

# Understandest thou what thou readeſt?

**Acts 8:30** And Philip ran thither to him, and heard him read the prophet Esaias, and ſaid, **Understandest thou what thou readeſt?**

## For a Bible-believing Christian:

- **Scripture is central**
  
  - **Scripture reveals Christ & the goſpel!**
  - **Scripture reveals God & His ways!**
  
  - **Scripture **muſt** be understood → **either** by reading or hearing**
- ad fontes: to the founts, to the ſources*

## **In the vulgar tongue: in the common language**

- **Scripture is the ſource of s , s & s**

**2 Timothy 3:15** And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe **unto ſalvation** through faith which is in Chriſt Jeſus. **2 Timothy 3:16** All ſcripture is given by inſpiration of God, **and is profitable** for doctrine, for reproof, for correction, for inſtruction in righteouſneſs: **2 Timothy 3:17 That** the man of God may be perfect, thoroughly furniſhed unto all good works.

**Acts 20:28** Take heed therefore unto yourſelves, and to all the flock, over the which the Holy Ghoſt hath made you overſeers, **to feed the church of God**, which he hath purchaſed with his own blood.

**Acts 20:32** And now, brethren, I commend you **to God, and to the word of his grace**, which is able to build you up, and to give you an inheritance among all them which are ſanctified.

**John 17:17** Sanctify them through thy truth: thy word is truth.

**1 Peter 2:1** Wherefore laying aſide all malice, and all guile, and hypocriſies, and envies, and all evil ſpeakings, **1 Peter 2:2 As newborn babes, deſire the ſincere milk of the word, that ye may grow thereby:** **1 Peter 2:3** If ſo be ye have taſted that the Lord is gracious.

## **The iſſue in Acts 8 wasn't difficulty in the translation, or difficulty with the content or ideas but difficulties with the referent !**

**2 Peter 3:16** As alſo in all his epiſtles, **ſpeaking in them of theſe things; in which are ſome things hard to be underſtood**, which they that are unlearned and unſtable wreſt, as they do alſo the other ſcriptures, unto their own deſtruction.

**1 Corinthians 14:9** So likewiſe ye, except ye utter by the tongue words **easy to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the air.** **1 Corinthians 14:23** If therefore the whole church be come together into one place, and all ſpeak with tongues, and there come in thoſe that are unlearned, or unbelievers, **will they not ſay that ye are mad? 1 Corinthians 14:28 But** if there be no interpreter, let him keep ſilence in the church; and let him ſpeak to himſelf, and to God.

## **Matthew 6.9 (WSCp, 11th c.)**

Fæder ure þu þe eart on heofonum;

Si þin nama gehalgod

to becume þin rice gewurþe ðin willa on eorðan

ſwa ſwa on heofonum.

urne gedæghwamlīcan 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.

(Corpus Chriſti College MS 140, ed. Liuzza (1994))

### **Lord's Prayer I (Exeter Book, 10th c.)**

[...]g fæder, þu þe on heofonum eardast,  
geweorðad wuldres dreame.  
Sy þinum weorcum halgad  
noma niþþa bearnum; þu eart nergend wera.  
Cyme þin rice wide, ond þin rædfæst willa  
aræred under rodores hrofe, eac þon on rumre foldan.  
Syle us to dæge domfæstne blæd,  
hlaf userne, helpend wera,  
8 þone singalan, soðfæst meotod.  
Ne læt usic costunga cnyssan to swiðe,  
ac þu us freodom gief, folca waldend,  
from yfla gewham, a to widan feore.  
(The Exeter Book, ed. Krapp and Dobbie 1936)

### **Matthew 6.9 (Wycliffe's translation, c. 1380)**

Oure fadir that art in heuenes,  
halewid be thi name;  
thi kyndoom come to;  
be thi wille don in erthe as in heuene:  
gyue to us this dai oure breed ouer othir substaunce;  
and forgyue to us oure dettis, as we forgyuen to oure gettouris;  
and lede us not in to temptacioun, but delyuere us fro yuel.

