

The Bible: Manuscripts, Translations & the Canon



The Biblical Canon

	Samaritan	Jewish	Protestant	Catholic
Law	YES	YES	YES	YES
Prophets	NO	YES	YES	YES
Writings	NO	YES	YES	YES
N. T.	NO	NO	YES	YES
Apocrypha	NO	NO	NO	YES

The formation of the Christian canon

There was much diversity in the early Christian church, including multiple gospel traditions:

- ❖ Canonical gospels:
 - ❖ Matthew
 - ❖ Mark
 - ❖ Luke
 - ❖ John
- ❖ Non-canonical gospels:
 - ❖ Gospel of Mary Magdalene,
 - ❖ Gospel of Thomas
 - ❖ Infancy Gospel of Thomas
 - ❖ Gospel of Peter
 - ❖ Gospel of Judas.

The NT Canon was not fixed for several hundred years:

- ❖ Justin Martyr, about 150 CE, classes the 'Memoirs of the Apostles' along with the writings of the prophets, saying that both were read in meetings of Christians.

- ❖ In the 6th century *codex Claromontanus*, a Greek and Latin manuscript of the Pauline epistles, someone placed between Philemon and Hebrews a Latin list of the books of the Bible. The list included most of the books from our current New Testament, as well as:

- ❖ *The Epistle of Barnabas*
- ❖ *The Revelation of John*
- ❖ *The Acts of the Apostles*
- ❖ *The Shepherd*
- ❖ *The Acts of Paul*
- ❖ *The Apocalypse of Peter*

Muratorian Fragment

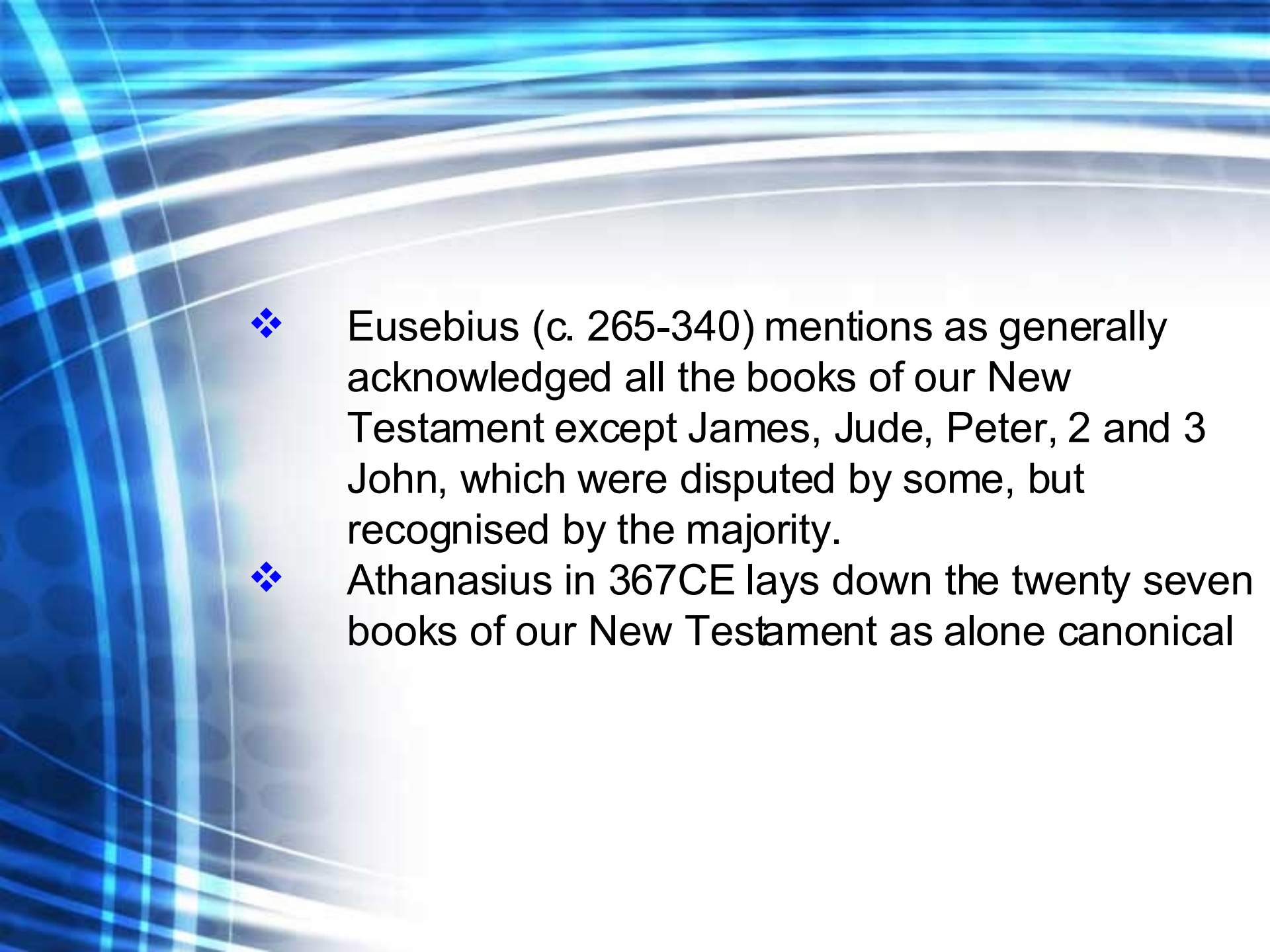
Of uncertain date, (2nd C? 4th C? Later?), this fragment indicates books that are accepted and rejected by the church. The only books clearly missing from the text are James and Hebrews.

