

Quick Review of Lesson 6	<p>27. The committee noted ALTERNATIVE READINGS in the footnotes. The committee used the best words available at the time to render the original intent of the text. Some words are not a literal translation of the original words, but words representing the original intent. Example: The Greek word for “the smallest copper coin” is rendered a “cent” in American Bibles and a “farthing” in British Bibles until 1961, when it was withdrawn from the British monetary circulation, and a “one penny” was the smallest coin after 1961.</p> <p>28. For the original text sources, the committee used Kittel's BIBLIA HEBRAICA for the Old Testament and Nestle's NOVUM TESTAMENTUM GRAECE for the New Testament. Here you must trust the scholars if you do not speak and read Hebrew or Koine Greek.</p> <p>29. Translating Hebrew, Aramaic, and Greek tenses into English is especially difficult because they do not translate easily. Here you must trust the scholars if you do not speak and read Hebrew or Koine Greek.</p> <p>30. The committee has been consistent in translating the proper names of God. “LORD or LORD” is always used for the original word YHWH. “Lord” is always used for the original word ADONAI when referring to God. “lord” is always used for the original word ADONAI when referring to a human. “God” is always used for the original word ELOHIM when referring to God. “god” is always used for the original word ELOHIM when referring to a false, fake god. “LORD God” is always used for the original YHWH ELOHIM when the two words are together.</p> <p>31. When a Jew was reading the Hebrew text and came to the word YHWH, the Jew substituted the name ADONAI and kept reading.</p> <p>32. The word JEHOVAH was an intentional mispronunciation of the word YHWH. The word YHWH was Latinized and replaced by the word Jehovah. The first English translations to use Jehovah as a replacement for YHWH includes Tyndale's AD 1525 translation, the Geneva Bible version, and the King James Version. See Exodus 6:3 in those Bibles for an example.</p>
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Principles of Translation (Continued)

FOOTNOTES are used only where the text especially requires them for clarification. Marginal notes and cross-references have been deleted from this edition.

Note: Mainly, footnotes in the NASB are used for ALTERNATE READINGS, to notify the reader that some texts are not found in the oldest and most reliable manuscripts, and to notify readers where variations occur in the majority of all available manuscripts. Different Bible versions handle variations and footnotes in different ways. Here is an example from the NASB and the NIV.

NASB	NIV
<p>²⁰ And He said to them, “Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible to you. ²¹[But this kind does not go out except by prayer and fasting.]</p> <p>²² And while they were gathering together in Galilee, Jesus said to them...</p> <p>The NASB includes the verse in the regular text and the footnote at the bottom of the page says,</p> <p>^a Verse 21 is not found in the oldest and most reliable manuscripts</p>	<p>²⁰ He replied, “Because you have so little faith. I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, ‘Move from here to there’ and it will move. Nothing will be impossible for you.”</p> <p>²² When they came together in Galilee, he said to them...</p> <p>The NIV leaves the verse out of the text and the footnote at the bottom of the page says,</p> <p>Verse 21 is not found in the oldest and most reliable manuscripts</p>

PARAGRAPHS are designated by bold face verse numbers or letters.

Example: Matthew 3:13. ¹³The Jesus arrived from Galilee ...

Note: Text found placed in paragraph form is strictly a committee's decision as to where the paragraph breaks occur. The original Hebrew, Aramaic, and Greek were booklets with no chapter breaks, no verse numbers, and no paragraph breaks. Stephen Langton created chapter breaks in AD 1227. Wycliffe's English translation of AD 1380-1382 was the first to use Stephen Langton's breaks. For the Jewish Bible, chapter breaks were placed in the Hebrew Old Testament in 1445 by Mordecai Nathan. Later, he and Athias broke the chapters into verses. For the Greek Bible, chapter breaks were placed in the Greek New Testament booklets in 1551 by Robert Stephanus.

QUOTATION MARKS are used in the text in accordance with modern English usage.

Note: The original Hebrew, Aramaic, and Greek do not have punctuation markings. We use quotation marks in English to set off verbatim words spoken by a person. For example, Genesis 1:3 says, 'Then God said, "Let there be light," and there was light. No quotation marks were in the original. By the way, the original 1611 King James did not use quotation marks. It rendered the same verse as – And God said, let there be light: and there was light.

"THOU," "THEE" AND "THY" are not used in this edition and have been rendered as "YOU" and "YOUR."

Note: "Thou" is a second nominative singular personal pronoun of Old English replaced by "You" in Middle English. Early Modern English retained "Thou" in Bible passages; however, "You" has now replaced "Thou" in Modern English.

"Thee" is an accusative and dative singular pronoun in Old English (originally spelled *Be*) and carried on in Middle English as "Thee." Early Modern English retained "Thee" in Scripture; however, it has now been replaced by "You" in Modern English.

"Thy" is a second person singular possessive pronoun in Old English (originally spelled *Bi*) and carried on in Middle English as "Thy." Early Modern English retained "Thy" in Scripture; however, it has been replaced by "Your" in Modern English.