Þa brothron hig hym æne laman on bedde licgende.  
Þa geseah se hælend heora geleafan, cwæð to þam laman  
la bearn geleafan. Þe beoð þyne synna forgifene.  
Da cwædon sume þa boceras hym betwynan.  
Þes sprycð bysmorspræce.  
þa se hælend geseah heore geþanc þa cwæð he.  
To hwi þence ge yfel on eowrem heortum.  
Hwæt ys eaðdelicre te cweðanne.  
þe beoð forgifene þyne synna.  
Oððe to cweðanne aris gá.

**Isaiah 3:16** Moreover the LORD saith, Because the daughters of Zion are haughty, And walk with stretched forth necks and wanton eyes, Walking and mincing as they go, And making a tinkling with their feet: **Isaiah 3:17** Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, And the LORD will discover their secret parts. **Isaiah 3:18** In that day the Lord will take away the bravery of their tinkling ornaments about their feet, And their cauls, and their round tires like the moon, **Isaiah 3:19** The chains, and the bracelets, and the mufflers, **Isaiah 3:20** The bonnets, and the ornaments of the legs, and the headbands, And the tablets, and the earrings, **Isaiah 3:21** The rings, and nose jewels, **Isaiah 3:22** The changeable suits of apparel, and the mantles, And the wimples, and the crisping pins, **Isaiah 3:23** The glasses, and the fine linen, And the hoods, and the veils.

### **LCBC:**

**We are not KJV-only**

**We are not anti-KJV**

**We are KJV plus**

+ ESV, NKJV, NASB, NIV, + Reina Valera, Louis  
Second, & other first languages, + original languages, +....

## Issues:

### **1. Textual Basis**

- This is primarily a New Testament issue
- The OT was fairly stable with very few issues

**KJV: 1 Samuel 13:1** Saul reigned one year; and when he had reigned two years over Israel,

**ESV: 1 Samuel 13:1** Saul lived for one year and then became king, and when he had reigned for two years over Israel,

**NASB: 1 Samuel 13:1** Saul was thirty years old when he began to reign, and he reigned forty two years over Israel.

**NIV: 1 Samuel 13:1** Saul was thirty years old when he became king, and he reigned over Israel forty- two years.

**NRSV: 1 Samuel 13:1** Saul was ... years old when he began to reign; and he reigned ... and two years over Israel.

**This is an issue more with extremely rare words of flora, fauna & many musical terms.**

### **Reasons Moving Us To Set Diversity of Senses in the Margin, where there is Great Probability for Each**

Some peradventure would have no variety of senses to be **set in the margin**, lest the authority of the Scriptures for deciding of controversies by that show of uncertainty, should somewhat be shaken. **But** we hold their judgment not to be so sound in this point. For though, *whatsoever things are necessary are manifest*, as S. Chrysostom saith, and as S. Augustine, *In those things that are plainly set down in the Scriptures, all such matters are found that concern Faith, Hope, and Charity*. Yet for all that it cannot be dissembled, that partly to exercise and whet our wits, partly to wean the curious from loathing of them for their every-where plainness, partly also to stir up our devotion to crave the assistance of God's spirit by prayer, and lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those that be not in all respects so complete as they should be, being to seek in many things ourselves, **it hath pleased God in his divine providence, here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation, (for in such it hath been vouched that the Scriptures are plain) but in matters of less moment**, that fearfulness would better beseem us than confidence, and if we will resolve, to resolve upon modesty with S. Augustine, (though not in this same case altogether, yet upon the same ground) *Melius est dubitare de occultis, quam litigare de incertis, it is better to make doubt of those things which are secret, than to strive about those things that are uncertain*. There be many words in the Scriptures, which be never found there but once, (having neither brother nor neighbor, as the Hebrews speak) so that we cannot be holpen by conference of places. Again, there be **many rare names of certain birds, beasts and precious stones, etc. concerning which the Hebrews themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said**, as S. Jerome somewhere saith of the Septuagint. **Now in such a case, doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily?** For as it is a fault of incredulity, to doubt of those things that are evident: so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption. **Therefore as S. Augustine saith, that variety of Translations is profitable for the finding out of the sense of the Scriptures: so diversity of signification and sense in the margin, where the text is no so clear, must needs do good, yea, is necessary, as we are persuaded**. We know that Sixtus Quintus expressly forbiddeth, that any variety of readings of their vulgar edition, should be put in the margin, (which though it be not altogether the same thing to that we have in hand, yet it looketh that way) but we think he hath not all of his own side his favorers, for this conceit. **They that are wise, had rather have their judgments at liberty in differences of readings, than to be captivated to one, when it may be the other**. If they were sure that their high Priest had all laws shut up in his breast, as Paul the Second bragged, and that he were as free from error by special privilege, as the Dictators of Rome were made by law inviolable, it were another matter; then his word were an Oracle, his opinion a decision. But the eyes of the world are now open, God be thanked, and have been a great while, they find that he is subject to the same affections and infirmities that others be, that his skin is penetrable, and therefore so much as he proveth, not as much as he claimeth, they grant and embrace.

