

Compiling and translating di bible

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introduction

god revealed imself to mankind through men inspired by di work for di holy spirit use wey concern forty writers ova many centuries. Im originally spoke directly to leaders and heads for families as for di cases for adam, enoch, noah, job, abraham, isaac, jacob and moses. Later im spoke go di pipo through prophets so we go fit samuel, isaiah, jeremiah and daniel, kukuma as some lesser-known prophets.

webster gives di meanings for di word bible as

- a) the sacred scriptures for christians comprising di old testament and di para para testament
- b) the sacred scriptures for some oda religion (such as judaism). (www.merriam-webster.com)

di "sacred scriptures" for one book are a compilation for

- a) writings for di jews pertaining to dia relationship wit jehovah god - old testament.
- b) writings for di apostles or dos very e remain small associated wit dem pertaining go di message for di pikin for god, wetin im say and do while on top earth - para para testament.

di bible na collection for many books by many writers ova a shikena for approximately 1500 years. Dis collection for books don been divided into two sections, di old testament and di para para testament.

400 b. C. Di old testament begin be translated into aramaic. Dis translation na dem dey call di aramaic targums. Dis translation helped di jewish pipo, who begin to speak aramaic from di taim for dia captivity for babylon, to di old testament for di language wey dem commonly spoke. For di first century palestine for jesus' day, aramaic na still pass commonly spoken language. , maranatha: "our lord don com," 1 corinthians 16:22 na example for an aramaic word dat na bin use for di para para testament. 4

for di third century, dey 250 b. C. , jewish scholars for alexandria, egypt, translated di old testament into greek. Dis translation became sabi as di septuagint or 'seventy' bicos according to tradition (legend) 70 (or 72) scholars labored 70 (or 72) days to produce [it]. Di septuagint na often bin use by para para testament writers wen dem quoted from di old testament. Di lxx na di translation for di old testament dat na bin use by di early church. 5

by 100 b. C. di writings for hebrew and aramaic comprised di thirty-nine books referred to as "the law and di prophets" or "the law and di prophets and di psalms" by di israelites. For jesus' and di apostle's taim dem de

also dem dey call di "scriptures". We refer give dem as di old testament. "Josephus, a non-Christian Jewish historian, declares dat, tey tey di death for Artaxerxes (424 B.C.), 'no one had dared, up to dis day, to add anything give dem, to take anything from dem, or to mek any change for dem.' Dis clearly indicates say di Jewish canon assumed a settled form for di taim for Ezra and Nehemiah." 6

manuscripts currently available [extants] for di old testament written for Hebrew and Aramaic [language acquired for Babylon captivity (rd)] are:

- a. Chester Beatty Papyri 100- 400 AD
- b. Codex Vaticanus and Codex Sinaiticus 350 AD [Codex Na Latin for
Oyibo word code (rd)]

c. The Masoretic Text (MT) na di Hebrew text for di Jewish Bible

(Tanakh). It defines no bi juss di books for di Jewish canon, but also di precise letter-text for di biblical books for Judaism, kukuma as dia vocalization and accentuation for both public reading and private study. Di MT, probably between di seventh and tenth centuries, na also widely bin use

as di basis for translations for di old testament for Protestant Bibles, and for recent decades also for Catholic Bibles. 6a

Old Testament (Jew / Hebrew writings)

Tanakh - name for di Jewish Bible. It na acronym for [Torah, Prophets (Nevi'im) and Writings (Ketuvim)]. 1

Torah

Torah na Hebrew word meaning doctrine or teaching. E don dey revered as di inspired word for God. It na say by tradition to don been revealed to Moses by AM. Di Torah na sometimes referred to as di (written) law or written Torah. Di Torah na di first part for di Tanakh, di Hebrew Bible, and na make up for five books. For dat reason, it na also dem dey call di Pentateuch, Chumash, or "the five books for Moses."

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Talmud

Talmud (aka Shas) na di record for rabbinic discussions.

[could dis be di "traditions" di Jews accuse Jesus for violating? (rd)] dia discussions pertained to a) Jewish law

b) ethics

c) customs

d) history

Di Talmud don two components:

a) the Mishnah (c. 200 CE), di first written compendium for Judaism's oral law.

b) the Gemara (c. 500 CE), a discussion for di Mishnah and related

tannaitic writings often venture onto oida subjects and expound broadly for di tanakh. Di terms talmud and gemara are often bin use interchangeably. Di gemara na di basis for all codes for rabbinic law and na boku quoted for oida rabbinic literature. Di whole talmud na also traditionally referred to as shas – an abbreviation for shisha sederim, "six orders" for mishnah. 3

para para testament

"the para para testament na complete, or substantially completed, wey concern a. D. 100. Di majority for di writings being for existence twenty to forty years before dis. "

according to f. F. Bruce as early as 367 a. D. twenty-seven books de recognized as having been accepted by many eastern church leaders as authentic. Shortly afterwards western church leaders accepted dem. "it no bi until c, 508 a. D. dat 2 peter, 2 and 3 john, jude and revelation de included for a version for di syriac bible for addition go di oida twenty-two books. " none for di original writings wey we today. However, thousands for copies for manuscripts (mss), fragments, cursives, and quotations for writings by early first and second-century christians are available to translators. It na probably safe to tok dat none for dis writings de copied without some errors or without copyist notes.

"the first steps for di formation for a canon for authoritative christian books, worthy to tanda beside di old testament canon, which na di bible for awa lord and im apostles, appear to don been taken wey concern di beginning for di second century, wen e get evidence for di circulation for two collections for christian writings for di church.

"the corpus paulinum, or collection for paul's writings, na brought together wey concern di same taim as di collect for di fourfold gospel. As di gospel collection na designated by di greek word euangelion, so di pauline collection na designated by di one-word apostolos, each letter being distinguished as 'to di romans', 'first go di corinthians, and so on top. Before long, di anonymous epistle go di hebrews na bound up wit di pauline writings. Acts, as per mata for convenience, com be bound up wit di 'general epistles' (those for peter, james, john and jude). ... di only books wey concern which dia na any substantial doubt afta di middle for di second century de some for dos which com after much much for awa para para testament ... james, jude, peter, 2 and 3 john. ... athanasius for 367 a. D. lays down di twenty-seven books for awa para para testament as alone canonical; shortly afterward jerome and augustine followed im example for di west. ... one tin must be emphatically stated. Di para para testament books do no bi become authoritative for di [catholic] church bicos dem de formally included for a canonical list; for di contrary, di [catholic] church included dem for am canon bicos im already regarded dem as divinely inspired, recognizing dia innate worth and generally apostolic authority, direct or take style. "

tins christ do and say de recorded by four different writers, one for whom, luke, fit don been a gentile. Originally, dem de considered as one book and simply referred to as "the gospel" wit each writer's work as "the gospel according to matthew" or "the gospel according to john. " "the fifth historical writing, di acts for di apostles na de tin be say a continuation for di third gospel, written by di same author, luke, di physician and companion for di apostle paul. " 7 "when luke and acts de separated, one or two modifications de apparently introduced. Originally luke seems to don comot all mention for di ascension to im second treaties; now di words 'and na carried to heaven' de add to luke 24:51, to round komot di narrative, and for consequence 'was taken up' add to acts 1:2. " 8

Josephus confirms many things recorded for the Bible that occurred for Jesus' time on top earth and the early years for the church for his writings which concern the Jewish context.

This does not mean every word for any main translation has the exact meaning for the word as originally spoken or written.

ten stages for NT formation and transmission 12

the historical Jesus - words are spoken and deeds are performed by Jesus himself for his lifetime on top earth.

oral tradition - traditions and beliefs which concern Jesus are developed and passed on top by early Christian communities.

written sources - some of the miracles and/or sayings for Jesus are compiled and recorded for early written documents.

written texts - individual letters, full gospels, etc., are written with main messages for main situations.

distribution - some writings are copied and shared with other Christian communities throughout the Mediterranean.

collection - some Christians begin to collect the letters for Paul and gathering together several different gospels.

canonization - four gospels, several collections for letters, and a few other texts are accepted as authoritative scriptures.

translation - biblical texts are translated into other ancient and modern languages: Latin, Syriac, Coptic, Armenian.

interpretation - the meaning for the scriptures has an eye on top various levels: literal, spiritual, historical, social, etc.

application - communities and individuals use it for practical purpose: liturgical, moral, sacramental, theological.

documents available for translators

his writings fit be divided into three parts:

- autographs: the original texts were written either by the author's own hand or by a scribe under his personal supervision.
- manuscripts: all bibles were hand copied onto papyrus or parchment until Gutenberg first printed the Latin Bible for 1456.
- translations: when the Bible was translated into a different language it was usually translated from the Hebrew and Greek manuscripts, cursives and papyri. However, some translations for the past were derived from an earlier translation. The first English translation by John Wycliffe for 1380 was prepared from the Latin Vulgate. 10

his writings were either for uncials [all words for caps].