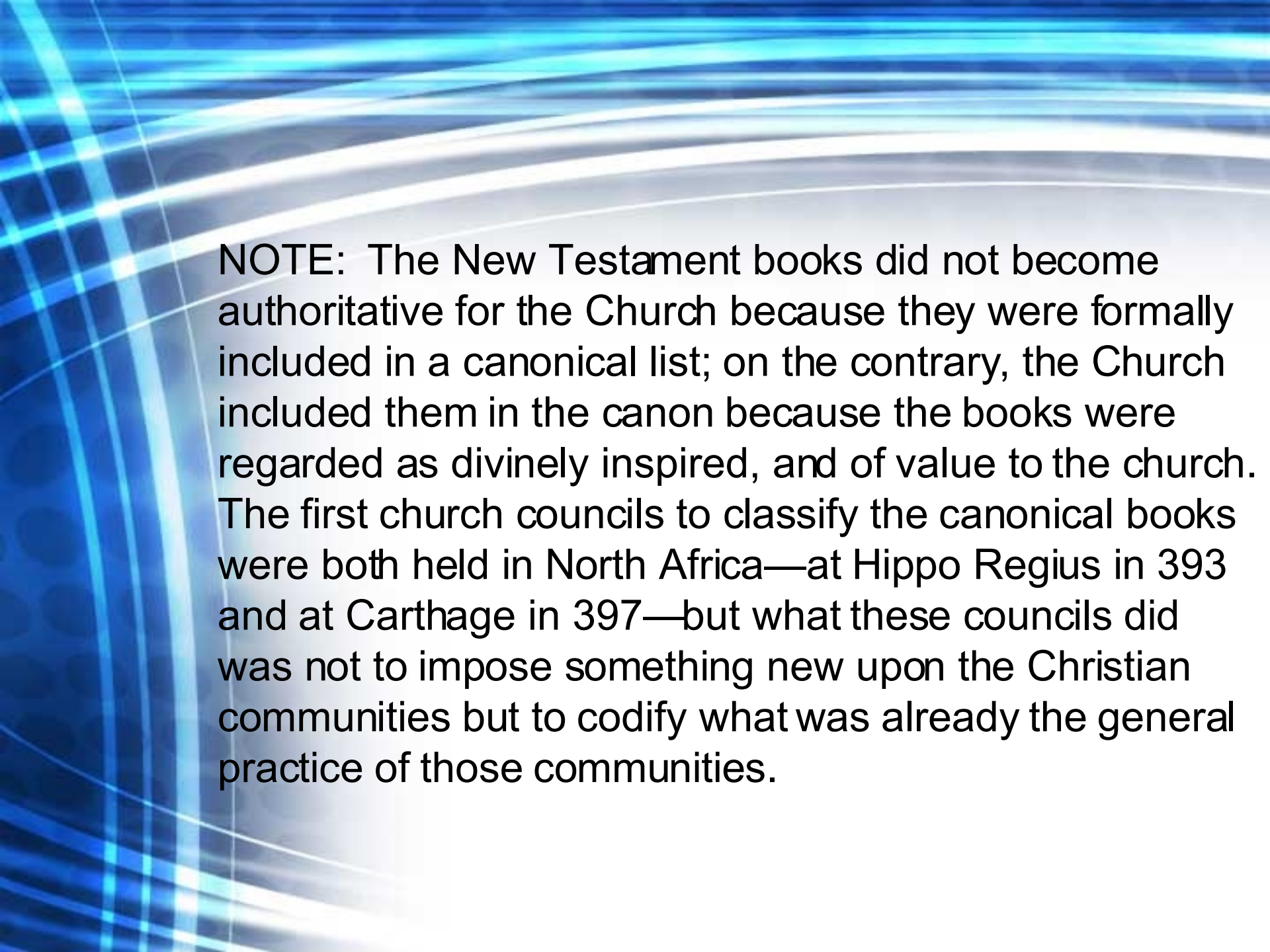
Only one presently non-canonical book was noted as accepted: *A book of Wisdom by Solomon*.

Two apocalypses are mentioned, of John (Revelation) and *Peter*, though it is noted of the latter that “some of us are not willing that (it) should be read in church.”

The only books about which there was any substantial doubt after the middle of the second century were some of those which come at the end of the New Testament.

- ❖ Origen (185-254 CE) mentions the four Gospels, the Acts, the thirteen Paulines, I Peter, 1 John and Revelation as acknowledged by all; he says that Hebrews, 2 Peter, 2 and 3 John, James and Jude, with the 'Epistle of Barnabas', the *Shepherd of Hermas*, the *Didache*, and the 'Gospel according to the Hebrews', were disputed by some.

- 
- ❖ Eusebius (c. 265-340) mentions as generally acknowledged all the books of our New Testament except James, Jude, Peter, 2 and 3 John, which were disputed by some, but recognised by the majority.
 - ❖ Athanasius in 367CE lays down the twenty seven books of our New Testament as alone canonical

The background of the slide features a series of dynamic, glowing blue and white light trails that curve across the frame, creating a sense of motion and depth. The text is centered in the lower half of the image.

NOTE: The New Testament books did not become authoritative for the Church because they were formally included in a canonical list; on the contrary, the Church included them in the canon because the books were regarded as divinely inspired, and of value to the church. The first church councils to classify the canonical books were both held in North Africa—at Hippo Regius in 393 and at Carthage in 397—but what these councils did was not to impose something new upon the Christian communities but to codify what was already the general practice of those communities.

The first council that accepted the present New Testament canon was the Synod of Hippo Regius in North Africa (393 CE); however, the acts of the council are lost. A brief summary of the acts was read at and accepted by the third Synod of Carthage (397 CE). Canon 24: “Besides the canonical Scriptures, nothing shall be read in church under the name of divine Scriptures. Moreover, the canonical Scriptures are these: [then follows a list of Old Testament books]. The [books of the] New Testament: the Gospels, four books; the Acts of the Apostles, one book; the Epistles of Paul, thirteen; of the same to the Hebrews; one Epistle; of Peter, two; of John, apostle, three; of James, one; of Jude, one; the Revelation of John.”

*Bible
Manuscripts*





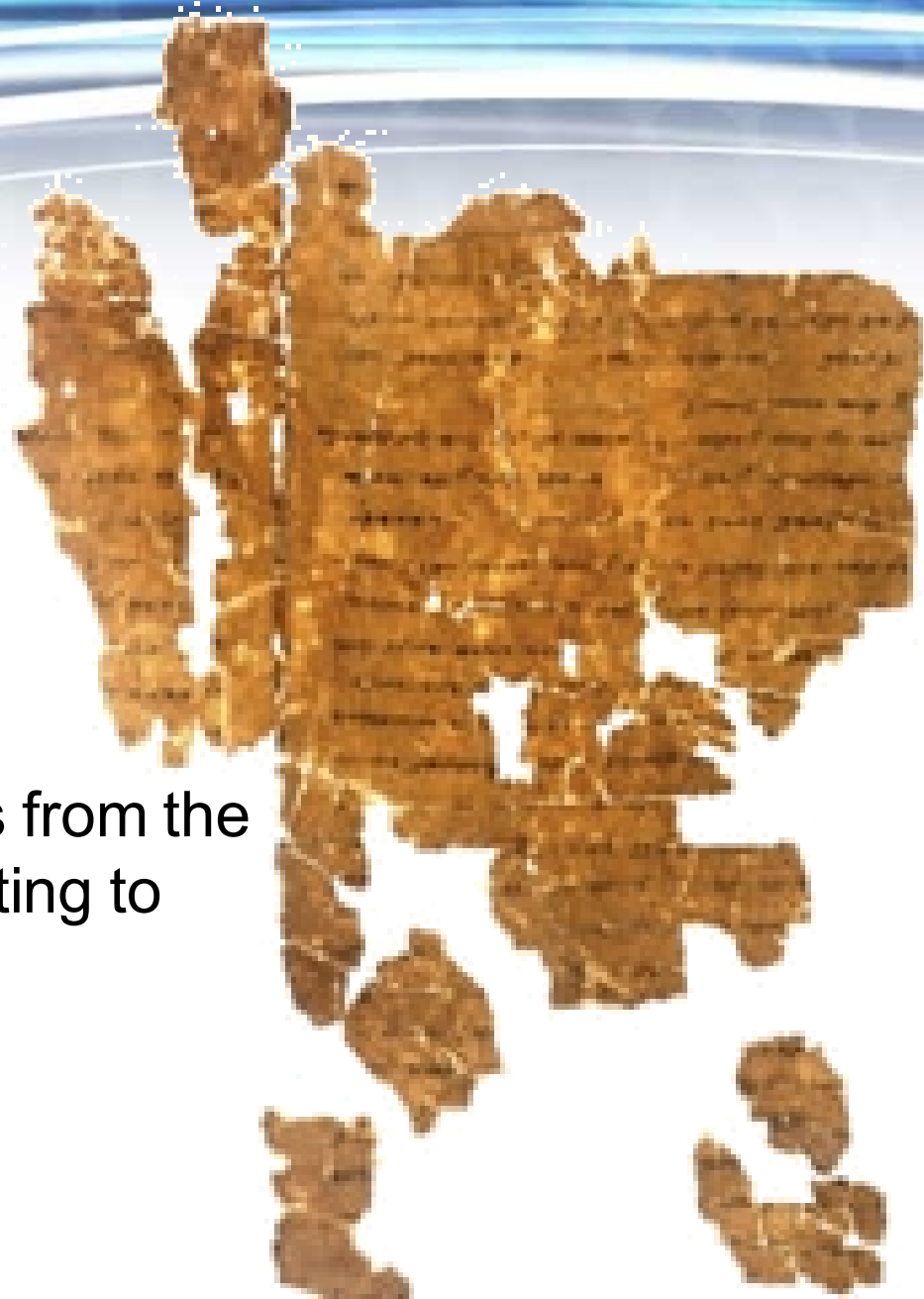
The manuscripts written by the original authors of each book of the Bible are termed the “autographs”. None of these original documents exist today. The manuscripts that we do possess are therefore copies of copies of copies, and date to a much later time period. These manuscripts are not identical to each other.

