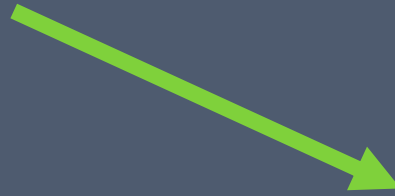


# HISTORY OF THE BIBLE

*Dan Leiphart*

# FROM GOD TO US

INSPIRATION



CANONIZATION



TRANSMISSION



TRANSLATION

# Translation of the Bible

# The Bible in English



# ***Modern English Language Distribution***

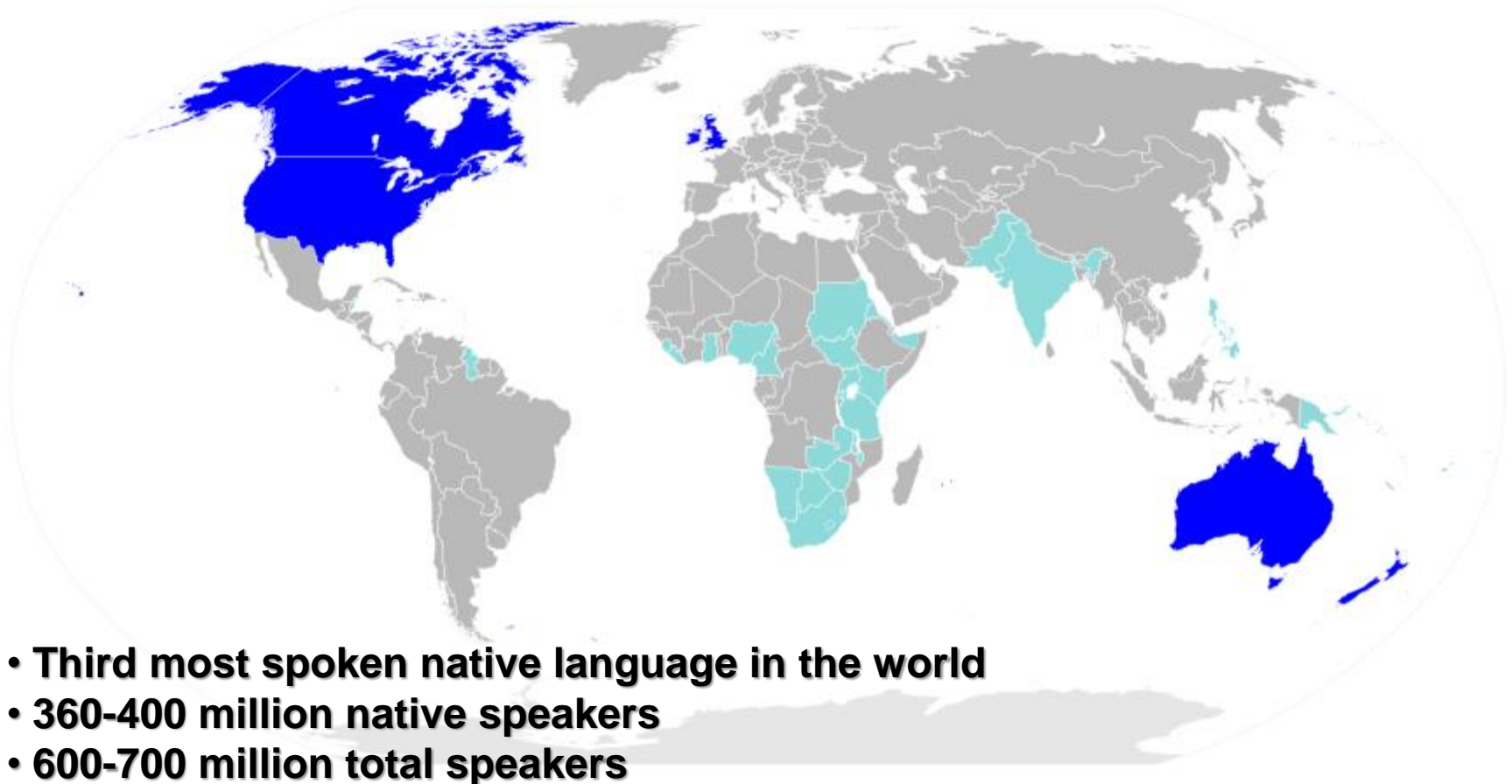
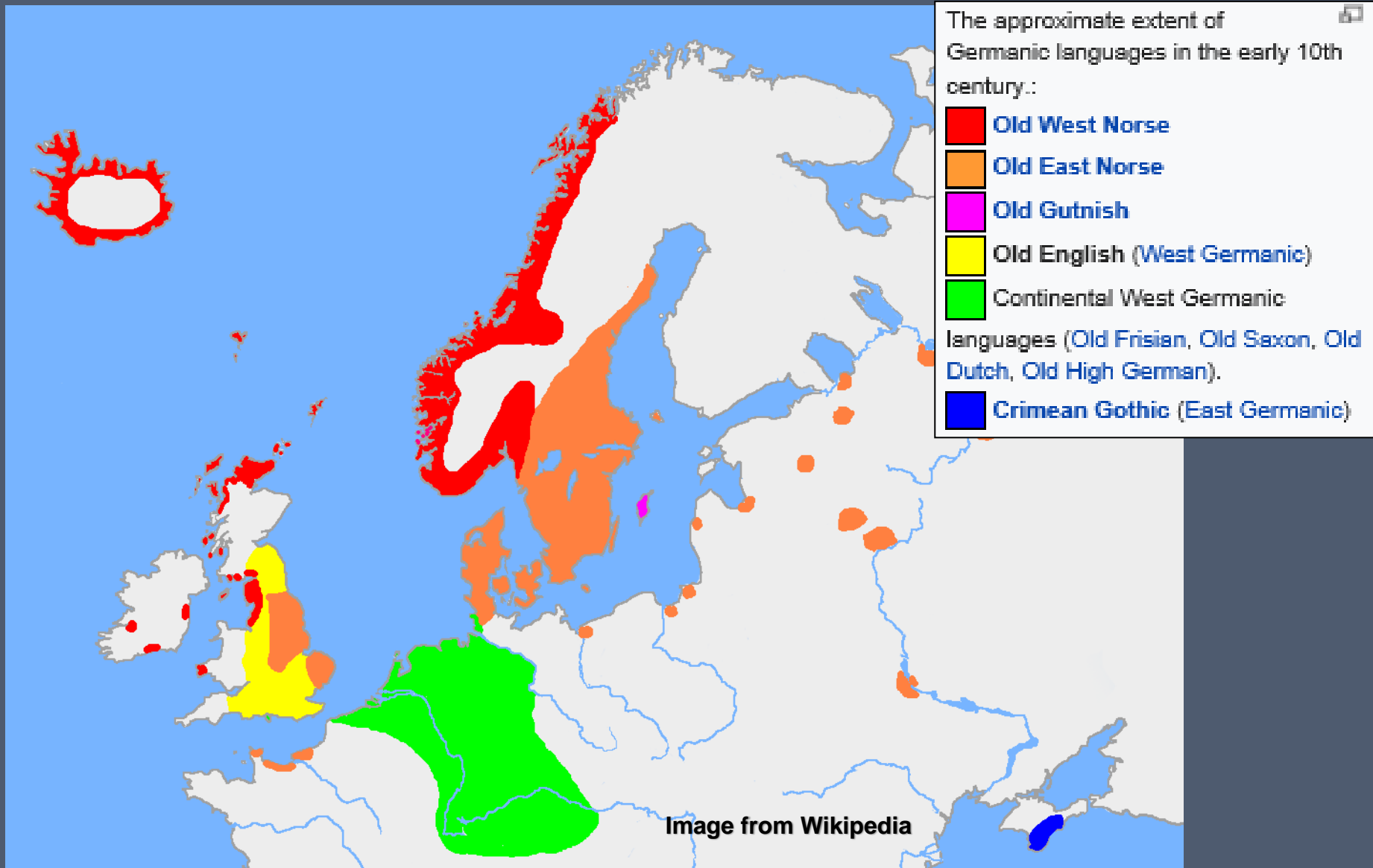


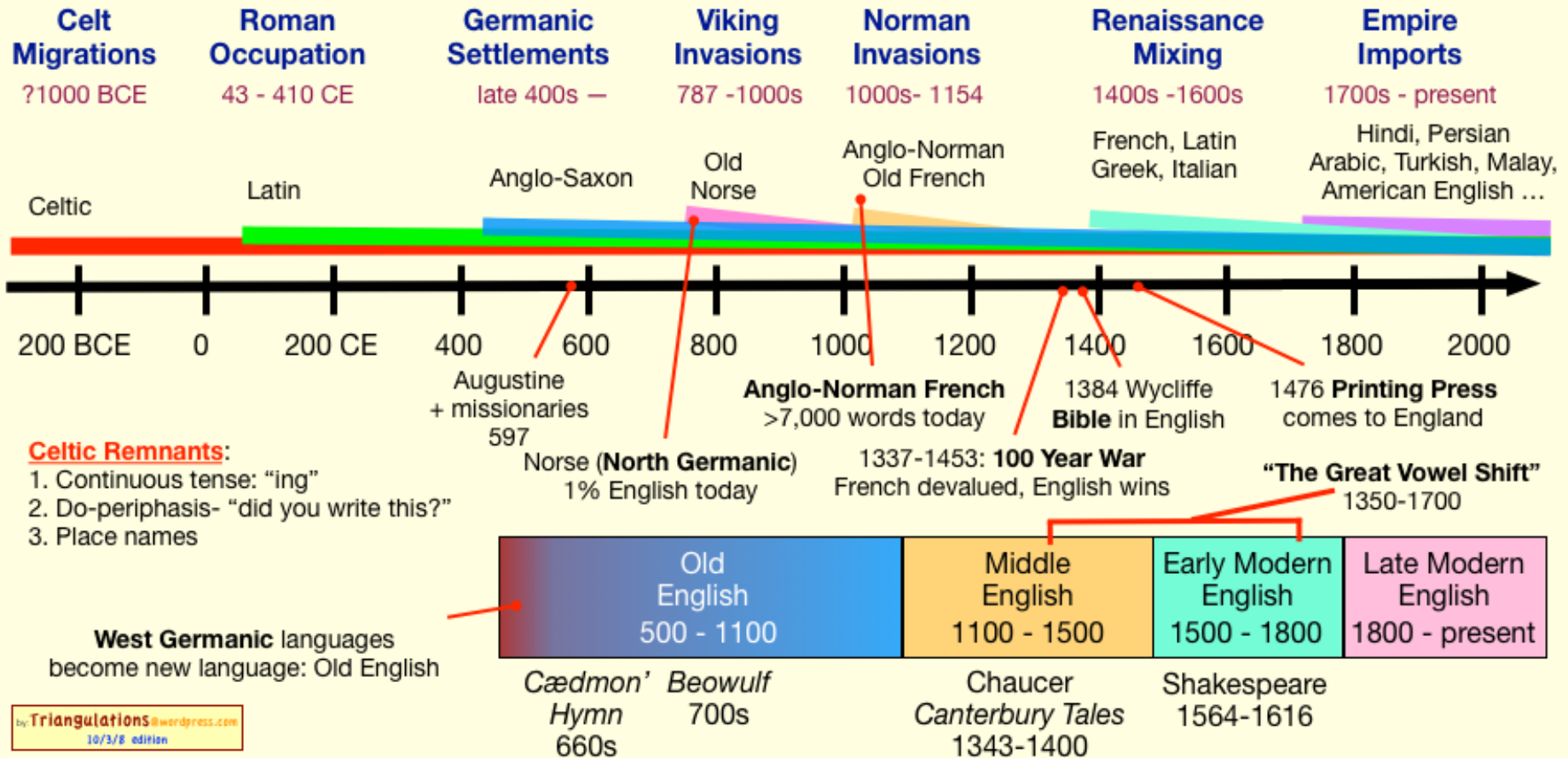
Image from Wikipedia

# *Extent of Germanic Languages (~1000 AD)*



# English Language Timeline

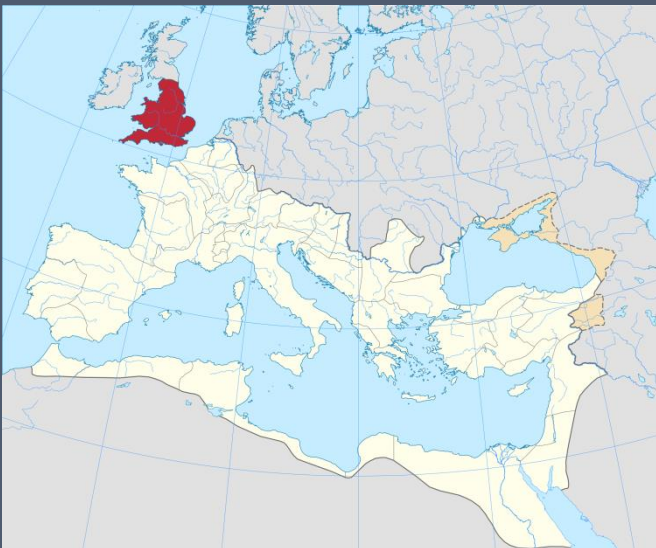
## The History of the English Language



# Christianity in Roman Britain

“all the limits of the Spains, and the diverse nations of the Gauls, and the haunts of the Britons—inaccessible to the Romans, but subjugated to Christ”

- Tertullian, *De Adversus Judaeos*, VII [~200 AD]



- Julius Caesar first invaded Britain in 54 BC
- Claudius invaded and began occupying Britain in 43 AD
- First introduction of Christianity is uncertain

Province of Britannia within the Roman Empire

Image from Wikipedia



## End of Roman Rule in Britain 383 - 410

Based on Jones & Mattingly's *Atlas of Roman Britain*, Mattingly's *Imperial Possession*, Higham's *Rome, Britain, and the Anglo-Saxons*, Snyder's *Age of Tyrants*, and Frere's *Britannia*.

0 km 100  
0 mi 50

## Departure Dates

383 - final departure, the west & north  
401 - final departure, Hadrian's Wall  
407 - final departure, the southeast  
409 - expulsion of Roman magistrates from cities  
410 - Rescript of Honorius

Ongoing Irish raids against Britain as far east as the Isle of Wight

post-c. 383 Irish settlements

c. 383 Scoti (?) raids

**Romano - Britons**

Pictish raids

Saxon raids

The Weald

# End of Roman Rule in Britain

- By the beginning of the 5<sup>th</sup> century, the Roman Empire could no longer defend itself against either internal rebellion or the external threat posed by the expanding Germanic tribes in Northern Europe
- This led to the departure of Roman troops and permanent detachment of Britain from the Empire

Image from Wikipedia

# Anglo-Saxon Migration

English language begins with the West Germanic tribes of the Jutes, Angles and Saxons migrating into the present-day UK

This begins the Old English period (~450-1066 AD)





# A history of the English Language:

## 1. Anglo-Saxon / Old English



- Three Germanic tribes from northwestern Europe pushed the Celts north and west, and established an Anglican kingdom around AD 410-500.
- Old English= the dialects spoken by these Germanic tribes in Great Britain at the time.
- AD 597: Anglo-Saxons converted to Christianity.

# Old English Dialects



Image from  
<https://giselamusgrove.com/category/old-english/>



# Old English dialects

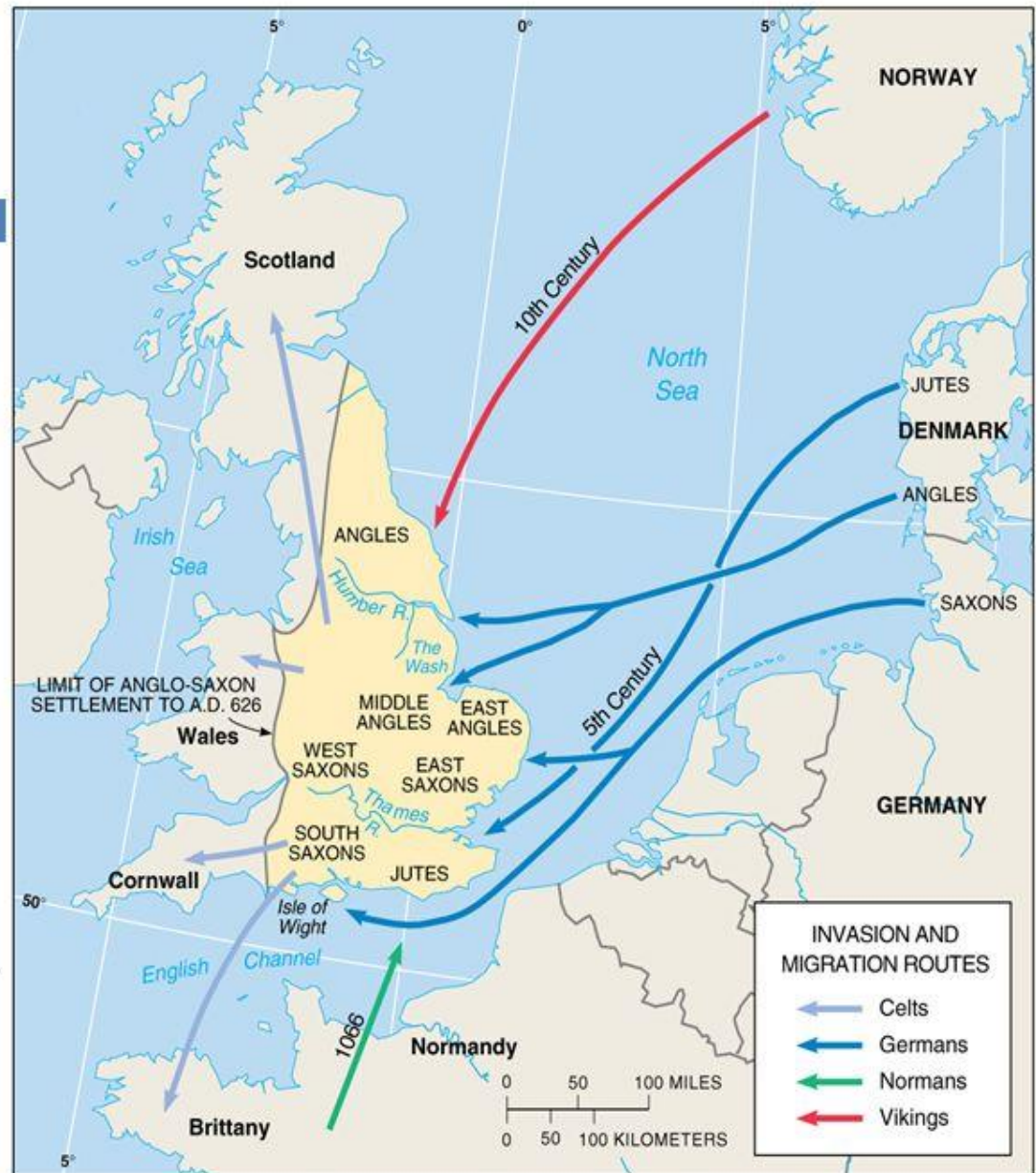
The language spoken by the Anglo-Saxons at the time of their migration to Britain was probably more or less uniform. Over time, however, Old English developed into four major dialects:

1. **Northumbrian**, spoken north of the river Humber
2. **Mercian**, spoken in the midlands
3. **Kentish**, spoken in Kent (in the far southeastern part of the island);
4. **West Saxon**, spoken in the southwest.

# Invasions of England

5<sup>th</sup>–11<sup>th</sup> centuries

Fig. 5-2: The groups that brought what became English to England included Jutes, Angles, Saxons, and Vikings. The Normans later brought French vocabulary to English.



