

Compiling
and
Translating
the
Bible

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Işiro

ati

Tumo

awon

Bibeli

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Introduction

God revealed himself to mankind through men inspired by the work of the Holy Spirit using about forty writers over many centuries. He originally spoke directly to leaders and heads of families as in the cases of Adam, Enoch, Noah, Job, Abraham, Isaac, Jacob, and Moses. Later He spoke to the people through prophets such as Samuel, Isaiah, Jeremiah, and Daniel, as well as some lesser-known prophets.

Webster gives the meanings of the word bible as

- a) the sacred scriptures of Christians comprising the Old Testament and the New Testament
- b) the sacred scriptures of some other religion (such as Judaism). (www.merriam-webster.com)

The "sacred scriptures" in one book are a compilation of

- a) writings of the Jews pertaining to their relationship with Jehovah God - Old Testament.
- b) writings of the apostles or those very closely associated with them pertaining to the message of the Son of God, what he said and did while on earth - New Testament.

The Bible is a collection of many books by many writers over a period of approximately 1500 years. This collection of books has been divided into two sections, the Old Testament and the New Testament.

400 B.C. The Old Testament began to be translated into Aramaic. This translation is called the Aramaic Targums. This translation helped the Jewish people, who began to speak Aramaic from the time of their captivity in Babylon, to understand the Old Testament in the language that they commonly spoke. In the first century Palestine of Jesus' day, Aramaic was still the most commonly spoken language. For example, Maranatha: "Our Lord has come," 1 Corinthians 16:22 is an example of an Aramaic word that is used in the New Testament. ⁴

During the third century, around 250 B.C., Jewish scholars in Alexandria, Egypt, translated the Old Testament into Greek. This translation became known as the Septuagint or 'Seventy' because according to tradition (legend) 70 (or 72) scholars labored 70 (or 72) days to produce [it]. The Septuagint was often used by New Testament writers when they quoted from the Old Testament. The LXX was the translation of the Old Testament that was used by the early Church. ⁵

By 100 B.C. these writings in Hebrew and Aramaic comprised the thirty-nine books referred to as "The Law and the Prophets" or "The Law and the Prophets and the Psalms" by the Israelites. During Jesus' and the Apostle's time, they were also called the "Scriptures". We refer to them as the Old Testament. "Josephus, a non-Christian Jewish historian, declares that, since the death of Artaxerxes (424 B.C.), 'no one had dared, up to this day, to add anything to them, to take anything from them, or to make any change in them.' This clearly indicates that the Jewish Canon assumed a settled form in the time of Ezra and Nehemiah." ⁶

Manuscripts currently available [extants] of the Old Testament written in Hebrew and Aramaic [language acquired during Babylon captivity (rd)] are:

a. Chester Beatty Papyri 100- 400 AD

b. Codex Vaticanus and Codex Sinaiticus 350 AD [Codex is Latin for English word code (rd)]

Ifihan

Ọlọrun fi ara rẹ han si eniyannipasẹ işẹ awọn ọkunrin ti o ni atilẹyin nipa işẹ ti Ẹmi Mimo nipa awọn onkọwe ogoji lori ọpọlọpọ awọn ọgọrun ọdun. Ni ipilẹşẹ sọrọ taara si awọn oludari ati awọn olori awọn idile bi awọn ọran Adam, Enọfa, Noa, Johahamu, Abrahamu, Jakobu, Jakobu, Jakobu; Lẹhin naa o sọ fun awọn eniyannipasẹ awọn woli gẹgẹ bi Samueli, Jereli, Jeremiah, Jeremiah, ati Daniẹli, bi awọn woli ti a mọ fun diẹ ninu awọn woli ti o mọ.

Wellsi fun awọn itumọ ti ọrọ naa bi

- a) Iwe Mimọ ti awọn kristeni ti o wa ninu awọn Majemu Lailai ati Majemu Titun
- b) Iwe-ẹkọ mimọ ti diẹ ninu ẹsin miiran (bii agbaye). (www.merriam-Webster.com)

"Iwe mimọ ati ninu iwe kan jẹ ikojọpọ ti

- a) Ibawi ti awọn Ju ẹşe işe si ibatan wọn pẹlu Jehofa Ọlọrun - Majemu Lailai.
- b) Ibaşepọ awọn aposteli tabi awọn ti o ni pẹkipẹkipẹlu awọn ọmọ Ọlọrun, ohun ti o sọ ati ẹşe lakoko ti o wa ni ilẹ-aye - Majemu Titun.

Bibelijẹ gbigba ti ọpọlọpọ awọn iwe nipasẹ ọpọlọpọ awọn onkọwe lori akoko kan ti o to 1500

ọdun. Gbigbagbigbayii ti pin si awọn apakan meji, Majemu Lailai ati Majemu Titun.

400 b. Majemu Lailai bẹrẹ si tumọ si Aramaic. Itumọ yii ni a npe ni awọn taramaic targums. Itumọ yí yíi ẹşe iranlọwọ fún àwọn ará Juu, ti o bẹrẹ lati sọ aramaic lati igba igbekun wọn ni

Babeli, lati ni oye Majemu Lailai ni ede ti wọn n sọrọ nigbagbogbo. Ni ọrundunkẹrinakọkọ ti ọjọ Jesu, Aramaic tun jẹ julọ julọ

ede ti a sọ nigbagbogbo. Fun apeṣẹ, Maranatha: "Oluwa wa ti de," 1 Kọrinti

16:22 jẹ apeṣẹ ọrọ ara ara omi ti o lo ninu Majemu Titun. 4

Ni ọrundunkẹta, ni ayika 250 b.c., awọn eroja Juu ni Alexandria, Ilu Ijipti, o tumọ Majemu Lailai lọ si Greek. Itumọ yii di mimọ bi Sewstuagint tabi 'aadọrin "nitori ni ibamu si aṣa

(arosọ) 70) 70 (tabi 72) awọn ọjọ lati gbe jade. A nlo Septuagint nigbagbogbonipasẹ awọn onkọwe Majemu tuntun nigba ti wọn sọ lati Majemu Lailai. Lexx ni itumọ ti Majemu Lailai ti o lo nipasẹ ijọ akọkọ. 5

Nipasẹ 100 b. Awọn iwe wọnyi ni Heberu ati Aramaic ti o ni awọn iwe męsan-męsan ti o tọka si bi "ofin ati awọn woli" tabi awọn akọrin ati awọn akọrin "nipasẹ awọn ọmọ

Israeli. Pẹlu akoko ipade Jesu ati pe wọn tun pe awọn "awọn iwe-mimọ". A tọka si wọn bi Majemu Lailai. "Josefu, onijianiolugbe Juu, li awa ti kii ẹşe Kristiani Juu Kristiani, ni pe, nitori iku ti Offixerxers (424 b.c.n) tabi lati mu ohunkohun lati ọdọ wọn lọ. Eyi han

gbangbatọka pe awọn Juu canon ẹşe agbekalẹ fọmu ti a kalẹ ni akoko Ezra ati Nehemiah. " 6

Awon iwe afowoko wa Lowolowo [wa [awon igbesoke] ti Majemu Lailai ti a ko ni Heberu ati Aramaic [edegba lakoko igbekun Babiloni (RD)] je:

a. Chester lu papyri 100- 400 AD

b. Kokoka Vqntannus ati kodepinSoxusitus 350 ADEx je Latin fun Koodu Oro Ggesi (RD)]

c. The Masoretic Text (MT) is the Hebrew text of the Jewish Bible

(Tanakh). It defines not just the books of the Jewish canon, but also the precise letter-text of the biblical books in Judaism, as well as their vocalization and accentuation for both public reading and private study. The MT, probably between the seventh and tenth

centuries, is also widely used as the basis for translations of the Old Testament in Protestant Bibles, and in recent decades also for Catholic Bibles.^{6a}

Old Testament (Jew / Hebrew writings)

Tanakh - Name for the Jewish Bible. It is an acronym for [Torah, prophets (*Nevi'ilm*), and writings (*Ketuvim*)].¹

Torah

Torah is a Hebrew word meaning doctrine or teaching. It has been revered as the inspired word of God. It is said by tradition to have been revealed to Moses by Him. The Torah is sometimes referred to as the (written) Law or written Torah. The Torah is the first part of the Tanakh, the Hebrew Bible, and is made up of five books. For that reason, it is also called the Pentateuch,

Chumash, or "the Five Books of Moses."²

Talmud

Talmud (aka Shas) is the record of rabbinic discussions.

[Could this be the "Traditions" the Jews accused Jesus of violating? (rd)] Their discussions pertained to

- a) Jewish law
- b) ethics
- c) customs
- d) history

The Talmud has two components:

a) The Mishnah (c. 200 CE), the first written compendium of Judaism's Oral Law.

b) The Gemara (c. 500 CE), a discussion of the Mishnah and related

Tannaitic writings often venture onto other subjects and expound broadly on the Tanakh.

The terms Talmud and Gemara are often used interchangeably. The Gemara is the basis for all codes of rabbinic law and is much quoted in other rabbinic literature. The whole Talmud is also traditionally referred to as Shas – an abbreviation of *shisha sedarim*, "six orders" of Mishnah.³

New Testament

"The New Testament was complete, or substantially completed, about A.D. 100. The majority of the writings being in existence twenty to forty years before this."

According to F. F. Bruce as early as 367 A.D. twenty-seven books were recognized as having been accepted by many Eastern Church leaders as authentic. Shortly afterwards Western church leaders accepted them. "It was not until c. 508 A.D. that 2 Peter, 2 and 3 John, Jude and

c. Text Masoretic (MT) ni ọrọ Heberu ti Bibeli Juu

(Sandakh). O ọlalye kii ẹ awon iwe ti canon ti Juu nikan, ẹgbon awon letatito ti awon iwe Bibeli ni ẹsin Juu, ati iṣe iṣe won ati ikẹkọka mejeeji. MT, o ẹee ẹe laarin awon odunkeje ati kẹwa, je lilo pupo

Majemu Lailai (Juu / Heberu)

Tan Panakh - Oruko fun Bibeli Juu. Ko je ọrọ fun Torah, awon woli (nevi'lilm), ati awon iwe (Ketuvim)]. 1

Idawole

Torah je ọrọ Heberu tumo si ekọ tabi ekọ. O ti saju bi ọrọ Olurun ti o ni atileyin. O ti so nipase asa lati ti safihan fun Mose nipase Re. Titah ti toka si nigbakan ofin (tikọ) tabi Torah ti a ti koja. Torah je apa akoko ti Panakh, Bibeli Heberu, ati pe o je awon iwe marun. Fun idiyen, o tun npe ni Pentratech, Chamash, tabi "awon iwe marun ti Mose." 2

Talmud

Talmud (Aka slas) je igbasile ti awon ijiroro Rabbinic.

[Se eyi le je "asa" awon Ju ti o fifin Jesu ti o rufin? (RD)] Awon ijiroro won

Ni iṣe lati a)
ofin Juu ti o je
Juu b) Eti

c) Awon kositomu

d) itan

Talmud ni awon irinṣe meji:

a) Awon Mishnah (C.
Ofin ori ti Juu.

b) Sibesibe gemara (C. 500.), ijiroro ti Mishnah ati ibatan

Awon kikọ tannaity nigbagbogbo se lohun lori awon koko-oro miiran atiyoyo lorinakh.
Awon ofin Tammud ati Geemace nigbagbogbo lo ni ajoṣepo. Gemara ni ipile fun

Gbogbo awon koodu ti ofin Robbenic ati ti so pupo ni awon iwe ti Rabbinic miiran. Gbogbo talmud Nje tun toka si bi shas - abbreviation ti Shisha ti ara ilu Sharirim, "awon ase mefa ti Mashnah. 3

Majemu Titun

"Majemu Titun pari, tabi ti pari ti pari, nipa A.d. 100. Opolopo awon kikọ ti o wa ninu igbesi aye ni ogoji

odun saajueyi."

Gẹgẹbi F. B. Bruce ni ibere bi 367 A.D. Awon iwe-ona meje ti o gba bi o ti gbanipase opolopo awon oludari ile ijosin bi olete. Laipe lehin lehinna awon oludari ile ijosin Iwo-oorun ti gba won. "Kò sí Kún C, 508 A.D. Pe 2 Peteru, 2 ati 3 John, Jode ati

Revelation were included in a version of the Syriac Bible in addition to the other twenty-two books." None of the original writings are present today. However, thousands of copies of manuscripts (MSS), fragments, cursives, and quotations in writings by early first and second-century Christians are available to translators. It is probably safe to say that none of these writings were copied without some errors or copyist notes.

"The first steps in the formation of a canon of authoritative Christian books, worthy to stand beside the Old Testament canon, which was the Bible of our Lord and His apostles, appear to have been taken about the beginning of the second century when there is evidence for the circulation of two collections of Christian writings in the Church.

"The *corpus Paulinum*, or collection of Paul's writings, was brought together about the same time as the collecting of the fourfold Gospel. As the Gospel collection was designated by the Greek word *Euangelion*, so the Pauline collection was designated by the one-word *Apostolos*, each letter being distinguished as 'To the Romans', 'First to the Corinthians, and so on. Before long, the anonymous Epistle to the Hebrews was bound up with the Pauline writings. Acts, as a matter of convenience, came to be bound up with the 'General Epistles' (those of Peter, James, John and Jude). ... The only books about which there was any substantial doubt after the middle of the second century were some of those which come at the end of our New Testament ... James, Jude, Peter, 2 and 3 John. ... Athanasius in 367 A.D. lays down the twenty-seven books of our New Testament as alone canonical; shortly afterward Jerome and Augustine followed his example in the West. ... One thing must be emphatically stated. The New Testament books did not become authoritative for the [Catholic] Church because they were formally included in a canonical list; on the contrary, the [Catholic] Church included them in her canon because she already regarded them as divinely inspired, recognizing their innate worth and generally apostolic authority, direct or indirect."

Things Christ did and said were recorded by four different writers, one of whom, Luke, may have been a Gentile. Originally, they were considered as one book and simply referred to as "The Gospel" with each writer's work as "the Gospel according to Matthew" or "the Gospel according to John." "The fifth historical writing, the Acts of the Apostles is actually a continuation of the third Gospel, written by the same author, Luke, the physician and companion of the apostle Paul." ⁷ "When Luke and Acts were separated, one or two modifications were apparently introduced. Originally Luke seems to have left all mention of the ascension to his second treatise; now the words 'and was carried to heaven' were added to Luke 24:51, to round out the narrative, and in consequence 'was taken up' added to Acts 1:2." ⁸

Josephus confirms many things recorded in the Bible that occurred during Jesus' time on earth and the early years of the church in his writings about the Jewish nation.

This does not mean every word in any particular translation carries the exact meaning of the word as originally spoken or written.

Ten Stages of NT Formation and Transmission ¹²

The Historical Jesus - words are spoken and deeds are performed by Jesus himself during his

Ifihan wa ninu ẹya Bibeli ti Siria ni SiriacCCCC ni afikun si awon iwe atileba meji miiran wa fun awon onitumọ ni ibere awon iwe-erinipase awon oro die sii ni laisi awon asise tabi awon akosile aitọ.

"Awon igbese akoko ni dida Canon ti awon iwe Onigbagbo Ase, O ye lati duro legbe ibere ti orundun kejinigbati awon aposteli Oluwa wa, han lati gbanipa sisan ti awon iwe ikojopo ninu ile ijosin.

"Olukoni Pọbum, tabi ikojopo awon kiko Paulu po ni nipaikojopo Ihinrere merin. Gege bi o ti se apere Ihinrere, ati bebe lo. Saaju ki o to gun, Awon kiko sile ti o tooto Nikan canonical; laipe lehin ti Jersome ati agueinediti ti o wa ni ti o wa ni ibamu nitori ti won je ase ti o wa ni ibamu nitori won ti fi agbara mule fun won ni ase ati ase ase tuntun tele, taara tabi ase-taara, taara tabi ase-taara. " Awon nkan ti o so ati so nipase awon onkowe orisiriserin, okan ninu eniti o je, Luku, le tije keferi. Ni akoko, won ka bi iwe kan ati pe won toka si ni "Ihinrere" pelu onkowe kọkan bi "Ihinrere ni ibamu si Johanu" tabi "Ihinrere ni ibamu si John." "Ikowe karun karun, awon ise ti awon aposteli je itesiwaju ti Ihinrere keta, Luku, alamodaju, alamodaju, alamodaju, ojogbon, ojogbon, ati alabasisepo kan ati alabasisepo kan ati alabasisepo kan ati alabasisepo kan ati alabasisepo kan ati elegbe ti Paul." 7 "Nigbati Luku ati awon ise ti wa niya, okan tabi meji awon iyipada ti a se afihan. Ni O ti gbegbogbo awon oro re sile;

Ati ninu abajade 'ni a mu' ti a fikun siAwonAposteli 1: 2. "8

Josephs jẹrisi opolopo nkan ti o gbasile ninu Bibeli ti o waye lakoko akoko Jesu lori ile ati awon odun ibere ti ile ijosin ni awon iwe-ede re nipaJuu.

Eyi ko tumo si gbogbo oro ni itumo kanna ni pato ti oro bi akoko so tabi ko.

Awon ipele mewa ti ona kika NT ati gbigbe 12

Awon oro itan - ni a so ati awon ise-iranse nipase Jesu funrarare lakoko tire

lifetime on earth.

Oral Tradition - traditions and beliefs about Jesus are developed and passed on by early Christian communities.

Written Sources - some of the miracles and/or sayings of Jesus are compiled and recorded in early written documents.

Written Texts - individual letters, full Gospels, etc., are written with particular messages for particular situations.

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

Collection - certain Christians begin collecting the letters of Paul and gathering together several different Gospels.

Canonization - four Gospels, several collections of 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, and Armenian.

Interpretation - the meaning of the scriptures is investigated on various levels: literal, spiritual, historical, social, etc.

Application - communities and individuals use the NT for practical purposes: liturgical, moral, sacramental, and theological.

Documents Available for Translators

These writings can be divided into three parts:

- **Autographs:** The original texts were written either by the author's own hand or by a scribe under their personal supervision.
- **Manuscripts:** All Bibles were hand-copied onto papyrus or parchment until Gutenberg first printed the Latin Bible in 1456.
- **Translations:** When the Bible is translated into a different language it is usually translated from the Hebrew and Greek manuscripts, cursives, and papyruses. However, some translations in the past were derived from an earlier translation. The first English translation by John Wycliffe in 1380 was prepared from the Latin Vulgate.¹⁰

The writings were either in UNCIALS [all words in caps].

FREQUENTLY ONE HEARS THESE TERMS AUTOGRAPH
OR ORIGINALS THEY ARE REFERRING TO THE

EACTUAL DOCUMENTS SENT TO THE VARIOUS
or cursives [running handwritten; i.e., our handwriting].

Igbesi aye lori Earth.

Aşa atọwọdọwọ - aşı ati igbagbọ nipa Jesu ni idagbasoke ati kọjanipase awon agbegbe Kristienu ni kutukutu.

Awon orisun ti a ko - die ninu awon ise iyanu ati / tabi awon oro ti Jesu ni o ni isiro ati igbasile ni awon iwe ase ti a ti ko ni ibere.

Awon oro ti a ko - awon leta ti ara eni, awon igbagbo kikun, ati bebe lo, ni a ko pelu awon ifiranse pataki fun awon ipopataki.

Pinpin - Awon iwe die ninu awon iwe ti daako ati pinpin pelu awon agbegbe Kristienu miiran jakejado Meditarenia.

Gbigba - Awon Kristian kan bere gbigba awon leta ti Paulu ati pejo awon awon ipaniyan orisirisi pupo.

Cannalization - awon iwe ihinrere merin, awon ikojopo pupo ti awon leta, ati awon oro miiran die ti gba bi Iwe Mimọ Aşe.

Itumọ - awon oro ti a tumo si sinu awon ede miiran atijo ati awon ede ode oni: Latin, Syriac, Coptic, ati Armenian.

Itumọ - Itumọ Iwe Mimọ ni o wadi lori awon ipele orisirisi: ti emi, itan, awujo, ati bebe lo

Ohun elo - awon agbegbe ati awon eni-koṣkan lo NT fun awon idi to wulo: imunu, iwa, iwukara, ati imo-jinle.

Awon iwe ase wa fun awon onitumọ
awon iwe wonyi le see pin si awon eya

metatrographs: Awon oro atileba ni a ko boyanipase oro tire ti ara tabi nipase akowe labẹ abojuto ti ara won.

Mose: Gbogbo awon Bibli ni a fi oro pelepele papyrus tabi parchment titi ti Gutenberg koko te awon Bibli Latin ni 1456.

Nipase Bibli: Nigbati a tumo Bibli si ara re nigbagbogbo ni itumọ lati Heberu ati Griki, awon egun, ati awon paforu. Sibesibe, die ninu awon itumọ ni igbaatijo ti wa ni itumọ tele. Itumọ Geṣiakoko nipase John Wycliffe ni 1380 ti pese sile 1380 lati Latin dirdgate. 10

Awon iwe wonyi je boya ni awon alaimokan [gbogbo oron ni awon Kust].