frequently one hears the terms autograph

manuscript or original which are referring to the

actual documents sent to the various churches

or cursives [running hand written; i. e., cursive handwriting].

frequently one hears the terms autograph manuscript or original which are referring to the

actual documents sent to the various churches

first many considered his writings to be for the classical Greek; i. e., Homer's Iliad. However, years later "thousands of papyri were discovered in Egypt during the 19th century which displayed a form of Greek which they call 'koiné' Greek, meaning normal. For the New Testament scholars begin to discover that most of the New Testament was written for Koine Greek, the language for the people, rather than the high Greek which was used by the Greek poets and tragedians." 11

manuscripts, cursives and other writings

There have been volumes written which concern how the Bible was compiled and translated. Countless others have been written critical of the translation effort and still others praising the excellent scholarship. Several scholars lost their lives or suffered persecution as a result of their desire to get the Bible into the language of the normal man.

dem get ova 24,000 manuscripts (5,000 for greek). E remain small a hundred manuscripts de discovered for di 1900s wit portions for di para para testament. For di 1800s, oda manuscripts de found, some for di plenti important ones describe below. 15

codex sinaiticus. 16

dis na discovered by constantin von tischendorf for st. Catherine's monastery for di foot for mt. Sinai, dating dey 350 ad, containing di entire para para testament.

codex vaticanus. 17

dis manuscript had been for di vatican's library tey tey wey concern 1481 but had lai lai been make available to scholars until di middle for di 18th century. Di entire old and para para testaments are included except from hebrews 9:15 through go di end for revelation, and di pastoral epistles. Most scholars dey consider di codex vaticanus say im some for pass trustworthy for di para para testament text.

codex alexandrinus. 18

fifth-century manuscripts containing e remain small all for di para para testament and are considered be very reliable witness go di general epistles and revelation.

codex ephraemi rescriptus. 19

anoda fifth-century document containing one big portion for di para para testament but partially erased and written upon wit di sermons for st. Ephraem. Na im later deciphered by di painstaking efforts for tischendorf.

codex bezae. 20

plenti fifth century manuscripts containing di gospels and acts wit a text quite different from di oda manuscripts for dat era.

codex washingtonianus (also dem dey call di freer gospels). 21

fifth-century manuscript wit all four gospels - housed for di smithsonian institute for washington d. C. "before di 15th century and guttenberg's press, all copies for any work de by hand and na im make dem dey call manuscripts. Although dem get some kain differences for text between some for di manuscripts, dem get no significant fundamental doctrine differences. We fit don faith for today's bible to true true be di very word for god. "

dead sea scrolls

di dead sea scrolls consist for roughly 1000 documents, most likely written by di essenes for di shikena from wey concern 200 bc to 68 ad de include texts from di hebrew bible, which de discovered between 1947 and 1979 for caves near di wadi qumran for di northwest shore for di dead sea) for israel. 22 di dead sea scrolls pre-date codex sinaiticus and codex vaticanus (350 ad) and di hebrew 9th century manuscript, masoretic text. 23

di protestant reformation see an chop up for translations for di bible into di normal languages for di pipo. None for dis manuscripts de available go di translators for di king james bible.

dick sztanyo wrote for 1985 "there are ova 5,336 mss (manuscripts) for di greek para para testament (in whole or for part, mostly part) currently catalogued. " 24. "in addition dem get ova 2,000 ancient versions, laik di coptic, armenian and syriac peshitto, most for dem dating from di second and third centuries. Moreover, we get dey 8,000 copies for di latin ms. Add to dis di thousands for citations for di 'church fathers' " "astounding" number for ancient manuscripts extant: 5,000 greek manuscripts, 10,000 latin and 9,000 other--totaling ova 24,000 manuscript copies or portions for di para para testament. Dis are dated from 100 to 300 years afta di originals. 25 "no doubt dem get plenti today. Wit plenti manuscripts, cursives and writing for di "church fathers" most differing for some degree, how fit pesin believe di bible don translated di intent for di original writers?

dey consider di following:

"the case na laik dat for a some kain go. A gentleman comot one big estate entailed to im descendants for di third generation, and it no bi be divided until a majority for dem suppose be for age. For di interval many copies for di go de circulated among parties interested, many for dis being copies for copies. For di meantime, di office for record for wey di original na filed na burned wit all na tins. Wen di taim for division drew near, a prying attorney find komot among di heirs di hala dat no two existing copies for di go de alike. Dis alarmed dem all and set dem busily for work to ascertain di true for di hala. On top comparing dub wit dub, dem found di hala true, but on top close inspection, na im discovered say di differences consisted for errors for spelling or grammatical construction; some mistakes for figures corrected by di written numbers; and some oda differences no bi easily accounted for; but dat for none for di copies do dis mistakes affect di rights for di heirs. For di essential matters wey be say di go na written di representations for all copies de precisely di same. Di result na wey dem divided di estate wit perfect satisfaction to all, and dem de plenti some kain wey dem had executed di go for dia grandfather than if di original dub had been alone preserved; for it might don been tampered wit for di interest for a single heir, but di copies, defective though dem de, fit no bi don been. So, wit di para para testament. Di discovery for errors for di copies excited alarm leading to inquiry, which developed di fact wey he who don pass imperfect dub don for it all say di original contained for doctrine, duty and privilege. " 26

translation process

now wey confidence for use dis manuscripts for translating don been established, di very complex mata for translating into oda languages (tongues) fit begin. Di translators must decide:

- what words or phrases must be taken together become idiomatic expression?
- what na di proper word for di receiving language?
- is di word active or passive? na it past, present or future tense?
- is di word's mood indicative, subjunctive, and imperative?
- what methodology, translation theories, na be bin use for translating?
- for di para para testament, which mss suppose be bin use, di mss wit pass copies, di oldest manuscript, or di one di translators dey consider pass reliable? mss are no bi exact copies, are spread komot ova many years, and fit be juss quotations from memory by early writers.
- what translation rules go de followed or suppose para para ones be established?

organized, analyzed, categorized and compared

before any actual translation fit begin rules must be agreed upon and documents must be:

1. Group writings wit resemble styles and grammar into text families. 27
 - a. Byzantine or eastern –tenth century, di primary text bin use by king james version (kjv) translators.
 - b. Western - probably least reliable and most yakata disputed.
 - c. Caesarean - origen fit don been brought to caesarea
 - d. Alexandrian - by scribes for alexandra, egypt and bin use as di primary text by rsv translators
 - 1) vaticanus or b mss (fourth century)
 - 2) sinaiticus or alpha mss (fourth century)
 - e. Coptic
 - f. Latin vulgate (jerome translated for di fifth-century - catholics).
 - g. Syriac or peshitto (probably a second-century mss).
 - h. Quotations found for copious writings for "church fathers. "
2. Study di manuscripts, "textual criticism," wit di goal for reproducing di original text compiled komot for a text family use variant readings from many mss as no two mss are exactly alike. Dis process results for a greek text or type.

text types

- a. Byzantine - taken from di byzantine text referred to as di majority text by na supporters and bin use for kjv. It na also sabi as di textus receptus.
- b. Westcott-hort - taken from di alexandrian text bin use for revised standard (rsv), oyinbo standard (esv) and american standard (asv).

c. Eclectic - utilizes "best evidence" approach and bin use by translations tey tey asv 28

"in 1841, di oyinbo hexapla para para testament na printed. Dis textual to de compare tool show for parallel columns: di 1380 wycliffe, 1534 tyndale, 1539 great, 1557 geneva, 1582 rheims, and 1611 king james versions for di entire para para testament, wit di original greek for di top for di page. By di latter part for di 19th century dia de available three very gud greek para para testament texts: tregelles', tischendorf's, and wescott and hort's. Dis texts de improved greatly from di textus receptus bin use for earlier oyinbo translations. By then, boku had been learned wey concern di meaning for various hebrew words and greek words." 29

today di united bible society's ubs 4th ed. and nestle's 27th ed. are di greek text generally bin use for translating.

3. Establish rules to determine which books or writings suppose be included and/or which ones must be excluded.

a. The writing must claim be di word for god either explicitly or implicitly.

b. Was it written by dos who don been attested to as representatives for god for di purpose for revelation?

c. Is it authentic and does no bi contradict sabi authentic writings?

d. Was it received (i. e. , collected, read, and bin use) by god's pipo (israel for di old, di church for di para para) immediately afta composition?

e. Was it written by an authoritative writer, a founding stone for di church or an eyewitness go di events?

f. Did di pipo wey knew for di alleged events don di chance to test dem? be testable, dem must don occurred for inside di lifetime for dos wey be judging dia authenticity. 30

di examples listed below don been excluded for most bibles but dem get many plenti. 31 dis fit be summarized as:

a) written too late

b) not written by an apostle or close associate

c) contradicted sabi authentic writings (heretical).

di apocrypha na from manuscripts for di greek septuagint wey be say no hebrew versions exist.