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## 2. The Viking Age (AD 793-1066)

- AD 793: The monastery at Lindisfarne raided and plundered by Vikings.
- Vikings from Denmark and Norway raided and settled down in various areas of Europe, including the British Isles, in the 700s, 800s and 900s.
- Most of the Vikings lived peacefully with the Englishmen (the Anglo-Saxons).



## 2. The Viking Age (continued)

- They introduced, among other things, new technology and architecture.
- Old English changed by taking in new words and place names from Old Norse (e.g. *they/them*, *bag*, *husband*, *Grimsby*, *York*).



# Caedmon's *Call* (657-684 AD)



- Early English poet
- Watched over the animals at Whitby Abbey
- Self conscious of his singing voice, would avoid when his turn
- One night in a dream, he was told to compose “the beginning of created things.”
- His poems and songs are the first paraphrases of Scripture in the English language (Northumbrian dialect)
- Later became a zealous monk and Christian poet

*“By his verse the minds of many were often excited to despise the world, and to aspire to heaven.” - Bede*



# Venerable Bede (672-735 AD)



Cropped portrait from *The Venerable [St.] Bede Translates [St.] John* by [J. Doyle Penrose](#) (c. 1902)

- English monk in Northumbria of the Angles
- Known as “the Father of English History”, one of the greatest scholars of his time
- Wrote the famous *“Ecclesiastical History of the English People.”*
- Skilled translator of early church fathers works from Greek and Latin
- Translated the Gospel of John from Latin into Anglo-Saxon (Old English) during the last 40 days of his life

# Old English Dialects (~450-1066)

## The Lord's Prayer Comparison

- **Aldred's gloss of the gospels in Northumbrian dialect (~970)**
  - *Suae ðonne iuih gie bidde fader urer ðu arð ðu bist in heofnum & in heofnas; sie gehalgad noma ðin; to-cymeð ric ðin. sie willo ðin suae is in heofne & in eorðo. hlaf userne oferwistlic sel us to dæg. & forgef us scylda usra suae uoe forgefon scyldgum usum. & ne inlæd usih in costunge ah gefrig usich from yfle*
- **Wessex Gospels in West Saxon dialect (~990)**
  - *Fæder ure þu þe eart on heofonum, si þin nama gehalgod. To becume þin rice, gewurpe ðin willa, on eorðan swa swa on heofonum. Urne gedæghwamlican hlaf syle us todæg, and forgyf us ure gyltas, swa swa we forgyfað urum gyltendum. And ne gelæd þu us on costnunge, ac alys us of yfele. Soplice.*

# ***Old English Bible Translations*** (~450-1066)

- Caedmon (~657-684) – created poems and songs about Creation and the Exodus that were memorized and disseminated throughout the land
- Aldhelm (640-749) – translated the Psalter into Old English around 700
- Egbert – Translated the gospels into English for the first time ~705 ???
- Venerable Bede (672-735) – Translated the Gospel of John into Old English ~ 735
- Alfred the Great (849-901) – Translated the Ten Commandments, extracts from Exodus 21-23 & Acts 15:23-29, and the negative Golden Rule into Old English. Great scholar and King of England from 870 to 901
- Wessex Gospels (~990) – full and freestanding Old English translation of the four gospels
- Aelfric – translated portions of the first seven books of the OT into English ~1000
- **ALL OLD ENGLISH TRANSLATIONS WERE MADE FROM THE LATIN VULGATE (not the original biblical languages)**



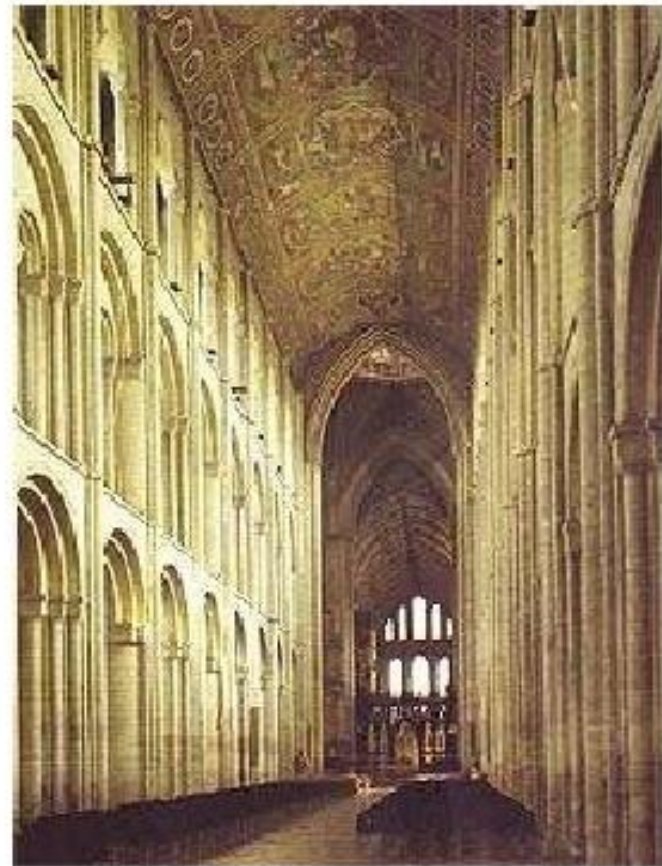
### 3. The Norman Period (1066-1250)

- French became the language of ordinary intercourse / conversation among the ruling class and upper classes in England.
- English remained the language of the masses.



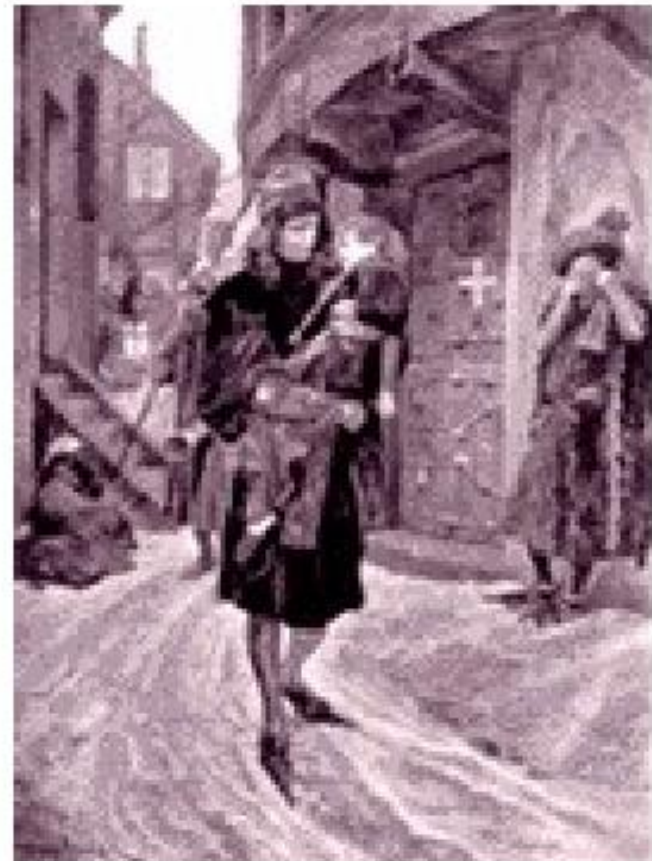
### 3. The Norman Period (continued)

- An enormous number of French words introduced in the English language, along with a great number of buildings, like this cathedral.
- Most of these French loan words have to do with either politics, law, art, dress or food.



## 4. Reestablishment of English in Great Britain (1200 -1500)

- In Britain French loses gradually its position as official language and English makes steady progress .
- By 1450 English becomes the dominant language both in writing and when talking/speaking.
- French remains the «cultivated language».





# Middle English Dialects



Image from  
<http://englishchangesovertime.weebly.com/middle-english.html>

# ***John Wycliffe*** (~1320-1384)

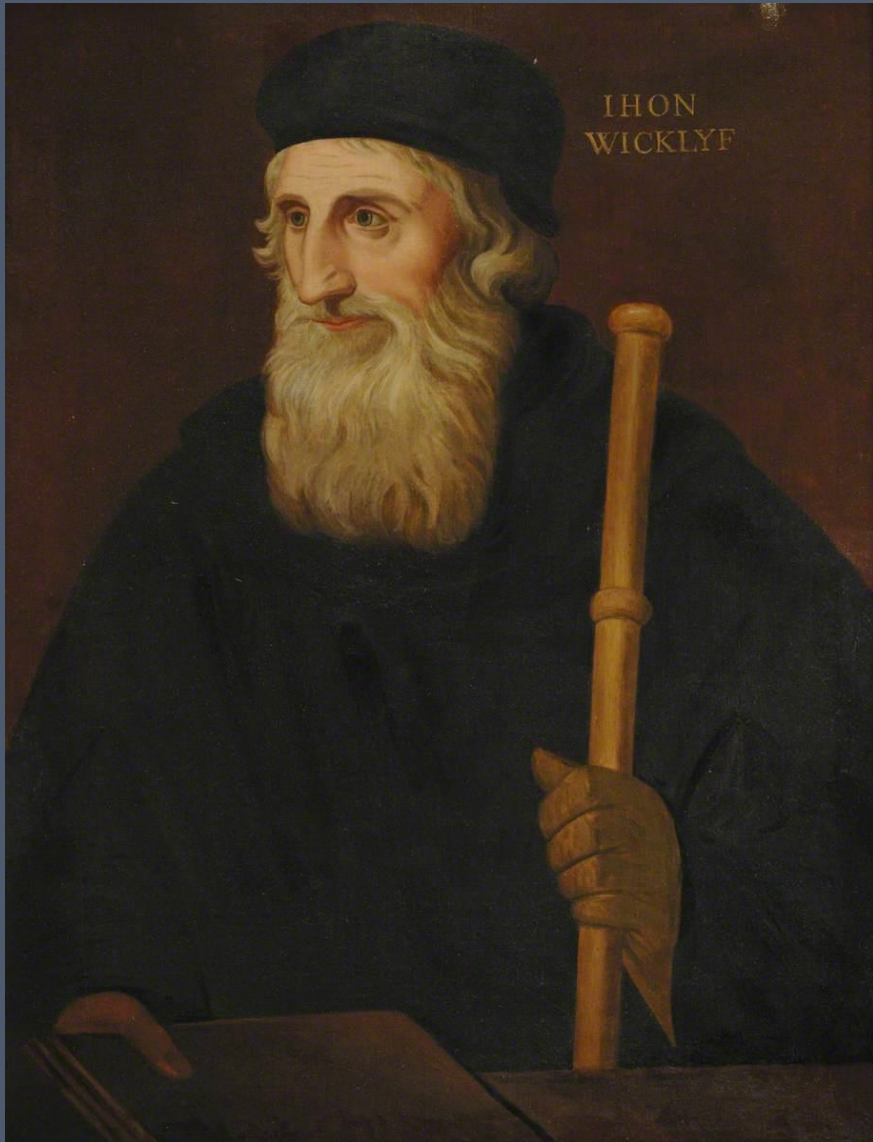
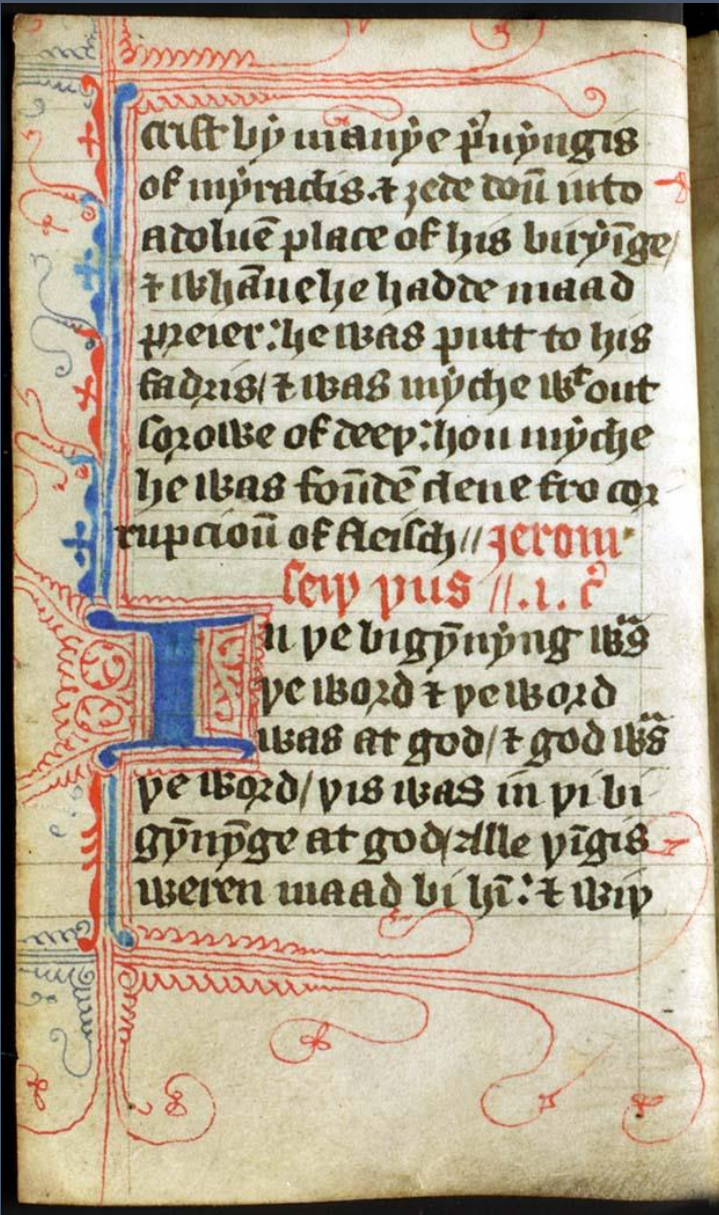


Image from Wikipedia

- English philosopher, theologian, Bible translator, reformer and professor at Oxford.
- Called “The Morning Star of the Reformation”
- Outspokenly against leaders in the Church whom he considered incompetent and out for gain
- Considered the Pope basically the same as the Antichrist, saw no scriptural support for papacy, held the Bible as the sole authority
- Translated the entire NT into English from the Latin Vulgate for the first time in 1380
- He and his successors translated the entire OT into English for the first time in 1384

# Wycliffe Bible (1380-1384, rev 1388)



- First complete English Bible in history
- Written and copied before the printing press in 1445! Most people could not read nor afford a Bible. They just heard it preached
- Wycliffe believed the people should have the Scriptures in their own common language to read and study. It was not just for the clergy.
- Translated the NT in 1380. He and his successors (John Purvey, et al) translated the OT by 1384. Purvey made a second edition of the NT in 1388.
- Translated from the Latin Vulgate, not original languages of Greek and Hebrew
- Condemned by Council of Constance in 1415 and many copies were burned... but
- More than 250 manuscripts survive today (~20 complete), one sold in December, 2016 for ~\$1.7MM



# Wycliffe's Bones (~1320-1384)



Burning Wycliffe's bones from  
Foxe's Book of Martyrs (1563)  
Image from Wikipedia


- Wycliffe died in 1384
- Council of Constance declared Wycliffe a heretic in 1415
- In 1428 Pope Martin V ordered his bones to be dug up and burned. His ashes were spread into the River Swift, which flows through Lutterworth, England
- Thomas Fuller, a 17<sup>th</sup> century English church historian stated...

“They burnt his bones to ashes and cast them into the Swift, a neighboring brook running hard by. Thus the brook hath conveyed his ashes into Avon; Avon into Severn; Severn into the narrow seas; and they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine which now is dispersed the world over.”

# Wycliffe Bible Translators (est. 1942)



- Just as Wycliffe's ashes have travelled worldwide, so has his commitment to translating God's Word into the vernacular of common ordinary people been taken up by the organization which bears his name

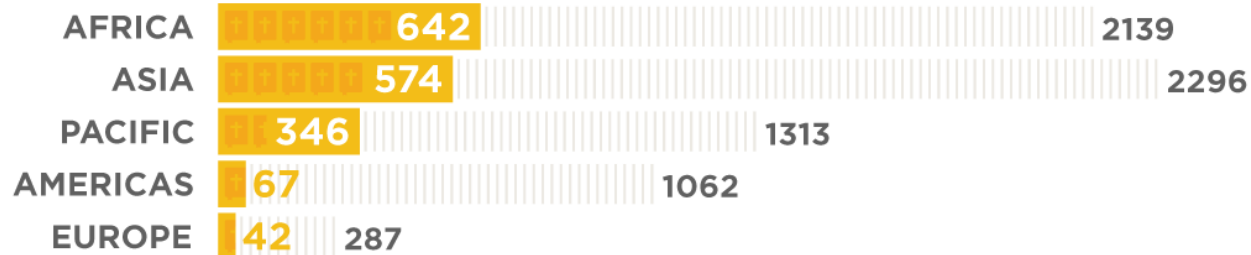


**90%** OF FAMILIES  
IN THE U.S.  
OWN AT LEAST ONE COPY  
OF THE BIBLE.  
THE AVERAGE IS **3**.



**7,000**  
LANGUAGES  
ARE SPOKEN BY  
**7** BILLION  
PEOPLE  
AROUND THE WORLD.

**160** MILLION  
PEOPLE  
ARE STILL WAITING  
FOR **BIBLE TRANSLATION**  
TO BEGIN IN THEIR LANGUAGE.





# ***Middle English Bible Translations*** (~1066-1500)

- English literature was uncommon during this time because after the Norman invasion of 1066, French was the language of the elite and Latin was still the language of the Church
- Orm (~1150) – created a poetic paraphrase of the gospels and Acts in the East Midland dialect, shows some Norman influence
- William of Shoreham (1320) – produced a prose version of the Psalter in the Mercian dialect
- Richard Rolle (~1320-1340) – made a literal translation of the Psalter in the North English dialect
- John Wycliffe (1380-1382) – translated the entire Bible from Latin Vulgate into English for the first time
- **ALL MIDDLE ENGLISH TRANSLATIONS WERE MADE FROM THE LATIN VULGATE (not the original biblical languages)**

## 5. The Renaissance (1500-1650)

- England becomes a military superpower.
- English language and culture is spreading and becoming more important outside Britain as well.
- The colonisation of Ireland (and North America).



## 5. The Renaissance (continued)

- The printing press invented.
- Spread of popular education.
- Improved means of communication.
- The vocabulary grew, whereas the grammar stayed more or less the same: Modern English.





# ***William Tyndale*** (1494-1536)



Image from Wikipedia

- English scholar and leading figure in the Reformation
- Studied theology at Oxford
- Fluent in Latin, Greek & Hebrew
- Known for translating the Bible into English from the Greek & Hebrew for the first time (he translated the entire NT, Pentateuch & Jonah, completed by successors)
- Betrayed to church authorities in 1536 and turned over to civil authorities to be strangled and burned to death
- Final words as he burned at the stake...

**“Lord, open the King of England’s eyes!”**

And God did, even as he spoke!

# ***William Tyndale & the Plow Boy***

John Foxe records a conversation between William Tyndale and a learned clergyman...

The clergyman asserted to Tyndale, "We had better be without God's laws than the Pope's."

Tyndale responded: "I defy the Pope, and all his laws; and if God spares my life, ere many years, I will cause the boy that driveth the plow to know more of the Scriptures than thou dost!"



Image from

<https://enjoyinghisgrace.wordpress.com/2016/01/27/the-plow-boy/>



# The Gospell off

Sancte Jhon.

The fyrst Chapter.



