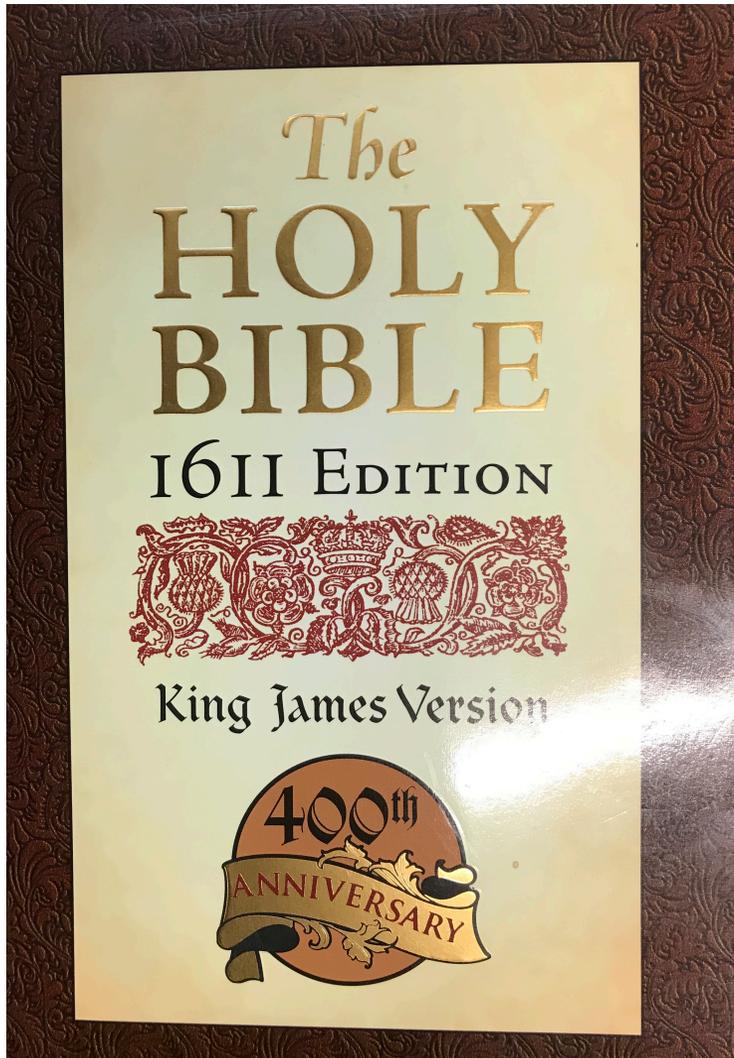


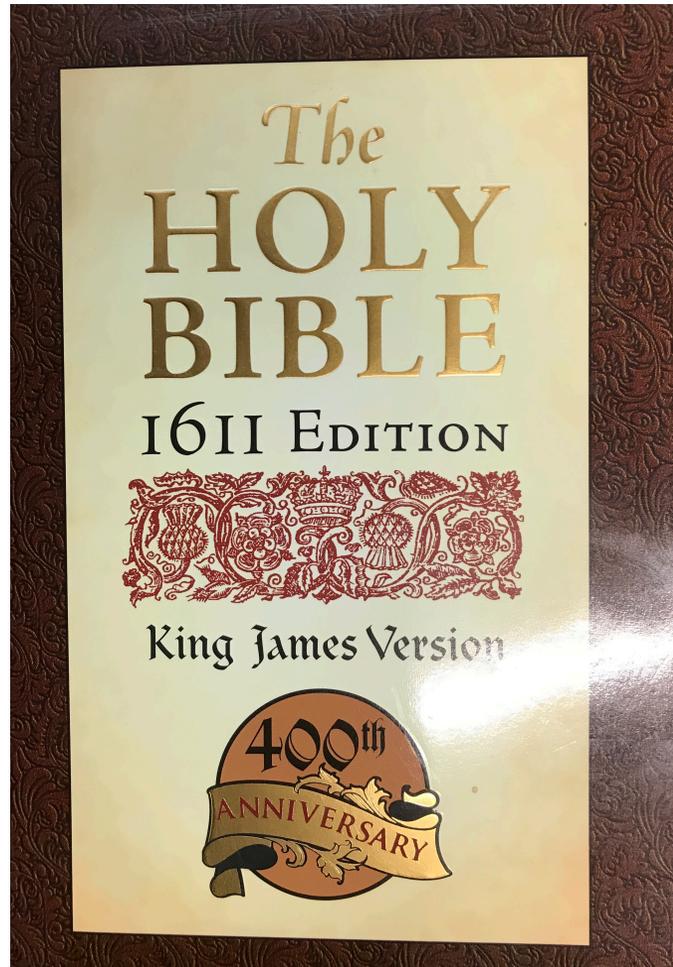
The King James Version

King James Version (1611)



- Problem of smaller versions
 - Multiple
 - Polemical
- King James I
- Initial doubts
- Work began 1604
 - The best translation ever

King James Version (1611)

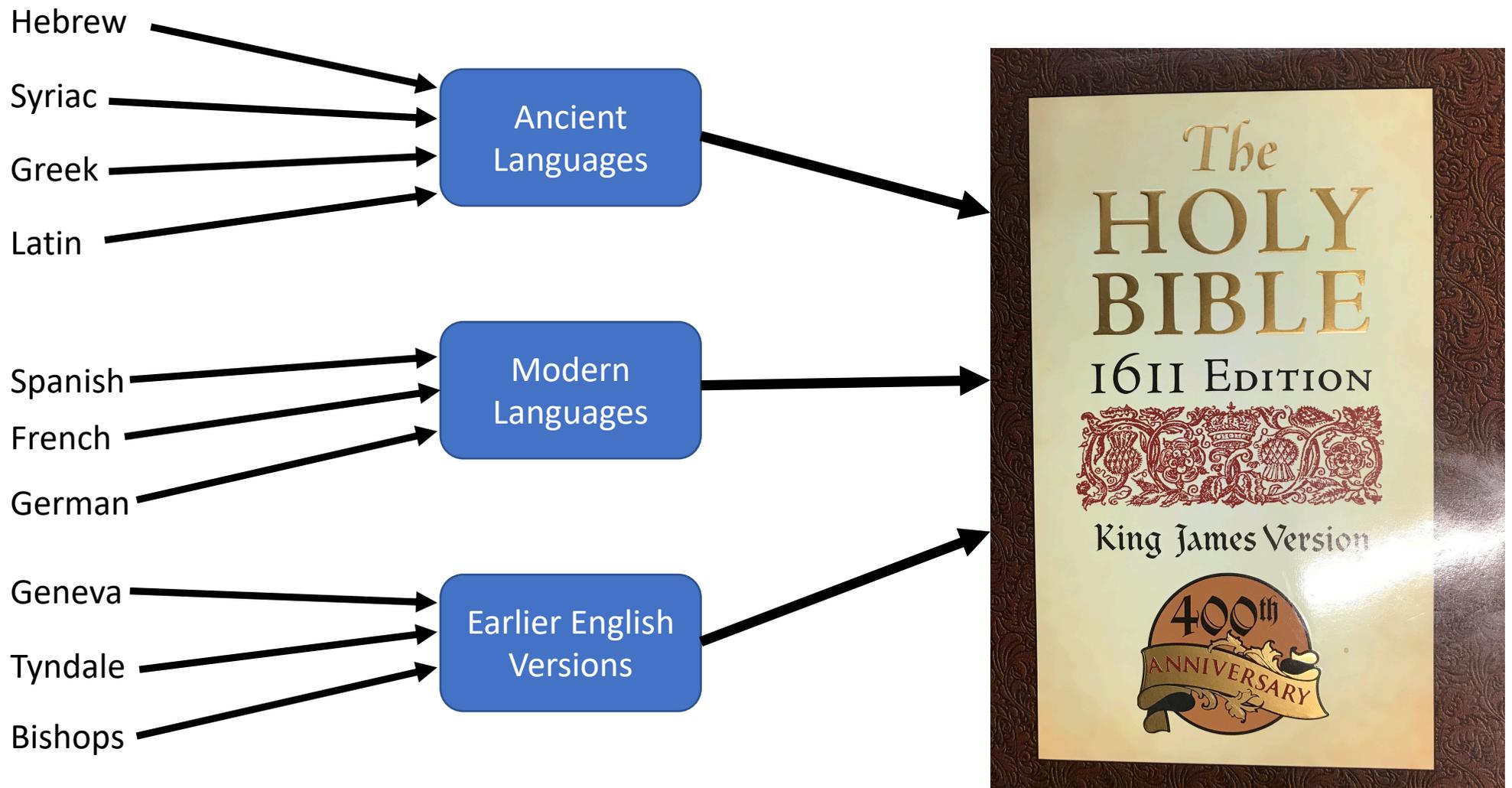


- Committee translation
 - OT
 - NT
 - Apocrypha
- Included Apocrypha
- Ecumenical – limited textual notes
- 15 Rules ->

King James Version (1611) - Rules

- Bishops followed (as far as possible) [1]
- Keep ecclesiastical words [3]
- Only explanatory notes [6]
- Use these over Bishops if they agree more [14]
 - Tyndale
 - Matthews
 - Coverdale
 - Whitchurch
 - Geneva





KJV 1611 – Sources

with a scab the crowne of the head of the daughters of Zion, and the LORD will discover their secret parts.

18 In that day the Lord will take away the brauery of their tinckling ornaments about their fecte, and their caules, and their round tyres like the Moone,

19 The chaines, and the bracelets, and the muffers,

20 The bonnets, and the ornaments of the legges, and the headbands, and the tablets, and the eareings,

21 The rings, and nose-iewels,
22 The changeable sutes of apparell, and the mantles, and the wimples, and the crisping pinnes,

23 The glasses, and the fine linnen, and the hoods, and the vailes.

24 And it shall come to passe, that in steade of sweete smell, there shall bee stinke, and in stead of a girdle, a rent; and in stead of well set haire, baldnesse; and in stead of a stomacher, a girding of sackcloth; and burning, in stead of beautie.

25 Thy men shall fall by the sword, and thy mightie in the warre.

26 And her gates shall lament and mourne; and she being desolate, shall sit vpon the ground.

CHAP. IIII.

In the extremitie of euils, Christes kingdome shall be a Sanctuarie.



And in that day seuen women shall take hold of one man, saying, We will eate our owne bread, & weare our owne apparell: onely

let vs be called by thy name, to take away our reproch.

2 In that day shall the Branch of the LORD be beautifull and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

3 And it shall come to passe, that hee that is left in Zion, and hee that remaineth in Ierusalem, shall be called Holy, euen every one that is written among the liuing in Ierusalem,

4 When the Lord shall haue washed away the filth of the daughters of Zion, and shall haue purged the blood of Ierusalem from the midst thereof, by the spirit of iudgement, and by the spirit of burning.

5 And the LORD will create vpon euery dwelling place of mount Zion, and vpon her assemblies a cloude, and smoke by day, and the shining of a flaming fire by night; for vpon all the glory shall be a defence.

6 And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storme and from raine.

CHAP. V.

1 Vnder the Parable of a Vineyard, God excuseth his seuerer iudgement. 8 His iudgements vpon couetousnesse, 11 Vpon lasciuiousnesse, 13 Vpon impietie, 20 and vpon iniustice. 26 The executioners of Gods iudgements.



Ow will I sing to my welbeloued, a song of my beloued touching his vineyard: my wellbeloued hath a vineyard in a very fruitfull hill.

2 And hee fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a towre in the midst of it, and also made a winepresse therein: and he looked that it should bring forth grapes, and it brought forth wilde grapes.

3 And now, O inhabitants of Ierusalem, and men of Iudah, Iudge, I pray you, betwixt me and my Vineyard.

4 What could haue bene done more to my Vineyard, that I haue not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wilde grapes?

5 And now goe to; I will tell you what I will doe to my Vineyard, I will take away the hedge thereof, and it shall be eaten vp; and breake downe the wall thereof, and it shall be troden downe.

6 And I will lay it waste; it shall not be pruned, nor digged, but there shall come vp briars and thornes: I will also command the cloudes, that they raine no raine vpon it.

7 For the Vineyard of the LORD of hostes is the house of Israel, and the men of Iudah his pleasant plant: and he looked for iudgement, but beholde oppression; for righteousnesse, but beholde a crie.

