

BIBLE - Version and History Information

This glossary combines information available from a wide variety of authors and, as you might suspect, there are a variety of opinions concerning the information contained here. Few of the authors agree on many of the facts. This list is my best effort at making sense of that variety. It should be said at the outset that some of this information represents the critical view of textual history (a view that frequently is at odds with supernatural input—the view held by this writer). Where the error was obvious to me I have stated as much.

There is a vast number of surviving texts. Most, however, are of late origin. Over 60 various Old Testament (OT) texts survive. At last count there was more than 5,366 NT texts. Significant manuscripts and scholars are discussed in this study. See the Bibliography at the end of the glossary for detailed information. The most significant texts for the OT are the Hebrew Masoretic (due to its careful standardization), the Greek Septuagint (due to its age and basic faithfulness), and the Targums (Aramaic translations that have paraphrased the OT somewhat). Less significant are the Peshitta, Vulgate, Old Latin and Coptic versions. Still others included in this study are even less significant.

The New Testament (NT) has its champions also, but it depends much more on what group of textual critics you prefer to believe. It is thought that the surviving texts follow a pattern. It begins with the original autographs. From there three branches form: the Alexandrian, Eastern, and Western text types. The significant manuscripts from each family are listed below:

- **ALEXANDRIAN:** Codex Vaticanus, Codex Sinaiticus, p66, and p72. The early scholars Clement, Origen, Dionysius, Didymus and Cyril used this type.
- **EASTERN:** Codex Kordethi. Because this text includes a large number of readings from the other two families some scholars question whether there should even be a separate Eastern family.
- **WESTERN:** Codex Bezae, Old Latin.

These text families were all, supposedly, used to form the later Byzantine (Syrian) family and that this Byzantine text is merely a revision of earlier text types more recently discovered. Actually, the Byzantine text type is more accurate than some of the surviving earlier types because the earlier witnesses survived through, primarily, non-use—due to their inaccuracy (This is evidenced by the fact that more than 5000 different readings exist between the KJV based on the Byzantine text type and the text types noted above

From the Byzantine family the Textus Receptus was made. It became the base text for nearly all translation work until Westcott's and Hort's (W&H) Critical Greek text was published in the 1880's. W&H were first to propose that the Byzantine text type was a revision of the earlier surviving texts (earlier texts—yes, earlier *surviving* texts—no) and that the best examples of the earlier text types were the Codex's Vaticanus and Sinaiticus rather than recognizing that Vaticanus and Sinaiticus survived only because of their errors (and subsequent non-use). My opinion here is that this was a grievous mistake

Today nearly all modern Bible NTs are based on the work of W&H and reflect the text of Vaticanus and Sinaiticus.

A brief description of terms will be helpful.

- **LECTIONARIES:** readings arranged to fit the liturgical calendar. Over 2400 exist.
- **MINUSCULES:** fancy manuscripts on animal skins dated >900 AD and are referred to by Arabic numbers. These used mostly small case letters, similar to our current use. Over 2800 of these exist.
- **PAPYRI:** is a very fragile paper-like substance made from river reeds and referred to with a 'p' followed by a reference number.

- **UNCIALS:** manuscripts written in all capitals on animal skins and referred to with capital letters (typically English or Hebrew). Over 300 of these currently exist.
- **VELLUM:** an expensive fabric sometimes used as writing material.
- **Others:** About 24,000 manuscripts of early translations into local languages exist.

ALCALA: (Gk., 1514 AD) First printed Greek Bible. Done in Alcalá, Spain under the direction of Cardinal Ximenes. Was part of the Complutensian Polyglot ('Complutum' = Latin for 'Alcalá').

ALGONQUIN: (Algonquin, 1663) The first Bible printed in the U.S. John Eliot's Algonquin Version (NT-1661, OT-1663) was based on the KJV and left the Apocrypha out.

ALEXANDRIAN CANON: No such thing. Terms are mutually exclusive. Alexandrian manuscripts have no basis for authority except where they include the Hebrew canon. This is my conclusion and it should be said that 'critical' scholars would most likely disagree. It is a theory that two canons existed-- the Hebrew canon and the larger 'Alexandrian' canon, but there is little evidence to support the theory (see Septuagint).

CODEX ALEXANDRINUS: (Gk., approx. 450 AD) Includes OT Septuagint, Apocrypha and the NT. It omits Ge.14:14-17; 15:1-5,16-19; 16: 6-9; 1Ki.12:18-14:9; Ps.14:19-79; Mt.1:1-25:6; Jn.6:50-8:52; 2Co.4: 13-12:6. Presented to Patriarch of Alexandria in 1078. Then given to King Charles by Cyrilhucar, Patriarch of Alexandria in 1627. Now the property of the British Museum.

ALFORD: (English, 1869) A revision of the KJV.

AMPLIFIED: (English, 1965) By Francis Seimert and others. This version is a paraphrase based on Westcott and Hort. Paraphrases are *not* God's Word. They are helpful only in helping one to understand God's Word. An example error can be found in Ro.4:19.

ANGLO-SAXON: (Anglo-Saxon dialects, various) A family of texts including the:

- **Lindisfarne** (a Latin, Gospel w/ interlinear in the Old Northumbrian dialect by the priest Aldred prior to 970 AD),
- An early Irish version known as the **Rushworth** (Latin w/ Old Mercian dialect interlinear by the priest Farman and scribe Owun and done about 800 AD).
- **West Saxon Gospels** (about 975 AD through 1150 AD. Refers to 9 surviving manuscript fragments).

The early Anglo-Saxon versions are generally credited with being the first versions to consciously avoid carrying over words or expressions from the Latin (or other source). For this reason they were considered to be far ahead of their time in 'readability' for their target audience.

AMERICAN STANDARD VERSION: (English, 1901). A direct product of Westcott, Hort, and Lightfoot's Gnostic theology. Example of errors introduced: 2Sa.21:19 claims that Elhanan (not David) killed Goliath, rather than the brother of Goliath (as is stated in the KJV) (cp. 1Ch.20:5). This is a carryover of an error in the oldest remaining MT copy (Leningrad Codex 19a). This is one more example exonerating the Textus Receptus. Frequently abbr. as 'ASV'. See also 'New American Standard'.

CODEX AMIATINUS: (Latin, 716 AD) Very reliable copy of the Vulgate done in Great Britain and Ireland under the direction of Abbot Coelfrid. Presented to Abbey of Monte Amiata.

AMPLIFIED BIBLE: (English, 1958) A commentary written as a paraphrase. Based on the Westcott and Hort Greek and Masoretic OT by the Lockman Foundation. Since it is a paraphrase, it is not actually to be considered God's Word. Frequently abbr. as 'AB'

APOCRYPHA: Means ‘not canonical’. Includes between 14-16 books depending on the source. Roman Catholics say that 11 are canonical. The books span approx. 450 years between the OT and the NT. A big debate broke out in the late 1500’s and early 1600’s over their authority. Until 1644 the Church of England fired any printers who refused to include it in their Bibles and periodically after that. During the debate the Church of Scotland dropped it, never to pick it up again. The first Bible printed in the U.S., John Eliot’s Algonquin Version (NT-1661, OT-1663), left it out. The first English Bible in the U.S. (1782-3) omitted it. The first European language Bible in the U.S. (German, Germantown, PA) in 1743 omitted it. The British & Foreign Bible Society (founded 1804) adopted a ‘no Apocrypha’ policy in 1826. By 1902 the debate was still raging as Archbishop Frederick Temple referred to BFBS Bibles as “mutilated” for having left the Apocrypha out. Why reject the canonical claims of the Apocrypha? Because;

1. They never quoted from in the rest of scripture.
2. Are not found in any list of canonical books from 0-400 AD
3. Jerome emphatically denied that they were canonical.
4. They never claim inspiration or authority and disclaim it in some.
5. There are no prophecies from the Lord.
6. There are many historical, geographical and chronological.
7. They teach doctrines that are contrary to canon (justifiable lying, suicide, assassination, salvation by works, magical incantations, prayers for the dead, etc.) (see JESUIT DOCTRINE).
8. Their style is an imitation of OT writers, but they are dated much later.
9. They were not recognized as authoritative until the Council of Trent in 1546 (a partial council only) much to the dismay of the members not present.
10. Christ and the Apostles referred to the OT ‘scripture’ in such a manner as to indicate that they were fixed.

Listed below is the stand that many Bibles have taken;

- Church of England (1562): History only.
- Westminster Confession (1643): History only.
- Luther’s German (1534, revised 1891): Not of equal esteem.
- Calvin’s French (1535): Included in an appendix.
- Wycliff (1382/1388): Without authority.
- Tyndale’s (1525): Uninspired.
- Coverdale’s (1535): Uninspired. Appendix to OT in 1537.
- Matthew’s (1537): Uninspired.
- Taverner’s (1537): Uninspired.
- Great Bible (1539/1540): In appendix.
- Geneva (1560): Uninspired. Neither of any doctrinal, or historical value.
- Bishop’s (1568): In appendix.

- King James' (1611): In appendix. First omitted in 1629.
- English Revised (1885): Omitted.
- American Standard (1901): Omitted.

AQUILA'S: (Gk., 128 AD) Written for anti-Christian Jews. Only fragments remain.

ARABIC: (Latin, 700-800 AD) Used Syriac as source. There is no clear evidence of how God's Word was introduced to the area and very little analysis has been done between the various copies. The earliest surviving versions were: Vaticanus Arabicus 13 (700's fragments of NT w/ Ps.); Codex Sinai Arabic 151 (867 p/o NT w/ margin notes); MS. Borg. Arabic 95 (885 p/o Gospels). One other version of note is what appears to be an early devotional Bible. MS. Sinai Arabic 70, 74 (800's) remains as fragments of an Arabic version in Kufic dialect that was divided into readings based on the Greek calendar.

Portions of the NT began showing up in print as early as 1591. The entire NT wasn't put in print until 1630 when an Arabic version was used as one of the parallel versions in the Paris Polyglot Bible.

CODEX ARGENTINIUS: (Gothic, ?) An expensive copy of the Gothic Gospels made on purple parchment with silver and gold ink. 188 Pages survive. See GOTHIC.

ARMENIAN: (Armenian, <414 AD) Based on Syriac and NT Greek texts. Armenians were the first state to embrace Christianity at about 302 BC. There are over 1200 cataloged copies of the Armenian text; more than any other text except the Vulgate. Most copies include a few Apocryphal books. Most scholars favor those copies with a Syrian basis, believing that the copies with Greek text influence were later translations.

AUTHENTIC NEW TESTAMENT: (English, 1955) By Schonfield. It never caught on (apparently the title wasn't believed).

