

The English Bible

Introduction

- The ancestors of English speaking people were largely ignorant of the Bible during the Middle Ages
 - They heard the mass in Latin and only occasionally heard the Bible stories told in the Anglo-Saxon tongue.
 - They may have seen pictures depicting Bible stories on buildings or illustrated manuscripts.
 - They were dependent on the interpreter, the artist, or the story teller for any knowledge of the Bible.

The Story of the English Bible

1. The Venerable Bede
 - a. 7th Century British monk
 - b. Lived in the monastery of St. Paul at Jarrow
 - c. Wrote a volume entitled “A History of the English Church and People”
 - d. Tells of a monk named Caedmon
 - i. Caedmon lived at the monastery of Streanaeshalch in the year 680
 - ii. “So skillful was he in composing religious and devotional songs that, when any passage of scripture was explained to him by interpreters, he could quickly turn it into delightful and moving poetry in his own English tongue. These verses of his have stirred the hearts of many folk to despise the world and aspire to heavenly things.” (IV. 24)

CAEDMON'S POETRY

Ne beoth ge thy forhtran, theah the Faraon
brohte,
sweordwigendra side hergas, eorla unrim!
Him eallum wile mihtig drihten thurh mine hand
to daege thissum daedlean gyfan,
thaet hie lifigende leng ne moton
aegnian mid yrmthum Israhela cyn.
Ne willath eow ondraedan deade fethan
faege ferhthlocan! Fyrst is aet ende
laenes lifes. Eow is lar godes
a-broden of breostum: ic on beteran raed,
thaet ge gwurthien wuldres aldor
and eow liffrean lissa bidde,
sigora gesynto, thaer ge sithien!

WHAT FOLLOWS IS A LINE BY LINE RENDERING OF THIS
PORTION OF THE POEM IN MORE RECENT ENGLISH

Be not frightened thereat, though Pharaoh had brought
Sword-wielders, vast troops, men without number!
To them all will the mighty Lord through my hand
this very day a recompense give,
that they may not live long
to frighten with distress Israel's kin.
Be not afraid of a dead army,
death-doomed bodies, the term is at an end
of their mortal life. By you the exhortation of God
has been removed from your breasts: I offer better
counsel,
that you honor the Prince of glory
and pray the Lord of life for favor to you,
victory's fruit, wherever you journey!

- e. Said to have given the English people parts of the New Testament in their native tongue
 - i. Reportedly died after translating the 4th gospel into English.

2. Aldhelm
 - a. 1st Bishop of Sherborne in Dorset
 - b. translated Psalms into Old English around the year 700
3. King Alfred (871-901)
 - a. Supplied the people with a translation of
 - i. the 10 commandments
 - ii. other parts of Exodus
 - iii. a negative form of the golden rule
 - iv. the apostolic letter drawn up by the Jerusalem council in Acts 15
 - v. part of the Book of Psalms
4. A priest named Aldred
 - a. Wrote a literal English translation between the lines of a 7th century Gospel manuscript
 - b. Now in the British museum
 - c. Known as the Lindisfarne Gospels
5. Rushworth Gospels
 - a. A Latin-English interlinear similar to the Lindisfarne Gospels
 - b. Done by an Irish scribe, Mac Regol
6. Wessex Gospels
 - a. Completed some time before the year 1000
 - b. The first extant independent English translation
 - c. Property of the British museum

WESSEX GOSPELS

MATTHEW 13:3-8

Sothlice ut eode se sawere his saed to sawenne.
And tha tha he seow, sumu hie feollon with weg,
and fuglas common and aeton tha. Sothlice sumu
feollon on staenihte, thaer hit naefde micle
eorthan, and hraedlice up sprunгон, for thaem the
hie naefdon thaere eorthan diepan; sothlice, up
sprungenre sunnan, hie adrugodon and forscruncan,
for thaem the hie naefdon wyrtruman. Sothlice sume
feollon on thornas, and the thornas weoxon, and
forthrysdon tha. Sumu sothlice feollon on gode
eorthan, and sealdon waestm, sum hundjealdne, sum
siextigjealdne, sum thritigjealdne.