<b>KJV:</b>	<b>ESV:</b>
<p><b>1 Samuel 13:19</b> Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears:</p> <p><b>1 Samuel 13:20</b> But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.</p> <p><b>1 Samuel 13:21</b> Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.</p>	<p><b>1 Samuel 13:19</b> Now there was no blacksmith to be found throughout all the land of Israel, for the Philistines said, “Lest the Hebrews make themselves swords or spears.”</p> <p><b>1 Samuel 13:20</b> But every one of the Israelites went down to the Philistines to sharpen his plowshare, his mattock, his axe, or his sickle,</p> <p><b>1 Samuel 13:21</b> and the charge was two-thirds (⅔) of a shekel for the plowshares and for the mattocks, and a third of a shekel for sharpening the axes and for setting the goads.</p>

➤ **This is a New Testament issue because there are so many hand-copied manuscripts**  
Most ancient books have a few MSS & even much that is

➤ **This is a NT issue because errors have crept in / slipped into the copies**  
Try copying the gospel of John and see how many mistakes you make!

➤ **This is an issue because we now possess some 6,000 Greek MSS (entire, books, portions, fragments...) and many more versions MSS plus lectionaries.**

➤ **This is also an issue because there are 2 broad streams of texts:**

<b>CT: Critical Text</b>	<b>MT: Majority Text</b>
<b>10 % - 20% in some books</b>	<b>80 % - 90% in some books</b>
The oldest mss & therefore closest to the originals	The newer mss & therefore more removed from the original
300-400s Some fragments from Egypt are from 100s-200s	500-900s

**This issue will most assuredly show up in modern translations:**

<p><b>KJV:</b> <b>Revelation 1:5</b> And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and <b>washed</b> us from our sins in his own blood, <b>1 Timothy 3:16</b> And without controversy great is the mystery of godliness: <b>God</b> was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.</p>	<p><b>ESV:</b> <b>Revelation 1:5</b> and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has <b>freed</b> us from our sins by his blood <b>1 Timothy 3:16</b> Great indeed, we confess, is the mystery of godliness: <b>He</b> was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.</p>	<p><b>NA27:</b> <b>Revelation 1:5</b> καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς, ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλείων τῆς γῆς. Τῷ ἀγαπῶντι ἡμᾶς καὶ <b>λύσαντι</b> ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, <b>1 Timothy 3:16</b> καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· <b>ὁς</b> ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.</p>
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<p><b>1 John 5:7</b> For there are three that bear record <i>in heaven, the Father, the Word, and the Holy Ghost: and these three are one.</i></p> <p><b>MT:</b> <b>Revelation 1:5</b> καὶ ἀπὸ Ἰησοῦ χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλείων τῆς γῆς. Τῷ ἀγαπῶντι ἡμᾶς, καὶ <b>λοῦσαντι</b> ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ.</p>	<p><b>1 John 5:7</b> For there are three that testify:</p> <p><b>MT:</b> <b>1 Timothy 3:16</b> Καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· <b>θεὸς</b> ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.</p>	<p><b>1 John 5:7</b> ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες,</p> <p><b>MT:</b> <b>1 John 5:7</b> Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες,</p>
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### **John 7:53-8:11**

- Not in some manuscripts
- Or in other locations

### **Mark 16:9-20**

- Some end at Mark 16:8
- Some have Mark 16:9-20
- Some have a summary of the summary

Is this fatal?