Old Testament Manuscripts

- ❖ The originals were probably written over the period 1400-400 BCE.
- ❖ The earliest fragments discovered to date are among the Dead Sea Scrolls: parts of Exodus and Samuel from c250 BCE.
- ❖ The earliest complete book (Isaiah) comes from the same find, dating to c125 BCE.
- ❖ The earliest complete copy of the whole OT, surprisingly, is a Greek translation, from c350 CE.
- ❖ The earliest complete Hebrew manuscript only goes back to c950 CE.

Old Testament Manuscripts

A fragment of Exodus from the
Dead Sea Scrolls, dating to
c250 BCE.





Old Testament Manuscripts

1QIsaiah^a – the earliest complete book manuscript from the Old Testament, dating to c125 BCE, found in cave 1 at Qumran.



Old Testament Manuscripts

Codex Vaticanus – about 350 CE, contains all of the Old Testament in Greek except for a large part of Genesis and the Psalms added in the 15th century.

בְּרַעְתִּי וַיְחַזְקֵנִי לֵאמֹר
לֹא אֶפְסֵךְ דְרָכֶיךָ לֵאלֹהֵי
הַלְלֵךְ וַיְחַזְקֵנִי אֶת צִעְדֵי
וַיְסַדֵּנִי וַיְחַזְקֵנִי אֶת כַּף שִׁפְטֵי
אֱלֹהֵי אֶפְרַיִם וַיְחַזְקֵנִי
שִׁפְטֵי חֶמְדָּתְךָ עַל חַגְוֵי
אֲשֶׁר לֹא אִוְדַעְתִּי וְעַל
מִשְׁפָּחוֹת אֲשֶׁר בִּשְׁמֵךְ
לֹא יָדָעְתִּי מִלְּפָנֶיךָ אֶת
יַעֲקֹב וְאֶת לֵוִי וְיִשְׂרָאֵל
וְאֶת עֵיזָבֶת וְאֶת שֵׁנִי

Old Testament Manuscripts

A portion of Codex Aleppo, the oldest known surviving complete manuscript of the Old Testament in Hebrew, from c950 CE.

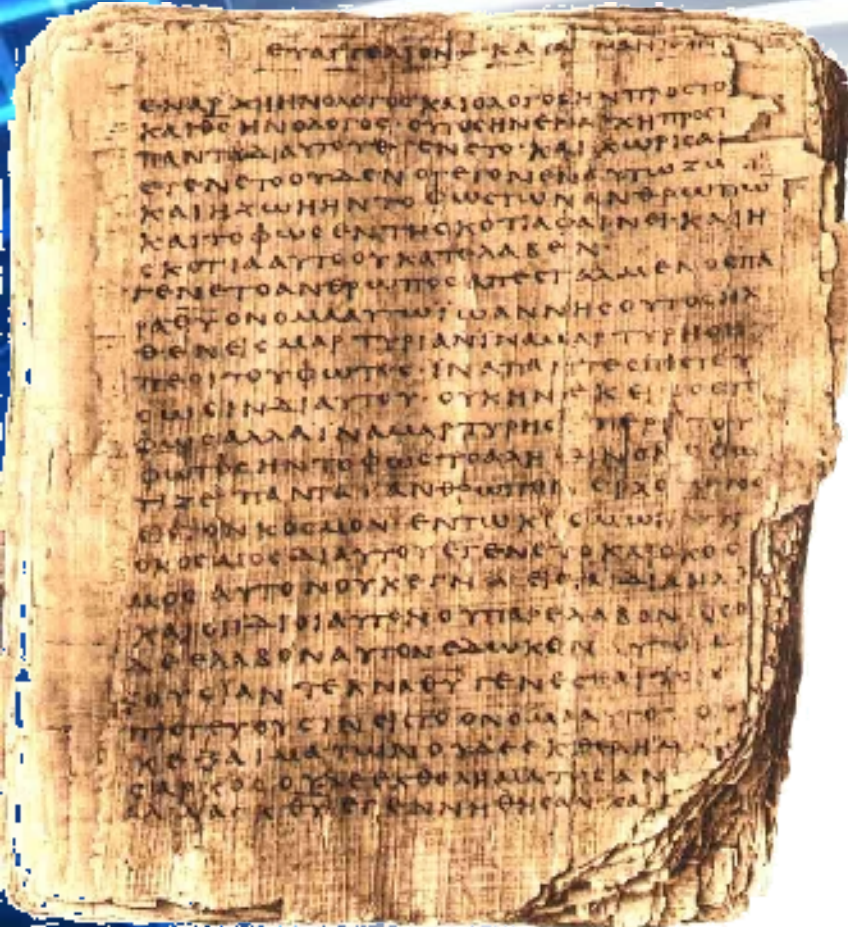
New Testament Manuscripts

- The originals were probably written over the period 50 to 100 CE.
- Our earliest fragment is from the Gospel of John, copied c125 CE, less than a generation after John wrote.
- The oldest nearly complete copy of a whole book (also John) comes from c200 CE.
- The oldest remaining complete copy of the whole NT dates from c350 CE.