AUTHORITY OF THE BIBLE: The Gospel was oral for about 20 years (to 50 AD) before being written down [2Thes.2:15]. The OT was already fixed and the NT had taken good shape by 96 AD when Clement of Rome quoted from "the words of the Lord Jesus". He quotes from Mat., Lu., Ro., 1Cor., Eph., 1Tim., Tit., Heb., and 1Jn. as required to support a letter he had written to the Corinthian Church.

The Bible (KJV) claims to be the "word of God" 46 times and uses the phrase "thus saith the Lord" approx. 2500 times. Here is how the early church viewed the authority of scripture;

- Didache (<100 AD): Contains accurate quotations from the NT Polycarp (69-155 AD): Disciple of John who quoted OT and NT as 'scripture'.
- Justine Martyr (100-165 AD): Quoted extensively from the Gospels. Said memoirs of the Apostles were called 'Gospels' and were read on Sunday along with readings from the prophets.
- Irenaeus (125-192 AD?): Bishop of Lyons. Wrote *Against Heresies* quoting from NT about 1800 times in a fashion as to imply their unquestioned authority.
- Clement (120-217?) (2nd Epistle 120-140 AD): Quotes freely from NT with headings like "God saith", "the Lord saith" and "scripture saith".
- Tertullian (150-220 AD): This North African also quotes from the NT about 1800 times and makes 7200 references to scripture.

CODEX BABYLONICUS: See LENINGRAD CODEX.

BARCLAY'S: (English, 1968) By Barclay. In 1968 the Gospels and Acts were published. The

balance of the NT was published in 1969.

BERKELEY: (English, 1945) By Dr. Gerrit Verkooyl. The OT was published in 1959. For the '59 version Verkooyl was the editor over a staff of 20. It is similar to RSV, but uses odd phrases (Ps.144:12 = "dirt cheap"; Dan.12:2 = "Adamic dust"; etc.). Italics have been abandoned. There are quotation marks around human words, but not around Christ's, or God's. You might think that Dr. Verkooyl doesn't believe that prophets and Apostles speak for God. The pronoun 'their's' isn't consistently used. Inconsistent use of deity names.

BISHOP'S BIBLE: (English, NT=1568-1569, OT=1572) Work done by Matthew Parker, the archbishop of Canterbury. Based on the Great Bible (revised to the Latin by Pagninus and Munster). Superseded the Great Bible in the Church of England during the reign of Elizabeth I because of the politics of the notes in the margins of the Great Bible—the Bishop's Bible had far fewer controversial notes (e.g., Ss.1:5 note says she was "black through sin"). However, Bishop's wasn't popularly accepted until the Calvinism's of the Geneva Bible weren't appreciated. It underwent three revisions. The genealogies were marked as "not edifying".

Beza: (Latin NT, 1556) Theodore Beza was a French Biblical scholar of renown who lived in the 1500's. He is best known for the codex he found described below.

CODEX BEZA: (Latin & Greek, 550 AD) This fragment is also called 'D'. It was found in St. Irenaeus Monastery at Lyons in 1562 by Beza. It is written in Greek and Latin and contains the Gospels, Acts and 3Jn.11-15. It omits Ma.1:1-20; 6:20-9:2; 27:2-12; Jn.1:163:36; Acts 8:29-10:14; 21:2-10,15-18; 22:10-20; 22:29-28:31 (Greek) and Ma.1:1-11; 6:8-8:27; 26:65-27:1; Jn.1:1-3:16; Acts 8:20-10:4; 20: 31-21:2; 21:7-10; 22:2-10; 22:20-28:31 (Latin) and other small omissions and deletions.

BOHARIC: (Coptic dialect,?) Boharic versions are still used today as the liturgical language of the Coptic Orthodox Church.

BRENTON: (English, 1844) Made from the Septuagint.

BYZANTINE: (Syrian, various) See SYRIAN.

CALVIN'S FRENCH: (French, 1535) It should also be noted that as respected as Calvin was, he also held to some pretty unorthodox doctrines. Among these was his view of predestination (see PREDESTINATION), a church-state marriage and the rejection of the pre-Millennial return of Christ.

CHEKE'S: (English, 1550) Produced by John Cheke using Taverner's OT and Tyndal's NT with his own translation of most of the Apocrypha.

CHESTER BETTY PAPYRI: (Syrian, 450-550 AD) Discovered in 1930 and sometimes referred to as the Chester Betty Folios, this fragmentary collection consists of 65 pages (60%) of Ephraem's commentary on Tatian's Diatessaron, including portions of the Gospels, Acts, Pauline epistles, and Hebrews. Some portions are thought to possibly be from as early as 200 AD, but most from the late 3rd century.

CODEX CLAROMONTANUS: (Hebrew & Greek, 550 AD) This copy was found by Beza in 1582 in a monastery at Claremont, France. The Greek omits Rom.1:1-7,27-30; 1Cor.14:13-22. The Latin omits 1Cor.14:8-18; Heb.13:21-23. It is now located in the French National Library at Paris.

CLEMENTINE: (Latin, 1592) Refers to Pope Clement VIII who authorized a new Latin version of the Vulgate in 1592.

COMPLUTENSIAN POLYGLOT: (Various, 1514 AD) The word 'Complutum' is equivalent to 'Alcala' (as in Alcala, Spain). Polyglot is a word used to indicate that the version contained parallel readings from various other versions. The NT consisted of parallel readings of a respected Greek text and the Latin Vulgate. The OT consisted of a Masoretic text (Hebrew and Aramaic) version and the Septuagint.

COPTIC: (Egyptian, 250 AD) Translated from the Boharic and Sahidic manuscripts and dated as early as 250, this version is also called the Egyptian. No original exists. Only fragments of copies exist, but there are sufficient numbers of fragments (dated 325-475) left to substantially reconstruct the original.

COPTIC VERSIONS: (Coptic, various) Includes among their number the minor version known as 'Q' that is of such contemporary interest.

COVERDALE'S: (English, 1537) Myles Coverdale (1488-1568) was, for a short time, an assistant to Tyndal. He was also the Godfather to John Knox's son. This version was authorized by royal license of King Henry VIII and was the first complete Bible in English (although it was actually printed in Europe) while Coverdale was Bishop of Exeter (England). It was also the first to include chapter summaries. The forward refers to the Pope as the "spiritual Pharaoh" and the Roman Catholic Church as "Babylonical captivity". The second reprinting was done entirely in England the same year. The primary references used were Tyndal's NT and OT through Chronicles, the Latin Vulgate, Pagninus, and a Luther variation published in Zurich between 1524-1529. Two famous KJV phrases were borrowed from Coverdales, "Enter thou into the joy of the Lord", "forgive us our debts as we forgive our debtors." Although Coverdale was sympathetic to the Apocrypha, he wouldn't go on record as calling them inspired. Coverdale also assisted in the Cromwell Bible (Great Bible) and edited Crammer's Bible.

CRAMMER'S: See GREAT BIBLE.

BIBLE OF CROMWELL: See GREAT BIBLE.

CURETONIAN GOSPELS: (Syriac, ?) Curator of the British Museum discovered the first partial copy. They are a copy of the Old Syriac.

DEAD SEA SCROLLS: See Qumran Manuscripts.

DOUAY (or Douai): (English, NT=1582, OT=1609-1610) The original version was done by Martin of the English College at Douai, France (in Northern France) and Rheims, France using the Latin Vulgate as reference. This version is the basis for most Catholic translations found in homes today. The NT was completed at Rheims because the college moved there in 1578, then back to Douai in 1593 where the OT was completed. This version was purposely made obscure (i.e. words such as: azymes, dralice, prefinition, prugation, tunike, prepuce, pasche, etc.) so that it had to be interpreted by Roman Catholic clerics. It underwent five modest revisions after 1610 until a radical revision stating in 1749 by Bishop Challoner of London (a Protestant convert to Roman Catholicism). The version was originally done in response to the "false doctrines" (?) being espoused by the Protestants. Challoner's revision kept up the tradition by borrowing the idiomatic prose of the KJV, but retaining the readings that supported Roman Catholic doctrine and including controversial notes to support the Latin traditional readings. It was authorized for use in the U.S. in 1810.

Examples of the errors to be found in the Douay are numerous. Because many Latin verbs have no perfect participle to show that sins are paid in the past it is easy to introduce works for salvation. The Greek, on the other hand, is clear on this issue. An example of this problem can be found in Heb.1:3. The KJV correctly indicates that Christ "...had by himself purged our sins..." (indicating past tense), whereas the Douay reads "...making purgation for our sins..."

Other changes seem to be made only on the grounds of job security. Ma.3:2; 4:17 substitutes "do penance" for "repent" (see REPENTENCE). The meanings of the two words are worlds apart. This change in the Word of God was made to support a man-made doctrine after the fact.

Acts 14:23 substitutes "priests" for "elders" even though the Latin word is nearly identical to the Greek ('presbyters') and in other uses of 'presbyters' (like 1Pe.5:1) the substitution is not made. This man-made change to the text was done to prevent inroads to the total local authority held by the priest. Despite its problems, it is closer to the correct text than either the ASV or the RSV (except for its addition of the Apocrypha). This was the first Jesuit Bible.

EGYPTIAN: (Egyptian, 250 AD) Translated from the Boharic and Sahidic manuscripts and dated as early as 250 this version is also called the Coptic. No original exists. Only fragments of copies exist, but there are a sufficient number of fragments (dated 325-475) left to substantially reconstruct the original.

ENGLISHMAN'S BIBLE: (English, ?) A rework of the KJV by Thomas Newberry so that deity pronouns were all capitalized.

CODEX EPHRAEMI RESCRIPTUS: (Syriac, 450 AD) Source unknown. John Lascaris brought it to Italy around 1500. It included both the OT and the NT from the Greek. It omits most of the OT, however, and large parts of 2Thes., 2John, and portions of others. Parts were erased and sermons by Syrian Father Ephraim were written over them. The underlying portion where brought out in 1890.

ERASMUS: (Greek, 1516) Desiderius Erasmus (1466-1536) was the Cambridge Prof. of Greek. His Greek version was printed in Basil. Other editions were printed in 1519, 1522, 1527 and 1535. It was the 3rd edition (1522) that was selected as a reference by Tyndal.

ETHIOPIA: (Latin, 330-370 AD) Written from the Greek. The first recorded missionaries to Ethiopia were not there voluntarily. About 330 AD a ship traveling via the Red Sea stopped at the Ethiopian coast for provisions. They were attacked by natives and all were killed except two brothers named Frumentius and Aedesius who were the young, but educated sons of a saved philosopher. The two young men were spared and taken to Aksum as slaves. They won the respect and admiration of their captors and were allowed to preach Christianity. They formed a national church and even converted the royal family of King Ezana. It is believed that these men were directly responsible for the writing of this version since the national church would not have had much interest in a Latin version.

This earliest version seems to most closely match the Codex Alexandrinus while later revisions appear to have been influenced by Coptic and Arabic versions. Later Ethiopic versions (26) abound, but are dated from the 900's on.