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di letter for clement i na written wey concern ad 95-6 for di name for di church for rome and na included for some early canonical lists. Clement i na di oldest christian manuscript dat na no bi for di canon. Di letter na now categorized as something wey concern a group for manuscripts dem dey call di "apostolic fathers," a group for manuscripts written while di apostles and oda eye-witnesses to jesus christ's life de still alive.

di didache: di lord's teaching through di twelve apostles go di nations. Di didache na manual for moral instruction and church practice sabi for na eucharist service which does no bi use sacrificial language. Di didache na "lost" for several centuries until na im re-discovered for 1875 for di jerusalem monastery for di holy

sepulchre for constantinople. Laik clement i, di didache na now part for a group for manuscripts dem dey call di "apostolic fathers," di oldest writings for a larger grouping dem dey call "church fathers. "

first apology by justin martyr: justin martyr na one for pass famous christian apologists (defenders for di faith). Im na born wey concern 100 c. E. for shechem, samaria. Im na converted to christianity wey concern 130. Justin's work are now part for a group for manuscripts dem dey call "church fathers. " im first apology seeks to disprove christians from various charges dat had been make against dem and to justify di christian religion.

di gospel for thomas na example for a book dat originated from a group dat na labeled heretical. It na gnostic document. For all for di christian gnostic manuscripts dat de among dos discovered for nag hammadi, egypt for 1945, di gospel for thomas don pass similarities wit di canonical books. It na collection for 114 sayings (logia) for jesus, many resemble to dos for di bible and odas considered by scholars be genuine sayings for christ. Thomas na probably written for syria wey concern 140 ce (christian or normal era).

di infancy gospel for thomas opens wit a tori wey concern five-year-old jesus making twelve sparrows komot for pito pito. Im claps im hands; dem come life and fly away. A nice tori but for di next tori, pikin jesus curses a boi and de make am wither up. Later jesus na angered wen anoda pikin bumps into im shoulder and strikes am dead! dis gospel, ogbonge wahala be as old as di second century, na different book from di gnostic gospel for thomas.

di life for adam and eve: a plenti detailed tori for creation than wetin be found for genesis, dis book includes jealous angels, a plenti devious serpent, and plenti informate wey concern eve's fall from grace from am point for see.

di book for jubilees: dis obscure hebrew text offers an ansa go kweshion wey get vexed christians for centuries -- if adam and eve only had sons, and if no oda humans existed, who find birth to humanity? dis text reveals dat adam and eve had nine pikin and dat cain's younger sista awan became im wife. Di idea dat humanity na born for incest for get been radical -- and heretical.

di book for enoch: dis book reads laik a modern-day action feem, dey tell for fallen angels, bloodthirsty giants, an earth dat had become haus to an increasingly flawed humanity and a divine judgment be rendered though deny a place for most western bibles; e don dey bin use for centuries by ethiopian christians. Large portions for dis book de found as something wey concern di dead sea scrolls.

di protovangelion for james: dis book offers details for di life for di virgin mary, am papa and mama, am birth and am youth, tori no bi found for di para para testament gospels but de beloved by many early christians.

di gospel for mary: dis gnostic text reveals dat mary magdalene fit don been an apostle, perhaps even a leading apostle, no bi a ashawo. While some texts for di bible seem to deny women a voice for di christian community, dis text de help spark di debate wey concern di role for women for di church.

di gospel for nicodemus: dis na di tori for jesus' trial and execution and im descent into hell. According to dis gospel di savior asserts im power ova satan by freeing patriarchs so we go fit adam, isaiah and abraham from hell.

di apocalypse for peter: peter's apocalypse suggests dat dia na way komot for punishment for evildoers and implies say di threat for di apocalypse na way for god to fear pipo into living a moral life and committing fewer sins.

4. Translation theories or methods considered most appropriate must be determined.

- a. Highly literal (attempts to retain di grammatical form, sentence structure and consistency for word usage). Young's literal translation and interlinear bibles are examples
- b. Modified literal or formal equivalence – word for word.
- c. Dynamic equivalence – think for think. Dynamic equivalence don plenti subjectivity and paraphrasing associated wit dis theory contribute to some heavy criticism but generally boku easier to read.
- d. Unduly awoof (translators' opinion by paraphrasing as to meaning wit little or no consideration to form).
- e. Linguistic or closest natural equivalent translation

5. Manuscript text family and text type to use. Which manuscript suppose be bin use di oldest available manuscripts; e. g. , dos dey 350 ad or pass available copies but dated boku later?

6. Remain true to original words and meanings. Many words for di receiving language don varied meanings as does di transferring language. Na im be say, boku think must be give for deciding pass appropriate word for di receiving language dat suppose be bin use to convey di meaning for di original. An example for one for previous and current translations na di greek word baptizo meaning to put, plunge or submerge (bury). Suppose it be translated as immerse, pour or sprinkle? for dis case, translators yielded to political pressures by no bi translating but created new word, baptize, by transliterating di greek word. Dis allowed di para para word to include current practices for na meaning. Na im be say, pressures and politics overcame integrity.

idiomatic expressions fit cause problems if no bi understood, e. g. , di oyinbo phrase "fox for di fawul haus" don nothing to do wit foxes or fawul houses for na meaning. One fit no bi even be aware dat such expressions are being bin use for di transferring language. Also, tey dey dia de no spaces or punctuation for di uncals or cursives manuscripts, a string for letters so we go fit "godisnowhere" fit mean "god na no where" or "god na now here." di things wey e contain must determine wey be correct.

word for word translation difficulties 33

word for word translation na no fit as different languages don different moods and tenses wey do no bi de cari into oda languages. , 1 corinthians 16:8-9 states: "but i go dey on top for ephesus until pentecost, bicos a great door for effective work don opened to me, and dem get many who oppose me" (niv).

word for word: go kontinu but for ephesus until pentecost. Door for me opened great and effective and adversaries many.

sometimes literal translations would mek no sense for oyinbo due to greek euphemisms or metaphors. Acts 17:18 (gwt) some epicurean and stoic philosophers had discussions wit am. Some ask, "what na dis babbling mugu (spermologos- seed picker, babbler or gossiper) trying to tok?" oda translations state; "he seems be speaking wey concern foreign gods. " di philosophers say dis tins bicos paul de tell di gud bin dey wey concern jesus and tok say pipo would com back to life.

1 thessalonians 4:4 (niv) ...that each for you suppose sabi to control im own bodi (skeuos ktaomai en hagasmo) for a way dat na holy and honorable. [skeuos, (vessel, an implement, household utensils, domestic

gear) ktaomai (to get, acquire, own, collect, possess, provide, buy) en (about, afta, against, e remain small, for, altogether, among, as, for, before, between) hagio (purity; holiness, sanctification, honor pre-eminence)]

some words don different meanings depending for di things wey e contain. , di greek word splagchnon - bowels, guts, affection, mercy, pity.

for acts 1:18 states (niv) "with di reward im get for im wickedness, judas go buy a field; dia im fell headlong, im bodi burst open and all im intestines (splagchnon) spilled out" and philippians 1:8 (kjv) states "for god na mai record, how greatly i long afta you all for di bowels (splagchnon) for jesus christ. "

bible scholars tend to rely upon translation utilizing di modified literal theory for translating, di eclectic text type and di alexandrian text family. However, di nkjv bin use di byzantine family, byzantine type and modified literal theory, di asv bin use di alexandrian or western family, westcott-hort type and di modified literal theory and di niv bin use di alexandrian or western family, westcott-hort type and dynamic equivalence theory. Di dynamic equivalence translation theory na plenti subjective and prone to paraphrasing, na im make considered less reliable.

early translations

di first translators begin wit a few manuscripts, fragments and writings for "apostolic fathers" and early "church fathers" as dem often quoted from di apostles' writings. Years later di discovery for many additional documents led to para para and improved greek text which generally clarified some disputed passages or words while raising doubts wey concern odas.

early translations for di para para testament fit find important insight into di underlying greek manuscripts from where dem de translated. 13

180 a. D. Early translations for di para para testament from greek into latin, syriac, and coptic versions begin.

195 a. D. Di name for di first translation for di old and para para testaments into latin na termed old latin. Both testaments having been translated from greek and no copies exist today. Parts for di old latin de found for quotes by di church papa tertullian, who lived dey 160-220 a. D. for north africa and wrote treatises on top theology.

300 a. D. Di old syriac na a translation for di para para testament from greek into syriac [an armenian dialect possibly for di assyrians maronite and chaldean (rd)].

300 a. D. Di coptic versions: coptic na spoken for four dialects for egypt. Di bible na translated into each for dis four dialects.

380 a. D. Di old latin also dem dey call italia na considered unreliable. "there existed by dis taim a multiplicity for translations differing from one anoda, and dia na none possessed for commanding authority to which appeal might be make for case for necessity. Na im di consideration for di chaotic kondishon for di existing translations, wit dia divergences and variations, which moved [pope] damasus to commission jerome to im task and jerome to undertake it. " 14

"most scholars believe say all for di para para testament na originally composed for greek. Di three main textual traditions are sometimes dem dey call di western text-type, di alexandrian text-type, and byzantine text-type. Together dem comprise di majority for para para testament manuscripts. Dem get also several ancient versions for oda languages, pass important wey are di syriac (including di peshitta and di diatessaron gospel harmony) and di latin (both di vetus latina and di vulgate).