Nigbagbogboigbagbogbo

RahproriorinilststringheyGoreytrouthTettoth excctumdoclenss
entSectumtecumtuocumtuocumtuocumtuocumtuotchu tabi
cursevives ti n sise; I.e., kiko afowoko wa.

frequently one hears the terms autograph
or original they are referring to the
actual documents sent to the various churches

Initially many considered the writings to be in the Classical Greek; i.e., Homer's Iliad. However, years later "Thousands of papyri were discovered in Egypt around the turn of the century which displayed a form of Greek called 'koiné' Greek, meaning common. New Testament scholars

began to discover that most of the New Testament was written in *Koine* Greek, the language of the people, rather than the kind of Greek used by the Greek poets and tragedians." ¹¹

Manuscripts, Cursives, and Other Writings

There have been volumes written about 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 common man.

There are over 24,000 manuscripts (5,000 in Greek). Nearly a hundred manuscripts were discovered in the 1900s with portions of the New Testament. In the 1800s, other manuscripts were found, some of the more important ones described below. ¹⁵

Codex Sinaiticus. ¹⁶

This was discovered by Constantin von Tischendorf in St. Catherine's Monastery at the foot of Mt. Sinai, dating around 350 AD, containing the entire New Testament.

Codex Vaticanus. ¹⁷

This manuscript had been in the Vatican's library since about 1481 but had never been made available to scholars until the middle of the 18th century. The entire Old and New Testaments are included except from Hebrews 9:15 through to the end of Revelation, and the Pastoral

Epistles. Most scholars consider the Codex Vaticanus as being some of the most trustworthy of the New Testament texts.

Codex Alexandrinus. ¹⁸

Fifth-century manuscripts containing nearly all of the New Testament and are considered to be very reliable witnesses to the General Epistles and Revelation.

Codex Ephraemi Rescriptus. ¹⁹

Another fifth-century document containing a large portion of the New Testament but partially erased and written upon with the sermons of St. Ephraem. It was later deciphered by the

painstaking efforts of Tischendorf.

Codex Bezae. ²⁰

More fifth-century manuscripts containing the Gospels and Acts with a text quite different from the other manuscripts of that era.

Codex Washingtonianus (also called The Freer Gospels). ²¹

loorekoore

lootherphetphetShautog
rahproriorinilstwoth

exttutenttoth ekinictucumpocu
mpocumpontevariotherchu

Ni ibeṛe ọpọlọpọ awọn iwe ti a ka pe awọn iwe lati wa ninu Greek kilasikan; I.E., ILIAD Homer. Sibesibe, awọn ọdun lehinna "Egbeegberun ti papyri ni a se awari ni Egipti ni ayika Ilu Geṛsi ti o npe ni MajemuTitun, itumo julọ ti Breek ti o safihannipase iru

awọn ti ara eni ti o safihannipase awọn ewi Giriki ati awọn ara ilu ajalu ati awọn ara ilu." 11

Awọn iwe afowokọ, awọn eegun, ati awọn iwe miiran

Awọn iwọn ti ko nipa bi Bibeli se isiro Bibeli ati itumo. Awọn elomiran ti ko to se iwadi se pataki ipa itumo ati awọn miiran ti n reti fun sikolashipu ti o dara julọ. Ọpọlọpọ

awọn ojogbon padanuigbesi aye won tabi jiya uninibini nitori abajade ti ife won lati ni Bibeli sinu ede eniyan ti o wopo.

Awonafowose 24,000 ti lo (5,000 ni Greek). O fere to ogorun awon ile afowoko ni a se awari ni

odun 1900 pelu awon ipin ti Majemu Titun. Ni awon odun 1800, awon iwe afowoko miiran ni a rii, die ninu awon pataki die ti a se apejuwe ni isale. 15

Codex sinitus. 16

Eyi ni a se awari nipase Constantin von tischendorf ni St. Catherine ni Snastery Monaster ni ese Mt.

Sinai, ti ibasepo ni ayika 350 ad, ti o ni gbogbo Majemu Titun.

Codx. 17

Iwe afowoko yii ti wa ninu ile-ikawe Vatican lati to 1481 sugbon ko ti se

wa si awon ojogbon titi di arin odun 18th. Gbogbo awon ti atijo ati tuntun

wa ninu ayafi ti Heberu 9:15 nipase opin ifihan, ati pasita

Epistles. Pupọ awon ojogbon ro pe Vaticans kodeki Bi jijiedie ninu igbekele ti awon oro Majemu Titun.

Pad ti Alexandria. 18

Awonafowoko odunrun-orundun ti o ni gbogbo Majemu Titun ati pe won ka pe o je awon eleri

igbekele si awon epistles ati ifihan.

COFRAMI EPEPRAMI. 19

Iwe-eko odun karun-odun miiran ti o ni ipin nla ti Majemu Titun sugbon ni apakan

paare ati kiko si pelu awon obmons ti St. Efraimu. O ti se isironigbamiinipase awon igbiyanju irora ti Tischendorf.

Codtex bezae. 20

Awon ohun elo karun-orundun karun ti o ni awon ihinrere ati awon ise pelu oru ti o yatọ si awon iwe afowoko miiran ti akoko yii.

Diasing Codexs (tun pe awon ihinrere ti o le oriririn). 21

Fifth-century manuscript with all four Gospels - housed in the Smithsonian Institute in Washington D.C.

"Before the 15th century and Guttenberg's press, all copies of any work were by hand and thus called manuscripts. Although there are certain differences in text between some of the manuscripts, there are no significant fundamental doctrine differences. We can have faith in today's Bible to truly be the very Word of God."

Dead Sea Scrolls

The Dead Sea Scrolls consist of roughly 1000 documents, most likely written by the Essenes during the period from about 200 BC to 68 AD including texts from the Hebrew Bible, which were discovered between 1947 and 1979 in caves near the Wadi Qumran on the northwest shore of the Dead Sea) in Israel. ²² The Dead Sea scrolls pre-date Codex Sinaiticus and Codex Vaticanus (350 AD) and the Hebrew 9th-century manuscript, Masoretic text. ²³

The Protestant Reformation saw an increase in translations of the Bible into the common languages of the people. None of these manuscripts were available to the translators of the King James Bible.

Dick Sztanyo wrote in 1985 "There are over 5,336 MSS (manuscripts) of the Greek New Testament (in whole or in part, mostly part) currently catalogued." ²⁴ ... "in addition there are over 2,000 ancient versions, like the Coptic, Armenian and Syriac Peshitto, most of them dating from the second and third centuries. Moreover, we have around 8,000 copies of the Latin MS. Add to this the thousands of citations in the 'church fathers' " "Astounding" number of ancient manuscripts extant: 5,000 Greek manuscripts, 10,000 Latin, and 9,000 other--totaling over 24,000 manuscript copies or portions of the New Testament. These are dated from 100 to 300 years after the originals. ²⁵ "No doubt there are more today. With so many manuscripts, cursives, and writing of the "church fathers" most differing in some degree, how can anyone believe the Bible has translated the intent of the original writers?

Consider the following:

"The case is like that of a certain will. A gentleman left a large estate entailed to his descendants of the third generation, and it was not to be divided until a majority of them should be of age. During the interval many copies of the will were circulated among parties interested, many of these being copies of copies. In the meantime, the office of record in which the original was filed was burned with all its contents. When the time for division drew near, a prying attorney gave out among the heirs the report that no two existing copies of the will were alike. This alarmed them all and set them busily at work to ascertain the truth of the report. On comparing copy with copy, they found the report true, but on close inspection, it was discovered that the differences consisted in errors of spelling or grammatical construction; some mistakes in figures corrected by the written numbers; and some other differences not easily accounted for; but that in none of the copies did these mistakes affect the rights of the heirs. In the essential matters for which the

will was written the representations of all copies were precisely the same. The result was that they divided the estate with perfect satisfaction to all, and they were more certain that they had executed the will of their grandfather than if the original copy had been alone preserved; for it might have been tampered with in the interest of a single heir, but the copies, defective though

Iwe afowoko odun karun pelugbogbo ihinrere merin - ti ile-ise Smithsonian ni Washington d.c.

"Saaju ki o to odun meedogun 15th ati pe o ti te Luttenberg,gbogbo awon eda ti eyikeyiise wa ni owof ati bayi ti a pe ni iwe afowoko. Biotilejepe awon iyato kan wa ninu oro laarin diẹ ninu awon

Awonafowoko, ko si awon iyato ti ipile eko pataki. A le ni igbagbo ninu Bibli oni latije oro gidi ni otito. "

Awonyi lo kuro

Yi lo yi awon iwe ase ti ko ni aijoju 1000 ni aijoju, o seese ki a se awari awon oro lati ododo Bibli ti o sunmo eti okunAriwa ti o wa ni Israeli. 22 Awon aaye Ile Okun Dide ati Codex Vaticanus (350 AD) ati Iwe afowoko 9 th -chury Iwe-mimo, Masoncript Text. 23

Isalaye ikede ti o rii ilosoke ninu awon itumo Bibli si wopo

awon ede ti awon eniyan. Ko si okan ninu awon iwe afowoko wonyi wa si awon atumo ti Oba James.

Dick Sztanye kowe ni odun 1985 "Awon iwe afowoko (awon iwe afowoko) ti Majemu Tuntun Greek (nigbogbo tabi ni apakan, okeene apakan) Lowolowo Ayebaye

Lowolowo." 24 ... Ni afikun awon eya atijo 2,000, bi Coptic, Armenia ati Syriac Leni. Sibesibe Omiiran - lapapo ju awon eda iwe afowoko 24,000 tabi awon ipin ti Majemu Titun. Iwonyi ni a soto lati odun 100 si 300 lehin awon ipilese. 25 "Laisi iyemejidi sii loni

Wo awon atele:

"Ejo naa dabi pe ti ife kanAsoju Prans jade laarin awon ajogun naa ti o wa tele ti awon iwe-ase ti o wa tele, won se awari oloron ti ijabo naa. Awonadakọ naa se awon asise wonyi ni ipa lori awon eto ti awon ajogun

they were, could not have been. So, with the New Testament. The discovery of errors in the copies excited alarm leading to inquiry, which developed the fact that he who has the most imperfect copy has in it all that the original contained of doctrine, duty, and privilege." ²⁶

Translation Process

Now that confidence in using these manuscripts for translating has been established, the very complex matter of translating into other languages (tongues) can begin. The translators must decide:

- What words or phrases must be taken together as an idiomatic expression?
- What is the proper word in the receiving language?
- Is the word active or passive? Is it past, present or future tense?
- Is the word's mood indicative, subjunctive, and imperative?
- What methodology, translation theories, is to be used in translating?
- For the New Testament, which MSS should be used, the MSS with the most copies, the oldest manuscript, or the one the translators consider the most reliable? MSS are not exact copies, are spread out over many years, and may be just quotations from memory by early writers.
- What translation rules will be followed or should new ones be established?

Organized, Analyzed, Categorized, and Compared

Before any actual translation can begin rules must be agreed upon and documents must be:

1. Group Writings with similar styles and grammar into Text families.²⁷

- A. Byzantine or Eastern –tenth century, the primary text used by King James Version (KJV) translators.
- B. Western - probably least reliable and most heavily disputed.
- C. Caesarean - Origen may have been brought to Caesarea
- D. Alexandrian - by scribes in Alexandria, Egypt, and used as the 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 in the fifth century - Catholics).
- G. Syriac or Peshitto (probably a second-century MSS).
- H. Quotations found in copious writings of "church fathers."

- 2. Study the Manuscripts**, “textual criticism,” with the goal of reproducing the original text compiled out of a text family using variant readings from many MSS as no two MSS are exactly alike. This process results in a Greek text or type.

Text Types

- A. Byzantine - taken from the Byzantine Text referred to as the Majority text by its supporters and used in KJV. It is also known as the Textus Receptus.
- B. Westcott-Hort - taken from the Alexandrian Text used in Revised Standard (RSV), English Standard (ESV), and American Standard (ASV).
- C. Eclectic - utilizes "best evidence" approach and used by translations since ASV ²⁸

Wọn ti wa ni, ko le ti ri. Nitorina, pẹlu Majemu Titun. Iwari ti awọn aṣiṣe ninu awọn adakọ ti o ni agbara ti o yori si ibeere ti o ni ẹda ti o ni ẹda, ojuse, ati anfani. "26

Ilana itumọ

Ni bayi pe igboya ni lilo awọn iwe afowokọ wonyi fun sisọnu, pupọ

Ami ọrọ ti itusile si awọn ede miiran (awonede) le bẹrẹ. Awononitumọ naa gbọdọ pinnu:

Awọn ọrọ tabi awọn gbolohun ọrọ wo ni o gbọdọ mu papọ bi ikosile idiomatiki kan? Kini ọrọ ti o dara ni ede ngba?

Ṣe ọrọ naa n ṣiṣe tabi palolo? Ṣe o kọja, lọwọlọwọ tabi iṣesi iwaju? ni iṣesiṣesi ọrọ, subjuntive, ati pataki?

Ofin wo ni ofin, awọn imọ-ẹrọ translation, ni lati ṣee lo ni itumo?

Fun MajemuTitun, eyiti o yẹ ki a lo MSS, MSS pẹlu awọn ẹda julọ julọ, awọn Iwe afowokọ atijo, tabi ọkan naa ṣe akiyesiigbẹkẹle julọ? MSS ko ni deede

Awọn ẹda, ti wa ni tan jade ni ọpọlọpọ ọdun, ati pe o le jẹ awọn agbasọ ọrọ lati iranti nipasẹ awọn onkọwe ni kutukutu.

Awọn ofin itumọ wo niyootẹle tabi yẹ ki awọn tuntun mulẹ?

Ṣeto, ṣe itupalẹ, tito leyin, ati akawe

Ṣaaju itumọ eyikeyi gangan le bẹrẹ ofin gbọdọ wa ni gba lori ati awọn iwe aṣẹ gbọdọ jẹ:

1. Awọn iwe akọjọpọ pẹlu awọn aza ti o jọra si awọn idile ọrọ. 27

A. Orundun tabi oorun -pethorundun, ọrọ akọkọ ti o lo nipasẹ KingJames Version (KJV) Awononitumọ.

B. Oorun -jasi ti o gbẹkẹle ati pupọ si igbelaruge.

C. Kenaani - O ti wa ni a ti mu pada si Kesarea

D. Alevidenman - nipasẹ awọn akọwe ni Alexandra, Ijipti, ati lo gẹgẹbi ọrọ akọkọ nipasẹ RSV onitumọ

1) Vaticanus tabi b MSS (orundunkerin)

2) Ile-iṣẹ tabi Alfa MSS (orundunkerin)

E. Koptic

F. Latin halgate (Jerome ti tumọ ni orundun karun -.

G. Syriac tabi Peshitto (jasi MSSE-orundun keji).

H. Awonatiḡbọ ti a rii ni awọn iwe itumo ti awọn "awon baba ile ijosin."

2. Ṣe iwadi awọn iwe ibanisorọ, "pẹlu ibi-afẹde ti ẹdaatilẹba

Ti kojọpọ ninu ẹbi ọrọ kan nipa lilo awọn kika iyatọ lati ọpọlọpọ MSS bi ko si MS mejije

deede bakanna. Ilana ilana yii ni ọrọ Griki tabi iru. Awọn

oriṣi ọrọ

- A. Byzantine - ti a mu lati inu ọrọ bryzuntinetọka si bi ọrọ patakinipasẹ rẹ Awonalatileyin ati lo ni KJV. O tun jẹ mọ bi gbigba tuctus.
- B. Westcott-Hort - ti a mu lati inu iwe ara Maritarn ti a lo ninu idiwo (RSV), Boşere Gẹṣi (ESV), ati boşewa Amẹrika (ASV).
- C. Eclectic - lilo "ẹri ti o dara julọ" ọna ati lilo nipasẹ awọn itumọ lati ASV 28

“In 1841, the English Hexapla New Testament was printed. This textual comparison tool shows in parallel columns: The 1380 Wycliffe, 1534 Tyndale, 1539 Great, 1557 Geneva, 1582 Rheims, and 1611 King James versions of the entire New Testament, with the original Greek at the top of the page. By the latter part of the 19th century there were available three very good Greek New Testament texts: Tregelles', Tischendorf's, and Wescott and Hort's. These texts were improved greatly from the Textus Receptus used in earlier English translations. By then, much had been learned about the meaning of various Hebrew words and Greek words.”²⁹

Today the United Bible Society's UBS 4th Ed. and Nestle's 27th Ed. are the Greek text generally used for translating.

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

- a. The writing must claim to be the word of God either explicitly or implicitly.
- b. Was it written by those who have been attested to as representatives of God for the purposes of revelation?
- c. Is it authentic and does not contradict known authentic writings?
- d. Was it received (i.e., collected, read, and used) by God's people (Israel in the Old, the church in the New) immediately after composition?
- e. Was it written by an authoritative writer, a founding stone of the church or an eyewitness to the events?
- f. Did the people who knew of the alleged events have the chance to test them? To be testable, they must have occurred within the lifetime of those who are judging their authenticity.³⁰

The examples listed below have been excluded in most Bibles but there are many more.

³¹ These can be summarized as:

- a) written too late
- b) not written by an apostle or close associate
- c) contradicted known authentic writings (heretical).

The Apocrypha was from manuscripts of the Greek Septuagint for which no Hebrew versions exist.³²

The Letter of Clement I was written about AD 95-6 in the name of the church of Rome and was included in some early canonical lists. Clement I is the oldest Christian manuscript that is NOT in the canon. The letter is now categorized as part of a group of manuscripts called the "Apostolic Fathers," a group of manuscripts written while the apostles and other eye-witnesses to Jesus Christ's life were still alive.

The Didache: The Lord's Teaching Through the Twelve Apostles to the Nations. The Didache is a manual of moral instruction and church practice known for its eucharist service which does not use sacrificial language. The Didache was "lost" for several centuries until it was re-discovered in 1875 in the Jerusalem Monastery of the Holy Sepulchre at Constantinople. Like Clement I, the Didache is now part of a group of

"Ni ọdun 1841, Majemu Titun Gẹṣi ti a tejade. Awon ẹya Ifiweranṣe Awon leta Majemu Titun Giriki: AwonTragendes', Terstelles', Tischendornf, ati Weschendorf ti ko ẹko pupo lati awon oriṣiriṣi ọrọ Heberu ati awon ọrọ Giriki. " 29

Loni, ti UBi United Iní Àkọkọ Qjọ Ìàròó Ìṣilẹ 4 th ed. Ati Nestle's 27 th ed. ni ọrọ Greek ni gbogbogbo lo fun ituran.

3. Fi awon ofin mulẹ lati pinnu iru awon iwe tabi awon iwe aṣe ye ki o wa pelu ati / tabi awon eyiti won gbodo wa niyato si.

- a. Kiko gbodo beere latije ọrọ Ọlurun boya kedere kedere tabi siwaju.
- b. Ni a ko nipase awon ti o tiye ti a tiye awon asoju Ọlurun fun awon idi ti Ifihan?
- c. Nje o je ojulowo ati pe ko lodi si awon iwe mimo idi mimo mo?
- d. Nje o ti gba (I.E., a gba,ka, ati lo) nipase awon eniyan Ọlurun (Israeli ni atijo, awon Ile ijosin ni tuntun) lesekesese lehintiwon?
- e. Se o ko nipase onkowe iwe-aṣe, okuta ti a ti firanse ti ile ijosin tabi eleri kan si awon isele?
- f. Nje awon eniyan ti o mo ti awon isele ti a so ni aye lati dan won wo? Lati wa

Iri, won gbodo ti waye laarin igbesi aye awon ti o se idajo ododo won. 30

Awon apeere ti wa ni isale ti yokuro ni opolopo awon Bibeli sugbon opolopo die sii. 31 Iwonyi le je akopo bi:

- a) ko ju pe
- b) kii se nipase aposteli tabi sunmo egbe
- c) tako awon iwe ododo ti oye (hetical).

Apoju naa wa lati awon iwe afowoko ti Giriki Greek ti Septuagin fun eyiti ko si awon ẹya Heberu wa. 32

Leta ti Clemement ti a ko nipa AD 95-6 Ni Orukọ Ile ijọsin Rome ati pe o wa ni diẹ ninu awọn atokọ canonical ni kutukutu. Clement i ni Iwe afọwọkọ Onigbagbọ Olorun ti ko wa ninu Canon. A ti ko leta naa ni titọ leto gege bi apakan ti egbe

kan ti awon iwe afowokọ ti a pe ni "awon baba ati oju miiran ti eleri si Jesu Kristi binu laaye.

Awon ipa: Eko Oluwa nipase awon apostelimejila si awon orile-ede. Sibesibe je Afowoyi ti itonisona iwa ati ise ile ijọsin ti a mo fun ise Eucharist re eyiti ko le lo ede irubo. Sibesibe, ti sonu "fun opolopo awon odunsehin titi o fi se awari awon odun ti 1875 ninu Monastery ni Jerusalemu ti Ikun mimo keji Sexstantople ni ConsstantionaPle. Bi clemement i, awon

adaşeję apakan ti egbe kan ti

manuscripts called the "Apostolic Fathers," the oldest writings of a larger grouping called "Church Fathers."