PERSONAL PRONOUNS are capitalized when pertaining to Deity.

Note: Any pronoun (He, Him, His, Himself, You, Yours) that refers to Elohim (God), YHWH, or Adonai (big LORD or Lord) always begins with a capital letter. When referring to false gods, the pronoun always starts with a lower-case letter.

ITALICS are used in the text to indicate words which are not found in the original Hebrew, Aramaic, or Greek but implied by it. Italics are used in the marginal notes to signify alternate readings for the text. Roman text in the marginal alternate readings is the same as italics in the Bible text.

Note: Italicized words are purely the opinion of the committee members inserted to help with what they understand to be the implication of the original text. Here is an example from Romans 8:3.

Roman 8:3 For what the Law could not do, weak as it was through the flesh, God ~~not~~ sending His own Son in the likeness of sinful flesh and ~~as an offering~~ for sin, He condemned sin in the flesh ...

It is always best to ignore all italicized words and seek to understand the plain text without the added words.

But, based on a past lesson in this series, you should have automatically recognized the people group that Paul was writing to when you saw the word "Law." Law almost always refers to Jews: non-believers and believers. Let's look at the context to prove this point.

In Romans 8, Paul is in Corinth. He is writing to all Jews in the Roman Empire because all Jews living in the city of Rome had been ordered to leave the city of Rome by Claudius Caesar (Acts 18:2 "... because **Claudius had commanded all the Jews to leave Rome.**") The order required all Jews, converted or not to Christianity to leave Rome. The reason was that the unconverted Jews were in constant arguments with the Christian Jews over "Christus" (Christ). Non-Jews, who were Christians, were allowed to stay in the city of Rome and to continue to worship in the Church. Paul writes to all Jews and Gentiles in the Roman Empire; he addresses the Jews first starting in chapter 2 when he says, "**but if you bear the name 'Jew' and rely upon the Law....**" His writings to the Jews about their position under the Law will continue through chapter 10, where Paul ends his argument against the non-believing Jews when he says in Romans 10:4, "**For Christ is the end of the Law for righteousness to everyone who believes.**" In those chapters, Paul proves to the Jews that God had all things

worked out for their good, for those predestined Jews who would believe in God, Who took on the flesh, and was formed into the image of the Son of God, Whom we know as Jesus, Who was the firstborn, or rather the first risen, of all the brethren. You will only find the word "brethren" in the New Testament associated with conversations with Jews or between Jews. You will never find "brethren" in association with Gentile believers. Returning to Paul's argument, Jesus was foreknown by the Godhead because He was part of the Godhead. He was YHWH, the Creator. He was also YHWH, the Savior and the final sacrifice to do away with all the ritual offerings for sin. He fulfilled the religious law of Leviticus, but He did not do away with the civil law of Leviticus. In Leviticus, there are laws for the priests (religious laws) and laws for the people (civil moral laws). Once Jesus was sacrificed, there was no longer a need for the priests to officiate the sacrificial laws because Jesus had completed the process of salvation through sacrifice. But the Jews whom Paul was addressing explicitly wanted to continue the sacrificial laws. Romans 8:3 says, "For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death, for what the Law could not do, weak as it was through the flesh, God ~~did~~: sending His own Son in the likeness of sinful flesh ~~as an offering~~ for sin...." Romans 8:29 continues in that thought to tell us that Jesus was "predestined ~~to become~~ conformed into the image of His Son so that He would be the firstborn among many brethren...." From there, Paul goes on to describe what Jesus does for the believers. He offers salvation to those who believe in Him. He calls for believers to trust in Him. He justifies believers who trust in Him. He glorifies believers who trust in Him. Paul goes on to ask a question of the Jews in 8:32. "He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?

A reading and survey of Romans chapters 2 – 10 reveals that Paul spoke to the Jews and that the repetition of the word "Law" should shine like a flare to prove that point.

As for *italicized* words inserted by the committee, you should always ignore them first because they are not in the original languages. Second, all committees have a theological bias, and added words often lean toward that bias.

SMALL CAPS in the New Testament are used in the text to indicate Old Testament quotations or obvious references to Old Testament texts. Variations of Old Testament wording are found in New Testament citations depending on whether the New Testament writer translated from a Hebrew text, used existing Greek or Aramaic translations, or paraphrased the material. It should be noted that modern rules for the indication of direct quotation were not used in biblical times; thus, the ancient writer would use exact quotations or references to quotation without specific indication of such.

Note: Here is an example of direct quotations in the New Testament from the Old Testament.

Romans 8:36 "FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED."

Romans 8:36 comes from Psalms 44:22, "But for Your sake we are killed all day long; We are considered as sheep to be slaughtered."