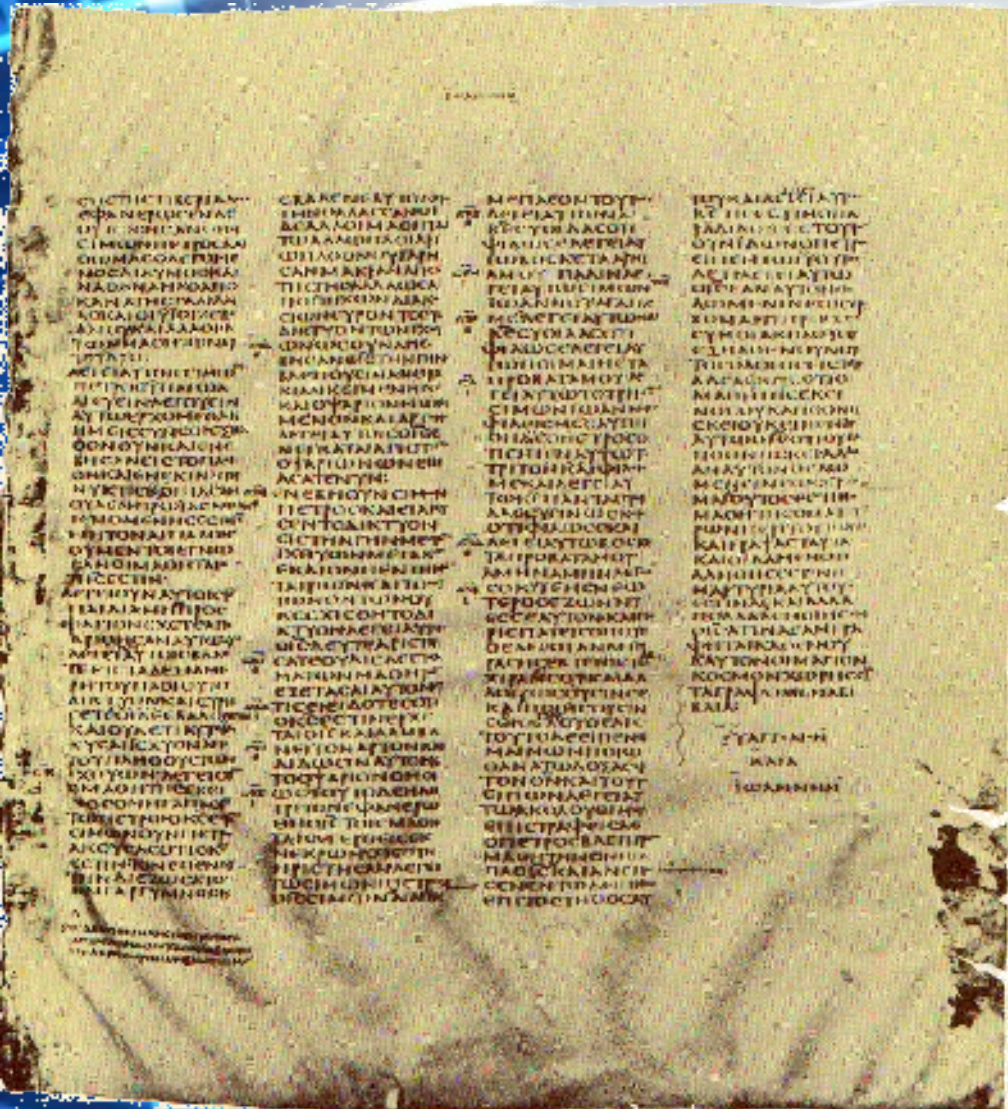
New Testament Manuscripts

P⁵² – John Rylands papyrus of the Gospel of John, chapter 18, from the first third of the second century (c100-135 CE).



New Testament Manuscripts

P⁶⁶ – Papyrus Bodmer II, an almost complete copy of the Gospel of John, from c 200 CE.



New Testament Manuscripts

Codex Sinaiticus – from c350 CE is the oldest complete manuscript of the New Testament.

Scholars who are compiling a standardized Hebrew & Greek biblical text must evaluate and make judgements as to which manuscript reading (version of the text) is closest to the original autographs.

Most manuscripts differ in only minor ways:

- Spelling
- Grammar
- Word choice

Some manuscripts do have greater variation:

- Sentences (verses)
- Paragraphs
- Passages (chapters)





Textual Basis for Bible Translations

The Modern Critical Text

- ❖ The text of the OT and NT as reconstructed from all presently-known manuscripts, giving greater weight to those manuscripts which are earlier and/or appear to be more reliable.
- ❖ This is used in most modern versions. Variant readings are generally listed in the margin or in footnotes.

ΚΑΤΑ ΜΑΡΚΟΝ

The Preaching of John the Baptist
(Mt 3.1-12; Lk 3.1-9, 15-17; Jn 1.19-28)

- 1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [υἱοῦ θεοῦ]¹.
2 Καθὼς γέγραπται ἐν τῷ Ἡσαΐα τῷ προφήτῃ²,
Ἴδού ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
ὃς κατασκευάσει τὴν ὁδόν σου.
3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
Ἐτοιμάσατε τὴν ὁδὸν κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ —³
4 ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ⁴ κηρύσσων
βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. ὃ καὶ ἐξεπορεύ-

¹ 1 [C] Χριστοῦ υἱοῦ θεοῦ N^a B D L W Diatessaron² Irenaeus Severian / Χριστοῦ υἱοῦ τοῦ θεοῦ A K Δ Π J¹ J² 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 2174 Byz Lect^m Cyril / Χριστοῦ υἱοῦ θεοῦ or Χριστοῦ υἱοῦ τοῦ θεοῦ it^{a,aur,b,c,d,l,δ²,l,q,r} vg syr^{h,k} cop^{ac,be} goth arm eth geo¹ Irenaeus^{1a,1b} Origen^{1a} Ambrose Jerome Augustine / Χριστοῦ υἱοῦ τοῦ κυρίου 1241 / Χριστοῦ N^a Θ 28^a syr^{ac} geo¹ Irenaeus^{1a,1b,1c} Origen^{1a,1b} Victorinus-Pettau Serapion Titus-Bostra Basil Cyril-Jerusalem Epiphanius Jerome / omit 28^a

² 2 [A] ἐν τῷ Ἡσαΐα τῷ προφήτῃ N B L Δ 33 565 892 1241 Origen Severian / ἐν Ἡσαΐα τῷ προφήτῃ D Θ J¹ 700 1071 2174 Irenaeus^{1a,1b} Origen Serapion Titus-Bostra Basil Epiphanius Victor-Antioch / ἐν (or ἐν τῷ) Ἡσαΐα τῷ προφήτῃ it^{a,aur,b,c,d,l,δ²,l,q} vg syr^{h,1b,2,gal} cop^{ac,be} goth geo Porphyry^{1a, 1b, 1c, 1d, 1e, 1f, 1g, 1h, 1i, 1j, 1k, 1l, 1m, 1n, 1o, 1p, 1q, 1r, 1s, 1t, 1u, 1v, 1w, 1x, 1y, 1z} Victorinus-Pettau Eusebius Ambrosiaster Jerome Augustine / ἐν τοῖς προφήταις A K P W Π J¹ 28 1009 1010 1079 1195 1216 1230 1242 1253 1344 1365 1546 1646 2148 Byz Lect^m syr^h cop^{ac,be} arm eth Irenaeus^{1a} Photius Theophylact

