

**BIBLE AUTHORITY AND
APPRECIATION
PRESENTED AT**

Abiding Life

March 10, 2012

By Ron Minton, Th.D.

Missionary to Ukraine

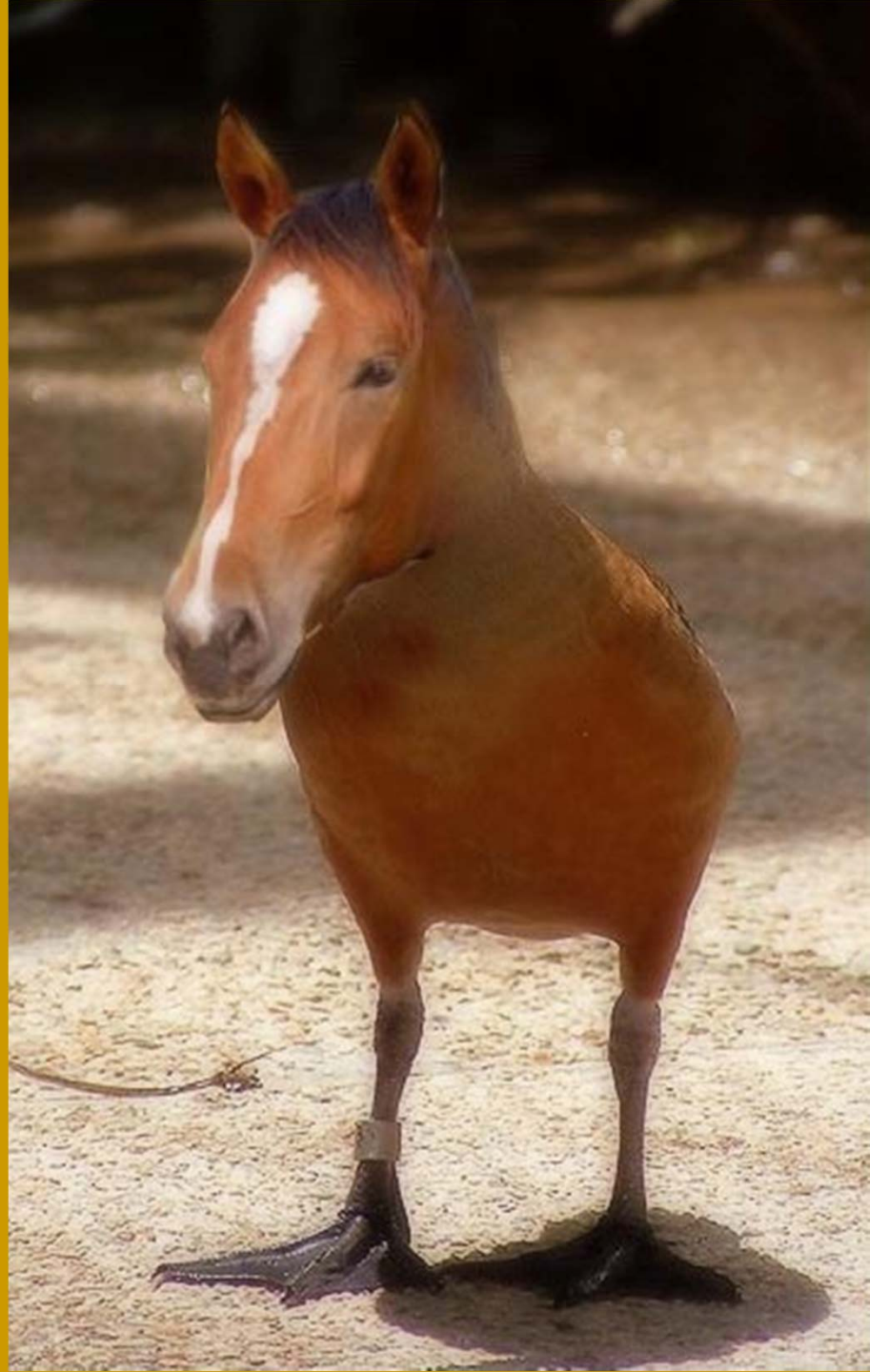
ronminton@gmail.com

Do you have
questions
about the
Bible?

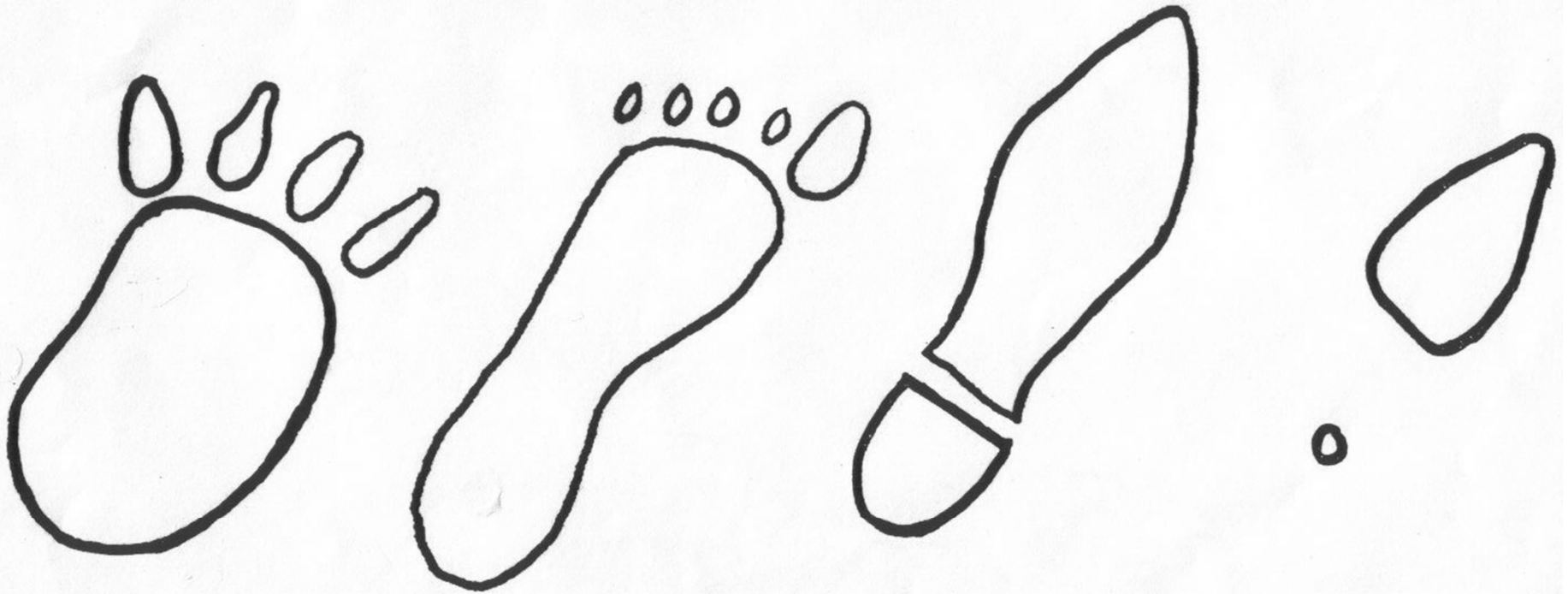


Then this
seminar
is for y o u.





The Evolution of Authority



MINI-POSTER OF THE MONTH

JANUARY 1992

COMPLIMENTS OF CHESTER PRESS, INC.

PART ONE
WHY WE BELIEVE THE BIBLE

PART TWO
ANCIENT MANUSCRIPTS AND MODERN TEXTS

PART THREE
TRANSLATION PHILOSOPHIES

PART FOUR
THE ENGLISH BIBLE

PART FIVE
WHAT WE BELIEVE ABOUT THE BIBLE

PART ONE
WHY WE BELIEVE THE BIBLE

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WHAT WE BELIEVE ABOUT THE BIBLE

How did God give his truth?

- 2 Peter 1:21 “holy men of God spake as they were moved by the Holy Spirit.”
- 1:19 The Bible is more sure than experience!
- 1:20 The Bible is of no private origin!

What did Jesus think of the Bible?

- Matt. 5:17-18 “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”
- Mk. 12:24,27 “ ... Because ye know not the scriptures ...
Ye therefore do greatly err.”
- Lk. 4:4 “It is written, That man shall not live by bread alone,
but by every word of God.”
- Jn. 10:35 “... The Scriptures cannot be broken.”
- Jn. 17:17 “Sanctify them through thy truth: thy Word is truth.”

Is the New Testament also God's Word?

- 2 Tim. 3:16 “All Scripture is given by inspiration of God, and is profitable.”
- 1 Tim. 5:18 “The Scripture says...”
 - Deut. 25:4
 - Luke 10:7
- 2 Pet. 3:15-16 Paul's epistles = the other scriptures (O.T.)

PART ONE
WHY WE BELIEVE THE BIBLE

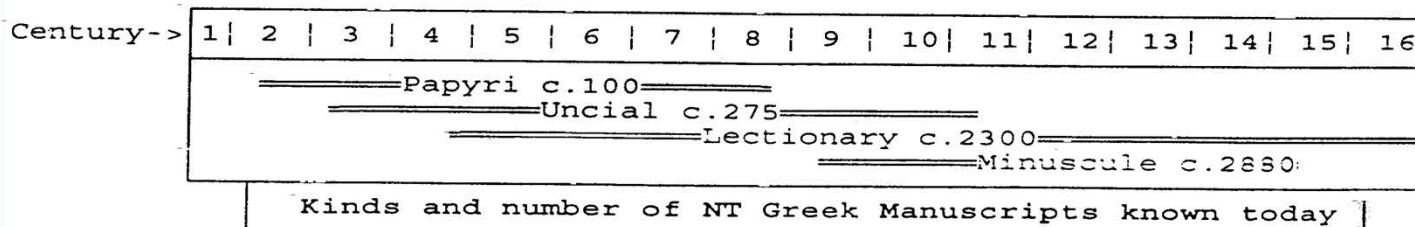
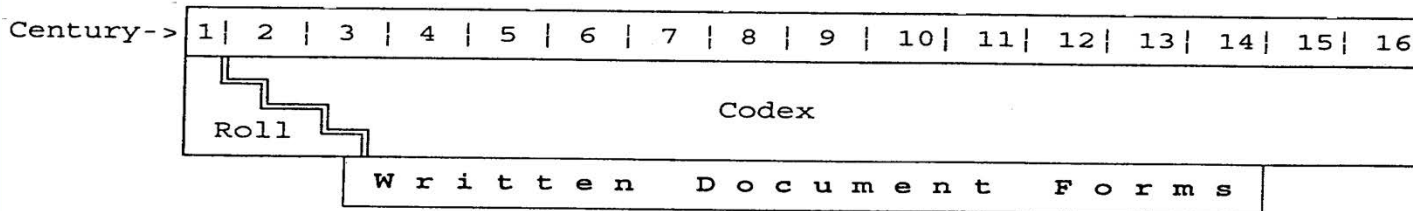
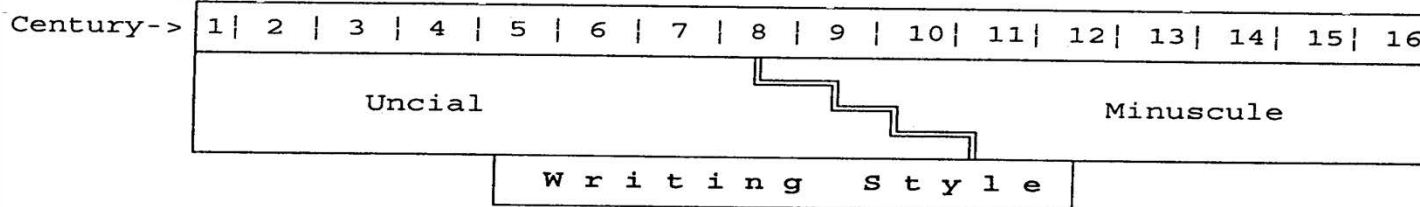
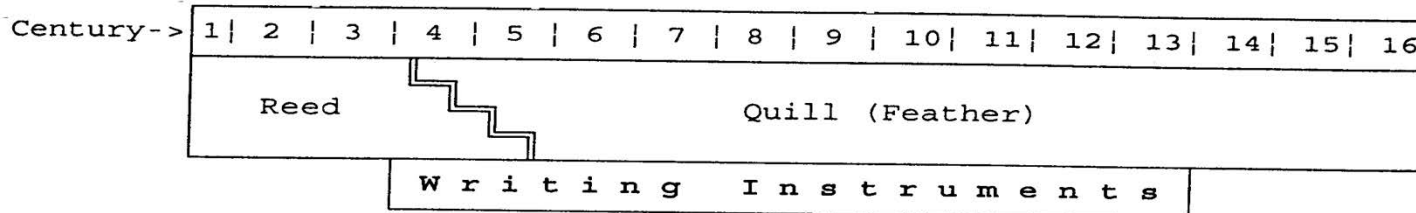
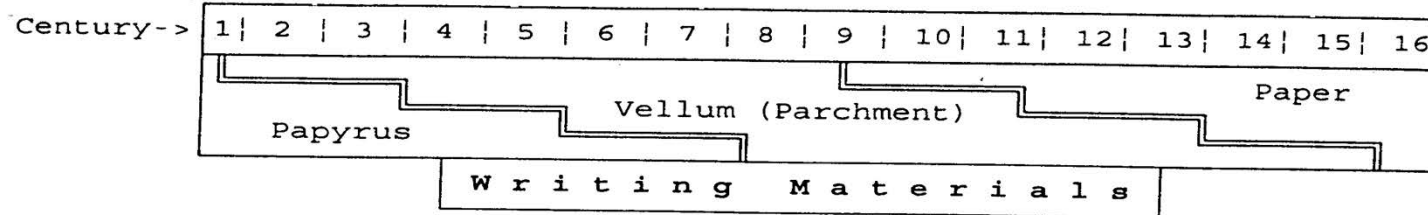
PART TWO
ANCIENT MANUSCRIPTS AND MODERN
TEXTS

PART THREE
TRANSLATION PHILOSOPHIES

PART FOUR
THE ENGLISH BIBLE

PART FIVE
WHAT WE BELIEVE ABOUT THE BIBLE

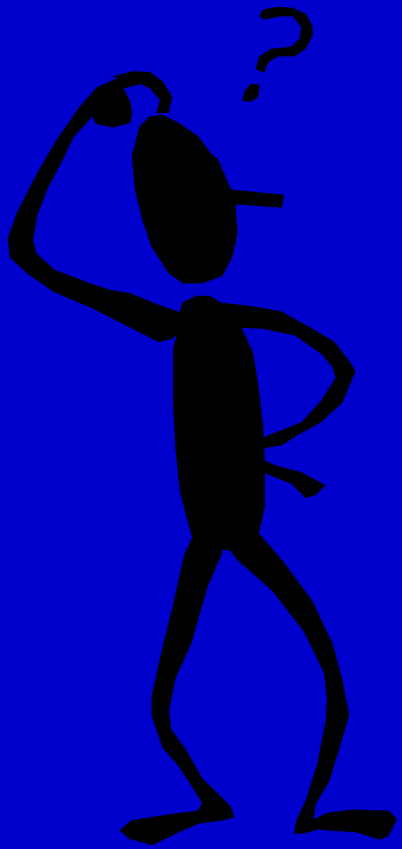
NEW TESTAMENT MANUSCRIPT PRODUCTION



NT MANUSCRIPT PRODUCTION

Writing Materials:

- papyrus -



**Typical
Height
of
Papyrus
Plant**



Papyrus plant



Papyrus Plant Stalks

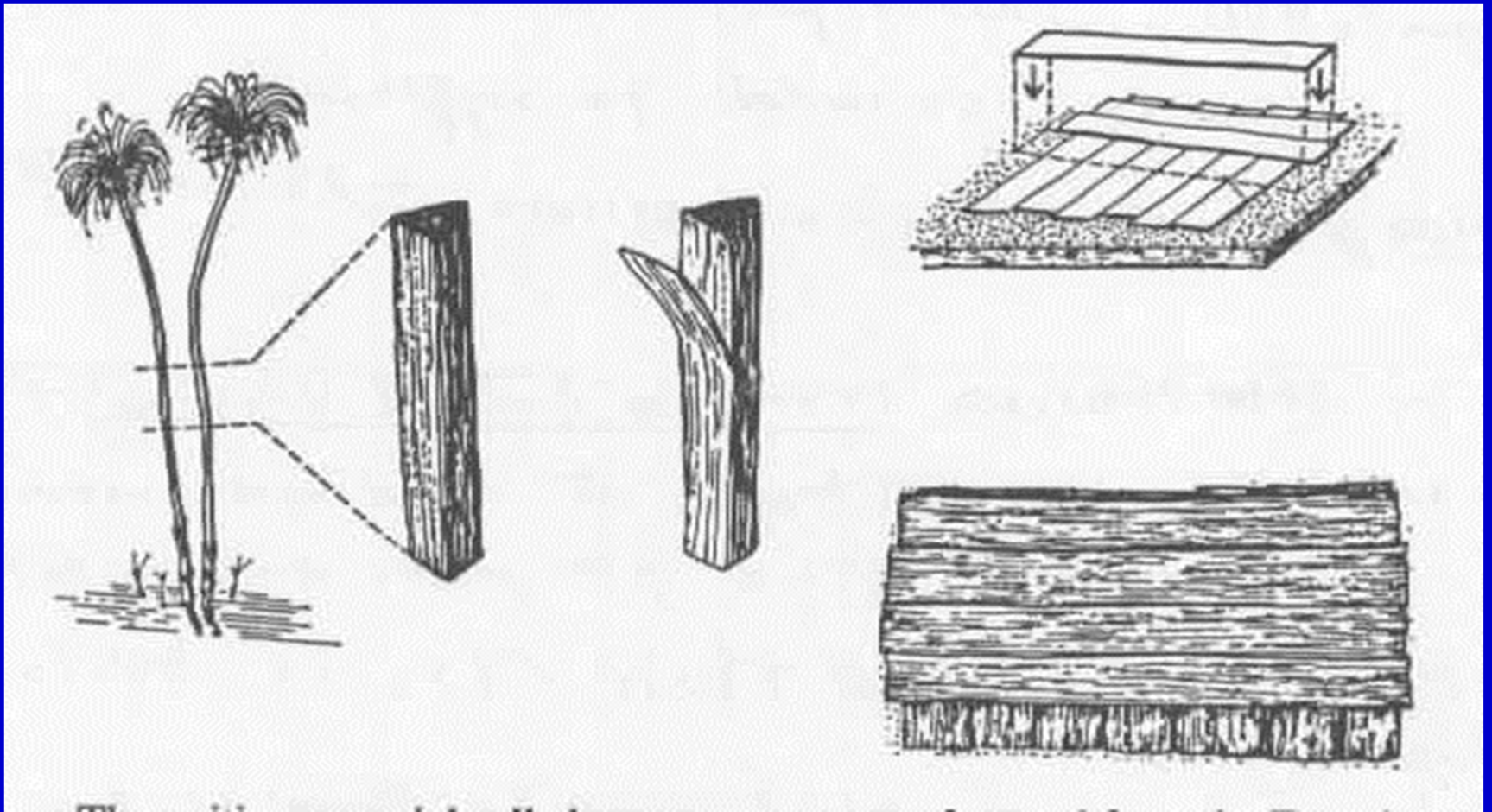


Papyrus Scraping Tool



Making a papyrus sheet

from PW Pestman, *Papyrological Primer*, p. 4



Making Papyrus Sheets



Making Papyrus





Handwritten text in a cursive script, likely a form of Greek or Latin, covering the upper portion of the fragment.

Handwritten text in a cursive script, likely a form of Greek or Latin, located below the first section.

ΕΡΜΑΤΤΗ

Handwritten text in a cursive script, likely a form of Greek or Latin, located below the section header.

Handwritten text in a cursive script, likely a form of Greek or Latin, located at the bottom of the fragment.

Papyrus P52 (John 18:31-33; 37-38)





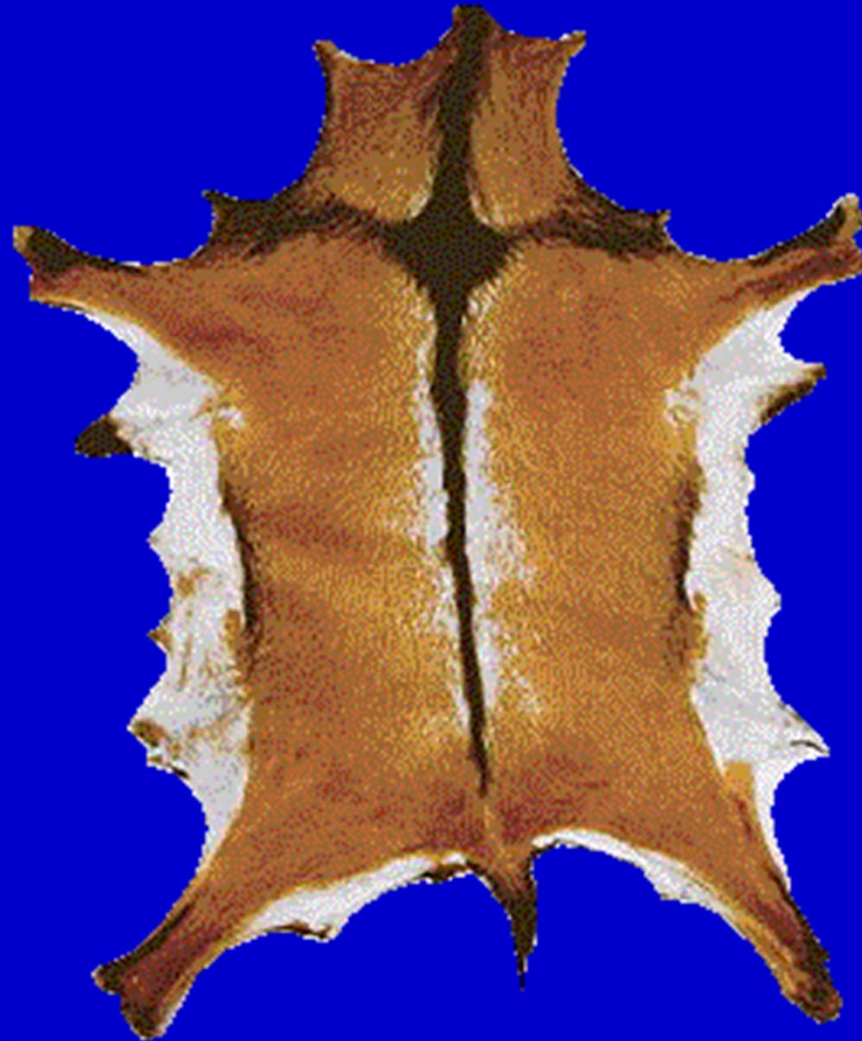
NT MANUSCRIPT PRODUCTION

Writing Materials:

- vellum -
(parchment)
(animal skins)

Animal skins preparation

- stretching a goat skin -



DON'T
EVER
GIVE UP



Animal skins preparation

- drying -

(by Joe Maller)



Animal skins preparation - wet scraping -



Animal skins preparation - dry scraping -



Animal skins preparation - scraping – (by Gallandauer)

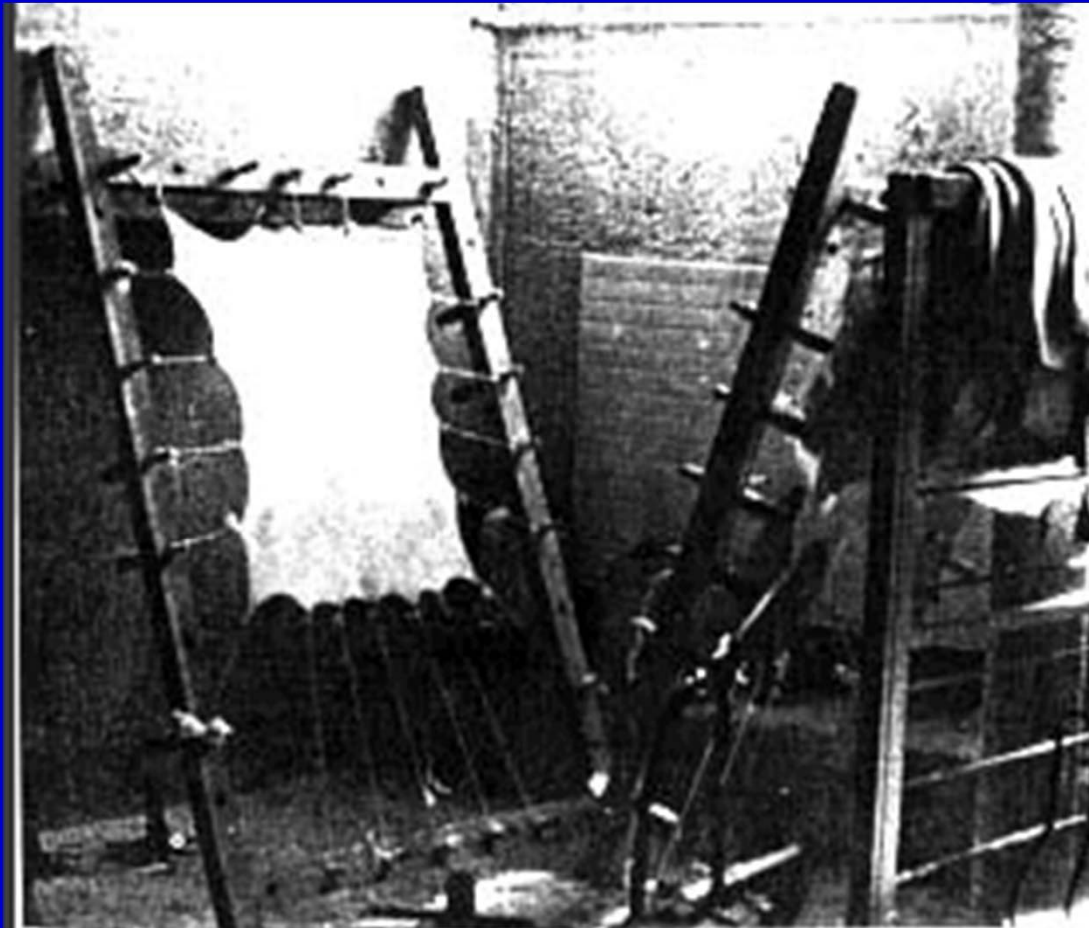


**Parchment making: scraping the parchment.
Courtesy of Gallandauer Parchment Factory,
Jerusalem**



Animal skins preparation - finishing -

(by Gallandauer)



Parchment making: finished sheets. Courtesy of Gallandauer Parchment Factory, Jerusalem

Syriac manuscript



MS 2530

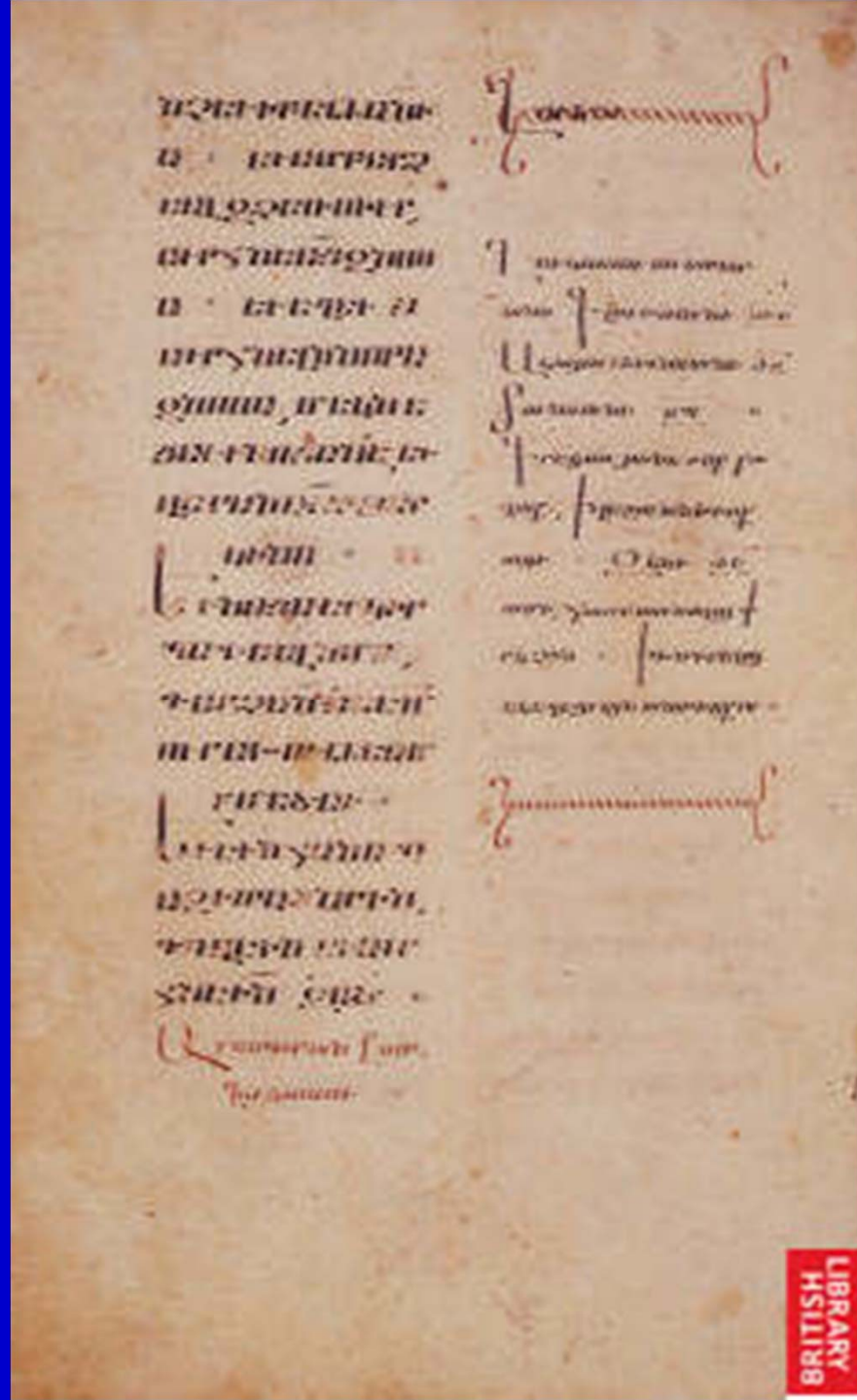
Syriac estrangela book script. Syria(?), late 5th c.