**I**n the begynnynge was that worde/ and that worde was with god: and god was thatt worde. The same was in the begynnynge wyth god. All thyngs were made by it/ and with out it/ was made noo thige/ that made was. In it was lyfe/ And lyfe was the light of mē/ And the light shys nethi darcnes/ and darcnes copreheded it not.

There was a mā sent from god/ whose name was Jhon. The same cā as a witnes/ to beare witnes of the light/ that all men through hī mys ght beleve. He was nott that light: but to beare witnes of the light. That was a true light/ whi ich lighteneth all men that come ito the worlde. He was in the worlde/ and the worlde by hī was made: and the worlde knewe hym not.

He cā ito his awne/ and his receaved hī not. vns to as meny as receaved hī/ gave he power to be the sōnes of god: i that they beleved o his names which were borne not of bloude nor of the will of the fleshe/ nor yet of the will of men: but of god.

And that worde was made fleshe/ and dwelt amonge vs/ and we sawe the glory off yt/ as the glory off the only begotten sonne off the father/

## Tyndale Bible (1526-NT)

- The first English translation from the Greek and Hebrew texts – used Erasmus' 3<sup>rd</sup> edition for NT (1522)
- The first English translation to use the printing press
- Condemned and banned in England by Church officials
- About 3,000 copies made, only 4 copies survive today because of its fierce opposition
- Influenced the King James Version (1611) [perhaps up to 83% of NT] – **God answered Tyndale's final prayer!**

Beginning of John from the  
Tyndale Bible (1526)

Image from Wikipedia

# Tyndale's Objectionable Words - Congregation

The Catholic Church did not like Tyndale's use of "congregation" for the Greek word 'ekklesia' (Latin 'ecclesiam'), which is actually a more accurate word. The Church saw this as an attack on the structure of the Church by making lay people equal to the clergy

## Matthew 16:18

### Wycliffe – 1384

<sup>18</sup> And Y seie to thee, that thou art Petre, and on this stoon Y schal bilde my **chirche**, and the 3atis of helle schulen not haue miȝt azens it.

### Tyndale – 1536

And I saye also unto the that thou art Peter/& upon this rocke I will bylde my **congregacion**. And the gates of hell shall not prevayle agaynst it.

### D-R – 1610

<sup>18</sup> And I say to thee: That thou art Peter; and upon this rock I will build my **church**, and the gates of hell shall not prevail against it.

### KJV - 1611

<sup>18</sup> And I say also unto thee, That thou art Peter, and upon this rock I will build my **church**; and the gates of hell shall not prevail against it.

All English Bibles between Tyndale and the Catholic Douay-Rheims translate as "congregation." King James gave the instruction to revert back to the word "church."

# Tyndale's Objectionable Words - Elder

The Catholic Church did not like Tyndale's use of "elder" (instead of "priest") for the Greek word '*presbuteros*,' which is actually a more accurate word. The Church saw this as an attack on the structure of the Church as elders could be selected from the congregation

## Acts 14:23

### Wycliffe – 1384

<sup>22</sup> And whanne thei hadden ordeined **prestis** to hem bi alle citees, and hadden preied with fastyngis, thei bitoken hem to the Lord, in whom thei bileueden.

### Tyndale – 1536

And they ordeyned them **elders** by eleccion in every cōgregacion/and prayde& fasted/and cōmended them to God on whom they beleved.

### D-R – 1610

<sup>22</sup> And when they had ordeined to them **priests** in every church and had prayed with fasting, they commended them to the Lord, in whom they believed.

### KJV - 1611

<sup>23</sup> And when they had ordeined them **elders** in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

All English Bibles between Tyndale and the Catholic Douay-Rheims translate as "elder." The KJV kept this word to show a break from the Catholic Church.



# Tyndale's Objectionable Words - Repentance

The Catholic Church did not like Tyndale's use of "repent" instead of "do penance" for the Greek word '*metanoeo*.' The reformers believed that salvation was by faith alone and not works or penance, one of the sacraments of the Catholic Church

## Acts 2:38

### Wycliffe – 1384

<sup>38</sup> And Petre seide to hem, **Do 3e penaunce**, and eche of 3ou be baptisid in the name of Jhesu Crist, in to remissioun of 3oure synnes; and 3e schulen take the gifte of the Hooli Goost.

### Tyndale – 1536

Peter sayd unto them: **repēt** and be baptysed every one of you in the name of Jesus Christ/for the remission of synnes/and ye shall receave the gyfte of the holy ghoost.

### D-R – 1610

But Peter said to them: **Do penance**: and be baptized every one of you in the name of Jesus Christ, for the remission of your sins. And you shall receive the gift of the Holy Ghost.

### KJV - 1611

<sup>38</sup> Then Peter said unto them, **Repent**, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

# ***Tyndale's Impact on English Language***

## **Words coined by Tyndale**

- Passover
- Scapegoat
- Mercy seat (?)
- Atonement (?)

## **Phrases coined by Tyndale**

- My brother's keeper
- Knock and it shall be opened
- Seek and ye shall find
- A moment in time
- Judge not that ye be not judged
- A law unto themselves
- Ask and it shall be given unto you
- No man can serve two masters
- Let there be light
- The powers that be
- The salt of the earth
- Fight the good fight
- It came to pass
- The signs of the times
- Eat, drink and be merry

# The first booke of Moyses, called Genesis.

The first dayes worke.



The seconde dayes worke.



The thirde dayes worke.



The fourth dayes worke.



The fiftth dayes worke.



The sixte dayes worke.



The first Chapter.

¶  
Ed. 4. d  
Eccl. 1. a  
Iere. 10. b  
Heb. 11. 2  
Ila. 44. c



¶ **A**nd God sayde: let there be light, and there was light. And God sawe the light that it was good. Then God denyded the light from the darknes, and called the light, Day: and the darknes, Night. Then of the evening and mornynge was made the first daye.

And God sayde: let there be a firmament betwene the waters, and let it denyde the waters a sunder. Then God made the firmament, and parted the waters vnder the firmament, from the waters aboue the firmament: And so it came to passe. And God called the firmament, Heauen. Then of the evening and mornynge was made the seconde daye.

And God sayde: let the waters vnder heauen gather theselues vnto one place, and the dryelonde maye appeare. And so it came to passe. And God called the dryelonde, Earth: and the gatheringe together of waters called he, the Sea. And God sawe that it was good.

And God sayde: let the earth bringe forth grene grasse and herbe, that beareth siede: and fruite full trees, that maye beare fruite, every one after his kynde, hauynge their owne siede in them selues vpon the earth. And so it came to passe. And the earth brought forth grene grasse and herbe, that beareth siede: every one after his kynde, and trees bearinge fruite, and

Iob 25. b  
Pro. 8. c

## Coverdale Bible (1535)

- The first complete printed English Bible
- Compiled by Miles Coverdale in 1535
- Based on Tyndale's NT translation and his Pentateuch and Jonah. The rest of the OT and Apocrypha was translated by Coverdale from Luther's German Bible & Latin Vulgate
- Tyndale's portion superior but Coverdale occasionally improved phraseology
- Dedicated to king & queen with no serious opposition

Beginning of Genesis from the Coverdale Bible (1535)

Image from  
<http://www.katapi.org.uk/BibleMSS/Coverdale.htm>



**M**at. iij. a. Luke. iij. a. John. i. c. The beginning of the gospel of Jesus Christ, the son of God, as it is written in the prophetes. Beholde, I send my messenger before thy face which shall prepare thy way before thee. The hope of a ctyer in thy wil- dernes prepare the way of the Lord: make hye pathes straighte. John dyd baptise in the woldernes, and preache the baptisme of repentance: for the remission of synnes. And all the lande of Iury and they of Ierusalem wente out vnto him, & were all baptised of hym in the riuer Jordan: confessyng the synnes. John was clothed with camelles haire, & with a girdell of a skyn about his loynes. And he dyd eate locustes, and wilde honey, & preached sayng: a stronger then I cometh after me, whose shoe I latchet I am not worthy to stoupe doune, and vnirole. I haue baptised you with water: but he shall baptise you with the holpe ghost. And it came to passe in those dayes, that Jesus came fro Nazareth, a ctye of Galyle: and was baptised of John in Jordan. And as soon as he was come out of the water, he saw heauen open, and the holy ghost descendyng vpon him lyke a dove. And there came a voyce from heauen: Thou arte my dere sonne in whom I delyte. And immediatly the spirite draue hym into woldernes, & he was there in the woldernes xl. dayes, and was tempted of Sathe, & was fasted with wilde beastes. And the Angells min- istered vnto hym. After John was taken, Jesus came into Galyle, preaching the gospel of the kyngdom of God, and saying: the tyme is come, & the kyngdom of God is at hande, repente & be- lieue the Gospel. And as he walked by the sea of Galyle, he saw Simon & Andrew his brother, casting nettes into the sea, for they were fishers. And Jesus sayde vnto the: folow me, and I will make you fishers of men: And straightwaye they forsoke theyr nettes, and folowed hym. And when he had gone a litell further thence, he sawe James the sonne of Zebede, & John his brother, euen as they were in the shyppe mendinge theyr nettes. And anon he called them. And they left theyr father Zebede in the shyppe with his hyred seruantes, & went theyr waye after hym. And they entered into Capernaum: & straight waye on the Saboth dayes, he entred into the synagoge & taught. And they merueyled at his learning, for he taught them as one that had power with hym, and not as the scribes. And there was in the synagoge a man herey with an vncleane spirite, that cryed say- yng: let be what haue we to do with thee thou Thevncleane Jesus of Nazareth: Art thou come to destruy spiritis: call vs, I knowe the what thou arte, euen thou holpe of God. And Jesus rebuked him, saying: hold thy peace, and come out of hym. And the vncleane spirite tare hym, & cryed with a loude voyce, and came out of hym. And they were all amazed, in so muche that they demaunded one of another, amonge them selues sayng: what thyng is this? what a newe doctryne is this? for he commaundeth the foule spiritis with power, and they obeye hym. And immediatly his fame spred abroade throughtoute al the re- gyon borderpynge on Galyle. And forth with, as soon as they were come out of the synagoge, they entered into his house of Simon and Andrew, with James and John & Symons mother in law laye sicke of a fever. And anon they tolde him of her. And he came and toke her by the hande, and lyfte her vp, & the fever forsoke her by and by: and the mi- nistered vnto them. And at euen when the sunne was downe, they brought to hym all that were dyspleased, & them that were possessed with deuyles. And al the ctye gathered together at the dore, & he healed many that were sicke of diuers dysplea- ses. And he call out many deuyls, and suffe- red not the deuyls to speake, because they knew hym. And in the morning hep early, Jesus arose and went oute into a solitary place, & there prayed. And Simon and they that were with hym folowed after him. And when they had founde hym, they sayed vnto hym: al me like for the. And he sayed vnto them: let vs go into the next towne, that I maye preach there also: for I came out for that purpose. And he preached in the synagoges, throughtoute all Galyle, and caste the deuyls out. And there came a leper to hym, beseechinge hym, and knelid doune vnto hym, and sayde to hym: if thou wilt, thou cannest make me cleane. And Jesus had compassyon on hym, and put forth his hande, touched hym, & sayd to hym: I will, be thou cleane. And as soon as he had spoken, immediatly the leprosy depar- ted from hym, & he was clenched. And he charged hym, and sent him awaye forthwith and sayde vnto hym: Se thou say nothing to any man: but get thee hence, and shewe thy selfe to the priest, and offer for thy cleansing, those thynges whiche Moyses commaunded, for a testi- monial vnto the. But he (as soon as he depar- ted) beganne to tell many thynges, & to pub- lish the dede: in so muche that Jesus coulde no more openlye entre into the ctye, but was without in desert places. And they came to him from euery quarter. **The notes.** a. To baptise with the holy ghost, is to wash that thyng inwardly: the baptisme in wa- ter doeth signifye, that is to poure the soule thowhe lapy in Chyestes bloude. b. Notwithstandyng that John sawe the heauen opene & the holy ghost descendyng in the iherusalem of a dove, & so testifyng vpon chryst that he was the sonne of God, yet is there an other thyng to be noted in this openinge of the heauen. That is, that

# Matthew's Bible (1537)

- Published by John Rogers under the pen name of Thomas Matthew in 1537
- Uses Tyndale's NT and published (Gen-Deut; Jonah) and unpublished (possibly through 2Chronicles) OT trans.
- Uses Coverdale's translation from German and Latin for the rest of the OT
- Has become the basis of every English translation to present
- Protestant reformer Rogers was burned at the stake in 1555 under the catholic Mary Tudor

Image from

[http://www.newtestamentchurch.org/html/downloads/softwaredownloads/bible\\_translation\\_history/old\\_bible\\_pictures.htm](http://www.newtestamentchurch.org/html/downloads/softwaredownloads/bible_translation_history/old_bible_pictures.htm)

Beginning of Mark from Matthew's Bible (1537)



## The. xliiii. Chap.

East, and x. li. toward the west, unto the holy portion: and the increase thereof, that I set for the people that labour in the city. They that labour for the wealth of the city, shall maintain the city also, out of what they receive: they be in Israel. All that is separated of the. xxv. li. long, and xxv. li. broad, on the. lvi. parts, that shall be put as a side for the separated portion of the Sanctuary, and for the possession of the city. The temple upon both the sides of the Sanctuary, and possession of the city, shall belong to the prince, before a place of the. xxv. m. unto the east end, and before the place of the. xxv. m. westward unto the borders of the city: they shall be the prince's portions. This shall be the holy place, and the house of the Sanctuary shall stand in the midst. Moreover, from the Levites and the cities possession that lie in the midst of the prince's part, look what remaineth betwixt the borders of Juda and the border of Ben Jamin, it shall be the prince's. Both of the other cities.

From the East part unto the West Wall of Ben Jamin have his portion. Upon the borders of Ben Jamin from the East side unto the West, that Simeon have his portion. Upon the borders of Simeon from the East part unto the West Wall of Juda have his portion. Upon the borders of Juda from the East side unto the West, that Sabulon have his portion. Upon the borders of Sabulon from the East part unto the West, that Gad have his portion. Upon the borders of Gad Southward, the coasts shall reach from Edmaras foot to the waters of Syre to Lades, and to the south, even unto the mapne sea. This is the land which the portions which ye shall distribute unto the tribes of Israel I set for the Lord God. Thus ye shall the city reach: Upon the North part, b. li. and. lvi. measures. The portions of the city shall have the names of the tribes of Israel. li. portions of the North side one Ruben, an other Juda, the third Ben Jamin, an other Gad, the fourth Dan. Upon the East side, b. li. and. lvi. measures, with the city. The one Simeon, an other Gad, the third Sabulon. And upon the West side, b. li. and. lvi. measures with the portions also, the one Gad, an other Dan, the third Zephthaly. Thus shall it have. xlviii. thousand measures round about.

And set that space forth the names of the city. The Lord is there.

The decree of the Prophets of Ezechiel.

## The booke of the Prophet Daniel.

The first Chapter.

The Prophet sheweth the captivity of Joakim king of Juda. Of the fannes that were in captivity. The king com naunberth to chole which of them should be taught the learning and language of the Chaldees. They also showed the kinges seeing, Daniel abstayneth from the meate of the king of Babilon. The science and instruction of these children.



In the third year of the reign of Joakim king of Juda, came Nabuco-odonosor king of Babilon unto Jerusalem, and besieged it: and the Lord delivered Joakim the king of Juda into his hand: with certain ornaments of the house of God: which he carried away unto the land of Sennar, to the house of his God, and there he brought the silver vessels of the temple. And the king spake unto Ashpanaz the chief chamberlain, that he should bring him certain ornaments of the children of Israel that were come of the kings seed, and of princes, young men, without any blemish, but sap, and well favoured, instructed in all wisdom, cunning and understanding, which were able to stand in the kings palace, to read, and to learn for to speak Chaldeish.

Unto these the king appointed a certain portion of his own meate, and of the wine, which he drank himself, so to nourish them three years, that afterwarde they might stand before the king. Among these were certain of the children of Juda, namely Daniel, Ananias, Misael, and Azarias: Unto these the chief chamberlain gave other names: a called Daniel Balthazar: Ananias Sidrach: Misael Ananias: Azarias Abednago. But Daniel was at a point with him selfe, that he would not be defiled with the kings meate, neither the wine which he drank. And this he desired of the chief chamberlain, lest he should be defiled himself. So God gave Daniel favour and grace before the chief chamberlain: he said unto him: I am afraid of my Lord the king, which he hath appointed you your meate to drink, lest he see your faces to be moist looking: the other young men of your age, and so ye shall make me lose my head to the king.

Then Daniel answered the chamberlain, who the chief chamberlain had set over Daniel, Ananias, Misael, and Azarias, and said: I praye but ten dayes with dry seruantes, and let us have porage to eat, and water to drinke, then loke upon our faces, and they that care of the kinges meate. And as thou seest, so deale with thy seruantes. So he consented so them in this matter, and proued the ten dayes. And after the ten dayes they faces were better looking, and fatter then all the young

# Taverner's Bible (1539)

- First Bible to be printed entirely in England.
- A minor revision of Matthew's 1537 Bible
- Edited by Richard Taverner, who was imprisoned in the Tower of London for translating the Bible
- He later regained favor and was given a license to preach
- Taverner's revisions had little influence on later translations

Image from  
<https://library.osu.edu/innovation-projects/omeka/exhibits/show/the-king-james-bible/sections/item/20>

Beginning of Daniel from  
 Taverner's Bible (1539)



it was the dape of preparyng that goeth be-  
foze y<sup>e</sup> Sabbath. \* Joseph of p<sup>r</sup>etrie of Ara-  
matia, a noble counsellor whych also looked  
foze the kyngdome of God, cam, and went in  
boldely vnto Pilate, and begged of hym the  
body of Iesu. And Pilate merueled, that he  
was already dead, and called vnto hym the  
Centurio, and asked of hym, whether he had  
bene eny whyle dead. And when he knewe y<sup>e</sup>  
trueth of the Centurio, he gaue the body to  
Joseph. And he bought a linnen clothe, and  
soke hym downe, and wapped hym in the  
linnen clothe, and layde hym in a sepulchre,  
that was hewen out of the rocke, and rolled  
a stone befoze the doze of the sepulchre. And  
Mary Magdalene and Mary Iohes beheld  
where he was layde. ¶

¶ The xvi. Chapter. ¶

¶ Christ is risen agayne, and appereth to the Apostles:  
to whom he comitteth the prayng of the Gospell:

**A**nd when the Sabbath was  
past, Mary Magdalene, and  
Mary Iacob, and Salome,  
bought swete odoures, that  
they myght come, & anoynte  
hym. \* And early in the mor-  
nyng, the fyfth dape of the

Sabboth they came vnto y<sup>e</sup> sepulchre, when  
y<sup>e</sup> Sunne was risen. And they layde a moze  
the felues: who shall rolle vs awape y<sup>e</sup> stone  
fro the doze of the sepulchre? And when they  
looked, they saue howe y<sup>e</sup> stone was rol-  
led awape, for it was a very great one. And  
they went into the sepulchre, & saue a posige  
man sytting on the ryght syde, clothed in a  
longe whyte garment, & they were afrayed.

\* And he sayeth vnto them, be not afrayed:  
seke Iesus of Nazareth, whych was cru-  
cifed. he is risen, he is not here. Beholde,  
the place where they had put hym. But go  
pour wape, and tel hys discyples, & Peter, y<sup>e</sup>  
he goeth befoze you into Galile: there shal ye  
se hym, as he sayde vnto you. ¶ \* And they  
wente oute quickly, and fled from the sepul-  
chre. For they trembled & were amased. Ne-  
ther sayde they eny thyng to eny man, for  
they were afrayed.