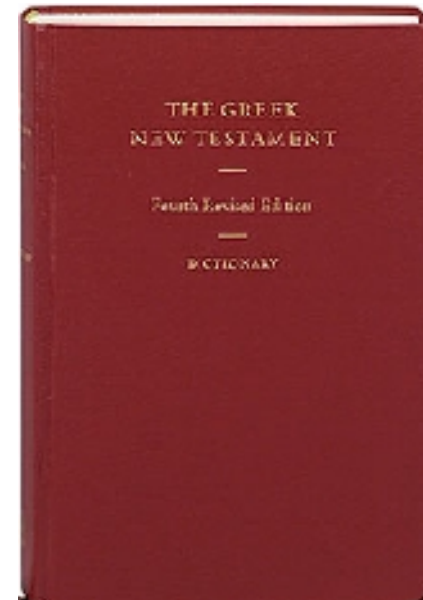
³ 4 [C] βαπτίζων ἐν τῇ ἐρήμῳ καὶ A K P W Π J¹ J² 565 700 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 2174 Byz Lect^m it¹ syr^{h,ac} (cop^{ac} omit καὶ) goth arm eth / ὁ βαπτίζων ἐν τῇ ἐρήμῳ καὶ N L Δ geo¹ cop^{ac} / ὁ βαπτίζων ἐν τῇ ἐρήμῳ B 33 892 cop^{ac,be} / ἐν τῇ ἐρήμῳ βαπτίζων καὶ D Θ 28 it^{a,aur,b,c,d,l,δ²,l,q,r} vg syr^h Kataklicus Cyril-Jerusalem Augustine / ἐν τῇ ἐρήμῳ καὶ geo¹

¹ 1 a major: WH Bov Nss RV ABV BSV NEB Zür Luth Jer Sex / a minor: TR BP² AV (TT)

² 2 b double: BSV / b major: TR WIP^a BP² AV NEB TT Luth Sex / b minor: WH Bov Nss RV ABV Zür Jer

2 Ἴδού...ὁδόν σου Ex 23:20; Mt 3.1 (Mt 11:10; Lk 1:76; 7:27) 3 φωνή...αὐτοῦ Is 40:3 (Jn 1:23) 4 ἐγένετο...μετανοίας Ac 13:24; 19:4

A page from the Gospel of Mark in a critical edition of the Greek New Testament.



What is a Translation?

- ❖ Interpretation of the meaning of the Bible from original languages into another (modern) language
- ❖ Examples: King James Version, New English Version, Revised Standard Version, New American Bible, etc.
- ❖ Over 500 different English translations of Bible exist—as well as translations into over two thousand other languages.

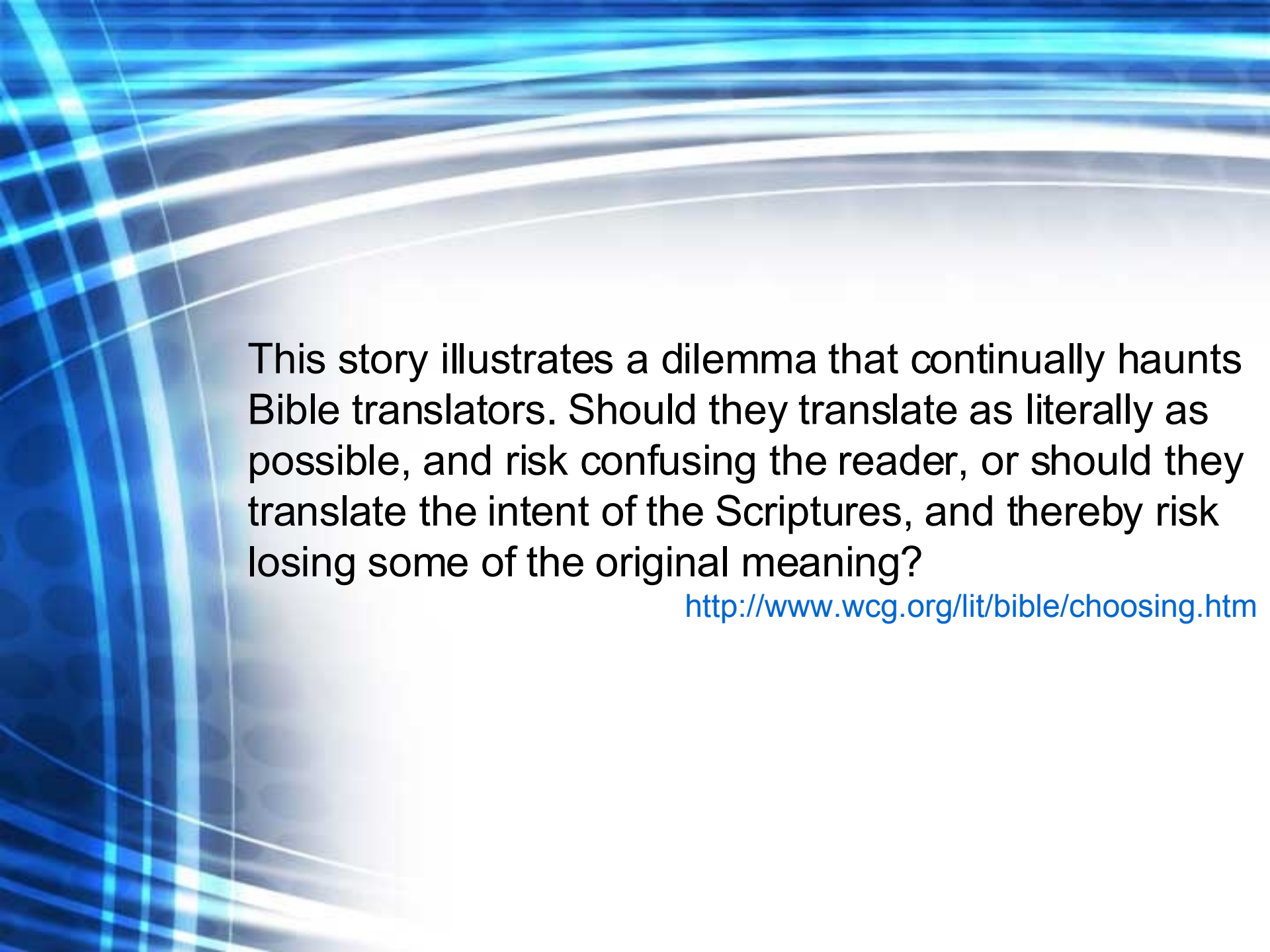
An Illustration:

A friend from Japan was telling me about the Japanese version of the Bible he uses. He turned to Luke 5:39. In the NIV this scripture reads, “And no one after drinking old wine wants the new, for he says, ‘The old is better.’” My friend told me: “My Japanese Bible does not say ‘wine.’ It says ‘sake’ [a Japanese beverage made from fermented rice]. Since new sake is better than old sake, the verse goes, ‘No one after drinking new sake wants old, for he says, ‘The *new* is better.’”