8 ¶ Woe vnto them that ioyne

† Heb. make naked.

† Or, net-works.

† Or, sweet-balles.

† Or, span-gled ornaments.

† Heb. houses of the soule.

† Heb. might

† Or, emptied: hebr. cleansed.

† Heb. let thy name be called vpon vs.

† Or, take thou away.

† Heb. beauty and glory.

† Heb. for the escaping of Israel.

† Or, to life.

* Exod. 11. 21.

† Or, about.

† Heb. a covering.

* Iere. 2. 21. mat. 21. 33. mark. 12. 1. luke 20. 9.

† Heb. the home of the some of the

† Or, made

† Heb. hee

† Heb. hee

† Heb. hee

† Heb. for a treasurie.

† Heb. pit of his pleasures.

† Heb. hee

† Heb. hee

† Heb. hee

* house

whirlwinde, to render his angel with furie, and his rebuke with flames of fire.

16 For by fire and by his sword, will the LORD plead with all flesh : and the slaine of the LORD shalbe many.

17 They that sanctifie themselues, and purifie themselues in the gardens, || behinde one tree in the midst, eating swines flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 For I know their works and their thoughts : it shall come that I will gather all nations and tongues, and they shall come and see my glorie.

19 And I will set a signe among them, and I will send those that escape of them vnto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Iauan, to the Iles afarre off, that haue not heard my fame, neither haue seene my glory, and they shall declare my glory among the Gentiles.

20 And they shall bring all your bre-

... upon swift beasts to my holie mountaine Ierusalem, saith the LORD; as the children of Israel bring an offering in a cleane vessell, into the house of the LORD.

21 And I will also take of them for * Priestes and for Leuites, saith the LORD.

22 For as * the new heauens, and the new earth which I wil make, shall remaine before me, saith the LORD, so shall your seed and your name remaine.

23 And it shall come to passe, that † from one new Moone to an other, and from one Sabbath to an other, shall all flesh come to worship before me, saith the LORD.

24 And they shall goe foorth, and looke vpon the carkeises of the men that haue transgressed against me : for their * worme shall not die, neither shall their fire be quenched, and they shall be an abhorring vnto all flesh.

Or, coaches.
* Exe. 3. 9.
* Exo. 3. 12.
Leuit. 31. 6.
* Iosh. 1. 5.
Iob. 13. 6.
* Isal. 6. 7
* Exod. 10. 6. chap. 61.
6. 1. pet. 2. 9. reuel. 1. 6.
* Chap. 65. 17. 2. Pet. 3. 13. reuel. 21. 1.

† Heb. from new Moone to his new Moone, and from Sabbath to his Sabbath.

* Marke 9. 44.

† Heb. from the face of the North.

* Chap. 4. 6.
† Heb. shall be opened.

* Cha. 6. 15. and 6. 22. and 10. 22.

Or, breake to pieces.

* Isal. 49. 1. 5.

... and whatsoever I commaund thee, thou shalt speake.

8 * Be not afraid of their faces : for * I am with thee to deliuer thee, sayth the LORD.

9 Then the LORD put foorth his hand, and * touched my mouth, and the LORD said vnto me, Behold, I haue * put my words in thy mouth.

10 See, I haue this day set thee ouer the nations, and ouer the kingdomes, to * roote out, and to pull downe, and to destroy, and to throw down, to build and to plant.

11 ¶ Moreouer, the word of the LORD came vnto me, saying; Ieremiah, what seest thou? And I said, I see a rodde of an almond tree.

12 Then said the LORD vnto me, Thou hast well seene : for I will hasten my word to performe it.

13 And the worde of the LORD came vnto mee the second time, saying; What seest thou? And I said; I see a seething pot, and the face thereof was † towards the North.

14 Then the LORD said vnto me; Out of the * North an euill † shal breake foorth vpon all the inhabitants of the land.

15 For loe, I will * call all the families of the kingdoms of the North, saith the LORD, and they shall come, and they shall set euery one his throne at the entring of the gates of Ierusalem, and against all the walles thereof round about, & against all the cities of Iudah.

16 And I will vtter my iudgements against them touching all their wickednesse, who haue forsaken me, and haue burnt incense vnto other gods, and worshipped the workes of their owne hands.

17 ¶ Thou therefore gird vp thy loynes, and arise and speake vnto them all that I commaund thee : be not dismayed at their faces, lest I || confound thee before them.

18 For I will be a Father to the

CHAP. II.

1 God hauing shewed his former kindnesse, expostulateth with the Iewes, their causelesse reuolt, 9 beyond any example. 14 They are the causes of their owne calamities. 20 The sinnes of Iudah. 31 Her confidence is reiected.

Moreouer, the word of the LORD came to me, saying;

2 Goe, and crie in the eares of Ierusalem, saying; Thus sayth the LORD, I remember || thee, the kindnesse of thy * youth, the loue of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.

3 Israel was holinesse vnto the LORD, and the first fruites of his increase : all that deuoure him, shall offend; euill shall come vpon them, sayth the LORD.

4 Heare ye the word of the LORD, O house of Iacob, and all the families of the house of Israel.

5 ¶ Thus sayth the LORD, What iniquitie haue your fathers found in me, that they are gone farre from mee, and haue walked after vanitie, and are become vaine?

6 Neither said they, Where is the LORD that * brought vs vp out of the land of Egypt? that led vs through the wilderness, through a land of deserts and of pittes, through a land of drought, and of the shadow of death, through a land that no man passed thorow, and where no man dwelt.

7 And I brought you into a plentifull cuntry, to eate the fruit thereof, and the goodnesse thereof; but when ye entred yee * defiled my land, and made mine heritage an abomination.

8 The Priests said not, Where is the LORD? and they that handle the * Law knew me not : the pastours also transgressed against mee, and the Pro-

Or, for thy sake.
* Eze. 16. 8. cha. 12. 14.

* Isal. 63. 9. 11. 13. ose. 13. 4.

* Psal. 78. 58. and 106. 38.

* Rom. 2. 20



THE BOOKE OF THE Prophet Ieremiah.

CHAP. I.

1 The time, 3 and the calling of Ieremiah : 11 His propheticall visions of an Almond rod, and a seething pot: 15 His heauy message against Iudah. 17 God incourageth him with his promise of assistance.



He wordes of Ieremiah the sonne of Hilkiath, of the Priests that were

the thirteenth yeere of his reigne.

3 It came also in the dayes of Ieremias the sonne of Iosiah king of Iudah, vnto the ende of the eleuenth yeere of Zedekiah the sonne of Iosiah king of Iudah, vnto the carrying away of Ierusalem captiue in the fift moneth.

4 Then the word of the LORD came vnto me, saying,

5 Before I * formed thee in the bel-

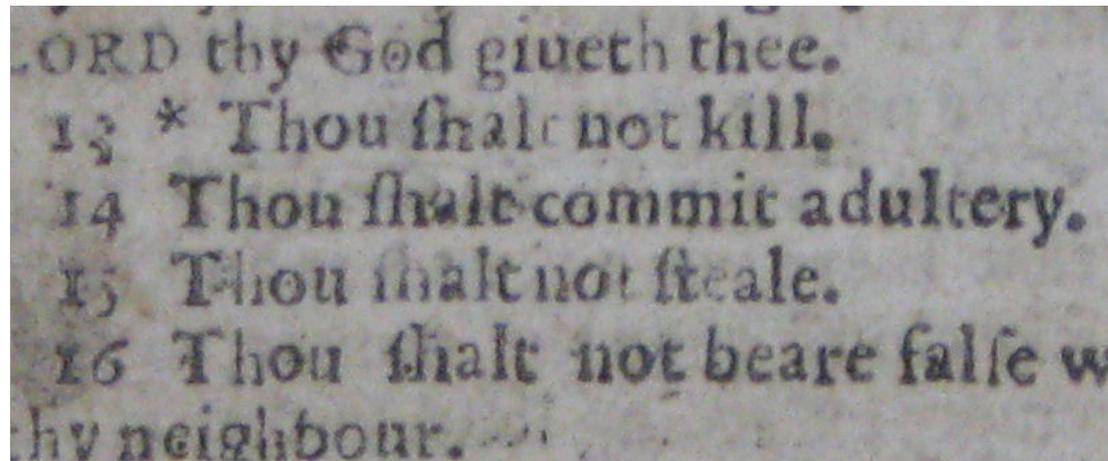
* Isal. 49. 1. 5.

King James Version: Revisions

- 1629 Cambridge revision
 - (1644 = last Geneva Bible print)
- 1762 Thomas Paris revision
- 1769 Oxford revision
 - Updated spelling and grammar
- 1932 Diction changed to US English
- Reference version in 1962
 - Section headings
 - Punctuation changes



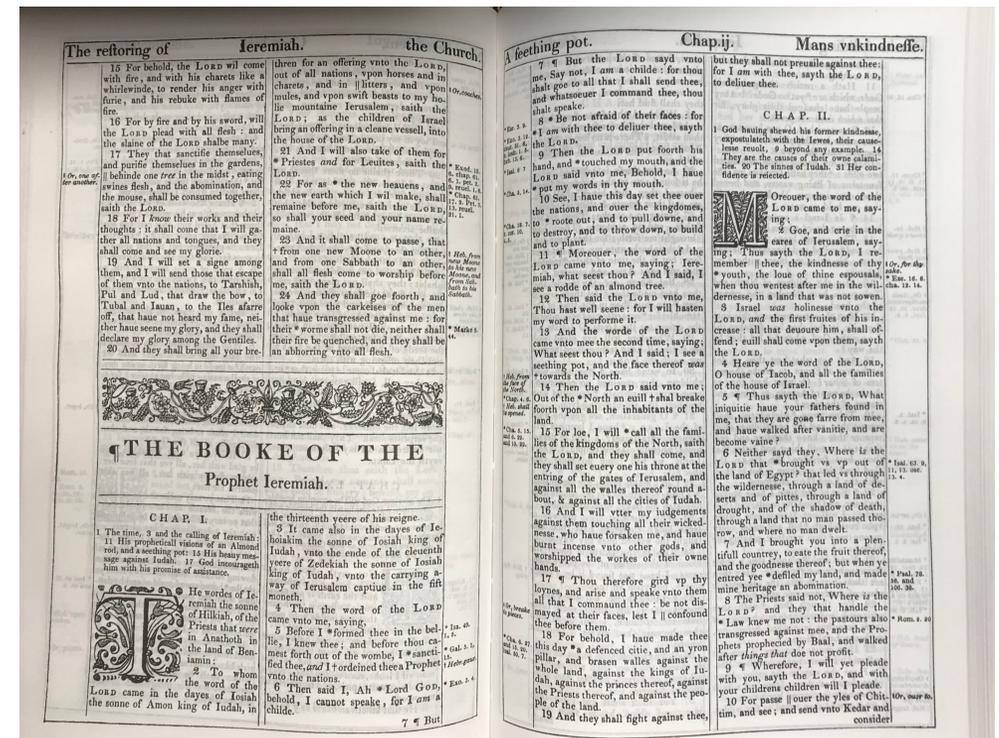
Problematic Printings



- 1631 – “not” omitted from 7th Commandment
 - “Thou shalt commit adultery”
 - “The wicked Bible”
- 1653 – “not” again omitted from 1Cor 6:9
 - Know ye not that the unrighteous shall inherit the kingdom of God
- 1801 – “killed” instead of “filled” -> Mk 7:27
 - “Let the children first be killed”
- 1820 – “the Ears to ear Bible” -> Matt 13:43
 - Who hath ears to ear, let him hear

King James Version: Strengths

- Good translation for the time
 - Best manuscripts available
 - Best translators
 - Thorough revision process
- Language of the people
- Unified version of the Bible
 - Non-polemical
- Poetic
 - Legacy remains today ->



Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power and the glory, for ever. Amen [Matt 6:9-13]

