

myBible

The Translation of the Bible

The Anchor MBC – F.A.I.T.H. Night

A Challenge and a Solution

Why are we studying this?

- Genesis 11:1-9
- Matthew 28:18-19

An intermediate solution

- Acts 2:1-12

God's long-term solution

- Koine Greek and translations



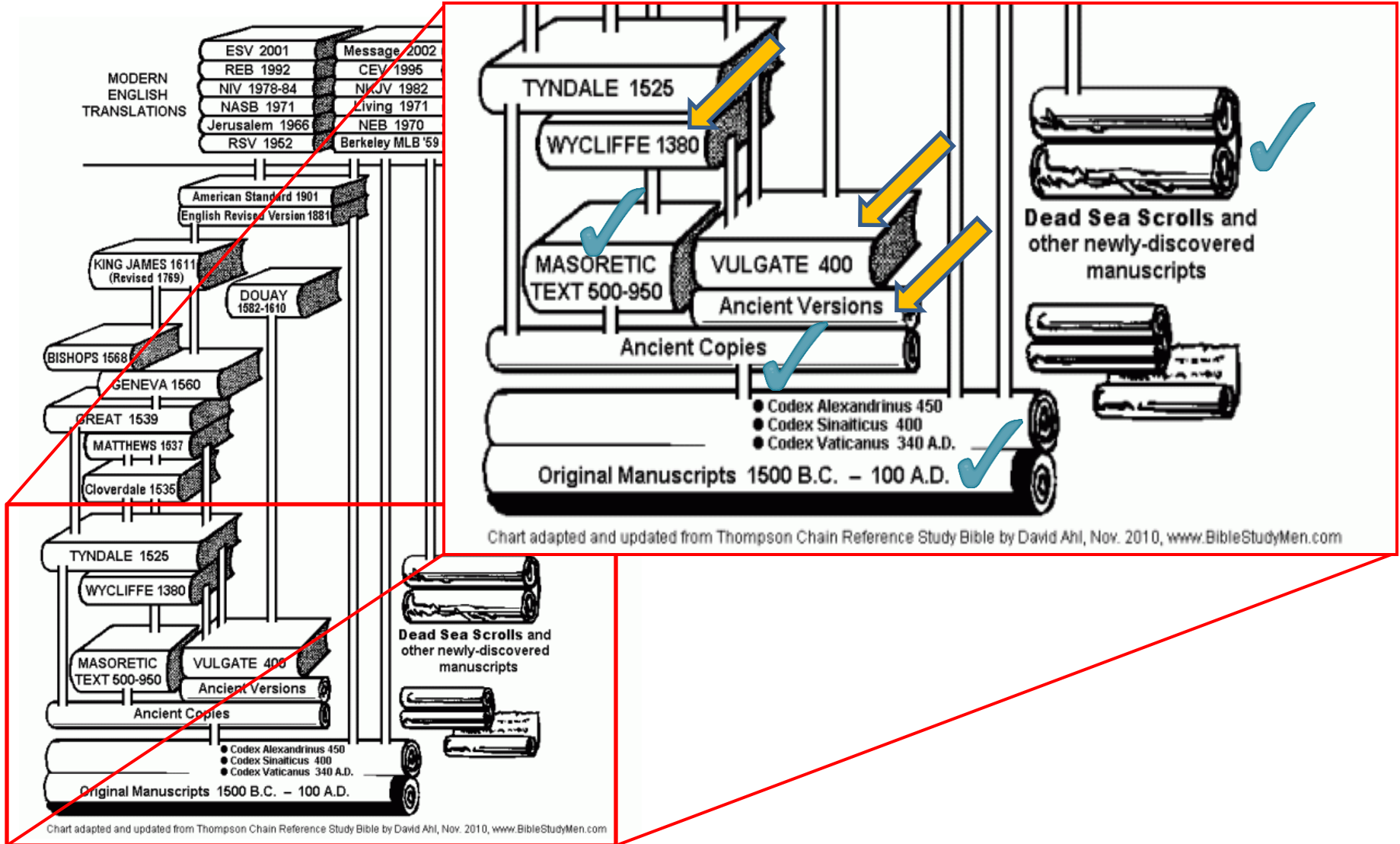
The Point...

QUESTION:

What is the underlying premise of all
Bible translations?

**God's Word is intended to be
understood by all people,
without language barriers.**

Our Map on this Journey



Early Translations (Ancient Versions)

The first Bible translators: the Jews

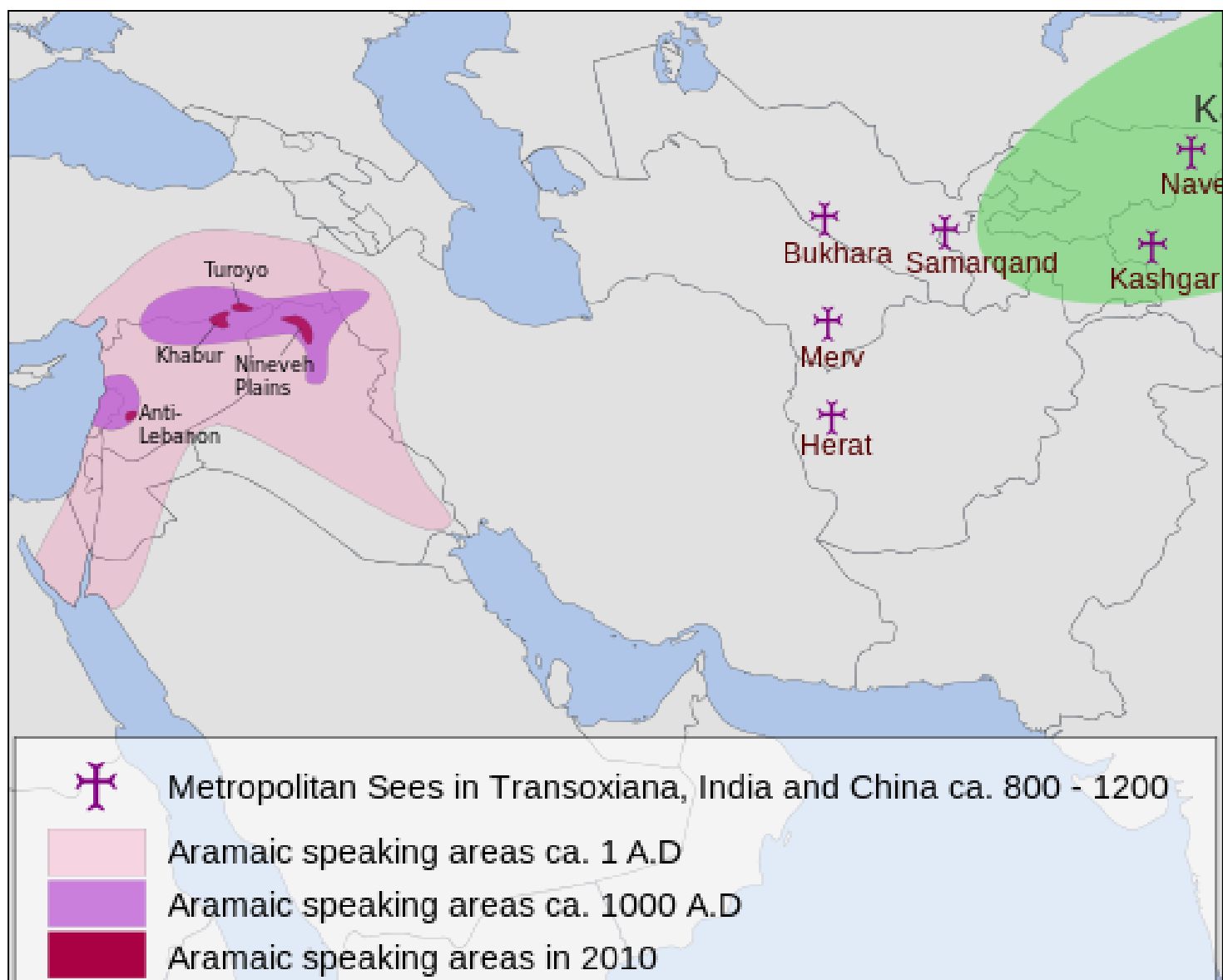
- Aramaic – During Babylonian captivity (Targum)
 - Daniel 1:1-7
- Greek – 132 BC; (Septuagint)

