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Know the Bibles!

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 By FERRAR FENTON
 Destiny publishing Merrimac, Massachusetts.
 Pub. 1903 revised 1966

FORWARD

Before you begin reading the study of the history of the Bible I believe it is important that you know how this information was gathered. Having studied under several teachers and the extensive use of the Internet I was able to collect information and articles, which make up the major part of this text. Some of the information contained herein is written directly from the introduction of the Bibles mention and other parts are that which I have collected from lectures and sources to numerous to mention.

This information is not meant for resale but for educational purpose only.

Any one who may have additional information, which would help the student of the Word to become better informed please send us the information by e-mail. cfacs@gate.net

I do not consider this a completed history course but I would like to believe that the reader will research that which is written and over time add to this study.

It is with the Spirit of the Holy Ghost that I present this information to you.

CFACS, Inc.

Apostle Charles Frederick
 President
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CFACS, INC. ACADEMY THE HISTORY OF THE BIBLE

INTRODUCTION

It is from the text of the Bible printed in 1611, known as the King James version, that for the last 4 centuries (400 years) the English people have received their knowledge of the only true God, and of Jesus Christ, whom He sent; of the divine God of Israel's (Jacob's Lineage) history; of the inspired ideals of the Christians life as revealed to the Apostles; and any certain concept of the future; of their own souls in a life of glory; and of the earth and of the nations there of. "So securely has it established it's place in the affections of the English (pertaining to, derived from England, spoken or written in the English language) speaking people, and so effectively has it imparted the great spiritual values associated with the Scriptures that to most of its readers the Authorized (with permission of King James "KJV") version is the Bible.

It is generally agreed that Christianity came to Britain in the second century, possible soon after the close of the Apostolic age (in the reign of the Apostles). But who brought the Christian faith first to that island, and how extensive its acceptance was at that time, we may never know, "among the many hundreds of religious monuments, civil and military, strewn about Britain from the second to the early fourth century, all were purely pagan. "There were some early British martyrs, Britain was represented at the earlier church councils, but says the late Professor Charles Oman (philosopher of religion). "There seems every reason to believe that the main bulk of the population in this remote province of the

West remained pagan until a much later date than was the case elsewhere...it is very strange that a religion, which was first publicly tolerated and later encouraged by the government for nearly a hundred years before the fatal year A.D. 410, should have left so few records in stone behind it. What Bibles or parts of Bibles were in Britain in those my mysteriously blacked-out decades, we do not know." The oldest book written by a native of England was written in this period. It was a commentary on the epistles of Paul by the heretic Pelagius (a British or Irish monk who was condemned of heresy by the Roman Church in A.D. 416. His denial of the original sin and affirmation to declare positive of mans ability to be righteous by the exercise of free will. But he left Britain when young, never to return and wrote the book in Rome.

NO 1 THE BOOK OF ARMAGH

For nearly two hundred years after the departure of the Roman Garrison (military post or fortress filled with troops) in Britain A.D. 410 we know almost nothing of the experience of the Christian church in England (the largest political division of the United Kingdom of Great Britain, the capital is London) the story is quite different for the church in Ireland (one of the British Isles in the Atlantic West of Britain) to which mountainous country the Christian faith first came in the forth century. Within three generations, monasteries sprang up through out the entire land. By A.D. 600 "the study of sound literature held the foremost place and was pursued with a thoroughness and intensity unknown elsewhere in Europe at that date. "It was during this period that The Book of Armagh was written, partly in Irish and Latin (of or relating to "Latium" Lasheam its people and its culture relating to ancient Rome it is an ancient country in West Central Italy,) containing a non-vulgate (it is not a common speech of the people text of the New Testament, the only complete copy of the New Testament, that has come down to us produced by the Irish church.

NO 2 THE LATIN BIBLE

It is with the coming of St. Augustine (he was an early Christian, Church Father and Author) of Canterbury (Cathedral City in Kent in Southeastern England) in 597 A.D. that any factual history of Christianity in England began. We do not know if St. Augustine actually had a Bible with him, though we are sure that there were hundreds of passages of Scripture, especially the Psalter, stored in his mind.. Among the gifts of Pope Gregory (he was called the Great from A.D. 540 to A.D. 604, leader in Christianizing Europe) to the early church at Canterbury, soon thereafter, were a Gregorian Bible, in two volumes, two copies of the Gospels, two Psalters, and exposition of the Epistles and Gospels for several Sundays all adorned with silver or jewels. Here is the beginning of the history for the Scriptures in Britain. What kind of Bible would Pope Gregory send to Augustine? It would have to be a Latin Bible not a Hebrew Old Testament or a Greek New Testament and this deserves brief consideration by the third century of the era, most people in the Western provinces of the Roman Empire knew very little Greek (even in Rome). If they were to have a Bible, it must be a Latin Version the language that was spoken throughout most of the Mediterranean world. When and how English Bible replaced Latin Bibles, which could be read by the laity, is what we now want to consider.

NO 3 THE FIRST ENGLISH BIBLES

Undoubtedly, the first translations of parts of the Bible into Anglo-Saxon were not with pen and ink, on vellum or parchment, but in song and recitation. These Christian songs began with Caedmon (and English poet of the 7th century A.D. described by Bede). Whose discovery of a gift of song is so beautifully set by Bede (he was a saint known as the vulnerable worthy of reverence or respect by virtue of dignity character position or age, he was an English historian and a teacher). Bede

says that Caedmon "sang first of the creation of the world and the beginning of man kind, and all the story of Genesis, that is the first book of Moses, and again of the Exodus of the people of Israel from the land of Egypt and of the entrance of the promise land, and many other tales of the Holy Writ...and of Christ Incarnation and of His passion, and of His ascent into heaven..., and of the coming of the Holy Ghost, and the teaching of the Apostles, and of the day of future judgment and the terror of punishment full of torment, and of the sweetness of the heavenly kingdom, He also wrote many other writings concerning Divine benefits and judgments; Caedmon died about A.D. 680. The second great name in this tradition is Cynewulf (kinewulf, he was an Anglo-Sax poet of the 8th century A.D.), who died a century later in A.D.783. About this time was composed the famous Christian epic known as The Christ, showing a remarkable knowledge of the life of the Savior. The most beautiful gem of all literary compositions of this period is the exquisite The Dream of the Rood, The most moving interpretation of the Crucifixion of Christ in the first one thousand years of English literature.

The greatest British scholar in the first half of the 8th century was the Venerable Bede. No one equaled him for the next five hundred years in Britain in knowledge of the scriptures. His own confession is significant. I gave all my attention to the study of the Scriptures...From the time that I received the degree of the Priest Order unto the fifty-ninth year of my age (A.D. 731)... Bede's writings were in Latin, but he did undertake the translation of the Gospels into Anglo-Saxon and on the very day of his death was dictating his translation of John's Gospel. None of these translations has come down to us. St Aldhelm (death A.D. 709) also translated the Psalms, but these do not exist today.

England's noble King Alfred (849-899) at the beginning of his famous code of laws for his British subjects used as a preface his own

Anglo-Saxon translation of the Ten Commandments. The earliest written translation of the Gospels into Anglo-Saxon that now exists dates from about the 10th century.