First Apology by Justin Martyr: Justin Martyr is one of the most famous Christian apologists (defenders of the faith). He was born about 100 C.E. in Shechem, Samaria. He was converted to Christianity about 130. Justin's works are now part of a group of manuscripts called "Church Fathers." His first apology seeks to disprove Christians from various charges that had been made against them and to justify the Christian religion.

The Gospel of Thomas is an example of a book that originated from a group that was labeled heretical. It is a Gnostic document. Of all of the Christian Gnostic manuscripts that were among those discovered in Nag Hammadi, Egypt in 1945, the Gospel of Thomas has the most similarities with the canonical books. It is a collection of 114 sayings (*logia*) of Jesus, many similar to those in the Bible and others considered by scholars to be genuine sayings of Christ. Thomas was probably written in Syria about 140 CE (Christian or Common Era).

The Infancy Gospel of Thomas opens with a story about five-year-old Jesus making twelve sparrows out of mud. He claps his hands; they come to life and fly away. A nice story but in the next story, child Jesus curses a boy and makes him wither up. Later Jesus is angered when another child bumps into his shoulder and strikes him dead! This gospel, which may be as old as the second century, is a different book from the Gnostic Gospel of Thomas.

The Life of Adam and Eve: A more detailed story of creation than what is found in Genesis, this book includes jealous angels, a more devious serpent, and more information about Eve's fall from grace from her point of view.

The Book of Jubilees: This obscure Hebrew text offers an answer to a question that has vexed Christians for centuries -- if Adam and Eve only had sons, and if no other humans existed, who gave birth to humanity? This text reveals that Adam and Eve had nine children and that Cain's younger sister Awan became his wife. The idea that humanity was born of incest would have been radical -- and heretical.

The Book of Enoch: This book reads like a modern-day action film, telling of fallen angels, bloodthirsty giants, an earth that had become home to an increasingly flawed humanity and a divine judgment to be rendered though denied a place in most Western Bibles; it has been used for centuries by Ethiopian Christians. Large portions of this book were found as part of the Dead Sea Scrolls.

The Protovangelion of James: This book offers details of the life of the Virgin Mary, her parents, her birth, and her youth, stories not found in the New Testament Gospels but were beloved by many early Christians.

The Gospel of Mary: This Gnostic Text reveals that Mary Magdalene may have been an apostle, perhaps even a leading apostle, not a prostitute. While some texts in the Bible seem to deny women a voice in the Christian community, this text helps spark the debate about the role of women in the church.

Awon iwe afowokọ ti a npè "awon baba Aposteli," awon iwe akọbi ti o tobi julọ ti kikojo nla kan ti a pe ni "Awon baba Ile-ijosin."

AKIYESI nipasẹ Marty Marty: Marsin Marty jẹ ọkan ninu awon oluranlowo Onimoran olokiki julọ (awon olugbeja ti igbagbo). A bi o loju nitori 100 C.E. Ninu Şekemu, Samaria. A yipada si Kristiñiti nipa 130. Awon iş Justin jẹ apakan ti awon iwe afowokọ ti a pe ni "awon baba ileijosin." Ofe akokọ re n wa awon Kristiñi lowo lati orişi awon idiyele ti o ti şe si won ati lati şalaye eşin Kristiani so fun.

Ihinrere ti Thomas jẹ apere ti iwe kan ti o ti ipileşe lati inu egbe kan ti o samisi. Oje iwe-eri gnostic. Ti gbogbo awon ohun elo Kristiñi ti o wa ninu awon ti o rii ninu Nag Hammadi, Egipti ni odun 1945, Ihinrere ti Thomas ni awon ajosepo julọ pelu awon iwe canonical. Oje ikojopo ti awon oro 114 (Lonigua) ti Jesu, opolopo awon ti o ni Bibeli ati awon miiran ka nipasẹ awon ojogbon latije awon oro Kristi ti Kristi. O şe şe pe o şe ko ni Siria nipa 140 CE (Kristiñi tabi akoko ti o wopo).

Ihinrere ti Ilu abinibi ti Thomas şipe lu itan nipa Jesu ti o n şe

Olodumare mejila jade ninu peşe. O te owo re; Won wa si igbesi aye ki won fo lo. O dara

Itan-akole şugbon ninu itan ti o tele, omọ Jesu şe eegun omodekunrin kan ti o si mu u po soke. Nigbamii Jesu Ti ibinu nigbati omọ miran si ejika re ki o lu u ti o ku! Ihinreyii,

Ewo ni o le je arugbo bi orundun keji, je iwe ti o yatọ lati ihinrere gnostic ti Thomas.

Igbesi aye ti Adam ati Efa: Itan Apejuwe ti edaju ohun ti a rii ninu

Genesisi, iwe yiipe lu ejò owú, o po si nipa ejò eleşe die, ati alaye die sii nipa isubu Efa lati Of Oore re.

Iwe ti Jubeles: Oro mabere Heberu nfunni ni idahun si ibeere kan ti o tije awon Kristian ti o ni ibeere fun awon orundun - ti Adam ati Evefa ni omọ nikan, eniti o bi eda eniyan? Eko yii n şafihan pe Adam ati Efa ni awon omọ mesan ati pe

arabinrin Israeli Awaán di aya re. Ero naa pe eniyan ni a bi ti ibalopo yoo ti je ipileşe - ati heretical.

Iwe Enoku: Iwe yii A ka bi fiimu iş ode oni, sisọ ti awon angeli ti o şubu ati idajo eje ti o po si latije aaye ti o wa ninu opolopo awon Bibeli iwo-oorun; O ti lo fun awon ogoron odunnipasẹ awon Kristian Etiopia. Awon ipin nla ti iwe yii ni a rii gegebiapakan ti awon yi lo kiri awon ero okun ti awon okú.

Awon protovangelion ti Jakobu: Iwe yii nfun awon alaye ti igbesi aye Maria, tire

Awonobi, ibimo re, ati odọ re, awon itan ko rii ninu awon ihinrere ti Majecest şugbonje olufe nipasẹ opolopo awon Kristian akokọ.

Ihinrere ti Mary: Oro gnostic yii şafihan pe Maria Magdalene le tije eya

Aposteli, eko le ani aposteli ti o dala, kii şe panşaga. Lakoko ti die ninu awon oro inu Bibeli

O dabi eni pe o fi awon obinrin olohun ni agbegbe Kristiñi, oro yii şe iranlowo lati tan

ariyanjiyannipa ipa ti awon obinrin ninu ile ijosin.

The Gospel of Nicodemus: This is the story of Jesus' trial and execution and his descent into hell. According to this gospel, the Savior asserts his power over Satan by freeing patriarchs such as Adam, Isaiah, and Abraham from Hell.

The Apocalypse of Peter: Peter's apocalypse suggests that there is a way out of punishment for evildoers and implies that the threat of the apocalypse is a way for God to scare people 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 the grammatical form, sentence structure and consistency of word usage). Young's Literal Translation and Interlinear Bibles are examples
 - B. Modified literal or formal equivalence – word for word.
 - C. Dynamic Equivalence – thought for thought. Dynamic Equivalence has more subjectivity and paraphrasing associated with this theory contributing to some heavy criticism but generally much easier to read.
 - D. Unduly Free (Translators' opinion by paraphrasing as to meaning with little or no consideration to form).
 - E. Linguistic or closest natural equivalent translation

5. Manuscript Text Family and Text Type to Use. Which manuscript should be used the oldest available manuscripts; e.g., those around 350 AD or the most available copies but dated much later?

6. Remain True to Original Words and Meanings. Many words in the receiving language have varied meanings as does the transferring language. Therefore, much thought must be given in deciding the most appropriate word in the receiving language that should be used to convey the meaning of the original. An example of one in previous and current translations is the Greek word *baptizo* meaning to dip, plunge or submerge (bury). Should it be translated as immerse, pour or sprinkle? In this case, translators yielded to political pressures by not translating but created a new word, baptize, by transliterating the Greek word. This allowed the new word to include current practices in its meaning. Therefore, pressures and politics overcame integrity.

Idiomatic expressions can cause problems if not understood, e.g., the English phrase "fox in the hen house" has nothing to do with foxes or hen houses in its meaning. One may not even be aware that such expressions are being used in the transferring language. Also, since there were no spaces or punctuation in the UNCIAL or cursive manuscripts, a string of letters such as "*godisnowhere*" could mean "God is no where" or "God is now here." The context must determine which is correct.

Word for word translation is impossible as different languages have different moods and tenses that do not carry into other languages. For example, 1 Corinthians 16:8-9 states: “But I will stay on at Ephesus until Pentecost, because a great door for effective work has opened to me, and there are many who oppose me” (NIV).

Ihinrere ti Nikodemu: Eyi ni Itan idanwo Jesu ati ipaniyan ati iru-QmQ re

si Qrun apadi. Gegebi ihinrereyii, Olugbala se deede agbara re lori Satani nipa Qfe awQn baba ati Absaham: ati Abrahamu lati apaadi.

ApQju ti Peteru ni imQran pe Qna ti Peteru ni imQran fun ijiya ati pe irokeke ti apocalyper je Qna fun gbigbe awQn eniyan iwa sinu gbigbe awQn ese iwa ati sise awQn ese die.

4. AwQn imQ-jinle tabi awQn Qna ti a ka pupQjulQgbQdQpinnu.

A. IKILQ NIPA (Igbijanju lati ni idaduro FQQmu Hammatical, eto gbolohun ati

aitasera ti lilo QrQ). ItumQ ti ara eni ati awQn Bibeli interlline je awQn apeere

B. Ti satunse itumQye tabi deede lode - QrQ fun QrQ.

C. Idaraya ti o ni agbara - ro fun ironu. Idaraya ti o ni agbara ni QrQ die sii

Ati afiwera ti o ni nkan se pelu ase yii se alabapin si die ninu ibawi nla sugbQngbogbo rQrun pupQ lati ka.

D. Ofe ailopin (imQran ti o jenipaseparaphrasing bi o se tumQ pelu kekere tabi rara ero lati dagba).

E. Itan-ede tabi itumQ ti o sunmQjulQ

5. Iwe afQwQkQ QrQ iwe afQwQkQ ati iru QrQ lati lo. Eyi ti iwe afQwQkQ ye ki o lo awQn iwe afQwQkQ ti o dagba julQ ti o wa; e³e, awQn ti o wa ni ayika 350 AD tabi awQn eda ti o wa julQsugbQn Ti dagba pupQ lehinna?

6. Wa ni otitQ si awQn QrQ atileba ati awQn itumQ. QpQIQpQ awQn QrQ ni ede gbigba ni awQn itumQ iyatQ bi ede gbigbe. Nitorinaa, a gbQdQ fun ironu pupQ ni ipinnu QrQ ti o ye julQ ni ede ti o ye ki o lo lati sQ itumo atileba. Apeere ti Qkan ninu awQn itumQ itumQtele ati IQwQIQwQ ni QrQ Giriki ba baptisi o tumQ si Dip, Pluge tabi te sile (sin (Sury). se o ye ki o tumQ bi ese, tG tabi p_E p_E kí wQn? Ni Qran yii, awQn acids fun awQn tite sii oloسلu nipa ko tumQ si sugbQn seda QrQ titun, baptisi, nipase trandifQpa QrQ naa. Eyi gba QrQ tuntun laaye lati pelu awQn ise ti IQwQIQwQ ni itumQ

re. Nitorinaa, awQn tite ati iselu

overcame idurosinsin.

AwQn ifihan idiomatic le fa awQn isoro ti ko ba loye, fun apeere "Fox ninu Ile Eye" ko ni nkankan lati se pelu awQn kQQtQ tabi awQn ile gboo ninu itumQ re. Qkan le paapaa mQ pe iru awQn QrQ be ni lilo ni ede gbigbe. Pelupelu, nitori pe ko si awQn aye tabi ami idase ni aisedede tabi awQn afQwQkQ awQn leta bii "QIQrun ko si nibi ti" tabi "QIQrun wa nibi." O tQ gbQdQpinnu eyiti o tQ.

QrQ fun itumQ QrQ ko see se bi awQn orisirisi orisirisi ni awQn isesi orisirisi ati awQn edQforo

lyen ko gbe sinu awQn ede miiran. Fun apeere, 1 Korinti 16: 8-9 States: "sugbQn emiyoo duro

Ni Efesu titi Efesu titi Efekost, nitori enu-bode nla fun ise nla ti sii si mi, ati QpQIQpQ wa ti o tako mi
"(NIIV).

Word for Word: Will continue but at Ephesus until Pentecost. Door for me opened great and effective and adversaries many.

Sometimes literal translations would make no sense in English due to Greek euphemisms or metaphors. Acts 17:18 (GWT) Some Epicurean and Stoic philosophers had discussions with him. Some asked, "What is this babbling fool (*spermologos*- seed picker, babbler or gossiper) trying to say?" Other translations state; "He seems to be speaking about foreign gods." The philosophers said these things because Paul was telling the Good News about Jesus and saying that people would come back to life.

1 Thessalonians 4:4 (NIV) ...that each of you should learn to control his own body (*Skeuos ktaomai en hagio*) in a way that is holy and honorable. [*skeuos*, (vessel, an implement, household utensils, domestic gear) *ktaomai* (to get, acquire, own, obtain, possess, provide, purchase) *en* (about, after, against, almost, in, altogether, among, as, at, before, between) *hagio* (purity; holiness, sanctification, honor pre-eminence)]

Some words have different meanings depending on the context. For example, the Greek word *splagchnon* - bowels, guts, affection, mercy, pity.

For example in Acts 1:18 states (NIV) "With the reward he got for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines (*splagchnon*) spilled out" and Philippians 1:8 (KJV) states "For God is my record, how greatly I long after you all in the bowels (*splagchnon*) of Jesus Christ."

Bible scholars tend to rely upon translation utilizing the modified literal theory of translating, the eclectic text type, and the Alexandrian text family. However, the NKJV used the Byzantine family, Byzantine type and Modified literal theory, the ASV used the Alexandrian or Western family, Westcott-Hort type and the Modified literal theory and the NIV used the Alexandrian or Western family, Westcott-Hort type and Dynamic Equivalence theory. The Dynamic Equivalence translation theory is more subjective and prone to paraphrasing, thus considered less reliable.

Early Translations

The first translators began with a few manuscripts, fragments, and writings of "Apostolic Fathers" and early "Church Fathers" as they often quoted from the apostles' writings. Years later the discovery of many additional documents led to new and improved Greek text which generally clarified some disputed passages or words while raising doubts about others.

Early translations of the New Testament can give important insight into the underlying Greek manuscripts from which they were translated. ¹³

180 A.D. Early translations of the New Testament from Greek into Latin, Syriac, and Coptic versions began.

195 A.D. The name of the first translation of the Old and New Testaments into Latin was termed Old Latin. Both Testaments having been translated from Greek and no copies exist today. Parts

Ọrọ fun ọrọ: yoo ẹsiwaju ni Efesu titi di Esekọsi. Ilekun fun mi ẹii nla ati munadoko ati awon onitura ọpọlọpọ.

Nigba miiran awon itumọ ọrọ ti yoo ko ni oye ni Geesi nikan bi awon ara Euphemisms Giriki tabi awon afiwe. Ise 17:18 (GWT) Diẹ ninu awon ara Epiruan ati awon ọlọgbon adiki ni awon ijiroro pelu re. Diẹ ninu awon beere, "Kini asiwere Babbring yii (Sugbon Cermmologs- Seatricker, alafo tabi Oluwari) n gbiyanju lati so?" Miiran awon itumọ ipo; "O dabi pe o n soro nipa awon orisa ajeji." Awononitumọ so nkan wonyi nitori pe Paulu so fun awon iroyin ti o dara nipa Jesu ati sisọ pe awon eniyan yoo pada wa laaye.

1 Tesalónikà 4: 4 (Niv) ... pe okokannyin ye ki o ko ekọ lati sakoso ara re (Sukuos Ktaamai En hagiasssmto) ni ona ti o je mimọ ati olola. [Skeuos, (okọ, awon ohun elo ile-aye, jiamigic) KTAMOMICO (nipa, ni, lati, ni, Fun apeere, ọrọ Griki lofin - awon ifun, gusu, ife, aanu, aanu.

Fun apeere ninu AwonAposteli 1:18 (Niv) "pelu esan ti o ni fun iwa buburu re, Judasi ra oko kan; nibẹ ni o şubu, ara re ti n bo ati gbogbo awon isan-inu re (ti tuka re)

Ati Filippi 1: 8 (KJV) ipinle "fun Olurun ni igbasile mi, bawo ni o se pe to gbogbo re ninu awon ifun (plagchnon) ti Jesu Kristi."

Awon ojogbon ti Bibeli so lati se igbekele ipa lilo imo-jinle ti o satunse ti itumọ, orisi ọrọ eclectic, ati olori adari olori giga. Sibesibe, NKJV lo awon idile Byzantine, Iwe

Byzantine ati ASV ti a lo ilana Alexandrian ati Thncott ti a lo, idile Oorun ti o wa ati iru iloro ibaramu ati itanje. Atunse ti o ni agbara tootoje ọrọ diẹ sii ati prone si paraphrasing, bayi ka idiyele kekere.

Awon itumọ awon ibere

Awononitumọ akoko bere pelu awon iwe afowoko die, awon apa "ti awon baba Aposteli" ati ibere "awon baba ile-ijo" bi won se so tele lati awon iwe-igbagbo nigbagbogbo. Odun nigbamii awari ti ọpọlọpọ awon iwe ase afikun yori si ọrọ Greek ati ilosiwaju ọrọ Greek eyiti o ti saşeyoridie ninu awon ọrọ ariyanjiyan tabi awon ọrọ lakoko ti o n gbe awon miiran.

Awon itumọ awon akoko ti Majemu Titun le fun oye pataki si awon iwe afowoko Greek ti o wa labẹ eyiti won ti tumọ si won. 13

180 a.d. Awon ede akoko ti Majemu Titun lati Giriki sinu Latin, Syriac, ati awon eya Coptic bere.

195 A.D. Oruko akoko ti atijo ati awon Majemu Titun sinu Latin ni a pe Latin atijo. A ti tumo awon Maramu lati Giriki ko si awon eda ti o wa loni. Awonapakan

of the Old Latin were found in quotes by the church father Tertullian, who lived around 160-220 A.D. in North Africa and wrote treatises on theology.

300 A.D. The Old Syriac was a translation of the New Testament from Greek into Syriac [an Armenian dialect possibly for the Assyrians Maronite and Chaldean (rd)].

300 A.D. The Coptic Versions: Coptic was spoken in four dialects in Egypt. The Bible was translated into each of these four dialects.

380 A.D. The Old Latin also called *Italia* was considered unreliable. "There existed by this time a multiplicity of translations differing from one another, and there was none possessed of commanding authority to which appeal might be made in case of necessity. It was the consideration of the chaotic condition of the existing translations, with their divergences and variations, which moved [Pope] Damasus to commission Jerome to his task and Jerome to undertake it." ¹⁴

"Most scholars believe that all of the New Testament was originally composed in Greek. The three main textual traditions are sometimes called the Western text-type, the Alexandrian text-type, and Byzantine text-type. Together they comprise the majority of New Testament manuscripts. There are also several ancient versions in other languages, the most important of which are the Syriac (including the Peshitta and the Diatessaron gospel harmony) and the Latin (both the *Vetus Latina* and the *Vulgate*).

"A few scholars believe in Aramaic primacy - that parts of the Greek New Testament are actually a translation of an Aramaic original, in particular the Gospel of Matthew. Of these, a small number accept the Syriac Peshitta as representing the original, while most take a more critical approach to reconstructing the original text."

"During the 4th century, Latin began to replace Greek as the common language. Several Latin translations, often inaccurate, leaked into circulation. The Church needed an official translation.

Latin Vulgate

"Pope Damasus assigned the job to Jerome, his theological advisor and perhaps the most learned man of the time. Jerome's translation, called the Latin Vulgate (meaning vulgar or common) became the Bible of the Middle Ages."

Jerome was a pupil and great admirer of the philosopher-theologian Origen, who, though very influential in the West, was not accepted by all as orthodox.

The Old Latin version, or *Itala*, which Jerome was to revise, dated back to the second century, not later than 157 A.D., when its New Testament was translated from Greek manuscripts of that period. The majority of its copies still corresponded in the main with the traditional text of the West. But many had suffered corruption and were more like the Greek manuscripts of the so-

called Eusebio-Origen tradition, influenced by and partially synthesizing heretical and even semi-pagan corruptions that had become rampant as early as 200 A.D. And Jerome tended to revise in favor of these and his theological bias more than in favor of the oldest Italic or *Itala*, and included several Apocryphal books. And, though he was partially checked by a few strong

Ti awQn Latin atijQ ni a rii ninu awQn agbasQ nipase Baba Tertullian, eniti o gbe ni ayika 160-220 A.D. Foonu Ariwa Afirika o si kowe awQn itQju lori ekQ ekQ.