ΣΙΝ ΕΤΩΝ ΕΒΔΟΜΗΚΑ
ΔΡΑΒΑΣΙΑ ΕΥΧΟΝΤΟΣ ΚΥΡΩ
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ΚΥ ΤΟΥ ΙΣΡΑΗΛ ΟΥΤΟΣ
Ο ΚΣ Ο ΚΑΤΑΣΚΗΝΩΣΑ
ΕΝ ΕΡΟΥΣΑΛΗΜ ΟΣΟΙ
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ΕΡΟΥΣΑΛΗΜ ΚΑΙ ΚΑΤΑ ΤΗ
ΣΑΝΤΕΣ ΟΙ ΑΡΧΙΦΥΛΟΙ
ΤΩΝ ΠΑΤΡΙΩΝ ΤΗΣ ΟΥΔΑ

Early Translations: Syriac Peshitta

100's to
400's

Peshitta =
Simple or
Common



Early Translations: Others

Coptic
(125)

Armenian
(200's)

Georgian
(400's)

Ethiopian
(400-500)

Arabic
(800-900)



Early Translations: Old Latin

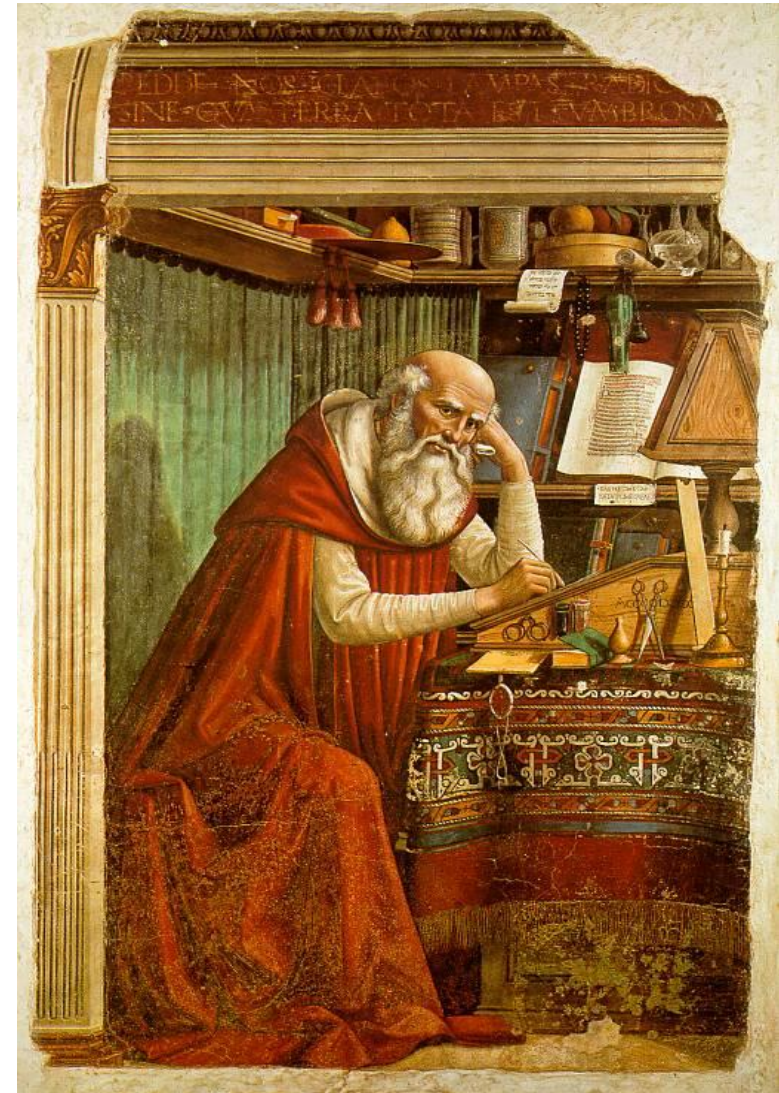
“Old Latin” is a collective term for the Latin versions in existence before the Latin Vulgate. Gradually the West became Latin-speaking; by 250 (AD) Latin had become the language of Christian writers and theologians, so that soon there was great need for a Latin Bible.



MS 046
Bible: Ezekiel. The Old Latin translation. North Italy, 5th c.

Early Translations: Latin Vulgate

- Chief translator: Jerome
- Vulgate – common
- Began in 382 AD
- It coined familiar words:
 - salvation (salvatio)
 - justificatio (justification)
 - testament (testamentum)
 - sanctificatio (sanctification)
 - regeneration (regeneratio)
 - publican (publicanus)
 - creation (creatio)



Early Translations: Latin Vulgate

- Catholic Council of Trent (1546-1563)

Moreover, this sacred and holy Synod,— considering that no small utility may accrue to the Church of God, if it be made known which out of all the Latin editions, now in circulation, of the sacred books, is to be held as authentic,— ordains and declares, that the said old and vulgate edition, which, by the lengthened usage of so many years, has been approved of in the Church, be, in public lectures, disputations, sermons and expositions, held as authentic; and that no one is to dare, or presume to reject it under any pretext whatever.

Early English Translations

Important English Religious History:

- Christianity reaches England (likely by late 200's)
- Catholic Church has authority over much of the Christianity in England until 1500's
- Church of England (with the King as its head) is established and separates from the Catholic Church (1534)
- These established churches exercised great power and authority over translations



Early English Translations

Caedmon (600's)