Abyssinian monks who had fled the Muslim advances and found refuge in the monastery of St. Stepheno did the first printed version. It was published in 1549 at Rome. Because the printers knew nothing of the Ethiopian language this version had a great number of typographical errors.

FIRKOWITSCH: (Hebrew, 1010 AD) Oldest complete OT manuscript.

FRENCH: French version first began appearing in the 1100's.

CODEX FULDENSIS: (Latin, 541-546 AD) NT with a continuous narrative of the Gospels similar to Tertian's Diatessaron. About 600 readings correspond to the Old Latin and the remainder is similar to the Vulgate.

GENEVA: (English, 1560) Largely the work of William Wittingham—a contemporary of John Calvin who also lived in Geneva (and who was related to John Calvin by marriage).

This was Wittingham's second attempt at a similar work (see Wittingham NT). This time he combined his recently completed NT with a new revision of the Great Bible's OT and Beza's Latin.

This was the first Bible printed in Scotland and became the Bible of choice for households, particularly puritan households, but not in churches because of the notes (except Scottish churches, who loved it).

The introduction to the Geneva version calls Papists "traitors" who seek to erect a system of idolatry. In fact, it seems that Wittingham was on such a roll blasting Roman Catholicism that one sentence in the introduction is 180 words long.

It was as Calvinistic in its system of notes as it was anti-Catholic. As controversial as the notes were (i.e. identifying the beast of Rev. 11:7 as the Pope) they were nothing compared to the controversy stirred by the notes in Tyndal's version.

This version was also referred to as the 'Breeches Bible' because of a Gen.3:7 carry over from the Wycliff version. It seems that the wearing of fig leaves wasn't deemed modest enough for the puritans so the fig leaves were replaced with 'breeches' (shorts that came to a snug fit just below the knee).

Included the Apocrypha in an appendix with a note stating that it was uninspired, but useful for historical study. The appendix became intermittent during the late 1500's and was dropped permanently by 1644 (the last edition).

GEORGIAN: (Georgian, 570 AD) This version from Soviet Georgia was made from the Septuagint, Syriac and, possibly, NT Greek. Although the version itself has never been found 53 fragments (dated >1000 AD), thought to be translated copies, witness to the one time existence of such a version.

GERMAN: (German,) Christianity began in the area around the middle and lower Rhine River (West Germany) on Christmas Day, 496 AD with the baptism of Clovis I, the king of the Franks. The only surviving manuscript evidence consists of:

- **Monsee Matthew** (700-800 A.D) A polyglot with Latin on the left page and a combination of High German, Rhine Frankish and Bavarian on the right page. This version frequently substitutes "the Saviour" for "Jesus".
- **German Tatian** (830 A.D in Northern Germany) This polyglot version is written in east-Frankish dialect and is a translation of a Latin copy of portion's of Tatian's Diatessaron in the left column, German in the right). This version also substitutes 'the Saviour' for 'Jesus'.
- **Otfrid's 'Liber Evangeliorum'** (863-871 AD) This 'Gospel-in-verse' includes a variety of readings from lectionaries, Apocrypha, the writings of early Church Fathers, medieval theologians and a LARGE dose of gnosticism and spiritualization. It is also called Codex Vindobonensis.
- Modern German translations began appearing in the 1300's.

GOOD NEWS FOR MODERN MAN: (English, 1966) This NT version is frequently abbr. as GNFMM. It is also called the TEV (Today's English Version). It was done by Dr. Bratcher of the American Bible Society. It was revised in 1976 and is a popular paraphrase, but it is only a paraphrase.

GOODSPEED: (English, 1927) This was meant to be the American version of Moffat's translation. Headed by Dr. Edgar J. Goodspeed (NT), the team also included Dr. J.M. Powis Smith (OT), Alexander Gordon (Pr. and major Prophets), Dr. Theo Meek (OT editor, Ge.-Ru., SS., Lam.). It is called 'The Complete Bible: An American Translation' and is frequently abbr. as 'AmT'.

GOTHIC: (Gothic, 350AD) Used the Septuagint and NT Greek as sources. Gothic (a Teutonic language) is now dead. About 280 pages of Gothic writing survive (270 of them are scriptural texts). The Gothic empire stretched from the lower Danube to the Black Sea. The Dniester River divided this empire. On the east side was the Ostrogoths and on the west was the Visigoths. Christianity was introduced first to the Visigoths by captured slaves from their invasions into Asia Minor beginning around 260 AD and had become established by 325 AD (a Gothic bishop attended the Council of Nicaea that year).

The best-known evangelist to the Goths was Ulfilas, the son of a Gothic father and Cappadocian mother. He is credited with developing the ancient Gothic runes into an efficient language and then translating the scriptures into that new Gothic language. He was an Arianist (Christ is not equal to God) and so translated Phil.2:6 to read "similar to God" rather than "form of God".

Only 8 fragmentary copies remain of the Gothic scriptures. They show characteristics of Syrian or Antiochian Greek version, the Old Latin (probably due to and during their occupation of Northern Italy). However, the exact versions used have yet to be determined with any precision. The Gothic versions are all very literal, rather than idiomatic.

GREAT BIBLE: (English, 1539) The effort was headed by Coverdale (due largely to Cromwell's

influence) and began printing first in France, but moved to England for political reasons. Also called the Bible of Cromwell. It was printed by Grafton & Whitehead Printers who had the business foresight to retain exclusive rights to its printing. This version was a revision of the Matthew's Bible so was largely a Tyndal version. Tyndal's controversial notes were dropped. Upon printing it won instant approval and appointment to the churches of Scotland. This was the first version to set the order of the books as we now know them, but it also included the Apocrypha (which it called "Holy Writings"). It was revised first in 1540 and included in that revision was a preface by Cranmer asking that it be considered the sole rule of faith. Five other revisions followed between 1540 and 1541. By 1543 it became illegal for 'unlicensed' people to read or expound scripture. It was illegal to own a Tyndal or Coverdale version, but every church had a copy of the Great Bible on its pulpit. During this period the only revision work allowed was changes to the Great Bible based on the Latin Vulgate by transliterating Latin terms into English with the intention of making the Bible more difficult to understand by common people 'without the assistance of salaried clergy.'

GUTENBURG: (see Mazarin)

HARCLEAN: (Syriac, 616 AD) A revision of the Philoxenian by Thomas of Harkel that closely resembles the Byzantine text type. About 60 partial copies survive. Most include only portions of the Gospels. A later copy by a scribe named Sahda in 1170 also contains Acts, Pauline Epistles (including Hebrews) and 9 non-canonical books.

HORT, Fenton John Anthony: (1825-1892) One of the textual critics who gained favor in the late 1800's while sitting on the revision committee that produced the RV. His claim to fame is his collusion with Westcott to produce the 'Critical Text' from which most new Bibles take their text. His decidedly liberal theological position—and hence his efforts in the subjective field of higher textual criticism—are detailed below from letters He wrote (see Bible: Criticism).

-Evangelical view of the Bible-

"...I agree with them in condemning many leading specific doctrines of the popular theology...Evangelicals seem to me perverted rather than untrue. There are...still more serious differences between us... especially the authority of the Bible"-10/21/1858.

-Position on evolution-

"But the book that most engaged me was Darwin. Whatever may be thought of it, it is a book that one is proud to be a contemporary with...My feeling is strong that the theory is unanswerable. If so, it opens up a new period"-4/3/1860.

-Mary worship-

"I am very far from pretending to understand completely the oft renewed vitality of Mariolatry" (Mary worship). I have been persuaded for many years that Mary-worship and 'Jesus'-worship have very much in common in their causes and results"-10/17/1865.

-Priesthood of the believer-

"But this last error can hardly be expelled till Protestants unlearn the crazy horror of the idea of priesthood...But you know I am a staunch sacerdotalist" (one who believes in the intercessory ministry of the local priest for the believer)-9/23/1864.

-Protestantism is a passing fad-

"I believe that Coleridge was quite right in saying that Christianity without a substantial church is vanity and delusion; and I remember shocking you and Lightfoot not so long ago by expressing a belief that 'Protestantism' is only parenthetical and temporary...Perfect Catholicity has been nowhere since the Reformation"-9/23/1864.

-Accuracy of the Bible-

“I am inclined to think that no such state as ‘Eden’ (I mean the popular notion) ever existed, and that Adam’s fall in no degree differed from the fall of each of his descendants, as Coleridge justly argues. The errors and prejudices, which we agree in wishing to remove [from scripture can best be done] by individual efforts of an indirect kind than by combined open assault...if the process is allowed to go on quietly...”-ibid., Vol.I, p.400.

-Transubstantiation-

“The pure Romish view seems to me nearer, and more likely to lead to, the truth than the evangelical...God’s providence preserved [the doctrine of transubstantiation] inviolate and unscattered for future generations.... We dare not forsake the sacraments for God will forsake us”-7/6/1848.

-The substitutionary sacrifice of Christ-

“...the popular doctrine of substitution is an immoral and material counterfeit....Certainly nothing could be more unscriptural than the modern limiting of Christ’s bearing our sins and sufferings to his death; but indeed that is only one aspect of an almost universal heresy”-10/15/1860.

-Doctrine of pearls before swine-

“It is, I think, difficult to measure the weight of acceptance won beforehand for the revision by the single fact of our welcoming a Unitarian” [to a voting position on what constitutes God’s Word]-”Life of Hort”, Vol.II, p.140.

The question one must ask themselves concerning the efforts of Westcott and Hort is this: did God trick all the believers for 1500 years into believing that the Byzantine Text type was an accurate, reliable reflection of His Word and then use a man with these kind of beliefs to restore His Word to mankind? If so, then God must have some kind of twisted humor.

IGNATIUS: Bishop of Syria (approx. 100 AD)

ITALIAN: The first Italian translation appeared in the 1200’s.

ITALIC: (Latin, 300-400 AD) A revision of the Old Latin (150 BC) that was preserved by the Waldensians. Speaking of this version, Augustine says,

“Now among the [Latin] translations themselves the Italian is to be preferred to the others, for it keeps closer to the words without prejudice to clarity of expression.” (II.21-2).

JERUSALEM BIBLE: (English, 1966) A translation into English of the French Jerusalem Bible of 1956 authorized by Cardinal Heenan. Includes the short version of 1Jn.3:7. It is frequently abbr. as ‘JB’.

KING JAMES: (English, 1611) A study Bible with notes in the margin. The translation was done by 54 scholars and took just under three years and was first known as the ‘HE’ edition based on Ruth 3:15 (Syriac and Vulgate say “she”). The KJV (or ‘AV’) NT is based on the Byzantine Greek text type.