7. 1066

- a. Norman Conquest
- b. Changed the English language and culture
 - i. English after 1066 is called Middle English
 - ii. Ormulum wrote a poetic paraphrase of the Gospels and Acts
 - iii. William of Shoreham wrote a translation of Psalms
 - iv. Richard Rolle wrote a translation of Psalms

8. John Wycliffe (1320-1384)

- a. Theologian and scholar who taught at the University of Oxford
- b. His study of the Scriptures led him to oppose many of the teachings and practices of Catholicism.
- c. He became convinced that every man was responsible to obey the Bible.
- d. Therefore, every man must know what to obey.
- e. Began the work of translating the Latin Vulgate into English.
- f. The first Wycliffe Bible was produced during the last four years of his life (1380-84)
- g. Revised by his secretary, John Purvey, after his death.
- h. Most of the extant Wycliffe Bibles today are actually copies of Purvey's revision.
- i. Wycliffe's teachings were pronounced heretical by the Roman Church

- i. Only his death from natural causes prevented his execution.
- ii. Some priests who taught the Bible in the English countryside were executed

PURVEY REVISION OF THE WYCLIFFE BIBLE

JOHN 17:1

“These thingis Jesus spak; and whanne he hadde cast up hise eyen into hevene, he seide: Fadir, the our cometh; clarifie this one, that thi sone clarifie thee; as thou hast yovun to hym power on ech fleische, that al thing that thou hast yovun to hym, he yyve to hem everlastynge liif. And this is everlastynge liif, that thei knowe thee very God aloone, and whom thou hast sent, Jesus Christ. Y have clarified thee on the erthe Y have ended the werk that thou hast yovun me to do. And now, Fadir, clarifie thou me as thisilf, with the clereness that Y hadde at thee bifer the world was maad.

9. Synod of Oxford in 1408

- a. Summoned by the archbishop of Canterbury
- b. Stated that it was illegal for anyone to translate or even to read a vernacular version of the Bible, in whole or in part, without the approval of his diocesan bishop or a provincial council

10. William Tyndale

- a. proceeded with the work of giving the Bible to the English people (even though it was illegal)
- b. Sometimes is called the father of the English Bible
- c. Much of his work is carried over into later versions of the English Bible
- d. His translation of the New Testament was the first one to be printed in English (1525).
- e. According to John Foxe, the following conversation took place between Tyndale and a learned follower of the Pope:
 - i. The papist is said to have affirmed, “We are better to be without God’s laws than the Pope’s.” To this Tyndale replied, “I defy the Pope and all his laws,” and added, “If

God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou dost.”

- f. Had to flee England to Europe to complete his work
- g. Smuggled New Testaments back into England from Europe
- h. Was able to translate the Pentateuch into English
- i. Hanged and burned at the stake in October, 1536.
 - i. Some accounts state that his bones were exhumed and burned for heresy 40 years after he was hanged.

11. Miles Coverdale

- a. at one time an assistant to William Tyndale
- b. first man to give the English people the entire Bible in printed form (1535)
 - i. New Testament was mostly a reproduction of Tyndale’s work
 - 1. Some revision in light of the German versions (Martin Luther was translating the scriptures into German during the same period of time)
 - ii. Used Tyndale’s work for the Pentateuch
 - iii. Depended upon Latin and German version for the other parts of the Old Testament
- c. Was not a Greek or Hebrew scholar

12. The Matthew’s Bible

- a. the entire Bible
- b. published at Antwerp in 1537
- c. though to be the work of John Rogers
- d. dedicated to King Henry and Queen Jane
- e. was granted a license, and became the first English Bible to be officially authorized by the government

13. The Great Bible

- a. published in 1539
- b. approved by the King
- c. enormous in size
- d. placed in churches and chained to the reading stands
- e. Restrictions upon public reading changed from time to time
 - i. Queen Mary prohibited public reading of the scriptures (1553-1560)
 - ii. Queen Elizabeth relaxed the restrictions beginning in 1560

14. The Rheims-Douai Bible

- a. provided by Catholics to combat the rising influence of Protestantism
 - i. insisted that many false translations had changed the meaning of the Holy Scriptures
 - ii. therefore, it was necessary that they produce a new English Bible
- b. New Testament issued at Rheims in 1582
 - i. Translated from the Latin Vulgate
- c. Old Testament completed at Douai in 1609-10
 - i. Included the Apocrypha as part of the canonical Old Testament
 - ii. As ruled at the Council of Trent in 1546
 - iii. Protestant English Bibles since Coverdale's translation had printed the Apocrypha as an appendix at the end of the Old Testament
 - 1. demonstrating belief that the books were not a legitimate part of the Old Testament canon

15. The King James Bible

- a. Hampton Court conference of churchmen and theologians in 1604
 - i. Resolved that "a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek ... without marginal notes, and only to be used in all Churches of England in time of divine service."
 - 1. The absence of pro-Protestant or pro-Catholic notes was to make this Bible the least offensive translation to have been produced in some time.
 - ii. Designed to replace the Bishop's Bible as the official translation to be read in Anglican churches.
 - 1. Its influence became much wider than intended.
- b. King James I organized the work of translation
 - i. Appointed six panels of translators
 - 1. included 47 men from Oxford, Cambridge, and Westminster
 - ii. Two men from each panel served on the final review board
- c. Preface, "The Translators to the Reader", composed by Miles Smith.