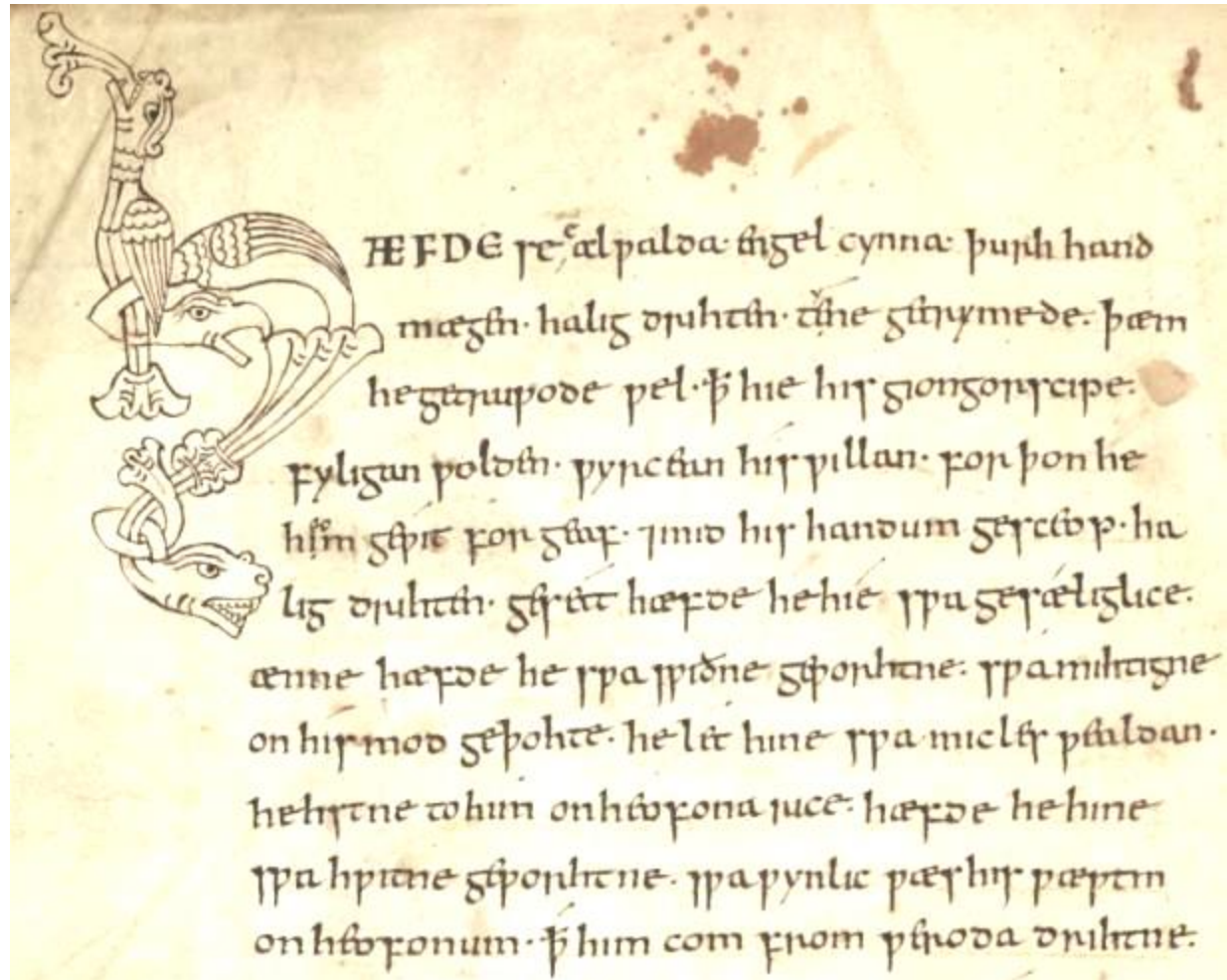
Now must we praise
The Maker of the heavenly realm,
The Creator's power and wisdom,
The deeds of the Father of glory;
How He, being God eternal,
Was the Author of all wonders,
Who first to the sons of men
Made heaven for the roof of their
abode,
And then created the earth,
Almighty Guardian of mankind...



Early English Translations

Additional Old English Translations:

- Aldhelm (700) – Psalms
- Bede (700's) – Portions of Scripture
- Alfred the Great (849-901) – Portions of Scripture



Early English Translations

Important English Religious History:

- Norman conquest of England (1066-1072)



Early English Translations

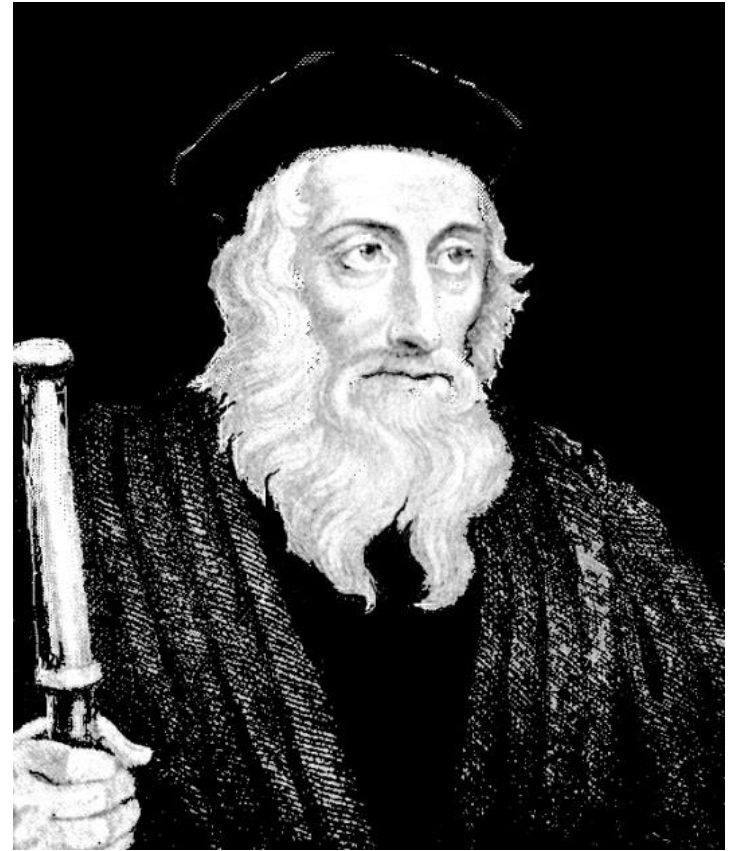
Important English Religious History:

- Bubonic plague (1348)



The Wycliffe Bible

- John Wycliffe
(1329-1384)



“it helpeth Christian men to study the Gospel in that tongue in which they know best Christ’s sentence.”

The Wycliffe Bible

Wycliffe Bible Timeline

- New Testament – 1380
- Wycliffe Died – 1384
- Second Edition – 1395
- Council of Constance – 1415
- Wycliffe exhumed, burned, and scattered by Pope Martin V - 1428

*“Crown and cloth
maken no priest, nor
emperor’s bishop with
his words, but power
that crist giveth; and
thus by life have been
priests known”
– John Wycliffe*

