A Bible Study about: The Bible!
Keith Chuvala, Keith@Chuvala.com, http://chuvala.com

__Definitions__

Bible: _____

_____

Inspiration:_____

_____

Transmission:_____

_____

Canon:_____

_____

Manuscript:_____

_____

Papyrus:_____

_____

Vellum:_____

_____

Palimpsest:_____

_____

The Languages of the Bible:

What does the Bible say?

John 17:17-21: _____

_____

Matthew 4:4,7,10: _____

_____

Matthew 5:17-18: _____

_____

Matthew 12:40; 24:37: _____

_____

Matthew 19:2-5: _____

_____

Matthew 22:29: _____

_____

Matthew 22:43: _____

_____

John 5:39: _____

_____

John 10:35: _____

_____

John 16:13 _____

_____

Luke 16:31: _____

_____

Luke 24:25: _____

_____

Luke 24:27: _____

_____

1 Corinthians 2:13: _____

_____

1 Corinthians 14:37-38: _____

_____

1 Thessalonians 2:13: _____

_____

What others can you think of?

Version "Types"

Literal Translation _____

Free/Dynamic Translation_____

Paraphrase _____

From the I.B.S. Version Comparison Web page (http://www.gospelcom.net/ibs/bibles/translations/)

English Bible Translation Comparison

Word for Word   Thought for Thought   Paraphrase

INTERLINEAR   KJV   RSV   NAB   NIrV   REB   NLT   LB   OIV

NASB   NKJV   NRSV   **NIV**   NJB   CEV   GW   TM
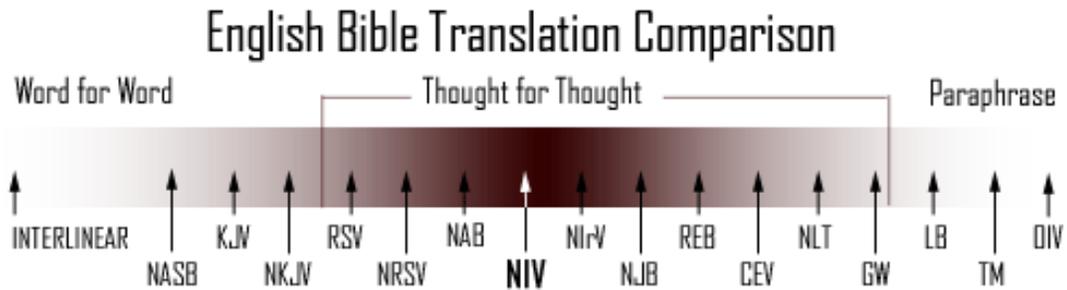
SELECTED ENGLISH BIBLE TRANSLATIONS	
CEV	Contemporary English Version
GW	God's Word
KJV	King James Version
LB	The Living Bible
NAB	New American Bible
NASB	New American Standard Bible
NIrV	New International Reader's Version
NIV	New International Version
NJB	New Jerusalem Bible
NKJV	New King James Version
NLT	The New Living Translation
NRSV	New Revised Standard Version
OIV	Oxford's Inclusive Language Version
REB	Revised English Bible
RSV	Revised Standard Version
TM	The Message