NT MANUSCRIPT PRODUCTION

Writing Materials:

- paper -

**Paper AD
1066
end of
Luke in
Armenian**



C.1200
Paper
from
Mosul
Iraq

Entry
into
Jeru-
salem



Magna Carta c. 1215 written on paper

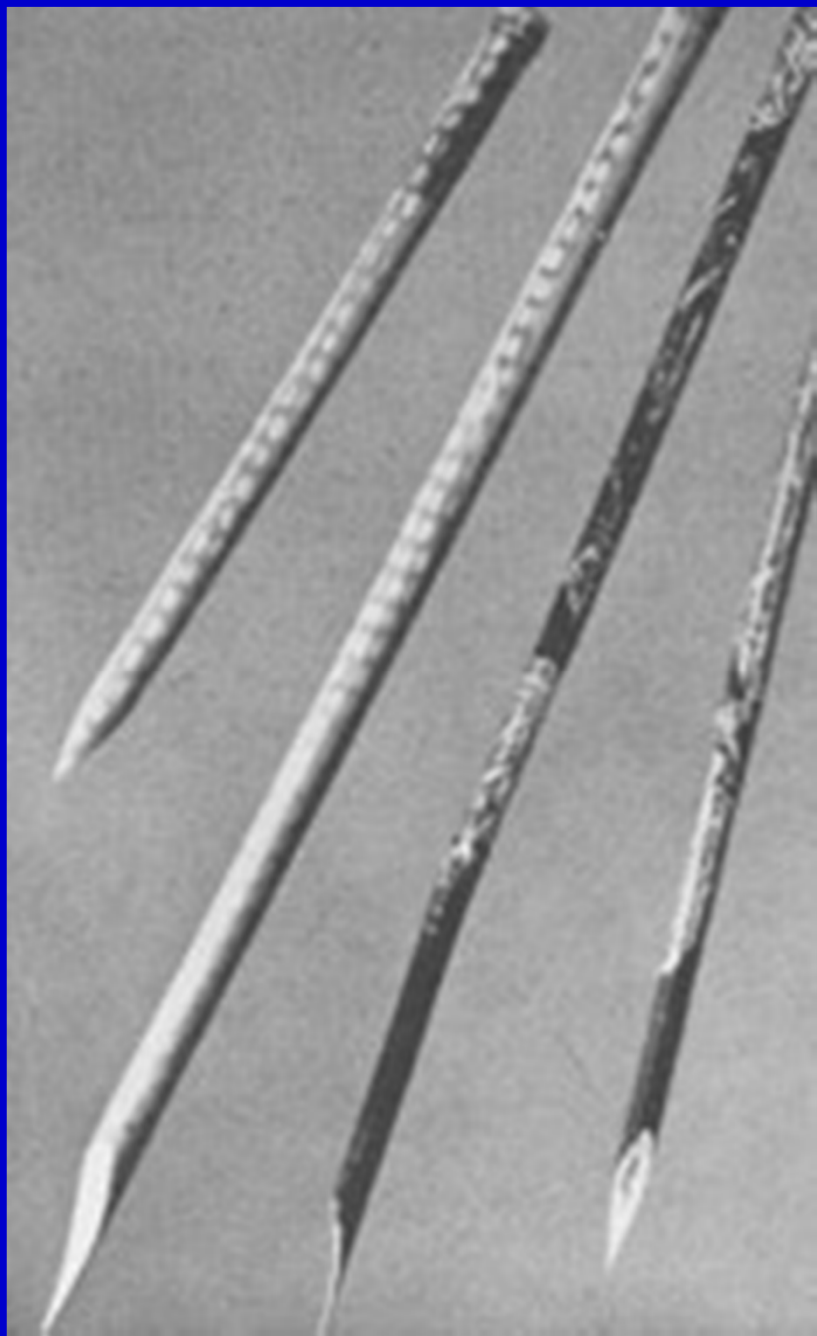


NT MANUSCRIPT PRODUCTION

Writing Instruments:

- reed -





NT MANUSCRIPT PRODUCTION

Writing Instruments:

- quill (feather) -





NT MANUSCRIPT PRODUCTION

Writing Style:

- uncial -

HAVE YOU SEEN A BUND
ANCE ON THE TABLE

Codex Vaticanus



NT MANUSCRIPT PRODUCTION

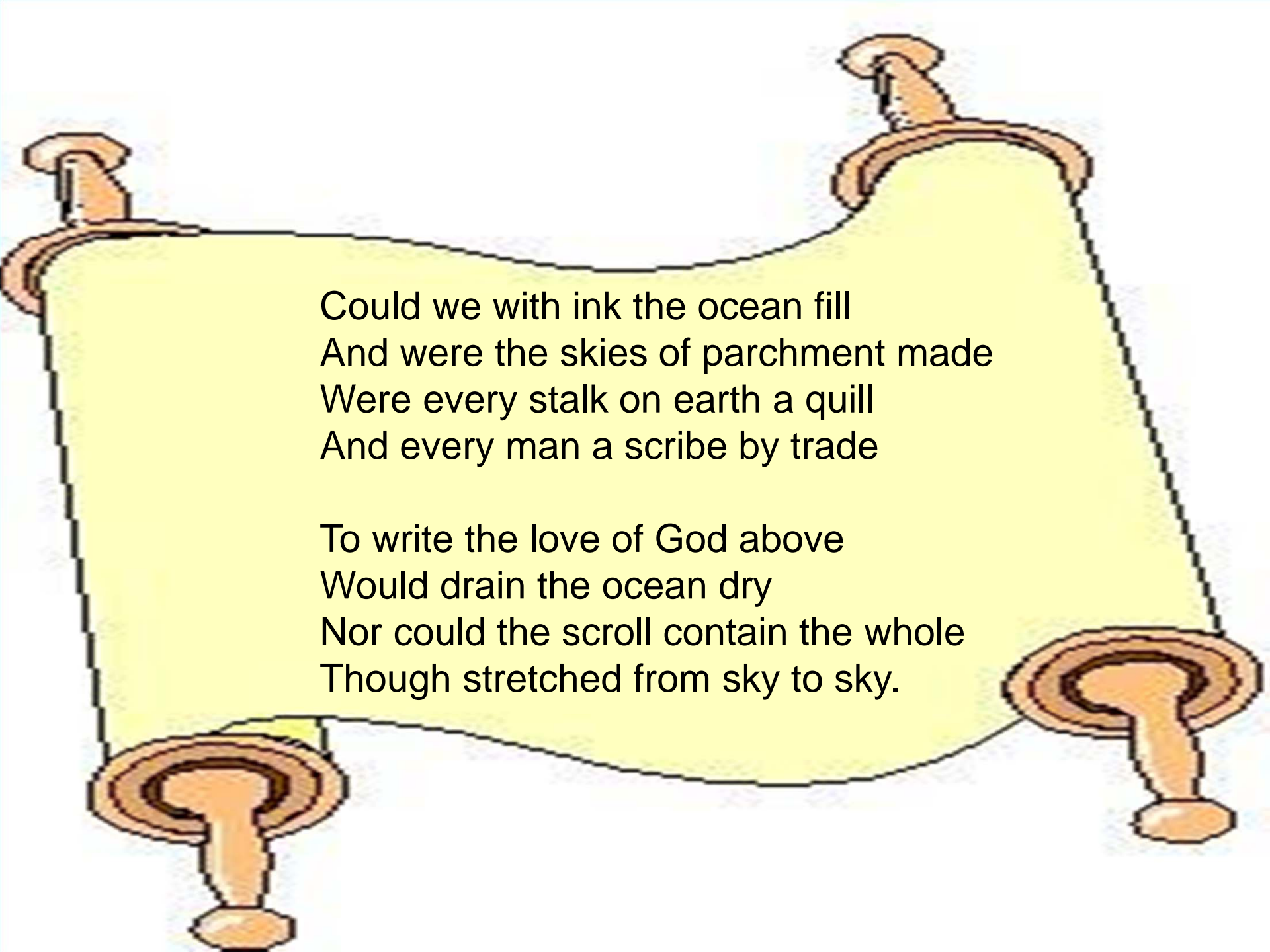
Writing Style:

- minuscule -

NT MANUSCRIPT PRODUCTION

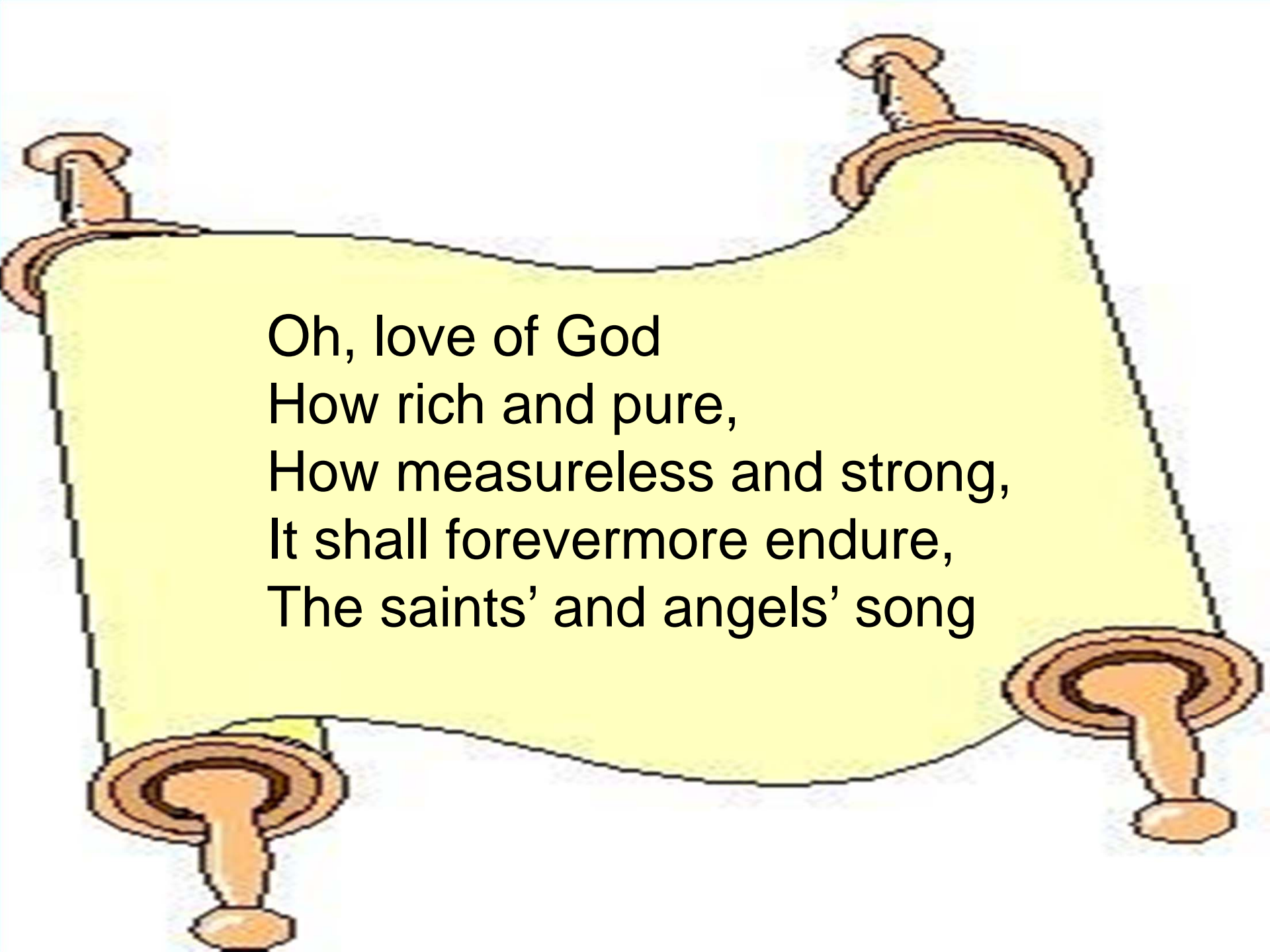
Writing Document Forms:

- roll (scroll) -



Could we with ink the ocean fill
And were the skies of parchment made
Were every stalk on earth a quill
And every man a scribe by trade

To write the love of God above
Would drain the ocean dry
Nor could the scroll contain the whole
Though stretched from sky to sky.



Oh, love of God
How rich and pure,
How measureless and strong,
It shall forevermore endure,
The saints' and angels' song

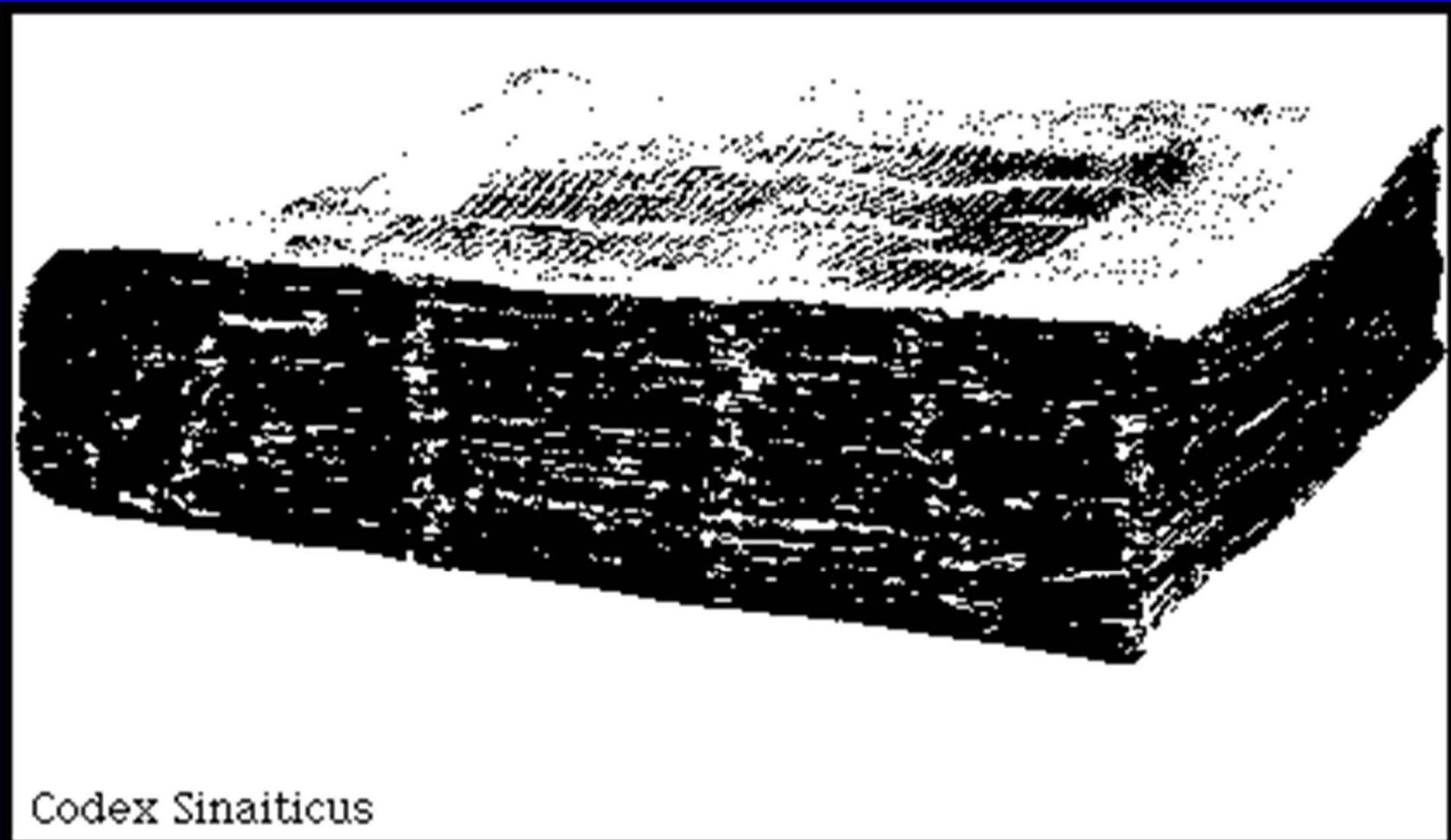


NT MANUSCRIPT PRODUCTION

Writing Document Forms:

