

THE FOUNDATIONS OF SCRIPTURE: PART IV

The Transmission of God's Word



THE FOUNDATIONS OF SCRIPTURE

- The Nature of God's Word (Scripture's Doctrine)
- The Makeup of God's Word (Scripture's Canon)
- The Preservation of God's Word (Scripture's Text)
- **The Transmission of God's Word (Scripture's Translation, 3 Parts)**
- The Interpretation of God's Word (Scripture's Meaning, 6 Parts)



THE TRANSMISSION OF GOD'S WORD

- The History of Translation

Original Languages:

Hebrew (most of the OT):

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: (Gen 1:1)

Aramaic (Gen 31:47; Jer 10:11; Ezra 4:8-6:18, 7:12-26; Dan 2:4-7:28):

וּדְנָה כְּתָבָא דִּי רִשְׁמִים מְנָא מְנָא תִּקְל וּפְרָסִין: (Dan 5:25)

Greek (NT):

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. (John 1:1)



THE TRANSMISSION OF GOD'S WORD

- The History of Translation

OT Translation:

- Exiles forced out of Israel to Alexandria (Jer 43:1-7)
- and Babylon (Jer 39:1-10)
- Only a few returned
- Therefore, they learned new languages, and needed God's word in those languages



THE TRANSMISSION OF GOD'S WORD

- The History of Translation

OT Translation:

- Alexandria:

- Primarily Greek spoken there
- Myth of translators
- But number somewhat stuck: Septuagint, Seventy, LXX
- Important translation: basically the OT for the early church, and favored by Paul

- Babylon, further east:

- Primarily Aramaic spoken there
- Targums – Aramaic translation of the OT



THE TRANSMISSION OF GOD'S WORD

- The History of Translation

Bible Translation:

- Greek spoken widely, but not primarily in west (Latin)
- As Church power moved that direction, a Latin translation was needed
- Jerome commissioned by Pope Damasus



THE TRANSMISSION OF GOD'S WORD

- The History of Translation

Bible Translation:

- The Vulgate:
 - Produced from original Hebrew and Greek
 - Finished in 405 a.d.
- The Bible for the Catholic church for a millennia
- Affirmed at Trent (1545-1563) as the official version
- Jerome attempted to provide the “sense” not the literal idea



THE TRANSMISSION OF GOD'S WORD

- The History of Translation

Bible Translation:

- Other Early Translations
 - Peshitta (Syriac version)
 - Coptic (Egypt, northeaster Africa)
- Secondary Translations
 - Gothic, Armenian, Ethiopic, Georgian
 - Not based on originals, but other translations



THE TRANSMISSION OF GOD'S WORD

- The History of Translation

Bible Translation:

- The “dead” period
 - After the Vulgate, translations into common tongues almost ceased in the west
 - Until Wycliffe/Luther
 - Why?
- Some limited translation:



THE TRANSMISSION OF GOD'S WORD

- The History of Translation

Caedmon

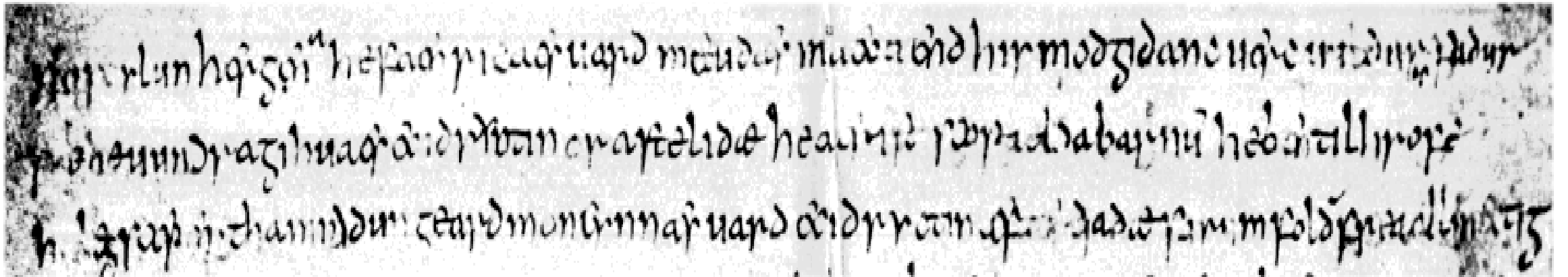
- 7th Century
- Composed songs/poems from Scripture
- Not truly English!