Bible Translations and Related Events up to the KJV

Who/What	Dates	Notes
"Old Latin"	*A.D. 150?*	*Tertullian of Carthage and Cyprian mention or cite Latin renditions of the Scriptures. Apparently there were several such renditions.*
Jerome's Vulgate	*A.D. 405*	*In 382 Pope Damascus commissioned Jerome to produce a revision of the Old Latin. Jerome completed the task in 405, claiming, "The New Testament I have restored to the true Greek form; the Old I have rendered from the Hebrew."*
Caedmon	d. 680	Monk who wrote songs in English retelling stories from the Bible. Not really a textual translation, but the earliest example we have of the scriptures being transmitted in Anglo-Saxon
Bede	Ca. 731	He finished his Anglo-Saxon translation of John while on his deathbed!
Aldhelm	d. 709	Produced a translation of the Psalms
The Lindisfarne Gospels	700-1000	Originally in Irish script, Saxon interlinear text was added ca. 950.
Aelfric	Ca. 1000	Wrote sermons, commentaries in Anglo-Saxon. Translated most of the first 7 books of the OT
Norman Conquest	*1066*	*Between 1000 and 1300 (approximately), Anglo-Saxon/English underwent significant transformations with the influence of French on the upper class, etc. English back in universal use in the 15th century.*
Orm	Early 14th Century	This Augustinian monk translated the Gospels and Acts, now called The Ormulum Gospels. Orm is possibly also responsible for a rhyming verse rendition of Genesis and Exodus dating from the mid 14th century
John Wycliffe	1330-1384	Wycliffe and his students and other supporters are responsible for the first translation of the entire Bible as we know it. John Purvey updated this in 1400 with more modern English usage. The Wycliffe Bible is the only known work of its kind until Tyndale, a century later.
The Fall of Constantinople	*1453*	*This event precipitated the migration of many Greek scholars -- **and manuscripts!** -- westward.*
The Gutenberg Bible	*1456*	*With the invention of the printing press, universal literacy became genuinely possible for the first time in human history. This fanned the flames of desire to get the scriptures into the hands of the people in their own language all over Europe.*
Erasmus	*1516*	*The first Greek New Testament in print*
Luther	*1517*	*95 Theses nailed to the church door at Wittenberg*
	1521-22	*Luther translates the entire New Testament into German between November 1521 and March 1522 at Wartburg. Published in September 1522.*
	1522-34	*Luther translates the Old Testament with assistance from Melancthon, Bugenhagen, Crucider, and others. Luther worked at improving the translation and the German linguistics of it before completing the work in 1534. This translation forms the basis of Danish, Swedish, Icelandic, and Dutch translations, and stimulated the production of Catholic "counter translations" by Emser, Dietenberger, and Eck.*
William Tyndale	1525	Had met Luther in Hamburg 1524 after fleeing to Germany. He'd been poised to print an English Bible in England but the attempt was thwarted, seemingly due to political reasons. In Cologne he printed his New Testament. He and his colleagues also translated the Pentateuch, Jonah, and Isaiah. In 1526 he was tricked into returning to England, where he was martyred. It is said that his dying words were "Lord, open the King of England's eyes." Despite vehement denunciations of his work by church authorities in England, much of the KJV New Testament matches Tyndale's work word for word! Most of his work in England was destroyed by the church, but two copies of Tyndale's original work are preserved in a museum at Worms.

Myles Coverdale	1485-1568	Based on the Vulgate, Luther's Bible, and Tyndale, Coverdale produced "The First Complete Bible to be printed in the English Tongue." The Coverdale Bible separated out the Apocrypha, and added chapter summaries.
Thomas Matthew/ John Rogers	1540 / 1541	The work of these two is known as The Cranmer Bible because the preface was written by Archbishop Cranmer. Rogers, who is thought to be the actual translator, did not know Hebrew and so relied on earlier translations. On the title page of this work is inscribed "This is the Bible appointed to the use of churches."
The Great Bible	1539	Coverdale updated his own and Rogers' work to produce this work, which was intended to be distributed to every English church. After this Bible was produced, King Henry VIII in 1546 issued an order that neither Tyndale nor Coverdale's works were even to be kept in the homes of the English people, and he martyred Rogers. Ironically, The Great Bible is comprised mainly of Tyndale's and Coverdale's work!
Council of Trent	*1546*	*This Council declared Jerome's Vulgate to be the official Bible of the Roman Catholic Church.*
Robert Estienne	*1551*	*Added verse numbers to his Greek New Testament*
The Geneva Bible	1560	A group of scholars, including William Whittingham (Calvin's brother-in-law) produced this translation during a time that no translations were allowed to be produced in England. Calvin wrote an introduction to it. This edition adds for the first time numbered verses separated into paragraphs (borrowing from Estienne), marginal notes on variations in the Greek texts, and printing in Roman type. This was the Bible used by Shakespeare, Cromwell, and the Puritans who came to America aboard the *Mayflower*.
The Bishop's Bible	1558	Archbishop Parker proposed to Queen Elizabeth that the Church of England should have its own official Bible to succeed the Geneva Bible. The scholarship of the Bishops who produced this translation was not up to the standards of those who produced Geneva, however. Nineteen editions were printed between 1568 and 1606.
King James Version	1611	In 1603 as he was traveling to London for his coronation, King James was presented a petition of grievances by a group of Puritan clergy. The King convened the Hampton Court Conference in 1604 to address their concerns. Dr. John Reynolds, leader of the Puritan party and President of Corpus Christi College in Oxford, moved that a new translation of the Bible be made. The majority at the convention opposed the motion, but the idea appealed to King James, who ordered that the effort be undertaken. It took three years for the work to begin. 54 scholars were involved, and they took a scant 3 years to complete the work (1607-1610) The 54 scholars were divided into groups to handle portions of the work, and some governing rules were imposed on all. The first rule was that the Bishop's Bible was to be followed as much as possible "where the Truth of the original will permit." Other rules specified which translations could be consulted when the Bishop's Bible was in doubt, and among that list are Tyndale, Cranmer, Coverdale, and Geneva. About 40% of the KJV's wording is unique, the rest being borrowed directly from earlier translations. 90% of the New Testament, however, apparently is taken straight from Tyndale with only a small amount of language modernization. The "Authorised Version" was never actually authorized. King James promoted the idea strongly, but Parliament never officially authorized the work for use in the churches. Even so, the KJV is the first English Bible to be used almost universally in the English-speaking world. Having been completed in such a short time, it is no surprise that the original KJV would be subject to corrections and updates. Within two years 300 changes were made. By the 1760's over 30,000 marginal references were added. An interesting aside for those who insist that the KJV is the most accurate translation: The best Greek manuscripts came to England ca. 1628, well after the work of the KJV was completed!