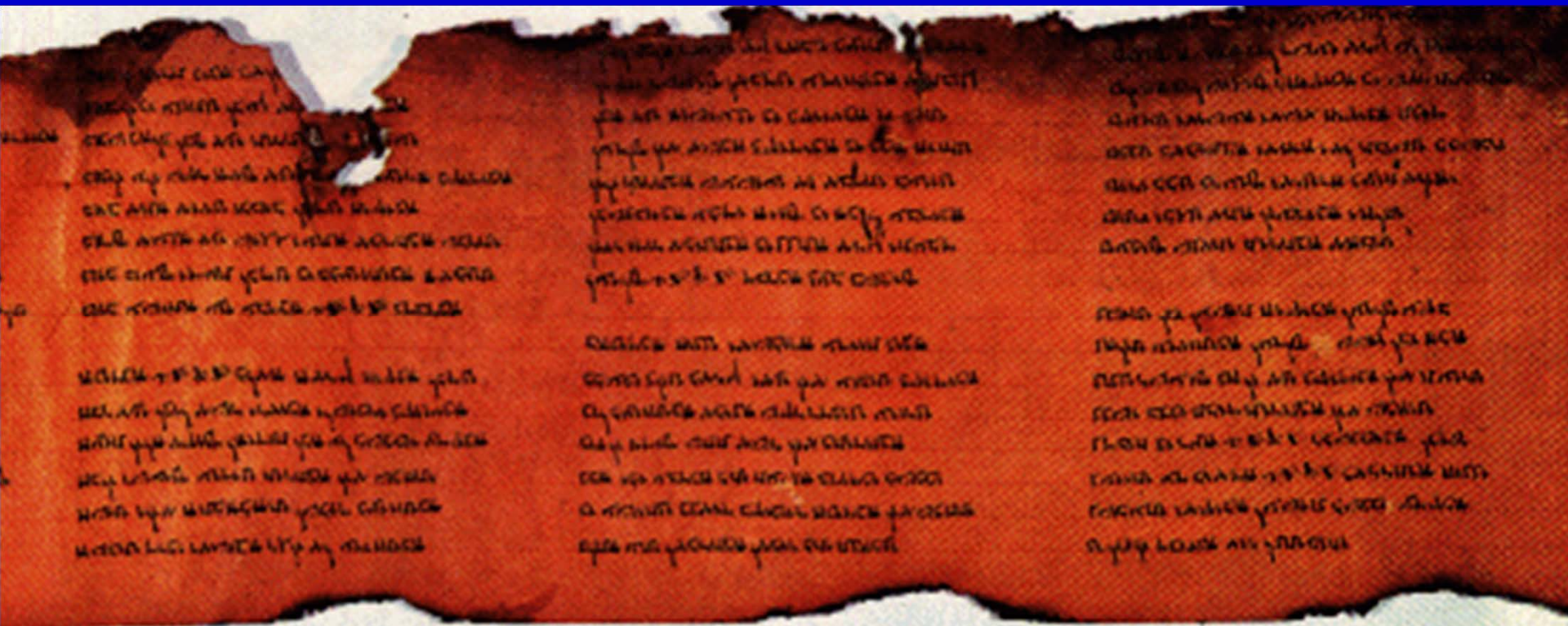
- codex -

Codex Sinaiticus c. AD 360



Codex Sinaiticus

Dead Sea Scroll - Isaiah (1QIsa^a)



Important Papyrus Manuscripts

P66

546
ΟΤΙ ΥΠΑΓΕΙ ΕΙΣ ΤΗΝ ΑΙΝΗΜΕΘΟΝ ΙΝΑ
ΚΛΑΥΣΗ ΚΕΙ Η ΟΥΝ ΜΑΡΙΑ ΨΥΧΗ
ΘΕΝ ΟΠΟΥ ΗΝΤΕ ΚΑΙ ΔΟΥΤΕ ΑΥ
ΤΟΝ ΕΠΕΣΕΝ ΑΥΤΟΥ ΕΙΣ ΤΟΥΣ ΤΟ
ΔΑΙΜΟΝΟΥΣ ΚΑΙ ΕΙ ΗΣ ΨΑΔΕ ΟΥΚΑ
ΜΟΥ ΑΠΡΟΑΝΕΝ Ο ΑΔΕΛΦΟΣ ΤΟΥ
ΨΑΔΕΝ ΑΥΤΗΝ ΚΛΑΙΟΥΣΑΝ Κ
ΤΟΥΣ ΣΥΝΕΛΗΛΥΘΟΤΑ ΕΣΥΝΑΥΤΗ
ΟΥ ΔΑΙΜΟΝΟΚΛΑΙΟΝΤΑΣ. ΕΣΤΑΧΕΝ
ΤΩΤΕ ΝΙ ΨΕΥΒΡΙΜΩΜΕΝΟΣ
ΤΟΝ ΚΑΙ ΕΙΠΕΝ ΠΟΥΤΕΡΟΙ ΚΑΤΑ ΙΑΥ
ΟΝ ΛΕΤΟΥΣΙ ΝΑΥΤΩ ΕΡΧΟΜΕΙ ΔΕ
ΕΔΡΑΧΟΥΣ ΕΝΩΣ ΕΛΕΓΟΝ ΟΥΝ ΟΙ ΙΟΥ
ΔΑΙΟΙ ΕΔΕΤΩΣΕ ΦΙΛΕΑΥΤΟΝΤΙ
ΝΕΣ ΔΕ ΕΙΠΟΝ ΣΕ ΞΑΥΤΩΝ ΟΥΚ ΕΣΤ
ΝΑ ΤΟΥΤΟ ΣΟΔΑΝΟΙΣ ΑΣΤΟΥΣ ΟΦΘΑ
ΛΟΧΣ ΤΟΥΤΥ ΦΧΟΥΠΟΙ Η ΕΑΙ ΝΑΙΣ

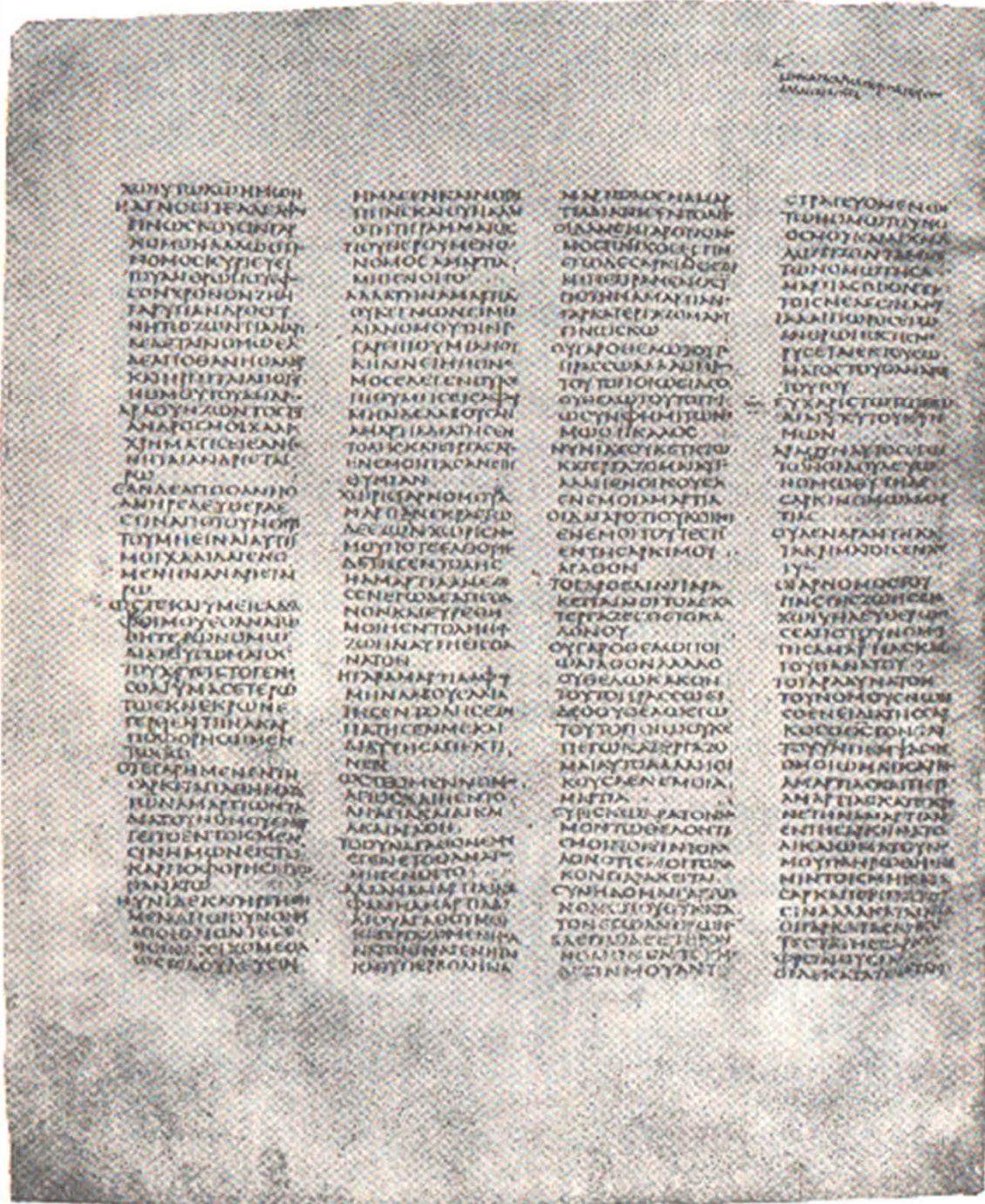
οτι υπαγε εστουνη μεθονι να
κλαυσει κε η ουν μαρια μεση
θεν οπου ην ισ και ιδουσα αυ
τον επεσεν αυτου εστογστο
δα λεγουσα κε εησωδε θυγα
μου απθανεν οδα ελφοε· ισου
ωσει δ εν αυτην κλαιουσ αν· η
τους σπρηληυθοτα στυναυτη
ουδα ους κλαιοντασ· εταρχθη
τωτηνη ωσει βρυωμενοσ
τον και ειπεν πουτ εοικατα αυ
ον λεγουσιν αυτω ερχου η δε
εδρακυσεν οισ ελεγον ουν οιοι ου
δαιοι εδεπωσ εφιλε αυτον τι
ησδε ειπον εζ αυτων ουκεδ υ
να το ουτοσ ο αν οιζαστο και φθα
μογστο υτη φλουτοι ησαι ναυ

P66



Important Uncial Manuscripts

Codex Sinaiticus c. AD 360



St. Catherine's Monastery



*St Catherine's
Monastery
from Mt Sinai*



Minuscule manuscripts

μοιζ θρίαν· θρωίζω γάρ ὅτι δὶα τῶν προστάχσῶν ὑμῶν, χαρι
θίσομαι ὑμῖν· ἀκούεζ εἰσὶν ἔπι φρασ ὁσυναχμάροτος
ἔμ χαῖ ἰῦ· μαρίος· ἀρίσπερ χος· δῆμασ· μονικῶσ· οἱ συνθε
μου· ἡ χαρισ τοῦ ἰῦ ἡ χῖ· μεῶ τὸν πῶσ ὑμῶν ἀρῖα
φι φιλήμονα· ἐγράφ ἀπὸ ῥώμης ἡ τυχι.
πανταρχικῶν· κού καὶ ὀνησίμονι· — σπασ τῶν ἰωνά ππ.
λλε τελή φονεα καὶ αἰ τὰ παύλον ἐπίφου, ἐκ τοῦ αἰπτοῦ ἀντιγρά
φου· πρὸς οὐ καὶ ἀντεζητάσθησαν ἐπιμελῶς ὡς ἐνεδέχετο·
ὑπεράντιγραφον πρὸς τῶ τέλει τῆν ὑποσημείωσιν εἶχε ταύτη·
δόξα τῶ ἐλεήμονι θεῶ· ἀμήν·
διὰ τῆν ἀγάπην τοῦ χῖ ἡ ἀνατινώσκων· ὑπερενθάσω τῆς
ἀμαρτωλῆς ψυχῆς τοῦ γράψαντος· Ἐφραίμ μοναχοῦ· —
ἡσθε ἡ δόξα τῆν ἀμαρτωλῶ· ἀμήν·

+ ΚΑΝΟΝΑΡΑΓΙΤΗΚ' ΤΗΣ:

- † ΤΗΣ ΜΕΓΑΛΗΣ ΚΥΡΙΑΚΗΣ ΤΗΣ: ᾧ 19 α
- † ΕΝ ΑΡΧΗ ΤΗΣ ΔΙΑΚΟΝΙΑΣ: Τῆς ἠχάρικαὶ ἡ ἀλλήλων
- ✽ ΤΗΣ ΔΕΥΤΕΡΑΤΗΣ ΔΙΑΚΟΝΙΑΣ: ᾧ 19 β
- † ΤΗΣ ΤΡΙΤΗΣ ΔΙΑΚΟΝΙΑΣ: ᾧ 19 γ
- † ΟΤΙ ΕἰΣΑΓΑΓΕΤΑΙ ΕΝ ΔΡΑΜΕΝΟΙΣ: Τῆς ἠχάρικαὶ ἡ ἀλλήλων
- ✽ ΤΗΣ ΤΕΤΑΡΤΗΣ ΔΙΑΚΟΝΙΑΣ: ᾧ 19 δ
- † ΤΗΣ ΠΕΜΠΤΗΣ ΔΙΑΚΟΝΙΑΣ: ᾧ 19 ε
- † ΤΗΣ ΠΑΡΑΣΚΕΥΗΣ ΔΙΑΚΟΝΙΑΣ: ᾧ 19 ς
- † ΤΗΣ ΣΑΒΒΑΤΟΥ ΤΗΣ ΔΙΑΚΟΝΙΑΣ: ᾧ 19 ζ
- † ΤΗΣ ΚΥΡΙΑΚΗΣ ΤΩΝ ΤΗΣ: ᾧ 19 η
- † ΟΤΙ ΕἰΣΑΓΑΓΕΤΑΙ ΕΝ ΔΡΑΜΕΝΟΙΣ: Τῆς ἠχάρικαὶ ἡ ἀλλήλων

Surviving Manuscripts of Ancient Authors

(see notes, p. 2)

AUTHORS	WRITINGS	APPROX. DATE WRITTEN	EARLIEST COPY (A.D.)	TIME SPAN (YEARS)	# OF COPIES EXTANT
THUCYDIDES	History	460-400 B.C.	900	1,300	8
NINE OR TEN MEN	The New Testament	A.D. 40-95	120	25	6,000

Which Books Would Go Into the Bible?

