1 Peter 3:15 but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;

Many people believe that the Bible as we know it is full of errors in translation and cannot be trusted as the inspired word of God.

THE ORIGIN & DEVELOPMENT OF TRANSLATIONS OF THE BIBLE

The Hebrew Bible of the present day is substantially the same as the revision made by Ezra which was the text used in the time of Jesus. Neh 8:8 And they read from the book, from the law of God, translating to give the sense so that they understood the reading.

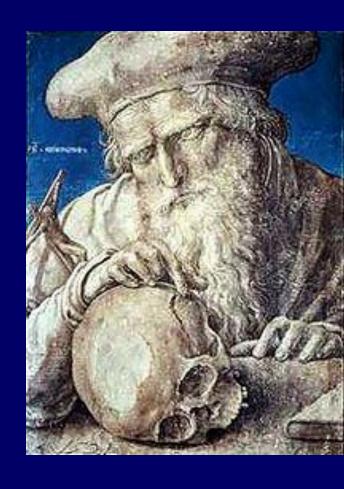
The Septuagint Version: Called the LXX, is the Greek translation of the Old Testament from which Jesus quotes. Tradition says that it was prepared by 72 learned Jews of Alexandria who translated it from the Hebrew. Each of the 72 translators (round numbers yield the title, LXX), each in a separate cell, made a complete translation of the entire Old Testament. When these translations were compared, they were so identical that they were regarded as inspired.

The Peshitta or Syriac: This version contains the whole Bible Completed in the first or second century AD, it was from the original Greek. A translation of the common language of certain portions of Syria, used by the Eastern church. "Peshitta" literally means "simple." The Peshitta contains all the books of the Old Testament, and the New Testament is missing 2 & 3 John, 2 Peter, Jude and Revelation (revised to include them in 6th-7th century.

bextends. only

Peshitta text of
Exodus 13:14-16
produced in
Amida (eastern
Turkey) in the
year 464

The Vulgate: This is the entire Bible translated into the Latin language, by Jerome at Bethlehem. It was completed about 404 AD. For a thousand years it was the standard Bible of the Roman Church. The Douay–Rheims Bible was translated from the Vulgate, the NT in 1582 and the OT in 1610, revised by Challoner in 1750



Jerome

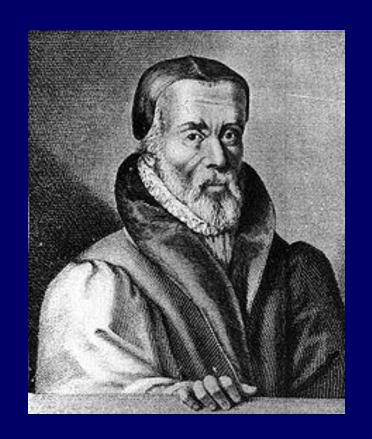
THE FIRST ENGLISH VERSIONS:

Christianity came to Britain about the fourth century, but Jerome's Latin version was used until John Wycliffe translated the Latin Bible into English in about 1382. For his effort, Wycliffe's bones were burned as the Pope condemned him as a heretic.



John Wycliffe

William Tyndale is considered the true father of the English Bible. In 1509, Erasmus came to Cambridge as a professor of Greek. Under the influence of his teaching, Tyndale decided his chief aim in life was to provide the English people a translation of the Scriptures based not on Latin, but upon the original Hebrew and Greek. Tyndale said, "If God spare my life, ere many years I will cause a boy that driveth a plow shall know more of the Scripture than thou doest."



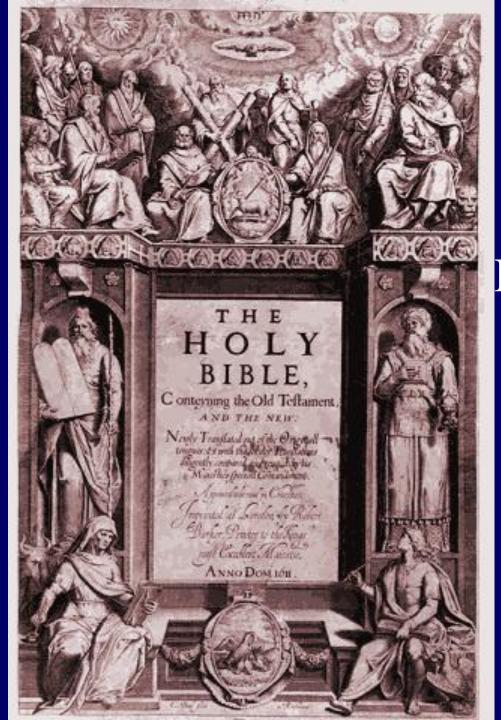


William Tyndale1494-1536, burned at the stake, crying, "Lord, open the King of England's eyes."