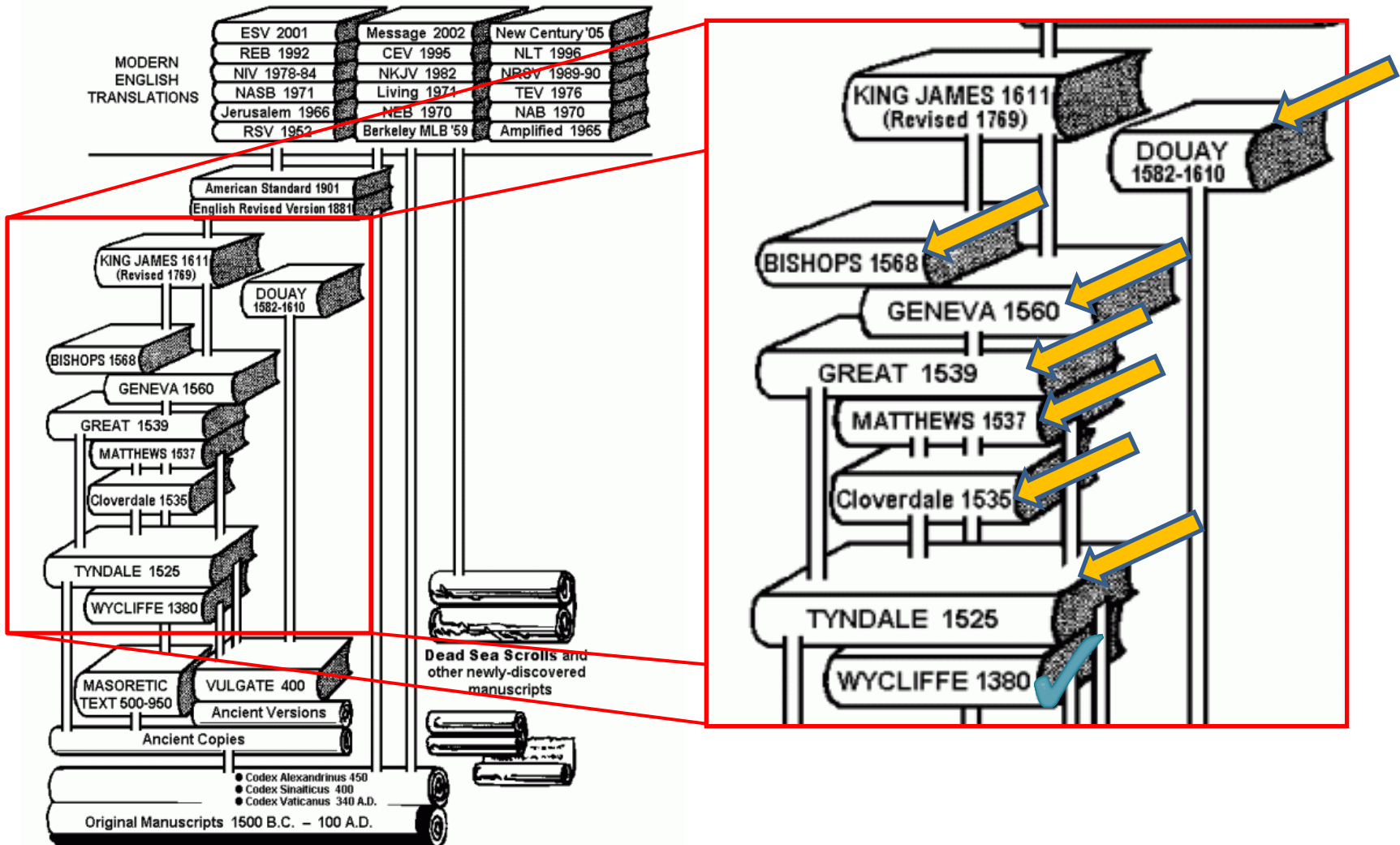
The Wycliffe Bible

John 3:16

For God louede so the world, that he
3af his oon bigetun sone, that ech
man that bileueth in him perische
not, but haue euerlastynge lijf.

(Wycliffe 2nd Edition)

Our Map on this Journey



From Tyndale to King James

- Oxford Decree of circa 1407

We therefore decree and ordain, that no man, hereafter, by his own authority translate any text of the Scripture into English or any other tongue, by way of a book, libel, or treatise, now lately set forth in the time of John Wickliff, or since, or hereafter to be set forth, in part or in whole, privily or apertly, upon pain of greater excommunication, until the said translation be allowed by the ordinary of the place, or, if the case so require, by the council provincial. He that shall do contrary to this, shall likewise be punished as a favourer of error and heresy.

From Tyndale to King James

- Middle English to Early Modern English
- Printing Press
- Catholic Excesses at a Peak
- Reformation



Tyndale New Testament (1526, 1534)

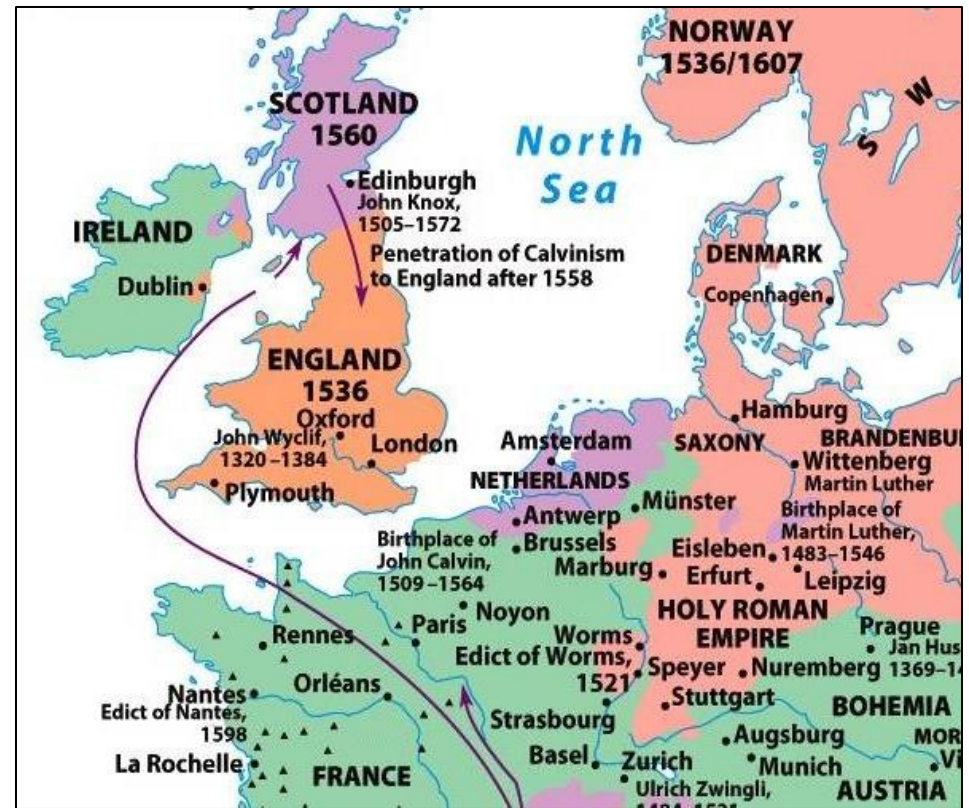
- William Tyndale (1494-1536)

"I defy the pope, and all his laws;" and added, "If God spared him life, ere many years he would cause a boy that driveth the plough to know more of the Scripture than he did."