- i. Translators believed that it was the responsibility of all people to study the Scriptures for themselves
- ii. Translators believed that the Bible should be in a form that is understandable to the masses
- iii. Translators insist that the Scriptures in the common language help in the saving of souls
- iv. Translators were under no delusion that they had done a perfect work
 - 1. mistakes could be found in their work
 - 2. their work would need to be corrected and improved
- v. Translators believed that the English Bible should be kept current with the language and scholarship of the day.
 - 1. No reason why the word translated should be “forbidden to be current”.
 - 2. Two editions of the KJV were printed in 1611
 - 3. Another was printed in 1612
 - 4. 413 changes were made to the edition of 1613
 - 5. in 1629 the first edition without the Apocrypha was published
 - 6. Spelling has changed (in fact, spelling was not standardized until near 1800).

KING JAMES VERSION COMPARISON

MATTHEW 12:1 – 1611 VERSION

“At that time, Jesus went on the Sabbath day thorow the corne, and his disciples were an hungered, and beganne to pluck the eares of corne, and to eate.”

MATTHEW 12:1 – 1955 VERSION

“At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn and to eat.”

- vi. Translators recognized that their work was not all original with them
 - 1. “We never thought from the beginning, that we should need to make a new translation, nor yet to make of a bad one a good one, ... but to make a good one better, or out of many good ones one principal good one.”
 - 2. It has been estimated that 90% of the King James Bible retains the wording of William Tyndale’s translation.
- d. Occasionally, I hear of claims that modern translations or any other attempt to revised the King James Bible is a work of satan.
 - i. Actually a major revision of the KJV was done between 1870 and 1885.
 - 1. Catholic and Protestant scholars from Great Britain and the United States worked on the revision
 - 2. The published work in England was known as the “Revised Version”.
 - 3. With a few variations, the work was published in 1901 in the United States as the “American Standard Version”.
 - ii. Some of the criticism launched against the revision centered on the text underlying it.
 - 1. The Textus Receptus Greek text was completely abandoned.
 - 2. A critically reconstructed text, based on the mass of manuscript evidence which had accumulated since 1611, was used.
 - 3. Closer to the original than the Textus Receptus.
 - iii. Some of the criticism arose over isolated passages which were not included in the revision.
 - 1. shown by early manuscripts to be later additions to the text
 - iv. Some of the criticism was over the change in English sentence structure
 - 1. The revision attempts to be a literal translation, especially of the New Testament, from Greek.

2. Some see the literal translation as good, but it did result in different sentence structure, which resulted in criticism.
3. The ASV has been and still is a favored version
- e. English translations since 1881/1901 have continued to translate the most up-to-date critical text, based on the totality of manuscript evidence, with one exception.
 - i. The New King James Version reverted to the Textus Receptus in an appeal to those who prefer the King James tradition.

16. Comparison of Various Passages in English Translations

a. 1 Peter 3:21

ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ

- i. KJV “The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.”
- ii. ASV “which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ”
- iii. RSV “Baptism, which corresponds to this, now saves you – not the removal of dirt from the body, but the pledge of a good conscience toward God, through the resurrection of Jesus Christ.”
- iv. NASB “And corresponding to that, baptism now saves you – not the removal of dirt from the flesh, but an appeal to God for a good conscience – through the resurrection of Jesus Christ.”
- v. NIV “And this water symbolizes baptism that now saves you also – not the removal of dirt from the body, but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ.”
- vi. NEB (New English Bible) “This water prefigured the water of baptism through which you are now brought to

safety. Baptism is not the washing away of bodily pollution, but the appeal made to God by a good conscience; and it brings salvation through the resurrection of Jesus Christ.”