THE TRANSMISSION OF GOD'S WORD

- The History of Translation

Caedmon



THE TRANSMISSION OF GOD'S WORD

- The History of Translation

Others:

- Aldhelm – 8th C translation of Psalms
- Venerable Bede - 8th C translation of John's Gospel
- Wessex Gospels – 10th C of all four Gospels
- Aelfric – 10th C translation of Genesis – Judges

But all old English, before the Norman Conquest (1066)





Venerable Bede Translates John
James Doyle Penrose, 1902



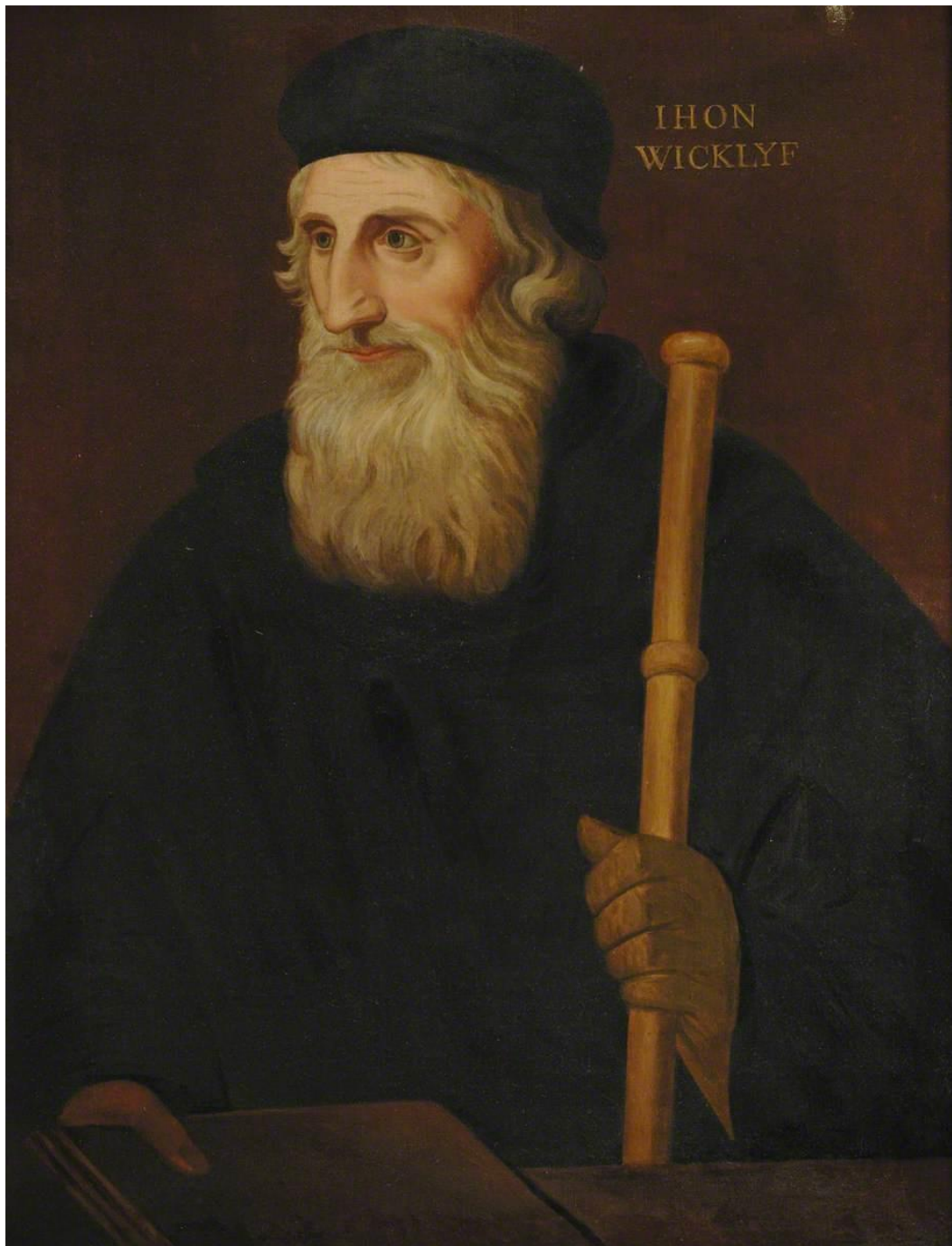
THE TRANSMISSION OF GOD'S WORD

- The History of Translation

John Wycliffe (c. 1330 – 1384)