¶ When Iesus was risen early the fyfth  
dape after the Sabbath, \* he appeared fyfth  
to Mary Magdalen, out of who he had cast  
seuen deuyls. And she wente, and tolde them  
that were wth hym, as they mourned and  
wepte. And they, when they hearde that he  
was alpyue, and had appeared vnto her, bele-  
ued it not. \* After that appeared he vnto  
two of them in a straunge fygyre, as they  
walked, & went into the countrey. And they  
went & tolde it to the remnant. And they be-  
leued not these also. ¶

¶ Afterwarde he appeared vnto the le-  
uen as they sat at meate: and caste in theyr  
teyr theyr vnbelefe, and hardnes of hert: be-

cause they beleued not them whych had sene  
that he was risen agayne fro the dead. And  
he sayde vnto them: \* Go ye into al y<sup>e</sup> world  
and preache the Gospell to all creatures. he  
that beleueth and is baptyfed, shalbe saued. ¶  
But he that beleueth not, shalbe dampned. ¶

And these tokens shal folowe them that  
beleue. \* In my name they shal cast out de-  
uyls, they shal speake wth newe tonges,  
they shal \* dyspe awape serpentes, and y<sup>e</sup>  
they dysynke any deadly thyng, it shal not  
hurte them. They shal lape theyr handes on  
the sycke, and they shal recouer.

So then, when y<sup>e</sup> Lorde had spoken vnto  
them, he was receaued into heauen, and is  
on the ryght hande of God. And they wente  
fozth, and preached euery where: the Lorde  
wozkyng wth them, & cōfyrmyng the wo-  
rde wth myracles folowynge.

¶ The ende of the Gospell of  
S. Marke.

¶ The Gospell of  
S. Luke.

**F**or as moche as many have  
taken in hande to set fozth y<sup>e</sup>  
declaracyō of those thynges,  
which are moost surely to be  
beleued amonge vs, euen as  
they deliuered the vnto vs,  
which from the begynnyng  
saue them wth their eyes: & were mynstres  
of the thynges y<sup>e</sup> they declared. I determined  
also (as sone as I had searched out diligently  
all thynges from the begynnyng) that then  
I wolde wyte vnto the good Theophilus:  
that thou mightest knowe y<sup>e</sup> certeyn of those  
thynges where of thou hast bene informed.

¶ The fyfth Chapter.

¶ The conception and byrth of Iohn the Baptist. The  
conception of Christ. The thankfull songes of Sa-  
rah and zachary.

**T**here was in y<sup>e</sup> dapes of he-  
rode the kyng of Iurie a cer-  
tainye priestes named zach-  
arias \* of the course of Abia. ¶  
And hys wyfe was of the  
daughters of Aaron: ad her  
name was Elizabeth: they  
were both ryghteous befoze God, and wal-  
ked in all the lawes and ordynances of the  
Lorde. that no man could fynde faute wth  
them. And they had no chyldre, because that  
Elizabeth was barren, and they both were  
nowe well strecken in age.

And it came to passe, y<sup>e</sup> when zachary ex-  
cuted the priestes offyce befoze God, as hys  
course came (accorpyng to y<sup>e</sup> custome of the  
priestis

# The Great Bible (1539)

- First authorized English translation (by Henry VIII) to be read aloud in the churches
- Prepared by Miles Coverdale mostly as a revision of Matthew's revision
- Contains much from Tyndale's translation (with some objectionable material revised)
- Coverdale translated the rest of the Bible from the German and Latin
- Called the Great Bible because of its large size

End of Mark and  
beginning of Luke from  
the Great Bible (1539)

Image from  
<http://www.nwcu.edu/academics/library/rare-bible-collection/>



# Becke's Bible (1549, 51)

- Edmund Becke was a publisher/printer
- Essentially Taverner's OT and Tyndale's NT, which carries over many of the mistakes that Taverner corrected

## The notes.

To dwell w<sup>th</sup> a wyfe accor-  
dinge to  
knowledge,

a. He dwelleth w<sup>th</sup> his wyfe accordinge to  
knowledge, that taketh her as a necessarie  
healper, and not as a bonde seruaunte or a  
bonde slaue. And yf she be not obedient and  
healpful vnto hym. endeuoureth to beate the  
feare of God into her heade, that thereby she  
maye be compelled to learne her duntie and  
do it. But chieflye he muste be ware that he  
halte not in anye parte of his dutie to her  
ward. ffor his euill exemple, shall destrope  
more then al the instruccions he can geue, shall  
edifie.

To geue ho-  
nour to the  
wyfe.

b. Erasmus in his annotations, noteth out of  
Saint Jerome, that this honoure is not the  
bowpge w<sup>th</sup> the knees, nother the decking  
w<sup>th</sup> gold and precious stones, neither pet

Image from

<https://vaisamar.wordpress.com/2012/10/22/a-wife-beating-bible-a-marginal-note-on-1-pet-37-in-edmund-beckes-1549-bible/>



27 That is, arising with their kingdoms out of that same beast, at such time as that political Empire beganne by the craft of the Popes greatly to fall.

28 Namely with that second beast, whom we called before a false Prophet, which beast ascending out of the eagle, got vnto himselfe all the authoritie and power of the first beast, and exercised the same before his face, as was said Chapter 14. 11, 12. For when the political Empire of the West beganne to bow downwards, there both arose those ten kings,

and the second beast tooke the opportunitie offered, to usurpe vnto himselfe all the power of the former beast. These kings long agoe, may haue numbered and described to be true, and a great part of the euent plainly testifieth the same in this our age.

19 That is, by consent and agreement, that they may conspire with the beast, & depend vpon his becke. Their florie is diuided into three parts, countelages and euntes. The countelages are some consist in communicating of instruments and affections: and some in committing of power, which they are sayd to haue given vnto this beast in this verse.

20 With Christ and his Church as the reason following doth declare, and here are mentioned the facts and euent which followed for Christ his sake and for the grace of God the Father towards those who are called, elected, and are his faithful in Christ.

21 This is the other member of the eneration, as I sayd ver. 7, belonging vnto the harlot, shewd in the vision ver. 3. In this historie of the harlot, these three things are distinctly preopounded, what is her magnificence, in this verse, what is her fall, and by whom it shall happen vnto her, in the two verses following; & lastly, what that harlot is, in the last verse. This place which by order of nature should haue bene the first, is therefore made the last, because it was more fit to be ioyed with this next Chap.

22 That is, as voconstant and variables are the waters. Vpon this foundation first this harlot as Queene, a vaine person upon that which is vaine.

23 The ten Kings ver. 12. The second part of this last historie of this harlot is daily increased in this our age by the singular providence & most mightie government of God. Wherefore the facts are preopounded in this verse, & the cause of them in the verses following.

24 A reason rendered from the chiefe efficient cause, which is the providence of God, by which alone S. Iohn by inuention of order affirmeth to haue come to passe, both that 9 Kings should execute vpon a harlot that which pleased God, & which he declared in the verse next before going; & also that by one consent and counsell, they should give their kingdomes vnto the beast, &c. ver. 13, 14. for as these being blinded haue before depended vpon the becke of 9 beast that lieth vpon the harlot, so it is sayd, that afterward it shall come to passe, that they shall turne backe and shall fall away from her, when their hearts shall be turned into better state by the grace & mercy of God.

25 That is, Rome that great citie, or only Citie (as Iustian callth it) the King and head whereof was then the Emperour, but now the Pope, since that the condition of the beast was changed.

CHAP. XVIII.

2 The horrible destruction of Babylon is first out. 11. 16. 18. The merchants of the earth, who were enriched with the pompe and luxurie of it, weepe and moile. 20 But all the elect reioyce for their iust vengeance of God.

1 And after these things, I saw another 7 Angel come downe from heauen, hauing great power, so that the earth was lightened with his glory.

2 And he cryed out mightily with a loude voyce, saying, The great city, which is called Babylon, the mother of fornication and uncleanness, hath reioiced in her might, and hath said, I will be no more. Therefore shall her plagues come in one day, and she shall be desolate, and shall be burnt with fire, and she shall be consumed, and shall be no more. And the voice of many saints was heard, saying, Alleluia. The praise of the Lord our God, who hath thus punished the great city, which hath reioiced in her might, and hath said, I will be no more. Therefore shall her plagues come in one day, and she shall be desolate, and shall be burnt with fire, and she shall be consumed, and shall be no more.

voyce, saying, \* It is fallen, it is fallen, Babylon that great city, and is become the habitation of devils, and the hold of all foule spirits, and a cage of euery violence and hateful bird.

3 For all nations have drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voice frō heauen saying, Go out of her my people, ye be not partakers of her sins, & ye receive not of her plagues.

5 For her sinnes are 2 come vp into heauen, and God hath remembered her iniquities.

6 Reward her, even as she hath rewarded you, & giue her double according to her works: and in the cup that she hath filled to you, fill her the double.

7 Inasmuch as she glorified herself, & liued in pleasure, so much giue ye to her torment & sorrow: for the faith in her heart, I fit being a queene, and am no widow, and shal 4 see no mourning.

8 Therefore shall her plagues come at one day, death, and sorrow, and famine, and she shall be burnt with fire: for that God which condemneth her, is a strong Lord.

9 And the Kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see that smoke of that her burning.

10 And shall stand afarre off for feare of her torment, saying, Alas, alas, that great citie Babylon, that mightie citie: for in one houre is thy iudgement come.

11 And the merchants of the earth shall weepe and waile vnder her: for no man buyeth their ware any more.

12 The ware of gold, and silver, and of precious stone, and of pearls, and of fine linnen, and of purple, and of silke, and of skarlet, & of all manner of Thynne wood, and of all vessels of yuorie, and of all vessels of most precious wood, & of brasse, and of yron and of marble,

13 And of cinamon, and odours, and oyntments, and frankincense, and wine, and oyle, and fine floure, and wheat, and beasts, and sheepe, and horses, & charets, and seruants, and foules of men:

14 And the 1 apples that thy soule lust after, are departed from thee, & all things which were fat and excellent, are departed from thee, and thou shalt finde them no more.

15 The merchants of these things which were waxed rich, shall stand afarre off from her, for feare of her torment, weeping and wailing.

16 And the commandment of executing the iudgement of God, stand vnto three causes where are here exprest: the first which is the whore of Babylon in this verse, her cursed pride opposing itselfe against God, which is the fountain of all euill actions, ver. 7, and her most iust damnation by 9 sentence of God, ver. 8. & With her selfe I am full of people and mightie. I shall este of none. Shortly, and at one instant. 8 The circumstances following the fall of Babylon, or the consequences thereof (as I diuiding them, ver. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. In euery of these the cause and manner of their mourning is described in order, according to the condition of those that mourne, with obseruation of that which best agreeth vnto them. 9 The lamentation of those that trade by land, as I diuiding immediately before. 10 An apostrophe, or turning of the speech by imitation, used for more vehemencie, as if those merchants after the manner of mourners, should in passionate speech speake vnto Babylon, though now vnto fallen and overthrowen, So Ela 12.9, and in many other places. 11 By this is meant that feast which is next before the fall of the leafe, as was said in the first chapter, and the word signifieth such feast as is used for.

Chap. 14. 8. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

# The Geneva Bible (1560)

- By English protestants who fled Mary's persecution to Geneva where Calvin taught – Calvinistic influence (esp in copious margin notes)
- Basically a revision of Tyndale and Coverdale
- First Bible with all of OT translated from Hebrew
- The first Bible to have verse numbers (after Stephanus' 1551 Greek edition)
- Very popular among lay people – Bible of Bunyan, Shakespeare, Cromwell, Mayflower Pilgrims and Jamestown colonists



# The Geneva Bible's Anti-papal Notes

to heauen.  
in Which isto  
declare and pro-  
cure Gods ven-  
geance.

a That is, the  
Pope which  
hath his power  
out of hell,  
and commeth  
thence.

o He sheweth  
how the Pope  
gaineth the vi-  
ctorie, not by  
Gods word, but  
by cruel warre.  
p Meaning, the  
whole iurisdic-  
tion of the Pope  
which is compa-  
red to Sodome  
for their abomi-

phets & vered them that dwel on the earth.  
11 But after thre dayes and an halfe,  
the spirite of life comming from God, shall  
enter into them, & they shal stand vp vpon  
their feere: and great feare shal come vpon  
them which saw them.

12 And they shall heare a great voice fro  
heauen, saying vnto the, Come vp hither.  
And they shal ascend vp to heauen in a cloud,  
and their enemies shall see them.

13 And the same houre shall there bee a  
great earthquake, and the tenth part of the  
citie shall fall, and in the earthquake shall  
be slaine in number seuen thousand: and the  
remnant shal be afraid, and giue glory to  
the God of heauen.

14 The second woe is past, and beholde,  
the third woe will come anone.

15 is declared by  
scarlet.  
c Full of idola-  
trie, superstition -  
and contempt of  
the true God.

the true God.

f This woman is the Antichrist, that is, the Pope with the whole bo-  
dy of his filthy creatures, as is expounded, Verse 8. whose beauty  
onely standeth in outward pompe and impudency, and craft like a  
strumpet. g Of false doctrines and blasphemies. h Which none  
can know to auoyde, but the elect.

Notes on Rev. 11 saying the Pope has his power from Hell

Image from

<http://www.kingscollections.org/exhibitions/specialcollections/bible/elizabethan-bible/geneva-bible>

Notes on Rev. 17:4 saying the Pope is the Antichrist

Image from

<http://brandeisspecialcollections.blogspot.com/2007/12/geneva-bible-london-deputies-of.html>



1 The serpent begyleth the woman. 6 The transgression of the commaundement, when Adam and Heua knewe their offences, they fledde from the face of God, erasing their fault. 14 The serpent is cursed. 15 The seede Iesus is promised a saviour. The Gospell. 16 womans miseries for sinne. 17 The punishment of Adam. Man is appoynted to labour. 20 Heua.



Wild. ind. 1



And the serpent was subtiler then every beast of the field which <sup>(1)</sup> lord God hadde made, and he layde vnto the woman: yea, hath <sup>(2)</sup> God laide, ye shall not eate of

every tree of the garden:

2 And the woman layde vnto the serpent: we eate of <sup>(3)</sup> fruite of the trees of the garden.

3 But as for the fruite of the tree which is in the myddes of the garden, God hath layde, ye shall not eate of it, neither shal ye touche of it, <sup>(4)</sup> lest peradventure ye dye.

4 And <sup>(5)</sup> the serpent layde vnto the woman: ye <sup>(6)</sup> shall not dye the death.

5 For God doth knowe, that the same day that ye eate therof, your eyes shall be opened, and <sup>(7)</sup> ye shalbe cū as gods, knowyng good and euyl.

6 And so the woman, seing that the same tree was good to eate of, and pleasaunt to the eyes, and a tree to be desired to make one wife, toke of the fruite therof, and dyd <sup>(8)</sup> eate, and gaue also vnto her

husbande beyng with her, and he dyd eate.

7 <sup>(9)</sup> Then the eyes of them both were opened, and they knewe that they were naked, and they solde <sup>(10)</sup> fygge leaues together, & made them selues apertes.

8 And they heard the voyce of the Lord God, walkyng in the garden in <sup>(11)</sup> coole of the day: and Adam and his wyfe <sup>(12)</sup> hyd themselves from the presence of the lord God amongst <sup>(13)</sup> trees of the garden.

9 And the Lorde called Adam, & layde vnto hym: Where art thou?

10 which layde: I hearde thy voyce in the garden, and was afrayde <sup>(14)</sup> because I was naked, and dyd my selfe.

11 And he layde; who tolde thee that thou wast naked: hast thou not eaten of the same tree, concerning the which I commaunded thee that thou shouldest not eate of it?

12 And Adam said: The woman whom thou gauest (to be) with me, <sup>(15)</sup> she gaue me of the tree, and I dyd eate.

13 And the Lord God layd vnto the woman: why hast thou done this? And the woman layde: the serpent begyled me, and I dyd eate.

14 And the lord god said vnto <sup>(16)</sup> the serpent: A iij Because

Eccle. xxv. i. Tum. d. d.

25

(1) The corruption of all the nature of manly nature.

(2) Such as the clothes we make to cover our shame.

(3) The corruption of many nature: alter (pene, here appears) (4).

(5) Adam playeth the hypocrite.

(6) Adam burdeneth God and the woman with his fault.

(7) In the manner to the mother in the mother of the mother.

(8) In the manner to the mother in the mother of the mother.

# The Bishop's Bible (1568)

- The Geneva Bible was deemed too Calvinistic for the established church of England
- The 2<sup>nd</sup> Bible authorized by church and translated by bishops in the church
- Basically a revision of the Great Bible of 1539 (1<sup>st</sup> authorized)
- Found in the churches from 1568-1611
- Revised in 1602, the text of which was prescribed as the base text of the King James Version of 1611



# Douay-Rheims Bible (1582-1610)

4:12

THE FIRST EPISTLE OF S. PAUL

## ANNOTATIONS.

### CHAP. XII.

- Zealous faith. 9. *Faith in the same.* This faith is not another in substance then the common faith in Christ, but is of another accidental qualitie only, that is, of more seuour, deuotion, zeale and confident trust, specially for doing of miracles.
- Vnitie. 15. *If the foot* The Church is of exceeding great distinction of members, gifts, orders, and offices: yet of great concord, concurrence, mutual communion and participation, in al actions of her membres among themselves, and with Christ the head of the body.
- Schisme. 21. *Schisme in the body.* As Charitie and vnitie of spirit, is the proper bond and weale of the common Body: so is diuision or schisme, which is the interruption of peace and mutual Societie between the parts of the same, the special plague of the Church, and as odious to God as rebellion to the temporal Soueraigne.

### CHAP. XIII.

The Epistle vpon the Sunday of Quinquagesime, called Shrouesunday.

*a* This proueth that faith is nothing worth to saluation without workes, and that there may be true faith without charitie.

*b* By this text S. Augustin lib. 11. ciu. c. 19. proueth that the Saints in Heauen haue more perfect knowledge of our affaires here, then they had when they liued here.

*c* Charitie is of al the three the greatest. How then doth only faith, being inferiour to it saue & iustifie and not charitie?

That aboute al other Gifts they should seek after Charitie: as that without which nothing profiteth, 4. and which doth al as is to be done, and remaineth also in Heauen.

**I**F I speake with the tongues of men, and of Angels, and haue not charitie, I am become as sounding brasie, or a tinkling cymbal. 2. And if I should haue prophecie, and knew al mysteries, and al knowledge, & if I should haue al faith so that I could remoue mountaines, and haue not charitie, I am nothing. 3. And if I should distribute al my goods to be meate for the poore, and if I should deliuer my body so that I burne, and haue not charitie, it doth profit me nothing.

4. Charitie is patient, is benigne: Charitie enuieth not, dealeth not peruerly: is not puffed vp, 5. is not ambitious, seeketh not her owne, is not prouoked to anger, thinketh not euil, 6. reioyceth not vpō iniquitie, but reioyceth with the truth: 7. suffereth al things, beleeueth al things, hopeth al things, beareth al things. 8. Charitie neuer falleth away: whether prophecies shal be made void, or tongues shal cease, or knowledge shal be destroyed. 9. For in part we know, & in part we prophecie. 10. But when that shal come that is perfect, that shal be made void that is in part. 11. When I was a litle one, I speake as a litle one, I vnderstood as a litle one, I thought as a litle one. But when I was made a man, I did away the things that belonged to a litle one. 12. We see now by a glasse in a darke sort: but then face to face. Now I know in part: but then I shal know as also I am known. 13. And now there remaine, faith, hope, charitie, these three: but the greater of these is charitie.