- vii. TEV (Today’s English Version) “This water was a figure pointing to baptism through, which now saves you, not by washing off bodily dirt, but by the promise made to God from a good conscience. Baptism saves you through the resurrection of Jesus Christ.”
- viii. NKJV “There is also an antitype which now saves us, name baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ.
- ix. SEB (Simple English Bible) “Today, this is a picture of how immersion saves us through the raising of Jesus Christ from death. Immersion is not getting rid of body dirt. No, it is an appeal to God for a clear conscience.”
- x. LBP (Living Bible Paraphrased) “(That, by the way, is what baptism pictures for us: In baptism we show that we have been saved from death and doom by the resurrection of Christ; not because our bodies are washed clean by water, but because in being baptized we are turning to God and asking him to cleanse our hearts from sin.)”
- xi. Discussion
 - 1. ASV is most literal, beginning with the word “which”, corresponding to the Greek
 - a. “which” refers to water in the previous verse
 - b. The water of the flood corresponds to or is an antitype of the water of baptism.
 - 2. KJV is somewhat literal, but omits the word “which”
 - 3. NIV replaces the pronoun “which” with the words “this water”, which expresses the meaning clearly and removes any possible ambiguity.
 - a. Some may question whether a translator has the right to replace literal translation with explanation.

4. NKJV is somewhat literal but reorders the sentence into what some might prefer as better English.
5. RSV and NASB retain a somewhat literal translation with perhaps a better English statement than the ASV.
6. “antitype” is a transliteration from Greek; the word “corresponds”, “corresponding”, “figure”, and “likeness” bring out the meaning of the word.
 - a. Antitype - One that is foreshadowed by or identified with an earlier symbol or type, such as a figure in the New Testament who (or which) has a counterpart in the Old Testament.
7. “Baptism” is a transliteration from Greek which most translations use. The SEB uses an actual translation of “immersion”.
8. LBP does not seem to say at all what Peter actually said, and seems to reflect the theology of the author, Kenneth Nathaniel Taylor. Sales of his work escalated after receiving an endorsement from Billy Graham in 1962.
9. Negation of the idea that baptism is for cleansing of the flesh
 - a. Expressed literally in KJV, ASV, NASB, and NKJV.
 - b. RSV, NIV, and SEB use body, which is not significantly different, but which does not actually occur in the Greek.
 - c. LBP completely ignores the Greek text and gives a commentary on the passage.
10. “appeal to God for a good conscience”
 - a. The most difficult part of the text, with a variety of differing translations
 - b. εἰτερωτημα
 - i. question, request, appeal, pledge
 - c. ASV uses interrogation which is equivalent but not particularly clear

- d. NASB, RSV, NIV, SEB use “appeal” or “pledge”, which seem to be legitimate alternatives
- e. KJV, NKJV use “answer”, which does not seem to be legitimate
- f. NEB, TEV make the statement read as if the conscience of the baptismal candidate is already clear before baptism.
- g. KJV, NKJV, NEB, TEV all seem to weaken the idea of the 1st part of the verse that baptism brings about salvation from sin.

11. “by the resurrection of Jesus Christ” is translated consistently by all except the LBP

xii. Perhaps the preceding discussion points out that the issue of translation is not always simple.

b. John 20:30-31

Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν (αὐτοῦ), ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

- i. KJV “³⁰And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: ³¹But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”
- ii. ASV “³⁰ Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: ³¹but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.”
- iii. RSV “Now Jesus did many other signs in the presence of the disciples, which are not written in this book: but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you have have life in his name.”
- iv. NASB “³⁰ Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; ³¹but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”

- v. NIV “30 Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. 31 But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”
- vi. NEB (New English Bible) “There were indeed many other signs that Jesus performed in the presence of his disciples which are not recorded in this book. Those here written have been recorded in order that you may hold the faith that Jesus is the Christ, the Son of God, and that through this faith you may possess eternal life by his name.”
- vii. TEV (Today’s English Version) “Jesus did many other mighty works in his disciples’ presence which are not written down in this book. These have been written that you may believe that Jesus is the Messiah, the Son of God, and that through this faith you may have life in his name.”
- viii. NKJV “30 And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; 31 but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.”
- ix. SEB (Simple English Bible) “Jesus showed many more proofs from God in front of his followers, but these are not written in this book. These proofs have been written so that you, the reader, might believe this: Jesus is the Messiah, the Son of God. If you believe this you will have eternal life by his name.”
- x. LBP (Living Bible Paraphrased) “Jesus’ disciples saw him do many other miracles besides the ones told about in this book, but these are recorded so that you will believe that he is the Messiah, the Son of God, and that believing in him you will have life.”
- xi. Discussion
 - 1. Jesus did other signs which are not recorded in the Gospel of John
 - a. KJV, NKJV, ASV, RSV, and NASB all render literally

