **KJV**. A NOTE ATTACHED TO EXODUS 1:19 IN THE GENEVA BIBLE SUGGESTED THAT THE HEBREW MIDWIVES WERE RIGHT TO **DISOBEY THE EGYPTIAN KING’S ORDERS**.

NO SUCH NOTES WOULD APPEAR IN THE “NEW” BIBLE.

THE “**NEW” TRANSLATION *IN THE VERNACULAR*** WAS TOBE (1) MADE BY UNIVERSITY **SCHOLARS**, (2) REVIEWED BY THE **BISHOPS**, & (3) RATIFIED BY THE **PRIVY COUNCIL** AND THE **KING.** THIS “EPISCOPAL” BIBLE WAS TO BE THE ONLY TRANSLATION THAT COULD BE READ IN CHURCH. THE GENEVA BIBLE WOULD BE FORCED TO RETREAT INTO THE PRIVACY OF HOMES. HOWEVER, THERE WAS ANOTHER SIDE OF JAMES: A DESIRE FOR WHOLENESS AND CONSENSUS, IGNITED BY THE CLARITY OF A PROBING INTELLIGENCE THAT OVERCAME THE OTHER

EXTREME—THAT THE “NEW” BIBLE WOULD BE JUST

(CONTINUED ON PAGE 27)

Page 27

ANOTHER BISHOPS BIBLE. THESE PULLS AND TUGS (CHECKS AND BALANCES) FROM ALL SIDES WERE THE ELEMENTS THAT CAME TO SHAPE THE BIBLE WHICH BEARS THE KING’S NAME.

54 MEN WERE APPOINTED & 47\* LISTED (ANGLICAN & PURITAN). WEGNER SAYS 44 BUT QUOTES PRICE, *THE ANCESTRY OF OUR ENGLISH BIBLE,* P. 270, WHO HAS 47. RESIGNATIONS AND DEATHS WOULD HAVE REDUCED THE ORIGINAL 54. 6 PANELS (OR COMMITTEES) OF TRANSLATORS (2 PANELS MET AT OXFORD, 2 AT CAMBRIDGE, & 2 AT WESTMINSTER)

WESTMINSTER: GENESIS-II KINGS & ROMANS-

JUDE

OXFORD: ISAIAH-MALACHI & THE GOSPELS,

ACTS, REVELATION

CAMBRIDGE: I CHRONICLES-ECCLESIASTES &

THE **APOCRYPHA**

THE **1602 EDITION** OF THE BISHOPS’ BIBLE WAS TO BE FOLLOWED AND ALTERED AS LITTLE “AS THE TRUTH OF THE ORIGINAL WILL PERMIT.” THE **“AS LITTLE”** DID NOT HAPPEN BECAUSE THE TRANSLATORS WERE NOT GOING TO BE HOBBLED BY A WORK (THE BISHOPS’ BIBLE) THAT THEY CONSIDERED TO BE POORLY DONE. . **THE TRANSLATORS**, ALTHOUGH OFTEN AT ODDS WITH EACH OTHER DOCTRINALLY, **WERE SCHOLARS**.

OTHER EXPERTS OUTSIDE THE OFFICIAL LIST COULD BE CONSULTED. AND THERE WERE MANY, MANY OUTSTANDING SCHOLARS DURING THIS AGE IN THE LITERARY WORLD OF ENGLAND. IN FACT, THERE AROSE SUCH A GALAXY OF SCHOLARS AND WRITERS THAT THE ENGLISH LANGUAGE WAS GIVEN A STYLE AND BEAUTY WHICH MADE THE PERIOD UNIQUE.

THE TRANSLATORS RECEIVED VERY LITTLE IN THE WAY OF FINANCIAL CONSIDERATION FOR THEIR WORK, BUT MANY OF THEM WERE ALREADY RICH AND/OR

POWERFUL BY MEANS OF THEIR STATIONS IN LIFE.

(CONTINUED ON PAGE 28)

Page 28

BECAUSE OF THEIR HIGH STATIONS, SOME OF THEM WERE A LITTLE TOO PROUD, AMBITIOUS, AND ARROGANT. ONE OF THE OXFORD TRANSLATORS, WHO LATER BECAME ARCHBISHOP OF CANTERBURY, WAS SOMETIMES BRUTAL. HIS NAME WAS GEORGE ABBOT—THE SAME ARCHBISHOP ABBOT WHO IN 1616 DECREED ONE YEAR IN PRISON FOR THE PUBLISHER OF AN EDITION OF THE KJV WITHOUT THE APOCRYPHA. THIS SAME “ECCENTRIC” MAN ONCE HAD 140 OXFORD UNDERGRADUATES ARRESTED FOR NOT TAKING OFF THEIR HATS **WHEN HE** ENTERED ST. MARY’S CHURCH. THIS UNUSUAL (FOR LACK OF A BETTER WORD) MAN PREACHED 260 DIFFERENT SERMONS ON THE BOOK OF JONAH (48 VERSES LONG—AVERAGING MORE THAN 5 SERMONS PER VERSE).DOCTRINALLY SPEAKING, GEORGE ABBOT WAS A CALVINIST, BUT IT IS DIFFICULT TO KNOW IF HIS CALVINIST CAME OUT ANYWHERE IN HIS PART OF THE WORK. IN HIS BOOK, ***A BRIEFE DESCRIPTION OF THE WHOLE WORLDE***, THERE IS ALSO A DENIAL OF CREATIONISM. IF ABBOT DID NOT FOLLOW THE THEORY OF NATURAL SELECTION, HE WAS MOVING IN THAT DIRECTION. MAYBE HIS VIEWS ON THIS SUBJECT HAD SOMETHING TO DO WITH HIS LOW OPINION OF MOST HUMAN BEINGS (ESPECIALLY, SCOTS, IRISH, AND AMERICAN INDIANS). HIS FELLOW TRANSLATOR, JOHN LAYFIELD, AFTER HEARING GEORGE EXPRESS HIS VIEWS ON THIS SUBJECT, WALKED AWAY QUIVERING WITH SHOCK AND RAGE. LAYFIELD IS CHARACTERIZED AS HAVING THE MOST CHARMING MANNER OF ANY OF THE 54 (OR 47) WHO TOOK PART IN THE EFFORT (SO SAY THE SCHOLARS WHO HAVE WRITTEN ABOUT THE TRANSLATING TEAM).

ANOTHER TRANSLATOR, LANCELOT ANDREWES, DID NOT THINK MUCH OF HIS CO-TRANSLATORS. HE WROTE THAT “MOST OF OUR COMPANY ARE NEGLIGENT.”

ONE SCHOLAR—WHOSE BEAUTIFUL WIFE HAD RUN OFF WITH SIR JOHN SELBY DURING THIS TIME— WAS A LITTLE DISTRACTED! ANOTHER, RICHARD THOMPSON, HAD A REPUTATION AS THE “DRUNK PORNOGRAPHER.”

Page 29

A READING OF ADAM NICOLSON’S BOOK, ***GOD’S SECRETARIES: THE MAKING OF THE KING JAMESS BIBLE*** ALLOWS ONE TO SEE THE TRANSLATORS AS HUMAN BEINGS.

IT SEEMS FROM THE ACCOUNTS WE POSSESS THAT

THE TRANSLATION WAS REVIEWED BY A COMMITTEE OF 12 MADE UP OF 2 PERSONS FROM EACH PANEL (6 X 2 = 12), AND THEN 6 (2 FROM EACH LOCATION—WESTMINSTER, OXFORD, & CAMBRIDGE—PUT THE FINISHING TOUCHES ON THE WORK). THERE IS SOME DISAGREEMENT OVER WHAT I AM STATING IN THIS PARAGRAPH ABOUT THE NUMBERS IN THE FINAL GROUP(S), BUT IT IS CLEAR THAT IT HAPPENED ALONG THESE LINES.

THE KJV WAS GUIDED THROUGH THE PRINTING PROCESS BY THOMAS BILSON (BISHOP OF WINCHESTER) AND DR. MILES SMITH (WHO USUALLY GETS CREDIT FOR WRITING MOST, IF NOT ALL, OF THE **GREAT PREFACE**). SMITH REPUBLISHED THE PREFACE IN A MONOGRAPH UNDER ITS ORIGINAL TITLE, ***THE TRANSLATORS TO THE READER***. THE SUMMARIES AT THE BEGINNING OF EACH CHAPTER AND THE RUNNING HEADS AT THE TOP OF THE PAGE WERE ADDED BY SMITH.AND BILSON. BANCROFT, AS STATED EARLIER, IS SAID TO HAVE ALTERED A FEW WORDS IN THE FINAL COPY, WHICH EMPHASISED THE ROLE OF BISHOPS IN THE EARLY CHURCH.

**KJV (“AV”)** WAS GUIDED BY PRINCIPLES SET FORTH OR AUTHORIZED BY JAMES (BANCROFT HAD A BIG ROLE). **INCLUDE THE KEY ONES IN YOUR PAPER & KNOW FOR TEST # 4.** SINCE THE PROJECT WAS BACKED BY THE KING, IT MATTERS LITTLE THAT HE NEVER WAS “OFFICIALLY” AUTHORIZED **(THAT IS, THERE IS NO RECORD OF ANY ORDER, ACT, OR DECREE BY PARLIAMENT, PRIVY COUNCIL, OR KING, AUTHORIZINGOR SANCTIONING ITS USE AS IMPLIED BY THE TITLE PAGE—SOME SCHOLARS ARGUE THE RECORDS WERE LOST IN A FIRE, BUT BWE DO NOT KNOW FOR CERTAIN).**

Page 30

**SOME PEOPLE** DID ACCEPT THE KJV QUICKLY, BUT IT

TOOK **50 YEARS** TO WIN OVER THE HEARTSOF MANY OF THE ENGLISH-SPEAKING PEOPLE. IN 1631 A BISHOP BURNED COPIES OF THE GENEVA BIBLE AND ALSO STOPPED ITS IMPORTATION INTO THE COUNTRY. FOR THE BETTER PART OF **80 YEARS** THE KJV ENDURED BITTER ATTACKS. NONE WAS MORE FORTHRIGHT IN HIS CONDEMNATION THAN **DR. HUGH BROUGHTON**, A DISTINGUISHED LANGUAGE (ESPECIALLY HEBREW) SCHOLAR WHO WAS NOT INVITED TO SERVE BECAUSE, ACCORDING TO F. F. BRUCE, “HE WOULD HAVE PROVED TO BE AN IMPOSSIBLE COLLEAGUE.” BROUGHTON AN AGGRESSIVE PURITAN, STATED THAT THE KJV BRED IN HIM A SADNESS THAT WOULD GRIEVE HIM ALL THE WAY TO THE GRAVE BECAUSE, AS HE PUT IT, **“IT IS SO ILL DONE. . . . I REQUIRE IT BE BURNT.”** BROUGHTON SPENT HIS LAST YEARS ATTACKING THE **KJV**. HE INSISTED THAT THE TRANSLATORS, AS A WHOLE, WERE INTERESTED ONLY IN PROMOTION OF THE CHURCH OF ENGLAND AND CRAWLING TO ROYAL AUTHORITY.

THE BISHOPS’ BIBLE DID NOT GIVE THE **KJV** MUCH OF A BATTLE, BUT THE **GENEVA BIBLE** WAS A TOUGH COMPETITOR FOR A FULL HALF-CENTURY. AS A RULE, THE PILGRIMS BROUGHT THE GENEVA BIBLE TO AMERICA.

25 (AT MOST—HIGH ESTIMATE) NEW TESTAMENT GREEK MSS WERE KNOWN BY THE TRANSLATORS (TODAY THE NUMBER IS AT LEAST **5358** NTMSS & FRAGMENTS). SEE WEGNER, PP. 267-70 FOR A DISCUSSION OF THE ***TEXTUS RECEPTUS***. THE KJV

SCHOLARS HAD ONLY **ONE MANUSCRIPT** OF THE **SEPTUAGINT**.

THERE WERE **TWO** POLYGLOTS WHICH CONTAINED THE HEBREW OLD TESTAMENT [A COLUMN FROM COMPLUTENSIAN POLYGLOT (1517) & ONE FROM ANTWERP POLYGLOT (1572)] AND **FOUR** OTHER HEBREW BIBLES AVAILABLE FOR THE KJV TEAM, BUT TODAY ABOUT **800** MSS & FRAGMENTS ARE EXTANT.

Page 31

THE FINISHED PRODUCT THAT WAS DELIVERED TO ROBERT BARKER, THE KING’S PRINTER, WAS NOT ENTIRELY PERFECT ALTHOUGH CLEARLY—AS WE LOOK BACK—IT WAS THE BEST ENGLISH TRANSLATION EVER MADE UP TO THAT POINT IN HISTORY. **ONE REASON** IT WAS NOT AS GOOD AS IT COULD HAVE BEEN IS THAT THE HEBREW (AND PARTICULARLY THE GREEK) MANUSCRIPTS WERE LATE AND FEW IN COMPARISON TO WHAT WE POSSESS TODAY. **ANOTHER REASON** WAS THAT HEBREW, ARAMAIC, AND KOINE GREEK STILL HELD MYSTERIES FOR ENGLISH SCHOLARS. HEBREW AND ARAMAIC HAD BEEN NEGLECTED BECAUSE IT WAS THE LANGUAGE OF THE OLD BIBLE AND BECAUSE OF THE ATTITUDE CHRISTIANS HELD TOWARD THE JEWS. CLASSICAL GREEK WAS WELL-KNOWN, BUT NEW TESTAMENT GREEK—TO BE ILLUMINATED BY THE PAPYRI IN THE FUTURE—WAS SO UNLIKE THE GREEK OF PLATO AND ARISTOTLE. WE KNOW SO MUCH MORE ABOUT ALL THREE TONGUES NOW. **A THIRD REASON** IS THAT TEXTUAL CRITICISM HAS BECOME OF TRUE SCIENCE. FINALLY, **A FOURTH REASON** IS THAT WE KNOW MUCH MORE ABOUT THE ART OF TRANSLATING TODAY.

DIFFERENT PRINTINGS (HENCE—DIFFERING BIBLES) PRODUCED THE FIRST 20,000 COPIES. THERE WERE DISCREPANCIES BUT VERY FEW REALLY CHANGED THE MEANING OF THE TEXT (OF COURSE THE “**HE**” & “**SHE**” BIBLES DID HAVE A TRUE DIFFERENCE IN RUTH 3:15).

THE **APOCRYPHA** WAS PLACEDBETWEEN THE TESTAMENTS. THE **PURITANS** VERY UNHAPPY ABOUT ITS INCLUSION. IN 1616 ARCHBISHOP ABBOT DECREED ONE YEAR IN PRISON FOR THE PUBLISHER OF AN EDITION **WITHOUT IT** EVEN THOUGH THE CHURCH OF ENGLAND, ACCORDING TO ARTICLE VI, WAS **NOT** **ALLOWED** TO USE THE **APOCRYPHA “TO ESTABISH** **ANY DOCTRINE**.” THE PURITAN PARTY DID NOT APPROVE ITS INCLUSION FOR ANY REASON. BY THE WAY, SOME COPIES OF THE 1599 EDITION OF GENEVA BIBLE HAD OMITTED IT.

Page 32

**THE GREAT PREFACE**

1. ACCORDING TO DR. CLOUD, IT SHOULD APPEAR IN

EVERY BIBLE

1. IT DECLARES THE NECESSITY FOR NEW

TRANSLATIONS FROM TIME TO TIME—NO DISCREDIT INTENDED TO THEIR PREDECESSORS—INSTEAD, THANKS TO THEM

1. IT STATES THAT THE WORD OF GOD MAY BE RECOGNIZED IN THE POOREST OF TRANSLATIONS **[NOT AS TRUE TODAY, SO SAYS DR. CLOUD]**
2. IT NEVER CROSSED THEIR MINDS THAT THEY WERE MAKING A **NEW TRANSLATION**—NOR MAKING A **BAD ONE INTO A GOOD ONE . . . BUT MAKING A GOOD ONE BETTER**
3. THEY SAY THEY HAD THE HEBREW AND GREEK TEXTS (OF THEIR DAY) BEFORE THEM
4. THEY WANTED THEIR TRANSLATION UNDERSTOOD BY “EVEN THE VERY VULGAR”

**INTERESTING FEATURES**

***’IESOUS*** (THE NEW TESTAMENT GREEK WORD WHICH IS USUALLY RENDERED ***JESUS*)** IS USED FOR ***JOSHUA*** IN THE GREEK LXX AND TWICE IN THE GREEK NEW TESTAMENT (ACTS 7:45 & HEBREWS 4:8). IN THE NEW TESTAMENT ALL VERSIONS NOW TRANSLATE THE WORD AS ***JESUS*** WHEN IT REFERS TO OUR LORD AND AS ***JOSHUA*** WHEN ITREFERSTO THEMAN WHO LED THE ISRAELITES INTO CANAAN IN ACTS 7:45 & HEBREWS 4:8. CONTEXT MUST DECIDE IF THIS IS THE OLD TESTAMENT JESUS (= JOSHUA) OR THE NEW TESTAMENT JESUS (= THE SON OF GOD). THE KJV CHOSE TO TRANSLATE ***’IESOUS*** AS ***JESUS*** EVERY TIME IT APPEARED IN THE NEW TESTAMENT. ONE CANNOT SAY IT’S WRONG TO HAVE A NT ***JESUS***AND AN OT ***JESUS***, BUT IT IS CONFUSING TO THE READER WHO KNOWS LITTLE ABOUT BIBLICAL HISTORY.

**ACTS 12:4**, RETAINED ***EASTER*** FOR ***PASSOVER***. HOWEVER, WE MUST GIVE THE KJV TRANSLATORS CREDIT FOR REMOVING ***EASTER*** IN THE GOSPELS AND RESORING ***PASSOVER*** THROUGHOUT THOSE FOUR BOOKS (MATTHEW-JOHN). NEVERTHELESSS, ***PASSOVER*** IS ALSO THE **CORRECT READING** IN ACTS 12:4.

Page 33

**MATHEW 23:24** HAS “STRAIN ***AT*** A GNAT” INSTEAD OF

“STRAIN ***OUT***  A GNAT.” THE 1611 EDITION HAD IT CORRECT. CHECK YOUR EDITION OF THE KJV AND SEE WHICH ONE IT HAS.

**PARAGRAPH MARKS** INDICATE THE BEGINNING OF EACH PARAGRAPH UP TO ACTS 20:36, BUT NONE APPEAR AFTER THAT POINT

THE EPISTLES, ASSIGNED TO ONE OF THE WESTMINSTER GROUPS, FELL UNDER THE CONTROL OF BANCROFT’S HYPER-LOYALIST WILLIAM BARLOW. AT THE CORE OF THIS BODY WERE POWERFUL MEMBERS OF THE CHURCH OF ENGLAND. JOHN HARMAR, WARDEN OF WINCHESTER COLLEGE, WAS A COMMITTED **CALVINIST**. IS THERE ANY CALVINISM IN THE KJV?

MANY OF THE VERY PEOPLE WHO WORKED ON THE KJV AND WHO CHAMPIONED IT—CONTINUED TO USE THE GENEVA BIBLE AFTER THE KJV CAME OUT. ANDREWES NEARLY ALWAYS TOOK HIS SERMON TEXTS FROM THE GENEVA BIBLE. WILLIAM LAUD, THE MOST ANTI-CALVINISTIC BISHOP IN THE CHURCH OF ENGLAND, QUOTED FROM THE GENEVA BIBLE. SMITH QUOTES THE **GENEVA BIBLE** IN THE **GREAT PREFACE**. THE

***MAYFLOWER*** SEEMS TO HAVE ONLY THE GENEVA BIBLE ON BOARD—NOT THE KJV.

WHAT WAS THE VIEW OF THE TRANSLATORS CONCERNING **BAPTISM** AND OTHER ISSUES? DID THEY AGREE OR COME CLOSE TO MOST OF YOUR VIEWS.TRY TO FIND OUT!

EXAMPLES (VERSES OR PARTS OF VERSES FOR YOU TO **CHECK** AGAINST THE HEBREW OR GREEK **OR IN DIFFERENT VERSIONS. “BOLD BLACK BELOW”** IS VERY IMPORTANT!!!!!!!

**PASSAGE KJV HEBREW OR GREEK**

GEN. 12:19 “I MIGHT HAVE “I TOOK HER”

TAKENHER TO

ME TO WIFE”

NUM. 11:25 “AND DID NOT “DID SO NO MORE”

CEASE”

MARK 6:20 “**OBSERVED** HIM” “**PERSERVED** HIM”

Page 34

**PASSAGE KJV HEBREW OR GREEK**

JOHN 20:17 “**TOUCH ME NOT**” “**DO NOT KEEP ON**

**HOLDING ME”**

ACTS 19:2 “SINCE YE (YOU) “WHEN YOU BELIEVED”

BELIEVED”

JAMES 3:2 “IN MANY THINGS “IN MANY THINGS **WE**

**WE OFFEND ALL**” **ALL OFFEND”**

II KINGS “**AGAINST** THE “**TO AID** THE KING”

23:29 KING”

I SAM. 17:22 “CARRIAGE” “GEAR (WHAT WAS

CARRIED)”

MATT. 11:23 “**HELL**” “**HADES**”

SEVERAL “**DEVILS**” “**DEMONS**”

PLACES

I KINGS 11: “LOVED MANY “LOVED MANY

**STRANGE** **FOREIGN** WOMEN”

WOMEN”

NEH. 13:26 “**OUTLANDISH**” “**FOREIGN**”

LUKE 2:46 “**DOCTORS**” “**TEACHERS**”

JOB 41:18 “NEESINGS” “SNEEZINGS”

AND A LARGE NIMBER OF OTHER EXAMPLES. SEE JACK LEWIS, ***THE ENGLISH BIBLE FROM KJV TO NIV***, PP.53-68.

**“BOLD BLACK BELOW”** IS VERY IMPORTANT!!!!!!!

**SOME EDITIONS OF THE KJV**

**1611 THE FIRST EDITION(S)** HAVE YOU TRIED TO

READ THIS ONE? **HE** BIBLE IN 1611; **SHE** BIBLE CAME OUT IN 1613.

1. **MORE THAN 300 VARIATIONS** (SOME SCHOLARS HAVE COUNTED MORE THAN 400) FROM THE 1611

Page 35

1. MAJOR REVISION. **FIRST EDITION TO OMIT THE**

**APOCRYPHA** (THANS TO THE PURITANS!)

1. THE **WICKED BIBLE** (“THOU SHALT COMMIT

ADULTERY”). **THE** **1631 EDITION**

1. ANOTHER REVISION

1653 THE LONG PARLIAMENT APPOINTED A COMMITTEE TO DO A MAJOR REVISION

1. “**PRINTERS** (FOR **PRINCES**) HAVE PERSECUTED

ME WITHOUT A CAUSE”

**1702** BISHOP LLOYD’S BIBLE WAS FIRST TO INCORPORATE THE **CHRONOLOGY OF** **ARCHBISHOP USSHER**, WHICH HAD APPEARED IN THE 1650-54

1. ***THE COMMON*** [BIBLE]***CORRECTED (1718-1724)*** BY EDWARD WELLS
2. DANIEL MACE’S GREEK TEXT AND CORRECTED

KJV

1. JOHN WESLEY REVISED THE KJV (ABOUT 12,000

CHANGES)

**LEARN THE DATES IN** BOLD

**1769** BENJAMIN (LAST NAME) REVISED THE 1611

VERSION (75,000CHANGES).**THIS IS VERY CLOSE TO THE KJV THAT A PERSON FINDS IN THE BOOKSTORES TODAY**. IF ONE PREFERS, A 1611 MAY BE PURCHASED FOR SOMEWHERE AROUND $39.95 (AT LEAST THAT IS WHAT DR. CLOUD PAID). THE **1769 KJV** WAS (AND IS) AN IMPORTANT EDITION

**1782** THE **FIRST APPROVED EDITION** OF THE COMPLETE BIBLE (NO APOCRYPHA) **IN AMERICA** APPEARED IN PHILADELPHIA THIS YEAR. REMEMBER THIS DATE—SIX YEARS AFTER **1776**

1. THE **MURDERERS’ BIBLE** HAD “LET THE

CHILDREN FIRST BE ***KILLED***” (RATHER THAN **FILLED**)

**1873** **SCRIVENER**, A SCHOLAR WHO WAS ON THE ERV

(ENGLISH REVISED VERSION, 1881-85), EDITED THE **CAMBRIDGE PARAGRAPH BIBLE**.

Page 36

WHICH ONE OF THE ABOVE KJV EDITIONS DO PEOPLE POSSESS AND USE TODAY? TRY YOUR TESTBOOK AND THE INTERNET FOR SOME ANSWERS IF I HAVE NOT CONVINCED YOU

BOOKS TO KNOW

**AUTHOR** & **TITLE** IMPORTANT FOR THE TEST—NOT PUBLISHER

JACK LEWIS, ***THE ENGLISH BIBLE FROM KJV TO***

***NIV*** (BAKER)

BRUCE METZGER, ***THE BIBLE IN TRANSLATION*** (BAKER)

DEWEY BEEGLE, ***GOD’S WORD IN ENGLISH”*** (HARPER)

JACK LEWIS,***QUESTIONS YOU’VE ASK ABOUT BIBLE TRANSLATIONS*** (RESOURCE PUBLICATIONS)

F. F. BRUCE, ***HISTORY OF THE BIBLE IN ENGLISH***

(LUTTERWORTH) OR ***THE ENGLISH BIBLE*** (OXFORD) SAME BOOK

I. M. PRICE, ***THE ANCESTORY OF OUR ENGLISH BIBLE* (HARPER)**

ADAM NICOLSON, ***GOD’S SECRETARIES: THE MAKING OF THE KING JAMESS BIBLE*** (HARPER COLLINS)

ALISTER MCGRATH, **IN THE BEGINNING: THE STORY OF THE KING JAMES BIBLE AND HOW IT CHANGED A NATION, A LANGUAGE, AND A CULTURE** (ANCHOR BOOKS)

BENSON BOBRICK, **WIDE AS THE WATERS: THE STORY OF THE ENGLISH BIBLE AND THE REVOLUTION IT INSPIRED** (PENGUIN BOOKS)

Page 37

**KING JAMES VERSION (KJV/AV)** A BRITISH VERSION

1604 (CONFERENCE)/1611 (PUBLISHED)

THIS VERSION GREW OUT OF THE HAMPTON COURT CONFERENCE. IT WAS TO USE AS A BASIS THE LATEST EDITION OF THE BISHOPS’

BIBLE AND TO BE WITHOUT ANY MARGINAL NOTES EXCEPT TO EXPLAIN GREEK AND HEBREW WORDS. DR. MILES SMITH WROTE A MEANINGFUL PREFACE TO THIS TRANSLATION. ITS INFLUENCE HAS BEEN IMMEASURABLE. 2ND YEAR IN COLLEGE READING LEVEL

**DR. HUGH BROUGHTON**, A DISTINGUISHED HEBREW SCHOLAR, WAS LEFT OFF THE KJV TRANSLATION COMMITTEE AND BECAME A STRONG CRITIC OF THE WORK. HE SAID THE KJV “BRED IN ME A SADNESS THAT WILL GRIEVE ME WHILE I BREATHE, IT IS SO ILL DONE.

THE KING JAMES VERSION WAS UNDER ATTACK FOR ABOUT FIFTY YEARS BEFORE IT BEGAN TAKING OVER. PEOPLE JUST DO NOT LIKE TO ABANDON THEIR TRADITIONAL BIBLES—EVEN FOE A BETTER ONE.

THE **KJV NEW TESTAMENT** WAS BASED ON **LATE GREEK MSS**, BUT

THAT’S NOT WHY IT WAS UNDER ATTACK. **PEOPLE DO NOT LIKE ANY CHANGE IN A BOOK THEY FEEL IS FROM GOD**

**1631 KJV** LEFT THE WORD “NOT” OUT OF ONE OF THE TEN COMMANDMENTS. BECAME **THE WICKED BIBLE**

THE **1702 EDITION OF THE KJV** SHOULD HAVE READ IN PSALM 119:161, “**PRINCES** HAVE PERSECUTED ME WITHOUT CAUSE.” INSTEAD, THIS VERSION—WHICH WAS FILLED WITH ERRORS—READ AS FOLLOWS: “**PRINTERS** HAVE PERSECUTED ME WITHOUT CAUSE.”

***SPECIAL NOTE***

WHICH OF THE FOLLOWING VERSIONS SPELL **JAMES** IN THE NEW

TESTAMENT AS **IAMES** AND SPELL **JEHOVAH** AS **IEHOVAH?**

NEW WORLD? **NO!**

ERV? **NO!**

ASV? **NO!**

THE ORIGINAL **1611 KJV/AV**? **YES! YES! YES!**

PAGE 38

ANOTHER SPECIAL NOTE

SO THAT THE ENGLISH DID NOT BECOME TOO STILTED, THE **KJV**

THE 1611 EDITION OF THE KJV INCLUDED TRANSLATION OF THE **APOCRYPHA** WHICH IS OMITTED TODAY IN ALL KJV EDITIONS (ABOUT WHICH DR. CLOUD KNOWS ANYTHING).

**THE GREAT PREFACE IS THE OTHER THING THAT IS OMITTED**

\*\*\*THE APOCRYPHA SHOULD HAVE BEEN OMITTED

\*\*\*THE PREFACE SHOULD HAVE STAYED

***USED A VARIETY OF WORDS*** FOR THE SAME GREEK AND HEBREW WORDS

THE ENGLISH DID BECOME **TOO STILTED** IN TWO LATER VERSIONS

BECAUSE THEIR TRANSLATORS REFUSED TO USE A VARIETY OF

WORDS FOR THE SAME GREEK AND HEBREW WORDS).

\*\*\*\* **ERV & ASV**, WHICH ARE DISCUSSED NEXT (JUST BELOW)

ENGLISH REVISED VERSION(ERV) **A BRITISH VERSION**

THE NEW TESTAMENT APPEARED IN 1881 AND WAS FOLLOWED BY THE OLD TESTAMENT IN 1885.

THE **ERV NEW TESTAMENT** IS BASED HEAVILY ON THE GREEK

TEXT OF **WESTCOTT AND HORT**. SCRIVENER, WHO HAD HIS OWN EDITION OF THE GREEK NT—A REVISED TEXTUS RECEPTUS, DID NOT LIKE THE IDEA OF ALLOWING THE NT GREEK TEXT TO BE **BASED MAINLY ON CODEX B AND CODEX ALEPH**

WHEN THE ERV NEW TESTAMENT APPEARED, **TWO CHICAGO** **NEWSPAPERS** PUBLISHED THE COMPLETE TEXT IN MAY OF THAT YEAR

**AMERICAN STANDARD BIBLE (ASV)**

1901

THE **AMERICAN STANDARD VERSION** IS REALLY THE **ERV** WITH

SEVERAL CHANGES. THEY TRANSLATORS DECIDED TO USE “**JEHOVAH**” FOR YHWH/JHVH IN THE OLD TESTAMENT.

SO, A BRITISH VERSION WITH A FEW CHANGES. TRANSLATION ENGLISH. **NO ONE EVER SPOKE THE ENGLISH OF THE ESV &**

**ASV**

Page 39

JAMES MOFFATT

THE SCOTTISH SCHOLAR JAMES MOFFATT PRODUCED THE MOST POPULAR MODERN SPEECH BIBLE BETWEEN THE TWO WORLD WARS (1914-45). HE ALSO WORKED ON THE RSV COMMITTEE.

THE FOLLOWING STATEMENTS ARE **TRUE** ABOUT MOFFATT:

\*HIS OLD TESTAMENT WORK WAS FAR BELOW HIS NEW

TESTAMENT EFFORTS

\*IN HIS OLD TESTAMENT RENDERINGS HE EMBRACED THE

LIBERAL VIEW OF THE DOCUMENTARY HYPOTHESIS

\*HE INTRODUCED “BAGPIPES” (REMEMBER HE WAS SCOTTISH)

INTO HIS TRANSLATION—ALTHOUGH THERE IS NO JUSTIFICATION FROM THE ORIGINAL FOR SUCH

\*HIS WORK HAD **MUCH** CLARITY AND FRESHNESS

THE FOLLOWING STATEMENT IS **FALSE** ABOUT MOFFATT:

\*THAT HE WRITE A BRILLIANT DEFENSE OF THE RSV.

\*\*\*\*\*\***TRUTH:** HE WORKED ON THE RSV—BUT NO BRILLANT DEFENSE

**JPS**

**ONE** OF THE FOLLOWING IS **NOT TRUE** ABOUT THE HOLY

SCRIPTURES ACCORDING TO THE MASORETIC TEXT:

* 1. THE FIRST TRANSLATION OF THE HEBREW SCRIPTURES BY JEWISH SCHOLARS AND ARRANGED IN THE HEBREW ORDER
  2. PUBLISHED BY JPS IN **1917**
  3. IT WAS MADE TO BE USED IN SYNAGOGUES, JEWISH SCHOOLS, AND JEWISH HOMES

(D) **IT WAS NOT ACCEPTED BY ENGLISH-SPEAKING JEWS**

(D)IS **NOT TRUE**-IT WAS ACCEPTED BY JEWS WHO SPOKE

ENGLISH AROUND THE WORLD

**NJPS**

THE **NJPS** WAS INTENDED TO BE A NEW TRANSLATION—A SLIGHT REVISON OF THE **JPS**

THE **NJPS** CAME OUT IN THREE PARTS: THE **TORAH**, THE **PROPHETS**, & THE **WRITINGS**

THE ENTIRE **NJPS** APPEARED UNDER ONE COVER IN 1985 AS THE

**TANAKH (=TANACH)**

Page 40

**REVISED STANDARD VERSION (RSV)**

1946-52

**TRUE** STATEMENTS ABOUT THE RSV

\*IT IS EXCELLENT LITERARY ENGLISH

\*IT IS BASICALLY A LITERAL TRANSLATION

\*IT IS CONSIDERED BY MANY CONSERVATIVE SCHOLARS TO BE

ONE OF THE MOST ACCURATE VERSIONS EVER DONE

\*MANY OF THE TRANSLATORS WOULD BE CONSIDERED

LIBERAL BY MANY OF US (ESPECIALLY, IN THEIR VIEW OF

SCRIPTURE), BUT DR. CLOUD POINTS OUT THAT THE MAJORITY

OF THEM PUT “SCHOLARSHIP” AHEAD OF THEIR OWN VIEWS

(CLEARLY, THIS IS HIS OPINION)

**FALSE** STATEMENTS ABOUT THE RSV

\*IT IS TOO IDIOMATIC IN SEVERAL PLACES. THIS IS SILLY!

\*IT IS A COMMUNIST VERSION. THIS IS EVEN SILLIER!

\*IT WAS PUT OUT BY LIBERALS TO WRECK CONSERVATIVE

VIEWS. THIS MAY BE THE SILLIEST OF ALL—THOUGH THE LAST

ONE IS HARD TO TOP!

\*ATTEMPTED TO HIDE MESSANIC STATEMENTS ABOUT JESUS.

IF SO, THEY DID A POOR JOB DOING IT—SINCE MOST PASSAGES

ARE CLEAR THAN KJV, ERV, OR ASV. THEY EVEN FOOTNOTE

ISA. 7:14 AND GIVE “VIRGIN” AS ANOTHER POSSIBILITY

ONE OF THESE STATEMENTS IS MORE **CORRECT** THAN THE OTHERS ABOUT THE RSV:

1. IDIOMATIC ONLY IN PLACES
2. DYNAMIC EQUIVALENCE APPROACH USED NO!
3. PARAPHRASE NOT EVEN CLOSE!
4. LITERAL YES--MOSTLY

DR. CLOUD BELIEVES THAT THE WORK ON THE RSV BY BENDER, LEHMAN AND LIND IS A FAIR (JUST) EVALUATION BY HONEST SCHOLARS . IT GOES UNDER THE TITLE: THE REVISED STANDARD VERSION: AND EXAMINATION AND EVALUATION.

BENDER, LEHMAN AND LIND WERE MENNONITE SCHOLARS.

**BIGGEST CRITICISM OF RSV**

ISAIAH 7:14, A PASSAGE WHICH DR. CLOUD DISCUSSED IN DETAIL

IN CLASS

JOHN 3:16, BECAUSE THEY LEFT OUT “BEGOTTEN”—BUT DR.

BELIEVES THAT HAVING “BEGOTTEN” IN THE TRANSLATION

OPENS THE DOOR TO A GREATER DANGER. HOWVER, ONLY BY ITSELF IS TOO WEAK. THIS PASSAGE WAS ALSO DISCUSSED IN GREAT DETAIL IN CLASS AND IS AGAIN LATER IN THIS REVIEW.

Page 41

**NEW AMERICAN STANDARD BIBLE (NASB/NASV)**

1963-71

GOOD, ACCURATE, CONSERVATIVE WORK—

BUT “**WOODEN ENGLISH**” \*\* IT IS **NOT** EXCELLENT LITERARY

ENGLISH

**NASB/NASV** RETURNED TO THE PRACTICE OF USING “**THE LORD**” (IN ALL CAPS, WITH THE “L” SLIGHTLY LARGER) IN PLACE OF **“JEHOVAH”** AS WAS DONE BY THE VERSION (**ASV**) IT WAS SUPPOSED TO BE UPDATING.

THE FOLLOWING ARE **TRUE** ABOUT THE NASV/NASB

LITERAL

MADE BY CONSERVATIVE SCHOLARS

USES “THE LORD” FOR YHWH/JHVH

GREAT STUDY BIBLE

**NEW INTERNATIONAL VERSION (NIV)**

1973-78 8TH GRADE READING LEVEL

IN 1999 THE **NIV** WAS THE TOP-SELLING BIBLE VERSION.

THIS BIBLE IS PREDICTED BY MANY TO ESTABLISH ITSELF

AS THE BIBLE FOR EVANGELISTS. DR. CLOUD STATES THAT MORE

THAN HALF HIS STUDENTS USE THE **NIV** VERSION.

**NIV** MADE BY CONSERVATIVE SCHOLARS

IDIOMATIC

ABOUT 8TH GRADE READING LEVEL

**NEVER** TOO LITERAL. JUST ABOUT RIGHT. **LITERAL** WHEN IT NEEDS TO BE; **IDIOMATIC** WHEN IT NEEDS TO BE.

**NIV (CONTINUED)**

**PROBLEM:** LEAVES OUT OUN (GREEK = “THEREFORE) IN ACTS 17:12. DOES NOT TRANSLATE THE WORD AT ALL. **THIS IS NOT GOOD!**

NOTE: ACCORDING TO DR. CLOUD—BEST TRANSLATION OF OUN IN ACTS 17:12 IS “AS A RESULT” [MANY BELIEVED] IS FOUND IN THE **NEW LIVING TRANSLATION** (A PARAPHRASE)

**2ND PROBLEM** CERTAIN ONES CALLED **LEADERS** IN OLD TESTAMENT BUT **JUDGES** IN NEW TESTAMENT (SEE BELOW, p. 42)

Page 42

THE **NIV** CALLS THE **“JUDGES”** (IN THE 7TH BOOK OF THE OLD

TESTAMENT—TRADITIONALLY CALLED “JUDGES”) **“LEADERS,”**

BUT IN THE NEW TESTAMENT (IN ACTS 13:20)—WHEN THE PAUL

REFERS BACK TO THESE SAME PEOPLE IN HIS SPEECH AT ANTIOCH

OF PISIDIA, THE NIV HAS PAUL REFER TO THEM AS JUDGES. SO, THE

POINT IS THAT THE NIV CALLS THESE FIGURES ONE THING IN THE

OT AND ANOTHER IN THE NT.

*JERUSALEM BIBLE (JB)*

THE TRANSLATORS DECIDED TO USE “YAHWEH” FOR YHWH/JHVH IN THE OLD TESTAMENT.

A CATHOLIC BIBLE FIRST DONE IN FRENCH—THEN, LATER IN ENGLISH

\*\*\***NOTE ON CATHOLIC BIBLES**

**CATHOLIC BIBLES IN ENGLISH**

MODERN CATHOLIC BIBLES NO LONGER TRANSLATE FROM THE

**VULGATE**—INSTEAD THEY WORK FROM THE ORIGINAL LANGUAGES

THEY **STILL** HAVE NOTES GIVING THE CATHOLIC VIEWPOINT

THEY **STILL** DIFFER FROM PROTESTANT BIBLES

THEY **STILL** INCLUDE THE **APOCRYPHA**

THE ONLY OTHER CATHOLIC BIBLE YOU NEED TO RECALL FOR THIS

TEST IS **THE NEW AMERICAN BIBLE** (NOT THE **NASB**—NOTE THE

WORD **STANDARD** IS **NOT PRESENT**

DATE: FINISHED 1970, BUT I AM NOT REQUIRING YOU TO KNOW ITS

DATE—JUST THAT IT IS IN THE 2ND PART OF THE 20TH CENTURY

*PHILLIPS*

TRANSLATION” BY J. B. **PHILLIPS** THE “WAS BOTH ACCURATE (EXCEPT FOR A FEW PLACES) AND PUT IN INTELLIGIBLE AND LUCID MODERN ENGLISH IDIOM

IT WAS POPULAR IN ENGLAND

NOT THE WHOLE BIBLE—JUST THE **NT** AND 4 PROPHETS OF THE **OT**

THE DATE OF PHILLIPS’ NEW TESTAMENT: **1958** **(REVISED 1972)**

Page 43

**LIVING BIBLE**

PSALM 51:5 “BORN A SINNER” IS A VERY POOR CHOICE

DR. CLOUD SAYS AT TIMES **THE LIVING BIBLE** (NOT THE ONLY ONE) LACKS **ACCURACY** AND **DIGNITY**. REMEMBER WHAT SAUL

SAID TO JONATHAN WHEN HE WAS ANGRY, “YOU SON OF A . . . . !”

VIVID, BUT NOT EXACTLY OVERFLOWING WITH **ACCURACY** OR **DIGNITY**.

**NEW LIVING TRANSLATION**

ACCORDING TO DR. CLOUD—BEST TRANSLATION OF OUN IN ACTS

17:12 IS “AS A RESULT” [MANY BELIEVED] IS FOUND IN THE

THIS VERSION: **NEW LIVING TRANSLATION**. NO VERSION BEATS IT

IN THIS PASSAGE

. FORTY MILLION (40,000.000) COPIES **LIVING BIBLE** HAS BEEN

SOLD. ITS “REVISION” IS THE **NLT** (1996). THE NLT IS MORE THAN

A REVISION. A COMPLETELY DIFFERENT TRANSLATION

TECHNIQUE WAS USED BY THE NINETY BIBLICAL SCHOLARS WHO

LABORED OVER IT.

**NEW WORLD TRANSLATION**

THE VERSON THAT SAYS THAT **THE LOGOS** WAS “a god” IN JOHN 1:1

(RATHER THAN “God”). THE VERSION WAS PRODUCED BY THE **JEHOVAH’S WITNESSES**

DR. CLOUD STATED THAT THIS VERSION IS FLAWED BY ITS

DOCTRINAL ERRORS MORE THAN ANY OTHER VERSION HE HAS

STUDIED

**MODERN LANGUAGE BIBLE (=NEW BERKELEY VERSION)**

GERRIT **VERKUYL** AUTHOR OF THE **MODERN LANGUAGE BIBLE**

CONSERVATIVE WORK IN MODERN ENGLISH. THIS VERSION IS BETTER THAN THE ORIGINAL WORK (**BERKELEY VERSION**)

NEB

**TWO BAD RENDERINGS BY NEB**

**NEB** TRANSLATES **BENE HA-ELOHIM** AS ***“the sons of the***

***gods”*** IN GEN. 6:2. BAD CHOICE!

Page 44

THIS **NEB** HAS A FAIRYTALE-LIKE BEGINNING TO GEN. 11:1, “ONCE UPON A TIME.”

WEGNER (IN THE TEXTBOOK) LISTS THE SCHOLARS WHO WORKED

ON THE **NEB**. JACK LEWIS, ONE OF DR. CLOUD’S PROFESSOR AT HARDING GRADUATE SCHOOL OF BIBLE AND RELIGION, SAID THAT THE LIST READ LIKE A BRITISH HALL OF FAME FOR BIBLICAL

SCHOLARSHIP.

THE **NEB OLD TESTAMENT** TRANSLATORS ADOPTED MANY MORE

READINGS FOUND IN **THE ISAIAH SCROLL FROM QUMRAN** THAN DID MOST OF THE MODERN VERSIONS. THESE READING WERE SELECTED OVER THE TEXT OF THE HEBREW BIBLE THEY WERE USING AS THERE STANDARD TEXT (KITTEL’S BIBLIA HEBRAICA OF 1937).

**REB (REVISED ENGLISH BIBLE)**

**THE REB** STATES IN JOHN 1:1, “IN THE BEGINNING **THE WORD**

**ALREADY WAS**. THE WORD WAS IN GOD’S PRESENCE, AND WHAT GOD WAS, THE WORD WAS.”

NOTE **ALREADY WAS**

WEGNER (TEXTBOOK) SAYS THAT THE **REB** IS A SIGNIFICANT ***IMPROVEMENT OVER THE NEB***

IN TREATING THE QUESTION OF DIVINE “SORRY,” THE **REB** HAS

THE LORD **BITTERLY REGRETING** IN GEN. 6:6 RATHER THAN

**REPENTING** WHICH THE OLDER VERSIONS HAVE.

**COTTON PATCH**

AN EFFORT TO BRING THE MEANING OF THE BIBLE DOWN TO

“STREET LEVEL” APPEARS IN A SO-CALLED TRANSLATION

NAMED THE **“COTTON PATCH”** VERSION IT PLACES MUCH OF THE ACTION (IN THE GOSPELS AND THE FIRST PART OF ACTS) IN THE STATE OF GEORGIA.

**THE MESSAGE**

THIS WORK IS CALLED A **“PARAPHRASE TRANSLATION”** BY

WEGNER (IN YOUR TEXTBOOK). EUGENE **PETERSON**, THE AUTHOR, TELLS US THAT THE AIM IS “TO CONVERT THE TONE, THE RHYTHM, THE EVENTS, THE IDEAS, INTO THE WAY WE ACTUALLY THINK AND

SPEAK.” THIS RENDERING IS MUCH FREER THAN IS THE NEW

LIVING TRANSLATION

Page 45

**EASY-TO-READ BIBLE** 4TH GRADE READING LEVEL

THIS VERSION THAT ORIGINALLY CAME OUT AS THE VERSION FOR

THE DEAF. DR. HARVEY FLOYD AND DR. RODNEY CLOUD

CONTRIBUTED TO THIS TRANSLATION.

**NEW REVISED STANDARD VERSION (NRSV)**

IN THE **NRSV** CHRISTOS IS TRANSLATED “MESSIAH”

THIS **NRSV** OFTEN USES **HUMANKIND** FOR **MAN**

ANOTHER BOOK OR TWO TO REMEMEMBER

**BOOK**

JACK P. LEWIS, THE ENGLISH BIBLE FROM KJV TO NIV

**ARTICLE**

DONALD WISEMAN, ANGLICIZING THE NIV

IN A SMALL BOOK CALLED THE NIV: THE MAKING OF A

CONTEMPORARY TRANSLATION (EDITOR IS KENNETH

BARKER)

ALSO AN EXCELLENT ARTICLE IN THE BOOK ON THE REASON

THE NIV SELECTED **THE ONE AND ONLY** FOR **MONOGENES**

**GENERAL TRANSLATION PROBLEMS**

**ISA. 7:14**

TRANSLATORS OF THIS STATEMENT—“BEHOLD A ***\_?\_*** SHALL BE WITH CHILD”—HAVE TRIED THREE DIFFERENT WORDS (**MAIDEN**, **YOUNG WOMAN**, AND **VIRGIN**) IN ORDER TO FILL IN THE **BLANK** IN SUCH A WAY THAT WILL YIELD THE MOST ACCURATE TRANSLATION OF THE WHOLE PASSAGE. THE **DEBATE** CENTERS AROUND THE MEANING OF THE WORD **`ALMAH**

THERE IS NO DEBATE CONCERNING THE GREEK WORD **PARTHENOS** IN THE NT QUOTE (MATT. 1:23). IT CLEARLY MEANS “VIRGIN”—THE

DEBATE CENTERS AROUND **`ALMAH** IN THE OT

**JOHN 3:16**

DISCUSSED IN DETAIL IN CLASS. DR. CLOUD HOLDS THAT

**MONOGENES** MEANS **ONE OF A KIND/UNIQUE** AND THAT’S THE

BEST WAY TO RENDER IT. I RECENTLY READ AN ARTICLE ON WHY

THE **NIV** CHOSE **ONE AND ONLY** (AND FEEL BETTER ABOUT WHY

THE CHOSE IT) ***BUT AM STILL CONVINCED THAT “ONE OF A KIND”* *OR “UNIQUE”ARE STILL BETTER***

Page 46

THE KJV HAS **“EASTER”** IN ACTS 12:4 INSTEAD OF “**PASSOVER”** (WHICH IS EXACTLY WHAT THE GREEK HAS). **REPEAT:**  THE GREEK HAS **PASSOVER—NOT EASTER**

A DIFFICULT VERSE IS PSALM 51:5, WHERE **AT LEAST ONE** VERSION

(OF THOSE LISTED BELOW) PRESENT THE IDEA THAT WE ARE “BORN IN SIN.” ONE TRANSLATION HAS, ***“BUT I WAS BORN A SINNER, YES, FROM THE MOMENT MY MOTHER CONCEIVED ME.”*** THAT VERSION

IS THE **LIVING BIBLE**

IN ACTS 20:7—ACCORDING TO DR. CLOUD—THE GREEK SHOULD BE TRANSLATED “**ON THE FIRST DAY OF THE WEEK**.” SOME VERSIONS HAVE RENDERED THE GREEK AS **SATURDAY** AND SOME HAVE **SUNDAY**. SO TWO DIFFERENT DAYS FIND THEIR WAY INTO THE VERSIONS. **SATURDAY** IN THE **NEB** IS, IN DR. CLOUD’S OPINION DEAD WRONG. **SUNDAY** COULD BE ARGUED FOR—SO BOTH APPEAR

IN ONE TRANSLATION OR ANOTRHER. THUS, BOTH **SATURDAY**

& . **SUNDAY** OCCUR.

SOME VERSONS DO NOT HAVE **THE SPIRIT OF GOD** IN GEN. 1:2—

INSTEAD, THEY NOW TRANSLATE RUAH/RUACH AS **WIND**

THE DEBATE CONCERNING **BAPTISM** AND **THE FORGIVENESS OF**

**SINS** FOUND ITS WAY INTO THE JOURNAL OF BIBLICAL LITERATURE

IN 1951WHEN **J. R. MANTEY** WROTE A TWO ARTICLES ON **EIS**. HIS

ARTICLES WHERE INTENDED TO CLEAR UP ACTS 2:38. THE ABLE

**GREEK SCHOLAR WHO ANSWERED HIM BOTH TIMES WAS**

**RALPH MARCUS**. THE TOPIC OF DISCUSSION WAS THE **CAUSAL USE** OF **EIS** IN THE NT.

THE ROMAN CENTURION’S EXCLAMATION AT THE CROSS IN MATT.

27:54 OF THE KJV: “Truly this was the Son of God”—BUT THE GREEK

SHOULD BE, ACCORDING TO DR. CLOUD, “Truly this was a son of a god ”

IN GAL. 2:11 PAUL TELL US THAT HE “GOT AFTER” PETER IN ANTIOCH WHEN HE STOPPED EATING WITH GENTILE CHRISTIANS BECAUSE PETER WAS NOT ACTING CORRECTLY. SOME VERSIONS GO **TOO** **FAR** AND SAY HE STOOD CONDEMNED OR SOMETHING LIKE THAT.

ACCORDING TO DR. CLOUD, THE GREEK SIMPLY MEANS THAT PETER WAS **IN THE WRONG**

Page 47

**DEFINITIONS**

THE TERM “**PARAPHRASE**” USUALLY INDICATES A THOUGHT FOR THOUGHT RENDERING—PARAPHRASES DIFFER WIDELY IN ACCURACY. THERE **ARE** GOOD PARAPHRASE AND BAD ONES.

A WORD FOR WORD TRANSLATION IS SAID TO BE **LITERAL**. SOME SCHOLARS (& OTHERS) FEEL THAT THE ONLY REALLY ACCURATE

VERSION IS A LITERAL ONE. THERE IS REALLY NO SUCH THING AS A COMPLETELY LITERAL TRANSLATION. NO ONE COULD UNDERSTAND IT.

AN **IDIOMATIC** VERSION IS IN FREER ENGLISH. IT—TO BE SURE— MAKES SURE THAT THE IDIOMS ARE BROUGHT OVER INTO CONTEMPORY ENGLISH (OR WHATEVER LANGUAGE IS THE END TRANSLATION).

ALSO SOME PEOPLE BELIEVE THAT A “GOOD” MODERN ENGLISH TRANSLATION SHOULD BE IN “OLD” (THEY MEAN “OLDER”) ENGLISH. THEY WOULD SAY THE ENGLISH BIBLE WAS INTENDED BY GOD TO BE PUT INTO BEAUTIFUL ELIZABETHAN PROSE AND POETRY. THIS **CANNOT** BE TRUE. OTHER NATIONS WHO DO NOT SPEAK ENGLISH—DESERVE TO HAVE A BIBLE TOO! AMERICANS NEED A BIBLE IN MODERN AMERICAN ENGLISH—NOT EVEN

MODERN BRITISH ENGLISH. PEOPLE **NEED TO READ THE PREFACE**

IN THE ORIGINAL 1611 KJV

TRANSLATION ENGLISH (ERV/ASV) WAS **NEVER** SPOKEN. IT IS A LITERAL (AND USUALLY HONEST) EFFORT TO RENDER THE WORD OF GOD INTO ENGLISH SO THAT THE READER WILL HAVE A

VERSION THAT SAYS EXACTLY WHAT THE HEBREW, ARAMAIC, &

GREEK DO! DR. CLOUD BELIEVES THIS IS AN IMPOSSIBLE TASK.

HOWEVER, THE MOST LITERAL STANDARD BIBLES (ERV & ASV)

**DO MAKE HELPFUL STUDY BIBLES** FOR THOSE WHO CANNOT READ THE ORIGINAL LANGUAGES.

**TRANSLATING WORDS**

CHESED/HESED IS A WORD THAT HAS A WEALTH OF MEANINGS (OR SHADES OF MEANINGS). IT IS TRANSLATED IN THE DIFFERENT VERSIONS AS “KINDNESS,” LOVINGKINDNESS,” “LOYALTY,” “MERCY,” “TRUE LOVE,” AND “DEVOTION” (TO MENTION A FEW RENDERINGS).

Page 48

ACCORDING TO DR. CLOUD, BEST TRANSLATION OF **MONOGENES**

IS:

1. **ONE OF A KIND/UNIQUE ? YES!** AFRENCH VERSION HAS ***UNIQUE.***
2. ONLY BEGOTTEN? **NO!**  KJV/ERV/ASV & OTHERS HAVE IT **BUT**

“BEGOTTEN” IS NOT CORRECT

1. ONLY? **NO! TOO WEAK!** RSV & OTHERS HAVE IT
2. ONE AND ONLY? **NO AS GOOD! THE READER WOULD NEED TO READ THE NIV’S EXPLANATION TO GRASP IT. AFTER I READ**

**THEIR REASONING, I DID FEEL BETTER ABOUT IT—BUT I**

**STILL LIKE # 1 ABOVE BEST OF ALL!**

DR. CLOUD BELIEVES THE HEBREW **YAM SUPH** SHOULD BE

TRANSLATED AS **RED SEA** AND NOT **SEA OF REEDS**

**NKJV** LEANS HEAVILY ON THIS GREEK TEXT FOR THE NEW

TESTAMENT: TEXTUS RECEPTUS AS PREPARED BY SCRIVENER IN

1881 SCRIVERNER DID NOT AGREE WITH THE WESTCOTT AND HORT GREEK TEXT.

THE **NKJV** MADE UNDENIABLE IMPROVEMENTS OVER THE KJV, BUT IT IS A MIXTURE **OF THE OLD AND THE NEW**, RETAINING ARCHAIC WORDS WHILE SUPPLYING CURRENT TERMS

THE **KJV** TREATED **DEMONS** AS **DEVILS**

THE **KJV**’S **HOLY GHOST** BECAME **HOLY SPIRIT** IN ALMOST ALL LATER VERSIONS.

**ODDS & ENDS**

EVEN IN THE 19TH CENTURY **ALEXANDER CAMPBELL** WANTD A VERSION TO REPLACE THE **KJV**

A FEW MAJOR REASONS VERSIONS NEED REVISION ARE:

\*\*SOME MODERN GREEK WORDS NO LONGER HAVE THE SAME

MEANINGS THEY ONCE DID. **SOUNDS GOOD BUT HAS NO**

**BEARING ON ENGLISH TRANSLATIONS.** SO THE STATEMENT

IS TRUE **BUT IS NOT A REASON VERSIONS NEED REVISION.**

**THINK IT OUT.**

Page 49

\*\*THERE ARE SOME **NEW AND EXCITING WORDS** IN MODERN

ENGLISH. **SO?** AGAIN A TRUE STATEMENT BUT HAS NO BEARING ON THE QUESTION.

\*\*THERE ARE NO REALLY GOOD REASONS! **SORRY! MANY GOOD**

**REASONS—ONE** IS THATTHE **ENGLISH WORDS OF OLDER** VERSIONS OFTEN **HAVE CHANGED MEANINGS**

IN THE SMALL BOOK, **THE NIV: THE MAKING OF A CONTEMPORY**

**TRANLATION**, DONALD **WISEMAN** SPEAKS OF “ANGLICIZING.” HE IS

ADDRESSING THE PRACTICE OF TAKING AN AMERICAN TRANSLATION (LIKE THE RSV OR THE NIV) AND PRODUCING A BRITISH EDITION OF THE VERSION (WITH BRITISH SPELLING, VOCABULARY, AND IDIOM) (CONTINUED ON PAGE 14)

**THE READABILITY LEVEL OF THE . . .**

**EASY-TO-READ VERSION** IS THE 4TH GRADE

**NIV** IS THE 8TH GRADE

**KJV** IS THE 2ND YEAR IN COLLEGE

**REPEAT**

IN 1999 THE **NIV** WAS THE TOP-SELLING BIBLE VERSION.

THIS BIBLE IS PREDICTED BY MANY TO ESTABLISH ITSELF

AS THE BIBLE FOR EVANGELISTS. DR. CLOUD STATES THAT MORE

THAN HALF HIS STUDENTS USE THE **NIV** VERSION.

WHEN EVALUATING A WORK (BE IT A NEW VERSION OR BOOK

ABOUT THE BIBLE), A CHRISTIAN—ABOVE ALL OTHER PEOPLE—

MUST GUARD AGAINST \_?\_ .

1. GIVING AN INCH TO ANYONE WITH WHOM WE DIFFER

**NO!**

1. UNCHRISTIAN ATTITUDES **YES!**

FEW SCHOLARS TODAY, CONSERVATIVE OR LIBERAL, HOLD TO

**THE SUPERIORITY OF THE TEXTUS RECEPTUS.**

IN THE **NT** MANY CHOOSE THE NESTLE-ALAND GREEK TEXT

IN THE **OT** MOST CHOOSE BIBLIA HEBRAICA (STUTTGARTENSIA)

A **GOOD TRANSLATION** SEEKS \_?\_.

1. CLARITY TRUE!
2. BEAUTY TRUE! BUT THE LEAST OF **THESE 4**
3. DIGNITY YES!
4. ACCURACY **ABOVE ALL ELSE!**

Page 50

THE **NEB** WANTED A TRANSLATION THAT WAS GENUINELY

ENGLISH IN IDIOM. IDEALLY, THEY WANTED A **TIMELESS** ENGLISH

THAT WOULD AVOID BOTH ARCHAISMS AND TRANSIENT

(FLEETING) MODERNISMS.

WHEN THE ENTIRE NEB BIBLE AND APOCRYPHA WAS FINISHED,

AN OXFORD STUDY EDITION WAS PUBLISHED. THIS MAN

EDITIED THE OLD TESTAMENT: SAMUEL SANDMEL, WHO WAS A

JEWISH SCHOLAR AND PROFESSOR AT HEBREW UNION COLLEGE.

HE WAS ONE OF DR. CLOUD’S TEACHERS. HIS Ph.D. WAS IN NEW

TESTAMENT, BUT HE WAS **NOT** JEWISH CHRISTIAN—RATHER, HE

BELONGED TO THE REFORM BRANCH

DR. CLOUD THINKS THAT HEBREW WORDS WHICH ARE STILL

**UNCERTAIN** TO MOST SCHOLARS SHOULD NOT BE TRANSLATED.

INSTEAD, THEY SHOULD BE TRANSLITERATED. AN EXCELLENT

EXAMPLE IS NEPHILIM .

DR. CLOUD THINKS THAT A HEBREW WORD WHICH HAS A BASIC

MEANING—BUT MANY SHADES OF MEANING—SHOULD BE TRANSLATED INTO AS MANY DIFFERENT ENGLISH WORDS AS IT TAKES TO MAKE SURE EACH SHADE IS CAPTURED. GOOD EXAMPLES ARE: CHESED & NA`AR

IN DR. CLOUD’S OPINION THE MOST ACCURATE OF THE VERSIONS

LISTED HERE:

NASB/NASV NKJV NIV NEB

FIRST WOULD BE: **NASB/NASV** THOUGH WOODEN ENGLISH

IT IS ACCURATE, CLEAR ENOUGH, AND HAS DIGNITY

SECOND WOULD BE CLOSE

**NIV** IS CLEAR, HAS DIGNITY BUT LOTS OF SUBTLE ERRORS—THAT THE AVERAGE READER WILL NOT CATCH

**NJKV**’S MAIN PROBLEM IS THE GREEK TEXT IT USED

SO, ABOUT A TIE

LAST IN THIS GROUP: **NEB**

Page 51

IN DR. CLOUD’S OPINION THE MOST ACCURATE VERSION IN THIS

SECOND GROUP:

RSV NEB JERUSALEM BIBLE NLT

FIRST RSV

SECOND NLT

THIRD (TIE) NEB & JERUSALEM BIBLE

**THESE ARE MAIN DATES TO KNOW**

1. HAMPTON COURT
2. KJV/AV
3. WICKED BIBLE (KJV)

EARLY PART OF 19TH CENTURY (1800’S) ALEXANDER CAMPBELL

* 1. ERV (SCRIVENER ARGUED WITH WESTCOTT & HORT)

1. ASV
   1. MOFFATT’S WORK POPULAR

1917 JPS

* 1. RSV

1958 (REVISED 1972) PHILLIPS

1973-78 NIV

1. NIV BEST IN SALES THAT YEAR

**NEED TO JUST HAVE A GENERAL FEEL FOR THESE DATES. THEY FALL FROM 1959-PRESENT**

1959 VERKUYL, MOD. LANG. BIBLE (BERKELEY)

1961 NEW WORLD

1966 JERUSALEM

1968 COTTON PATCH

1970 NEW AMERICAN BIBLE (CATHOLIC)

1970 (FINISHED EDITION) NEB

1971 LIVING BIBLE

1971 NASB/NASV

1971 KING JAMES II

1976 GOOD NEWS BIBLE

1982 NJPS

1982 NKJV

1989 NRSV

1989 REB

1996 NLT

2001 ESV (ENGLISH STANDARD VERSION)

Page 52

A FEW BIBLE VERSES TO CHECK WHEN YOU ARE TRYING TO EVALUATE A VERSION:

GEN. 1:1, 2 “IN THE BEGINNING” VERSUS “WHEN GOD BEGAN TO

CREATE”

“SPIRIT OF GOD” VERSUS (SOME KIND OF) “WIND”

GEN. 1:28 “FILL (UP)” [THE EARTH] VERSUS “REFILL” [THE EARTH]

OR “REPLENISH”

[THE EARTH]

GEN. 6:1-4 “THE SONS OF GOD” VERSUS “the sons of the gods”

“ANGELS” OR “DIVINE

BEINGS”

“NEPHILIM” VERSUS “GIANTS” OR ALMOST

ANY RENDERING

***DR. CLOUD BELIEVES IT IS BETTER LEFT UNTRANSLATED***

GEN. 11:1 “ONCE UPON A TIME” VERSUS “NOW” OR “ONCE”

EXOD. 10:19

& 13:18 AND

1 KINGS 9:26 “RED SEA” VERSUS “SEA OF REEDS”

***EVEN THOUGH NEB PUTS “RED SEA” IN 1 KINGS 9:26, IT HAS A FOOTNOTE WHICH ALLOWS FOR “THE SEA OF REEDS.”HOW?***

***THAT IS A QUESTION THAT IS BEYOND ME!***

PSALM 51:5 “IN SIN MY MOTHER

CONCEIVED ME” VERSUS “I WAS BORN A SINNER”

ISA. 7:14 “VIRGIN” OR “MAIDEN”

“ALMAH” VERSUS “YOUNG WOMAN”

***DIFFICULT PASSAGE TO FIND THE VERY BEST WORD***

JOHN 1:1 “THE WORD WAS GOD” VERSUS “the Word was a god”

JOHN 3:16 “UNIQUE” OR “ONE OF VERSUS “ONLY BEGOTTEN” OR

A KIND” OR”SPECIAL” “ONLY”

***THE TRANSLATION IS USUALLY NOT WRONG BECAUSE OF***

***LIBERAL CONSIDERATIONS BUT BECAUSE OF A LACK OF***

***UNDERSTANDING***

Page 53

ACTS 12:4 “PASSOVER” VERSUS “EASTER”

ACTS 17:11, 12 “THEREFORE” [MANY VERSUS **OMMITTED**

BELIEVED] OR

“AS A RESULT” [MANY

BELIEVED]”

ACTS 20:7 “FIRST DAY OF VERSUS SATURDAY

THE WEEK”

***EVEN BETTER THAN PUTTING “SUNDAY”***

REV. 1:5 “FREED” [FROM SINS] VERSUS “WASHED” [FROM

SINS]

**AND MANY MORE**

**ORIGIN OF THE BIBLE: 100 QUESTIONS (MULTIPLE CHOICE)**

**REVIEW FOR TEST ONE**

**DR. CLOUD**

OT = OLD TESTAMENT NT = NEW TESTAMENT

LXX = SEPTUAGINT OTHER THAN THE HEADINGS—THINGS NOTED

IN **BOLD (BLACK)** SHOULD BE ON THE TEST.

SOME THINGS NOT IN BOLD WILL ALSO BE ON TEST

**\*\*\* THE LANGUAGES OF THE BIBLE & THE FIRST TRANSLATION**

THE FIRST SEMITIC LANGUAGE (BASED ON OUR PRESENT KNOWLEDGE)

WAS **AKKADIAN**, WHICH) DEVELOPED INTO TWO BRANCHES—ASSYRIAN AND BABYLONION. WE NOW CALL THESE THREE “EAST SEMITIC”

THE NORTHWEST SEMITIC GROUP IS WHERE **HEBREW & ARAMAIC** ARE

LOCATED (OTHERS IN THE GROUP ARE UGARIT, PHOENICIAN, MOABITE

& CANAANITE)

THE **ORIGINAL OLD TESTAMENT** WAS WRITTEN IN **HEBREW & ARAMAIC**

THE **ORIGINAL NEW TESTAMENT** WAS WRITTEN IN **GREEK** (SO SAYS DR.