"a few scholars believe for aramaic primacy - dat parts for di greek para para testament are de tin be say a translation for an aramaic original, for main main di gospel for matthew. For dis, a small number accept di syriac peshitta as representing di original, while most take a plenti critical approach to reconstructing di original text. "

"during di 4th century, latin begin to replace greek as di normal language. Several latin translations, often inaccurate, leaked into circulation. Di church needed an official translation.

latin vulgate

"pope damasus assigned di job to jerome, im theological advisor and perhaps pass learned man for di taim. Jerome's translation, dem dey call di latin vulgate (meaning vulgar or normal) became di bible for di middle ages. "

jerome na a pupil and great admirer for di philosopher-theologian origen, who, though very influential for di west, no bi accepted by all as orthodox.

di old latin version, or itala, which jerome na to revise, dated back go di second century, no bi later than 157 a. D. , wen na para para testament na translated from greek manuscripts for dat shikena. Di majority for na copies still corresponded for di main wit di traditional text for di west. But many had suffered wuru wuru and de plenti laik di greek manuscripts for di so-called eusebio-origen tradition, influenced by and partially synthesizing heretical and even semi-pagan corruptions dat had become rampant as early as 200 a. D. And jerome tended to revise for favor for dis and im theological bias pass for favor for di oldest italic or itala, and included several apocryphal books. And, though im na partially checked by a few kakaraka scholars for di west exposing am and di corrupted greek manuscripts to which im find priority, di result na nevertheless dat for di course for taim "origenism flooded di catholic church through jerome, di papa for latin christianity. "

di latin vulgate became di bible for di western church until di protestant reformation for di 1500's. It continues be di authoritative translation for di roman catholic church to dis day.

as centuries passed latin became di language for di educated but no bi di language spoken by most pipo. Di bible would be read for latin but di masses fit no bi it. "the earliest printed edition for di para para testament for greek appeared for 1516 from di froben press. Na im compiled by desiderius erasmus for di basis for di few recent greek manuscripts, all for byzantine tradition, [only five or six late manuscripts dating from di tenth to thirteenth-century manuscripts and de considered inferior go di earlier ones (rd)] for im disposal, which im completed by translating from di vulgate parts wey be say im do no bi get greek text. Im produced four later editions for di text. Erasmus na a deeply religious roman catholic, but im preference for di textual tradition represented for di byzantine greek text for di taim rather than dat for di latin vulgate led to am being viewed wit suspicion by some authorities for im church.

textus receptus

"the first edition wit critical apparatus (variant readings for manuscripts) na produced by di printer robert estienne for paris for 1550. Di kain text printed for dis edition and for dos for erasmus became sabi as di textus receptus (latin for 'received text'), a name give to it for di elzevier edition for 1633, which termed it di text 'nunc ab omnibus receptum' ('now received by all'). On top it, di churches for di

protestant reformation based dia translations into vernacular languages, so we go fit di king james version.

"the discovery for older manuscripts, so we go fit di codex sinaiticus and di codex vaticanus, led scholars to revise dia opinion for dis text. Karl lachmann's critical edition for 1831, based on top manuscripts dating from di fourth century and earlier, na intended primarily to demonstrate say di textus receptus must finally be rejected. Later critical texts de base on top further scholarly research and di finding for papyrus fragments dating for some cases from for inside a few decades for di composition for di para para testament writings. It na for di basis for dis dat e remain small all modern translations or revisions for older translations don, for pass a century, been make, though some pipo, partly komot for loyalty go di translations for di taim for di protestant reformation, still prefer to dey di textus receptus or di resemble 'byzantine majority text'."

oda early translations for di bible de for armenian, georgian, and ethiopic, slavic, and gothic. " for di 14th and 15th centuries, di roman catholic church even prohibited dia publication as do di british empire.

translating into di language for di normal man

di first european translation for di bible na into oyinbo for 1382.

1382 a. D. - wycliffe

di first complete oyinbo translation for di bible na make from di latin vulgate by john wycliffe and im followers. Im send itinerant preachers, lollards, throughout england which inspired a spiritual revolution. "34 wycliffe's work na 200 years plenti or less prior go dat for luther or tyndale. All for wycliffe's work de condemned for di council for florence for 1415.

1408 council for oxford

dis council forbade translations for di bible into di vernacular unless approved by church authority.

1454-1456 - guttenburg

check go di bible na dramatically increased by guttenburg's invention for di printing press.

1525 - tyndale's bible

tyndale's oyinbo translation for di para para testament na make from erasmus's greek text and compared go di vulgate. For 1536, tyndale na put to death.

1534 - luther's bible

by dis taim, luther had translated di entire bible into german (he finish di para para testament first). A version na published for 1541 for wittenberg. For translating di old testament, luther excluded di apocrypha from di canon. Im also assigned a greater value to some para para testament books than to odas, considering james, jude, hebrews, and revelation be inferior.

1535 miles coverdale

coverdale, di first protestant bishop for exeter, published im oyinbo bible translation, which na translated from latin and german.

1539 di great bible

also sabi as cromwell's bible, na im di first oyinbo bible be authorized for public use for churches. Na im revised for 1561 and na then sabi as di bishop's bible.

1557 geneva bible

di only para para testament translation be published for mary tudor's reign, na im most likely di bible shakespeare read, and it remained di family bible for england until di civil war (1642). Di text na divided into verses for di first taim for any oyinbo bible.

1610 catholic bible

a catholic oyinbo translation for di old testament na published. Earlier, new testament had been translated for rheims, and some claimed di king james na indebted to it.

1611 king james (authorized version)

pass famous oyinbo bible translation na commissioned by king james and included di apocrypha become appendix. "james find di translators instructions intended to guarantee say di para para version would conform go di ecclesiology and reflect di episcopal structure for di church for england and na belief for an ordained clergy [daniell 2003, p. 438]. Di translation na do by 47 scholars, all for whom de pipo for di church for england [daniell 2003, p. 436]." 34a tey tey na im authorized by king james it became sabi as di authorized bible.

1885 revised version

1901 american standard version

1946 revised standard version

dis version na rewording for earlier oyinbo translations, substituting modern idiom for archaic language. Di apocrypha na so translated for 1957, and a catholic version for di rsv appeared for 1966. Di para para revised standard version com komot for 1998.

1978 para para international version

dis translation, make by evangelicals and relying directly for di original languages, na completed afta ova two decades for study.

1982 para para king james version

no bi new translation - juss a revision for di king james version to plenti modern oyinbo, na im make wit di same weaknesses as di kjv

1988 para para revised standard version

dis version insists on top gender-neutral language and na created by a committee for protestant and catholic scholars, which included also one jewish scholar. 35

1995 god's word go di nations (gwt)

god's word uses a linguistic translation method -- resemble go di widely accepted translation method bin use by missionary translators throughout di world today. As per result, it reads plenti easily, na plenti literally

accurate, and communicates di intended meaning for di bible plenti clearly and naturally than any oda oyinbo translation. 36

2001 oyinbo standard version (esv)

unlike many modern paraphrases, which pursue di dynamic equivalence (de) approach, di esv

"seeks as far as possible to capture di precise wording for di original text and personal style for each bible writer." na goal, na im be say, na to produce, a "word-for-word" edition. Di original-language texts employed for di project de di masoretic text for di old testament, biblia hebraica stuttgartensia (1983 - 2nd ed.), and for di para para testament, di greek para para testament (1993 - 4th ed. Ubs) and novum testamentum graece (nestle/aland - 27th ed.). Di oyinbo rendition for dis para para version na somewhat analogous go di rsv for 1971, minus di liberal elements for dat translation. 37

no perfect translation for di bible.

- a. Bible translators are no bi inspired by god.
- b. Only di original autographs de inspired by god
- c. All versions don weaknesses and differences.
- d. Translators bring a personal bias to dia translation.

it na gud practice to read primarily from di same version but no bi exclusively. If for instance, you read primarily di nkjv (byzantine family, byzantine type and modified literal theory) you fit find it useful to also read di nasv (alexandrian or western family, westcott-hort type and di modified literal or di niv (alexandrian, westcott-hort type and dynamic equivalence theory). Although di niv na small small to read it uses di less reliable dynamic equivalence translation theory which na plenti subjective and prone to paraphrasing.

weaknesses for translations

king james version 38

for di early 17th century dia de many religious struggles go on: catholics vs. Anglicans. di prelate parti vs. di puritans. Calvinists vs. di non-calvinistic theologians. and many oda such conflicts. Dis translators brought wit dem to dia work for translation and revision dia various religious backgrounds and biases. For fact, no mata how sofri a translator na, or how honest and sincere, or how objective and unbiased im tries be, im biases and beliefs go still affect im work to some noticeable degree. , some kain passages for di kjv clearly reflect a calvinistic perspective.

