

TRANSLATION/MANUSCRIPT OVERVIEW

TRANSLATIONS

The logic behind the KJV-only group: God’s divine will supervised this translation, even the ones listed below. The KJV then is better than the Alexandrian or Byzantine Greek or even the *Textus Receptus* manuscripts. See Bruce Metzger’s book for a full narrative.¹⁴

Nota Bene:

From 1611-1769 there were **11** editions of the KJV—primarily to improve readability. The 1611 version included the apocrypha.

Since 1900, approximately 200 translations of the Bible have been made; most died a merciful death. Goodspeed and Moffitt’s “translation,” for example, took rather odd liberties with the text including moving the verses around—“This is the way it *should* read.” RH Charles in the 1920’s completed re-ordered the Revelation to suit his preferences.

Some current issues include ...

- Copyright control promulgates new translations, creating new marketing opportunities into specific markets and demographics (e.g., the young woman’s Bible, the urban Afro-American’s Bible, *Cotton Patch*).
- Some current marketing compromises the seriousness of the Gospel. For an “up to date” version, such marketing poses, “Too many spiritual facials ... Holy Spirit is the best cleanser.”

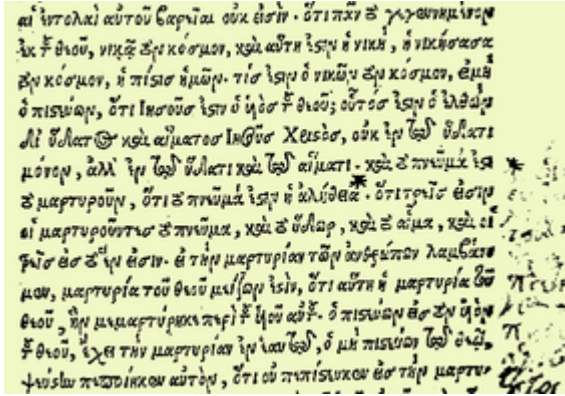
TRANSLATION CLASSIFICATION (ENGLISH VERSIONS)

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Formal Equivalent				Dynamic Equivalent				Paraphrase				
Difficult to Read (Untranslated)	KJV	NKJV		RSV	HSCB	NSRV	NIV	NLT	ISV	LB	Cotton Patch	Difficult to Justify
	NASV1	ESV	NASV2		Amplified	GNB-TEV	NCV	TNIV			The Message	
	Geneva							CEV				
	Bishop's Bible											
	Wycliffe											
	ASV											
Literal ←—————→ Crazy												

¹⁴Metzger, Bruce M., *A Textual Commentary on the Greek New Testament (2nd Edition)*, Stuttgart: Deutsche Bibelgesellschaft, 1994. To order see: <http://www.logos.com/products/details/1903>

Examples of Substantive Differences/Readings Between Alexandrian (A) and Byzantine (B)	
Alexandrian	Omitted by Byzantine but in Textus Receptus (i.e., out of KJV, but not Alexandrian)
Matthew 12:47 present. Matthew 17:21 mostly omitted. Matthew 18:11 mostly omitted. Matthew 21:44 omitted (eclectic).	Luke 17:36 omitted. Acts 15:34 omitted. Acts 24:7 omitted.

KJV “Test Passages” (Used by KJV Only Group as Evidence of a “True” KJV)
 (Passage in neither A nor B above, but added later)

<p>Acts 8:37 <i>Philip said, “If you believe with all your heart, you may.” The eunuch answered, “I believe that Jesus Christ is the Son of God.”</i></p>	<p>2nd century baptismal practice, a pious expansion. From Eastern Church, 6th to 8th century</p>
<p>I John 5:7-8 7For there are three that testify: 8the Spirit, the water and the blood; and the three are in agreement. Addition (substitute for 8) ... <i>testify in heaven: the Father, the Word and the Holy Spirit, and these three are one. And there are three that testify on earth: the</i></p> 	<p>Clearly added, while a great Trinitarian statement, but 500 mss in Greek do not have this verse; 9 mss do have it but the earliest date of the 9 are no earlier than the 12th century. And the 12th century mss, the verse is written in the margin. And, on top of that, the “marginal” reading was actually 16th century as per pediagraphical analysis. Finally, only 1 mss has it prior to Erasmus compilations.</p> <p>Then why in the Erasmus compilation (<i>Textus Receptus</i>)?</p> <ul style="list-style-type: none"> • 1st edition didn’t have it because it wasn’t in any of the Greek mss • 2nd edition created a visit from the Inquisition. “Don’t you believe in the Trinity?” Erasmus responded by saying show me a Greek mss with the Trinity statement. #61 had it, in Greek, but Erasmus recognized the handwriting, and noted wryly the ink wasn’t quite dry yet. He defused the situation and added it anyway. • 3rd to 5th editions had the statement.