300 A.D. Syriac atijQ je itumQ ti Majemu Titun lati SPELL [Dilenday Arment [Dicelene Armene o see se fun awQn ara Assiria (RD)].

300 A.D. AwQn eya Coppiki: Opa li o sQ ni awQn koko-QrQ merin ni Egipti. Bibeli ni a tumQ Bibeli si QkQQkan awQn ede merin wQnyi.

380 A.D. Ilu Latain tun pe latin ti Italia ni a ka pe o gbekele. Nipa akoko yii ni QpQIQpQ QpQIQpQ isodipupo awQn ipoyatQ si ara wQn, ko si si ero ti awQn itumQ rudurudu ti o wa. Oje ki ero ti awQn itumQ rudurudu ti o wa fun ise re ati Jerme lati se. 14 "QpQIQpQ awQn QjQgbQngbagbQ pe gbogbo Majemu Titun ni a tun n pe awQn eya ara eni, ati pataki QrQ-QrQ ti Majemu Tuntun. AwQn pataki julQ ti Majemu Latin (mejeeji Vetus Lana ati halgate).

"AwQn QjQgbQn ti o gbagbQ ninu AkQkQ Aramaic - pe awQn eya ara ti Majemu Tuntun je itumQ itumQ gangan, ni pataki Ihinrere ti Matteu gege bi QpQIQpQ Qna pataki die sii." "Ni Qdun kerin, Latin bere si rQpo Greek bi ede ti o wQpQ. QpQIQpQ awQn itumQ Latin. QpQIQpQ awQn itumQ Latin. QpQIQpQ awQn itumQ Latin, nigbagbogbo ti jo sinu san kaakiri.

Latin halgate

"Pope Damasus se ise naa si Jerome, OnigbagbQ re ati boya kQ julQ julQ

Eniyan ti akoko. ItumQ Jerome, ti a npe ni AsQdQwQ (DG Altergar tabi ti o wQpQ) di Bibeli di Bibeli ti awQn QjQ-ori. "

QmQ ile-iwe jeolugbala ati olugbala nla ti QIQgbQn-akQkQ-orisun, ti o ti kQja pupQ ni iwQ-oorun, ko gbanipagbogbo bi athodox.

Eya Latin atijQ, tabi Ilu Itala, eyitijerome ni lati tunwo, da pada si Qrundun keji ti akoko yen. PupQ ninu awQn eda re tun baamu ni akQkQ pelu QrQ ibile ti TheTweth. sugbQn QpQIQpQ ni o jiya ibajedie sii bi awQn iwe afQwQkQ Greek die sii bi o tije pe atQwQdQwQ ti o jepataki, ati pe o ti ni ipinfunni ni Ilu Italia ati Italia, ati pe o wa QpQIQpQ awQn iwe afecryphal. Ati, botilejepe o ti sayewo ni apakannipaseagbara die

scholars in the West exposing him and the corrupted Greek manuscripts to which he gave priority, the result was nevertheless that in the course of time "Origenism flooded the Catholic Church through Jerome, the father of Latin Christianity."

The Latin Vulgate became the Bible of the Western Church until the Protestant Reformation in the 1500's. It continues to be the authoritative translation of the Roman Catholic Church to this day.

As centuries passed Latin became the language of the educated but not the language spoken by most people. The Bible would be read in Latin but the masses could not understand it. "The earliest printed edition of the New Testament in Greek appeared in 1516 from the Froben press. It was compiled by Desiderius Erasmus on the basis of the few recent Greek manuscripts, all of the Byzantine tradition, [only five or six late manuscripts dating from the tenth to thirteenth-century manuscripts and were considered inferior to the earlier ones (rd)] at his disposal, which he completed by translating from the Vulgate parts for which he did not have a Greek text. He produced four later editions of the text. Erasmus was a deeply religious Roman Catholic, but his preference for the textual tradition represented in the Byzantine Greek text of the time rather than that in the Latin Vulgate led to him being viewed with suspicion by some authorities of his Church.

Textus Receptus

"The first edition with critical apparatus (variant readings in manuscripts) was produced by the printer Robert Estienne of Paris in 1550. The type of text printed in this edition and in those of Erasmus became known as the Textus Receptus (Latin for 'received text'), a name given to it in the Elzevier edition of 1633, which termed it the text '*nunc ab omnibus receptum*' ('now received by all'). On it, the Churches of the Protestant Reformation based their translations into vernacular languages, such as the King James Version.

"The discovery of older manuscripts, such as the Codex Sinaiticus and the Codex Vaticanus, led scholars to revise their opinion of this text. Karl Lachmann's critical edition of 1831, based on manuscripts dating from the fourth century and earlier, was intended primarily to demonstrate that the Textus Receptus must finally be rejected. Later critical texts are based on further scholarly research and the finding of papyrus fragments dating in some cases from within a few decades of the composition of the New Testament writings. It is on the basis of these that nearly all modern translations or revisions of older translations have, for more than a century, been made, though some people, partly out of loyalty to the translations of the time of the Protestant Reformation, still prefer the Textus Receptus or the similar 'Byzantine Majority Text'."

Other early translations of the Bible were in Armenian, Georgian, and Ethiopic, Slavic, and Gothic."

During the 14th and 15th centuries, the Roman Catholic Church even prohibited their publication as did the British Empire.

Translating Into The Language Of The Common Man

The first European translation of the Bible was into English in 1382.

awon ojogbon ni iwọ-oorun n safihan re ati awon iwe afowoko Greek ti baje si eyiti o fun

Itoju, abajade naa laibikita pe ninu akoko akoko "ti ipilese shisan ijosin Katoliki nipase Jeri Kristi niti."

Awon Latin Incgatu di Bibeli

awon 1500 ka. O tesiwaju latije itumose ase ti Ase ti Ile ijosin Roman Katoliki titi di oni.

Bi awon odun mewa ti koja Latin di ede ti ekose sugbon kii se ede ti o so nipase opolopo eniyan. Bibeli yoo ka ni Latin sugbon awon opo eniyan ko le ni oye re. "Abejade ti a tejade Ewo ni o ti parinipa itumose lati awon apakan ti ko dara fun eyiti ko ni oro Griki kansofo ti akoko naa. Erasmus je itara oro nipase awon alase ti ijo

Oro ti o gba

"Atunko akoko pelu ohun elo to se pataki (awon kika iyato ni awon iwe afowoko) ('Ni bayigbanipase gbogbo'). Lori re, awon ile ijosin iyipada ti ikede da awon itumose won sinu awon ede oniyi, gese bi Akako King James.

"Awari ti awon afowoko agbalagba, bii Consux Manaius ati Vctorius ti o je pataki lati se atunyewoakoko lati ko ekose papyrus awon oro ti ibasepo ninu awon oran kan lati inu awon odun die ti aworan ti o fere je isooto, ni apakan ti awon itumose ti awon itumose tuntun, tun fere awon eniyan ti o tobi tabi ti o jora byzantine Awon itumose ekose miiran ti Bibeli wa ni Armenian, Georgian, ati Etiopic, Slavic, Slavic, Slavic, laarin awon ikede won bi Ijoba Gese.

Itumo si ede ti eniyan ti o wọpọ

Itumo European akọkọ ti Bibeli wa sinu Geṣi ni 1382.

1382 A.D. - Wycliffe

The first complete English translation of the Bible was made from the Latin Vulgate by John Wycliffe and his followers. He sent itinerant preachers, Lollards, throughout England which inspired a spiritual revolution."³⁴ Wycliffe's work was 200 years more or less prior to that of Luther or Tyndale. All of Wycliffe's works were condemned at the Council of Florence in 1415.

1408 Council of Oxford

This council forbade translations of the Bible into the vernacular unless approved by Church authority.

1454-1456 - Guttenburg

Access to the Bible was dramatically increased by Guttenburg's invention of the printing press.

1525 - Tyndale's Bible

Tyndale's English translation of the New Testament was made from Erasmus's Greek text and compared to the Vulgate. In 1536, Tyndale was put to death.

1534 - Luther's Bible

By this time, Luther had translated the entire Bible into German (he finished the New Testament first). A version was published in 1541 in Wittenberg. In translating the Old Testament, Luther excluded the Apocrypha from the canon. He also assigned a greater value to some New Testament books than to others, considering James, Jude, Hebrews, and Revelation to be inferior.

1535 Miles Coverdale

Coverdale, the first Protestant Bishop of Exeter, published his English Bible translation, which was translated from Latin and German.

1539 The Great Bible

Also known as Cromwell's Bible, it was the first English Bible to be authorized for public use in churches. It was revised in 1561 and was then known as the Bishop's Bible.

1557 Geneva Bible

The only New Testament translation to be published during Mary Tudor's reign, it was most likely the Bible Shakespeare read, and it remained the family Bible in England until the Civil War (1642). The text was divided into verses for the first time in any English Bible.

1610 Catholic Bible

A Catholic English translation of the Old Testament was published. Earlier, a New Testament had been translated at Rheims, and some claimed that King James was indebted to it.

1611 King James (Authorized Version)

The most famous English Bible translation was commissioned by King James and included the Apocrypha as an appendix. “James gave the translators instructions intended to guarantee that the new version would conform to the ecclesiology and reflect the episcopal structure of the Church of England and its belief in an ordained clergy [Daniell 2003, p. 438]. The translation was done by 47 scholars, all of whom were members of the Church of England [Daniell 2003, p.

1382 A.d. - Wycliffe

Itumọ Gẹṣiakọkọ ti Bibeli ti Bibeli ni a ẹ lati Latin halgate nipase John

Wycliffe ati awọn ọmọ-ẹhin ẹ. O firanṣe awọn oniwaasu intirant, awọn lullards, jakejado England eyiti atilẹyin iyipada ti ẹmi. "Iṣe Wycliffe ni ọdun 200 tabi kere si siwaju si iye

Luther tabi Tyndale. Gbogbo awọn iṣe Wycliffe ni a da ofin duro ni Igbimọ Florence ni ọdun 1415. 1408

Igbimọ ti Oxford

Igbimọ yii ẹ awọn itumọ ti Bibeli sinu oniwasan ti a fowosinipase aṣe ijosin.

1454-1456 - Gotteburg

Wiwọle si Bibeli ni a pọ si nipase awọn kiikan Gutterburg ti te titẹ sita.

1525 - Bibeli Tyndale

Tyngale Gẹṣi ti Tyndale ti Majemu Titun ni a ẹ lati ọrọ Greek's Giriki ati afiwe si awọn hale. Ni ọdun 1536, Tyndale ni a pa si iku.

1534 - Bibeli Luther

Ni akoko yii, Luther ti tumọ gbogbo Bibeli sinu Jamani (o parimajemu tuntun). Ẹya ti a tejade ni ọdun 1541 ni Ọjọ-ọjọ ti ọdun. Ni itumọ Majemu Lailai, Luther gborowha alocyha lati Canon. O tun ya iye ti o tobi julọ si awọn iwe Majemu titun ju awọn miiran lo, conojusi James, Juda,

Heberu, ati Ifihan latijẹ alaini.

1535 Maili Surdoale

BACELDALE, Bishop akọkọ Bishop ti Oguru, ẹ atejade itumọ Bibeli Gẹṣi ẹ, eyiti o tumọ lati Latin ati Jemáni.

1539 Bibeli Nla

Tun mọ bi Bibeli ti Cromwill, o jẹ Bibeli akọkọ Gẹṣiakọkọ lati fun ni aṣe fun lilo gbogbo eniyan. O tunwo ni ọdun 1561 ati lehinna mọ bi Bibeli Bishop.

1557 Bibeli Bibeli

Awọn itumọ Majeri Majemu Majemu Ti Maria Tile jẹ pe Maria Todor ti Maria Ọrọ naa pin si awọn eṣe fun igba akọkọ ni Bibeli Gẹṣieyikeyi.

Itumọ GẹsiGẹsiGẹsi ti Majemu Lailai ti gbejade. Ni isaaju, majemu titun ti wa ni itumọ, awon kan so pe James ni James ni gbese si re.

1611 King James (EyaAse)

Itumọ Bibeli Gẹsi olokiki julọ ni won fi nse iranse Jakabu ti o wa peluapocryha bi Apoti kan. "James fun awon ilana onitumọ naa se ipinnu lati se iseduro pe eya tuntun yoo ni ibamu nipase apere apere ti England ati gbogbo awon omọ egbe ti Ile-ijosin ti England [Danill 2003, p.

436].”^{34a} Since it was authorized by King James it became known as the Authorized Bible.

1885 Revised Version

1901 American Standard Version

1946 Revised Standard Version

This Version is a rewording of earlier English translations, substituting modern idioms for archaic language. The Apocrypha was so translated in 1957, and a Catholic version of the RSV appeared in 1966. The New Revised Standard Version came out in 1998.

1978 New International Version

This translation, made by Evangelicals and relying directly on the original languages, was completed after over two decades of study.

1982 New King James Version

Not a new translation -just a revision of the King James Version to more modern English, thus with the same weaknesses as the KJV

1988 New Revised Standard Version

This version insists on gender-neutral language and was created by a committee of Protestant and Catholic scholars, which included also one Jewish scholar. ³⁵

1995 God's Word to the Nations (GWT)

GOD'S WORD uses a linguistic translation method -- similar to the widely accepted translation method used by missionary translators throughout the world today. As a result, it reads more easily, is more literally accurate, and communicates the intended meaning of the Bible more clearly and naturally than any other English translation. ³⁶

2001 English Standard Version (ESV)

Unlike many modern paraphrases, which pursue the Dynamic Equivalence (DE) approach, the ESV "seeks as far as possible to capture the precise wording of the original text and personal style of each Bible writer." Its goal, therefore, was to produce, a "word-for-word" edition. The original-language texts employed in the project were the Masoretic text for the Old Testament, Biblia Hebraica Stuttgartensia (1983 - 2nd Ed.), and for the New Testament, The Greek New Testament (1993 - 4th ed. UBS) and Novum Testamentum Graece (Nestle/Aland - 27th ed.). The English rendition of this new version is somewhat analogous to the RSV of 1971, minus the

liberal elements of that translation. ³⁷

No perfect translation of the Bible.

- A. Bible translators are not inspired by God.
- B. Only the original autographs were inspired by God
- C. All versions have weaknesses and differences.
- D. Translators bring a personal bias to their translation.

436]. 34A niwon o ti ni aṣẹ nipasẹ KingJakba ti o di mimọ bi Bibeli ti a fun ni aṣẹ.

1885 ti a tunwo

1901 Titari ti American American

1946 atunyẹwo ikede

Ẹyayii jẹ afihan ti awọn itumọ Gẹṣitẹlẹ, awọn idamu awọn oye igbalode fun EdeArchic. Ti a tumọ siApọju ni ọdun 1957, ati ikede Katoliki kan ti RSV han ni ọdun 1966. Ẹya tuntun ti atunyẹwo tuntun jade ni ọdun 1998.

1978 Ẹya tuntun ti International

Itumọ yii, ṣe nipasẹ awọn ehinrere ati atunkọ taara lori awọn ede atilẹba, ti parilẹhin ti o ju ewadi mejì ti iwadi.

1982 Atẹle KingJames

Kii ṣe itumọ tuntun - kan ti o jẹ ti awọn ẹya araJames si Kondi Gẹṣidiẹ sii, nitorinaa pẹlu awọn ailagbara kanna bi KJV

1988 Titun atunyẹwo tuntun

Ẹyayii n Idahun lori ede Agba--nla ati pe a ṣẹdaIgbimọ ti ikede ati ọmọ-iwe Catholic, ti o fi iwe-ẹrijuu kun. 35

1995 Ọrọ Ọlọrun si awọn orilẹ-ede (GWT)

Ọrọ Ọlọrun nlo ọna itumọ ede kan - iru si ọna itumọ ti a gba gba to gba lilo nipasẹ awọn olutumọ ihinrere jakejado agbaye loni. Bi abajade, o ka diẹ ni irọrun, jẹ diẹ sii itumọ tẹlẹ, ati ibaraenisọrọ itumọ itumọ Bibeli diẹ sii ni kedere ati nipa ti o jẹ itumọ itumọ Gẹṣi miiran. 36

2001 English boṣewa Version (ESV)

Ko dabi ọpọlọpọ awọn paraphrases igbalode, eyiti o lepa aleebu ti o ni agbara (de), o wa bi o ti ṣee ṣe lati mu iwe adehun atilẹba ati ara ti ara ẹni ti onkọwe Bibeli. "

Nitorinaa, nitorinaa, ni lati dagba, "ẹda" iwe-ọrọ ". Awọn ọrọ abinibi-ede ti oṣiṣẹ ninu iṣẹ akanṣe jẹ ọrọ maraceron fun Manarotic Lailai, Majemu Tuntun (22th Manam

Manam Manam) ati 4n Macramum Macramum Macramum - 2n.). Iwọn Gẹṣi ti ẹya tuntun yiijẹ itumo diẹ si RSV ti 1971, iyokuro awọn eroja Laisiral ti itumọ yẹn. 37

Ko si itumọ itumọ ti Bibeli.

- A. Awọn Onitumọ Bibeli ko ni atilẹyin nipasẹ Ọlórún.
- B. Nikan awọn autogbogidi atilẹba ni Ọlórún
- C. Gbogbo awọn ẹya ni awọn ailagbara ati awọn iyatọ.
- D. Awọnonitumọ mu ari si itumọ wọn si itumọ wọn.

It is a good practice to read primarily from the same version but not exclusively. If for instance, you read primarily the NKJV (Byzantine family, Byzantine type, and Modified literal theory) you may find it useful to also read the NASV (Alexandrian or Western family, Westcott-Hort type, and the Modified literal or the NIV (Alexandrian, Westcott-Hort type and Dynamic Equivalence theory). Although the NIV is easy to read it uses the less reliable Dynamic Equivalence translation theory which is a more subjective and prone to paraphrasing.

Weaknesses In Translations

King James Version ³⁸

In the early 17th century there were many religious struggles going on: Catholics vs. Anglicans the Prelate Party vs. the Puritans Calvinists vs. the Non-Calvinistic theologians and many other such conflicts. These translators brought with them to their work of translation and revision their various religious backgrounds and biases. In fact, no matter how careful a translator is, or how honest and sincere, or how objective and unbiased he tries to be, his biases and beliefs will still affect his work to some noticeable degree. For example, certain passages in the KJV clearly reflect a Calvinistic perspective.

#1 --- In Acts 2:47 the KJV reads, "And the Lord added to the church daily such as should be saved." The actual Greek verb form here is: "the ones who are being saved." The rewording of the KJV (from "are" to "should be") is felt by some scholars to reflect the doctrines of election and predetermination.

#2 --- In Galatians 5:17 the KJV reads: "...so that ye cannot do the things that ye would." This particular verb appears in the Subjunctive Mood in the Greek text; thus, it is a conditional statement, not an absolute statement! Its correct translation would be, "so that ye might not do..." By failing to correctly translate this verb form the KJV implies a lack of free will, which is another strong Calvinistic doctrine.

#3 --- In Hebrews 6:6 the KJV reads, "If they shall fall away." The word "if" is not in the original Greek text; it has been added by the KJV translators. The text actually reads, "and having fallen away." This is a statement of absolute fact, yet the KJV translators have changed it into a conditional statement. By making it more hypothetical, the implication is left with the reader that the statement is unlikely at best, thus upholding the Calvinistic doctrine of The Eternal Security of the Believer or "Once Saved, Always Saved" (the "P" in TULIP theology --- Perseverance of the Saints).

#4 --- In Hebrews 10:38 the KJV reads, "Now the just man shall live by faith; but if any man draws back, my soul shall have no pleasure in him." The words "any man" have been added to the text. The actual subject of the verb "draw back" is "the just man." The Calvinists, however,

do not believe that the "just man" can draw back after having drawn near, so the wording of the verse was changed to better reflect their false doctrine. The correct reading of the verse is: "...but if he draws back," with the antecedent of "he" being "the just man."

#5 --- There are seven passages where the KJV has the phrase "be converted" (Passive Voice), when these verbs are actually in the Active Voice. This changes the meaning of the verb. Instead of the person performing the action of the verb, the action of the verb is performed upon the

Ojẹ adasẹ ti o dara lati ka ni akọkọ lati ẹya kanna şugbọn kii şe iyasọtọ. Ti o bajẹ fun apeşere, o ka ni akọkọ nkjv (byzantnine idile, ati pe o ti yipada Ohun ifunmọ itumọ eyiti o jẹ koko diẹ sii ati prone si paraphrasing.

Ailagbara ni awọn itumọ

King James Version 38

Ni kutukutu ọrundunşehin si ọpọlọpọ awọn ẹsin ti o nlo lori: Awọn ọmọ ogun ti n lo. Awọn ara ilu Pullate Vs Awọn atumọ wonyi mu wa peluise itumọ wọn ati atunkọ ọpọlọpọ awọn ẹsin ati awọn abori. Ni otitọ, laibikita bi o şe gaju şe şora ki o jẹ otitọ ati otitọ ati otitọ, tabi bi o şe n gbiyanju latije, awọn majemu re yoo tun kan işe re si idiwonairotẹle. Fun apeşere, awọn ọrọ kan ni KJV ni kedere şe afihan irisi ọmọ Kalklististi.