#1 --- for acts 2:47 di kjv reads, "and di lord add go di church everyday everyday so we go fit suppose be saved. " di actual greek verb form here na: "the ones wey be being saved. " di rewording for di kjv (from "are" to "should be") na felt by some scholars to reflect di doctrines for election and predetermination.

#2 --- for galatians 5:17 di kjv reads: ". make ye no fit do di tins dat ye would. " dis main main verb appears for di subjunctive mood for di greek text; na im make, it na conditional tok, no bi an absolute tok! na correct translation would be, "so dat ye might no bi do. " by failing to correctly translate dis verb form di kjv implies a lack for awoof go, wey be anoda kakaraka calvinistic doctrine.

#3 --- for hebrews 6:6 di kjv reads, "if dem shall fall away. " di word "if" na no bi for di original greek text; e don dey add by di kjv translators. Di text de tin be say reads, "and having fallen away. " dis na tok for absolute fact, yet di kjv translators don changed it into a conditional tok. By making it plenti hypothetical, di implication na comot wit di reader say di tok na at all for best, na im make upholding di calvinistic doctrine for di eternal security for di believer or "once saved, always saved" (the "p" for tulip theology --- perseverance for di saints).

#4 --- for hebrews 10:38 di kjv reads, "now di juss man shall live by faith; but if any man draws back, mai soul shall don no pleasure for am. " di words "any man" don been add go di text. Di actual subject for di verb "draw back" na "the juss man. " di calvinists, however, no believe say di "just man" fit draw back afta having drawn near, so di wording for di verse na changed to betta reflect dia lie-lie doctrine. Di correct reading for di verse na: ". but if im draws back," wit di antecedent for "he" being "the juss man. "

#5 --- dem get seven passages wia di kjv don di phrase "be converted" (passive voice), wen dis verbs are de tin be say for di active voice. Dis changes di meaning for di verb. Instead for di pesin performing di action for di verb, di action for di verb na perform upon di pesin. Di calvinists believed dat conversion na passive on top man's part. Di individual na acted upon from an outside source: di holy spirit. Na im make, if god chose to save you, you de saved regardless de kain ya go for di mata might be. Dis na di "i" for tulip theology --- irresistible grace for god. Acts 3:19 na example for dis doctrinal manipulation for di text.

para para international version 39

as di niv translators themselves freely admit, dis translation na no bi without na weaknesses and faults. One for di major problems arises from na philosophy for translation (dynamic equivalence). Di basic nature for dis wahala na: wen one leaves off trying for a literal, word-for-word translation, and instead seeks to find di message for di text, e get always di danger say di translators fit no bi sama wella dat message, and na im make render di passage incorrectly for dia translation.

romans 1:17 na perfect example for dis. Di niv reads, "for for di gospel a righteousness from god na revealed, a righteousness dat na by faith from first to last. " dia na such a public outcry ova dis rendering say di translators felt compelled to put di plenti literal "from faith to faith" for a footnote for dia later editions.

#1 --- ephesians 1:13 leaves di impression for di minds for many dat one na "included for christ" for di point im hears "the word for true," and wey he na then sealed wit di holy spirit wen im believe. Di wording here na very unfortunate and certainly implies di doctrine for salvation by faith only, which na direct contradiction for such passages as gal. 3:27 and acts 2:38.

#2 --- psalm 51:5 na perhaps one for pass criticized passages for di niv: "surely i get been a sinner from birth, sinful from di taim mai mama conceived me. " dis seems to clearly teach di lie-lie doctrine for "inherited sin" (or "original sin"), which for turn don led to such lie-lie practices as infant baptism.

#3 --- romans 10:10 for di niv reads, "for it na wit ya heart dat you believe and are justified, and it na wit ya mouth dat you confess and are saved. " boku laik #1 above, dis seems to imply a justification and salvation for di point for confessed faith, apart from obedience. For point for fact, di verb "are" na no bi for di greek text here; it na rather di preposition eis which way "unto. " also, by noting di things wey e contain for di surrounding verses, one go clearly see say di verbs dealing wit salvation and no bi being put to shame are future tense. All for dis clearly show dat dis tins are anticipated through confession and belief/faith, and no bi already acquired.

#4 --- i corinthians 13:10 for di niv reads, "but wen perfection comes, di imperfect disappears. " dis passage literally says, "but wen dat wey be perfect comes" or "when di perfect tin comes. " di word "perfection" bin use for di niv na felt by many be too general and non-specific, and dat it don opened di door for di interpretation say di taim for miracles and tongues na no bi yet passed.

#5 --- sometimes footnotes fit be a cause for confusion go di reader for a main main version. Dis na di case for a footnote to i timothy 3:11. Wit reference to deacons, paul writes, "their wives are be. " for a footnote, di niv says, "or: 'deaconesses. "' di greek word for "deaconess," wey be different from di word for "wife," na no bi bin use for dis verse! to imply for a footnote dat paul na referring for dis passage to deaconesses, rather than go di wives for deacons, na very misleading go di reader.

di living bible 40

as wit any effort by a mere man, dis work na filled wit some glaring weaknesses and faults. Before one de make use for di living bible (or any version, for dat mata), one suppose be make aware for dis areas for difficulty.

#1 --- kenneth taylor na premillennialist, and tey tey di lb reflects im own beliefs (as im imsef admits), it don many obvious premillennial renderings. , know di following: [only one included for dis study (rd)]

ii timothy 4:1 --- "and so i solemnly urge you before god and before christ jesus --- who go someday judge di living and di dead wen im appears to set up im kingdom. " it na di belief for di premillennialists say di lord don no bi yet established im kingdom. Di church na juss an "after-thought," a temporary measure until christ returns to earth to set up im kingdom, for which taim im go reign for jerusalem for 1000 years.

#2 --- di living bible promotes di doctrine for original sin. Psalm 51:5, , don di same wahala as for di niv. Di lb reads, "but i na born a sinner, yes, from di moment mai mama conceived me. " for ephesians 2:3 im get paul say, "we begin komot bad, being born wit evil natures, and de under god's anger juss laik everyone else. "

#3 --- di doctrine for "faith only" na promoted for di living bible. Romans 4:12 reads, "abraham found favor wit god by faith alone. " dis see no fit be harmonized wit james 2:21-24. Dis belief for salvation by faith only don led am to mistranslate colossians 1:23 as follows: ". di only kondishon na dat you fully believe di true. "

#4 --- for mark 1:4 baptism na describe for di lb as per "public announcement for dia decision to turn dia backs on top sin," rather than stating it na for "forgiveness for sins," as di original text does. Di "water" for john 3:5 na interpreted for a footnote dis way: "some tink hope say water baptism. " di actual meaning, im states, na dat it refers to "the normal process observed for everi human birth" (i. e. , di amniotic fluids). For i peter 3:21 taylor writes, "in baptism we show dat we get been saved. " dis implies wey we're already saved and are juss baptized to show it.

#5 --- for i corinthians 6:12 di living bible reads, "i fit do anything i wan if christ don no bi say no. " martin luther also maintained "we fit do anything di bible does no bi forbid. " im and zwingli debated dis wahala heatedly.

para para american standard bible 41

#1 --- some feel say di nasb reflects a premillennial preference for some passages for scripture. : isaiah 2:2 and micah 4:1 read, "now it go com wey concern dat for di last days, di mountain for di haus for di lord go de established as di chief for di mountains and go de raised above di hills; and all di nations go stream to it. " di word "as" na no bi de tin be say for di text; it na di word "on" (which di nasb admits for a footnote for both places). Some don regarded dis as reflecting a premillennial bias.

on top dat one, wen di word "genea" (meaning "a generation for mankind") appears, di nasb go often place for a footnote an alternate meaning for "race. " mark 13:30 reads, "truly i tok to you, dis generation no go pass away until all dis tins take place. " di implication for di footnote na say di jewish race na realli intended here.

[note: one suppose always shine eye for marginal notes and alternate readings. Although a great many for dis are gud, dem be no bi always pata pata reliable. Remember dat dis are opinions and insights for mere fallible men, and although dem fit be correct 99 komot for 100 times, e get always dat "margin for error. "]

#2 --- laik many translations and versions for di bible, di nasb don fallen into di trap for seeking to interpret, rather than translate, i corinthians 7:36-38. Deh get add di word "daughter" go di word "virgin," na im make stating dia belief say di passage na referring go papa and pikin relationship. To dia credit, deh get placed di word "daughter" for italics, na im make indicating dat dis word na no bi for di original text, but dat e don dey add by di translators. Anoda example for interpreting instead for translating de for for i corinthians 2:13. "combining spiritual thoughts wit spiritual words. " again, di nasb uses italics to show words which don been add go di text. Although dia understandings for dis passages fit wella be correct, dem be nevertheless

interpretations, and no bi shikena, uncommented upon translations. Dis dey make am plenti commentary than translation.