THE LINDISFARNE GOSPEL

Probably the first major attempt to bridge this language gap in literary composition is the beautiful Lindisfarne Gospels in Latin, Originally written about A.D. 700. The style of the Irish script written in the Anglo-Saxon added about A.D. 950. About A.D. 1000 appeared the celebrated Aelfric (called Grammaticus A.D. 955 to 1020 he was an abbot "a superior of a monastery" and writer of whom it has been rightly said, "he is among the first to stand out individually in the records of his contemporaries as one that labored to make the Scriptures available to English scholars in their native tongue". He produced sermons in the West Saxon tongue, wrote commentaries on certain books of the Bible, and composed a condensed version of the first seven books of the Old Testament.

Language changes, however were rapid then, and by thirteen hundred the Anglo-Saxon language of King Alfred" called the Great A.D. 849-899. He was King of the West Saxons from A.D. 871 to 899." And Aelfric had become almost obsolete. Yet, as a distinguished authority has reminded us, from the day of Alfred to the time of Chaucer." A.D. 1340 to 1400, an English poet, the author of the Canterbury Tales" the language of the English people had continuous history although it underwent many changes. It is this persistence of an English tone and spirit gradually regaining. It is moving up after having been overlaid for three centuries by the culture of the Normans that gives these Anglo-Saxon manuscripts their chief significance for us...We discern in these ancient versions some permanent core of basic speech that holds over from age to age and constitutes our English language, the most English part of our English tongue.

For two hundred years after the Norman Conquest (A.D. 1066) French remained the language of the upper class of conquest Britain. In the thirteenth and fourteenth centuries, "its" maintenance became increasingly artificial. In the fourteenth century English won its way back into its universal use, and in the fifteenth century French all but disappeared."

THE ORMULUM GOSPELS AND ACTS

At the beginning of the fourteenth century appeared a poetical version of the Gospels and Acts of the Apostles, accompanied by a commentary known as the Ormulum, the work of an Agustinian monk, Orm. Toward the middle of that century, the stories of Genesis and Exodus were translated into rhyming English verse.

THE PSALTER IN EARLY MIDDLE ENGLISH

Two prose translations of the Psalter in Early Middle English have survived. One composed by famous Richard Rolle attained popularity, as an indication of Bible study during the fourteenth century, there are a 170 Biblical manuscripts of this period still surviving.

NO 4 THE WYCLIFFE VERSION

We now come to what may be called the first great effort to place the entire Bible in the hands of the hand of the common people in their own language, This is the Wycliffe Version, although it is not certain that Wycliffe himself composed any part of it. John Wycliffe did (1330-1384) stir up a desire on the part of many to make available the Holy Scriptures in the language of the people. The first translation was made about 1400 and a second translation, which exercised so much influence, was the reversion by John Purey. Here the language is closer to the current language of the day than the earlier version. This was the only Bible in English, which existed in Britain until Tyndale more than a

century later. The Wycliffe Bible is the first complete Bible to appear in England.

O 5 THE GUTTENBERG BIBLE

Between the Wycliffe in 1384 and the Tyndale version 140 years later, some stupendous events changed the whole intellectual and religious atmosphere of Europe. In 1453 Constantinople the capital of Eastern Roman Empire fell. Many Greek scholars migrated to the West with their precious manuscripts. In 1456 there appeared the first book printed with moveable type, the Guttenberg Bible, which was to usher in a whole new era for Western man. Universal literacy education were now possible, although not yet realities. Before that century ended, Christopher Columbus had discovered America. In 1516 Erasmus, A.D. 1466-1536 he was a Dutch Theologian, scholar, humanist and a traveler. He published the first Greek New Testament ever to appear in print, which exercised an enormous influence on subsequent Biblical translations. In 1517 Luther mailed his 95 theses to the church door Witenberg. The Reformation maybe said to have begun in Switzerland in 1519 and Calvin (1509-1564 A.D. French Theologian and religious reformer in Switzerland) began his famous work in Geneva in 1541 and this is the period of the reign of Henry VIII (1509-1547).

NO 6 THE TYNDALE BIBLE

Tyndale born in 1494 and was educated at Oxford became obsessed with a desire to produce a new addition of the Bible, in the English of his day translated from the original Greek and Hebrew. Tyndale was expert in seven languages. Failing to receive any encouragement from the Bishop of London, Tyndale crossed the channel to Hamberg in 1524 and then to Wittenberg where he met Luther. It was in Cologne that the first printed English New Testament was issued in 1525. Tyndale, betrayed by a friend was persuaded to come to England where he was imprisoned and martyred on October 6, 1536. With those

famous words on his lips, "Lord open the King of England's eyes."

Regarding the Old Testament, it is believed that Tyndale translated the Pentateuch (The first five books of the Bible) and the book of Jonah. The translation of Isaiah is to be attributed to George Joye. Tyndale continued to work at revising his New Testament with new editions appearing in 1533, 1534 and 1535. Eighty-percent 80% of the text of King James Version is taken from the Tyndale Bible.

So harsh and constant was the denunciation of this version of the Ecclesiastical authorities that of the first edition there remains a fragment now in the British Museums. Of the second edition only two copies are known today. Of the New Testament printed at Worms

NO 7 THE MYLES CLOVERDALES BIBLE

Just before Tyndale died there appeared the first complete Bible to be printed in the English language. The work of Myles Cloverdale (A.D. 1485-1568) based on the Latin vulgate (the Latin translation of the Bible) made by Saint Jerome at the end of the fourth century A.D. now used in a revised form as the Roman Catholic version. Tyndale and the German Bible of Martin Luther. Next to Tyndale, the man to whom lovers of the English Bible owe the greatest debt is Cloverdale. He was the first to separate the Apocrypha from the Old Testament and place it as an appendix. His was the first Bible to introduce chapter summaries as distinct from brief chapter headings found in the vulgate. So important was Cloverdales version that his translations of the Psalms, revised by himself for the Great Bible of 1539 is the only one that still appears in the Book of Common Prayer.

As an illustration of the opposition of the church to a Bible appearing in the Vernacular tongue (the standard native language) one might consider the proclamation of the king condemning Tyndale's book in the following

severe language. "and furthermore, for as much as it is come to the hearing of our said sovereign lord the king, that report is made by many of his subjects that as we were to all men not only expedient but necessary to have in the English language both the New Testament and the Old and that his highness, his noble men and primates and virtuous discreet, and well learned personages in divinity that it is not necessary, the said scriptures to be in the English tongue and in the hands of the common people; but that the distribution of the said scripture, and there permitting or denying thereof, dependent only upon the discretion of the survivors, as they shall think it convenient and that having respect to the Hatred of this present time, with the inclination of the people to erroneous opinions, The translation of the New Testament and the Old into the vulgar Tongue of the English, should rather be the occasion of continuance or increase of errors among the said people, that any benefit or commodity toward the prosperity of their souls. That it should now be more convenient that the same people have the holy scriptures expounded to them by preachers and their sermons, according as it hath been of old time accustomed before this time.

NO 8 THE CRANMER BIBLE

In 1537 appeared a folio paper) which is a title affirmed that the translation into English was by Thomas Matthew. The translator name is reorganized as John Rogers and associate of Tyndale. This translation was "set forth with the Kings most gracious license" later editions 1540 and 1541 contain a preface by Arch Bishop Cranmer and are known as the Cranmer Bible. Rogers did not know Hebrew and was dependent on earlier translations. It is said that 2/3 of the Rogers Bible was from Tyndale and 1/3 from Cloverdale. On the title page of the latter version appears for the first time, the words "this is the Bible appointed to the use of churches."