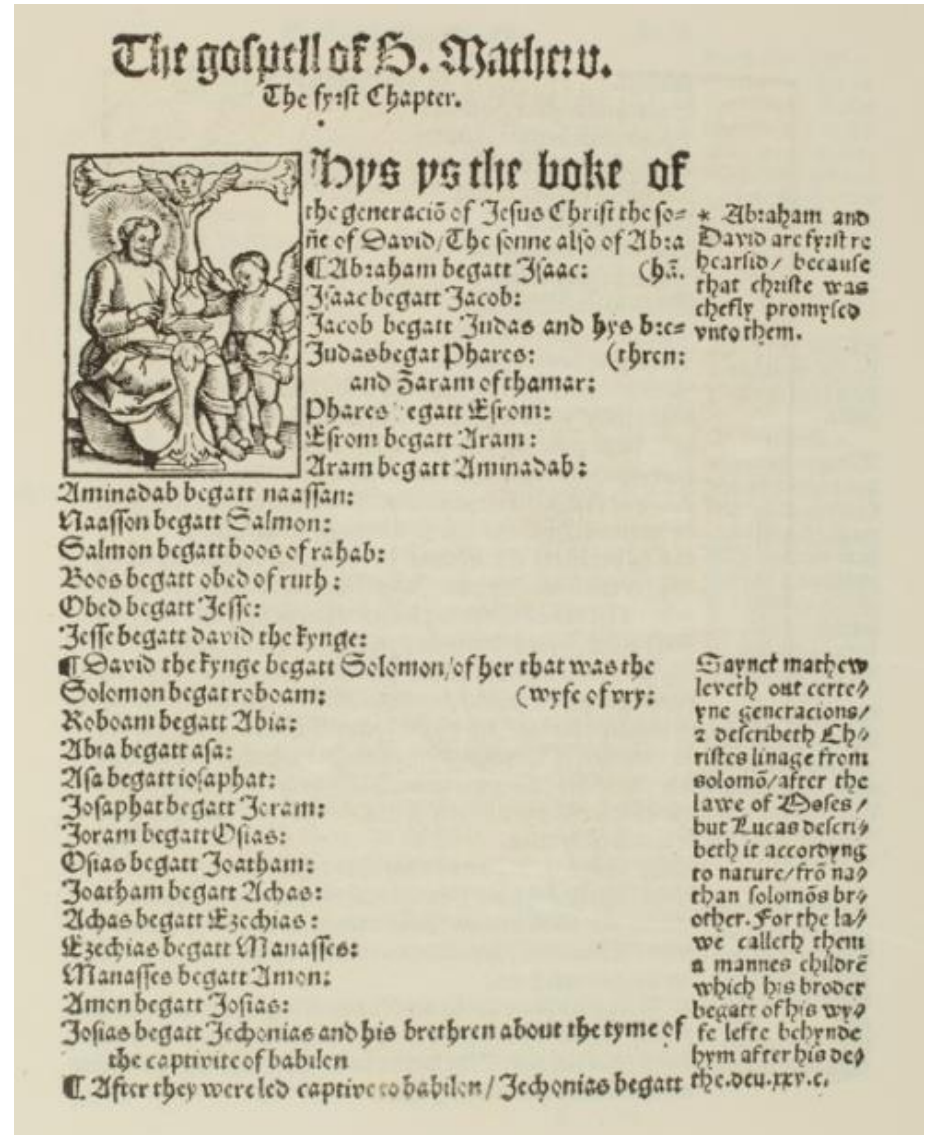
Tyndale New Testament (1526, 1534)

- Tyndale's Timeline:
 - 1523: Sought permission to translate from English authorities - Denied
 - 1523: Began translating NT in London
 - 1524: Fled to Cologne, Germany to continue translation
 - 1525: Fled to Worms, Germany to have the translation printed
 - 1526: First edition of the Tyndale New Testament was printed



Tyndale New Testament (1526, 1534)

Only one fragment remains of Tyndale's original Gospel of Matthew from Cologne



Tyndale New Testament (1526, 1534)

- Tyndale's Timeline:
 - 1526-1534: Smuggled NT Bibles to England and worked on a revised edition
 - 1534: Second edition of the NT was published
 - 80-90% of Tyndale's NT remains in the KJV
 - Considered his best work
 - The marginal notes angered a lot of critics

Tyndale New Testament (1526, 1534)

- Marginal Notes:
 - Luke 17:10 – In works may no faith be put, for by them no man is justified before God, but by Christ's blood only.
 - Romans 5:14-15 – Adam's disobedience damned us all ere we ourselves wrought evil. And Christ's obedience saveth us all ere we ourselves work any good.
 - Galatians 2:16 – Deeds of the law justify not, but faith justifieth. The law uttereth my sin and damnation, and maketh me flee to Christ for mercy and life. As the law roared unto me that I was damned for my sins, so faith certifieth me that I am forgiven and shall live through Christ.
 - Colossians 2:14 – The law is our handwriting in that the conscience setteth to her seal, subscribeth and consenteth that the law is just and we sinners, which law concerning damnation is taken away through faith in Christ.
 - Hebrews 11:1 – Faith and trust in Christ only, is the life and quietness of the conscience, and not trust in works, how holy soever they appear.

Tyndale New Testament (1526, 1534)

- Tyndale's Timeline:
 - 1534: Betrayed by a trusted friend and imprisoned
 - 1536: Strangled and burned at the stake.



His last words:
“Lord, open the eyes of the King of England”

The Tyndale New Testament

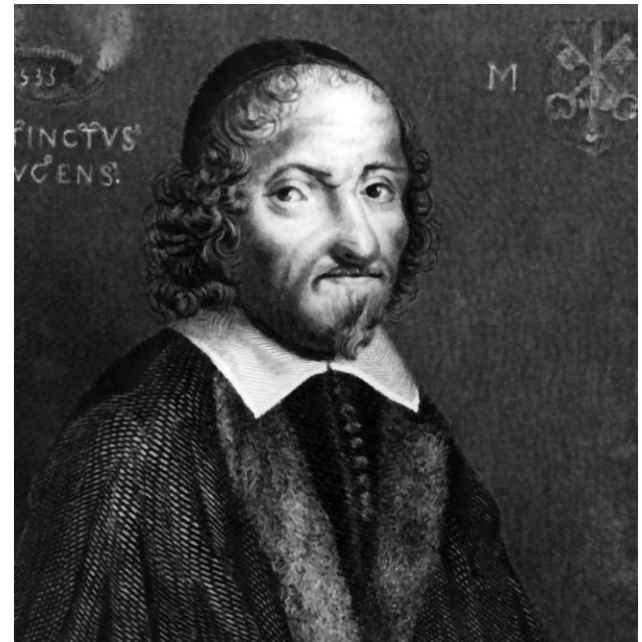
John 3:16

*For God so loveth the worlde yt he
hath geven his only sonne that none
that beleve in him shuld perisshe: but
have everlasting lyfe.*

(Tyndale 2nd Edition)

Coverdale Bible (1535)

- 1534 – King Henry VIII broke England from the Catholic Church and instituted the Church of England
- Miles Coverdale – former monk turned Lutheran



Coverdale Bible (1535)

- Coverdale's translation:
 - Based on Tyndale's work, Latin, and German translations
 - Like Tyndale, used "congregation", "elders", and "love"
 - Dedicated to Henry VIII as a better "Defender of the Faith" than the Pope
 - Licensed for publication by Henry VIII

The Coverdale Bible

John 3:16

*For God so loued the worlde, that he
gaue his onely sonne, that who so
euer beleueth in hi, shulde not
perishe, but haue euerlastinge life.*

(Coverdale Bible)