From 1525 to 1535 Tyndale translated the Scriptures but because of Church opposition, copies were confiscated and burned in public ceremonies.

THE KING JAMES or AUTHORIZED VERSION of 1611.

In 1607, 48 Hebrew and Greek scholars were selected and divided into six working companies: two at Westminister, two at Oxford, and two at Cambridge. Each company examined each other's work, and in this way the translation was the product of no individual or group, but of the revisers as a whole.



Front page of the KJV as published in 1611

The Holy Bible Conteyning the Old Teftament, AND THE NEW: Newly Tranflated out of the Originall tongues: & with the former Tranflations diligently compared and verified by his Maiesties speciall Comandement. Appointed to be read in Churches. Imprinted at London by Robert Barker. Printer to the Kings moft Excellent Maiestie. Anno Dom. 1611.

REVISIONS OF THE ENGLISH BIBLE AFTER 1611.

The KJV contains many archaic words whose meanings are obscure and misleading at the present time. Below are from the current revision from 1769.

Rom 7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

Php 1.22 But if I live in the flesh, this is the fruit of my labour, yet what I shall choose I wot not.

While the King James Version of the Bible is a good translation, it rests on an inferior textual base – not being derived from the best ancient Greek manuscripts.

In 1611 it was magnificent, but many Greek manuscripts had not been discovered, including the 4th century Vaticainus, the Sinaiaticus and 5th century Alexandrinus.

The American Standard Version (1901): The English Revised Version with changes in English and American idioms, spelling, and word order made by the American committee.

Rom 7:8 But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead.

NASB

New American Standard - 1971. The Lockman Foundation wanted to produce the "most technically accurate translation of the Bible possible."

Living Bible - 1974. The work of Kenneth N. Taylor, a Baptist minister, who set out to paraphrase the ASV in words that his children could understand. Not a translation but a paraphrase.

Rom 7:8 But sin took advantage of this law and aroused all kinds of forbidden desires within me! If there were no law, sin would not have that power. NLT

Today's English Version - 1976. (AKA the Good News Bible.)

a new style of translation called Dynamic equivalence (idea for idea not word for word).



New International Version - 1978. Most widely used English translation. Copyright held by Zondervan. Outsells all other versions combined. New York Bible Society sponsored this translation. The most recent edition of Kittel's Hebrew text was used for the Old Testament translation with regard to major differences in the Septuagint. The New Testament Greek text was adopted from a number of sources.

The translators of the NIV used the principle of *dynamic equivalence* (using a word or phrase that makes an impact on the reader rather than using a strict grammatical or lexical equivalent).

Drawbacks: Theological biases have crept into the text with Calvinistic thinking present. [e.g., Psalm 51.5; use of "sinful nature" for fleshly).

New King James Version - 1982. In an effort to counteract the copyright on the NIV and not having a copyrighted work to sell, Thomas Nelson Publishers and the International Trust for Bible Studies cosponsored this update of the King James Version. Generally this edition is based on the 1894 edition of the textus Receptus with regard to other available texts.

textus Receptus was the translation base for the original German Luther Bible and for the translation of the New Testament into English by William Tyndale, the King James Version.