At first glance, that translation seems the opposite of what Jesus said. He said the old was better, not the new. Also, Jesus said wine, not sake. Wine is usually better after a few years of aging. Sake is better when it is fresh.

Why did the translators use the word *sake* instead of *wine*? My friend explained that in Japan, few people know about wine. Thus, the translators of the Japanese Bible were faced with a choice. Either they translate the verse literally, and confuse their readers, or they translate the verse more freely, and communicate Jesus' intent.

In this verse, Jesus was contrasting the old legalistic form of religion with the new form he brought. In English versions the old and new wine is a metaphor for these two forms of religion. In the Japanese translation, the sake metaphor conveys Jesus' intent of there being a difference between the two. Ironically, if the translators had chosen the literal rendering, Jesus' intended meaning would have been lost for the Japanese readers.



This story illustrates a dilemma that continually haunts Bible translators. Should they translate as literally as possible, and risk confusing the reader, or should they translate the intent of the Scriptures, and thereby risk losing some of the original meaning?

<http://www.wcg.org/lit/bible/choosing.htm>



Literal Translation
(Word-for-word)

Dynamic Translation
(Thought-for-thought)

Free Translation
(Paraphrase)

Literal Translations

A literal translation (also referred to as a “word-for-word” translation) seeks to represent the original text in a more word-for-word manner.

- ❖ King James Version
- ❖ New King James Version
- ❖ American Standard Version
- ❖ New American Standard Version
- ❖ Revised Standard Version
- ❖ Young’s Literal Translation



Literal Translation
(Word-for-word)

Dynamic Translation
(Thought-for-thought)

Free Translation
(Paraphrase)

Free Translations (Paraphrases)

A paraphrase (also referred to as a “free” translation) is one which is not as concerned with original word order or sentence structure as it is the idea of the passage. This type of translation seeks to render the ideas in the original text as accurately as possible in the target language (like English).

- ❖ The Clear Word
- ❖ The Living Bible
- ❖ The Message

Literal Translation
(Word-for-word)

Dynamic Translation
(Thought-for-thought)

Free Translation
(Paraphrase)

Dynamic Translations

A dynamic equivalent is a translation that seeks to strike a balance between the two mentioned above. The goal of this type of translation is to render the idea conveyed by the original language into that of the target language (like English).

- ❖ New International Version
- ❖ New English Bible
- ❖ Revised English Bible
- ❖ Good News Bible
- ❖ Contemporary English Version

Translation Styles - Luke 2:1

- ❖ And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed (KJV, rather literal).
- ❖ Now it came about in those days that a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth (NASB, even more literal).
- ❖ In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world (New English Bible, dynamic).
- ❖ About this time Caesar Augustus, the Roman emperor, decreed that a census should be taken throughout the nation (Living Bible, paraphrase).

Translation Styles - Proverbs 10:11

- ❖ A fountain of life *is* the mouth of the righteous, And the mouth of the wicked cover doth violence. (Young's Literal Translation).
- ❖ The mouth of the righteous is a fountain of life, but the mouth of the wicked conceals violence (NASB also NRSV).
- ❖ The mouth of the righteous is a fountain of life, but violence overwhelms the mouth of the wicked (NIV).
- ❖ There is living truth in what a good man says, but the mouth of the evil man is filled with curses (Living Bible).

Translation Styles – Revelation 21:1

- ❖ And I saw a new heaven and a new earth, for the first heaven and the first earth did pass away, and the sea is not any more. (Young's Literal Translation).
- ❖ Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. (NRSV).
- ❖ Then I saw a new heaven and a new earth. The first heaven and first earth disappeared, and the sea vanished. (Good News Bible)
- ❖ I saw the first Heaven and earth new-created. Gone the first Heaven, gone the first earth, gone the sea. (The Message).

Translation Styles – John 1:1

- In the beginning was the Word, and the Word was with God, and the Word was God (NASB).
- When all things began, the Word already was. The Word dwelt with God, and what God was, the Word was (NEB).
- The Word was first, the word present to God, God present to the Word. The Word was God, in readiness for God from day one. (The Message)

The theological outlook of a translator can also influence a translation.

- In the beginning the Word was, and the Word was with God, and the Word was a god (New World Translation, Jehovah's Witnesses).



No Perfect Translation Exists

- ❖ *Important recent discoveries of older manuscripts:*
 - ❖ Codex Sinaiticus (written 350-400 BCE, found 1859).
 - ❖ Dead Sea Scrolls (written before 100 CE, found 1947-1956).
- ❖ *Meanings of some biblical texts remain unknown/uncertain.*
- ❖ *Every “translation” is an “interpretation”.*
- ❖ *Cultural developments require new sensitivities in language:*
 - ❖ inclusive language alternatives.



What did Ellen White have to say on the subject of Bible Translations?

“In her writings of the Holy Scriptures Ellen White made use of the various English translations of the Holy Scriptures that were available in her day. She does not, however, comment directly on the relative merits of these versions, but it is clear from her practice that she recognized the desirability of making use of the best in all versions of the Bible.”

Arthur L. White, “The E. G. White Counsel on Versions of the Bible” Available at: [http://](http://www.whiteestate.org/issues/Versions.html)