The Strata of Translation.

The following translations of the Gospel of Matthew (25:14-15) show how language, style, and interpretation have changed over six centuries of translation into English.

Nestle-Aland 26th Ed.	⌠σπερ γ�ρ �νθρωποϖ �ποδεμ⌠ν �κ�λεσεν το℧ϖ ÷δ°ουϖ δοℵλουϖ, κα± παρ�δοκεν α⌒το″ϖ τ� ℘π�ρχοντα α⌒το℘; κα± ⌠ μ�ν �δοκεν π�ντε τ�λαντα, ⌠ δ� δℵ, ⌠ δ� �ν, �κ�στ⌡ κατ� τ∇ν ÷δ°αν δℵναμιν; κα± �πεδ∠μφσεν
Transliteration	Hosper gar anthropos apodemon ekalesen tous idious doulous, kai paredoken autois ta huparchonta autou; kai hoi men edoken pente talanta, hoi de duo, hoi de hen, hekastoi kata ten idian dunamin; kai apedemesen
Wycliffe 1380	Sothely as a man goynge fer in pilgrimage, clepide his seruauntis, and bitoke to hem his goodis; And to oon he 3aue fyue talentis, forsothe to an other two, but to an other oon, to eche after his owne vertu; and went forth anoon.
Tyndale 1526	Lykewise as a certeyne man redy to take his iorney to a straunge countre, called hys seruantes to hym, and delyvered to them hys gooddes; And vnto won he gave v. talentes, to another ij, and to another one, to every man after his abilite; and streyght waye departed.
King James (A. V.) 1611	For the kingdome of heauen is as a man trauailing into a farre countrey, who called his owne seruants, and deliuered vnto them his goods. And vnto one he gaue fiue talents, to another two, and to another one, to euery man according to his seuerall ability, & straightway tooke his iourney.
Moffat 1913	For the case is that of a man going abroad, who summoned his servants and handed over his property to them; to one he gave twelve hundred pounds, to another five hundred, and to another two hundred and fifty; each got according to his capacity. Then the man went abroad.
Basic English 1941	For it is as when a man, about to take a journey, got his servants together, and gave them his property. And to one he gave five pounds, to another two, to another one; to everyone as he was able; and he went on his journey.
Phillips 1958	It is just like a man going abroad who called his household servants together before he went and handed his property over to them to manage. He gave one five thousand pounds, another two thousand and another one thousand - according to their respective abilities. Then he went away.
New English Bible 1970	"It is like a man going abroad, who called his servants and put his capital in their hands; to one he gave five bags of gold, to another two, to another one, each according to his capacity. Then he left the country."
The Good News Bible 1976	"At that time the Kingdom of heaven will be like this. Once there was a man who was about to go on a journey; he called his servants and put them in charge of his property. He gave to each one according to his ability: to one he gave five thousand gold coins, to another he gave two thousand, and to another he gave one thousand. Then he left on his journey."
Reader's Digest Bible 1982	"For it will be as when a man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away."
William L. Lorimer, *The New Testament in Scots* 1983	Or again, it is like this. A man at wis gaein out of the kintra ca's up his servans an haundit his haudin owre tae them tae gyde. He lippent ane wi five talents, anither wi twa, an a third wi ane - ilkane wi the soum confeirin til his capacitie. Syne he gaed his waas out o the kintra.
The Revised English Bible 1989	It is like a man going abroad, who called his servants and entrusted his capital to them; to one he gave five bags of gold, to another two, to another one, each according to his ability. Then he left the country.

"Benchmark" Verses

Personally, One of Keith's personal favorites: John 21:15-17

Side-by-side verse comparison generated by The Bible Gateway
(*http://www.gospelcom.net/ibs/bibles/compare.php*)

New International Version (NIV)

15

When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you truly love me more than these?" "Yes, Lord," he said, "you know that I love you." Jesus said, "Feed my lambs."

16

Again Jesus said, "Simon son of John, do you truly love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep."

17

The third time he said to him, "Simon son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you." Jesus said, "Feed my sheep.