Paragraph marks appeared only up to Acts 20:36 (apparently the printer ran out of these at this point). The first edition also included the Apocrypha as a separate appendix between the OT and NT. On the last page of Malachi was printed “The end of the Prophets” in bold, double size font. Each page of the center appendix was marked ‘Apocrypha’ (which means ‘not-canonical’) in bold, double size font to prevent its being confused with scripture. Editions were published between 1611 and 1615 which removed the Apocrypha to satisfy those who saw its inclusion as ill-advised (and also to correct some printer’s errors). Excerpts from the preface material (rarely printed in editions today) are quoted below using the original text (1611 English will take some getting used to).

-The value and accuracy of their product; God’s Word-

“But amongst all our Ioyes, there was no one that more filled our hearts, then the blessed continuance of the Preaching of GOD’S sacred word amongst vs, which is that inestimable treasure, which excelleth all the riches of the earth, because the fruit thereof extendeth itself...maintaining the truth of CHRIST and propagating it farre and neere”

-Views on the mechanics of translation-

“Neither did wee thinke much to consult the Translators or Commentators, Chaldee, Hebrew, Syrian, Greeke, or Latine, no nor the Spanish, French, Italian, or Dutch; neither did we disdaine to reuise that which we had done, and to bring back to the anuill that which we had hammered; but having and vsing as great helps as were needfull, and fearing no reproch for slownesse, not coueting praise for expedition, wee haue at the length, through the good hand of the Lord vpon vs, brought the worke to that passe that you see.”

The first printing, from many modern perspectives, included some printer’s ‘errors’. These were corrected based on the transcript provided to the printer, or, by comparisons to other verses and texts. They consisted of:

-Inconsistent spelling-

Consistent spelling and punctuation were not deemed necessary during this period of history as any reader of original Shakespeare can attest, so this wouldn’t have qualified as an ‘error’ in 1611, but required correction later as our vernacular demanded consistency. Even names were allowed to be spelled phonetically. Examples of these alternate ‘spellings’ are listed below:

- Mt.10:1-2 (Hee, he)
- 10:17 (we, wee)
- 12:20 (shal, shall)
- 14:7 (oath, othes)
- 18:17 (woe, wo)
- 22:10 (unpossible)
- 27:22 (sayde)
- Eze.27:27 (midst, midstest)

-Additions- (none of which affected the meaning of a verse)-

- Eze.40:13 (“...roof of [the] one...”)
- Zec.11:2 (“...[all] the mighty...”)
- Mt.13:46 (“...great price, [he] went and...”)
- Lu.3:21 (“...baptized, [and] it came to...”)
- 1Co.12:28 (“...helps [in] governments...”)
- 2Co.5:20 (“...stead [that] ye be...”)
- Eph.2:18 (“...we both have [an] access by one...”)
- 2Ti.1:12 (“...and [I] am persuaded...”)
- Heb.12:1 (“...with patience [unto] the race...”)

-Omissions (none of which changed the meaning of a verse except possibly Eze.24:7 and 2Ti.1:7)-

- Ge.19:21 (“...concerning this thing [also]...”)
- 22:7 (“...the fire and [the] wood...”)

- Ps.115:3 (“Whatsoever he [hath] pleased...”)
- Pr.7:21 (“With [her] much fair...”)
- Eze.3:11 (“...unto [the children of] thy people.”)
- 7:23 (“...bloody crimes [and] the city...”)
- 11:24 (“...brought me in [a] vision...”)
- 12:19 (“...violence of [all] them...”)
- 24:7 (“...she poured it [not] upon the rock...”) [Okay, I’m still struggling with this one!]
- 26:9 (“[And] he shall set...”)
- Mal.4:2 (“...and [ye] shall...”)
- Mt.12:23 (“Is [not] this the son of David? “)
- Ac.2:22 (“...by miracles [and] wonders and...”)
- Ro.14:10 (“[For] we shall all...”)
- Ga.5:15 (“...take heed [that] ye be...”)
- 1Ti.1:4 (“...rather than [godly] edifying...”)
- 2Ti.1:7 (“...of power [and] of love...”) [Still struggling with this one too.]
- 4:8 (“...but unto [all] them also...”)
- 1Pe.2:1 (“...envies, and [all] evil...”)
- 1Jn.5:12 (“...the Son [of God] hath not...”)

-Substituted words-

Because English is flux some substitutions are made now for idiomatic reasons. None of the changes altered the meaning of the verse for the target audience except, possibly, the following:

Gen.39:16(“her” is replaced w/ “his”) [Still struggling with this one, too.]

-Changes in italicized words-

These have nothing to do with the accuracy or inaccuracy of a verse, hence have no bearing on the credibility of various versions.

-Typos (none of which weren’t obvious by comparison or altered the meaning except, possibly, those listed here-

- Ps.69:32 (an extra ‘o’ was added to “God”)
- Ho.6:5 (an ‘s’ was left off of “shewed) (does change the meaning of the sentence / doesn’t alter the meaning of the verse)
- Mt.26:34 (‘m’ was substituted for ‘n’ in “night”)

By 1615 the influence of Roman Catholicism had led to a law requiring that all translations have the Apocrypha in them. If you were caught with a translation without it the fine was up to a year in prison. This was because owners of the KJV were tearing out their Apocrypha, or buying versions without them.

Changes were made in 1629 to make the text more readable to an audience whose language was changing. Though, obviously, not everyone felt it was necessary, there isn’t any record I could find of doctrinal issues being taken based on the changes.

A 1631 reprint left out the word “not” in the seventh commandment. For this reason it was called the “Wicked Bible” and the printer was fined L300.

Further idiomatic changes were made in 1638.

Beginning in 1717 Ussher's chronological dates were put in the margin of many editions.

In 1717 Oxford Univ. produced an edition which became known as the "Vinegar Version" due to the chapter heading at Lu.20 (parable of the vinegar).

In 1762 and 1769 further idiomatic changes were made.

In 1795 Oxford tried again and produced what became known as the "Murderer's Version" due to a typo in Mk.7:27 (killed vs. filled).

It is easy to see that the problem of inspiration is not as issue to translators alone, but it also impacts on the printers. Not all Bibles are inspired, certainly, but at least one is. Even for that particular version not all printings are inspired.

KNOX,J: John Knox (b.1515? -d.1572) was a leader of the Protestant Reformation movement in Scotland. His theology was decidedly Calvinistic. He was a Roman Catholic priest that converted to Protestantism in the early 1540's. He later served as a Chaplain to Edward VI until Edward died and Queen Mary (a Catholic) came to power. It was then that Knox fled to Europe where he served as the pastor of the English Church in Geneva. In 1559 Mary died and he returned to Scotland and immediately took a staunch anti-Catholic position. His activism served to stir the inevitable demise of the Catholic hold on power.

KNOX,R.A.: (English, 1955) Mgr. Ronald A. Knox based his translation (also called the Westminster Version) on the Vulgate with comparison to the Hebrew and Greek. This was a subtle influence, however, because the Council of Trent in 1546 had stated categorically that no one could presume to reject the authority of the Vulgate on any pretext. It was not officially sanctioned by the Roman Catholic Church, but gained acceptance immediately after its publishing. The 1955 date is for the first one volume publishing. The NT was completed in 1945 and the OT in 1949.

CODEX KORIDETHI: (Greek, 700-900 AD) This version was discovered in a monastery at Koridethi at the east end of the Black Sea. It contains the four Gospels. It is currently located at the Tiflis Library in the USSR.

LAMSA: (English, 1957) Named after Lamsa. Based on the Peshitta.

LATIN: Augustine wrote the following concerning the many and varied Latin translations that were available in his day,

"Those who translated the Scriptures from Hebrew into Greek can be counted, but the Latin translators are out of all number. For in the early days of the faith, every man who happened to gain possession of a [NT] Greek manuscript and who imagined that he had any facility in both languages, however slight that might have been, dared to make a translation."

Augustine also complained about the infinite number of Latin translators and Jerome joked that that there were almost as many Latin translations as there were total manuscript copies.

Perhaps the reason that so many Latin versions existed was because of difficulties in translating between Greek and Latin. The aorist (past tense) and the perfect (fixed length) tenses of Greek words cannot be differentiated in Latin. Neither can different forms of the imperative or double negatives. There is no definite article. Latin lacks perfect active and present passive participles for its verbs. The list of difficulties continues on and on. The result is that the Latin translations must frequently paraphrase the Greek if the context is to be understood correctly. Anytime paraphrasing takes place the danger of promoting one's personal theology is increased. You might say that there was a Latin version for any combination of theological positions. See OLD LATIN.

LEFEVRE: (French, 1534) Included a summary of chief doctrines.

LENINGRAD CODEX: (Hebrew, 916 AD) It is also called the Codex Babylonicus. It contains copies of some OT latter prophets. Currently, it is located at the Royal Library of Leningrad. This version is the basis for the Biblia Hebraica Stuttgartensia, a leading, current, majority vote scheme for Masoretic texts (BHS).

LUTHER: Luther was an Augustinian Monk and Prof. of Sacred Theology at the University of Wittenburg. Apparently, while preparing for a lecture on the book in Nov. 1515 God used Romans to lead Luther to an understanding of salvation by Grace, but as a result he had great difficulty understanding James. In fact, he concluded that James (along with Hebrews, Jude and Revelation) was not inspired. His understanding of Grace led to the nailing of his now famous anti-Catholic, anti-religion '95 theses' to the door of the Castle Church of Wittenburg in Oct. 1517. This caused a firestorm of backlash all the way to the Pope. Pope Leo X convinced Henry VIII to publish the Pope's defense to Luther's assertions entitled 'Assertion of Seven Sacraments'. For this, the Pope bestowed the title of 'Defender of the Faith' on Henry VIII.

LUTHER'S: (German, NT=1522, OT=1534) Primary reference for Luther's German Bible was Erasmus for the NT. Since he believed that Jas., Heb., Ju. and Re. were uninspired he separated them apart from the rest of the NT. Text included notes, references and book introductions. Both OT and NT were revised in 1891.

MATTHEW'S: (English, 1537) Authorized by royal license of King Henry VIII, but probably printed in Antwerp. Matthew is a pen name for John Rogers (a former comrade of Tyndal's on Tyndal's version). Tyndal may have translated Joshua through 2Chr. before he died. It is believed that the Matthew's Bible is actually the completion of a version began by Tyndal, but not completed before his death. Coverdale's was used for the remainder of the OT and Tyndal's NT including the summary of chief doctrines from the Lefevre version. It also included a topical list from Olivetan and marginal notes from both.

MASORETIC: (Hebrew, >600 AD) This term refers to the various, ancient Hebrew copies of the OT done under Jewish authority. That the Masoretic Texts agree so closely is no accident. There were strict rules to be adhered to by Jewish scribes when making new copies of synagogue rolls;

- Parchment from 'clean' animals of a certain color.
- Threaded sinew from a 'clean' animal.
- Copied only by a Jew.
- Column must be between 48 and 60 lines.
- Vertical lines were drawn down the sides. If 3 or more words were written outside the lines, then the copy was destroyed.
- Special recipe black ink was used.
- No words were written from memory. Each word was copied down, one at a time, after stating the word from an authentic copy.
- Wiped the pen clean before writing the word 'God'.
- Wash the body before writing the word 'Jehovah'.
- No individualism in the copying work.
- Any revision must be made within 30 days of completion.
- 1 mistake per page required the page to be destroyed.
- 3 mistakes per page required the whole copy to be destroyed.

