

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;

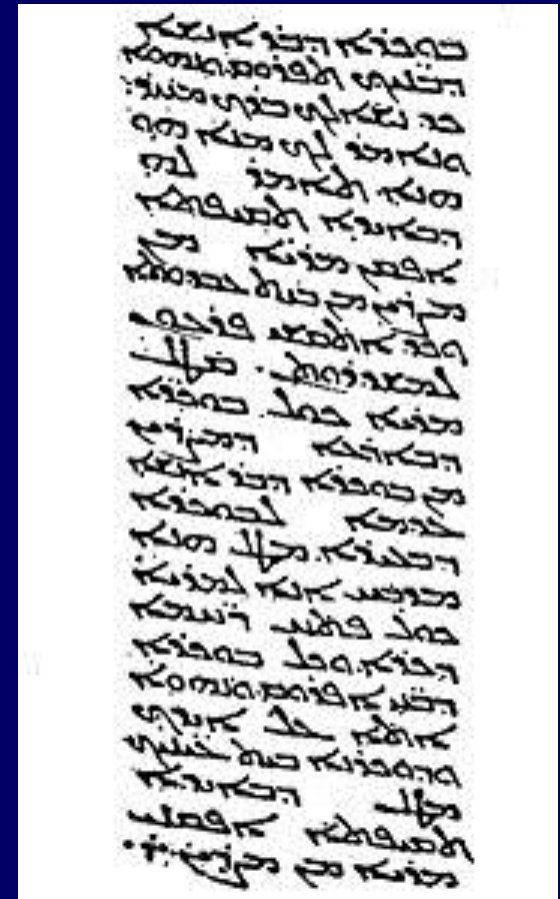
Many people believe that the Bible as we know it is full of errors in translation and cannot be trusted as the inspired word of God.

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 6<sup>th</sup>-7<sup>th</sup> century.



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 Tyndale 1494-1536, burned at the stake, crying, “Lord, open the King of England’s eyes.”

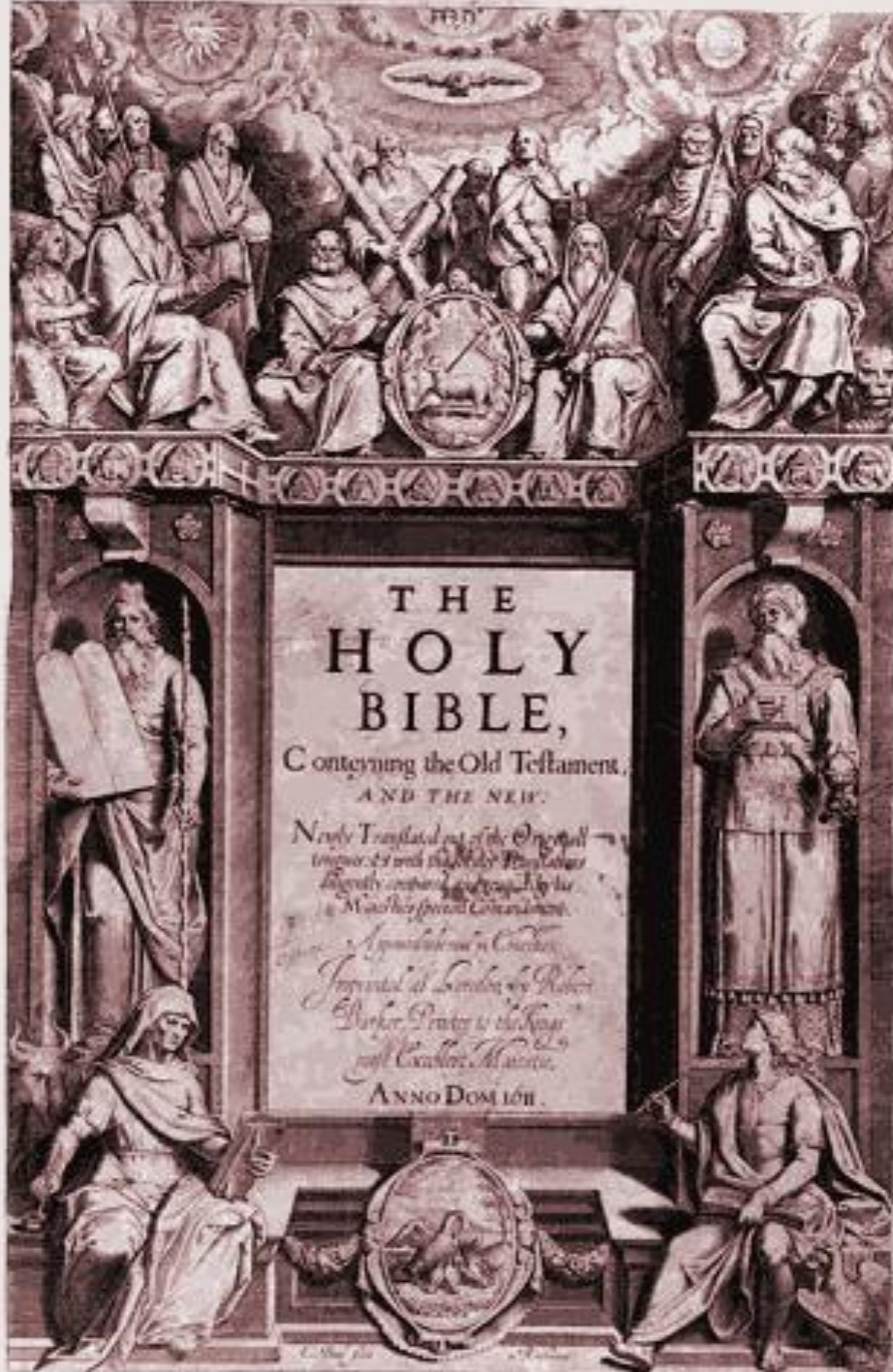
From 1525 to 1535 Tyndale translated the Scriptures but because of Church opposition, copies were confiscated and burned in public ceremonies.

# 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 Westminster, 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 4<sup>th</sup> century Vaticanus, the Sinaiaticus and 5<sup>th</sup> 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).

The logo for the Good News Bible, featuring the words "GOOD NEWS BIBLE" in a gold, serif font, stacked vertically on a dark red background. The word "GOOD" is on the top line, "NEWS" is on the middle line, and "BIBLE" is on the bottom line. The letters are slightly shadowed, giving them a three-dimensional appearance as if they are floating above the background.

GOOD  
NEWS  
BIBLE

*New International Version* - 1978. Most widely used English translation. Copyright held by Zondervan. Outselling 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 co-sponsored 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.



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 from 15 <sup>th</sup> century)					

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.