New King James Version (NKJV)

[15] So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, son of Jonah,[1] do you love Me more than these?"
He said to Him, "Yes, Lord; You know that I love You."
He said to him, "Feed My lambs."
[16]He said to him again a second time, "Simon, son of Jonah,[2] do you love Me?"
He said to Him, "Yes, Lord; You know that I love You."
He said to him, "Tend My sheep."
[17]He said to him the third time, "Simon, son of Jonah,[3] do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?"
And he said to Him, "Lord, You know all things; You know that I love You."
Jesus said to him, "Feed My sheep.

1. 21:15 NU-Text reads *John.*
2. 21:16 NU-Text reads *John.*
3. 21:17 NU-Text reads *John.*

New American Standard Bible (NASB)

15

So when they had [*1] finished breakfast, Jesus said to Simon Peter, ""Simon, son of John, do you [1] [*2] love Me more than these?" He said to Him, ""Yes, Lord; You know that I [2] love You." He said to him, ""Tend [*3] My lambs."

16

He said to him again a second time, ""Simon, son of John, do you [3] love Me?" He said to Him, ""Yes, Lord; You know that I [4] love You." He said to him, ""[*4] Shepherd My sheep."

17

He said to him the third time, ""Simon, son of John, do you [5] love Me?" Peter was grieved because He said to him [*5] the third time, ""Do you [6] love Me?" And he said to Him, ""Lord, [*6] You know all things; You know that I [7] love You." Jesus said to him, ""[*7] Tend My sheep.

1. Gr *agapao*
2. Gr *phileo*
3. Gr *agapao*
4. Gr *phileo*
5. Gr *phileo*

Revised Standard Version (RSV)

15
When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs."

16
A second time he said to him, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep."

17
He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep.

Worldwide English (New Testament) (WE)

15
After they had eaten, Jesus said to Simon Peter, `Simon, son of John, do you love me more than these?' He said, `Yes, Lord. You know that I like you. I am your friend.' Jesus said to him, `Feed my lambs.'

16
He asked him the second time, `Simon, son of John, do you love me?' Peter said, `Yes, Lord. You know that I like you. I am your friend.' Jesus said to him, `Take care of my sheep.'

17
Then he asked Peter the third time, `Simon son of John, do you like me?' Peter was sad because of the way Jesus asked him the third time. So he answered him, `Lord, you know everything. You know that I love you as a close friend' Jesus said to him, `Feed my sheep.

How does your favorite translation render the "loves" in this passage?

What other "benchmark" passages would you use to evaluate a translation?

Internet Links of Interest

As advertised, here's the link to the Duke Papyrus Archive: http://scriptorium.lib.duke.edu/papyrus/

Biblical Archaeology Society: http://www.bib-arch.org/

All Those Translations! An excellent article on evaluating Bible versions from the LCMS Church Information Center: http://www.lcms.org/cic/allthose.htm

The CTCR's "Comparative Study of Varying Contemporary Approaches to Biblical Interpretation": http://www.lcms.org/ctcr/docs/pdf/compinterp.pdf

The CTCR's "The Inspiration of Scripture": http://www.lcms.org/ctcr/docs/inspiration.html

WELS Professors Gary Baumler and Gerald. E. Geiger have written excellent essays on the Canon of Scripture at: http://www.wls.wels.net/library/Essays/Authors/B/BaumlerCanon/BaumlerCanon.htm and http://www.wls.wels.net/library/Essays/Authors/G/GeigerCanon/GeigerCanon.htm

"Quia" versus "quatenus" controversies and their effect on Lutheranism in America: http://www.lifeoftheworld.com/lotw/05-03/05-03-03.htm

Bible History On-line: http://www.bible-history.com/

A huge list of published antilegomena and pseudopigrapha is maintained at InnVista's Scripture site: http://www.innvista.com/scriptures/pseudep/default.htm

The Blue Letter Bible is a great tool, especially if you're looking for Greek and Hebrew tools: http://www.khouse.org/blueletter/ (current) or http://www.blueletterbible.org/ (new)

History of the English Bible: http://www.greatsite.com/engbibhis/index.html

Compare a verse in different translations (The Bible Gateway): http://www.gospelcom.net/ibs/bibles/compare.php

International Bible Society Version Comparison Page: http://www.gospelcom.net/ibs/bibles/translations/

A remarkable collection of Bible version descriptions and samples can be found at http://www.innvista.com/scriptures/versions/default.htm

Lutheran writings on almost anything you can imagine are housed at Project Wittenberg: http://www.iclnet.org/pub/resources/text/wittenberg/wittenberg-home.html, see also the P.W. archives at http://www.ctsfw.edu/etext/

The Book of Concord online: http://www.bookofconcord.org/

The Catholic Encyclopedia has loads of good information and research available in article format: http://www.newadvent.org/cathen/