ANNO.

- Mary's successor, Queen Elizabeth I, caused English Catholics to flee to Flanders – ultimately founded a seminary in Douay (France)
- Catholic scholars worked on a translation from the Latin Vulgate, NT published in Rheims, France in 1582
- Considered too Latinized and too literal for public worship
- A polemic version whose margin notes rival those of Geneva Bible (notes on Matt. 6:24 – cannot serve two masters: God & Baal, Christ & Calvin)

Image from  
<http://www.fatimamovement.com/i-real-douay-rheims-2701-2800.php>

1Corinthians 13 from the original  
 Douay-Rheims Bible (1582)





me, euen thine owne selfe besides:  
 20 Oea, brother, let mee haue ioy of thee in the Lord: refresh my bowles in the Lord.  
 21 Having confidence in thy obedience, I wrote vnto thee, knowing that thou wilt also doe more then I say.  
 22 But withall prepare mee also a lodging: for I trust that through your prayers I shall be giuen vnto you.

23 There salute thee Epaphras, my fellow prisoner in Christ Iesus:  
 24 Marcus, Aristarchus, Demas, Lucas, my fellow labourers.  
 25 The grace of our Lord Iesus Christ be with your spirit. Amen.

Written from Rome to Philemon, by Onesimus a servant.



## THE EPISTLE OF PAVL the Apostle to the Hebrewes.

### CHAP. I.

1 Christ in these last times comming to vs from the Father, 4 is preferred about the Angels, both in Person and Office.

**O**d who at sundry times, and in diuers manners, spake in time past vnto the Fathers by the Prophets,  
 2 hath in these last dayes spoken vnto vs by his Sonne, whom he hath appointed heire of all things, by whom also he made the worldes.

3 \* who being the brightnesse of his glory, and the expresse image of his person, and vpholding all things by the word of his power, when hee had by himselfe purged our sinnes, sate down on his right hand of the Maiestie on high,  
 4 Being made so much better then the Angels, as hee hath by inheritance obtained a more excellent Name then they.

5 For vnto which of the Angels said he at any time, Thou art my sonne, this day haue I begotten thee: And againe, I will be to him a Father, and he shall be to me a Sonne.

6 And againe, When he bringeth in the first begotten into the world, hee saith, And let all the Angels of God worship him.

7 And of the Angels he saith: who

maketh his Angels spirits, and his ministers a flame of fire.

8 But vnto the Sonne, he saith, Thy throne, O God, is for euer and euer: a scepter of righteousnesse is the scepter of thy kingdom.

9 Thou hast loued righteousnesse, and hated iniquitie, therefore God, euen thy God hath anointed thee with the oyle of gladnesse above thy fellows.

10 And, thou Lord in the beginning hast layed the foundation of the earth: and the heauens are the works of thine hands.

11 They shall perish, but thou remainest: and they all shall waxe old as doth a garment.

12 And as a vesture shalt thou fold them by, and they shall be changed, but thou art the same, and thy yeeres shall not faile:

13 But to which of the Angels said hee at any time, \* Sit on my right hand, vntill I make thine enemies thy footstoole:

14 Are they not all ministering spirits, sent forth to minister for them, who shall be heires of saluation:

### CHAP. II.

1 Wee ought to bee obedient to Christ Iesus, 5 and that because he vouchsafed to take our nature vpon him, 14 as it was necessarie.

**T**herefore we ought to giue the more earnest heede to the things which we haue heard, lest at any time we should let them slip.

† Gr. righte-  
ousnesse, or  
straightnes.

† Psal. 102. 1.  
cl. 34-4.

† Psal. 110.  
1. matt. 22.  
44.

† Gr. vnto  
us looking  
vnto Iesus.

# King James Bible (1611)

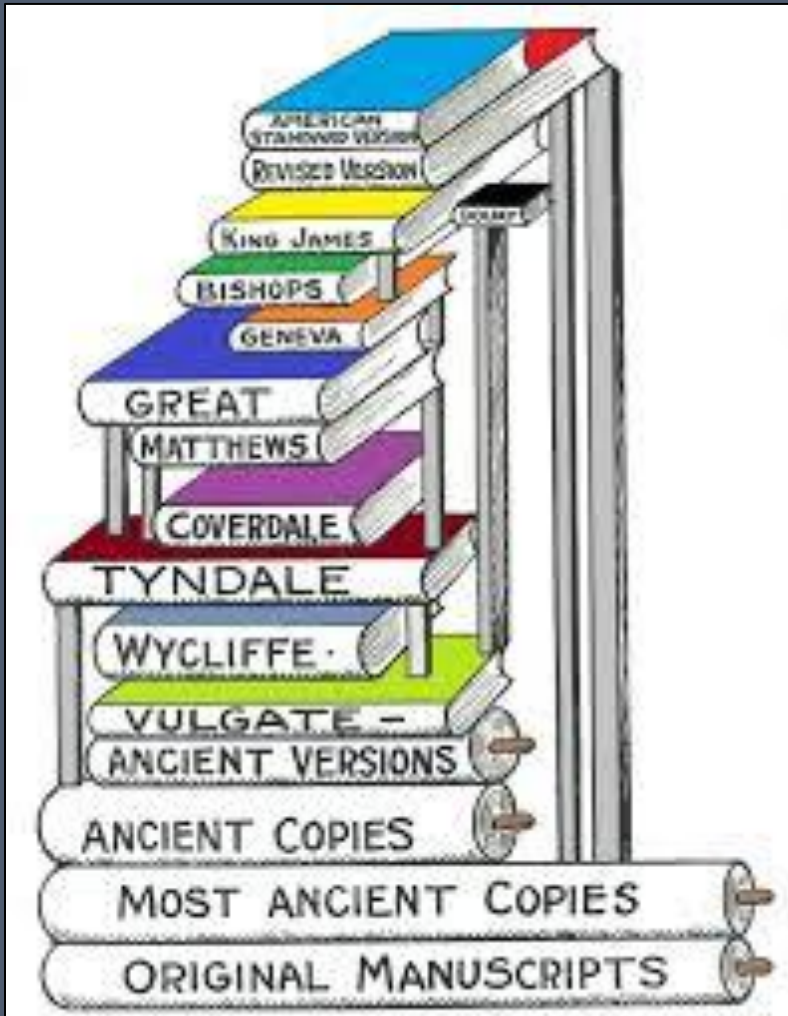
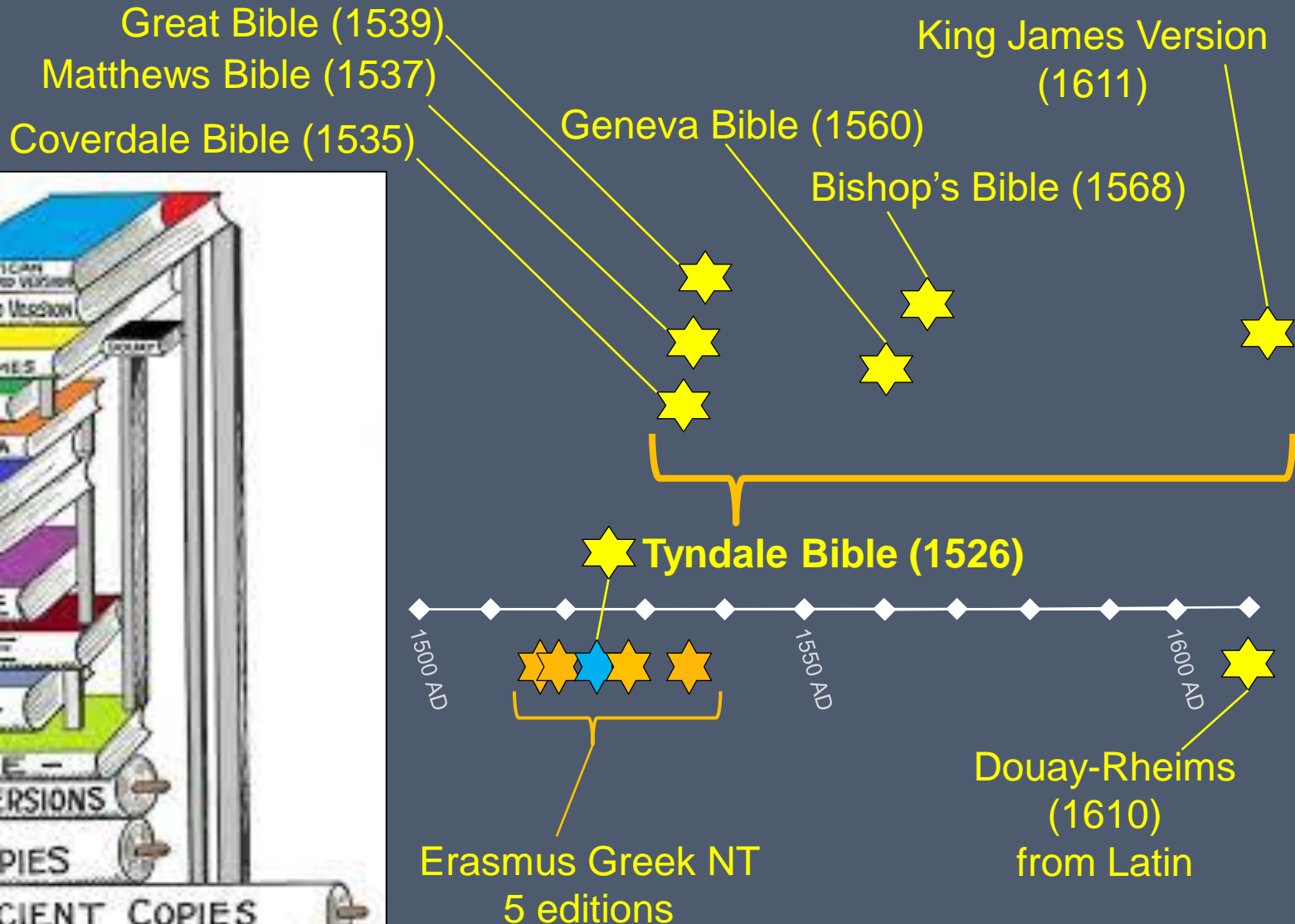
- Commissioned by King James I of England in 1604 to replace the Geneva Bible (popular with the people) and the Bishop's Bible (popular with the clergy)
- 54 translators chosen and instructed to use Bishop's Bible as base text unless another translation better suited the original language
- A revision "appointed to be read in the churches"
- Most popular English translation of all-time, unrivaled until 'modern' translations (1885-pres)

Beginning of Hebrews from the King James Version (1611) – note the reference to Paul as the author!

Image from  
[https://www.kingjamesbibleonline.org/1611\\_Hebrews-Chapter-1/](https://www.kingjamesbibleonline.org/1611_Hebrews-Chapter-1/)



# Early English Printed Bibles



## Revised Version (1885)

- The only authorized and recognized revision of the King James Version in Britain
- British work with cooperation from some American scholars
- New Testament published in 1881, Old Testament in 1885, Apocrypha in 1894
- Most famous among the translation committee were Westcott & Hort
- Goal was to update the KJV to “adapt it to the present standard of biblical scholarship”
- Greek text basis was thought to be higher quality than the *textus receptus* and NT had 30,000 changes from KJV

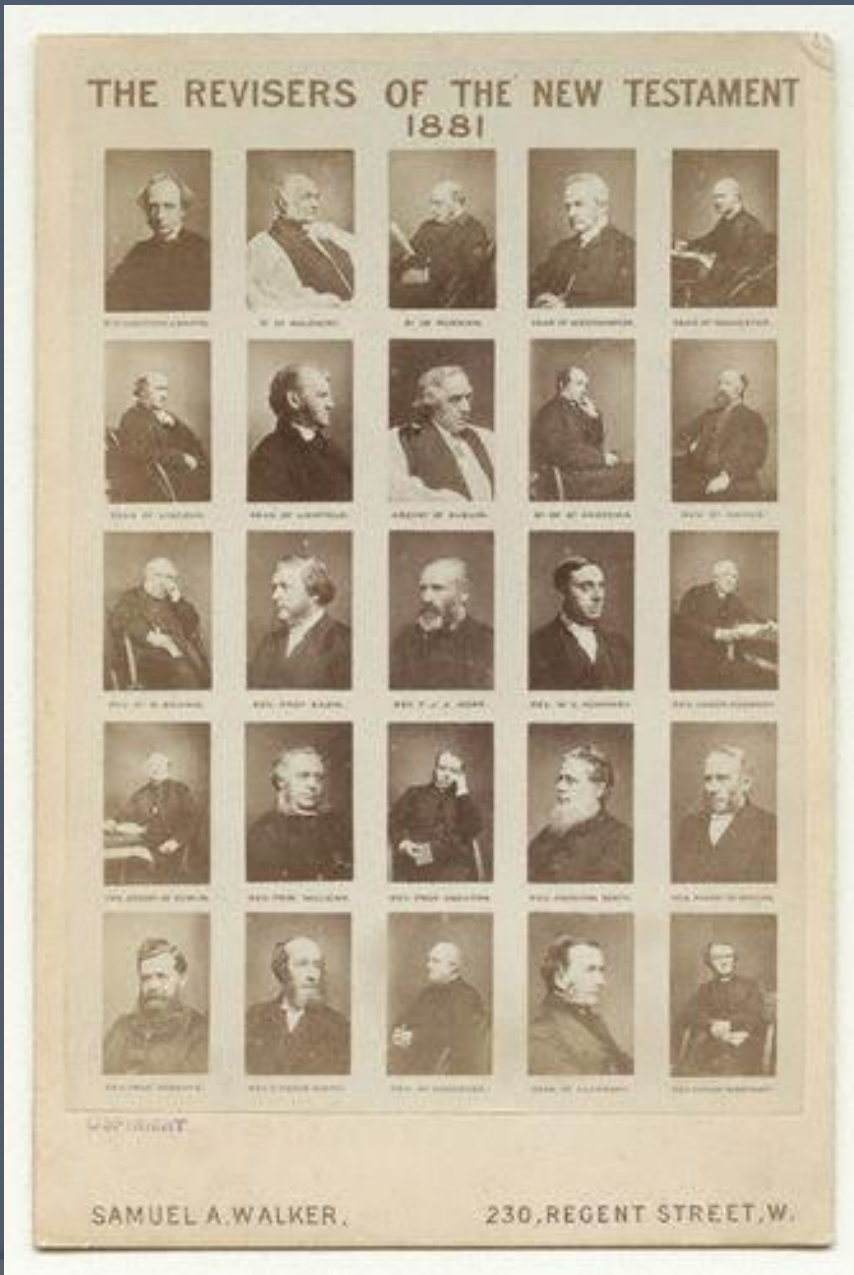
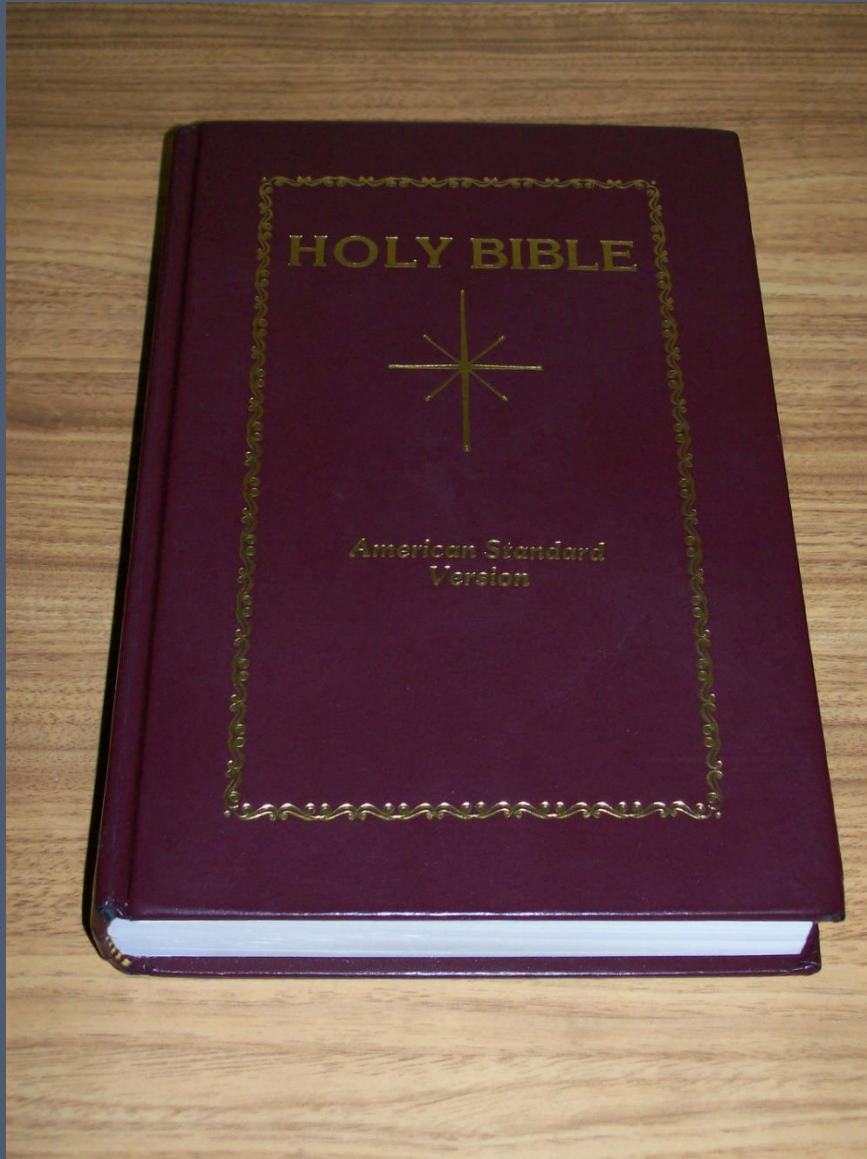


Image from Wikipedia

# ***American Standard Version*** (1901)



- An American revision of the KJV
- The American scholars on the RSV committee agreed not to publish for 14 years
- Incorporates many revisions rejected by the RV committee (mostly for a more American vs. English usage)
- Uses “*Jehovah*” for the Hebrew *Tetragrammaton* instead of “LORD”
- Uses “Holy Spirit” rather than “Holy Ghost”
- Basis for the RSV, NRSV, ESV, NASB & the Living Bible

# English Version Comparisons

## Who to believe in?

### John 6:47

#### KJV – 1611

<sup>47</sup> Verily, verily, I say unto you, He that believeth **on me** hath everlasting life.

#### ASV - 1901

<sup>47</sup> Verily, verily, I say unto you, He that believeth hath eternal life.

#### ESV – 2001

<sup>47</sup> Truly, truly, I say to you, whoever believes has eternal life.

The modern English translations of the 20<sup>th</sup> century have come under attack for “removing” the words “on me,” saying this is a heretical attempt to remove faith in the person of Jesus Christ as necessary for salvation. However...

John 6:40 (ASV 1901)

<sup>40</sup> For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

Just seven verses before, all modern versions contain the exact phrase that is missing in verse 47. This indicates that there is no theological tampering with the verse, but rather the phrase “on me” was added in the later manuscripts to harmonize with verse 40.