ASTERISKS (*) are used to mark verbs that are historical presents in the Greek which have been translated with an English past tense in order to conform to modern usage. The translators recognized that in some contexts the present tense seems more unexpected and unjustified to the English reader than a past tense would have been. But Greek authors frequently used the present tense for the sake of heightened vividness, thereby transporting their readers in imagination to the actual scene at the time of occurrence. However, the translators felt that it would be wise to change these historical presents to English past tenses.

Example: Matthew 3:13 Then Jesus *arrived from Galilee....

Note: Here, we must trust the scholars.

BRACKETS [] = In text, brackets indicate words not in the original writings

Note: We will use the one we have already seen in this lesson for our first example. Matthew 17:21 [But this kind does not go out except by prayer and fasting.] Any passage with brackets is not found in the oldest and most reliable manuscripts. Therefore, bracketed passages should be ignored because they are not trustworthy.

Let us use a more extended and surprising passage for our second example, John 7:53 through 8:11. It is one of the most favorite passages in the Bible, but it is not in the original manuscripts and should be ignored.

John 7:53 [Everyone went to his home. John 8:1] But Jesus went to the Mount of Olives. ²Early in the morning He came again into the temple, and all the people were coming to Him; and He sat down and *began* to teach them. ³The scribes and the Pharisees brought a woman caught in adultery, and having set her in the center of the court, ⁴they said to Him, "Teacher, this woman has been caught in

adultery, in the very act. ⁵ Now in the Law Moses commanded us to stone such women; what then do You say?" ⁶ They were saying this, testing Him, so that they might have grounds for accusing Him. But Jesus stooped down and with His finger wrote on the ground. ⁷ But when they persisted in asking Him, He straightened up, and said to them, "He who is without sin among you, let him be the first to throw a stone at her." ⁸ Again He stooped down and wrote on the ground. ⁹ When they heard it, they *began* to go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the center of the court. ¹⁰ Straightening up, Jesus said to her, "Woman, where are they? Did no one condemn you?" ¹¹ She said, "No one, Lord." And Jesus said, "I do not condemn you, either. Go. From now on sin no more."

This wording in this passage does not come from John's pen. Instead, some pastor, early on, must have written this in the margin of his copy of the Scripture, and when that copy was reproduced for a cleaner new copy, the copier placed the margin notes in the text.

Isn't that interesting! - It is best to ignore all bracketed [] words and passages.

PARENTHESIS () = In text, parenthesis indicates words not found in the original writings in that specific verse; however, the wording, or paraphrase of the wording, is found elsewhere in the Scripture.

Note: For passages found in parenthesis, these words or thoughts are in the Scripture somewhere but are not found in the passage where they are placed in the parenthesis. For our one example, let us go to one that has caused a great heresy in the Church.

Ephesians 4:7-13 But to each one of us grace was given according to the measure of Christ's gift. ⁸ Therefore it says, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN." ⁹ (Now this *expression*, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? ¹⁰ He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.) ¹¹ And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* pastors and teachers, ¹² for the equipping of the saints for the work of service, to the building up of the body of Christ....

Notice in verse 8 that it is in small caps. It comes from Psalms 68:18. **"You have ascended on high, You have led captive Your captives; You have received gifts among men, Even among the rebellious also, that the LORD God may dwell there."**

Notice that verses 9 – 10 are in parentheses. We find two things to consider. First, it means that these two verses are not in this passage in the oldest and most reliable manuscripts. Second, it means that the thoughts included in these two verses are found somewhere else in the Scripture. However, these thoughts come from more than one place.

Verse 9, "He ascended," comes from John 3:13. "No one has ever gone into heaven except the one who came from heaven—the Son of Man." Here the passage clearly states that Jesus came from heaven to earth. It does not say that Jesus went from earth to hell.

Verse 9, **"...what does it mean except that He also had descended into the lower parts of the earth?"** is an implication that Jesus went to hell. This idea comes from Isaiah 44:23, which says, "Shout for joy, O heavens, for the LORD had done it! Shout joyfully, you lower parts of the earth." In this verse, the "lower parts of the earth" are the very foundation of the earth, not hell. How do we know this? We know this because the context of chapter 44 is joy over the work of the LORD for the blessings of Israel because the LORD has redeemed them in the heavens, the mountains, the forest, the trees, and to the foundation of the earth (Psalms 44:21-23). Context is king, and the context does not imply hell.

Verse 10, **"He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things,"** is a paraphrase of Psalms 68:18 to justify that Jesus rose from hell to go to heaven.

The heresy in this passage implies that "Jesus went to hell and suffered torment there for us, so we, the believers, would not have to go to suffer in hell." Jesus did not go to hell and suffer torment. He went to the bosom of Abraham, the place of peaceful rest, and preached to those who were across the great gulf between the place of peaceful rest and the place of torment as Jesus revealed in the story of the *Rich Man and Lazarus* that He told in Luke 16:19-31.

It is best to ignore all parenthesis () words and passages.

Now on to the trouble with proof-texting, the origin of the true Gospel, and the organization of the Bible in our next and final lesson in this series.