KJV Memorable Words

“Fell flat on his face” Num 22:32

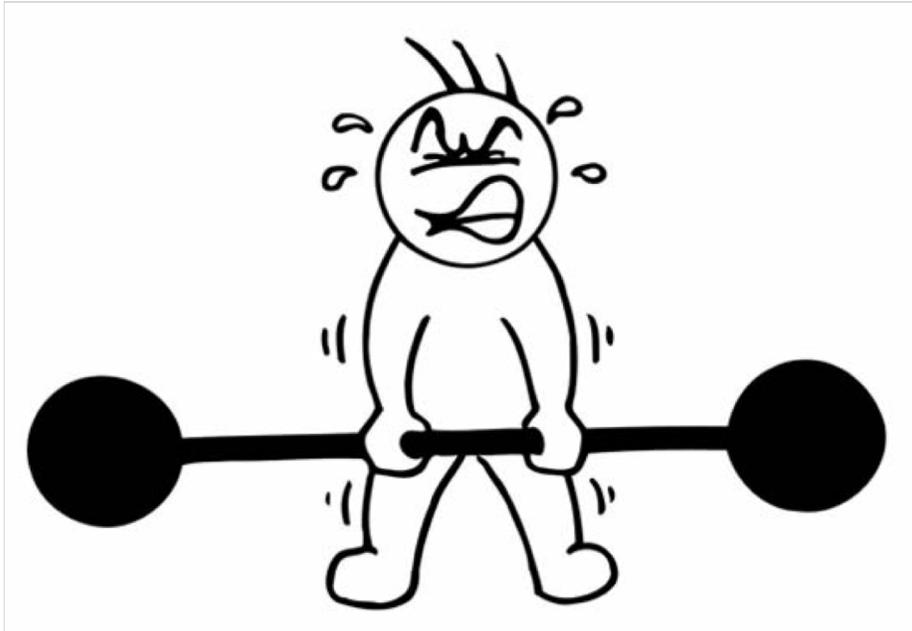
“Escaped with the skin of my teeth” Job 19:20

“Sour grapes” Ezek 18:2

Flies in the ointment Eccl 10:1

Trust in the Lord with all thine heart; and lean not unto thine own understanding [Prov 3:5]

King James Version: Weaknesses



- Limited Hebrew and Greek manuscripts
 - More available today
- Faulty manuscripts
 - Erasmus
- Limited knowledge of Hebrew
- Trained in Classical Greek
- Varying levels of translation
- Lack of conformity
 - Jeremiah/Jeremias/Jeremy
 - Elijah/Elias
 - Hosea/Osea

King James Version: Bad Translations

- 1Kgs 13:27 – Saddle me the ass, and they saddled him
- Num 33:10-11 – **And** they removed from Elim **and** encamped by the Red Sea, **and** they removed from the Red Sea, **and** encamped in the wilderness of Sin
 - Overly literal rendition of *waw* consecutive
- Isa 14:12 – How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground,
 - Hebrew does not say Lucifer
- 1Sam 10:24 – “God save the King”
 - Should be “Long live the king” -> British equivalent
- 1Kgs 20:38 – “Ashes on his face”
 - Should be “bandages over his eyes”



Translation Theory

Faithfulness to Form vs. Faithfulness to Meaning

Translation Theory



- Recreate “original” reading
 - Reproduce presumed autograph
- Stay close to Vorlage
- Make it readable (?)
 - Cultural differences
 - Academic level
 - ESL
- Use previous versions
 - Original Language
 - Preserve common idioms

Translation Theory: Formal Equivalence



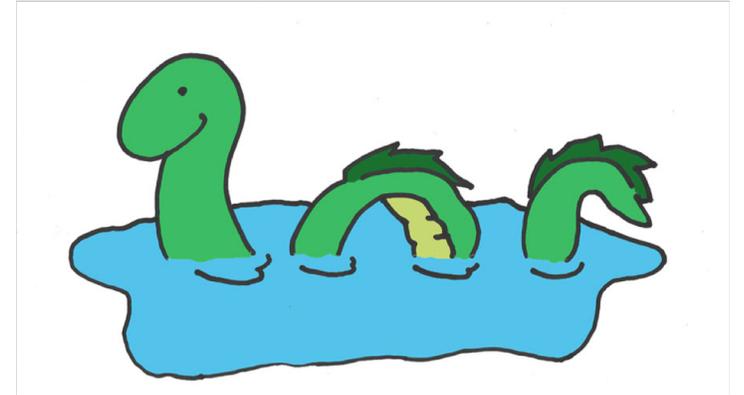
- Maintains theological words
 - Justification vs. Being made right
- Less explanatory
- Maintains parts of speech
 - Verbs translated with verbs, etc.,
- Maintains word order (when possible)
- Examples
 - KJV, NASB, ESV, YLT
- Idioms still translated
- Scriptural
 - It is written, Man shall not live by bread alone, but by **every word** that comes from the mouth of God. [Matt 4:4]

Translation Theory: Formal Equivalence

- Myth of Literal translations

אַל-תִּתֵּן שֵׁנָה לְעֵינֶיךָ וְתִנּוּמָה לְעַפְפֵיךָ :

Not you give sleep to eyes your,
or slumber to eyelids your



Formal Equivalence: 1Sam 25:22

• אִם־אֲשָׁאִיר מִכָּל־אֲשֶׁר־לּוֹ עַד־הַבֹּקֶר מִשְׁתֵּינִין בְּקִיר:

- KJV – If I leave of all that *pertain* to him by the morning light any that pisseth against the wall.
- NASB - if by morning I leave *as much as* one male of any who belong to him."
- ESV – if by morning I leave so much as one male of all who belong to him."



Formal Equivalence: Problems

- Difficult to understand
- Message not communicated
- Stilted reading
- Unfamiliar vocabulary
- Offensive language
- Translators pass the buck
- Worshipping words not God



Dynamic Equivalence



- Eugene Nida
- Meaning driven
 - Thought-for-thought
- Disregards word order
- Shorter sentences, words, and paragraphs
- Gender reference changes
- Avoids archaic language (“verily verily . . .”)
- Converts cultural figures of speech
 - “He tore his clothes **in grief**”
- Examples
 - REB, New Jerusalem Bible, New Living Bible



Dynamic Equivalence: Problems

- Too much interpretation
 - Meaning created to match doctrine
 - Single meaning given when dual meaning intended
- A sense of “watered down”
 - Fewer theological terms (salvation, justification, sanctification)
- Conforming to the world
- Unacceptable elsewhere
 - Marriage contracts



Paraphrases



- [Presumed] intended meaning conveyed
- Disregards “word-for-word” ideal
- Reworking of English version
- Not intended for pulpit and study
- Examples
 - The Message,
 - Living Bible
 - Today’s English Version



Proverbs 26:10

		Proverbs 26:10
Young's Literal	Literal	Great [is] the Former of all, And He is rewarding a fool, And is rewarding transgressors.
KJV	Literal	The great God that formed all things both rewardeth the fool, and rewardeth transgressors.
RSV	Literal	Like an archer who wounds everybody is he who hires a passing fool or drunkard.
HCSB	Dynamic Equivalent	The one who hires a fool, or who hires those passing by, is like an archer who wounds everyone.
The Message	Paraphrase	Hire a fool or a drunk and you shoot yourself in the foot.
Good News	Paraphrase	An employer who hires any fool that comes along is only hurting everybody concerned.

Hybrids



- Formal equivalence in simple passages
- Dynamic equivalence in hard passages
- Examples
 - NIV, NET



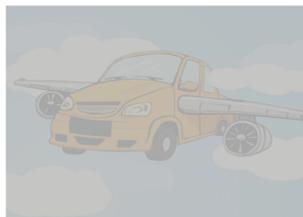
What is More Accurate?

- Preserve word order
 - Not immediately understandable
- Conveys (presumed) meaning
 - May not be accurate
 - Betrays word order



Critical Questions to Consider

- Does God inspire the words, and only the words?
- Does God inspire the thoughts, irrespective of words?
- Are just the original languages inspired?
- What if interpretation misleads?





The Gender Debate

Changing Language to Reflect Gender

Gender Inclusive Language

- To what extent should English translations modify Gender
- Gender inclusive Bibles (Dynamic Equivalent)
 - TNIV
 - Revised English Bible
 - Common English Version
 - Inclusive New Testament and Psalms
 - New Revised Standard Version

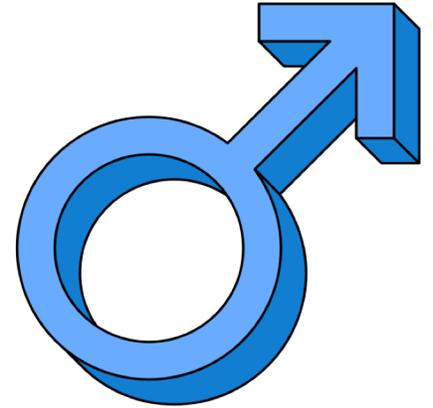
NRS **Genesis 1:27** So God created humankind in his image, in the image of God he created them;² male and female he created them.

RSV **Genesis 1:27** So God created man in his own image, in the image of God he created him; male and female he created them.

Arguments Against Gender Inclusion

- Loss of elegance
 - Overuse of “people” and “person”
- He > They obscures individuality
 - “I will come and eat with him/they”
- Less accurate
 - RSV vs NRSV “father” 601 times less
- God chose the words
 - **Every word of God is tested**; He is a shield to those who take refuge in Him. (Prov. 30:5 NAU)
- Patriarchalism was chosen culture
 - (Why was matriachalism not chosen?)

Arguments Against Gender Inclusion



- English has not changed that much
 - Webster's Dictionary => man = human being
- Gender avoidance is not morally wrong
- Corrupts meaning

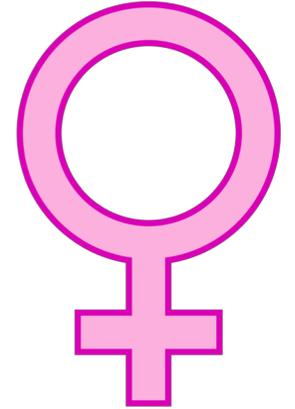
^{NRS} **Psalm 1:1** Happy are those who do not follow the advice of the wicked, or take the path that sinners tread, or sit in the seat of scoffers; ² but their delight is in the law of the LORD, and on his law they meditate day and night.

^{RSV} **Psalm 1:1** Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; ² but his delight is in the law of the LORD, and on his law he meditates day and night.

^{NRS} **Psalm 34:20** He keeps all their bones; not one of them will be broken.

^{RSV} **Psalm 34:20** He keeps all his bones; not one of them is broken.

Arguments For Gender Inclusion



- Implies scripture is only for men
- Expresses how it would be written today
 - Dynamic equivalence
- Clarifies scripture->
- The texts meaning remains unchanged
- Better equivalents
 - Herdsmen > herders
 - Kinsmen > relatives
 - Watchmen > guards
 - Bowmen > archers
- Early translators did it

RSV **Hosea 2:4** Upon her children also I will have no pity, because they are children of harlotry.

YLT **Hosea 2:4** And her sons I do not pity, For sons of whoredoms *are* they,

Blessed are the peacemakers: for they shall be called the children of God.
(Matt. 5:9 TNT)

How Far Do We Go? – Inclusive Version

- King > Sovereign
- Father > father-mother
- Son of man > the human one
- KJV [John 5:26-27]
 - For as the father hath life in himself; so hath he given to the Son to have life in himself; 27 And hath given him authority to execute judgement also, because he is the Son of man
- Inclusive Version
 - For just as God has life in Godself, so God has granted the same thing to the Child, and has given the Child authority to execute judgement, because of being the Human One

Summary

- God is reflected as male and female
- Both sides have good intentions (hopefully)
- Original languages always better

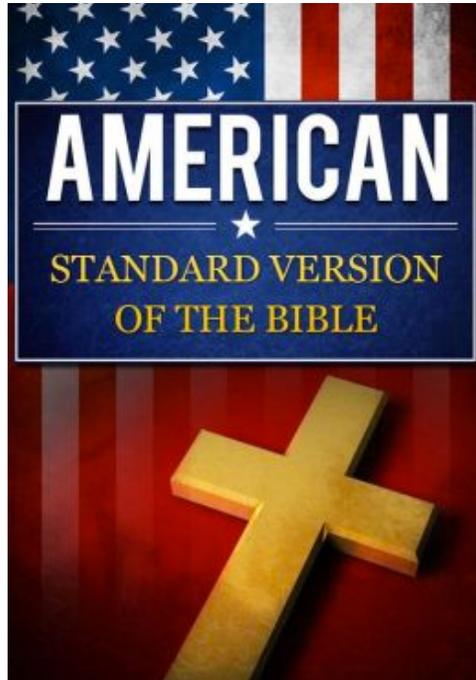
Modern Translations

English Versions: Revised Version (RV)

- Revision of the KJV at the time (1885)
- Formal equivalence
- Better Greek manuscripts (Vaticanus/Sinaiticus)
- Same Hebrew manuscripts
- Better knowledge of Hebrew
- Very literal (strict equivalence)
- Still dependant on KJV



English Versions: American Standard Version



- 1901 – American revision of KJV and RV
- Gender neutral
- Adaptation to US English
- Alterations
 - Holy Ghost > Holy Spirit
 - Bewray (betray), sith (since) => dropped



KJV - ASV

Exodus 35:21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* brought **Jehovah's** offering, for the work of the tent of meeting, and for all the service thereof, and for the holy garments.