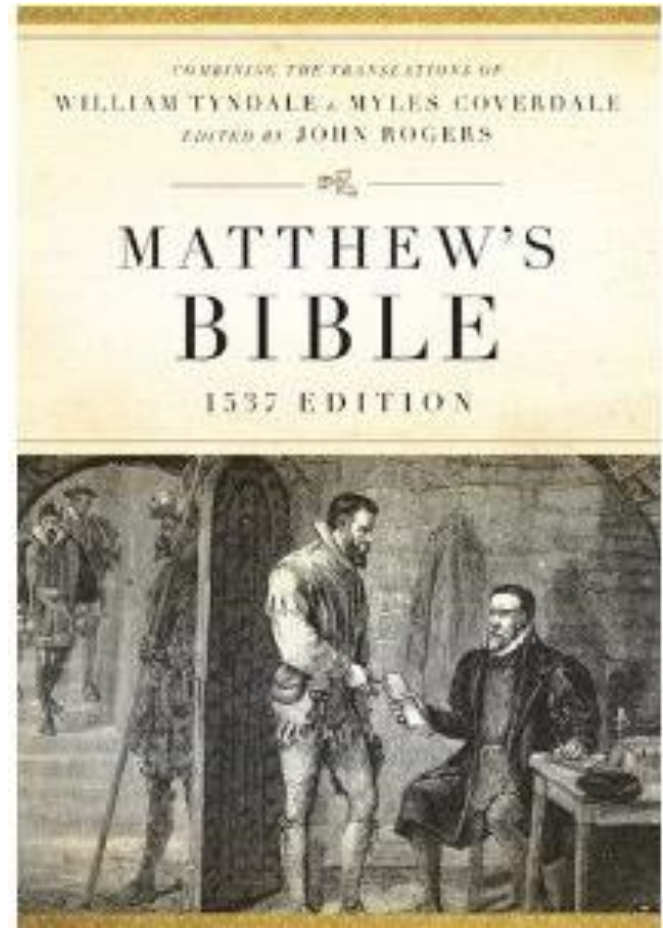
Matthews Bible (1537)

- John Rogers
 - former Catholic rector turned Reformer
 - Disciple of William Tyndale
 - Adopted pen name, “Thomas Matthew”



Matthews Bible (1537)

- Matthews Bible
 - Used Tyndales work and then Coverdale's when necessary
 - Dedicated to Henry VIII
 - Licensed for publication by Henry VIII



Matthews Bible (1537)

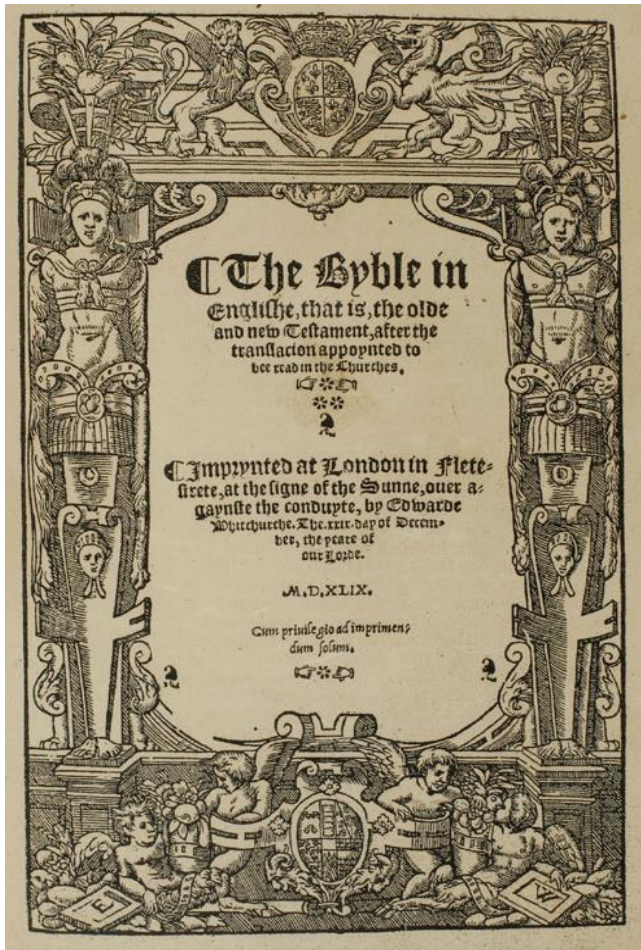
- Remaining opposition by Church of England

The lay people do now know the holy scripture better than many of us; and the Germans have made the text of the Bible so plain and easy by the Hebrew and Greek tongue that now many things may be better understood without any glosses at all than by all the commentaries of the doctors.

- John Rogers was burned at the stake in 1555 by Queen Mary I (aka Bloody Mary)

The Great Bible (1539)

- The first version “authorized” by Henry VIII



- Miles Coverdale chosen as editor
- Matthews Bible was the basis of the translation (minus pro-Reformation textual notes)
- Printed in England because of problems in France
- Kept “congregation”, “elder”, and “love”, but changed “washing” to “baptism”

The Great Bible (1539)

- Called the “Great Bible” because it was printed on 16.5 x 11 inch paper.
- A copy was placed in EVERY church... this caused problems, so the government stepped in:

“[No man] shall openly read the bible or New Testament in the English tongue in any churches or chapels <or elstwhere> with any loud or high voice, <and specially> during the time of divine service, but quietly and reverently read the bible and New Testament by themselves <secretly> at all times and places convenient.”

The Great Bible

John 3:16

*For God so loued y worlde, that, he
gave is only begotten sonne, that
whosoeuer beleueth in him, shulde
not perishe, but have euerlastyng lyfe*

(The Great Bible)

The Geneva Bible (1560)

- What motivated another translation?
 - Lack of English Old Testament completely translated from the Hebrew Masoretic Text
 - Continued growth of the Reformation movement

The Geneva Bible (1560)

- Protestants (including Miles Coverdale) fled to the Continent during the persecution of Bloody Mary.
- Geneva, Switzerland was the most inviting city – home of John Calvin
- William Whittingham – displaced Englishman, and brother-in-law of Calvin's wife



The Geneva Bible (1560)



- Key Features:
 - Dedicated to Queen Elizabeth I (Mary's successor)
 - Very solid translation from the original languages
 - Calvinistic and Anti-Catholic Marginal Notes (considered the first real Study Bible)
 - Contained several woodcutting pictures

The Geneva Bible (1560)