- b. KJV, NKJV add the word “truly” which is not in the Greek text
 - c. NIV uses “miraculous signs” for “signs”, more interpretation than translation
 - i. Most signs were miraculous, but not necessarily so.
 - ii. John 2 cleansing of the temple was considered to be a “sign” in that it was a symbolic action designed to teach a spiritual lesson, but it was not a miraculous sign.
 - iii. Some consider this tendency of the NIV toward interpretation to be a less than desirable feature.
 - d. NEB, TEV
 - i. use the word “recorded” instead of “written”, which seems to be a legitimate understanding.
 - ii. “mighty works” is can lead to misunderstanding, similar to the “miraculous signs” of the NIV.
 - iii. The word “deficient” has been used to describe these translations.
 - e. SEB “proofs from God” is factual but not literal.
 - f. LBP “saw him do many more miracles ...” is also factual but far from literal.
2. these are written that you might believe ...
- a. KJV, ASV, RSV, NASB, NIV, NKJV are nearly identical with a straightforward translation.
 - b. NEB adds the words “have been recorded” which does not change the meaning but is not literal.
 - c. SEB
 - i. Uses the word “proofs” --- factual but not literal
 - ii. Inserts “the reader” --- does not change the meaning but is not in the Greek

- d. TEV, SEB, LBP have chosen to replace the Greek “Christ” with the Aramaic “Messiah”, which is used in John 1:41 and 4:25 but not in 20:30-31
- 3. while one is believing on Jesus he will enjoy eternal life
 - a. believing is a present participle which is used prominently in the Gospel of John (John 3:16, 36; 5:24; 6:35; 11:25; etc.)
 - b. KJV, ASV, RSV, NASB, NIV, NKJV translate very literally
 - c. NEB, TEV translate this as “through this faith”
 - i. Destroys the verbal aspect of the present participle
 - ii. Implies that eternal life is linked to the simple acceptance of the fact that Jesus is the Christ.
 - iii. On the contrary, the word “believing” in John includes all that is involved in “receiving” Jesus and “obeying” Jesus (John 1:12, 3:36)
 - iv. In John’s Gospel, “believing” is also viewed as a continuous action or way of living.
 - v. NEB and TEV depart from the prominent usage in the Gospel of John.
 - d. SEB is similar to NEB, TEV by using “if you believe this”
 - i. Not a literal translation
 - e. LBP is better than NEB, TEV, SEB, but leaves out the word “name” which is in the Greek text.

c. 1 John 1:7

ἐὰν δὲ ἐν φωτὶ περιπατῶμεν ὥς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ’ ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπο πάσης ἁμαρτίας.

- i. KJV “⁷But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”
- ii. ASV “⁷But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanses us from all sin.”
- iii. RSV “⁷But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanses us from all sin.”
- iv. NASB “⁷But if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from every sin.”
- v. NIV “⁷But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.”
- vi. NEB (New English Bible) “⁷But if we walk in the light as he himself is in the light, then we share together a common life, and we are being cleansed from every sin by the blood of Jesus his Son.”
- vii. TEV (Today’s English Version) “⁷But if we live in the light – just as he is in the light - then we have fellowship with one another, and the blood of Jesus, his Son, makes us clean from every sin.”
- viii. NKJV “⁷But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanses us from all sin.”
- ix. SEB (Simple English Bible) “⁷ God is in the light. We should also live in the light. If we live in the light, then we have a relationship of sharing with each other, and the blood of Jesus, God’s Son, continues to cleanse us from all sin.”
- x. LBP (Living Bible Paraphrased) “⁷ But if we are living in the light of God’s presence, just as Christ does, then we have wonderful fellowship and joy with each other, and the blood of Jesus his Son cleanses us from every sin.”
- xi. Discussion
 1. “if we walk in the light”
 - a. KJV, ASV, RSV, NASB, NIV, NEB, and NKJV all translate virtually the same.