CLOUD, AND SO SAYS HIS TEST!!!)

THE **FIRST TRANSLATION** (SEPTUAGINT/LXX) WAS WRITTEN IN **GREEK**

ALL THE ORIGINAL LANGUAGES IN WHICH THE BIBLE WERE WRITTEN HAD THE FOLLOWING IN COMMON: THEY WERE **ALPHABETIC**

HEBREW & ARAMAIC ARE **SEMITIC** & WRITTEN **RIGHT TO LEFT.**

HEBREW HAS **22 CONSONANTS**. THERE ARE VOWEL HELPERS

(LETTERS THAT EACH INDICATE A VOWEL SOUND—FOR

EXAMPLE, “Y” [YOD] CAN LET THE READER KNOW THAT AN “I” OR

“E” SOUND IS PRESENT), BUT THERE ARE ALSO MARKINGS THAT

WERE ADDED BETWEEN AD 600-625 CALLED **VOWEL POINTINGS.**

A HEBREW TEXT WHICH IS WRITTEN ONLY WITH CONSONANTS IS

SAID TO BE **UNPOINTED.** THE SET OF MARKINGS (SIGNS) PUT IN

THE TEXT AT A CITY ON THE SEA OF GALILEE (**TIBERIAS**) IS

KNOWN AS **TIBERIAN POINTING**.THE SIGNS OR MARKINGS

THAT WERE PLACED OVER, UNDER AND TO THE LEFT OF THE

CONSONANTS WERE PLACED THERE BY HEBREW SCHOLARS WHO

BECAME KNOWN AS **MASORETES.**

REVIEW—2

THE HEBREW SCRIPT IN **HEBREW BIBLE** IS THE ARAMAIC

**SQUARE SCRIPT.** BUT **THE VAST MAJORITY OF THE OT**

**LANGUAGE IS IN HEBREW**

**ARAMAIC**

THERE IS A LITTLE ARAMAIC IN GENESIS AND JEREMIAH BUT **MUCH MORE** IN DANIEL & EZRA

**ARAMAIC** BECAME THE LANGUAGE FOR **OFFICIAL DOCUMENTS** IN THE 8TH CENTURY BC FOR THE ASSYRIAN EMPIRE INSTEAD OF AKKADIAN. IT WAS ALSO USED IN THE BABYLONIAN PERIOD AND REACHED ITS HEIGHT UNDER PERSIAN RULE AS THE INTERNATIONAL, LEGAL AND ADMINISTRATIVE LANGUAGE. **IT WAS** **SPOKEN BY JEWS IN ISRAEL DURING THE TIME OF JESUS,** **ESPECIALLY IN JUDEA, AND PROVIDED THE SEMITIC BACKGROUND** **FOR** **THE NEW TESTAMENT PERIOD.**

**GREEK**

THE **GREEK** OF THE NT & THE LXX ARE IN **KOINE** AND ARE

BOTH WRITTEN LEFT TO RIGHT (GREEK IS INDO-EUROPEAN)

AND UP TO ABOUT 500 BC HAD BEEN WRITTEN IN BOTH

DIRECTIONS. THE ANCIENT SYSTEM OF WRITING ONE LINE LEFT

TO RIGHT AND THE NEXT LINE RIGHT TO LEFT AND THE NEXT ONE

LEFT TO RIGHT AGAIN (AND SO ON) IS KNOWN AS

**BOUSTROPHEDON**

THIS METHOD OF WRITING IN WHICH THE LINES ARE INSCRIBED

AND READ ALTERNATELY IS SO NAMED THE TERM MEANS “LIKE

THE OX IN TURNING (PLOWING)”

**ORIGEN** WAS A GREEK SCHOLAR FROM **ALEXANDRIA** AND AUTHOR OF THE **HEXAPLA**

**LATIN**

THE LANGUAGE USED BY THE ROMANS FOR OFFICIAL PURPOSES. WAS **LATIN**. THE **“PONTIUS PILATE” INSCRIPTION AT CAESAREA** (WHICH INCLUDES TIBERIUS’ NAME) IS IN LATIN.

**JEROME WAS A LATIN SCHOLAR** WHO DID THE **VULGATE** IN THE LAST PART OF THE 4TH CENTURY AD

REVIEW—3

THE VULGATE’S NAME INDICATES IT WAS DONE IN **“COMMON”** LATIN (HENCE THE NAME) JEROME WAS THE TRANSLATOR SINCE

HE WAS A GREAT LATIN SCHOLAR.

THE **VULGATE** TOOK A FEW YEARS TO COMPLETE. IT IS TO BE DATED AT THIS TIME (FROM ABOUT AD 380 TO ABOUT AD 410)

WHAT CHRISTIANS CALL THE “OLD TESTAMENT” (THE 39 BOOKS IN MOST ENGLISH BIBLES—GENESIS TO MALACHI) IS CALLED THE “HEBREW SCRIPTURES’’ BY THE JEWISH COMMUNITY. ANOTHER NAME USED BY JEWISH PEOPLE AND BY DR. CLOUD FOR THIS PART OF BIBLE (THE “OLD TESTAMENT”) IS THE TANACH PUT ANOTHER WAY—MANY JEWS CALL GENESIS-MALACHI

**TANACH**

NOT “TORAH,” WHICH IS HEBREW NAME FOR FIRST 5 BOOKS, BUT

SOME (EVEN JEWS) USE TORAH FOR WHOLE OLD TESTAMENT—THAT IS INCORRECT

SUMMARY

**TANACH** = **LAW, PROPHETS AND WTITING**

T = (TORAH) = LAW/INSTRUCTION

N = (NEBIIM FROM “NABI” = PROPHET) = PROPHETS

K/CH = (KETHUBIM) = WRITINGS [PSALMS IST BOOK IN

THIS SECTION

OLD TESTAMENT = CHRISTIAN NAME FOR TANACH

SO THE HEBREW SCRIPTURES WERE DIVIDED BY THE JEWS INTO THE FOLLOWING SECTIONS: **LAW, PROPHETS & WRITINGS = TANACH**

BUT

THE ENGLISH BIBLE’S OLD TESTAMENT IS DIVIDED INTO THE FOLLOWING SECTIONS: **LAW, FORMER PROPHETS, WRITINGS, & LATTER PROPHETS**

GREEK INFLUENCE IN THE OT

THE MAIN REASON FOR THE **SPREAD** OF THE GREEK LANGUAGE BY NEW TESTAMENT TIMES WAS THE CONQUESTS OF **ALEXANDER THE GREAT**

THE CLASSICAL PERIOD OF THE GREEK LANGUAGE: 900-330 BC

THE **KOINE PERIOD** OF THE GREEK LANGUAGE: **330 BC-AD 330**

REVIEW—4

THE HEBREW NAME OF THE BOOK OF GENESIS IN THE HEBREW BIBLE (TANACH) IS **B’RE-SHIT** ( MEANING **“IN THE BEGINNING**”), BUT THE GREEK (LXX) NAME IS **GENESIS** (MEANING **“ORIGIN”)**

THE HEBREW (SHORT) NAME FOR THE BOOK OF **EXODUS** IS **SH’MOTH** (MEANING **“NAMES”),** BUT THE **GREEK NAME** IS **EXODOS** (MEANING

“GOING OUT” OR **“DEPARTURE”)**

THE **HEBREW** NAME FOR THE FIRST FIVE (5) BOOKS = **TORAH**

THE **GREEK** NAME FOR THE FIRST FIVE BOOKS IN THE OLD

TESTAMENT IS **PENTATEUCH**

THE **FIRST TRANSLATION** OF THE TANACH (HEBREW BIBLE/OUR

OT) WAS IN GREEK = **THE SEPTUAGINT (LXX)**

THE NAME OF SEPTUAGINT TRANSLATION WAS DERIVED FROM THE FACT THAT “72”(**ROUNDED TO “70”)** TRANSLATORS APPEAR IN THE STORY ABOUT ITS ORIGIN.(**LETTER OF ARISTEAS**) IT IS CLEAR THAT THE “TORAH” (LAW) WAS WHAT WAS BEING TRANSLATED IN THIS STORY AND THAT THE REST OF THE HEBREW SCRIPTURES FOLLOWED IN TIME. LXX = THE NOTATION USED BY SCHOLARS (AND OTHERS) FOR THE SEPTUAGINT. THE WORD “SEPTUAGINT” COMES FROM THE WORD **“SEVENTY” IN LATIN** EVEN THOUGH THE

SEPTUAGINT IS THE GREEK OT. EVEN THE SYMBOL **LXX IS LATIN**

(ROMAN NUMERALS)

**THE LETTER OF ARISTEAS** CLAIMS TO GIVE THE ORIGIN OF THE SEPTUAGINT (OR AT LEAST THE FIRST SECTION OF IT). THE LXX WAS PRODUCED IN THE CITY OF ALEXANDRIA, EGYPT SOMEWHERE IN THE **3RD CENTURY BC** (AT LEAST, THE “LAW” WAS TRANSLATED AT THAT TIME). **ALEXANDRIA** WAS A THE CITY WHICH CONTAINED A **LARGE NUMBER OF JEWS** BY NEW TESTAMENT TIMES. IT WAS THE MOST IMPORTANT CITY FOR THE JEWS OUTSIDE OF ISRAEL.

THE LXX WAS **ADOPTED BY MANY CHRISTIANS** THROUGHOUT THE MEDITERRANEAN WORLD AS THEIR BIBLE. THE JEWS BEGAN TO USE OTHER GREEK VERSIONS AFTER CHRISTIANITY AROSE AND TOOK

THEIR GREEK OT

THE TWO MOST IMPORTANT WORKS FOR BIBLICAL STUDENTS

WHICH RESULTED FROM THE **SPREAD OF GREEK** FROM THE 3RD

CENTURY BC TO THE 1ST CENTURY AD WERE

1. THE SEPTUAGINT (2) THE NEW TESTAMENT

REVIEW—5

HEBREW GREEK LATINIZED ENGLISH

TANACH GREEK OT SEPTUAGINT OT

(T = LAW LXX (LATIN

N = PROPHETS NAMES FOR

K/CH = WRITINGS) GREEK OT)

BIBLIA (>BIBLE)

TORAH PENTATEUCH GEN.-DEUT.

(LAW/INSTRUCTION) (FIVE VOLUMES/ (LAW)

BOOKS/SCROLLS)

B’RE-SHIT GENESIS GENESIS GENESIS

(IN THE BEGINNING) (ORIGIN) (BORROWED FROM GREEK)

SH’MOTH EXODOS EXODUS EXODUS

(NAMES) (GOING OUT/ (GREEK WITH (FROM

WAY OUT/ LATIN ENDING) LATIN)

NT NT

PAPUROS PAPYRUS PAPYRUS

PERGAMOS PERGAMUM PARCHMENT

BOUSTROPHEDON

(AS THE OX TURNS)

\*\*\*\*\*\*\*THE THREE LANGUAGES ON THE CROSS\*\*\*\*\*\*\*\*

HEB/ARAMAIC GREEK LATIN

THE FOLLOWING LANGUAGES APPEAR IN SOME FORM IN THE NEW TESTAMENT (EXAMPLES: *PRAETORIUM, MARANATHA,*

*PETRA, DECAPOLIS, ELOI, ELI, CAESAREA-PHILIPPI, AGORA, GYMNASIUM, AUGUSTUS, RABBI* AND MANY MORE). AS YOU SEE

FROM THE BREAKDOWN BELOW, I HAD SOME OF EACH LANGUAGE:

**CHART ON NEXT PAGE GOES WITH THIS LAST POINT**

REVIEW—6

HEB/ARAMAIC GREEK LATIN

ELI / ELOI MARANATHA PRAETORIUM

RABBI PETRA AUGUSTUS

DECAPOLIS

AGORA

GYMNASIUM

CAESAREA-PHILIPPI

(LATIN & GREEK)

THE WORD **“BIBLE”** COMES FROM THE GREEK WORD BIBLIA (SCROLLS/”BOOKS”)

THERE ARE CONSONANTS IN HEBREW AND ARAMAIC FOR WHICH **GREEK** HAS **NO EQUIVALENT(S)** WHEN IT ATTEMPTS TO TRANSLITERATE PROPER NAMES:

1. `AYIN (SILENT IN MODERN HEBREW—DIFFICULT IN BIBLICAL HEBREW TO PRONOUNCE)
2. SHEN (= “SH” SOUND)—HENCE SHEM > SEM
3. HET/CHET (HARSH “H”)

**JOSHUA** (YEHOSHUA) IS **JESUS** (IESOUS) IN GREEK. JOSHUA (YEHOSHUA) HAS BOTH AN `AYIN & AN A SOFT “H” WHICH GREEK CANNOT TRANSLITERATE [“TRANSLITERATE” MEANS TO PUT A WORD INTO YOUR

LANGUAGE LETTER FOR LETTER; THEOS IS A TRANSLITERATION & “GOD” IS A TRANSLATION OF THE SAME WORD]

THE NEW TESTAMENT CHARACTERS NAMED **JACOB** (YA`AKOB IN HEBREW & IAKOBOS IN GREEK) CHANGES INTO **JAMES** BY THE TIME IT REACHES MODERN ENGLISH.

MANY SCHOLARS BELIEVE MATTHEW WAS ORIGINALLY WRITTEN IN ARAMAIC. AT THE PRESENT WE HAVE ZERO (0) MANUSCRIPTS. DR, CLOUD BELIEVES IT WAS WRITTEN IN GREEK.

DR. CLOUD BELIEVES (WITH ONLY A FEW OTHER SCHOLARS) THAT **JESUS SPOKE MOSTLY IN GREEK** JESUS WITH SOME ARAMAIC THROWN IN. THE MAJORITY OF SCHOLARS HOLD THAT **JESUS SPOKE MOSTLY IN ARAMAIC.**

REVIEW—7

**WRITING MATERIAL & SHAPES**

**STONE**: THE FOLLOWING LISTS CONTAINS EXAMPLES OF STONE AS A WRITING MATERIAL

(1) BEHISTUN INSCRIPTION

(2) ROSETTA STONE

(3) MESHA STELE

A **STELE/STELA** IS AN UPRIGHT STONE WITH WRITING ON IT WHICH USUALLY RECOUNTING SOME GREAT DEED OR VICTORY

**CLAY:** THE MAJORITY OF THE CUNEIFORM LIBRARIES FOUND WERE

MOSTLY OF CLAY TABLETS.

**OSTRACA**  (SINGULAR = OSTRACON) ARE PIECES OF BROKEN POTTERY USED FOR WRITING IN THE ABSENCE OF BETTER MATERIALS (ALSO CALLED **“POTSHERDS”)**

THERE ARE **IMPORTANT OSTRACA** (FROM UPPER EGYPT (CONTAINING LUKE 22:40-71 IN GREEK), FROM LACHISH IN JUDAH (CONTAINING HEBREW LETTERS FROM THE TIME OF JEREMIAH) AND FROM SAMARIA (CONTAINING THE NOTATIONS OF GOODS RECEIVED IN THE ROYAL PALACE—8TH CENTURY BC).

**PAPYRUS** WAS/IS A REED PLANT THAT GROWS IN SWAMPS/MARSHLANDS ALONG THE NILE RIVER. SCRIBES USUALLY **WROTE HORIZONTALLY** ON THE FRONT SIDE OF PAPYRUS. ESPECIALLY, IF WE ARE SPEAKING OF GREEK AND HEBREW.

**“PAPER”** AS WE KNOW IT DID NOT ARRIVE IN THE MIDDLE EAST UNTIL ABOUT **AD 900**. IT WAS INTRODUCED FROM CENTRAL ASIA TO EGYPT. ALTHOUGH NOT CONNECTED, IT TOOK ITS NAME FROM **“PAPYRUS.”**

**PARCHMENT** (WRITING MATERIAL MADE FROM ANIMAL SKINS)

THE BEST PARCHMENT: VELLUM (DEER AND OTHER FINE SKINS).

THE WORD “PARCHMENT” IS GREEK AND DERIVED FROM THE GREEK NAME FOR **“PERGAMUM”** (ONE OF SEVEN CHURCHES OF ASIA IN BOOK OF REV. WAS LOCATED HERE)

\*\*WE ARE PUTTING PARCHMENT & LEATHER UNDER PARCHMENT,

BUT WE COULD SEPARATE TO BE MORE EXACT

REVIEW—8

THE **EARLIEST MANUSCRIPTS** OF THE SEPTUAGINT WHICH WE

POSSESS: **CODEX VATICANUS** (CODEX **B**) AND **CODEX**

**SINAITICUS** (BOTH 4TH CENTURY AD, ALTHOUGH SOME WANT TO

PUSH THE LATTER SLIGHTLY INTO THE 5TH). CODEX A IS 5TH CENT.

**PARCHMENT** WAS MORE COSTLY & MORE DURABLE THAN

**PAPYRUS**—BUT LESS POPULAR AT FIRST

**CODEX** ACTUALLY CAME FROM A WORD THAT MEANT “THE TRUNK OF A

TREE”—THEN DEVELOPED INTO A KIND OF “BOOK” MADE OF WOODEN TABLETS COVERED WITH WAX. FINALLY, THIS SHAPE GAVE RISE TO A FORM.RESEMBLING OUR MODERN “BOOK.” SOME MANUSCRIPTS HAVE THIS WORD AS PART OF THEIR DESIGNATION (**CODEX SINAITICUS = CODEX ALEPH = CODEX S**)

**AUTOGRAPH** EQUALS THE ORIGINAL DOCUMENT

**MSS** = MANUSCRIPTS (OF ALL LANGUAGES)

**VSS** = VERSIONS

**WHY IS THE PROPHET SAMUEL** NOT IN 2 SAMUEL SINCE THE BOOK BEARS HIS NAME? THE SCROLL WAS DIVIDED INTO TWO PARTS BECAUSE IT WAS **TOO LONG**

**COVENANT**

THE BASIC IDEA OF THE WORD COVENANT IS **“A BINDING AGREEMENT”**

(HEBREW = **B’RITH**)

BOTH THE LXX AND THE NEW TESTAMENT CHOSE TO TRANSLATE THE HEBREW WORD **B’RITH** FOR COVENANT BY **DIATHEKE**, A WORD OUTSIDE THE SCRIPTURES REFERS TO **“A LAST WILL AND TESTAMENT”**

DR. CLOUD ARGUES THAT **THE OLD COVENANT IS CONTAINED IN THE** HEBREW SCRIPTUES BUT IS **NOT EQUAL** TO ALL THE HEBREW SCRIPTURES

DR. CLOUD ARGUES THAT THE **NEW COVENANT IS CONTAINED IN** AND IS A **PART OF THE NEW TESTAMENT**

REVIEW—9

DR. CLOUD ARGUES THAT BOTH THE OLD & NEW COVENANTS ARE LORD- VASSAL TREATIES AND THAT THE NEW COVENANT INVOLVES THE CONCEPT OF **A LAST WILL AND TESTAMENT**

**INSPIRATION**

WHAT DOES THE **BIBLE CLAIM** ABOUT INSPIRATION? **IT CLAIMS TO BE** **THE VERY WORD OF GOD**

HOW DO WE KNOW THAT **MOSES** WAS PREPARED TO WRITE THE HEART (MAIN PART) OF THE FIRST FIVE BOOKS OF THE BIBLE? HE WAS REARED

IN PHARAOH’S PALACE IN THE BOOK OF EXODUS AND **SEE ACTS 7:22**

**2 TIMOTHY 3:16**, “ALL SCRIPTURE IS THEOPNEUSTOS AND IS USEFUL FOR TEACHING, REBUKING, CORRECTING . . . .” THEOPNEUSTOS MEANS

**“GOD-BREATHED”**

**2 PETER 1:21** CONTAINS THESE WORDS: “HOLY MEN OF GOD SPOKE *AS THEY WERE* MOVED BY *THE HOLY SPIRIT* .” (NKJV)

THE STUDY OF **ARCHAEOLOGY** HAS OFTEN DEMONSTATED THE HISTORICAL RELIABILITY OF THE BIBLE—ESPECIALLY, THE WORK OF LAYARD AT NINEVEH AND CALAH (NIMRUD)

**ORDER OF THE BOOKS & NAMES**

THE **ORDER** OF THE FIRST FIVE BOOKS OF THE OLD TESTAMENT IN THE HEBREW BIBLE, THE LXX, AND THE VULGATE IS **IDENTICAL** IN ORDER, BUT **THE BOOKS DO HAVE DIFFERENT NAMES**. THE LXX CHOSE GREEK NAMES (**DIFFERENT IN MEANING** FROM THE HEBREW NAMES), AND THE VULGATE FOLLOWED THE LXX WITH A FEW ADJUSTMENTS **(“EXODOS” IN THE LXX BECAME “EXODUS.”)**

THE **LAST BOOK** IN THE HEBREW BIBLE IS **2 CHRONICLES** BUT OF THE ENGLISH BIBLE—IT’S MALACHI

REVIEW—10

**CANON**

THE HEBREW WORD **QANEH MEANS REED OR ROD**. THE WORD QANEH BECAME KANON IN GREEK AND PRODUCED THE WORD **CANON** IN ENGLISH, A WORD WHICH INDICATES A STANDARD—WHICH LED TO THE CONCEPT OF LISTING THE BOOKS ACCEPTED AS HOLY SCRIPTURE

\*THE BOOK OF **ESTHER** NOT PART OF THE CANON IN SOME PEOPLE’S

MINDS BECAUSE OF ABSENCE OF THE NAME OF GOD

\*THE NEW TESTAMENT BOOK OF **JAMES** HAD SOME TROUBLE GETTING IN

THE CANON BECAUSE SOME SCHOLARS FELT IT CONTRADICTED PAUL

**PSEUDEPIGRAPHA** MEANS **“FALSE WRITINGS”** IS A BODY OF LITERATURE REJECTED BY ALL—BOTH JEWS AND CHRISTIAN—AS HOLY SCRIPTURE.

THE WORD **APOCRYPHA** MEANS **HIDDEN OR CONCEALED**. SOME OF THE APOCRYPHAL BOOKS ARE ACCEPTED BY THE **ROMAN CATHOLIC CHURCH** AS CANONICAL, BUT IN MY OPINION THERE ARE **NO CLEAR NEW** **TESTAMENT QUOTATIONS** **FROM THE APOCRYPHA**

ONLY FOUR BOOKS OF THE APOCRYPHA ARE COMMON TO **THE GREAT** **GREEK CODICES OF THE 4TH AND 5TH CENTURIES AD** (THE

BIG THREE—CODEX **S** [OR **ALEPH**], CODEX A, AND CODEX B.

\*\*\* THE APOCRYPHA **DOES NOT CLAIM** TO BE **THE WORD OF GOD**

THE APOCRYPHAL BOOKS CONTAIN FANCIFUL STORIES, IMMORAL TEACHINGS, AND HISTORICAL AND CHRONOLOGICAL ERRORS. THEREFORE, **JOSEPHUS, PHILO AND JEROME** NEVER INCLUDED THEM IN THE OLD TESTAMENT CANON OR NEVER QUOTED THEM.

NEITHER DID **THE TALMUD.**

THE FOLLOWING ARE **STEPS OF CANONIZATION**:

(A) INSPIRED BY GOD

(B) RECOGNIZED AS INSPIRED

(C) COLLECTED AND PRESERVED BY GOD’S PEOPLED

REVIEW—11

**EARLY ENGLISH TRANSLATORS & THE KJV PREFACE**

THE BIBLE OR A PART OF IT HAS BEEN TRANSLATED INTO MORE THAN **1000 LANGUAGES AND DIALECTS**. ENGLISH HAS HAD MANY, MANY VERSIONS.

WYCLIFFE, TYNDALE, LUTHER AND OTHERS **RISK THEIR LIVES** BY TRANSLATING THE BIBLE BECAUSE THEY **BELIEVED THAT IT IS THE**

**VERY WORD OF GOD**

AS GREAT AS WYCLIFFE WAS, ACCORDING TO MOST SCHOLARS IN THE FIELD OF TRANSLATING, **THE FATHER OF THE ENGLISH BIBLE** IS CLEARLY **WILLIAM TYNDALE**. HE TRANSLATED FROM THE GREEK & HEBREW

**GREAT DOCUMENT** THAT APPEARED **IN THE ORIGINAL KJV**: A **PREFACE** TO THE READERS WRITTEN BY **MILES SMITH** DEFENDING THE NEW TRANSLATION THIS PIECE OF LITERATURE CONTAINED SEVERAL IMPORTANT AND TIMELESS NUGGETS OF WISDOM FOR THOSE WHO OPPOSE NEW TRANSLATIONS. AMONG THEM:

(1) WE ARE COMMANDED TO SEARCH THE SCRIPTURES, WHICH CAN MAKE

US “WISE UNTO SALVATION”

(2) HOW CAN A PERSON UNDERSTAND SOMETHING “KEPT IN AN

UNKNOWN TONGUE?”

(3) INDEED, A GOOD, CLEAR TRANSLATION INTO THE EVERYDAY

(4) LANGUAGE OF THE READER WILL “OPEN THE WINDOW TO LET IN THE

LIGHT,”

(5) ALWAYS GO BACK TO THE HEBREW AND GREEK TO TRANSLATE

(6) MAKE THE NEWER TRANSLATION BETTER THAN THE LAST ONE

(7) BE APPRECIATIVE OF THE TRANSLATIONS THAT WENT BEFORE

**ONE PAGE TO GO!**

REVIEW—12

BOOKS TO KNOW

**EXCELLENT TEXT** FOR CHURCH AND UNDERGRADUATE CLASSES ON OUR TOPIC:

**HOW WE GOT THE BIBLE** BY NEIL LIGHTFOOT

A RELIABLE OLD TESTAMENT **CRITICAL INTRODUCTION**. YOU CAN LOOK AT CANON AND ARCHAEOLOGY HERE.

LASOR, HUBBARD AND BUSH, **OLD TESTAMENT SURVEY**

**A GREAT BOOK ON OUR FOUR MAIN TOPICS** (INSPIRATION, CANONIZATION, TRANSMISSION, & TRANSLATIONS) IS GEISLER AND NIX, **A GENERAL INTRODUCTION OF THE BIBLE**

THIS BOOK WAS NOT CHOSEN AS THE TEXT—NOT BECAUSE IT DID NOT COVER THE TOPIC, BUT BECAUSE THE TEXTBOOK YOU ARE USING CONTAINS SOME OUTSTANDING CHARTS FOR COMPARISON

A **RELIABLE** BOOK ON OLD TESTAMENT **ARCHAEOLOGY**:

HOERTH, **ARCHAEOLOGY AND THE OLD TESTAMENT**

A **RELIABLE** BOOK ON NEW TESTAMENT ARCHAEOLGY:

MCRAY, **ARCHAEOLOGY AND NEW TESTAMENT**

**TWO GREAT BOOKS** BY A GREAT SCHOLAR:

F. F. BRUCE, (1) **THE CANON OF SCRIPTURE**

AND (2) **THE BOOKSAND THE PARCHMENTS**

**OUR TEXTBOOKS** FOR THIS COURSE:

**WEGNER, THE JOURNEY FROM TEXTS TO TRANSLATIONS**

**BRUCE, THE HISTORY OF THE BIBLE IN ENGLISH**

ORIGIN OF THE BIBLE

TEST ONE

DR. CLOUD

1. WHAT CHRISTIANS CALL THE “OLD TESTAMENT” (THE 39 BOOKS IN MOST ENGLISH BIBLES—GENESIS TO MALACHI) IS CALLED THE “HEBREW SCRIPTURES’’ BY THE JEWISH COMMUNITY. ANOTHER

NAME USED BY JEWISH PEOPLE AND BY DR. CLOUD FOR THIS PART OF BIBLE (THE “OLD TESTAMENT”) IS THE \_?\_. PUT ANOTHER WAY—WHAT DO MANY JEWS CALL GENESIS-MALACHI?

* 1. FIRST TESTAMENT
  2. TANACH
  3. DORIAN
  4. BABYLONIAN TORAH

1. THE HEBREW SCRIPTURES WERE DIVIDED BY THE JEWS INTO THE FOLLOWING SECTIONS:

(A) HISTORY, WRITINGS & WISDOM

(B) LAW, PROPHETS & WRITINGS

(C) LAW, EARLY HISTORY, WRITINGS, TORAH

(D) TORAH, EARLY PROPHETS, WRITINGS, MAJOR PROPHETS

1. THE ENGLISH BIBLE’S OLD TESTAMENT IS DIVIDED INTO THE FOLLOWING SECTIONS:

(A) LAW, FORMER PROPHETS, WRITINGS, & LATTER PROPHETS

(B) LAW, PROPHETS & WRITINGS

(C) EARLY HEBREW HISTORY, LATER HEBREW HISTORY, MAJOR

PROPHETS & MINOR PROPHETS

(D) THE SAME AS THE TANACH

1. THE ORIGINAL OLD TESTAMENT WAS WRITTEN IN \_?\_.

(A) HEBREW & GREEK

(B) HEBREW, ARAMAIC & GREEK

(C) HEBREW & ARAMAIC

(D) AKKADIAN & HEBREW

1. THE HEBREW NAME OF THE BOOK OF GENESIS IN THE HEBREW BIBLE IS \_?\_.
   1. *B’RE-SHIT* (SOUNDS LIKE “B’-RAY-SHEET”)

(B) *TORAH*

(C) *GENESIS*

(D) *K’TUBIM*OR*KETHUBIM*

PAGE TWO

1. THE GREEK NAME FOR THE FIRST FIVE BOOKS IN THE OLD TESTAMENT IS \_?\_.

(A) *NEBI’IM*

(B) *TALMUD*

(C) *TANACH*

1. *PENTATEUCH*
2. THE FIRST TRANSLATION OF THE COMPLETE HEBREW BIBLE WAS IN THIS LANGUAGE. THIS “OLD TESTAMENT” WAS ADOPTED BY MANY

CHRISTIANS THROUGHOUT THE MEDITERRANEAN WORLD AS THEIR BIBLE.

(A) LATIN

(B) ARAMAIC

(C) COPTIC

(D) GREEK

1. THE NAME OF ABOVE-MENTIONED TRANSLATION WAS DERIVED FROM THE FACT THAT “70” (REALLY “72”) TRANSLATORS APPEAR IN THE STORY ABOUT ITS ORIGIN. IT IS CLEAR THAT THE “LAW” WAS WHAT WAS BEING TRANSLATED IN THIS STORY AND THAT THE REST OF THE HEBREW SCRIPTURES FOLLOWED IN TIME.

(A) PESHITTA

(B) VULGATE

(C) KETHUBIM

(D) SEPTUAGINT

1. AUTHOR OF (1) *THE CANON OF SCRIPTURE* AND (2) *THE BOOKS AND THE PARCHMENTS*

(A) NEIL LIGHTFOOT

(B) J. I. PACKER

(C) F. F. BRUCE

(D) PHILIP COMFORT

1. THE TWO MOST IMPORTANT WORKS FOR BIBLICAL STUDENTS

WHICH RESULTED FROM THE SPREAD OF GREEK FROM THE 3RD

CENTURY BC TO THE 1ST CENTURY AD WERE THE SEPTUAGINT AND THE NEW TESTAMENT. GIVE THE MAIN REASON FOR THE SPREAD OF THE GREEK LANGUAGE BY NEW TESTAMENT TIMES.

(A) THE COLLAPSE OF EGYPT

(B) THE DIFFICULTY OF AKKADIAN

(C) THE CONQUESTS OF ALEXANDER

(D) THE WEAKNESS OF ROME

PAGE THREE

1. ACCORDING TO THE TRADITIONS ABOUT THE SEPTUAGINT AND OTHER CONSIDERATIONS, IT SEEMS CLEAR THAT IT WAS PRODUCED

IN THE CITY OF \_?\_ SOMEWHERE IN THE 3RD CENTURY BC (AT LEAST, THE “LAW” WAS TRANSLATED AT THAT TIME)

(A) ALEXANDRIA

(B) ATHENS

(C) JOPPA

(D) ANTIOCH OF SYRIA

1. THE FIRST SEMITIC LANGUAGE (BASED ON OUR PRESENT KNOWLEDGE)

(A) HIEROGLYPH(IC)S

(B) ARAMAIC

(C) HEBREW

(D) AKKADIAN

1. THE WORD “BIBLE” COMES FROM \_?\_.

(A) BIBLIA (SCROLLS/”BOOKS”)

(B) THE HEBREW WORD “BABEL”

(C) THE AKKADIAN WORD FOR “WOOD”

(D) THE ARAMAIC WORD FOR “PARCHMENT”

1. THE WORD “PARCHMENT” IS DERIVED FROM \_?\_.

(A) THE COLOR “PURPLE”

(B) THE ARAMAIC WORD “PERCH”

(C) THE LATIN LANGUAGE

(D) THE NAME “PERGAMUM” (OR, MORE ACCURATELY, FROM

THE GREEK EQUIVALENT)

1. THE KOINE PERIOD (OF THE GREEK LANGUAGE)

(A) 1500-900 BC

(B) 900-330 BC

(C) 330 BC-AD 330

(D) AD 330-1453

1. A REED PLANT THAT GROWS IN SWAMPS/MARSHLANDS ALONG THE NILE RIVER

(A) CODEXIGENTA

(B) VELLUM

(C) OSTRACA

(D) PAPYRUS

PAGE FOUR

1. THERE ARE IMPORTANT OSTRACA (SINGULAR = OSTRACON) FROM UPPER EGYPT (CONTAINING LUKE 22:40-71 IN GREEK), FROM LACHISH IN JUDAH (CONTAINING HEBREW LETTERS FROM THE TIME OF JEREMIAH) AND FROM SAMARIA (CONTAINING THE NOTATIONS OF GOODS RECEIVED IN THE ROYAL PALACE—8TH CENTURY BC). WHAT ARE OSTRACA?
   1. PIECES OF BROKEN POTTERY USED FOR WRITING IN THE

ABSENCE OF BETTER MATERIALS (ALSO CALLED “POTSHERDS”)

* 1. FLAT TABLETS MADE OF WOOD AND COVERED WITH A THIN,

SMOOTH LAYER OF WAX

(C) COPPER TABLETS

1. PAPER MADE FROM OLD RAGS

18. THE BEST PARCHMENT

(A) OLD GOAT HIDES

(B) VELLUM

(C) ALEXANDIAN—FROM 2ND CENTURY BC

(D) DEAD SEA PARCHMENT

19. THE EARLIEST MANUSCRIPTS OF THE SEPTUAGINT WHICH WE

POSSESS

(A) CODEX VATICANUS AND CODEX SINAITICUS

(B) P 601 AND CODEX LXX

(C) THE PHILO PAPYRI

(D) THE ALEXANDRIAN PAPYRI

20. ALL THE ORIGINAL LANGUAGES IN WHICH THE BIBLE WERE

WRITTEN HAD THE FOLLOWING IN COMMON:

(A) SEMITIC

(B) WRITTEN LEFT TO RIGHT

(C) ALPHABETIC

(D) SYLLABARIES

21. THE NOTATION USED BY SCHOLARS (AND OTHERS) FOR THE

SEPTUAGINT

(A) LXX

(B) G70

(C) LXXII

1. G72

PAGE FIVE

22. WHAT DOES THE BIBLE CLAIM ABOUT INSPIRATION?

(A) NOTHING AT ALL

(B) IT CLAIMS TO BE THE VERY WORD OF GOD

(C) THERE ARE HINTS ABOUT INSPIRATION BUT FEW DIRECT

STATEMENTS

(D) MODERN BIBLICAL SCHOLARS HAVE SOLVED THE PROBLEM OF INSPIRATION WITH THE ACCEPTANCE OF THE DOCUMENTARY HYPOTHESIS

23. HOW DO WE KNOW THAT MOSES WAS PREPARED TO WRITE THE

HEART (MAIN PART) OF THE FIRST FIVE BOOKS? IS THERE

INFORMATION TO CAST DOUBT ON HIS ABILITY TO ACCOMPLISH

SUCH A TASK OR IS THERE INFORMATION TO CONFIRM THAT

MOSES COULD HANDLE THE TASK?

1. THE ARE NO CLEAR STATEMENTS ABOUT HIS PREPARATION

IN THE BIBLE

1. WRITING HAD JUST BEEN INVENTED WHEN MOSES WAS

BORN

(C) THE ALPHABET WAS NOT INVENTED UNTIL 900 BC

(D) ACTS 7:22

24. THE THREE LANGUAGES ON THE CROSS

(A) HEBREW, ARAMAIC & LATIN

(B) HEBREW, ARAMAIC & LATIN

(C) HEBREW/ARAMAIC, GREEK & LATIN

(D) SYRIAC, GREEK & LATIN

25. THE HEBREW NAME FOR THE FIRST FIVE BOOKS IN THE OLD

TESTAMENT IS \_?\_.

(A) *TANACH*

(B) *NEBI’IM*

(C) *KETUBIM*

(D) *TORAH*

26. A CONSONANT OR CONSONANTS IN HEBREW AND ARAMAIC FOR

WHICH GREEK HAS NO EQUIVALENT(S) WHEN IT ATTEMPTS TO

TRANSLITERATE PROPER NAMES:

(A) `AYIN (SILENT IN MODERN HEBREW)

(B) SHEN (= “SH” SOUND)

(C) HET/CHET (HARSH “H”)

(D) ALL THE ABOVE

PAGE SIX

27. OUR TEXTBOOK FOR THIS COURSE

(A) A BRIEF HISTORY OF THE BIBLE

(B) THE JOURNEY FROM TEXTS TO TRANSLATIONS

(C) YOU CAN TRUST YOUR BIBLE

(D) THE ORIGIN AND PROBLEMS OF THE BIBLE

28. THE AUTHOR OF OUR TEXTBOOK

(A) WEGNER

(B) PRYOR

(C) CARSON

(D) WOODSON

29. 2 TIMOTHY 3:16, “ALL SCRIPTURE IS THEOPNEUSTOS AND IS

USEFUL FOR TEACHING, REBUKING, CORRECTING . . . .”

THEOPNEUSTOS MEANS WHAT?

(A) RELATED TO GODLY LIVING

(B) POWERFUL

(C) GOD-BREATHED

(D) WORTHY OF GOD’S CREATION

30. 2 PETER 1:21 CONTAINS THESE WORDS: “HOLY MEN OF GOD SPOKE

*AS THEY WERE* MOVED BY \_?\_ .” (NKJV)

(A) THEIR OWN WILLS

(B) THE EVENTS OF THE DAY

(C) THEIR UNSELFISH DESIRE TO BETTER MANKIND

(D) THE HOLY SPIRIT

31. MANY SCHOLARS BELIEVE MATTHEW WAS ORIGINALLY WRITTEN

IN ARAMAIC. AT THE PRESENT WE HAVE \_?\_ MANUSCRIPTS OF

MATTHEW IN ARAMAIC.

(A) 100

(B) 23

(C) 2

(D) NO

32 THE BASIC IDEA OF THE WORD COVENANT IN HEBREW

(A) A BINDING AGREEMENT

(B) AN UNDERSTANDING

(C) A KIND OF PROMISE—MADE ONLY ON HOLY DAYS

(D) AN AGREEMENT THAT IS BINDING FOR ONLY A BRIEF

PERIOD

PAGE SEVEN

33. THE ORDER OF THE FIRST FIVE BOOKS OF THE OLD TESTAMENT IN

THE HEBREW BIBLE, THE LXX, AND THE VULGATE \_?\_

1. IS IDENTICAL AND THE FIVE BOOKS EVEN HAVE THE SAME

NAMES!

1. DIFFERS—MAINLY WITH THE BOOK OF DEUTERONOMY,

WHICH IS SECOND IN BOTH THE LXX AND VULGATE AND

LAST IN THE HEBREW BIBLE

1. IS ALMOST IDENTICAL, EXCEPT THE VULGATE PUTS

NUMBERS LAST

1. IS IDENTICAL IN ORDER, BUT THE BOOKS DO HAVE

DIFFERENT NAMES. THE LXX CHOSE GREEK NAMES (DIFFERENT IN MEANING FROM THE HEBREW NAMES), AND THE VULGATE FOLLOWED THE LXX WITH A FEW ADJUSTMENTS (“EXODOS” IN THE LXX BECAME “EXODUS.”)

34. GREAT DOCUMENT THAT APPEARED IN THE ORIGINAL KJV

(A) A LETTER FROM JAMES TO HIS SUBJECTS

(B) A LIST OF THE TRANSLATORS WITH A BRIEF COMMENT

FROM EACH ON THE IMPORTANCE OF THE WORK

(C) A DOCUMENT FROM THE BISHOPS

(D) A PREFACE TO THE READERS WRITTEN BY MILES SMITH

DEFENDING THE NEW TRANSLATION

35. THE BIBLE OR A PART OF IT HAS BEEN TRANSLATED INTO \_?\_ .

(A) EVERY KNOWN LANGUAGE

(B) MORE THAN 1000 LANGUAGES AND DIALECTS

(C) 1000 NEW LANGUAGES A YEAR FOR THE LAST TEN YEARS

(D) NONE OF THESE

36. WHY DID WYCLIFFE, TYNDALE, LUTHER AND OTHERS RISK THEIR

LIVES BY TRANSLATING THE BIBLE? THEY BELIEVED THAT \_?\_ .

(A) IT IS THE WORD OF GOD

(B) IT WOULD HELP EDUCATE MANKIND

(C) LEARNING TO READ WOULD RAISE THE LEVEL OF THEIR

PEOPLE

(D) NONE OF THE ABOVE

37. ACCORDING TO MOST SCHOLARS IN THE FIELD OF TRANSLATING,

THE FATHER OF THE ENGLISH BIBLE IS CLEARLY \_?\_ .

(A) BEDE

(B) WYCLIFFE

(C) TYNDALE

(D) COVERDALE

PAGE EIGHT

38. THIS TERM ACTUALLY CAME FROM A WORD THAT MEANT “THE

TRUNK OF A TREE”—THEN DEVELOPED INTO A KIND OF “BOOK”

MADE OF WOODEN TABLETS COVERED WITH WAX. FINALLY,

THIS SHAPE GAVE RISE TO A FORM.RESEMBLING OUR MODERN

“BOOK.” SOME MANUSCRIPTS HAVE THIS WORD AS PART OF

THEIR DESIGNATION.

(A) PARCHMENT

(B) SCROLL

(C) CODEX

(D) NONE OF THESE

39. PARCHMENT WAS \_?\_ THAN PAPYRUS

(A) MORE COSTLY

(B) MORE DURABLE

(C) LESS POPULAR AT FIRST

(D) ALL THE ABOVE

1. SCRIBES USUALLY WROTE \_?\_ ON THE FRONT SIDE

OF PAPYRUS. ESPECIALLY, IF WE ARE SPEAKING OF GREEK AND HEBREW.

(A) HORIZONTALLY

(B) VERTICALLY

(C) IN SHORTHAND

(D) RAPIDLY (TO LET HIS INK DRY)

41. THIS PIECE OF LITERATURE CONTAINED SEVERAL IMPORTANT

AND TIMELESS NUGGETS OF WISDOM FOR THOSE WHO OPPOSE

NEW TRANSLATIONS. AMONG THEM: (1) WE ARE COMMANDED

TO SEARCH THE SCRIPTURES, WHICH CAN MAKE US “WISE UNTO

SALVATION,” (2) HOW CAN A PERSON UNDERSTAND SOMETHING

“KEPT IN AN UNKNOWN TONGUE?” (3) INDEED, A GOOD, CLEAR

TRANSLATION INTO THE EVERYDAY LANGUAGE OF THE READER

WILL “OPEN THE WINDOW TO LET IN THE LIGHT,” (4) ALWAYS

GO BACK TO THE HEBREW AND GREEK TO TRANSLATE, (5) MAKE

THE NEWER TRANSLATION BETTER THAN THE LAST ONE, (6) BE

APPRECIATIVE OF THE TRANSLATIONS THAT WENT BEFORE

(A) PREFACE TO THE BISHOPS’ BIBLE

(B) PREFACE TO THE RHEIMS-DOUAY (DOUAI) CATHOLIC BIBLE

(C) PREFACE TO THE KJV OF 1611

(D) PREFACE TO ANY KJV TODAY

PAGE NINE

1. THE FOLLOWING LIST CONTAINS AT LEAST ONE EXAMPLE OF

STONE AS A WRITING MATERIAL

(A) BEHISTUN INSCRIPTION

(B) ROSETTA STONE

(C) MESHA STELE

(D) ALL THE ABOVE

43. A STELE/STELA IS \_?\_.

(A) AN UPRIGHT STONE USUALLY RECOUNTING SOME DEED

1. FLAT SLAB OF ROCK, ON WHICH PEOPLE MUST STAND IN

ORDER TO READ

(C) A SLAB OF ROCK EXPOSED ON THE SIDE OF A MOUNTAIN

(D) ANSWERS (A) & (C) ABOVE

1. THE MAJORITY OF THE CUNEIFORM LIBRARIES FOUND WERE MOSTLY OF \_?\_ TABLETS.

(A) STONE

(B) CLAY

(C) IRON

(D) NONE OF THE ABOVE

1. “PAPER” AS WE KNOW IT DID NOT ARRIVE IN THE MIDDLE EAST

UNTIL ABOUT \_?\_ . IT WAS INTRODUCED FROM CENTRAL ASIA TO

EGYPT. ALTHOUGH NOT CONNECTED, IT TOOK ITS NAME FROM

“PAPYRUS.”

(A) AD 500

(B) AD 900

(C) AD 1200

(D) AD 1500

46. ONLY ONE OF THESE STATEMENTS IS CORRECT. HEBREW HAS \_?\_ .

(A) 26 CONSONANTS AND IS WRITTEN RIGHT TO LEFT

(B) 24 CONSONANTS AND IS WRITTEN LEFT TO RIGHT

(C) 22 CONSONANTS AND IS WRITTEN RIGHT TO LEFT

(D) 24 CONSONANTS AND IS WRITTEN RIGHT TO LEFT

1. THERE ARE VOWEL HELPERS (LETTERS THAT EACH INDICATE A

VOWEL SOUND—FOR EXAMPLE, “Y” [YOD] CAN LET THE READER KNOW THAT AN “I” OR “E” SOUND IS PRESENT), BUT THERE ARE

MARKINGS THAT WERE ADDED BETWEEN AD 600-925 CALLED \_?\_ .

(A) VOWEL POINTINGS

(B) FAKE VOWELS

(C) BABYLONIAN DOTS

(D) DAGESHIM

PAGE TEN

1. A HEBREW TEXT WHICH IS WRITTEN ONLY WITH CONSONANTS IS

SAID TO BE \_?\_ .

(A) EMPTY

(B) UNPOINTED

(C) DEFECTIVE

(D) FULL

1. THE SET OF MARKINGS (SIGNS) PUT IN THE TEXT AT A CITY ON THE SEA OF GALILEE IS KNOWN AS \_?\_ .

(A) TIBERIAN POINTING

(B) THE *METRES LECTIONIS*

(C) BABYLONIAN VOWEL SYSTEM

(D) THE FULL SYSTEM

1. THE HEBREW SCRIPT IN THE TANACH IS THE \_?\_ SQUARE SCRIPT.

(A) AKKADIAN

(B) SYRIAC

(C) NESTORIAN

(D) ARAMAIC

1. THE SIGNS OR MARKINGS THAT WERE PLACED OVER, UNDER AND TO THE LEFT OF THE CONSONANTS WERE PLACED THERE BY HEBREW SCHOLARS WHO BECAME KNOWN AS \_?\_ .

(A) MONKS

(B) MURATORIANS

(C) MASORETES

(D) MINOANS

1. THERE IS A LITTLE ARAMAIC IN GENESIS AND JEREMIAH BUT MUCH MORE IN \_?\_ .

(A) ISAIAH

(B) ROMANS

(C) MALACHI

(D) DANIEL & EZRA

1. HEBREW, ARAMAIC, UGARIT, AND PHOENICIAN (AND OTHERS) FALL UNDER A CLASSIFICATION OF LANGUAGES KNOWN AS \_?\_ .

(A) INDO-ASIATIC

(B) EAST SEMITIC

(C)NORTHWEST SEMITIC

(D)JEWISH DIALECTS

PAGE ELEVEN

1. THE ANCIENT SYSTEM OF WRITING ONE LINE LEFT TO RIGHT AND THE NEXT LINE RIGHT TO LEFT AND THE NEXT ONE LEFT TO RIGHT AGAIN (AND SO ON) IS KNOWN AS \_?\_ .

(A) STOPHDONIAN

(B) BOUSTROPHEDON

(C) ALEXANDRIAN

(D) SEMI-AKKADIAN

1. THIS METHOD OF WRITING IN WHICH THE LINES ARE INSCRIBED AND READ ALTERNATELY IS SO NAMED (# 54 ABOVE) BECAUSE

THE TERM MEANS \_?\_ .

(A) “AS A GOOD SCRIBE WRITES”

(B) “CRAZY LIKE AN OX

(C) “LIKE THE OX IN TURNING (PLOWING)”

(D) NONE OF THESE

1. THIS LANGUAGE BECAME THE LANGUAGE FOR OFFICIAL DOCUMENTS IN THE 8TH CENTURY BC FOR THE ASSYRIAN

EMPIRE INSTEAD OF AKKADIAN. IT WAS ALSO USED IN THE BABYLONIAN PERIOD AND REACHED ITS HEIGHT UNDER

PERSIAN RULE AS THE INTERNATIONAL, LEGAL AND ADMINISTRATIVE LANGUAGE. IT WAS SPOKEN BY JEWS IN ISRAEL DURING THE TIME OF JESUS, ESPECIALLY IN JUDEA, AND PROVIDED THE SEMITIC BACKGROUND FOR THE NEW TESTAMENT PERIOD.

(A) LATIN

(B) GREEK

(C) PERSIAN

(D) ARAMAIC

1. THE WORD “SEPTUAGINT” COMES FROM THE WORD “SEVENTY” IN \_?\_ .

(A) LATIN

(B) GERMAN

(C) GREEK

(D) ARAMAIC

PAGE TWELVE

1. THE LANGUAGE USED BY THE ROMANS FOR OFFICIAL PURPOSES. THE “PONTIUS PILATE” INSCRIPTION AT CAESAREA (WHICH INCLUDES TIBERIUS’ NAME) IS ALSO IN THIS LANGUAGE.

(A) LATIN

(B) GERMAN

(C) SYRIAC

(D) ARAMAIC

1. WHICH OF THE FOLLOWING LANGUAGES APPEAR IN SOME FORM

IN THE NEW TESTAMENT (EXAMPLES: *PRAETORIUM, MARANATHA,*

*PETRA, DECAPOLIS, ELOI, ELI, CAESAREA-PHILIPPI, AGORA, GYMNASIUM, AUGUSTUS, RABBI* AND ON AND ON.

(A) LATIN

(B) HEBREW/ARAMAIC

(C) GREEK

(D) ALL THE ABOVE

1. THE LETTER OF ARISTEAS CLAIMS TO GIVE THE ORIGIN OF THE \_?\_ (OR AT LEAST THE FIRST SECTION OF IT).

(A) APOCRYPHA

(B) TANACH

(C) SEPTUAGINT

(D) NONE OF THE ABOVE

1. THE CITY WHICH CONTAINED A LARGE NUMBER OF JEWS BY NEW

TESTAMENT TIMES. IT WAS THE MOST IMPORTANT CITY FOR THE

JEWS OUTSIDE OF ISRAEL.

(A) TARSUS

(B) ALEXANDRIA

(C) ATHENS

(D) EPHESUS

1. THE HEBREW WORD QANEH MEANS \_?\_ .

(A) REED OR ROD

(B) A SHEPHERD’S CROOK

(C) A REED SCROLL

(D) TESTING

PAGE THIRTEEN

1. THE HEBREW WORD QANEH BECAME KANON IN GREEK AND PRODUCED THE WORD \_?\_ IN ENGLISH, A WORD WHICH INDICATES A STANDARD—WHICH LED TO THE CONCEPT OF LISTING THE BOOKS ACCEPTED AS HOLY SCRIPTURE

(A) CANNON

(B) CANON

(C) CANTON

(D) NONE OF THE ABOVE

1. THE \_?\_ , WHICH MEANS “FALSE WRITINGS” IS A BODY OF LITERATURE REJECTED BY ALL—BOTH JEWS AND CHRISTIAN—AS

HOLY SCRIPTURE.

(A) APOCRYPHA

(B) PSEUDEPIGRAPHA

(C) APOSTOLIC FATHERS

(D) NONE OF THE ABOVE

1. THE WORD “APOCRYPHA” MEANS \_?\_ .

(A) HIDDEN OR CONCEALED

(B) FALSE BOOKS

(C) DIDACTIC

(D) NONE OF THE ABOVE

1. SOME OF THE APOCRYPHAL BOOKS ARE ACCEPTED BY \_?\_ AS CANONICAL.

(A) MOST PROTESTANTS

(B) THE ROMAN CATHOLIC CHURCH

(C) THE JEWS

(D) LIBERAL SCHOLARS

1. WHY WAS THE BOOK OF ESTHER NOT PART OF THE CANON IN SOME PEOPLE’S MINDS?

(A) TOO SKEPTICAL

(B) SEEMED TOO SENSUAL TO SOME PEOPLE

(C) ABSENCE OF THE NAME OF GOD

(D) NONE OF THE ABOVE

PAGE FOURTEEN

1. THERE ARE \_?\_ NEW TESTAMENT QUOTATIONS FROM THE APOCRYPHA.

(A) 200

(B) ABOUT 100

(C) ONLY 21 CLEAR

(D) NO CLEAR

1. ONLY FOUR BOOKS OF THE APOCRYPHA ARE COMMON TO THE GREAT GREEK CODICES OF THE 4TH AND 5TH CENTURIES AD (THE

BIG THREE—CODEX S [OR ALEPH], CODEX A, AND CODEX \_?\_ .

(A) B

(B) C

(C) D

(D) R

1. THE APOCRYPHA DOES NOT \_?\_ .

(A) CLAIM TO BE ABOUT THE JEWISH PEOPLE

(B) CLAIM TO BE THE WORD OF GOD

(C) INCLUDE ANY BOOKS OF HISTORICAL VALUE

(D) CONTAIN RELIGIOUS, PROPHETIC OR LEGENDARY WORKS

1. THE LAST BOOK IN THE HEBREW BIBLE

(A) MALACHI

(B) 2 KINGS

(C) 2 CHRONICLES

(D) HOSEA

1. THE APOCRYPHAL BOOKS CONTAIN FANCIFUL STORIES, IMMORAL TEACHINGS, AND HISTORICAL AND CHRONOLOGICAL ERRORS. THEREFORE, \_?\_ NEVER INCLUDED THEM IN THE OLD

TESTAMENT CANON OR NEVER QUOTED THEM.

(A) JOSEPHUS, PHILO AND JEROME

(B) THE COUNCIL OF TRENT

(C) THE TALMUD

(D) #(A) & # (C) ABOVE

1. THE NEW TESTAMENT BOOK OF JAMES HAD SOME TROUBLE

GETTING IN THE CANON BECAUSE \_?\_ .

(A) SOME SCHOLARS FELT IT CONTRADICTED PAUL

(B) SOME SCHOLARS FELT IT WAS WRITTEN IN THE 4TH CENTURY

(C) IT QUOTES THE BOOK OF ENOCH

(D) NO AUTHOR IS GIVEN

PAGE FIFTEEN

1. BOTH THE LXX AND THE NEW TESTAMENT CHOSE TO TRANSLATE THE HEBREW WORD FOR COVENANT BY DIATHEKE, A WORD OUTSIDE THE SCRIPTURES WHICH REFERS TO \_?\_ .

(A) A FRIENDLY AGREEMENT

(B) A PEACE TREATY

(C) AGREEMENT BY ALL PARTIES

(D) A LAST WILL AND TESTAMENT

1. DR. CLOUD ARGUES THAT THE OLD COVENANT IS \_?\_ .

(A)CONTAINED IN THE HEBREW SCRIPTUES BUT IS NOT

(B)EQUAL TO ALL THE HEBREW SCRIPTURES

(C) THE WHOLE OLD TESTAMENT

(D) LARGER THAN THE OLD TESTAMENT

(E) NONE OF THE ABOVE

1. DR. CLOUD ARGUES THAT THE NEW COVENANT IS \_?\_ .

(A) CONTAINED IN THE NEW TESTAMENT

(B) LARGER THAN THE NEW TESTAMENT

(C) NOT MENTIONED IN THE OLD TESTAMENT

(D) NONE OF THE ABOVE

1. DR. CLOUD ARGUES THAT BOTH THE OLD & NEW COVENANTS

ARE LORD VASSAL TREATIES AND THAT THE NEW COVENANT

INVOLVES THE CONCEPT OF \_?\_ .

(A) ANIMAL SACRIFICE

(B) A LAST WILL AND TESTAMENT

(C) MAKING PEACE

(D) NONE OF THE ABOVE

1. DR. CLOUD BELIEVES (WITH ONLY A FEW OTHER SCHOLARS)

THAT JESUS SPOKE MOSTLY \_?\_ .

(A) IN GREEK WITH SOME ARAMAIC THROWN IN.

(B) IN LATIN

(C) IN ARAMAIC WITH SOME GREEK THROWN IN

(D) IN HEBREW

1. MOST SCHOLARS HOLD THAT JESUS SPOKE MOSTLY IN \_?\_ .

(A) ARAMAIC

(B) LATIN & GREEK

(C) SYRIAC

(D) HEBREW

PAGE SIXTEEN

1. AUTOGRAPH EQUALS \_?\_ .

(A) THE BEST PRESERVED MANUSCRIPT

(B) THE ONLY MANUSCRIPT LEFT

(C) THE FIRST COPY

(D) THE ORIGINAL DOCUMENT

1. MSS = \_?\_ .

(A) THE VERSIONS

(B) MANUSCRIPTS OF THE VULGATE

(C) MANUSCRIPTS

(D) ONLY GREEK MANUSCRIPTS

1. ORIGEN WAS \_?\_ .

(A) A GREEK SCHOLAR.

(B) FROM ALEXANDRIA

(C) AUTHOR OF THE HEXAPLA

(D) ALL THE ABOVE

1. JEROME WAS \_?\_ .

(A) A LATIN SCHOLAR

(B) FROM ALEXANDRIA

(C) AN ARAMAIC SCHOLAR

(D) NONE OF THE ABOVE

1. THE VULGATE TOOK A FEW YEARS TO COMPLETE. IT IS TO BE DATED AT THIS TIME.

(A) AD 185-199

(B) FROM AD 380 TO ABOUT AD 410

(C) LAST PART OF 6TH CENTURY

(D) AD 245-266

1. THE SHORT HEBREW NAME FOR EXODUS

(A) SH’MOT(H)

(B) YISRAEL

(C) MITZRAIM

(D) BEN HA-ADAM

1. THE HEBREW NAME FOR EXODUS MEANS \_?\_ .

(A) SLAVES

(B) SONS OF JACOB

(C) DEPARTURE

(D) NAMES

PAGE SEVENTEEN

1. THE VULGATE’S NAME INDICATES IT WAS DONE IN \_?\_ LATIN.

(A) OLD

(B) SPECIAL

(C) COMMON

(D) NASTY

1. THE GREEK NAME FOR EXODUS

(A) EXODOS

(B) EK TES EREMOU

(C) EN TES EREMO

(D) NONE OF THE ABOVE

1. TRANSLATOR OF THE VULGATE

(A) ORIGEN

(B) ORIGEN’S SCRIBE

(C) JEROME

(D) THE BISHOP OF ROME

1. JOSHUA (YEHOSHUA’) IS \_?\_ IN GREEK.

(A) JAMES

(B) JUSTIN

(C) JEROME

(D) JESUS (IESOUS)

1. THE NEW TESTAMENT CHARACTERS NAMED “JACOB” (IAKOBOS IN GREEK) CHANGES INTO \_?\_ BY THE TIME IT REACHES MODERN ENGLISH.

(A) JAMES

(B) JAKE

(C) JUDE

(D) JESUS (IESOUS)

1. WHY IS THE PROPHET SAMUEL NOT IN 2 SAMUEL SINCE THE BOOK BEARS HIS NAME?

(A) THE REASON IS NOT CLEAR

(B) THE SCROLL WAS DIVIDED INTO TWO PARTS BECAUSE IT WAS TOO LONG

(C) SAMUEL’S NAME WAS DELETED BY MISTAKE

(D) NONE OF THE ABOVE

PAGE EIGHTEEN

1. ONE OF THE FOLLOWING IS **NOT** A STEP OF CANONIZATION:

(A) INSPIRED BY GOD

(B) RECOGNIZED AS INSPIRED

(C) COLLECTED AND PRESERVED BY GOD’S PEOPLED

(D) JUDGED AND CONFIRMED BY MODERN SCHOLARS AS

INSPIRED

1. EXCELLENT TEXT FOR CHURCH AND UNDERGRADUATE CLASSES

(A) THE JOURNEY FROM TEXTS TO TRANSLATIONS

(B) THE CANON OF SCRIPTURE

(C) SCRIPTURE AND TRUTH

(D) HOW WE GOT THE BIBLE

1. THE AUTHOR OF THE ABOVE-MENTIONED BASIC—“NUTS & BOLTS” BOOK

(A) COMFORT

(B) WOODBRIDGE

(C) LIGHTFOOT

(D) TYNDALE

1. THE STUDY OF \_?\_ HAS OFTEN DEMONSTATED THE HISTORICAL RELIABILITY OF THE BIBLE—ESPECIALLY, THE WORK OF LAYARD

AT NINEVEH AND CALAH (NIMRUD)

(A) GEOLOGY

(B) GEOGRAPHY

(C) TOPOGRAPHY

(D) ARCHAEOLOGY

1. A RELIABLE OLD TESTAMENT CRITICAL INTRODUCTION

(A) EISSFELDT, THE OLD TESTAMENT: AN INTRODUCTION

(B) ROBERT PFEIFFER, INTRODUCTION TO THE OLD TESTAMENT

(C) S. DRIVER, INTRODUCTION TO THE LITERATURE OF THE OLD

TESTAMENT

(D) LASOR, HUBBARD AND BUSH, OLD TESTAMENT SURVEY

PAGE NINETEEN

1. A GREAT BOOK ON OUR FOUR MAIN TOPICS (INSPIRATION, CANONIZATION, TRANSMISSION, & TRANSLATIONS) IS \_?\_. IT WAS NOT CHOSEN AS THE TEXT—NOT BECAUSE IT DID NOT COVER THE TOPIC, BUT BECAUSE THE TEXTBOOK YOU ARE USING CONTAINS SOME OUTSTANDING CHARTS FOR COMPARISON

(A) JONES, HISTORY OF THE BIBLE

1. GEISLER AND NIX, A GENERAL INTRODUCTION OF THE BIBLE

(C) MORRISON, THE ENGLISH BIBLE

(D) K. LEWIS, IS YOUR BIBLE REALLY THE WORD OF GOD?

1. A RELIABLE BOOK ON OLD TESTAMENT ARCHAEOLGY

(A) HOERTH, ARCHAEOLOGY AND THE OLD TESTAMENT

(B) PFEIFFER, ARCHAEOLOGY

(C) KENYON, ARCHAEOLOGY

(D) FINKELSTEIN, THE ARCHAEOLOGY OF THE ISRAELITE SETTLEMENT

100. A RELIABLE BOOK ON NEW TESTAMENT ARCHAEOLGY

(A) MCRAY, ARCHAEOLOGY AND THE NEW TESTAMENT

(B) ARNDT AND GINGRICH, NEW TESTAMENT ARCHAEOLOGY

(C)AVI-YONAH, ESSAYS AND STUDIES IN THE LORE OF THE

HOLY LAND

(D) NONE OF THE ABOVE

ORIGIN AND HISTORY OF THE BIBLE **REVIEW TEST TWO**

DR. RODNEY CLOUD

**\*\*\*A FEW THINGS WHICH APPEARED ON TEST ONE WILL**

**BE REPEATED\*\*\***

**ORIGINAL DOCUMENTS** OF THE BIBLE ARE CALLED THE **“AUTOGRAPHS”** AUTOGRAPHA)

**AUTOGRAPH** (AUTO = SELF + GRAPH = WRITE/WRITING) =

ANYTHING WRITTEN BY ONE’S OWN HAND > IN BIBLICAL STUDIES = ORIGINAL MS

**MT\*** STANDS FOR **MASORETIC TEXT**

**DSS\*** = DEAD SEA SCROLLS

**LXX\*** (70) = **SEPTUAGINT**

THE WORD **MANUSCRIPT** MEANS “WRITTEN BY HAND”

**MS\*** = **MANUSCRIPT** **MSS\*** = **MANUSCRIPTS**

VS\*= VERSION VSS\* = VERSIONS

A “VERSION” SIMPLY MEANS A “TRANSLATION”

\*THE TEST IS FILLED WITH THESE SHORT FORMS. YOU WILL NEED TO

UNDERSTAND THEM TO UNDERSTAND SOME OF THE

QUESTIONS!!! ALSO MANY DEFINITIONS ARE REPEATED TO MAKE

SURE YOU GOT THEM FIXED IN YOUR HEAD. SO WATCH FOR THE \*

**SCRIPTS & WRITING MATERIAL**

SHAPE OF A SCROLL = “ROLL”

SHAPE OF CODEX = “BOOKFORM” (CLOUDISM)

**PLURAL OF CODEX = CODICES**

SMALL “p” STANDS FOR A PAPYRUS SCROLL (p 52 OR BETTER WITH THE 52 RAISED)

**PALEOGRAPHY** (“OLD”/ANCIENT WRITING) IS THE STUDY AND SCHOLARLY INTERPRETATION OF ANCIENT WTITTEN DOCUMENTS

**UNCIAL** LETTERS/CHARACTERARE LARGE LETTERS (THINK OF CAPS—ALTHOUGH UNCIALS ARE NOT, BUT THEY ARE MUCH LARGER THAN MINUSCLE)

PAGE 2

**MINUSCLE** LETTERS ARE SMALL AND CURSIVE

THE WORD “MANUSCRIPT” MEANS (IN BIBLICAL CIRCLES)

**WRITTEN BY HAND**

**MS =** MANUSCRIPT

**MSS** = MANUSCRIPTS

**TEXTUAL CRITICISM**

**ORIGINAL DOCUMENT** OF THE BIBLE = **AUTOGRAPH**

**MT =** **MASORETIC TEXT**

**MS** = **MANUSCRIPT** **MSS** = **MANUSCRIPTS**

**VS= VERSION VSS = VERSIONS**

**UNCIAL MSS = MSS LIKE A, B, C, D & ALEPH** (MANY ARE ON PARCHMENT)

“P” STANDS FOR A PAPYRUS SCROLL (P 52 OR BETTER WITH THE 52

RAISED)

**PROBLEMS IN COPYING MSS**

SUBSTITUTION OF **SIMILAR SOUNDING** WORDS **HOMOPHONY**

A **REVERSAL IN ORDER** OF TWO LETTERS OF A

WORD OR WORDS **METATHESIS**

A LETTER OR A WORD HAS BEEN **WRITTEN TWICE**

RATHER THAN ONCE **DITTOGRAPHY**

ONE OF THE BASIC PRINCIPLES FOR OLD (& NEW) TESTAMENT TEXTUAL CRITICISM IS THAT MANUSCRIPTS MUST BE **WEIGHED,** **NOT COUNTED**

THE NUMBER OF GREEK MSS FOR THE NEW TESTAMENT IS BETWEEN 5,000 AND 6,000

PAGE 3

THE VULGATE RANKS NEXT TO THE SEPTUAGINT AMONG ALL THE VERSIONS (IN THE IMPORTANT TASK OF FIGURING OUT WHAT THE ORIGINAL AUTOGRAPHS WERE)

WE HAVE 10,000 OR MORE MSS OF THE VULGATE

**DONALD WISEMAN** WROTE A GREAT ARTICLE PRAISING **ANCIENT** **SCRIBES** FOR THEIR AMAZING CONTRIBUTION IN THE FIELD OF CARING FOR GOD’S WORD

ROMAN CATHOLIC **CARDINAL XIMENES** OF SPAIN DID THE **COMPLUTENSION POLYGLOT**, WHICH CONTAINED HIS EDITION OF THE GREEK NT. XIMENES WAS A GOOD SCHOLAR, WHO HAD PUT TO TOGETHER A GREEK TEXT SUPERIOR TO THE GREEK NT OF ERASMUS—BUT ERASMUS’ TEXT MADE IT INTO THE HANDS OF TRANSLATORS FIRST. SO TYNDALE USED THE TEXT OF ERASMUS.