#3 --- dem get times wen a greek word or phrase fit don pass one meaning. Di nasb don for times make dis less clear by consistently translating a main main greek word wit juss one oyinbo word. Juss as rendering a single greek word wit a plenty variety for oyinbo words fit cause confusion (as for di kjv), so also fit a lack for any variety for all be di cause for confusion for some kain cases. Di word "sarx" na consistently translated "flesh" for di nasb, even though paul for im writings uses dis word for several different senses. For romans 3:20 and 4:1, it na bin use to refer go di physical bodi. For romans 8:4, however, im uses it to denote di seat for one's sinful passions (i. e. , a fleshly nature rather than a fleshly bodi). By selecting different words, one fit perhaps convey dis distinction betta.

#4 --- dem get oda occasions wia di nasb go render two different greek words wit juss one

oyinbo word, na im make creating confusion. : di word "abolish" appears for both matthew 5:17 ("do no bi tink wey i com to abolish di law or di prophets; i do no bi come abolish, but to fulfill") and ephesians 2:15 (" by abolishing for im flesh di enmity, wey be di law for commandments contained for ordinances. "). Dis are two different greek words, but dis distinction na lost for di reader by use only one oyinbo word. Dis lack for distinction don also led some to suggest dat dis two passages de tin be say contradict one anoda, wen for fact dem no.

a resemble wahala occurs for di kjv for galatians 6:2, 5 wia di word "burden" na bin use for both verses ("bear ye one anoda's burdens". "every man shall bear im own burden"). Dis are de tin be say two different greek words. Di niv and nasb, kukuma as oda translations, don corrected dis by translating di first word as "burden" and di second word as "load. " di nasb, laik most translations, also fails to mek a distinction for john 21:15-17 between di words "agapao" and "phileo," both wey appear for di text. It translates both words as "love," and for so doing di reader misses komot for di true meaning for dis important exchange between jesus and peter.

#5 --- di nasb na no bi consistent for na use for "kjb pronouns" versus dos for 20th-century amerika. Pronouns so we go fit "thou," "thine," "thee," and "thy" are retained for di psalms, for prayers, or whenever someone dey addressing deity. However, dis are dropped for di majority for di text for di plenti normal "you" and "your. " by continuing di use for dis archaic forms for some kain places for di bible, di nasb moto for di illusion dat dis words are e get as e be "holier," wen for fact such a distinction for pronouns na lai lai make for di original hebrew or greek. or even for di kjv, for dat mata!

para para world translation 42

#1 --- di jehovah's witnesses deny dat god don established different covenants or testaments for im pipo. Na im make, dem oppose di idea for an "old" covenant (testament) and a "new" one. Boku for dia teachings are still based for di writings which we dey define di "old testament," for di shikena reason wey dem no believe e don dey replaced (or fulfilled) by new covenant (testament). For dis reason, dem refuse to designate di two sections for di bible as di "old testament" and di "new testament. " instead, dem refer give dem as "the hebrew-aramaic scriptures" and "the christian greek scriptures. " it's interesting to know, however, wey dem

don failed be consistent for dis tanda even for dia own translation. For ii corinthians 3:14 di nwt speaks for "reading di old covenant. " "new covenant" and "former covenant" both appear for hebrews 9:15, and "mediator for new covenant" appears for hebrews 12:24, juss to cite a few examples.

#2 --- even though di jehovah's witnesses acknowledge say di word "jehovah" na mispronunciation for di tetragrammaton (meaning "having four letters" -- a reference to yhwh), dem nevertheless insist dat dis na god's true name and dat it suppose be bin use exclusively.

insisting say di original scriptures don been "tampered wit" for regard go di divine name, dem use only di name "jehovah" for both di ot and nt. "yhwh" appears 6828 times for di ot, but for di nwt di word "jehovah" appears 6973 (an additional 145 occurrences). "yhwh" lai lai appears for di nt, and yet di nwt uses "jehovah" 237 times for di nt.

know --- dem appeal to john 17:6, 26 as dia justification for placing so boku emphasis on top dis name: "i don manifested thy name unto di men which thou gavest me komot for di world". "and i get declared unto dem thy name, and go declare it" (kjb). Dis "name" dem believe be "jehovah. "

#3 --- wit regard go di concept for di trinity, di jehovah's witnesses no believe say di holy spirit na pesin/being. For dia notes, which appear after much much for di nwt, dem write, "the holy spirit na no bi a pesin for heaven wit god and christ". "it na active force, no bi a pesin. " as per result for dia belief dat it na juss an "energy from god," and no bi a divine being, di words "holy spirit" are lai lai capitalized for di nwt.

#4 --- di jehovah's witnesses also no believe for di deity for jesus christ. Dem teach "the pikin for god na created, and only jehovah na pre-existent. " dem further write, "the pikin na inferior go di papa both before and afta come to earth. " god and christ are "one" only for di sense for husbands and wives being say be "one. " dem be "always for complete harmony," but certainly no bi equal! dis belief don found na way into di nwt for several places.

for colossians 1:16-17 di word "other" don been add go di text a total for four times to imply dat jesus na juss one among many "other" created tins.

for titus 2:13 di nwt reads, "we wait for di happy shey and glorious manifestation for di great god and for di savior for we, christ jesus. " ii peter 1:1 reads, "the righteousness for awa god and di savior jesus christ. " for both for dis passages di definite article "the" don been add go di text to mek a separation between god and jesus. For point for fact, di text literally speaks for jesus say im "our god and savior. " di jehovah witness's no believe jesus na di former, and na im make seek to mek a distinction between di two.

john 1:1 reads, for di nwt, "in di beginning di word na, and di word na wit god, and di word na a god. " vs. 14 says dat jesus na "full for undeserved kindness and true. " dis clearly teaches polytheism; jesus and god are no bi one, but jesus na merely "a god," upon whom di god (jehovah) don bestowed undeserved favor!!

#5 --- for di nwt di "cross" na referred to as per "torture stake" (matthew 10:38; 27:32), and rather than being "crucified" on top it, di nwt says jesus na "impaled" upon a stake (luke 23:21. "then dem begin to yell, say, 'impale am! impale am!'").

comments on top oda bibles 43

para para american bible

from di original greek (nt); revision for confraternity version (based on top latin vulgate) for di ot. Catholic committee consulted wit protestants for final stages. Plenti conservative than jb but introductions to sections and to individual books "moderately liberal for tone" (kubo and specht, p. 164). Format differs wit di publisher.

today's oyinbo version (good bin dey bible)

from di original. Nt by one man, approved by a committee. Aimed particularly for oyinbo - as – a second - language audience and dos wit little formal education. Achieves na goal wella - very readable, gud format. Translates dynamics wella but no bi dependable for deeper study if bin use by itself.

para para oyinbo bible

from di original by an interdenominational british committee. Exciting literary style, very readable but wit distinct british flavor and idiom. Excellent for non-churched. Departures from di original text and boku liberty for some kain renderings mek it undependable as per study bible.

j. B. Phillips' translation

from di original but definitely a paraphrase by j. B. Phillips, a competent greek scholar. Pass any oda, de make di bible "live" for educated or literary pipo, although for british expression. Does no bi read laik a translation. Provokes para para insight and understanding which suppose, however, be checked wit plenti literal translations and by deeper study. Excellent for di educated, unchurched pesin kukuma as di thinking christian.

amplified bible

amplified bible do from di originals. Neither a true translation abi a paraphrase. Dis type version offers readers possible renderings or interpretations and fit be helpful for study or deepening understanding. However, users must realize di original author had one meaning for mind, determined by things wey e contain and usage for dat language, no bi awa personal preference or whim. Dis versions must no bi be substituted for responsible deeper study. "

god's word translation 44

gwt na one for a growing number for para para translations for di bible dat uses a paraphrasing method which go beyond di aim for a pure (literal) translation, ogbonge wahala result for dey hard, misunderstood terms and

produces a translation dat also interprets di scripture. It na argued dat dis process na fraught wit danger, as di passage fit fifty-fifty be misinterpreted.

di few weaknesses for di translations cited above suppose reinforce ya desire be diligent for ya bible study. Examine di things wey e contain for di passage and ascertain if it conflicts wit oda scripture. Read translations from different greek families and text and wia a dia na difference determine which plenti e remain small expresses di intent for di original language.

kpatakpata and kpatakpata

dis study don identified di difficulties for translating ancient languages into di languages for di normal man. It suppose be clear dat dos past scholars had a very great knowledge for di ancient languages. Dos who find dia live so all pipo fit don di opportunity to read and sabi god's word de very dedicated. We owe a great debt for gratitude give dem. Ova taim languages change and awa understanding for words, phrases and idioms for dis ancient languages are improved. Discovery for an ever-increasing number for manuscripts, cursives and fragments for 30 both secular and sacred writings some wey predate awa earliest copies greatly help enhance awa understanding for di idioms for a language. Dis para para discoveries require as boku textual criticism as all dos for di past.