# English Version Comparisons

## *How is salvation possible?*

### Colossians 1:14

#### KJV – 1611

<sup>14</sup> In whom we have redemption **through his blood**, *even* the forgiveness of sins:

#### ASV - 1901

<sup>14</sup>in whom we have our redemption, the forgiveness of our sins:

#### ESV – 2001

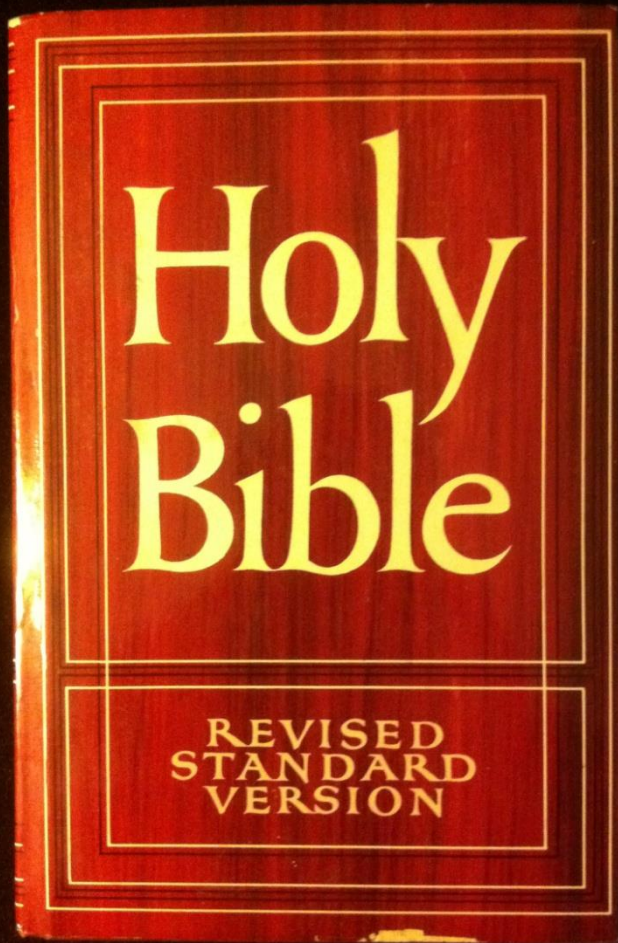
<sup>14</sup> in whom we have redemption, the forgiveness of sins.

The modern English translations of the 20<sup>th</sup> century have come under attack for “removing” the words “through his blood,” saying this is a heretical attempt to remove the blood of Christ as our atoning sacrifice. However...

<sup>7</sup>in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, [Ephesians 1:7 (ASV 1901)]

In Ephesians (a very similar book to Colossians), all modern versions contain the exact phrase that is missing in Colossians. This indicates that there is no theological tampering with the verse, but rather the phrase was added in Colossians in the later manuscripts to harmonize with the verse in Ephesians.

# ***Revised Standard Version (1952)***



- Revision of the ASV
- Considered by some to be a theologically liberal translation
- Used the NA17 Greek text, newly discovered DSS for Isaiah
- Disconnects OT prophecies from NT fulfilments
- Reverted back to “LORD” rather than the ASV’s “*Jehovah*”
- One of the least popular versions in America (<5% of market share by 1990 and the NRSV)
- Basis for the NRSV & ESV

# *RSV Disconnecting OT Prophecy*

## *Isaiah 7:14*

### ASV – 1901

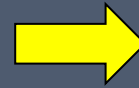
Therefore the Lord himself will give you a sign: behold, a **virgin** shall conceive, and bear a son, and shall call his name Immanuel.

### RSV – 1952

<sup>14</sup>Therefore the Lord himself will give you a sign. Behold, a **young woman** shall conceive and bear a son, and shall call his name Immanu-el.

### RSV – 1952 (Matt. 1:23)

“Behold, a **virgin** shall conceive and bear a son, and his name shall be called Emmanuel”  
(which means, God with us).



“The RSV Old Testament was not well received outside of liberal circles, chiefly because the translators often deliberately rendered Old Testament passages in such a way that they were contrary to the interpretations given in the New Testament. This was done on the principle that the Old Testament ought to be interpreted only in reference to its own historical (Jewish) context. Christian interpretations, including those of the New Testament writers, are therefore deliberately excluded as “anachronistic.” But this, as conservative critics perceived, practically amounted to a denial of the truth of the New Testament.” ([www.bible-researcher.com](http://www.bible-researcher.com))



# ***New World Translation***

**(1961)**

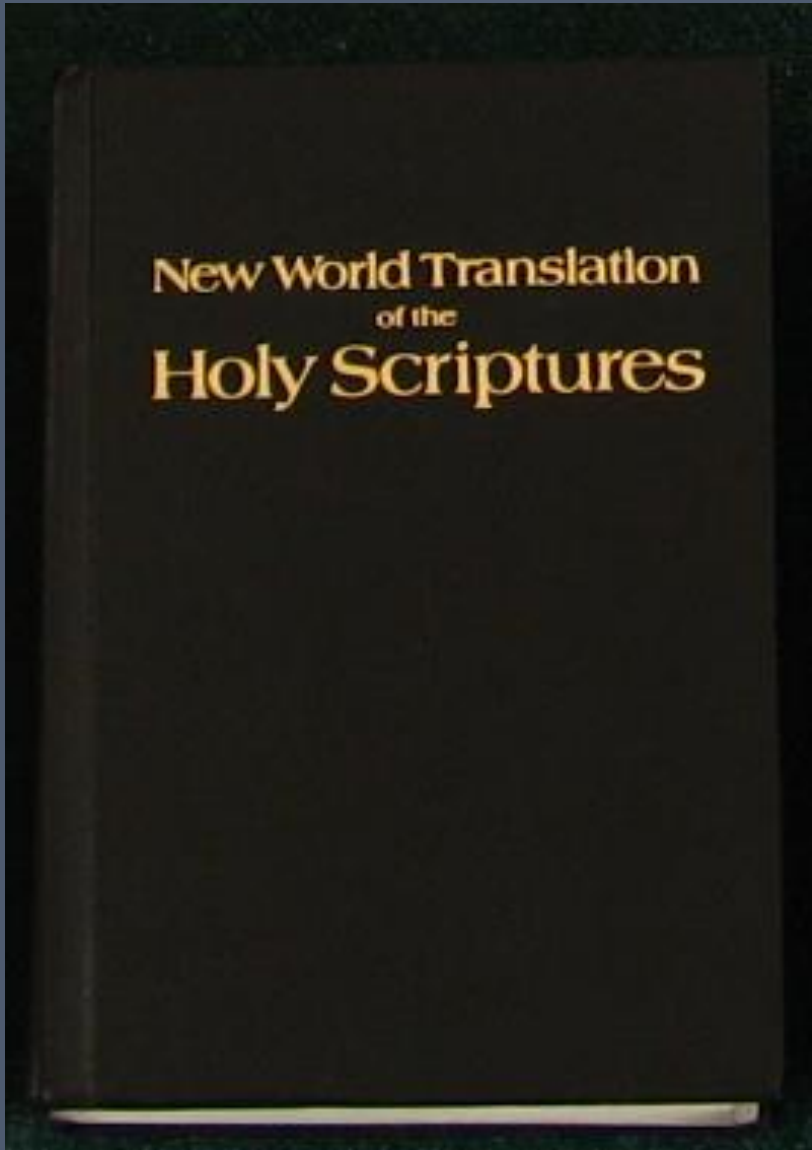


Image from Wikipedia

- Published by the Watch Tower Society (Jehovah's Witness)
- An original translation from the Greek and Hebrew
- The translating team members requested their names not be made known saying they did not want to, "advertise themselves but let all the glory go to the Author of the Scriptures, God."
- Only one member, Frederick Franz, was later found to have any sufficient knowledge of the original languages
- **A heretical translation that diminishes the person of Jesus Christ**

# *English Version Comparisons*

## *Who is Jesus Christ?*

### **John 1:1**

#### **KJV – 1611**

In the beginning  
was the Word, and  
the Word was with  
God, and the Word  
was God.

#### **ESV - 2001**

In the beginning  
was the Word, and  
the Word was with  
God, and the Word  
was God.

#### **New Jerusalem Bible (Catholic)**

In the beginning  
was the Word:  
the Word was  
with God and  
the Word was  
God.

#### **New World Translation (Jehovah's Witness)**

In the beginning  
was the Word,  
and the Word  
was with God,  
and the Word  
was **a** god.

The presence of an indefinite article in the Jehovah's Witness translation reduces Jesus from 100% God in the flesh to just "a god."

# *English Version Comparisons*

## *Who is Jesus Christ?*

### **Colossians 1:15-17**

#### **ESV - 2001**

<sup>15</sup> He is the image of the invisible God, the firstborn of all creation.

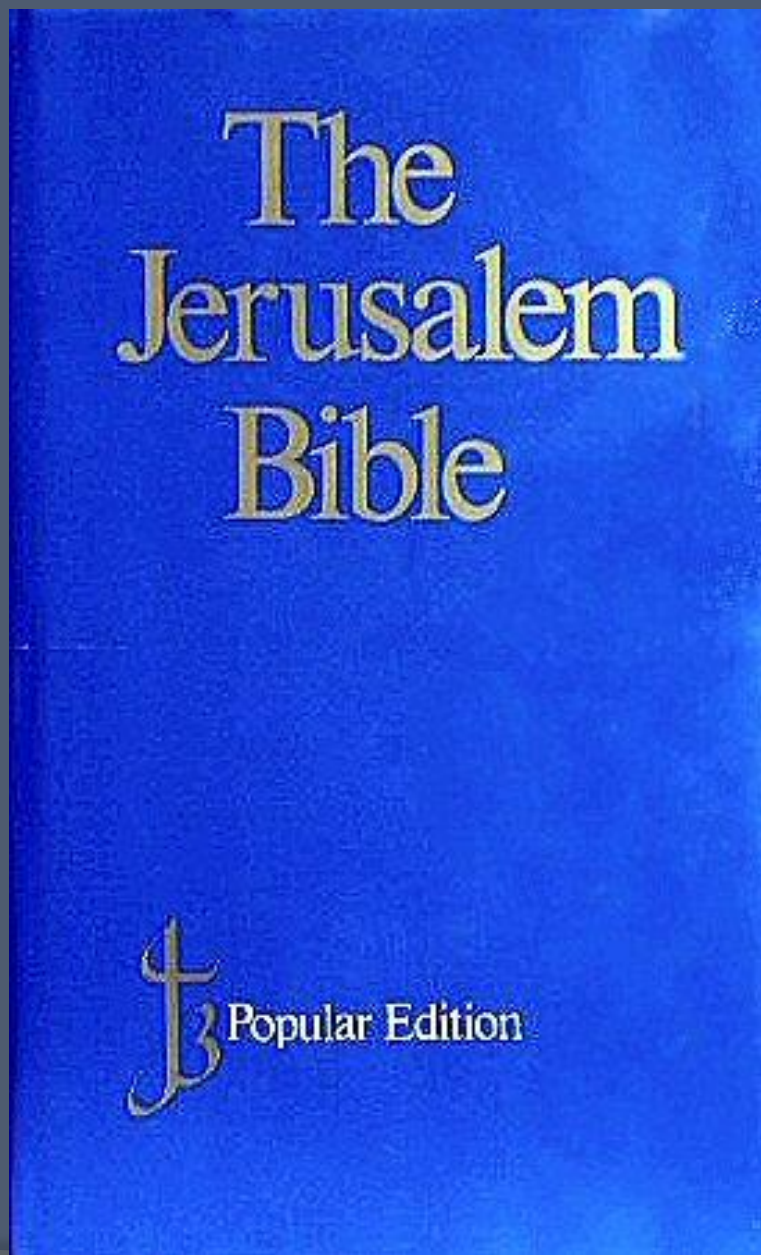
<sup>16</sup> For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. <sup>17</sup> And he is before all things, and in him all things hold together.

#### **New World Translation (Jehovah's Witness)**

<sup>15</sup> He is the image of the invisible God, the firstborn of all creation; <sup>16</sup> because by means of him all **other** things were created in the heavens and on the earth, the things visible and the things invisible, whether they are thrones or lordships or governments or authorities. All **other** things have been created through him and for him. <sup>17</sup> Also, he is before all **other** things, and by means of him all **other** things were made to exist.

The Jehovah's Witness translation adds the word "other" which is not found in any Greek manuscript in order to reduce Jesus to a created being.



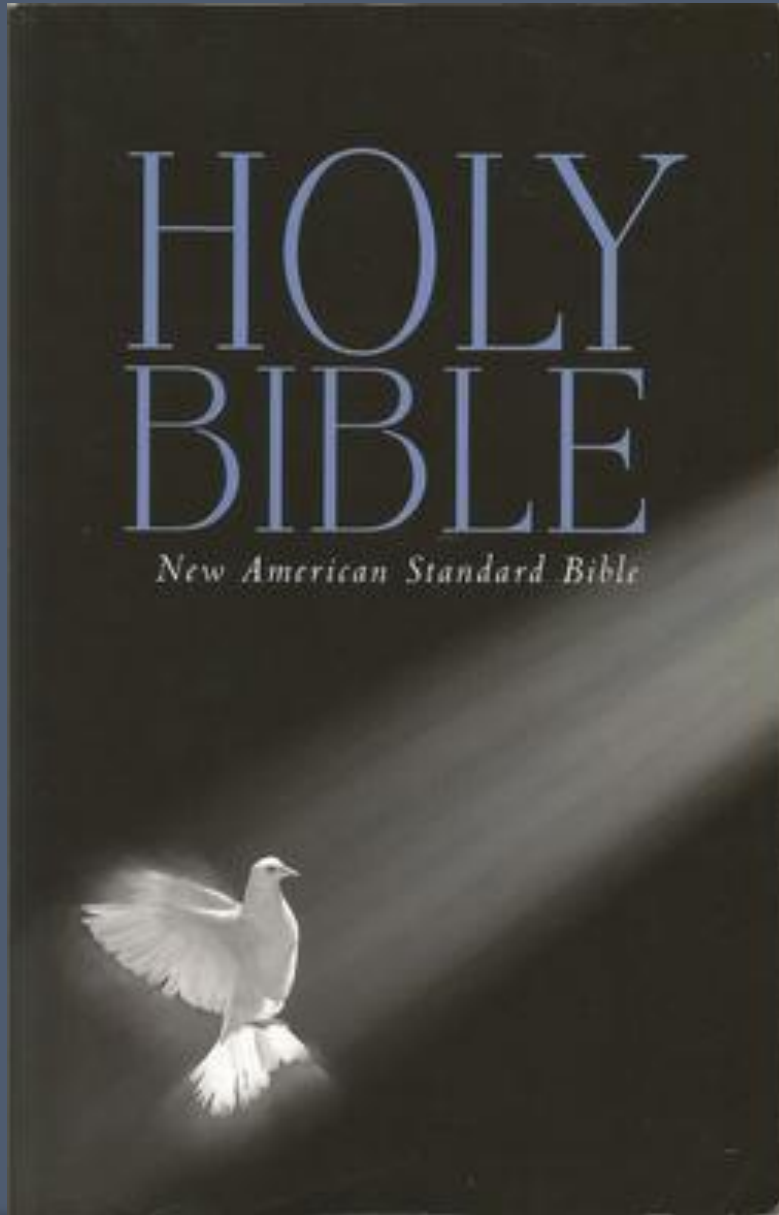


# ***The Jerusalem Bible***

**(1966)**

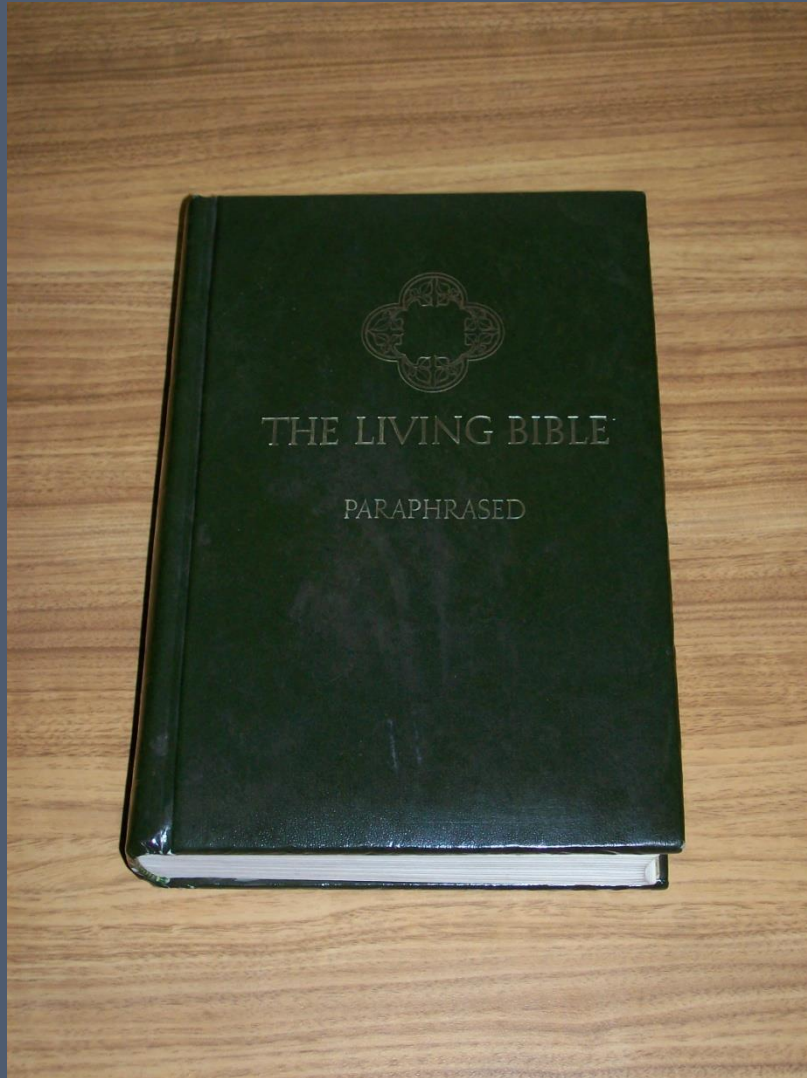
- First Catholic translation from the original biblical languages (follows the *divino afflante spiritu* by Pope Pius XII in 1943 which allowed this for the first time)
- J. R. R. Tolkien translated the book of Jonah
- First widely-accepted English version for Catholics since the Douay-Rheims in 1610
- Translates the Hebrew tetragrammaton as *Yahweh*
- New Jerusalem Bible (NJB) published in 1985

# ***New American Standard Bible*** (1971)



- A new translation from the original languages in the style of the ASV
- Produced to be a conservative alternative to the RSV
- Considered the most literal of all major 20<sup>th</sup> century translations
- Well known for its fidelity to original languages
- Uses the NA23 Greek text and the *Biblia Hebraica* text as well as the DSS
- Significant revision in 1995 to modernize

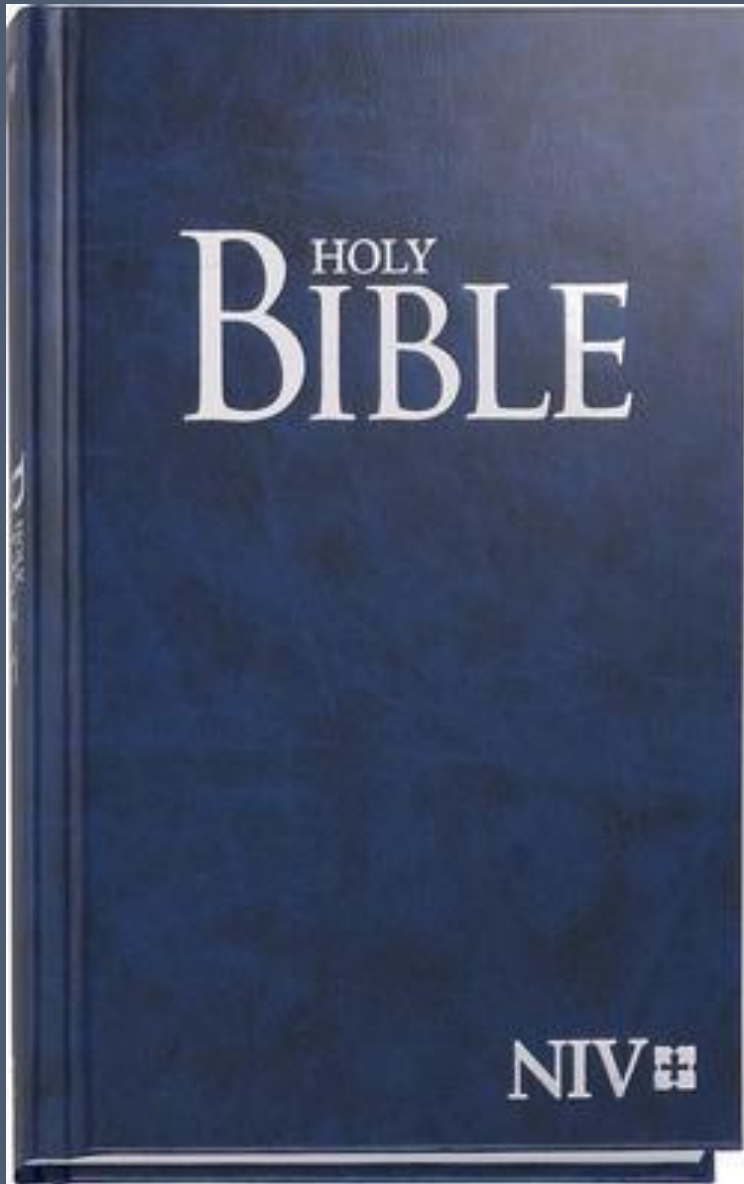
# ***The Living Bible*** (1971)



- A paraphrase based on the ASV
- Created by Kenneth Taylor, who's children were the inspiration for the Living Bible as he would paraphrase the KJV during their devotions so they would understand
- Taylor founded Tyndale Publishing for the purpose of publishing this text



# ***New International Version*** (1978)



- Began in 1956 to produce a Bible in the common language of the American people; revised 1984
- Translators were from diverse backgrounds and denominations
- Uses an eclectic Greek text for NT
- Dynamic equivalency - balance between word-for-word and thought-for-thought
- Most popular translation in any language in history
- Gender-neutral translation guidelines accepted by NIV committee in 1992. Subsequent revisions reflect these guidelines (1996 [UK], 2005 [TNIV] and 2011).