## **2. Translators**

Obviously this is an issue for any and all translations.

Several issues are important:

### **A. Ability**

KJV men were of the highest ability in Hebrew, Aramaic, & Greek

NKJV sometimes good

Living Bible – translated by one man for his children

### **B. Bias**

**Every translation has bias!**

**KJV is / should be well-known!!!**

**Acts 12:4** And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after **Easter (τὸ Πάσχα)** to bring him forth to the people.

## **The rules for the Translators.**

(of England)

1. The ordinary Bible read in the Church, commonly called the Bishops Bible, to be followed, and as little altered as the Truth of the original will permit.
2. The names of the Prophets, and the Holy Writers, with the other Names of the Text, to be retained, as nigh as may be, accordingly as they were vulgarly used.
3. The Old Ecclesiastical Words to be kept, viz. the Word Church not to be translated Congregation &c.

4. When a Word hath divers Significations, that to be kept which hath been most commonly used by the most of the Ancient Fathers, being agreeable to the Propriety of the Place, and the Analogy of the Faith.
5. The Division of the Chapters to be altered, either not at all, or as little as may be, if Necessity so require.
6. No Marginal Notes at all to be affixed, but only for the explanation of the Hebrew or Greek Words, which cannot without some circumlocution, so briefly and fitly be expressed in the Text.
7. Such Quotations of Places to be marginally set down as shall serve for the fit Reference of one Scripture to another.
8. Every particular Man of each Company, to take the same Chapter or Chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their Parts what shall stand.
9. As any one Company hath dispatched any one Book in this Manner they shall send it to the rest, to be considered of seriously and judiciously, for His Majesty is very careful in this Point.
10. If any Company, upon the Review of the Book so sent, doubt or differ upon any Place, to send them Word thereof; note the Place, and withal send the Reasons, to which if they consent not, the Difference to be compounded at the general Meeting, which is to be of the chief Persons of each Company, at the end of the Work.
11. When any Place of special Obscurity is doubted of, Letters to be directed by Authority, to send to any Learned Man in the Land, for his Judgement of such a Place.
12. Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge as many skilful in the Tongues; and having taken pains in that kind, to send his particular Observations to the Company, either at Westminster, Cambridge, or Oxford.
13. The Directors in each Company, to be the Deans of Westminster, and Chester for that Place; and the King's Professors in the Hebrew or Greek in either University.
14. These translations to be used when they agree better with the Text than the Bishops Bible: Tyndale's, Matthew's, Coverdale's, Whitchurch's, Geneva.
15. Besides the said Directors before mentioned, three or four of the most Ancient and Grave Divines, in either of the Universities, not employed in Translating, to be assigned by the vice-Chancellor, upon Conference with the rest of the Heads, to be Overseers of the Translations as well Hebrew as Greek, for the better observation of the 4th Rule above specified.

**Matthew 26:2** Ye know that after two days is the feast of **the Passover (τὸ Πάσχα)**, and the Son of man is betrayed to be crucified.

**Matthew 26:17** Now the first day of the feast of unleavened bread (Τῇ δὲ πρώτῃ τῶν ἄζύμων) the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat **the Passover (τὸ Πάσχα)?**

**Matthew 26:18** And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep **the passover (τὸ Πάσχα)** at thy house with my disciples.

**Matthew 26:19** And the disciples did as Jesus had appointed them; and they made ready **the Passover (τὸ Πάσχα)**.

**Mark 14:1** After two days was the feast of **the Passover (τὸ Πάσχα)**, and of unleavened bread (καὶ τὰ ἄζυμα): and the chief priests and the scribes sought how they might take him by craft, and put him to death.