NO 9 THE GREAT BIBLE

Cloverdale had a major part in the revision of the Matthew Bible which was called the Great Bible. The pages measured 9 X 15 inches and the test was 8 ½ by 13 inches. It was commanded in 1538 that a copy of the English Bible be provided to every parish and church, and this Bible was generally was used for carrying out this order. But because another more accurate version soon appeared the Great Bible was reprinted after 1569. Rogers himself suffered martyrdom in 1555. "It is Rogers Bible which became the foundation of all later English authorized versions and it is through Rogers republication that Tyndale's 1535 version of th New Testament had its great influence upon subsequent versions.

In 1546 King Henry VIII issued an order that no man nor woman of social status, condition or degree (was) to receive, have, take or keep Tyndale or Cloverdale's new testament and yet the Great Bible, for the most part made up of translations of Tyndale and Coverdale was given royal approval and be placed in every church.

NO 10 THE GENEVA BIBLE

The most accurate version until the Authorized Version of 1611 was the GENEVA BIBLE during the reign of Queen Mary (1553-1558) no Bible was printed in England. But a group of scholars in Geneva produced an English version called the Geneva Bible in 1560, with the second edition in 1652 the New Testament was edited by William Whittingham, who was married to Calvin's Whittingham sister. Calvin wrote and introductory epistle. For the first time marginal notations called the attention to variations in the Greek manuscripts. This was the first English version to use numbered verses as separate paragraphs. This was the Bible used by Shakespeare, (A.D. 1564-1616) was an English dramatist and poet. John Bunyan (A.D. 1628-1688) an English preacher and author of pilgrim's progress. Oliver Cromwell (A.D. 1599-1658) an English military,

political, and religious leader. Dictator as Lord Protector of the Commonwealth (the people a nation or state or government), and so fervently by the Puritans (a group of English Protestants, (Protestor to object to any Christian belonging to a sect descending from those that seceded from the church of Rome at the time of Reformation (to reform or change for the better or to correction of error) Designated as the peoples book, it held a preeminent place among English versions for 75 years. This was the Bible brought over on the Mayflower. From 1560 to 1644, 140 editions of the Geneva Bible appeared. The first Bible to be printed in Scotland was a Scottish edition for the Geneva Bible in 1579. The verse divisions of Robet Estienne (Estyen). French family of printers and publishers which is including Henri 1460-1520) and his sons Fracois (1502-1550) Robert (1503-1559) Charles (1504-1564), originally employed in his Greek New Testament in 1551 were used. This was the first Bible to be printed in Capital Roman type instead of the Black letters.

NO 11 THE BISHOPS BIBLE

The popularity of the Geneva Bible persuaded the Anglican (pertaining to the church in England) authorities, after the accession of Queen Elizabeth to the thrown in 1558, to produce a Bible, which could bear the authority of the church of England. Archbishop Parker, who appointed a committee to begin the work, purposed the task. They were to use The Great Bible as their basis and were to compare it with the Greek and Hebrew texts. The scholarship of these Bishops was not equal to that of the group that had produced The Geneva Bible. The finished work was called the Bishops Bible. Nineteen editions were printed from 1568 to 1606 and endorsed by Convocation (to call together) in 1571. In the 1572 edition, Parker published in parallel columns the Psalter of the Great Bible and the Psalter and the Bishops Bible. There are fewer differences between the Bishops Bible and the King James Version than any other proceeding translations.

NO 12 & 13 THE RHEIMS BIBLE AND THE DOUAY BIBLE

The last two Bibles to be considered, before the Kings James Version are those known as the Rheims Bible and the Douay Bible, both Roman Catholic.

The New Testament was published as early as 1582 by the English College, the located at Rheims, and it was know as the Rheims New Testament. The Old Testament for the most part was the work of Gregory Martin a translation of the Latin vulgate (language) was published in 1609, when the English College had returned to Douay and hence the name the Douay Bible. The poorest part of this version is acknowledged to be the Psalter, which has been rightly characterized as "a translation of a translation of a translation". There is, of course, a heavy emphasis in this version of Ecclesiastical (pertaining to a church organized institution terms). Repentance is here translated penance. Which means to show penance by undergoing imposed or voluntary punishment. Here we have such unfamiliar words as **exinanited, donances, commersation which are not words**, instead of shewbread. This version reads proposition of loaves. **Deacon is translated Minister, and Elder is translated as Priest, Eph. 3:9 is made to read, "the dispensation of the sacrament."** (See Eph. 3:9 "To make all people see what is the fellowship of the mystery.") The New Testament part of this Bible was extensively used by the King James revisers, but the Old Testament was published to late for any such influence.

No 14 THE KING JAMES VERSION

It is now time to turn to a consideration of the most important English version of the Bible ever to be produced, called sometimes the Authorized Version and sometime the King James Version (hereafter we shall refer to it with the initials KJV). In the summer of 1603, when King James was on his way to London to receive the English crown, he was presented

with a petition of grievances by the clergy of Puritans convictions, which led the king to call a conference “for hearing and for the determining of things pretended to be amiss in the church”. This conference was convened for three days, January 14-16, 1604, and was known as the Hampton Court Conference. During this conference Dr. John Reynolds, the leader of the Puritan Party and Puritan Party and President Corpus Christi college, Oxford, made the motion that a new translation of the Bible be undertaken. Although the majority present were against the motion, it appealed to the King and he ordered that such a translation be undertaken, 54 of the greatest biblical Scholars in Great Britain were brought together for this great task and divided into 6 groups—three to work on a translation of the Old Testament and three on the New Testaments. Two groups for the Old and New Testaments were to meet at Oxford, two at Cambridge and two at West minister. A recent writer has so well summarized the varied learning of the group that we take the liberty of quoting H. Wheeler Robertson: “The Oxford Group was headed by Dr. John Harding and many, many more to numerous to mention. Since there was a lapse of 2 or 3 years between the naming of these committees and the beginning of their labor, the work was begun in 1607 and completed in 1610. The Bible appeared the following year (1611).

Fifteen (15) Rules were to bind this large number of revisers. The first reads as follows: 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 would permit. The 14th rule was more comprehensive, reading as followed: “These translations to be used when they were more appropriate with the Text than the Bishops Rule—**Tindolls, Matthews, Cloverdales, with churches, Geneva. (in the preface to the reader which appears in this version the translations stated that they did not hesitate “to consult the Translators or Commentators, Chaldee, the Hebrew, Syrian, Greek, or Latin, nor the Spanish,**

French, Italian, or Dutch).

The new version bore the following title: “The Holy Bible, Containing the Old Testament and the New; Newly translated out of the Original tongues, with the former Translated out of the Original tongues, with the former Translations diligently compared and revised, by His Majesties special commandment. Appointed to be read in Churches. Read in churches and printed in London by Robert Barker, Printer to the Kings most Excellent Majesty Anno Dom. 1611. “The New Testament title was slightly different: The New Testament of our Lord and Savior Jesus Christ, newly translated out of the Original Greek; and with the former translations diligently compared and revised by King James Special Commandment. Imprinted at London by Robert Barker, Printer to the Kings Most Excellent Majestie Anno Dom in 1611. While this version is called the Authorized Version no act of Parliament was ever passed approving it. King James vigorously promoted such an undertaking, but there was no subsequent act. The first printing of this Bible was a folio 16 X 10 ½ inches. Three editions quickly followed, carrying a considerable number of misprints and variations in spelling. We must ask at this point how much of the KJV was dependent upon earlier versions? It has been said that 4% of the vocabulary goes back to the days of Wycliffe, 18% came from Tyndale, 13% from Coverdale, 19% from the Geneva Bible, 4% from the Bishops Bible and 3% from all other proceedings versions 39% of the vocabulary of the KJV is unique. Almost 9/10 of the New Testament portion of this version can be found word for word in the Tyndale Version of 1525. All controversial notes were excluded, but there were over 4,000 marginal notes, given the literal meaning of Hebrew words, and 765 in the New Testament, indicating variant or alternative renderings. The chapter summaries and page headings the chapter summaries and page heading were new, and some of these chapter headings are indications of current theology and than prevalent principles of Biblical Interpretation,

The Old Testament rested upon the same Masoretic Hebrew text as all subsequent versions, but since no ancient manuscripts of the Greek New Testament arrived in England until 1628, those responsible for this greatest of all versions did not have the advantage of the best Greek text.