(Exod. 35:21 ASV)

And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the **LORD'S** offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

(Exod. 35:21 KJV)



Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:¹ (Matt. 28:19 KJV)

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:
(Matt. 28:19 ASV)

Revised Standard Version (1952)

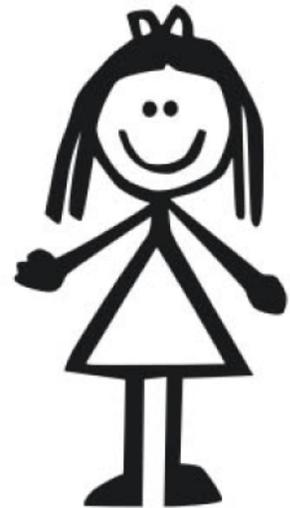
- Formal equivalence
- Gender neutral/inclusive
- Intended to be ecumenical
 - Includes Apocrypha
 - Appealing to Jewish audiences
- Slight scrolls influence



RSV (1952)

• הַיְיָ הָעֵלְמוֹתָ הָרָחֵם וְיִלְדֵת בְּנִין

- ἴδου ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν
- ^{RSV} **Isaiah 7:14** Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel.
- ^{ESV} **Isaiah 7:14** Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel. (Isa 7:14 ESV)



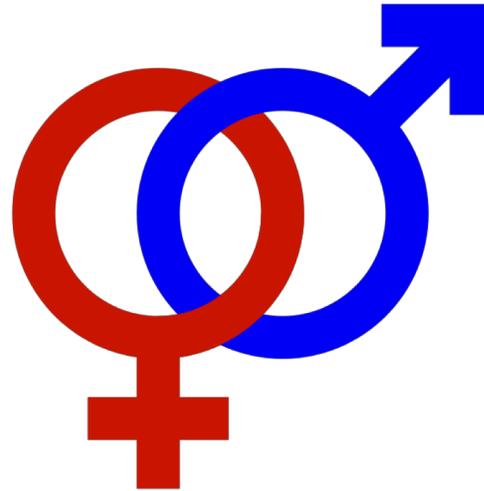
Revised Standard Version (1952) Contd.

- Revised in 1977 to include scrolls material
- Included Ps 151 and 3-4 Maccabees
- Viewed as communist?
 - When Gideon arrived, there was a man telling a dream to his **comrade**; and he said, 'I had a dream, and in it a cake of barley bread tumbled into the camp of Midian, [Judges 7:13]



New Revised Standard Version (1990).

- Still ecumenical outlook
- Major deviations
 - Inclusive language
 - Dynamic Equivalence
- Viewed as “Liberal” translation
- Loss of emphasis and concreteness



“The basic principle that the RSV committee uses is that we will remove all masculine-dominated language that has been introduced by the translators,”



RSV vs. NRSV

Psalm 1:1 Blessed is the **man** who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers;

^{NRS} **Psalm 1:1** Happy are **those** who do not follow the advice of the wicked, or take the path that sinners tread, or sit in the seat of scoffers;

Genesis 1:2 The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.

^{NRS} **Genesis 1:2** the earth was a formless void and darkness covered the face of the deep, while a wind from God¹ swept over the face of the waters.

Isaiah 7:14 Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel.

^{NRS} **Isaiah 7:14** Therefore the Lord himself will give you a sign. Look, the young woman¹ is with child and shall bear a son, and shall name him Immanuel.²

KJV 1611 / 1769

Revised Version
(1881)

American Standard
Version

Revised Standard
Version

New Revised
Standard Version

New King James (1982)



- Formal equivalence
 - Same method as KJV
- Gender neutral
- Revision of English in KJV
- Almost ignores new manuscripts
 - Relies on original KJV manuscripts
- Marginal notes valuable

KJV 1611 / 1769

New King James

King James Comparisons

KJV **1 Samuel 13:1** Saul reigned one year; and when he had reigned two years over Israel,¹

NKJ **1 Samuel 13:1** Saul reigned one year; and when he had reigned two years over Israel¹,

NAU **1 Samuel 13:1** Saul was ¹*thirty* years old when he began to reign, and he reigned ²*forty* two years over Israel.

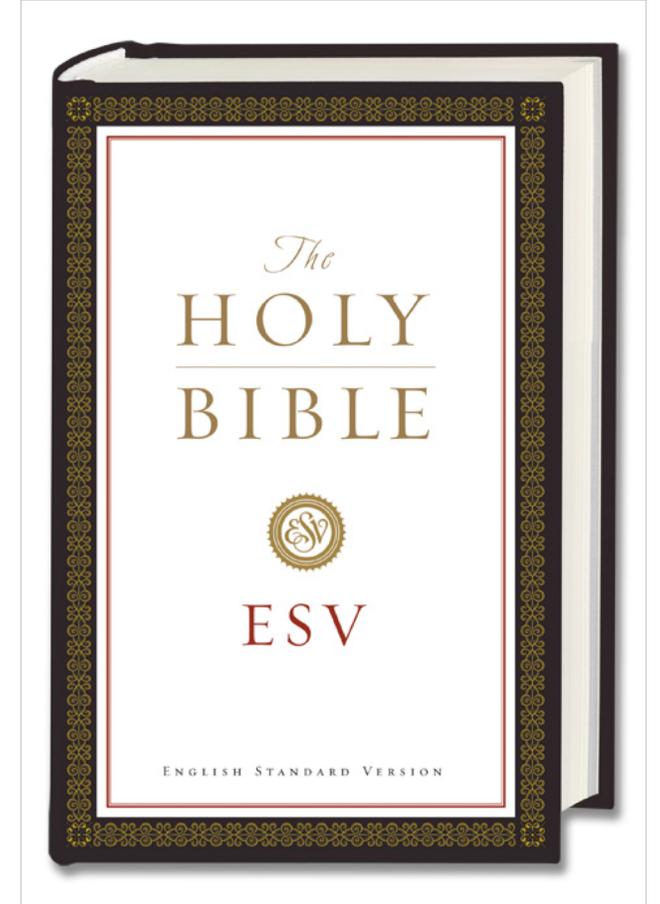
KJV **Psalm 145:13** Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations.¹

NKJ **Psalm 145:13** Your kingdom *is* an everlasting kingdom, And Your dominion *endures* throughout all generations¹.

ESV **Psalm 145:13** ^aYour kingdom is an everlasting kingdom, and your dominion endures throughout all generations. *The LORD is faithful in all his words and kind in all his works.*¹

English Standard Version (2001)

- Permission to revise RSV
 - NASB too literal
 - NRSV too much gender alteration
 - RSV too liberal in theology
- Formal equivalence
- Evangelical outlook
 - But more literal than NIV
- Few gender issues maintained



English Standard Version, contd.

- Tendency to revert to MT
- 8th grade readership intended
- 60 scholars on project
- Theological terminology maintained
 - Regeneration, justification, grace, sanctification
- Explanations for Hebrew terms



<https://www.youtube.com/watch?v=Mx06mtApu8k>



RSV **Genesis 4:8** Cain said to Abel his brother, "**Let us go out to the field.**" And when they were in the field, Cain rose up against his brother Abel, and killed him.

ESV **Genesis 4:8** Cain spoke to Abel his brother.¹ And when they were in the field, Cain rose up against his brother Abel and ^akilled him.

RSV **Genesis 10:5** From these the coastland peoples spread. **These are the sons of Japheth** in their lands, each with his own language, by their families, in their nations.

ESV **Genesis 10:5** From these ^athe coastland peoples spread in their lands, each with his own language, by their clans, in their nations.

RSV **Genesis 21:9** But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing with her son Isaac.

ESV **Genesis 21:9** But Sarah ^asaw the son of Hagar the Egyptian, whom she had borne to Abraham, ^blaughing.¹

RSV **Genesis 41:48** and he gathered up all the food of the seven years when there was plenty in the land of Egypt, and stored up food in the cities; he stored up in every city the food from the fields around it.

ESV **Genesis 41:48** and he gathered up all the food of these seven years, **which occurred in the land of Egypt**, and put the food in the cities. He put in every city the food from the fields around it.

Non-messianic Renditions Corrected

RSV **Psalm 16:10** For thou dost not give me up to Sheol, or let thy godly one see the **Pit**.

ESV **Psalm 16:10** For you will not abandon my soul to ^aSheol, ^bor let your ^choly one see ^d**corruption**.¹

ESV **Isaiah 7:14** Therefore the ^aLord himself will give you a sign. ^bBehold, **the ^cvirgin** shall conceive and bear a son, and shall call his name ^dImmanuel.¹

NRS **Isaiah 7:14** Therefore the Lord himself will give you a sign. Look, **the young woman**¹ is with child and shall bear a son, and shall name him Immanuel.²



RSV **Psalm 2:11** Serve the LORD with fear, with trembling ¹² **kiss his feet**, lest he be angry, and you perish in the way; for his wrath is quickly kindled. Blessed are all who take refuge in him.

ESV **Psalm 2:11** Serve the LORD with fear, and rejoice with trembling. ¹² **Kiss ^bthe Son**, lest he be angry, and you perish in the way, for his ^cwrath is quickly kindled. ^dBlessed are all who take refuge in him.

Controversial Emendations

^{ESV} **Genesis 3:6** So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise,¹ she took of its fruit ^aand ate, and she also gave some to her husband **who was with her**, ^band he ate.

^{NRS} **Genesis 3:6** So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, **who was with her**, and he ate.

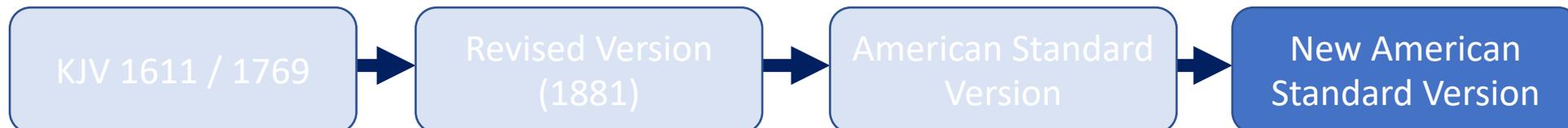
^{ASV} **Genesis 3:6** And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband **with her**, and he did eat.

^{NAS} **Genesis 3:6** ^aWhen the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband **with her**, and he ate.