**Mark 14:12** And the first day of unleavened bread (τῇ πρώτῃ ἡμέρᾳ τῶν ἄζύμων), when they killed **the Passover (τὸ Πάσχα)**, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat **the Passover (τὸ Πάσχα)?**

**Mark 14:14** And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat **the Passover (τὸ Πάσχα)** with my disciples?

**Mark 14:16** And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready **the Passover (τὸ Πάσχα)**.

**Luke 2:41** Now his parents went to Jerusalem every year at **the feast of the Passover (τῇ ἑορτῇ τοῦ Πάσχα)**.

**Luke 22:1** Now the feast of unleavened bread (ἡ ἑορτὴ τῶν ἄζύμων) drew nigh, **which is called the Passover (ἡ λεγομένη Πάσχα)**.

**Luke 22:7** Then came the day of unleavened bread (ἡ ἡμέρα τῶν ἄζύμων), when **the Passover (τὸ Πάσχα)** must be killed.

**Luke 22:8** And he sent Peter and John, saying, Go and prepare us **the Passover (τὸ Πάσχα)**, that we may eat.

**Luke 22:11** And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat **the Passover (τὸ Πάσχα)** with my disciples?

**Luke 22:13** And they went, and found as he had said unto them: and they made ready **the Passover (τὸ Πάσχα)**.

**Luke 22:15** And he said unto them, With desire I have desired to eat **this Passover (τὸ Πάσχα)** with you before I suffer:

**John 2:13** And the Jews' **Passover (τὸ Πάσχα τῶν Ἰουδαίων)** was at hand, and Jesus went up to Jerusalem,

**John 2:23** Now when he was in Jerusalem at **the Passover (ἐν τῷ Πάσχα, ἐν τῇ ἑορτῇ)**, in the feast day, many believed (**πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ**) in his name, **when** they saw the miracles which he did. **John 2:24** But Jesus **did not commit (ἐπίστευεν ἑαυτὸν αὐτοῖς)** himself unto them, **because** he knew all men, **John 2:25** And needed **not** that any should testify of man: **for** he knew what was in man.

**John 6:4** And **the Passover (τὸ Πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων)**, a feast of the Jews, was nigh.

**John 11:55** And **the Jews' Passover (τὸ Πάσχα τῶν Ἰουδαίων)** was nigh at hand: and many went out of the country up to Jerusalem **before the Passover (πρὸ τοῦ Πάσχα)**, to purify themselves.

**John 12:1** Then Jesus six days before **the Passover (τοῦ Πάσχα)** came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

**John 13:1** Now before the feast of **the Passover (Πρὸ δὲ τῆς ἑορτῆς τοῦ Πάσχα)**, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

**John 18:28** Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat **the Passover (τὸ Πάσχα)**.

**John 18:39** But ye have a custom (), that I should release unto you one at **the Passover (ἐν τῷ Πάσχα)**: will ye therefore that I release unto you the King of the Jews?

**John 19:14** And it was the preparation of **the Passover (τοῦ Πάσχα)**, and about the sixth hour: and he saith unto the Jews, Behold your King!

**Acts 12:1** Now about that time Herod the king stretched forth his hands to vex certain of the church. **Acts 12:2** And he killed James the brother of John with the sword. **Acts 12:3** And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were **the days of unleavened bread (αἱ ἡμέραι τῶν ἀζύμων)**.) **Acts 12:4** And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after **Easter (μετὰ τὸ Πάσχα)** to bring him forth to the people.

**1 Corinthians 5:7** Purge out therefore the old leaven (**παλαιὰν ζύμην**), that ye may be a new lump, as ye are unleavened (**καθὼς ἐστε ἄζυμοι**). For even Christ our **Passover (τὸ Πάσχα)** is sacrificed for us:

**Hebrews 11:28** Through faith he kept **the Passover (τὸ Πάσχα)**, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

**1 Timothy 3:1** This is a true saying, If a man desire (**ὀρέγεται**) **the office of a bishop (ἐπισκοπῆς)**, he desireth (**ἐπιθυμεῖ**) a good work.