1 --- ninu AwọnAposteli 2:47 Awọn KJVE KORIN, "Oluwa si şafikun ile ijọsin lojoojumọ gege bi Ti o ti fipamọ

Kjv (lati "je" lati "ye" ye ki "diẹ ninu awọn oşogbọn lati şe afihan awọn ekọ idibo ati asọtẹle.

2 - Ati ninu Galatia 5:17 awọn KJV Kidi: "... ki o ko le şe awọn nkan ti o yoo." Eyi ọrọ-isọrọ pato han ninu işesi asoye ninu ọrọ Greek; Nitorinaa, o jẹ majemu

Alaye, kii şe alaye pipe! Itumọ to to re yoo je, "ki o le ma şe ..."

Nipase kuna lati tumọ fọmu ọrọ-ọrọ yii ni aini aini ti ife ofe, eyiti o jẹ ekọ calvinistic ti o lagbara miiran.

3 - Ati ni Heberu 6: 6 EMBV Kidi, "bi wọn ba şubu." Ọrọ naa "Ti" ko ba wa ni atilẹba Ọrọ giriki; O ti fi awọn olutumọ KJV naa kun. Ọrọ naa n ka n ka rara, "ati ni sisọnu

kuro. "Eyi ni alaye ti otitọ pipe, sibesibe awọn Onitumọ KJV ti yipada si alaye ti o dara julọ ti onigbagbo tabi" P "(" P "ninu iyanju tulip).

4 - Ati ni Heberu 10:38 Awọn KJV Kiiki, "Bayi eniyan oloran yoo ybonipase igbagbo; emi mi ko ni inu-inu re." Awọn ọrọ "eyikeyi okunrin" ti wa ni afikun si ọrọ naa. Koko-ọrọ gangan ti ọrọ-ọrọ "fa

pada" jẹ "ọkunrin olododo." Awọn kalvinists, sibẹsibẹ, maṣe gbagbo pe "eniyan kan" le fa padalẹhin ti o ti fa sunmọ, nitorinaa ọrọ ti awọn

Èṣẹ ti yipada dara julọ tan imọlẹ ẹkọ eke wọn. Kika kika ti ẹṣẹ jẹ: "... Ẹgbọn ti o ba fa pada," pẹlu epapo ti "o" jije "ọkunrin olododo."

5 --- Awọn ọrọ meje lo wa nibiti KJV ni gbolohun ", nigbati awọn ọrọ-ọrọ wọnyi ba wa ni ohun ti nṣiṣelọwọ. Eyi ṣe ayipada itumọ ọrọ-ọrọ naa. Dipoeniyan ti o n ṣe iṣe ti ọrọ-ise, iṣe ti ọrọ-ise ti a ṣe lori

person. The Calvinists believed that conversion was passive on man's part. The individual was acted upon from an outside source: The Holy Spirit. Thus, if God chose to save you, you were saved regardless of what your will in the matter might be. This is the "I" in TULIP theology --- Irresistible Grace of God. Acts 3:19 is an example of this doctrinal manipulation of the text.

New International Version ³⁹

As the NIV translators themselves freely admit, this translation is not without its weaknesses and faults. One of the major problems arises from its philosophy of translation (Dynamic Equivalence). The basic nature of this problem is: When one leaves off trying for a literal, word-for-word translation, and instead seeks to give the message of the text, there is always the danger that the translators may not fully understand that message, and thus render the passage incorrectly in their translation.

Romans 1:17 is a perfect example of this. The NIV reads, "For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last." There was such a public outcry over this rendering that the translators felt compelled to put the more literal "from faith to faith" in a footnote in their later editions.

#1 --- Ephesians 1:13 leaves the impression in the minds of many that one is "included in Christ" at the point he hears "the word of truth," and that he is then sealed with the Holy Spirit when he believes. The wording here is very unfortunate and certainly implies the doctrine of salvation by faith only, which is a direct contradiction of such passages as Gal. 3:27 and Acts 2:38.

#2 --- Psalm 51:5 is perhaps one of the most criticized passages in the NIV: "Surely I have been a sinner from birth, sinful from the time my mother conceived me." This seems to clearly teach the false doctrine of "inherited sin" (or "original sin"), which in turn has led to such false practices as infant baptism.

#3 --- Romans 10:10 in the NIV reads, "For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved." Much like #1 above, this seems to imply a justification and salvation at the point of confessed faith, apart from obedience. In point of fact, the verb "are" is not in the Greek text here; it is rather the preposition *eis* which means "unto." Also, by noting the context of the surrounding verses, one will clearly see that the verbs dealing with salvation and not being put to shame are future tense. All of this clearly shows that these things are anticipated through confession and belief/faith, and not already acquired.

#4 --- I Corinthians 13:10 in the NIV reads, "But when perfection comes, the imperfect disappears." This passage literally says, "But when that which is perfect comes" or "when the perfect thing comes." The word "perfection" used in the NIV is felt by many to be too general

and non-specific, and that it has opened the door for the interpretation that the time of miracles and tongues is not yet passed.

#5 --- Sometimes footnotes can be a cause of confusion to the reader of a particular version. This is the case in a footnote to I Timothy 3:11. With reference to deacons, Paul writes, "their wives are to be...." In a footnote, the NIV says, "Or: 'deaconesses.'" The Greek word for "deaconess," which is different from the word for "wife," is not used in this verse! To imply in a footnote that

eniyan. AwQn onibara naa gbagbQ pe iyipada naa je iyQda lori apakan eniyan. A siseeni kQQkan lori orisun ita ita: Emi MimQ. Nitorinaa, ti QlQrun bayan lati gba Q la, iwQ o si laibikita ohun ti ife re ninu QrQ re le je. Eyi ni "Mo" ni ekQekQ-QrQ tilip ---

Oore-Qfe ti ko se alaihan. Ise 3:19 je apeere ti ifQwQyi ekQ yii ti QrQ naa.

Eya tuntun ti kariaye 39

Bi awQn onitumQ NEIV se ni itewQgba Qfe, itumQ yii kii se laisi ailagbara ati awQn asise. Qkan ninu awQn isoropataki ti Dere lati imoye re ti itumQ (ti o ni agbara

Idaragba). Iseda ipile ti isoroyii ni: NigbatiQkan leaves ba pa igbiyanju fun itumQ QrQ gangan, QrQ-FUN-QrQ itumQ, ati dipo wa lati fun ifiranse ti QrQ, eewu nigbagbogbo wa

Wipe awQn onitumQ le ma loye ifiranseyen ni kikun ifiranse naa, ati nitorinaa mu QrQ naa lQna ti ko tQ ninu itumQ wQn.

Romu 1:17 je apeere pipe ti eyi. Ododo kà, "Nitori ninu igbagbQ lati kQkQ de." Iru

awQn igbekale gbogbogbo wa pe awQn onitumQyii pe awQn onitumQro ro pe o fi QrQ idiise ti o ro ikogun lati fi iwe gangan si igbagbQ "lati igbagbQ si igbagbQ ninu awQn ikede wQn nigbamii.

1 --- Efesu 1:13 fi ika sile ninu Qkan ninu QpQlQpQ awQn ti Qkan "wa ti o gbQ" QrQotitQ, ati pe lehinna ni a fi Emi MimQ ni o gbagbQ nigbati o gbagbQ. QrQ naa nibije lailoriire pupQ ati dajudaju tumQ si ekQ igbalanipase

IgbagbQ nikan, eyiti o je ilodi si taara ti awQn QrQ bii GL. 3:27 ati Ise 2:38.

2 --- Orin Dafidi 51: 5 je boyaQkan ninu awQn QrQ ti o ni ominira julQ ninu Niv: "NititQ Mo ti wa elese lati ibimQ, elese kuro ni igba iya mi loyun si mi. "Eyi dabi eni pe o kQni si

Ese eke ti "ese ti jogun" (tabi "eseatileba"), eyiti o ti fi le awQn ise eke bi baptisi iru-QwQ QmQ-QwQ bi.

3 --- Romu 10:10 ninu awQn kiv naa ti o ka, "nitori o jepelu Qkan re ti o gbagbQ ati pe o dala, ati pe o jepelu enu, ati pe o jepelu enu re ti o jewQ ati ti wa ni fipamQ." PupQ bi # 1 loke, eyi dabi pe o tumQ si idalare ati igbala ni aaye igbagbQjewQ, yato si igboran. Ni aaye ti otitQ, QrQ-QrQ "je" ko si ninu QrQ Greek nibi; O ti wa ni dipopresitrition eis eyiti o tumQ si "si." Pelupelu, nipa awQn QrQ ti awQn ese ti o wa nitosi, Qkan yoo han kedere pe awQn QrQ-QrQ ti n se adehun peluigbala ati pe ko ni itiju jeaifQkanbale iwaju. Gbogboeyi fihan ni kedere pe awQn nkan wQnyi ni a nireti nipaseijewQ ati igbagbQ / igbagbQ, ati pe ko ti gba tele.

4 --- I Korinti 13:10 nínG nívà nív, "sugbQn nigbati PipΞ ba de, Alailagbara wa ni,

pare." Qnayii sQ pe, "sugbQn nigbati eyi ti o pe wa ni pipe" tabi "nigbati ohun pipe ba de." QrQ naa "pipe" ti a lo ninu awQn NIV ni imQlara pupQ ati ti kii se pato, ati pe o ti la enu-Qna fun itumQ pe awQn ibatan ti ko kQja.

5 --- nigbami awQn iwe afQwQkQ leje idi ti iporuru si oluka ti eya kan. Eyi

se Qran ninu esese kan fun mo ta Timothy 3:11. Pelu itQkasi si Diacons, Paulu kQ,
"AwQn iyawo wQn ni" "'sQ QrQ Griki fun" iyawo, "ko lo ninu ese yii! Lati laisQtele ninu
ese ese ti

Paul is referring in this passage to deaconesses, rather than to the wives of deacons, is very misleading to the reader.

The Living Bible ⁴⁰

As with any effort by a mere man, this work is filled with some glaring weaknesses and faults. Before one makes use of the Living Bible (or any version, for that matter), one should be made aware of these areas of difficulty.

#1 --- Kenneth Taylor is a premillennialist, and since the LB reflects his own beliefs (as he himself admits), it has many obvious premillennial renderings. For example, note the following: [only one included in this study]

II Timothy 4:1 --- "And so I solemnly urge you before God and before Christ Jesus --- who will someday judge the living and the dead when he appears to set up his kingdom." It is the belief of the premillennialists that the Lord has not yet established His kingdom. The church is just an "after-thought," a temporary measure until Christ returns to earth to set up His kingdom, at which time He will reign in Jerusalem for 1000 years.

#2 --- The Living Bible promotes the doctrine of original sin. Psalm 51:5, for example, has the same problem as in the NIV. The LB reads, "But I was born a sinner, yes, from the moment my mother conceived me." In Ephesians 2:3 he has Paul saying, "We started out bad, being born with evil natures, and were under God's anger just like everyone else."

#3 --- The doctrine of "faith only" is promoted in the Living Bible. Romans 4:12 reads, "Abraham found favor with God by faith alone." This view cannot be harmonized with James 2:21-24. This belief in salvation by faith only has led him to mistranslate Colossians 1:23 as follows: "...the only condition is that you fully believe the Truth."

#4 --- In Mark 1:4 baptism is described in the LB as a "public announcement of their decision to turn their backs on sin," rather than stating it is for "forgiveness of sins," as the original text does. The "water" of John 3:5 is interpreted in a footnote this way: "Some think this means water baptism." The actual meaning, he states, is that it refers to "the normal process observed during every human birth" (i.e., the amniotic fluids). In I Peter 3:21 Taylor writes, "In baptism, we show that we have been saved." This implies that we're already saved and are just baptized to show it.

#5 --- In I Corinthians 6:12 the Living Bible reads, "I can do anything I want to if Christ has not said no." Martin Luther also maintained "We can do anything the Bible does not forbid." He and Zwingli debated this issue heatedly.

#1 --- Some feel that the NASB reflects a premillennial preference in some passages of Scripture. For example: Isaiah 2:2 and Micah 4:1 read, "Now it will come about that in the last days, the mountain of the house of the Lord will be established as the chief of the mountains and will be raised above the hills; and all the nations will stream to it." The word "as" is not actually in the text; it is the word "on" (which the NASB admits in a footnote in both places). Some have regarded this as reflecting a premillennial bias.

Paulu n t̄oka ninu aye yii si aw̄on ọm̄o-ọw̄o, kuku ju aw̄on aya Diacons, j̄e ̄iyil̄o si oluka.

Biblefe al̄aye 40

Gegebipēlu eyikeyiigbiyanjunipasē eniyan lasan, īsē yii kun fun dīe ninu aw̄on ailagbaraglaning ati aw̄on āsīsē.

̄Saaju ki ọkan ki o lo aw̄on Bibeli laaye (tabi ẹya eyikeyi, fun ọr̄o naa), ọkanȳe ki o ̄sē m̄o aw̄on agbegbe ti īsorow̄onyi.

1 --- Kenneth Taylor j̄e Prellennialist, ati pe nitori LB tan im̄ole aw̄on igbagb̄o tir̄e (bi o

Tikararē ni o j̄e pe), o ni ọp̄ōlōpō aw̄on eso giga pendillen ti o han. Fun apēerē, ̄sē akiyesi at̄ele naa:

[nikan ni o wa pēlu ni iwadi yii]

2 Timoteu 4: 1 --- "Ati ki o bē ki o da ọ duro niwaju Ọlorun ati ̄saaju ki o ̄sē idajo al̄aye ati ti o han lati ̄seto ijoba rē." Oj̄e igbagb̄o ti aw̄on alakoko ti Oluwa ko ti ̄seto ijoba rē. Ijo naa j̄e "lehin-ironu pe," ọna igbadīe titi Kristi titi ti Kristi fi pada si ile-aye lati ̄seto ijoba rē, ni akoko ti yoo j̄oba ni Jerusalemu fun ọdun 1000.

2 --- Bibeli Bibeli n ̄sē igbelaruge ẹk̄o ti ẹ̄sē atileba. Orin Dafidi 51: 5, fun apēerē, ni īsoro kanna bi

ninu Niv. Aw̄on LB ka, "̄sugb̄on a bi mi ni ẹ̄lēsē, bēeni lati akoko mi

Iya iya si yi mi.

3 --- ẹk̄o ti "igbagb̄o nikan" ni igbega ninu Bibeli Life. Romu 4:2 Ka, "Abrahamu ri ojurerel̄ōdo Ọlorun nipaigbagb̄o nikan." Wiwo yii ko le ̄sē alaimu pēlu Jak̄obu 2: 21-24. Igbagb̄o yii ninu igbala nipasē igbagb̄o nikan ti dari fun mi si ọr̄o Ọlorun 1:23 bi at̄ele ọr̄o-ọr̄o: "... Ipo nikan ni pe ki o

gbagb̄o otit̄o ni kikun."

4 --- Ni Marku 1: 4 Iketo si baptisi ti ipinnu w̄on "kuku ju idariji aw̄on ẹ̄sē," bi ọr̄o atileba ̄sē.

"Omi" ti Johanna 3: 5 ti tum̄o ninu ẹ̄sēsē ni ọna yii: "Dīe ninu ro eyitum̄o si omiran omi." Itigbe

gangan, o s̄o pe o t̄oka si "ilana deede deede akiyesi lakoko gbgboibim̄o ọm̄o" (i.e.. Aw̄on fifa omi ara). Ni Mo Peteru 3:21 Taylor k̄owe, "ni baptisi, awa fihan pe a ti fipam̄o a." Eytum̄o si pe a ti fipam̄o t̄elē ati pe o kan baptisi lati fi han.

5 --- Ninu mi Korinti 6:12 Aw̄on kika Bibeli ti ngbe, "Mo le ̄sē ohunkohun ti Mo fē lati ti Kristi ko ba ri

ko s̄o pe Bēk̄o. "Martin Luther tun ̄setoju" a le ̄sē ohunkohun ti Bibeli ko yago fun

1 --- diẹ ninu lero pe NASB ẹ afihan ààyò plllen Ni diẹ ninu awọn ọrọ mimọ.

Fun apeere: Isaiah 2: 2 ati Mika 4: 1 ati Mika 4: 1 Kale, "Bayi ni ao gbe ga ju awọn oke-nla lo; gbogbo awọn orile-èdeyio sù fun u. Ọrọ naa "bi" ko wa ninu ọrọ naa; O jẹ ọrọ naa "lori" (eyiti NASB ẹ gba wọle ninu ẹsẹsẹ kan ni awọn aaye mejeeji). Diẹ ninu awọn ti ka eyi bi ẹsẹ afihan awọn ọmọ-ọwọ Prellennial kan.

Additionally, when the word "*genea*" (meaning "a generation of mankind") appears, the NASB will often place in a footnote an alternate meaning of "race." Mark 13:30 reads, "Truly I say to you, this generation will not pass away until all these things take place." The implication of the footnote is that the Jewish race is really intended here.

[NOTE: One should always be careful of marginal notes and alternate readings. Although a great many of these are good, they are not always completely reliable. Remember that these are opinions and insights of mere fallible men, and although they may be correct 99 out of 100 times, there is always that "margin of error."]

#2 --- Like many translations and versions of the Bible, the NASB has fallen into the trap of seeking to interpret, rather than translate, I Corinthians 7:36-38. They have added the word "daughter" to the word "virgin," thus stating their belief that the passage is referring to a father and daughter relationship. To their credit, they have placed the word "daughter" in italics, thus indicating that this word is not in the original text, but that it has been added by the translators. Another example of interpreting instead of translating is found in I Corinthians 2:13 ...

"combining spiritual thoughts with spiritual words." Again, the NASB uses italics to show words which have been added to the text. Although their understandings of these passages may well be correct, they are nevertheless interpretations, and not simple, uncommented upon translations.

This makes it more commentary than translation.

#3 --- There are times when a Greek word or phrase may have more than one meaning. The NASB has at times made this less clear by consistently translating a particular Greek word with just one English word. Just as rendering a single Greek word with a wide variety of English words can cause confusion (as in the KJV), so also can a lack of any variety at all be the cause of confusion in certain cases. For example the word "*sarx*" is consistently translated "flesh" in the NASB, even though Paul in his writings uses this word in several different senses. In Romans 3:20 and 4:1, it is used to refer to the physical body. In Romans 8:4, however, he uses it to denote the seat of one's sinful passions (i.e., a fleshly nature rather than a fleshly body). By selecting different words, one could perhaps convey this distinction better.

#4 --- There are other occasions where the NASB will render two different Greek words with just one English word, thus creating confusion. For example: The word "abolish" appears in both Matthew 5:17 ("Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill") and Ephesians 2:15 ("...by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances..."). These are two different Greek words, but this distinction is lost on the reader by using only one English word. This lack of distinction has also led some to suggest that these two passages actually contradict one another, when in fact they do not.

A similar problem occurs in the KJV in Galatians 6:2, 5 where the word "burden" is used in both verses ("Bear ye one another's burdens" "every man shall bear his own burden"). These are actually two different Greek words. The NIV and NASB, as well as other translations, have corrected this by translating the first word as "burden" and the second word as "load." The NASB, like most translations, also fails to make a distinction in John 21:15-17 between the words "*agapao*" and "*phileo*," both of which appear in the text. It translates both words as "love,"

Ni afikun, nigbati ọrọ naa "jiaa" (Itumọ "iran kan ti eniyan") han, NASB yoo ma gbe sinu ateleşe kan ti ". Marku 13:30 ni mo wi fun nyin, Iran yi ki yiorekojagbogbo nkan wonyi. " Itumọ iwe afowokọ ni pe ijewojuu ti wa ni ipinnu nibi.

[Akiyesi: Ẹnikanye ki o ọra nigbagbogbo ti awon akosile maginal ati awon kika miiran.

Biotilejepe ọpọlọpọ pupọ ninu awon wonyi dara, won ko gbẹkeleigbẹkele patapata. Ranti pe awon imoran wonyi je awon imoran ati oye ti awon okunrin ti o da oorun, ati pe botilejepe won le se deede 99 kuro ninu awon igba 100, awon "wa nigbagbogbo pe aṣiṣe."]

2 --- bii ọpọlọpọ awon itumọ ati awon eya Bibeli ti Bibeli, NASB ti ṣubu sinu idẹkùn ti

Wiwa lati tumọ, kuku ju ikede lo, Mo Korinti 7: 36-38. Won ti ṣafikun ọrọ "omobirin" si ọrọ naa "wundia," Bayi mu igbagbo won mulẹ pe aye ti n toka si baba ati omobirin omobinrin. Si kirẹditi won, won ti fi ọrọ naa "omobinrin" ni italics, nitorinaa afihan pe ọrọ yii ko si ninu ọrọ atilẹba,

ṣugbọn pe o ti fi kun nipase awon onitumọ.

Apeṣere miiran ti itumọ dipo itumọ ti wa ni ri ninu i ninu i ninu Mo Korinti 2:13 ...