APOCALYPSIS

άγγελου το θεκνύοντος μοι ταύτα, και λέ-למן נונו של של של בים בילים ביל בינו און שלים αδελφωμ σου πεοφητωμ, Ελ τωμ τηςούντωμ τους λόγους τοῦ βιελίου τούτου. Το Σεῶ הפסל אמטאסטטאאן אבץ פ עוסו, אוא סףפעלוסאן דיים LOYSE ON MEOPHTEIRS F BIGNIE TETOV. UTI หณาอิร รัพบ์ร อีราน.0 นิปากฉับ นิปากทอน์ไล รัป., พร้อ อุ๊บสฉีม,อุ๊บสฉอส์ไดริยาเพร้อ อำเศยอริยาเล שלוודש צדו, אפון ל מצופק מצומטאודש צדו. אפעו ταχν, και δο τοι και δ μιο χος μου μετ ξμού, αποδεναι εκάς ως το έργορ αυτον εσω. Εγώ ειμι τ, α, κή το, ω, αρχ κ, κή τέλος ο πεωτος, μοι έχατΟ. Μακάριοι δι ποιούν / TER TAG SVPA às auto, iva Escu h o govoia au אלי בודו דם בניאסף כרן שמופ, עפא דוב מעאבעון סוף צושנאלששוף צוב לל שלאוף. בלש לם ו אשונם μού δι φαρμακόι, και πόρνοι, και δι φονείς, η οι λιθωλολάτραι, κοι τός ο Qιλώρ, κοι ποι ωρ βενδος.Εγω ΤΗΣΟΙΣ έπεμβα του άγει λόρ μου μπετυς κοαι υμίρ ταυτα ταις έκι אלאוסיומום. ביש ביושו פוןם, אומין די קצים דם לם δίδ, à à sig λαμπρός, καὶ ερθρινός, καὶ τ πνεῦ μα κολ κυνμφη λέγουση, ελθε, ησή δ ακόωμ ειπάτω, ελθε. και ο διζωμ, ελθέτω. και ο βέί אשף, אמגולמשינדש ל ילשף לשונה לשקנמף, סיוני μαςτυρούμαι γούρ παν τί ακούοντι τους λό! YOUG TROOPETEING BIGNIOUTSTY. TITIS EWITIBE ארט למעום בחושוסם ל שנים בח מעדום האון γας τας γιγςαμμείας ενειελίω τέλω, κή μ Τις αφαιρί απ Τ λότωμ Βίβλ τηροφιτείας למידוק, בסמוקווסם לם שולם של עוקם בשודם באף Bichou Jung, noù monteus a yi ag, noù The ye γεαμμείων εν Βιελίω τοντω. λέγαδ μαςτυ ζωμ ταυτα ναὶ ἴρχομαι Ταχυ, αμιίν. ναι, ἴρι χου κύριε ΤΗΣΟΥ. κ χάρις ΤΟ Αυρίου Εμώμ ΤΗΙ ΣΟΙ ΧΡΙΣΤΟΥ μετά ωάντων ύμων. Αμίω.

angeli qui mihi hac oftendebat. Et dicitmihi. Vide ne feceris. Coferuus em tuus fu, & fratru moz pphetarz & coz qui scruant uerba pphetiælibri huius. Deum adora. Et dicit mihi. Ne signaueris uerba prophetiælibri huius. Te pus enim prope est. Qui nocet, noceat adhuc, & qui in fordibus elt, fordescar adhuc, & qui iustus est, iustificerur ad/ huc, & scriss scrificetur adhuc, & ecce ue nio cito, & merces mea mecu est, ut red da uniquique opus illius erit. Ego sum alpha & a primus & nouiffimus, prin cipium & finis. Beati qui seruant mandata illius ut sit potestas eorum in ligno uitæ,& per portas intrent in ciuita tem . Foris autem canes & uenefici & impudici & homicida & idolis seruien tes, & omnis qui amat & facit mendacium. Ego Ielus mili angelu meu teltifi cari uobis hæc in ecclefijs. Ego fum ger nus & radix Dauid, stella splendida & matutina. Et spiritus & sponsa dicunt, ueni. Et qui audit dicat ueni. Et qui sirit ueniat,& qui uult accipiat aquam uitæ gratis. Contestor enim omni audienti uerba pphetiælibri huius. Si quis appoluerit ad hæc, apponet deus superil lum plagas scriptas in libro isto. Et si qs diminuerit de uerbis libri pphetiæ hu! ius, auferet deus parté eius de libro uitæ,& decinitate fancta, & de his q foris pra sunt in libro isto. Dicit qui test imo niu phibet istoy. Etia uenio cito. A me. Eriam Veni dne Iefu. Gratia dni no-Stri Iesu Christicu oibus uobis. Amen.

Finis Testamenti totius ad græca ueritate uetustissimoruq. Codicum Latinoz fidem & ad phatissimora authoru citatione & interpretationem accu rate recogniti, opera studioqs. D. Erasmi Roterodami. In all of the translations available to us, there are no more than 16 major differences in translation.

Translation	KJV/NKJV	ASV	NASV	NIV	Other
					Passages
Mk 16.9-20	Yes	Yes	??	No	Acts 14.3
Jn 7.53-8.11	Yes	Yes	??	Yes	Rom 2.1
Acts 8.37	Yes	Yes	??	No	Rom 10.9
1Jn 5.7	Insert	No	No	No	Lk 3.22
(clear addition	on from 15 th centur	y)			

The Anvil? God's Word.

Last eve I passed beside a blacksmith's door
And heard the anvil ring the vesper chime:

Then looking in, I saw upon the floor Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers
so?"

"Just one," said he, and then, with twinkling eye,

"The anvil wears the hammers out, you know."

And so, thought I, the anvil of God's word,

For ages skeptic blows have beat upon; Yet though the noise of falling blows was heard,

The anvil is unharmed . . . the hammer's gone.

Author unknown

1 Peter 1:23 for you have been born again not of seed which is perishable but imperishable, that is, through the living and abiding word of God. 24 For,"All flesh is like grass, And all its glory like the flower of grass. The grass withers, And the flower falls off, 25 But the word of the Lord abides forever. "And this is the word which was preached to you.