Where the texts do not agree significantly is in the order of the various OT books. There were, apparently, no hard and fast rules as to their order at that time (same problem with ancient Greek translations of the OT-like the Septuagint).

Still, for all the careful attention given to the copying efforts, by 132 AD Rabbi Akiba had already run into difficulty in determining which of the several versions being circulated in the first century was the

authoritative one.

MAZARIN: (Latin, 1456) The first printed Bible. It belonged to Cardinal Jules Mazarin. Also called the Gutenberg Bible.

MIDRASH: (Hebrew, 100-300 BC) A term used to describe the various Hebrew commentaries written on the OT from that period.

MOFFATT: (English, 1924) The OT was completed by Moffatt (d.1944) in 1924 and the NT was completed in 1913. The NT was based on the Herman von Soden Greek. He served on the translation committee of the RSV and unwittingly voted against his own rendering from the Moffatt version as inadequate, not knowing the source at the time of the reading.

A story is circulated that once when a modern young minister visited an elderly member of his flock he read a chapter from Moffatt's version to her. When he had finished reading the woman said, "Well, that was very nice: but now, won't you read just a bittie of the Word of God before you go?" If true, then I would suspect that the old woman was a lot smarter than anyone thought.

Among the errors in the Moffatt version is the famous 'who killed Goliath' question [2Sam.21:19].

It is frequently abbr. as Mof.

MUNSTER: (Latin, 1539) A translation of the Hebrew and Sebastian versions. The work was done in Geneva.

MURATORIAN: (? , 170 AD) A fragment which mentions most of the NT.

NEW AMERICAN BIBLE: (English, NT=1941, OT=1969) The NT was a revision of Douay-Challoner NT. The OT was a new translation. It's claim to fame was the use of 20th century idiom. The NT was revised based on the Greek in 1970. It is abbr. as 'NAB'.

NEW AMERICAN STANDARD (English, 1971) A remake of the ASV by the Lockman Foundation, but still based on Westcott and Hort. This version is frequently abbr. as NASB.

The preface immediately draws attention to the fact that the 58 'scholars' (?) that produced it did not believe that God preserved (or preserves) His Word for future generations. They specifically state that only the original autographs were inspired (contrary to what Paul told Timothy [2Ti.3:15,16]). They then make the statement that their version is true to the original languages. The problem is that original languages has nothing to do with original autographs. What they mean to say is that they have made numerous changes based on the input of textual critics who deny God's continuing supernatural influence on scripture.

Compare the following: De.24:1-4 w/Ma.19:8 in the NASB and the KJV. See also De.33:25; Nu.23:21 (cp. Ex.2:24-25); 1Sa.1:24 (cp. Nu.15:89); Pr.19:18; Jn.1:18; Ro.4:19.

NEW ENGLISH BIBLE: (English, 1970) A corrupt version heavily influenced by Sir Godfrey Driver, a scholar (?) of some importance. Two famous errors of this version are related here:

In Jdg.1:14 Caleb's daughter Achsah goes to Othniel and "...lighted from off her ass..." to continue a discussion. Rather than the correct paraphrase ("...dismounted from her donkey...") the NEB says, "...she broke wind..."

In Job 18:11 the proper paraphrase is, "Terrors will beset him from every side and drive him away.", or, as the RSV says, "...chase him at his heels." The NEB says that the terrors will, "...make him piss over his feet." Even the 1990 revision of this version (called the Revised English Version) hardly does any better. It says, "...he cannot hold back his urine."

See also Ro.4:19

The version is frequently abbr. as 'NEB'.

NEW KING JAMES VERSION: (English, 1982) Another attempt to capitalize on the persistent authority of the KJV. It does not live up to its claim to preserve the beauty and content of the KJV in several verses (ex. Ge.12:7; 24:22; 29:31; 32:28; Pr.1:32; 6:11,13; 8:30; 10: 3; 11:3,16; 12:4,26; 16:1; 18:1,2,8; 19:16,18; 20:25; 23:4; 26:7,23; 29:18,24; Mt.6:22; 12:23; 26:45; 2Pe.2:5; Ju.12,19; 1Jn.4:17; etc.).

NEW WORLD TRANSLATION: (English, NT=1950, OT=1953) This is the Bible produced for and used by Jehovah's Witnesses (Watchtower Bible and Tract Society). Versions to date did not fit with the cultic belief system of the Witnesses and their leadership found it necessary to rewrite God's Word to conform to their view of doctrine. Interestingly enough, the translation work was done by two Jesuit theologians named Hose Maria Bover, S.J. and A. Mark, S.J. (see the topics JESUIT THEOLOGY and JEHOVAH'S WITNESSES).

It is abbr. as 'NWT'.

OLD LATIN: (Latin, 150 BC) Made for North Africa using the Old Syriac as its primary source. It omitted 2 Peter. It is believed that Latin was established as the Roman Catholic language of choice around 190 BC when Pope Victor began writing treatises in Latin. Pope Victor came to power from North Africa. Prior to Victor the vast majority of all correspondence between church leaders was in Greek (a tradition that continued to about 250 AD). There are 104 surviving copies which include Old Latin readings. None is a complete NT and none (except the copies known as K & J) is exclusively Old Latin, but contain a mixture of later versions (primarily the Vulgate).

OLIVETAN'S: (French, 1535) By Pierre Robert Olivetan. This version included a topical concordance.

ORIENTAL: (Hebrew, 820-850 AD) A copy of the Pentateuch currently located at the British Museum in London.

ORIGEN: (Latin?, 185-254 AD) A copy named after its author. It defined many of the NT books and rejected some Apocryphal books.

ORIGEN'S HEXAPLA: (Various, 250 AD) An OT parallel translation with 6 columns. It included Hebrew, Greek, Aquila's, Symmachus', a revised Septuagint, and Theodotian's. It took 23 years to complete.

PAGNINUS: (Latin, 1528) by Dominican scholar Sanctes Pagninus.

PALESTINIAN SYRIAC: (Aramaic, 550 AD) Written in the Western dialect of Jewish Aramaic. There are no complete books and there is a great deal of extraneous writings in the surviving copies dated >1000 AD.

PAPYRUS NASH: (?, 150 AD) Four fragments of the Ten Commandments and the Shema (confession of faith) from Deut.6:4-9 and now in a private library.

PESHITTA: (Syrian, 150 AD) It was at Antioch, capitol of Syria that believers were first called 'Christians'. Over time their number multiplied greatly. The need for the scriptures resulted this Syrian NT which was translated from the Hebrew. The word 'Peshitta' means 'correct', or 'simple'. It was in common use through the 5th century. Today it's called a "variant witness that sheds light on the more common text types. This is because the common text type today is based on the Westcott and Hort abortion called a critical text rather than on the 'received text'. No originals exist, only fragments dating from the mid 400's. Surviving versions are missing Lu.22:17-18; Jn.7:53-8:11.

PERSIAN: A NT version written in the middle Persian dialect. Date is unknown.

PHILLIP'S: (English, 1947-1958) Titled the 'New Testament in Modern English'. It omits the genealogies of Ma.1:2-17 and Lu.3:23-38 and substitutes a summary statement instead (apparently believing that either the genealogies were uninspired, or were inspired, but are of no profit: either of

which is disastrous). The summary statement doesn't show that Jesus is the legal heir to David's throne. In 1958 the one-volume edition put the genealogies back in. See also Ro.4:19. Abbr. as PNT.

PHILOXENIAN: (Syriac, 508 AD) By Polycarp (a rural Syrian Bishop). It was done for Philoxenus and was a revision of the Peshitta. The only text that survives is a copy of a Rev. copied in 1610 AD.

POLYCARP: (?) A second century Church Father (bishop of Smyrna) and martyr.

POLYGLOT: (various, 1514) A parallel Bible written in Latin, Greek, Hebrew, and Aramaic. The University of Alcalá published it. See 'Complutensian Polyglot'.

Q: See 'Coptic'.

QUMRAN MANUSCRIPTS: (Hebrew, 250 BC-70 AD) Also called the Dead Sea Scrolls. Qumran was a settlement of a strict, communal, male, monastic fringe religionists. It was an isolated settlement in the wilderness 40 miles East of Jerusalem that began long before Christ's birth, but became increasingly more significant (and populous) during the violent, political unrest of the period following Christ's death up through the overthrow of Israel and their dispersion. These men separated themselves from mainstream Judaism and Christianity and formed a cult that combined teachings of both groups. They waited for the coming Messiah in the wilderness, hoping not to attract political attention to themselves while waiting. It didn't work. The Romans destroyed the settlement in 68 AD. Before they did the Essenes had an opportunity to hastily hide these manuscripts in the caves near the settlement. This was done to preserve them and to allow plausible deniability concerning their religious rejection to the Roman emperor and the Roman religion. A Dominican monk by the name of Devoe finally excavated the site of the settlement in the 1950's.

The date of 1896 is given rather than the popular date of 1946 because the first four scrolls of this group were actually discovered in 1896 by Schechter of Cambridge among the remains of a synagogue's 'Genizah (storage vault) in Fustat, Old Cairo. These four documents were called the 'Damascus Documents' because of their reference to an exile to Damascus. Isaiah was the first book translated (from the 1st cave).

As most people have heard, other manuscripts were discovered in 1947 in some hidden caves near Wadi Qumran (overlooking the Dead Sea, South of Jericho).

There are 600-800 manuscripts and >100,000 fragments total which comprise the 'Qumran'. The first of the materials (exempting the four discovered in 1896) were made from leather and papyrus and were discovered in 1946.

These 7 leather and papyrus scrolls found by a Bedouin shepherd boy who was looking for artifacts (illegally) to help support his family. This boy brought them to a Bethlehem cobbler believing(?) that the leather could be made into shoes (the fact that this cobbler was also engaged in the part time illegal sale of antiquities is rarely emphasized). The 'fence' (dealer) bought them, giving the boy a portion of whatever he thought they would sell for. In this case, he sold the 4 leather scrolls for the equivalent of \$100 (approx. \$900 in '91 dollars) to Catholic Archbishop Samuel of St. Mark's monastery. Samuel claimed to believe the writing was in Syrian rather than Hebrew (to devalue them). Samuel knew full well what their value was, but sat on them until he could take them to the U.S. to sell for \$1,000,000 (nearly \$9 million today—quite a markup from \$100). For five years no one would buy them at that price. The papyrus scrolls were sold to E. L. Sukenik, Prof. of archeology from Hebrew Univ. in Jerusalem in Nov. of 1947 (the same time Israel was declared a nation by the U.N.). These papyrus scrolls became a state treasure.