"apapo awon ero emipelu awon ọrọ emi." Leekansi, NASB nlo italics lati ṣafihan awon ọrọ eyiti a ti fi kun si ọrọ naa. Biotilejepe oye won ti awon ọrọ wonyi le je deede, won ko rorun, ko rorun, ko ni irorun, ti ko ni irorun lori awon itumọ. Eyije ki o so asoye die sii ju itumọ.

3 --- Awon akoko wa nigbati ọrọ Giriki tabi gbolohun ọrọ le ni itumọ die sii ju itumọ kan lo. NASB ni awon igba ni awon igba ti se kedere ọrọ ti ko ni sokipele asoye ọrọ Geesi kan pato pelu ọrọ Geesi kan. Gege bi o ti ntun ọrọ Giriki kan pelu ọpọlọpọ awon ọrọ Geesi le fa iporuru (bii Koro eyikeyi orisirisi ni gbogbo awon oran ni awon oran. Fun apeṣere ọrọ naa "SARX" tumọ si "ara" ninu Nasb, botilejepe Paulu ninu awon iwe re lo ọrọ yii ni

ọpọlọpọ awon ogbonorisirisi. Ni Romu

3:20 ati 4: 1, a lo lati toka si ara ti ara. Ni Romu 8: 4, o lo o lati ko ijoko ti awon ifekufe elesẹ ti enikan (I.E., eḍa ti ara dipo ara eniyan). Nipayiyan awon ọrọ orisirisi, enikan le boya ṣafihan iyato yii dara julọ.

4 --- Awon isele miiran wa nibiti Nasbyoo se awon ọrọ Greek mejipele kan

Ọrọ Geesi kan, nitorinaa ṣiṣeḍa iporuru. Fun apeṣere: Ọrọ naa "Abolish" han ninu mejeeji

Matteu 5:17 ("Se o ro pe mo wa lati fopin si ofin tabi awon woli; Emi ko se" ("... nipa ṣiṣaye ninu awon ofin ninu awon ilana:"). Iwonyi je awon ọrọ Giriki orisirisimeji,

ṣugboniyasoto yii ti sonu lori oluka nipase lilo ọrọ Geesi kan nikan. Aini iyato ti o tun mu die ninu lati daba pe awon ọrọ mejiwonyi tako ara won gangan, nigbati o ba je pe won ko.

A lo işoro kan ti o ọra si Galatian 6: 2, 5 Nibiti a ti n gbe "awon eṣe" jẹ ki iwọ ki o gba ẹru ara rẹ "). Iwonyi jẹ awon ọrọ Greek yatọ. Oluwa ati nasi, bakanna geṣe bi itumọ miiran, ti tumọ eyinipatumọ ọrọ akọkọ bi "aṣiwere" ati ọrọ keji bi "fifuye. Awon

Nasb, bi awon itumọ pupọ julọ tun kuna lati ṣe iyatọ ninu Johannu 21: 15-17 laarin awon ọrọ "Agapao" ati "Phileo" ati "preleo," awon mejeeji ti o han ninu ọrọ naa. O tumọ awon ọrọ mejeeji bi "ife,"

and in so doing the reader misses out on the true meaning of this important exchange between Jesus and Peter.

#5 --- The NASB is not consistent in its use of "KJV pronouns" versus those of 20th-century America. Pronouns such as "Thou," "Thine," "Thee," and "Thy" are retained in the Psalms, in prayers, or whenever someone is addressing Deity. However, these are dropped in the majority of the text for the more common "you" and "your." By continuing the use of these archaic forms in certain places in the Bible, the NASB carries on the illusion that these words are somehow "holier," when in fact such a distinction in pronouns was never made in the original Hebrew or Greek ... or even in the KJV, for that matter!

New World Translation ⁴²

#1 --- The Jehovah's Witnesses deny that God has established different covenants or testaments for His people. Thus, they oppose the idea of an "old" covenant (testament) and a "new" one.

Much of their teachings are still based in the writings which we call the "Old Testament," for the simple reason that they do not believe it has been replaced (or fulfilled) by a new covenant (testament). For this reason, they refuse to designate the two sections of the Bible as the "Old Testament" and the "New Testament." Instead, they refer to them as "The Hebrew-Aramaic Scriptures" and "The Christian Greek Scriptures." It's interesting to note, however, that they have failed to be consistent in this stand even in their own translation. In II Corinthians 3:14 the NWT speaks of "reading the old covenant." "New covenant" and "former covenant" both appear in Hebrews 9:15 and "mediator of a new covenant" appears in Hebrews 12:24, just to cite a few examples.

#2 --- Even though the Jehovah's Witnesses acknowledge that the word "Jehovah" is a mispronunciation of the Tetragrammaton (meaning "having four letters" -- a reference to YHWH), they nevertheless insist that this is God's true name and that it should be used exclusively.

Insisting that the original Scriptures have been "tampered with" in regard to the Divine name, they use only the name "Jehovah" in both the OT and NT. "YHWH" appears 6828 times in the OT, but in the NWT the word "Jehovah" appears 6973 (an additional 145 occurrences).

"YHWH" never appears in the NT, and yet the NWT uses "Jehovah" 237 times in the NT.

NOTE --- They appeal to John 17:6, 26 as their justification for placing so much emphasis on this name: "I have manifested thy name unto the men which thou gavest me out of the world" "And I have declared unto them thy name, and will declare it" (KJV). This "name" they believe to be "Jehovah."

#3 --- With regard to the concept of the Trinity, the Jehovah's Witnesses do not believe that the

Holy Spirit is a person/being. In their notes, which appear at the end of the NWT, they write, "The holy spirit is not a person in heaven with God and Christ" "it is an active force, not a person." As a result of their belief that it is just an "energy from God," and not a divine being, the words "holy spirit" are never capitalized in the NWT.

Ati ni bẹ ẹ oluka ba padanu ni itumọ otitọ ti paṣipaarọ pataki yii laarin Jesu ati Peteru.

5 --- NASB ko ni ibamu ni lilo rẹ ti awọn ọrọ "KJV" TUSUS ti 20 th -cnut America.

Awọn ọrọ bii "Iwo," rẹ, "" Rẹ, "" "" "" O si gba pada ninu Orin Dafidi, tabi nigbakugba ti ẹnikan ba n ba Ọlọrun sọrọ. Sibesibẹ, awọn wọnyi ni o julọ ninu ọpọlọpọ ọrọ fun o wọpọ julọ "iwo" ati "rẹ." Nipatẹsiwaju lilo awọn fọmu Archaic wọnyi ni awọn aaye

kan ninu Bibeli, Howa ti n gbe lori awọn ọrọ iyatọ pe awọn ọrọ wọnyi ko ẹ ni Heberu atilẹba tabi Giriki ... tabi paapaa ni KJV, fun ọrọ yẹn!

Net World Translation 42

1 --- Awọn ẸlẹriiJehofa ẹ pe Ọlọrun ti fi idi awọn majẹmu oriṣiriṣi tabi awọn olutoju fun awọn eniyan rẹ. Nitorinaa, wọn tako imọran "Majẹmu atijọ" (Majẹmu) ati "titun"

kan. Pupọ awọn ẹkọ wọn tun da lori awọn iwe eyiti a pe "Majẹmu Lailai," fun idi ti o

rọrun pe wọn ko gbagbọ pe o ti rọpo (Majẹm) nipasẹ Majẹmu titun. Fun idi eyi, wọn ko lati ẹ apeṣẹ awọn apakan meji ti Bibeli bi "Majẹmu Lailai" ati Majẹmu Titun. " Dipo,

wọn tọka si wọn geṣe bi "awọn iwe mimọ Heberu" ati "awọn iwe mimọ Griki." O

yanilenu lati ẹ akiyesi, sibesibẹ, pe wọn kuna lati wa ni ibamu ninu iduroṣinṣin yii paapaa ni itumọ ti ara wọn. Ninu II Korinti 3:14 Oluwa sọrọ ti "kika majẹmu atijọ."

"Majẹmu Tuntun" ati "Majẹmu Oṣere" han ni Heberu 9:15 ati "alameber 12:24, o kan lati ẹ apeṣẹ awọn apeṣẹ diẹ.

2 --- botilejẹpe awọn Ẹlẹrii Awọn Ẹlẹrii

Aṣiṣe ti tetragrammana (itumo "nini awọn ẹtamerin" - itokasi si

YHWH), wọn ko ta ku pe eyi ni orukọ otitọ Ọlọrun ati pe o yẹ ki o lo iyasọtọ ni

iyasọtọ.

Ti n tẹnumọ pe Iwe-mimọ atilẹba ti "rẹmọra" ni "Nipa orukọ atọwọdọwọ, wọn lo orukọ nikan" Jehot "ni mejeeji Ot ati NT. "YHWH" Ẹ o han ni awọn akoko 6828 ni ot naa, ṣugbọn ni NJT Ọrọ naa

"Jehofa" han 6973 (afikun awọn iṣelẹ 145). "YHWWH" O han ni NT, sibesibẹ sibẹ NWT nlo "Jehofa" awọn akoko 237 ni NT.

AKIYESI --- Wọn bẹbẹ lọ si John 17: 6, 26 Geṣẹbi ẹtọ wọn fun fifidi tcnu pupọ si Orukọ yii: "Mo ti fi orukọ rẹ han fun awọn ọkunrin ti iwọ fi gan-an lati agbaye"

Emi si ti sọ orukọ rẹ fun wọn, yio si kigbe i pe "(Kijc). Orukọ yii gbagbọ pe "Jehofa."

3 --- Pelu iyi si ero ti Metailokan, awon Elerijehofa ko gbagbo pe Emi Mimofa eniyan / jije. Ninu awon akosile won, eyiti o han ni opin NWT, "Emi Mimo ko kowe si Olorun ati Kristi" "ofa eniyan ti nshelowo, kii se eniyan." Bi abajade ti igbagbo won pe "agbara lati ofa Olorun," kii se Olorun, awon ofa "Emi Mimofa" ko ni karini ni NWT.

#4 --- The Jehovah's Witnesses also do not believe in the deity of Jesus Christ. They teach "the son of God was created, and only Jehovah was pre-existent." They further write, "The son is inferior to the Father both before and after coming to earth." God and Christ are "one" only in the sense of husbands and wives being said to be "one." They are "always in complete harmony," but certainly not equal! This belief has found its way into the NWT in several places.

In Colossians 1:16-17 the word "other" has been added to the text a total of four times to imply that Jesus was just one among many "other" created things.

In Titus 2:13 the NWT reads, "we wait for the happy hope and glorious manifestation of the great God and of the Savior of us, Christ Jesus." II Peter 1:1 reads, "the righteousness of our God and the Savior Jesus Christ." In both of these passages the definite article "the" has been added to the text to make a separation between God and Jesus. In point of fact, the text literally speaks of Jesus as being "our God and Savior." The Jehovah Witness's do not believe Jesus is the former, and thus seek to make a distinction between the two.

John 1:1 reads, in the NWT, "In the beginning the Word was, and the Word was with God, and the Word was a god." Vs. 14 says that Jesus was "full of undeserved kindness and truth." This clearly teaches polytheism; Jesus and God are not one, but Jesus is merely "a god," upon whom the God (Jehovah) has bestowed undeserved favor!!

#5 --- In the NWT the "cross" is referred to as a "torture stake" (Matthew 10:38; 27:32), and rather than being "crucified" on it, the NWT says Jesus was "impaled" upon a stake (Luke 23:21 ... "Then they began to yell, saying, 'Impale him! Impale him!'").

Comments on Other Bibles ⁴³

New American Bible

From the original Greek (NT); revision of confraternity version (based on Latin Vulgate) in the OT. Catholic Committee consulted with Protestants in the final stages. More conservative than JB but introductions to sections and to individual books are "moderately liberal in tone" (Kubo and Specht, p. 164). Format differs with the publisher.

Today's English Version (Good News Bible)

From the original. NT by one man, approved by a committee. Aimed particularly at English - as - a second - language audience and those with little formal education. Achieves its goal well - very readable, good format. Translates dynamics well but not dependable for deeper study if used by itself.

New English Bible

From the original by an interdenominational British committee. Exciting literary style, very readable but with distinct British flavor and idiom. Excellent for non-churched. Departures from the original text and too much liberty in certain renderings make it undependable as a study Bible.

J.B. Phillips' Translation

From the original but definitely a paraphrase by J.B. Phillips, a competent Greek scholar. More

4 - Awọn ẸlẹriiJehofa tun ko gbagbọ ninu oriṣa Jesu Kristi. Wọn kọni "Ọmọ Ọlọrun ti ẹda" ati pe Oluwa nikan ni iṣe-ọrọ tẹlẹ. " Wọn kọ siwaju, "Ọmọ naa kere si baba ati lẹhin ti o ba wa si Earth." Ọlọrun ati Kristi jẹ "ọkan" nikan nikan ni awọn ọkọ ati awọn iyawo ti a sọ pe "ọkan." Wọn jẹ "nigbagbogbo ni ibamu pipe," ẹgbẹndajudaju ko dogba! Igbagbọ yii ti rii ọna rẹ sinu NWT ni ọpọlọpọ awọn aaye.

Ninu Kolossey 1: 16-17 Ọrọ naa "ni a ẹ afikun ọrọ naa" miiran "ni apapọ pe Jesu jẹ eniyan kan laarin ọpọlọpọ" awọn ohun miiran ".

Ni Tite 2:13 awọn NWT ka, "a duro de ireti idunnu ati iyin ogo ti Ọlọrun nla ati Olugbala wa, Kristi Jesu." II Peteru 1: 1 Ka "Ododo Ọlọrun wa ati Olugbala Jesu Kristi." Ninu awọn meji ti awọn ọrọ wọnyi ẹafihan ọrọ ti o daju "a ti fi" "ti a ti wa ni afikun" ti a ti fi "ti" ti tele si ọrọ lati ẹ iyapa laarin Ọlọrun ati Jesu. Ni aaye ti otitọ, ọrọ ti ọrọ gangan sọrọ nipa Jesu bi "ọlọrun wa ati Olugbala wa." AwọnJehofa Ẹri ko gbagbọ Jesu ni iṣaaju ni iṣaaju, ati bayi n wa lati ẹ iyatọ laarin awọn meji.

Johanu 1: 1 AKORIN, ni NWT, "ni ibere Ọrọ naa, Ọrọ naa si wa pelu Ọlọrun, Ọlọrun si li Ọlọrun." V 14 sọ pe Jesu ti "kun fun oore ati otitọ." Eyi kedere nkọ ọgan polytheism; Jesu ati Ọlọrun kii ẹ ọkan, ẹgbẹndajudaju jẹ "Ọlọrun jẹ jo" Ọlọrun kan, "lori tani Ọlọrun (Oluwa) ti fi ore-ọfẹ ti a ko mọ tẹlẹ!

5 --- ninu nwo "agbelebu" ni a toka si bi "ota-lile" (Matteu 10:32), NWT sọ pe "ti ko ni"

23:21 ... Nwọn si bere siyè wè,wipe, Ẹ má si fi ara rẹ sile!

Awọn asọye lori awọn

Bibeli miiran 43 Bibeli

~~Amẹrikan~~ ẹ atilẹba (nt); Ayewo ti ikede aṣa (da lori Latin halgate) ni ot. Igbimọ Katoliki pelu awọn alainini ni awọn ipo ikẹhin. Diẹ Konsifetifuju JB ẹgbẹndajudaju awọn ifihan si awọn apakan ati si awọn iwe ara ẹni jẹ "laretally ni ibamu ni ohun orin" (Kuba ati spetht, p. 164). Ọna kikayatọ pelu akede.

Ẹya Gẹṣi ti oni (Bibeli ti o dara iroyin ti o dara)

Lati atilẹba. Nt nipasẹ ọkunrin, fowosinipasẹ igbimọ kan. Ede pataki ni Gẹṣi - bi - Keji - awọn olukọ ede ati awọn ti o ni eto ẹko kekere. Ẹṣeṣeyori ibi-afẹde rẹ daradara -

o wulo pupọ, ọna kika to dara. Ẹ itumọ awọn ohun elo daradara ẹgbẹndajudaju kii ẹ igbẹkẹle fun iwadi ti o jinlẹ ti o ba nlo nipasẹ arare.

Lati atilẹbanipase igbimo Ilu Bedominetal kan. Aşa lainidun, ti a ka pupo şugbonpelu adun Geşesi ti o yatọ ati oye. O tayọ fun ti ko ni ile-ejo. Awonjade lati inu oro atileba ati ominira pupo ni awon işu-işe kan je ki o şe alailowaya bi Bibeli kiko ekọ.

J.B. Thillips 'Thillips

Lati atileba şugbonadajudajusijanipase j.B. Phillips, omo kekere Greek ti o munadoko. Diş si

than any other, makes the Bible "live" for educated or literary people, although in British expression. Does not read like a translation. Provokes new insight and understanding which should, however, be checked with more literal translations and by deeper study. Excellent for the educated, unchurched person as well as the thinking Christian.

Amplified Bible

Amplified Bible done from the originals. Neither a true translation nor a paraphrase. This type of version offers readers possible renderings or interpretations and can be helpful for study or deepening understanding. However, users must realize the original author had one meaning in mind, determined by context and usage in that language, not our personal preference or whim. These versions must not be substituted for responsible deeper study."

God's Word Translation ⁴⁴

GWT is one of a growing number of new translations of the Bible that uses a paraphrasing method which goes beyond the aim of a pure (literal) translation, which may result in difficult, misunderstood terms and produces a translation that also interprets the scripture. It is argued that this process is fraught with danger, as the passage could equally be misinterpreted.

The few weaknesses in the translations cited above should reinforce your desire to be diligent in your Bible study. Examine the context of the passage and ascertain if it conflicts with other scripture. Read translations from different Greek families and text and where there is a difference determine which more nearly expresses the intent of the original language.

Summary and Conclusion

This study has identified the difficulties in translating ancient languages into the languages of the common man. It should be clear that those past scholars had a very great knowledge of the ancient languages. Those who gave their lives so all people could have the opportunity to read and know God's word were very dedicated. We owe a great debt of gratitude to them. Over time languages change and our understanding of words, phrases and idioms of these ancient languages are improved. Discovery of an ever-increasing number of manuscripts, cursives and fragments of 30 both secular and sacred writings some of which predate our earliest copies greatly help enhance our understanding of the idioms of a language. These new discoveries require as much textual criticism as all those in the past.

All translations appear to have some translation errors due to a lack of knowledge or personal bias. Therefore, to avoid being trapped into someone else's bias, one should read and study from Bibles translated from different text families, text types, and different translation theories and methods with as little interpretation as practical to convey the original message. Translation by a

committee of scholars with differing backgrounds and beliefs should be preferred over translations by individuals as committees tend to offset personal biases, but committees composed of men from the same background differ little from individual translators.

CAN WE ALL INTERPRET THE BIBLE ALIKE?

One of the most powerful weapons in Satan's arsenal to thwart the good news of Jesus and the spread of his kingdom surely is divisiveness. When unbelievers look upon a divided church of

jueyikeyi miiran lo, je ki Bibeli "laaye" fun awon eniyan ti o kekọ tabi awon eniyan iwe-oye, botilejepe ni ikosile Geesi. Ko ka bi itumo kan. Mu oye tuntun ati oye ti o ye ki o, sibesibe, wa ni sayewo pelu awon itumo itumo oro die sii ati nipa iwadijinle. O tayọ fun ekọ, eniyan ti ko se siyebi ati Kristieni ero.

Bibeli

Bibeli ti a se lati awon ipilese. Beni transation otito tabi paraphrase. Iru eyayii nfunni ni awon oluka ti o see se awon isiro tabi awon itumo ati pe o le se iranlowo fun iwadi tabi oye ti o jinle. Sibesibe, awon olumulo gbodo mo oluko atileba ni itumo kan ni lokan, pinnu nipase oro ati lilo ni edeyen, kii se ayanfe ti ara wa tabi whim wa. Awon eyawonyi ko gbodo paarọ re fun ikekọ ti o jinle. "

Itumo Oro Olorun 44

GWTje okan ninu nomba ti o ndagba ti awon itumo ajoto ti o tun tumo iwe-mimo naa koja, eyiti o le ja si nira, oye, eyiti o le yorisi iwe-mimo naa koja. Ojiyan pe ilana yii tu ara silẹ pelu ewu, bi oro naa le ni deede ni deede.

Awonailagbaradiẹ ninu awon itumo toka lokeye ki o fi ife re mule ninu ikekọ Bibeli re. Se ayewo oro ti aye ki o mo daju ti o ba tako mimo pelumimo miiran. Ka awon itumo lati awon idile Greek orisirisi ati oro ati pe nibiti iyato wa ti pinnu eyiti o fere salaye idi ti ede atileba.

Lakotan ati ipari

Iwadi yii ti damo awon isoro ni sisonu awon ede atijo sinu awon ede ti okunrin ti o wopo. O ye ki o han gbangba pe awon ojogbon ti o kojakoja ni imo pupo ti awon ede atijo.