New American Standard Version



- 1971, updated in 1995 (NASBU)
- Formal equivalent – very literal
 - Awkward readings
- Slavishly follows MT
- Revision of ASV (less than a new translation)
- Evangelically driven (no Apocrypha)
- Few gender inclusions
- Marginal notes for alternatives
- Added words in italics



ASV **Jeremiah 23:5** Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness **in the land.**

NAS **Jeremiah 23:5** "Behold, *the* ^adays are coming," declares the LORD, "When I shall raise up for David a righteous ^{1b}Branch; And He will ^creign as king and ²act wisely And ^ddo justice and righteousness **in the land.**

NAU **Jeremiah 23:5** "Behold, *the* ^adays are coming," declares the LORD, "When I will raise up for David a righteous ^{1b}Branch; And He will ^creign as king and ²act wisely And ^ddo justice and righteousness **in the land.**

Inconsistent Renderings

ASV **Jeremiah 33:15** In those days, and at that time, will I cause a Branch of righteousness to grow up unto David; and he shall execute justice and righteousness **in the land.**

NAS **Jeremiah 33:15** 'In those days and at that time I will cause a ^arighteous Branch of David to spring forth; and He shall execute ^bjustice and righteousness **on the earth.**

NAU **Jeremiah 33:15** 'In those days and at that time I will cause a ^arighteous Branch of David to spring forth; and He shall execute ^bjustice and righteousness **on the earth.**

The NIV Family of Bibles

New International Version (1978 and 84)

- Replacement for King James
 - Responds to ecumenism of RSV
- Most popular selling Bible
- Between formal and dynamic equivalence
 - More formal than NEB but less than RSV
- Gender neutral/inclusive
- Intended for → public reading, devotions, and study

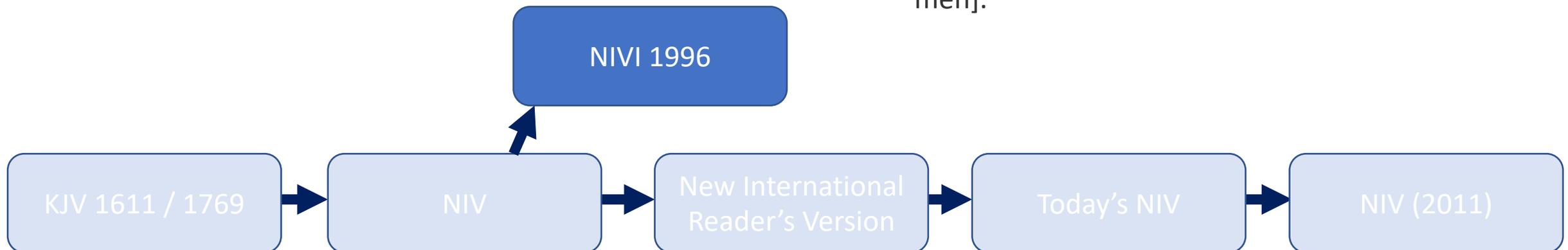


New International Version Inclusive NIVI (1996)

- Only published in UK and Europe
 - No longer in publication
- Gender inclusive version
 - Competing with NRSV
- Discontinued
- Resented in US (the stealth Bible)
 - Publication stopped, but reborn in tNIV

Proverbs 18.19-20: “An offended relative [brother] is more unyielding than a fortified city, and disputes are like the barred gates of a citadel. From the fruit of the [his] mouth one’s [a man’s] stomach is filled; with the harvest from the [his] lips one [he] is satisfied.”

Psalms 12.1: “Help, LORD, for the godly are not more [man ceaseth]; the faithful have vanished from the human race [children of men].”



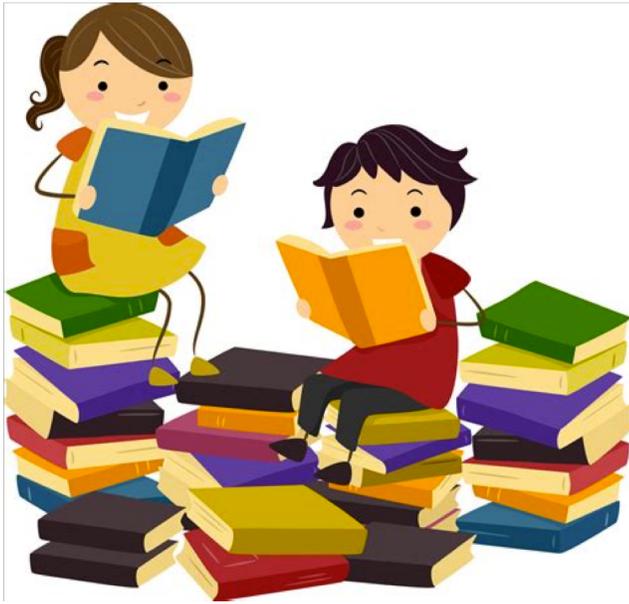
New International Version Inclusive

- “The **men** of war which went out to battle” KJV, Num 31:28
- “The **warriors** that went out to battle” NIVI



- “What is **man**, that thou art mindful of him? or **the son of man**, that thou visitest him? (KJV)
- “What **are human beings** that you are mindful of them or **mortals** that you care for them?” NIVI)

New International Readers Version – NIrV



- Published 1996
- Intended for children
 - Shorter sentences
 - Easier words
- (Heavy) dynamic equivalence
- Gender neutral



- Combination of formal and dynamic equivalence
- Gender neutral
 - “Brothers” > “Brothers and sisters”
- Intended for school leavers
- Discontinued in 2009 (US opposition)
- Response to US rejection of NIVI
 - Psalm 1:1
 - “Blessed are those . . .” (what is intended here though?)

Today’s NIV
(tNIV 2005)



New International Version (2011)

- Update of 1984 edition (supposed)
- Gender neutral creeping in
- Cessation of 1984 version
- Later manuscripts considered

NIV 2011/TNIV: With their mouths [1984 his mouth] the godless destroy their neighbors [1984 destroys his neighbor], but through knowledge the righteous escape.

what is mankind [1984 man] that you are mindful of them [1984 him], human beings [1984 the son of man] that you care for them [1984 him]? 5 You have made them [1984 him] a little lower than the angels and crowned them [1984 him] with glory and honor. 6 You made them [1984 him] rulers [1984 ruler] over the works of your hands; you put everything under their [1984 his] feet: - (Psalm 8:4-6)

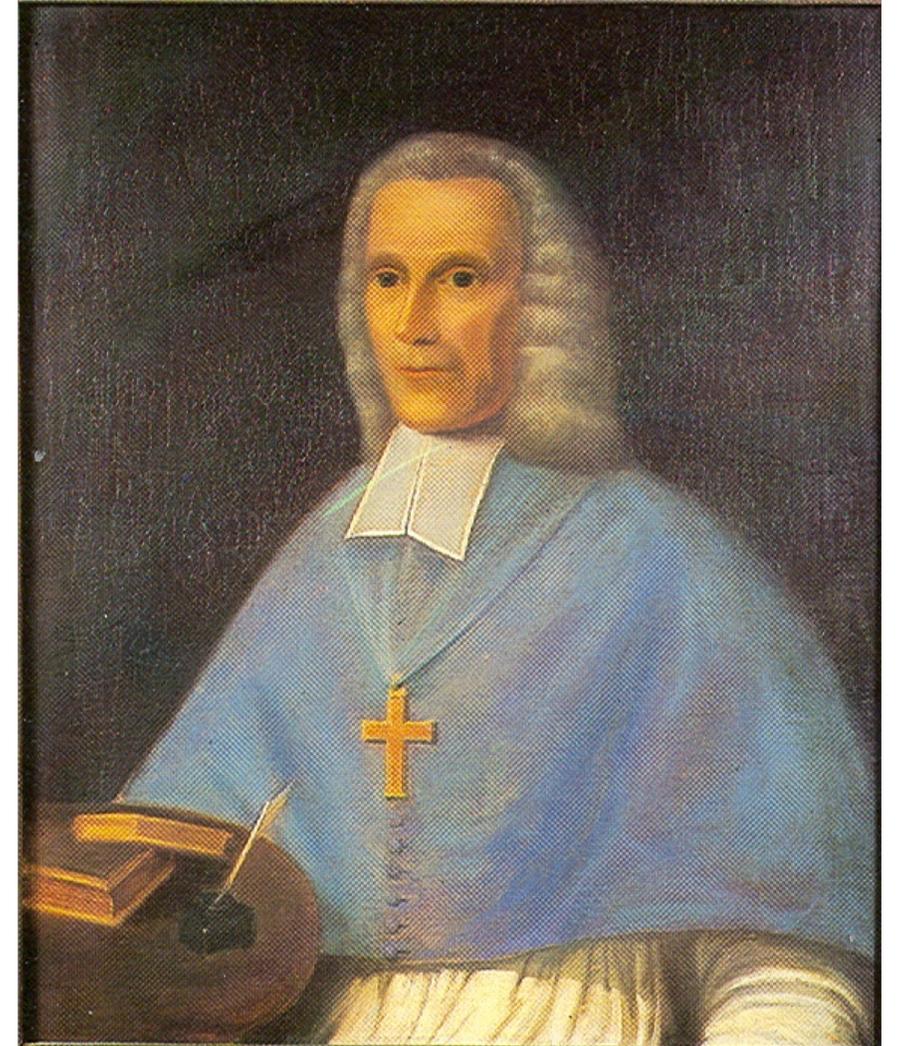




Catholic Bibles

Challoner's Bible (1750)

- Richard Challoner
 - English Catholic bishop
- Polemical elements removed
- Vulgate revision
 - With Hebrew and Greek
- Revision of Rheims-Douai
 - Greater influence from KJV



Rheims Douai
(1582)



Challoner's Bible
(1749)

Jerusalem Bible
(1966)



New American
Bible (1970)



New Jerusalem
Bible (1985)

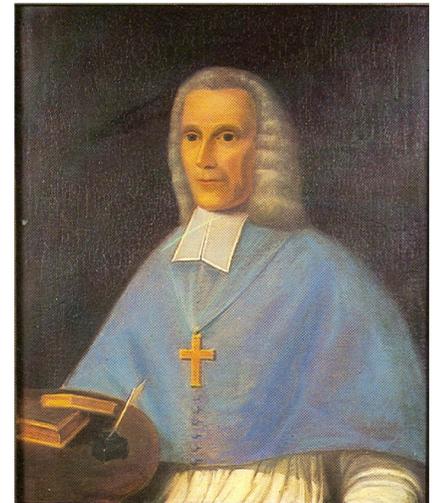
Rheims, 1582

- 1 **Diversely and many ways in times past God speaking** to the fathers in the prophets,
- 2 last of all in these days hath spoken to us in his Son, whom he hath appointed **heir of all**, by whom he made also the worlds.
- 3 Who, being the brightness of his glory, and the figure of his substance, and carrying all things by the word of his power, making purgation of sins, sitteth on the right hand of the Majesty in the high places;

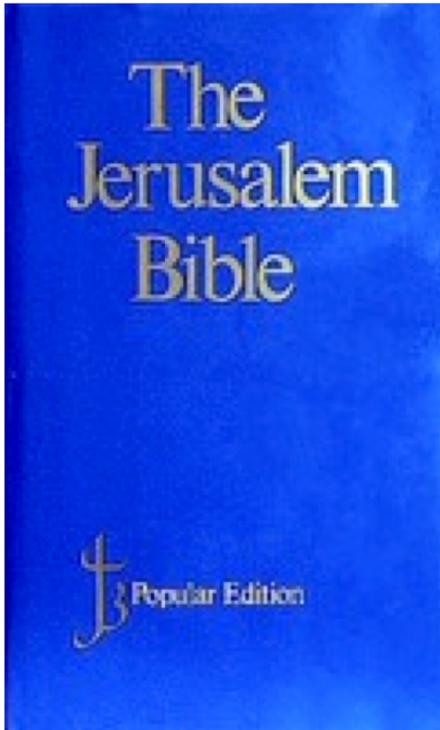
- 1 God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets,
- 2 last of all, in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world.
- 3 Who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high,

King James, 1611

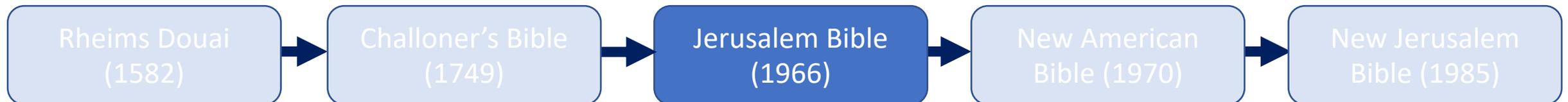
- 1 God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets,
- 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds,
- 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high,



Jerusalem Bible (1966)



- Prepared by Catholic monks
- Based on Original languages (not Latin)
- Original in French, translated
 - *Bible de Jérusalem*
 - 1956 revised in 1961
- Includes Apocrypha
- Most popular Catholic Bible
- Attempts to abandon “Bible” language
 - JRR Tolkien assisted
 - Leans to gender inclusive



And Qayin talked with Hevel his brother and it came to pass, when they were in the field, that Qayin rose up against his brother and slew him (Gen 4:8)

New International Version

Now Cain said to his brother Abel, "Let's go out to the field." While they were in the field, Cain attacked his brother Abel and killed him.

New Living Translation

One day Cain suggested to his brother, "Let's go out into the fields." And while they were in the field, Cain attacked his brother, Abel, and killed him.

English Standard Version

Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him.

New American Standard Bible

Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.

King James Bible

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

Holman Christian Standard Bible

Cain said to his brother Abel, "Let's go out to the field." And while they were in the field, Cain attacked his brother Abel and killed him.