# ***NIV Move Toward Gender-Neutral Language***

## ***Psalm 1:1-3***

### **NIV – 1984**

Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers.

### **TNIV – 2005**

Blessed are those who do not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers, but who delight in the law of the LORD and meditate on his law day and night. They are like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither—whatever they do prospers.

### **NIV – 2011**

Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers, but whose delight is in the law of the LORD, and who meditates on his law day and night. That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither—whatever they do prospers.

## ***NIV Gender-Neutral Guidelines***

C. Authors of Biblical books, even while writing Scripture inspired by the Holy Spirit, unconsciously reflected in many ways, the particular cultures in which they wrote. Hence in the manner in which they articulate the Word of God, they sometimes offend modern sensibilities. At such times, translators can and may use non-offending renderings so as not to hinder the message of the Spirit.

D. The patriarchalism (like other social patterns) of the ancient cultures in which the Biblical books were composed is pervasively reflected in forms of expression that appear, in the modern context, to deny the common human dignity of all hearers and readers. For these forms, alternative modes of expression can and may be used, though care must be taken not to distort the intent of the original text.

- *Policy on Gender-Inclusive Language (1992)*



# ***New King James Version*** (1982)

- Conceived by Arthur Farstad with the aim to update the language and grammar of the King James Version.
- Replaces 2<sup>nd</sup> person pronouns such “thee” and “thine”, and corresponding verb forms such as “speakest” with modern equivalents
- Uses the Leningrad Codex for OT text, which was not used by KJV
- Uses the *textus receptus* for the NT, just as the KJV, but acknowledges different readings of the modern critical texts in the center column.
- One of the most literal of the modern translations with the NASB and ESV

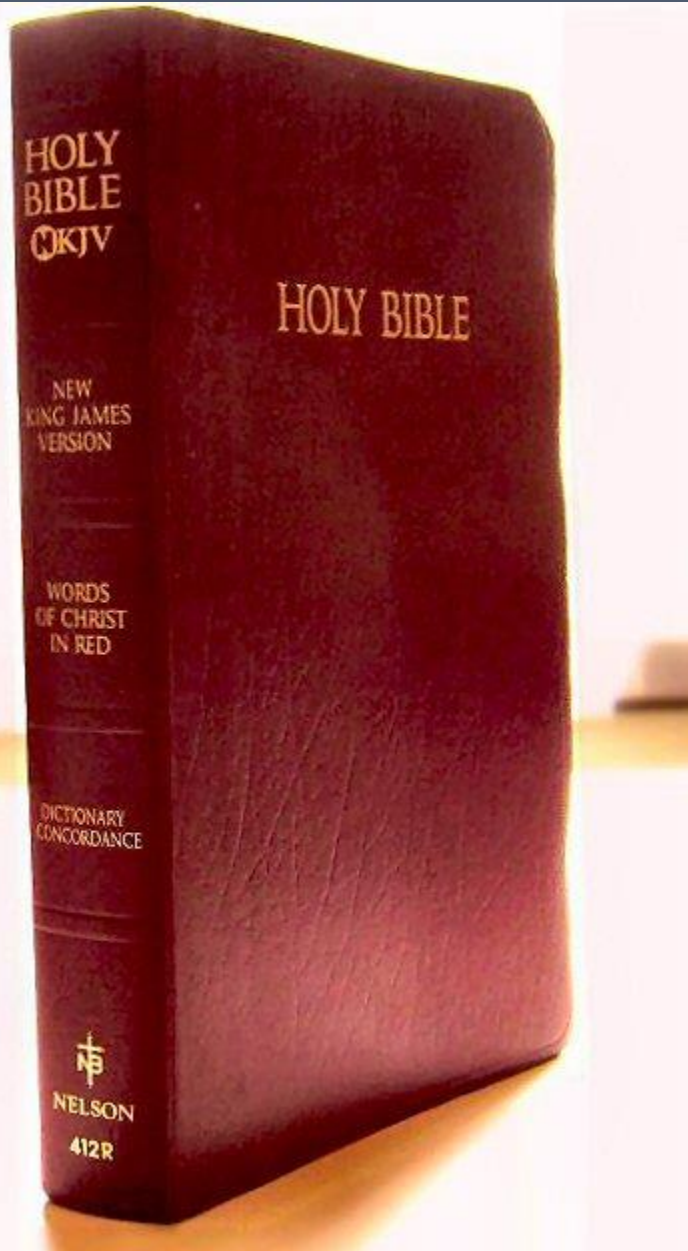
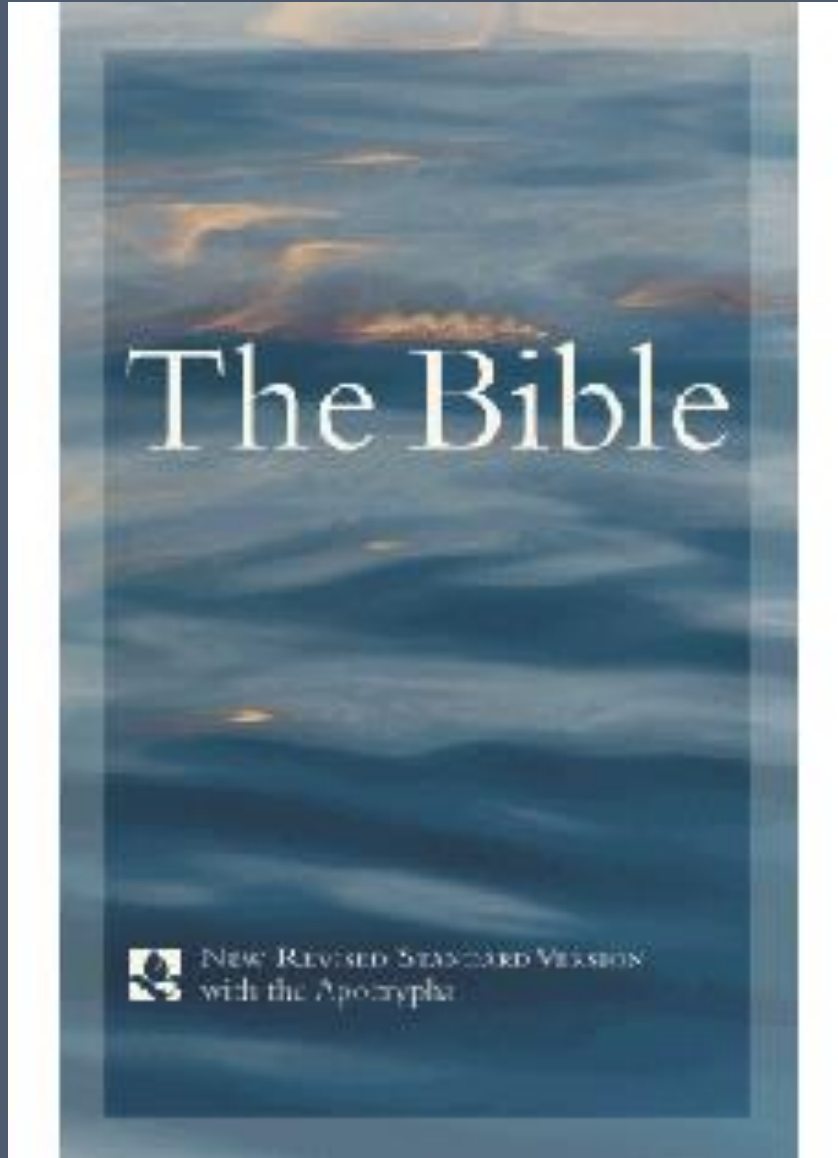


Image from Wikipedia

# ***New Revised Standard Version (1989)***



- A revision of the RSV
- Intended to serve as a translation for devotional, liturgical, scholarly needs of the broadest number of religious adherents
- The version most popular among liberal scholars and in scholarly publications
- Continues the non-Christian interpretation of the OT as in the RSV
- Introduces gender-inclusive language

# ***NRSV Scholarly(?) Readings***

## **Genesis 1:2**

### **RSV - 1952**

The earth was without form and void, and darkness was upon the face of the deep; and **the Spirit of God** was moving over the face of the waters.

### **NRSV - 1990**

the earth was a formless void and darkness covered the face of the deep, while **a wind from God** swept over the face of the waters.

## **Matthew 18:15**

### **RSV - 1952**

If your **brother** sins against you, go and tell **him** his fault, between you and **him** alone. If **he** listens to you, you have gained your **brother**.

### **NRSV - 1990**

If **another member** of the church sins against you, go and point out the fault when the two of you are alone. If the **member** listens to you, you have regained **that one**.



# ***New Living Translation***

**(1996)**

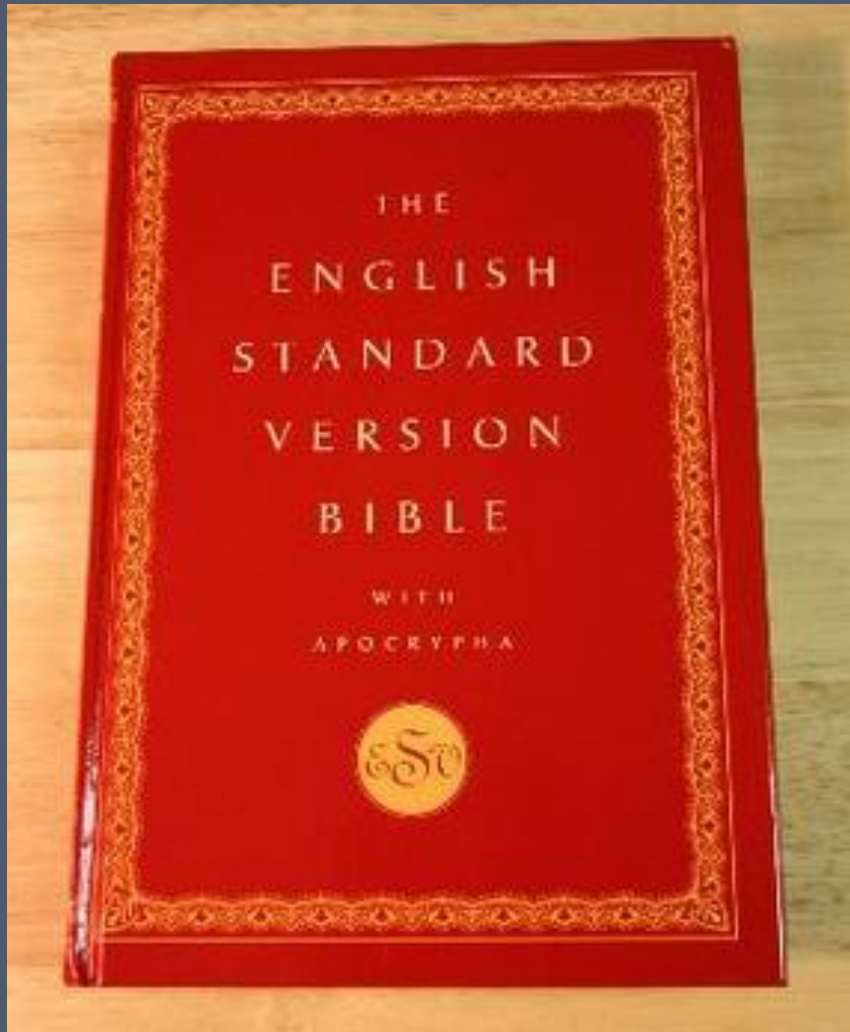


**NLT®**

*The Truth Made*  
**CLEAR™**

- Started as a revision of the Living Bible, but became a new translation from the original languages
- 2<sup>nd</sup> most popular English Bible currently based on unit sales
- A thought-for-thought paraphrase in simple English
- Continues the modern trend of gender-neutral language

# ***English Standard Version*** (2001)



- A revision of the 1971 RSV text (6% change)
- To fill a stated need for a new literal translation for scholars and pastors
- Translates the NA27 Greek text in the NT and the BHS for the OT
- Becoming more and more popular, catching up to the NIV
- Now used by the Gideons (but with ~50 changes back towards the *textus receptus*)

# *ESV Reformed/Calvinist Bias*

## **1 John 3:8-9; 5:18**

### RSV - 1952

<sup>8</sup> He who **commits sin** is of the devil; for the devil has sinned from the beginning. The reason the Son of God appeared was to destroy the works of the devil. <sup>9</sup> No one born of God **commits sin**; for God's nature abides in him, and he cannot sin because he is born of God.

<sup>18</sup> We know that any one born of God **does not sin**, but He who was born of God keeps him, and the evil one does not touch him.

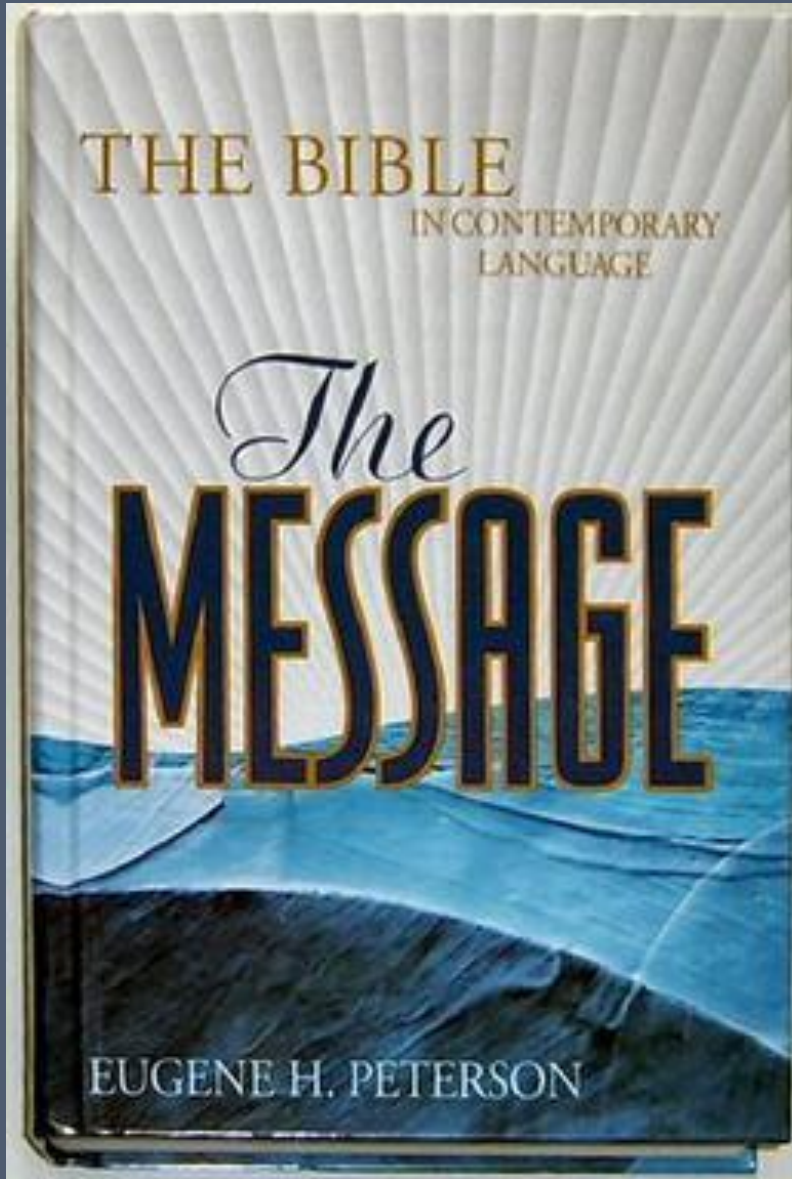
### ESV - 2001

<sup>8</sup> Whoever **makes a practice of sinning** is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. <sup>9</sup> No one born of God **makes a practice of sinning**, for God's seed abides in him; and he cannot keep on sinning, because he has been born of God.

<sup>18</sup> We know that everyone who has been born of God **does not keep on sinning**, but he who was born of God protects him, and the evil one does not touch him.



## ***The Message*** (2002)



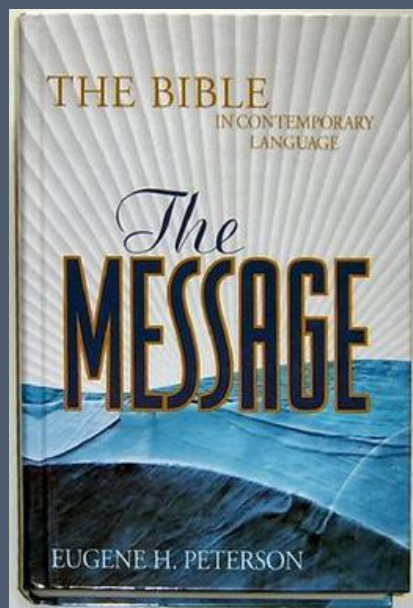
- Created and translated by Eugene Peterson to stimulate his congregation who was getting bored with the biblical text as they knew it
- A highly idiomatic paraphrase from the original languages using contemporary slang rather than neutral international English
- Not a study Bible, rather it reads like a pastor preaching a sermon on the Bible. It is a devotional.  
**It is not the Word of God**

# ***The Lord's Prayer from The Message***

## **Matthew 6:9–13 (The Message)**

With a God like this loving you, you can pray very simply. Like this:

Our Father in heaven,  
Reveal who you are.  
Set the world right;  
Do what's best—  
as above, so below.  
Keep us alive with three square meals.  
Keep us forgiven with you and forgiving others.  
Keep us safe from ourselves and the Devil.  
You're in charge!  
You can do anything you want!  
You're ablaze in beauty!  
Yes. Yes. Yes.