During subsequent decades the spelling of the KJV has been modernized, misprints have been corrected, the larger chapter summaries have been abbreviated, and the reference in the margin has been examined. Chronological dates were introduced into the margin of the KJV in 1701, based on the Chronology of Archbishop Ussher. As early as 1613, the text showed over 300 differences from the original of 1611. 30,000 new marginal references were added in versions appearing in 1760's. Soon the KJV crowded out all preceding translations except for student interested in specific variations and the development of the English language. For the first time, England was reading one Bible at home and hearing the same Bible in church "It thus became bound up with the life of the nation. Since it stilled all controversy over the best rendering, it gradually came to be excepted as so far absolute that in the minds of the Myriads there was no distinction between this version and the original text, and the may almost be said to have believed in the literal inspiration of the very words which composed it," wrote Albert S. Cook. The beauty of the KJV as well as its enormous influence cannot easily be exaggerated. The translations of the revised version, nearly three (3) centuries later, declared: We have had to study this Great Version carefully and minutely, line by and the longer we have been engaged upon it more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and we must not fail to add, the music of its cadences, and the felicities (great happiness) of its rhythm. Even the non Christian, Thomas Huxley offered to the following glowing tribute to this version of the scriptures: (Consider the great historical fact that for three centuries this

book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is as familiar to noble and simple, from John O' Groats House To Lands End, as Dante and Tasso once were to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of pure literary form; and finally that it forbids the various hind whoever left his village to be ignorant to the existence of other countries and other civilizations, and of a great past stretching back to the furthest limits of the oldest civilization in the World."

THE ENGLISH REVISED VERSION

It is not necessary to discuss the translations of the secondary importance offered during the next three centuries. A number of changes had occurred in the use of the English language, and a great deal of new material was available for ascertaining the Greek text of the New Testament, and much more was known about the Hebrew language. Consequently on February the 10th, 1870, Bishop Willberforce submitted the following resolution to the upper house of conversation of the Province of Canterbury: "That a Committee of both Houses were appointed, with power to confer with any committee that may be appointed by the Convocation (to call together) of the Northern Province, to report upon the desirableness of the revision of the authorized version of the New Testament, whether by marginal notes or otherwise, in all those passages were plain and clear errors, whether in the Hebrew or Greek text originally adopted by the translators, or in the translation made from the same, shall on due investigation, be found to exist.

In May of the same year, a committee made five suggestions:

1. That it is desirable that the revision of the authorized version of the Holy Scriptures be undertaken.
2. That the revision be so conducted as to comprise both marginal renderings and such emendations (to improve where needed and

to insert in the text of the authorized version.

3 That in the above resolutions we do not contemplate any new translations of the Bible, or any alterations of the language, except when in the judgment of the most competent scholars such change is necessary.

4 That in such necessary changes, the style of the language employed in the existing version be closely followed.

5 That it is desirable that the Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarships, to whatever nation or religious body they may belong.

Many of the finest biblical scholars in Britain were engaged to translate the Old and New Testaments (fifty-four) of them. The first general principal was "to introduce as few alterations as possible into the text of the authorized version consistently with faithfulness."

The fifth was: to make or retain no change in the Text on the second final revision by each company, except two-thirds of those present approved of the same, but on the first revision to decide by simple majorities.

7. To revise the headings of chapters, pages, paragraphs, italics, punctuations.

8. To refer on the part of each company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions."

The New Testament was issued in May, 1881 and the Old Testament in May, 1885. Two famous Greek scholars, B.F. Westcott and F.J.A. Hort, generally influenced the adoption of what they called "natural text". A number of passages was taken out of the text and placed in the margins did not appear in the earlier Greek text, for example, John 5: 3&4; 1st John 5:5&7, and John 8:1-9 were parallel

passages appeared in two or more books with identical wording in the original, the translations were also made identical. There were many criticisms of the revised version, and yet many agreed with the statement of Professor F.F. Bruce: "The revised version with these marginal references is still the most useful edition of the Bible for the careful student who knows no language in English". The Old Testament is especially recognized as a great improvement for accuracy's sake over the KJV.

THE AMERICAN STANDARD REVISED VERSION

American Committees could be responsible for a single revised version but so many differences arose that after some years the American Company asked to be released from further cooperation. They would publish their own revised version. They promised not to do so for fourteen years. In 1897, Thomas Nelson and Sons entered into an Agreement with the American Company to meet the necessary expenses for the preparation of an American Revision. Once again they went to work, going over the entire text. Twenty-nine years later, on August 26, 1901, The American Standard Revised Version of the Bible was placed on Sale and was at once recognized as superior in many ways to the English Version.

OTHER VERSIONS

One of the more important nineteenth-Century translations of the Bible was by the famous compiler of Young's Concordance, the British biblical Scholar Robert Young. He published at Edinburgh, as early as 1862, his little translation of the Bible, permeated (to penetrate or to spread) with Young's deep conviction "every word of the original is God-breathed as the Apostle Paul in his Second Epistle to Timothy, 3:16," a third edition was issued in 1898.

The outstanding scholar among the Plymouth Brethren in the earlier days was J.N. Darby, who had immense linguistic (the science of language) ability and issued a translation of

the Bible, first in French then in Dutch and German, and the in English. Darby wrote in the preface to his New Testament translation, "being profoundly convinced of the Divine Inspiration of the Scriptures, we have tried in this translation to reproduce as exactly as possible what God has given us in another language."

Coming into the twentieth century, the first new translation that need be mentioned is the twentieth century New Testament, the publication of which extended from 1898 to 1901, a careful re-translation based on the Westcott and Hort text. Great care was taken to weigh every word in the Greek and to translate identical passages verbatim (word for word). Dr. E.H. Robertson in his survey of the more recent versions, says, "There seems to me to be little doubt that this is one of the most careful translations ever undertaken and reports that the result of a Bible Study group which he led for some years was that here appeared "the most faithful rendering of the Greek in nearly every difficult passage we encountered."

The two most widely used translations of the New Testament until the appearance of the Revised Standard Version were those produced by Dr. Weymouth and Dr. Moffatt. Dr. Weymouth's New Testament in modern speech first appeared in 1902, with brief introductions prefixed to each book and considerable number of explanatory footnotes. It was frequently revised during his life and for some years after, the later revisions being increasingly liberal in the theological tendency.