- Books of the Old Testament
 - Books of the New Testament
- 1) Apostolic Authority
 - 2) Tradition
 - 3) Doctrine

Recognizing The New Testament Canon

Marcion
(c. 140)

The Muratorian
Canon (c. 200)

Eusebius
(c. 325)

Athanasius
(367)

TEN IMPORTANT DEFINITIONS

- **Manuscript (ms.) (pl. mss.)** - A hand-written document. In biblical studies, it usually refers to an ancient copy of a portion of the Bible.
- **Text-type** - A textual family. A pattern of similar readings or the hypothetical text that stands behind manuscripts that are similar is a text-type or family.

- **Traditional text** - The Byzantine text or the text based on the majority of Greek manuscripts. It is also similar to the Textus Receptus, but is more broad.
- **Majority text** - The majority of New Testament Greek manuscripts. It is also called the Byzantine text, or Byzantine text-type, and the Traditional text.

- **Majority Text** - Sometimes called the Textus Receptus or traditional text; in this work, *Majority Text* [in italics] refers to the *Greek New Testament According to the Majority Text* by Zane Hodges and Art Farstad (Nelson, 1982; rev. 1985).
- **Textus Receptus** - A printed Greek New Testament that is like the text popularized by Erasmus (early 1500s) and that is the basis of the KJV and NKJV New Testaments. It is similar to, but not as broad as the *Majority Text*. The Textus Receptus is sometimes based upon only a few Greek manuscripts (occasionally none) whereas the *Majority Text* is always based on many manuscripts.

- **Latin Vulgate** - The common Latin translation of the Bible that was completed by Jerome and others c. A.D. 400. It was the main Bible in the West for 1,000 years, dominating until the 1500s.
- **Masoretic Text** - The commonly accepted Hebrew text of the Old Testament. It was established by Masoretic scribes c. A.D. 500-1000.

- **Alexandrian text** - The text or text-type of the Greek New Testament that is based on some of the oldest manuscripts. It is the critical text that is similar to that of Westcott and Hort and is the basis of most modern translations.
- **Byzantine text** - Traditional text or Majority text. The text or text-type of the Greek New Testament that was common in the East or the text of the Greek Orthodox Church. Approximately 90% of all known Greek New Testament manuscripts are of this text-type.

NEW TESTAMENT HISTORICAL CHART

- ORIGINAL MANUSCRIPTS A.D. 45-95
- COPIES AND MISTAKES A.D. 50-200
- TEXTUAL FAMILIES A.D. 200-400
 - Alexandrian
 - Byzantine
 - Caesarean
 - Western

NEW TESTAMENT HISTORICAL CHART (CONT)...

- MANUSCRIPT PRODUCTION AND LOSS 200-1500
- MANUSCRIPT REDISCOVERY 1500-2004

•ALEXANDRIAN MANUSCRIPTS

•BYZANTINE MANUSCRIPTS

•GREEK NEW TESTAMENTS

•GREEK NEW TESTAMENTS

•ENGLISH NEW TESTAMENTS

•ENGLISH NEW TESTAMENTS

ALEXANDRIAN TEXT STRENGTHS

- 1) It is very early, having manuscripts that date to A.D. 200.
- 2) It gives evidence of text families that existed in the 200s.
- 3) It is the main text chosen for modern translations.
- 4) It was used by some of the early church fathers.
- 5) Among uncial manuscripts that are dated A.D. 500 or earlier, it outnumbers the Byzantine text 4 to 2.

ALEXANDRIAN TEXT WEAKNESSES

- 1) The most important Alexandrian text manuscripts disagree many times. Aleph (Sinaiticus) and B (Vaticanus) disagree more than 3,000 times.
- 2) Scholars now recognize too much weight was given to this text (e.g. three mss. instead of 2,000 in Mk. 16:9-20).
- 3) It was popularized by Westcott and Hort, but all five pillars of their textual theory are now disproved.

ALEXANDRIAN TEXT

WEAKNESSES (cont)...

- 4) The Alexandrian text has only 2% of the manuscripts.
- 5) It has conflations, harmonizations, and liturgical changes.
- 6) Biblical Problems:
 - 1) Omits names of deity 200 times.
 - 2) Mark 1:2 "As it is written in the prophets," is "As it is written in Isaiah the prophet" in Alexandrian manuscripts.
 - 3) In Matthew 1:7,10 two kings are removed from Jesus' genealogy. Asaph, a singer, and Amos, a prophet, are listed rather than Asa and Amon.

MAJORITY TEXT STRENGTHS

- 1) It is numerically superior, having 90% of all manuscripts.
- 2) Its manuscripts disagree with each other less.
- 3) Some Majority text readings in the Papyri are just as old as those in the Alexandrian text, A.D. 200.
- 4) It has wide geographical distribution around the Mediterranean Sea.
- 5) The best Alexandrian manuscripts contain many Majority text readings. Sinaiticus is approximately 50% Majority text.

MAJORITY TEXT STRENGTHS

(cont)...

- 6) Among uncial manuscripts that are dated A.D. 600 or earlier, it outnumbers the Alexandrian text 2 to 1.
- 7) Logically, the older text should produce more offspring.
- 8) The Byzantine text is primarily from locations where Greek was the spoken language.
- 9) The Byzantine text is primarily from locations where the New Testament letters were sent.
- 10) The Majority text was the choice of scribes for 1,200 years.

MAJORITY TEXT STRENGTHS

(cont)...

- 11) The Majority text was the choice of scribes for 1,200 years.
- 12) The Majority text brought order out of chaos. The early papyri appear very confused and diverse (perhaps because of persecution) and the Majority text corrected the text.
- 13) Most criticize the Byzantine text because they do not like it.

MAJORITY TEXT WEAKNESSES

- 1) It is weak in Church Fathers that date before A.D. 350.
- 2) The oldest Byzantine manuscript dates to the fifth century. In Paul's Epistles, it is to the eighth century.
- 3) Most Majority Text manuscripts were made after A.D. 1000.
- 4) It is sometimes divided, leaving no majority.
- 5) It has conflations, harmonizations and liturgical changes.
- 6) Biblical Problems

UNCIALS BEFORE AD 600

MIX = 69

BYZ = 16

??? = 15

ALEX = 6

WEST = 3

ORIGINALS AND KNOWN COPIES OF SELECT BIBLES

DATE BY CENTURY	GREEK NT	LATIN VULGATE	ENGLISH VERSION	SEPTUAGINT GREEK OT	HEBREW OT
1400			Wycliffe		
1550	Erasmus		Tyndale		
1600	Elzevir				
1650			KJV		
1850	W. Hort		ERV		
1900			ASV		
1950	MAJ TXT		NASB; NIV		
2000	NA 27		NKJV		

On the
Writing,
Copying,
and
Printing of
Biblical
Manuscripts

Wax Tablet from Pompeii





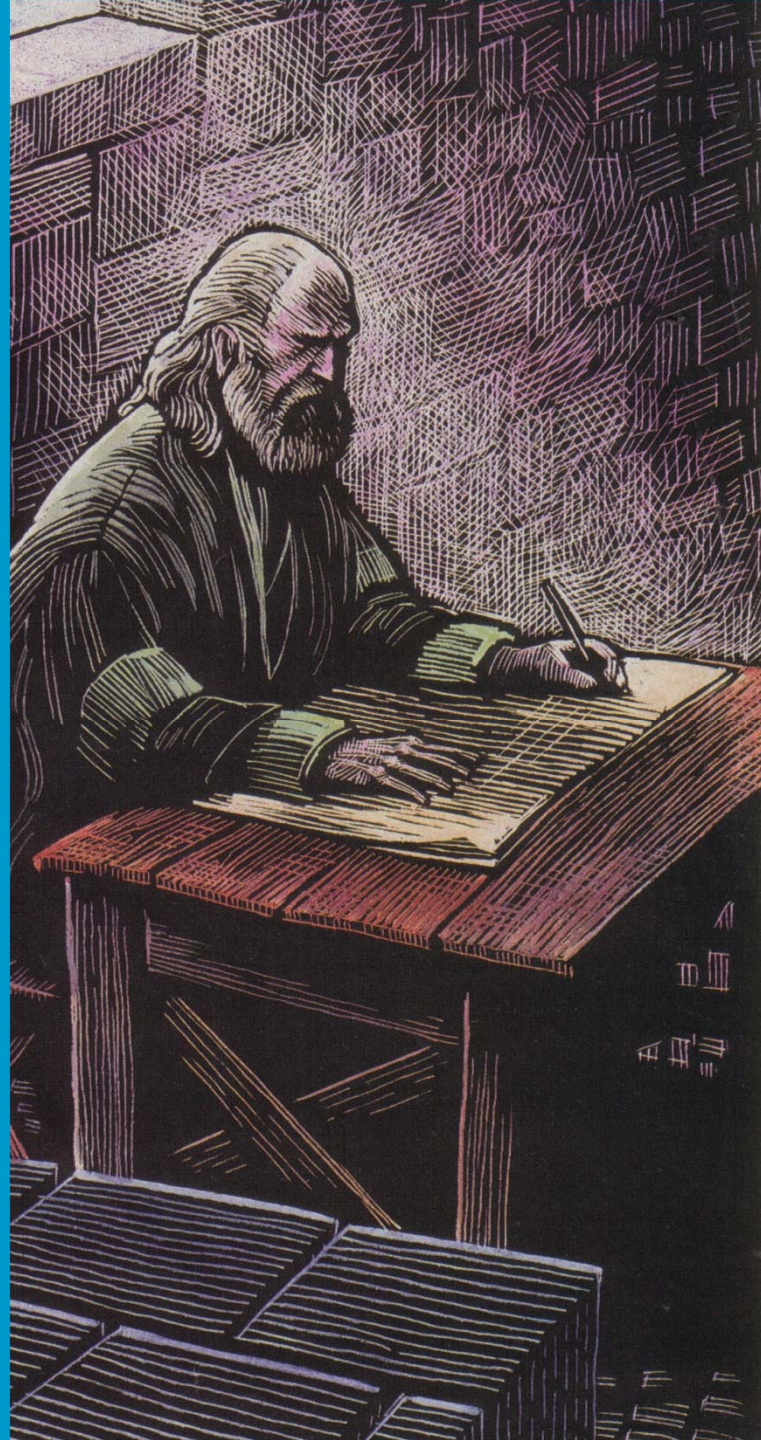
Scribe's equipment (capsula)



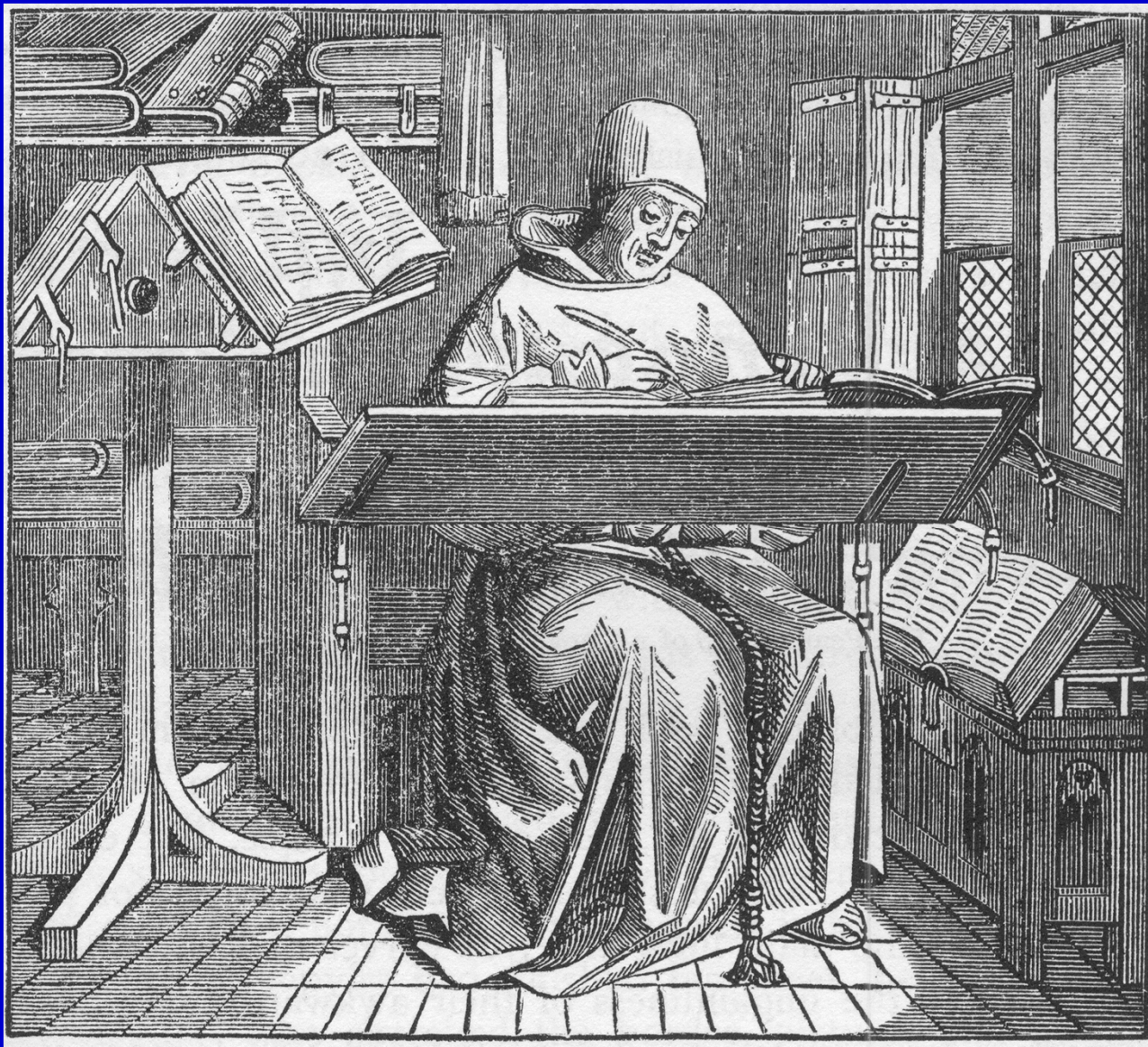
Paul dictating to Tertius

(source uncertain)