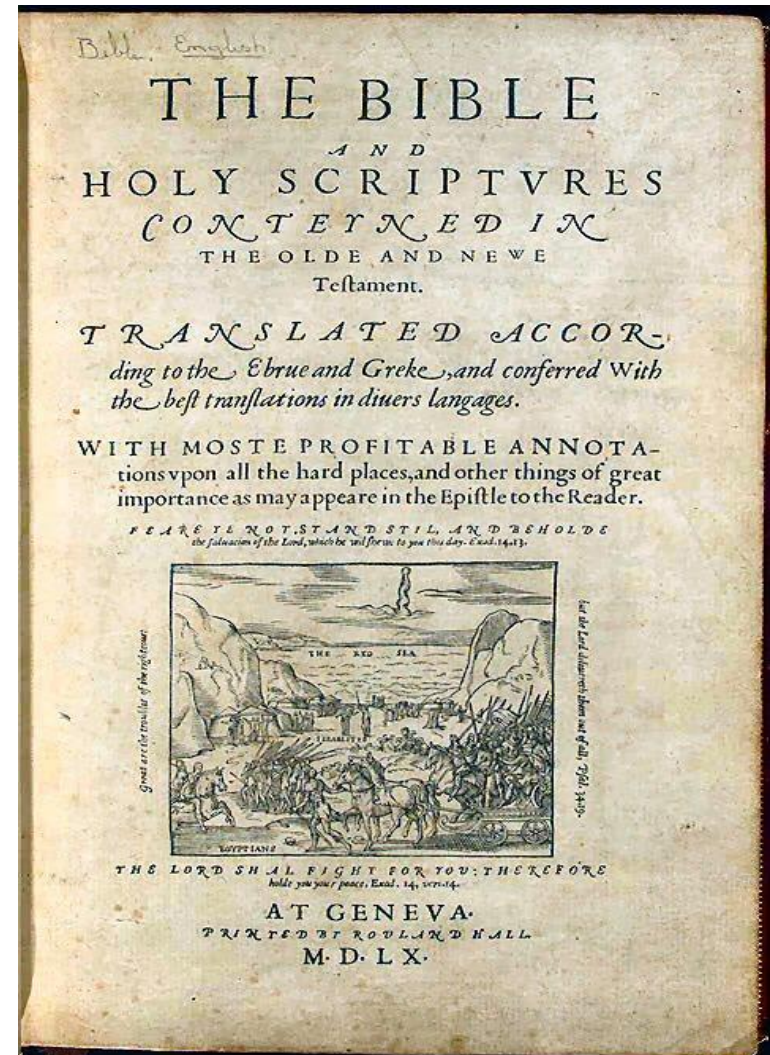
John 3:16

For God so loved the world, that he hath given his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

- Nothing else but the free love of the Father is the beginning of our salvation, and Christ is he in whom our righteousness and salvation dwells: and faith is the instrument or means by which we apprehend it, and everlasting life is that which is set before us to apprehend.
- It is not the same to believe in a thing, and to believe about a thing, for we may not believe in anything except in God alone, but we may believe about anything whatever, says Nazianzene in his Oration of the Spirit.

The Geneva Bible (1560)

- Language: First English Bible to use “church” instead of “congregation” and kept “baptism”. However it still used “elder” and “love”.
- Prolonged popularity, even after the KJV:
 - William Shakespeare
 - John Knox
 - John Bunyan
 - Pilgrims on Mayflower



The Bishops Bible (1568)

- What motivated another translation?
 - The Geneva Bible was recognized as a stronger translation than “The Great Bible”
 - The Geneva Bible marginal notes were not accepted by Anglican or Catholic authorities



The Bishops Bible (1568)

- Key Features:

- Prepared by an appointed group of Bishops
- A hurried translation with no central editor
- An update of the Great Bible:

They were “to follow the common English translation used in the churches [the Great Bible] and not to recede from it but where it varieth manifestly from the Hebrew or Greek original”, to follow Pagininus and Munster “for the verity of the Hebrew” and “to make no bitter notes upon any text or yet to set down any determination in places of controversy”.

Unedifying passages should be marked “that the read may [avoid] them in his public reading”, and offensive words should be altered.

The Douay-Rheims Bible (1593)

- What motivated another translation?
 - The Roman Catholics did not yet have their own English version
 - They opposed the notes and translations of the other versions

The Douay-Rheims Bible (1593)

- Key Features:

- Prepared by William Allen in Douai, France (OT) and Rheims, France (NT)

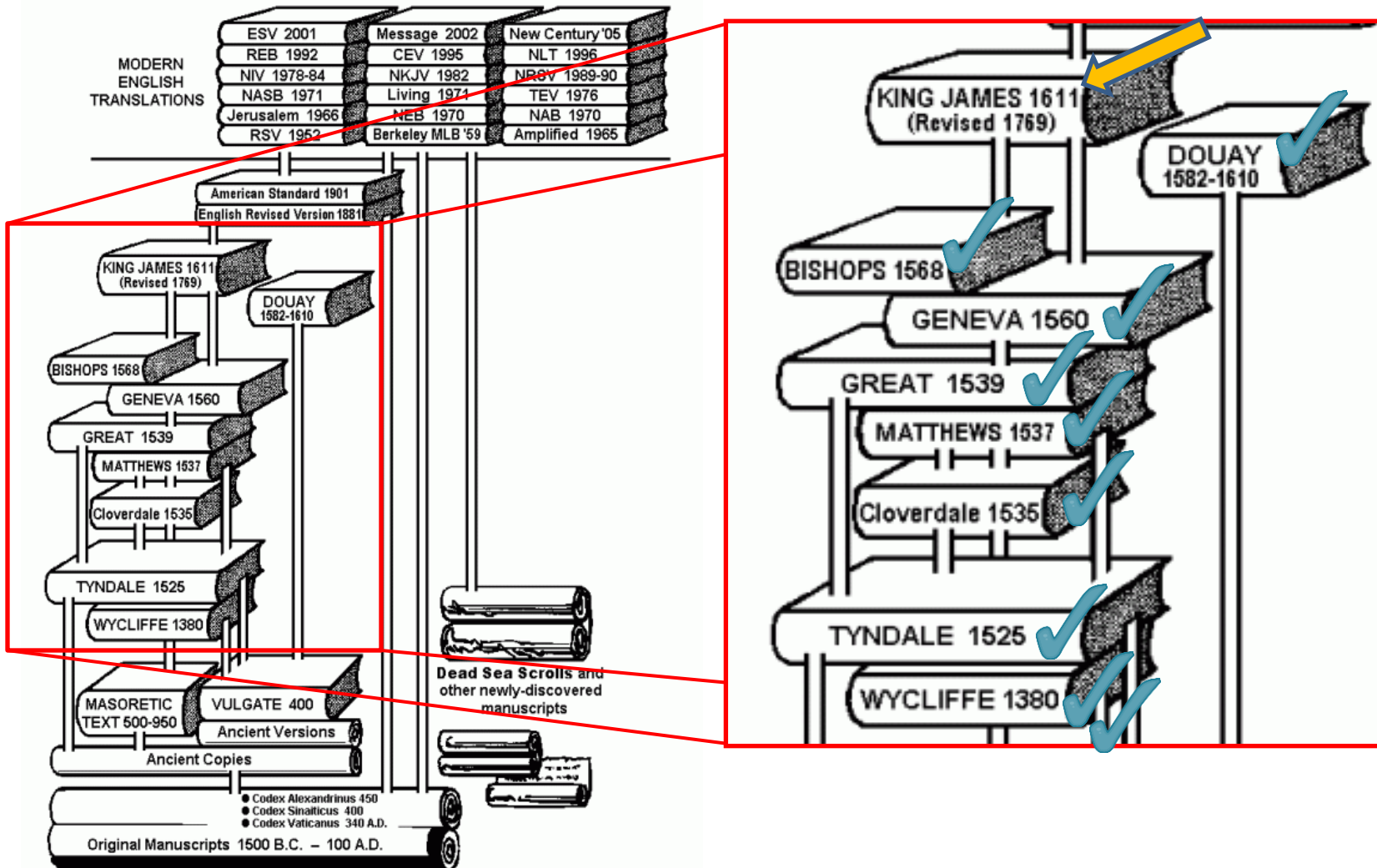
- It carried the full weight and authority of the Catholic Church:

The resulting translation was “truer than the vulgar Greek itself”

- Significant word changes (besides baptism & church):

- “priests” instead of “elders”
- “charity” rather than “love”
- “do penance” instead of “repent”
- “Give us to day our supersubstantial bread”