**THE GREEK NT**

XIMENES’ GREEK TEXT PRINTED IN 1514 BUT APPEARED FOR SELL MUCH LATER. LOST OUT TO ERASMUS

ERASMUS’ GREEK TEXT **PRINTED & SOLD 1516**. HIE PRINTER WAS

DETERMINED TO BEAT XIMENES’ PRINTER

**AND DID!**

**THE GREEK TEXT THAT LED TO THE KING JAMES VERSION WAS**

**ERASMUS’ 1535 EDITION—WHICH WAS WORKED OVER SEVERAL TIMES BY ROBERT STEPHANUS, WHOSE LAST EDITION WAS TAKEN UP BY BEZA AND REWORKED----------THE TEXT THAT CAME OUT OF ALL THIS WE NOW CALL THE TR (“TEXTUS RECEPTUS”), WHICH LED TO THE KJV**

**“TEXTUS RECEPTUS”** IS FROM THE LATIN & INDICATES THE **“RECEIVED TEXT”**

WESTCOTT & HORT PUBLISHED THE NEW TESTAMENT IN THE ORIGINAL GREEK IN 1881. THIS GREEK NEW TESTAMENT WAS HEAVILY **BASED ON CODEX B** (THE **SINGLE TEXT METHOD**). THESE MEN WERE SCHOLARS AT CAMBRIDGE UNIVERSTY.

**SEE TEXTBOOK, PP. 219-20**

PAGE 4

ONE  **METHOD** USED BY MANY SCHOLARS IS TO CHOOSE THE MOST ACCURATE READINGS FROM ALL THE EXTANT MSS AND TO COMBINE THEM INTO WHAT THE EDITOR(S) BELIEVE IS A TEXT CLOSE TO THE ORIGINAL. THIS DIFFERS FROM THE METHOD OF USING THE ONE MS SCHOLARS CONSIDER TO BE THE CLOSEST TO THE ORIGINAL (THE **SINGLE TEXT METHOD**). THE FIRST METHOD IS CALLED THE

**ECLECTIC** METHOD

SO—WESTCOTT & HORT USED THE **SINGLE TEXT METHOD**

MOST GREEK TEXTS TODAY USE THE **ECLECTIC** **METHOD**

MOST NT TRANSLATIONS ARE BASED ON A GREEK NT THAT

IS PUT TOGETHER USING THE ECLECTIC METHOD

**SEE YOUR TEXTBOOK, PP. 217-224**

THE CURRENT NEW TESTAMENT VERSE DIVISIONS WERE MADE BY

ROBERT STEPHANUS IN 1551 IN HIS GREEK & LATIN NEW TESTAMENT. ACCORDING TO A FAMILY MEMBER, HE MADE THEM ON A JOURNEY TO PARIS (ONE HUMOROUS INTERPRETATION IS THAT SOME OF THE DIVISIONS WERE MADE ON HORSEBACK—EXPLAINING, AT LEAST IN PART, A FEW OF THE POOR CHOICES)

THESE VERSE DIVISIONS (MENTIONED ABOVE) APPEAR FOR THE FIRST TIME IN AN ENGLISH BIBLE IN THE GENEVA BIBLE

**HERBREW BIBLE SECTION**

REMEMBER THAT **MT\*** STANDS FOR **MASORETIC TEXT**

AROUND THE END OF THE FIFTH CENTURY AD, A GROUP OF SCRIBES CALLED THE **MASORETES** INHERITED THE SCRIBAL TRADITIONS OF THE HEBREW SCRIPTURES AND CARRIED ON THE WORK OF PRESERVING THE TEXT

HEBREW HAD NO REAL VOWELS IN ITS ALPHABET, BUT AT ONE

POINT IN ITS DEVELOPMENT IT BEGAN USING THE LETTERS HE (TO

INDICATE LONG “A”) AND YOD TO INDICATE LONG “I” & “E” AND VAV

FOR “O” & “U”

“A” BY LETTER HE = “H” (SOUNDS LIKE “HAY”)

“I” & “E” BY THE LETTER YOD = “Y”

“0” & “U” BY THE LETTER VAV = “V”

PAGE 5

THE THREE LETTERS ARE CALLED ***MATRES LECTIONIS***= “MOTHERS” OF **READING**

THE HEBREW SCRIBES REFUSED TO **POINT** THE NAME **YAHWEH** WITH THE CORRECT VOWEL MARKINGS FOR FEAR SOMEONE WOULD TREAT THE NAME LIGHTLY. THEY DID NOT WANT IT PRONOUNCED

**POINTING** = PUTTING VOWEL SIGNS/MARKINGS (DOTS AND LINES) TO REPRESENT THE VOWEL SOUNDS

**UNPOINTED TEXT** = HEBREW BIBLE OR PORTION OF THE BIBLE WITH ONLY CONSONANTS

THE BEN NAPHTALI AND **BEN ASHER** FAMILIES FLOURISHED IN THE EARLY HALF OF THE TENTH CENTURY AS NOBABLE SCRIBES MAINTAINING THE HEBREW SCRIPTURES

THESE FAMILIES OF SCRIBES WORKED IN GALILEE AT **TIBERIAS** ON THE SEA OF GALILEE

THE **NASH PAPYRUS** IS A HEBREW **MS**, WHICH CONTAINS ONLY A DAMAGED COPY OF THE DECALOGUE AND THE SHEMA OF DEUT. 6:4. IT WAS DATED TO THE MACCABEAN PERIOD BY W. F. ALBRIGHT

**CODEX LENINGRADENSIS** IS DATED 1008 BY A **COLOPHON**. IT IS A BEN ASHER **MS**. IT WAS THE MAIN SOURCE FOR THE LAST TWO HEBREW BIBLES (BIBLIA HEBRAICA ED. BY KITTEL (1929-37) & BIBLIA HEBRAICA STUTTGARTENSIA ED. BY ELLIGER AND RUDOLPH (1967-77)

**COLOPHON** = AN INSCRIPTION (A “NOTE”) AT THE END OF A

BOOK OR **MS**, USED ESPECIALLY IN THE 15TH & 16TH

CENTURIES, GIVING THE FOLLOWING INFORMATION:

1. TITLE OR SUBJECT
2. AUTHOR
3. PRINTER OR PUBLISHER
4. DATE & PLACE OF PUBLICATION

**DSS** = DEAD SEA SCROLLS

THE FIRST FEW DEAD SEA SCROLLS WERE FOUND IN **1947** BY AN ARAB SHEPHERD BOY

MANY OF DEAD SEA SCROLLS WERE FOUND IN **QUMRAN** AREA

PAGE 6

THE OLD TESTAMENT BOOK OF **ESTHER** HAS NOT BEEN FOUND UP TILL THE PRESENT TIME AMONG THE DEAD SEA COLLECTION. NEHEMIAH HAS **NOT** BEEN FOUND EITHER, **BUT EZRA HAS**—AND SCHOLARS

INSIST THAT **NEHEMIAH** WOULD HAVE BEEN ON THAT SCROLL, BUT FELL TO PIECES WITH AGE—SO THEY TREAT **NEHEMIAH** AS “FOUND”—THOUGH IT HAS NOT BEEN.

NO TRACE OF **ESTHER** AMONG **DSS**

THE MOST COMPLETE BIBLICAL BOOK IN THE DEAD SEA SCROLL COLLECTION IS **ISAIAH**

A **GENIZAH** WAS A STORAGE ROOM. ONE SUCH GENIZAH WAS PART OF THE CAIRO SYNAGOGUE BUILT IN AD 1015

**GREEK MSS**

TWO KINDS

(1) IN THE OT WE ARE SPEAKING OF VERSIONS—THE EXTANT **MSS**

(= “EXISTING” MSS) ARE TRANSLATIONS OF THE OT HEBREW—LXX,

AQUILA, SYMMACHUS, & THEODOTION ARE THE FOUR)

(2) IN THE NT WE ARE SPEAKING OF COPIES OF THE ORIGINALS

(=MSS). THE ONLY WAY THIS STATEMENT WOULD NOT BE TRUE IS

IF A BOOK LIKE MATTHEW HAD BEEN ORIGINALLY WRITTEN IN

ARAMAIC AND THEN TRANSLATED INTO GREEK. HOWEVER, AT THESE TIME THERE ARE **NO EXTANT MSS IN ARAMAIC**—SO THE

ARAMAIC ORIGIN THEORY MUST REMAIN A THEORY

CONTAIN BOTH OLD & NEW TESTAMENTS

**CODEX B** IS IN THE VATICAN LIBRARY IS CALLED **CODEX**

**VATICANUS**

ORIGINALLY CONTAINED ALL OF OT (LXX—THAT IS, A COPY OF THE LXX, WHICH IS ITSELF A TRANSLATION OF THE OT) & CODEX B ONCE CONTAINED ALL THE NT. PART OF THE NT IS

MISSING. CONTAINS A FEW OTHER BOOKS, BUT THEY ARE NOT IN THE CANON—SO WE WILL IGNORE THEM ON THIS TEST. NOW IN VATICAN DATE: **4TH CENT.**

PAGE 7

**CODEX ALEPH** WAS FOUND AT THE MONASTERY OF ST. CATHERINE

AT THE FOOT OF THE TRADITIONAL MT. SINAI BY THE A YOUNG SCHOLAR NAMED TISCHENDORF, HENCE IS ALSO CALLED **CODEX SINAITICUS** ANDNOW ALSO **CODEX S (“S”).**

IT IS THE **OLDEST** **COMPLETE MS OF THE NEW TESTAMENT.**

CODEX S/ALEPH ALSO ONCE ALSO CONTAINED THE WHOLE

OT. CONTAINS A FEW OTHER BOOKS NOT IN THE CANON.

WAS BOUGHT FROM **RUSSIA** & NOW IN **BRITISH MUSEUM**

DATE: **4TH CENT.**

**CODEX A** WAS PROBABLY TAKEN FROM ALEXANDRIA TO

CONSTANTINOPLE IN EARLY 17TH CENT., THEN GIVEN TO JAMES I, BUT JAMES DIED BEFORE IT ARRIVED (SO GIVEN TO CHARLES I IN 1627). IT CONTAINS ALMOST ALL THE OT & NT.

NOW IN **BRITISH MUSEUM** DATE: **5TH CENT.**

\*\*\* **B, ALEPH & A** ARE THE TOP 3 MSS OF **LXX** & OF **NT\*\*\***

**CODEX B** AND **CODEX S** ARE THE CODICES (PLURAL OF “CODEX) THAT ARE CONSIDERED TO BE OUR **TWO VERY BEST MSS** FOR BOTH THE LXX AND FOR THE NEW TESTAMENT.

**CODEX C** (CODEX EPHRAEMI OR CODEX OF EPHRAEM) IS A

**PALIMPSEST** (“SCRAPED AGAIN”). ONCE ALSO CONTAINEDTHE WHOLEOT & NTDATE: **5TH CENT.**

**PALIMSEST** = A **MS** (MANUSCRIPT) THAT HAS BEEN ERASED AND

WRITTEN ON TOP OF THE OLD (ORIGINAL) WRITING. THE LATIN “RESCRIPTUS” MEANS “REWRITTEN”

**CODEX C** IS JUST SUCH A PALIMPSEST. **38** SERMONS

OF EPHRAEM OF SYRIA WERE WRITTEN OVER ERASED SCRIPTURE ON PARCHMENT. HENCE, THE FULL NAME

**CODEX EPHRAEMI RESCRIPTUS**

A YOUNG SCHOLAR NAME TISCHENDORF WAS ABLE TO DECIPHER CODEX C (EPHRAEMI) WHEN ALL OTHERS HAD FAILED. THIS IS BEFORE HE FOUND CODEX SINAITICUS.

**CODEX D** IS ALSO CALLED **CODEX BEZAE** (AFTER THE REFORMER

THEODORE BEZA, WHO GAVE IT TO CAMBRIDGE UNIV. LIBRARY

IN 1581. **GREEK & LATIN GOSPELS & ACTS**

DATE: **5TH CENT.** (SOME SCHOLARS SAY **6TH CENT.**)

PAGE 8

THE NUMBER OF **EXTANT** GREEK MSS FOR THE NEW TESTAMENT IS **BETWEEN 5,000 AND 6,000**

THE NUMBER OF **EXTANT** GREEK UNCIAL MSS IS ABOUT **650**

**EXTANT = EXSTING =WE HAVE**

**SPEAKING OF ONLY OT**

**LXX** = SEPTUAGINT

**AQUILA**: THE MOST LITERAL TRANSLATION OF THE HEBREW INTO

GREEK

**SYMMACHUS**: ORIGEN SAID THIS VERSION FOLLOWED THE SENSE

OF THE HEBREW

**THEODOTION**: ORIGEN SAID THIS VERSION DIFFERED SLIGHTLY

FROM THE LXX

THEODOTION IS REPRESENTED IN THE CRITICAL APPARATUS OF HEBREW BIBLES BY THE GREEK LETTER **“THETA” (**SYMMACHUS USES SMALL CASE GREEK LETTER SIGMA WITH AN “ACUTE ACCENT” ABOVE & AQUILA USES SMALL GREEK ALPHA AN “ACUTE”)

THE **HEXAPLA** WAS DONE BY THE GREEK SCHOLAR **ORIGEN**

THE HEXAPLA HAD—

1. THE HEBREW OLD TESTAMENT (FAR LEFT COLUMN)
2. A TRANSLITERATION OF THE HEBREW OLD TESTAMENT IN

GREEK LETTERS (NEXT TO THE HEBREW)

1. FOUR GREEK TRANSLATIONS (LAST FOUR COLUMNS = AQUILA, SYMMACHUS, LXX\*\*\* & THEODOTION IN THAT ORDER, LEFT TO RIGHT)

\*\*\*REVISED BY ORIGEN

THE SEPTUAGINT AND MODERN STUDY IS A GREAT BOOK ON THE SEPTUAGINT BY JELLICOE

THE LARGEST JEWISH SETTLEMENT OUTSIDE OF PALESTINE DURING THE LAST PART OF THE 1ST CENTURY BC AND THE 1ST CENTURY AD WAS IN ALEXANDRIA. WE HAVE HAD THIS BEFORE, BUT IT IS **VERY IMPORTANT**.

HOME OF (1) LXX/SEPTUAGINT/GREEK OT

(2) ORIGEN

(3) HOME OF CODEX A FOR CENTURIES

(3) PHILO

PAGE 9

**AUGUSTINE** WAS NOT HAPPY WITH JEROME FOR THINKING MORE HIGHLY OF THE ORIGINAL HEBREW OLD TESTAMENT THAN HE DID OF THE LXX. THIS MAN THOUGHT THE LXX WAS SUPERIOR. JEROME

DID NOT, **AND** JEROME WAS CORRECT.

**PHILO** WAS A HELLENISTIC PHILOSOPHER WHO QUOTED THE GREEK OLD TESTAMENT ( LXX) OFTEN. HIS WORKS ARE OF MOST VALUE TO OLD TESTAMENT TEXTUAL CRITICISM. HE WAS ANOTHER ALEXANDRIAN JEW

2ND TIME THE FOLLOWING WORD HAS BEEN DEFINED:

**PALEOGRAPHY** (“OLD”/ANCIENT WRITING) IS THE STUDY AND SCHOLARLY INTERPRETATION OF ANCIENT WTITTEN DOCUMENTS

GREEK NEW TESTAMENT MSS ARE OF **TWO MAJOR TYPES**: UNCIALS AND MINUSCULES

**UNCIAL LETTERS** WERE USED MAINLY FROM THE 1ST CENTURY AD UNTIL ABOUT THE 6TH CENTURY IN THE WRITING OF GREEK, ALTHOUGH THIS WAY OF MAKING THE GREEK CHARACTERS CONTINUED (BUT TO A MUCH LESSER DEGREE) UNTIL THE 10TH & 11TH CENTURIES

**MINUSCULE LETTERS**/WRITING: **MINUSCULE** CAN BE DESCRIBED AS “SMALL CURSIVE”

**ARAMAIC VERSIONS**

WE OFTEN THINK OF THE TARGUMS AS BEING VERY, VERY FREE (LIKE A PARAPHRASE), BUT A MORE EXACT DESCRIPTION IS THAT

SOME ARE LITERAL, WHILE OTHERS ARE VERY FREE—ADDING INTERPRETIVE AND EXPLANATORY MATERIAL.

THE TARGUMS ARE IN ARAMAIC

THE WORD **TARGUM** ITSELF MEANS “TRANSLATION” OR

“INTERPRETATION”

OTHER SEMITIC **VSS** (= VERSIONS)

THE DIATESSARON (GREEK NAME MEANING “THROUGH FOUR”) AND THE PESHITTA (MEANING “SIMPLE”) ARE TWO EXAMPLES OF SCRIPTURE TRANSLATED INTO A LANGUAGE OTHER THAN HEBREW OR GREEK. THESE DOCUMENTS ARE CLASSIFIED AS **SYRIAC** (WHICH IS VERY CLOSE TO ARAMAIC (NOT QUITE)—BUT IN ANOTHER SCRIPT

PAGE 10

THE **SAMARITAN** COPY OF THE OLD TESTAMENT SCRIPTURES

CONTAINS ONLY **THE PENTATEUCH** = FIRST FIVE BOOKS = **TORAH**

HENCE THE NAME = **THE SAMARITAN PENTATEUCH**

**OTHER IMPORTANT VERSIONS**

**COPTIC**

SOME PARTS OF SCRIPTURE WERE TRANSLATED IN EGYPT IN A LANGUAGE THAT WAS NOTHING MORE THAN THE LATEST PHASE OF ANCIENT EGYPTIAN HOWEVER, THIS LANGUAGE WAS WRITTEN IN THE GREEK ALPHABET (SUPPLEMENTED, WHERE GREEK HAD NO EQUIVALENT SYMBOL, BY ADDING A FEW CHARACTERS FROM AN EGYPTIAN SCRIPT). THIS LANGUAGE IS CALLED **COPTIC** . THE WORD “COPTIC” IS CLOSELY RELATED TO THE **GREEK** **WORD FOR EGYPT**

**LATIN**

THERE WERE MANY VERSIONS OF THE SO-CALLED **OLD LATIN** BIBLE.(OR BIBLES) JEROME WAS ASKED TO WEAVE THESE VARIOUS TRANSLATIONS INTO ONE OFFICIAL VERSION

JEROME UNDERTOOK THE TASK IN **ABOUT AD 382-83**

JEROME UNDERTOOK THE TASK AT THE REQUEST OF **DAMASUS** OF ROME (DAMASUS WAS BISHOP—SOME SAY “POPE”) OF ROME

JEROME **HAD TO DEFEND HIMSELF** BECAUSE OF HIS VULGATE. HE

WENT TO LIVE IN **BETHLEHEM**, AND THERE FINISHED THE VULGATE. THIS WAS ESPECIALLY HELPFUL AS HE WORKED HEAVILY ON THE OLD TESTAMENT. JEROME CALLED THE CRITICS OF HIS TRANSLATION “TWO-LEGGED ASSES” AND “YELPING DOGS”

LATIN **VULGATE REIGNED AS THE BIBLE OF WESTERN EUROPE** FOR 1,000 YEARS. FIRST PRINTED BIBLE (GUTENBERG BIBLE) IN 1456 (SOME SAY 1452, OTHERS 1455—WE WILL USE 1456)

THE **VULGATE RANKS NEXT TO THE SEPTUAGINT** AMONG ALL THE VERSIONS (IN THE IMPORTANT TASK OF FIGURING OUT WHAT THE ORIGINAL AUTOGRAPHS WERE)

WE HAVE **10,000** OR MORE MSS OF THE VULGATE

PAGE 11

**ENGLISH BIBLES**

GOD’S OUTLAW IS A BOOK ABOUT THE **STRUGGLES OF TYNDALE** TO TRANSLATE THE BIBLE INTO THE LANGUAGE OF HIS PEOPLE. THERE IS ALSO A MOVIE BY THE SAME NAME. THE AUTHOR OF THE BOOK

IS BRIAN EDWARDS.

DATE OF TYNDALE’S FIRST NEW TESTAMENT WAS EITHER **1525 OR 1526**

TYNDALE’S NEW TESTAMENT WAS BASED ON THE GREEK TEXT OF **ERASMUS.** IT WAS THE FIRST EVER PRINTED ENGLISH NT & THE FIRST

ONE EVER FROM GREEK

THE **COWHERDER** WHO TURNED SOME BIBLICAL PASSAGES INTO OLD ENGLISH POEMS (ABOUT AD 670-678) WAS NAMED **CAEDMON**. HE LOVED TO SING ABOUT GOD’S CREATION

**KING ALFRED** OF WESSEX WANTED HIS CLERGY TO KNOW LATIN.

HE REIGNED FROM AD 871 TO 901 AND INTRODUCED HIS LAW CODE

WITH A TRANSLATION OF THE DECALOGUE (AND OTHER PORTIONS

OF SCRIPTURE) INTO OLD ENGLISH

**BEDE** WAS THE “FATHER OF ENGLISH HISTORY” AND IS SAID TO HAVE BEEN DICTATING AN ENGLISH TRANSLATION OF THE GOSPEL OF JOHN ON HIS DEATHBED

THE FIRST TRANSLATION OF THE WHOLE BIBLE INTO THE ENGLISH

LANGUAGE BEARS THIS MAN’S NAME—**JOHN WYCLIFFE** (THOUGH OTHERS HELPED HIM WITH WORK). IT WAS DONE TOTALLY BY HAND AND WAS STARTED ABOUT AD 1380. IT WAS IN **MIDDLE ENGLISH**

REMEMBER THAT **TYNDALE**  THE MAN WHO PRODUCED THE FIRST PRINTED NEW TESTAMENT IN ENGLISH IN 1526 (MAYBE 1525)

WHILE IN PRISON, **TYNDALE** REQUESTED WARMER CLOTHES AND THREE HEBREW BOOKS (BIBLE, GRAMMAR, & DICTIONARY).

**TYNDALE DIED AT THE STAKE IN OCTOBER, 1536**

THE **COVERDALE BIBLE** (1535) WAS THE FIRST COMPLETE ENGLISH BIBLE WHICH APPEARED IN PRINT

THE **GENEVA BIBLE** WAS PRINTED IN **1560** (COMMON MAN’S BIBLE)

**DEDICATED TO ELIZABETH**

PAGE 12

DATE OF **BISHOPS’ BIBLE** =**1568** THIS WAS AN APPROVED “CHURCH” BIBLE (VERY LEGAL)

KING OR QUEEN OF ENGLAND WHO GAVE TYNDALE A HARD TIME WAS

**HENRY VIII**, BUT HE WORKED WITH **COVERDALE** BECAUSE HE HAD BECOME SOLD ON THE IDEA THAT THE PEOPLE WOULD SUPPORT **HIS**

**BREAK WITH THE POPE** IF THEY COULD READ THE BIBLE IN ENGLISH

**FOR THEMSELVES**

\*\*\***HENRY** SEVERED TIES WITH THE CHURCH IN ROME AND APPOINTED HIMSELF HEAD OF THE ANGLICAN CHURCH**\*\*\***

DOUAY-RHEIMS WAS FIRST CATHOLIC BIBLE IN ENGLISH.

MADE IN **FRANCE** AT TWO LOCATIONS WHERE THE ENGLISH COLLEGE

WAS OPERATING, IT WAS BASED ON THE VULGATE

**RHEIMS NT 1582**

**DOUAY OT 1609** OR **1610**

**MARY I** (**BLOODY MARY)** WAS A ROMAN CATHOLIC MONARCH WHO AGAIN BURNED TRANSLATORS AT THE STAKE

IN THE TIME OF WYCLIFFE AND IN THE DAYS WHEN TYNDALE LABORED (AND A FEW OTHER PERIODS—**LIKE MARY’S**) IT WAS A CRIME TO READ THE BIBLE IN ENGLISH. TYNDALE’S WAS CONDEMNED TO DIE BY BEING BURNED AT THE STAKE

“WYCLIFFE’S “LOLLARDS” WENT EVERYWHERE PREACHING IN ENGLISH**. “LOLLARD”** IS FROM **LOWLANDER**, WHICH TOOK ON THE SENSE OF “HERETIC”

WYCLIFFE ‘S BONES WERE DUG UP AND BURNED, AND HIS ASHES WERE SCATTERED IN THE RIVER SWIFT

**WYCLIFFE’S** TRANSLATION IS **LATE MIDDLE ENGLISH**, WHILE **TYNDALE’S** TRANSLATION EFFORTS FALL INTO THE EARLY MODERN ENGLISH PERIOD

TYNDALE SAID, “**I DEFY THE POPE** AND ALL HIS LAWS.”

TYNDALE ALSO SAID, “IF GOD SPARES MY LIFE ERE MANY YEARS, I WILL CAUSE A BOY THAT DRIVES THE PLOUGH TO KNOW MORE OF

SCRIPTURE THAN YOU DO.” THIS WAS STATED TO A CATHOLIC CHURCH LEADER OF HIGH STANDING

ORIGIN OF THE BIBLE

DR. RODNEY CLOUD

TEST TWO

1. THE “AUTOGRAPHS” (AUTOGRAPHA) OF THE BIBLE
   1. SIGNED MANUSCRIPTS
   2. PAPYRI MANUSCRIPTS
   3. EARLIEST MANUSCRIPTS
   4. ORIGINAL DOCUMENTS
2. HEBREW HAD NO REAL VOWELS IN ITS ALPHABET, BUT AT ONE

POINT IN ITS DEVELOPMENT BEGAN USING THE LETTERS HE (TO

INDICATE LONG “A”) AND \_?\_

1. ALEPH TO INDICATE SHORT “A”
2. AYIN TO INDICATE LONG “A”
3. VAV TO INDICATE LONG “I” & “E”
4. YOD TO INDICATE LONG “I” & “E” AND VAV FOR “O” & “U”
5. MT STANDS FOR
   1. MASORETIC TEXT
   2. MANUSCRIPT TEXT
   3. MANUSCRIPT TEXTUAL ERROR
   4. METATHESIS IN TEXT
6. SUBSTITUTION OF SIMILAR SOUNDING WORDS
   1. METATHESIS
   2. HOMOPHONY
   3. HAPLOGRAPHY
   4. DITTOGRAPHY
7. A LETTER OR A WORD HAS BEEN WRITTEN TWICE RATHER THAN ONCE
   1. METATHESIS
   2. HOMOPHONY
   3. HAPLOGRAPHY
   4. DITTOGRAPHY
8. REVERSAL IN ORDER OF TWO LETTERS OF A WORD
   1. METATHESIS
   2. HOMOPHONY
   3. HAPLOGRAPHY

(D) DITTOGRAPHY

PAGE TWO

1. AROUND THE END OF THE FIFTH CENTURY AD, A GROUP OF SCRIBES CALLED THE \_?\_ INHERITED THE SCRIBAL TRADITIONS OF THE HEBREW SCRIPTURES AND CARRIED ON THE WORK OF PRESERVING THE TEXT
   1. MACCABEES
   2. PHARISEES
   3. SADDUCEES
   4. MASORETES
2. *MATRES LECTIONIS* = “MOTHERS” OF \_?\_
   1. READING
   2. WRITING
   3. THE LETTERS
   4. COUNTING
3. ONE OF THE BASIC PRINCIPLES FOR OLD TESTAMENT TEXTUAL CRITICISM IS THAT MANUSCRIPTS MUST BE
   1. VERY OLD
   2. WEIGHED, NOT COUNTED
   3. COUNTED, NOT WEIGHED
   4. LEATHER
4. MANY OF THE DEAD SEA SCROLLS WERE FOUND IN THIS AREA
   1. A CAVE NORTH OF JERICHO
   2. ON THE EASTERN SHORE
   3. QUMRAN
   4. AT THE SOUTHERN TIP NEAR A CITY WITH A NAME CLOSE TO “SODOM”
5. NO TRACE OF ONE OLD TESTAMENT BOOK HAS NOT BEEN FOUND UP TILL THE PRESENT TIME AMONG THE DEAD SEA COLLECTION. **NEHEMIAH** HAS NOT BEEN FOUND EITHER, BUT **EZRA** HAS—AND SCHOLARS INSIST THAT **NEHEMIAH** WOULD HAVE BEEN ON THAT SAME SCROLL WITH **EZRA** BUT GOT BROKEN OFF OR FELL TO PIECES WITH AGE—SO THEY TREAT **NEHEMIAH** AS “FOUND”—THOUGH IT ISN’T. HOWEVER, ALL SCHOLARS AGREE THAT THERE IS

ONE OT BOOK THAT NO TRACE APPEARS IN THE DSS. WHAT IS IT?

* 1. ISAIAH
  2. ESTHER
  3. GENESIS
  4. PSALMS

PAGE THREE

1. THE SAMARITAN COPY OF THE OLD TESTAMENT SCRIPTURES (THE “SAMARITAN BIBLE”) CONTAINS
   1. THE PENTATEUCH
   2. THE PENTATEUCH AND THE PROPHETS
   3. THE WHOLE HEBREW BIBLE WITHOUT THE PSALMS
   4. THE WHOLE HEBREW BIBLE AND THE APOCRYPHA
2. A GENIZAH WAS A STORAGE ROOM. ONE SUCH GENIZAH WAS PART OF THE \_?\_ BUILT IN AD 1015
   1. FAMOUS ST. PAUL’S CHURCH IN LONDON
   2. JERICO SYNAGOGUE
   3. MONASTERY OF ST. CATHERINE
   4. CAIRO SYNAGOGUE

1. THE HEBREW SCRIBES REFUSED TO POINT THE NAME \_?\_ WITH THE CORRECT VOWEL MARKINGS FOR FEAR SOMEONE WOULD TREAT THE NAME LIGHTLY. ONLY THE CONSONANTS APPEARED AT FIRST IN ANCIENT MSS. IN OUR MODERN EDITIONS OF THE HEBREW BIBLE

THE NAME HAS POINTING WHICH IS INTENDED TO MAKE IT IMPOSSIBLE TO PRONOUNCE.

* 1. ISRAEL
  2. MOSES
  3. ELOHIM
  4. YAHWEH

1. THE FIRST BATCH OF DEAD SEA SCROLLS WERE FOUND IN \_?\_ BY AN ARAB SHEPHERD BOY
   1. 1881
   2. 1901
   3. 1947
   4. 1994
2. THE MOST COMPLETE BIBLICAL BOOK IN THE DEAD SEA SCROLL COLLECTION IS \_?\_
   1. ESTHER
   2. ISAIAH
   3. GENESIS
   4. EXODUS

PAGE FOUR

1. THE BEN NAPHTALI AND \_?\_ FAMILIES FLOURISHED IN THE EARLY HALF OF THE TENTH CENTURY AS NOBABLE SCRIBES MAINTAINING

THE HEBREW SCRIPTURES

* 1. BEN ASHER
  2. BAR KOCHBA
  3. BAR YOSEPH
  4. BEN GAD

1. THESE FAMILIES OF SCRIBES WORKED IN GALILEE AT \_?\_
   1. SEPPHORIS (ZIPPORI)
   2. MT. CARMEL
   3. CANA
   4. TIBERIAS
2. THIS HEBREW MS CONTAINS ONLY A DAMAGED COPY OF THE DECALOGUE AND THE SHEMA OF DEUT. 6:4. IT WAS DATED TO THE MACCABEAN PERIOD BY W. F. ALBRIGHT
   1. SAMARITAN OSTRACA
   2. SAMARIA OSSUARY
   3. NASH PAPYRUS
   4. ALEPPO CODEX
3. THIS CODEX IS DATED 1008 BY A COLOPHON. IT IS A BEN ASHER MS.

IT WAS THE MAIN SOURCE FOR THE LAST TWO HEBREW BIBLES

[BIBLIA HEBRAICA ED. BY KITTEL (1929-37) & BIBLIA HEBRAICA STUTTGARTENSIA ED. BY ELLIGER AND RUDOLPH (1967-77)]

* 1. LENINGRADENSIS
  2. ALEPPO
  3. MURABBA`AT
  4. SINAITICUS

1. CODEX IN VATICAN LIBRARY
   1. SINAITICUS
   2. ALEXANDRINUS
   3. AQUILA
   4. NONE OF THE ABOVE
2. CODEX ALEPH
   1. SINAITICUS
   2. ALEXANDRINUS
   3. AQUILA
   4. VATICANUS

PAGE FIVE

1. CODEX B
   1. SINAITICUS
   2. ALEXANDRINUS
   3. AQUILA
   4. VATICANUS
2. THEODOTION IS A TRANSLATION IN THE \_?\_ LANGUAGE
   1. SAMARITAN
   2. ARAMAIC
   3. HEBREW
   4. GREEK
3. THEODOTION IS REPRESENTED IN THE CRITICAL APPARATUS OF HEBREW BIBLES BY \_?\_
   1. THE LATIN “TH”
   2. THE GREEK LETTER “THETA”
   3. THE HEBREW “TAV” WITHOUT A DAGESH
   4. AS “CODEX TH”
4. THE MOST LITERAL TRANSLATION OF THE HEBREW OLD TESTAMENT INTO GREEK
   1. LXX
   2. THEODOTION
   3. AQUILA
   4. SYMMACHUS
5. THE HEXAPLA WAS CONNECTED WITH THIS SCHOLAR
   1. JEROME
   2. AQUILA
   3. SYMMACHUS
   4. ORIGEN
6. THE HEXAPLA HAD \_?\_
   1. SIX COLUMNS OF GREEK
   2. TWO COLUMNS OF GREEK & FOUR OF HEBREW
   3. FOUR COLUMNS OF GREEK & ONE OF HEBREW & ONE OF LATIN
   4. FOUR GREEK TRANSLATIONS, THE HEBREW OLD TESTAMENT, & A TRANSLITERATION OF THE HEBREW OLD TESTAMENT IN GREEK LETTERS

PAGE SIX

1. THE TARGUMS ARE USUALLY \_?\_
   1. ALWAYS VERY LITERAL
   2. IN THE SAMARITAN LANGUAGE
   3. THE BEST WITNESSES IN TEXTUAL CRITICISM
   4. SOME ARE LITERAL, WHILE OTHERS ARE VERY FREE—ADDING INTERPRETIVE AND EXPLANATORY MATERIAL
2. THE TARGUMS ARE IN \_?\_
   1. ARAMAIC
   2. GREEK
   3. NEW SYRIAC
   4. HEBREW
3. GREAT BOOK ON THE SEPTUAGINT BY JELLICOE
   1. AN INTRODUCTION TO THE OLD TESTAMENT IN GREEK
   2. THE SEPTUAGINT AND MODERN STUDY
   3. THE SEPTUAGINT AND THE HEBREW ORIGINAL
   4. THE REAL SEPTUAGINT
4. THE LARGEST JEWISH SETTLEMENT OUTSIDE OF PALESTINE DURING THE LAST PART OF THE 1ST CENTURY BC AND THE 1ST CENTURY AD WAS IN THIS CITY
   1. ATHENS
   2. ANTIOCH OF SYRIA
   3. EPHESUS
   4. ALEXANDRIA
5. A HELLENISTIC PHILOSOPHER WHO QUOTED THE GREEK OLD TESTAMENT OFTEN. HIS WORKS ARE OF MOST VALUE IN THE FIELD OF OLD TESTAMENT TEXTUAL CRITICISM. HE WAS A JEWISH. WRITER.
   1. JOSEPHUS
   2. ORIGEN
   3. PHILO
   4. AQUILA
6. CODEX A
   1. SINAITICUS
   2. ALEXANDRINUS
   3. AQUILA
   4. VATICANUS

PAGE SEVEN

1. THESE TWO CODICES (PLURAL OF “CODEX) ARE CONSIDERED TO BE OUR BEST MSS FOR THE LXX AND FOR THE NEW TESTAMENT. THEY

ARE BOTH BELIEVED TO BE FROM THE 4TH CENTURY AD

* 1. CODEX D AND SYMMACHUS
  2. ALEXANDRINUS AND LENINGRADENIS
  3. CODEX B AND CODEX S
  4. CODEX E AND THE GREEK GENIZAH

1. AN “EXTANT” MS MEANS THAT \_?\_
   1. WE HAVE THE MS (IT EXISTS)
   2. THE MS IS MISSING
   3. THE MS CAN BE READ (AT LEAST, MOST OF IT)
   4. THE MS IS OVER 500 YEARS OLD
2. PALEOGRAPHY
   1. THE ART OF COLORING ANCIENT MAPS
   2. ANOTHER TERM FOR ARCHAEOLOGY OF THE ANCIENT NEAR EAST
   3. THE STUDY AND SCHOLARLY INTERPRETATION OF ANCIENT WTITTEN DOCUMENTS
   4. ANCIENT GEOGRAPHY
3. \_?\_ LETTERS WERE USED MAINLY FROM THE 1ST CENTURY AD UNTIL ABOUT THE 6TH CENTURY IN THE WRITING OF GREEK, ALTHOUGH THIS WAY OF MAKING THE GREEK CHARACTERS CONTINUED (BUT TO A MUCH LESSER DEGREE) UNTIL THE 10TH & 11TH CENTURIES, THE NORMAL WAY OF WRITING WAS OF A DIFFERENT SHAPE. GIVE THE DOMINANT WAY FROM THE 1ST TO THE 6TH CENTURIES.
   1. MINUSCLE
   2. SMALL, CURSIVE
   3. LARGE BACKWARD
   4. UNCIAL
4. THE CURRENT NEW TESTAMENT VERSE DIVISIONS WERE MADE BY \_?\_ IN 1551 IN HIS GREEK & LATIN NEW TESTAMENT. ACCORDING TO

A FAMILY MEMBER, HE MADE THEM ON A JOURNEY TO PARIS (ONE HUMOROUS INTERPRETATION IS THAT SOME OF THE DIVISIONS WERE MADE ON HORSEBACK—EXPLAINING, AT LEAST IN PART, A FEW OF HIS POOR CHOICES)

* 1. MILES COVERDALE
  2. ERASMUS
  3. JOHN CALVIN
  4. ROBERT STEPHANUS

PAGE EIGHT

1. THESE VERSE DIVISIONS (MENTIONED ABOVE IN QUESTION # 39) APPEAR FOR THE FIRST TIME IN AN ENGLISH BIBLE IN WHICH VERSION?
   1. GENEVA
   2. BISHOPS’
   3. RHEIMS
   4. KJV
2. “TEXTUS RECEPTUS” IS LATIN FOR “\_?\_ TEXT”
   1. BEST
   2. REGIONAL
   3. RECEIVED
   4. FINAL (AND THUS PERFECT)
3. THE DIATESSARON (GREEK NAME MEANING “THROUGH FOUR”) AND THE PESHITTA (MEANING “SIMPLE”) ARE TWO EXAMPLES OF SCRIPTURE TRANSLATED INTO A LANGUAGE OTHER THAN HEBREW OR GREEK. WHAT IS THE LANGUAGE INTO WHICH THESE TWO WORKS WERE TRANSLATED?
   1. SYRIAC
   2. COPTIC
   3. OLD LATIN
   4. CELTIC
4. SOME PARTS OF SCRIPTURE WERE TRANSLATED IN EGYPT IN A LANGUAGE THAT WAS NOTHING MORE THAN THE LATEST PHASE OF ANCIENT EGYPTIAN HOWEVER, THIS LANGUAGE WAS WRITTEN IN THE GREEK ALPHABET (SUPPLEMENTED, WHERE GREEK HAD NO EQUIVALENT SYMBOL, BY ADDING A FEW CHARACTERS FROM AN EGYPTIAN SCRIPT). THIS LANGUAGE IS CALLED \_?\_ .
   1. GOTHIC
   2. COPTIC
   3. SYRIAC
   4. ETHIOPIC

1. THERE WERE MANY VERSIONS OF THE \_?\_ BIBLE. JEROME WAS ASKED TO WEAVE THESE VARIOUS TRANSLATIONS INTO ONE OFFICIAL VERSION (THESE VERSIONS DIFFERED SO MUCH)
   1. SYRIAC, COPTIC, & LATIN
   2. GREEK
   3. OLD LATIN
   4. HATED

PAGE NINE

1. JEROME UNDERTOOK THE TASK IN ABOUT AD \_?\_
   1. 182-83
   2. 282-83
   3. 382-83
   4. 482-83
2. JEROME UNDERTOOK THE TASK AT THE REQUEST OF \_?\_
   1. ORIGEN
   2. AUGUSTINE
   3. THE BISHOP OF ALEXANDRIA
   4. DAMASUS OF ROME
3. JEROME \_?\_ BECAUSE OF HIS NEW LATIN TRANSLATION
   1. WAS PRAISED BY ALL
   2. WAS PRAISED BY ALL BUT A FEW
   3. HAD TO DEFEND HIMSELF
   4. FLED TO PERSIA
4. JEROME WENT TO LIVE IN \_?\_ AND THERE FINISHED THE HIS TRANSLATION. THIS WAS ESPECIALLY HELPFUL AS HE WORKED HEAVILY ON THE OLD TESTAMENT, AND IN THE CITY WHERE HE LIVED THERE WERE PEOPLE THERE WERE THOSE WHO KNEW HEBREW.
   1. TIBERIAS
   2. ALEXANDRIA
   3. BABYLON
   4. BETHLEHEM
5. THE VULGATE RANKS \_?\_ AMONG ALL THE VERSIONS (IN THE IMPORTANT TASK OF FIGURING OUT WHAT THE ORIGINAL AUTOGRAPHS WERE)
   1. FIRST
   2. NEXT TO THE SEPTUAGINT
   3. WAY DOWN THE LIST
   4. SECOND, JUST AHEAD OF THE COPTIC AND LXX

1. WE HAVE \_?\_ MSS OF THE VULGATE
   1. 10,000 OR MORE
   2. ONLY 22
   3. ABOUT 200
   4. SLIGHTLY UNDER 500

PAGE TEN

1. LATIN VULGATE REIGNED AS THE BIBLE OF WESTERN EUROPE FOR \_?\_ YEARS
   1. 300
   2. 500
   3. 1,000
   4. 1,500
2. THE WORD “MANUSCRIPT” MEANS (IN BIBLICAL CIRCLES)
   1. WRITTEN IN ONLY ONE PERSON’S HAND
   2. “ORIGINAL” IN LATIN AND “AUTOGRAPH” IN GREEK
   3. WRITTEN BY A “MAN”
   4. WRITTEN BY HAND
3. GREEK NEW TESTAMENT MSS ARE OF TWO MAJOR TYPES:
   1. UNCIALS AND MINUSCULES
   2. BLOCK AND MINUSCLES
   3. UNCIALS AND BLOCK
   4. ROMAN AND CURSIVES
4. WISEMAN WROTE A GREAT ARTICLE PRAISING \_?\_ FOR THEIR AMAZING CONTRIBUTION IN THE FIELD OF CARING FOR GOD’S WORD
   1. MODERN TEXTUAL CRITICS
   2. ANCIENT SCRIBES
   3. ALL ANCIENT TRANSLATORS
   4. MODERN TRANSLATORS
5. MINUSCULE MSS ARE CHARACTERIZED BY \_?\_
   1. HAVING CAPS
   2. A SMALL CURSIVE SCRIPT
   3. BEING WRITTEN ON PAPYRUS
   4. BEING FILLED WITH GREEK INSCRIPTIONS
6. THE NUMBER OF GREEK MSS FOR THE NEW TESTAMENT IS \_?\_
   1. OVER 12,000
   2. SLIGHTLY UNDER 10,000
   3. BETWEEN 5,000 AND 6,000
   4. UNDER 2,000

PAGE ELEVEN

1. THE NUMBER OF UNCIAL MSS
   1. ABOUT 650
   2. EXACTLY 1501
   3. ONLY 66
   4. ABOUT 150
2. GREEK UNCIAL MSS
   1. p 52 & p 73
   2. A, B & ALEPH
   3. THE NASH PAPYRI
   4. THE CAIRO GENIZAH MSS
3. DID THE COMPLUTENSION POLYGLOT
   1. XIMENES
   2. TYNDALE
   3. ERASMUS
   4. ALDHELM
4. FOUND CODEX SINAITICUS
   1. COVERDALE
   2. ERASMUS
   3. TISCHENDORF
   4. THE RUSSIAN CZAR
5. THIS FOLLOWING CODEX WAS TO BE GIVEN TO KING JAMES IN 1621, BUT IT DID NOT GET TO ENGLAND UNTIL 1627. HE DIED BEFORE IT ARRIVED (DIED IN 1625). IT IS NOW IN THE BRITISH MUSEUM.
   1. SINAITICUS
   2. ALEXANDRINUS
   3. CODEX C
   4. CODEX D

1. THIS CODEX WAS BOUGHT FROM RUSSIA FOR A GREAT SUM OF MONEY
   1. SINAITICUS
   2. ALEXANDRINUS
   3. CODEX OF EPHRAEM
   4. CODEX BEZAE

PAGE TWELVE

1. PUBLISHED THE NEW TESTAMENT IN THE ORIGINAL GREEK IN 1881. THIS GREEK NEW TESTAMENT WAS HEAVILY BASED ON CODEX B. THESE MEN WERE SCHOLARS AT CAMBRIDGE UNIVERSTY.
   1. ALBRIGHT & WRIGHT
   2. WESTCOTT & HORT
   3. GRANT & KENYON
   4. TISCHENDORF & GUTENBERG
2. **ONE METHOD** USED BY MANY SCHOLARS IS TO **CHOOSE THE MOST** **ACCURATE READINGS** FROM ALL THE EXTANT MSS AND TO **COMBINE THEM** INTO WHAT THE EDITOR(S) BELIEVE IS A TEXT CLOSE TO THE ORIGINAL. THIS DIFFERS FROM THE **METHOD** OF USING THE ONE MS SCHOLARS CONSIDER TO BE THE CLOSEST TO THE ORIGINAL (**THE SINGLE TEXT METHOD**). THE **FIRST METHOD**

DESCRIBED IS KNOWN AS THE \_?\_ METHOD.

* 1. MAJORITY
  2. ECLECTIC
  3. ANTI-HORT
  4. BALANCED

1. THIS CODEX MS IS A PALIMPSEST
   1. CODEX C (CODEX EPHRAEMI)
   2. ALEXANDRINUS
   3. BEZAE
   4. SINAITICUS
2. CODEX ALEPH WAS FOUND HERE
   1. ROME
   2. ALEXANDRIA
   3. BETHLEHEM
   4. MONASTERY OF ST. CATHERINE
3. THE OLDEST COMPLETE MS OF THE NEW TESTAMENT
   1. CODEX A
   2. CODEX B
   3. CODEX C
   4. CODEX ALEPH

PAGE THIRTEEN

1. WHAT YOUNG SCHOLAR WAS ABLE TO DECIPHER CODEX C (EPHRAEMI) WHEN ALL OTHERS HAD FAILED?
   1. ERASMUS
   2. TYNDALE
   3. BEZAE
   4. TISCHENDORF
2. A NEW TESTAMENT GREEK TEXT PUBLISHED IN 1516 WAS THE WORK OF THIS PERSON
   1. ERASMUS
   2. BEZAE
   3. TYNDALE
   4. STEPHANUS
3. XIMENES’ GREEK TEXT APPEARED IN \_?\_
   1. A VOLUME BY ITSELF
   2. RED LETTERING
   3. THE COMPLUTENSIAN POLYGLOT
   4. VERY SMALL PRINT WITH LATIN AND ARAMAIC HEADINGS
4. XIMENES WAS A \_?\_
   1. POOR SCHOLAR
   2. FRIEND OF TYNDALE
   3. FRIEND OF ERASMUS
   4. SPANISH (ROMAN CATHOLIC) CARDINAL
5. AD 1456 (SOME SCHOLARS ARGUE THAT THE DATE OF THIS EVENT COULD BE AS EARLY AS 1452)
   1. YEAR TYNDALE DIED
   2. YEAR XIMEMES PUBLISHED HIS GREEK TEXT
   3. BIRTH OF TYNDALE
   4. VULGATE PRINTED
6. GOD’S OUTLAW IS A BOOK ABOUT THE STRUGGLES OF THIS MAN TO TRANSLATE THE BIBLE INTO THE LANGUAGE OF HIS PEOPLE. THERE IS ALSO A MOVIE BY THE SAME NAME.
   1. WYCLIFFE
   2. LUTHER
   3. ERASMUS
   4. TYNDALE

PAGE FOURTEEN

1. THE AUTHOR OF THE BOOK (GOD’S OUTLAW)
   1. F. F. BRUCE
   2. BRIAN EDWARDS
   3. I. M. PRICE
   4. D. EWERT
2. DATE OF TYNDALE’S FIRST NEW TESTAMENT
   1. 1492
   2. 1505 OR 1506
   3. 1525 OR 1526
   4. 1536
3. TYNDALE’S VERY FIRST NEW TESTAMENT WAS BASED ON \_?\_
   1. THE VULGATE
   2. THE GREEK TEXT OF STEPHANUS
   3. THE GREEK TEXT OF XIMENES
   4. THE GREEK TEXT OF ERASMUS
4. THE COWHERDER WHO TURNED SOME BIBLICAL PASSAGES INTO OLD ENGLISH POEMS (ABOUT AD 670-678). HE LOVED TO SING ABOUT GOD’S CREATION
   1. BEDE
   2. ALFRED
   3. AELFRIC
   4. CAEDMON
5. THE KING OF WESSEX WHO WANTED HIS CLERGY TO KNOW LATIN.

HE REIGNED FROM AD 871 TO 901 AND INTRODUCED HIS LAW CODE WITH A TRANSLATION OF THE DECALOGUE (AND OTHER PORTIONS

OF SCRIPTURE) INTO OLD ENGLISH

* 1. BEDE
  2. ALFRED
  3. AELFRIC
  4. CAEDMON

1. THIS “FATHER OF ENGLISH HISTORY” IS SAID TO HAVE BEEN DICTATING AN ENGLISH TRANSLATION OF THE GOSPEL OF JOHN ON HIS DEATHBED
   1. BEDE
   2. ALFRED
   3. AELFRIC
   4. CAEDMON

PAGE FIFTEEN

1. THE FIRST TRANSLATION OF THE WHOLE BIBLE INTO THE ENGLISH

LANGUAGE BEARS THIS MAN’S NAME (THOUGH OTHERS HELPED HIM WITH WORK). IT WAS DONE TOTALLY BY HAND. IT WAS STARTED ABOUT AD 1380

* 1. TYNDALE
  2. WYCLIFFE
  3. COVERDALE
  4. CALVIN

1. THIS LATE 14TH CENTURY VERSION (MENTIONED IN QUESTION # 80 ABOVE) WAS IN \_?\_
   1. ANGLO-SAXON
   2. MIDDLE ENGLISH
   3. EARLY MODERN ENGLISH
   4. WESSEX ENGLISH
2. THE MAN WHO PRODUCED THE FIRST PRINTED NEW TESTAMENT IN ENGLISH
   1. TYNDALE
   2. WYCLIFFE
   3. COVERDALE
   4. CALVIN
3. THE FIRST COMPLETE ENGLISH BIBLE WHICH APPEARED IN PRINT
   1. COVERDALE BIBLE (1535)
   2. GREAT BIBLE (1539)
   3. TYNDALE BIBLE (1530)
   4. GENEVA BIBLE
4. DATE OF THE GENEVA BIBLE
   1. 1540
   2. 1545
   3. 1551
   4. 1560
5. KING OR QUEEN OF ENGLAND WHO GAVE TYNDALE A HARD TIME
   1. HENRY V
   2. HENRY VIII
   3. ELIZABETH I
   4. BLOODY MARY

PAGE SIXTEEN

1. FIRST CATHOLIC BIBLE IN ENGLISH
   1. BISHOPS’ BIBLE
   2. DOUAY-RHEIMS
   3. GREAT BIBLE
   4. MATTHEW BIBLE
2. A ROMAN CATHOLIC MONARCH WHO AGAIN BURNED TRANSLATORS AT THE STAKE
   1. JAMES VI OF SCOTLAND
   2. MARY I
   3. ELIZABETH I
   4. JAMES I
3. SEVERED TIES WITH THE CHURCH IN ROME AND APPOINTED HIMSELF HEAD OF THE ANGLICAN CHURCH
   1. HENRY V
   2. HENRY VIII
   3. JAMES I
   4. CHARLES V
4. WHILE IN PRISON, THIS MAN REQUESTED WARMER CLOTHES AND THREE HEBREW BOOKS (BIBLE, GRAMMAR, & DICTIONARY)
   1. SIR THOMAS MORE
   2. COVERDALE
   3. TYNDALE
   4. JOHN HUSS
5. IN THE TIME OF WYCLIFFE AND IN THE DAYS WHEN TYNDALE LABORED (AND A FEW OTHER PERIODS), IT WAS A CRIME TO READ THE BIBLE IN ENGLISH. TYNDALE WAS CONDEMNED TO DIE BY

\_?\_

* 1. HANGING
  2. DROWNING
  3. THE EXECUTIONER’S SWORD
  4. BEING BURNED AT THE STAKE

PAGE SEVENTEEN

1. “WYCLIFFE’S “LOLLARDS” WENT EVERYWHERE PREACHING IN ENGLISH. **“LOLLARD”** IS FROM \_?\_, WHICH TOOK ON THE SENSE OF “HERETIC”
   1. WILLIAM LOLLARD, A FANATICAL FOLLOWER OF WYCLIFFE
   2. THE WORD “LOWLANDER”
   3. A PERSON FROM THE TOWN OF LOLLARD, WHICH WAS A TOWN WHICH SUPPORTED WYCLIFFE
   4. THE MEANING OF THE WORD IS UNKNOWN
2. BONES WERE DUG UP AND BURNED—AND HIS ASHES WERE SCATTERED IN THE RIVER SWIFT
   1. WYCLIFFE
   2. COVERDALE
   3. TYNDALE
   4. JOHN HUSS
3. DATES OF THE DOUAY-RHEIMS BIBLE: THE RHEIMS’ NT CAME OUT

IN 1582 & THE OT WAS COMPLETED AT DOUAY OT IN \_?\_

* 1. THE SAME YEAR
  2. 1585 OR 1586
  3. 1599
  4. 1609 OR 1610

1. DATE OF BISHOPS’ BIBLE
   1. 1542
   2. 1550
   3. 1568
   4. 1586
2. TYNDALE’S TRANSLATION EFFORTS FALL INTO THE \_?\_ PERIOD
   1. LATE MIDDLE ENGLISH
   2. EARLY MODERN ENGLISH
   3. MODERN ENGLISH
   4. NONE OF THE ABOVE
3. THE WORD “COPTIC” IS CLOSELY RELATED TO THE GREEK WORD FOR \_?\_
   1. EGYPT
   2. SECRET
   3. GNOSTIC
   4. GOSPEL

PAGE EIGHTEEN

1. THIS MAN SAID, “I DEFY THE POPE AND ALL HIS LAWS.”
   1. HENRY V
   2. HENRY VIII
   3. WYCLIFFE
   4. TYNDALE
2. THIS MAN CALLED THE CRITICS OF HIS TRANSLATION “TWO-LEGGED ASSES” AND “YELPING DOGS”
   1. JEROME
   2. ORIGEN
   3. TYNDALE
   4. WYCLIFFE
3. THIS MAN WAS NOT HAPPY WITH JEROME FOR THINKING MORE HIGHLY OF THE ORIGINAL HEBREW OLD TESTAMENT THAN HE DID OF THE LXX. THIS MAN THOUGHT THE LXX WAS SUPERIOR. JEROME

DID NOT, AND JEROME WAS CORRECT.

* 1. THE BISHOP OF ROME
  2. AUGUSTINE
  3. THE BISHOP OF DAMASCUS
  4. THE BISHOP OF CONSTANTINOPLE

100. THIS MAN SAID, “IF GOD SPARES MY LIFE ERE MANY YEARS, I

WILL CAUSE A BOY THAT DRIVES THE PLOUGH TO KNOW MORE OF

SCRIPTURE THAN YOU DO.” THIS WAS STATED TO A CATHOLIC

CHURCH LEADER OF HIGH STANDING

1. WYCLIFFE
2. LUTHER
3. ERASMUS
4. TYNDALE

DR. CLOUD

**FD9305A** ORIGIN OF THE BIBLE

**REVIEW FOR TEST # 4**

**KING JAMES VERSION (KJV/AV)** A BRITISH VERSION

1604 (CONFERENCE)/1611 (PUBLISHED)

THIS VERSION GREW OUT OF THE HAMPTON COURT CONFERENCE. IT WAS TO USE AS A BASIS THE LATEST EDITION OF THE BISHOPS’

BIBLE AND TO BE WITHOUT ANY MARGINAL NOTES EXCEPT TO EXPLAIN GREEK AND HEBREW WORDS. DR. MILES SMITH WROTE A MEANINGFUL PREFACE TO THIS TRANSLATION. ITS INFLUENCE HAS BEEN IMMEASURABLE. 2ND YEAR IN COLLEGE READING LEVEL

**DR. HUGH BROUGHTON**, A DISTINGUISHED HEBREW SCHOLAR, WAS LEFT OFF THE KJV TRANSLATION COMMITTEE AND BECAME A STRONG CRITIC OF THE WORK. HE SAID THE KJV “BRED IN ME A SADNESS THAT WILL GRIEVE ME WHILE I BREATHE, IT IS SO ILL DONE.

THE KING JAMES VERSION WAS UNDER ATTACK FOR ABOUT FIFTY YEARS BEFORE IT BEGAN TAKING OVER. PEOPLE JUST DO NOT LIKE TO ABANDON THEIR TRADITIONAL BIBLES—EVEN FOE A BETTER ONE.

THE **KJV NEW TESTAMENT** WAS BASED ON **LATE GREEK MSS**, BUT

THAT’S NOT WHY IT WAS UNDER ATTACK. **PEOPLE DO NOT LIKE ANY CHANGE IN A BOOK THEY FEEL IS FROM GOD**

**1631 KJV** LEFT THE WORD “NOT” OUT OF ONE OF THE TEN COMMANDMENTS. BECAME **THE WICKED BIBLE**

THE **1702 EDITION OF THE KJV** SHOULD HAVE READ IN PSALM 119:161, “**PRINCES** HAVE PERSECUTED ME WITHOUT CAUSE.” INSTEAD, THIS VERSION—WHICH WAS FILLED WITH ERRORS—READ AS FOLLOWS: “**PRINTERS** HAVE PERSECUTED ME WITHOUT CAUSE.”

***SPECIAL NOTE***

WHICH OF THE FOLLOWING VERSIONS SPELL **JAMES** IN THE NEW

TESTAMENT AS **IAMES** AND SPELL **JEHOVAH** AS **IEHOVAH?**

NEW WORLD? **NO!**

ERV? **NO!**

ASV? **NO!**

THE ORIGINAL **1611 KJV/AV**? **YES! YES! YES!**

PAGE 2

***ANOTHER SPECIAL NOTE***

SO THAT THE ENGLISH DID NOT BECOME TOO STILTED, THE **KJV**

THE 1611 EDITION OF THE KJV INCLUDED TRANSLATION OF THE **APOCRYPHA** WHICH IS OMITTED TODAY IN ALL KJV EDITIONS (ABOUT WHICH DR. CLOUD KNOWS ANYTHING).

**THE GREAT PREFACE IS THE OTHER THING THAT IS OMITTED**

\*\*\*THE APOCRYPHA SHOULD HAVE BEEN OMITTED

\*\*\*THE PREFACE SHOULD HAVE STAYED

***USED A VARIETY OF WORDS*** FOR THE SAME GREEK AND HEBREW WORDS

THE ENGLISH DID BECOME **TOO STILTED** IN TWO LATER VERSIONS

BECAUSE THEIR TRANSLATORS REFUSED TO USE A VARIETY OF

WORDS FOR THE SAME GREEK AND HEBREW WORDS).

\*\*\*\* **ERV & ASV**, WHICH ARE DISCUSSED NEXT (JUST BELOW)

**ENGLISH REVISED VERSION(ERV)** A BRITISH VERSION

THE NEW TESTAMENT APPEARED IN 1881 AND WAS FOLLOWED BY THE OLD TESTAMENT IN 1885.

THE **ERV NEW TESTAMENT** IS BASED HEAVILY ON THE GREEK

TEXT OF **WESTCOTT AND HORT**. SCRIVENER, WHO HAD HIS OWN EDITION OF THE GREEK NT—A REVISED TEXTUS RECEPTUS, DID NOT LIKE THE IDEA OF ALLOWING THE NT GREEK TEXT TO BE **BASED MAINLY ON CODEX B AND CODEX ALEPH**

WHEN THE ERV NEW TESTAMENT APPEARED, **TWO CHICAGO** **NEWSPAPERS** PUBLISHED THE COMPLETE TEXT IN MAY OF THAT YEAR

**AMERICAN STANDARD BIBLE (ASV)**

1901

THE **AMERICAN STANDARD VERSION** IS REALLY THE **ERV** WITH

SEVERAL CHANGES. THEY TRANSLATORS DECIDED TO USE “**JEHOVAH**” FOR YHWH/JHVH IN THE OLD TESTAMENT.

SO, A BRITISH VERSION WITH A FEW CHANGES. TRANSLATION ENGLISH. **NO ONE EVER SPOKE THE ENGLISH OF THE ESV &**

**ASV**

PAGE 3

**JAMES MOFFATT**

THE SCOTTISH SCHOLAR JAMES MOFFATT PRODUCED THE MOST POPULAR MODERN SPEECH BIBLE BETWEEN THE TWO WORLD WARS (1914-45). HE ALSO WORKED ON THE RSV COMMITTEE.

THE FOLLOWING STATEMENTS ARE **TRUE** ABOUT MOFFATT:

\*HIS OLD TESTAMENT WORK WAS FAR BELOW HIS NEW

TESTAMENT EFFORTS

\*IN HIS OLD TESTAMENT RENDERINGS HE EMBRACED THE

LIBERAL VIEW OF THE DOCUMENTARY HYPOTHESIS

\*HE INTRODUCED “BAGPIPES” (REMEMBER HE WAS SCOTTISH)

INTO HIS TRANSLATION—ALTHOUGH THERE IS NO JUSTIFICATION FROM THE ORIGINAL FOR SUCH

\*HIS WORK HAD **MUCH** CLARITY AND FRESHNESS

THE FOLLOWING STATEMENT IS **FALSE** ABOUT MOFFATT:

\*THAT HE WRITE A BRILLIANT DEFENSE OF THE RSV.

\*\*\*\*\*\***TRUTH:** HE WORKED ON THE RSV—BUT NO BRILLANT DEFENSE

**JPS**

**ONE** OF THE FOLLOWING IS **NOT TRUE** ABOUT THE HOLY

SCRIPTURES ACCORDING TO THE MASORETIC TEXT:

* 1. THE FIRST TRANSLATION OF THE HEBREW SCRIPTURES BY JEWISH SCHOLARS AND ARRANGED IN THE HEBREW ORDER
  2. PUBLISHED BY JPS IN **1917**
  3. IT WAS MADE TO BE USED IN SYNAGOGUES, JEWISH SCHOOLS, AND JEWISH HOMES

(D) **IT WAS NOT ACCEPTED BY ENGLISH-SPEAKING JEWS**

(D)IS **NOT TRUE**-IT WAS ACCEPTED BY JEWS WHO SPOKE

ENGLISH AROUND THE WORLD

**NJPS**

THE **NJPS** WAS INTENDED TO BE A NEW TRANSLATION—**NOT** A SLIGHT REVISON OF THE **JPS**

THE **NJPS** CAME OUT IN THREE PARTS: THE **TORAH**, THE **PROPHETS**, & THE **WRITINGS**

THE ENTIRE **NJPS** APPEARED UNDER ONE COVER IN 1985 AS THE

**TANAKH (=TANACH)**

PAGE 4

**REVISED STANDARD VERSION (RSV)**

1946-52

**TRUE** STATEMENTS ABOUT THE RSV

\*IT IS EXCELLENT LITERARY ENGLISH

\*IT IS BASICALLY A LITERAL TRANSLATION

\*IT IS CONSIDERED BY MANY CONSERVATIVE SCHOLARS TO BE

ONE OF THE MOST ACCURATE VERSIONS EVER DONE

\*MANY OF THE TRANSLATORS WOULD BE CONSIDERED

LIBERAL BY MANY OF US (ESPECIALLY, IN THEIR VIEW OF

SCRIPTURE), BUT DR. CLOUD POINTS OUT THAT THE MAJORITY

OF THEM PUT “SCHOLARSHIP” AHEAD OF THEIR OWN VIEWS

(CLEARLY, THIS IS HIS OPINION)

**FALSE** STATEMENTS ABOUT THE RSV

\*IT IS TOO IDIOMATIC IN SEVERAL PLACES. THIS IS SILLY!

\*IT IS A COMMUNIST VERSION. THIS IS EVEN SILLIER!

\*IT WAS PUT OUT BY LIBERALS TO WRECK CONSERVATIVE

VIEWS. THIS MAY BE THE SILLIEST OF ALL—THOUGH THE LAST

ONE IS HARD TO TOP!

\*ATTEMPTED TO HIDE MESSANIC STATEMENTS ABOUT JESUS.