The New Testament: A new translation is by Dr. James Moffatt, one of the most distinguished New Testament Scholars of the early part of our century. This first appeared in 1913. The Old Testament followed in 1924 and the entire Bible with a final revision, was published in 1935. His work in the Old Testament is generally recognized as being of much less value than his work in the New

Testament. Even here Moffatt justly antagonized many Christians by the liberties he took with some text. For example, the phrase occurring at the opening of John's Gospel, "In the beginning was the Word and the Word was with God and the Word was God". Moffatt translates the last phrase "and the Word was Divine." So also he translated the genealogy in the first chapter of Matthew in the Moffatt version, it reads: "Jacob the father of Joseph, and Joseph (to whom the virgin Mary was betrothed) the father of Jesus who is called Christ," a translation based on a late and unauthoritative Greek manuscript and contradicted by all the most ancient texts. As an illustration, however, of some of the most revealing passages in Moffatt, we might consider four verses from 2nd Corinthians: "I live for God as the fragrance of Christ breathed alike on those who are being saved and on those who are perishing, to the one a deadly fragrance that makes for death to the other a vital fragrance that makes for life" II Corinthians 2:15,16 "Hence I never lose heart" and (4:16); and "He will increase the crop of your charities—you will be enriched on all hands, so that you can be generous on all occasions and your generosity, of which I am the agent, will make men give thanks to God" (9:11).

The last four translations we have considered were all from Great Britain. It is the time now that an American Version should appear, and it did, produced by scholars at the University of Chicago. In 1923, Dr. Edgar J. Goodspeed published his the New Testament: An American Translation, based on Westcott and Hort test. In 1935 assisted by colleagues, a new translation of the entire Bible appeared with the simple title The Bible: An American Translation. It was widely used for the first twenty years after its first appearance, although it was never quoted with the same frequency as Moffatt's.

THE REVISED STANDARD VERSION

In 1937, the International Council of Religious

Education, in which some forty of the larger denominations in North America were associated, authorized the preparation and publication of a complete new revision, which was carried through by some thirty-two different American scholars. The New Testament Revised Version was published in 1946 and the entire Bible in 1952. No version produced in our country has ever aroused so much antagonism, some justified and some unjustified. A number of the old style of writing had been removed, necessary corrections, due to better knowledge of the meanings of the original text, have been made. Thus, for example, Deuteronomy 32:8, which in the earlier translations stated that God had fixed the bounds of the people "according to the number of the children of Israel," now reads "according to the number of the sons of God," which is supported by the Septuagint and the Samaritan Bible and now by a fragment of the Hebrew manuscript found at Qumran.

One most commendable virtue of this version is that it returns to the familiar words of the King James translation of Second Timothy 3:16, from which the Revised Version had departed, the new version reading "All Scripture is inspired by God and is profitable.:

A second edition of the Revised Standard Version was published in 1971, popularly known as RSV II. This edition includes considerable revision of the New Testament.

THE HOLY SCRIPTURE ACCORDING TO THE MASORETIC TEXT: A NEW TRANSLATION, AND THE TORAH

In 1914, the Jewish Publication Society of America published a volume entitle the Holy Scriptures According to the Masoretic Test: A New Translation (exclusively of the Old Testament), which has not exercised extensive influence outside Jewish circles. In 1962, the same organization published a new translation of the Pentateuch with the simple title, The Torah; in 1978 the second section was

published, The Prophets; and in 1982 the final portion was published, The Writings. This work has been very carefully done, the result of the finest Hebrew scholarship available. But there seems to be a deliberate attempt here to make the Messianic predictions of the Pentateuch void of any Messianic meaning, as for example, Genesis 3:15 which here reads: "I will put enmity between you and the woman and between your offspring and hers; they shall strike at your head and you shall strike at their heel." All other modern translations read "his heel." The modern gentile reader would certainly not get much out of the translation of Exodus 3:14, which here reads; "And God said to Moses, "Ehyeh-Asher-Ehyeh." There are a number of footnotes indicating that the exact meaning of some Hebrew words is not known today, as for example, the twelve stones of Exodus 28:17-20; the creatures mentioned in Deuteronomy 14:5&6; and the diseases of Deuteronomy 28:22.

No. 15 THE AMPLIFIED BIBLE

The Amplified Bible (1954) is a literal translation with multiple expressions using associated words to convey the original thought. The New Testament uses the Greek text of Westcott and Hort plus twenty-seven translations and revisions. The Old Testament is similarly extensive. The version is intended to supplement other translations authentically, concisely, and in convenient form.

GOOD NEWS FOR MODERN MAN

Good News for Modern Man (Today's English Version) is a translation of the New Testament by Dr. Robert G. Bratcher (and a distinguished review committee) published in 1966. This is a paraphrase which gained enormous popularity in a short period of time. It was intended to communicate the Scriptures to the masses of English-speaking people around the world and has been used as an instrument of Evangelism for people outside the church.

No. 16 THE JERUSALEM BIBLE

The Jerusalem Bible (1966) is a translation from the Hebrew Masoretic, Greek Septuagint, Dead Sea Scrolls, and accepted Greek and Aramaic New Testament texts all compared with the French Version. Twenty-eight principal collaborators in translation and literary revision under Alexander Jones, general editor, produced it.

NO 17 NEW AMERICAN BIBLE

The New American Bible (1970) is a Roman Catholic translation that is a highlight of Bible publishing in the present century. All basis texts were consulted, and the work was twenty-six years in the making. Over fifty recognized biblical scholars, the majority of them college professors, labored to produce this outstanding version. Scholars were Catholic, Protestant, and Jewish. The purpose was to produce a more accurate translation from the older manuscripts, and the Pope made this possible in 1943. Prior to this version Catholics had been required to use the Latin Vulgate as the basis for translation.

NO. 18 THE LIVING BIBLE

A very popular paraphrase, The Living Bible (complete Bible, 1971), is the work of a single translator, Kenneth N. Taylor. The initial source was the American Standard Version of 1901, but Dr. Taylor and the Greek and Hebrew specialists he consulted also used the most respected texts available.

NO. 19 NEW AMERICAN STANDARD BIBLE

The New American Standard Bible was translated by an Editorial Board of fifty-four Greek and Hebrew scholars and required nearly eleven years to complete. The producers of this translation believed that interest in the American Standard Version of 1901 should be renewed and increased. Recognizing the values of the ASV, the

Lockman Foundation, sponsor of the project, felt an urgency to update that version by incorporating recent discoveries of Hebrew and Greek textual sources and by rendering the ASV into more current English. The editorial board has continued to function since publication of the complete Bible in 1971. Minor revisions and refinements have been inserted in more recent editions.

NEW INTERNATIONAL VERSION

The New International Version began with work by committees from the Christian Reformed Church and the National Association for Evangelicals. In 1967 the New York Bible Society undertook the financial sponsorship of the translation. The translation is done from the Masoretic Text in the Old Testament and an eclectic Greek text in the New Testament. The modern English version was published as a complete Bible in 1978.

NEW KING JAMES VERSION

In 1975 Thomas Nelson Publishers began the fifth revision of the King James Version. Over one hundred scholars worked on the translation of the Biblia Hebraica Stuttgartensia (Old Testament) and the Scrivener Greek Text (New Testament) into modern English using the 1611 and 1769 editions of the King James Version as standards. For a more complete discussion of the New King James Version consult a copy of that version.

OTHER MAJOR VERSIONS SINCE 1950

THE HOLY BIBLE FROM ANCIENT EASTERN MANUSCRIPTS (1957) was intended to convey ancient biblical customs preserved only in the Aramaic texts and to reveal the deeper biblical meanings often hidden in idioms and parables.