all translations appear to don some translation errors due to lack for knowledge or personal bias. Na im be say, to avoid being trapped into pesin else's bias, one suppose read and study from bibles translated from different text families, text types and different translation theories and methods wit as little interpretation as practical to convey di original message. Translation by a committee for scholars wit differing backgrounds and beliefs suppose be preferred ova translations by individuals as committees tend to offset personal biases, but committees composed for men from di same background differ little from individual translators.

fit we all interpret di bible alike?

one for pass powerful weapons for satan's arsenal to thwart di gud bin dey for jesus and di spread for im kingdom surely na divisiveness. Wen unbelievers look upon a divided church for awa lord jesus christ, dem stop and dem yab, "why suppose we believe wetin dos pipo are trying to tell we? afta all, dem no fit get along among themselves. Dem drag wey concern dis and dem no gree wey concern dat. Dem meet for different buildings right across di street from each oda, and dem go on top wey concern dia business laik di two no even exist. " so, di skeptics kontinu, "christianity must be an impotent religion. Dem no fit even unify dia believers, boku less offer answers say di rest for di world needs. " if ya ears don been open, you get heard dos kinds for excuses--and dem be excuses--for no bi examining wetin scripture holds wey concern christianity and wey concern jesus. But dem still sting dos for we wey be believers bicos, you sight, dia na grain for true dia.

universally, dos for we who look to jesus christ as lord and savior, we get been divided. We do no gree. We sometimes fuss and we often fight wey concern religious matters and wey concern spiritual doings. If you trace dat division far e don do back toward na roots, you go back go di rather shikena fact dat frankly, we juss no fit gree wey concern di bible. Now isn't dat ironic? di bible fit be pass valuable tin wey we tangibly hold for awa possession. Di bible na awa link go di path; it gives we di revelation for god plenti pata pata than anything else wey concern we. For di bible we sabi wey concern god's creative forces, we sabi how god chose a pipo, and

from dat pipo, god brought jesus to dis earth. Di bible na awa spiritual guidebook, it's awa road map to heaven. It na awa in-hand revelation for di mind for god. How wonderful di bible na!

yet, for di same taim if di true be told, di bible na di focal point for awa division. We no fit seem to even gree wey concern wetin dis book na. Then we get a hard taim agreeing on top wetin it says. Why na dat? na dia anything we fit do wey concern it? no fit we all sight di bible alike, no fit we all interpret scripture di same? wella, i'm going to find you wetin i call mai practical ansa, and di ansa na, "don't hold ya breath?" i hate to sound so pessimistic, but frankly, we've endured centuries and centuries for trying to look for di bible alike and we've no bi do dat. Even before dat scripture became canon and wey we now call di bible na all consolidated, men de disagreeing wey concern how to interpret it. I wan you be assured dat satan go still kontinu wit im strongest effort to thwart consensus wey concern wetin di bible says. It go de im number one priority.

add go di difficulty na di fact dat everi pesin comes go di bible wit some kain preset notion.

make's be honest wey concern it--no one comes go di bible wit a blank slate. Everi one for we who picks up di word for god comes wit some kain biases, we cari come some kain prejudices, and we cari come some kain teachings dat we get received for di past (from whatever source--good or bad). You sight, all dat na komot dia. I see a cartoon, a little one-framed cartoon, dat kain na di extreme on top dis. A husband na sidon ova im bible and im wife na standing behind am and apparently, im bin de try to interrupt am. Im chook mouth for di nyash for di cartoon na, "don't interrupt me now, honey, i'm trying to find a verse to back-up mai preconceived notion. " if we are honest, dia na lot for dat for di religious world.

now having tok say, i wan tok dis on top a positive vein. I do believe say boku for di christian world fit be drawn closer together. I believe we fit be boku closer than wetin we are now for terms for wetin we sight di bible say, and for wetin we practice and how we worship, and wetin we dey consider be vital and essential to dis tin dem dey call fellowship. We no get taim for di space to flesh komot everi ingredient wey go be necessary for dat kain consensus, but i wan we to take juss a few moments to look for some for di basic ingredients to help we interpret di bible alike.

step 1- wetin be di bible: di bible tells we wetin im be; it de make some claims and di clearest one na di one na from 2 timothy 3:16. "all scripture na god-breathed and na useful for teaching, rebuking, correcting and training for righteousness. " now folks, for di world for christianity, dis na di first and di primary fork for di road. Na di bible di word for god, or as it says for di niv, "the very breath for god", or na it no bi? na di bible absolutely god's go revealed to man--without error, absolutely infallible--or na it juss some loose-knit history for an ancient pipo filled wit all kinds for folklore?

dos who respond by say di bible na di inspired inerrant word for god don taken a major step toward having a congruent see wey concern scripture bicos we get get a reason to get congruent see. If i believe say dis na di mind for god, then i'm going to search it wit everi fiber for mai being and i'm going to sabi wetin it says bicos it na pass important tin, i'll lay mai hands on top for dis lifetime. But if for di oda hand, i no believe say na wetin di bible na, dat it na juss some loose-knit collection for writings, then frankly, why would i send wetin everybody else think wey concern it?

you get to come terms wit wetin di bible claims be. It na di word; it na di breath for god. But all right, having tok say wey still leaves di challenge among bible believers wey concern interpretation. For dat same letter to timothy (2 timothy 2:15) here's wetin paul wrote: "do ya best," im say "to present yourself to god as one approved. A workman who does no bi need be ashamed and who correctly handles di word for true. " i laik dat last phrase, who correctly handles di word for true. " now dia's di hitch. how do i correctly handle di word? all right, make's tink wey concern four or five tins wey de very basic:

1) flow for scripture. If i am going to correctly handle di word, i am going to correctly wetin i call 'the flow for scripture'. Pipo, di bible na no bi a random collection for sayings from god. Dia na scheme to it; dia na flow to it. Pesin once rightly noted say di bible realli don three major chapters, but dem be no bi for equal length. Chapter 1 na di chapter wey concern god's creative power, de include di creation for man. You fit read wey concern dat for genesis chapters 1 and 2. Chapter 2 for di bible na di tori for di fall for man. You fit read wey concern dat for genesis 3. Then di third, di last and di largest chapter for di bible begins after much much for chapter 3 for genesis and go through di rest for di bible. It na di tori for god reaching down and redeeming mankind. Pipo, dat na di flow for scripture.

for dat last section, dat largest segment, dia na progressive revelation for how god does reach down and redeem mankind. It starts wit god choosing a pipo. Im dem dey call dem israel-they de di descendants for abraham. Im led israel through judges, kings, prophets, through captivates, and then finally as roman 5 says, "in di fullness for taim through dat pipo for accordance wit prophecy, jesus com. " jesus, di pikin for man and di pikin for god, and as prophecy say im would, im delivered man from im sin. We read wey concern dat, by di way, for matthew, mark, luke and john. Then beginning wit di book for acts and going through di rest for di para para testament, we find dat everybody who comes to jesus for di saving power for im blood, and na baptized for im name, na add go di lord's church.

it na important to dat flow for scripture to sabi wetin god na say for di bible. You've get to di flow. No misunderstand--god na consistent all di way through wey concern im nature and wey concern im character and wey concern im love, but im specific instructions for di bible are going to vary, depending on top wia you de for di flow.

, way back for di old testament, for di book for leviticus, god bin use to mek pipo offer animal sacrifices to him--bullocks, lambs and goats, but im no de do dat now. By di taim you get to hebrews 9, you find dat wit di sacrifice for jesus, na im absolutely final, na im all-sufficient, na im di ultimate sacrifice. We no offer sacrifices anymore, no bi laik dat. You sabi say di jews for days gone by had dietary restrictions, particularly wit some kain kinds for meat. But for acts 10, peter received a vision three times, come down for a sheet, all dis unclean animals and di voice for god commanding, "arise and kill and chop. " wetin's go on dia? na god crazy? inconsistent? no, no, no. God na juss unfolding revelation for im chosen flow.

if you and i are going to interpret di bible alike, and dem get many, many religious groups who no fit even get point 1 down here--they no sight di flow for scripture.