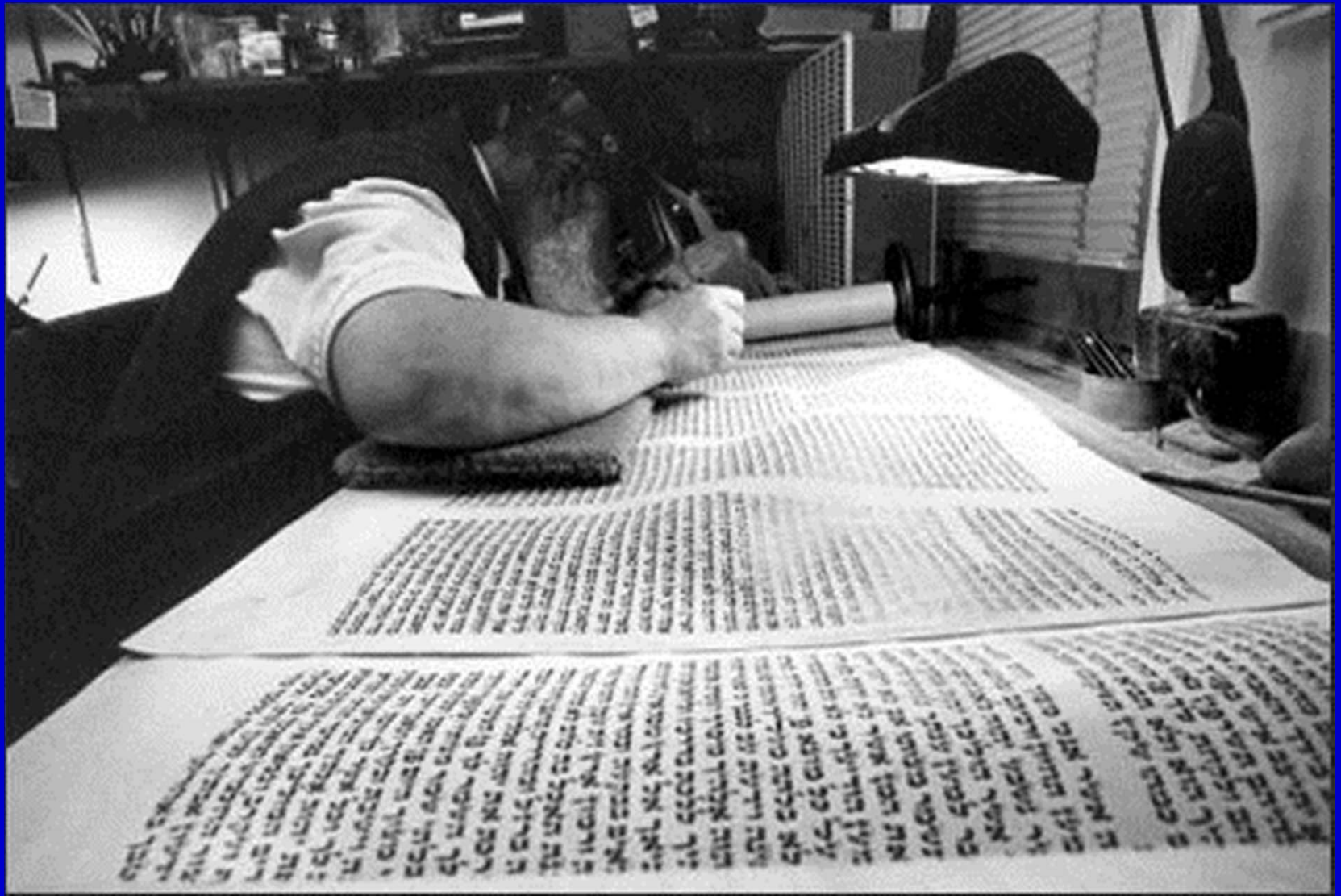
Scribe of the Middle Ages



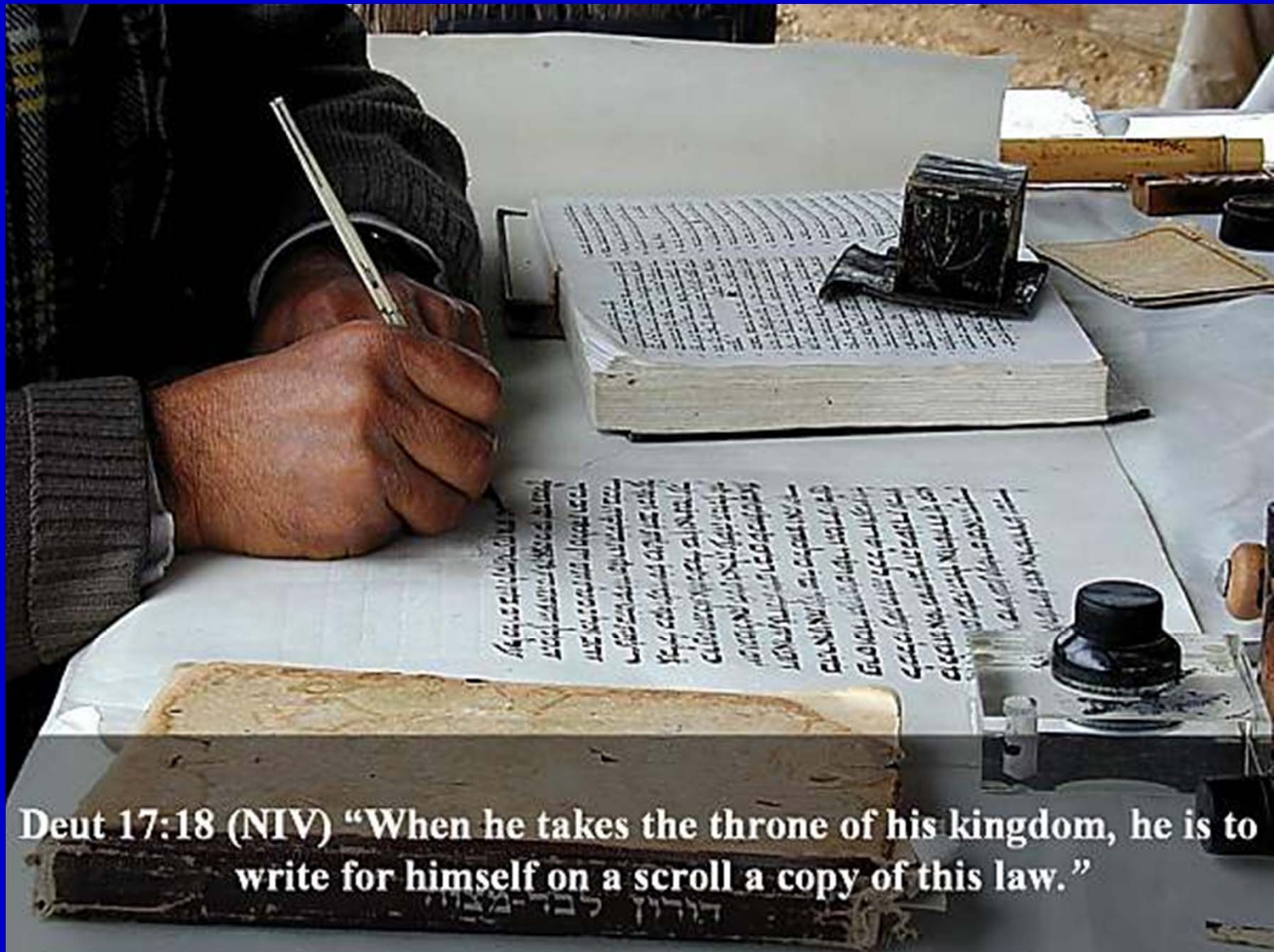
Scribe



Copying the Hebrew Bible



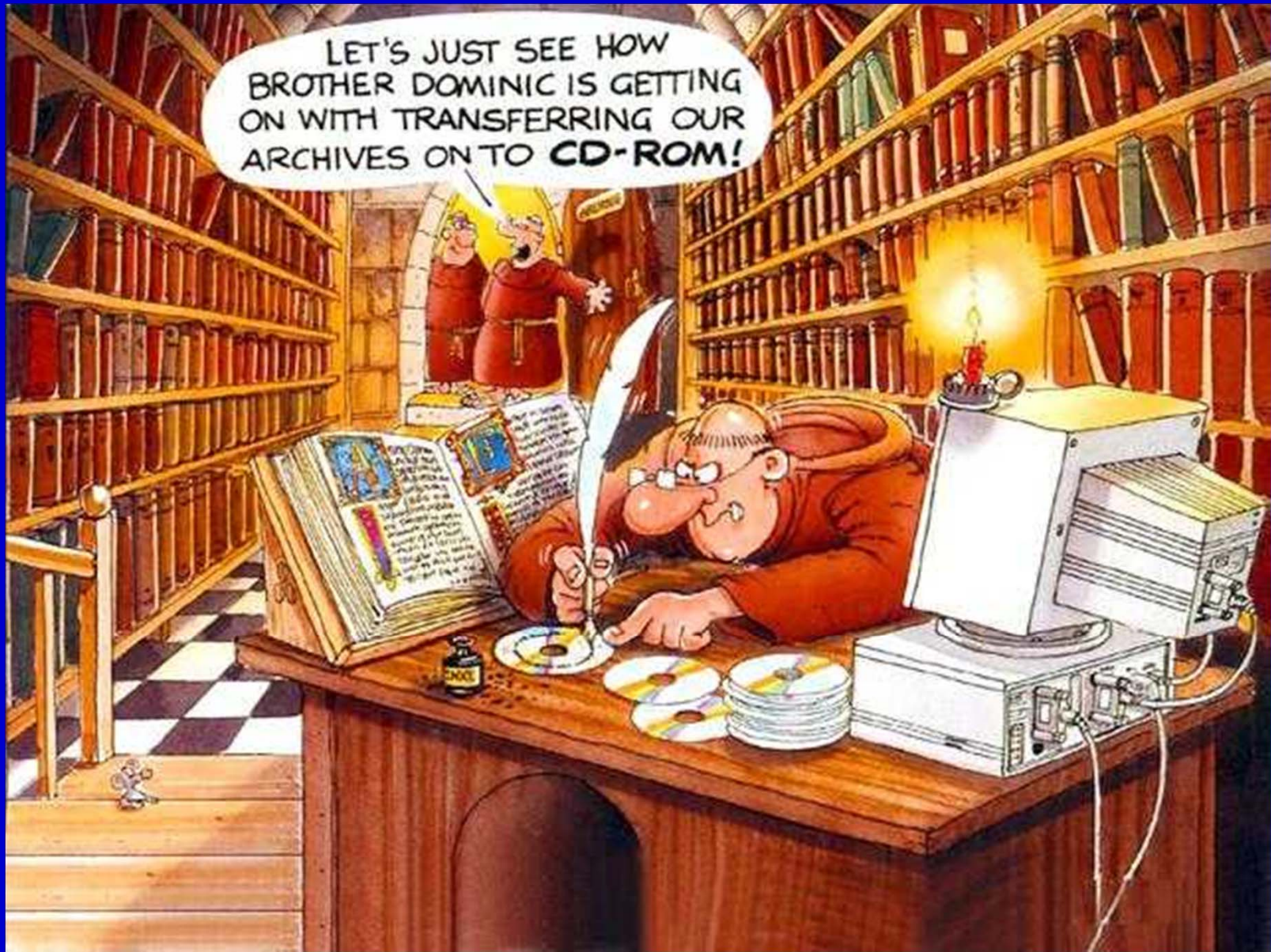
Modern Hebrew scribe



Deut 17:18 (NIV) “When he takes the throne of his kingdom, he is to write for himself on a scroll a copy of this law.”

Modern Monk as Scribe

(by David L. Faur - Israel)



Reproduction
of the
Gutenberg
press



Johann Gutenberg



Copy of the Gutenberg press



Gutenberg Bible - reproduction



Greek NT



EARLY BIBLES IN AMERICA

- 1620 The Pilgrims came to America with the Geneva Bible.
- 1630 John Winthrop first brought the KJV to America.
- 1640 The Bay Psalm Book - first book printed in America.
- 1661 John Eliot published the first NT in America.
- 1663 John Eliot published the first Bible translation made in America. It is in Algonquin (Algonkian), a Massachusetts Indian language, no one now speaks. It was also the first complete Bible printed in America.
- 1777 Robert Aitken printed the KJV NT at Philadelphia. Thus, the Aitken NT was the first English Bible printed in America. Before 1776, the KJV could only be imported or printed at higher cost because of the Crown copyright.
- 1782 The complete Aitken Bible, a KJV, but without the Apocrypha, was published. This was the first complete English Bible printed in America.

bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

21 And Daniel continued even unto the first year of king Cyrus.

C H A P. II.

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams wherewith his spirit was troubled and his sleep brake from him.

2 Then the king commanded to call the magicians, and the astrologers, and the forcerers, and the Chaldeans, for to shew the king his dreams: so they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards, and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8 And the king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, there is but one decree for you; for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

11 And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the king was angry, and very furious, and commanded to destroy all the wise-men of Babylon.

13 And the decree went forth, that the wise-men should be slain; and they sought Daniel and his fellows to be slain.

14 ¶ Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise-men of Babylon:

15 He answered and said to Arioch the king's captain, Why is the decree so hastily from the king? then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew

Aitken Bible - 1792 from Woeger Bible Collection

John Eliot Bible - 1663

MAMUSSE
WUNNEETUPANATAMWE
UP-BIBLUM GOD
NANESWE
NUKKONE TESTAMENT
KAH WONK
WUSKU TESTAMENT.