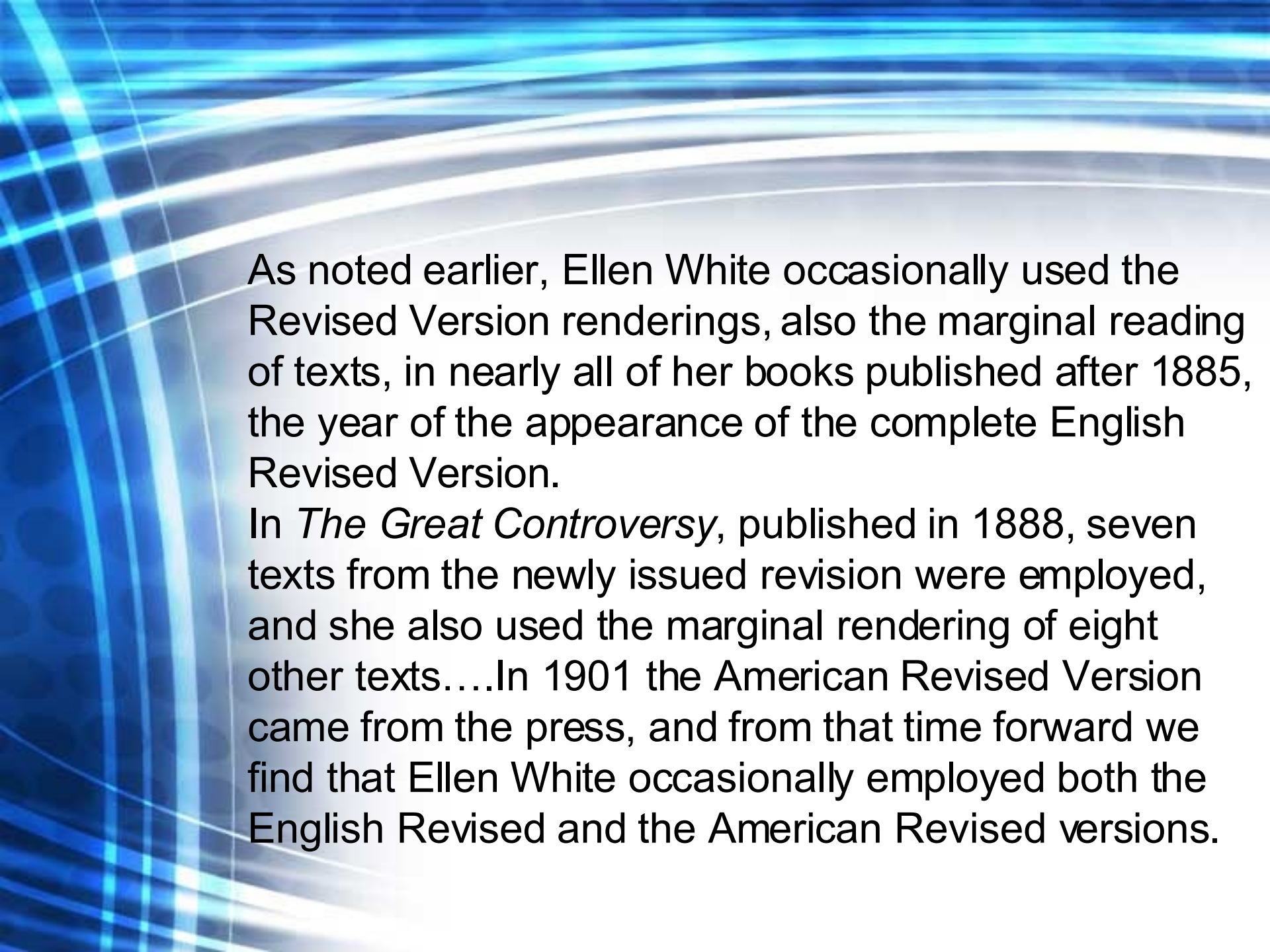
www.whiteestate.org/issues/Versions.html

On Ellen White's attitude toward the English revision of the 1880's, W. C. White, reported:

“Before the revised version was published, there leaked out from the committee, statements regarding changes which they intended to make. Some of these I brought to Mother's attention, and she gave me very surprising information regarding these Scriptures. This led me to believe that the revision, when it came to hand, would be a matter of great service to us.”

W. C. White, DF 579 (1931); *Ministry*, April, 1947, p. 17.

It is significant that almost immediately after the appearance of the English Revised Version, Ellen White made use of it in her books, as she did also of the American Standard Revision when it became available in 1901.



As noted earlier, Ellen White occasionally used the Revised Version renderings, also the marginal reading of texts, in nearly all of her books published after 1885, the year of the appearance of the complete English Revised Version.

In *The Great Controversy*, published in 1888, seven texts from the newly issued revision were employed, and she also used the marginal rendering of eight other texts....In 1901 the American Revised Version came from the press, and from that time forward we find that Ellen White occasionally employed both the English Revised and the American Revised versions.

In 1911, when *The Great Controversy* was reset, Ellen White retained six of the seven texts previously quoted from the English Revised Version. For the other text she substituted the American Revised rendering. The eight marginal renderings were used as in the earlier edition.

In the publication of *The Ministry of Healing* (1905) Ellen White employed eight texts from the English Revised Version, 55 from the American Revised Version, two from Leeser, and four from Noyes, in addition to seven marginal renderings.

Other books in which Revised Version texts frequently appear are *Patriarchs and Prophets* (1890); *Steps to Christ* (1892); *Thoughts From the Mount of Blessing* (1896); *The Desire of Ages* (1898); *Education* (1903); and *Testimonies for the Church*, 8 (1904).

Other books using a few Revised Version or marginal renderings are *Christ's Object Lessons* (1900); *Testimonies for the Church*, 7 (1902) & 9 (1909); *The Acts of the Apostles* (1911); and *Prophets and Kings* (1917).

Patriarchs and Prophets (1890) also contains two renderings from the Bernard translation, and at least one from the Boothroyd Version. *Education* (1903) contains at least one rendering from the Rotherham translation.

W. C. White wrote in 1931:

“I do not know of anything in the E. G. White writings, nor can I remember of anything in Sister White’s conversations, that would intimate that she felt that there was any evil in the use of the Revised Version....She referred to it occasionally, but never used it in her preaching....We cannot find in any of Sister White’s writings, nor do I find in my memory, any condemnation of the American Revised Version of the Holy Scriptures.”

White Estate DF 579; *Ministry*, April, 1947, pp. 17, 18.



But What About the King James Version?

Any Bible version's accuracy depends on more than its translators' skill. Accuracy also depends on the translators' choice of the original Bible text. Significant advances in textual studies have been made since the 1611 King James Version.

“The King James translators had seven Greek manuscripts of the New Testament available to them,” says Ken Barker. “Today, we have more than 5,000 manuscripts and papyri discovered since 1611.”

18. such thinge of him selfe be done:
19. But together, let mee haue way of thee in the Word: refreshing bowelles in the Field.
20. Having confidence in thy obedience, I write vnto thee knowing that thou wilt also doe more than I say.
21. But withall let me see also a longing: for I trust that through your prayers I shall be giuen vnto you.

22. There salute thee Epaphras, my fellow prisoner in Christ Jesus:
23. Marcus, Archippus, Demas, Lucas, my fellow labourers.
24. The grace of our Lord Jesus Christ be with your spirit. Amen.
Written from Rome to Philemon, by Dacimus a servant.



THE EPISTLE OF PAUL the Apostle to the Hebrewes.

CHAP. I.