IF SO, THEY DID A POOR JOB DOING IT—SINCE MOST PASSAGES

ARE CLEAR THAN KJV, ERV, OR ASV. THEY EVEN FOOTNOTE

ISA. 7:14 AND GIVE “VIRGIN” AS ANOTHER POSSIBILITY

ONE OF THESE STATEMENTS IS MORE **CORRECT** THAN THE OTHERS ABOUT THE RSV:

1. IDIOMATIC ONLY IN PLACES
2. DYNAMIC EQUIVALENCE APPROACH USED NO!
3. PARAPHRASE NOT EVEN CLOSE!
4. LITERAL YES--MOSTLY

DR. CLOUD BELIEVES THAT THE WORK ON THE RSV BY BENDER, LEHMAN AND LIND IS A FAIR (JUST) EVALUATION BY HONEST SCHOLARS . IT GOES UNDER THE TITLE: THE REVISED STANDARD VERSION: AND EXAMINATION AND EVALUATION.

BENDER, LEHMAN AND LIND WERE MENNONITE SCHOLARS.

PAGE 5

**BIGGEST CRITICISM OF RSV**

ISAIAH 7:14, A PASSAGE WHICH DR. CLOUD DISCUSSED IN DETAIL

IN CLASS

JOHN 3:16, BECAUSE THEY LEFT OUT “BEGOTTEN”—BUT DR.

BELIEVES THAT HAVING “BEGOTTEN” IN THE TRANSLATION

OPENS THE DOOR TO A GREATER DANGER. HOWVER, ONLY BY ITSELF IS TOO WEAK. THIS PASSAGE WAS ALSO DISCUSSED IN GREAT DETAIL IN CLASS AND IS AGAIN LATER IN THIS REVIEW.

**NEW AMERICAN STANDARD BIBLE (NASB/NASV)**

1963-71

GOOD, ACCURATE, CONSERVATIVE WORK—

BUT “**WOODEN ENGLISH**” \*\* IT IS **NOT** EXCELLENT LITERARY

ENGLISH

**NASB/NASV** RETURNED TO THE PRACTICE OF USING “**THE LORD**” (IN ALL CAPS, WITH THE “L” SLIGHTLY LARGER) IN PLACE OF **“JEHOVAH”** AS WAS DONE BY THE VERSION (**ASV**) IT WAS SUPPOSED TO BE UPDATING.

THE FOLLOWING ARE **TRUE** ABOUT THE NASV/NASB

LITERAL

MADE BY CONSERVATIVE SCHOLARS

USES “THE LORD” FOR YHWH/JHVH

GREAT STUDY BIBLE

**NEW INTERNATIONAL VERSION (NIV)**

1973-78 8TH GRADE READING LEVEL

IN 1999 THE **NIV** WAS THE TOP-SELLING BIBLE VERSION.

THIS BIBLE IS PREDICTED BY MANY TO ESTABLISH ITSELF

AS THE BIBLE FOR EVANGELISTS. DR. CLOUD STATES THAT MORE

THAN HALF HIS STUDENTS USE THE **NIV** VERSION.

**NIV** MADE BY CONSERVATIVE SCHOLARS

IDIOMATIC

ABOUT 8TH GRADE READING LEVEL

**NEVER** TOO LITERAL. JUST ABOUT RIGHT. **LITERAL** WHEN IT NEEDS TO BE; **IDIOMATIC** WHEN IT NEEDS TO BE.

PAGE 6

**NIV (CONTINUED)**

**PROBLEM:** LEAVES OUT OUN (GREEK = “THEREFORE) IN ACTS 17:12. DOES NOT TRANSLATE THE WORD AT ALL. **THIS IS NOT GOOD!**

NOTE: ACCORDING TO DR. CLOUD—BEST TRANSLATION OF OUN IN ACTS 17:12 IS “AS A RESULT” [MANY BELIEVED] IS FOUND IN THE **NEW LIVING TRANSLATION** (A PARAPHRASE)

**2ND PROBLEM** CERTAIN ONES CALLED **LEADERS** IN OLD TESTAMENT BUT **JUDGES** IN NEW TESTAMENT (SEE RIGHT BELOW)

THE **NIV** CALLS THE **“JUDGES”** (IN THE 7TH BOOK OF THE OLD

TESTAMENT—TRADITIONALLY CALLED “JUDGES”) **“LEADERS,”**

BUT IN THE NEW TESTAMENT (IN ACTS 13:20)—WHEN THE PAUL

REFERS BACK TO THESE SAME PEOPLE IN HIS SPEECH AT ANTIOCH

OF PISIDIA, THE NIV HAS PAUL REFER TO THEM AS JUDGES. SO, THE

POINT IS THAT THE NIV CALLS THESE FIGURES ONE THING IN THE

OT AND ANOTHER IN THE NT.

**JERUSALEM BIBLE (JB)**

THE TRANSLATORS DECIDED TO USE “YAHWEH” FOR YHWH/JHVH IN THE OLD TESTAMENT.

A CATHOLIC BIBLE FIRST DONE IN FRENCH—THEN, LATER IN ENGLISH

\*\*\***NOTE ON CATHOLIC BIBLES**

**CATHOLIC BIBLES IN ENGLISH**

MODERN CATHOLIC BIBLES NO LONGER TRANSLATE FROM THE

**VULGATE**—INSTEAD THEY WORK FROM THE ORIGINAL LANGUAGES

THEY **STILL** HAVE NOTES GIVING THE CATHOLIC VIEWPOINT

THEY **STILL** DIFFER FROM PROTESTANT BIBLES

THEY **STILL** INCLUDE THE **APOCRYPHA**

THE ONLY OTHER CATHOLIC BIBLE YOU NEED TO RECALL FOR THIS

TEST IS **THE NEW AMERICAN BIBLE** (NOT THE **NASB**—NOTE THE

WORD **STANDARD** IS **NOT PRESENT**

DATE: FINISHED 1970, BUT I AM NOT REQUIRING YOU TO KNOW ITS

DATE—JUST THAT IT IS IN THE 2ND PART OF THE 20TH CENTURY

PAGE 7

**PHILLIPS**

TRANSLATION” BY J. B. **PHILLIPS** THE “WAS BOTH ACCURATE (EXCEPT FOR A FEW PLACES) AND PUT IN INTELLIGIBLE AND LUCID MODERN ENGLISH IDIOM

IT WAS POPULAR IN ENGLAND

NOT THE WHOLE BIBLE—JUST THE **NT** AND 4 PROPHETS OF THE **OT**

THE DATE OF PHILLIPS’ NEW TESTAMENT: **1958** **(REVISED 1972)**

**LIVING BIBLE**

PSALM 51:5 “BORN A SINNER” IS A VERY POOR CHOICE

DR. CLOUD SAYS AT TIMES **THE LIVING BIBLE** (NOT THE ONLY ONE) LACKS **ACCURACY** AND **DIGNITY**. REMEMBER WHAT SAUL

SAID TO JONATHAN WHEN HE WAS ANGRY, “YOU SON OF A . . . . !”

VIVID, BUT NOT EXACTLY OVERFLOWING WITH **ACCURACY** OR **DIGNITY**.

**NEW LIVING TRANSLATION**

ACCORDING TO DR. CLOUD—BEST TRANSLATION OF OUN IN ACTS

17:12 IS “AS A RESULT” [MANY BELIEVED] IS FOUND IN THE

THIS VERSION: **NEW LIVING TRANSLATION**. NO VERSION BEATS IT

IN THIS PASSAGE

. FORTY MILLION (40,000.000) COPIES **LIVING BIBLE** HAS BEEN

SOLD. ITS “REVISION” IS THE **NLT** (1996). THE NLT IS MORE THAN

A REVISION. A COMPLETELY DIFFERENT TRANSLATION

TECHNIQUE WAS USED BY THE NINETY BIBLICAL SCHOLARS WHO

LABORED OVER IT.

**NEW WORLD TRANSLATION**

THE VERSON THAT SAYS THAT **THE LOGOS** WAS “a god” IN JOHN 1:1

(RATHER THAN “God”). THE VERSION WAS PRODUCED BY THE **JEHOVAH’S WITNESSES**

DR. CLOUD STATED THAT THIS VERSION IS FLAWED BY ITS

DOCTRINAL ERRORS MORE THAN ANY OTHER VERSION HE HAS

STUDIED

PAGE 8

**MODERN LANGUAGE BIBLE (=NEW BERKELEY VERSION)**

GERRIT **VERKUYL** AUTHOR OF THE **MODERN LANGUAGE BIBLE**

CONSERVATIVE WORK IN MODERN ENGLISH. THIS VERSION IS BETTER THAN THE ORIGINAL WORK (**BERKELEY VERSION**)

**NEB**

**TWO BAD RENDERINGS BY NEB**

**NEB** TRANSLATES **BENE HA-ELOHIM** AS ***“the sons of the***

***gods”*** IN GEN. 6:2. BAD CHOICE!

THIS **NEB** HAS A FAIRYTALE-LIKE BEGINNING TO GEN. 11:1, “ONCE UPON A TIME.”

WEGNER (IN THE TEXTBOOK) LISTS THE SCHOLARS WHO WORKED

ON THE **NEB**. JACK LEWIS, ONE OF DR. CLOUD’S PROFESSOR AT HARDING GRADUATE SCHOOL OF BIBLE AND RELIGION, SAID THAT THE LIST READ LIKE A BRITISH HALL OF FAME FOR BIBLICAL

SCHOLARSHIP.

THE **NEB OLD TESTAMENT** TRANSLATORS ADOPTED MANY MORE

READINGS FOUND IN **THE ISAIAH SCROLL FROM QUMRAN** THAN DID MOST OF THE MODERN VERSIONS. THESE READING WERE SELECTED OVER THE TEXT OF THE HEBREW BIBLE THEY WERE USING AS THERE STANDARD TEXT (KITTEL’S BIBLIA HEBRAICA OF 1937).

**REB (REVISED ENGLISH BIBLE)**

**THE REB** STATES IN JOHN 1:1, “IN THE BEGINNING **THE WORD**

**ALREADY WAS**. THE WORD WAS IN GOD’S PRESENCE, AND WHAT GOD WAS, THE WORD WAS.”

NOTE **ALREADY WAS**

WEGNER (TEXTBOOK) SAYS THAT THE **REB** IS A SIGNIFICANT ***IMPROVEMENT OVER THE NEB***

IN TREATING THE QUESTION OF DIVINE “SORRY,” THE **REB** HAS

THE LORD **BITTERLY REGRETING** IN GEN. 6:6 RATHER THAN

**REPENTING** WHICH THE OLDER VERSIONS HAVE.

PAGE 9

**COTTON PATCH**

AN EFFORT TO BRING THE MEANING OF THE BIBLE DOWN TO

“STREET LEVEL” APPEARS IN A SO-CALLED TRANSLATION

NAMED THE **“COTTON PATCH”** VERSION IT PLACES MUCH OF THE ACTION (IN THE GOSPELS AND THE FIRST PART OF ACTS) IN THE STATE OF GEORGIA.

**THE MESSAGE**

THIS WORK IS CALLED A **“PARAPHRASE TRANSLATION”** BY

WEGNER (IN YOUR TEXTBOOK). EUGENE **PETERSON**, THE AUTHOR, TELLS US THAT THE AIM IS “TO CONVERT THE TONE, THE RHYTHM, THE EVENTS, THE IDEAS, INTO THE WAY WE ACTUALLY THINK AND

SPEAK.” THIS RENDERING IS MUCH FREER THAN IS THE NEW

LIVING TRANSLATION

**EASY-TO-READ BIBLE** 4TH GRADE READING LEVEL

THIS VERSION THAT ORIGINALLY CAME OUT AS THE VERSION FOR

THE DEAF. DR. HARVEY FLOYD AND DR. RODNEY CLOUD

CONTRIBUTED TO THIS TRANSLATION.

**NEW REVISED STANDARD VERSION (NRSV)**

IN THE **NRSV** CHRISTOS IS TRANSLATED “MESSIAH”

THIS **NRSV** OFTEN USES **HUMANKIND** FOR **MAN**

ANOTHER BOOK OR TWO TO REMEMEMBER

**BOOK**

JACK P. LEWIS, THE ENGLISH BIBLE FROM KJV TO NIV

**ARTICLE**

DONALD WISEMAN, ANGLICIZING THE NIV

IN A SMALL BOOK CALLED THE NIV: THE MAKING OF A

CONTEMPORARY TRANSLATION (EDITOR IS KENNETH

BARKER)

ALSO AN EXCELLENT ARTICLE IN THE BOOK ON THE REASON

THE NIV SELECTED **THE ONE AND ONLY** FOR **MONOGENES**

PAGE 10

**GENERAL TRANSLATION PROBLEMS**

**ISA. 7:14**

TRANSLATORS OF THIS STATEMENT—“BEHOLD A ***\_?\_*** SHALL BE WITH CHILD”—HAVE TRIED THREE DIFFERENT WORDS (**MAIDEN**, **YOUNG WOMAN**, AND **VIRGIN**) IN ORDER TO FILL IN THE **BLANK** IN SUCH A WAY THAT WILL YIELD THE MOST ACCURATE TRANSLATION OF THE WHOLE PASSAGE. THE **DEBATE** CENTERS AROUND THE MEANING OF THE WORD **`ALMAH**

THERE IS NO DEBATE CONCERNING THE GREEK WORD **PARTHENOS** IN THE NT QUOTE (MATT. 1:23). IT CLEARLY MEANS “VIRGIN”—THE

DEBATE CENTERS AROUND **`ALMAH** IN THE OT

**JOHN 3:16**

DISCUSSED IN DETAIL IN CLASS. DR. CLOUD HOLDS THAT

**MONOGENES** MEANS **ONE OF A KIND/UNIQUE** AND THAT’S THE

BEST WAY TO RENDER IT. I RECENTLY READ AN ARTICLE ON WHY

THE **NIV** CHOSE **ONE AND ONLY** (AND FEEL BETTER ABOUT WHY

THE CHOSE IT) ***BUT AM STILL CONVINCED THAT “ONE OF A KIND”* *OR “UNIQUE”ARE STILL BETTER***

THE KJV HAS **“EASTER”** IN ACTS 12:4 INSTEAD OF “**PASSOVER”** (WHICH IS EXACTLY WHAT THE GREEK HAS). **REPEAT:**  THE GREEK HAS **PASSOVER—NOT EASTER**

A DIFFICULT VERSE IS PSALM 51:5, WHERE **AT LEAST ONE** VERSION

(OF THOSE LISTED BELOW) PRESENT THE IDEA THAT WE ARE “BORN IN SIN.” ONE TRANSLATION HAS, ***“BUT I WAS BORN A SINNER, YES, FROM THE MOMENT MY MOTHER CONCEIVED ME.”*** THAT VERSION

IS THE **LIVING BIBLE**

IN ACTS 20:7—ACCORDING TO DR. CLOUD—THE GREEK SHOULD BE TRANSLATED “**ON THE FIRST DAY OF THE WEEK**.” SOME VERSIONS HAVE RENDERED THE GREEK AS **SATURDAY** AND SOME HAVE **SUNDAY**. SO TWO DIFFERENT DAYS FIND THEIR WAY INTO THE VERSIONS. **SATURDAY** IN THE **NEB** IS, IN DR. CLOUD’S OPINION DEAD WRONG. **SUNDAY** COULD BE ARGUED FOR—SO BOTH APPEAR

IN ONE TRANSLATION OR ANOTRHER. THUS, BOTH **SATURDAY**

& . **SUNDAY** OCCUR.

(TOPIC CONTINUED ON PAGE 11)

PAGE 11

SOME VERSONS DO NOT HAVE **THE SPIRIT OF GOD** IN GEN. 1:2—

INSTEAD, THEY NOW TRANSLATE RUAH/RUACH AS **WIND**

THE DEBATE CONCERNING **BAPTISM** AND **THE FORGIVENESS OF**

**SINS** FOUND ITS WAY INTO THE JOURNAL OF BIBLICAL LITERATURE

IN 1951WHEN **J. R. MANTEY** WROTE A TWO ARTICLES ON **EIS**. HIS

ARTICLES WHERE INTENDED TO CLEAR UP ACTS 2:38. THE ABLE

**GREEK SCHOLAR WHO ANSWERED HIM BOTH TIMES WAS**

**RALPH MARCUS**. THE TOPIC OF DISCUSSION WAS THE **CAUSAL USE** OF **EIS** IN THE NT.

THE ROMAN CENTURION’S EXCLAMATION AT THE CROSS IN MATT.

27:54 OF THE KJV: “Truly this was the Son of God”—BUT THE GREEK

SHOULD BE, ACCORDING TO DR. CLOUD, “Truly this was a son of a god ”

IN GAL. 2:11 PAUL TELL US THAT HE “GOT AFTER” PETER IN ANTIOCH WHEN HE STOPPED EATING WITH GENTILE CHRISTIANS BECAUSE PETER WAS NOT ACTING CORRECTLY. SOME VERSIONS GO **TOO** **FAR** AND SAY HE STOOD CONDEMNED OR SOMETHING LIKE THAT.

ACCORDING TO DR. CLOUD, THE GREEK SIMPLY MEANS THAT PETER WAS **IN THE WRONG**

**DEFINITIONS**

THE TERM “**PARAPHRASE**” USUALLY INDICATES A THOUGHT FOR THOUGHT RENDERING—PARAPHRASES DIFFER WIDELY IN ACCURACY. THERE **ARE** GOOD PARAPHRASE AND BAD ONES.

A WORD FOR WORD TRANSLATION IS SAID TO BE **LITERAL**. SOME SCHOLARS (& OTHERS) FEEL THAT THE ONLY REALLY ACCURATE

VERSION IS A LITERAL ONE. THERE IS REALLY NO SUCH THING AS A COMPLETELY LITERAL TRANSLATION. NO ONE COULD UNDERSTAND IT.

AN **IDIOMATIC** VERSION IS IN FREER ENGLISH. IT—TO BE SURE— MAKES SURE THAT THE IDIOMS ARE BROUGHT OVER INTO CONTEMPORY ENGLISH (OR WHATEVER LANGUAGE IS THE END TRANSLATION).

(THIS TOPIC CONTINUED ON PAGE 12)

PAGE 12

ALSO SOME PEOPLE BELIEVE THAT A “GOOD” MODERN ENGLISH TRANSLATION SHOULD BE IN “OLD” (THEY MEAN “OLDER”) ENGLISH. THEY WOULD SAY THE ENGLISH BIBLE WAS INTENDED BY GOD TO BE PUT INTO BEAUTIFUL ELIZABETHAN PROSE AND POETRY. THIS **CANNOT** BE TRUE. OTHER NATIONS WHO DO NOT SPEAK ENGLISH—DESERVE TO HAVE A BIBLE TOO! AMERICANS NEED A BIBLE IN MODERN AMERICAN ENGLISH—NOT EVEN

MODERN BRITISH ENGLISH. PEOPLE **NEED TO READ THE PREFACE**

IN THE ORIGINAL 1611 KJV

TRANSLATION ENGLISH (ERV/ASV) WAS **NEVER** SPOKEN. IT IS A LITERAL (AND USUALLY HONEST) EFFORT TO RENDER THE WORD OF GOD INTO ENGLISH SO THAT THE READER WILL HAVE A

VERSION THAT SAYS EXACTLY WHAT THE HEBREW, ARAMAIC, &

GREEK DO! DR. CLOUD BELIEVES THIS IS AN IMPOSSIBLE TASK.

HOWEVER, THE MOST LITERAL STANDARD BIBLES (ERV & ASV)

**DO MAKE HELPFUL STUDY BIBLES** FOR THOSE WHO CANNOT READ THE ORIGINAL LANGUAGES.

**TRANSLATING WORDS**

CHESED/HESED IS A WORD THAT HAS A WEALTH OF MEANINGS (OR SHADES OF MEANINGS). IT IS TRANSLATED IN THE DIFFERENT VERSIONS AS “KINDNESS,” LOVINGKINDNESS,” “LOYALTY,” “MERCY,” “TRUE LOVE,” AND “DEVOTION” (TO MENTION A FEW RENDERINGS).

ACCORDING TO DR. CLOUD, BEST TRANSLATION OF **MONOGENES**

IS:

1. **ONE OF A KIND/UNIQUE ? YES!** AFRENCH VERSION HAS ***UNIQUE.***
2. ONLY BEGOTTEN? **NO!**  KJV/ERV/ASV & OTHERS HAVE IT **BUT**

“BEGOTTEN” IS NOT CORRECT

1. ONLY? **NO! TOO WEAK!** RSV & OTHERS HAVE IT
2. ONE AND ONLY? **NO AS GOOD! THE READER WOULD NEED TO READ THE NIV’S EXPLANATION TO GRASP IT. AFTER I READ**

**THEIR REASONING, I DID FEEL BETTER ABOUT IT—BUT I**

**STILL LIKE # 1 ABOVE BEST OF ALL!**

(CONTINUED ON PAGE 13)

PAGE 13

DR. CLOUD BELIEVES THE HEBREW **YAM SUPH** SHOULD BE

TRANSLATED AS **RED SEA** AND NOT **SEA OF REEDS**

**NKJV** LEANS HEAVILY ON THIS GREEK TEXT FOR THE NEW

TESTAMENT: TEXTUS RECEPTUS AS PREPARED BY SCRIVENER IN

1881 SCRIVERNER DID NOT AGREE WITH THE WESTCOTT AND HORT GREEK TEXT.

THE **NKJV** MADE UNDENIABLE IMPROVEMENTS OVER THE KJV, BUT IT IS A MIXTURE **OF THE OLD AND THE NEW**, RETAINING ARCHAIC WORDS WHILE SUPPLYING CURRENT TERMS

THE **KJV** TREATED **DEMONS** AS **DEVILS**

THE **KJV**’S **HOLY GHOST** BECAME **HOLY SPIRIT** IN ALMOST ALL LATER VERSIONS.

**ODDS & ENDS**

EVEN IN THE 19TH CENTURY **ALEXANDER CAMPBELL** WANTD A VERSION TO REPLACE THE **KJV**

A FEW MAJOR REASONS VERSIONS NEED REVISION ARE:

\*\*SOME MODERN GREEK WORDS NO LONGER HAVE THE SAME

MEANINGS THEY ONCE DID. **SOUNDS GOOD BUT HAS NO**

**BEARING ON ENGLISH TRANSLATIONS.** SO THE STATEMENT

IS TRUE **BUT IS NOT A REASON VERSIONS NEED REVISION.**

**THINK IT OUT.**

\*\*THERE ARE SOME **NEW AND EXCITING WORDS** IN MODERN

ENGLISH. **SO?** AGAIN A TRUE STATEMENT BUT HAS NO BEARING ON THE QUESTION.

\*\*THERE ARE NO REALLY GOOD REASONS! **SORRY! MANY GOOD**

**REASONS—ONE** IS THATTHE **ENGLISH WORDS OF OLDER** VERSIONS OFTEN **HAVE CHANGED MEANINGS**

IN THE SMALL BOOK, **THE NIV: THE MAKING OF A CONTEMPORY**

**TRANLATION**, DONALD **WISEMAN** SPEAKS OF “ANGLICIZING.” HE IS

ADDRESSING THE PRACTICE OF TAKING AN AMERICAN TRANSLATION (LIKE THE RSV OR THE NIV) AND PRODUCING A BRITISH EDITION OF THE VERSION (WITH BRITISH SPELLING, VOCABULARY, AND IDIOM) (CONTINUED ON PAGE 14)

PAGE 14

**THE READABILITY LEVEL OF THE . . .**

**EASY-TO-READ VERSION** IS THE 4TH GRADE

**NIV** IS THE 8TH GRADE

**KJV** IS THE 2ND YEAR IN COLLEGE

**REPEAT**

IN 1999 THE **NIV** WAS THE TOP-SELLING BIBLE VERSION.

THIS BIBLE IS PREDICTED BY MANY TO ESTABLISH ITSELF

AS THE BIBLE FOR EVANGELISTS. DR. CLOUD STATES THAT MORE

THAN HALF HIS STUDENTS USE THE **NIV** VERSION.

WHEN EVALUATING A WORK (BE IT A NEW VERSION OR BOOK

ABOUT THE BIBLE), A CHRISTIAN—ABOVE ALL OTHER PEOPLE—

MUST GUARD AGAINST \_?\_ .

1. GIVING AN INCH TO ANYONE WITH WHOM WE DIFFER

**NO!**

1. UNCHRISTIAN ATTITUDES **YES!**

FEW SCHOLARS TODAY, CONSERVATIVE OR LIBERAL, HOLD TO

**THE SUPERIORITY OF THE TEXTUS RECEPTUS.**

IN THE **NT** MANY CHOOSE THE NESTLE-ALAND GREEK TEXT

IN THE **OT** MOST CHOOSE BIBLIA HEBRAICA (STUTTGARTENSIA)

A **GOOD TRANSLATION** SEEKS \_?\_.

1. CLARITY TRUE!
2. BEAUTY TRUE! BUT THE LEAST OF **THESE 4**
3. DIGNITY YES!
4. ACCURACY **ABOVE ALL ELSE!**

THE **NEB** WANTED A TRANSLATION THAT WAS GENUINELY

ENGLISH IN IDIOM. IDEALLY, THEY WANTED A **TIMELESS** ENGLISH

THAT WOULD AVOID BOTH ARCHAISMS AND TRANSIENT

(FLEETING) MODERNISMS.

WHEN THE ENTIRE NEB BIBLE AND APOCRYPHA WAS FINISHED,

AN OXFORD STUDY EDITION WAS PUBLISHED. THIS MAN

EDITIED THE OLD TESTAMENT: SAMUEL SANDMEL, WHO WAS A

JEWISH SCHOLAR AND PROFESSOR AT HEBREW UNION COLLEGE.

HE WAS ONE OF DR. CLOUD’S TEACHERS. HIS Ph.D. WAS IN NEW

TESTAMENT, BUT HE WAS **NOT** JEWISH CHRISTIAN—RATHER, HE

BELONGED TO THE REFORM BRANCH

(CONTINUED ON PAGE 15)

PAGE 15

DR. CLOUD THINKS THAT HEBREW WORDS WHICH ARE STILL

**UNCERTAIN** TO MOST SCHOLARS SHOULD NOT BE TRANSLATED.

INSTEAD, THEY SHOULD BE TRANSLITERATED. AN EXCELLENT

EXAMPLE IS NEPHILIM .

DR. CLOUD THINKS THAT A HEBREW WORD WHICH HAS A BASIC

MEANING—BUT MANY SHADES OF MEANING—SHOULD BE TRANSLATED INTO AS MANY DIFFERENT ENGLISH WORDS AS IT TAKES TO MAKE SURE EACH SHADE IS CAPTURED. GOOD EXAMPLES ARE: CHESED & NA`AR

IN DR. CLOUD’S OPINION THE MOST ACCURATE OF THE VERSIONS

LISTED HERE:

NASB/NASV NKJV NIV NEB

FIRST WOULD BE: **NASB/NASV** THOUGH WOODEN ENGLISH

IT IS ACCURATE, CLEAR ENOUGH, AND HAS DIGNITY

SECOND WOULD BE CLOSE

**NIV** IS CLEAR, HAS DIGNITY BUT LOTS OF SUBTLE ERRORS—THAT THE AVERAGE READER WILL NOT CATCH

**NJKV**’S MAIN PROBLEM IS THE GREEK TEXT IT USED

SO, ABOUT A TIE

LAST IN THIS GROUP: **NEB**

IN DR. CLOUD’S OPINION THE MOST ACCURATE VERSION IN THIS

SECOND GROUP:

RSV NEB JERUSALEM BIBLE NLT

FIRST RSV

SECOND NLT

THIRD (TIE) NEB & JERUSALEM BIBLE

PAGE 16

**THESE ARE MAIN DATES TO KNOW**

1. HAMPTON COURT
2. KJV/AV
3. WICKED BIBLE (KJV)

EARLY PART OF 19TH CENTURY (1800’S) ALEXANDER CAMPBELL

* 1. ERV (SCRIVENER ARGUED WITH WESTCOTT & HORT)

1. ASV
   1. MOFFATT’S WORK POPULAR

1917 JPS

* 1. RSV

1958 (REVISED 1972) PHILLIPS

1973-78 NIV

1. NIV BEST IN SALES THAT YEAR

**NEED TO JUST HAVE A GENERAL FEEL FOR THESE DATES. THEY FALL FROM 1959-PRESENT**

1959 VERKUYL, MOD. LANG. BIBLE (BERKELEY)

1961 NEW WORLD

1966 JERUSALEM

1968 COTTON PATCH

1970 NEW AMERICAN BIBLE (CATHOLIC)

1970 (FINISHED EDITION) NEB

1971 LIVING BIBLE

1971 NASB/NASV

1971 KING JAMES II

1976 GOOD NEWS BIBLE

1982 NJPS

1982 NKJV

1989 NRSV

1989 REB

1996 NLT

2001 ESV (ENGLISH STANDARD VERSION)

PAGE 17

A FEW BIBLE VERSES TO CHECK WHEN YOU ARE TRYING TO EVALUATE A VERSION:

GEN. 1:1, 2 “IN THE BEGINNING” VERSUS “WHEN GOD BEGAN TO

CREATE”

“SPIRIT OF GOD” VERSUS (SOME KIND OF) “WIND”

GEN. 1:28 “FILL (UP)” [THE EARTH] VERSUS “REFILL” [THE EARTH]

OR “REPLENISH”

[THE EARTH]

GEN. 6:1-4 “THE SONS OF GOD” VERSUS “the sons of the gods”

“ANGELS” OR “DIVINE BEINGS”

“NEPHILIM” VERSUS “GIANTS” OR ALMOST

ANY RENDERING

***DR. CLOUD BELIEVES IT IS BETTER LEFT UNTRANSLATED***

GEN. 11:1 “ONCE UPON A TIME” VERSUS “NOW” OR “ONCE”

EXOD. 10:19

& 13:18 AND

1 KINGS 9:26 “RED SEA” VERSUS “SEA OF REEDS”

***EVEN THOUGH NEB PUTS “RED SEA” IN 1 KINGS 9:26, IT HAS A FOOTNOTE WHICH ALLOWS FOR “THE SEA OF REEDS.”HOW?***

***THAT IS A QUESTION THAT IS BEYOND ME!***

PSALM 51:5 “IN SIN MY MOTHER

CONCEIVED ME” VERSUS “I WAS BORN A SINNER”

ISA. 7:14 “VIRGIN” OR “MAIDEN”

“ALMAH” VERSUS “YOUNG WOMAN”

***DIFFICULT PASSAGE TO FIND THE VERY BEST WORD***

JOHN 1:1 “THE WORD WAS GOD” VERSUS “the Word was a god”

JOHN 3:16 “UNIQUE” OR “ONE OF VERSUS “ONLY BEGOTTEN” OR

A KIND” OR”SPECIAL” “ONLY”

***THE TRANSLATION IS USUALLY NOT WRONG BECAUSE OF***

***LIBERAL CONSIDERATIONS BUT BECAUSE OF A LACK OF UNDERSTANDING***

PAGE 18

ACTS 12:4 “PASSOVER” VERSUS “EASTER”

ACTS 17:11, 12 “THEREFORE” [MANY VERSUS **OMMITTED**

BELIEVED] OR

“AS A RESULT” [MANY

BELIEVED]”

ACTS 20:7 “FIRST DAY OF VERSUS SATURDAY

THE WEEK”

***EVEN BETTER THAN PUTTING “SUNDAY”***

REV. 1:5 “FREED” [FROM SINS] VERSUS “WASHED” [FROM

SINS]

**AND MANY MORE**

DR. CLOUD

HISTORY AND ORIGIN OF THE BIBLE

TEST # 4: THE MAKING OF KJV

1. ACCORDING TO THE CHURCH OF ENGLAND, THE BEST AND MOST AUTHORITATIVE BIBLE IN ENGLISH (JUST BEFORE THE KJV APPEARED IN 1611) WAS THE \_?\_ .
   1. GREAT BIBLE
   2. BISHOPS’ BIBLE
   3. DOUAI-RHEIMS BIBLE
   4. GENEVA BIBLE

1. THE ENGLISH BIBLE THAT BOTH KING JAMES I AND SHAKESPEARE

USED AS THEY WERE GROWING UP WAS \_?\_ .

* 1. THE WYCLIFFE BIBLE
  2. THE GREAT BIBLE
  3. COVERDALE BIBLE
  4. THE GENEVA BIBLE

1. THE MAIN ENGLISH BIBLE FOR ROMAN CATHOLICS IN ENGLAND AT THE TIME THE KJV APPEARED WAS THE \_?\_ **.** THE OLD TESTAMENT WAS COMPLETED IN 1609 OR 1610.
   1. DOUAI-RHEIMS BIBLE
   2. BISHOPS’ BIBLE
   3. ENGLISH COLUMN OF CARDINAL XIMENES’ POLYGLOT
   4. 1558 REVISED EDITION OF WYCLIFFE
2. THE ROMAN CATHOLIC BIBLE IN ENGLISH WAS BASED ON \_?\_ .
   1. CARDINAL XIMENES’ OLD LATIN COLUMN IN HIS POLYGLOT
   2. CODEX VATICANUS
   3. RICHARD TAVENER’S TEXT
   4. THE VULGATE

1. IN 1568 THE CHURCH OF ENGLAND REPLACED THE GREAT BIBLE WITH THE \_?\_ BIBLE AS THE NEW OFFICIAL VERSION TO BE USED IN THE CHURCHES.
   1. BISHOPS’
   2. DOUAI-RHEIMS
   3. REVISED WYCLIFFE
   4. COVERDALE

PAGE 2

1. WHICH VERSION DID THE KJV PREFACE USE WHEN IT QUOTED A PASSAGE FROM BIBLE?
   1. ITSELF—THE KJV TRANSLATION QUOTED ITSELF SINCE IT WAS THE NEWEST TRANSLATION AVAILABLE
   2. THE VULGATE’S LATIN TEXT
   3. THE GENEVA BIBLE
   4. THE BISHOPS’ BIBLE
2. THE NOTES IN THE \_?\_ BIBLE WERE CONSIDERED CALVINISTIC.
   1. VULGATE
   2. DOUAI-RHEIMS
   3. GENEVA
   4. KJV
3. THIS ENGLISH VERSION WAS TO BE THE BASIS FOR THE KJV**.** READ THE ANSWERS CAREFULLY.
   1. THE 1568 BISHOPS’ BIBLE
   2. THE 1602 EDITION OF THE BISHOPS’ BIBLE
   3. THE LAST EDITION OF THE GREAT BIBLE
   4. THE 1549 EDITION OF THE GREAT BIBLE, WHICH WAS WITHOUT NOTES
4. THE ENGLISH TRANSLATION WHICH WAS LOATHED BY THE PURITANS.
   1. THE GENEVA BIBLE
   2. WYCLIFFES’ PARAPHRASE OF 1388
   3. THE BISHOPS’ BIBLE
   4. MATTHEW’S 1666 TRANSLATION
5. KING JAMES I HATED THIS VERSION.
   1. THE GENEVA BIBLE
   2. THE VULGATE
   3. THE BISHOPS’ BIBLE
   4. THE DOUAI-RHEIMS VERSION

1. KING JAMES’ MOTHER
   1. ELIZABETH I
   2. ELIZABETH II
   3. MARY STUART
   4. NO ONE CAN BE SURE—EVEN JAMES WAS NOT SURE

PAGE 3

1. DR. JOHN REYNOLDS (RAINOLDS) WAS \_?\_ .
   1. JAMES’ COUSIN
   2. A RADICAL PURITAN
   3. A FORMER ARCHBISHOP OF THE ANGLICAN CHURCH
   4. A MODERATE PURITAN
2. NO PURITAN WANTED THE KJV TO HAVE \_?\_
   1. NOTES
   2. A LONG PREFACE
   3. CALVINISTIC NOTES
   4. THE APOCRYPHA
3. THE 1604 MEETING THAT SET THE MAKING OF THE KJV IN MOTION TOOK PLACE \_?\_ .
   1. IN SCOTLAND
   2. AT HAMPTON COURT
   3. AT OXFORD
   4. AT WESTMINSTER
4. JAMES I OF ENGLAND HAD BEEN \_?\_ .
   1. PRINCE OF WALES
   2. KING OF SCOTLAND
   3. LIVING IN GERMANY SINCE BIRTH
   4. REARED BY RICHARD BANCROFT’S MOTHER—A STRICT CATHOLIC
5. WHO SUGGESTED A NEW TRANSLATION AT THE 1604 MEETING?
   1. MILES SMITH
   2. JOHN REYNOLDS
   3. RICHARD BANCROFT
   4. ARCHBISHOP ABBOT
6. WHO OPPOSED A NEW TRANSLATION AT THE 1604 MEETING?
   1. MILES SMITH
   2. JOHN REYNOLDS
   3. RICHARD BANCROFT
   4. ARCHBISHOP ABBOT

PAGE 4

1. THESE WORDS WERE SPOKEN BY THIS MAN (WHO DID NOT WANT A NEW VERSION): “IF EVERY MAN’S HUMOR WERE FOLLOWED, THERE WOULD BE NO END OF TRANSLATING.”
   1. LIGHTFOOT
   2. ABBOT
   3. BANCROFT
   4. JAMES I
2. JAMES I WAS A STUDENT OF THE BIBLE AND HAD \_?\_ .
   1. ONCE TAUGHT GREEK AT OXFORD
   2. WRITTEN A PARAPHRASE OF THE BOOK OF REVELATION AND HAD TRANSLATED SOME OF THE PSALMS
   3. MADE A LONG LIST OF ALL THE ERRORS IN THE BISHOPS’ BIBLE
   4. OFTEN LECTURED ON THE APOCRYPHA
3. KING JAMES I \_?\_ .
   1. WANTED BOTH A CATHOLIC AND A JEW ON THE COMMITTEE
   2. WAS ANXIOUS TO HAVE AN INCLUSIVE BIBLE
   3. WANTED NO PURITANS ON ANY COMMITTEE
   4. ASKED DR. REYNOLDS TO OVERSEE THE WHOLE PROJECT
4. THE WORD “\_?\_ **”**OCCURSOVER 400 TIMESIN THEGENEVA BIBLEBUT NOT ONCEIN THEKJV.
   1. TYRANT
   2. WICKED KING
   3. REJECTED RULER
   4. GODLESS MONARCH
5. A NOTE ATTACHED TO EXODUS 1:19 IN ONE OF THE ENGLISH BIBLES

(WHICH EXISTED BEFORE THE KJV) SUGGESTED THAT THE HEBREW MIDWIVES WERE \_?\_ **.** NO SUCH NOTE WOULD BE ALLOWED TO APPEAR IN THE NEW BIBLE.(SO SAID JAMES I)

* 1. RIGHT TO DISOBEY THE EGYPTIAN KING’S ORDERS
  2. TRYING TO OVERTHROW PHARAOH
  3. PRAYING THAT THE KING WOULD DIE

(D) TEACHING THAT KINGS WERE NOT APPOINTED BY GOD

PAGE 5

1. THE “NEW” TRANSLATIONWAS TOBE (1) MADE BY UNIVERSITY

SCHOLARS, (2) REVIEWED BY THE **\_?\_**, & (3) RATIFIED BY THE PRIVY COUNCILAND THE KING.

* 1. PURITANS
  2. CATHOLICS
  3. BISHOPS
  4. COMMON MAN

1. HOW MANY TRANSLATORS WERE APPOINTED AT THE BEGINNING?
   1. 66
   2. 54
   3. 40
   4. 31
2. A CERTAIN NUMBER OF PANELS (COMMITTEES) WERE TO MEET AT THREE DIFFERENT PLACES OF LEARNING AND SCHOLARSHIP**.** EACH LOCATION WAS TO HAVE \_?\_ PANELS (COMMITTEES).
   1. 2
   2. 3
   3. 5
   4. 8
3. ONE OF THE OXFORD TRANSLATORS, WHO WAS RATHER PROUD, AMBITIOUS, AND ARROGANT.—AND WHO LATER BECAME ARCHBISHOP OF CANTERBURY—WAS SOMETIMES BRUTAL. HIS NAME WAS \_?\_ . THIS SAME ARCHBISHOP, WHO IN 1616 DECREED ONE YEAR IN PRISON FOR THE PUBLISHING OF AN EDITION OF THE KJV WITHOUT THE APOCRYPHA, ONCE HAD 140 OXFORD UNDERGRADUATE STUDENTS ARRESTED FOR NOT TAKING OFF THEIR HATS WHEN HE ENTERED ST. MARY’S CHURCH**.** THE FACTTHAT HE PREACHED A TOTAL OF 260 DIFFERENT SERMONS ON THE SMALL BOOK OF JONAH ALONE SHOWED JUST HOW ECCENTRIC HE WAS.
   1. MILES SMITH
   2. LANCELOT ANDREWES
   3. GEORGE ABBOT
   4. RICHARD BANCROFT

PAGE 6

1. THE KJV WAS GUIDED THROUGH THE PRINTING PROCESS BY

THOMAS BILSON (BISHOP OF WINCHESTER) AND DR. \_?\_ (WHO USUALLY GETS CREDIT FOR WRITING MOST, IF NOT ALL, OF THE PREFACE).

* 1. MILES SMITH
  2. LANCELOT ANDREWES
  3. GEORGE ABBOT
  4. RICHARD BANCROFT

1. DR. CLOUD SAID THE PREFACE WAS \_?\_ .
   1. POORLY WRITTEN
   2. LIKED BY THE PURITANS BUT HATED BY THE BISHOPS
   3. UPSETTING TO THE KING
   4. GREAT
2. SELECT FROM THE CHOICES BELOW THE TITLE GIVEN TO THE PREFACE:
   1. THE VERSION TO BE READ IN THE CHURCHES
   2. THE TRANSLATORS TO THE READER
   3. A BETTER TRANSLATION?
   4. A MESSAGE FROM THE KING
3. WHO SEEMS TO BE THE MAN WHO HELPED JAMES I SET FORTH THE

PRINCIPLES TO BE FOLLOWED IN TRANSLATING?

* 1. SMITH
  2. BILSON
  3. ANDREWES
  4. BANCROFT

1. ONE MAN IS SAID TO HAVE ALTERED A FEW WORDS IN THE FINAL

COPY, WHICH EMPHASIZED THE ROLE OF THE BISHOPS IN THE EARLY CHURCH**.** THIS WAS JUST BEFORE IT WENT TO PRESS.

* 1. ABBOT
  2. JAMES I
  3. BANCROFT
  4. REYNOLDS

PAGE 7

1. THE “KJV” ALSO GOES BY \_?\_ (ANOTHER TITLE).
   1. A.V.
   2. REVISED ENGLISH STANDARD
   3. REVISED BISHOPS’ BIBLE
   4. R.V.
2. THE MOST ACCURATE STATEMENT ABOUT THE ACCEPTANCE OF THE KJV WHEN (AND SEVERAL YEARS AFTER) IT APPEARED.
   1. SOME PEOPLEDID ACCEPT THE NEW VERSION QUICKLY, BUT IT TOOK 50-80 YEARSTO WIN OVER THE HEARTS OF MANY OF THE ENGLISH-SPEAKING PEOPLE.
   2. THE PURITANS LIKED THE KJV BETTER THAN DID THE ANGLICANS
   3. THE PURITANS LIKED EVERYTHING ABOUT THE KJV
   4. ALL BUT A HANDFUL OF PEOPLE ACCEPTED IT IMMEDIATELY**.** EVEN THE TRANSLATORS THEMSELVES WOULD USE NO OTHER VERSION AFTER ITS APPEARANCE
3. THE DATE OF THE FIRST EDITION OF THE KJV.
   1. 1604
   2. 1611
   3. 1616
   4. 1631
4. THE KJV’S CHIEF RIVAL IN THE MARKETPLACE WAS \_?\_ .
   1. THE 1568 EDITION OF THE BISHOPS’ BIBLE
   2. TYNDALE’S BIBLE, WHICH WERE AGAIN BEING PRINTED IN LONDON BY SEVERAL PRESSES WHO DID NOT LIKE THE NEW WORK
   3. THE DOUAI-RHEIMS VERSION
   4. THE GENEVA BIBLE
5. THE BIBLE MOST FREQUENTLY BROUGHT TO AMERICA BY THE PILGRIMS (IN THE 17TH CENTURY—AFTER THE PRINTING OF THE KJV).
   1. THE DOUAI-RHEIMS VERSION
   2. THE KJV
   3. THE GENEVA BIBLE
   4. THE BISHOPS’ BIBLE

PAGE 8

1. THE KJV’S MOST BITTER ENEMY
   1. A LARGE GROUP OF EARLS WHO LOVED THE BISHOPS’ BIBLE
   2. HUGH BROUGHTON
   3. THE ROMAN CATHOLIC
   4. LANCELOT ANDREWES
2. DATE OF THE “WICKED” BIBLE.
   1. 1611
   2. 1631
   3. 1661
   4. 1681
3. THE “WICKED” BIBLE WAS CALLED “WICKED” BECAUSE \_?\_ .
   1. IT HAD TWO “LEWD” OR “OBSCENE” WORDS IN ITS

TRANSLATION OF SONG OF SONGS 1:14

* 1. IT ADDED THE WORD “NOT” TO GOD’S STATEMENT IN EXODUS 20, MAKING IT SAY: “I AM NOT GOD”
  2. IT LEFT THE WORD “NOT” OUT OF THE SEVENTH COMMANDMENT IN EXODUS 20, PRODUCING THE READING: “YOU SHALL COMMIT ADULTERY”
  3. IT ADDED THE WORD “NOT” IN JESUS’ STATEMENT, CAUSING HIM TO SAY, “YOU SHALL NOT LOVE THE LORD YOUR GOD WITH ALL YOUR HEART **. . . .** ”

1. DR. HUGH BROUGHTON WAS \_?\_ .
   1. THE MAN WHO BURNED COPIES OF THE GENEVA BIBLE
   2. THE MAN WHO BURNED COPIES OF THE BISHOPS’ BIBLE
   3. A DISTINGUISHED LANGUAGE (ESPECIALLY HEBREW) SCHOLAR WHO WAS NOT INVITED TO SERVE ON THE KJV TRANSLATING TEAM
   4. A DISTINGUISHED LANGUAGE (ESPECIALLY HEBREW) SCHOLAR WHO WAS OVER ONE COMMITTEE OF SCHOLARS

1. ONE OF THESE LOCATIONS WAS NOT CHOSEN AS A PLACE WHERE THE TRANSLATORS (IN THEIR COMMITTEES) WOULD WORK.
   1. HAMPTON COURT
   2. OXFORD
   3. CAMBRIDGE
   4. WESTMINSTER

PAGE 9

1. WHO TOLD THE KING THAT THE KJV BRED IN HIM A SADNESS THAT WOULD GRIEVE HIM TO THE GRAVE? HE BOLDLY STATED, **“**IT IS SOILL DONE. **. . .** I REQUIRE IT BE BURNT.”
   1. LIGHTFOOT
   2. A. B. BRUCE (F. F. BRUCE’S ANCESTOR)
   3. THE HEAD OF THE CHURCH IN GENEVA, WHERE THE BIBLE THAT BEARS ITS NAME WAS PRODUCED
   4. BROUGHTON
2. ACCORDING TO WHAT DR. CLOUD AND YOUR TEXTBOOK HAVE GIVEN YOU, HOW MANY ANCIENT GREEK MSS (SMALL FRAGMENTS INCLUDED) OF THE NEW TESTAMENT DO WE HAVE TODAY? I AM SPEAKING OF MSS TO HELP US RECONSTRUCT A GREEK NEW TESTAMENT FROM WHICH WE CAN TRANSLATE WITH A DEGREE OF CONFIDENCE.
   1. SLIGHTLY UNDER 1,000
   2. 5358
   3. 15,279
   4. OVER 25,000
3. ACCORDING TO WHAT DR. CLOUD AND YOUR TEXTBOOK HAVE GIVEN YOU, HOW MANY ANCIENT GREEK MSS (SMALL FRAGMENTS INCLUDED) OF THE NEW TESTAMENT WERE AVAILABLE TO THE KJV TRANSLATORS? THIS NUMBER WOULD INCLUDE THE MSS USED TO MAKE THE GREEK NEW TESTAMENT USED BY THE KJV TRANSLATORS**.**
   1. 25 AT MOST
   2. ABOUT 300
   3. CLOSE TO 550
   4. ALMOST 1,000
4. ROBERT ESTIENNE (KNOWN BY THE LATINIZED “STEPHANUS”) USED THE GREEK NEW TESTAMENT FROM BOTH THE COMPLUTENSIAN POLYGLOT AND WHAT ERASMUS HAD DONE TO \_?\_ .
   1. MAKE A VERY LITERAL ENGLISH TRANSLATION OF THE NEW

TESTAMENT

* 1. HELP HIM CONSTRUCT HIS 1ST AND 2ND EDITIONS OF HIS

GREEK TEXT

* 1. FORM THE STEPHANUS POLYGLOT
  2. TRY TO PUT TOGETHER A BETTER GREEK NEW TESTAMENT BUT GAVE THE PROJECT UP FOR LACK OF OLD MSS

PAGE 10

1. BOTH LUTHER AND TYNDALE HAD USED GREEK TEXTS PRODUCED BY \_?\_ TO PRODUCE TRANSLATIONS INTO THEIR NATIVE TONGUES.
   1. ROBERT ESTIENNE (STEPHANUS)
   2. ERASMUS
   3. BEZA
   4. XIMENES
2. THE 3RD EDITION OF STEPHANUS \_?\_ .
   1. WAS THE FIRST GREEK NEW TESTAMENT TO INCLUDE A

TEXTUAL APPARATUS

* 1. NEVER MADE IT TO THE PRESS
  2. WAS NOTHING MORE THAN THE LAST EDITION OF ERASMUS
  3. WAS ATTACKED STRONGLY BY THE BISHOP OF LONDON FOR INCLUDING TOO MANY CHAPTER AND VERSE DIVISIONS

1. THE FIRST GREEK TEXT WITH MODERN VERSE DIVISIONS WAS THAT OF \_?\_ .
   1. ERASMUS
   2. BEZA
   3. STEPHANUS
   4. LUTHER
2. THE TERMINOLOGY “\_?\_ ” ACTUALLY AROSE FROM THE 1633 EDITION OF THE GREEK NEW TESTAMENT PUBLISHED BY THE ELZEVIR FAMILY (PRINTERS) FROM LEIDEN IN THE NETHERLANDS**.** THE DESIGNATION BECAME ATTACHED TO THE TEXT(S) USED BY THE KJV TRANSLATORS ,EVEN THOUGH IT APPEARED AFTER THE ORIGINAL KJV WAS PRINTED..
   1. TEXTUS RECEPTUS
   2. AUTHORIZED
   3. TEXTUAL APPARATUS
   4. CORRECT VERSES
3. NO ONE WAS MORE FORTHRIGHT IN HIS CONDEMNATION OF THE KJV THAN \_?\_ .
   1. BROUGHTON
   2. THE BISHOP OF LONDON
   3. THE POPE
   4. JOHN LIGHTFOOT, WHO WAS ASKED TO LEAVE HIS COMMITTEE, BECAUSE, ACCORDING TO BRUCE, “HE WOULD HAVE PROVED TO BE AN IMPOSSIBLE COLLEAGUE.”

PAGE 11

1. IN 1631 A BISHOP BURNED COPIES OF \_?\_ BIBLE AND DID EVERYTHING HE COULD TO STOP ITS IMPORTATION INTO ENGLAND**.** HE DID NOT LIKE THE BATTLE IT WAS WAGING (AND WINNING) AGAINST THE KJV (AS FAR AS POPULARITY.WAS CONCERNED).
   1. LUTHER’S
   2. THE DOUAI-RHEIMS
   3. THE GENEVA
   4. TYNDALE’S
2. THE KING’S PRINTER WHEN THE KJV WENT TO PRESS WAS \_?\_ .
   1. WLLIAM DALTYN
   2. GEORGE ABBOT
   3. ELIJAH PETERS
   4. ROBERT BARKER
3. ACCORDING TO DR. CLOUD, THE GREEK MSS THAT WERE BEHIND THE GREEK TEXT(S) USED BY THE KJV TRANSLATORS \_?\_ .
   1. WERE IN REALLY BAD CONDITION
   2. WERE LATE (10TH CENTURY A.D. AT BEST)
   3. COULD NOT BE DATED
   4. DIFFERED SO MUCH IT WAS HARD FOR THE SCHOLARS TO DECIDE—TIME AND TIME AGAIN—WHICH READING TO CHOOSE
4. LOOKING BACK ON THE KJV’S APPEARANCE AND COMPARING IT WITH THE ENGLISH VERSIONS OF ITS DAY, ALMOST ALL SCHOLARS LIVING TODAY—NO MATTER HOW THEY LIKE OR DISLIKE THE KJV— AGREE THAT IT \_?\_ .
   1. WAS INFERIOR TO THE GENEVA BIBLE
   2. WAS THE BEST ENGLISH TRANSLATION EVER MADE UP TO THAT POINT IN HISTORY
   3. WAS NOT AN IMPROVEMENT OVER THE BISHOPS’ BIBLE
   4. COULD NOT HAVE BEEN IMPROVED
5. IN KING JAMES’ DAY CLASSICAL GREEK WAS \_?\_ IN ENGLAND.
   1. WELL-KNOWN
   2. JUST BEING ILLUMINATED BY PAPYRI
   3. NOT WELL-KNOWN
   4. HARDLY STUDIED OUTSIDE OF OXFORD

PAGE 12

1. IN KING JAMES’ DAY KOINE GREEK \_?\_
   1. STILL HELD MANY MYSTERIES FOR ENGLISH SCHOLARS—

EVEN IN THE BEST COLLEGES

* 1. HAD BEEN MASTERED AT OXFORD AND CAMBRIDGE
  2. HAD BEEN ILLUMINATED BY A LARGE NUMBER OF PAPYRI FINDS
  3. WAS BEING TAUGHT ONLY ON THE HIGH SCHOOL LEVEL

1. KOINE GREEK \_?\_ .
   1. WAS A SPECIAL “HOLY GHOST” LANGUAGE GIVEN BY THE

SPIRIT TO THE TRANSLATORS

* 1. HAS NOW BEEN ILLUMINATED BY THE DISCOVERY OF A LARGE NUMBER OF PAPYRI
  2. HAD ITS ORIGIN IN PALESTINE
  3. IS VERY MUCH LIKE THE GREEK OF PLATO AND ARISTOTLE.

1. \_?\_ HAS BECOME A TRUE SCIENCE TODAY.
   1. THE STUDY OF SUBJECTIVE FEELINGS BY THOSE WHO LOVE THE BIBLE
   2. TEXTUAL CRITICISM
   3. FINDING MSS IN THE COUNTRY OF JORDAN
   4. NONE OF THE ABOVE
2. HOW MANY SEPTUAGINT MSS DID THE KJV TEAM HAVE AVAILABLE TO USE IN THEIR WORK?
   1. ONLY CODEX ALEPH, CODEX B, AND A BADLY DAMAGED COPY OF CODEX A
   2. ABOUT 75 MSS
   3. ONLY ONE MSS
   4. FOUR—MATCHING THE FOUR DIFFERENT TRADITIONS OF THE GREEK FOUND IN THE POLYGLOT OF XIMENES
3. THE GREAT “HE” & “SHE” BIBLES CAME OUT OF TWO DIFFERENT

READINGS FOUND IN THE HEBREW OF \_?\_ 3:15.

* 1. GENESIS
  2. JOSHUA
  3. JOB
  4. RUTH

PAGE 13

1. THE CHURCH OF ENGLAND , ACCORDING TO ARTICLE VI, WAS NOT

ALLOWED TO USE THE \_?\_ **“**TO ESTABISH ANY DOCTRINE.”

* 1. OLD TESTAMENT
  2. BOOK OF LEVITICUS
  3. APOCRYPHA
  4. GENEVA BIBLE

1. ACCORDING TO DR. CLOUD, THE ORIGINAL PREFACE OF THE KJV \_?\_ . (A) CONTAINED ERRORS OF DOCTRINE

(B) CONTAINED SEVERAL MISLEADING STATEMENTS (OUTSIDE

OF DOCTRINE)

(C) SHOULD APPEAR IN EVERY TRANSLATION OF THE BIBLE (OF

ANY KIND)

(D) WAS COMPOSED BY SOME EXTREME PURITANS ON THE

TRANSLATION TEAM

1. THE ORIGINAL PREFACE OF THE KJV \_?\_ .
   1. CALLS FOR THE KJV TO BE THE FINAL TRANSLATION FOR 100 YEARS
   2. DISCREDITS THEIR PREDECESSORS (THE SCHOLARS WHO WENT BEFORE THEM)
   3. THANKS THEIR PREDECESSORS
   4. STATES THAT THE BIBLE NEEDS TO BE IN ELEVATED PROSE

1. THE ORIGINAL PREFACE OF THE KJV STATES THAT \_?\_ .
   1. GOD WAS UNHAPPY WITH BOTH THE BISHOPS’ AND GENEVA BIBLES, SO THAT WAS WHY THEY MADE A BETTER ONE
   2. THE WORD OF GOD MAY BE RECOGNIZED IN THE POOREST (“MEANEST”) OF TRANSLATIONS
   3. THE LATIN VULGATE IS MORE IMPORTANT THAN THE GREEK OR HEBREW ORIGINALS
   4. THE KING OF ENGLAND SHOULD BE THE FINAL JUDGE IN MATTERS OF DOCTRINE
2. THE GREEK WORD FOR JESUS IN THE NEW TESTAMENT IS THE SAME

WORD FOR \_?\_ IN THE LXX (SEPTUAGINT)..

* 1. JACOB
  2. ISAIAH
  3. ELIJAH
  4. JOSHUA

PAGE 14

1. IN ITS NEW TESTAMENT (ACTS 7:45 & HEBREWS 4:8) THE KJV STATES THAT \_?\_ LED THE ISRAELITES INTO CANAAN AND GAVE THEM REST (BACK IN OLD TESTAMENT TIMES—OF COURSE)
   1. JEREMIAH
   2. JESUS
   3. JAMES
   4. JUDE
2. IN ACTS 12:4 THE KJV HAS “\_?\_” FOR “PASSOVER.”
   1. EASTER
   2. PENTECOST
   3. THE FEAST OF BOOTHS
   4. PASCHA
3. THE ORIGINAL KJV DID NOT CONTAIN THE ENGLISH LETTER “\_?\_” IN ITS TRANSLATION OF THE HEBREW, ARAMAIC OR GREEK.
   1. J
   2. Z
   3. I
   4. F
4. ACCORDING TO DR. CLOUD, SOME ENGLISH BIBLES EARLIER THAN

THE KJV HAD “EASTER” IN THE GOSPELS WHENEVER THE WORD FOR \_?\_ APPEARED IN THE GREEK NEW TESTAMENT.

* 1. RESURRECTION
  2. EXODUS
  3. PASSOVER
  4. FEAST

1. IN MATHEW 23:24THE KJV HAS “\_?\_” INSTEAD OF THE CORRECT

“OUT” (HENCE, “STRAIN \_?\_ A GNAT”), BUT IT SHOULD READ “STRAIN OUT A GNAT.” DR. CLOUD BELIEVES THE ORIGINAL KJV HAD IT RIGHT AND THAT THE MISTAKE TOOK PLACE IN A LATER EDITION AND HAS REMAINED**.** SAME ANSWER FITS BOTH BLANKS**.**

* 1. AT
  2. IN
  3. FOR
  4. IF

PAGE 15

1. DR. CLOUD BELIEVES THE KJV, BECAUSE SEVERAL OF THE

TRANSLATORS HELD MANY OF HIS DOCTRINES, CONTAINS MANY OF \_?\_’S VIEWS.

* 1. LUTHER
  2. CALVIN
  3. HARROW
  4. WESLEY

1. MANY OF THE TRANSLATORS HELD TO \_?\_ .
   1. INFANT BAPTISM
   2. BAPTISM FOR THE DEAD
   3. THE IDEA THAT THE POPE WAS STILL IN CHARGE OF THEIR CHURCH
   4. NONE OF THE ABOVE
2. AUTHOR OF “THE ENGLISH BIBLE FROM KJV TO NIV.”
   1. METZGER
   2. LEWIS
   3. BRUCE
   4. BEEGLE

74. AUTHOR OF “GOD’S WORD IN ENGLISH .”

(A) METZGER

1. LEWIS
2. BRUCE
3. BEEGLE

75. AUTHOR OF “QUESTIONS YOU’VE ASK ABOUT BIBLE

TRANSLATIONS.”

(A) BRUCE

(B) LEWIS

(C) NICOLSON

(D) PRICE

76.AUTHOR OF **“**THE ANCESTRY OF OUR ENGLISH BIBLE”

(A) PRICE

(B) BRUCE

1. NICOLSON
2. BEEGE

PAGE 16

77. AUTHOR OF “THE BIBLE IN TRANSLATION.”

(A) METZGER

(B) LEWIS

1. PRICE
2. NICOLSON

78. AUTHOR OF “THE ENGLISH BIBLE” (ONE EDITION IS CALLED “THE

HISTORYOF THE BIBLE IN ENGLISH”)

(A) BRUCE

(B) BEEGE

1. LEWIS
2. NICOLSON

79. AUTHOR OF “GOD’S SECRETARIES: THE MAKING OF THE KINGJAMES

BIBLE.”

(A) BRUCE

1. BEEGE
2. LEWIS
3. NICOLSON

80. SOME WORDS HAVE CHANGED THEIR MEANINGS OVER THE YEARS**.**

OFTEN WHEN SOMEONE SAYS “THERE IS AN ERROR IN THE KJV”—

FREQUENTLY THAT IS NOT THE CASE**.** WHAT HAPPENED IS THAT A

WORD OR PHRASE HAS CHANGED ITS MEANING OVER THE YEARS**.**

MARK 6:20 IS A GOOD EXAMPLE**:** THE KJV LEAVES THE IMPRESSION

THAT HEROD ANTIPAS “OBSERVED” (MAYBE, “WATCHED CLOSELY”

OR “PAID CAREFUL ATTENTION TO”) JOHN THE BAPTIST IN PRISON,

BUT THE GREEK MEANS HE “\_?\_” HIM.

* 1. FEARED (DREADED)
  2. HATED (DISLIKED)
  3. FREQUENTLY VISITED
  4. PERSERVED (PROTECTED)

81. WHEN MARY MAGDALENE REALIZED IT WAS JESUS WHO WAS WITH

HER AT THE TOMB (IN JOHN 20:17), THE KJV HAS “TOUCH ME NOT.”

NOT WRONG—BUT NOT CLEAR. THE GREEK MEANS, “\_?\_”

1. YOU CANNOT TOUCH ME—NOT IN MY PRESENT FORM
2. YOU ARE NOT ALLOWED TO TOUCH ME YET
3. DO NOT KEEP ON HOLDING ON TO ME
4. NONE OF THE ABOVE

PAGE 17

1. MODERN DISCOVERIES IN ANCIENT HISTORY—AND IN THE HEBREW LANGUAGE OF BIBLE TIMES—HELP US TO UNDERSTAND IN II KINGS 23:29 THAT PHARAOH WAS NOT GOING TO MESOPOTAMIA “TO FIGHT

AGAINST” THE KING OF ASSYRIA BUT “TO \_?\_” HIM.

1. TOTALLY DESTROY
2. AID
3. AVOID
4. CUT OFF HIS ESCAPE ROUTE
5. THE KJV HAS “\_?\_” FOR “HADES” IN THE NEW TESTAMENT (MATT.

11:23 IS AN EXAMPLE).

* 1. HELL
  2. THE GRAVE
  3. DEATH
  4. THE UNSEEN WORLD

1. THE KJV HAS “\_?\_” FOR “DEMONS” IN THE NEW TESTAMENT**.**  THE

GREEK CLEARLY MEANS “DEMONS.”

1. SATANS
2. EVIL SPIRITS
3. DEVILS
4. STRANGE SPIRITS

85. THE KJV SAYS SOLOMON LOVED MANY “STRANGE WOMEN.”

THE HEBREW MEANS “\_?\_”

* 1. BAD GIRLS
  2. UNUSUAL WOMEN
  3. FOREIGN WOMEN
  4. DIFFICULT (SPOILED AND PAMPERED) YOUNG WOMEN

86. THE KJV HAS “OUTLANDISH” WOMEN IN NEHEMIAH 13:26**.** THE

HEBREW WORD THERE MEANS, “\_?\_”

1. YOUNG AND IMMATURE
2. OUT-OF-THE-LAND (= FOREIGN)
3. SPOILED AND PAMPERED
4. IDOL-WORSHIPERING

PAGE 18

87. THE KJV USED “DOCTORS” IN LUKE 2:46 (WHEN JESUS WAS

DISCUSSING “HIS FATHER’S BUSINESS” WITH THESE PEOPLE IN THE

COURT OF THE TEMPLE AT AGE 12). WHO WERE THESE PEOPLE?

1. PHYSICIANS
2. MERCHANTS
3. TEMPLE GUARDS
4. TEACHERS

88. THE KJV HAS \_?\_ MARKS (OR DIVISIONS) RIGHT UP TO ACTS 20:36

AND NONE AFTER THAT POINT. NOTHING TO DO WITH THE TEXT

BUT VERY UNUSUAL.

1. CHAPTER
2. VERSE
3. PARAGRAPH
4. ACCENT

89. THERE WERE \_?\_ VARIATIONS FROM THE ORIGINAL KJV AND THE

1613 EDITION.

1. MORE THAN 300 VARIATIONS (SOME BOOKS SAY MORE THAN 400)
2. JUST “2” (AN AMAZING STATISTIC)
3. ABOUT 21,000
4. THE BISHOP OF LONDON LISTED 2,453 THAT SHOULD NOT HAVE BEEN CORRECTED SINCE THEY WERE NOT WRONG

90. IN THE 1702 EDITION OF THE KJV, PSALM 119:61 HAS “\_?\_” FOR

“PRINCES” IN THE STATEMENT WHICH WAS SUPPOSED TO READ “PRINCES HAVE PERSECUTED ME WITHOUT CAUSE.”

1. PREACHERS
2. POPES
3. PURITANS
4. PRINTERS

91. FIRST EDITION OF THE KJV TO OMIT THE APOCRYPHA.

1. 1629
2. 1699
3. 1709
4. 1769

PAGE 19

92. THE KJV EDITION OF \_?\_ UNDERWENT EXTENSIVE REVISION**.** AT

THAT TIME, THE SPELLING AND PUNCTUATION WERE MODERNIZED (FOR EXAMPLE, “HIERUSALEM” BECAME “JERUSALEM”—IN HEBREW IT IS “YERUSHALAIM”)**.** BENJAMIN BLAYNEY WAS THE SCHOLAR WHO DID THE REVISION**.** THIS BIBLE IS VERY MUCH LIKE THE KJV ONE WOULD PURCHASE AT A BOOKSTORE TODAY. IT WAS THE STANDARD KJV UNTIL SCRIVENER’S CAMBRIDGE PARAGRAPH BIBLE APPEARED.

1. 1699
2. 1769
3. 1812
4. 1860.

93. SCRIVENER, WHO WAS AN IMPORTANT SCHOLAR IN THE 1881-85 ERV

(THE BASIS FOR THE ASV OF 1900/01), EDITED THE CAMBRIDGE

PARAGRAPH BIBLE IN \_?\_ **.** IF THE KJV YOU OR YOUR PARENTS HAVE

IS NOT THE ONE MENTIONED IN QUESTION # 92, THIS ONE MAY BE

THE KJV YOU OR YOUR PARENTS OWN.