Ne quoshkinnumuk nashpe Wuttinneumoh *CHRIST*
noh afowefit

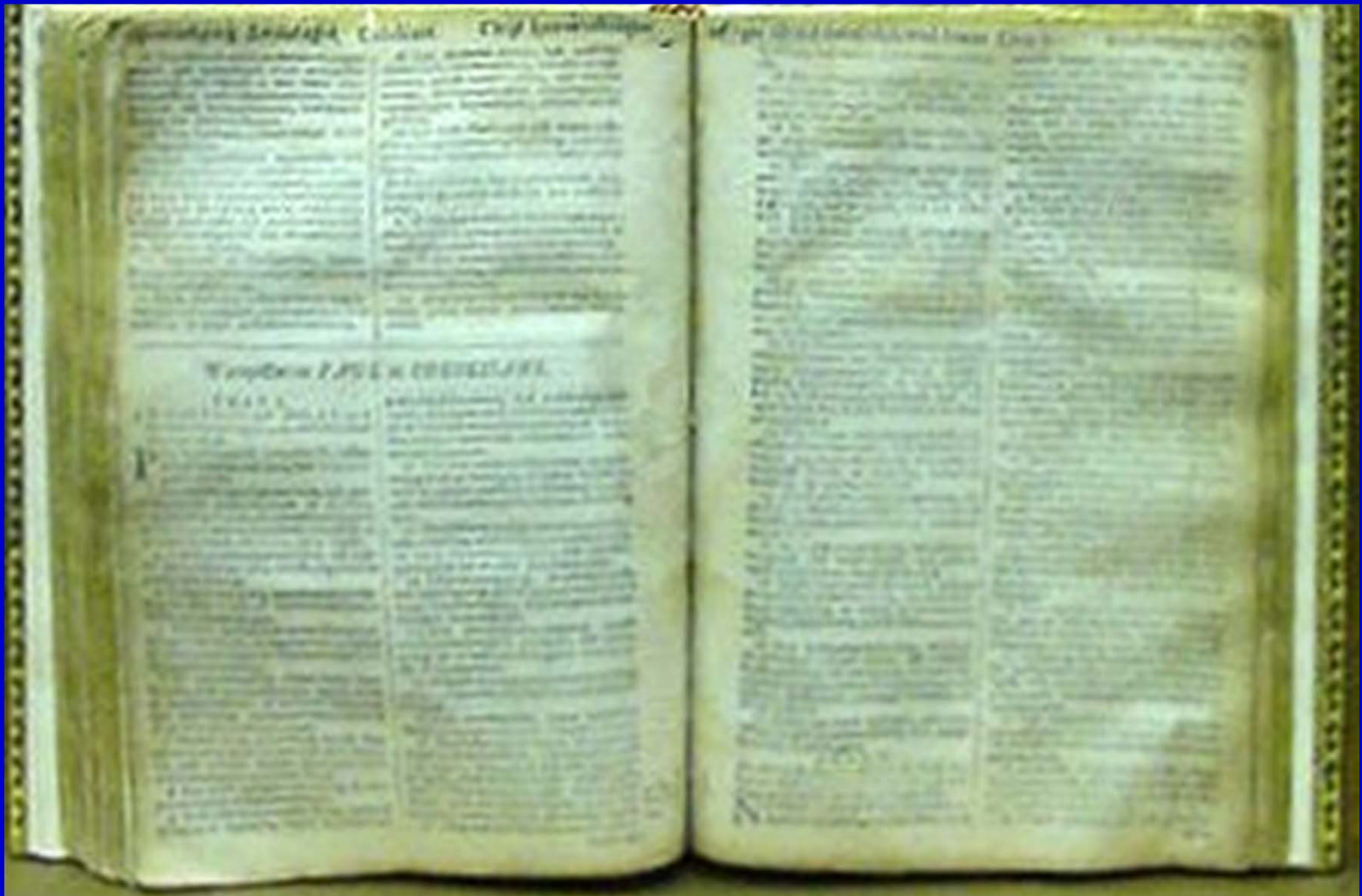
JOHN ELIOT.

CAMBRIDGE:

Printeuoop nashpe *Samuel Green* kah *Marmaduke Johnson.*

1663.

Eliot Algonquian Bible



NEW TESTAMENT SOURCES

- NT GREEK MANUSCRIPTS
- PRINTED GREEK NT & COMPILER
- THE HISTORIC TRANSLATIONS

PART ONE
WHY WE BELIEVE THE BIBLE

PART TWO
ANCIENT MANUSCRIPTS AND MODERN TEXTS

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TRANSLATION PHILOSOPHIES

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PART FIVE
WHAT WE BELIEVE ABOUT THE BIBLE

What Translation Philosophies/Methods Do Bible Translators Use?

- 1) Literal
- 2) Dynamic
- 3) Paraphrase

Literal, Dynamic Equivalent, and Paraphrase Bibles

This chart attempts to arrange the translations below from the literal to the full paraphrase. Each one is more paraphrastic than the one above it. There are, of course, some differences of opinion in the order of arrangement.

LITERAL

- 1885 English Revised Version
- 1901 American Standard
Version
- 1970 New American Standard
Version
- 1982 New King James Version
- 1611 King James Version
- 1917 The Holy Scriptures
(Jewish)

LITERAL/DYNAMIC EQUIVALENT

1952 Revised Standard
Version

1978 New International
Version

1999 New English Version

1970 New American Bible

1996 New International
Version Inclusive

1985 New Jerusalem Bible

DYNAMIC EQUIVALENT

- 1989 Revised English Bible
- 1996 New Living Translation
- 1985 Tanakh: A New Translation (Jewish)
- 1970 New English Bible
- 1995 Contemporary English Version
- 1976 Today's English Version

DYNAMIC EQUIVALENT/PARAPHRASE

1995 God's Word

1996 New Century Version

1958 Phillips Version

PARAPHRASE

1993 The Message

1971 Living Bible

GENDER-INCLUSIVE TRANSLATIONS

1. ** An Inclusive Language Lectionary (National Council of Churches, 1983)
2. New Jerusalem Bible (NJB - 1985)
3. New Century Version (NCV - 1986, 1987, 1988)
4. New American Bible (NAB - 1988, 1990 rev)
5. Revised English Bible (REB - 1989)
6. New Revised Standard Version (NRSV - 1989)
7. Good News Bible (GNB - 1992 revision)

GENDER-INCLUSIVE TRANSLATIONS (cont)...

8. The Message (1993)
9. The New International Reader's Version (1994, 1996, not 1998)
10. * * The Inclusive New Testament (Priests for Equality, 1994)
11. Contemporary English Version (CEV - 1995)
12. God's Word (GW - 1995)
13. New International Version Inclusive Language Edition (NIVI - 1995) (not in USA)
14. * * New Testament and Psalms, An Inclusive Version (Oxford University, 1995)
15. New Living Translation (NLT - 1996)
16. Today's NIV NT (2002)

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CLASS NOTES

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Early English Bibles	20
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WHAT ARE THE MARKS OF A GOOD ENGLISH TRANSLATION?

- The translation should be done by a team
- The translators should all believe
- The translators should be experts
- The translation should be fairly literal
- The translation must be in good English
- The best Hebrew and Greek
- No single printed Greek New Testament
- A good translation will use italics
- A variety of synonyms
- Will have the same effect

IS A PERFECT TRANSLATION POSSIBLE?

- It is not possible.
- Every translation is flawed textually.
- Historically, all translators admit to imperfection.

● THE ENGLISH LANGUAGE

➤ Old English 600 - 1100

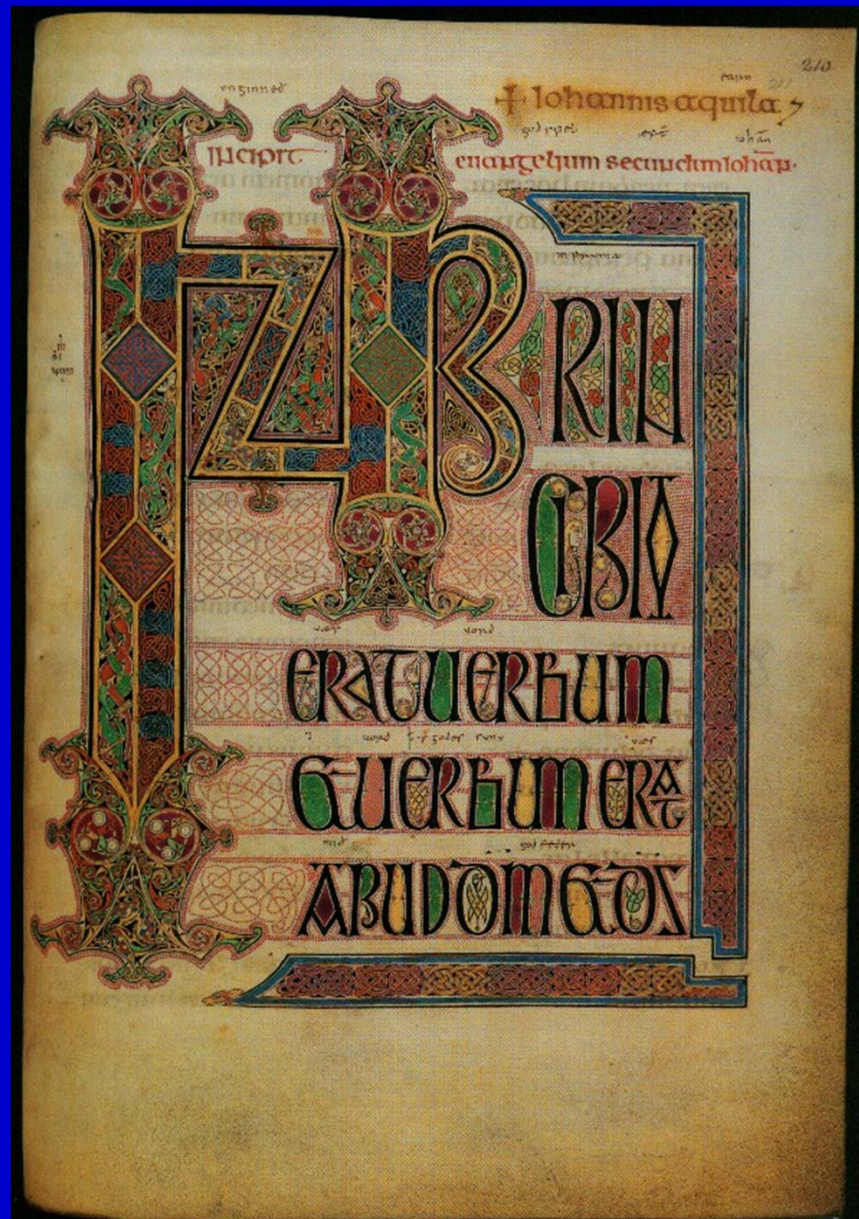
➤ Middle English 1100 - 1500

➤ Modern English 1500 - Present

● OLD ENGLISH 600 - 1100

- c. 700 - Egbert some from the Gospels
- 735 - Bede the Gospel of John
- 970 - Linsisfarne Gospels interlinear
- 979 - Wessex Gospels
- 1066 - Norman Conquest

Lindisfarne Gospels c. AD 970





- MIDDLE ENGLISH 1100 - 1500
- 1100 - 1300s Little written in English because of Norman French
- 1382 & 1395 - Wycliffe Bible
- 1382 = too much like Latin
- 1395 = “The Wycliffe Bible”
- (1395 revision by John Purvey)

John Wycliffe (d. 1384)



in to alle folkes. bigynnyng at ierlm
 & ten witnesses of yere ymages. &
 iudal sende ye blyss of my fadar
 in to you. but sette ye in ye are. til
 pat ye be doped wip uerit fro an
 her. & he led he fory in to brianche
 & wim his bondes weren liff vp.
 he blessed hem. & it was do ye wh
 le he blessed he. he departed fro he
 & was lorn i to heuen. & ye w
 schryden & wente azen in to ierlm
 wip greet ioye. & were cuer more
 in ye temple. lxxviii & blessige god

*Here endy in his gofpel. & here
 bigynnyng ye p'olog on ioun //*

In euangeliu pat is ye gofpel.
 is ioun of ye disciples of ye lord.
 god des yis ioun avyngm. wim
 god elped fro weddinges. wim he
 woide be wedde. & double witnessi
 ge of uirgynyete is ioun to yis iou
 in ye gofpel. in yis pat he is led
 loued of god. b'for oyer disciples.
 & god pat haunge in ye adde. bi
 took his moder in heymge to yis
 ioun. pat avyngm schilde kepen
 uirgin. yis ioun in ye gofpel bigi
 nyng alone ye werke of uncorrup
 tible word. & witnessi pat ye kid
 by lone of god is maid man. & pat
 ye lute was not kaku of beuuet
 tes. & he l'cusey ye fute minde.
 whiche ye lord dute in weddinges.
 to l'cuse pat where ye lord is sh
 ed to fet. ye win of weddinges

Prolog

ower to saile. pat wim eld ym
 ges ven chinged. alle naye ymges
 pat ten ordeued of aint azer. ioun
 w'ot yis gofpel in aise. afur pat
 he had writte ye apocalypis in pe
 cile of iathmos meyeles. he w'ot
 ye gofpel afur alle ye gofpelers.
 pat is. yre oyer gofpelers. ioun w
 m b'for yis ioun. hat also an uncor
 ruptible end. schilde be sold bi
 avyngm in ye apocalypis to hi. to
 wim an uncorruptible bigynnyng
 is ioun in genesis in ye bigynnyng
 of iohy saiptur. for aint say in a
 pocalypis. v am ye bigynnyng & end
 & yis ioun is ^{ye} h'at l'cuse. pat ye d'it
 of his departinge pat is d'ey was
 comu. & he d'eped to g'ide his dis
 ciples in effelie. & l'cuseid aint by ma
 ny p'udges of minacles. & led hi
 in to deluyd place of his b'nyng.
 & wim he had maid p'ier. he was
 put to his faderis. pat is was led
 & tened. & was to mide strange. oyer
 wip out part of sorowe of deoy. ioun
 nyche he is fouden athen fro an
 n'p'ason of f'elidit. *Here endy*

*ye p'loge on ioun. & here bigynnyng
 ye gofpel of ioun. c^m p'rimu //*

In ye bigynnyng was
 ye word. & ye word was
 at god. & god was ye
 word. yis was in ye bigynnyng
 at god. alle ymges weren maid
 bi him. & wip outen him was ma



A .pe bigynning was pe weod & pe word was
at god . & god was pe word vis was in pe bigyn
nyng at god alle pingis weren maad bi hym :
god bewortheu hym was maad no ping pat nig
pat was maad in hym was lit . and pe lit was
pe lizt of men / and lit schyner in derknessis . and
derknessis comprehenden not it /

HOW DO THE TWO WYCLIFFITE VERSIONS COMPARE?

- **EARLIER**

- Manyfold and many maners sum tyme God spekinge to fadris in prophetis, at the laste in thes daies spak to us in the sone

- **LATER**

- God, that spak sum tyme bi prophetis in many maneres to oure fadris, at the laste in these daies he hath spoke to vs bi the sone

IMPORTANT EVENTS BETWEEN WYCLIFFE AND TYNDALE

1. The "Great Schism" & "Babylonian Captivity"
2. In July of 1408 a new law was issued
3. In 1453 the city of Constantinople fell
4. In 1453 Johann Gutenberg
5. By 1500 London was a world-class city
6. Combined witness of key men like John Huss
7. In 1516 Erasmus published the Greek NT
8. In 1517 the Protestant Reformation
9. In 1522/1523 William Tyndale

MODERN ENGLISH

1500 - PRESENT

- Tyndale - 1525
- Coverdale - 1535
- Matthew - 1537
- Great - 1539
- Geneva - 1560
- Bishops' - 1568
- Rheims-Douai - 1582 & 1609
- King James Version - 1611
- Modern translations

EARLY ENGLISH BIBLES

TRANSLATIONS & DATES	TRANSLATOR(S) & EDITOR(S)
Anglo-Saxon c. 900-1100	Various
Earlier and later Wycliffe c. 1382/1395	John Wycliffe and his associates
Tyndale Bible 1525	William Tyndale
Coverdale Bible 1535	Miles Coverdale
Matthew Bible 1537	John Rogers (alias Thomas Matthew)

EARLY ENGLISH BIBLES (cont)

TRANSLATIONS & DATES	TRANSLATOR(S) & EDITOR(S)
Great Bible 1539	Miles Coverdale
Geneva Bible 1557 (NT 1560)	William Wittingham made the NT. Exiled Protestants made the OT.
Bishops' 1568	Matthew Parker, etc.
Rheims-Douai 1582; 1609/10	Gregory Martin
KJV 1611	54 scholars



Tyndale
Bible
1525

The Gospell of, S. Lu-
ke the Euangelist.