THE BERKELLY VERSION IN MODERN ENGLISH

(1959) Translates every word using modern terms.

The New English Bible (Complete Bible, 1970) required twenty-four years to complete and enlisted the labors of fifty recognized biblical scholars. It is based on the original Greek and Hebrew texts.

J.B. Phillips, and English vicar, translated the New Testament into modern speech, beginning with Letters to Young Churches in 1947, followed by The Gospels in 1952, The Young church in Action in 1955, the Book of Revelation in 1957, and in 1958 the one volume edition of his completed translation of the New Testament, The New Testament in Modern Speech. Four prophets appeared in 1963.

APOCRYPHA

Apocrypha is the 14 books of the Septuagint (sep'choojint) Greek translation of the Old Testament made in the third century B.C. Latin means Seventy, the Seventy, it is the designation of the seventy or seventy-two Jewish scholars who, completed the translation in seventy-two days on the island of Pharos. Included in the Vulgate, (Latin Bible), but considered uncanonical (ecclesiastical law or code of law established by a church council) By Protestants because they are not part of the Hebrew scriptures. Eleven of these books are accepted in the Roman Catholic Canon, and appear in the Douay Bible. Various early Christian writings purposed as additions to the New Testaments but rejected by the major Canons. (Any writings of questionable authorship authenticity, Apocrypha (hidden, or to hide away to hide).

The term Apocrypha is used to designate a collection of ancient Jewish writings, which were written between about 250 B.C. and the early Christian centuries. The Apocryphal (false or counterfeit, having to do with the Apocrypha) books have come to be regarded as inspired scriptures of the theology of Roman Catholic Church, but the historic Protestant

and Jewish view-point describes no real inspiration to them.

WHY PROTESTANTS REJECT THE APOCRYPHA

While Protestants study the Apocrypha for the light it throws on the life and thought of pre-Christian Judaism, they reject it as inspired Scripture for the following reasons:

The Apocryphal Books were not a part of the Old Testament of Jesus and the early church. The three-fold division of the Old Testament- the law, the Prophets, and the Writings still used in the Hebrew Bibles and Jewish versions of the Old Testament - does not include the Apocryphal books and never did. While Jesus and His disciples knew the Apocrypha, they never quote from it as authoritative Scriptures.

Ancient Jewish writers who used the Greek Bible, notably Philo (known as Philo Judaeus 30 B.C. - 45 A.D.) he was a hellenizing (Jewish person who spoke Greek) he was a Jewish philosopher. Josephus (his original name Joseph Ben Matthias 37 A.D. - 100?) He was a Jewish Historian and General, were acquainted with the Apocrypha but never spoke it as Scripture. In fact, Josephus states that nothing had been added to Scripture "from Artaxerxes until our time. The Apocryphal book of Second Esdras mentions twenty-four books corresponding in the Hebrew Bible as it is known today, and seventy other writings which are esoteric (difficult to understand in nature) (Second Esdras 14 chapter 44-48). It is significant that this apocryphal book shows in acquaintance with the acknowledged Old Testament canon as known in the synagogue and in the Protestant churches.

Church fathers, who were familiar with Hebrew canon, clearly distinguished between canonical and apocryphal writings. The writing Melito of Sardias, Cyril of Jerusalem and Saint Jerome show a recognition between inspired Scripture and Apocrypha.

The apocryphal books were never declared to be authoritative Scripture until the Council of

Trent (46 A.D.). At that time the following apocryphal books were declared canonical: Tobit, Judith, The Wisdom of Solomon, Ecclesiasticus, Baruch (including the Letter of Jeremiah), First and Second Maccabees, the additions to Esther, and the addition to Daniel (Susanna, The Song of the Three Young Men, Bel and the Dragon. Many Roman Catholic Scholars distinguished between the Proto-Canonical Books (Our Old Testament) and Deuterocanonical books (The Apocryphal). Most readers feel that the Apocryphal Books represent a lower lever of writing than that of the Canonical Scriptures. They contain numerous and historical and geographical inaccuracies and anachronisms (not in its proper time) and do not breathe the prophetic spirit so evident in canonical writings.

THE WESTMINSTER CONFESSION

(1643) States that "the books commonly called Apocrypha, not being of diving inspiration, are not part of the Canon of Scripture, and therefore are of no authority in the Church of God, or to be any otherwise approved or made use of than other human writing." The Reformed Churches have not encouraged the use of the Apocrypha, and as a consequence it is seldom used in contemporary Protestantism. The Anglican Church in its Thirty-nine Articles takes a mediating position, holding that "the Church should read (the apocryphal books) for example of life and instruction of Manners; but yet does it not require them to confess any doctrine." In addition to the books commonly called Apocrypha, there is a wide variety of other ancient literature, both Jewish and Christian, to which the name Pseudepigrapha (soo di pig ra fa) (false or counterfeit) is often applied. Apocrypha, Pseudepigrapha, sectarian literature from the Qumran caves, and a wide variety of other ancient writings provide helpful information for understanding the world of the New Testament and the early church. While not on a par (level) with inspired Scripture, such writings merit close examination.

THE BOOKS COMMONLY TERMED APOCRYPHA ARE:

First Esdras (vulgate, 3 Esdras). The First Book of Esdras relates a series of episodes from Old Testament history, beginning with the Passover celebrated in Jerusalem by Josiah (c.621 B.C.)

c.) and ended with the public reading of the Law by Ezra (c.444 B.C.). It reproduces the substance of Second Chronicles 33:1-36:23, the whole of Ezra and Nehemiah 7:73-8:1. An addition to the biblical narrative appears in First Esdras 3:1-5:6, the Tale of the Three Guardsmen. Three young men who were acting as bodyguards to king Darius were keeping themselves awake by debating what was the strongest force in the world. One said wine, because of its peculiar power over men; another suggested the King, with unlimited power over his subjects; and the third (Zerubbabel) - Zorobabel) - Seed of Babel or confusion) affirmed that woman, who gives birth to man, its strongest, but truth is victory over all things. The King, who was asked to decide the winner, favored Zerubbabel's answer and offered him any reward he might choose. Zerubbabel asked permission to return to Jerusalem to rebuild the temple. The section ends with a description of the Jews departing from Babylon en route to Jerusalem. Most scholars suggest that First Esdras was composed in Egypt some time after 150 B.C.

Second Esdras (Latin-Vulgate, 4 Esdras). The core of Second Esdras (chapters 3-14) describes seven apocalyptic revelations granted to Ezra in Babylon. They are concerned with the problem of Israel's suffering and attempt "to justify the ways of God to man." The author was evidently a Jew, who looked forward to the advent of Israel's Messiah and the period of blessedness, which He would bring. The introduction (chapter 1 and 2) and the conclusion (chapters 15 and 16) contain additional writings from a Christian viewpoint. The core was probably written in Aramaic toward the end of the first

century A.D. About the middle of the second century, an introduction was added (in Greek) and a century later the concluding chapters were written. Oriental versions and many of the best Latin manuscripts contain only the core of the book.