- The Morning Star of the Reformation
- Not fully his translation, but the leader of the group
- Based on Latin Vulgate – Greek and Hebrew were not available
- Extremely wooden





John Wycliffe
Thomas Kirby, (1775-1848)



THE TRANSMISSION OF GOD'S WORD

- The History of Translation

John Wycliffe (c. 1330 – 1384)

- Condemned for speaking out against the church's lavishness and transubstantiation
- His body was exhumed, and symbolically burned at the stake (1428)
- John Purvey continued his project after his death, revising the language to give a more suitable syntax and idiom



THE TRANSMISSION OF GOD'S WORD

- The History of Translation

John Wycliffe (c. 1330 – 1384)

- His followers (some of which were Lollards) soon were calling for reform of both the church and the monarchy based upon their readings of the Bible
- In 1408 the Archbishop of Canterbury forbade the production and use of vernacular Bibles without his express consent



THE TRANSMISSION OF GOD'S WORD

- The History of Translation

William Tyndale (1494 – 1536)

- 2 major factors helped Tyndale immensely:
 - Greek and Hebrew texts were available due to the Enlightenment
 - Gutenberg's printing press



THE TRANSMISSION OF GOD'S WORD

- The History of Translation

William Tyndale (1494 – 1536)

- English NT produced in 1526; printed at Worms
- His NT would serve as the basis for ALL NT translations until 20th C
- Never finished OT
- Most influential person in the production of English bibles ever





William Tyndale
Fox's Book of Martyrs



THE TRANSMISSION OF GOD'S WORD

- The History of Translation

Miles Coverdale (1488 – 1569)

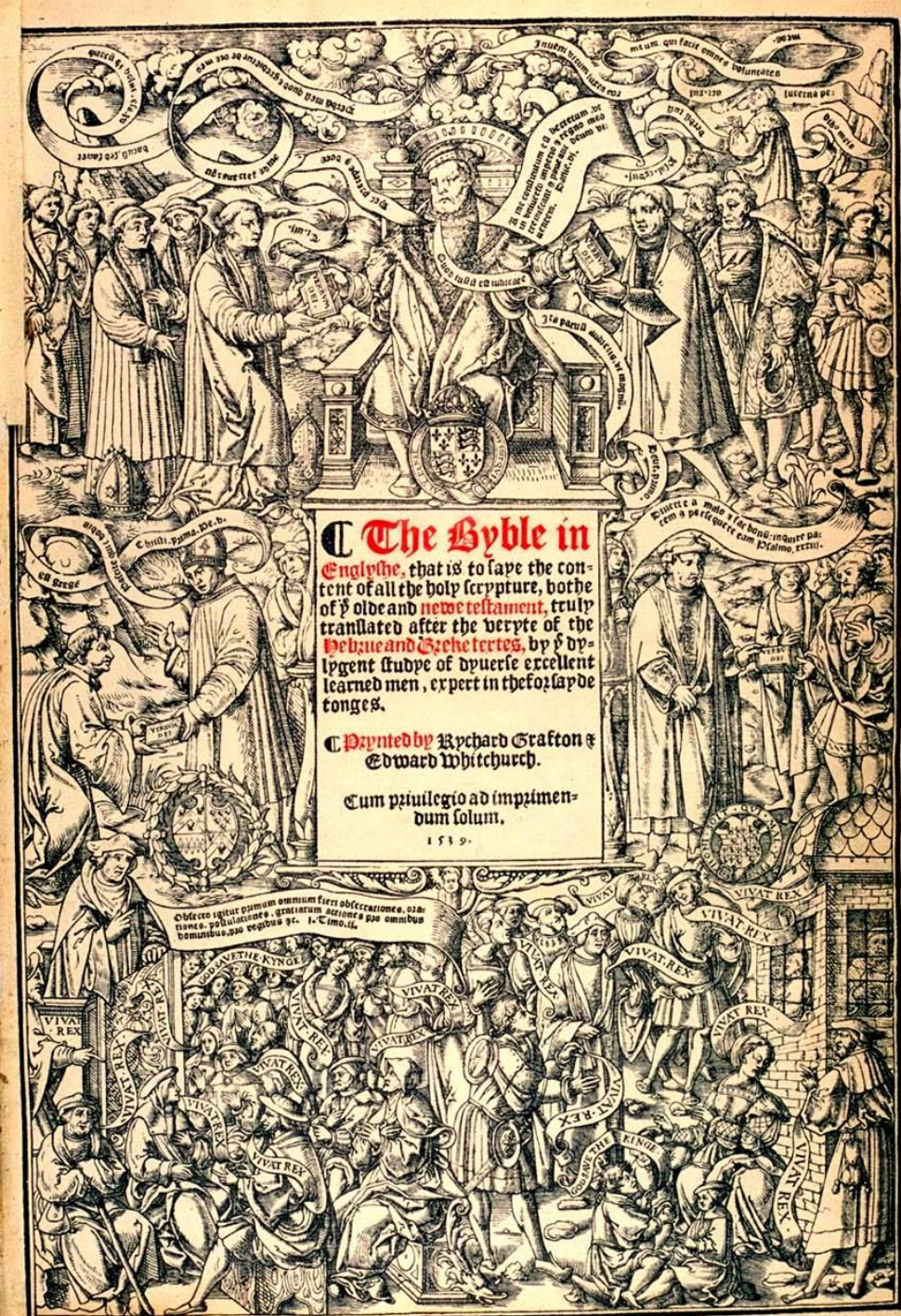
- Did not know Greek or Hebrew
- Translated out of German and Latin
- But he did finish the OT from these versions, producing the first full English Bible in 1535
- Main producer of the Great Bible of 1539