In the mean time the Archbishop still hadn't sold his leather scrolls (it was now 1952). In that year the son of Sukenik (the elder Sukinnick having died) eventually bought the leather scrolls from the bank that was acting as agent for the Archbishop after talking them down to \$275,000. The Archbishop never knew until afterwards who the buyer was. This was the son's plan because the Catholic Church was not all that friendly with the Jews [The Jews to this day have not been allowed to establish representatives in the

Vatican, as do other nations.]. They were brought back to Israel.

In 1952 Bedouins (still out there trying to cash in on the illegal antiquities market) found another cave with manuscripts. This initiated an all out international effort (except Jews -no Jews were allowed into Jordan) to search the area for any remaining manuscripts. This effort was made because the black market was fond of splitting up finds and selling them separately to extract more money, particularly now that they were aware of their potential worth. In all 275 caves were searched and tiny fragments of 600-800 manuscripts (>100,000 total fragments) were found along with some manuscripts written on copper sheets. Some of this material is kept by Jordan at the Palestine Archeological Museum (now called the Rockefeller Museum because of his financial support for the long project) where Jews were not allowed to examine them.

The vast majority of the manuscripts have been kept at the French School of Biblical Archeology in East Jerusalem. This school has become the center for Dead Sea Scroll research. This area of Jerusalem was successfully targeted for capture by Israel during the 6 day war of 1967. [It makes you wonder what their real war goals were.]

The leading scholars doing the research are:

- John Strugnell (Chief Editor, Dead Sea Scrolls Project), Prof., Harvard Divinity School. Paleographer Prof. Strugnell has worked half of his year in the U.S. and the other half on location since 1954. Under the stress of the work, the constant complaining for more materials from the world's scholars and an alleged drinking problem Strugnell eventually suffered a breakdown in 1990. He was removed from the leadership position and replaced by a pro-Israel scholar (because of Strugnell's anti-Judaic statements during his breakdown).
- Frank Cross (Harvard Univ.). Paleographer.
- Emile Puech. Paleographer
- Devorah Dimant of the Univ. of Haifa. Scroll editor

After 35 years little progress had been made at publishing the work of these editors so Israel established a committee to oversee the publication progress. This delay was caused by the original assignment of vast materials to too few scholars. Believing, at the time, that much of the material was useless the number of assigned scholars seemed appropriate. Another reason is that the some of the finds support a Samaritan (Syrian) lineage for the OT, which lends credibility to the Byzantine text type and KJV rather than the Western. Some work has been published despite the scroll committee's sluggishness by piecing together information supplied over the years by Strugnell.

In Sept. '91 enough information had leaked out to allow scholars at Hebrew Union College in Ohio to completely reproduce the major scrolls. This 'inferred' version was followed two weeks later by a release of microfilm copies of all the materials by the Huntington Library in California (they were asked to keep photos of all materials, which they had hidden away as a safeguard against war in the Middle East).

The most complete fragment is a nearly complete scroll of Isaiah. Also included were fragments of unknown writings. Some of these fragments were pieced together to form what is called the 'War Scroll'. This manuscript contains prophetic writings of what appears to be Armageddon.

It should be said that the 'Q' texts, which duplicate Bible texts, do not match too closely with the text of the Bible that is accepted today.

Errors include Isa.21:8 where the Hebrew word for "lion" in the Masoretic Text is replaced with the Hebrew word for "he-who-saw" from the Qumran. This is picked up by the NIV and rewritten as "And the lookout shouted..." since it is an obvious reference to the lookout stationed in vs.6.

READER'S DIGEST BIBLE: (English, 1982) Also called "The Word". Translation headed up by

Bruce Metzger.

REVISED ENGLISH VERSION: (English, 1990) See ‘New English Bible’.

REVISED STANDARD VERSION: (English, NT=1946, OT=1952) Started in 1937 by 32 scholars headquartered at Yale divinity school at the request of the new owners of the copyright—the International Council of Religious Education (later to become known as the National Council of Churches). This is a revision of the ASV to update the idiom (and make more money). Other than dropping the italics the RSV is rendered differently from the KJV in 5788 places including the opportunity to include 13 renderings from the then recently discovered Qumran text of Isaiah.

Several members of the translation committee refused any responsibility for it. These included Arch Bishop Trench, and Bishop’s Moberly and Wordsworth. The straw that broke the camel’s back was a subtle change in the wording of 2Ti.3:16 that implied that only inspired scripture was profitable. [If it’s not inspired, then is it scripture?] The converse to the new reading was that only profitable scripture is inspired. Another change of interest is the footnote added to the virgin birth of Ma.1. When the OT was finally done in 1952 the NT was revised at that time. Additional revisions were done in 1962 (85 changes) and in 1971 (various NT changes).

Questionable renderings (besides those mentioned above) include: Ge.4:8 (based on Septuagint and Samaritan); De.32:8; 1Sa.14:41; 1Ki. 8:12; Ps.2:11; Ps.45:6 (cp. w/ Heb.1:8); Isa.7:14 supported by Septuagint (‘she’ rather than ‘he’ shall be called Immanuel; 21:8 (due to Qumran); Qumran readings from Isa. are added; Am.6:12; Zec.12:10; Mt.27:54; Mk.15:39 (‘a son’ vs. ‘the son’, but corrected in 1962); Lu.22:31; Lu.24:28; Jn.1:50; claims that Jn.3:16-21 are commentary only; Jn.13:8; Ac.8:37; Ro.4:19; Col.1:14 changes due to Origin’s influence and Heb.1:8.

Abbr. as ‘RSV’.

NEW REVISED STANDARD VERSION: (English, 1990) This version pretends to correct the errors in the RSV that were missed by earlier efforts and uses as its basis many of the same sources as the NIV. One new ‘effort’ is to change the bride of SS.1:5 to a black woman. “I am black, but comely...” is changed to “I am black and beautiful...” Unfortunately, the next verse explains that the darkness of her exposed skin is due to her work in the sun and not to her racial stock. She was of Jewish stock—a descendant of Levi through Shelomoth. This is supported by SS.7:4 where she is said to have an ivory colored neck. Still, the fact that she is not black does not support any form of racism. The anti-racial stand of scripture is clear in 1Cor.12:12-27.

REVISED VERSION: (English, NT=1881, OT=1885) A revision of the KJV by Westcott, Hort, Scrivener and Tregelles using primarily the Masoretic Text for the OT with some Septuagint and a ‘brand new’ Greek for the NT. Only Scrivener supported the Byzantine text, but was outvoted at every difference. This version was funded by Oxford in exchange for the copyright. Westcott and Hort (Cambridge Professors) were pushing their recently completed, but yet to be published, Greek critical text (it was finally published 5 days before the RV NT hit the street).

A note at Lu.23:34 questions the authority of that text.

To give a sense of the radical changes made by Westcott’s and Hort’s critical text I will quote Dean Burgon who addressed the Lu. 23:34 issue in the RV,

“These twelve precious words...Drs. Westcott and Hort enclose within double brackets in token of the “moral certainty” they entertain that the words are spurious. And yet these words are found in ‘every known uncial’ and in ‘every known cursive copy’, except four; besides being found ‘in every ancient version: and, ‘what,’ – we ask the question with sincere simplicity), ‘what’ amount of evidence is calculated to inspire undoubting confidence in any existing reading, if not such a concurrence of Authorities as this? ...We forbear to insist upon the probabilities of the case. The Divine power and sweetness of the incident shall not be enlarged upon. We introduce no considerations resulting from

Internal Evidence. True, that “few verses of the Gospels bear in themselves a surer witness to the Truth of what they record, than this.” (It is the admission of the very man who has nevertheless dared to brand it with suspicion.) But we reject his loathsome patronage with indignation.” Internal Evidence,” –”Transcriptional Probability”, – all such “chaff and draff,” with which he fills his pages ad nauseam, and mystifies nobody but himself, – shall be allowed no place in the present discussion.

Examples of missing NT verses are: Jn.5:3; Acts 8:37; 1Jn.5:7.

Abbr. as ‘RV’.

ROTHERHAM’S: (English, 1872-1902) Refers to various versions by J.B. Rotherham based on Tregelles’ Greek and Westcott and Hort.

RYLANDS FRAGMENT: (p52; ~125 AD) Written on papyri and of Egyptian origin, this fragment (John 18:31-33,37,38) was purchased in 1901 by the John Rylands Library in Manchester, England. The fragment was inside another purchased work and remained undiscovered until 1934 by C.H. Roberts of St. John’s College, Oxford.

SAMARITAN PENTATEUCH: (Samaritan, 430 BC) An OT portion that is said to contain over 6000 errors--mostly grammatical. Only copies exist dated >1232 AD.

SEPTUAGINT: (Greek, 280-180 BC) A translation of the OT combined with paraphrase and commentary. It is sometimes referred to as the ‘Alexandrian Version’ depending on which sections are read. Very literal, but only fragments remain. Ptolemy II Philadelphus commissioned a large group of Jews who were fluent in both Koine Greek and Hebrew to translate the Hebrew Torah into Greek. It is said to have been completed in 72 days. English translations of the Septuagint were first produced in 1808 (Charles Thomson). The English translation was reprinted in 1954 by Falcon press. An 1844 English/Greek parallel (by Sir Brenton) was published by Bagster’s of London. Since the Septuagint exists only as fragments and too few fragments are available to recreate the entire text, then one may wonder what source was used to fill in the gaps when making an English translation of the OT using the Septuagint?

Because of its age, it is clear that it was available to the people of Christ’s day. It is often said that Christ, or the Apostles quoted from it. They quoted God. To the extent that the Septuagint accurately reflected God’s Word in that particular verse, then it may also be said that they ‘quoted the Septuagint’. Of course, the same argument may be made for the various Masoretic texts.

Of the Septuagint, the KJV translators said, “...so it is euident, (and St. Hierome affirmith as much) that the seuentie were Interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through ouersight, another while through ignorance, yea, sometimes they may be noted to adde to the Originall, and sometimes to take from it; which made the Apostles to leaue them many times, when they left the Hebrew, and to deliuer the sence therof according to the truth of the word, as the spirit gaue them vtterance...The translation of the Seuentie dissenteth from the Originall in many places, neither doeth it come neere it, for perspicuitie, grautie, maiestie; yet which of the Apostles condemne it? Condemne it? Nay, they used it [the portions that were true, no doubt— Editor], which they would not haue done, nor by their example of vsing it, so grace and commend it to the Church, if it had bene vnworthy of the appellation and name of the word of God.”

The Septuagint version does not have the same titles for all the OT books as we have today. The differences are:

Today = Septuagint
1 Sa. = 1 Ki.
2 Sa. = 2 Ki.
1 Ki. = 3 Ki.
2 Ki. = 4 Ki.