1. 1873
2. 1899
3. 1901
4. 1909

94. TODAY WE HAVE \_?\_ MSS (INCLUDING THE DEAD SEA SCROLLS)

TO HELP US PUT TOGETHER AND STUDY THE HEBREW OLD TESTAMENT**.** THE KJV HAD EVEN FEWER.

1. ABOUT 800
2. ONLY A FEW
3. ABOUT 1,000 OLDER THAN THE DEAD SEA SCROLLS
4. ABOUT 10,000

95. A NEW BOOK ON THE STORY OF THE KJV CALLED “IN THE

BEGINNING” HAS BEEN WRITTEN BY \_?\_ .

1. F. F. BRUCE
2. MARK BLACK
3. JACK LEWIS
4. ALISTER MCGRATH

PAGE 20

96. ANOTHER NEW BOOK ON THE STORY OF THE ENGLISH BIBLE IS

CALLED “WIDE AS THE WATERS” AND IS WRITTEN BY \_?\_ .

1. BENSON BOBRICK
2. ALAN BLACKWELL
3. MARK BYRSON
4. MARL HILL

97. AN EXCELLENT LITTLE VOLUME ON TEXTUAL CRITICISM OF THE

NEW TESTAMENT IS BY J. HAROLD \_?\_ .

1. SMITH
2. GREENLEE
3. COKER
4. TALBERT

98. THE 1702 EDITION OF THE KJV (BY BISHOP LLOYD) WAS THE FIRST

BIBLE TO INCORPORATE THE CHRONOLOGY OF \_?\_ , WHICH HAD

BEEN PUBLISHED IN 1650-54.

1. SCRIVENER
2. LIGHTFOOT
3. ARCHBISHOP USSHER
4. KING JAMES HIMSELF (WRITTEN IN 1616)

99. THE FIRST APPROVED EDITION OF THE COMPLETE KJV (OT & NT—

NO APOCRYPHA) IN AMERICA APPEARED IN PHILADELPHIA IN \_?\_**.**

IT WAS PUBLISHED WITH AN ENDORSEMENT FROM CONGRESS.

1. 1766
2. 1782
3. 1802
4. 1812

100. THE MURDERER’S BIBLE OF 1795 HAS IN MARK 7:27 “LET THE \_?\_

FIRST BE KILLED” RATHER THAN “FILLED.”

1. OWNERS
2. SLAVES
3. CHILDREN
4. WIVES

## Chapter Four: Book Notes

## Part One: Review and Outline of Books

1. **Notes on Books For Course Origins of the English Bible**

***The Journey from Texts to Translations (by Paul D. Wegner)***

1. **Chapter One: The Bible as the Word of God**
2. *Importance of the Bible (pg. 21) –* mentions the death of William Tyndale on October 6, 1536 – it should mean something to have the Bible in our own language because men died to give us this privilege. Foxe records that Tyndale prayed, “Lord, open the King of England’s eyes.”
3. Early Jews and Christians considered the scriptures to be the Word of God (pg. 21-22), see 2 Peter 3:15-16.

Augustine said, “The New Testament lies hidden in the Old, and the Old Testament is manifest in the New” (pg. 22).

See 2 Timothy 3:16-17.

1. *Purpose of the Bible –* God wants to have a relationship with mankind and after the fall of man and woman in the garden, He strives the restore that fallen relationship (pg. 23-24).
2. **Part 1 – Preliminary Matters regarding the Bible.**

**Chapter 2 – Descriptions of the Bible**

1. *What is the Bible?* There are sixty-six books in the Bible (39 in old, 27 in new). Mentions the various 40 authors and their diverse backgrounds, the diverse literary types.
2. Old Testament: Law, History, Wisdom & Poetry, & Prophets
3. New Testament: Gospels, History, Letters, Apocalypse

Wegner states, “The Bible is primarily God’s revelation to mankind concerning that which he expects us to know about himself and his actions. Revelation is the process by which God makes this truth about himself known to man and has two classifications” (pg. 28).

d. *General Revelation –* that which we can know about God “through natural elements, human processes, or intuition” (see Psalms 19:1-6; Romans 1).

*i. \*The cosmological argument for the existence of God* – looking at the “majesty and beauty of creation” (pg. 28). See Romans 1:18-20.

*ii. \*The teleological argument for the existence of God –* argument based upon “the design and order evidenced in the natural world” (pg. 28).

*e. Special Revelation –* “Special revelation is that which can be known about God through some means of direct communication from him (e.g., the Bible, prophetic utterances, visions; see Ps. 19:7-14; Heb. 1:1-3)” (pg. 28).

i. \*Why the dictation theory (poly parrot theory) cannot answer God’s inspiration and man’s ability to use his own style to pen the words.

ii. \*2 Timothy 3:16-17

iii. \*2 Peter 1:20-21

f. **What Does the Word *Bible* Mean?**

**i.** *Origin of the Word Bible –* means “book” (the change of the meaning of *biblos* over time), pg. 30.

ii. \*scrolls

iii. \*codex – a leaf book

iv. \*2 Clement – cir 150 A.D., 1st document in Christian church to refer to it as “the book” (pg. 30).

v. *Other Words for the Bible - \*writings and Scriptures*

**g. What Are the Testaments?**

*\*Change in Usage of the Word Testament*

*\*The Concept of Covenant – Abrahamic covenant (Near Eastern suzientry covenant/treaty).*

i. Covenant of Promise (Gen 12:1-3)

ii. Covenant enactment (Gen 15:9-21)

iii. Covenant sign (Gen 17:9-14)

iv. Covenant oath (Gen 22:16-18)

1. God promises to keep His end of the bargain – conditional upon us (if we keep it or not).
2. *The Fulfillment of the New Covenant*

*g. The Relationship between Old and New Covenants –* how do we deal with them? Matt. 5:17 – Jesus came not do destroy/abolish the law and prophets, but to fulfill it.

**g. Jewish and Christian Views of the Authority of Scripture**

*The Jewish View*

1. Jewish Literature:

\*Halakhah (literally, “the way of life”) “that part of Jewish literature containing rules for daily life” (pg. 34).

\*Haggadah (literally, “narrative”) “that part of rabbinic literature that seeks to illustrate the law” (pg. 34).

ii. The Jewish Writings – Mishna and Talmud

*\*The Christian View – nearly 1/3rd (32%) of the Old Testament is quoted or alluded to in the New Testament (pgs. 35-36).*

**3. Chapter 3 – The Old Testament (pg. 39).**

\*The O.T. makes up approximately 3/4ths of the whole bible –

a. \*Divisions of the O.T.

i. *English Bible* (mainly following that of the LXX and Vulgate):

#1 Pentateuch (Gen-Deut)

#2 Historical Books (Joshua-Esther – 12 books)

#3 Poetic and Wisdom Literature (Job-Song of Songs – five books)

#4 Prophets (Isaiah-Malachi)

\*1 & 2 Chronicles – emphasizes how Israel is blessed (Judah) when she is faithful to God and the disastrous consequences when she is disobedient. Out of 822 verses in 2 Chron., 480 deal with 4 pious kings; 342 verses deal with the 17 other kings (pg. 40-41).

ii. *Hebrew Old Testament Divisions –* the threefold division can be traced back to 132 B.C. in the book of Sirach; also in Luke 24:44 in the words of Jesus (law, prophets, and psalms). The acrostic TaNak takes the first letter of the three divisions.

TaNaK – T – Torah N – Nebiim K – Kethubim

Threefold division of Hebrew Bible:

**Torah Prophets Writings**

**(Law) (Nebi’im) (Kethubim)**

Genesis *Former Prophets Poetic Books*

Exodus Joshua Psalms

Leviticus Judges Job

Numbers Samuel Proverbs

Deuteronomy Kings *Five Scrolls (Megillot)*

*Latter Prophets* Ruth

**(Nebi’im) (Kethubim)**

Isaiah Song of Songs

Jeremiah Ecclesiastes

Ezekiel Lamentations

Book of the Twelve Esther

*Historical Books*

Daniel

Ezra-Nehemiah

Chronicles

1. The author points out that the books of Job, Proverbs, and Psalms each begin with a Hebrew letter that spells - Hebrew word for truth. One-third of the Old Testament is written in poetic form (pg. 43).

*i. Number and Order of the Old Testament Books*

*ii. \*Number of OT Books*

\*2 Esdras lists 24

\*Josephus lists 22

\*Modern Hebrew Bible lists 36

\*English Bible lists 39

\*What’s the difference? “In contrast to the list of thirty-nine books, the list of thirty-six groups Samuel, Kings, and Chronicles as each being one book with two parts. To arrive at twenty-four books, the Book of the Twelve (the Minor Prophets) is considered one book; and the list of twenty-two books joins Ruth with the book of Judges and Lamentations with Jeremiah” (pg. 44).

*\*Order of the Old Testament Books – Wegner gives why the books are listed like they are in the Hebrew Bible, LXX, and English Bible.*

*\*Titles of O.T. Books (see pgs. 47-49)*

*\*Appendix I –* lists the books recorded in the three best Greek OT MSS – Vaticanus (4th cen A.D.), Sinaiticus (4th cen A.D.), and Alexandrinus (5th cen A.D.). (pg. 50).

1. **The New Testament – Chapter 4**

a. Historical Background of the New Testament (pg. 51)

b. \*Alexander the Great speaks Greek culture and language

\*Women dye hair and wear lipstick – even Jewish men/women are influenced; Jewish men willing to undergo reversal of circumcision to compete in the Greek gymnasium.

\*2nd Cen. B.C. Israel/Palestine under rule of Syria – Antiochus Epiphanes (means “God manifest”), 175-164 B.C., takes over Jerusalem, stops the daily sacrifices in temple, and offers swine on the altar. Probably ref. to the “abomination of desolation” in Daniel 9:27. The Maccabean revolt & dynasty takes place when one day in the village of Modin one Mattathias refuses to offer a pagan sacrifice and kills a man who is about to including the king’s officer. Mattathias and his sons go into hiding and carry out guerrilla warfare and win significant battles. The Maccabean Dynasty rule from cir. 164-63 B.C. (about 100 years). Aristobulus II and Hyrcanus II fight over the throne and Rome comes in, settles the dispute, and takes control.

\*Roman control of Judea/Palestine – “The Romans ruled the Jews harshly, showing little tolerance toward their national laws or their God. About the time of Jesus’ birth, Herod the Great (c 37-4 B,C,; Matt. 2:1-19; Luke 1:5) sat upon the throne of Judea … Herod was an able military commander, builder, and political leader” (pg. 53). He forced Greek culture on Judea by building a theater and amphitheater “that housed Roman athletic games” (pg. 53). Jews even participated.

\*After the death of “King Herod,” he left in his will that his son Archelaus would rule in his place (4 B.C. to 6 A.D.). Jewish revolt in Galilee in Sephoris, near Jesus hometown of Nazareth, led to Archaelus being deposed and Judea/Palestine being governed by Roman procurators or governors (pg. 53-54).

**\*Divisions of the New Testament**

**\*The Gospels (Matt-John) \*History (Acts) \*Letters (Romans-Jude) \*Apocalyptic (Revelation)**

c. **\*Order of New Testament Books (pg. 60-62)**

**d. \*Titles of New Testament Books (pg. 62)**

**\*Appendix 2 –** *The Synoptic Problem (pg. 63-67)* Some try to solve the problem by arguing for Marcan priority (in other words, Mark wrote first and Matthew and Luke borrowed his gospel). Where Matthew & Luke disagree, Matthew uses his source (M) and Luke uses his source (L). Where Matthew and Luke agree but diverge from Mark, they uses the so-called “Q” source.

The Farrer Theory

The Oxford Theory

The Augustinian Theory

The Griesbach Theory

1. **The Unity of the Two Covenants – Chapter 5**

a. How do we unify both covenants? Numerous scholars looked for an overarching theological term that ties the two together.

i. \*James Orr argued for God trying to “reestablish” the relationship or son-ship they lost in the garden.

ii. \*John Bright – Kingdom of God

iii. \*Gerhard von Rad – Salvation History

iv. \*G. Ernest Wright – The Might Acts of God

v. \*Walter C. Kaiser, Jr. – Idea of promise in Old and New Testament

1. *\*Challenges to the Importance of the Old Testament*
2. The heretic Marcion questioned the importance of the OT – he saw a different God in the OT than one found in the NT

ii. However, one must remember that in the early days of the church, the only Bible or scriptures they had was still the Old Testament – the OT was used to show these things were fulfillment of prophecy.

1. *\*How Does the Old Testament Relate to the New Testament? What approach do we take to interpret the text*

*#*1 – The Allegorical Approach (allegory means “to say another”)

#2 – The Typological Approach (types and shadows)

#3 – Thematic Unity Approach

#4 – Promise and Fulfillment Approach

#5 – Canonical Approach (Bervard S. Childs at Yale University in the 1970’s)

#6 – Progressive Development Approach

**6. Part 2 – Canonization of the Bible**

**\*Prerequisites of the Bible - Chapter 6**

a. ***Development of Writing***

***\*****Drawings*

*\*Pictograms*

*\*Logograms*

*\*Syllabic Writing*

*\*Alphabet*

*b.* ***Biblical Languages:*** Hebrew, Aramaic, Greek

c. ***Writing Materials***

\*Stone

\*Clay Tablets

\*Papyrus

\*Leather

\*Parchment

\*Wooden or Ivory Tablets

\*Potsherds (Ostraca)

\*Precious Metals

\*Paper

\*Ink

d. ***The Writing Process***

*\*Scribes*

*\*Paleography*

**7. Chapter 7 – Canonization of the Old Testament**

**a. *\*What does the word Canon mean? Definition of Canon:*** *Canon refers to “a collection or list of books accepted as an authoritative rule of faith and practice” (pg. 101).* The word “canon” comes to us from the Hebrew word, *qaneh*, meaning a “reed” or a “stalk,” see 1 Kgs. 14:15 and Job 40:21. “Certain reeds were also used as measuring sticks, and thus one of the derived meanings of the word became “rule”” (pg. 101). The Greeks borrowed the term kanw/n with a broader meaning. In Gal. 6:16 Paul uses the word to refer to those who follow after God’s “rule” rather than circumcision (pg. 101).

i. *\*Note Origin’s usage of word canon as meaning “rule of faith” (pg. 102).*

*ii. \**”The basis for the concept of a canon containing authoritative information comes directly from Scripture itself (Deut. 4:2; 12:32; Jer. 26:2; 2 Pet. 3:15-16; Rev. 22:6-8, 18-19)” (pg. 102). There are three times in Israel’s history when their writings were “recognized” as containing God’s “authority.” (1) When Moses comes down the 1st time from Mt. Sinai with the covenant and the people agree to obey it (Ex. 24:7). (2) When Josiah finds the lost covenant in the temple (2 Kgs. 22:3; 2 Chron. 34:32) and the people agree to abide by the law. (3) When Ezra the scribe reads the law to those who returned from Babylonian captivity and they renew their commitment to God (Neh. 8:9) (pg. 102). Even the NT “recognizes” God’s word as authoritative. See 1 Cor. 14:37-38 and Rev. 22:18-19.

1. ***\*Designations of the Old Testament Canon:***

#1 – Jesus ben Sirach’s grandson (132 B.C.) refers to the OT as “scriptures.”

#2 – Philo (20 B.C.-59 A.D.) refers to the OT as “Most holy writings” or “scriptures.”

#3 – Josephus (90-100 A.D.) refers to the OT as the “holy” or “sacred books” (pg. 103).

\*See chart on pg. 103 – Examples of OT prophets who speak of the law or scripture as God’s authority.

\*On pg. 104, Wegner shows that early on the OT was divided up into Law, Prophets, and Writings (or some similar format). Even Jesus uses this designation (Matt. 5:17; 22:40; Lk. 16:16, 29, 31; 24:27). Also referred to in Acts.

c. ***\*Formation of Old Testament Canon:***

#1 – Oral Transmission (pg. 105)

#2 – The Initial Stages (pg. 105)

#3 – The OT Canon (pg. 105-108). The Intertestamental Books recognized God ceased speaking to prophets and the close of the OT canon and the NT books recognized the 39 books in our English Bible.

\*Jack P. Lewis and evidence that Council at Jamnia did not set the canon but simply confirmed what was already accepted as canonical – merely an “academic” discussion (pg. 108).

d. ***\*Evidence for the Old Testament Canon***

#1 – The Septuagint – evidence of an OT canon early on (pg. 108-09).

#2 – The Prologue to Ecclesiasticus (132 B.C.) – Refers to threefold division of OT – Law, Prophets, and Others that followed them (pg. 109).

#3 – Evidence from the NT

\*Jesus: Lk. 11:49-51 & Matt 23:34-35 (Gen-2 Chron – from death of Abel to Zechariah); Lk. 24:44 (law, prophets, and psalms) (pg. 109).

#4 – Philo of Alexandria – threefold division of OT (pg. 109-110). Philoh never quotes from the books of Apocrypha (pg. 110).

#5 – 2 Esdras – supports 24 OT books (2 Esdras 14:45b-48) (pg. 110).

#6 – Josephus – supports 22 books in OT (1st cen. A.D.).

#7 – Melito, Bishop of Sardis – “The first known list of Old Testament books from Christian circles was drawn up by Melito, bishop of Sardis (c. 170), who was said to have acquired the information while traveling in Syria” (pg. 111). In his list, Nehemiah is probably included or combined with Ezra; Esther is left out because the Syrian did not accept it (pg. 111).

#8 – A List in Jerusalem (similar to Melito’s, lists 27 books – which corresponds to our 39). Lamentations may have been included with Jeremiah (pg. 111).

#9 – Origen – lists 22 O.T. books corresponding to the 22 consonants in the Hebrew alphabet (c. 185-253 A.D.). (pg. 111-112). Origen mentions Esther (pg. 112).

#10 – Athanasius, bishop of Alexandria (296-373 A.D.) lists 22 OT books (pg. 112).

#11 – Jerome (c. 345-420 A.D.) OT & Latin scholar – accepted the threefold division and believed only the Jewish Bible is inspired (not Apocrypha). (pg. 112-13).

#12 – Tyrannius Rufinus (c. 345-411 A.D.) – 24 books in Hebrew Bible (pg. 113).

Jewish Tradition – Babylonian Talmud (pg. 114) accepted only the books we Protestants accept today.

e. ***\*Continuing Questions regarding the Old Testament Canon (pg. 114)***

\*The Council of Jamnia (Jack P. Lewis) 114-115.

\*Ezekiel – pg. 115

\*Proverbs – pg. 115

\*Esther – pg. 115-16

\*Ecclesiastes – pg. 116

\*Song of Songs – pg. 116

\*Alexandrian Canon – some have argued the Alexandria had an expanded canon that differed from the Palestinian or Hebrew Canon (pg. 116). No proof.

f. \*Determination of Canonicity:

#1 -“It does not contain contradictions” (pg. 117).

#2 – “It was written by a prophet or someone recognized as having divine authority” (pg. 117).

#3 – “It originated through inspiration from God” (pg. 117).

#4 – “It was accepted by the Jews as authoritative material” (pg. 117). “The Jews believed that prophecy ceased about 400 B.C., so that apocryphal works, written later, were necessarily attributed to prophets already recognized as authoritative” (pg. 117).

**8. Chapter 8 – Old Testament Extracanonical Books**

**a.** *\*Noncanonical Works Mentioned in the OT (pg 119)*

*b. \*Later Noncanonical Works (pgs. 119-120).*

#1 – OT Apocrypha (about 15 books) Protestant Names vs. Catholic Names (pg. 120).

\*History of Apocryphal Books (pgs. 120-124).

\*Are These Books Canonical?

(i) *Some argue that because the NT either quotes or alludes to some of these apocryphal works (like Jude and 2 Timothy 2:8) that this endorses the canonicity and inspiration of the Apocryphal books.* My argument would be that Paul quotes from the poet Epimenides, but this doesn’t make his works inspired. Just because they may be historically correct in one area doesn’t mean we accept it all (pg. 124).

(ii) The Dead Sea Scrolls/community possessed them and held them in high regard.

(iii) Early Christian art from reflects knowledge of Apocrypha.

(iv) Some of the Early Church Fathers accepted them, particularly the Western Fathers (some in the East, but not all).

(v) Council of Trent in 1546 argued that the Apocrypha is canonical (pg. 124).

#2 \*Note the chart on pg. 125 that lists several inaccuracies in the Apocryphal Books.

#3 \*Wegner lists Ten Arguments (pg. 126) why the Apocrypha is not part of the canon.

#4 \*Inaccuracies in the Apocryphal Books (pgs. 126-127).

#5 \*Problem of Pseudonymity – writing using someone famous’ name to get people to read and accept it (pg. 127).

c. *\*Old Testament Pseudepigrapha (pgs. 127-129).*

*d. \*Introduction to the Pseudepigrapha (pg. 129)*

*e. \*Reasons for Studying the Pseudepigrapha:*

#1 – “information they furnish concerning the social dimension of early Judaism” (pg. 129).

#2 – “the Pseudepigrapha shows how important the Old Testament was to the Jewish community” (pg. 129).

#3 – “pseudepigraphal books are helpful in showing how doctrines developed in relationship to the New Testament” (pg. 129).

**9. Chapter 9 – Canonization of the New Testament**

**a.** *\*Early History of the New Testament Books (pgs 131-132)*

*i. Period of Oral Transmission – how do we know that the New Testament documents were not just a product of what the disciples wanted people to believe about Jesus? The oral/public preaching stage is reliable (pgs. 132-134).*

*ii. Reasons for Writing New Testament Books (pg. 134).*

*iii. Evidence Supporting the Early Dates of New Testament Books, 48-100 A.D. (pgs. 135-136).*

*iv. \*The NT Epistles (pg. 136-137).*

*v. \*The NT Gospels (pg. 127-139).*

*vi. \*The Acts of Apostles (pg. 139).*

*vii. \*The Apocalypse (pg. 139-140).*

*viii. \*The General Epistles (pg. 140).*

1. ***\*Formation of the New Testament Canon***

*#1 – The Canonizaiton of the New Testament*

*#2 – Evidence for the New Testament Canon*

1. *Clement of Rome (pg. 141).* (60-100 A.D.)
2. *Ignatius (pg. 141).* (60-117 A.D.)
3. *Polycarp, Bishop of Smyrna (pg. 141).* (69-155 A.D.)
4. *Justin Martyr (pg. 141).* (100-165 A.D.)
5. *Marcion (pg. 141).*
6. *Irenaeus (pg. 141-142).* (130-202 A.D.)
7. *The Muratorian Canon (pg. 142).* “Cardinal L.A. Muratori discovered in a library in Milan an eighty-century Latin manuscript including an early list of New Testament books (now called the Muratorian fragment; c. 190) drawn up in Rome …” (pg. 142).
8. *Clement of Alexandria (pg. 142-143).* Clement (c. 155-220 A.D.) is “the first known Christian scholar and, according to Eusebius, he wrote commentaries on all the canonical Scriptures and even some of the disputed writings” (pg. 142). Clement does make a “clear distinction between canonical and apocryphal works” (pg. 143).
9. *Tertullian (pg. 143).* (160-220 A.D.). A church theologian from Carthage – quotes generously from the NT.
10. *Hippolytus (pg. 143).* (c. 170-235 A.D.). He was taught by Irenaeus and quotes much of the NT.
11. *Origen (pg. 143).* (c. 185-253 A.D.) He travelled widely and knew which books were accepted and which were rejected.

**Homologoumenoi** – Books that are “universally accepted as authoritative.” (pg 143). Four Gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation

**Antilegomenio** – “Books whose authority is disputed” (pg. 143). The epistle of 2 Peter (he accepts), 2 and 3 John (he accepts), and Jude (he accepts). There were some noncanonical books he included in his canon: Didache, Epistle of Barnabas, Shepherd of Hermes, and possibly 1 Clement and the Acts of Paul (pg. 143).

1. *Eusebius of Caesarea (pg. 143-144).* (c. 265-339 A.D.). He was “a church father from the early fourth century, inherited Origen’s library and many of his traditions through his adoptive father, Pamphilus the martyr. He also had a fairly good awareness of the works used in the Christian church an mentions the following New Testament books” (pg. 143).
2. *Athanasius (pg. 144).* (c. 296-373 A.D.). A bishop in the city of Alexandria. He is “the first to include all twenty-seven books of the New Testament in his canon” (pg. 144). The 4th and 5th centuries were known as the era of Great councils and synods which dealt “with the issue of the New Testament canon, and a consensus began to emerge. These councils did not determine the canonicity of the New Testament books but rather helped to confirm which books were accepted more widely throughout the early church” (pg. 144-145). What’s the difference between a church council and a church synod? “Synods were usually smaller and provide information as to what specific areas believed, whereas the councils were larger, reflecting views from major regions” (pg. 145).
3. *Table of Synods and Conciliar Decisions on Canonicity (Table 9.1, pg. 144)*

*Synod of Laocidea (363)* “This synod met at Laocidea in Asia Minor and forbade the reading of noncanonical books. There is come uncertainty concerning which books were canonical, but it is most likely that all twenty-seven New Testament books (except Revelation) were included” (pg. 144).

*Council of Hippo (393)* “Convening at Hippo, North Africa, this council determined the same list of twenty-seven New Testament books” (pg. 144).

*Synod of Carthage (397)* “Held in Carthage, North Africa, this synod determined that only canonical works should be viewed as authoritative and read in the churches as divinely inspired Scripture. The synod then listed the Old and New Testament books it believed were canonical; the New Testament included the same twenty-seven canonical books (the Book of Hebrews was listed apart from the rest of the Pauline epistles)” (pg. 144).

*Council of Carthage (419)* “This council reaffirmed the canon of Scripture and maintained that the Book of Hebrews was to be listed with the other Pauline epistles” (pg. 144).

d. ***\*Differences between Eastern and Western Canons***

*\*The Western Church (pg. 145-146.)* “Generally accepted at least 21 books” (by the 2nd century). Those that were questioned are “Hebrews, 2 Peter, 2 and 3 John, James, Jude” (pg. 146).

*\*The Eastern Church (pg. 146-147).* “Generally accepted at least 22 books.” Those they questioned are “2 Peter, 2 and 3 John, Jude, (Revelation)” (pg. 146). “Origen, an early father from the Eastern church, believed that twenty-two books were agreed on by all, or what he called *homologoumenio* (“confessed by all”), but the seven or eight still in question he called *amphiballomenio* (“things thrown both ways”). He is uncertain concerning Pauline authorship of the Book of Hebrews but still ascribes it to Paul” (pg. 146).

\*Eusebius had three classifications of scripture:

#1 – *homologoumenio –* those that were “agreed upon.”

#2 – *antilegomenio* – or those “spoken against.”

#3 – those which are “altogether absurd and impious writings” (pg. 146).

“The Western church was more restrictive as to which books were included in their canon and the Eastern church was more broad, but together they came to a satisfactory agreement” (pg. 146). While the East and West may have been split over which were in or out in the 4th century, by the 5th century they were all in agreement on the 27 NT books (pg. 146). This agreement continued until the Middle Ages (some of the Catholic scholars and Reformers, notably Luther, disagreed somewhat on which books should be included) (pg. 146).

1. *\*The Syriac Church –* “The Syriac church, located between the Tigris and Euphrates river (not to be confused with the Greek-speaking church of Syria), was part of the Eastern church. Syriac is a derivation of the Aramaic language and the church originated possibly as early as the first century, when Jews at Pentecost brought the gospel back to their homelands” (pg. 146-147). They accepted a much shorter canon list – Four Gospels, Acts, 14 Pauline letter, and Hebrews – that’s all (pg. 147). “However, by about 425, the Syriac Peshitta, which became the standard form of the New Testament in Syriac, contained twenty-two books (adding James, 1 Peter, and 1 John). This version was revised in 508 to include all twenty-seven books of the New Testament, though it was never quite as popular as the Peshitta” (pg. 147).
2. ***\*Determination of the New Testament Canon***

“It is important to remember that the Christian church did not canonize any book. Canonization was determined by God. But the early church needed to know how to recognize canonicity. The little we know regarding this process must be gleaned from the writings of the church fathers or other sources. Probably the most helpful resource is the Latin fragment called the Muratorian Canon. The fragment begins with the last words of a sentence that obviously refers to Mark’s gospel …” (pg. 147).

1. Principles used in determining NT canon:

#1 – “Was the book written by an apostle, or at least someone of recognized authority?”

#2 – “Did it agree with the canon of truth?”

#3 – Did it enjoy universal acceptance?”

#4 – Does it have a self-authenticating divine nature?” (pg. 148)

*\*Apostolic Authority (pg. 148-149)*

*\*The Canon of Truth (pg. 149)*

*\*Universal Acceptance (pg. 149)*

*\*Self-authenticating Divine Nature (pg. 149-150)*

***g. \*Is The New Testament Closed? (pg. 150-151).***

“By implication, the principle of apostolic authorship leads to the conclusion that once the apostles died, no more could be added to the collection of their writings” (pg. 150).

**10. Chapter 10 – New Testament Extracanonical Literature (pg. 153)**

**a. Wegner notes:** “During the first to third centuries A.D. there arose a body of literature that circulated among early Christians but never became part of the New Testament canon. The number of extracanonical works should not surprise us, since the Greeks and Romans, who dominated much of the Mediterranean area, were quite literary and well educated. Many of the early church fathers were able to read and write and recorded many early traditions concerning Christ and the apostles, some of which are known as *agrapha* (not written; i.e., words that Jesus said but were not recorded), and others that are merely writings of the early church fathers” (pg. 153).

b. Wegner also points out in the introduction to this chapter that we must make a distinction between: (1) the New Testament Apocrypha and (2) the writings of the Early Church Fathers.

c. Wegner gives a definition of the New Testament Apocrypha as not canonical (pg. 153).

i. *\*The Agrapha* – “The word *agrapha* refers to sayings of Jesus that were not recorded in the New Testament” (pg. 153).

ii. *\*Mention of the Agrapha in the NT –* Wegner lists three sayings of Jesus (not recorded in the four gospels) but which are found in the writings/epistles of Paul:

#1 – Acts 20:35 – Jesus said “It is more blessed to give than to receive.”

#2 – 1 Cor. 11:24-25 – words at the Lord’s Supper

#3 – 1 Thess. 4:15-17a – “According to the Lord’s own word, we tell you that we who are still alive …” (see pg. 154).

1. *\*Agrapah in Variant Readings in NT Manuscripts:*

#1 – Luke 6:5 in Codex Bezae (5th to 6th cen.)

#2 – Matthew 20:28 (Codex Bezae)

#3 – Mark 16:14 – from the Freer Gospels in Washington, D.C. (pgs. 154-55).

iv. *\*The Agrapha Recorded by the Early Church Fathers (pg. 155).* Wegner lists ‘sayings of Jesus’ recorded by the church fathers:

\*Papias (in Irenaeus *Haer.* 5.33.3), c. 60-130 A.D.

\*Origen (in Origen *Hom. Jer.* 3.3), c. 185-254 A.D.

\*Justin Martyr (Justin Martyr, *Dial.* 35.3), c. 100-165 A.D.

\*Tertullian (in Tertullian, *De baptism* 20), c. 160-220 A.D.

\*Eusebius of Caesarea, church historian (in Eusebius *Theophania* 4.12), c. 265-339 A.D. (pg. 155).

\*Wegner notes: “Some of these quotations bear the mark of Jesus’ ideals and teachings, but their authenticity is difficult to determine” (pg. 155).

v. *\*Agrapha from Apocryphal New Testament Books:*

***#1 – The Gospel of the Hebrews (pg. 155).*** Records an additional comment Jesus makes to the Rich Young Ruler (pgs. 155-56).

***#2 – Oxrhynchus Papyrus 840 – (pg. 156)*** – dates to cir. 400 A.D. (pgs. 156-57). “The Oxyrhynchus Papyri were discovered in 1897 by two British archaeologists, B.P. Grenfell and A.S. Hunt, at the ancient city of Oxyrhynchus, Egypt (modern Behnesa in central Egypt). P. Oxy. 840, found in December 1905, was described as a “seared, worm-eaten leaf measuring 8.8x7.4 cm” and written on front and back” (pg. 156).

***#3 – Oxryhynchus Papyrus I –*** this is a Greek fragment which “shows parallels with the Coptic *Gospel of Thomas*” (pg. 157).

***#4 – The Nag Hammadi Manuscripts –*** “A group of twelve papyrus codices plus eight leaves written in Coptic (a language of the Egyptian Christians) were found at Nag Hammadi, located in Upper Egypt, in December 1945” (pg. 157).

*\*The Gospel of Thomas* (in Coptic) 114 sayings of Jesus; some are not authentic, but there are other sayings “that are consistent with Jesus’ character and teachings” (pg. 157).

*\*The Apocryphon of James (pg. 157)*

*\*Dialogue of the Savior (pgs. 157-58)*

*\*The Infancy Gospel of Thomas (pg. 158) –* This is an example of some of the “legends” that are attributed to Jesus that sound more like Greek or Roman hero stories than what one would expect to find in scripture, the gospels (see pg. 158). Wegner gives John P. Meier’s view and Otfried Hofius’ view on the value of these non-canonical gospels (put little stock in them, and Hofius says only perhaps 4 of these agrapah could be authentic) (pg. 158).

d.\***The New Testament Apocrypha (pg. 158).** Wegner gives an excellent quote from professor Everett Harrison on what led to the development of these apocryphal books: (1) very little information on the life of Jesus prior to the beginning of His earthly ministry and (2) the need for some (Gnostics) to want to claim Christ’s authority by claiming to have secret saying that was revealed to them (pg. 158).

What is the New Testament Apocrypha? They “are various writings produced from the second century, after the time of the apostles, up to the Middle Ages; these works were often written under the names of the apostles and associates of Christ. While some apocryphal writings were highly regarded by early Christians, most fall within the category of religious fiction, according to Bruce” (pg. 158).

*\*The Most Common New Testament Apocryphal Books (pg. 159).* In connection with this section, Wegner gives a chart on pgs. 160-61 that lists the most up to date books that make up the New Testament Apocrypah.

*\*The Value of the New Testament Apocrypha (pg. 159).* Wegner notes that “These works bear witness to customs, ideas, and philosophies of New Testament times as well as the diversity in thought that existed in early Christianity” (pg. 159).

***\*Writings of the Early Church Fathers (pgs. 161-62).*** “The earliest Christian writers apart from the New Testament, known as the Apostolic Fathers, lived between 80 and 180. During the early years of the church a wide variety of Christian literature circulated, much of which was read publicly in the church” (pg. 161).

**11. Part Three: Transmission of the Bible**

**Chapter 11: Transmission of the Old Testament**

**Introduction:** “If Moses, living in the fifteenth (or even thirteenth) century B.C., wrote or collected any of the Pentateuch **[which I believe he did]**, then some Old Testament texts would have been transmitted for more than three thousand years before we received them in our modern translations” (pg. 165).

A. **Development of the Hebrew Text**

**1. No Original Manuscripts:** “It is important to note that there are no original manuscripts, or *autographa,* of either the Old Testament or the New.” The oldest ones we possess are simply copies of earlier ones. **Def. of word Manuscript:** *“that which is written by hand.”* Printing press not invented until 15th century, so manuscripts were

ercopied by hand up till then (pg. 165). What led to the “disappearance of the original manuscripts?” (pg. 165)

#1 – Age & Decay – because most OT manuscripts would have been written on materials like “leather” or “papyrus” and the constant “wear and tear” through constant use made them deteriorate. (pg. 165).

#2 – Calamities That Befell the Jewish Nation – “At least twice during the period in which the biblical texts were transmitted the city of Jerusalem was destroyed and much of it burned …” In 586 BC at hands of Babylonians (Nebuchadnezzar) & again by Romans in 70 AD – both times city & temple were destroyed. Northern kingdom fell to Assyrians in 722/21 BC. Easy to understand how the original documents were lost or destroyed (pg. 165).

#3 – Reverence for the Text – Much like our respect for the American flag (made not the best correlation) and wanting to give them a proper burial when worn out, the Jewish scribes “reverently disposed of them because they bore the sacred name of God.” Destroy them rather than let them rot away. Often old scrolls were kept in a “storage room” known as a *genizah* (meaning “hidden”) until a suitable “ritual burial ceremony” could take place. The greatest deposit of OT manuscripts were found in the Old Qara’ite synagogue in Cairo, Egypt, in the synagogue genizah (the Cairo Genizah) (pg. 165).

#4 – People Who Sought to Destroy the Work – OT prophets faced persecution, Jeremiah had his original scroll destroyed by King Jehoiakim, Jeremiah chapter 36). In Medieval times, Jews we persecuted and often their manuscripts were burned or “destroyed” (pgs. 165-166).

**B. The Old Testament Text Prior to A.D. 100.**

1. Questions concerning the Early Texts. “Until about fifty years ago very little was known about the Hebrew text of this time period. The only extant works that could shed light on it were the Samaritan Pentateuch, the Septuagint, and the Nash Papryus.” The discovery of the Dead Sea Scrolls in 1947 changed all of that for us (pg. 166).

a. **First**: In what “language(s) were the earliest biblical manuscripts written? **Answer**: Paleo-Hebrew or Proto-Canaanite (pg. 166-67).

b. **Second:** Did Israel “originally use *scriptio continua* (“continuous writing”) without spaces between words?” (pg. 167). The debate continues. We do have examples of Aramaic letters or “correspondence that includes space and sometimes even markers between words.” Best example is the Siloam Inscription marking where the two sides met in creating Hezekiah’s tunnel to bring water into the city from the Gihon Spring. However, in our “earliest biblical portion from the Silver Amulets, there are no spaces between letters, but amulets may not have been treated with the same reverence as biblical texts” (pg. 167). Examples given by Wegner of how difficulty it can be, at times, translating both unpointed and undivided Hebrew consonantal texts (pgs. 1667-168).

2. Work of the Scribes. The role of the scribes extends from cir. 500 B.C. to cir. 100 A.D. The scribes counted letters to ensure they copied it all correctly (pg. 168-69).

3. Origin of the Scribes’ Text. Three positions on the Origin of the Hebrew Bible:

a. Paul de Lagarde (1827-1891) – he “argued that all the Hebrew texts revert to one original manuscript (a single copy …).” He reasoned that due to the fact that all Masoretic texts “have some specific characteristics in common … they must be dependent on one another, and therefore it is possible to retrieve the original text” (pg. 169-70).

b. Paul Kahle (1875-1964) an OT professor from Oxford – after Lagarde’s time numerous “divergent texts” had been discovered, so Kahle “arged that there were many vulgar texts” (meaning literally *“corrupted texts”*) “that were then standardized into an official text” (pg. 170).

c. William F. Albright and Frank M. Cross (Albright from Johns Hopkins and Cross from Harvard) opted for a third theory – “arguing for the possibility of local recensions/text types/families.” Their theory grouped Hebrew “textual witnesses” into three areas or families:

i). Palestine (including the Samaritan Pentateuch, Masoretic Text of Chronicles, and several biblical texts from Qumran).

ii). Babylon (consisting of the Masoretic Text).

iii). Egypt (consisting of the Septuagint). Frank Moore Cross goes on by arguing that “the Samaritan Pentateuch became a divergent sectarian recension around 100 B.C., whereas the proto-Masoretic Text went on to become the standard text of the rabbis around A.D. 100.” (pg. 170).

d. Emanuel Tov of the Hebrew University in Jerusalem challenged the Albright and Cross theory of there being an “Urtext” or original text that “gave rise to the divergent text types.” Tov found **five different** textual groups at Qumran, “four of which were” not known prior to the 1947 discovery at Qumran, which distinguish them from each other based upon “the content of their variants” (pg. 170-171).

4. Development of Hebrew Vowels – early on the scribes used Hebrew consonants known as the *“matres lectionis”* or “mother of letters” to determine long/short vowels and even “case endings. Words that incorporated these *“matres lectionis”* are known as *“plene”* or “full” writing, while the “absence” of these mother of letters in words is referred to as “defective” or “partial” writing (pg. 171). As time went on, the number of these special vowels grew (pg. 171).

B. **The Old Testament Text (cir A.D. 100-500).**

1. Standardized Text (cir. A.D. 100). In the first century there seems to be a “movement” towards establishing a “standardized text.” Examples of such texts come to us from:

a. Masada Texts (73 A.D.).

b. Nahal Hever (late 1st cent. A.D.).

c. Wadi Murabba`at (prior to Bar Kochba revolt, 132-135 A.D.). (p 171).

2. Tannaim – From cir. A.D. 20-200, another group of scribes arise known (not as *sopherim*) but as Tannaim (meaning “to hand down orally, to study, to teach”) and they “began copying their traditions shortly after the beginning of the Christian era” (pg. 171). Even the Jewish oral interpretation of scripture, the Mishna, began to take shape during the first century A.D. Supposedly Rabbi Akiba (lived 55-137 A.D.) “established the structure of the Mishna” by dividing it up into “six divisions with minor tractates” (pg. 171).

a. Sopherim (500 B.C.-A.D. 100)

b. Tannaim (A.D. 20-200)

c. Amoraim (200-500 A.D.) During the “Talmudic period” (cir 100 BC-400 AD), which “overlaps” these three scribal periods, “meticulous rules were developed to preserve the Old Testament text in synagogue scrolls” (pg. 171). “Later an entire tractate was devoted to the proper procedure for preparing a sacred scroll …” (pg. 172).

3. Amoraim – a third group of scribes – they worked from cir 200-500 A.D. They were called the Amoraim which means “expositors.” The word “Talmud” comes from the Hebrew verb meaning “to study.” The Talmud began being formed during this era which contains “further expositions on the stipulations included in the Mishna and the Genara (a commentary on the Mishna)” (pg. 172). The Amoraim were found in two main areas:

a. Babylon – bringing about the so-called Babylonian Talmud

b. Palestine – the Palestinian Talmud (pg. 171).

**C. The Old Textament Text (cir 500-1000 A.D.).**

1. Masoretes – “Around the end of the fifth century, a fourth group of scribes called the Masoretes inherited the scribal traditions and carried on the work of preserving the text.”

a. The diligent work of the Masoretes from 500-1000 A.D. led to the preservation of the Hebrew Bible; they approached copying the OT with great care and “reverence,” making “meticulous notes regarding the text” (pg. 171).

b. The Masoretes established two great schools, one at Babylon and the other in Palestine (pg. 171). Then after the “Islamic conquest of Palestine” in 638 A.D., the city of Tiberias becomes the revival center “for Jewish textual studies” (pg. 172). From 500-800, the Masoretes add vowels and accents to help in reading and copying the texts. This is where the term the Tiberian System of vocalization comes from (pg. 173).

c. The early part of the 10th century A.D. the ben Asher and ben Naphtali families are the leading rabbinic families who preserved the text (their “textual traditions” were different in only eight areas). The ben Asher text became more popular and the ben Naphtali textual tradition “died out.” (pg. 173).

2. Masoretic Notations:

a. Special Points – “The Masoretes added small diamonds over letters or words to indicate reservations (either textual or doctrinal) about the reading in fifteen places” (pg. 173).

b. Suspended letters (pg. 173)

c. Perpetual Qere (pg. 174).

d. Other notations in Hebrew Bible (pg. 175).

**D. The Hebrew Text/Bible after 1000 A.D.** The MT was copied by hand until the time of Guttenberg’s printing press in the 15th century. Yet one well known rabbinic school in Spain (Alcala) had such a reputation for “producing accurate” hand written manuscripts they continued with manuscripts for nearly a hundred years after the printing press (pg. 175). A brief overview of first printed Hebrew Bibles: (1) first complete Hebrew Bible printed 1488; (2)

First Rabbinic Bible & commentary printed, 1516-17; (3) Second rabbinic Bible printed in 1524-25; this second edition was edited by a “Hebrew Christian” by the name of Jacob ben Chayyim (pg. 175).

1. Final Masorah (pg. 175)

2. Chapter Divisions – “Chapter divisions were not added until very late in this period; in fact, present-day chapter divisions were first added by Stephen Langton (1150-1228), archbishop of Canterbury, England, to a copy of the Latin Vulgate.” Salomon ben Ishmael is credited with placing chapters into the Hebrew Bible cir. 1330 (pg. 176).

3. Verse Divisions – “Verse divisions were added very early, though there were significant variations according to various scribal centers.” (pg. 177)

4. Recent Hebrew Bible – the *Biblia Hebraica Stuttgartensia* was finished in 1977, edited by K. Elliger and W. Rudolph (based on Rudolph Kittle’s work) and is based upon “Codex Leningradensis, dated to 1008-09 and in the Ben Asher family, or tradition, which is thought to be the most accurate” (pg. 177).

**E. Old Testament Textual Criticism**

**\***Three main stages of development of Old Testament Text:

#1 – “a rather fluid original text to which the scribes added explanations or elaborations at will.”

#2 – “a more fixed text to which minor additions and corrections were added for better understanding of the text” (i.e., the matres lectionis).

#3 – “a relatively stabilized text from which any variations were removed” (pg. 177).

\*What is the goal of textual criticism: it is to get back at the “most accurate reading of the text.”

\*Textual criticism is a science and an art.

\* Threefold Importance of Textual Criticism:

#1 – it helps “establish the most reliable reading of the text.”

#2 – it helps “avoid dogmatism.”

#3 – “it can help the reader better understand the significance of marginal readings that appear in various Bible translations.” (pg. 177)

1. Collecting the evidence (which is the best possible reading/text type)? (pg. 178)

2. Evaluating the evidence – the textual critic is like a “detective” in trying to piece together or solve a mystery. (pg. 178).

a. Vowel changes (pg. 178).

b. Simple Copying Mistakes (pgs. 178-79).

c. Basic Principles for Old Testament Textual Criticism:

#1 – “Manuscripts must be weighed, not counted.”

#2 – “Determine which reading would most likely give rise to the others.”

#3 – “The more distinctive reading is usually preferable.”

#4 – “The shorter reading is generally favored.”

#5 – “Determine which reading is most appropriate to the context (examine literary structure, grammatical or spelling errors, historical context)” (pg. 179).

d. Determining the Most Plausible Reading

i.) External Evidence (pg. 179)

#1 – “Language of the witness.”

#2 – “Date of the witness.”

#3 – “Reliability of the witness.”

#4 – “Provenance (origin/source) and purpose of the witness.

#5 – “Interdependence of the witnesses” (pg. 180).

ii.) Internal Evidence – “Internal evidence (i.e., indications in the text itself that help determine which reading is correct) includes common scribal errors … as well as common sentence structures, word usages, and literary structures … alphabetic acrostic; chiasm …” (pg. 182).

# 12 – Sources for Old Testament Textual Criticism

A. Primary Sources: Hebrew Manuscripts

1. The Silver Amulets (pg. 185) with the Priestly Blessing upon it from Numbers 6:22-27, mid 7th century BC.

2. Samaritan Pentateuch (pg. 185)

3. Dead Sea Scrolls (pg. 186-188).

4. The Nash Papyrus (pg. 188).

5. Murabba`at Manuscripts (pgs. 188-190).

6. Masada Manuscripts (pg. 190).

7. Nahal Hever Manuscripts (pgs. 190-191).

8. Caior Genizah Fragments pgs. 191-192).

9. Several Early Ben Asher Manuscripts of the Old Testament

a. Codes Cairensis – or C – pg. 192.

b. Aleppo Codex (A) (pg. 192-193).

c. Oriental 4445 (pgs. 193-194).

d. Codex Leningradensis (Leningrad MS. B 19A; L). (pg. 194).

**B. Secondary Sources: Languages Other Than Hebrew**

1. The Septuagint (pgs. 194-198)

2. Importance of the Septuagint (pgs. 198-99).

3. Other Greek Translations (pgs. 199-201).

4. Philo’s Quotations of the Old Testament (pg. 201-202).

5. Aramaic Targums (pgs. 202-204).

# 13 – Transmission of the New Testament

**A. History of the New Testament Text(pg. 207)**

1. The New Testament Text prior to 100 (pgs. 207-208).

2. The New Testament Text after 100 (pgs. 208-215.

**B. New Testament Textual Criticism (pg. 215).**

1. Brief History of New Testament Textual Criticism (pgs. 217-223).

2. Eclectic Text vs. Single Text (pg. 223).

3. Procedure for New Testament Textual Criticism (pg. 223).

a. Collecting the Evidence (pg. 223).

b. Evaluating the Evidence (pgs. 223-224).

c. Determining the Most Plausible Reading (pg. 224-227).

i) External Evidence (pgs. 224-227).

ii) Internal Evidence (pg. 227).

d. Emendadtions (pg. 227).

e. The UBS Greek Text (pgs. 229-233).

f. Overall Result of New Testament Textual Criticism (pgs. 233-234).

# 14 – Sources for New Testament Textual Criticism

**A. Abundance of Extant New Testament Manuscripts (pg. 235).**

1).“The study of New Testament manuscripts differs significantly from that of the Old Testament in that there are at least 5,400 known extant fragments or manuscripts of the New Testament text compared with about eight hundred for the Old Testament.”

2). The problem in dealing with textual criticism in the O.T. is being able to find “enough evidence to determine the most accurate reading of the text.” The problem in dealing with textual criticism in the New Testament is not the lack of evidence but the massive about of data or manuscript evidence (not to mention the quotes from the Early Church Fathers) “to determine the most accurate reading.”

3). This does not include the numerous early translations such as the Latin Vulgate, the Syriac Peshitta, the Gothic, and the Coptic (pg. 235).

4). The number of Greek NT manuscripts vastly outnumber in comparison to other Greek works from ancient antiquity (and the NT manuscripts are even much closer in date to when they were written than their secular counterparts) (pg. 235).

5). “A Swiss scholar, Johann Wettstein, was among the first to standardize designations to his two-volume Greek New Testament published in Amsterdam about 1751-1752 In his simple, convenient system uncial manuscripts are designated by capital letters and minuscule by Arabic numerals.” (pgs. 235-237). This same system was later adopted and “modified by Caspar Rene Gregory, professor at the University of Leipzig, Germany, in the latter nineteenth century, and a slightly modified form of this system is in use today” (pg. 237).

**B. New Testament Manuscripts – approx. 5,400 N.T. Greek manuscipts; some 266 are uncials, and 2,795 are minuscule and lectionaries.**

1). Biblical Papyri (ex., P32, P52, P74).

a) The Chester Beatty Collection – “In 1931, twelve fragments of biblical manuscripts were discovered in a Coptic graveyard in Egypt. They were sold to Chester Beatty, an American living in London, but they are not housed in the Beatty Museum in Dublin, Ireland. These fragments of both Old and New Testament texts date to as early as 200 or 250.” Some are also housed at the University of Michigan. Two of the most important fragments: P45 and P46.

b) John Rylands Library – housed in Manchester, England. Three of the most important manuscripts are P52 and P32. The famous P52 contains part of the Gospel of John (John 18:31-33, 37-38) and is also the earliest copy of the fourth gospel – dated to early 2nd century A.D. – some say cir. 125 (pg. 237).

c) Bodmer Collection – “Martin Bodmer from Geneva, Switzerland, was founder of the Bodmer Library of World Literature at Cologny (a suburb of Geneva). In 1956 he purchased a collection of biblical papyri for the library. Among the more important biblical papyri is P66 or Bodmer II. This manuscript contains a major portion of John (1:1-14:26) written about 200) (pg. 237). This collection also contains the earliest copy of Jude and 1 & 2 Peter (200-300 A.D.) (pg. 237).

2).  **Important Uncials**

a) Codex Ephraemi (C; 04) “This fifth-century palimpsest originally bore the New Testament Text and was reused during the twelfth century to copy thirty-eight sermons of Ephraem, a Syrian church father”(pg. 237-238).

b) Codex Bezae (D; 05) – this is a “bilingual codex” from cir the 6th century A.D. and contains the Greek and Latin (pg. 238-239).

3). **Minuscule Manuscripts – “At present approximately 2,794 minuscule texts have been recorded, as well as about 2,135 lectionaries, generally dating to a time later than the uncials.” (pg. 239).**

a) Ferrar Family (*f13*) (pg. 239)

b) Lake Family (*f1*) (pg. 239)

c) Minuscule 33 (pg. 239)

d) Minuscule 16 (pg. 239)

B. **Ancient Versions of the New Testament (pgs. 239-240).**

# Part 4: Early Translations of the Bible

# Chapter 15 – Early Versions (pg. 243)

A. The Wycliffe Bible translators are rendering the Bible into thousands of different dialects and languages. History bears out that “when persecution and heresy come, those who have the Bible in their own language are better equipped to resist it” (pg. 243). There are in fact three different kinds of translations:

1) Primary translations: “A translation rendered directly from the Greek or Hebrew manuscripts” (pg. 243). Examples – Septuagint, Syriac Peshitta, and Latin Vulgate.

2) Secondary translations: A translation of a translation (pg. 243). Translating into English from the Latin Vulgate (such as Wycliffe’s English Bible).

3) Tertiary translations: A translation of a secondary translation, or “a translation of a translation of a translation” (pg. 243). The Georgian Translation.

B. Early Eastern Versions of the Bible

1) Syriac Versions

a) Syriac Christianity – “Some of the visitors to Jerusalem during the first Pentecost came from the other side of the Euphrates River, much of which was outside the borders of the Roman Empire (e.g., they were Parthians, Medes, and Elamites, or were from other Mesopotamian cultures, Acts 2:9 …)” (pg. 244). The impact of Judaism upon this region can be attested to the fact that during the first century A.D. the ruling house in this region east of the Tigris had the Pentateuch translated into the Syriac (pg. 244).

b) The term Syriac, “generally the name given to Christian Aramaic, is written in a distinctive variation of the Aramaic alphabet” (pg. 245).

2) Tatian’s Diatessaron – was from Mesopotamia and came to Rome cir. 150 and was converted to Christianity. He was influenced by Justin Martyr, returned to Mesopotamia, and founded an ascetic community. He is best known for his harmony of the gospels, known as the Diatessaron (meaning “through the four”). Unclear whether it was written in Greek or Syriac.

3) Syriac Peshitta – “For centuries several Syriac translations, as they circulated throughout this area, competed for superiority. Most were in Old Syriac, but around the fifth century the Syriac Peshitta emerged” (pg. 245).

a) There were two major splits in the Syriac church (East & West) which resulted in two major recensions of the Syriac version:

i) Nestorians (East Syriac)

ii) Jacobites (West Syriac)

iii) Some of the great Syriac church fathers: Tatian (cir 110-172), Bardesanes (155-222), Aphraates (275-345), Ephraem Syrus (306-373), and Isho`dad of Merv (cir. 800).

b) Paul Kahel believes the OT translation of the Peshittta was made by Jewish scribes (pg. 245).

c) “The Syriac Peshitta is important for textual criticism because it is a fairly early version of the Old Testament from a separate Jewish tradition. However, the text has been modified to bring it into closer harmony with the Septuagint” (pg. 246).

d) There are five different versions of the Syriac New Testament, but by the 5th century A.D. the Syriac Peshitta became the standard (pg. 246).

4) Coptic Versions (six different dialects of Coptic)

a) Christianity in Egypt – “Following Pentecost the gospel spread quickly into Egypt (Acts 2:10), where papyrus fragments of the New Testament have been found dating as early as the second century. While the Greek language had significant influence on Egypt, native Egyptians would probably not have spoken Greek but rather Coptic (meaning “Egyptian”), of which there are approximately six different dialects in the Nile valley.”

i) Sahidic – upper Egypt

ii) Boharic – lower Egypt (pg. 246).

b) The Sahidic Version – “The Sahidic language (from Es-sa`id, the Arabic name for Upper Egypt) was spoken from Thebes, the ancient southern capital (modern Luxor), southward” (pg. 247).

c) The Boheric Version – “Boheric, spoken in lower Egypt in the Delta region, was the most developed dialect of the Coptic language and in time superseded all other dialects” (pg. 247).

i) “There are a significant number of Coptic manuscripts and fragments originating from the third and fourth centuries. Both the Sahidic and Boharic versions derive from the Septuagint’s version of the Old Testament, and thus their contribution to Old Testament textual criticism is the light they can shed on the Septuagint text” (pg. 248).

ii) Coptic versions of the Minor Prophets revealed that the “Sahidic or the Achmimic (another Coptic version), and sometimes both, agreed in two hundred instances with the Hebrew against the Septuagint” (pg. 248).

4) Armenian Version – “The Armenians lived north of Mesopotamia between the Roman and Persian empires … Armenia was the first nation to be officially declared Christian when its king, Tridates III (c. 287-314), who had formerly persecuted the church, was converted by Gregory the Illuminator (c. 257-331) at the end of the third century” (pg. 248).

a) “The Armenian version is one of the earliest translations of the Bible, and some of its readings may go back very early.” (pg. 249) The number of these manuscripts are second only to the Vulgate, numbering well over 1,244 manuscripts.

b) Includes books that are not part of the canon (ex., *The History of Joseph and Asenath*). Also contains some interesting readings (pg. 249).

5) Georgian Version – “Georgia is north of Armenia in the rugged Caucasus Mountains between the Black Sea and the Caspian Sea” (pg. 250).

a) “The Georgian language is unrelated to those that surround it, so that an alphabet had to be developed before Georgians could have the Scriptures in their own language.”

b) Jellico believes that more than likely “an original Georgian version (fifth-sixth century) was translated from the Armenian version and was then later revised by comparing it with a Greek text” (pg. 250). This would make the Georgian Version a tertiary version (pg. 250).

6) Ethiopic Version – “By the fifth or sixth century, portions of the Bible were translated to Ethiopic (or Ge`ez, as old Ethiopic is called …), probably by monophysite monks (i.e., they held that Christ had only one nature) who fled to Ethiopia due to persecution by Byzantine rulers” (pgs. 250-251).

7) Arabic Versions - (pgs. 251-252).

B. Early Western Versions of the Bible

1) Old Latin Versions

a) Origin of the Old Latin Versions

# Chapter 17 – English Bibles prior to 1611 (pg. 273)

A. Early British History as It Relates to the English Versions

1) Caedmon (died c. 678)

2) Aldhelm (died 709)

3) Bede (c. 675-735/736)

4) Alcuin (735-804)

5) Alfred the Great (849-901)

6) Interlinear Glosses

7) Aelfric (c. 955-1020) (pgs. 273-278).

B. Early Middle English Translations – “By the mid-twelfth century a new language – a mixture of Norman and English – marked the beginning of Middle English, the language of Chaucer. For more than three centuries few biblical books were translated into Middle English, except for two versions of the Psalms as well as the smaller works described below” (pg. 279).

1) Orm (or Ormin)

2) Other works (pgs. 2790281).

C. They Wycliffe Bible (NT, 1380, Entire Bible, 1382) (see pgs. 281-284).

D. The Tyndale Bible (NT, 1526, OT Portions, 1534) (pgs. 284-291).

E. The Coverdale Bible (1535) (pgs. 292-294).

F. The Matthew Bible (1537) – John Rogers used Thomas Matthew as a pen name (pgs. 294-296).

G. The Great Bible (1539) – Another Bible by Miles Coverdale (pgs. 296-299).

H. The Geneva Bible (1560) (pg. 299-302).

I. The Bishops’ Bible – Matthew Parker (1568) (pgs. 303).

J. Douay-Rheims Bible (NT, 1582; OT, 1609-10), Roman Catholic Translation (pgs. 304-305).

# Chapter 18 – The Authorized Version of 1611 and Its Revisions.

A. Authorized Version of 1611.

1) Historical Context

2) The Hampton Court Conference (1604) Queen Elizabeth dies in 1603, James VI of Scotland and I of England reigns (pg. 307). King James’ objections to the Geneval Bible (pgs. 308-309).

3). The Translation (pgs. 309-312).

4). Reception of the Authorized Version – A.V. far surpassed the Geneva Bible in a number of editions; Broughton was a staunch critic of the A.V.

5). Attempts to Inprove the Authorized Version (pg. 324).

a) Some significant Revisions:

i) 1628, 1638

ii) Attempt at a major revision in 1653 failed

iii) 1718-1724 – Daniel Mace

iv) 1768 - John Wesley

b) 1762 – Cambridge Bible ed. By Dr. Thomas Paris, 1768 by Edward Harwood.

c) 1769 – Dr. Benjamin Blayney – Major Revision, Oxford Ed. (pg. 314).

B. The Revised Edition (NT, 1881; Entire Bible, 1885) (pgs. 315-318).

C. The ASV (1901) – American Revision of the E.R.V. (pgs. 318-320).

D. The Revised Standard Version (NT, 1946; Entire Bible, 1952; Apocrypha, 1957). Revision of ASV, numerous advances in Greek & Hebrew (esp the Dead Sea Scrolls) (see pgs. 320-324).

E. New American Standard Bible (1971) – revision by Lockman Foundation of ASV 1901) (pgs. 324-327).

F. King James II Version (1971) (pg. 327-329).

G. The New Kings James Version (NT, 1979; Entire Bible, 1982) (pgs. 329-331).

H. New Revised Standard Version (1989) (pgs. 331-335).

# Appendix 3 – The Kings James Debate

A. The KJV (A.V.) of 1611

B. Arguments Used for the Priority of the *Textus Receptus*

1) Existence of Early Byzantine Texts

2) Incorrect Text-Critical Methods

3) The Byzantine Tradition Favored throughout Much of Church History (pgs. 337-339).

C. Arguments for the Priority of an Eclectic Greek Text:

1) Used of a Superior Text

2) Quality More Important Than Quantity

3) Tendencies of the Scribes

4) Which KJV Is The Correct Edition? (pgs. 339-340).

# Chapter Nineteen – Modern English Bibles up to 1950

A. The Twentieth Century New Testament (1898-1901; Revised, 1904)(pgs. 342-343).

B. Weymouth’s New Testament (1903, 1907, 1909, 1924, 1929) (pgs. 343-345).

C. The Mofatt Version (NT – 1913; Entire Bible, 1924) (pgs. 345-348).

D. The Holy Scriptures according to the Masoretic Text (1917) (pgs. 348-349).

E. An American Translation (NT, 1923; Entire Bible, 1927) (pgs. 349-352).

F. The Confraternity Version/New American Bible (NT, 1941; Entire Bible, 1970), Catholic Bible (pg. 352-354).

G. Summary of English Versions from 1900-1950 (pg. 355).

# Chapter 20 – Modern Translations from 1950

A. Philips Version (1950; Revised, 1972).

B. A New Translation of the Holy Scriptures according to the Masoretic Text (The Torah, 1962; The Prophets, 1978; The Writings, 1982). (pg. 359-361).

C. The Berkeley Version – Gerrit Verkyul (NT, 1945; Entire Bible, 1959) (pg. 361-363).

D. The New World Translation of the Holy Scriptures (NT, 1950; Entire Bible, 1961; Revised, 1981), Jehovah’s Witnesses (Pgs. 363-365).

E. The New English Bible (NT, 1961; Entire Bible, 1970) (pg. 365-369).

F. The Jerusalem Bible (1966) – first Roman Catholic Bible translated from the original languages into English (pgs. 370-372).

G. The Living Bible (NT, 1967; Entire Bible, 1971) (pgs. 372-375).

H. Good News Bible/Today’s English Version (NT, 1966; Entire Bible, 1976) (pgs. 375-379).

I. New International Version (NT, 1973; Entire Bible, 1978) (pgs. 379-383).

J. The Revised English Bible (1989) (pgs. 383-386).

K. The Message (NT, 1993; OT Wisdom Books, 1997) (pgs. 386-388).

L. New Living Translation (1996) (pgs. 389-397).

# Chapter 21 – Why So Many Translations?

A. Preliminary Principles of a Translation:

1) Which Greek and Hebrew Text Does It Use?

2) Translation Principles?

a) Literal

b) Dynamic Equivalence

c) Combination

B. Qualifications of the Translators

1) Theological and Denominational Biases

2) Skill in Biblical Languages

C. Style of English

D. Purpose for the Translation

E. Special Translation Problems

1) The Proper Name of God

2) Punctuation

3) Monetary Terms (pgs. 399-402).

*Notes on History of the Bible In English,*

*By F.F. Bruce*

***Preface***

\**Traduttore traditore* (an Italian proverb) – meaning “the translator is a traitor” (pg. ix).

\*No such thing as an unbiased translation

\*Bruce mentions King Alfred the Great, who early on distinguished two ways or theories in translation:

(i) word for word, vs.

(ii) meaning for meaning

\*Bruce also notes that an interlinear is not a translation; an interlinear may have a role in personal study, but does not replace the translation.

In Wycliffe’s translation, he focused (going from Latin to English) upon translating the sentence rather than the word, “rather than the individual word, the sense-unit” (pg. xi).

John Purvey’s motto – “meaning for meaning” (pg. xi).

He refers to the KJV as the Authorized Version (as commonly called in Great Britain). What makes a version authorized, he asks? “An authorized version is one that has been authorized for stated purposes by competent authority” (pg. xii). In a similar way, “a Bible translation is authorized for the use of members of any other Church if the competent authorities of that Church authorize it” (pg. xii).

\*The Great Bible of 1537 was the 1st official authorized version in England.

\*Elizabeth I’s reign – the Bishop’s Bible replaced the Great Bible in Churches.

## CHAPTER ONE: The Beginnings of the English Bible

The only Bible used throughout the English Churches as well as in Ireland was the Latin Bible. “From the fifth century onwards, the Latin Bible came to mean the version made by Jerome between A.D. 383 and 405, the version commonly known as the Latin vulgate” (pg. 1).

The Best preserved Vulgate was copied in England and presented to Pope Gregory II in 716 A.D.

*The Bible in Pictures –* early on the gospel story was told by means of wall-paintings in church buildings (pgs. 1-2).

*Old English Poems –* “Another way in which people who could not read might learn and remember the contents of the bible is seen in the Old English poems which tell parts of the story” (pg. 2). Bede, the English monk and historian from Jarrow, speaks of one Caedmon who wrote poetry and songs based upon Bible stories (pgs. 2-3).

“Old English – the designation of the earliest known stage of our language, in the centuries before the Norman Conquest, differs so much from Middle English (c. 1100-1500) and Modern English (since 1500) as to be a foreign tongue to us, requiring to be translated as much as Norse and German do before we can understand what is meant” (pg. 4).

*Old English Translations of the Bible –* The first real translation of the Bible into Old English is by Aldhelm, the first bishop of Sherborne in Dorset. Aldhelm is “said to have translated the Psalter into Old English soon after the year 700” (pg. 5).

Bede, a monk from Jarrow, is claimed to have translated part of the New Testament in their “own tongue.” Right before his death on May 25, 735 (Ascension Eve), Cuthbert claims he was working on a translation of the Gospel of John. Sadly, this work did not survive (unless it did through the work of Aldred in the Lindisfarne Gospels) (pg. 6).

*The Court of Alfred –* Alfred the Great, as he is commonly known (not as a King of war but a King of learning, a literary king), was King of England from 871-901. He either translated (or had translated) Bede’s *Ecclesiastical History of the English Nation,* as well as Orosius’s *Universal History,* and Pope Gregory’s handbook for local priests, *Pastoral Care.* Near the end of Alfred’s life, he had published “a code of laws” that was “introduced by English versions of the Ten Commandments, followed by further extracts from chapters 21 to 23 of Exodus” (pgs. 6-7). One of Alfred’s last works is said to have been a translation of the book of Psalms into English (pg. 7).