Our Map on this Journey



The King James Bible (1611)

- What motivated another translation?
 - A New Monarch over a United Kingdom
 - The Puritan Movement
 - Three rival Bibles:
 - Bishops Bible (Anglicans)
 - Geneva Bible (Puritan and Reformers)
 - Latin Vulgate/Douay Rheims (Catholics)
 - Hampton Court Conference of 1604
 - John Rainold's bold move



The King James Bible (1611)

The King James Version Chain of Command and Review

King James - Ultimate Authority

Archbishop Bancroft - Appointed Committees, Provided Rules, and Final Review

Miles Smith - General Editor, Preface

Thomas Bilson - Print Editor & Added Headings

Editorial Board - Advanced editorial work

John Harding, Edward Lively, Lancelot Andrews

Committee of 12 - Reviewed work of the six companies

Consisted of two men from each committee including, John Harding Edward Lively, Lancelot Andrews, John Bois, Andrew Downes, John Harmer, and others

The Six Committees:

1st Westminster (Genesis - 2 Kings)

Lancelot Andrews
John Overall
Hadrian a Saravia
Richard Clark
John Layfield
Robert Tighe
Geoffrey King
Richard Thompson
William Bedwell
Francis Burleigh

1st Cambridge (1 Chron - Song of Sol)

Edward Lively
John Richardson
Laurence Chaderton
Francis Dillingham
Thomas Harrison
Roger Andrews
Robert Spalding
Andrew Bing

1st Oxford (Isaiah - Malachi)

John Harding
John Rainolds
Thomas Holland
Richard Kilby
Miles Smith
Richard Brett
Richard Fairclough
William Thorne

2nd Cambridge (Apocrypha)

John Duport
William Branthwaite
Jeremiah Radcliffe
Samuel Ward
Andrew Downes
John Bois
Robert Ward

2nd Oxford (Matt - Acts, Rev.)

Thomas Ravis
Sir Henry Savile
George Abbot
John Harmer
John Perne
Giles Thomson
Richard Edes
John Agionby
James Mantague
Ralph Ravens
Lenard Hutton

2nd Westminster (Romans - Jude)

William Barlow
John Spencer
Roger Fenton
Michael Rabbett
Thomas Sanderson
Ralph Hutchinson
William Dakins

The King James Bible (1611)

- Translation Rules
 1. Bishop's Bible would be the starting point
 2. The names of Prophets and Holy Writers would be kept, as close as possible, to common usage
 3. Old ecclesiastical words will be kept (i.e. church, baptize, bishop, etc...)
 4. When a word has multiple meanings, use the one most commonly used by the "Ancient Fathers"

The King James Bible (1611)

- Translation Rules (continued)
 5. Minimize modification to chapter divisions
 6. No marginal notes except to explain words
 7. Scripture references are allowed
 8. Each translator in a committee will translate the same passage, then come together to compare translations and decide on the best
 9. When a book is completed by a committee, it must be distributed to the other committees for general review

The King James Bible (1611)

- Translation Rules (continued)
 10. Any disputes from one committee to another should be identified and addressed at the general meeting (Committee of the 12)
 11. Other learned-men outside of the committees may be consulted if necessary
 12. Bishops should admonish the clergy under them of the project and get their input on specific passages
 13. The director of each company will be the dean of the school or the professor in the Hebrew or Greek of that school

The King James Bible (1611)

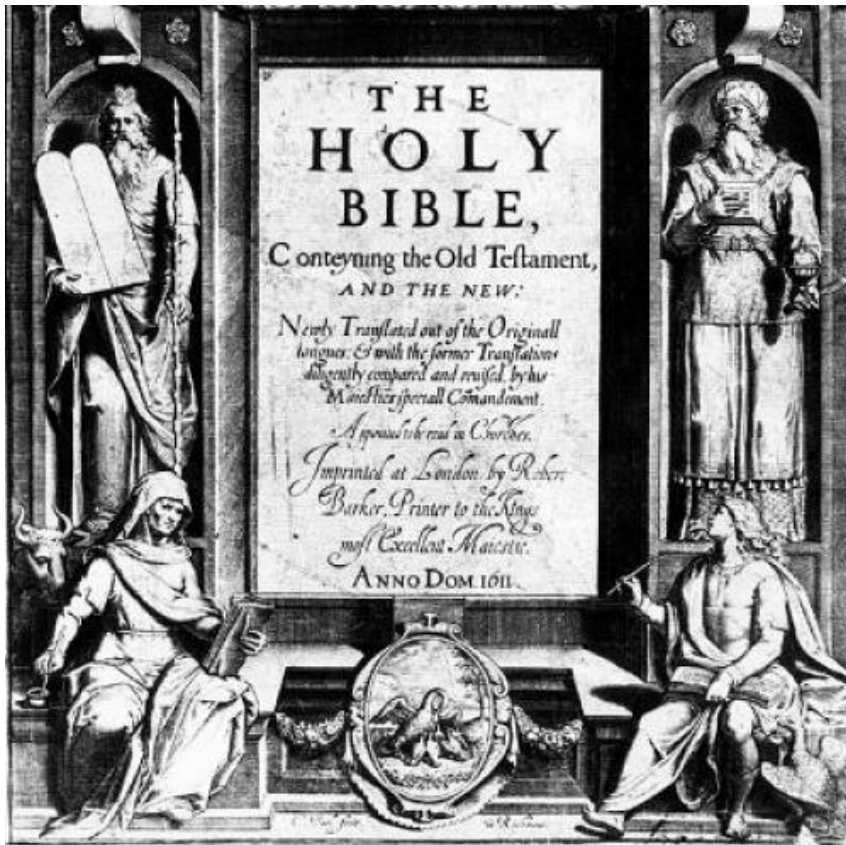
- Translation Rules (continued)

14. Other translations may be used when they agree better with the original text than the Bishop's Bible: Tyndale, Matthew's, Coverdale, Great Bible, and Geneva. Note the Douay-Rheims was not mentioned but it was used.

15. Three or four of the most learned teachers at each institution should assist with implementing Rule #4 (using the word choices of the "Ancient Fathers").

The King James Bible (1611)

- Timeline



- Hampton Court Conference – 1604
- Committee work began – 1604
- Committee of 12 met – 1609
- Miles Smith & Thomas Bilson added their finishing touches – 1610
- Archbishop Bancroft reviewed – 1611
- Sent to the printer – 1611

The King James Bible (1611)

- Revisions

- Several revisions occurred early on. Many of the revisions were given names for their errors.

Text	1611 and 1629	1638 Revision	Cambridge KJV 1999
Matthew 12:23	Is this the sonne of David?	Is not this the sonne of David?	Is not this the son of David?
1 John 5:12	hath not the Sonne	hath not the Sonne of God	hath not the Son of God
Acts 6:3	whom we may appoint	whom ye may appoint	whom we may appoint
John 14:6	the Trueth	and the truth	the truth

The King James Bible (1611)

- Gradual Acceptance
 - 1604 – Work began on the KJV
 - 1606 – King James suspended the printing of the Bishop's Bible
 - 1611 – KJV printed and distributed to Anglican churches and made available for purchase
 - 1616 – King James outlawed the printing of the Geneva Bible (though still printed out of the country and smuggled in)