1 Chr. = 1 Paralipomena
2 Chr. = 2 Paralipomena
Ezra = 1 Esdras
Neh. = 2 Esdras
Eccl = Sirach, etc.

Besides the Apocrypha, there are also some other unusual book titles:

3-4 Maccabees (1-2 Maccabees is routinely found in the Apocrypha)
Odes
Psalms of Solomon
Susanna
'Bell and the Dragon'

SHARPE: (English, 1840=NT, 1865=OT) The product of Mr. Sharpe (a Unitarian) using the KJV as a base and revising it in accord with the Griesbach Greek.

SINAITIC: (Greek, 350 AD) This nearly complete NT is also called the 'Aleph' (A). It includes part of the Apocrypha and other uninspired epistles. It is located at the British Museum and is missing Mk.16:9-20; Jn.7:53-8:11. The Siniatic uncial was found at the Monastery of St. Catherine at Mt. Sinai on 2/4/1859 by Tischendorf. A portion of which was about to be burned as trash by the Monks (at least *they* recognized its real value). It was acquired by the Russians during the Russian Revolution who later sold it to the British for L100,000. Its source is unknown. It is also covered over with blots so that many words are indecipherable. The translation and copies of this manuscript are partly guesswork since no one knows what is written under the blots, but there has been no shortage of 'scholars' ready to quote from beneath the blots.

"From the number of errors, one cannot affirm that it is very carefully written. The whole manuscript is disfigured by corrections, a few by the original scribe, very many by an ancient and elegant hand of the 6th Century whose emendations are of great importance, some again by a hand a little later, for the greatest number by a scholar of the 7th Century who often cancels the changes by the 6th Century amender, others by as many as eight (8) different later writers" (Scrivener, *Introduction to the Criticism of the New Testament*, Page 93, Vol. I)

"Ought it not sensibly to detract from our opinion of the value of their evidence, (Codex B and Codex Aleph) to discover that it is easier to find two consecutive verses in which the two manuscripts differ, the one from the other, than two consecutive verses in which they entirely agree? ... On every such occasion only one of them can possibly be speaking the truth. Shall I be thought unreasonable if I confess that these perpetual inconsistencies, between Codex B and Aleph—grave inconsistencies and occasionally even gross ones—altogether destroy my confidence in either?" (Dean Burgon, *The Revision Revised*)

"I insist and am prepared to prove that the text of these two Codexes (B and Aleph) is very nearly the foulest in existence" (Pp. 126-127); and "That they exhibit fabricated texts is demonstrable... B and Aleph are covered all over with blots -- Aleph even more than B... We suspect that these two manuscripts are indebted for their preservation, solely to their ascertained evil character" (Dean John W. Burgon, quoted by Dr. David O. Fuller, *Which Bible* Pg. 93, 128).

"No amount of honest copying—persevered in for any number of centuries—could possibility have resulted in two such documents" (Dean John W. Burgon, quoted by Dr. David O. Fuller, *Which Bible*, Pg. 93).

SLOVONIC: (Slavic, >950 AD) Most of the 22 Old Church Slavonic versions containing portions of scripture aren't dated, but it is believed that they range from 950 AD to 1450 AD. They are based primarily (50%) on the Byzantine, somewhat on the Western (20%) and a trace amount on Alexandrian

texts. Slavic alphabets are believed to have been invented specifically for the purpose of translating the scriptures. These included Glagolic and Cyrillic. Because of the similarity between Greek and these early Slavic languages the translations follow very closely to the Greek.

SPANISH: Spanish versions first began appearing in the 1200's.

STEVEN'S: (Latin, 1528) Also called 'Stephenus', or 'Received Text' (Textus Receptus) this work was done by Robert Estienne using seventeen manuscripts (3 primary Latin references of French origin). It is said to be the first critical edition of the Latin Vulgate. It was revised 4 times from 1528 to 1540. The name 'Received Text' came from a Preface note added by the Paris printer of a 1633 edition and the name stuck. It was a very popular version.

OLD SYRIAC: (Syriac, ?) The earliest known date is of a copy of the Old Syriac done in 150 AD. It is a partial Gospel thought to be the earliest of the Syrian MSS (the OT was in Syrian, the NT was in Aramaic). It was discovered in 1842. Later discoveries (the second copy of the Gospels was found in the late 1800's) of more recent copies have contributed to the still fragmentary knowledge of this document. Missing are 2Pet.; 2Jn.; 3Jn. Jude and Rev. From this version sprang the Peshitta (which led to the Lamsa), Palestinian, Syro-Hexoplaric, Tatian's Diatessaron, Philoxenian, Harklean, Bishop Rahoola's Division and the Siniatic Syriac. These versions are sometimes referred to as **BYZANTINE** texts.

SYRO-HEXOPLARIC: (Syriac, ?) Written by Paul of Tella (?). This version is in the Syrian language, but is thoroughly Greek in idiom.

TATIAN'S DIATESSARON: (? , 170 AD) A harmony of the four Gospels and one unknown apocryphal gospel using the 150 AD Syriac as a source. Only one fragment copy remains. A 4-inch piece with 14 lines on it and the 6 characters on the left margin of each line destroyed. The surviving text covers the period immediately after the death of Christ on the cross. It adds, "wives of them that followed..." vs. "women that followed..." Otherwise, nearly all that is known of this version is acquired from the Chester Betty Folios, part of a similar Latin translation (Codex Fuldensis), 5 partial Arabic translations dated after the 1100's (which don't agree with one another), and to a lesser degree selected European harmonies (>1200's).

J.B. Lightfoot claimed in 1877 that he couldn't find ANY solid evidence that this version *ever* existed. No one is even sure what language it was first written in. The title is in Greek, but it isn't mentioned by early Greek Fathers. Scholars believe that the original, if it ever existed, may have been Syrian because of the idioms used (but why a Greek Title?).

Scholars believe that Tatian was branded a heretic when he founded the Encratic sect that rejected marriage, wine and meat as sinful. He claimed that Mary wasn't married to Joseph.

TALMUD: (Hebrew, 300-500 AD) A Jewish work containing additions to the civil and religious laws. There are many copies available, but only one 'official' copy. It is broken down into the Mishna (oral law) and the Gemara (written law).

TARGUM: (Aramaic, 450+ BC) Includes the writings (supposedly) of Onkelos (150-200 AD), Prophets (0-100 AD) and Haggiographa (Holy Writings). They were held to be 'explanations' to the early church.

TAVERNER'S: (English, <1540) A revision of Matthew's Bible by Richard Taverner. It is this version which introduced the phrase "express image" in Heb.1:3.

TEXTUS RECEPTUS: 'Commonly received text.' See 'Steven's'.

THEODOTIAN'S: (Greek, 180 AD) Revision of the Septuagint in an attempt to make it more accurate.

THEOPHILUS: Bishop of Antioch, Syria around 190 AD. He wrote, among other things, a harmony of the Gospels.

THOMSON: (English, 1808) Translation of the Septuagint. Thomson holds the distinction of being one of the founding fathers of the U.S.

THOMASIAN: (Syriac, 600 AD) A NT version using Polycarp's Philoxenus as its source.

TODAY'S ENGLISH: Abbreviated as TEV. See *Good News for Modern Man*.

TWENTIETH CENTURY NT: (English, 1901) Primarily done by lay people. Abbr. as 'TCNT'.

TYNDAL: (English, NT=1525) The first printed English NT (Wycliff's was the first English Bible). Tyndal's real name was William Hutching. He earned his Master of Arts degree in 1515 when he was 21 years old. Convinced that scriptural ignorance was the problem (rather than the desired state, as was the wish of the Roman Catholics), he began the long process that led to the first English NT. He did not endear himself to established religion with his position on ignorance, particularly since he also included the clergy on his list of 'disadvantaged.' This resulted in his first charge of heresy (which was dropped) when he was 28 years old.

The NT was completed at Worms, France. Two copies still exist. One is at the Baptist College at Bristol and the other is at St. Paul's Cathedral Library. He used as sources Luther and Erasmus for his NT edition. He carried over most of Luther's marginal notes and references. The surviving copies are missing the front and rear pages (possibly to hide their identity).

To possess a Tyndal copy in a Catholic controlled area was asking for trouble if anyone found out. Since most people could not read, it was considered sufficient protection to remove the identifying front and rear portions and, perhaps, place it within a misleading binding. This atmosphere of disdain wasn't directed solely at Tyndal as much as it was a rehash of the hate the Catholic Church had for Luther. Tyndal was, because of the vast use he made of Luther's work, considered a Luther disciple. However, Tyndal's changing of "church" to "congregation", "priest" to "elder" (and "senior"), "penance" to "repentance" and numerous cuts on the Pope didn't help much. These include:

Ex.32:35 "The Pope's bull slayeth more than Aaron's calf."

Ex.36:5-7 "When will the Pope say 'Hold!' and forbid an offering for the building of St. Peter's church? And when will our spirituality say 'Hold!' and forbid to give them more land? Never until they have all."

Lev.21:5 "Of the heathen priests, then, our prelates took the example of their bald pates."

For example, there was a Tyndal book burning at London in 10/1526 four years after his NT came out. The notes in the text were not particularly controversial, but they were 'Luther-like'. The notes (i.e. Ma.16:17-19) betray Tyndal's view that the Gospel requires the voiced confession of one's sinful state as a prerequisite for salvation. This is the same error being promoted today among some evangelical circles. By 1534 pirate copies of Tyndal's NT began to surface with selected changes made to accentuate the differences between the Catholic and Protestant movements. George Joye, a former colleague, was responsible for much of this.

Zealot Protestants may have made others, or Catholics (Jesuits) may have made them to enrage the Catholic majority. In 1534 Tyndal put out a revision ("with a sharpe rebuke of Joye in the Preface") and again in 1535.

CODEX VATICANUS: (Greek, 325-350 AD) Used the Septuagint as its source and included the Apocrypha. This uncial is also referred to as 'B'. No one is sure where it came from, but it showed up in the Vatican Library in 1481, where it is still located. Its contents weren't widely known until 1890. It is missing Gen.1:1-46:28; 2Ki.2:5-7,1013; Ps.106:27-138:6; Mk.16:9-20; Jn.7:53-8:11; Heb.9-14.

"One marked feature is the great number of omissions which induced Dr. Dobbin to speak of it as an abbreviated text of the New Testament. He calculates that whole words or clauses are left out no less than 2556 times" (Scrivener, *Introduction to the Criticism of the New Testament*, Page 120, Volume I).