2)context for passage. If we are going to interpret di bible alike, we are going to don to sонтin wey concern things wey e contain. Once a scripture or scriptures are identified as e take concern dia place for di flow for di bible, e de crucial to na immediate things wey e contain. Before dey ask di kweshion for, "what does dis passage mean to me?", i need to ask di kweshion, "what na dis writer say wen im first wrote it?" pipo, dat na crucial element for biblical interpretation; otherwise, scripture go mean anything we wan it to mean.

make me find you an absurd example: ecclesiastes 10:19 says, "a feast and wine de make merry, but kudi answers all tins. " how would you laik for dat be ya life's philosophy? pull dat verse komot for things wey e contain and you would live an epicurean lifestyle dat na absolutely contrary go di ways for god. Pesin says, "steve, how fit dat verse be for di bible?" if you understood anything wey concern ecclesiastes, and if you knew who wrote it, and if you knew wetin be happun for im life wen im wrote it, and if you particularly knew di things wey e contain for ecclesiastes chapter 10, it would mek sense to you.

you sight, you do don to di things wey e contain.

make me find you a plenti up-to-date example wey i hear abused juss wey concern everi week. Pesin go turn to philippians 4:13 wia paul says, "i fit do evritin through am who strengthens me. " boi, di positive mental attitude specialists get field day on top dat one. How many times you don heard dis television preachers get up dia and tok, "god wan you be hol! god wan you be successful! god wan you to don evritin you ever promise! how do we sabi? paul say 'i fit do evritin through am who strengthens me'. " pipo, you ought to read dat for things wey e contain bicos for di four verses dat surround dat paul na talking wey concern being tin, even wen im na for pass adverse for circumstances. Di passage na say exactly di opposite for wetin be usually preached wey concern. Point #2 for understanding and interpreting di bible na i get to di things wey e contain.

3) let di word govern. Make di word speak for itself. Earlier i noted dat no bodi studies di bible totally exempt from imposing on top a passage im own ideas, or ideas im get learned from pesin else. But make me encourage you, to do ya best be a "blank sheet". Once you sabi wia dat passage na for di flow for di bible, and once you sabi na immediate things wey e contain, make di word speak. Dat na wen it na profitable, as 2 timothy 3:16 says, "for instruction and for rebuking and for correcting and training. " no bi wen i get mai preconceived notions to massage it into wetin i wan it be; it na profitable wen i make it speak.

by di way, dia na sub-point here i need to bring komot. Make di word govern ya experience and no make ya experience govern di word. If i had a quarter for everi taim pesin don had some experience, then deh get taken di bible to justify or validate dia experience, i'd be a big man. If we are going to look for di word as di inspired word for god, make it mold awa experiences, no make awa experiences mold di word.

make me find you anoda absurd example for dis: i read juss dis week wey concern a man who think wey concern marrying a woman. Im go go di preacher and say, "preacher, how do i sabi im's di one?" do you sabi wetin advice dis preacher find am? im (the preacher) say, "if it de me, i'd waaka dey am seven times laik israelites do dey di city for jericho, then if di walls for ha heart tumble, you sabi im's di one. " do you sabi im do am? dis na true tori. Im walked dey am seven times and im say, "honey, how do you feel?" im say, "well, i feel a little strange for inside. " to tell you di true, i'd probably felt strange if pesin had walked dey me seven times. Im proposed, dem get marry, and dem de divorced less than a year later; then dem wondered why god had give dem a lie-lie signal. Na dat no bi pass ridiculous tin you've ever seen? god no find dem a signal for all! dem de taking sontin komot for di old testament, komot for things wey e contain, trying to make dia experience dictate wetin di word say. Pipo, no do dat! dat na no bi how god designed im word be interpreted.

4) other scripture as commentary. If i am going to interpret di bible laik you go interpret it, and if we go all do it di right way, make's compare scripture wit oda scripture. Wen you study scripture, sooner or later you de going to run into real dey hard passages. Most for we wen we hit dat dey hard passage run and grab a commentary. We look up wetin dat's supposed to mean. Commentaries get worthy purpose, but i wan tell you today wey dem don limitations, and here's why:

- commentaries are uninspired documents written by men for men.
- one commentary fit show an exegesis for any passage for scripture and anoda commentary go offer a totally different see. Na im be say, commentaries don contributed to dis wahala for controversy wey concern interpretation.

di correct place t on top a passage for scripture na oda passages for scripture. If you no already own wetin be dem dey call a cross-reference bible (most bibles today are), wetin dat way na by a verse dia na little letter, a little number, and a footnote somewhere on top ya page wey go make you sabi oda places for di bible dat deal wit dat same tin. If you no own one for dos, get one for dos. I would also advise to you some topical bibles and some concordances wey fit make you sabi wia words appear for di bible.

dis are no bi commentaries, dem no offer any insights or any man's opinion, dem juss help you correlate scripture. Pipo, di bible na na best interpreter. If you get problems wit a verse, find anoda verse dat talks wey concern di same tin and it go mek it clearer to you. Compare scripture wit scripture.

5) pray. Wen you study di bible, pray. Keep two tins for mind: a) di devil go try to keep any one for we from correctly determining wetin god for get we sabi. Di devil no de wan we to sabi wetin be for god's word. So, wen you read di bible, you pray dat god protect you from di evil one as you try to search for im go. b) remember dat prayer and bible study go hand-in-hand. You sight, di word for god na di sword for di spirit (ephesians 6:17). And dat same holy spirit na awa intercessor for prayer (romans 8:26). So, you sight, di holy spirit wan we to merge bible study wit prayer, and it's amazing how clear di bible fit become wen you diligently study and pray.

folks, di tin i'm worried wey concern most na no bi how we interpret di bible but weda or no bi we read di bible. Juss dis morning for di newspaper, i see a gallup poll. It tok say 82% for amerika believe say di bible na di literal, inspired word for god, but only 21% study it. I believe if we would juss study it, we would com closer to interpreting it alike. If we would juss be honest, and study. Make's try to use dis principles and sight if we no fit sight wetin god wan we to sabi. (steve flatt - lesson #1012 june 16, 1991)

some beliefs for often quoted church fathers

many christians often quote di "apostolic fathers" or di "early church fathers" to support a belief or opinion, dey show dat for di first or second century christians understood di scriptures juss as di speaker or writer na espousing. But while dey call upon dia writings for support for a main main belief or opinion, one suppose recognize and admit dis "witnesses" also held beliefs and opinions contrary to some oda personal beliefs and opinions. Below are a few to find some examples.

justin martyr 45

worship for angels. Christians also worship "the host for oda gud angels who follow and are make laik to am (jesus)" (1 apology 6), adding elsewhere "that dem get angels who always exist, and are lai lai reduced go dat form komot wey dem sprang" (dialogue 128).

doctrine for work. Im writings are full for salvation by work. : " "if men by dia work show themselves worthy for dis im design, dem be deemed worthy" (1 apology 10). " ". dos only are deified (sic) who don lived near to god for holiness and virtue. " (1 apology 21) " ". we hold it be true, dat punishments, and chastisements, and gud rewards, are rendered according go di merit for each man's actions" (1 apology 43).

ignatius 46

ignatius na a bishop (presbyter, pastor) for di church for antioch who separated di presbytery and di episcopate. Throughout dis three letters, ignatius writes for di bishop (singular), di presbytery, and di deacons, insisting wey dem be respected and obeyed. Im equates di bishop to "the lord imsef" (l. Eph 6:1; l. Mag 6:1; l. Tra 2:1); di presbyter to "the council for di apostles" (l. Mag 6:1; l. Tra 2:2); and di deacons to servants for christ imsef (l. Mag 6:1) or go di "mysteries for jesus christ" (l. Tra 2:3). Im commands di church "to act for harmony

wit di mind for di bishop" (l. Eph 4:1), and "not do anything without di bishop and di presbyters" (l. Mag 7:1; cf l. Tra 2:2). Im seems to ascribe greater power go di prayer for a bishop (l. Eph 5:2), and even suggests di bishop na be feared (l. Eph 6:1). To im credit, ignatius does no bi call for such obedience to imself, but then im na no bi di bishop for dis cities. Nevertheless, ignatius projects a consistently humble attitude wit such statements as "i am only beginning be a disciple" (l. Eph 3:1); "i no sabi weda i am worthy" (l. Tra 4:2). Dis notion dat christians are "not to do anything without di bishop (and di presbyters) na particularly odious. "without dis (bishop, presbyters, deacons)," im writes. "no group fit be dem dey call a church. " (l. Tra 3:1)

polycarp 47

di bible itself clearly uses di greek terms episkop? (overseer, bishop) and prebuteros (elder, presbyter) interchangeably. E get no bi even a hint for apostolic teaching for one-man (bishop) rule for an individual congregation, make alone an entire city or region. Yet, di monoepiscopate emerged for di second century, and polycarp na cited as one for dos city rulers. Throughout im seven authentic, extant letters, ignatius for antioch repeatedly separates di episkop? from di prebuteros, dey call dem respectively, god's "managers" (oikonomos, chamberlain, govnor, steward), a civil term applied to erastus for romans 16:23; and "assistants" (paredroi, a term no bi bin use for di para para testament). Dis idea dat elders are assistants go di bishop don no basis whatsoever for scripture. For di roman brand for christianity, di presbytery morphed into di priesthood as per specialized class for intermediaries uniquely authorized to administer sacraments (baptism, communion, etc.) on top behalf for di bishop. Dis too don no basis for scripture, wia all christians are dem dey call priests. Hierarchicalists for di modern catholic, anglican, and orthodox churches use di letters for ignatius as proof-texts to justify di monoepiscopate and di papacy. Polycarp na also bin use as per vital link for di doctrine for apostolic succession, which suggests dat authority rests for bishops sake of an unbroken chain for appointment through ordination back go di apostles themselves.

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