Miles Coverdale
Engraving from portrait
Letters of the Martyrs, 1837





Cover of Coverdale's *Great Bible*, 1539
The first “authorized” Bible in English, including a preface written by Thomas Cranmer



THE TRANSMISSION OF GOD'S WORD

- The History of Translation

The Geneva Bible

- Produced NT in 1557; whole Bible in 1560
- Translated by a committee
- Used the Hebrew text missing from the Great Bible
- “Breeches” bible used by Shakespeare



The description of the holy Land, containing the lists, with other places, as be scene the waies and iourneys of Christ and his Apostles in Iudea, Samaria, and Galile: for into these three parts this Land is diuided.



The places specified in the Mappe, with their situation by the obseruation of the degrees concerning their length and breadth.

Ascalon	35,24: 31,32.	Corasim	36,53: 33,29.	For, the other fontaine whence
Azor	35,35: 32,18.	Dan, one of the Fontaines		Iordan springeth. 37,31: 33,17.
Bethlehem	35,55: 31,51.	whence Iordan springeth		Magdalon, called also Dalmanutha
Bethphage	36,31: 31,58.			36,48: 31,28.
Bethsaida	36,51: 32,29.	Ennon	37,25: 33,28.	Naim
Bethabara	36,34: 32,1.	Emmaus	36,40: 32,18.	36,31: 31,31.
Bethania	36,32: 32,1.	Ephen	35,34: 31,59.	Nazareth
Cana of Galile	36,52: 32,48.	Gadara or Garaza	36,48: 32,29.	36,50: 31,41.
Capernaum	36,53: 32,39.	Gaza	36,10: 31,40.	Ptolemais
Carmel mount	36,31: 32,30.	Jericho	36,10: 32,1.	36,50: 31,41.
Cesarea Straton	36,18: 32,35.	Jerusalem	36,31: 31,55.	Samaria the city
Cesarea Philippi	37,39: 33,5.	Loppe	35,40: 32,31.	36,32: 32,19.

The genealogie of Christ.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO S. MATTHEW.

CHAP. I.

That Iesus is that Meffiah the Sonne of Dauid, the sonne of Abraham.

1 He is a booke of the generation of Iesus Christ the sonne of Dauid, the sonne of Abraham.

2 And Abraham begate Isaac: And Isaac begate Jacob. And Jacob begate Iudas and his brethren.

3 And Iudas begate Phares, and Zera of Thamar. And Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of Rachab. And Booz begate Obed of Ruth. And Obed begate Jesse.

6 And Jesse begate Dauid the King. And Dauid the King begate Salomon of her that was the wife of Urias.

7 And Salomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Hozias.

9 And Hozias begate Iotham. And Iotham begate Achaz. And Achaz begate Ezekias.

10 And Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iudas.

11 And Iudas begate Iakim. And Iakim begate Iechonias & his brethren about the time they were carried away to Babylon.

12 And after they were carried away into Babylon, Iechonias begate Salathiel. And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliachim. And Eliachim begate Azor.