VULGATE: (Latin, 383-405 A.D) ‘Vulgate’ means ‘corrupt’ (vulgar). It was called that by Jerome (who also called the Old Latin that). Jerome (b.? -d.420) was a pen name. The man’s real name was Sophronius Eusebius Hieronymus. While, admittedly, he was probably the best literary mind of his day he did suffer from an immense ego and prided himself on his extensive abilities while categorizing his detractors as ‘two-legged asses’ and ‘yelping dogs.’ He was commissioned by Pope Damasus to clear up the confusion that existed at the time concerning which of the variety of Latin versions that was available (>10,000) was authoritative. Since the work was done by Jerome using Theodotian’s and Symmachus’ texts we can only assume that Jerome felt that way about those works also.

The original didn’t include the Apocrypha. That was added to later copies. What it did include was chapter headings. Most surviving copies are poor, hastily copied ones and later revisions. The best available copy is Codex Amiatinus.

The Vulgate was revised in 1592. That revision included an expanded version of 1Jn.5:7.

WADE: (English, 1934) A ‘paraphrase’ written to promote water baptism as a prerequisite to salvation (see study on Baptisms).

CODEX WASHINGTONIENSIS: (Greek, 300-500 AD) This copy was purchased by C.L. Freer of Detroit while visiting in Cairo in 1906. Includes the Gospels and portions of the Pauline Epistles from 1Co. on (incl. Heb.). It also includes the Greek versions of De., Jos. and Ps., but omits De.5:16-6:18; Jos.3:34-4:10; some Ps., Mk.15:13-38; Jn.14:25-16:17 and portions of the Pauline Epistles.

WEBSTER: (English, 1833) A version done by the same man of dictionary fame. It wasn’t as popular as the dictionary.

WELLS: (English, 1724) A revision of the KJV titled “The Common Translation Corrected” (?).

WESLEY: (English, 1768) A revision of the KJV with 12,000 changes.

WESTCOTT, Brooke Foss: (b.1825-d.1901) A liberal scholar who believed that as a result of his own work and the work of his contemporaries that the NT text had been rediscovered after having been lost for 1500 years. Westcott and Hort were the driving influence behind what become known as the ‘Critical Text’.(see Bible: Criticism)

Westcott erred in his book “History of the English Bible” by artificially inflating the importance of the Douay to the KJV translators. He claimed (without support) that many Latin words were borrowed from the Douay when, in fact, they had already been used in earlier English versions (i.e. ‘concupiscence’ in Rom.7:8 is found in both Tyndal and Wittingham).

However noble the effort, his liberal views are clearly represented in the text as a result of his application and understanding of ‘higher textual criticism’. His views are expressed below (from the book ‘Life of Westcott’, Vol. I and II):

-Mary worship-

“After leaving the monastery, we shaped our course to a little oratory which we discovered on the summit of a neighboring hill.... Fortunately we found the door open. It is very small, with one kneeling place; and behind a screen was a ‘pieta’ the size of life [i.e. a Virgin and dead Christ]....Had I been alone I could have knelt for hours....I wish I could see to what forgotten truth Mariolatry [the worship of Mary] bears witness.”

-Inspiration/authority of Scripture-

“No one now, I suppose, holds that the first three chapters of Genesis, for example, give the literal history—I could never understand how anyone reading them with open eyes could think they did.... All stigmatize him [Dr. Hampden, a fellow liberal] as a ‘heretic’.... If he be condemned, what will become of me!...The battle of [against] the inspiration of Scripture has yet to be fought, and how earnestly I could

pray that I might aid the truth in that.”

WESTMINSTER: (English, 1955) A Catholic version based on Hebrew and Greek, but not officially recognized. Completed after the death of its major contributor--Cuthbert Lattey. This lack of official recognition was the situation that R.A. Knox attempted to correct with his translation.

WINSTON: (English, 1745) Characterized as a ‘primitive NT’ revision of the KJV based on Beza (as if Beza wasn’t available to the KJV translators).

WITBY’S (English, 1703) An expanded (?) version of the KJV that was written and used as a vehicle for furthering Witby’s post-Millennial interpretations.

WITTINGHAM (English, 1557) William Wittingham produced, with the help of Calvin and Beza, a NT revision of the Matthew’s Version. The introduction was by Calvin. He married into Calvin’s family and succeeded John Knox as pastor of the English Church in Geneva. He is the first to drop Paul as the author of Hebrews.

WYCLIFF: (English, 1380-1384) Wycliff (b.1330, d.1384) was an imminent theologian of his day. He thought that the established church was nothing more than a feudal hierarchy and sought a return to the Bible as the final authority and to churches that answered to their congregation. To move in this direction required a Bible in English. The first edition of this Bible was produced primarily by his colleagues and was a literal translation of the Vulgate. The second edition (<1395) was completed after Wycliff’s death. The 2nd edition was finished by Wycliff’s close friend and scholar John Purvey using the Vulgate and related commentaries from which it absorbed some errors (i.e. Ps.8:4; 132:6). Early copies also included a forged ‘Epistle of Paul to the Laodiceans.’

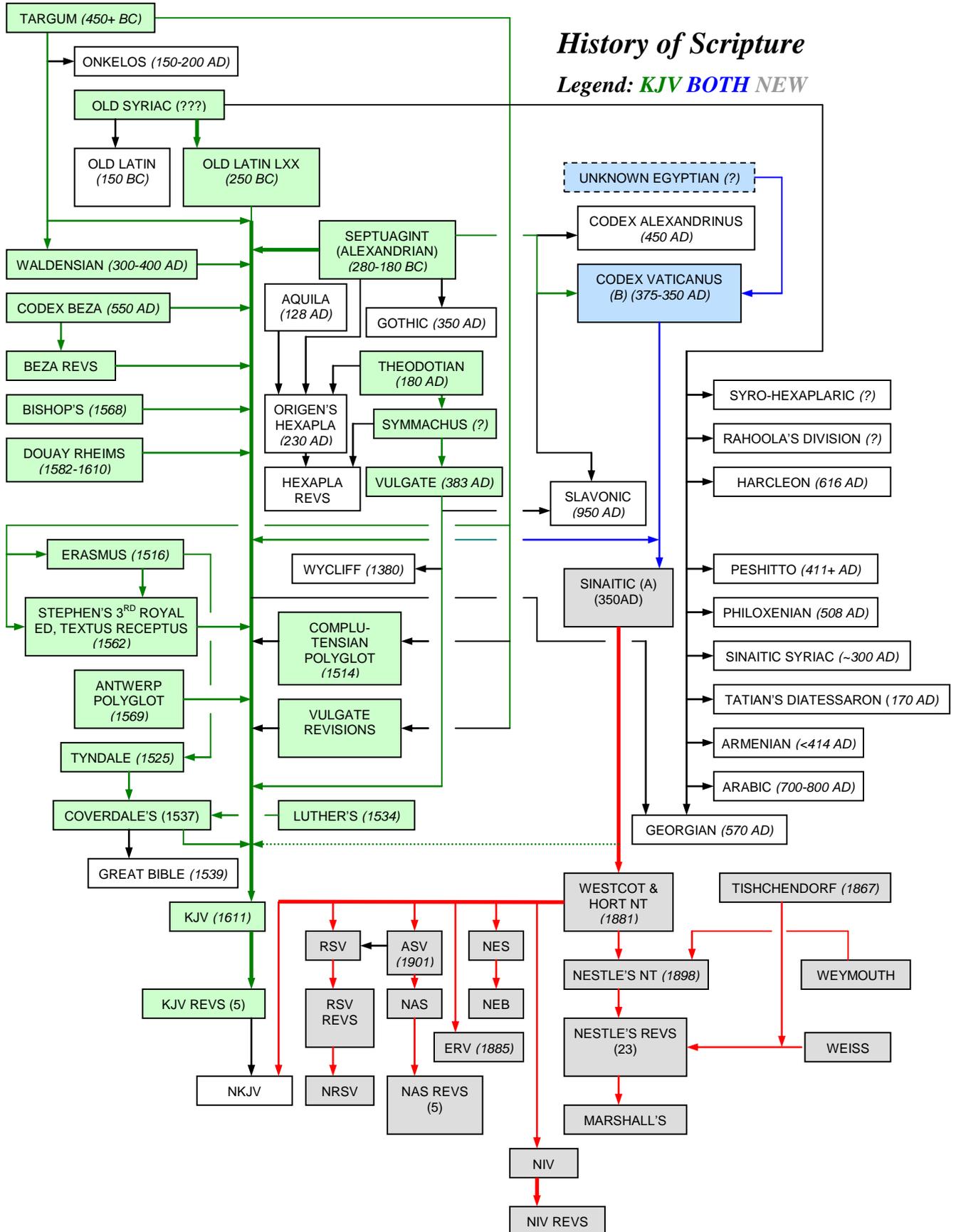
WEYMOUTH’S: (English, 1903) Weymouth died before he could complete an English translation based on his majority vote Greek. A Congregational minister named E. Hampden Cook finished it. Cook added notes considered unorthodox (even by today’s liberal scholars). James Robertson revised the version in 1924. Abbr. as ‘Wey.’

WEYMOUTH’S GREEK: A majority vote scheme between 19th century Greek versions.

YOUNG’S: (English, 1862) The same Edinburg bookseller with a passion for eastern languages who produced the popular concordance also produced a Bible called a “Literal Translation of the Bible”. This Bible is a very literal word-for-word translation (similar to a Greek w/ English interlinear translation). Young’s OT is said to be flawed with an unusual method of translating Hebrew verbs, but no complaints are made of the NT. It obviously was intended as a help to the reader who was not that familiar with the original tongues. He also wrote a translation of Chron. into the Gujarati language.

History of Scripture

Legend: **KJV** **BOTH** **NEW**



Bibliography

Those books that I found to be particularly useful are noted. Most of these books are available through Christian bookstores and wholesalers.

BAKER ENCYCLOPEDIA OF THE BIBLE (Walter A. Erwell, Editor), Baker

[I highly recommend this 2-volume book for anyone's library. It is an excellent evangelical, moderately conservative reference.]

THE BIBLE AS HISTORY (Werner Keller), Morrow

THE BIBLE FROM 26 TRANSLATIONS (Curtis Vaughn), Baker

THE EARLY VERSIONS OF THE NEW TESTAMENT (Metzger), Oxford

[This is the best reference that I know of for details on various NT manuscripts.]

HISTORY OF THE BIBLE IN ENGLISH (Bruce), Oxford.

[This is also an excellent tool, but not as detailed as Metzger.]

THE HOLY BIBLE (1611 KJV), Nelson.

TIMETABLES OF HISTORY (Bernard Grun), Simon & Schuster

WHICH BIBLE (Fuller, Editor), Grand Rapids International Publications, Grand Rapids, MI.

[Find this book and BUY IT!. This is a keeper, a family heirloom. It is the best source of material on the fight that took place when Westcott and Hort introduced their Critical Text.]

WHY I BELIEVE THE OLD KING JAMES BIBLE (Lackey), Lackey.

[This is an excellent tool for studying the apparent mistakes in the KJV. It is also much easier to read than Metzger's work.]