1. Glorious in these last times concerning pay from the Father, & is preface vnto the Angels, both in Person and Office.



God who at sundry times, and in diuers manners, speakes vnto his Church by the Prophets.
2. Both in these last dayes spoken vnto vs by his Sonne whom he hath appointed Heire of all things, by whom also he made the worlds.
3. Who being the brightness of his glory, and the expresse image of his person, and by whom all things were made, when he had by himselfe purged our sinnes, sat down on his right hand of the Maiestie on high.
4. Being made so much better then the Angels, as hee hath by inheritance obtained a more excellent Name then they.
5. For into which of the Angels hath he at any time, Thou art my Sonne, thus sayd he: I begotten thee: And againe, I will be to him a Father, and he shall be to me a Sonne.
6. And againe, When hee hainge in the first begotten into the world, hee saith, And let all the Angels of God worship him.
7. And of the Angels he saith: Who

made th his Angels spirits, and his inheritance a Name of Heir.
8. But vnto the Sonne, he saith, Thy throne, O God, is for ever and euer: a scepter of rightnesse is the scepter of thy kingdom.
9. Thou hast loved righteousness, and hated vngodnesse, therefore God, even thy God hath anointed thee with the oyle of gladnesse above thy fellows.
10. And, thou Lord in the beginning hast layed the foundation of the earth: and the heauen is the worke of thy hands.
11. They shall perish, but thou remainest: and they all that were made as dust and argument.
12. And as a besse that thou sold thyselfe, and they shall be changed, but thou art the same, and they perre shall not fade.
13. But to which of the Angels hath hee at any time, Sit on my right hand, vntill I make thine enemies thy footstool?
14. Are they not all ministering spirits, sent forth to minister for them, who shall be heires of salvation?
CHAP. II.
1. We ought to be obedient to Christ Jesus, & such as haue beene chosen to take our names vpon them.
Therefore it ought to giue the more earnest heede to the things which the heare heard, lest at any time we should let them slip.
3. For

The King James Version also contains obsolete (no longer used) words like: champaign, churl, cieled, clouted, cockatrice, collops, cotes, daysman, goodlier, firstlings, damsel, wimples, wrought, wot, wist, froward, brigadine, amerce, blains, crookback, descry, fanners, glede, habergeon, implead, neeing, nitre, rereward, tabret, tabering and wen.

18. even things of this sort be done:
19. But together, let mee have way of
thee in the Word: refreshing bowels in
the Field.
20. Having confidence in thy obedien-
ce, I write unto thee knowing that
thou wilt also do more than I say.
21. But withall let mee also a
lodging: for I trust that through your
prayers I shall be given unto you.

22. There salute thee Epaphras, my
fellow prisoner in Christ Jesus:
23. Marcus, Archippus, Demas,
Lucas, my fellow labourers.
24. The grace of our Lord Jesus
Christ be with your spirit. Amen.

Written from Rome to Phi-
lomon, by Damasus a ser-
vant.



THE EPISTLE OF PAUL the Apostle to the Hebrewes.

CHAP. I.

1. Glad in these last times concerning you from
the Father, & in preferre of us the Angels,
beside Person and Office.



God who at sundry
times, and in
diverse manners,
spoke in times past
unto the Fathers
by the Prophets.
2. hath in these
last dayes spoken
unto us by his
Sonne whom he
hath appointed Heire of all things, by
whom also he made the worlds;

3. who being the brightness of his
glorie, and the expresse image of his per-
fect, and upholding all things by the
word of his power, when hee had by
himself purged our sinnes, sate down
on his right hand of the Majestie on high.
4. Being made so much better then
the Angels, as hee hath by inheritance
obtained a more excellent Name then
they.
5. For into which of the Angels hath
he at any time, Thou art my Sonne, this
day have I begotten thee: And againe,
I will be to him a Father, and he shall
be to mee a Sonne.
6. And againe, When hee haingeeth in
the first begotten into the world, her
saint, And let all the Angels of God
worship him.
7. And of the Angels he saith: who

made by his Angels spirits, and his in-
heritance a Name of Ever.
8. But unto the Sonne, he saith: Thy
throne, O God, is for ever and ever: a
scripter of righteousness: the scripter of
the kingdom.
9. Thou hast loved righteousness,
and hated unrighteousnesse, therefore God,
even the God hath exalted thee both the
oyle of gladnesse above thy fellows.
10. And, thou Lord in the beginning
hast layed the foundation of the earth:
and the heavens are the works of thine
hands.
11. They shall perish, but thou remainest:
and they all that were made as dust
and argument.
12. And as a bestie that thou hast
made, they shall be changed, but
thou art the same, and thy yeeres shall
not fade.
13. Unto which of the Angels hath
hee at any time, Sit on my right
hand, until I make thine enemies thy
footstool.
14. Are they not all ministering spi-
rits, sent forth to minister for them,
whom shall be heires of Salvation:

CHAP. II.

1. We ought to be obedient to Christ Jesus,
2. and hath beene's heire, clothed to take our
nature upon him. 12. and was made like
unto us.
Therfore fast he ought to give
the more exactt heede to
the things which hee have
heard, lest at any time he
should let them slip.

The King James Version also uses words that have changed their meaning. In the seventeenth century:

- 'allege' was used for 'prove,'
- 'communicate' for 'share,'
- 'suffer' for 'allow,'
- 'allow' for 'approve,'
- 'let' for 'hinder,'
- 'prevent' for 'precede,'
- 'conversation' for 'conduct,'
- Etc.



Is the King James Version perfect?

NO.

Is it more accurate than all other versions?

NO.

Is it a bad version?

NO.

The King James Version has been a favourite translation for nearly 400 years. However it is not based on the oldest and most accurate manuscripts, and its Elizabethan style Old English is difficult for many modern readers.

Which Version Should I Choose?

Accuracy:

- ❖ Group translations are generally less subject to bias than individual translations. (Message, The Clear Word, The Living Bible)
- ❖ Interdenominational translations are generally less subject to bias than denominational translations. (The Clear Word, The New World Translation—Jehovah's Witnesses)
- ❖ Modern translations have the advantage of access to recent archaeological discoveries, technology, & research.



Which Version Should I Choose?

Intended Purpose:

- ❖ Paraphrases often have a natural, easy-to-read flow. They enable you to easily read a book of the Bible in a few sittings to get an overview of what is discussed. These translations can also be quite thought-provoking. They often convey an emotion that may be lost in more rigid translations.
- ❖ A literal translation generally takes more time to read because of some awkward wordings. However, if you are doing serious *study* of the Bible, including grammar and vocabulary, you will want a more literal translation.



Which Version Should I Choose?

Personal Preference:

- ❖ Which version are you used to?
- ❖ Are you comfortable with level & style of language used?

Intended Audience:

- ❖ If you plan to read the Bible with children or young people, the CEV, the NLT, the NIV, or the GNT are very good choices. The language in these tends to be more readable and modern. These translations also avoid some of the difficult phrases and words you often find in other translations. This also makes them excellent choices to use with anyone not familiar with the Bible.



Which Version Should I Choose?

- ❖ Don't be afraid to try a new or unfamiliar version. You may be surprised at what insights the new version brings to your understanding.
- ❖ Don't be afraid that a new or different version is unreliable, corrupted, or somehow not God's word. Apart from versions with obvious denominational biases—like The New World Translation—this does not reflect reality.
- ❖ Don't rely on any single version. Every translation reflects the biases of its translators. For this reason, you will learn more in your Bible study if you regularly consult other versions. A good technique is to refer to at least two other Bible versions—one of them more literal and the other more thought-for-thought.





An anecdote about Billy Graham contains perhaps the best advice about Bible versions. According to the story, Billy Graham was once asked which Bible version is the best. "The one you read," he replied.