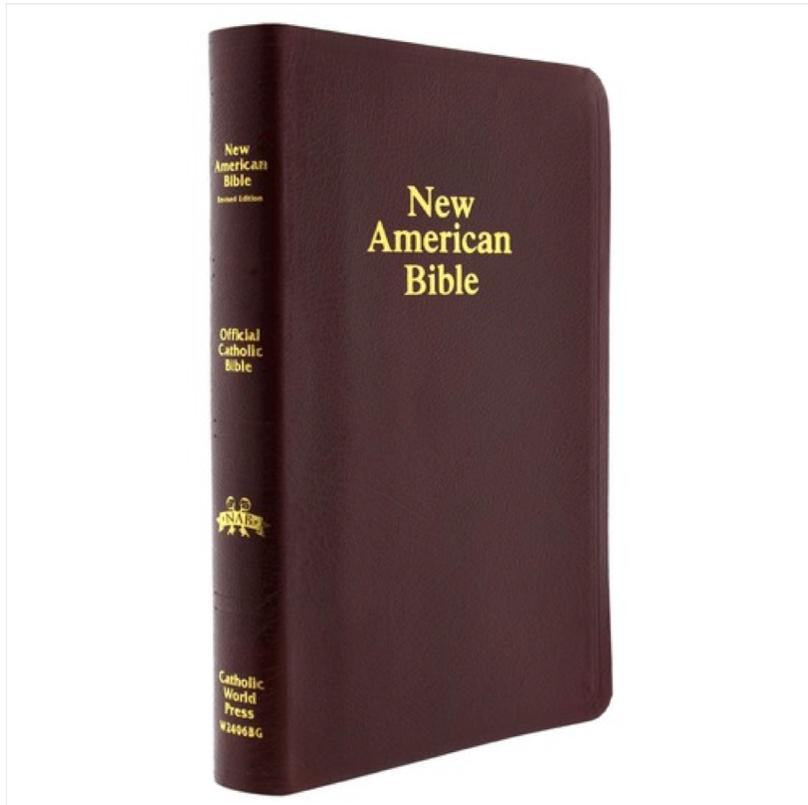
NET Bible

Cain said to his brother Abel, "Let's go out to the field." While they were in the field, Cain attacked his brother Abel and killed him.

JPS Tanakh 1917

And Cain spoke unto Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

New American Bible (1970)



- Not to be confused with NASB
- Critical use of all ancient sources
- Gender neutral
- Apocrypha = part of Bible (Baruch after laments)
- Written in modern American
- Translation by committee
- Catholic approved
 - With RSV and Jerusalem Bible

Rheims Douai
(1582)



Challoner's Bible
(1749)

Jerusalem Bible
(1966)



New American
Bible (1970)



New Jerusalem
Bible (1985)

New American Bible (1970) Contd.



- Christ-centric notes

- “[15] He will strike . . . at his heel: since the antecedent for he and his is the collective noun offspring, i.e., all the descendants of the woman, a more exact rendering of the sacred writer's words would be, "They will strike . . . at their heels." However, later theology saw in this passage more than unending hostility between snakes and men. The serpent was regarded as the devil (⇒ Wisdom 2:24; ⇒ John 8:44; ⇒ Rev 12:9; ⇒ 20:2), whose eventual defeat seems implied in the contrast between head and heel. Because "the Son of God appeared that he might destroy the works of the devil" (⇒ 1 John 3:8), the passage can be understood as the first promise of a Redeemer for fallen mankind. The woman's offspring then is primarily Jesus Christ.” [Notes for Gen 5:15]

New Jerusalem Bible (1985)

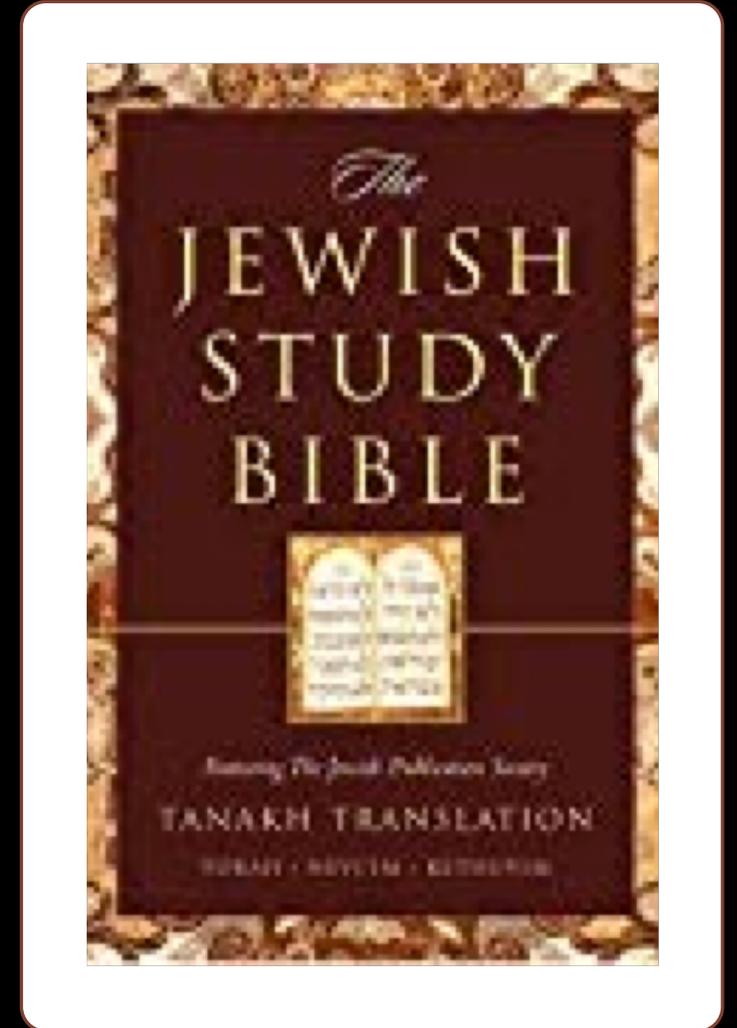
- Revision of Jerusalem Bible
 - Increased accuracy
 - Incorporate changes to French version
- Maintains “Young woman” in Isa 7:14
- Academic notes
 - Questioning authorships
 - *Suitable for Christians?*
- Very literal regarding names
 - Genesis 14:18 prefers “El-Elyon” to “God most high”

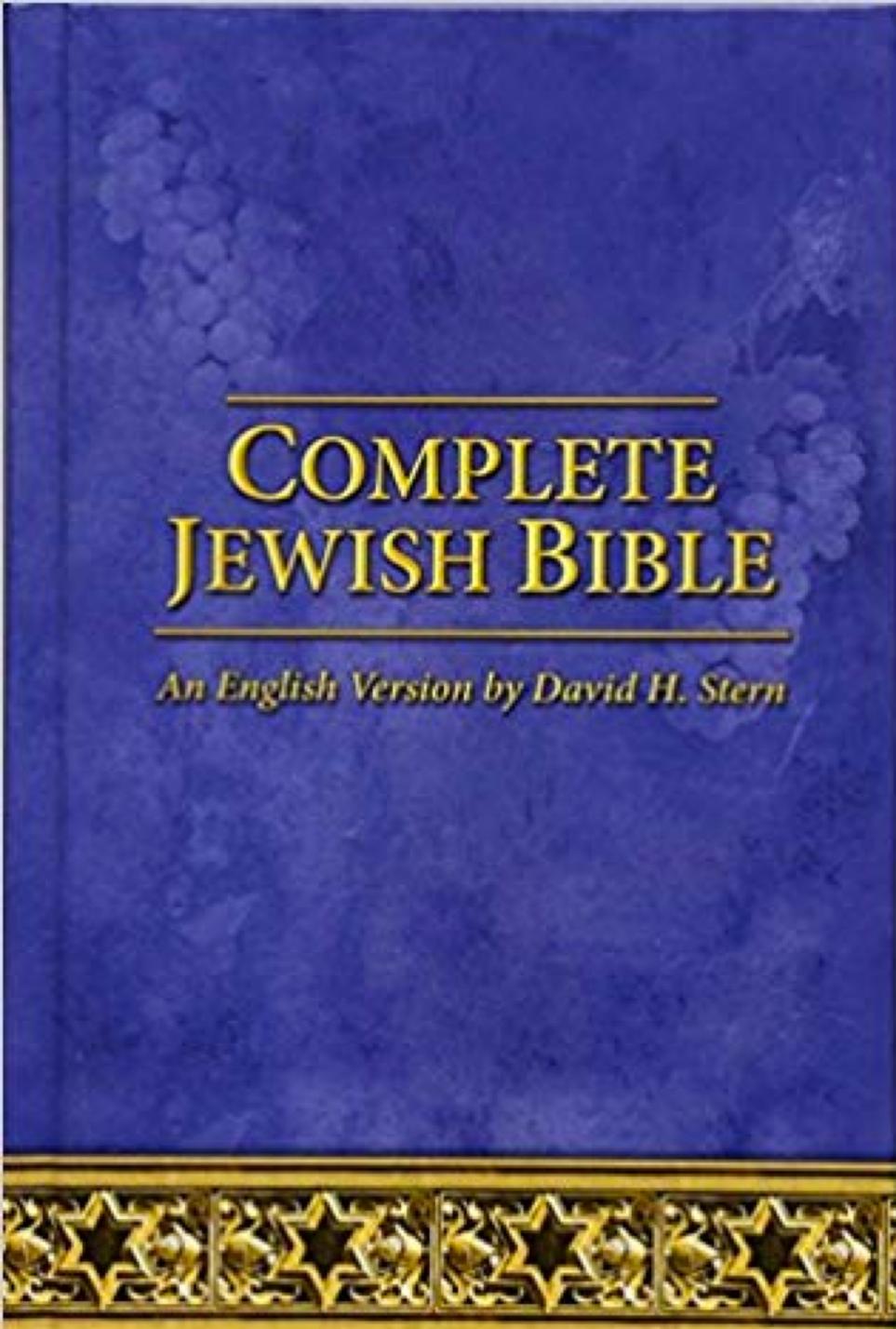


Jewish Bibles

Jewish Publication Society (1917)

- Compiled solely by Jewish scholars
- Dependant on ASV and RV
- Hebrew vorlage (almost exclusively)
 - Though unreadable in places
 - Conjectural emendations marked
- Hebrew book order
- Intended for Jewish community
 - Avoids Christological interpretation (Isa 7:14)
 - Relies on Rabbinic interpretation and commentary
- Team review in 1985



The image shows the front cover of the 'Complete Jewish Bible'. The cover is a deep blue color with a subtle, embossed floral or geometric pattern. At the top, there are two horizontal gold lines. Below these lines, the title 'COMPLETE JEWISH BIBLE' is printed in a large, bold, gold-colored serif font. Underneath the title, the subtitle 'An English Version by David H. Stern' is written in a smaller, italicized, gold-colored serif font. At the very bottom of the cover, there is a decorative gold border featuring a repeating pattern of stars and floral motifs.