Awon ti o fun emi won nitorina gbogbo eniyan le ni aye lati ka ati mo Oro Olorun ti wa ni igbehin pupo. A je gbese nla ti ope fun won. Lori iyipada awon ede akoko ati oye wa ti awon oro, awon gbolohun oro ati idiobs ti awon ede atijo wonyi je ilosiwaju. Awari ti eya ti n posi lailai awon iwe afowoko, awon egun ati awon ege ti awon iwe ati mimo wa die ninu awon adakọ akoko wa iranlowo fun awon idioms ti ede kan. Awon awari tuntun wonyi nilo ibaniwi titobi pupo bi gbogbo awon ti o wa ni igbaatijo.

Gbogbo awon itumo ti o han lati ni die ninu awon asiseitumo nitori aini imo tabi bias ti ara eni. Nitorinaa, latiyago fun ki o jere sinu aboh enikan, o ye ki o ka ati iwadi lati awon Bibeli ti itumo, awon ona itumo ati awon itumo oro orisirisi orisirisi ati ise ti ise atileba ti o wulo. Itumo nipase igbimo ti awon ojogbonpelu awon igbagbo ati awon igbagbo je eyiti awon igbimo ni ehin, sugbon awon igbimo se afihan awon alase kuro ni ehin kannayatọ si awon onitumo kanna.

Gbogbo wa le  e itumọ Bibeli?

Ọkan ninu awọn ohun ija ti o lagbara julọ ni ihamọra Satani si Jotani ti Satani ti Jesu ati itankale ijọba re ni dajudaju o je ipinya. Nigbati awọn alaigbagbọ wo ile-ipin ti o pin ti

our Lord Jesus Christ, they stop and they mock, "Why should we believe what those people are trying to tell us? After all, they can't get along among themselves. They argue about this and they disagree about that. They meet in different buildings right across the street from each other, and they go on about their business like the two don't even exist." So, the skeptics continue,

"Christianity must be an impotent religion. They can't even unify their believers, much less offer answers that the rest of the world needs." If your ears have been open, you have heard those

kinds of excuses--and they are excuses--for not examining what Scripture holds about

Christianity and about Jesus. But they still sting those of us who are believers because, you see, there is a grain of truth there.

Universally, those of us who look to Jesus Christ as Lord and Savior, we have been divided. We do disagree. We sometimes fuss and we often fight about religious matters and about spiritual doings. If you trace that division far enough back toward its roots, you go back to the rather simple fact that frankly, we just can't agree about the Bible. Now isn't that ironic? The Bible may be the most valuable thing that we tangibly hold in our possession. The Bible is our link to the path; it gives us the revelation of God more completely than anything else about us. In the Bible we know about God's creative forces, we know how God chose a people, and from that people, God brought Jesus to this earth. The Bible is our spiritual guidebook, it's our road map to heaven. It is our in-hand revelation of the mind of God. How wonderful the Bible is!

Yet, at the same time if the truth be told, the Bible is the focal point of our division. We can't seem to even agree about what this book is. Then we have a hard time agreeing on what it says. Why is that? Is there anything we can do about it? Can't we all see the Bible alike, can't we all interpret Scripture the same? Well, I'm going to give you what I call my practical answer, and the answer is, "don't hold your breath?" I hate to sound so pessimistic, but frankly, we've endured centuries and centuries of trying to look at the Bible alike and we've not done that. Even before that Scripture became canon and that we now call the Bible was all consolidated, men were disagreeing about how to interpret it. I want you to be assured that Satan will still continue with his strongest effort to thwart consensus about what the Bible says. It will be his number one priority.

Added to the difficulty is the fact that every person comes to the Bible with some kind of preset notion. Let's be honest about it--no one comes to the Bible with a blank slate. Every one of us who picks up the Word of God comes with certain biases, we come with certain prejudices, and we come with certain teachings that we have received in the past (from whatever source--good or bad). You see, all that is out there. I saw a cartoon, a little one-framed cartoon, that kind of was the extreme on this. A husband was sitting over his Bible and his wife was standing behind him and apparently, she was trying to interrupt him. His comment at the bottom of the cartoon was, "Don't interrupt me now, honey, I'm trying to find a verse to back-up my preconceived notion." If we are honest, there is a lot of that in the religious world.

Now having said that, I want to say this on a positive vein. I do believe that much of the Christian world can be drawn closer together. I believe we can be much closer than what we are now in terms in what we see the Bible saying, and in what we practice and how we worship, and what we consider to be vital and essential to this thing called fellowship. We don't have time in the space to flesh out every ingredient that will be necessary for that kind of consensus, but I

Oluwa wa Jesu Kristi, wQn duro ati wQn se gbagbQ, "Whyse ti a ko gbiyanju lati sQ fun ara wQn. WQn ko le darapQ mQ ara wQn. WQn se jiyàn bi awQn ile wQn bi meji ko tobi Nitorinaa, awQn akQrin tesiwaju, "Kristieniti gbQdQjeesin alaiwa. WQn ko le se deede si awQn onigbagbQ wQn, Elo se awQn idahun ti o nilo fun awQn aini agbaye." Ti eti re ba sii, o ti gbQ iru awQn ikele naa - nitori pe wQnje awawi - nitoripe wQnje awawi - nitori ko se ayewo wo nkan mimQ ati nipa Jesu. sugbQn wQn tun pa awQn wa ti o je onigbagbQ nitori, o ri,Qkà Qnà wa nibe.

Nisinsin, awQn ti wa ti o wo Jesu Kristi bi Oluwa ati Olugbala, a ti pin. A gba. Nigba miiran a ma jasi ati pe a nigbagbogbojanipa awQn QrQ esin ati nipa awQn iseemi. Ti o ba wa kakiri ti o titan ti o to si awQn gbongbo re, o padasehin si otitQ ti o rQrun julQ pe ni otitQ, a ko le gba nipa Bibeli. Ni bayi ko se pe ironic? Bibeli le je ohun ti o niyelori julQ ti a fi agbara mu ninu ohun-ini wa. Bibeli ni Qna asopQ wa si Qna; O fun wa ni ifihan ti QIQrun die sii patapata ju ohunkohun miiran nipa wa. Ninu Bibeli a mQ nipa awQn agbara eda QIQrun, awa mQ bi QIQrun se feeniyankan, ati lati QdQ awQn eniyanen, QIQrun mu Jesu si ileayE yii. Bibeli ni iwe-ekQ ti emi wa, o je Maapu opopona wa si Qrun. O je ifihan ti Qkan ninu QIQrun. Bawo ni Bibeli se je bi!

Sibesibe, ni akoko kanna ti o ba ti sQ otitQ, Bibeli ni aaye ifojusi ti pipin wa. A ko le dabi eni pe a gbanipa kini iwe yiije. Lehinna a ni akoko lile gba lori ohun ti o sQ. Kini idii iyen? Nje ohunkohun wa ti o le se nipa re? Nje gbogbo wa ko le rii Bibeli bakanna, iwQ ko le gbogbo iwe-mimQ itumQ kanna? O dara, Emi yoo fun Q ni ohun ti Mo pe idahun to wulo mi, Idahun sije pe, "E misegbeemi re?" Mo korira lati dun be pessimistic, sugbQn sQ otitQ di opin awQn QgQrun Qdun ati awQn Qdun ti igbiyanju lati wo Bibeli bakanna a ko ba se iyen. Paapaasaaju ki iwe-mimQ naa di canon ati pe a pe BibeliyeiyasQtQ, awQn Qkunrin n se idiwQ fun bi o se le tumQ re. Mo fe ki o ni idaniloju pe Satani yoo tesiwajupeluipa ti o lagbara julQ lati twartsis nipa ohun ti Bibeli sQ. Yoo je akoko pataki re.

Fi kun si isoro naa ni otitQ pe gbogbo eniyan wa si inu Bibeli pelu irufe kanna ti kii se kun fun die ninu iru pipe ti isQkan. Je ki a jeotitQ nipa re - ko si enikan ti o wa si Bibeli pelu simese ðfo. Gbogbo wa ti wQn gbe QrQ QIQrun wa pelu awQn Abias die wa pelu awQn ikorira die, a wa pelu awQn ikorira kan ti a ti gba ni isaaju (lati inu orisun - ti o dara tabi buburu). se o rii,gbogbo nkan ti o wa nibe. Mo ti ri erere kan, erere ti o ni ikopQ, iru awQn iwQn ti o je lori eyi. QkQ kan ti joko lori Bibeli Bibeli ati iyawo re duro lehin re ati kedewe, o n gbiyanju lati dabo duro fun u. QrQiwð-QrQ re ni isale erere naa ni, "Mase se idiwQ fun mi bayi, oyin, Mo n gbiyanju lati wa ese kan lati se afeyinti eya mi ti isaaju." Ti a ba je ooto, QpQIQpQ ti o wa ninu agbayeonigbagbQ.

Ni bayi o sQ pe, Mo fe sQ eyi lori isQn rere. Mo gbagbQ pe pupQ ti agbaye Kristiani leja si isunmQ sunmQ. Mo gbagbQ pe a le sunmQ pupQju ohun ti a wa ni bayi ju ohun ti a rii ni Bibeli ati pe a se adase, ati pe eyiti a se adase, ati pe eyiti a se ni pataki ati pataki si nkanyii ti a pe ni idalu yii. A ko ni akoko ninu aaye si ara jadegbogboeroja tiyoo je pataki fun iru ipopo, sugbQn emi

want us to take just a few moments to look at some of the basic ingredients to help us interpret the Bible alike.

Step 1- What Is The Bible: The Bible tells us what it is; it makes some claims and the clearest one is the one is from 2 Timothy 3:16. "All scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness." Now folks, in the world of Christianity, this is the first and the primary fork in the road. Is the Bible the Word of God, or as it says in the NIV, "the very breath of God", or is it not? Is the Bible absolutely God's will revealed to man--without error, absolutely infallible--or is it just some loose-knit history of an ancient people filled with all kinds of folklore?

Those who respond by saying the Bible is the inspired inerrant Word of God have taken a major step toward having a congruent view about Scripture because we have got a reason to have a congruent view. If I believe that this is the mind of God, then I'm going to search it with every fiber of my being and I'm going to know what it says because it is the most important thing, I'll lay my hands on in this lifetime. But if on the other hand, I don't believe that is what the Bible is, that it is just some loose-knit collection of writings, then frankly, why would I care what everybody else thought about it?

You have to come to terms with what the Bible claims to be. It is the Word; it is the breath of God. But all right, having said that that still leaves the challenge among Bible believers about interpretation. In that same letter to Timothy (2 Timothy 2:15) here's what Paul wrote: "Do your best," he said "to present yourself to God as one approved. A workman who does not need to be ashamed and who correctly handles the word of truth." I like that last phrase, who correctly handles the word of truth." Now there's the hitch ... how do I correctly handle the Word? All right, let's think about four or five things that are very basic:

1) Flow of Scripture. If I am going to correctly handle the Word, I am going to correctly understand what I call 'the flow of Scripture'. People, the Bible is not a random collection of sayings from God. There is a scheme to it; there is a flow to it. Someone once rightly noted that the Bible really has three major chapters, but they are not of equal length. Chapter 1 is the chapter about God's creative power, including the creation of man. You can read about that in Genesis chapters 1 and 2. Chapter 2 in the Bible is the story of the fall of man. You can read about that in Genesis 3. Then the third, the last, and the largest chapter in the Bible begins at the end of Chapter 3 of Genesis and goes through the rest of the Bible. It is the story of God reaching down and redeeming mankind. People, that is the flow of Scripture.

In that last section, that largest segment, there is a progressive revelation of how God does reach down and redeem mankind. It starts with God choosing a people. He called them Israel--they

were the descendants of Abraham. He led Israel through judges, kings, prophets, through captives, and then finally as Roman 5 says, "In the fullness of time through that people in accordance with prophecy, Jesus came." Jesus, the Son of Man and the Son of God, and as prophecy said he would, he delivered man from his sin. We read about that, by the way, in Matthew, Mark, Luke, and John. Then beginning with the book of Acts and going through the rest of the New Testament, we find that everybody who comes to Jesus for the saving power of his blood and is baptized in his name, is added to the Lord's church.

Fẹ wa lati ya o kan awon akoko die lati wo die ninu awon erojaipile lati se iranlowo fun wa bakanna.

Igbese 1- Kini Bibeli: Bibeli so fun wa ohun ti o je; O mu ki awon ibeere ati eyi ti o han julọ ni okan wa lati 2 Tbothy 3:16. "Gbogbo Iwe Mimọ je emi-emi ati wulo fun ikoni, adari, sa atunse ati ikeko ati ikeko ni ododo." Bayi awon eniya, ni agbaye ti Kristiḗniti, eyi ni akoko ati isaju akoko ni opopona. Ne orọ Olorun, tabi bi o ti so ninu NIV, "emi Olorun", tabi ko se? Ne Bibeli ti safihan Olorun ti a fi ifihan si eniyan - laisi asise, aibikita

Awon ti o se nipasiso Bibeli ni Oro ailoruko ti Olorun ti mu igbese pataki si nini wiwo apejo kan nipa mimo nitori a ti ni idi lati ni wiwo apejo kan. Ti Mo ba gbagbo pe eyi ni okan Olorun, lehinna Mo n wa pelugbogbo okun mi ati pe Emiyoo mo ohun ti o so nitori pe o je ohun pataki julọ, Emi yoo fi owọ mi le ni igbese aye yii. Sugbon ti o ba je pe ni apa keji, Emi ko gbagbo pe ohun ti Bibeli alaimushinikojopo ti awon iwe, kilode ti Mo fi bikita lati re?

O ni lati wa si awon ofin pelu ohun ti Bibeli so pe o je. Oro naa li oro na; Emi Olorun ni. Sugbon o dara, ni o so pe si tun fi ipenija laarin awon onigbagbo bibeli nipa itumo. Ninu letayen kan si Timoteu (2 Timoteu 2:5) "o wi pe:" O wi pe: "O wi pe:" O wi fun ara re si Olorun bi eni ti o fowosi oro otito ati pe o se deede si oro otito. Mo fẹran pe gbolohun ti o kehin, ti o se deede si oro otito

1) Sisan ti mimo. Ti Mo ba n lilo lati mu oro naa ni deede, Mo n lilo lati ni oye ohun ti Mo pe ni sisan mimo '. Eniyan, Bibeli kii se gbigbaikojopo ti awon oro lati odo Olorun. Ero wa si i; sisan kan wa si re. Enikan ni kete ti Bibeli ni awon ipin pataki nla meta, sugbon won ko je ti ipari to dogba. ORÍ KETA 1 ni ipin nipa agbara eda Olorun, peluiseda eniyan. O le ka nipa iyen ninu awon ipinGesis 1 ati ipin 2 ninu Bibeli ni itan isubu ti eniyan. O le ka nipa iyen ni Genesis 3. Lehinna keta, enikehin, ati ipin ti o tobi julọ ninu Bibeli bere ni ipariipin 3 ti Genesis ati nigbagbogbonipase iyoku Bibeli. Itan Olorun ni o de isale ati irapada eniyan. Eniyan, iyen ni sisan ti mimo.

Ni abala ti o kehin, apakan ti o tobi julọ, ifihan ti o tobi pupo ti bi Olorun se de isale ati irapada eniyan. O bere pelu Olorun yiyan awon eniyan. O pe won ni Israeli - ni omo

Abrahamu. O si mu Israeli ni gbogbo awon onidajo, awon oba, nipase awon okoja, ati nikehin, ati ni imurasile ni ibamu pelu oro naa pelu asotele, Jesu wa. Jesu, Omo eniyan

ati Ọmọ Ọlọrun, ati gẹgẹ bi asọtẹlẹ sọ pe oun yoo, o pa eniyan kuro lọwọ ẹṣẹ rẹ. A ka nipa iyẹn, lẹba ọna, ni Matteu, Mark, Marku, ati Johanu. Lẹhinna bẹrẹ pẹlu iwe Awọn Aposteli ati lilọ nipasẹ iyoku Majemu Titun, a rii pe gbogbo eniyan ti de ọdọ agbara ẹjẹ rẹ ti a ṣe baptisi ni orukọ rẹ, a ṣe afikun si ile ijọsin Oluwa.

It is important to understand the flow of Scripture to know what God is saying in the Bible. You've got to understand the flow. Don't misunderstand--God is consistent all the way through about his nature and his character and about his love, but his specific instructions in the Bible are going to vary, depending on where you are in the flow.

For example, way back in the Old Testament, in the book of Leviticus, God used to make people offer animal sacrifices to Him--bullocks, lambs, and goats, but He doesn't do that now. By the time you get to Hebrews 9, you find that with the sacrifice of Jesus, it was absolutely final, it was all-sufficient, it was the ultimate sacrifice. We don't offer sacrifices anymore, not like that. You know that the Jews in days gone by had dietary restrictions, particularly with certain kinds of meat. But in Acts 10, Peter received a vision three times, coming down in a sheet, all these unclean animals and the voice of God commanding, "Arise and kill and eat." What's going on there? Is God crazy? Inconsistent? No, No, No. God was just unfolding revelation in his chosen flow.

If you and I are going to interpret the Bible alike, and there are many, many religious groups who can't even get Point 1 down here--they don't see the flow of Scripture.

2)Context of Passage. If we are going to interpret the Bible alike, we are going to have to understand something about context. Once a scripture or scriptures are identified with respect to their place in the flow of the Bible, it is crucial to understand its immediate context. Before asking the question of, "what does this passage mean to me?", I need to ask the question, "what was this writer saying when he first wrote it?" People, that is a crucial element of Biblical interpretation; otherwise, Scripture will mean anything we want it to mean.

Let me give you an absurd example: Ecclesiastes 10:19 says, "A feast and wine makes merry, but money answers all things." How would you like for that to be your life's philosophy? Pull that verse out of context and you would live an Epicurean lifestyle that is absolutely contrary to the ways of God. Somebody says, "Steve, how can that verse be in the Bible?" If you understood anything about Ecclesiastes, if you knew who wrote it, if you knew what was happening in his life when he wrote it, and if you particularly knew the context of Ecclesiastes chapter 10, it would make sense to you. You see, you do have to understand the context.

Let me give you a more up-to-date example that I hear abused just about every week. Somebody will turn to Philippians 4:13 where Paul says, "I can do everything through Him who strengthens me." Boy, the positive mental attitude specialists have a field day on that one. How many times have you heard these television preachers get up there and say, "God wants you to be rich! God wants you to be successful! God wants you to have everything you ever wanted! How do we know? Paul said 'I can do everything through him who strengthens me'." People, you ought to read that in context because in the four verses that surround that Paul is talking about being

content, even when he is in the most adverse of circumstances. The passage is saying exactly the opposite of what is usually preached about. Point #2 in understanding and interpreting the Bible is I have to understand the context.

3) Let the Word Govern. Let the Word speak for itself. Earlier I noted that no one studies the Bible totally exempt from imposing on a passage his own ideas, or ideas he has learned from

O ɔe pataki lati ni oye sisan omi mimo lati mo ohun ti Olorun n so ninu Bibeli. O ni lati ni oye sisan naa. Maɔe siwaju - Olorun ni ibamu ni gbogbo ona nipase iseda re ati nipa ife re, sugbon awon itosona re lakotan ninu Bibeli yoo yatọ, da lori ibi ti o wa ninu sisan.

Fun apeere, ona pada ninu Majemu Lilai, ninu iwe Lefititu, Olorun lo lati je ki eniyan rubo si i - odo-agutan, ati ewure, sugbon ko se be bayi. Ni akoko ti o gba Heberu 9, iwọ rii pe pelu iru Jesu, o ti wa ni ikehin, o to fun ni pipe, o je ebọ ikehin. A ko fun awon irubọ mo, kii se bii iyen. O mo pe awon Juu ni awon ojo lo ni awon ihamo ti ijemu, paapaa pelu awon iru eran kan. Sugbon ninu awon Aposteli 10, Peteru gba iran kan ni igba meta, o sokale ni isale, ohun Olorun ti pase pe, Dide, o si pa won. Kini o n sele sibe? Se o je irikuri? Aibikita? Rara, rara, rara

Ti o ba n se itumo Bibeli, ati opolopo awon egbe esin, opolopo awon egbe esin wa nibi - won ko ri sisanmi Mimọ.

2) Opinpin ti aye. Ti a ba lo lati tumo Bibeli, a yoo ni lati loye nkan nipa ona. Ni kete ti iwe-mimo kan ti damo peluowo si aaye won ni sisan ti Bibeli, o je pataki lati ni oye oro re lesekesese. Saaju ki o to beere ibeere ti, "Kini aye yiitumo si fun mi?", Mo nilo lati beere ibeere naa pe, "Kini onkowe yii nsọ nigba ti o koko ko o?" Eniyan, iyenje eya pataki fun itumo itumo oro bibeli; Bibekọ, Iwe-mimo yoo tumo si ohunkohun ti a fe ki o tumo si.