**1 Timothy 4:14** Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of **the presbytery (τοῦ πρεσβυτερίου)**.

**Acts 1:20** For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and **his bishoprick (τὴν ἐπισκοπήν αὐτοῦ)** let another take.

**Matthew 28:19** Go ye therefore, and teach all nations, **baptizing (βαπτίζοντες)** them in the name of the Father, and of the Son, and of the Holy Ghost: **Matthew 28:20** Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

**1 Corinthians 1:1** PAUL, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, **1 Corinthians 1:2** Unto **the church (τῇ ἐκκλησίᾳ τοῦ θεοῦ) of God** which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

**2 Corinthians 1:1** PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto **the church of God (τῇ ἐκκλησίᾳ τοῦ θεοῦ)** which is at Corinth, with all the saints which are in all Achaia:

**1 Timothy 1:10** For whoremongers, **for them that defile themselves with mankind (ἀρσενοκοίταις)**, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

**1 Corinthians 6:9** Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor **effeminate (μυλακοί)**, nor **abusers of themselves with mankind (ἀρσενοκοῖται)**, **1 Corinthians 6:10** Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. **1 Corinthians 6:11** And

such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

**Leviticus 18:22** Thou shalt **not** lie with mankind (μετὰ ἄρσενος οὐ κοιμηθήσῃ κοίτην γυναικός), as with womankind: it is abomination.

**Leviticus 20:13** If a man also lie with mankind (κοιμηθῆ μετὰ ἄρσενος κοίτην γυναικός), as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

<b><u>ESV:</u></b>
<b>1 Corinthians 6:9</b> Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, <b>nor men who practice homosexuality</b> ,
<b><u>NKJV</u></b>
<b>1 Corinthians 6:9</b> Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, <b>nor homosexuals, nor sodomites</b> ,
<b><u>NIV</u></b>
<b>1 Corinthians 6:9</b> Or do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers <b>nor men who have sex with men</b>
<b><u>NASB</u></b>
<b>1 Corinthians 6:9</b> Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, <b>nor effeminate, nor homosexuals</b> ,
<b><u>NRSV</u></b>
<b>1 Corinthians 6:9</b> Do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived! Fornicators, idolaters, adulterers, <b>male prostitutes, sodomites</b> ,

The worst “translation” of all: Jehovah’s Witness

### C. Actual process of translation Bibles International – is simply ex

#### What is needed?

- A group
- With good leadership
- Interacting
- Peer reviewed
- Popularly reviewed

### 3. Translation Philosophy

This is important but should be understood positively & → more importantly practically  
(In English we have far too many choices)

*Formal / Interlinear Equivalency*  
ASV/ KJV/

ESV/ NIV

*Functional Dynamic Equivalency*  
NLT/LB/Message paraphrase



(Word for Word)

(Thought for Thought)

#### Thoughts:

- No translation is **absolutely** formal equivalence  
If it was, it wouldn’t need to be translated!!!

- FE has a **high** view of Scripture and focusses on word for word, structure of the original languages, syntax, & paragraphs in the original.

Eph. 1:3-14

**Dr. Y: literal but literate!**

- DE deals more with the thoughts , ideas, & receptor language
- Almost no translation is all one thing

**Romans 3:4** God forbid (Μη γένοιτο): yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

**Romans 3:31** Do we then make void the law through faith? **God forbid (Μη γένοιτο):** yea, we establish the law.

**Romans 6:1** What shall we say then? Shall we continue in sin, that grace may abound?

**Romans 6:2** **God forbid (Μη γένοιτο).** How shall we, that are dead to sin, live any longer therein?

**Romans 6:15** What then? shall we sin, because we are not under the law, but under grace? **God forbid (Μη γένοιτο).**

**1 Thessalonians 5:14** Now we exhort you, brethren, warn them that are unruly, comfort the **feebleminded (ὀλιγοψύχους)**, support the weak, be patient toward all men.