*Early Glosses –* “One form which early translations of biblical texts into English took was that of interlinear “glosses” in Latin manuscripts. In an eighth-century Latin Psalter in the British Museum there appears such an interlinear translation, executed probably in the ninth century” (pg. 7). One of the best examples of this type of Bible is known as the Lindisfarne Gospels (located in the British Museum) dating to time of Old English. “This manuscript is a Latin copy of the Gospels, written by Bishop Eadfrith of Landisfarne towards the end of the seventh century” (pg. 7).

Then around the middle of the 10th century, Aldred (a parish priest) “wrote between the lines a literal English rendering of the Latin, in the Northumbrian dialect” (pg. 7). At the end of this manuscript, Aldred gives a history of this Bible and credits Eadfrith as the one who originally wrote this manuscript/Bible as well as those who decorated the Bible in such great colors (pg. 7-8). A similar example is the gloss in the Rushworth Gospels, “a manuscript copied from the Lindisfarne Gospels” which is located in Oxford’s Bodleian Library. “The Rushworth glosses are practically transcripts of the Lindisfarne glosses so far as the Gospels of Mark, Luke, and John are concerned, but in Matthew the Rushworth gloss is an independent rendering in the Mercian dialect by a priest named Farman” (pg. 8).

*\*SMPLES OF OLD ENGLISH VERSIONS –* From the same era, we find the “first extant independent Old English version of the Gospels, known as the Wessex Gospels (pg. 8).

\*Near end of 10th century, one Abbot Aelfric of Eynsham (in Oxfordshire) “produced a translation of parts of the first seven books of the Old Testament.” He also wrote homilies based upon English translation of Kings, Esther, Job, Daniel, and the books of Maccabees (pg. 8).

\*Bruce gives the Parable of the Sower (Matt 13:3-8) from the Wessex Gospels.

\*Bruce also gives Aelfric’s translation of the Tower of Babel (Gen 11:1-9), pgs. 8-9.

*\*After the Conquest – the Norman Conquest of 1066 – the Norman French is introduced in the English language – totally changing the language and culture of England (pg. 9).* However, a manuscript housed in the British Museum (the Wessex Gospels) “copied in the early part of the twelfth century, indicates that Old English biblical texts continued to be read by some people at least after the Conquest” (pg. 9). Yet the impact of a “new ruling class speaking Norman French” brought about so many changes “in spoken English that before long Old English versions of the tenth century must have been unintelligible to the great mass of the English people” (pg. 9).

*\*Early Middle English –* “From the end of the twelfth century or beginning of the thirteenth comes a work called the *Ormulum* – a poetical version of the Gospels and Acts of the Apostles, accompanied by a commentary, the work of an Augustinian monk named Orm or Ormin. It is extant only in one Bodleian manuscript, which may be the original autograph” (pg. 10).

During the middle/end of 13th century, stories from Gen. and Exodus are trans into rhyming English verse. Later on during the same century a “metrical version of the Psalter appeared.” Two more “prose translations” of the Psalms still exist from the beginning of the 14th century; one is from the English dialect of the West Midlands and the second authored by Richard Rolle (known as the “hermit of Hampole,” which is near Doncaster). Rolle’s translation “forms part of a verse-by-verse commentary of the Psalms” (pg. 10). Around the end of the 14th century, an English translation of the NT epistles was made for use by monks and nuns (suggested by his use of “brother” or “sister” in the greeting sections of the epistles). The books of Acts and Matthew were later added to this version. “The whole is introduced by a prologue in which the Old Testament history is summarized from the Creation to the giving of the Law” (pg. 10). Here, even 200 years before the Geneva Bible, the translator uses the word “breeches” to refer to the clothing that Adam and Eve made (“thei maden hem breeches of leues to hoyden with hure membres”), pg. 10. Bruce also gives a quote for this Bible of Matthew’s version of the Lord’s Prayer (pg. 10-11) and the introduction to the book of Hebrews (pg. 11).

## CHAPTER TWO – John Wycliffe and the English Bible

“The first translation of the whole Bible into English is associated with the name of John Wycliffe (c. 1330-1384).” His version came from the Latin Vulgate rather than Hebrew and Greek (pg. 12).

\*The Catholic church had reached an all-time low with two events:

#1 – The Babylonian Captivity (1309-1378) where the popes resided at Avignon rather than Rome.

#2 – The Great Schism (from 1378-1417) where there were two rival popes, one at Rome and the other at Avignon. Some European countries recognized one authority, while others gave allegiance to the other (pg. 12).

\*Wycliffe had a problem with the feudal hierarch system within the English church.

\*Wycliffe believed that the Bible was the rule of faith and practice, including church governing. If a man could not read and understand the Bible, then how could he obey it? The who Bible was applicable to the whole of human life (thus the need to have OT and NT translated in English). Wycliffe was an Oxford scholar. He advocated travelling preachers (which got him in trouble in 1378, but to no avail). The so-called “pesants’ revolt” in 1382 did get him into serious trouble – for he was blamed. “Some of his disciples, if not Wycliffe himself, justified the killing of Simon Sudbury, Archbishop of Canterbury, by Wat Tyler’s men who invaded London. Wycliffe was attacked in a sermon preached at St. Mary’s, Oxford, in the summer of 1382, and his followers were for the first time denounced as “Lollards.”” (pg. 13).

The word **Lollard** was a term used to describe devout, pious Bible students from the Low Countries (branded as heretics). They went around like travelling evangelists propagating their message.

*\*The Wycliffite Bible –* Bruce points out that even if John Wycliffe did not have any “direct part” in translating the Bible into English, there is no problem with referring to this version as the Wycliffe Bible – he is the one who encouraged this work to come about (pg. 13).

“The standard printed edition of the Wycliffite Bible is Forshall and Madden’s text, published at Oxford in 1850.” (pg. 14). There were actually two Wycliffe versions, an earlier and later one. The first, earlier version “was produced between 1380 and 1384” while John Wycliffe was alive. The second version did not appear until after his death. Both of these works are based upon the Latin Vulgate – these Bibles were written and copied by hand – long before the printing press. (pg. 14).

What is believed to be the “original manuscript” of Wycliffe’s Bible is located in the Bodleian Library (Oxford). This work “breaks off half-way through the Book of Baruch” (3:20). Because Wycliffe’s translation follows the Vulgate, he included the Apocryphal books in the exact order in which they appear in Jerome’s version, having Baruch follow Jeremiah/Lamentations (pg. 14). Where the O.T. breaks off at Baruh 3:20, a note credits this portion to one Nicholas of Hereford (who was “a canon of the Abbey of St Mary of the Meadows at Leicester”). (pg. 14).

Who completed the earlier version? Some have suggested John Purvey.

*\*A Literal Translation –* “The earlier Wycliffite version is an extremely literal rendering of the Latin original” (pg. 15). The later Wycliffe Bible “shows a feeling for native English idiom throughout” (pg. 16). Bruce gives the opening from Hebrews 1 – from the 2nd version after his death.

\*Wycliffe died in 1384 (pg. 16). Bruce notes: “It is Purvey who must receive the credit for the alter Wycliffite version, in which the latinate constructions of its predecessor are to a great degree replaced by native English idiom” (pg. 17). The General Prologue, a tract from cir. 1395-96, describes the translation philosophy or theory behind the revision of the Wycliffe Bible (pg. 17).

\*Purvey also endeavored to establish a more accurate Latin Vulgate text (pg. 18).

\*Purvey believed in translating after the sentence rather than after the word (pg. 19).

\*Purvey believed in the Spiritual Discipline of the Translator (pg. 20).

*“The Constitutions of Oxford –* Both Purvey and Nicholas of Hereford were imprisoned for their work in translating the scriptures and for being part of the Lollard movement (pg. 20). Many of their close associates died at the stake. In 1408 (due to the Lollard movement), a synod of Oxford clergymen were summoned by Thomas Arundel who was the Archbishop of Canterburry. This ruling “forbade anyone to translate, or even to read, a vernacular version of the Bible in whole or in part without the approval of his diocesan bishop or of a provincial council. This prohibition was one of thirteen provisions passed by the synod against Lollardy; they are generally known as the “Constitutions of Oxford”; and they remained in force until the establishment of the Reformed religion in England” (pg. 21).

The letter “J” in Middle English is the letter “I” (no J). (pg. 21).

## CHAPTER THREE – The English New Testament in Print

*\*The Printing Press –*

Moveable Type – Gutenberg’s first Bible

#1 – Latin Vulgate in 1456

#2 – Latin Psalter in 1454

#3 – Hebrew Pentateuch in 1482

#4 – Hebrew Bible in 1488

#5 - Greek Bible – 1514

#6 – Erasmus’ Greek NT – in 1516

#7 – 1st English NT based upon the Greek Text – Tyndale – in 1525 (pgs. 24-25).

*\*The Revival of Learning – with the fall of Constantinople in 1453, Greek scholars headed west with their Greek knowledge and manuscripts.*

***The advent of printing press – revival of learning.***

***Three important men involved with the Revival of Learning***

***#1 – Erasmus (1466-2536) – printing press; taught at Cambridge, but not there when Tyndale attended, but his legacy had a profound influence upon him.***

***#2 – Sir Thomas Moore***

***#3 – John Colte made a break with the scholastic interpretation of the Bible & greatly influenced Erasmus & Moore. His Biblical Interpretation looked at the plain meaning of the text & looked at the historical context. He became the Dean of St. Paul’s in London (1505).***

***(pgs. 26-2 7)***

*\*Luther and his influence (pg. 27) -* “In November 1515 Martin Luther, Augustinian monk and Professor of Sacred Theology in the University of Wittenberg, began to expound Paul’s Epistle to the Romans to his students” (pg. 27). This is when Luther’s understanding of justification by faith was formed and caused him to reject the Catholic practice of the sale of indulgences (pg. 27). “Justification by grace through faith – or justification by the purchase of papal indulgence? To Luther the issue seemed clearcut, and in October 1517 he nailed to the doors of the castle church in Wittenberg his Ninety-Five Theses – points intended for academic debate, bringing out various corollaries of the New Testament doctrine of justification and exposing the abuses of the indulgence system” (pg. 27).

\*Tyndale’s Earlier Years – he studied at Oxford and later at Cambridge.

#1 – B.A. from Oxford in 1512

#2 – M.A. in 1515

#3 – Taught at Cambridge – after Erasmus but still influenced by him

#4 – he tutored the children of Sir John Walsh and translated Erasmus’s *Enchiridion Militis Christiana* (or the Christian Soldier’s Handbook). Tyndale believed the confusion in most people’s minds was due to their ignorance of scripture (pgs. 28-29). He once told a learned man that one day he hoped to have a copy of scriptures available so that even a boy who plows will know more scripture than this learned man (pg. 29).

*\*No room in England –* Bruce notes that possibly Tyndale’s recognition that Martin Luther gifted to his countrymen the German NT in their own language in 1522 as a “stimulus” for Tyndale to do likewise for his own countrymen (pg. 29). The Constitutions of Oxford caused Tyndale to carry out his work elsewhere – not in England (pg. 30).

*\*Tyndale’s first New Testament –* Somewhere around April or May of 1534 Tyndale headed to the “Continent” and made the necessary provisions (carried the books he would need) to translate the Bible from the original in English (pg. 31). Spends a year in Wittenberg, returns to Hamburg where he receives money that he had left in London with Humphrey Monmouth, then goes to Cologne in August of 1525. By now the English New Testament was nearly finished – Cologne looked like the right place to print this Bible.

First attempt to print NT at Cologne in 1525 - Petern Quentel printed 10 sheets, but printer not allowed to complete it.

Moved to Worms in February 1526 – NT printed in English.

2 Copies remain of his original work

*\*The Cologne Quarto –* Bruce raises the question, “But what happened to the sheets of the quarto edition which Tyndale rescued from Quentel’s printing house in Cologne? It is probably that he sent some copies of these to England in advance of the Worms edition, to whet people’s appetite for the complete New Testament when it was ready. They contained a prologue of fourteen pages, the complete Gospel of Matthew, and the beginning of Mark. For long this fragmentary version was thought to have disappeared completely, but in 1834 the first 64 pages (except for the title-page) were identified in a volume where they were bound up with one another work.” (pg. 31).

Bruce notes that this “unique” find was “bought by Thomas Granville, and later bequeathed by him, with the rest of his library, to the British Museum. A facsimile edition, with an introduction of 70 pages, was issued by Edward Arber in 1871” (pgs. 31-32).

Tyndale followed the same chapter divisions as that which Cardinal Hugh de St. Cher inserted in the 13th century. Verse divisions would not come along in the New Testament for another “quarter of a century” (pg. 32).

## CHAPTER FOUR – Tyndale’s Later Years

Now that the Bible was translated into English, they needed to get the Bibles into the country. They used a merchant named Humphrey Monmouth import (perhaps better smuggle) the Bibles into England. (pg. 37).

*\*The Burning of Books –* “Cuthbert Tonstall, Bishop of London, was specially disturbed by the importation and distribution of Tyndale’s New Testament, because naturally his diocese was more affected than anywhere else in the country. In October 1526 he took steps to gather up as many copies as he could within his diocese, ordering their owners to hand them over on pain of excommunication or worse, and those which he collected were publically burned at St. Paul’s Cross.” Yet this didn’t really stop the “circulation” of Tyndale’s Bible. (pg. 37). The bishop came up with the idea to buy up as many as he could on the European continent and then burn them to keep them out of England (pg. 37). While Bruce explains the story in detail and how the bishop did succeed in burning some, Tyndale turned around and used the money to print more Bibles (pgs. 37-39).

*\*More and Tyndale –* Burning Bibles was not the greatest attack upon Tyndale. Sir Thomas More in his *Dialogue* (1529) sharply criticized Tyndale’s work (pg. 39). More was a Greek scholar like Erasmus. But notice his attitude towards Tyndale’s translation:

“But no: Tyndale’s New Testament, said More, was not the New Testament at all; it was a cunning counterfeit, so perverted in the interests of heresy “that it was not worthy to be called Christ’s testament, but either Tyndale’s own testament or the testament of his master Antichrist.” (Pg. 40). More continued, “To search for errors in it was like searching for water in the sea; it was so bad that it could not be mended, “for it is easier to make a web of new cloth than it is to sew up every hole in a new” (pg. 40).

Yet More’s real problem with Tyndale’s translation was its lack of ecclesiastical terms; Tyndale’s work was supported by Erasmus’ Greek Text. (pg. 41).

Tyndale’s Old Testament – Pentateuch translated in 1530

Tyndale’s O.T. – Jonah translated in 1531

Tyndale renders the serpent’s response to Eve, “Tush [hust], ye shall not die” (in Gen. 3:4). Refers to pharaoh’s captains in Exodus 15:4 as “jolly captains.” (pg. 42).

*\*Tyndale’s New Testament revised – Revised & reprinted in 1534 (Genesis revised & republished also in 1534) (pgs. 42-43).*

Bruce states that when a person says that “Tyndale’s version of the New Testament as being basic to the successive revisions which have appeared between his day and ours – more particularly the Authorized Version, the Revised Version and the Revised Standard Version – it is his 1534 edition that is meant … Nine-tenths of the Authorized New Testament is still Tindale, and the best is still his.” More than that: in a number of places where the Authorized Version of 1611 departs from Tyndale’s wording, the Revisers of 1881 return to it” (pg. 44).

*\*Imprisonment and Death [of Tyndale] –* Tyndale spends his last years residing in Antwerp (due to it being a free city), but Tyndale is captured (kidnaped) on May 21, 1535 (pgs. 50-51).

On August 1536, Tyndale is found guilty of heresy and is executed on October 6th, 1536, at Vilvorde. His last words were, ‘Lord, open the King of England’s eyes.’(pg. 52).

## CHAPTER FIVE – The Complete English Bible

## Printed and Licensed

*\*Myles Coverdale –* “Next to Tyndale, the man to whom lovers of the English Bible owe the greatest debt is Myles Coverdale (1488-1569). Coverdale was not the scholar that Tyndale was, but the best part of his life was devoted to the task of making the Bible accessible to his fellow countrymen in their own language” (pg. 53).

Coverdale had a hand in:

#1 – Coverdale’s Bible (1535)

#2 – The Great Bible – edited it (1539)

#3 – The Geneva Bible – helped prepare it for publication (1560)

Myles Coverdale was a native of York and graduated from Cambridge. He was originally an Augustinian friar, but he left his order after being influenced by Reformationists’. He had to seek safety on the European Continent in 1528. Helped Tyndale as an assistant/proofreader at Hamburg and Antwerp. Returned to England for a little while in 1535. He found favor with Anne Boleyn and Thomas Cromwell. After Mrs. Boleyn’s execution by Henry VIII, Cromwell’s fall from the King’s graces, and change in church policy in 1540, Coverdale once again fled England. After Henry VIII’s death and Edward VI comes to the throne, he comes back to England and Coverdale becomes Bishop of Exeter (1551). (pg. 53).

Unfortunately, Coverdale’s church office did not last long; when Mary Tudor (Queen of Scotts – a devout Catholic) comes to the throne in 1553, “it was only through the intervention of the King od Denmark that he did not go to the stake” as many of his Reformer friends had faced (pgs. 53-54). Coverdale is allowed to go for the third time into exile. He spends time in Geneva (Switzerland) where he becomes “an elder of the English church, and stood as godfather to the minister’s second son.” The minister is none other than the great Scottish preacher, John Knox. This would not be Myles Coverdale’s final affiliation with Scotland. Coverdale’s wife, Elizabeth Macheson, was a Scottish woman (pg. 54).

Coverdale does return to England one last time (in 1559) and witnesses the “historic consecration of Matthew Parker as Archbishop of Canterbury.” His last few years he did not play a real important role; due to his failing health and his “strong Puritan convictions,” he could not reconcile his beliefs with those of Queen Elizabeth (pg. 54).

*\*Coverdale’s Bible – printed in October 1535.* Coverdale held the belief of many that King Henry VIII had finally come around to the notion that there needed to be “an authorized English translation” of the Scriptures for the common man. When Thomas Cramner becomes the Archbishop of Canterbury (1533), “the Church of England acquired a Primate who lent all the weight of his high office to this and similar causes, and in December 1534 Convocation of Canterbury petitioned the King to decree “that the holy scripture should be translated into the vulgar English tongue by certain good and learned men, to be nominated by His Majesty, and should be delivered to the people for their instruction” (pg. 55). While Cramner may have taken steps to bring this about (probably revising Tyndale’s) yet nothing came of it (pg. 55).

*\*King Henry VIII and Myles Coverdale’s Bible –* Thomas Cromwell requests the king to help with this new translation – the usual “advisers” would be assembled; after some time of the bishops mulling over the translation, the King assembled them to ask why the delay (pg. 55). The bishops response was Coverdale’s version was full of “heresies.” The King responds by saying, “If there be no heresies,” said he, “then in God’s name let it go abroad among our people” (pg. 56). Coverdale dedicates this translation to King Henry VIII.

*\*What was Coverdale’s Sources?* He says he translated from the Dutch (German) and Latin into English. While Coverdale was not linguist, Greek and Hebrew scholar, he used scholars. Bruce raises the question of whether Tyndale was one of the scholars behind Coverdale’s Bible? (pg. 58). Bruce also suggests that perhaps Coverdale was familiar with the Latin and Dutch (German) as opposed to Hebrew and Greek – he may have used these in comparison with other scholars who utilized the Hebrew and Greek.

Coverdale depended upon 5 Versions:

#1 – Probably Tyndale’s New Testament (his NT may have been Tyndale’s NT)

#2 – Latin Vulgate

#3 – New Latin Translation (perhaps from Dominican scholar Sanctes Pagninus)

#4 – Luther’s German Bible that was “adapted to the Swiss dialect of German, published at Zurich in 1524-29.”

#5 – Finally, Probably Tyndale’s Old Testament translation (pg. 59).

*\*Various Features of Coverdale’s Bible –*

#1 - he was the first to introduce chapter summaries or headings at the beginning of chapters (pg. 59).

#2 – Coverdale was the first to separate the Apocrypha from the Old Testament (pg. 60).

*\*Ann Boleyn and Coverdale’s Bible –* Queen Boleyn was behind Coverdale’s Bible, but with her removal or execution (May 1536), Coverdale fell into disfavor (pg. 64). His Bible still was reprinted twice (1527, 1550) and one more time in 1553. (pg. 64).

*\*The Matthew’s Bible and the Royal License –* the name Matthew is probably a pen-name for John Rogers (a former close associate of Tyndale). Rogers was burned at the stake in 1555. At the bottom of Roger’s translation in 1537, the bottom of the title page reads, “Set forth with the kings most gracious lycence” (pg. 64). Thus Matthew’s Bible receives an official license. Coverdale’s 2nd edition of 1537 also received an official license. (pg. 65).

*\*Matthew’s Bible Mainly Tyndale’s –* This version is a combination of Tyndale’s and Coverdale’s. Rogers probably helped Tyndale in his original translation (Tyndale’s NT – 1535). (pg. 65). Rogers putting the initials “W.T.” at the end of the book of Malachi is probably a reference to William Tyndale’s work on translating the O.T. (without spelling his name out for fear of trouble). Matthew’s work is the 1st English Bible translation of the Apocryphal Book The Prayer of Manasseh. (pgs 65-6).

## The Great Bible

## Chapter Six

*\*The Bible in the Church:*

*\*Matthew’s Bible later becomes the Great Bible (May 1538). (pg. 67).*

*\*Tavner’s Bible – a revision of Matthew’s Bible (pg. 69).*

*\*The Great Bible (1539) – Coverdale’s Revision of Matthew’s Bible (pg. 70).*

*\*Cramner’s Bible – The 2nd Edition of the Great bible is sometimes called Cramner’s Bible because he wrote the preface. (pg. 71).*

*\*A New Title Page – after Cromwell’s fall from favor, the woodcut around the title was removed in 1540 (pg. 71).*

I like how Bruce makes a comparative chart of Coverdale’s 1535, Matthew’s 1537, and The Great Bible 1540 (pgs. 72-74).

*\*Years of Reaction –* “The closing years of the reign of Henry VIII were years of reaction so far as the Reforming movement was concerned. This had an effect in various ways upon the fortunes of the English Bible. For example, in the spring of 1543 Parliament passed an ace “for the advancement of true religion and for the abolishment of the contrary,” which banned “the crafty, false and untrue translation of Tyndale,” which made it a crime for any unlicensed person to read or expound the Bible publically to others, and went so far as to forbid even the private reading of the Bible by people belonging to the lower classes of society” (pg. 78).

In 1546, King Henry VIII’s proclamation goes even farther than the Act of Parliament in 1543. The King proclaimed that on the last of August of the year “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 Tyndale’s and Coverdale’s Bibles were gathered and burned at St. Paul’s cross (pg. 79). Bruce notes that this “ban of the Bibles of Tyndale and Coverdale was a monumental piece of absurdity, when all the time the Great Bible maintained its prominent position in every parish church in the land” (pg. 79).

Not even the Great Bible was “immune from attack.” The Upper House of Convocation of Canterbury (in 1542) determined that the Great Bible “could not be retained as the authorized version of the realm “without scandal and error and open offence to Christ’s faithful people” unless it were revised and corrected in conformity with the Latin Vulgate (pg. 79).

King Henry VIII died on June 28, 1547 (pg. 80).

## CHAPTER SEVEN – The Elizabethan Bible (pg. 81)

The English Prayer Book – Edward VI comes to the throne and ushers in a resurgence of Reformation in the church and placing English Bible in the churches. The Great Bible was reprinted twice (1549, 1553) and the Book of Common Prayer was translated into English (a second edition in 1552). The English churches are hearing their worship services for the first time in English.

1) Cheke’s Version – 1550, John Cheke brings a fresh approach to translation.

2) Bishop Becke’s Bible (a revision of Tavner’s OT and Tyndale’s NT), 1551.

3) The Marian Reaction – “With the accession of Mary in 1553 the Reforming policy of her brother’s reign was reversed.” Several great reformers/religious leaders like John Rogers and Thomas Cranmer were executed and Bibles were burned (pg. 84-85).

4) The Great Bible at Elizabeth’s accession – “When Mary was succeeded by Elizabeth, one of the earliest injunctions of the new queen repeated the order of her father and brother that “one book of the whole Bible of the largest volume in English” should be procured and set up in every parish church within three months” (pg. 85).

5) Whittingham’s New Testament – Great Reformers in Geneva (the Scotsman John Knox was there at the English church and John Calvin and Thedore Beza) were influential in Bible translation. William Whittingham, related to Calvin by marriage, succeeds Knox at the English church in Geneva. In 1557, he completes a revision of English New Testament (Tyndale’s); verse divisions borrowed from Stephanus’ 4th Greek NT edition.

6) The Geneva Bible – Whittingham played a role in the Geneva Bible of 1560 (pgs. 86-86). Dedicated to the Queen Elizabeth.

a) The Geneva Bible OT was a thorough revision of the Great Bible

b) The NT Geneva Bible – Tyndale’s latest edition with the aid of Beza’s Latin version and commentary (pg. 89). The Calvanist notes in the Bible were strong and influenced Purtianism. Also a strong anti-pope sentiment in the book of Revelation. Whittingham’s NT – divided into verses; Geneva Bible, NT divided into verses (OT verses taken over from the Hebrew Bible. The 1st Ed. Of Geneva Bible was published by John Bodley in 1561 in Geneva, Switzerland. During Elizabeth’s life, 70 Editions of the Geneva Bible were published and 30 NT editions. In 1579, the Geneva Bible Scottish Edition was published (the first in Scotland). The Geneva Bible, however, was never appointed to be read in the churches, but wide-spread popularity among English-speaking people and among the British clergy (pg. 90-91).

c) The Geneva Bible was read in the church of Scotland, was the Bible of Shakespeare, and in 1644 was the last year the Geneva Bible was printed. This version was popularly referred to as the “Breeches Bible” because of the trans. Of Gen. 3:7 of And and Eve sweing fig breeches. This term was borrowed from Wycliffite version (pg. 92).

7) The Bishops’ Bible – “In 1561, Archbishop Matthew Parker submitted to the bishops of his province a proposal for revising the Great Bible” (pg. 93). On Sept. 22, 1568, the Bishops’ Bible was complete. The directions given to the translators: “They were to use the Great Bible as their basis, and depart from it only where it did not accurately represent the original. To check the accuracy of the translations from the Hebrew they were to compare the Latin versions of the Old Testament made direct from the Hebrew by Pagninus (1528) and Sebastian Munster (1539)” (pg. 93-94). Then in 1571 the “Convocation of Canterbury ordered that “every archbishop and bishop should have at his house a copy of the holy Bible of the largest volume as lately printed at London … and that it should be placed in the hall or the large dining room, that it might be useful to their servants or to strangers”, that a copy should also be procured by every cathedral and, as far as possible, by every church” (pg. 94).

a) The Bishops’ Bible went through 19 editions from 1568 to 1606, far below the number of Geneva Bible editions (70).

b) In 1572, the Psalms from the Great Bible was placed in parallel columns with the Bishops’ Bible; the Psalms from the Great Bible was still used in the Book of Common Prayer (pgs. 94-95).

# Chapter 8 – The King James Version

\*Queen Elizabeth died on March 24, 1603

\*King James VI of Scotland united Scotland and England and became James I

\*King James calls for a Conference of church leaders and theologians at Hampton court to hear their views on the state of affairs.

\*Dr. John Reynolds, President of Corpus Christi College, Oxford, called for a new translation to be made (pg. 96).

1) Bishop Bancroft & King James objected to the marginal notes in the Geneva Bible (which was the Bible of Shakespeare).

2) King James thought the Geneva was the worst Bible (when it really was the best). They assembled six panels of translators, 47 men in all (pg. 97).

a) Three Panels on the OT

b) Two Panels on the NT

c) One Panel on the Apocrypha

3) Two groups met at Oxford, 2 groups at Cambridge, and 2 groups at Westminster. The KJV was based upon the Bishops’ Bible; they kept the old eclestical words. Completed in 1611; called the Authorized Version, but authorized by whom? (pgs. 98-99).

a) Dedicated to the king (pg. 100).

b) The preface and the address to the reader (pg. 101-102).

c) The KJV translators purposely used a variety of English words for the same Hebrew/Greek term for variety (pg. 103).

4) Successive Editions

a) The Great He/She Editions” – Ruth 3:15, one has “and he went into the city,” whereas another has “and she went into the city.”

b) Misprints “strain at a gnat” – rather than strain out a gnat.

c) The Wicked Bible – 1631 Edition, the 7th commandment left out the word “not” – fined 200 pounds (pgs. 107-08).

# Chapter 9 – The English Bible For Roman Catholics

# n\*Up until 1965, there were only “two versions of the Bible in English approved by ecclesiastical authority for Roman Catholic readers in Britain. One of these was what we commonly refer to as the “Douai Bible” (very often the older spelling “Douay” is used); the other was the version made in our own day by the late Mgr Ronald A. Knox. For both of these the Latin Vulgate ahs served as the basis, rather than the Hebrew and Greek texts, although Mgr Knox’s version in particular has kept the Hebrew and Greek texts in view throughout.” Reason for using the Vulgate was the decision by the Council of Trent in 1546.

# Chapter 10 – After King James

# Better manuscript/textual evidence meant a need for better translations.

1) Daniel Whitby’s Paraphrase and Commentary on the NT – 1703

2) John Wesley’s NT – a revision of the A.V. – in 1768 was meant “for plain, unlettered men who understand only their Mother Tongue” (pg. 129).

3) Edward Harwood’s *Liberal Translation of the New Testament: Being an Attempt to translate the Sacred Writings with the same Freedom, Spirit, and Elegance, with which other English Translations from the Greek Classics have lately been executed (1768).*

4) LXX Translations – “An English translation of the Old Testament from the Greek Septuagint was produced in 1808 by Charles Thompson, one of the founding fathers of the United States of America … Another translation of the Septuagint, by Sir Lancelot C.L. Brenton, Bart., which appeared in 1844, is printed by Messrs Bagster of London alongside their edition of the Septuagint text itself” (pg. 130).

5) 1840 – Samuel Sharpe (Unitarian scholar) published his New Testament based on the Greek text of J.J. Griesbach. Sharpe’s Old Testament (Hebrew Scriptures Translated) was published in 1865 and was based upon a revision of the A.V.’s OT. (pg. 130-31).

6). Jewish Versions – “Two Jewish translations of the Hebrew Bible” deserve mention.

a) Isaac Leeser’s *The Law of God* (Pentateuch, Philadelphia, 1845-46), which was followed by his *The Twenty-Four Books of the Holy Scriptures* (Philadelphia, 1854; rev. ed., London, 1865).

b). A. Benisch’s *Jewish School and Family Bible* (London, 1861).

7) 1869 – Dean Henry Alford’s New Testament (Dean of Canterbury) is most remembered for his wonderful ed of the Greek NT and a comme tary, published a revision of the KJV in 1869. (pg. 131). His work ultimately led to the English Revised Version (NT, 1881, Complete Bible, 1885) and ultimately the RSV in 1946 (NT) and 1952 (Entire Bible) (pg. 131).

8) J.N. Darby – “Another private version which embodies the results of new textual knowledge available in the second half of the nineteenth century is John Nelson Darby’s *New Testament* (New Testament, second and revised edition, 1871; Old Testament, 1890). Darby, one of the leaders of the Brethren movement, translated the Bible into German (the Elberfeld version) and French (the Paul version) before his English version appeared; indeed, his English version was left incomplete when he died in 1882 and was completed on the basis of his German and French versions” (pg. 132).

9) Robert Young’s *Literal Translation of the Bible* appeared in 1862 (pg. 132).

10) Joseph Bryan Rotherham’s *The Emphasized Bible* – the NT was published in 1872 and the OT in 1897-1902 (pg. 133).

11) Thomas Newberry, *The Englishman’s Bible,* NT in 1870 and whole Bible in 1884, went through several later ed. (pg. 133).

12) Bruce gives a brief summary of other Nineteenth Century Translations (pg. 134).

# Chapter 11 – Bruce discusses the background that led up to the publication of the English Revised Version (pgs. 135-152).

\*Bruce states that the history of the ERV begins on Feb 10 of 1870 when the Bishop of Winchester, Dr. Wilberforce, made the motion in the Upper House of Convocation of the Province of Canterbury: “That a Committee of both Houses be appointed, with power to confer with any Committee tht may be appointed by the Convocation of the Northern Province, to report upon the desirableness of a revision of the Authorized Cerion of the New Testament, whether by marginal notes or otherwise, in all those passages where plain and clear errors, whether in the Hebrew or Greek text originally adopted by the translators, or in the translation made from the same, shall, on due investigation, be found to exist” (pg. 135). Suggestion was made by Dr. Ollivant (Bishop of Llandaff) to include the revision of Old and New Testament (since they mention the Hebrew and Greek); the motion was amended and passed (pg. 135).This committee at Canterbury (on May 3rd, 1870), made 5 Resolutions signigicant to the ERV:

1) “That it is desirable that a revision of the Authorized Version of the Holy Scriptures be undertaken.”

2) “That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorized Version.”

3) “That in the above resolutions we do not contemplated any new translation of the Bible, or any alteration of the language, except when in the judgment of the most competent scholars such change is necessary.”

4) “That in such necessary changes, the style of the language employed in the existing version be closely followed.”

5) “That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.” (pg. 136)

This measure was adopted by both Houses of Convocation. A committee was set up for a course of action. A second committee was divided up into two translation companies: OT and NT. Several well-known scholars were tapped for this version, notable some from the Church of Scotland and the English and Scottish Free Churches; R.C. theologian John Henery Newman was chosen, but he was unable to assist; the selection of Unitarian scholar, Dr. G. Vance Smith, caused some feelings of “misgivings” among the public. This commite met “in the inaugural celebration of Holy Communion in Westminster Abbey on June 22, 1870” (pg. 136). **Principles of Revision:**

**1) “To introduce as few alterations as possible to the Text of the Authorized Version consistently with faithfulness.”**

**2) “To limit, as far as possible, the expression of such alterations to the language of the Authorized and earlier English versions.”**

**3) “Each company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.”**

**4) “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 which the Authorized Version was made, the alteration be indicated in the margin.”**

**5) “To make or retain no change in the Text on the second final revision by each Company, except *two-thirds* of those present approve the same, but on the first revision to decide by simple majorities.”**

**6) “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 for the next Meeting.”**

**7) “To revise the headings of chapters, pages, paragraphs, italics, and punctuation.”**

**8) “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” (pg. 137). Both Oxford and Cambridge Univ. Press undertook the cost of printing for the exclusive copyright.**

Later on in 1870 decision was made to include an American team to help with “suggestions and criticisms.” “The American revisers, while they took a very conservative view of their responsibilities, did not feel able to confine themselves to the excessively strict terms of reference by which their British colleagues were bound. They British revisers published the New Testament part of their work in May 1881, the Old Testament part in May 1885. They included appendices listing the points on which the judgment of the American revisers diverged from their own. The American companies remained in being for several years more, until the fruit of their labours was issued in 1901, the American Standard Version (pg. 138). The New Testament followed the Westcott-Hort Greek N.T.

Chapter 12 - Early Twentieth Century Versions:

1) *The Twentieth Century New Testament: A Translation into Modern English Made from the Original Greek* (Westcott-Hort Text), 1902.

2) Weymouth’s *Twentieth Century New Testament* (Dr. Richard Francis Weymouth, Fellow of Univ. College, London), 1903.

3) Ferrar Fenton’s, *The Holy Bible in Modern English, containing the complete sacred scriptures of the Old and New Testaments, translated into English direct from the original Hebrew, Chaldee and Greek* (Romans in 1882, New Testament in 1895, and complete Bible in 1903).

# Chapter 13 – Moffatt, Goodspeed and Others

1) James Moffatt – 1st essay, The Historical New Testament, appeared in 1901 and received Honorary Doctorate from University of St. Andrews at the age of 31. His one volume *A New Translation of the Bible* appeared in 1928 (pg. 167-172).

2) Dr. Edgar J. Goodspeed (the American counterpart to Mofatt), produced his *The Complete Bible: An American Translation* (1927, rev. 1935) (pg. 172).

3) Wade’s Version – G. W. Wade, *The Documents of the New Testament,* published in 1934, is an attempt to duplicate Moffatt’s work “on a less elaborate scale” (pg. 173).

4) *The Book of Books –* 1938 – published to celebrate the 400th anniversary of placing an English Bible in every English parish – they modernized the old language and arranged the text “according to the latest standards of book production.” (pg. 174).

5) *St. Mark for the Children* – Edward Vernon wanted to produce a translation that did not require explanatory notes – he published *The Gospel of St. Mark: A New Translation in simple English* in 1951.

6) *The Bible in Basic English* – produced by Mr. C.K. Ogden (Orthological Institute), NT in 1940 and whole Bible in 1949 (pg. 174-74).

7) *The “Plain English” New Testament – The New Testament: A New Translation in Plain English –* 1952 (pg. 177).

8) *The New Testament in the Language of the People,* by Charles B. Williams, 1937 (pgs. 179-181).

9) Kenneth S. Wuest’s *Expanded Translation of the New Testament,* 1956-59. (pgs. 181-183.

10) *The Amplified Bible,* 1958 & 1965, an endeavor of the Lockman Foundation of LaHabra, Valifornia. “It is “amplified” in the sense that alternative renderings or additional words designed to bring out the full sense are incorporated in the text instead of appearing in the margin or as footnotes” (pg. 183).

11) The *Concordant Version of the Sacried Scriptures* (from 1926 and following) held to the belief that “every word in the original should have its own English equivalent” (pg. 184).

12) The *New World Translation fo the Christian Greek Scriptures* (1950), *New World Translation of the Hebrew Scriptures* (1953-1960), followed by the complete Bible, is a work of the Watchtower Bible and Tract Society, Inc. – Jehovah’s Witnesses (pgs. 184-185).

13) *The Holy Scriptures according to the Masoretic Text* (1917), J.P.S. of America

14) *The Torah: The Five Boos of Moses (first section), A New Translation of the Holy Scriptures according to the Masoretic Text* (chairman H.M. Orlinsky), 1963. More recently, *The Book of Isaiah, The Book of Jeremiah, and The Book of Psalms.* (pg. 185).

# Chapter 14 – The Revised Standard Version

\*The ASV of 1901 “was copyrighted in order to protect the text against unauthorized changes. In 1928 the copyright was acquired by the International Council of Religious Education, a council in which forty major denominations of the United States and Canada were associated throughout their boards of education and publication. The Council appointed a committee of scholars to take charge of the text of the A.S.V. and consider the question of further revision. This committee, after two years of deliberation, recommended a thorough-going revision of the A.S.V., but a revision which nevertheless should remain recognizably within the tradition established by Tyndale” (pg. 186).

\*The NT appeared in 1946, and the whole Bible on Sept. 30, 1952

# Chapter 15- Recent Roman Catholic Versions

\*The Confraternity Version (New American Bible) – “A revision of the Rheims-Challoner New Testament was published in the United States in 1941 under the title *The New Testament of our Lord and Savior Jesus Christ.* The revisio was the work of scholars belonging to the Catholic Biblical Association of America and was sponsored by the Episcopal Confraternity of Christian Doctrine. The revisers paid attention to the altest evidence for the Vulgate text, by which quite a number of the readings of the Clementine Vulgate were corrected; they also make mention in their notes of those places hwere the Latin and Greek texts diverge” (pg. 204).

\*The Confraternity OT: Genesis appeared in 1948 (not merely a revision of the old Douai-Challoner, but a new trans).

\*Vol 1, Gen-Ruth, 1952

\*Vol 3, Sapiential/Wisdom Books, 1955

\*Vol 4, Prophetic Books, 1961

\*Vol 2, Samuel-Maccabees, 1969 (pgs. 204-205).

\*The Westminster Version – “An excellent translation by English Roman Catholic scholars, based on the original texts in both Testaments, is the *Westminster Version of the Sacred Scripture*,” in which the NT was finished in 1935 (a smaller ed in 1948) and the OT: 1st installment book of Malachi (1935) and the other volumes succeeding years, “though the work suffered a sad blow in Father Lattey’s death in 1954.” (pg. 206).

\*R.A. Knox’s Version – the Westminster version was not an “official” translation by the R.C. church. This privilege was given to Mgr. Ronald A. Knox. “This has been given a place alongside the Douai-Rheims-Challoner translation as an official version of the Bible for Rocam Catholics in Great Britain, authorized by the Roman Catholic hierarchy of England and Wales and the hierarchy of Scotland. It is described on the title-page of the 1955 edition (the first one-volume edition) as “a translation from the Latin Vulgate in the light of the Hebrew and Greek originals” (pg. 206). NT appeared in 1945, OT appeared in 1949 (pg. 206). “Not only is Knox’s version a translation of the Vulgate; it is a translation of the Clementine Vulgate – the edition of the Latin Bible authorized by Pope Clement VIII in 1592, which has remained the standard text for the Roman Catholic Church since that time” (pg. 207).

Things began to change in 1961 – in the R.C. Church during “the years immediately following, largely, but by no means solely, through the influence of Vatican Council II (1963-65), with its encouragement of just such common versions as Father Abbott advocated” (pg. 214).

\*The Jerusalem Bible – “A further landmark in Catholic versions of the English Bible was the publication, in October 1966, of the Jerusalem Bible. Work began with the Dominican school *Ecole Biblique et Archeologique* in Jerusalem (began in 1948). This *La Bible de Jerusalem* is a “series of volumes presenting a new and authoritative French translation of the books of the Bible, with textual and exegetical notes.” A one-volume abridged ed appeared in 1956; the English Counterpart, the *Jerusalem Bible,* is based on this (pg. 215). “The *Jerusalem Bible* is not simply translated from the French work. The introductions and notes to the books of the Bible are indeed translated from the French, though they have been revised and brought up to date. But the Biblical text itself is based on the Hebrew, Aramaic, and Greek originals, though the French version was regularly consulted where questions of variant reading or interpretation arose. The work carries the *imprimatur* of Cardinal Heenan” (pg. 216).

# Chapter 16 – Other Recent Versions

1) A.S. Way’s version of the Epistles (Way, 1847-1930, a classical scholar), *The Letter’s of St. Paul*, 1901.

2) Gerald Warre Cornish, *St. Paul from the Trenches –* a British scholar killed during WWI, but found he had translated 1 Corinthians and Ephesians.

3) Dr. J.W.C. Wand (Archbishop of Brisbane), *The New Testament Letters*, 1943.

4) J.B. Phillips – started out by translating Paul’s epistles for young people, *Letter’s to Young Churches (1947).*

5) The “Penguin” Translations – “The Penguin Classics, which were published under the editorship of Dr. E.V. Rieu, a distinguished classical scholar, include a new translation of *The Four Gospels*, by Dr. Rieu himself (1952), and one of *The Acts of the Apostles*, by his son, C.H. Rieu (1957). (pg. 225).

6) H.J. Schonfield – *The Authentic New Testament* (1955) translated by a “distinguished Jewish scholar,” Dr. Hugh J. Schonfield (pg. 228).

7) *The Berkeley Version –* by Dr. Gerrit Verkuyl, *The Holy Bible: The Berkeley Version in Modern English (1959); the NT appeared in 1945* (pg. 229).

# Chapter 17 – The New English Bible

# Chapter 18 – The English Bible in the Seventies

1) The Common Bible – 1973

2) The New American Standard Bible – 1971

3) The Good News Bible – “The Old Testament part of *Today’s English Version* … has now been completed: the whole work was published in October of 1976 as the *Good News Bible.* Because of differences in English idiom on either side of the Atlantic, separate British and American editions were prepared. The British edition is published by the British and Foreign Bible Society and Messrs Collins; in little over three months a million copies were issued. The millionth copy was presented to the Queen in mid-Jamuary 1977.” (pg. 260).

4) The Translator’s New Testament (British and Foreig Bible Society, 1973, based upon U.B.S. Greek N.T.).

5) *A Greek-English Diglot for the Use of Translators*, British and Foreign Bible Society, 1958-1964.

6) The *New International Version, 1973.*

7) The Revised Phillips – based upon Dr. J.B. Phillips’ - The New Testament in Modern English.

8) The Living Bible (a paraphrase), 1971.

9) Other Versions: Carl Burke’s *God is Real, Man (1967)* and *Treat Me Cool, Lord (1969).* The J.W.’s – *New World Translation of the Holy Scriptures (1961).* There is *The Gospel (1975)* which “comprises new translations of the four canonical Gospels and of some other Gospels and similar gnostic works found among the Nag Hammadi treatises” (pg. 268).

10) *Picture Bible for All Ages –* 1974 – a cartoon strip version of the Bible (pg. 268).

**Notes on English Versions[[156]](#footnote-156)**

**New Interpreter’s Dictionary of the Bible**

“The term “English versions” refers to the resulting work of a translation from ancient languages to English. Complete English versions of the Bible began with the Wycliffe Bible in 1382. From Wycliffe the history of English versions provides the basis of some of the modern English versions that have used various translation theories and a variety of stated purposes” (pg. 740).

The author adds: “God’s communication with humanity is a testimony of the struggle to produce the Scriptures in a language from understood by the masses. Resistance, persecution, Bible burning, and martyrdom have bloodied the path along which history has passed. The history of Bible translation bears witness to how God’s word passed from being exclusively for those in the pulpit to a text read, understood, and acted upon by those in the pew” (pg. 740).

1. Setting the Stage for the English Versions
2. The beginning of it all

The Old Testament books were orig. written in Hebrew and Aramaic, while the New Testament in Greek. In the Western branch of the Roman empire, Latin became the language of scholars and provides “an antidote to the decline of the ancient biblical languages” (pg. 740).

There was a devout priest and a proficient “language scholar” by the name of Jerome who determined the “need to translate the decaying original languages into the contemporary, vernacular Latin.” Tradition tells us that he is “sequestered in an underground cave in the holy city of Jesus’ birth, Bethlehem, dedicating himself from 386 CE to his death in 420 to scholarly pursuits” (pg. 740). Jerome’s greatest accomplishment was translating the Latin Vulgate from the original Hebrew and Greek “into the language of the literate masses. The struggle for religious power had begun” (pg. 740).

1. The origin of the English language

“The history of the Celtic island of Britain gives us a background for the origin of the English language. There were a succession of invasions, from Julius Caesar in 55 BCE to the withdrawal of the Roman legions in 410 CE and the subsequent collapse of the Roman Empire. The Germanic people – the Anglos, Saxons, and Jutes – all invaded the island. The native Britons withdrew to the western areas of the island and adopted the term *wedlas* from which the word *Welsh* came” (pg. 740).

We find that the “closely related language” of Britain’s foreign “invaders” became the basis of English; today we know it as “Old English” or “Anglo-Saxon English.” (pg 740). “The love of the Anglo-Saxon for its ambiguity, innuendo, and word play was shared with English in every age and characterizes its written literature” (pg. 740-741).

1. The Early portions of the pre-English Scriptures

“The earliest portions of Scripture in Anglo-Saxon were songs set to verse by a layman named Caedmon” (pg. 741). Our only knowledge of Caedmon’s poetry come to us in the form of a “hymn of creation.” Aldhelm, the Bishop of Sherborne (8th cen A.D.), “translated the first known biblical text when he selected portions of the psalms” (pg. 741).

The so-called glosses (“Interlinear” glosses) of manuscripts is the practice of taking the English equivalent of a Latin word and placing it “directly below” the text is popular during this period of Old English. “This pedagogical method introduced students to the Latin text as they became literate.” (pg. 741).

Yet the most important person who influenced translating scripture during this pre-English era is a man by the name of Aelfric. Aelfric’s work in translating the Bible eventually led him to producing “the 10th cent. Anonymous Wessex Gospels, the first true translation of Scripture” (pg. 741).

The invasion of the French lead to a close of the old “Anglo-Saxon period of English” and led to what is known as Middle English (1100-1500 A.D.). These foreign invaders proclaimed “Norman French as the official language of England.” The influence of the French language “delayed the progress of an English-language Bible.” Over the next 200 years, “the Anglo-Saxon language gradually assimilated the French into the Anglo-Norman language. (It was not until the period of Shakespeare in the 16th cent. That a modern English language emerged)” (pg. 741).

Over the next few decades those faithful believers relied on “liturgy, songs, poems, medieval dramas, and oral transmissions of Scripture stories.” The usage of Latin and French Bibles by the “aristocracy” and the teachings by priests to the masses “were substitutes for an English Bible prior to the 14th cent.” (Pg. 741).

Even for clergymen who had a modest education could only access the Bible through Latin. The Medieval Bibles were written in Latin “were large folio copies, bound in two or three volumes.” The price for Bibles was expensive and the “scarcity of copies made reading and studying nearly impossible” (pg. 741). Even clergymen could only hope to have access to “portions of Scripture” and mostly even they relied upon the book of prayer. What were prayer books? They were simply “Service manuals, used by the clergy, contained only select portions of Scripture, making it impossible to understand the flow, context, and meaning of the Scriptures as the original authors intended. This led to poor methods of interpreting Scripture and “the faulty worship of words and phrases were taken out of context” (pg. 741).

“Without the availability of the Scriptures, and with an often-illiterate clergy, one can easily imagine a church corrupted with false doctrine.” Years would pass before John Wycliffe would lead reforms. With all of the religious controversies in the pre-Reformation era, the greatest problem took place between the clergy and the church (in no small part due to lack of accessible Bibles in English) (pg. 741).

This era led to a “veneration of the words of the Bible that extended beyond the meaning of those words. Biblical words had an innate mystery and power, so much so that the manuscripts themselves held a divine authority and the words of the text a special meaning in spiritual life. The translation of the Bible into the vernacular upset the culture and worldview of medieval Christianity” (pg. 741).

1. From the Quill to the Press: 1382-1455
2. **John Wycliffe and his times**

During the great period of both religious and political unrest of the 12th/13th centuries, a man named John Wycliffe (who lived cir 1330-1384) who is known as the “Morning Star of the Reformation,” would be the one to introduce religious reforms that ultimately led to the Reformation Movement in Euope/England. Wycliffe’s “analysis of the religious climate convinced him of the need to turn the Scriptures as the rule of life.” Man was not to worship the words; rather he was to obey them. He deeply opposed the church view on the Lord’s Supper or “eucharist,” the idea of selling “indulgences,” church authority, praying to or for saints, and “pilgrimages” put him “at odds with the established church and its teachings.” He thus concluded that the only solution was for every man to have a copy of the scriptures in his own tongue. Faith can only be taught when it can be read and understood (pg. 741).

Wycliffe was born cir 1330 in the village of “Wycliffe-on-Tees in Yorkshire.” He would attend Balliol College (Oxford) and receive his B.A. at Merton College in 1356. He received his Thd. (doctor of theology) cir. 1372/73. When he left Oxford, Wycliffe “advanced to Master of Balliol College and Warden of Canterbury Hall.” His studies focused on Latin (pg. 741).

Those who opposed having the Bible available in the native tongue stemmed from the belief that the Bible could only be understood by “scholars,” by “virtue” of their academic achievements, and by “priests” based on the “authority of their office.” Until the time of Wycliffe’s Bible, the opposition towards “Scripture in plays, songs, poems, or in oral recitations posed no threat to the church authority structure.” Following the years of Wycliffe’s version and his travelling disciples known as “Lollard,” “the Bible in English became the “forbidden book.” “Just twenty years after the first production of the complete Bible in the English Language, the statute *De heretic comburendo* (1401) promised death by public burning to heretics. The definition of *heretic* was soon expanded to include the reading, owning, or memorizing of scriptures in any language other than Latin” (pg. 741).

Then in 1409, Arundel (Archbishop of Canterburry) “called a provincial council and adopted the *Constitutions* that forbade the translation of the sacred Latin Vulgate Bible into a common tongue without express supervision of the church.” (pg. 741).

“The growing intolerance of laypeople for the abuse of the absolute authority of the church awaited John Wycliffe in the 14th cent.” (pgs. 741-742). He would fan or fuel the flames of the Reformation by translating the first “complete Bible” into English from the Latin Bible. Knowledge of Greek and Hebrew was not yet available at English universities – that time was not yet (pg. 742).

1. **The Wycliffe Bible**

“Tradition assigns the translation of the Wycliffe Bible to John Wycliffe in 1382.” Many modern scholars challenge this belief. Many today believe his version was translated by his disciples, the so-called Lollards, “who were evangelists spreading the reforms of Wycliffe” (pg. 742). The Lollards “emphasized” the “authority of Scripture, need for a personal relationship with Christ, and they attacked the church on such issues as celibacy, transubstantiation, and indulgences.” Wycliffe is “still the most likely” candidate for some of the translating (pg. 742).

Some 250 copies of the Bible complete Bible and Wycliffe NT are in existence. These Bibles were copied by hand (printing press not yet invented – not until 1450). “These copies do not agree with one another.” There was an earlier Version (EV) and a Later Version (LV) (pg. 742).

1. **The Early Wycliffe Version (1380-1384).**

“Readings in the copies of the EV and inconsistent among themselves. It is not as if one man translated the entire Bible and everyone copied it. Persecutions, difficulty in obtaining leather sheets, time, and secrecy led to hurried scribes copying portions from any manuscript available” (pg. 742). One can easily imagine scribes being able to transcribe portions a little at a time from any copy available to them. Even though they worked under difficult circumstances, most of the “extant copies are beautifully illuminated.” However, “most copies were written after 1408 when it was forbidden to have an English translation.” Many of Wycliffe’s Version “were used for public liturgy with OT and NT readings accompanied by readings from prayer books” (pg. 742).

1. **The Later Wycliffe Version (1388-1395) – after his death of course.**
2. **Tyndale’s Translation and early related versions (1525-35).[[157]](#footnote-157)**
3. **“**Exactly one hundred years after the death of Wycliffe in 1384, William Tyndale was born” (pg. 761).
4. Tyndale was educated at both Oxford and Cambridge under Classical scholars (knowledge of Greek and Hebrew). He was at home in 7 languages. Influenced by Erasmus at Cambridge (Erasmus 1st published a NT Greek Edition by moveable type in 1516). (pg. 761).
5. Tyndale’s desire was to get a copy of the Bible for everyone to read. One of his opponents (whom Tyndale referred to as a “learned man”), “If God spare my life, ere many years I wyl cause a boye that dryveth the plough shall know more of the scripture than thou doest” (pg. 761).
6. Tyndale tried to win support and approval for translating the Bible from Greek from the Bishop of London, Cuthbert Tunstall, but he was turned down. Tyndale was supported for one year’s work by Humphrey Monmouth (alderman of London) paid 10 pounds. After his year of support of Monmouth, he moved in 1524 to Hamburg (Germany) (pg. 761).
7. While in Germany, Tyndale moved to Wittenburg and developed a close relationship with Martin Luther (at Wittenburg). Tyndale would later move back to Hamburg in the year 1525 and finished printing his first edition of the New Testament into English (a quartaro edition). One of Martin Luther’s enemies, a man named Cochlaeus, discovered Tyndale was translating and reported him to the authorities. Tyndale fled to Worms with his printed sheets. He was able to ship 3,000 copies to England (hidden in “merchandise”) (pgs. 761-62). Bishop Tunstall’s claim to have found 2,000 errors in Tyndale’s translation probably refers to differences based upon the Greek Text rather than the Latin Vulgate” (pg. 762).
8. Cochlaeus makes a speech condemning Tyndale’s work and shows his total opposition to any English translation whatsoever:
9. “The NT translated into the vulgar tongue is in the truth the food of death, the fuel of sin, the veil of malice, the pretext of false liberty, the protection of disobedience, the corruption of discipline, the depravity of morals, the termination of concord, the death of honesty, the well-spring of vices, the disease of virtues, the instigation of rebellion, the milk of pride, the nourishment of contempt, the death of peace, the destruction of charity, the enemy of unity, the murderer of truth” (pg. 762).
10. Only a few fragments or copies remain of Tyndale’s version out of the 18,000 copies printed between 1525-1528. He began translating the O.T. from the Hebrew after completion of the N.T. in 1525. He printed a copy of the Pentateuch in 1530 and later translated the book of Jonah. He had to halt his work on the O.T. to keep his colleague, George Joyce, from presenting an “unauthorized edition” of Tyndale’s N.T. Version without notes. (pg. 762).
11. The Coverdale Version (1535) – Myles Coverdale (pg. 762)
12. Coverdale was born in 1488 and became acquainted with Tyndale at Hamburg was busy translating the whole Bible.
13. Coverdale was in good standing with King Henry VIII and Thomas Cromwell (who helped him receive approval to publish his first version – in 1535). In the 1537 edition, Coverdale states: “Set forth with the kynges most gracious liscense” (pg. 672).
14. The one downside to his translation is that Coverdale “restored many of the ecclesiastical terms which had been rejected by Tyndale as incorrect translations of the Greek text. He omitted the caustic, controversial elements in the marginal notes and introductions” (pg. 762).
15. Coverdale may not have been a Hebrew and Greek scholar, but he did give England her first complete Bible in English (pgs. 762-63).
16. The Thomas Matthew Bible (1537).
17. The next major version to appear was really a “revision” of William Tyndale’s translation; printed on the European continent, probably in Antwerp, in 1537.
18. The Bible was published under the name of one Thomas Matthew, but the real identity is probably John Rogers (a chaplain at the English House in Antwerp and a close friend of Tyndale). Tyndale turns all of his translation work over to Rogers when he is arrested in the year 1535 (which included an O.T. translation from the Hebrew).
19. Tyndale continued to do translation work; Rogers was a 1525 graduate of Oxford.
20. Rogers was not only influenced by Tyndale (and sympathized with his work), but also the Reformers like Luther and others. He took up the mantle of the Reformers and is finally martyred by Mary Queen of Scotts (Bloody Mary) burned at the stake on February 4, 1555.
21. Rogers dedicates his translation (he used Tyndale’s where available, but also Coverdale’s): “Dedicated to the most noble and gracious prynce Kyng Henry the Eyght and Queen Jane” (pg. 763). Both Cranmer and Cromwell whole-heartedly supported Rogers’ work. See note/letter written by Cramner to Cromwell (pg. 763).
22. Cranmer did have a sense of “pessimism about the success” of the Matthew’s Bible. He definitely wanted the version to have the king’s stamp on it & perhaps feared too large of a delay. But he knew the “great dependence” the Matthew’s translation upon Tyndale’s translation might become a church problem. The Bible/author’s notes “could also cause some trouble because of their controversial nature” (pg. 763).
23. Thus Cromwell admonishes Coverdale to produce a new English Bible/Translation.
24. The Period of the Great Bible (1539-1568).
25. Reasons why Cromwell urged Cranmer to produce a new English Bible. Myles Coverdale given the responsibility by the church to produce a new translation.
26. Some argue that ecclesiastical authorities in England were not happy with the Matthew’s Bible is due either the influence of Tyndale in the Matthew’s version or “because of its caustic marginilia” (pg. 763).
27. This new version was known as the **Great Bible** because of its large size. Some of the Bible’s that lay behind the Great Bible are: Tyndale, Munster’s Latin OT, the Vulgate, Erasmus’ Latin NT, but primarily the Matthew’s Bible (pg. 763).
28. Coverdale wrote that his translation was produced by “diverse and learned men” – either a reference to the scholars behind the translation which Coverdale used or the scholars (i.e., the Greek, Hebrew, and Latin scholars who were on the translation team) who helped him produce the Great Bible (pg. 763).
29. Since no publisher in England could handle the 15 x 9 inches pages/text, he went to France. The French King, Francis I, gave license (requested by Henry VIII) to publish it – carried out by the printer Regnault. The work began in 1538 and completed in the Spring of 1539 (pg. 764).
30. Cromwell urged the clergy for the Bible to be “set up in summe comveniet place within the church that ye may have care of, whereat your parishioners may most commodiously resort to the same and read it” (pg. 764).
31. The Bible became popular among the lay people that the clergy were upset over their ability to read and interpret scripture for themselves. “The work was enthusiastically received by the people, and the Bible passed through seven printings within three years. The second edition appeared with a long introductory Preface by Archbishop Cranmer, and has often been called the Cranmer Bible” (pg. 764).
32. Henry VIII died in 1547 (1509-1547), Edward VI rules (1547-1553), Mary Tudor (1553-1558). During the reign of “Bloody Mary,” she martyred 300 Reformers and Bible students, among them Cranmer and John Rogers. Coverdale, however, flees the country.
33. The Taverner Bible (1539).
34. About the same time the Great Bible was completed, a gentleman by the name of Richard Taverner was making a “revision” of Tyndale’s version.
35. Taverner was an Oxford graduate – a Greek scholar – the O.T. version follows closely the Matthew’s Bible, the N.T. “shows clearly the editorial hand of one who knew the Greek text” (pg. 764).
36. Taverner’s translation is noted of being “the first complete Bible printed in England since it appeared before the Great Bible” (pg. 764).
37. The Geneva Bible (1560).
38. The period of 1525-39 was a time of toleration (under Henry VIII) where there were many translations and Bible revisions published (pg. 764).
39. There was a Catholic backlash which caused Henry VIII to change his religious tolerance; the Catholic rebellion led to Cromwell’s death/execution in 1540. The King of England forbade anyone from reading the Bible – or be punished by imprisonment (pg. 764).
40. Rulers During the English Reformation – dates of Reign:
41. Henry VIII – 1509-1547 (d)
42. Edward VI – 1547-1553 (d)
43. Mary Tudor (Bloody Mary) – 1553-1558 (d)
44. Elizabeth I – 1558-1603 (d)
45. James VI of Scotland and I of England – 1603-1625 (d)
46. Following the death of Henry VIII, Edward VI (a Protestant supporter), worked to “restore the Bible to the people” (pg. 764). Edward VI was supported in his efforts by England’s Archbishop, Cranmer. Those English Reformers who fled Great Britain began to return under Edward’s reign (pg. 764).
47. Unfortunately, his kingship was cut short and Mary Tudor (Queen of Scotts/Bloody Mary) ascended the throne in 1553. Mary was a staunch Catholic & under minded Edward’s religious reforms. Some 300 Religious Reformers and students of the Bible were executed by Queen Mary – including Archbishop Cranmer and the translator John Rogers. Myles Coverdale fled the country to Geneva, Switzerland (pg. 764).
48. Geneva was the home of Theodore Beza & John Calvin – theologians and reformers. William WHittingham, Calvin’s brother-in-law, became the successor the great preacher, John Knox, at the English congregation in the city of Geneva. Whittingham played the key role in the “preparation and publication of the Geneva NT in 1557” (pg. 764). Both the OT and the NT were finally published in 1560. This version became known as the “Breeches Bible” because of the way the translators rendered Genesis 3:7 (Adam & Eve sewed for themselves “breeches” of fig leaves), although this was not the first translation to use this rendering (pg. 764).
49. The Geneva Bible is really a “revision” of Coverdale’s Great Bible. Tyndale’s translation played a part in the Geneva Bible, but the OT was revised “thoroughly,” based on the Hebrew text (appealing to the Munster Latin Text), as well as Leo Juda and Pagninus’ work. The O.T. was overseen by two scholars, Anthony Gilby and Thomas Samson (pg. 764).
50. While the N.T. portion was largely a revision of William Tyndale’s version, the marginal notes were definitely Protestant polemics. In Revelation 9:11, the Pope is the one “identified” as being “the angel of the bottomless pit” and the Anti-Christ, the “King of hypocrites,” and the “ambassador” of Satan (pg. 764).
51. The Geneva Bible was dedicated to Queen Elizabeth; she ascended to the throne in 1558 – a great supporter of Protestantism. The cost of printing this translation was assumed by the Geneva Church. The print was much smaller and “less expensive” than earlier Bibles. The text type was the Roman type rather than the traditional “old block” or “Old English” text type (pg. 764).
52. While the Geneva Bible was dedicated to Queen Elizabeth, this version did not replace the Great Bible in congregational usage, but was properly used by the common man. The Great and Geneva Bibles’ both “stood side by side until the Bishop’s Bible made its appearance.” The Geneva Bible went through “140 editions” until it was finally surpassed by the K.J.V. in 1611. The Geneva Bible was the one version read by Oliver Cromwell and his army, the Pilgrims/Puritans, the Mayflower Compact, John Bunyan, Shakespeare, and even King James I (pg. 764).
53. The Bishops’ Bible (1568).
54. “The Geneva continued to be the Bible of the people, while the Great Bible was the pulpit Bible for the churches” (pg. 763).
55. “The superiority of the Geneva Bible was evident, and because of this, Archbishop Parker took steps to revise the Great Bible, with the hope that it would take the place of both the Great Bible and the Geneva Bible.” This is a project that had been several years in the making – from the mind of Cranmer himself. Parker hoped this new version would be such a success as to “unite” all the churches. “Many of the scholars who participated in this project were bishops, and hence the name “Bishops’ Bible”” (pg. 763).
56. Archbishop Parker began in 1564 with “organizing a committee.” He proposed or planned to divide up sections of the Bible for “revision” and he would stand as the “general editor and director of publication” (pg. 763).
57. They followed the Great Bible as much as possible, except where it differed significantly from the Greek or Hebrew. They also utilized Pagninus and Munster’s Latin texts. Parker’s policy was that they were not to make any “bitter notis upon any text, or yet to set downe any determinacion in places of controversie.” Any language that “gave any offence of lightness or obsenitie [should] be expressed with more convenient terms and phrase.” The so-called “Ink-horn terms” were to be avoided in favor of the “usual English words.” (pg. 763).
58. Parker’s policy was to allow translators to work in “isolation” which could make “the resultant text” risk “being uneven” (pg. 763). This is exactly what happened. For example, the Old Testament text consists of “the Great Bible, with slight changes,” and the Apocrypha books are “almost identical.” The New Testament appears to exhibit the work of true “scholarship” (Parker had a hand in it). Much of the New Testament marginal notes were taken over from the Geneva Bible (nearly 2/3rds). “Yet even in this area the Bishops’ Bible did not measure up to the Geneva Version. It resorted to an older version of the Lord’s Prayer, chose “charity” in 1 Cor. 13, and in general used less accurate language than some earlier translations. The verse division of the Geneva Bible was followed” (pg. 763).
59. “Parker appealed to Queen Elizabeth for authorization of the text, yet for some reason this was never given; yet because of the sanction of the bishops, this became the second authorized version.” The Bishops’ Bible was “endorsed by the Convocation of 1571, and its possession and use by bishops and archbishops was ordered” (pg. 763).
60. Over time the Bishops’ version would replace the Great Bible in the public reading in congregations, and from the year 1577 onward this was “set forth by authoritie.” Yet the Bishop’s Bible would never replace the Great Bible’s translation of the Psalms that had been used by churches for some thirty years. “Archbishop Parker in the 1572 edition published in parallel columns the Psalter of the Great Bible and that of the Bishops’ Bible …” (pg. 763). The Geneva Bible was still popular; this may have something to do with the fact that the Prayer Book used in churches contained the Great Bible’s Psalms. The Bishops’ Bible never really supplanted the Great Bible “in popular usage.” Yet the Bishops’ Bible did reamin the “authorized version” for forty more years and go through 20 editions before the year 1606, and “was actually the basis of the KJV, which did win its place with the people. But the Bishops’ Bible was never satisfactory to many scholars.” (pg. 763).
61. The Douay (Douai) Version (1609-1610).
62. The English reformers were able to debate the Bible with others (even against Catholics) because they had the Bible in their own tongue (pg. 763).
63. Then in 1578 Cardinal William Allen sent a letter to the “professor of canon law at Douay” to address the problem of rendering the Latin in the vernacular (pgs. 763-64). Cardinal Allen’s Reasoning why Catholics need their own English Bible! “Catholics educated in the academics and schools have hardly any knowledge of the scripture except in Latin. When they are preaching to the unlearned and are obliged on the spur of the moment to translate some passage into the vernacular, they often do it inaccurately and with unpleasant hesitation because either there is no English version of the words or it does not then and there occur to them. Our adversaries on the other hand have at their fingers’ ends from some heretical version all those passages of scripture which seem to make for them, and by a certain deceptive adaptation and alteration of the sacred words produce the effect of appearing to say nothing but what comes from the Bible. This evil might be remedied if we too had some catholic version of the bible, for all the English versions are most corrupt … If his Holiness will permit (we) will endeavor to have the Bible faithfully, purely and genuinely translated according to the edition approved by the Church – perhaps indeed it would have been more desirable that the scriptures had never been translated into barbarous tongues; nevertheless at the present day, when either from heresy or other causes, the curiosity of man, even of those who are not bad, is so great, and there is often such need of reading the scriptures in order to confute our opponents, it is better that there should be a faithful and catholic translation than that men should use a corrupt version to their peril or destruction; the more so since the dangers which arise from reading certain more difficult passages may be alleviated by suitable notes” (pg. 766).
64. The Catholic church preceded to carry out this work. The Bible would be based upon the churches official Bible, the Latin Vulgate (a translation itself). “The work was projected by Allen, an Oxford scholar and a canon under Queen Mary and later a cardinal; however, Gregory Martin carried the translation to its completion. The work was started at the English College, Douay, France, but political upheavals caused it to move to Rheims, where the NT was completed. In 1593 the college returned to Douay, where the OT was completed, but publication was delayed because of a lack of funds till 1609-10.” (pg. 766).
65. This is why the Catholic New Testament is known as the Rheims New Testament, and the whole Bible is called the Douay Version (pg. 766).
66. The King James Version (Authorized Version, 1611).
67. Queen Elizabeth dies in 1603; she had put an end to the Catholic controversy in England & the Protestants & Catholics alike (the Catholics had even published their own translation into English – the Douay or Douai Version, 1609-10). Learned men were able to handle the Hebrew and Greek (pg. 766).
68. “In 1604 James VI of Scotland came to the throne as James I of England. He was a religious man, and was also interested in Bible translation, having himself attempted to translate some psalms and to write a paraphrase of the book of Revelation” (pg. 766).
69. In 1604, King James called a conference of ecclesiastical leaders to Hampton Court to deal with some disputed church matters brought against the church by English Puritans. During this meeting, the Puritan President of Corpus Christi College, Oxford (Dr. Reynolds or Rainolds as F.F. Bruce spells it) made the motion or suggestion that the English Bible needed revising (pg. 766).
70. The motion must have influenced the King, yet in the preface of the 1611 Bible, the proposal by Dr. Reynolds did get the king “to begin to think himself of the good that might ensure by a new translation, and presently after gave order for this translation” (pg. 766).
71. The King declared on February 10, 1604, that a new translation of the Bible (based upon the original languages) be undertaken to be used by all people in the services of the “churches of England.” He specified that the Bible was to be read “only” in church services and that the Bible was to contain no “marginal notes” (pg. 767).
72. Then in July of 1604, King James appointed 54 scholars from: Westminster Abbey, Cambridge, & Oxford. Their translation work was to be “reviewed” by church bishops and church scholars and then “to be ratified by Priviy Council and by Royal Authority” (pg. 767). Among those on the translation committed were Anglicans, Puritans, and “laymen” (pg. 767). The committee was divided up into 6 groups: 4 worked on the OT, 2 on the NT. The way the groups divided up the different sections of the Bible are as follows: “In the OT the Westminster group worked through the Pentateuch to I Chronicles; one Cambridge group took II Chronicles through Ecclesiastes, the other Cambridge group to the prayer of Manasseh and the rest of the Apoc. One Oxford group took all the prophets; the other Oxford group took the gospels, Acts, and Revelation; and the other Westminster group took the NT letters” (pg. 767).
73. See the list of 15 Translation Rules on pg. 767.
74. As the committee work finally finished their work, “two members of each of the three centers were a committee of six to pass upon the final revision before it went to press.” There is not enough information (which we can totally rely on) to say whether or not they held strictly to their 15 Rules of Translation nor of how this six team committee “edited their work.” The final version “is a testimony to what was accomplished” (pg. 767).
75. Some of the versions the committee relied upon are the Tyndale and Coverdale Bible’s, Pagninus’ Latin Version, the Munster, Tremellius, Junius, and Beza Latin Versions, as well as the Greek and Hebrew texts (there were a relatively few number of these manuscripts available to them at that time in comparison to today) (pg. 767). They also consulted the “Rheims” New Testament, as well as Luther’s German Bible. The Bible had its detractors – those who opposed it – as pointed out in the preface to the 1611 edition. They even tried to (the Long Parliament) revise it by passing a bill in 1653, “but the dissolution of the Parliament ended the action” (Pg. 767).
76. Note their goal in this new English Translation: “We never thought from the beginning that we should neede to make a new translation, nor yet to make a good one better, or out of many good ones, one principall good one, not justly to be expected against; that hath bene our endeavor that our worke” (pg. 767). They did not condemn the translators and versions who had come before them, but looked upon their past accomplishments as a “foundation” to base their present work upon (pg. 768).
77. The King James Bible utilized “the chapter divisions of Stephen Langton, archbishop of Canterbury in the thirteenth century, and the verse divisions of Robert Estienne of 1551” (pg. 768). And we find first with the Geneva Bible version, “each verse was printed as a paragraph” (pg. 768).
78. Note some of the weaknesses of the KJV on pg. 768: This version has gone through several versions/editions. The first is in 1615 (few minor changes, mainly spelling). In the 1629 edition, the Apocrypha was left out. There was another revision still in 1638. A major overhaul was attempted in 1654, but the measures “failed.” The chronology of Archbishop Ussher (died in 1656) – the one who placed the date of creation at 4004 B.C., appeared in the 1701 edition – called the “Lloyd’s edition.” Then in 1762, the King James Bible was printed by Dr. Paris and was known as the “Cambridge Bible” (there were 383 marginal notes and a few other changes). Then in 1769, Dr. Blayney published the so-called Oxford Bible, along with “76 changes and corrections dealing with weight, measurements, and money” (pg. 768). The 1769 Revision has “remained as the standard version.” Down through the centuries other changes have been made, but “generally of an explanatory character, or in the form of attempts to modernize spelling, and to provide marginal notes, but the essential text of the KJV remained unchanged” (pg. 768).