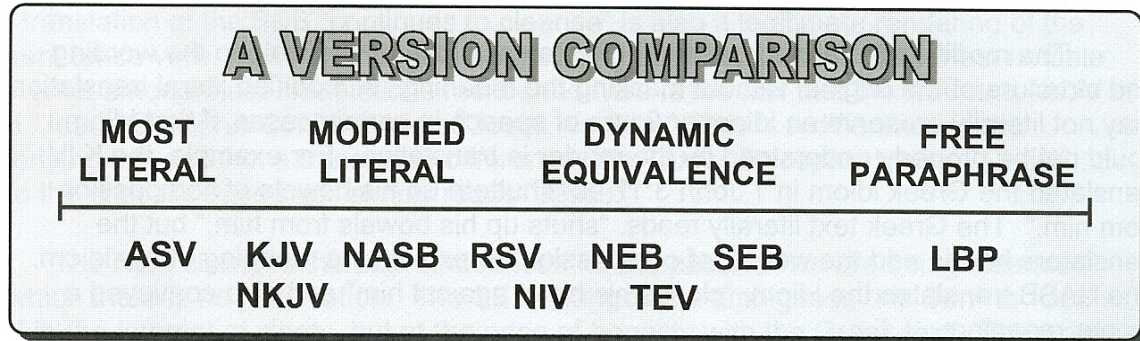
- “walk” is using the metaphor of “walking” down a path to depict a particular style of living.
- b. TEV, SEB, and LBP use “live” instead of “walk”, which erases the metaphor though not necessarily different in meaning.
 - c. SEB rearranges and simplifies the sentences.
 - d. LBP speaks of the light of God’s presence which not only is not what the text says, but is not even what it means (see John 8:12). The LBP then adds “just as Christ does” which varies substantially because “he” refers to God in v. 5.
2. “have fellowship with one another”
- a. KJV, ASV, RSV, NASB, NIV, NKJV, and TEV all give a literal translation.
 - i. The word *κοινωνία* can be legitimately translated “fellowship, sharing, participation, communion”.
 - ii. The word describes that which Christians share with God the Father and his Son Jesus Christ, which they also share with other Christians (1 John 1:3)
 - b. NEB uses “then we share together a common life” which is close to the meaning. But, there is more to the idea of “fellowship” than “a common life”. It also includes that relationship which we alone share with the Father and the Son (1 John 1:3).
 - c. SEB uses “we have a relationship of sharing with each other”, which is dynamically equivalent.
 - d. LBP adds some descriptive adjectives and also focuses on relationship with each other to the exclusion of the relationship with the Father and the Son.
3. “cleanses of all sin”

- a. KJV, ASV, RSV, NASB, NIV, NKJV, TEV, and LBP are virtually the same.
- b. NIV uses “purifies”, and TEV uses “makes us clean”, which has the same meanings as “cleanses”.
- c. SEB uses “continues to cleanse” which is a legitimate rendering of the present tense verb.
- d. KJV and NKJV read “Jesus Christ his Son” instead of “Jesus his Son” because they are based on the Textus Receptus which actually has the word “Christ” while the critical text does not.
- e. NEB changes the active “cleanses” to the passive “we are being cleansed”, for which there is no justification.
- f. NASB and NKJV capitalize pronouns He, His when referring to God in order to give more reverence to deity.

17. Some Categories of Translations

- a. highly literal translation
 - i. some consider to be difficult to understand in English.
 - ii. Some prefer the closeness to the original in structure and wording of the Greek text
- b. Modified literal
 - i. tries to stay as close to the wording and structure of the original without masking the meaning.
 - 1. May not preserve an idiom or figure of speech in some cases, such as 1 John 3:17 KJV (shutteth up his bowels (of compassion) from him”).
- c. Idiomatic or Dynamic Equivalence
 - i. as long as the same meaning is conveyed in every passage, it is immaterial whether the same words or metaphors or structures are preserved.
 - ii. A problem for some is that this approach relies too heavily on human exegesis.
 - 1. The Greek may be ambiguous enough to allow 2 or 3 different interpretations
 - 2. Dynamic Equivalence will pick one interpretation and exclude the others

- a. John 20:30
 - i. “signs” is literal
 - ii. “miraculous signs” of the NIV or “mighty works” of the TEV seem to ignore the reality that not all signs were miraculous.
- iii. Another problem is that “dynamic equivalence” or “idiomatic” ignores the idea of plenary verbal inspiration, which means that the very words used by the writers were inspired of God.
- d. Unduly Free or Free Paraphrase
 - i. Makes no attempt to translate the original
 - ii. Considered to be commentaries and not Bibles



18. Some Conclusions
- a. A careful study of any good modified literal translation will yield an understanding of the biblical teachings
 - b. There can be unanimity of understanding of the biblical teachings
 - c. No English translation is perfect, but there are several good translations which can teach God’s truth
 - d. Because the Bible is the word of God
 - i. Study it in view of eternity
 - ii. Seek to obey it to the best of our ability