14 And Azor begate Zadoc. And Zadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

16 And Iacob begate Ioseph the husband of Mary, of whom was borne Iesus, that is called Christ.

17 So all the generations from Abraham to Dauid, are fourteene generations. And from Dauid until they were carried away into Babylon, fourteene generations: and after they were carried away into Babylon until Christ, fourteene generations.

18 Now the birth of Iesus Christ was thus. When as his mother Mary was betrothed to Ioseph, before they came together, shee was found with child of the holy Ghost.

19 Then Ioseph her husband being a iust man, and not willing to make her a publicke example, was minded to put her away secretly.

20 But while he thought these things, behold the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph, the sonne of Dauid, feare not to take Mary thy wife: for that which is conceived in her, is of the holy Ghost.

21 And shee shall bring forth a sonne, and thou shalt call his name Iesus: for he shall save his people from their sinnes.

22 And all this was done that it might be fulfilled, which is spoken of the Lord, by the Prophet, saying,

23 Behold, a virgin shall be with child, and shall beare a sonne: and they shall call his name Emmanuel, which is by interpretation, God with vs.

24 Then Ioseph being raised from sleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

25 But he knew her not, till she had brought forth her first borne sonne, and hee called his name Iesus.

26 And when Ioseph had dreamed, hee arose and tooke Mary his wife, and they came into their house.

27 And when she was delivered of a sonne, shee wrapped him in swaddling clothes, and layed him in a manger, because there was no place for them in the inn.

28 And when the day was come, the shepherds were abroade in the field, keeping their flock.

29 And as they went to watch their flock, behold, the Angel of the Lord appeared vnto them, and said, Feare not, for I have brought good tidings vnto you.

30 For as much as I have found you, behold, I bring you good tidings, which shall be accomplished.

31 For as much as I have found you, behold, I bring you good tidings, which shall be accomplished.

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THE TRANSMISSION OF GOD'S WORD

- The History of Translation

The King James Bible

- James didn't like the textual "notes"
- While using the Greek and Hebrew, the scholars were advised to use an updated version of the Great Bible for their basis
- More literal than previous versions
- Provided textual notes for reasonable alternate renderings



THE TRANSMISSION OF GOD'S WORD

- The History of Translation

The King James Bible

- Its quality is seen best in its longevity – basically the only English Bible for 270 years!
- But not based on the best manuscripts
- Didn't use concordance
- Paragraph problems
- Language necessarily becomes archaic



THE TRANSMISSION OF GOD'S WORD

- The History of Translation

1881 – Revisions to the KJV

- The Revised Version (U.K.); American Standard Version (U.S.)
- Updated some of the language, only where absolutely necessary
- Better use of paragraph form
- Texts set out to better represent genre



THE TRANSMISSION OF GOD'S WORD

- The History of Translation

Since the floodgates opened: Important Versions

- The Jerusalem Bible; 1966
- NASB; 1970
- Good News Bible; 1976
- NIV; 1978
- ESV; 2001
- HCSB; 2004



THE TRANSMISSION OF GOD'S WORD

- The Promise of Translation

Problems with translation and meaning in general:

1. Postmodern skepticism and doubt over whether meaning is even translatable
2. Emphasis of inerrancy in the original languages



THE TRANSMISSION OF GOD'S WORD

- The Promise of Translation

Problems with translation and meaning in general:

“We affirm that inspiration, strictly speaking, applies only to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. We further affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original.”

Chicago Statement on Biblical Inerrancy, Article X



THE TRANSMISSION OF GOD'S WORD

- The Promise of Translation

Karen Jobes – Translations Controlling Beliefs:

1. Language exists apart from the human mind (Gen 1)
2. Human language was created for a purpose (Gen 2)
3. The fall has affected both human nature and language (Gen 3)
4. God created the diversity of human languages (Gen 11)



THE TRANSMISSION OF GOD'S WORD

- The Promise of Translation

Karen Jobes – Translations Controlling Beliefs:

5. Therefore, human limitations are no barrier for God's purposes or communication (Gen 11)
6. Meaning (communication) is transferrable between languages (Acts 2)
7. No language is ill-suited to communicate God's word (Acts 2)
8. Bible translation is essential in God's plan (Rev 14)



THE TRANSMISSION OF GOD'S WORD

- The Promise of Translation