9. Other translations.

10. The ERV (1881-1885) and the ASV (1901).

11. Some Modern Speech Translations.

**Neil R. Lightfoot, *How We Got The Bible, 2nd Ed.***

1. Chapter One – The Making of Ancient Books
2. Early Writing and the Materials – “The earliest known example of writing carry us into the ancient land of Egypt and into Mesopotamia.” (pg 14)
3. “What is known in that an early Sumerian limestone tablet is extant, a written text which is dated about 3500 B.C.” (pg 14)
4. “Egyptian hieroglyphs were in a developmental stage at least by 3000 B.C. In Palestine itself letters written by governors of cities date to about 1400 B.C.” (pg. 14).
5. Stone – Egypt and Babylon – some of their “earliest inscriptions” are etched in stone. “The oldest considerable portions of Hebrew writing found in Palestine are also on stone” (pg. 15).
6. Moabite Stone – “The Moabite Stone was erected by Mesha, King of Moab, about 850 B.C. and tells of Moab’s revolt against Jehoram, King of Israel” (pg. 15).
7. Siloam Inscription – this inscription “records the construction of a tunnel in Jerusalem adjoining the pool of Siloam.” The inscription comes from the time of King Hezekiah (cir 700 B.C.) (pg. 15).
8. The Ten Commandments – they were written on stone by the “finger of God” (see Ex. 31:18; 34:1, 28).
9. When the Israelites crossed the Jordan River, they were to erect stones and write on them the law (see Deut. 272-3; Josh. 8:30-32).
10. Clay
11. Assyria & Babylon mainly used clay to write on. Libraries have been uncovered with thousands of clay documents.
12. Archaeologists’ discovered a library belonging to Ashurbanipal (650 B.C.), the Assyrian king, which contained thousands of clay tablets on various “subjects” (pg. 15).
13. At Ras Shamra (ancient Ugarit) and Ebla (Modern day Syria) numerous clay documents were discovered. At Ebla, it yielded some 16,000 tablets, some datinmg back to cir 2500 B.C. (pg. 15).
14. Clay was also used in Egypt (pg. 15). “This can be seen – archaeologists uncovered around 350 clay tablets/documents at a place known as Tell-el Amarna” (pgs. 15-16). “The tablets, usually oblong in shape, were written on when soft and then were oven-baked or allowed to dry in the sun” (pg. 16). This process is described by the prophet Ezekiel (Ecek 4:1) when he is “commanded to sketch a plan of Jerusalem on tile” (pg. 16).
15. Wood – “In Greece wooden tablets provided the common writing surface for many centuries. At Athens in the fourth century B.C., tablets were white washed to receive the ink better and were used for official notices. In Egypt and in Palestine wooden writing tablets were found. In Isaiah 30:8 and Habakkuk 2:2 the tablets mentioned were probably wooden” (pg. 16).
16. Leather – “For hundreds of years leather or animal skins played an important role in the history of the Bible” (pg. 16).
17. Although leather is not explicitly mentioned as a writing material in the O.T., yet “a scribe’s knife, used for the purpose of erasures, is mentioned in Jeremiah 36:23” (pg. 16).
18. The Talmud “required explicitly that the Scriptures be copied on animal skins, which regulation undoubtedly embodies an ancient tradition” (pg. 16). One could safely argue that OT books were penned on animal skins (pg. 16).
19. NT – Paul asks Timothy to bring him the “parchments” (2 Tim 4:13)’ perhaps he is referring to copies of the O.T. (pgs. 16-17).
20. Papyrus – good description pgs. 17-18.
21. Vellum or Parchment
22. “Vellum came into prominence as a writing material due to the efforts of King Eumenes II (197-158 B.C.) of Pergamum in Asia Minor. Eumenes was endeavoring to build up his library to worldwide stature, but the king of Egypt moved to stop Eumenes’ enterprises by cutting off the supply of papyrus from Egypt. Eumenes’ only alternative was to procure his own writing materials, which he did by perfecting an improved process in the treatment of skins. The result of this improvement is known as *vellum* or *parchment”* (pg. 19).
23. “Vellum and parchment are now used interchangeably to refer to all kinds of animal skins especially dressed for writing purposes. Originally, however, vellum (related to the English word *veal*) denoted the skins of calves and antelopes, while parchment referred to materials obtained from sheep and goats. Vellum usually suggests a fine quality skin and is distinguished from leather, discussed above, in not being tanned” (pg. 19).
24. Important to note that this material was used to copy the NT for 1000 years.
25. “The difficult process begins when the animal skins are stretched and dried. The hair is removed from one side and the flesh from the other, both sides are then rubbed smooth with stone. Sheets of vellum are cut and folded in the middle to form quires, a process which results in hair-side facing hair-side and flesh-side facing flesh-side. Lines are ruled on the sheets by means of a pointed instrument, which cuts a groove on one side and leaves a ridge on the other. Writing on the vellum codex was done in columns, at first three or four columns to a page and later one or two to a page” (pg. 19).
26. Paper (pg. 20).
27. Other materials (pg. 20) “wax, gold, silver, copper, lead, bone, linen, pieces of pottery, etc” (pg. 20) – use of a stylus (pg. 20).
28. Chapter 2 – The Birth of the Bible

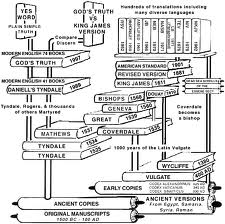
**F.F. Bruce From His Book, *The Books and the Parchments,***

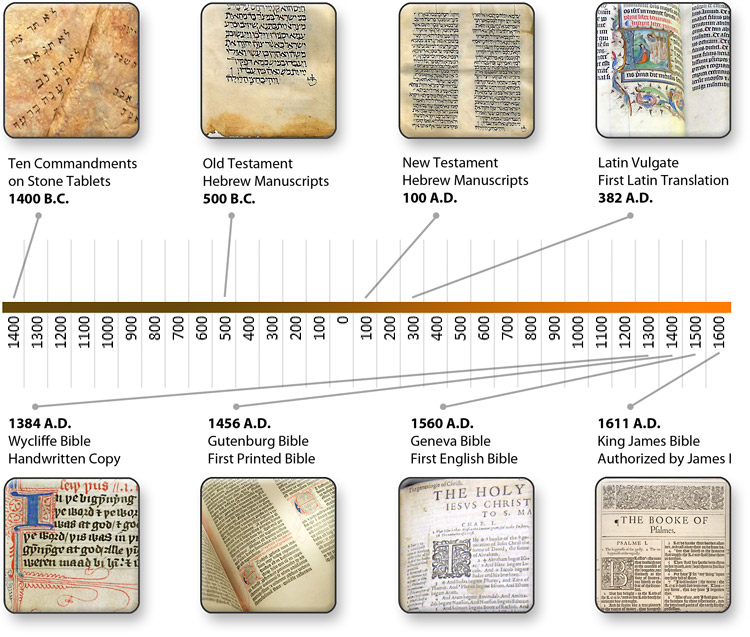
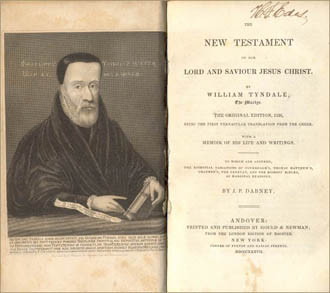
***How We Got Our English Bible.***

**What Led To Translations Based Upon The Original Text?**

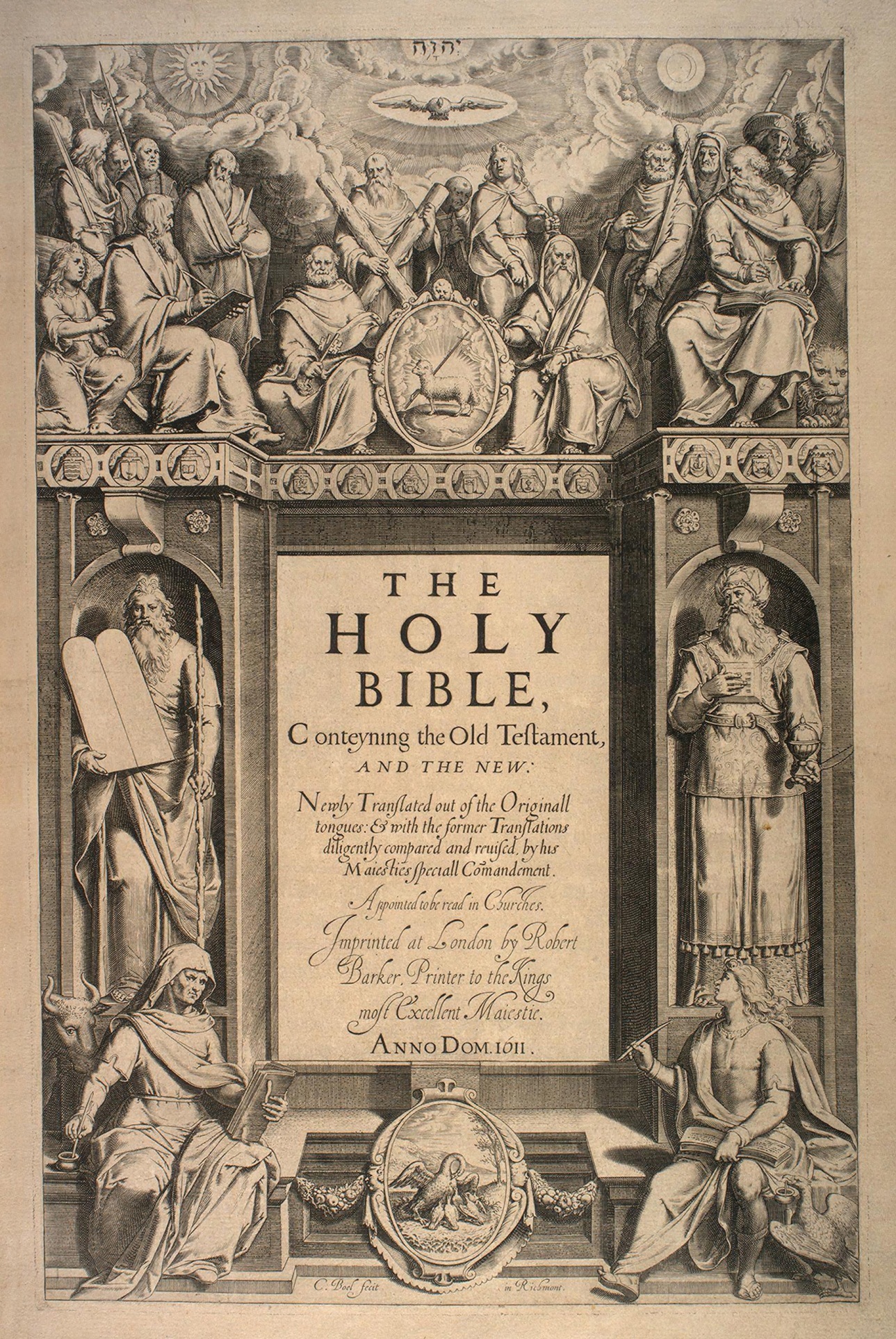
1. Between the time of the Middle and New English Translations, there was a great revival in our “knowledge” of the Hebrew and Greek languages now available to scholars in Western Europe.
2. Luther’s nailing of the 95 theses in 1517 on the Wittenberg church door which helped pave the way for the Reformation.
3. Invention of moveable type – printing press – make the ability to print Hebrew and Greek to larger audiences as well as mass production of Bible’s and Bible related materials.
4. The First printed Hebrew Bible was in Soncino (near Cremona) in 1488 (Pentateuch Hebrew text appeared at Bologna in 1482).
5. The first printed Greek Bible in 1514, “although the first Greek testament to be *published* in print was Erasmus’ first edition in 1516” (pgs. 214-15).
6. Luther’s German translation from the Greek (1522).
7. Tyndale’s English translation from the Greek (1525) (pg. 215).

**Thanks to Google Pictures for these awesome pictures!**

**** ****



Timeline of the History of the Bible

****

# Chapter 5 – Miscellaneous Class Documents

Preface to the KJV

***1611 King James Bible Introduction***



To the most high and mightie Prince, James by the grace of God King of Great Britaine, France and Ireland, Defender of the Faith, &c. The translators of The Bible, wish Grace, Mercie, and Peace, through Jesus Christ our Lord.



the blessed continuance of the Preaching of GODS sacred word amongst us, which is that inestimable treasure, which excelleth all the riches of the earth, because the reat and manifold were the blessings (most dread Soveraigne) which Almighty GOD, the Father of all Mercies, bestowed upon us the people of ENGLAND, when first he sent your Majesties Royall person to rule and raigne over us. For whereas it was the expectation of many, who wished not well unto our ZION, that upon the setting of that bright Occidentall Starre Queene ELIZABETH of most happy memory, some thicke and palpable cloudes of darkenesse would so have overshadowed this land, that men should have bene in doubt which way they were to walke, and that it should hardly be knowen, who was to direct the unsetled State: the appearance of your MAJESTIE, as of the Sunne in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected, exceeding cause of comfort; especially when we beheld the government established in your HIGHNESSE, and your hopefull Seed, by an undoubted Title, and this also accompanied with Peace and tranquillitie, at home and abroad.

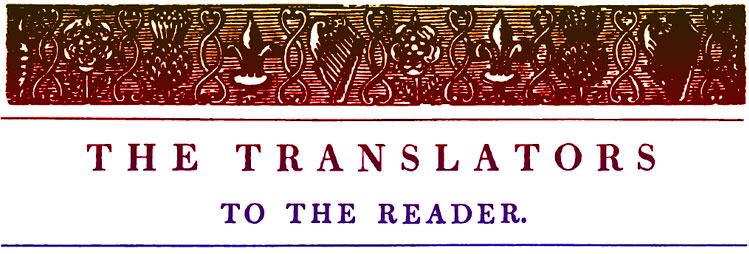
But amongst all our Joyes, there was no one that more filled our hearts, then fruit thereof extendeth it selfe, not onely to the time spent in this transitory world, but directeth and disposeth men unto that Eternall happinesse which is above in Heaven.

Then, not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state, wherein the famous predecessour of your HIGHNESSE did leave it; Nay, to goe forward with the confidence and resolution of a man in maintaining the trueth of CHRIST, and propagating it farre and neere, is that which hath so bound and firmely knit the hearts of all your MAJESTIES loyall and Religious people unto you, that your very Name is precious among them, their eye doeth behold you with comfort, and they blesse you in their hearts, as that sanctified person, who under GOD, is the immediate authour of their true happinesse. And this their contentment doeth not diminish or decay, but every day increaseth and taketh strength, when they observe that the zeale of your Majestie towards the house of GOD, doth not slacke or goe backward, but is more and more kindled, manifesting it selfe abroad in the furthest parts of Christendome, by writing in defence of the Trueth, (which hath given such a blow unto that man of Sinne, as will not be healed) and every day at home, by Religious and learned discourse, by frequenting the house of GOD, by hearing the word preached, by cherishing the teachers therof, by caring for the Church as a most tender and loving nourcing Father.

There are infinite arguments of this right Christian and Religious affection in your MAJESTIE: but none is more forcible to declare it to others, then the vehement and perpetuated desire of the accomplishing and publishing of this Worke, which now with all humilitie we present unto your MAJESTIE. For when your Highnesse had once out of deepe judgment apprehended, how convenient it was, That out of the Originall sacred tongues, together with comparing of the labours, both in our owne and other forreigne Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the English tongue; your MAJESTIE did never desist, to urge and to excite those to whom it was commended, that the worke might be hastened, and that the businesse might be expedited in so decent a maner, as a matter of such importance might justly require.

And now at last, by the Mercy of GOD, and the continuance of our Labours, it being brought unto such a conclusion, as that we have great hope that the Church of England shall reape good fruit thereby; we hold it our duety to offer it to your MAJESTIE, not onely as to our King and Soveraigne, but as to the principall moover and Author of the Worke. Humbly craving of your most Sacred Majestie, that since things of this quality have ever bene subject to the censures of ill meaning and discontented persons, it may receive approbation and Patronage from so learned and judicious a Prince as your Highnesse is, whose allowance and acceptance of our Labours, shall more honour us and incourage us, then all the calumniations and hard interpretations of other men shall dismay us. So that, if on the one side we shall be traduced by Popish persons at home or abroad, who therefore will maligne us, because we are poore Instruments to make GODS holy Trueth to be yet more and more knowen unto the people, whom they desire still to keepe in ignorance and darknesse: or if on the other side, we shall be maligned by selfe-conceited brethren, who runne their owne wayes, and give liking unto nothing but what is framed by themselves, and hammered on their Anvile; we may rest secure, supported within by the trueth and innocencie of a good conscience, having walked the wayes of simplicitie and integritie, as before the Lord; And sustained without, by the powerfull Protection of your Majesties grace and favour, which will ever give countenance to honest and Christian endevours, against bitter censures, and uncharitable imputations.

The LORD of Heaven and earth blesse your Majestie with many and happy dayes, that as his Heavenly hand hath enriched your Highnesse with many singular, and extraordinary Graces; so you may be the wonder of the world in this later age, for happinesse and true felicitie, to the honour of that Great GOD, and the good of his Church, through JESUS CHRIST our Lord and onely Saviour.





eale to promote the common good, whether it be by devising any thing our selves, or revising that which hath bene laboured by others, deserveth certainly much respect and esteeme, but yet findeth but cold intertainment in the world. It is welcommed with suspicion in stead of love, and with emulation in stead of thankes: and if there be any hole left for cavill to enter, (and cavill, if it doe not finde a hole, will make one) it is sure to bee misconstrued, and in danger to be condemned. This will easily be granted by as many as know story, or have any experience. For, was there ever any thing projected, that savoured any way of newnesse or renewing, but the same endured many a storme of gaine-saying, or opposition? A man would thinke that Civilitie, holesome Lawes, learning and eloquence, Synods, and Church-maintenance, (that we speake of no more things of this kinde) should be as safe as a Sanctuary, and ll out of shot, as they say, that no man would lift up the heele, no, nor dogge moove his tongue against the motioners of them. For by the first, we are distinguished from bruit-beasts led with sensualitie: By the second, we are bridled and restrained from outragious behaviour, and from doing of injuries, whether by fraud or by violence: By the third, we are enabled to informe and reforme others, by the light and feeling that we have attained unto our selves: Briefly, by the fourth being brought together to a parle face to face, we sooner compose our differences then by writings, which are endlesse: And lastly, that the Church be sufficiently provided for, is so agreeable to good reason and conscience, that those mothers are holden to be lesse cruell, that kill their children assoone as they are borne, then those noursing fathers and mothers (wheresoever they be) that withdraw from them who hang upon their breasts (and upon whose breasts againe themselves do hang to receive the Spirituall and sincere milke of the word) livelyhood and support fit for their estates. Thus it is apparent, that these things which we speake of, are of most necessary use, and therefore, that none, either without absurditie can speake against them, or without note of wickednesse can spurne against them.

Yet for all that, the learned know that certaine worthy men have bene brought to untimely death for none other fault, but for seeking to reduce their Countrey-men to good order and discipline: and that in some Common-weales it was made a capitall crime, once to motion the making of a new Law for the abrogating of an old, though the same were most pernicious: And that certaine, which would be counted pillars of the State, and paternes of Vertue and Prudence, could not be brought for a long time to give way to good Letters and refined speech, but bare themselves as averse from them, as from rocks or boxes of poison: And fourthly, that hee was no babe, but a great clearke, that gave foorth (and in writing to remaine to posteritie) in passion peradventure, but yet he gave foorth, that hee had not seene any profit to come by any Synode, or meeting of the Clergie, but rather the contrary: And lastly, against Church-maintenance and allowance, in such sort, as the Embassadors and messengers of the great King of Kings should be furnished, it is not unknowen what a fiction or fable (so it is esteemed, and for no better by the reporter himselfe, though superstitious) was devised; Namely, that at such time as the professours and teachers of Christianitie in the Church of Rome, then a true Church, were liberally endowed, a voyce forsooth was heard from heaven, saying; Now is poison poured down into the Church, &c. Thus not only as oft as we speake, as one saith, but also as oft as we do any thing of note or consequence, we subject our selves to every ones censure, and happy is he that is least tossed upon tongues; for utterly to escape the snatch of them it is impossible. If any man conceit, that this is the lot and portion of the meaner sort onely, and that Princes are priviledged by their high estate, he is deceived. As the sword devoureth aswell one as the other, as it is in Samuel; nay as the great Commander charged his souldiers in a certaine battell, to strike at no part of the enemie, but at the face; And as the King of Syria commanded his chiefe Captaines to fight neither with small nor great, save onely against the King of Israel: so it is too true, that Envie striketh most spitefully at the fairest, and at the chiefest. David was a worthy Prince, and no man to be compared to him for his first deedes, and yet for as worthy an acte as ever he did (even for bringing backe the Arke of God in solemnitie) he was scorned and scoffed at by his owne wife. Solomon was greater then David, though not in vertue, yet in power: and by his power and wisdome he built a Temple to the LORD, such a one was the glory of the land of Israel, and the wonder of the whole world. But was that his magnificence liked of by all? We doubt of it. Otherwise, why doe they lay it in his sonnes dish, and call unto him for ll easing of the burden, Make, say they, the grievous servitude of thy father, and his sore yoke, lighter. Belike he had charged them with some levies, and troubled them with some cariages; Hereupon they raise up a tragedie, and wish in their heart the Temple had never bene built. So hard a thing it is to please all, even when we please God best, and doe seeke to approve our selves to every ones conscience.

If wee will descend to later times, wee shall finde many the like examples of such kind, or rather unkind acceptance. The first Romane Emperour did never doe a more pleasing deed to the learned, nor more profitable to posteritie, for conserving the record of times in true supputation; then when he corrected the Calender, and ordered the yeere according to the course of the Sunne: and yet this was imputed to him for noveltie, and arrogancie, and procured to him great obloquie. So the first Christened Emperour (at the leastwise that openly professed the faith himselfe, and allowed others to doe the like) for strengthening the Empire at his great charges, and providing for the Church, as he did, got for his labour the name Pupillus, as who would say, a wastefull Prince, that had neede of a Guardian, or overseer. So the best Christened Emperour, for the love that he bare unto peace, thereby to enrich both himselfe and his subjects, and because he did not seeke warre but find it, was judged to be no man at armes, (though in deed he excelled in feates of chivalrie, and shewed so much when he was provoked) and condemned for giving himselfe to his ease, and to his pleasure. To be short, the most learned Emperour of former times, (at the least, the greatest politician) what thanks had he for cutting off the superfluities of the lawes, and digesting them into some order and method? This, that he hath been blotted by some to bee an Epitomist, that is, one that extinguished worthy whole volumes, to bring his abridgements into request. This is the measure that hath been rendred to excellent Princes in former times, even, Cum benè facerent, malè audire, For their good deedes to be evill spoken of. Neither is there any likelihood, that envie and malignitie died, and were buried with the ancient. No, no, the reproofe of Moses taketh hold of most ages; You are risen up in your fathers stead, an increase of sinfull men. What is that that hath been done? that which shall be done: and there is no new thing under the Sunne, saith the wiseman: and S. Steven, As your fathers did, so doe you. This, and more to this purpose, His Majestie that now reigneth (and long, and long may he reigne, and his offspring for ever, Himselfe and children, and childrens children alwayes) knew full well, according to the singular wisdome given unto him by God, and the rare learning and experience that he hath attained unto; namely that whosoever attempteth any thing for the publike (specially if it pertaine to Religion, and to the opening and clearing of the word of God) the same setteth himselfe upon a stage to be glouted upon by every evil eye, yea, he casteth himselfe headlong upon pikes, to be gored by every sharpe tongue. For he that medleth with mens Religion in any part, medleth with their custome, nay, with their freehold; and though they finde no content in that which they have, yet they cannot abide to heare of altering. Notwithstanding his Royall heart was not daunted or discouraged for this or that colour, but stood resolute, as a statue immoveable, and an anvile not easie to be beaten into plates, as one sayth; he knew who had chosen him to be a Souldier, or rather a Captaine, and being assured that the course which he intended made much for the glory of God, & the building up of his Church, he would not suffer it to be broken off for whatsoever speaches or practises. It doth certainely belong unto Kings, yea, it doth specially belong unto them, to have care of Religion, yea, to know it aright, yea, to professe it zealously, yea to promote it to the uttermost of their power. This is their glory before all nations which meane well, and this will bring unto them a farre most excellent weight of glory in the day of the Lord Jesus. For the Scripture saith not in vaine, Them that honor me, I will honor, neither was it a vaine word that Eusebius delivered long agoe, that pietie towards God was the weapon, and the onely weapon that both preserved Constantines person, and avenged him of his enemies.

But now what pietie without trueth? what trueth (what saving trueth) without the word of God? what word of God (whereof we may be sure) without the Scripture? The Scriptures we are commanded to search. Joh. 5.39. Esa. 8.20. They are commended that searched & studied them. Act. 17.11. and 8.28, 29. They are reproved that were unskilful in them, or slow to beleeve them. Mat. 22.29. Luk. 24.25. They can make us wise unto salvation. 2. Tim. 3.15. If we be ignorant, they will instruct us; if out of the way, they will bring us home; if out of order, they will reforme us, if in heavines, comfort us; if dull, quicken us; if colde, inflame us. Tolle, lege; Tolle, lege, Take up and read, take up and read the Scriptures, (for unto them was the direction) it was said unto S. Augustine by a supernaturall voyce. Whatsoevar is in the Scriptures, beleeve me, saith the same S. Augustine, is high and divine; there is verily trueth, and a doctrine most fit for the refreshing and renewing of mens mindes, and truely so tempered, that every one may draw from thence that which is sufficient for him, if hee come to draw with a devout and pious minde, as true Religion requireth. Thus S. Augustine. And S. Jerome: Ana scripturas, & amabit te sapientia &c. Love the Scriptures, and wisedome will love thee. And S. Cyrill against Julian; Even boyes that are bred up in the Scriptures, become most religious, &c. But what mention wee three or foure uses of the Scripture, whereas whatsoever is to be beleeved or practised, or hoped for, is contained in them? or three or foure sentences of the Fathers, since whosoever is worthy of the name of a Father, from Christs time downeward, hath likewise written not onely of the riches, but also of the perfection of the Scripture? I adore the fulnesse of the Scripture, saith Tertullian against Hermogenes. And againe, to Apelles an Heretike of the like stampe, he saith; I doe not admit that which thou bringest in (or concludest) of thine owne (head or store, de tuo) without Scripture. So Saint Justin Martyr before him; Wee must know by all meanes, saith hee, that it is not lawfull (or possible) to learne (any thing) of God or of right pietie, save onely out of the Prophets, who teach us by divine inspiration. So Saint Basill after Tertullian, It is a manifest falling away from the Faith, and a fault of presumption, either to reject any of those things that are written, or to bring in (upon the head of them, ) any of those things that are not written. Wee omit to cite to the same effect, S. Cyrill B. of Jerusalem in his 4. Cataches. Saint Jerome against Heludius, Saint Augustine in his 3. booke against the letters of Petilian, and in very many other places of his workes. Also we forebeare to descend to latter Fathers, because wee will not wearie the reader. The Scriptures then being acknowledged to bee so full and so perfect, how can wee excuse our selves of negligence, if we doe not studie them, of curiositie, if we be not content with them? Men talke much of , how many sweete and goodly things it had hanging on it; of the Philosphers stone, that it turneth copper into gold; of Cornu-copia, that it had all things necessary for foode in it; of Panaces the herbe, that it was good for all diseases; of Catholicon the drugge, that is in stead of all purges; of Vulcans armour, that is was an armour of proofe against all thrusts, and all blowes, &c. Well, that which they falsly or vainely attributed to these things for bodily good, wee may justly and with full measure ascribe unto the Scripture, for spirituall. It is not onely an armour, but also a whole armorie of weapons, both offensive, and defensive; whereby we may save our selves and put the enemie to flight. It is not an herbe, but a tree, or rather a whole paradise of trees of life, which bring foorth fruit every moneth, and the fruit thereof is for meate, and the leaves for medicine. It is not a pot of Manna, or a cruse of oyle, which were for memorie only, or for a meales meate or two, but as it were a showre of heavenly bread sufficient for a whole host, be it never so great; and as it were a whole cellar full of oyle vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a Panary of holesome foode, against fenowed traditions; a Physions-shop (Saint Basill calleth it) of preservatives against poisoned heresies; a Pandect of profitable lawes, against rebellious spirits; a treasurie of most costly jewels, against beggarly rudiments; Finally a fountaine of most pure water springing up unto everlasting life. And what marvaile? The originall thereof being from heaven, not from earth; the authour being God, not man; the enditer, the holy spirit, not the wit of the Apostles or Prophets; the Pen-men such as were sanctified from the wombe, and endewed with a principall portion of Gods spirit; the matter, veritie, pietie, puritie, uprightnesse; the forme, Gods word, Gods testimonie, Gods oracles, the word of trueth, the word of salvation, &c. the effects, light of understanding, stablenesse of persuasion, repentance from dead workes, newnesse of life, holinesse, peace, joy in the holy Ghost; lastly, the end and reward of the studie thereof, fellowship with the Saints, participation of the heavenly nature, fruition of an inheritance immortall, undefiled, and that never shall fade away: Happie is the man that delighteth in the Scripture, and thrise happie that meditateth in it day and night.

But how shall men meditate in that, which they cannot understand? How shall they understand that which is kept close in an unknowen tongue? as it is written, Except I know the power of the voyce, I shall be to him that speaketh, a Barbarian, and he that speaketh, shalbe a Barbarian to me. The Apostle excepteth no tongue, not Hebrewe the ancientest, not Greeke the most copious, not Latine the finest. Nature taught a naturall man to confesse, that all of us in those tongues which wee doe not understand, are plainely deafe; wee may turne the deafe eare unto them. The Scythian counted the Athenian, whom he did not understand, barbarous: so the Romane did the Syrian, and the Jew, (even S. Jerome himselfe calleth the Hebrew tongue barbarous, belike because it was strange to so many) so the Emperour of Constantinople calleth the Latine tongue, barbarous, though Pope Nicolas do storme at it: so the Jewes long before Christ, called all other nations, Lognazim, which is little better then barbarous. Therefore as one complaineth, that alwayes in the Senate of Rome, there was one or other that called for an interpreter: so lest the Church be driven to the like exigent, it is necessary to have translations in a readinesse. Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtaine, that we may looke into the most Holy place; that remooveth the cover of the well, that wee may come by the water, even as Jacob rolled away the stone from the mouth of the well, by which meanes the flockes of Laban were watered. Indeede without translation into the vulgar tongue, the unlearned are but like children at Jacobs well (which was deepe) without a bucket or some thing to draw with: or as that person mentioned by Esau, to whom when a sealed booke was delivered, with this motion, Reade this, I pray thee, hee was faine to make this answere, I cannot, for it is sealed.

While God would be knowen onely in Jacob, and have his Name great in Israel, and in none other place, while the dew lay on Gideons fleece onely, and all the earth besides was drie; then for one and the same people, which spake all of them the language of Canaan, that is, Hebrewe, one and the same originall in Hebrew was sufficient. But when the fulnesse of time drew neere, that the Sunne of righteousnesse, the Sonne of God should come into the world, whom God ordeined to be a reconciliation through faith in his blood, not of the Jew onely, but also of the Greeke, yea, of all them that were scattered abroad; then loe, it pleased the Lord to stirre up the spirit of a Greeke Prince (Greeke for descent and language) even of Ptolome Philadelph King of Egypt, to procure the translating of the Booke of God out of Hebrew into Greeke. This is the translation of the Seventie Interpreters, commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching, as Saint John Baptist did among the Jewes by vocall. For the Grecians being desirous of learning, were not wont to suffer bookes of worth to lye moulding in Kings Libraries, but had many of their servants, ready scribes, to copie them out, and so they were dispersed and made common. Againe, the Greeke tongue was wellknowen and made familiar to most inhabitants in Asia, by reason of the conquest that there the Grecians had made, as also by the Colonies, which thither they had sent. For the same causes also it was well understood in many places of Europe, yea, and of Affrike too. Therefore the word of God being set foorth in Greeke, becommeth hereby like a candle set upon a candlesticke, which giveth light to all that are in the house, or like a proclamation sounded foorth in the market place, which most men presently take knowledge of; and therefore that language was fittest to containe the Scriptures, both for the first Preachers of the Gospel to appeale unto for witnesse, and for the learners also of those times to make search and triall by. It is certaine, that the Translation was not so sound and so perfect, but that it needed in many places correction; and who had bene so sufficient for this worke as the Apostles or Apostolike men? Yet it seemed good to the holy Ghost and to them, to take that which they found, (the same being for the greatest part true and sufficient) rather then by making a new, in that new world and greene age of the Church, to expose themselves to many exceptions and cavillations, as though they made a Translation to serve their owne turne, and therefore bearing witnesse to themselves, their witnesse not to be regarded. This may be supposed to bee some cause, why the Translation of the Seventie was allowed to passe for currant. Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the Jewes. For not long after Christ, Aquila fell in hand with a new Translation, and after him Theodotion, and after him Symmachus: yea, there was a fift and a sixt edition the Authours wherof were not knowen. These with the Seventie made up the Hexapla, and were worthily and to great purpose compiled together by Origen. Howbeit the Edition of the Seventie went away with the credit, and therefore not onely was placed in the midst by Origen (for the worth and excellencie thereof above the rest, as Epiphanius gathereth) but also was used by the Greeke fathers for the ground and foundation of their Commentaries. Yea, Epiphanius above named doeth attribute so much unto it, that he holdeth the Authours thereof not onely for Interpreters, but also for Prophets in some respect: and Justinian the Emperour enjoyning the Jewes his subjects to use specially the Translation of the Seventie, rendreth this reason thereof, because they were as it were enlighted with propheticall grace. Yet for all that, as the Egyptians are said of the Prophet to bee men and not God, and their horses flesh and not spirit: so it is evident, (and Saint Jerome affirmeth as much) that the Seventie were Interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance, yea, sometimes they may be noted to adde to the Originall, and sometimes to take from it; which made the Apostles to leave them many times, when they left the Hebrew, and to deliver the sence thereof according to the trueth of the word, as the spirit gave them utterance. This may suffice touching the Greeke Translations of the old Testament.

There were also within a few hundreth yeeres after CHRIST, translations many into the Latine tongue: for this tongue also was very fit to convey the Law and the Gospel by, because in those times very many Countreys of the West, yea of the South, East and North, spake or understood Latine, being made Provinces to the Romanes. But now the Latine Translations were too many to be all good, for they were infinite (Latini Interpretes nullo modo numerari possunt, saith S. Augustine.) Againe they were not out of the Hebrew fountaine (wee speake of the Latine Translations of the Old Testament) but out of the Greeke streame, therefore the Greeke being not altogether cleare, the Latine derived from it must needs be muddie. This moved S. Jerome a most learned father, and the best linguist without controversie, of his age, or of any that went before him, to undertake the translating of the Old Testament, out of the very fountaines themselves; which hee performed with that evidence of great learning, judgement, industrie and faithfulnes, that he hath for ever bound the Church unto him, in a debt of speciall remembrance and thankefulnesse.

Now though the Church were thus furnished with Greeke and Latine Translations, even before the faith of CHRIST was generally embraced in the Empire: (for the learned know that even in S. Jeroms time, the Consul of Rome and his wife were both Ethnicks, and about the same time the greatest part of the Senate also) yet for all that the godly-learned were not content to have the Scriptures in the Language which themselves understood, Greeke and Latine, (as the good Lepers were not content to fare well themselves, but acquainted their neighbours with the store that God had sent, that they also might provide for themselves) but also for the behoofe and edifying of the unlearned which hungred and thirsted after Righteousnesse, and had soules to be saved as well as they, they provided Translations into the vulgar for their Countreymen, insomuch that most nations under heaven did shortly after their conversion, heare CHRIST speaking unto them in their mother tongue, not by the voyce of their Minister onely, but also by the written word translated. If any doubt hereof, he may be satisfied by examples enough, if enough will serve the turne. First S. Jerome saith, Multarum gentiu linguis Scriptura antè translata, docet falsa esse quæ addita sunt, &c.i. The Scripture being translated before in the languages of many Nations, doth shew that those things that were added (by Lucian or Hesychius) are false. So S. Jerome in that place. The same Jerome elsewhere affirmeth that he, the time was, had set forth the translation of the Seventy, suæ linguæ hominibus.i. for his countreymen of Dalmatia. Which words not only Erasmus doth understand to purport, that S. Jerome translated the Scripture into the Dalmatian tongue, but also Sixtus Senensis, and Alphonsus à Castro (that we speake of no more) men not to be excepted against by them of Rome, doe ingenuously confesse as much. So, S. Chrysostome that lived in S. Hieromes time, giveth evidence with him: The doctrine of S. John (saith he) did not in such sort (as the Philosophers did) vanish away: but the Syrians, Egyptians, Indians, Persians. Ethiopians, and infinite other nations being barbarous people, translated it into their (mother) tongue, and have learned to be (true) Philosophers, he meaneth Christians. To this may be added Theodorit, as next unto him, both for antiquitie, and for learning. His words be these, Every Countrey that is under the Sunne, is full of these wordes (of the Apostles and Prophets) and the Hebrew tongue (he meaneth the Scriptures in the Hebrew tongue) is turned not onely into the Language of the Grecians, but also of the Romanes, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the Languages that any Nation useth. So he. In like maner, Ulpilas is reported by Paulus Diaconus and Isidor (and before them by Sozomen) to have translated the Scriptures into the Gothicke tongue: John Bishop of Sivil by Vasseus, to have turned them into Arabicke, about the yeere of our Lord 717: Beda by Cistertiensis, to have turned a great part of them into Saxon: Efnard by Trithemius, to have abridged the French Psalter, as Beda had done the Hebrew, about the yeere 800: King Alured by the said Cistertiensis, to have turned the Psalter into Saxon: Methodius by Aventinus (printed at Ingolstad) to have turned the Scriptures into ll Sclavonian: Valdo, Bishop of Frising by Beatus Rhenanus, to have caused about that time, the Gospels to be translated into Dutch-rithme, yet extant in the Library of Corbinian: Valdus, by divers to have turned them himselfe, or to have gotten them turned into French, about the yeere 1160: Charles the 5. of that name, surnamed The wise, to have caused them to be turned into French, about 200. yeeres after Valdus his time, of which translation there be many copies yet extant, as witnesseth Beroaldus. Much about that time, even in our King Richard the seconds dayes, John Trevisa translated them into English, and many English Bibles in written hand are yet to be seene with divers, translated as it is very probable, in that age. So the Syrian translation of the New Testament is in most learned mens Libraries, of Widminstadius his setting forth, and the Psalter in Arabicke is with many, of Augustinus Nebiensis setting foorth. So Postel affirmeth, that in his travaile he saw the Gospels in the Ethiopian tongue; And Ambrose Thesius alleageth the Psalter of the Indians, which he testifieth to have bene set forth by Potken in Syrian characters. So that, to have the Scriptures in the mother-tongue is not a quaint conceit lately taken up, either by the Lord Cromwell in England, or by the Lord Radevil in Polonie, or by the Lord Ungnadius in the Emperours dominion, but hath bene thought upon, and put in practise of old, even from the first times of the conversion of any Nation; no doubt, because it was esteemed most profitable, to cause faith to grown in mens hearts the sooner, and to make them to be able to say with the words of the Psalme, As we have heard, so we have seene.

Now the Church of Rome would seeme at the length to beare a motherly affection towards her children, and to allow them the Scriptures in their mother tongue: but indeed it is a gift, not deserving to be called a gift, an unprofitable gift: they must first get a Licence in writing before they may use them, and to get that, they must approve themselves to their Confessor, that is, to be such as are, if not frozen in the dregs, yet soured with the leaven of their superstition. Howbeit, it seemed too much to Clement the 8. that there should be any Licence granted to have them in the vulgar tongue, and therefore he overruleth and frustrateth the grant of Pius the fourth. So much are they afraid of the light of the Scripture, (Lucifugæ Scripturarum, as Tertullian speaketh) that they will not trust the people with it, no not as it is set foorth by their owne sworne men, no not with the Licence of their owne Bishops and Inquisitors. Yea, so unwilling they are to communicate the Scriptures to the peoples understanding in any sort, that they are not ashamed to confesse, that wee forced them to translate it into English against their wills. This seemeth to argue a bad cause, or a bad conscience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touch-stone, but he that hath the counterfeit; neither is it the true man that shunneth the light, but the malefactour, lest his deedes should be reproved: neither is it the plaine dealing Merchant that is unwilling to have the waights, or the meteyard brought in place, but he that useth deceit. But we will let them alone for this fault, and returne to translation.

Many mens mouths have bene 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 aske what may be the reason, what the necessitie of the employment: Hath the Church bene deceived, say they, all this while? Hath her sweet bread bene mingled with leaven, her silver with drosse, her wine with water, her milke with lime? (Lacte gypsum malè miscetur, saith S. Ireney,) We hoped that we had bene in the right way, that we had had the Oracles of God delivered unto us, and that though all the world had cause to be offended and to complaine, yet that we had none. Hath the nurse holden out the breast, and nothing but winde in it? Hath the bread bene delivered by the fathers of the Church, and the same proved to be lapidosus, as Seneca speaketh? What is it to handle the word of God deceitfully, if this be not? Thus certaine brethren. Also the adversaries of Judah and Jerusalem, like Sanballat in Nehemiah, mocke, as we heare, both at the worke and workemen, saying; What doe these weake Jewes, &c. will they make the stones whole againe out of the heapes of dust which are burnt? although they build, yet if a foxe goe up, he shall even breake downe their stony wall. Was their Translation good before? Why doe they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholicks (meaning Popish Romanists) alwayes goe in jeopardie, for refusing to goe to heare it? Nay, if it must be translated into English, Catholicks are fittest to doe it. They have learning, and they know when a thing is well, they can manum de tabulá. Wee will answere them both briefly: and the former, being brethren, thus, with S. Jerome, Damnamus veteres? Minimè, sed post priorum studia in domo Domini quod possumus laboramus. That is, Doe we condemne the ancient? In no case: but after the endevours of them that were before us, wee take the best paines we can in the house of God. As if hee said, Being provoked by the example of the learned that lived before my time, I have thought it my duetie, to assay whether my talent in the knowledge of the tongues, may be profitable in any measure to Gods Church, lest I should seeme to have laboured in them in vaine, and lest I should be thought to glory in men, (although ancient,) above that which was in them. Thus S. Jerome may be thought to speake.

And to the same effect say wee, that we are so farre off from condemning any of their labours that traveiled before us in this kinde, either in this land or beyond sea, either in King Henries time, or King Edwards (if there were any translation, or correction of a translation in his time) or Queene Elizabeths of ever-renoumed memorie, that we acknowledge them to have beene raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posteritie in everlasting remembrance. The Judgement of Aristotle is worthy and well knowen: If Timotheus had not bene, we had not had much sweet musicke; but if Phrynis (Timotheus his master) had not beene, wee had not had Timotheus. Therefore blessed be they, and most honoured be their name, that breake the ice, and glueth onset upon that which helpeth forward to the saving of soules. Now what can bee more availeable thereto, then to deliever Gods booke unto Gods people in a tongue which they understand? Since of an hidden treasure, and of a fountaine that is sealed, there is no profit, as Ptolomee Philadelph wrote to the Rabbins or masters of the Jewes, as witnesseth Epiphanius: and as S. Augustine saith; A man had rather be with his dog then with a stranger (whose tongue is strange unto him.) Yet for all that, as nothing is begun and perfited at the same time, and the later thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, doe endevour to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade our selves, if they were alive, would thanke us. The vintage of Abiezer, that strake the stroake: yet the gleaning of grapes of Ephraim was not to be despised. See Judges 8. verse 2. Joash the king of Israel did not satisfie himselfe, till he had smitten the ground three times; and yet hee offended the Prophet, for giving over then. Aquila, of whom wee spake before, translated the Bible as carefully, and as skilfully as he could; and yet he thought good to goe over it againe, and then it got the credit with the Jewes, to be called , that is accuratly done, as Saint Jerome witnesseth. How many bookes of profane learning have bene gone over againe and againe, by the same translators, by others? Of one and the same booke of Aristotles Ethikes, there are extant not so few as sixe or seven severall translations. Now if this cost may bee bestowed upon the goord, which affordeth us a little shade, and which to day flourisheth, but to morrow is cut downe; what may we bestow, nay what ought we not to bestow upon the Vine, the fruite whereof maketh glad the conscience of man, and the stemme whereof abideth for ever? And this is the word of God, which we translate. What is the chaffe to the wheat, saith the Lord? Tanti vitreum, quanti verum margaritum (saith Tertullian,) if a toy of glasse be of that rekoning with us, how ought wee to value the true pearle? Therefore let no mans eye be evill, because his Majesties is good; neither let any be grieved, that wee have a Prince that seeketh the increase of the spirituall wealth of Israel (let Sanballats and Tobiahs doe so, which therefore doe beare their just reproofe) but let us rather blesse 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 meanes it commeth to passe, that whatsoever is sound alreadie (and all is sound for substance, in one or other of our editions, and the worst of ours farre better then their autentike 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 originall, the same may bee corrected, and the trueth set in place. And what can the King command to bee done, that will bring him more true honour then this? and wherein could they that have beene set a worke, approve their duetie to the King, yea their obedience to God, and love to his Saints more, then by yeelding their service, and all that is within them, for the furnishing of the worke? But besides all this, they were the principall motives of it, and therefore ought least to quarrell it: for the very Historicall trueth is, that upon the importunate petitions of the Puritanes, at this Majesties comming to this Crowne, the Conference at Hampton Court having bene appointed for hearing their complaints: when by force of reason they were put from all other grounds, they had recourse at the last, to this shift, that they could not with good conscience subscribe to the Communion booke, since it maintained the Bible as it was there translated, which was as they said, a most corrupted translation. And although this was judged to be but a very poore and emptie shift; yet even hereupon did his Majestie beginne to bethinke himselfe of the good that might ensue by a new translation, and presently after gave order for this Translation which is now presented unto thee. Thus much to satisfie our scrupulous Brethren.

Now to the later we answere; that wee doe not deny, nay wee affirme and avow, that the very meanest translation of the Bible in English, set foorth by men of our profession (for wee have seene none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God. As the Kings Speech which hee uttered in Parliament, being translated into French, Dutch, Italian and Latine, is still the Kings Speech, though it be not interpreted by every Translator with the like grace, nor peradventure so fitly for phrase, nor so expresly for sence, every where. For it is confessed, that things are to take their denomination of the greater part; and a naturall man could say, Verùm ubi multa nitent in carmine, non ego paucis offendor maculis, &c. A man may be counted a vertuous man, though hee have made many slips in his life, (els, there were none vertuous, for in many things we offend all) also a comely man and lovely, though hee have some warts upon his hand, yea, not onely freakles upon his face, but all skarres. No cause therefore why the word translated should bee denied to be the word, or forbidden to be currant, notwithstanding that some imperfections and blemishes may be noted in the setting foorth of it. For what ever was perfect under the Sunne, where Apostles or Apostolike men, that is, men indued with an extraordinary measure of Gods spirit, and priviledged with the priviledge of infallibilitie, had not their hand? The Romanistes therefore in refusing to heare, and daring to burne the Word translated, did no lesse then despite the spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as mans weaknesse would enable, it did expresse. Judge by an example or two. Plutarch writeth, that after that Rome had beene burnt by the Galles, they fell soone to builde it againe: but doing it in haste, they did not cast the streets, nor proportion the houses in such comely fashion, as had bene most sightly and convenient; was Catiline therefore an honest man, or a good Patriot, that sought to bring it to a combustion? or Nero a good Prince, that did indeed set it on fire? So, by the story of Ezrah, and the prophesie of Haggai it may be gathered, that the Temple build by Zerubbabel after the returne from Babylon, was by no meanes to bee compared to the former built by Solomon (for they that remembred the former, wept when they considered the latter) notwithstanding, might this later either have bene abhorred and forsaken by the Jewes, or prophaned by the Greekes? The like wee are to thinke of Translations. The translation of the Seventie dissenteth from the Originall in many places, neither doeth it come neere it, for perspicuitie, gratvitie, majestie; yet which of the Apostles did condemne it? Condemne it? Nay, they used it, (as it is apparent, and as Saint Jerome and most learned men doe confesse) which they would not have done, nor by their example of using it, so grace and commend it to the Church, if it had bene unworthy the appellation and name of the word of God. And whereas they urge for their second defence of their vilifying and abusing of the English Bibles, or some pieces thereof, which they meete with, for that heretikes (forsooth) were the Authours of the translations, (heretikes they call us by the same right that they call themselves Catholikes, both being wrong) wee marveile what divinitie taught them so. Wee are sure Tertullian was of another minde: Ex personis probamus fidem, an ex fide personas? Doe we trie mens faith by their persons? we should trie their persons by their faith. Also S. Augustine was of an other minde: for he lighting upon certaine rules made by Tychonius a Donatist, for the better understanding of the word, was not ashamed to make use of them, yea, to insert them into his owne booke, with giving commendation to them so farre foorth as they were worthy to be commended, as is to be seene in S. Augustines third booke De doctrinâ Christianâ. To be short, Origen, and the whole Church of God for certain hundred yeeres, were of an other minde: for they were so farre from treading under foote, (much more from burning) the Translation of Aquila a Proselite, that is, one that had turned Jew; of Symmachus, and Theodotion, both Ebionites, that is, most vile heretikes, that they joyned them together with the Hebrew Originall, and the Translation of the Seventie (as hath bene before signified out of Epiphanius) and set them forth openly to be considered of and perused by all. But we weary the unlearned, who need not know so much, and trouble the learned, who know it already.

Yet before we end, we must answere a third cavill and objection of theirs against us, for altering and amending our Taanslations [sic] so oft; wherein truely they deale hardly, and strangely with us. For to whom ever was it imputed for a fault (by such as were wise) to goe over that which hee had done, and to amend it where he saw cause? Saint Augustine was not afraide to exhort S. Jerome to a Palinodia or recantation; the same S. Augustine was not ashamed to retractate, we might say revoke, many things that had passed him, and doth even glory that he seeth his infirmities. If we will be sonnes of the Trueth, we must consider what it speaketh, and trample upon our owne credit, yea, and upon other mens too, if either be any way an hinderance to it. This to the cause: then to the persons we say, that of all men they ought to bee most silent in this case. For what varieties have they, and what alterations have they made, not onely of their Service bookes, Portesses and Breviaries, but also of their Latine Translation? The Service booke supposed to be made by S. Ambrose (Officium Ambrosianum) was a great while in speciall use and request: but Pope Hadrian calling a Councill with the ayde of Charles the Emperour, abolished it, yea, burnt it, and commanded the Service-booke of Saint Gregorie universally to be used. Well, Officium Gregorianum gets by this meanes to be in credit, but doeth it continue without change or altering? No, the very Romane Service was of two fashions, the New fashion, and the Old, (the one used in one Church, the other in another) as is to bee seene in Pamelius a Romanist, his Preface, before Micrologus. The same Pamelius reporteth out of Radulphus de Rivo, that about the yeere of our Lord, 1277. Pope Nicolas the third removed out of the Churches of Rome, the more ancient bookes (of Service) and brought into use the Missals of the Friers Minorites, and commaunded them to bee observed there; insomuch that about an hundred yeeres after, when the above named Radulphus happened to be at Rome, he found all the bookes to be new, (of the new stampe.) Neither was there this chopping and changing in the more ancient times onely, but also of late: Pius Quintus himselfe confesseth, that every Bishopricke almost had a peculiar kind of service, most unlike to that which others had: which moved him to abolish all other Breviaries, though never so ancient, and priviledged and published by Bishops in their Dioceses, and to establish and ratifie that onely which was of his owne setting foorth, in the yeere 1568. Now, when the father of their Church, who gladly would heale the soare of the daughter of his people softly and sleightly, and make the best of it, findeth so great fault with them for their oddes and jarring; we hope the children have no great cause to vaunt of their uniformitie. But the difference that appeareth betweene our Translations, and our often correcting of them, is the thing that wee are specially charged with; let us see therefore whether they themselves bee without fault this way, (if it be to be counted a fault, to correct) and whether they bee fit men to throw stones at us: O tandem major parcas insane minori: they that are lesse sound themselves, ought not to object infirmities to others. If we should tell them that Valla, Stapulensis, Erasmus, and Vives found fault with their vulgar Translation, and consequently wished the same to be mended, or a new one to be made, they would answere peradventure, that we produced their enemies for witnesses against them; albeit, they were in no other sort enemies, then as S. Paul was to the Galatians, for telling them the trueth: and it were to be wished, that they had dared to tell it them plainlier and oftner. But what will they say to this, that Pope Leo the tenth allowed Erasmus Translation of the New Testament, so much different from the vulgar, by his Apostolike Letter & Bull; that the same Leo exhorted Pagnin to translate the whole Bible, and bare whatsoever charges was necessary for the worke? Surely, as the Apostle reasoneth to the Hebrewes, that if the former Law and Testament had bene sufficient, there had beene no need of the latter: so we may say, that if the olde vulgar had bene at all points allowable, to small purpose had labour and charges bene undergone, about framing of a new. If they say, it was one Popes private opinion, and that he consulted onely himselfe; then wee are able to goe further with them, and to averre, that more of their chiefe men of all sorts, even their owne Trent-champions Paiva & Vega, and their owne Inquisitors, Hieronymus ab Oleastro, and their own Bishop Isidorus Clarius, and their owne Cardinall Thomas à Vio Caietan, doe either make new Translations themselves, or follow new ones of other mens making, or note the vulgar Interpretor for halting; none of them feare to dissent from him, nor yet to except against him. And call they this an uniforme tenour of text and judgement about the text, so many of their Worthies disclaiming the now received conceit? Nay, we wil yet come neerer the quicke: doth not their Paris-edition differ from the Louaine, and Hentenius his from them both, and yet all of them allowed by authoritie? Nay, doth not Sixtus Quintus confesse, that certaine Catholikes (he meaneth certainte of his owne side) were in such an humor of translating the Scriptures into Latine, that Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertaine and manifold a varietie of Translations, so to mingle all things, that nothing might seeme to be left certaine and firme in them, &c? Nay, further, did not the same Sixtus ordaine by an inviolable decree, and that with the counsell and consent of his Cardinals, that the Latine edition of the olde and new Testament, which the Councill of Trent would have to be authenticke, is the same without controversie which he then set forth, being diligently corrected and printed in the Printing-house of Vatican? Thus Sixtus in his Preface before his Bible. And yet Clement the eight his immediate successour, publisheth another edition of the Bible, containing in it infinite differences from that of Sixtus, (and many of them waightie and materiall) and yet this must be authenticke by all meanes. What is to have the faith of our glorious Lord JESUS CHRIST with Yea and Nay, if this be not? Againe, what is sweet harmonie and consent, if this be? Therfore, as Demaratus of Corinth advised a great King, before he talked of the dissentions among the Grecians, to compose his domesticke broiles (for at that time his Queene and his sonne and heire were at deadly fuide with him) so all the while that our adversaries doe make so many and so various editions themselves, and doe jarre so much about the worth and authoritie of them, they can with no show of equitie challenge us for changing and correcting.

But it is high time to leave them, and to shew in briefe what wee proposed to our selves, and what course we held in this our perusall and survay of the Bible. Truly (good Christian Reader) wee never thought from the beginning, that we should neede to make a new Translation, nor yet to make of a bad one a good one, (for then the imputation of Sixtus had bene true in some sort, that our people had bene fed with gall of Dragons in stead of wine, with whey in stead of milke:) but to make a good one better, or out of many good ones, one principall good one, not justly to be excepted against; that hath bene our indeavour, that our marke. To that purpose there were many chosen, that were greater in other mens eyes then in their owne, and that sought the truth rather then their own praise. Againe, they came or were thought to come to the worke, not exercendi causâ (as one saith) but exercitati, that is, learned, not to learne: For the chiefe overseer and under his Majestie, to whom not onely we, but also our whole Church was much bound, knew by his wisedome, which thing also Nazianzen taught so long agoe, that it is a preposterous order to teach first and to learne after, yea that to learne and practise together, is neither commendable for the workeman, nor safe for the worke. Therefore such were thought upon, as could say modestly with Saint Jerome, Et Hebruæum Sermonem ex parte didicimus, & in Latino penè ab ipsis incunabulis &c. detriti sumus. Both we have learned the Hebrew tongue in part, and in the Latine wee have beene exercised almost from our verie cradle. S. Jerome maketh no mention of the Greeke tongue, wherein yet hee did excell, because hee translated not the old Testament out of Greeke, but out of Hebrewe. And in what sort did these assemble? In the trust of their owne knowledge, or of their sharpenesse of wit, or deepenesse of judgement, as it were in an arme of flesh? At no hand. They trusted in him that hath the key of David, opening and no man shutting: they prayed to the Lord the Father of our Lord, to the effect that S. Augustine did; O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them. In this confidence, and with this devotion did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you aske what they had before them, truely it was the Hebrew text of the Olde Testament, the Greeke of the New. These are the two golden pipes, or rather conduits, where-through the olive branches emptie themselves into the golde. Saint Augustine calleth them precedent, or originall tongues; Saint Jerome, fountaines. The same Saint Jerome affirmeth, and Gratian hath not spared to put it into his Decree, That as the credit of the olde Bookes (he meaneth of the Old Testament) is to bee tryed by the Hebrewe Volumes, so of the New by the Greeke tongue, he meaneth by the originall Greeke. If trueth be to be tried by these tongues, then whence should a Translation be made, but out of them? These tongues, therefore, the Scriptures wee say in those tongues, wee set before us to translate, being the tongues wherein God was pleased to speake to his Church by his Prophets and Apostles. Neither did we run over the worke with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in 72. dayes; neither were we barred or hindered from going over it againe, having once done it, like S. Jerome, if that be true which himselfe reporteth, that he could no sooner write any thing, but presently it was caught from him, and published, and he could not have leave to mend it: neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helpes, as it is written of Origen, that hee was the first in a maner, that put his hand to write Commentaries upon the Scriptures, and therefore no marveile, if he overshot himselfe many times. None of these things: the worke hath not bene hudled up in 72. dayes, but hath cost the workemen, as light as it seemeth, the paines of twise seven times seventie two dayes and more: matters of such weight and consequence are to bee speeded with maturitie: for in a businesse of moment a man feareth not the blame of convenient slacknesse. Neither did wee thinke much to consult the Translators or Commentators, Chaldee, Hebrewe, Syrian, Greeke, or Latine, no nor the Spanish, French, Italian, or Dutch; neither did we disdaine to revise that which we had done, and to bring backe to the anvill that which we had hammered: but having and using as great helpes as were needfull, and fearing no reproch for slownesse, nor coveting praise for expedition, wee have at the length, through the good hand of the Lord upon us, brought the worke to that passe that you see.