Tobit. Tobit is a book of religious fiction (false), probably written in Aramaic during the second century B.C. It tells the story of a pious Jew of the tribe of Naphtali in Galilee who, with his wife Anna and their son Tobias, was taken to Nineveh by Shalmaneser (King of Assyria - a God, is Chief (c.721 B.C., 2 King. 18:9-12). In the land of exile they obeyed the Jewish law. When Tobit lost his eyesight, he sent his son to Rages in Media to obtain payment of a debt. An angel led him on to Ecbatana, where he fell in love with a beautiful widow whose seven husbands had successively been killed on their marriage day by an evil spirit. Tobias married the virgin-widow and escaped death by burning the inner part of a fish, the smoke of which put the evil spirit to flight. As an added blessing, the gall of the fish was used to cure the blindness of the aged Tobit..

Judith. A Palestinian Jew probably wrote the story of Judith in Hebrew during the years following the Maccabean revolt. It tells how Judith, a Jewish widow, delivered her people from the Assyrian commander, Holofernes, (Hol-e-fur-nes) (General of King Nebuchadnezzar's army killed by Judith), who was laying siege to Bethulia. Risking great personal danger, Judith made her way to the tent of Holofernes where she deceived the Assyrian with her charms. Getting him into a drunken stupor, Judith took the sword of Holofernes, cut off his head, and brought it back to Bethulia as evidence that God had given His people victory over the Assyrians. Judith may be compared with biblical Jael, who killed the Canaanite general Sisera (Judge. 4:17-22).

The Additions to the Book of Esther. During the second or the first century B.C. and

Egyptian Jew translated the canonical Book of Esther into Greek, and the same time interpolated (introduce false material) a total of 107 verses into six places where he felt that a religious note should be added. These insertions mention the name of God and prayer, none of which appeared in the canonical Esther. The Apocryphal additions add ten verses to Esther 10, and six additional chapters, numbered 11 to 16. In the Greek Septuagint, however, the supplementary verses are distributed through the text to make one continuous narration.

The Wisdom of Solomon. An Alexandrian Jew, sometime between 150 and 50 B.C., composed an ethical treatise, which he named The Wisdom of Solomon in order to gain a greater number of readers. He sought to protect the Jews in Egypt from falling into skepticism, materialism, and idolatry, and to teach his pagan readers the truth of Judaism and the folly of heathenism. The book begins with an exhortation to the rulers of the earth to seek wisdom and follow righteousness. Its theology is based on the Old Testament with modifications derived from Greek philosophical ideas current in Alexandria. Unlike the Old and New Testaments which honor the body, The Wisdom of Solomon (The New American Bible) regards it as something that "weighs down the soul" a mere earthly tent" which burdens the thoughtful mind" (9:15). The pre-existence (8:19, 20) and immortality (3:1-5) of the soul are maintained, although the Hebrew-Christian Doctrine of bodily resurrection is absent.

Ecclesiasticus or the Wisdom of Jesus the Son of Sirach. Ecclesiasticus, an ethical treatise extolling the virtue of wisdom, was written in Hebrew between 200 and 175 B.C. by a pious scholar from Jerusalem, Jesus the son of Sirach. The author's grandson, an Alexandrian Jew, translated the work into Greek and added a prologue (c. 132 B.C.). It is the longest of the apocryphal books and the only one with a known author. Like the canonical Proverbs, Ecclesiasticus deals with a wide

variety of practical subjects-everything from diet to domestic relationships. The longest continuous section of the book (chapters 44 to 50) is the Praise of Famous Men, which briefly describes a long series of Hebrew worthies from Enoch, Noah, and Abraham, down to Zerubbabel and Nehemiah, and finally the High Priest Simon, a contemporary and friend of the author.

The Book of Baruch, said to be written by Jeremiah's friend and secretary (Jer. 32:12, 36:4, 51:59), is a composite work, which was not completed until the first century B.C. or later. Although the final revision or a text was written in Greek, some sections may be traced to Hebrew originals. The book begins with a prayer of penitence, recognizing that the tragedies, which be-fell Jerusalem, are the just payment for her sins (1:1-3:8). A second poetical section explains that Israel's misfortunes are due to her neglect of Wisdom (3:9-4:4). This wisdom, whose praises are sung by a philosophically minded writer, is equated with God's law (4:1-3). The third section of the book, also poetic, is a message of comfort Susanna. It is uncertain whether the original of Susanna was written in Hebrew or Greek. Its unknown author lived sometime during the second or the first century B.C. But we do not know details concerning his life. Yet, the book itself is recognized as one of the great short stories of world literature. It tells how two immoral elders threatened to testify that they had found Susanna, the beautiful wife of an influential Babylonian Jew, in the arms of a lover, if she would not submit to them. When she refused them, they charged her with adultery through the testimony of two witnesses, and she was convicted and sentenced to death. A young man names Daniel however, interrupted the proceedings and questioned the two witnesses separately. He asked each to identify the tree under which he had seen Susanna and her supposed lover. Betrayed by there own inconsistent answers, the guilty elders were put to death and Susanna was saved. In the Septuagint, the story for Susanna precedes the canonical Book

of Daniel; in the Vulgate it follows it.

Bel and the Dragon. The stories of Bel and the Dragon were probably written in Hebrew toward the middle of the first century B.C. and added to the Book of Daniel by its Greek translator. In the Septuagint it directly follows Daniel, while in the Vulgate it come after Susanna. The story of Bel is one of the world's oldest detective stories. It tells how Cyrus, the Persian King, asked Daniel why he did not worship Bel, the god of Babylon. Cyrus told Daniel how much flour and oil and how many sheep the god Bel consumed each day, Then, Daniel persuaded Cyrus to deposit the usual provisions in the temple and then to close and seal the temple doors. In the meantime, Daniel scattered ashes over the temple floor. When morning came the food was gone, and the floor was covered with footprints of the priests, their wives and children, who had used a secret entrance under the table to come by night into the temple and consume the provisions. The King, convinced of the treachery of Bel's priests, ordered them slain and their temple destroyed. The Dragon is really a serpent which the king worshiped until Daniel killed it by feeding it lumps of pitch, fat, and hair. The Babylonians, furious at the destruction of their god, demanded that Daniel be put to death. The king reluctantly consented and Daniel was placed in a den of lions (cf. Dan 6:1-28). The lions did not molest Daniel, who was miraculously fed by the prophet Habakkuk, who was caught up by an angel in Judea and taken to the lions' den in Babylon. On the seventh day the king took Daniel form the lions' den and cast his enemies into it, whereupon they were immediately devoured. The stories of Bel and Dragon were intended to ridicule idolatry and discredit heathen priest craft.

The Prayer of Manasseh. A Palestinian Jew probably wrote the apocryphal prayer of Manasseh sometime during the last two centuries B.C. Scholars are uncertain whether it was composed in Hebrew, Aramaic, or Greek. The Prayer is ascribed to Manaasseh,

the king of Judah who, according to Second Chronicles 33, was taken to Babylon where he repented of the idolatry that had characterized the years of his reign. Mention is made of a prayer offered by Manasseh (2 Chr. 33:19), and a Jew appears to have attempted to write such a prayer as Manasseh would have uttered. The Prayer is typical of ancient Jewish liturgical (li-tur-ji-kel) (the book of common prayer) is seen creation (1-4) and in His mercy towards sinners (5-8). This is followed by personal confession (9,10) and supplication for pardon (11-13). The prayer concludes with a petition for grace (14) and a doxology (15).