# ***Misleading Passages in the Message?***

## **John 3:5 (The Message)**

5–6 Jesus said, “You’re not listening. Let me say it again. Unless a person submits to this original creation—the ‘wind-hovering-over-the-water’ creation, the invisible moving the visible, a baptism into a new life—it’s not possible to enter God’s kingdom.

## **James 4:7 (The Message)**

7–10 So let God work his will in you. Yell a loud *no* to the Devil and watch him scamper.



# The NET Bible

## (2005)



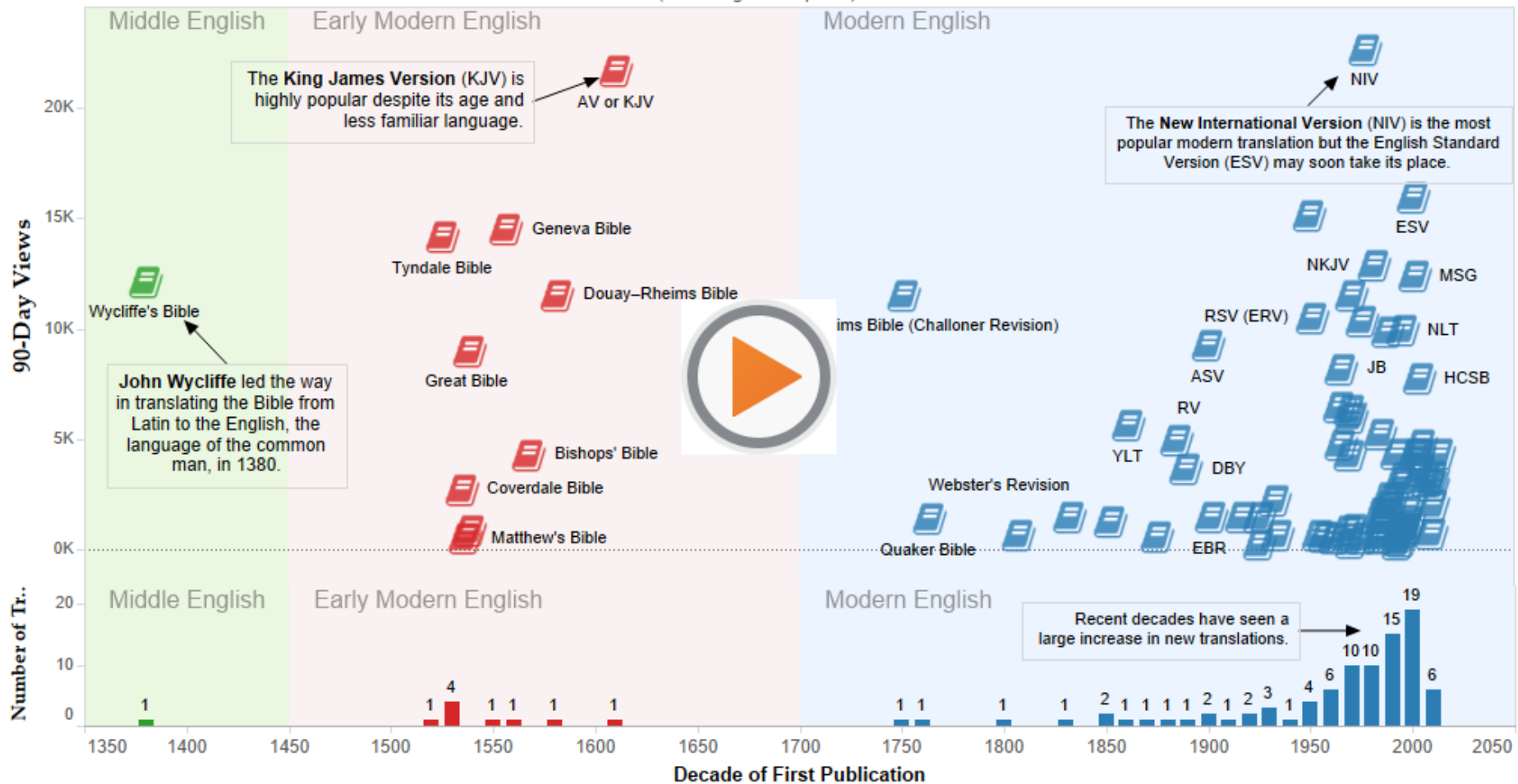
Image from Amazon

- The name has a dual meaning between “New English Bible” and the “net” as it was intended for free public use on the internet
- Majority of translators affiliated with Dallas Theological Seminary
- A dynamic-equivalent translation known for its 60,000 scholarly notes around the biblical text (see image)
- Continues the scholarly trends of detaching OT prophecies from their NT interpreted fulfillments (RSV, NRSV) and gender-neutral language (although more reserved than other modern versions)

# The History and Popularity of English Bible Translations

(according to Wikipedia)

click for details



Source: [http://en.wikipedia.org/wiki/List\\_of\\_English\\_Bible\\_translations](http://en.wikipedia.org/wiki/List_of_English_Bible_translations) | complete bibles only | 90-day views collected on March 8, 2015 using Wikipedia page view statistics.

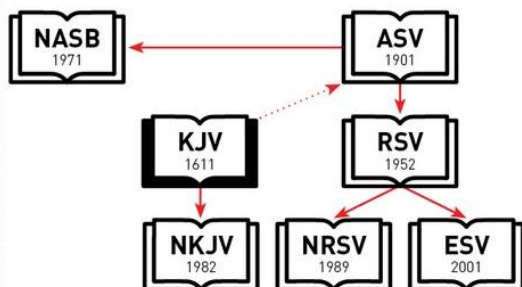
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# English Bible Translation Comparison

By Mark Barry © 2010 AFES www.afes.org.au [Adapted from *How to Choose a Translation for All Its Worth* by Gordon D. Fee & Mark L. Strauss] Please do not republish without permission, but feel free to copy for personal use.

## FORMAL EQUIVALENCE WORD FOR WORD

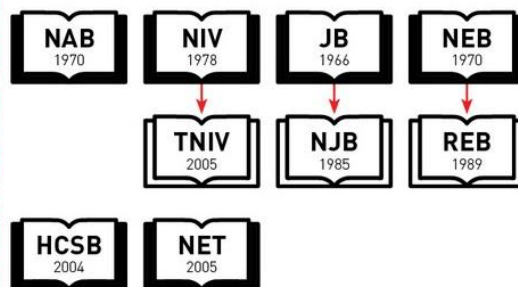
- **theory:** 'literal' or *word-for-word*
- **aim:** to retain the *form*, i.e. the words and structure, of the original text as much as possible
- **result:** an English translation that is primarily accurate, yet also comprehensible



ASV	= American Standard Version
ESV	= English Standard Version
KJV	= King James Version
NASB	= New American Standard Bible
NKJV	= New King James Version
NRSV	= New Revised Standard Version
RSV	= Revised Standard Version

## INTERMEDIATE

- **theory:** mediating between 'literal' and 'idiomatic'
- **aim:** to retain the *form* of the original text where possible, without compromising its *function*, i.e. to convey meaning
- **result:** an English translation that is both accurate and clear.

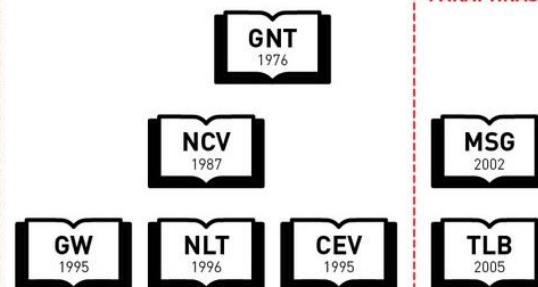


HCSB	= Holman Christian Standard Bible
JB	= Jerusalem Bible (Roman Catholic)
NAB	= New American Bible (Roman Catholic)
NEB	= New English Bible
NET	= New English Translation (online translation)
NIV	= New International Version
NJB	= New Jerusalem Bible (Roman Catholic)
TNIV	= Today's New International Version
REB	= Revised English Bible

## FUNCTIONAL EQUIVALENCE MEANING FOR MEANING

- **theory:** 'idiomatic' or *meaning-for-meaning*
- **aim:** to retain the *function* of the original text, i.e. to convey meaning, as much as possible
- **result:** to produce an English translation that is primarily natural and easy to understand

**Paraphrase** = re-wording a text in the *same* language, rather than translating it from one language to *another*.



CEV	= Contemporary English Version
GNT	= Good News Translation (Good News Bible)
GW	= God's Word
MSG	= The Message
NCV	= New Century Version
NLT	= New Living Translation
TLB	= The Living Bible



### Bible Translations - Quick Reference Sheet

[illegible]

Notes on Reading this Chart:

I've created this chart for my own personal reference, and as a teaching tool. All variations are described in reference to the King James Version. This is not to imply that the reading of the KJV is superior to the others, but only to make comparison easier. Please understand that there are many, many variations among the translations. For this chart, I've chosen only a few verses for comparison, to show the preferences of the translators and the variation between the different manuscripts of the Old and New Testaments.

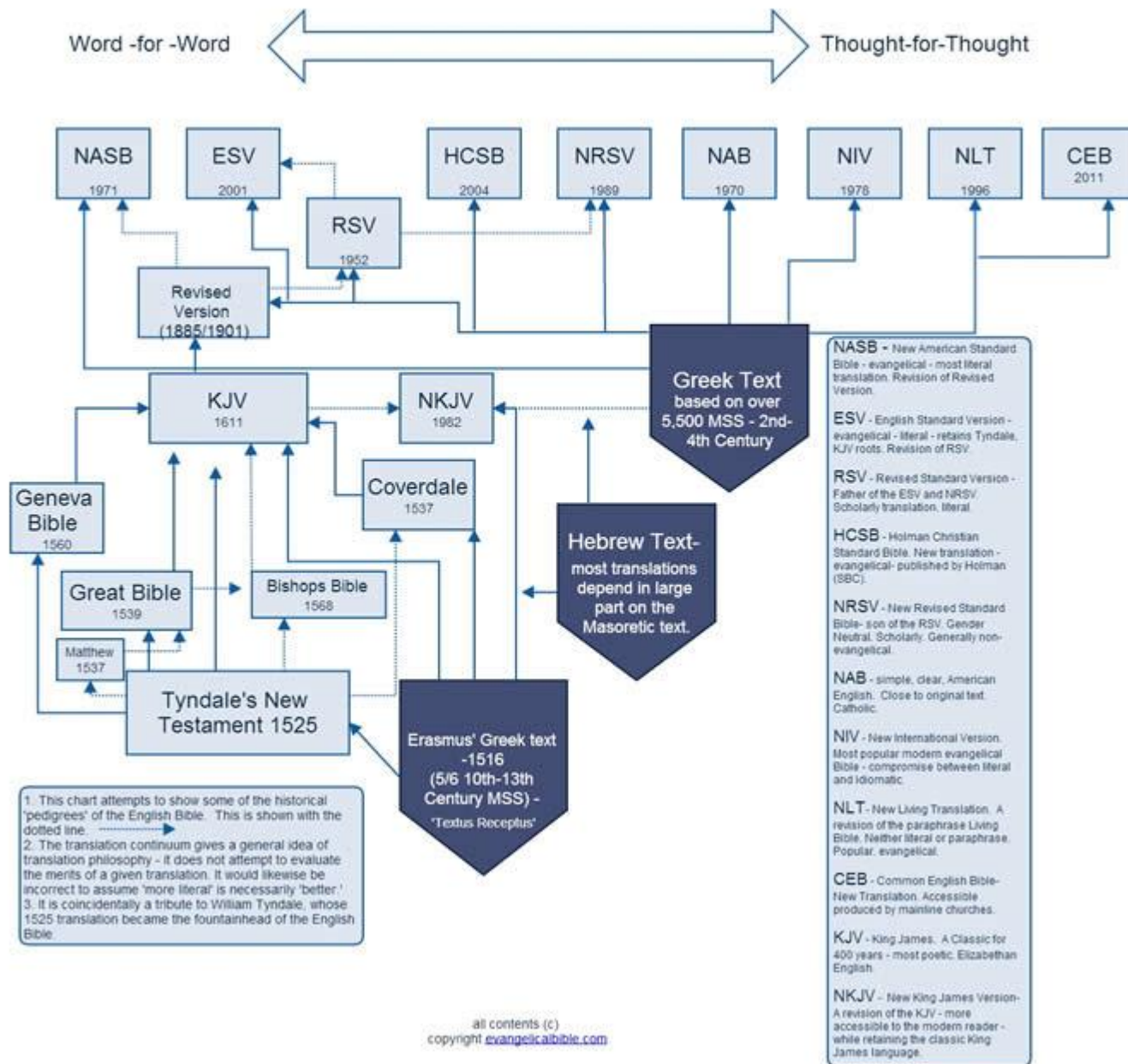
The translations I chose to compare are by no means an exhaustive list. I chose a sampling of old English translations that are freely available, as well as some of the most popular recent translations that people are reading today. For brevity, have omitted many mid-20th century which have been replaced by newer versions, such as the RSV and many older variants of the NIV.

On the inclusion of the Douay-Rheims: This purpose of this chart is not to show the differences between the Latin text and the texts generally accepted by protestant Christians—that would be a study for another time. However, I have included the DR in this comparison to show how the Latin text renders the selected verses in this comparison. Many people claim that the modern translations follow the "Latin Vulgate," but it can be seen from this chart that, in fact, the Vulgate and the TR agree in many places where both vary from the critical text.

I hope and pray you find this chart useful. If you have corrections or suggestions, please email me: [fiforms@gmail.com](mailto:fiforms@gmail.com).

# English Bible Overview

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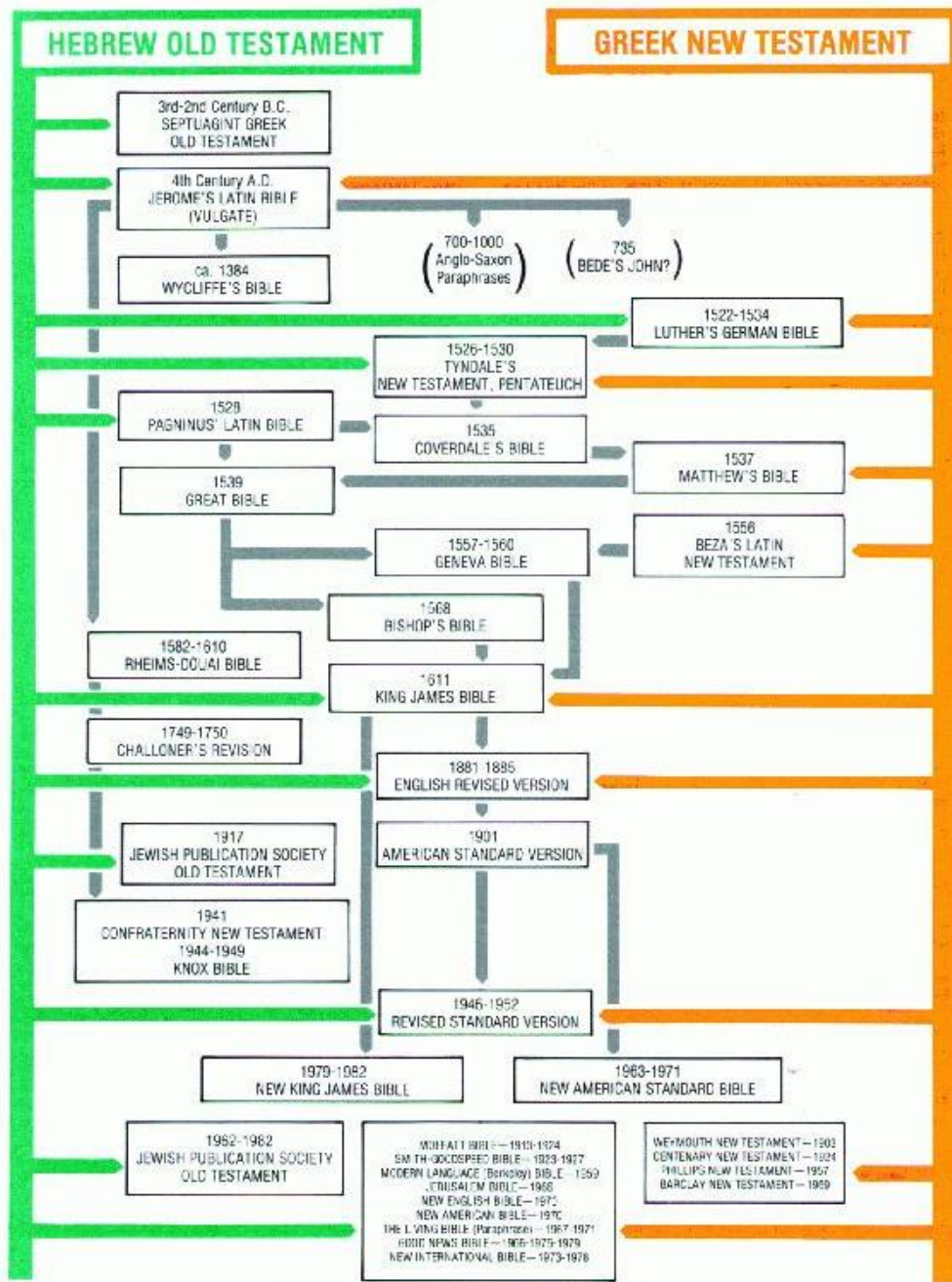


# English Bible Textual Basis Overview

Image from <https://mrayton.wordpress.com/tag/bible-translations/>



## CHART OF THE ENGLISH BIBLE



# English Bible Translation Chart

Image from  
<https://www.pinterest.com/kelseydyck/bible-history/>



# ***ESV Textual Basis (2001)***

The ESV is based on the Masoretic text of the Hebrew Bible as found in *Biblia Hebraica Stuttgartensia* (5th ed., 1997), and on the Greek text in the 2014 editions of the *Greek New Testament* (5th corrected ed.), published by the United Bible Societies (UBS), and *Novum Testamentum Graece* (28th ed., 2012), edited by Nestle and Aland. The currently renewed respect among Old Testament scholars for the Masoretic text is reflected in the ESV's attempt, wherever possible, to translate difficult Hebrew passages as they stand in the Masoretic text rather than resorting to emendations or to finding an alternative reading in the ancient versions. In exceptional, difficult cases, the Dead Sea Scrolls, the Septuagint, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and other sources were consulted to shed possible light on the text, or, if necessary, to support a divergence from the Masoretic text. Similarly, in a few difficult cases in the New Testament, the ESV has followed a Greek text different from the text given preference in the UBS/Nestle-Aland 28th edition. Throughout, the translation team has benefited greatly from the massive textual resources that have become readily available recently, from new insights into biblical laws and culture, and from current advances in Hebrew and Greek lexicography and grammatical understanding.