Some peradventure would have no varietie of sences to be set in the margine, lest the authoritie of the Scriptures for deciding of controversies by that shew of uncertaintie, should somewhat be shaken. But we hold their judgmet not to be so be so sound in this point. For though, whatsoever things are necessary are manifest, as S. Chrysostome saith, and as S. Augustine, In those things that are plainely set downe in the Scriptures, all such matters are found that concerne Faith, hope, and Charitie. Yet for all that it cannot be dissembled, that partly to exercise and whet our wits, partly to weane the curious from loathing of them for their every-where-plainenesse, partly also to stirre up our devotion to crave the assistance of Gods spirit by prayer, and lastly, that we might be forward to seeke ayd of our brethren by conference, and never scorne those that be not in all respects so complete as they should bee, being to seeke in many things our selves, it hath pleased God in his divine providence, heere and there to scatter wordes and sentences of that difficultie and doubtfulnesse, not in doctrinall points that concerne salvation, (for in such it hath beene vouched that the Scriptures are plaine) but in matters of lesse moment, that fearefulnesse would better beseeme us then confidence, and if we will resolve, to resolve upon modestie with S. Augustine, (though not in this same case altogether, yet upon the same ground) Melius est dubitare de occultis, quàm litigare de incertis, it is better to make doubt of those things which are secret, then to strive about those things that are uncertaine. There be many words in the Scriptures, which be never found there but once, (having neither brother nor neighbour, as the Hebrewes speake) so that we cannot be holpen by conference of places. Againe, there be many rare names of certaine birds, beastes and precious stones, &c. concerning which the Hebrewes themselves are so divided among themselves for judgement, that they may seeme to have defined this or that, rather because they would say something, the because they were sure of that which they said, as S. Jerome somewhere saith of the Septuagint. Now in such a case, doth not a margine do well to admonish the Reader to seeke further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulitie, to doubt of those things that are evident: so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can beno lesse then presumption. Therfore as S. Augustine saith, that varietie of Translations is profitable for the finding out of the sense of the Scriptures: so diversitie of signification and sense in the margine, where the text is not so cleare, must needes doe good, yea is necessary, as we are perswaded. We know that Sixtus Quintus expresly forbiddeth, that any varietie of readings of their vulgar edition, should be put in the margine, (which though it be not altogether the same thing to that we have in hand, yet it looketh that way) but we thinke he hath not all of his owne side his favourers, for this conceit. They that are wise, had rather have their judgements at libertie in differences of readings, then to be captivated to one, when it may be the other. If they were sure that their hie Priest had all lawes shut up in his brest, as Paul the second bragged, and that he were as free from errour by speciall priviledge, as the Dictators of Rome were made by law inviolable, it were an other matter; then his word were an Oracle, his opinion a decision. But the eyes of the world are now open, God be thanked, and have bene a great while, they find that he is subject to the same affections and infirmities that others be, that his skin is penetrable, and therefore so much as he prooveth, not as much as he claimeth, they grant and embrace.

An other thing we thinke good to admonish thee of (gentle Reader) that wee have not tyed our selves to an uniformitie of phrasing, or to an identitie of words, as some peradventure would wish that we had done, because they observe, that some learned men some where, have beene as exact as they could that way. Truly, that we might not varie from the sense of that which we had translated before, if the word signified the same thing in both places (for there bee some wordes that bee not of the same sense every where) we were especially carefull, and made a conscience, according to our duetie. But, that we should expresse the same notion in the same particular word; as for example, if we translate the Hebrew or Greeke word once by Purpose, never to call it Intent; if one where Journeying, never Traveiling; if one where Thinke, never Suppose; if one where Paine, never Ache; if one where Joy, never Gladnesse, &c. Thus to minse the matter, wee thought to savour more of curiositie then wisedome, and that rather it would breed scorne in the Atheist, then bring profite to the godly Reader. For is the kingdome of God become words or syllables? why should wee be in bondage to them if we may be free, use one precisely when wee may use another no lesse fit, as commodiously? A godly Father in the Primitive time shewed himselfe greatly moved, that one of the newfanglenes called , though the difference be little or none; and another reporteth, that he was much abused for turning Cucurbita (to which reading the people had beene used) into Hedera. Now if this happen in better times, and upon so small occasions, wee might justly feare hard censure, if generally wee should make verball and unnecessary changings. We might also be charged (by scoffers) with some unequall dealing towards a great number of good English wordes. For as it is written of a certaine great Philosopher, that he should say, that those logs were happie that were made images to be worshipped; for their fellowes, as good as they, lay for blockes behinde the fire: so if wee should say, as it were, unto certaine words, Stand up higher, have a place in the Bible alwayes, and to others of like qualitie, Get ye hence, be banished for ever, wee might be taxed peradventure with S. James his words, namely, To be partiall in our selves and judges of evill thoughts. Adde hereunto, that nicenesse in wordes was alwayes counted the next step to trifling, and so was to bee curious about names too: also that we cannot follow a better patterne for elocution then God himselfe; therefore hee using divers words, in his holy writ, and indifferently for one thing in nature: we, if wee will not be superstitious, may use the same libertie in our English versions out of Hebrew & Greeke, for that copie or store that he hath given us. Lastly, wee have on the one side avoided the scrupulositie of the Puritanes, who leave the olde Ecclesticall words, and betake them to other, as when they put washing for Baptisme, and Congregation in stead of Church: as also on the other side we have shunned the obscuritie of the Papists, in their Azimes, Tunike, Rational, Holocausts, Præpuce, Pasche, and a number of such like, whereof their late Translation is full, and that of purpose to darken the sence, that since they must needs translate the Bible, yet by the language thereof, it may bee kept from being understood. But we desire that the Scripture may speake like it selfe, as in the language of Canaan, that it may bee understood even of the very vulgar.

Many other things we might give thee warning of (gentle Reader) if wee had not exceeded the measure of a Preface alreadie. It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further then we can aske or thinke. Hee removeth the scales from our eyes, the vaile from our hearts, opening our wits that wee may understand his word, enlarging our hearts, yea correcting our affections, that we may love it above gold and silver, yea that we may love it to the end. Ye are brought unto fountaines of living water which yee digged not; doe not cast earth into them with the Philistines, neither preferre broken pits before them with the wicked Jewes. Others have laboured, and you may enter into their labours; O receive not so great things in vaine, O despise not so great salvation! Be not like swine to treade under foote so precious things, neither yet like dogs to teare and abuse holy things. Say not to our Saviour with the Gergesites, Depart out of our coasts; neither yet with Esau sell your birthright for a messe of potage. If light be come into the world, love not darknesse more then light; if foode, if clothing be offered, goe not naked, starve not your selves. Remember the advise of Nazianzene, It is a grievous thing (or dangerous) to neglect a great faire, and to seeke to make markets afterwards: also the encouragement of S. Chrysostome, It is altogether impossible, that he that is sober (and watchfull) should at any time be neglected: Lastly, the admonition and menacing of S. Augustine, They that despise Gods will inviting them, shal feele Gods will taking vengeance of them. It is a fearefull thing to fall into the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessednes in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to reade it; when hee stretcheth out his hand and calleth, to answere, Here am I; here wee are to doe thy will, O God. The Lord worke a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom with the holy Ghost, be all prayse and thankesgiving. Amen.

[<-- Return to 1611 Bible](http://www.kingjamesbibleonline.org/1611-Bible/)

[Read the 1769 Introduction...](http://www.kingjamesbibleonline.org/1769-King-James-Bible-Introduction/)

|  |  |  |  |
| --- | --- | --- | --- |
| [**Home**](http://www.kingjamesbibleonline.org)  [King James Bible](http://www.kingjamesbibleonline.org)  [1611 King James Bible](http://www.kingjamesbibleonline.org/1611-Bible/)  [Apocrypha Books](http://www.kingjamesbibleonline.org/Apocrypha-Books/)  [Read the Bible on Facebook](http://www.facebook.com/KingJamesBibleOnline?v=app_4949752878)  [Read the Bible on Twitter](http://twitter.com/kjv_bibles)  [King James Bible Introduction](http://www.kingjamesbibleonline.org/1769-King-James-Bible-Introduction/) | [**King James Bible Anniversary**](http://www.kingjamesbibleonline.org/King-James-Bible-Anniversary/)  [Free Bible Dictionary](http://www.kingjamesbibleonline.org/Free-Bible-Dictionary.php)  [Popular Bible Words](http://www.kingjamesbibleonline.org/Popular-Bible-Words.php)  [Top 100 Bible Nouns](http://www.kingjamesbibleonline.org/Top-100-Bible-Nouns.php)  [Scientific Proof of the Bible](http://www.kingjamesbibleonline.org/Scientific-Proof-of-Bible.php)  [Bible Verses by Topic](http://www.kingjamesbibleonline.org/Bible-Verses/)  [Bible Comments](http://www.kingjamesbibleonline.org/Bible-Comments.php) | [**Bible Trivia Questions**](http://www.kingjamesbibleonline.org/Bible-Trivia-Questions/)  [King James Bible English](http://www.kingjamesbibleonline.org/King-James-Bible-English/)  [Encouraging Words](http://www.kingjamesbibleonline.org/Encouraging-Words/)  [Link to this Website](http://www.kingjamesbibleonline.org/Link.php)  [Download the Bible](http://www.facebook.com/KingJamesBibleOnline?sk=app_6009294086)  [Testimonies](http://www.kingjamesbibleonline.org/Testimonies.php)  [Sitemap](http://www.kingjamesbibleonline.org/Sitemap.php) | [**About**](http://www.kingjamesbibleonline.org/About.php)  [King James Version](http://www.kingjamesbibleonline.org/King-James-Version/)  [Contact Us](http://www.kingjamesbibleonline.org/Contact_Us.php)  [FAQ](http://www.kingjamesbibleonline.org/FAQ.php)  [King James Bible Store](http://www.kingjamesbibleonline.org/King-James-Bibles/)  [Advertising Rates](http://www.kingjamesbibleonline.org/Advertising-Rates/)  *© 2012 King James Bible Online*  *All Rights Reserved* |

Inserted from <<http://www.kingjamesbibleonline.org/1611-Bible/1611-King-James-Bible-Introduction.php>>

[](http://www.biblearchaeology.org/)

**Origin and Transmission of the Septuagint to Modern Times**

Most Septuagint specialists believe that the task of translating the Hebrew Scriptures into Greek occurred in stages, beginning with the Torah, the first five books of the OT, in the early third century BC. Other portions followed over the course of the next century. The reasons are coherent. Other Hellenistic Jewish texts from the third century BC cite the Septuagint, and other books within the Septuagint often repeat translation vocabulary found in the Torah.

The circumstances of the translation are largely unknown, though the transparently legendary story behind its production, as found in the Hellenistic Jewish text *The Letter of Aristeas*, contains some useful information. Scholars accept *Aristeas*’ account that the translation was done in Alexandria, Egypt, by Jewish scholars skilled in Greek, but dismiss his account that 70 translators, working independently, produced identical translations, thus demonstrating the inspired nature of the translation! This legend of the 70 is behind the common abbreviation for the Septuagint: LXX (“70” in Roman numerals; hereafter, LXX is used for “Septuagint” in this article).

While quotations of the LXX are as old as the third century BC, the oldest manuscript evidence for the LXX as a running text ranges from the second century BC to the first century AD. The material comes from Qumran as part of the Dead Sea Scroll discovery. Comparison of fragments of the LXX found at Qumran with other LXX manuscripts shows that, already at Qumran, alterations were made to either improve Greek style or bring the Greek into more literal conformity with what would become known later as the Hebrew Masoretic text (MT).

Other manuscript evidence in subsequent centuries brings us to the oldest known (originally) complete Bibles, which date from the fourth and fifth centuries AD. These Bibles, written in uncial script (capital letters), contain the OT (i.e., the LXX), the NT, and certain apocryphal books in Greek. The three earliest are Codex Vaticanus (B), Codex Sinaiticus (S, or **א**) and Codex Alexandrinus (A). In the wake of these and other uncials, many later copies of the LXX in cursive Greek script were produced in the ensuing centuries.

Like other Greek literature, interest in the LXX was high in the Renaissance and the Reformation. Scholars interested in solving incongruities in the OT often appealed to LXX readings for explications. The invention of the printing press led to the production not just of the first Hebrew and vernacular Bibles, but also of the first great polyglots, such as the Complutensian (1520) and the Sixtine (Rome, 1587), which included texts of the LXX (Dines and Knibb 2004: 8). Modern editions used today are reconstructed by textual critics drawing from various manuscript readings.1 For many years the only available English translation of the LXX was that of Brenton (1851). Recently, however, a team of LXX scholars has produced a new translation based on the most up-to-date Greek texts available (NETS; Oxford, 2007).

In the 1980's, two articles of vital interest on the Hebrew and Aramaic texts of the book of Daniel were published from among the Dead Sea scroll textual finds made originally in 1952 in Cave 4 at Qumran. The publication by Professor Eugene Ulrich, “Daniel Manuscripts from Qumran” (1989), gives us full insight into these pivotal textual finds and follows the one published two years earlier on other parts of these finds (Ulrich 1987).

**From Discovery Until Publication**

Let me first briefly describe the outrageous delay that has occurred in the publication of many of the Dead Sea scrolls, discovered way back in 1947–1948. *Biblical Archaeology Review* (BAR) has played a major role in pushing for publication in a number of articles over the past few years, especially in 1989 and 1990 (Shanks 1989a, 1989b, 1989c, 1989d, 1990). There have been charges of a scandal because there are about “400 separate unpublished texts arranged on 1,200 different [photographic] plates” hidden for some 40 years from the scrutiny of the scholars. Hershel Shanks, the editor of BAR, says that “a reasonable guess is that 100 of these [unpublished texts] are Biblical texts on 200 plates” (1989c:20).

The charges regarding the non-publication of these Dead Sea scroll texts were taken up in the summer of 1989 by the public press. For example, the *New York Times* in a July 9, 1989, editorial, “The Vanity of Scholars,” complained that “the scrolls were discovered in 1947, but many that are in fragments remain unpublished. More than 40 years later a coterie of dawdling scholars is still spinning out the work while the world waits and the precious pieces lapse into dust.”

Fortunately, various encouraging developments have taken place since the summer of 1991, and we can look forward to a speedy publication of the remaining scroll fragments and texts.

The significance of the Daniel fragments of the Dead Sea scrolls was voiced first in 1958 when professor Frank M. Cross of Harvard University published *The Ancient Library of Qumran*, a comprehensive survey of the scrolls. In the second edition of the book (1961), Professor Cross refers to the fragments of the Daniel scrolls: “One copy of Daniel is inscribed in the script of the late second century BC; in some ways it is more striking than that of the oldest manuscripts from Qumran” (43).

This was fantastic news from a scholarly point of view, for the text of Daniel has long been considered suspect by many scholars on various grounds we’ll be discussing below. The question now was: How much of the book of Daniel is on this scroll, and precisely what sections are preserved and how does it compare with the rest of the Hebrew text of the book of Daniel?

In November 1989, more than 35 years after its discovery and more than 25 years after Cross made his astounding declaration, this text, along with others from Cave 4 on the book of Daniel, were finally published. Only a few scraps of fragments from Cave 4, which contain but “five tiny fragments, all from the prayer in chapter 9 but none with more than one complete word” (Ulrich 1989:3), remain to be published (i.e., the fragments of the scroll designated 4QDane).

The fragments of the Daniel scrolls from Cave 4 were assigned for publication to Cross (Cross 1956:86) as long ago as 1951 (Benoit 1956:76). He was a member of the original group of editors of the Dead Sea scrolls appointed in 1953 (Shanks 1989c:18). But some time ago Cross entrusted the Daniel materials from Cave 4 to Eugene Ulrich of the University of Notre Dame (Shanks 1989a:57), a former student of his. In 1987 Ulrich published the materials from one scroll of Cave 4, namely, 4QDana. Now he has published the materials of the two other major scrolls, 4QDanb and 4QDanc.

**Contents of the Dead Sea Scroll Daniel Manuscripts**

While these exciting new publications will have our major attention in this paper, we need to mention the other previously published Qumran materials on Daniel.

* In 1955 D. Barthélemy published two scroll fragments: 1QDana and 1QDanb (Barthélemy and Milik 1955:150–52). These contain parts of 22 verses from Daniel 1–3, that is, Daniel 1:10–17; 2:2–6 (1QDana) and 3:22–30 (1QDanb).
* In 1962 Maurice Baillet published a papyrus fragment from Cave 6, containing possibly parts of Daniel 8:16, 17, 21, 22; and clearly 10:8–16; 11:33–36, 38 (Baillet and Milik 1962:114, 115; pl. 23).
* The most extensively preserved scroll of the book of Daniel from Qumran is one from Cave 4: 4QDana, which contains large portions of Daniel. Preserved are parts of Daniel 1:16–20; 2:9–11, 19–49; 3:1, 2; 4:29, 30; 5:5–7, 12–14, 16–19; 7:5–7, 25–28; 8:1–5; 10:16–20; 11:13–16. Scroll 4QDanb contains Daniel 5:10–12, 14–16, 19–22; 6:8–22, 27–29; 7:1–6, 11(?), 26–28; 8:1–8, 13–16; and 4QDanc has Daniel 10:5–9, 11–16, 21; 11:1, 2, 13–17, 25–29 (Ulrich 1987:18).

This means that we have at our disposal from the Dead Sea scrolls parts of all chapters, except Daniel 9 and 12. Of course, the unpublished 4QDane is to have a few words of various parts of Daniel 9. There is also an overlap of a number of passages in Daniel 1, 5, 7, 8, 10, and 11. Reference to Daniel 12 is made in 4QFlorilegium, an anthology of midrashic materials [rabbinical commentaries] on 2 Samuel and Psalms 1, 2.

**Significance of the Scrolls**

It is a highly surprising phenomenon that no fewer than eight manuscripts of Daniel have been identified among the materials discovered in three of the 11 caves of Qumran. In order to appreciate the significance of this fact, we need to compare it with the manuscript finds of other Biblical books from the same caves.

To my knowledge, the most recent listing of published materials (as of 1992) from the Dead Sea scrolls appeared in 1977. The listing speaks of 13 fragments of scrolls from the Psalms; nine from Exodus; eight from Deuteronomy; five from Leviticus; four each from Genesis and Isaiah (Fitzmyer 1977:11–39); and no fewer than eight scrolls representing Daniel. Although we have no sure knowledge yet of the total scrolls that have been preserved from the Bible at Qumran, it is evident from this comparison that the book of Daniel was a favorite book among the Qumran covenantors.

At this juncture we need to make another point. According to current historical-critical opinion, the book of Daniel originated in its present form in the Antiochus Epiphanes crisis, that is, between 168/167–165/164 BC. It seems very difficult to perceive that one single desert community should have preserved such a significant number of Daniel manuscripts if this book had really been produced at so late a date. The large number of manuscripts in this community can be much better explained if one accepts an earlier origin of Daniel than the one proposed by the Maccabean hypothesis of historical-critical scholarship, which dates it to the second century BC.

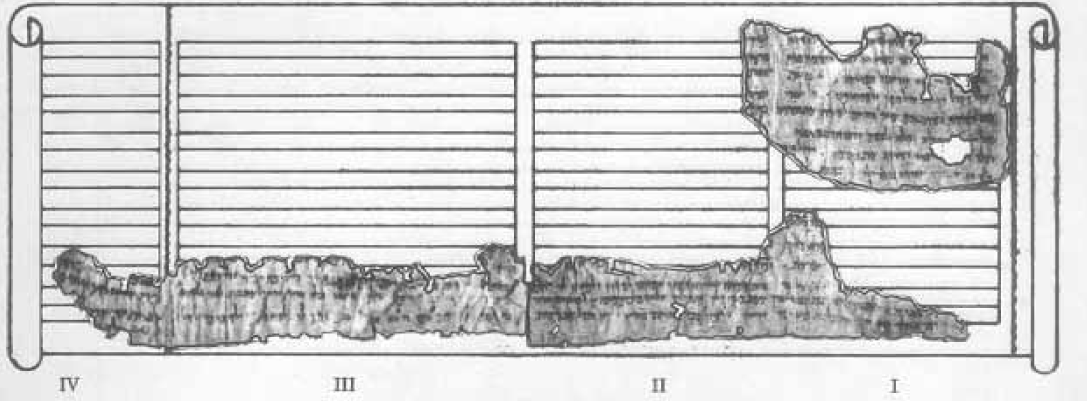
**Date of the Daniel Dead Sea Scrolls and Its Significance**

Dates for the Daniel scrolls, published in 1955, were given by John C. Trever as the Herodian period for 1QDana and late Herodian period for 1QDanb (1964-1966:323–36). In other words, these manuscripts could come from about 60 AD or earlier (Hartman and Di Lella 1978:72).

This date is still very significant because the Masoretic text (MT) from which our Bibles are translated comes from a major manuscript that is dated to 1008 AD (Wurthwein 1979:35). In other words, we are able to compare for the first time in history the Hebrew and Aramaic of the book of Daniel with manuscripts of the same book that are about 1,000 years older. A comparison between the MT and the earlier manuscripts contained in 1QDana, 1QDanb, and 6QDan, based upon a careful study of the variants and relationships with the MT, reveals that “the Daniel fragments from Caves 1 and 6 reveal, on the whole, that the later Masoretic text is preserved in a good, hardly changed form. They are thus a valuable witness to the great faithfulness with which the sacred text has been transmitted” (Mertens 1971:31).

These textual witnesses demonstrate that the MT was faithfully preserved and confirm that the Hebrew and Aramaic text of Daniel is reliable.

The date for the three Daniel manuscripts published by 1989 is also of great importance, along with those of the earlier publications. Some of the recently published scrolls on Daniel are even older than the previously published ones. The date of 4QDana is assigned to about 60 BC and 4QDanb to about 60 AD (Ulrich 1987:17). The oldest manuscript of Daniel by far is 4QDanc, which Cross dated in 1961 to the “late second century BC” (Cross 1961:43). Scholars who support a date for the writing of the book of Daniel in the Maccabean crisis at about the middle of the second century BC will be able to say that 4QDanc is “only a half century later than the composition of the book of Daniel” (Ulrich 1987:17). This means for supporters of this dating that the manuscript evidence for Daniel is as close to the autograph as the Rylands Papyrus is to the Gospel of John. I quote: “It is thus, for the Hebrew Bible, comparable to the Rylands manuscript of the Johannine Gospel for the New Testament” (Ulrich 1989:3). The latter comparison means that the papyrus fragment of the Gospel of John, published in 1935, that is, Rylands 457, which was dated in the first half of the second century AD, effectively refuted claims of scholars who had attempted to date the Gospel of John to the latter part of the second century AD. The Rylands papyrus was within 25 to 50 years of the writing of the Gospel of John.

[](http://www.biblearchaeology.org/image.axd?picture=2012/7/4QDanc+Reconstruction.bmp)

**A reconstruction of 4QDanc., the oldest manuscript of the book of Daniel (second half of the second century BC). Shown are the positions of the fragments of 4QDanc across four columns of the original scroll (reading was from right to left).** Linda Manies

For those supporting the historical-critical date of the book of Daniel new issues are being raised. Since there is a manuscript of Daniel that supposedly dates within 50 years of the autograph, is there enough time for the supposed traditio-historical and redaction-critical developments allegedly needed for the growth of the book? Supporters of the Maccabean dating hypothesis of Daniel will be hard put to explain all of this in their reconstructions. To express it differently, do the early dates of the fragments from Cave 4 leave enough room for the developments, editorial and redactional as well as others, that are so often proposed (e.g., Koch 1986:20–24)? The verdict seems to be negative, and an earlier date for Daniel than the second century is unavoidable.

**Dead Sea Scrolls and the Original Hebrew/Aramaic Text of Daniel**

Before the discovery of the Dead Sea scrolls, many scholars questioned the faithfulness of the Hebrew text and took great freedom in amending, changing, and adjusting the Hebrew text. This freedom has been significantly curtailed by the Qumran findings.

With regard to Daniel, many scholars have regarded the Hebrew and Aramaic text as of no greater authority than other ancient translations such as the Septuagint (the oldest Greek translation of the Old Testament) and the version attributed to Theodotion. Among the reasons given is that the Septuagint treatment of Daniel is less literal, less closely related to the MT, than the treatment given to the rest of the Old Testament. This fact has led some to assume that the MT of Daniel is of relatively little value.



**Fragments 1 and 2 of 4QDanc with Daniel 10:5–11:12.** IAA

Moreover, the Septuagint version of the book of Daniel, available in only two ancient manuscripts, is said to be periphrastic [use of many words] and expansionistic, containing considerably more material than the MT, aside from such deuterocanonical additions as the Story of Susanna, the Prayer of Azariah, and the Song of the Three Young Men (Moore 1977).

The official Greek translation of Daniel used in ancient times was that of Theodotion, an Ephesian (ca. 180 AD). His translation, which has antecedents (Schmitt 1966), has “the distinction of having supplanted the current version of the book of Daniel” (Jellicoe 1968:84). Further, around 400 AD Jerome ventured the opinion that the Septuagint “differs widely from the original [Hebrew], and is rightly rejected.”

Thus we have two ancient Greek versions of Daniel, and only the one by Theodotion has a close affinity with the MT. These, along with some other considerations, have caused leading modern scholars to have little confidence in the MT. Professor Klaus Koch is a supporter of the hypothesis that there is no authoritative, original text for the book of Daniel available. He suggests that while we have a Hebrew/Aramaic text and two Greek versions, none of these three is original, and that an original text is to be reconstructed with the best tools available (Koch et al. 1980:22, 23; Koch 1986:16–21). This essentially is also the view of L. Hartman and A.A. Di Lella, who point out that there are “no iron rules or golden rules” in this process of textual reconstruction (Hartman and Di Lella 1978:75). These and other scholars assume that the book of Daniel in its entirety was written originally in the Aramaic language and that the Hebrew parts of the book are translations from Aramaic into Hebrew.

[](http://www.biblearchaeology.org/image.axd?picture=2012/7/Frag+3+and+4+of+4QDanc.bmp)

**Fragment 3 of 4QDanc with Daniel 11:13–17, 25–29.** IAA

Other scholars, however, oppose this hypothesis.

Evidently this is a complex picture. The newly published Daniel materials from Qumran appear to throw important new light on the issue of the original text of Daniel. We say this because there is great harmony between the MT and the Cave 4 finds of the book of Daniel. Thus it no longer seems permissible to dismiss the Hebrew-Aramaic text as unreliable.

We need to note the following:

1. When it comes to variants, the eight Dead Sea scroll Daniel manuscripts, for the most part, are very close to each other.

2. There is no significant abbreviation and no lengthy expansion in any of the manuscript fragments. “The text of Daniel in these [Cave 4] Daniel scrolls conforms closely to later Masoretic tradition; there are to be found, however, some rare variants which side with the Alexandrian Greek [Septuagint] against the MT and Theodotion” (Cross 1956:86).

3. These manuscript fragments do not contain any of the additions that are in all the Greek manuscripts, such as the Prayer of Azariah, the Song of the Three Young Men, and the Story of Susanna.

4. The change from Hebrew into Aramaic is preserved for Daniel 2:4b in 4QDana as it was previously in 1QDana. Thus two different manuscripts give evidence to this change. The change from Aramaic into Hebrew in Daniel 8:1 is clearly manifested in both 4QDana and 4QDanb, just as in the MT.

Based on the overwhelming conformity of these Qumran Daniel manuscripts with each other and with the MT, despite the few insignificant variants that agree with the Septuagint, it is evident that the MT is the well-preserved key text for the book of Daniel. An eclectic approach, using the Hebrew/Aramaic text, the Greek, and other versions as if they were all on the same level without giving priority to the Hebrew text is no longer supportable, if it ever was previously. The Hebrew/Aramaic Masoretic text of the book of Daniel now has stronger support than at any other time in the history of the interpretation of the book of Daniel.

**The Daniel Dead Sea Scrolls and Canonical Book of Daniel**

When Professor D. Barthélemy published in 1955 the first fragmentary Daniel manuscripts from Cave 1 of Qumran, that is, 1QDana and 1QDanb, he ventured the opinion that “certain indications permit the thought that Daniel had perhaps not yet been considered at Qumran as a canonical book” (Barthélemy and Milik 1955:250). This idea perpetuated itself for years afterward. In 1964, however, F.F. Bruce stated that the book of Daniel “may well have enjoyed canonical status among them [the Qumran sectaries]” (Bruce 1964:57). In his 1989 Daniel commentary, written before the newest publications of the Qumran Daniel manuscripts were accessible, John Goldingay stated, “There are no real grounds for suggesting that the form of the Qumran manuscripts of Daniel indicates that the book was not regarded as canonical there, though neither for affirming that it was (Goldingay 1989:xxvii).

These doubts and uncertainties about the canonicity of Daniel among the Qumran people can now be laid aside for good. They have been based largely on the “roughly square proportions of the columns of 1QDana and because Pap6QDan is written on papyrus” (Ulrich 1987:19). But professor Ulrich now says,

From Cave 4 we now have overriding evidence on both points from manuscripts of books indisputably authoritative or ‘canonical,’ including Deuteronomy, Kings, Isaiah, and Psalms.. .. However one uses in relation to Qumran the category of what is later explicitly termed ‘canonical,’ the book of Daniel was certainly in that category (Ulrich 1987:19).

Canonicity is supported also by the so called 4QFlorilegium, a fragment that employs the quotation formula “which written in the book of Daniel the prophet.” Such a formula is typical of quotations from canonical Scripture at Qumran. It is similar also to Matthew 24:15, where Jesus refers to “Daniel the prophet.”

Inasmuch as Daniel was already canonical at Qumran at about 100 BC, how could it have become so quickly canonical if it had just been produced a mere half century before? While we do not know exactly how long it took for books to become canonical, it may be surmised that insofar as Daniel was reckoned to belong to the canonical books, it had a longer existence than a mere five decades, as the Maccabean dating hypothesis suggests. Both the canonical status and the fact that Daniel was considered a “prophet” speak for the antiquity of the book of Daniel. An existence of a mere five decades between the production of a Biblical book in its final form and canonization does not seem reasonable.

Thus the canonical acceptance of the book of Daniel at Qumran suggests an earlier origin of the book than the second century BC. In 1969, based on the evidence available at that time regarding the Qumran Daniel texts, Roland K. Harrison had already concluded that the second century dating of the book of Daniel was “absolutely precluded by the evidence from Qumran, partly because there are no indications whatever that the sectaries compiled any of the Biblical manuscripts recovered from the site, and partly because there would, in the latter event, have been insufficient time for Maccabean compositions to be circulated, venerated, and accepted as canonical Scripture by a Maccabean sect” (Harrison 1969:1127).

Subsequent to this, he stated that based on the Qumran manuscripts, “there can no longer be any possible reason for considering the book as a Maccabean product” (Harrison 1979:862). The most recent publications of Daniel manuscripts confirm this conclusion.



Gerhard Hasel (1935-1994) was a Seventh-day Adventist theologian, and Professor of OT and Biblical Theology as well as Dean of the Seventh Day Adventist Theological Seminary.

**Bibliography**

**Baillet, M. and Milik, J.T.**

1962 Les ‘Petites Grottes’ des Qumran, 1. Texte, 2. Planches, *Discoveries in the Judaean Desert of Jordan*, 3 (Oxford: Clarendon).

**Barthélemy, D. and Milik, J.T.**

1955 Qumran Cave 1. *Discoveries in the Judaean Desert of Jordan* 1 (Oxford: Clar-endon).

**Benoit, P., et al.**

1956 Editing the Manuscript Fragments from Qumran (4Q). *Biblical Archaeologist* 19:75–96.

**Brooke, G.J.**

1985 Exegesis at Qumran. 4QFlorilegium in Its Jewish Context. *JSOT* 29 (Sheffield: JSOT Press).

**Bruce, F.F.**

1964 *Second Thoughts on the Dead Sea Scrolls*, 2nd ed. (Grand Rapids: Eerdmans).

**Cross, F.M., Jr.**

1956 Cave 4 of Qumran (4Q). *Biblical Archaeologist* 19:83–86.

1961 *The Ancient Library of Qumran*, 2nd ed. (Garden City NY: Doubleday).

**Fitzmyer, J.A.**

1977 *The Dead Sea Scrolls. Major Publications and Tools for Study* (Missoula MT: Scholars Press).

1990 *The Dead Sea Scrolls. Major Publications and Tools for Study*, Revised Edition (Atlanta: Scholars Press).

**Geissen A.**

1968 *Der Septuaginta-Text des Buches Daniel 5–12 sowie Esther* 1–2, 15 (Bonn: R. Habelt).

**Goldingay, J.E.**

1989 *Daniel*, Word Biblical Commentary, vol. 30 (Dallas: Word Books).

**Hamm, W.**

1969 *Der Septuaginta-Text des Buches Daniel* 1–2 (Bonn: R. Habelt).

1977 *Der Septuaginta-Text des Buches Daniel* 3–4 (Bonn: R. Habelt).

**Harrison, R.K.**

1969 *Introduction to the Old Testament* (Grand Rapids: Eerdmans).

1979 Daniel, Book of. Pp. 859–66 in *International Standard Bible Encyclopedia*, vol. 1 (Grand Rapids: Eerdmans).

**Hartman, L.F. and Di Lella, A.A.**

1978 The Book of Daniel, *Anchor Bible*, vol. 23 (Garden City NY: Doubleday).

**Hasel, G.F.**

1990 The Book of Daniel Confirmed by the Dead Sea Scrolls. *Journal of the Adventist Theological Society* 1/2:37–49.

**Jellicoe, S.**

1968 *The Septuagint and Modern Study* (Oxford: Oxford University Press).

**Koch, K.**

1986 Daniel, *BKAT* 22/1 (Neukirchen-Vluyn: Neukirchner Verlag).

**Koch, K. et al.**

1980 Das Buch Daniel, *Ertage der Erforschung* 144 (Darmstadt: Wissenschaftliche Buchgesellschaft).

**Mertens, A.**

1971 Das Buch Daniel im Lichte der Texte vom Toten Meer, S*tuttgarter Biblische Monographien* 12 (Wurzburg: Echter Verlag).

**Moore, C.A.**

1977 Daniel, Esther, and Jeremiah: The Additions, *Anchor Bible*, vol. 44 (Garden City NY: Doubleday).

**Schmitt, A.**

1966 *Stammter soqenannte “Theodotion” - Text bei Daniel wirklich von Theodotion*? (Gottingen: Vanden-hoeck and Ruprecht).

**Shanks, H.**

1989a At Least Publish the Dead Sea Scroll Timetable. *Biblical Archaeology Review* 15/3:56–58.

1989b The Dead Sea Scroll Scandal. *Biblical Archaeology Review* 15/4.

1989c What Should Be Done About the Unpublished Dead Sea Scrolls? *Biblical Archaeology Review* 15/5:18–22.

1989d New Hope for the Unpublished Dead Sea Scrolls. *Biblical Archaeology Review* 15/6:55–56, 74.

1990 Dead Sea Scroll Variation on “Show and Tell”—It’s Called “Tell, But No Show.” *Biblical Archaeology Review* 16/2:18–21.

**Swete, H.B.**

1912 *The Old Testament in Greek According to the Septuagint*, vol. 4, 4th ed. (Cambridge: Clarendon).

**Trever, J.T.**

1964–1966 Completion of the Publication of Some Fragments From Qumran Cave 1. *Revue de Qumran* 5:323–44.

**Ulrich, E.**

1987 Daniel Manuscripts From Qumran, Part 1: A Preliminary Edition of 4QDana. *Bulletin of the American Schools of Oriental Research* 268:17–37.

1989 Daniel Manuscripts from Qumran, Part 2: Preliminary Editions of 4QDanb and 4QDanc. *Bulletin of the American Schools of Oriental Research* 274:3–26.

**Wurthwein, E.**

1979 *The Text of the Old Testament*, 2nd ed. (Grand Rapids: Eerdmans).

(Originally republished in *Bible and Spade* with permission from Ministry, January 1992.)

**Share**

[Share on facebook](http://www.biblearchaeology.org/post/2012/07/31/New-Light-on-the-Book-of-Daniel-from-the-Dead-Sea-Scrolls.aspx) [Share on twitter](http://www.biblearchaeology.org/post/2012/07/31/New-Light-on-the-Book-of-Daniel-from-the-Dead-Sea-Scrolls.aspx) [Share on email](http://www.biblearchaeology.org/post/2012/07/31/New-Light-on-the-Book-of-Daniel-from-the-Dead-Sea-Scrolls.aspx) [Share on facebook\_like](http://www.biblearchaeology.org/post/2012/07/31/New-Light-on-the-Book-of-Daniel-from-the-Dead-Sea-Scrolls.aspx)

**Subscribe**

C:\Users\Asmin\AppData\Local\Temp\msohtmlclip1\02\clip_image005.gif

[**Get the Free Monthly ABR Newsletter »**](http://www.biblearchaeology.org/publications/abrnewsletter.aspx)

The lastest Biblical archaeology news, creation/evolution issues, book reviews, resources, and current ABR activities.

[Reasearch Articles RSS Feed](http://www.biblearchaeology.org/syndication.axd?class=r)

[Current Events RSS Feed](http://www.biblearchaeology.org/syndication.axd?class=ce)

**We need your support!**

Our ministry relies on the generosity of people like you, who make it possible for us to develop and publish



**The Codex Sinaiticus represents one of the most important witnesses to the Greek text of the Septuagint (LXX) and the New Testament. Written in the middle of the fourth century, it contains the earliest complete copy of the New Testament. The hand-written text is in Greek. The New Testament appears in the original vernacular language (*koine* Greek) and the Old Testament in the version, known as the Septuagint, that was adopted by early Greek-speaking Christians.**

**Differences Between the LXX and the Traditional Hebrew Text**

The LXX differs in many places from the traditional Hebrew text, the Masoretic Text, known as the MT. There are divergences in words, verses, and passages; the order of verses or whole chapters; and the presence or absence of verses and sections. The question of why these differences exist is a difficult one, and is at the heart of the issue of the transmission of the Scriptures. There are basically two explanations.

First, in a number of differences textual critics can fairly easily discern that the variance is due to divergent manuscripts; that is, the Hebrew text from which the LXX was translated had different words than what is found in the MT. Two of the most well-known examples are Deuteronomy 32:8 and the book of 1 Samuel. The MT has “sons of Israel” and the LXX has “sons of God” in Deuteronomy 32:8. Textual critics agree unanimously that the LXX is the correct text due to manuscript evidence (the Dead Sea Scrolls agree with the LXX here and elsewhere in Deuteronomy 32) and logical coherence.2 With respect to 1 Samuel, the Dead Sea Scrolls support the LXX in numerous instances against the MT, but not always.



**Dead Sea Scroll Cave at Qumran. Fragments of the Septuagint were discovered at Qumran with other biblical and non-canonical texts. They can be compared to other LXX manuscripts for emendations and variations.** Henry B. Smith Jr.

Second, in many instances scholars feel that the most likely answer to a disagreement between the LXX and the MT is that the LXX translator had the text of the MT, or something nearly identical, and simply translated very freely or interpretively. Already in the early Church there was sensitivity to this phenomenon. The great textual scholar Origen (185–254 AD), well versed in Hebrew and Greek, undertook the task of “adjusting” the text of his LXX to the traditional Hebrew text. While well-meaning, the result of this amazing endeavor was that it made the task of parsing differences between the LXX and the MT even harder for modern scholars.

**The Septuagint (and Other Translations) as Scripture**

Both explanations for manuscript differences raise important considerations for how we look at our English Bibles today. The NT makes it clear that Jesus, the apostles, and the NT writers frequently used the LXX. Studies have determined that the NT, LXX and MT agree only about 20% of the time. Of the 80% where some disagreement is evident, the NT and MT agree less than 5% of the time. That means that the NT writers use the LXX most of the time when they quote the OT (Jobes and Silva 2000: 189–93).

The point to be drawn from this is not that the LXX is to be preferred over the MT as though it were more sacred or “original.” If that were the case, one would have to wonder why the NT writers ever followed the MT. The reverse is true as well. The MT deserves no *a priori* sacred status either. The MT is the direct result of a Jewish effort to create a standardized Hebrew text from existing Hebrew textual traditions, a task that occurred ca. 100 AD, in part in response to Christian apologetic use of the LXX.3 The real lesson that we learn from the transmission and use of the LXX is that the apostles—and Jesus himself—had no qualms about considering that translation the true Word of God. There is no evidence that Jesus or Paul or any other NT writer preferred a personal text over the texts available in synagogues, or that the hand-copied texts in synagogues had no variation. The fact that there were several non-identical Hebrew OT texts and Greek translations of those texts in circulation at the time generated no interest from Jesus and the apostles. What Providence had supplied and preserved was deemed completely sufficient. The early Church had the same attitude. Most Christians in the first four centuries of the Church could read only Greek. The LXX was their complete Bible. Respected Church Fathers such as Irenaeus (*Against Heresies* 3.21.2–3) and Tertullian (*Apology* 18) had a very high view of the LXX as being the Word of God. Rather than worry about following the LXX or MT as the only reliable source of the Scriptures, we ought to follow their example.



Michael S. Heiser earned his PhD in Hebrew Bible and Semitic Language at the University of Wisconsin-Madison. He does translation work in roughly a dozen ancient languages, among them Biblical Hebrew, Greek, Aramaic, Egyptian hieroglyphs, and Ugaritic, cuneiform, and has also studied Akkadian and Sumerian. He is the Academic Editor of Logos Bible Software.

**Terminology used in this article:**

**Uncial**—Ancient biblical manuscript written in capital Greek letters.

**Polyglot**—A book made up of multiple languages.

**Masoretic Text**—The Hebrew text of the Old Testament is called the Masoretic Text (MT) because in its present form it is based upon the Masora—the Hebrew textual tradition of the Jewish scholars known as the Masoretes. The MT was primarily copied, edited and distributed by the Masoretes between the seventh and tenth centuries AD.

**Notes**

1 The most well known of these are Rahlfs (1935) and the Göttingen Septuagint (see Jobes and Silva 2000: 75, 313–14).

2 See Heiser 2001. Some modern translations have incorporated the LXX (DSS) reading here in the running text (e.g., ESV, NRSV).

3 See Tov 1992A 116–17 and Tov 1992B.

**Bibliography**

**Dines, Jennifer M., and Knibb, Michael A.**

2004 *The Septuagint*. London and New York: T&T Clark.

**Heiser, Michael S.**

2001 Deuteronomy 32:8 and the Sons of God. *Bibliotheca Sacra* 158: 629: 52–74.

**Irenaeus**

*Against Heresies*. 3.21.2–3, in Eusebius *HE* 5.8.11–15.

**Jobes, Karen H., and Silva, Moises**

2000 *Invitation to the Septuagint*. Grand Rapids, MI: Baker.

**Tertullian**

*Apology* 18. Trans. T.R. Glover. Loeb Classical Library. Cambridge: Harvard Press.

**Tov, Emmanuel**

1992A *Textual Criticism of the Hebrew Bible*. Minneapolis: Fortress.

1992B Textual Criticism (OT). Pp. 395, 407 in *Anchor Bible Dictionary* 6, ed. David N. Freedman. New York: Doubleday.

**Share**

C:\Users\Asmin\AppData\Local\Temp\msohtmlclip1\02\clip_image004.gif

[**Get the Free Monthly ABR Newsletter »**](http://www.biblearchaeology.org/publications/abrnewsletter.aspx)

The lastest Biblical archaeology news, creation/evolution issues, book reviews, resources, and current ABR

**Bibliography**

Abegg, Martin, Jr., Peter Flint, and Eugene Ulrich. *The Dead Sea Scrolls Bible, The Oldest Known Bible Translated for the First Time into English.* Translated by Jr. Martin Abegg. San Francisco: HarperSanFrancisco, 1999

Aland, Kurt, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren, ed. *The Greek New Testament, 3rd Ed. Corrected.* Stuttgart: German Bible Society, 1983.

Aland, Kurt and Barbara. *The Text of the New Testament, Translated by Erroll F. Rhodes.* Grand Rapids: Eerdmans; Leiden: E.J. Brill, 1987.

*American Standard Version.* Nashville: Thomas Nelson, 1901.

Barclay, William. *The Making of the Bible.* Edinburgh: The Saint Andrew Press, 1979.

Brake, Donald L. and Shelly Beach. *A Visual History of the King James Bible.* Grand Rapids: Baker, 2011.

Brenton, Sir Lancelot C.L., trans. *The Septuagint WIth Apocrypha: Greek and English.* Peabody, MA: Hendrickson, 1987.

Bruce, F.F. *The Books and the Parchments: How We Got Our English Bible.* Old Tappen, NJ: Fleming H. Revell Company, 1984.

----------. *History of the Bible in English.* Cambridge: The Lutterworth Press, 1979, Repr. 2002.

Buttrick, George Arthur, Gen. Ed. "Interpreter's Dictionary of the Bible, R-Z." In *OT Texts*, by B.J. Roberts, 580-588. Nashville: Abingdon Press, 1962.

Comfort, Philip Wesley. *The Quest for the Original Text of the New Testament.* Grand Rapids: Baker, 1992.

Cross, Frank Moore and Shemaryahu Talmon, Eds. *Qumran and the History of the Biblical Text.* Cambridge, MA: Harvard University Press, 1975.

Danker, Frederick W. *Multipurpose Tools For Bible Study, Third Edition.* Saint Louis, MO: Concordia Publishing House, 1970.

Duvall, J. Scott and J. Daniel Hays. *Grasping God's Word A Hands-On Approach To Reading, Interpreting, and Applying the Bible, 2nd Ed.* Grand Rapids: Zondervan, 2001.

Elliger, K. and W. Rudolph, Ed. *Biblia Hebraica Stuttgartensia.* Stuttgart: German Bible Society, 1987.

Elliger, K. and W. Rudolph, Eds. *Biblia Hebraica Stuttgartensia.* Stuttgart: German Bible Society, 1987.

Fuller, David Otis, Ed. *Which Bible?* Grand Rapids: Eerdmans, 1981.

Geisler, Norman L. and William E. Nix. *A General Introduction To The Bible, Revised and Expanded.* Chicago: Moody Press, 1986.

Greenlee, J. Harold. *Scribes, Scrolls, & Scripture. A Student’s Guide to New Testament Textual Criticism.* Grand Rapids: Eerdmans, 1985.

Hanhard, Robert, ed. *Rhalfs-Hanhard Septuaginta, 2nd Revised Ed.* Stuttgart: German Bible Society, 2007.

Harris, R. Laird. *Inspiration and Canonicity of the Bible.* Grand Rapids: Zondervan, 1957.

Hendel, Ronald. ""The Oxford Bible Project, An "eclectic edition"." *Vetus Testamentum*, 58 (2008): 336.

Harrison, R.K. *Introduction To THe Old Testament, with a comprehensive review of Old Testament studies and a special introduction to the Apocrypha.* Grand Rapids: Eerdmans, 1969.

Jellicoe, Sidney. *The Septuagint And Modern Study.* Winona Lake, IN: Eisenbrauns, 1993.

Kaiser, Walter C., Jr. *The Old Testament Documents: Are They Reliable & Relevant?* Downers Grove, IL: InterVarsity Press, 2001.

Keck, Lender E., Ed. *The New Interpreter’s Bible, A Commentary in Twelve Volumes, Vol. I.* Nashville: Abingdon Press, 1994. In “Ancient Texts And Versions Of The Old Testament,” by Judith E. Sanderson: 292-304.

Kurian, George Thomas, Ed. *Nelson’s New Christian Dictionary, The Authoritative Resource on the Christian World.* Nashville: Thomas Nelson, 2001. “Thomas Cranmer.”

Levin, Christopher. *The Old Testament, A Brief Introduction,* Translated by Margaret Kohl. Princeton: Princeton Univ. Press, 2005.

Lewis, Jack P. *The English Bible from KJV to NIV, A History and Evaluation, Second Edition With new chapters on the NKJV, REB, and NRSV.* Grand Rapids: Baker, 1991.

Lightfoot, Neil R. *How We Got The Bible, 2nd Ed.* Grand Rapids: Baker, 1988.

*Matthew’s Bible 1537 Facsimile.*

Metzger, Bruce M. “The Geneva Bible of 1560.” *Theology Today,* Vol. 17, No. 3 (Oct. 1960): 339-351.

Morris, Leon. *Luke, Tyndale New Testament Commentary.* Downer's Grove, IL: InterVarsity Press, 1988.

Murphy, Sara, Ed. *The Holy Bible: A Buyers Guide.* Washington, DC: Biblical Archaeology Society, 2010.

Negev, Avraham Ed. *The Archaeological Encyclopedia of the Holy Land, Third Edition, Introdcution by Neil Asher Silberman.* New York: Prentice Hall Press, 1990.

Norton, David. “John Bois’ Notes on the Revision of the King James Bible New Testament: A New Manuscript,” *The Library.* 18.4 (1996): 328-346.

Orr, James, Ed. *The International Standard Bible Encyclopedia, Volume IV, Narrah-Socho.* Grand Rapids: Eerdmans, 1939. In “Septuagint,” by H.St.J. Thackeray: 2733-2732.

Pfeiffer, Charles F. *The Dead Sea Scrolls And The Bible.* Grand Rapids: Baker, 1986.

Sakenfeld, Katherine Doob, Gen. Ed. *The New Interpreter’s Dictionary of the Bible, S-Z, Vol. 5.* Nashville: Abingdon, 2009. In "Septuagint,” by Leondard Greenspoon: 170-177.

----------. *The New Interpreter’s Dictionary of the Bible, S-Z, Vol. 5.* Nashville: Abingdon Press, 2000. In “English Versions,” by Donald Brake, Sr.: 740-760.

Schniedewind, William M. ""Textual Criticism and Theological Interpretation: The Pro-Temple Tendenz In The Greek Text of Samuel-Kings." *Harvard Theological Review*, no. 87 (1994): 108.

Silva, Moises. *Biblical Words and Their Meaning, An Introduction To Lexical Semantics, Revised and Expanded Edition.* Grand Rapids: Zondervan, 1984.

Speiser, E.A. *Genesis, The Anchor Bible.* Garden City, NY: Doubleday, 1964.

Tenney, Merrill C. *New Testament Survey, Rev. by Walter M. Dunnett.* Grand Rapids: Eerdmans, 1985.

Talmon, Shemarayahu. "Qumran and the History of the Biblical Text." In *"The Old Testament Text"*, edited by Frank Moore Cross and Shemaryahu Talmon. Cambridge, MA: Harvard University Press, 1975.

Tov, Emanuel. *Textual Criticism Of The Hebrew Bible, 2nd Rev. Ed.* Minneapolis, MN: Augsburg Fortress Press, 2001.

*The New American Standard Bible, The Open Bible Edition.* Nashville: Thomas Nelson Publishers, 1979.

*The New Testament In Four Versions: King James, Revised Standard, Phillips Modern English, New English Bible.* Washington, DC: Christianity Today, Inc., 1970.

Ulrich, Eugene, Frank Moore Cross, and James R. Davlin. *Discoveries in the Judean Desert: Volume XII Qumran Cave 4: VII: Genesis to Numbers.* Oxford: Oxford University Press, 1995.

Wallace, Daniel B. “The History of the English Bible, Part 1: From Wycliffe to King James (Period of Challenge). www.bible.org.

Wegner, Paul D. *The Journey from Texts to Translations, The Origin and Devolpment of the Bible.* Grand Rapids: Baker Academic, 2004.

Wong, Simon. “Which King James Bible Are We Referring To?” *BT*, Vol. 62, No. 1: 1-11.

Wurthwein, Ernst. *The Test of the Old Testament, Second Edition Revised and Enlarged.* Translated by Erroll F. Rhodes. Grand Rapids: Eerdmans, 1995.

1. Ernst Wurthwein, *The Text of the Old Testament, Second Edition Revised and Enlarged*, Translated by Erroll F. Rhodes. (Grand Rapids: Eerdmans, 1995), xiv. [↑](#footnote-ref-1)
2. Paul D. Wegner, *The Journey from Texts to Translations: The Origin and Development of the Bible* (Grand Rapids: Baker Academic, 2004), 177. [↑](#footnote-ref-2)
3. R.K. Harrison, *Introduction To The Old Testament, with a comprehensive review of Old Testament studies and a special introduction to the Apocrypha* (Grand Rapids: Eerdmans, 1969), 211. [↑](#footnote-ref-3)
4. Harrison, 212. [↑](#footnote-ref-4)
5. Wegner, 170-71. [↑](#footnote-ref-5)
6. Harrison, 211. [↑](#footnote-ref-6)
7. Ibid. [↑](#footnote-ref-7)
8. Ibid. [↑](#footnote-ref-8)
9. George Arthur Buttrick, Gen. Ed. *Interpreter’s Dictionary of the Bible, R-Z* (Nashville: Abingdon Press, 1962), s.v. “OT Texts,” by B.J. Roberts: 580. [↑](#footnote-ref-9)
10. Harrison, 212. [↑](#footnote-ref-10)
11. Ibid. [↑](#footnote-ref-11)
12. Ibid. [↑](#footnote-ref-12)
13. Ibid. [↑](#footnote-ref-13)
14. Ibid, 213. [↑](#footnote-ref-14)
15. Ibid, 214. [↑](#footnote-ref-15)
16. Ibid. [↑](#footnote-ref-16)
17. Ibid. [↑](#footnote-ref-17)
18. Ibid, 215. [↑](#footnote-ref-18)
19. Ibid. [↑](#footnote-ref-19)
20. Walter C. Kaiser, Jr., *The Old Testament Documents. Are They Reliable & Relevant?* (Downers Grove, IL: InterVarsity Press, 2001), 41. [↑](#footnote-ref-20)
21. Ibid. [↑](#footnote-ref-21)
22. Ibid. [↑](#footnote-ref-22)
23. Shemaryahu Talmon, “The Old Testament Text,” in *Qumran and the History of the Biblical Text,* Edited by Frank Moore Cross and Shemaryahu Talmon. (Cambridge, MA: Harvard University Press, 1975), 4. [↑](#footnote-ref-23)
24. Kaiser, 41. [↑](#footnote-ref-24)
25. Ibid, 43-44. [↑](#footnote-ref-25)
26. Wegner, 263-64. [↑](#footnote-ref-26)
27. Harrison, 215. [↑](#footnote-ref-27)
28. Norman L. Geisler and William E. Nix, *A General Introduction To The Bible, Revised And Expanded* (Chicago: Moody Press, 1986), 371. [↑](#footnote-ref-28)
29. Ibid. [↑](#footnote-ref-29)
30. Ibid. [↑](#footnote-ref-30)
31. Harrison, 215. [↑](#footnote-ref-31)
32. Ibid. [↑](#footnote-ref-32)
33. Ibid, 216. [↑](#footnote-ref-33)
34. Ibid., 215. [↑](#footnote-ref-34)
35. Ibid, 215-216. [↑](#footnote-ref-35)
36. Geisler and Nix, 372. [↑](#footnote-ref-36)
37. R. Hendel, “The Oxford Bible Project, An “eclectic edition,” *Vetus Testamentum* 58 (2008): 336. [↑](#footnote-ref-37)
38. Ibid, 336. [↑](#footnote-ref-38)
39. Harrison, 216. [↑](#footnote-ref-39)
40. Hendel, 336. [↑](#footnote-ref-40)
41. Wegner, 177. The editors of *B.H.S.* state: “There is no need to defend the used of the Leningrad Codes B19A (L) as the basis for an edition of the Hebrew Bible … L is still <<the oldest dated manuscript of the complete Hebrew Bible.>>” *Biblia Hebraica Stuttgartensia,* Edited by K. Elliger and W. Rudolph. (Stuttgart: German Bible Society, 1987), XI. [↑](#footnote-ref-41)
42. Hendel, 338. [↑](#footnote-ref-42)
43. Ibid, 338-39. [↑](#footnote-ref-43)
44. Ibid, 336-37. [↑](#footnote-ref-44)
45. Ibid, 325. [↑](#footnote-ref-45)
46. Wegner, 191. [↑](#footnote-ref-46)
47. Wurthwein, 8. [↑](#footnote-ref-47)
48. Wegner, 191. [↑](#footnote-ref-48)
49. Ibid, 188. [↑](#footnote-ref-49)
50. Charles F. Pfeiffer, *The Dead Sea Scrolls And The Bible* (Grand Rapids: Baker, 1986), 11-17. Avraham Negev, Ed. *The Archaeological Encyclopedia of the Holy Land, Third Edition*, Introduction by Neil Asher SIlberman. (New York: Prentice Hall Press, 1990), s.v. “Dead Sea Scrolls,” 113-114. [↑](#footnote-ref-50)
51. *The Dead Sea Scrolls Bible, The Oldest Known Bible Translated for the First Time into English,* Translated by Martin Abegg, Jr., Peter Flint, and Eugene Ulrich. (San Francisco: HarperSanFrancisco, 1999), XIV-XV. [↑](#footnote-ref-51)
52. Pfeiffer, 17. [↑](#footnote-ref-52)
53. Negev, 114. [↑](#footnote-ref-53)
54. Ibid, 185. [↑](#footnote-ref-54)
55. Wegner, 169-171. See also the chart by Shemaryahu Talmon, “The Old Testament Text,” 36. Geisler and Nix also have a good chart on the history of the Old Testament Text, 375-379. [↑](#footnote-ref-55)
56. Wegner, 169-170. [↑](#footnote-ref-56)
57. Kaiser, 46. [↑](#footnote-ref-57)
58. Ibid, 47. [↑](#footnote-ref-58)
59. Wegner, 170. Kaiser, 46-47. [↑](#footnote-ref-59)
60. Kaiser, 47. [↑](#footnote-ref-60)
61. Wegner, 170. Kaiser, 47. [↑](#footnote-ref-61)
62. Kaiser, 47. [↑](#footnote-ref-62)
63. Ibid. [↑](#footnote-ref-63)
64. Wegner, 170-171. [↑](#footnote-ref-64)
65. Kaiser, 48-49. [↑](#footnote-ref-65)
66. Sidney Jellicoe, *The Septuagint And Modern Study* (Winona Lake, IN: Eisenbrauns, 1993), 67-69. *The Septuagint With Apocrypha: Greek And English*, Translated by Sir Lancelot C.L. Brenton. (Peabody, MA: Hendrickson Publishers, 1987), 74. [↑](#footnote-ref-66)
67. This paper is part of a presentation on the Value of the LXX for **Research Analysis Of The Origins And** **History of the Bible.** [↑](#footnote-ref-67)
68. Many of these thoughts were found in the classic book by Danker. Frederick W. Danker, *Multipurpose Tools For Bible Study, Third Edition* (Saint Louis, MO: Concordia Publishing House, 1970), 81-95. [↑](#footnote-ref-68)
69. Moises Silva, *Biblical Words and Their Meaning, An Introduction To Lexical Semantics, Revised and Expanded Edition* (Grand Rapids: Zondervan, 1984), 70). [↑](#footnote-ref-69)
70. Danker, *Multipurpose Tools For Bible Study*, 82. [↑](#footnote-ref-70)
71. Silva, 70-71. [↑](#footnote-ref-71)
72. K. Elliger and W. Rudolph, Eds. *Biblia Hebraica Stuttgartensia* (Stuttgart: German Bible Society, 1987), 6. [↑](#footnote-ref-72)
73. Danker, 82-83. [↑](#footnote-ref-73)
74. *The Septuagint With Apocrypha*, 5. [↑](#footnote-ref-74)
75. E.A. Speiser, *Genesis, The Anchor Bible* (Garden City, NY: Doubleday, 1964), 30-31. Paul D. Wegner, *The Journey from Texts to Translations, The Origin and Development of the Bible* (Grand Rapids: Baker Academic, 2004), 322. [↑](#footnote-ref-75)
76. *Biblia Hebraica Stuttgartensia*, 426. [↑](#footnote-ref-76)
77. Danker, 83. [↑](#footnote-ref-77)
78. Wegner, 322. [↑](#footnote-ref-78)
79. Danker, 83. [↑](#footnote-ref-79)
80. Ibid. *The Septuagint With Apocrypha,* 406. *Biblia Hebraica Stuttgartensia,* 458-459. [↑](#footnote-ref-80)
81. Ibid, 83. *The Septuagint With Apocrypha,* 726. *Biblia Hebraica Stuttgartensia*, 1131. [↑](#footnote-ref-81)
82. Katherine Doob Sakenfeld, Gen. Ed. *The New Interpreter’s Dictionary Of The Bible, S-Z, Volume 5* (Nashville: Abingdon Press, 2009), s.v. “Septuagint,” by Leonard Greenspoon, 172-73. [↑](#footnote-ref-82)
83. Ibid, 73. [↑](#footnote-ref-83)
84. Ibid. [↑](#footnote-ref-84)
85. Ibid. [↑](#footnote-ref-85)
86. Danker, 89-93. [↑](#footnote-ref-86)
87. Leon Morris, *Luke, Tyndale New Testament Commentary.* (Downer’s Grove, IL: InterVarsity Press, 1988), 33. [↑](#footnote-ref-87)
88. Ibid. [↑](#footnote-ref-88)
89. Ibid, 34. [↑](#footnote-ref-89)
90. Danker, 90. *The Septuagint With Apocrypha,* 100. [↑](#footnote-ref-90)
91. Danker, 90. [↑](#footnote-ref-91)
92. Ibid. [↑](#footnote-ref-92)
93. Ibid, 91. [↑](#footnote-ref-93)
94. Ibid. [↑](#footnote-ref-94)
95. *Rhalfs-Hanhard Septuaginta, 2nd Revised Ed.,* Edited by Robert Hanhard. (Stuttgart: German Bible Society, 2007). [www.academic-bible.com](http://www.academic-bible.com). Danker, 91. *The Greek New Testament, 3rd Ed. Corrected,* Edited by Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen WIkgren. (Stuttgart: United Bible SOcities, 1983). [↑](#footnote-ref-95)
96. *Rhalfs-Hanhard Septuaginta*. Danker, 91. *The Greek New Testament*, 3. [↑](#footnote-ref-96)
97. Greenspoon, 173. [↑](#footnote-ref-97)
98. Danker, 85. [↑](#footnote-ref-98)
99. William M. Schniedewind, “Textual Criticism and Theological Interpretation: The Pro-Temple *Tendenz* In The Greek Text of Samuel-Kings,” *Harvard Theological Review* 87 (1994): 108. [↑](#footnote-ref-99)
100. Ibid, 109. [↑](#footnote-ref-100)
101. Ibid. [↑](#footnote-ref-101)
102. Ibid, 109-110. [↑](#footnote-ref-102)
103. Ibid, 110. [↑](#footnote-ref-103)
104. Danker, 85. [↑](#footnote-ref-104)
105. Ibid. [↑](#footnote-ref-105)
106. Ibid, 85-86. [↑](#footnote-ref-106)
107. Ibid, 86. [↑](#footnote-ref-107)
108. Ibid. [↑](#footnote-ref-108)
109. Ibid, 86-87. [↑](#footnote-ref-109)
110. Ibid, 87. [↑](#footnote-ref-110)
111. Ibid. [↑](#footnote-ref-111)
112. Ibid, 87-88. [↑](#footnote-ref-112)
113. Ibid, 88. [↑](#footnote-ref-113)
114. Ibid. [↑](#footnote-ref-114)
115. Ibid. [↑](#footnote-ref-115)
116. Ibid. [↑](#footnote-ref-116)
117. Wegner, 195. [↑](#footnote-ref-117)
118. Ibid, 88-89. [↑](#footnote-ref-118)
119. Ibid, 195. [↑](#footnote-ref-119)
120. Ibid. [↑](#footnote-ref-120)
121. Danker, 89. [↑](#footnote-ref-121)
122. Ibid. [↑](#footnote-ref-122)
123. Ibid. *A.G.D., 831.*  [↑](#footnote-ref-123)
124. Danker, 89. [↑](#footnote-ref-124)
125. Jellicoe, 318-319. [↑](#footnote-ref-125)
126. *The New Testament in Four Versions: King James, Revised Standard, Phillips Modern English, New English Bible* (Washington, DC: Christianity Today, Inc., 1970), Preface to the Revised Standard Version, xii. [↑](#footnote-ref-126)
127. Ibid. [↑](#footnote-ref-127)
128. *American Standard Version* (Nashville: Thomas Nelson, 1901), Preface, ix. [↑](#footnote-ref-128)
129. Paul D. Wegner, *The Journey from Texts to Translations, The Origin and Development of the Bible* (Grand Rapids: Baker Academic, 2004), 315. [↑](#footnote-ref-129)
130. *American Standard Version,* ix. [↑](#footnote-ref-130)
131. Wegner, 315-16. [↑](#footnote-ref-131)
132. *American Standard Version,* iii. [↑](#footnote-ref-132)
133. Ibid. [↑](#footnote-ref-133)
134. Ibid, iv. [↑](#footnote-ref-134)
135. Wegner, 319. [↑](#footnote-ref-135)
136. Ibid. [↑](#footnote-ref-136)
137. Ibid. J. Scott Duvall and J. Daniel Hays, *Grasping God’s Word A Hands-On Approach To Reading, Interpreting, and Applying the Bible, 2nd Ed.,* Foreword by J. Vanhoozer (Grand Rapids; Zondervan, 2001), 164-69. [↑](#footnote-ref-137)
138. Jack P. Lewis, *The English Bible from KJV to NIV, A History and Evaluation, 2nd Ed., With new chapters on the NKJV, REB, and NRSV* (Grand Rapids: Baker, 1991), 75-76. [↑](#footnote-ref-138)
139. Ibid, 80-86. [↑](#footnote-ref-139)
140. Ibid, 77, 86. [↑](#footnote-ref-140)
141. *American Standard Version,* 132, 260. [↑](#footnote-ref-141)
142. Ibid, 104, 55-56. [↑](#footnote-ref-142)
143. One advantage to this consistent way of translating terms was brought to my attention years ago in a graduate course on Hebrew narrative. One of the projects was to read through a narrative section of the Old Testament and mark the various characters (the narrator, the various characters, etc.). This was a valuable way to read and study the Old Testament, and would be much more difficult using some of the more recent English versions. Unfortunately, the version is no longer in print. Star Bible printed a limited number back in the 1980’s, but to my knowledge (other than finding a used copy) the only way to access this version is online. [↑](#footnote-ref-143)
144. *The New American Standard Bible, The Open Bible Edition* (Nashville: Thomas Nelson Publishers, 1979, Preface to the New American Standard Bible. [↑](#footnote-ref-144)
145. Norman L. Geisler and William E. Nix, *A General Introduction To The Bible, Revised and Expanded* (Chicago: Moody Press, 1986), 595. [↑](#footnote-ref-145)
146. Wegner, 324-325. [↑](#footnote-ref-146)
147. *N.A.S.B.,* Foreword. [↑](#footnote-ref-147)
148. Wegner, 325. [↑](#footnote-ref-148)
149. The *N.A.S.B.* lists in the preface the seven principles of translation: (1) Modern English Usage, (2) Alternative Readings, (3) Hebrew Text, using Rudolf Kittle’s *Biblica Hebraica* and the Dead Sea Scrolls, (4) Hebrew Tenses, (5) The Proper Name of God, using LORD rather than Jehovah, (6) Greek Text, following Eberhard Nestle’s *Novum Testamentum Graece, 23rd Ed.,* and (7) Greek Tenses, distinguishing between Aorist and Imperfect Tenses. [↑](#footnote-ref-149)
150. Wegner, 325. [↑](#footnote-ref-150)
151. Ibid. [↑](#footnote-ref-151)
152. Ibid, 326. [↑](#footnote-ref-152)
153. Ibid, 327. [↑](#footnote-ref-153)
154. Lewis, 180-81. [↑](#footnote-ref-154)
155. Ibid, 197. [↑](#footnote-ref-155)
156. Katherine Doob Sakenfeld, Gen. Ed., *The New Interpreter’s Dictionary Of The Bible, S-Z, Vol. 5* (Nashville: Abingdon Press, 2000), s.v. “English Versions,” by Donald L. Brake, Sr.: 740-760. [↑](#footnote-ref-156)
157. George Arthur Buttrick, Gen. Ed. Interpreters Dictionary of the Bible, R-Z. (Nashville: Abingdon Press, 1962), S.V. “English Versions,” by J.R. Branton, 761. [↑](#footnote-ref-157)