COMPLETE JEWISH BIBLE

An English Version by David H. Stern

Stern's Bible

- Messianic Jew
 - Lone translator/revisor
- Appealing to Jews
 - Preservation of names and Hebrew terms
- OT based on JPS
 - But modified

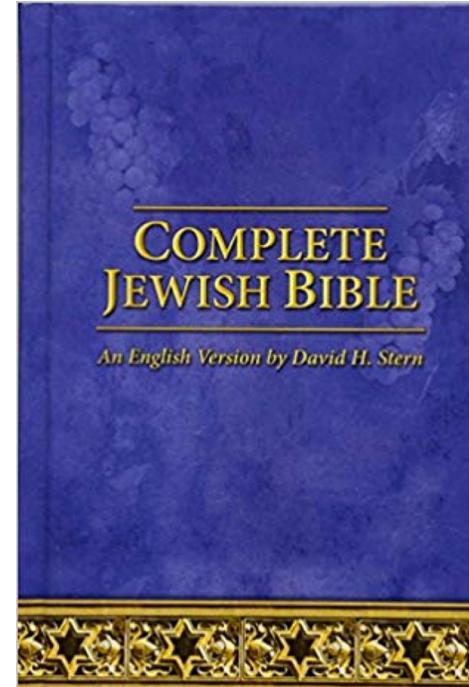
Stern's Complete Bible

2 ADONAI asked the Adversary, "Where are you coming from?" The Adversary answered ADONAI, "From roaming through the earth, wandering here and there." (Job 2:2)

17 As Yeshua was going up to Yerushalayim, he took the twelve talmidim aside by themselves and said to them, as they went on their way, (Matt 20:17)

52 The second he called Efrayim [fruit], "For God has made me fruitful in the land of my misfortune." (Gen 41:52)

9 His wife asked him, "Why do you still hold on to your integrity? Curse God, and die!"



1 A psalm of Asaf: Elohim [God] stands in the divine assembly; there with the elohim [judges], he judges: Psalm 82:1

More English Bibles

New English Bible (1970)

- Follows RSV but for an English audience
- More original languages
- Single column format
- Inclusion of Scrolls
- Includes Apocrypha
- Dynamic Equivalence
 - Intended for reading alongside KJV
 - Translator freedom with Vorlage

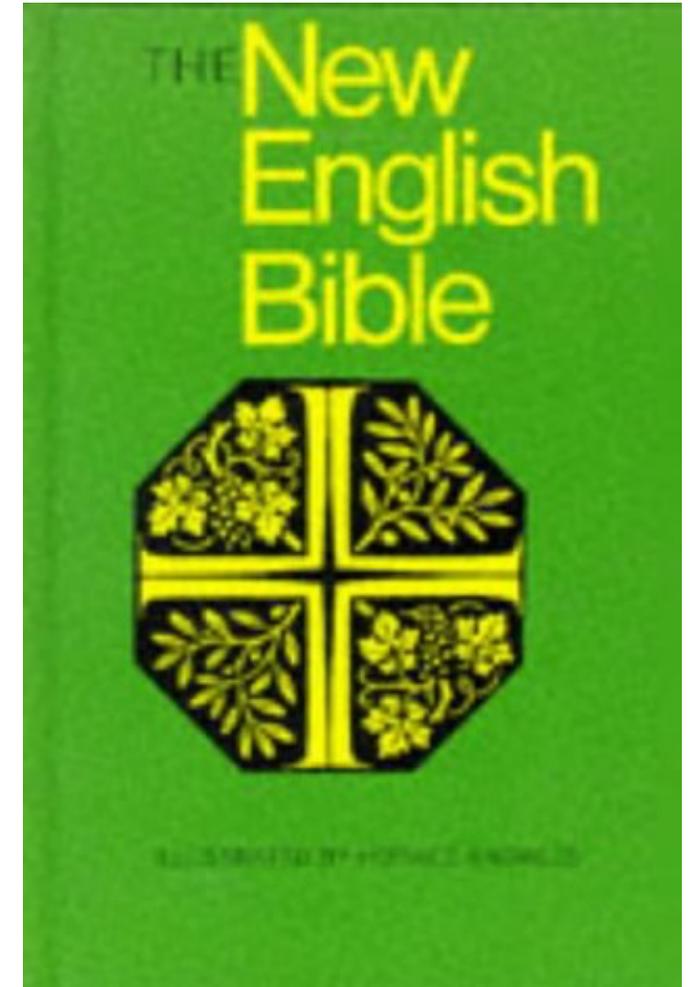
Revised Standard
Version (1953)



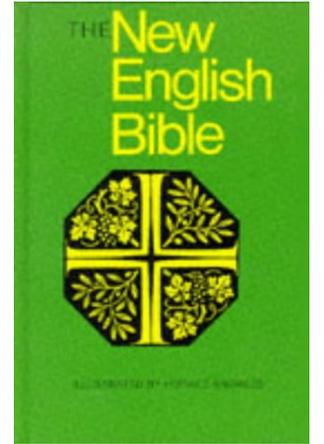
New English Bible
(1970)



Revised English
Bible (1989)



New English Bible



- Psalm 22:16
 - “... have pierced my hands and feet...” > “... hacked off my hands and my feet...”
- Matt 5:3
 - “Blessed are the poor in spirit”, > “how blessed are those who know their need of God.”

Revised Standard Version (1953)

In the beginning God created ^(a) the heavens and the earth. ² The earth was without form and void, and darkness was upon the face of the deep; and the Spirit ^(b) of God was moving over the face of the waters.

a. Or, *When God began to create*

b. Or, *wind*

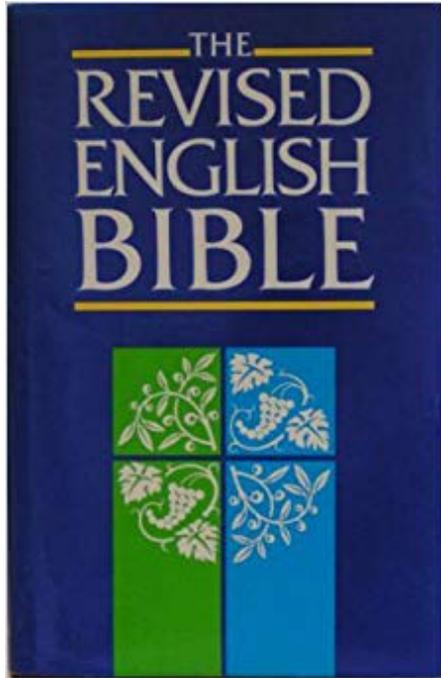
New English Bible (1970)

In the beginning of creation, when God made heaven and earth, ^(a) the earth was without form and void, with darkness over the face of the abyss, and a mighty wind that swept ^(b) over the surface of the waters.

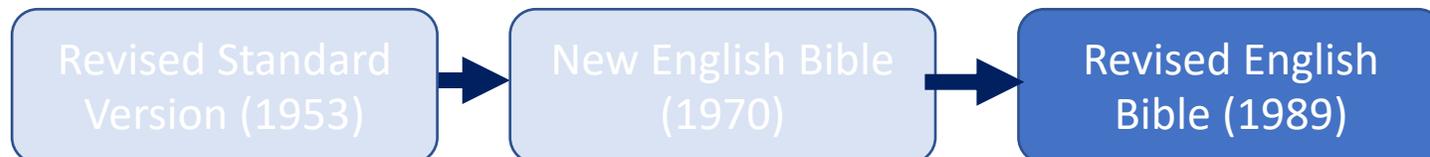
a. Or, *In the beginning God created heaven and earth.*

b. Or, *and the spirit of God hovering.*

Revised English Bible



- Updates on previous version
 - Scholarship
 - Language -> towards literal rendering
- Non-Evangelical
- With Apocrypha
- Inclination towards gender sensitive language



Revised English Bible

NEB (1970)

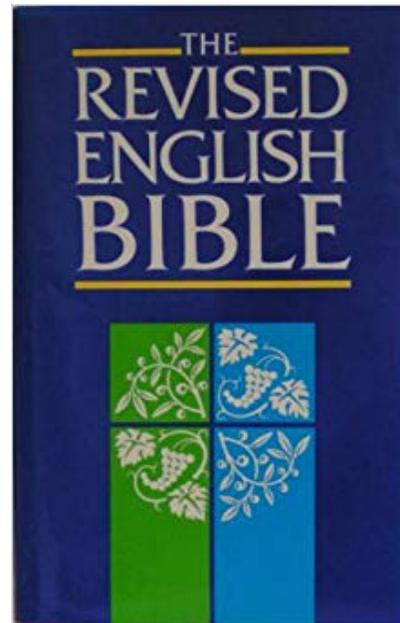
For a **boy** has been born for us, a son given to us to bear the symbol of dominion on his shoulder; and he shall be called in purpose wonderful, in battle God-like, Father for all time [margin, "of a wide realm"] Prince of peace.

REB (1989)

For a **child** has been born to us, a son is given to us; he will bear the symbol of dominion on his shoulder, and his title will be: Wonderful Counsellor, **Mighty Hero**, Eternal Father, Prince of Peace.

NEB (1970)

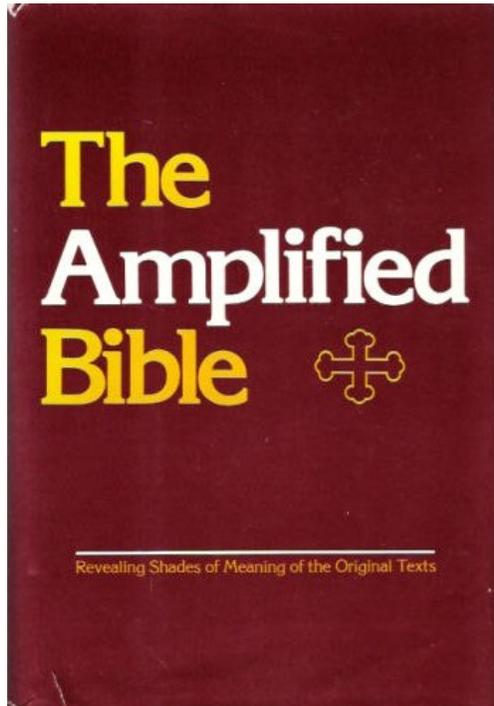
In the beginning of creation, when God made heaven and earth, the earth was without form and void, with darkness over the face of the abyss, and a mighty wind that swept over the surface of the waters.



REB (1989)

In the beginning God created the heavens and the earth. The earth was a vast waste, darkness covered the deep, and the spirit of God hovered over the surface of the water.

The Amplified Bible (1965)



- Author = Frances Siewert
- Based on American Standard Version
 - RSV influenced too
 - Modernized the language
- Supplement
 - (not really a version)
- Commentaries and original language base
- Later revised by team of scholars
 - Lockman Foundation



The Amplified Bible

ASV

They prepare the table,
they set the watch, they
eat, they drink.

RSV

They prepare the table,
they spread the rugs,
they eat, they drink.

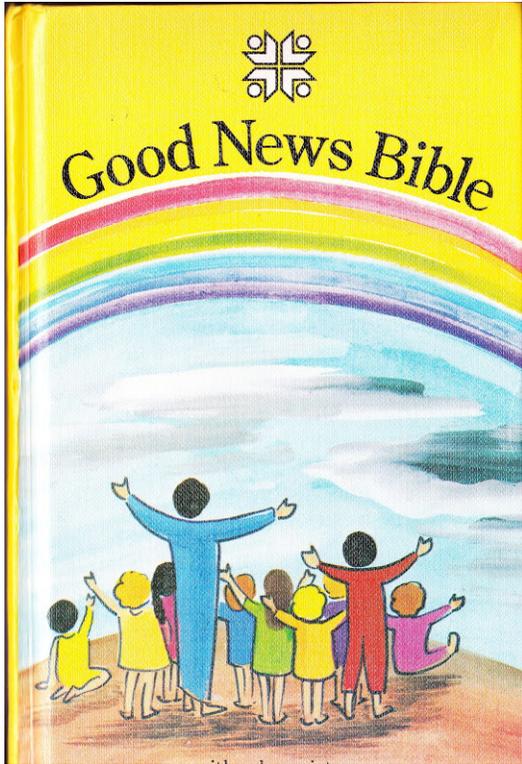
Amplified

They prepare the table,
they spread the
rugs, *and having* set the
watchers [the revelers
take no other
precaution], they eat,
they drink.