First Maccabees. First Maccabees is a valuable historical record of the forty years beginning with the accession of Antiochus Epiphanes to the Syrian throne (175) B.C. and ending with the death of Simon Maccabee (135 B.C.). It was probably written by a Palestinian Jew, in Hebrew, about 100 B.C. The book gives us our best account of the Jewish resistance to Antiochus and the Maccabean wars which ultimately brought independence to the Jewish state. It relates the exploits of three of the sons of Matathias, the priest who defied Antiochus and sparked the revolt: Judas (3:1,9:22) Jonathan (9:23,12:53), and Simon (13:1,16:24). The annual Jewish festival of Hanukkah, celebrated at the same season as Christmas, commemorates the rededication of the mentioned in the New Testament as "the feat of dedication" (John 10:22).

Second Maccabees. Second Maccabees is primarily parallel to the first seven chapters of First Maccabees, covering the period from 175 to 160 B.C. It professes to be an abridgement of a five-volume history written by Jason of Cyrene (2:19-23), whose identity is a matter of conjecture. The author of Second Macabees was evidently an Alexandrian Jew who wrote in Greek. He may have written it as early as 120 B.C. or as late as the early first century A.D. Second Maccabees is less historical and more rhetorical (ri-tor-i-kel) (concerned primarily with style or effect; showy or over

elaborate) than First Maccabees. It is written from the Pharisaic viewpoint and stresses the miraculous and the marvelous in contrast to the more prosaic (pro-za-ik) (dull or ordinary - straightforward) and objective First Maccabees.

**THE HOLY BIBLE IN MODERN ENGLISH
By FERRAR FENTON**

**Destiny publishing Merrimac, Massachusetts.
Pub. 1903 revised 1966**

INTRODUCTORY NOTE TO THE COMPLETE
BIBLE IN MODERN ENGLISH AS WRITTEN BY
FERRAR FENTON

In the year 1853, there was inspired into my mind, by what appeared a mere accident, a resolve to study the Bible absolutely in its original languages, to ascertain what its writers actually said and taught. I am now writing in 1903, just fifty years after, and have accomplished my object, and completed an entirely new translation of the whole of the Hebrew and Christian Scriptures direct from the Hebrew, Chaldee, and Greek, in which they were first given to the world. I was in 1852 a young student in course of education for an entirely literary career, but with a wider basis of study than is usually given for that purpose.

I at once threw myself into the steam of the suggestion and registered a vow that I would never again read the Gospels, or Christian Documents of our Faith, in any language but Greek, until I had learned to think in that tongue and it had become as familiar to me as the diction of an English newspaper. I consequently abandoned my parental wish for me to take Orders, and ultimately turned to commerce. And in commerce my life has been passed, in transactions extending to all parts of the world and many nations. But not for one hour did I, or have I, abandoned my resolve as to Scriptural research. Indeed, I hold my commercial experience to have been

my most important field of education, divinely prepared to fit me to be a competent translator of the Bible, for it taught me what men are and upon what motives they act, and by what influences they are controlled. Had I, on the other hand, lived the life of a Collegiate Professor, shut up in the narrow walls of a library, I consider that I should have had my knowledge of mankind so confined to glancing through a "peep-hole," as to make me totally unfit for the translation of so Universal a Code of the Laws of Life as the Bible forms.

But, nevertheless, I never ceased to read in Philology, Scientific Writers, and Scientific Research, History, Sociology, Statesmanship, and every field, which the Scriptures touch upon, to enable me to attain my object. The laws and writers upon Criticism, whether Orthodox, Heterodox, "Higher," "Broad," or "Lower," "Assyriologic, or "Sanskrit," have all been open to me, and my conclusion is that in the Hebro Christian Scriptures we have the only key that unlocks the Mystery of the Universe to the intellect of Man and the Mystery of Man to Himself. In this conviction I present this section of the Bible to my Race, not as a "Parson paid to preach it up"—to use the vulgar phrase of modern men, whom Solomon would have called Fools—but as a man who began the investigation of the possibility of a Divine Revelation, as an absolute disbeliever in any such thing, and who after years of honest and independent research has become a profound believer in such a Revelation as the only solution of the Mystery of Existence, not only of Man, but of all things.

The reception by the public of my work when issued part by part has been far more encouraging than I ever expected, or could have hoped. It has had no assistance from Publishers or universities, but by its own self it has gone over the world; and cheering voices from every region the globe and from all classes have wished me "God Speed" and urged me to go forward, Like Israel, across the Sea of Difficulty I have gone, and God has brought me to the promised land of Canaan of

full success.

Having been asked by several learned scholars as well as simple laymen, to write an Exposition of what I have learnt from my study of the Scriptures, I will say no more, but hope that God will grant me life and health of body and mind to answer their appeal properly, in such a treatise.

To the three accomplished scholars who have advised and assisted in the revision of my versions I return my best thanks.

The Books of the Sacred Volume of our Faith, as the Editorial Committee appointed by the Great Sanhedrim arranged them, called at Jerusalem for the purpose, in the Third Century before Christ, were divided into Four Volumes and put in the succession that I have followed in my translation.

Vol. I. Contained the "Books of Moses," or "The Law" and was quoted as "Breshith" or "Thorah," The "The Law.

Vol. II. Contained from the books from Isaiah to Malaki and was quoted as "Nebiim Akheronim," the "Later Preachers," "Sacred Writers," and included from the "Books of Psalms" to the end of the "Second Chronicles," and except in the two "Chronicles," presents us with the Divinely Inspired poetry and Philosophy of the Bible.

I decided to follow this order of the Books rather than that of the wild muddle in which the European translators of the Dark Ages had mixed them in the Latin and Greek versions, for the following reasons:-It was the original one, and the accurate criticism, mental insight and literary skill shown in it, and its grouping of both the Historical and the Divinely Inspired Writers, shows a masterly comprehension of the work the Editors had before them and of the progressive nature of the Revelation from God to Man of the Everlasting Laws of Creation, Human Life, and Social and National health and duty, that has never been equaled, and which is itself, if studied that cannot be excelled.

As in my Introductions to be the successive sections of the Bible I have given further

details to justify my action, I add no more, especially as I have been appealed to by many correspondents, learned and unlearned alike, to write an explanatory volume on the Scriptures, and which with the will of God, I have promised to do.

Finally, from the first beginning of my work, my method has been as follow:-I first made, by my own hand and mental effort, the translation absolutely direct from the original, with no intermediary version between the Greek or Oriental Texts and my manuscript. The revision of these drafts I repeated by the same plan three, and in some cases four or five, times over, and also submitted difficult passages to the three Orientalist and Grecianist friends, who were the only men in Europe or America with devotion enough to the Scriptures to give any aid. (A sad comment upon the spirit of our age.) I then tested their suggestions by a various previous translators and at last began to collate my version with a Polyglot Bible printed in parallel columns. The result of this last was surprising and saddening. For I discovered, in the Old Testament, that wherever the Greek translators had blundered in their rendering of the Hebrew or Chaldee text, every translator in every language, from the Latin to the German, French, Spanish, and Italian, onward to the English, authorized or unauthorized versions alike, had one after another repeated the blunders of the Greek, down to a version I lately added to my collation, made within the last twenty years. These are facts, and but for want of space I would prove my statements by reference to a list of passages. But my readers can verify for themselves by a little industry. The same may be said of the Latin version of the Greek New Testament.

But my readers must not suppose that I sought only to reproduce the mechanism of the diction of the Scripture. My object was from the first to present the Spirit as well as the Letter of the Sacred Writers in our own tongue as accurately as photography knows the features, expression and mental characteristics of a man's face and mind. This I believe, I have accomplished as no other