**1 Thessalonians 5:14** And we urge you, brothers, admonish the idle, encourage the **fainthearted**, help the weak, be patient with them all. (ESV)

**1 Thessalonians 5:14** We urge you, brethren, admonish the unruly, encourage the **fainthearted**, help the weak, be patient with everyone. (NASB)

**1 Thessalonians 5:14** And we urge you, brothers and sisters, warn those who are idle and disruptive, encourage the **disheartened**, help the weak, be patient with everyone. (NIV)

**1 Thessalonians 5:14** Now we exhort you, brethren, warn those who are unruly, comfort the **fainthearted**, uphold the weak, be patient with all. (NKJV)

- Translations that are **all** FE / DE / one thing are of very limited use!

**Interlinear:**

**Paraphrase:**

- The question **shouldn't** be good or bad → or even worse attempting to make a good translation of the Devil!
- The question should be: **good for...what???**

A spectrum question!!!

**Reading: ESV**

**Reading whole books: NIV**

**Studying: KJV, NKJV, NASB**

**Listening: ??**

**Reading by &/ to children: ??**

**Memorizing &/ meditating: KJV, NKJV**

**Reading in corporate worship: KJV**

**Reading for a cultural heritage:**

**Exodus 34:6** And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, **longsuffering** (אֲרֻךְ אַפַּיִם), and abundant in goodness and truth,

**Numbers 14:18** The LORD is **longsuffering** (אֲרֻךְ אַפַּיִם), and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

**Jeremiah 15:15** O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in **thy longsuffering** (אֲרֻךְ אַפַּיִם): know that for thy sake I have suffered rebuke.

**Joel 2:13** And rend your heart, and not your garments, And turn unto the LORD your God: For he is gracious and merciful, **Slow to anger** (אֲרֻךְ אַפַּיִם), and of great kindness, And repenteth him of the evil.

**Jonah 4:2** And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, **slow to anger** (אֲרֻךְ אַפַּיִם), and of great kindness, and repentest thee of the evil.

**Nahum 1:3** The LORD is **slow to anger** (אֲרֻךְ אַפַּיִם), and great in power, And will not at all acquit the wicked: The LORD hath his way in the whirlwind and in the storm, And the clouds are the dust of his feet.

**Psalms 86:15** But thou, O Lord, art a God full of compassion, and gracious, **Longsuffering** (אֲרֻךְ אַפַּיִם), and plenteous in mercy and truth.

**Psalms 103:8** The LORD is merciful and gracious, **Slow to anger** (אֲרֻךְ אַפַּיִם), and plenteous in mercy.

**Psalms 145:8** The LORD is gracious, and full of compassion; **Slow to anger** (אֲרֻךְ אַפַּיִם), and of great mercy.

**Proverbs 14:29** He that is **slow to wrath** (אֲרֻךְ אַפַּיִם) is of great understanding: But he that is hasty of spirit exalteth folly.

**Proverbs 15:18** A wrathful man stirreth up strife: But he that is **slow to anger** (אֲרֻךְ אַפַּיִם) appeaseth strife.

**Proverbs 16:32** He that is **slow to anger** (אֲרֻךְ אַפַּיִם) is better than the mighty; And he that ruleth his spirit than he that taketh a city.

**Ecclesiastes 7:8** Better is the end of a thing than the beginning thereof: and the **patient in spirit** (אֲרֻךְ אַפַּיִם) is better than the proud in spirit (מְגִבֵּה רִיב).

**Nehemiah 9:17** And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, **slow to anger** (אֲרֻךְ אַפַּיִם), and of great kindness, and forsookest them not.

## 4. English Usage

**This is the KJVs greatest strength and greatest weakness.**

**Psalms 23:1** The LORD is my shepherd; I shall not **want**.

**Psalms 23:2** He **maketh** me to lie down in green pastures: He **leadeth** me beside the still waters.

**Psalms 23:3** He **restoreth** my soul: He **leadeth** me in the paths of righteousness for his name's sake.

**Psalms 23:4** Yea, though I walk through the valley of the shadow of death, I will fear no evil: for **thou** art with me; **Thy** rod and **thy** staff they comfort me.

**Psalms 23:5** **Thou** preparest a table before me in the presence of mine enemies: **Thou** anointest my head with oil; my cup **runneth** over.