Paraphrases

And loose translations

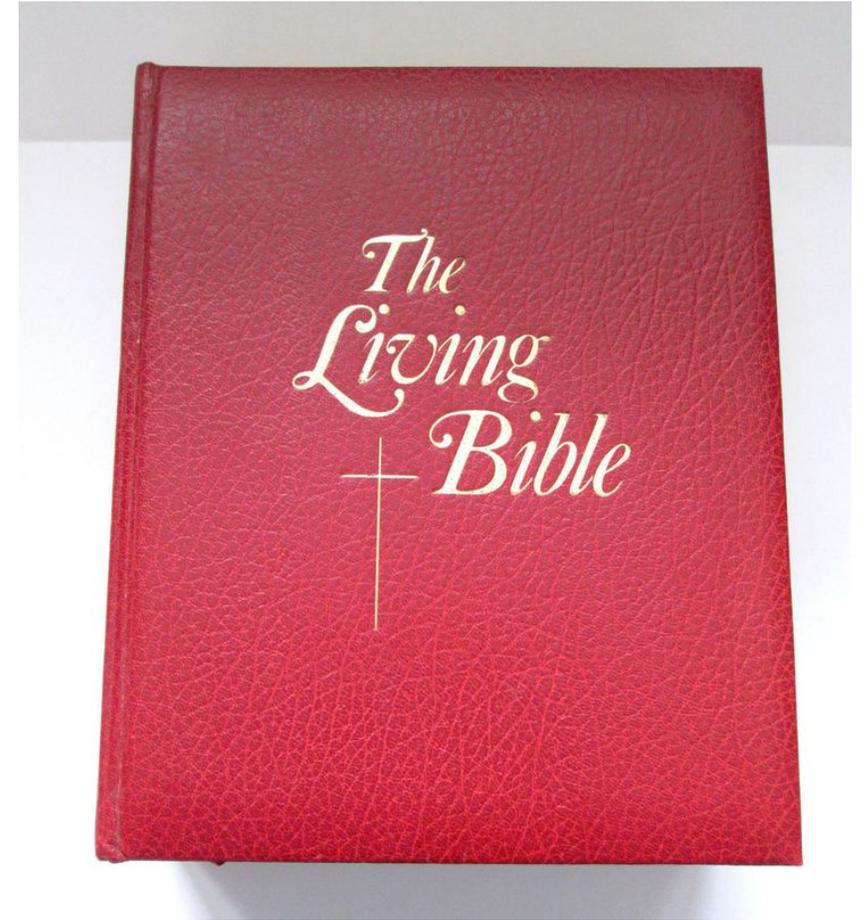
Good News Translation 1976



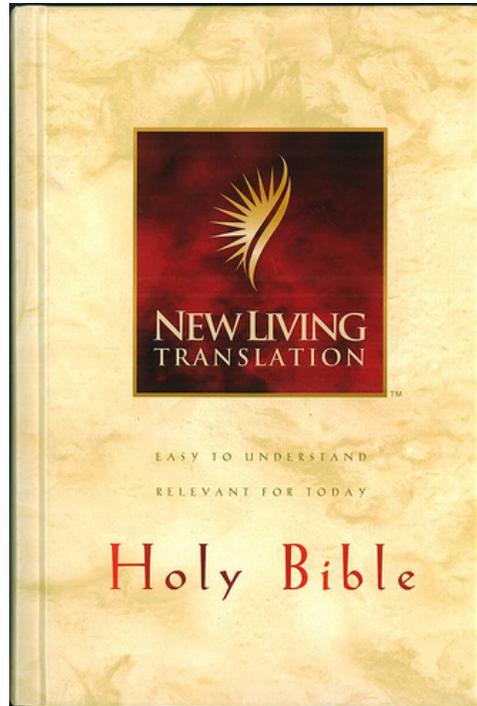
- Formerly Good News Bible
- Eugene Nida – inspired from missions work
- Intended for ESL readers (6th grade up)
- Dynamic equivalence
 - Anointed my head with oil > welcomed me as a guest
 - Thy throne shall be established forever > Your dynasty shall never end (2Sam 7:16)

The Living Bible (1962-71)

- Kenneth Taylor paraphrase for children
- Based on ASV
 - No original languages
- A paraphrase, not a translation
- Sold extremely well
- Harsh language in places
 - 1Sam 20:30 “son of a b---ch”



New Living Translation 1996

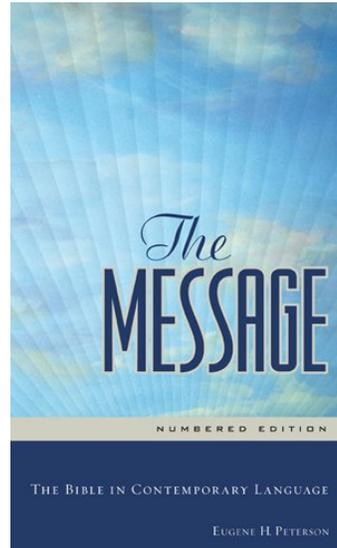


- Team revision of previous work
- Revised again, heavily, in 2004
- Original languages consulted
 - **Isa 34:7** Even men as strong as wild oxen will die - the young men alongside the veterans. (NLT)
 - **Isaiah 34:7** Wild oxen will also fall with them And young bulls with strong ones; (NASB)



The Message

- Eugene H. Paterson
- Not intended to replace Bible
 - Not for Bible Study
- Significant interpretive commentary
- Detaches OT from context
- Speaks in generalities



First this: God created the Heavens and Earth—all you see, all you don't see. Earth was a soup of nothingness, a bottomless emptiness, an inky blackness. God's Spirit brooded like a bird above the watery abyss. God spoke: 'Light!' And light appeared. (Gen 1:1-3)

God, my shepherd! I don't need a thing. You have bedded me down in lush meadows, you find me quiet pools to drink from. True to your word, you let me catch my breath and send me in the right direction. (Ps 23:1-3)

Fringe Bibles

Moffat Bible (1926)

- James Moffat
 - Moffat New Translation (MNT)
- Earliest paraphrase
- Identified Documentary Hypothesis documents
- Rearranged chapters

THE BIBLE



JAMES MOFFATT
TRANSLATION

WITH CONCORDANCE

and had daughters born to them,
2 the angels noticed that the daughters of men were beautiful, and they married any one of
3 them that they chose. So the Eternal said, "Human creatures are but flesh; my spirit is not to be immortal in them; they shall not live more than a hundred
4 and twenty years." (It was in these days that the Nephilim giants arose on earth, as well as afterwards whenever angels had intercourse with the daughters of men and had children born to them; these were the heroes who were famous in the days of old.)

5 When the Eternal saw that the wickedness of man on earth was

cabins inside the barge, and cover it with pitch, inside and outside. This is how you are to
15 build it: the barge is to be four hundred and fifty feet long, seventy-five feet broad, and forty-five feet high; you must put win-
16 dows in the barge, eighteen inches from the roof, and make a door in the side of the barge; also put three decks in it. For I
17 am sending a deluge of water on the earth, to destroy every living creature under heaven; every thing on earth shall perish. But
18 I will make a compact of my own with you; you shall enter the barge, you and your sons and your wife and your sons' wives

The Cockney Bible

- Parts of the Bible
- Partially counter productive
 - Obscures language
- Endorsed by the Archbishop of Canterbury



ing an sort of smacking track. Right in the middle of this garden was the tree that gives folk and the tree that makes people know what's good and what's bad. A little stream of fisherman's flowed in Eden and it watered the garden.

Now, God put the geezer he'd made in the Garden of Eden an' told 'im to look after it, help all the plants grow, protect it and all that. God said to 'im, 'You can eat all the fruit you want, from any tree, except the tree that tells people what's good and what's bad. Now you ain't to eat the fruit from this tree, 'cos if you do, you're gonna die; you'll be brown bread the same day!'

God then went on to say, 'Now, it ain't good for the geezer to live on 'is Tod. I'm gonna make 'im a Mile End to help 'im.' So God took some of the dirt that 'e liked to make things out of, an' 'e made all the animals and little Richards. God then brought them all to the geezer to see what names 'e would give them. The geezer gave them all a name and that's how the animals got their names. So, the geezer did a good job there, naming all the animals and Richards. But after all that, none of them was a suitable Mile to help him.

God then made the geezer 'ave a real deep kip, and while 'e was 'aving a kip, God took out one of the geezer's ribs and then closed up the little hole in 'is side. He then made a woman out of this rib and 'e brought 'er to 'im. The geezer then said, 'Cor blimey! She's the same sort of person as me. She was made from a stick-and-stone taken from me, and from my flesh. She'll be called "Woman" 'cos she was taken from a man, innit?' That's why a geezer leaves his dad and finger, and joins with 'is trouble, and they become one. The geezer

Versions that are Not

- Mormon Bible
 - Joseph Smith adjusted KJV
 - Addition to Gen 50 – supports Smith's coming
- New World Translation
 - Jehovah's witness Bible
 - Edited to remove Trinitarian doctrine
 - Translators had limited original languages

Choosing a Translation

Finishing up—The end is nigh

Considerations for Bible Selection



- Manuscript availability
- Intended audience
 - Intellectual level
 - Denomination/Religion
- Experience of translators
- Number of translators →

Choosing a Translation: Translator(s)

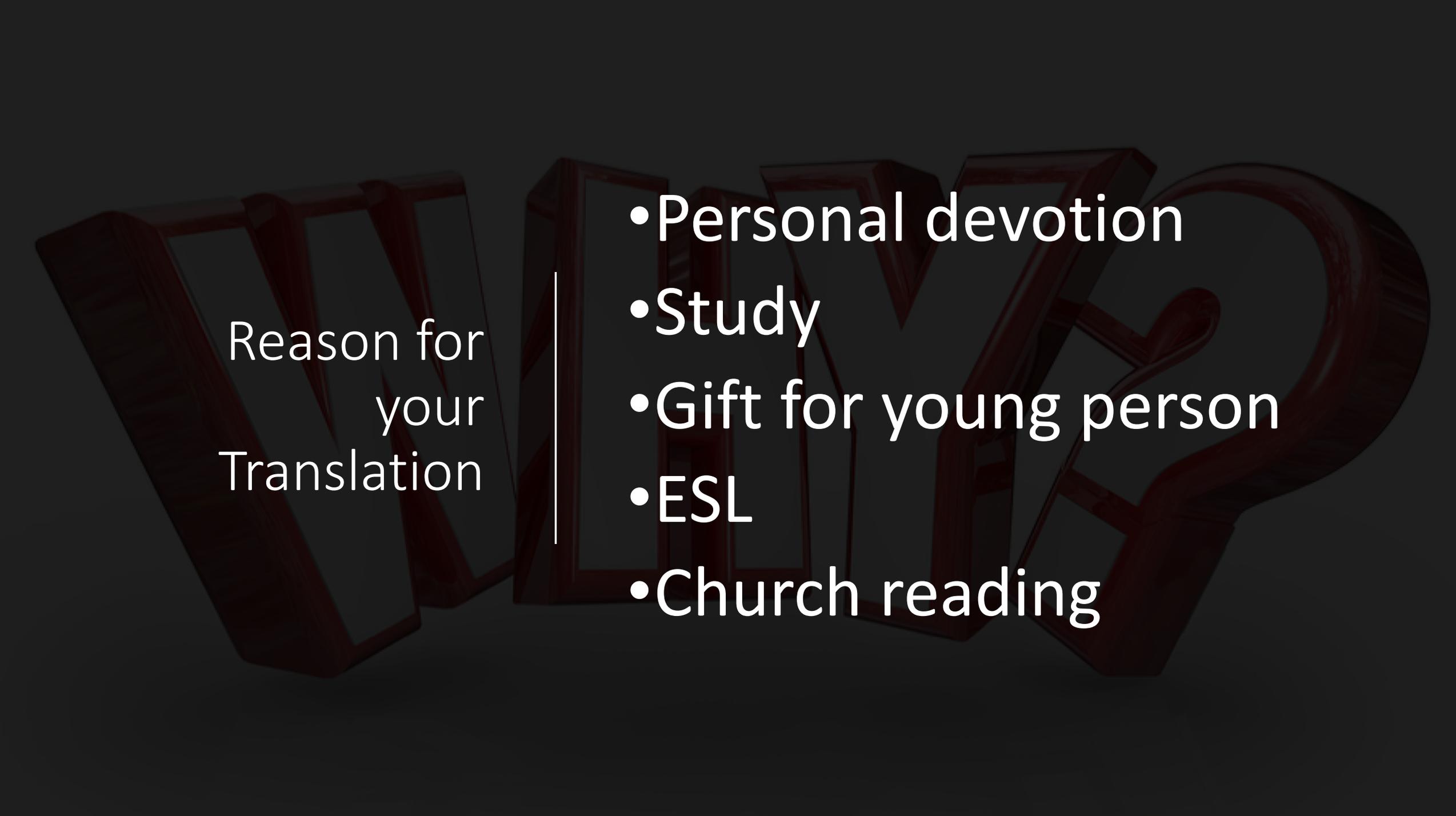
Single

- Positive
 - Uniform reading
- Negatives
 - Knowledge of all Languages
 - Knowledge of all aspects of biblical literature



Committee

- Positive
 - Better expertise all round
- Negatives
 - Consistency in Language
 - Cumbersome revision process Committees stifle style and flare



Reason for
your
Translation

- Personal devotion
- Study
- Gift for young person
- ESL
- Church reading

Conclusion: Personal Take

- The Bible is the word of God
 - Chicago Statement
- Personally
 - Context = College students at Nyack
 - Interpretation best left to the reader
 - Formal equivalence – with good explanatory notes





The End