As moch as many haue taken in honde to cōpyle a treates of tho thinges/ which are surely knowen amonge vs/ euen as they declared them vnto vs/ which frō the begynnyng sawe them they selues/ and were ministers at the doying: I determined also / allone as I had searched out diligētly all thinges frō the begynnynge/ that then I wolde wyte vnto the good Theophilus: that thou myghtest know the certente of tho thinges wherof thou arte informed.

¶ Of the father and mother of John Baptyst/ and of his natiuite.
¶ The salutation of oure ladye. How Mary visited Elizabeth hir cousin.
¶ The songe of oure Ladye called Magnificat.
¶ The songe of zacharias called Benedictus.

The fyrst Chapter.

There was in þe dayes of Herode þe kyng of Jewry a certayne prestre named zacharias/ of the course of Abia. And his wyfe was of the daughters of Aaron: and her name was Elizabeth. Both were perfect before God/ and walked in all the lawes and ordinaunces of the Lorde/ that no man coulde fynde faulte with them. And they had no chyldre/ because that Elizabeth was barren and both were well strycken in age.

And it came to passe/ as he executed the prestres office before God/ as his course came (accordynge to the custome of the prestres office) his lot was to bourne incense. And he went into the temple of

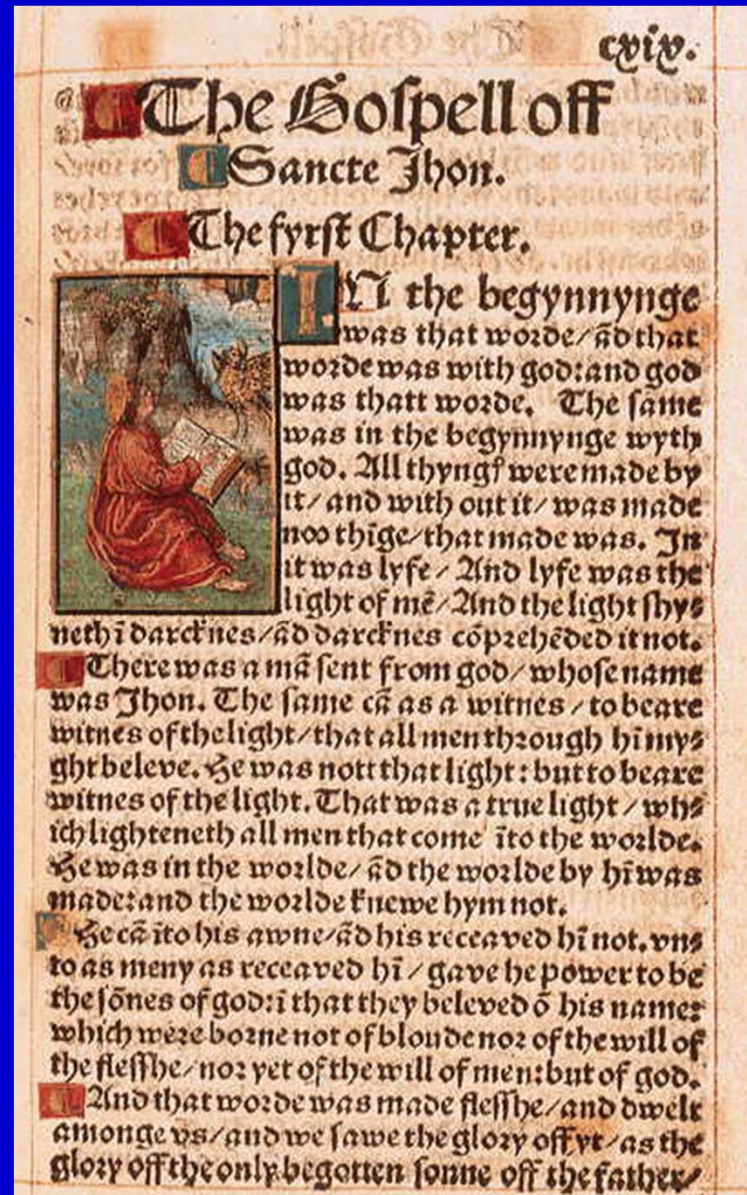
Leuit. 1. 10

Gospell of, S, Lu=
ke the Euangelist.



Do as
moch as
many ha
ue taken
in honde
to cōpyle

Tyndale's Gospel of John



Of the daye of the
Lorde / & of Eliah.

The Prophecy, & c.

before the Lorde of hostes: Therfore maye
we saye / that the proude are happie / and that
they which deale with vngodlynesse / are sett
by: for they tempte God / and yet escape.

But they that feare God / saye thus one
to another: the Lorde consydereth and hea-
reth it. Yee it is before hym a memoypall
booke / wrytten for: soch as feare the Lorde / &
remembze his name. And in the daye that I
wyl make (sayeth the Lorde of hostes) they
shalbe myne awne possession: and I wyl fa-
uoure them / lyke as a man fauoureth hys
awne sonne / that doth him seruyce. Turne
you therfore / and considze what difference is
betwyxe the ryghtuous and vngodly: be-
twixte him that serueth God / and hym that
serueth him not.

Mat. xij. a.

For march / the daye commeth that shall
burne as an oue: and all the proude / pee and
all soch as do wickednesse / shalbe straw: and
the daye that is for to come / shal burne them
by (sayeth the Lorde of hostes) so that it shal
leaueth them nether rote ner bzaunch.



But vnto you that feare my name / shall
the Sonne of rightiounesse aryse / & healtly
shalbe vnder his wynges: ye shal go forth / &
multiplie as the fat calves. Ye shall treade
downe the vngodly: for they shalbe lyke the
asphes vnder the soles of poure fete / in the
daye that I shall make / sayeth the Lorde of
hostes.

Remembze the lawe of Moses my ser-
uaunt / whych I commytted vnto hym in
Deub for all Israel / wryth the statutes & or-
dinaunces. Beholde / I will sende you Elias
the prophet: before the commynge of the daye
of the greate and fearfull Lorde. He shall
turne the hertes of the fathers to their
children / & the hertes of the chyldze
to their fathers / & I come not
and smyte the earth with
curlynge.

Deu. xij. b. a.

Mat. xij. b. b. j.

Luc. i. a.

The ende of the prophecy of Malachy:
and consequently of all the
Prophetes.





Miles
Coverdale

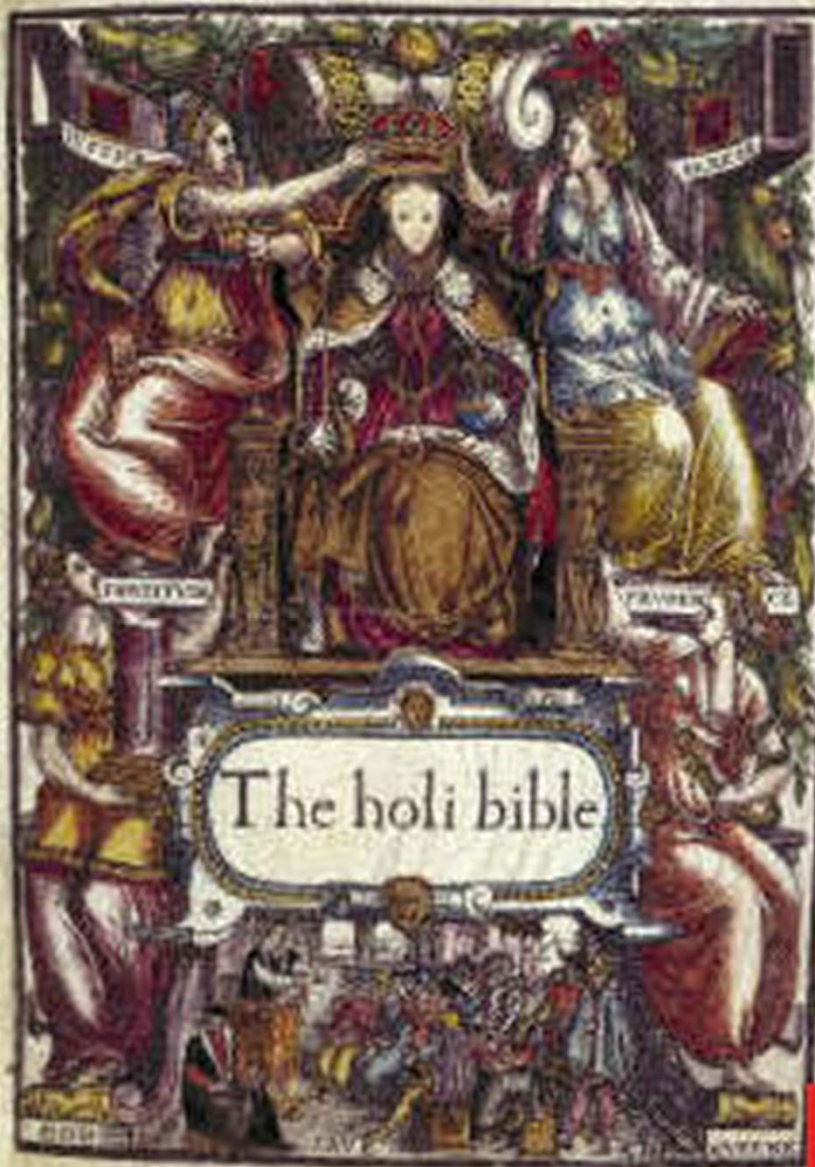
Bishops' Bible

1568



Bishops' Bible

1568



THE K J V - AN OVERVIEW

- King James I of England (r. 1603-1625), VI of Scotland
 - Scottish Presbyterian background
 - Bishop (Episcopal System necessary)
 - The man - his morals and character
- Hampton Court Conference January 1604
 - Military petition
 - John Rainholds' suggestions
- The process of translation
 - 54 scholars in six teams (Westminster, Cambridge, Oxford)
 - 12 revisors
 - Two, Miles Smith and Thomas Bilson, oversaw the printing
 - Robert Barker - printer and copyright holder

THE K J V - AN OVERVIEW (cont)

- A revision of the Bishops' Bible
 - Non-bound Bishops' Bibles were printed
 - Fifth revision of Tyndale's New Testament
 - Based on the 1598 TR
 - Completed in 1611

- Not received at first
 - Geneva Bible favored 1560-1660
 - Parish churches; KJV was "official Bible"

The Gospel
 on Newe
 yeeres day.

The Gospel
 on the Puri-
 fication of
 Saint Marie
 the virgin.

Exo. 13. 2.
 num. 8. 16.
 Leu. 12. 6.

And take this for a signe, Ye shall finde the
 childe swadled, laid in a manger.
 And suddenly there was with the Angel a
 multitude of heavenly souldiers, praising God,
 and saying,
 Gloze to God in the highest, and peace on
 the earth, and among men a good will.
 And it came to passe, as soon as the Angels
 were gone away from them into heauen; the
 men the shepheards sayd one to another, Let vs
 goe now, euen vnto Bethlehem, and see this
 thing which is come to passe, which the Lord
 hath sayd vnto vs.
 And they came with haste, and found Marie
 and Joseph, and the babe layd in a manger.
 And when they had seene it, they publi-
 shed abroad the saying which was told them of
 this childe.
 And all they that heard it, woondered at
 those things which were tolde them of the shep-
 hearde.
 But Marie kept all these sayings, and
 pondered them in her heart.
 And the shepheards returned, glorifying
 and praising God for all the things that they
 had heard and seene, euen as it was tolde vnto
 them.
 * And when the eight day was come, that
 the childe should be circumcised, his name was
 called Iesus, which was so named of the Angel
 before he was conceiued in the wombe.
 And when the dayes of her purification,
 after the lawe of Moses, were accomplished, they
 brought him to Hierusalem, to present him to
 the Lord,
 (As it is written in the lawe of the Lord,
 * Every man childe that first openeth the wombe,
 shalbe called holy to the Lord.)
 And to offer, * as it is sayd in the lawe of
 the Lord, a paire of turtle doues, or two yong
 pigeons.

FIGURE 1.

The ML Scribe: Luke 2.12-24, from Bodleian Library, Bibl. Eng. 1602 b.1

THE KJV - AN OVERVIEW (cont)

- King James Version revisions
 - 1629
 - 1638
 - 1762 - Thomas Paris
 - 1769 - Benjamin Blaney
 - 1833 - Noah Webster's edition
 - 1873 - Cambridge Paragraph Bible by F.H.A. Scrivener
 - Word changes (handout)
 - Selected readings (handout)

THE KJV - AN OVERVIEW (cont)

- Other information
 - Paragraph Markers (¶) Stopped at Acts 20:36
 - Mt. 23:24 "strain at a gnat"
 - Apocrypha in 1611
 - What is KJVO?
 - Reasons KJV is still a good Bible and why many use it

SELECT PROBLEMS IN VARIOUS BIBLE TRANSLATIONS

● TEXTUAL PROBLEMS

- ALL 1 Sam. 13:1
- KJV Isa. 13:15
- KJV,NKJV
NIV,NASB Mk. 3:32
- KJV/NKJV Jn. 14:14
- KJV/NKJV Acts 9:5b-6a
- KJV/NKJV 1 Jn. 5:7b-8a
- KJV/NKJV Rev. 16:5
- KJV/NKJV Rev. 17:8
- KJV/NKJV Rev. 21:19

SELECT PROBLEMS IN VARIOUS BIBLE TRANSLATIONS

● TRANSLATION PROBLEMS

- **NASB** Mt. 5:15
- **KJV** Mt. 23:24
- **KJV** Mk. 7:11 (& Mt. 15:6)
- **KJV** Tit. 2:13
- **KJV** 2 Pet. 1:1

SELECT PROBLEMS IN VARIOUS BIBLE TRANSLATIONS

● ARCHAIC AND WORD PROBLEMS

- **KJV** Prov. 11:15
- **NKJV** Lk. 19:13-25
- **KJV** Rom. 9:25
- **KJV** 2 Cor. 6:12
- **KJV** 1 Thess. 4:15

SELECT PROBLEMS IN VARIOUS BIBLE TRANSLATIONS

● INDELICATE PASSAGES

- LB 1 Sam. 20:30
- KJV 1 Sam. 25:22
- KJV 2 Ki. 18:27
- KJV S.O.S. 5:4

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THEOLOGY - WHAT WE BELIEVE

- **What is revelation?**
- **What does biblical inspiration mean?**
- **What is Bible preservation?**

TESTIMONY

- **THE SECOND LONDON CONFESSION OF 1677**

- The Old Testament in *Hebrew* . . . and the New Testament in *Greek* . . . being immediately inspired by God kept pure in all Ages

- **Charles H. Spurgeon (1834-1892)**