**Psalms 23:6** Surely goodness and mercy shall follow me all the days of my life: And I will dwell in the house of the LORD for ever.

**Philippians 4:11** **Not that I speak in respect of want**: for I have learned, in whatsoever state I am, therewith to be content.

**Acts 8:30** And Philip ran thither to him, and heard him read **the prophet Esaias**, and said, Understandest **thou** what thou readest?

**Acts 6:9** Then there arose certain of the synagogue (ἐκ τῆς συναγωγῆς), **which is called the synagogue of the Libertines** (τῶν τῆς λεγομένης **Λιβερτίνων**), and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

**Acts 6:9** Then some of those who belonged to **the synagogue of the Freedmen (as it was called)**, and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, rose up and disputed with Stephen.

**Luke 4:25** But I tell you of a truth, many widows were in Israel in the days of **Elias**, when the heaven was shut up three years and six months, when great famine was throughout all the land;

**Luke 4:27** And many lepers were in Israel in the time of **Eliseus the prophet**; and none of them was cleansed, saving Naaman the Syrian.

**Matthew 27:15** Now at that feast the governor was **wont** (εἰώθει) to release unto the people a prisoner, whom they would.

**Mark 10:1** And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was **wont** (καί, ὡς εἰώθει), he taught them again.

**Luke 22:39** And he came out, and went, as he was **wont** (τὸ ἔθος), to the mount of Olives; and his disciples also followed him.

**Psalms 23:1** The LORD is my shepherd; **I shall not want.**

**Philippians 4:11** Not that I speak in respect of **want** (καθ' ὑστέρησιν): for I have learned, in whatsoever state I am, therewith to be content.

**John 2:3** And when they **wanted** (ὑστερήσαντος οἴνου) wine, the mother of Jesus saith unto him, They have no wine.

<b>KJV:</b>	<b>MT</b>	<b>CT</b>	<b>ESV</b>
<p><b>1 Peter 3:8</b> Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:</p>	<p><b>1 Peter 3:8</b> Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς,  φιλάδελφοι, εὐσπλαγχοι, φιλόφρονες·</p>	<p><b>1 Peter 3:8</b> Τὸ δὲ τέλος πάντες ὁμόφρονες, συμπαθεῖς,  φιλάδελφοι, εὐσπλαγχοι, ταπεινόφρονες,</p>	<p><b>1 Peter 3:8</b> Finally, all of you, have unity of mind, sympathy,  brotherly love, a tender heart, and a humble mind.</p>

**John 14:1** Let not your heart be troubled: ye believe (πιστεύετε) in God, believe (πιστεύετε) also in me. KJV

**John 14:1** “Let not your hearts be troubled. Believe in God; believe also in me. ESV

**John 14:1** “Do not let your hearts be troubled. You believe in God; believe also in me. NIV

**John 14:1** “Do not let your hearts be troubled. Believe in God, believe also in me. NRSV

**John 14:1** “Do not let your heart be troubled; believe in God, believe also in Me. NASB

## So, what should we\* do?

We – as a church

We – as a family

We – as a school

We – as an individual

### Thoughts:

**We should have & read the Bible in our heart language**

**The KJV is not our heart language**

**Therefore...what?**

“Please put the pram in the boot, & fill up with petrol so we can go see the chemist!”

Many are quick to abandon any & all things that smell of tradition...!

Suicide: permanent solution to a temporary problem.

**Never take a fence down until you know **why** it was put up. Fences not only keep things **out**, they keep things **in**!**

**3 potential, huge losses:**

**1. The potential loss of **Christian history / continuity****

At the bed of a senior saint what do you read to them? Sing to them?

Think of visiting a church in:

2019 -----> 1919 -----> 1819----->1719 -----> 1619 ->

**2. The potential loss of **Christian Hymnology****

Abandoning “traditional hymns” never comes in isolation!

Many, or most of them are based on the KJV

**To read one, is to sing the other!**

**To sing one, is to read the other!**

**3. The potential loss of **Cultural Heritage****