Je ki n fun o ni apeere egan: Oniwasu 10:19 so pe, "Alagbara ati oti-waini mu aririn, owo dahun ohun gbogbo." Bawo ni iwọ yoo se fe fun iyen latije imoye igbesi aye re? Fa ti ese jade ti o to ati pe iwọ yoo gbe igbesi aye epicurean ti o je ilodi si awon ona Olorun. Enikan so pe, "Steve, bawo ni ese yen le wa ninu Bibeli?" Ti o ba loye riri nipa awon Oniwasu, ti o ba mo ohun ti o nronu si igbesi aye re nigbati o ko ogangan ti ipinle-Oniwasu ipin 10, yoo se oye si o. Se o rii, o ni lati ni oye oro-oro.

Je ki n fun o ni apeere ti ojo-tele pe Mo gbọ ilokulo o kan nipagbogbo ose. Enikan yoo yipada si Filippi 4:13 Nitoke ti Paulu n so pe, "Mo le se ohun gbogbonipase eniti o mu mi lagbara." Omokunrin, awon amoja ihuwasi ti o daju ni ojo apa lori okanyen. Melo ni o ti gbọ awon oniwaasu telefisiyonuwayi dide sibe ki o so pe, Olorun fe ki o se gbogbonipase eniti o mu mi lagbara. " Awoneniyan, o ye ki o ka pe ni aaye nitori awon ese merin ti o wa ni ayika pe Paulu soro nipa siaseakoonu, paapaa nigba ti o wa ninu awon ayidayida julio. Aye n so deede idakeji ohun ti a maa n waasu nipa. Point # 2 ninu oye ati tumo Bibeli ni Mo ni lati ni oye oro.

3)Jẹ ki ọrọ naa ni ijoba. Jẹ ki ọrọ naa sọrọ fun ara rẹ. Ni išaaju Mo ẹ akiyesi pe ko si ẹnikan ti o kọ ẹkọ Bibeli patapata kuro lati ma ẹ alaye lori aye ti ara rẹ, tabi awọn imọran ti o kọ lati

someone else. But let me encourage you, to do your best to be a "blank sheet". Once you know where that passage is in the flow of the Bible, and once you know its immediate context, let the Word speak. That is when it is profitable, as 2 Timothy 3:16 says, "for instruction and for rebuking and for correcting and training." Not when I have my preconceived notions to massage it into what I want it to be; it is profitable when I let it speak.

By the way, there is a sub-point here I need to bring out. Let the Word govern your experience and don't let your experience govern the Word. If I had a quarter for every time somebody has had some experience, then they have taken the Bible to justify or validate their experience, I'd be a rich man. If we are going to look at the Word as the inspired Word of God, let it mold our experiences, don't let our experiences mold the Word.

Let me give you another absurd example of this: I readjust this week about a man who thought about marrying a woman. He went to the preacher and said, "Preacher, how do I know she's the one?" Do you know what advice this preacher gave him? He (the preacher) said, "If it were me, I'd walk around her seven times like Israelites did around the city of Jericho, then if the walls of her heart tumble, you know she's the one." Do you know he did it? This is a true story. He walked around her seven times and he said, "Honey, how do you feel?" She said, "Well, I feel a little strange inside." To tell you the truth, I'd probably felt strange if somebody had walked around me seven times. He proposed, that they got married, and they were divorced less than a year later; then they wondered why God had given them a false signal. Is that not the most ridiculous thing you've ever seen? God didn't give them a signal at all! They were taking something out of the Old Testament, out of context, trying to let their experience dictate what the Word said. People, don't do that! That is not how God designed his Word to be interpreted.

4) Other Scripture as Commentary. If I am going to interpret the Bible like you will interpret it, and if we will all do it the right way, let's compare scripture with other scripture. When you study scripture, sooner or later you are going to run into real difficult passages. Most of us when we hit that difficult passage run and grab a commentary. We look up what that's supposed to mean. Commentaries have a worthy purpose, but I want to tell you today that they have limitations, and here's why:

- . commentaries are uninspired documents written by men for men.
- . one commentary can show an exegesis of any passage in scripture and another commentary will offer a totally different view. Therefore, commentaries have contributed to this issue of controversy about interpretation.

The best place to on a passage of scripture is other passages of scripture. If you don't already own what is called a cross-reference Bible (most Bibles today are), what that means is by a verse there is a little letter, a little number, and a footnote somewhere on your page that will let you

know other places in the Bible that deal with that same thing. If you don't own one of those, get one of those. I would also advise to you some topical Bibles and some concordances that can let you know where words appear in the Bible. These are not commentaries, they don't offer any insights or any man's opinion, they just help you correlate Scripture. People, the Bible is its best interpreter. If you have problems with a verse, find another verse that talks about the same thing and it will make it clearer to you. Compare scripture with scripture.

elomiran. Şugbonje ki n gba o ni iyanju, lati se agbara re latije "iwe Flafo". Ni kete ti o ba mo ibiti aye wa ni sisan ti Bibeli, ati ni kete ti o mo ipoleşekese, je ki awon

Oron so. Eyi ni pe o je ere, bi 2 Timoteu 3:16 so pe, "fun ilana ati fun ibawi ati ikeko." Kii se nigbati mo ni awon nombami ti o poju lati ifowora sinu ohun ti Mo fe ki o je; Oje ere nigbati mo je ki o soro.

Nipa ona, ipin-isale wa nibi ni Mo nilo lati mu jade. Je ki oron naa ba ni iriri re ki o ma se je ki iriri re jasi oron naa. Ti Mo ba ni medogun fun gbogboigba enikan ti o ni iriri die ninu eniyan, lehinna won ti gbe Bibeli lati salaye tabi se ipinnu iriri won, Emi yoo je okunrin oloro. Ti a ba ma wo oron naa bi oron Oloron ti o ni atileyin, maseje ki awon iriri wa, maseje ki awon iriri wa ni oron oron naa.

Je ki n fun o ni apere miiran ti eyi: Mo ka ni ose yiinipa okunrin ti o ronunipa ma ma obinrin kan. O si to oniwaasu lo, o si wi pe, "Oluwaasu, bawo ni mo se mo pe o je okan?" Se o mo pe imoran oniwaasu yii fun u? Oun (oniwaasu) ni, "Ti o ba wa, Emi yoo rin ni ayika re ni igba meje, nigbati o ba awon odi re subu, iwomope o ni okan." Se o mo o se? Itan otito ni eyi. O rin yika re ni igba meje o si wi pe, "Oyin, bawo ni o se rilara?" O wi pe, "O dara, Mo lero ajejidi ninu." Lati so otito fun o, Emi yoo see se rilara ajeji ti o rin ni igba meje. O daba, pe won ti ni iyawo, ati pe won ti kosile ti o kere si odun kan nigbamii; Nigbana ni won ronun idi ti Oloron fi fun won ni ifihan eke. Nje kii se nkan elegan julot ti o ti rii tele? Oloron ko fun won ni ami kankan rara! Won n mu nkankan ninu Majemu Lailai, lati to, igbiyanju latije ki iriri won se so ohun ti oron naa so. Eniyan, mase se iyen! Iyen kii se bi Oloron se se apere oron re lati tumo.

4) Minisita miiran bi asoye. Ti Emi yoo tumo Bibeli feraniwo yoo tumo re, ati pe bi gbogbo wa yoo se ni ona ti o to, je ki a se afiwe iwe mimo pelu iwe mimo miiran. Nigbati o ba kawewe mimo, pe tabi ya o yoo sise sinu awon oron ti o nira. Pupo wa nigbati a ba lu ona ti o nira naa sise ati gba asoye kan. A wo ohun ti o ye lati tumo si. Awon asoye ni ipinnu ye, şugbon Mo fe so fun o loni pe won ni

Awon idiwon, ati eyi ni idi:

Awon asoye ti ko ni Unspisesesesesedje awon okunrin fun awon okunrin.

Ni asoye kan le safihan Exgesis ti eyikeyi aye ni Iwe Mimom ati asoye miiran yoo pese wiwo ti o yatopatapata. Nitorina, awon oye ti se alabapin si oran yii ti

ariyanjiyannipa itumo.

Ibi ti o dara julot lori aye ti iwe-mimom je awon oron miiran ti iwe-mimom. Ti o ko ba ni ohun ti a pe ni Bibeli ti o pe ni Bibeli Itokasi (Pupo Bibeli lo, kini iyenje leta kekere kan, nombami kekere kan wa lori oju-iwe re ti yoo je ki o mo awon aaye miiran ninu Bibeli ti o wo pelu nkan kanna. Ti o ko ba ni okan ninu awon ti o, gba okan ninu awon yen. Emi yoo tun ni

imoran si ọ diẹ ninu awọn Bibeli ti o jẹ ibatan ati diẹ ninu awọn ịsogo ti o le jẹ ki o mọ ibiti awọn ọrọ han ninu Bibeli. Iwonyi kii ẹ awọn asoye, wọn ko funni ni awọn oye eyikeyi tabi eyikeyi ero eniyan, wọn kan ẹ iranlọwọ fun ọ lati ẹ atunṣe mimọ. Eniyan, Bibelijẹ

onitumọ rẹ ti o dara julọ. Ti o ba ni awọn ịsoropẹlu ẹṣẹ kan, wa ẹṣẹ miiran ti o sọrọ nipa ohun kanna ati peyoojẹ ki o ẹ fun ọ. Ẹ afiwe Iwe Mimọ pẹlu Iwe Mimọ.

5) Pray. When you study the Bible, pray. Keep two things in mind: a) the devil will try to keep any one of us from correctly determining what God would have us know. The devil doesn't want us to know what is in God's Word. So, when you read the Bible, you pray that God protect you from the evil one as you try to search for his will. b) Remember that prayer and Bible study go hand-in-hand. You see, the Word of God is the sword of the Spirit (Ephesians 6:17). And that same Holy Spirit is our intercessor in prayer (Romans 8:26). So, you see, the Holy Spirit wants us to merge Bible study with prayer, and it's amazing how clear the Bible can become when you diligently study and pray.

Folks, the thing I'm worried about most is not how we interpret the Bible but whether or not we read the Bible. Just this morning in the newspaper, I saw a Gallup poll. It said that 82% of America believe that the Bible is the literal, inspired Word of God, but only 21% study it. I believe if we would just study it, we would come closer to interpreting it alike. If we would just be honest, and study. Let's try to use these principles and see if we can't see what God wants us to know. (Steve Flatt - Lesson #1012 June 16, 1991)

Some Beliefs of Often Quoted Church Fathers

Many Christians often quote the "Apostolic Fathers" or the "early Church Fathers" to support a belief or opinion, showing that during the first or second century Christians understood the scriptures just as the speaker or writer is espousing. But while calling upon their writings for support of a particular belief or opinion, one should recognize and admit these "witnesses" also held beliefs and opinions contrary to some other personal beliefs and opinions. Below are a few to give some examples.

Justin Martyr ⁴⁵

Worship of angels. Christians also worship "the host of other good angels who follow and are made like to Him (Jesus)" (1 Apology 6), adding elsewhere "that there are angels who always exist, and are never reduced to that form out of which they sprang" (Dialogue 128).

Doctrine of works. His writings are full of salvation by works. For example: " "if men by their works show themselves worthy of this His design, they are deemed worthy" (1 Apology 10). " "...those only are deified (sic) who have lived near to God in holiness and virtue..." (1 Apology 21) " "...we hold it to be true, that punishments, and chastisements, and good rewards, are rendered according to the merit of each man's actions" (1 Apology 43).

Ignatius ⁴⁶

Ignatius was a bishop (presbyter, pastor) of the church at Antioch who separated the presbytery and the episcopate. Throughout these three letters, Ignatius writes of the bishop (singular), the presbytery, and the deacons, insisting that they be respected and obeyed. He equates the bishop to "the Lord himself" (L.Eph 6:1; L.Mag 6:1; L.Tra 2:1); the presbyter to "the council of the apostles" (L.Mag 6:1; L.Tra 2:2); and the deacons to servants of Christ himself (L.Mag 6:1) or to the "mysteries of Jesus Christ" (L.Tra 2:3). He commands the church "to act in harmony with the

mind of the bishop" (L.Eph 4:1), and "not do anything without the bishop and the presbyters" (L.Mag 7:1; cf L.Tra 2:2). He seems to ascribe greater power to the prayer of a bishop (L.Eph 5:2), and even suggests the bishop is to be feared (L.Eph 6:1). To his credit, Ignatius does not call for such obedience to himself, but then he is not the bishop of these cities. Nevertheless,

5) Gbadura. Nigbati o ba ka Bibeli, gbadura. Jeki awon nkan meji ni lokan: a) Eṣu yoo gbiyanju lati tojueyikeyi okan ninu wa lati ṣiṣe ipinnu ohun ti Ọlọrun yoo mọ. Eṣu ko fẹ ki a mọ ohun ti o wa ninu Ọrọ Ọlọrun. Nitorinaa, nigbati o ka Bibeli, o gbadura pe Ọlọrun daabobo re lati oḍo eni ibi bi o gbiyanju lati wa ife re. b) Ranti pe adura ati ibawi Bibeli ni ọ-ọwọ. Ṣe o rii, Ọrọ Ọlọrun ni idà ti Ẹmi (Efesu 6:17). Ati emimimọ kanna ni inu-inu wa ninu adura (Romu 8:26). Nitorinaa, rii, Ẹmi Mimọ fẹ ki a mọ ẹkọ Bibeli pẹluadura, ati pe bawo ni Bibeli ṣe le di nigbawo naa iwadi pẹlẹpẹlẹ ati gbadura.

Awoneniya, ohun ti Mo ni aibalẹ nipa pupọ julọ ni kii ṣe bi a ṣe tumọ Bibeli ṣugbọnboya wọn ko ka Bibeli. Ni owuro yii ninu iwe irohin, Mo rii didi Gallop kan. O sọ pe 82% ti America gbagbọ pe Bibeli ni itumọ ọrọ, Ọrọ ti o ni atilẹyin ti Ọlọrun, ṣugbọn nikan ni iwadi 21% nikan. Mo gbagbọ pe ti a ba fẹ kọ ẹkọ re, a yoo sunmọ sunmọ itumọ re bakanna. Ti a ba le jẹ ooto, ati iwadi. Jẹ ki a gbiyanju lati lo awon ipile wonyi ki o rii boya a ko le rii ohun ti Ọlọrun fẹ ki a mọ. (Steve Flatt - Ẹkọ # 1012 Okudu Ojọ 16, 1991)

Diẹ ninu awon igbagbọ ti awon baba ile ijọsin ti a sọ tẹlẹ

Ọpọlọpọ awon Kristiani nigbagbogbo sọ ni "awon baba Aposteli" tabi "awon baba ijo ati" ti o nfi le ṣe atilẹyin fun igbagbọ akọkọ tabi iṣejukeji ti o gbọye iwe Mimọ. Ṣugbọn lakoko pipe si awon iwe wọn fun atilẹyin ti igbagbọ kan pato tabi ero re, okanye ki o ṣe idanimọ ati gba awon igbagbọ wonyi ni ilodi si awon igbagbọ ati awon ero miiran ti ara eni. Ni isalẹ awon diẹ lati fun diẹ ninu awon apeṣe.

Justin Martyr 45

Gbíwó àwọ̀nangẹ̀lì. Awon kristeni tun nsinsin "Aledi Awonangẹlì ti o dara ti o tẹlẹ ati pe a ṣe bi eni ti o wa nigbagbogbo" ati pe ko dinku si irisiyen kuro ninu eyiti wọn wa ni idiwo "(ọrọ-ọrọ 128).

Ẹkọ ti awon iṣe. Awon iwe re kun fun igbalanipase awon iṣe. Fun apeṣe: "Ti awon eniyannipa awon iṣe wọn ṣe afihan ara wọn ti o ye fun apeṣe re, wọn ye fun Ọlọrun (sic) ti o ti gbe sunmọ oḍo Ọlọrun ni mimọ ati ife

21) "" "... A ni o duro latije otito, awon ijiya, ati awon ile-iṣe, ati awon ere to dara, je Ti ṣe ibamu ni ibamu si itosi awon iṣe okunrinkoṣokan "(1 àcomi 43).

Igantius 46

Igitatius je Bishop (Presibbyter, Aguntan) ti Ile ijọsin ni Antioku ti o ya soto presibythithisch naa ati Apèèmọ naa. Jakejado awon leta metawonyi, Ifanius kowe ti Bishop (eyokan), ati awon diakoni, ti n tenumọ pe wọn fi ọwọ han ati gboran. O dogba Bishop si "Oluwa funrare" (L.MP 6: 1; I.MMAG 6: 1; I.tra 2: 1); Pretbyter si "Ipinse ti awon

Aposteli" (l.mag 6: 1; l.tra 2: 2); Ati awon diakoni fun iranṣe Kristi funrara (l.mag 6: 1) tabi si awon ohun ijinle Jesu Kristi "(l.tra 2: 3). O paṣe fun ijo "lati se ni ibaramu pelu emi

Bishop" (L.PH 4: 1), ati pe ") (L.MAG 7: 2). O dabi pe o je ki agbara ti o tobi julọ si adura ti Bishop (L.PE 5: 2), ati paapaa daba pe Bishop ni lati beru (l.p 6: 1). Si kirẹditi re, Inatutius ko pe fun iru igboran si arare, ṣugbonlehinna kii se Bishop ti awon iluwonyi. Biotilejepe,

Ignatius projects a consistently humble attitude with such statements as "I am only beginning to be a disciple" (L.Eph 3:1); "I do not know whether I am worthy" (L.Tra 4:2). This notion that Christians are "not to do anything without the bishop (and the presbyters) is particularly odious. "Without these (bishop, presbyters, deacons)," he writes. "No group can be called a church." (L.Tra 3:1)

Polycarp ⁴⁷

The Bible itself clearly uses the Greek terms *episkopos* (overseer, bishop) and *prebuteros* (elder, presbyter) interchangeably. There is not even a hint of apostolic teaching for one-man (bishop) rule of an individual congregation, let alone an entire city or region. Yet, the monoepiscopate emerged in the second century, and Polycarp is cited as one of those city rulers. Throughout his seven authentic, extant letters, Ignatius of Antioch repeatedly separates the *episkopos* from the *prebuteros*, calling them respectively, God's "managers" (*oikonomos*, chamberlain, governor, steward), a civil term applied to Erastus in Romans 16:23; and "assistants" (*paredroi*, a term not used in the New Testament). This idea that elders are assistants to the bishop has no basis whatsoever in Scripture. In the Roman brand of Christianity, the presbytery morphed into the priesthood as a specialized class of intermediaries uniquely authorized to administer sacraments (baptism, communion, etc.) on behalf of the bishop. This too has no basis in Scripture, where all Christians are called priests. Hierarchicalists in the modern Catholic, Anglican, and Orthodox churches use the letters of Ignatius as proof-texts to justify the monoepiscopate and the papacy. Polycarp is also used as a vital link in the doctrine of apostolic succession, which suggests that authority rests in bishops because of an unbroken chain of appointment through ordination back to the apostles themselves.

Endnotes

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Awon işe Iganfatus je ihuwasi ti o ni irele pelu iru awon alaye bi "Mo n bere si je omọ-ehin "(L.P 3: 1);" Emi ko mo boya o ye "(l.tra 4: 2). Alaye yii pe

Awon kristeni ni "kii se lati se ohunkohun laisi Bishop (ati awon regabymers) je osan paapaa.

"Laisi awon wonyi (Bishop, Presibymers, awon diakoni)," o ko. "Ko si egebe ti o le pe ni ile ijosin kan." (L.tra 3: 1)

Polycarp 47

Bibeli funrarare lo kedere awon ofin Greek Escop? (Alagbese, Bishop) ati Prebuteros

(alagba, esbyter) Interchangeably. Ko si ofiri ti eko apostolic fun okunrin-okunrin

(Bishop) joba ti ijo kookan, je ki gbogbo ilu tabi agbegbe nikan. Sibesebe, Monopicotate yo jade ni odunkejikeji, ati Polycarp ti toka si bi okan ninu awon olori ilu yen. Ni

gbogbo awon letameji re, awon leta ti o ku julọ, Ifateti ti Antioch leraleraya soto awon episkep naa? Lati inu isaju, pipe won ni atele, "Oikomons,Ijokogbon, Irimi, Of Irigh, igba-ara ilu ti a lo si Esses ninu Romu 16:23; Ati "Paritors" (Paredroi, akoko ti a ko lo

ninu MajemuTitun). Ero yii pe awon alagba je awon aranni si Bishop ko ni ipile

ohunkohun ninu Iwe Mimọ. Ni ami iyasoto Roman ti Kristiñiti, oluko-eko amoyeye ki o se ase fun awon saermedries lailori, lori dipo ti Bishop. Eyi paapaa ko ni ipile ninu Iwe Mimọ, nibi ti gbogbo awon kristeni ni a pe ni awon alufa. Hierarchicists ni

Catholists ti ode oni, Anglican, ati awon ile ijosin ti Idhatius bi awon eri eri lati salaye Monopicotate ati papay. Ti tun lo Polycarpgegebi ona asopo pataki ninu eko tiAse Aposteli, eyiti o daba pe ase ti o wa ni awon bishop nitori ase pada si awon aposteli funrara won.

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