

Chapter 1 : MODERN BIBLE TRANSLATIONS UNMASKED by Russell & Colin Standish ()

These translations include the New International Version, the New English Bible, Today's English Version, Phillips' translation-cum- paraphrase, and a host of others.

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The Wessex Gospels were the first translation of the four Gospels in English without accompanying Latin text. It was updated as the New Revised Standard Version in 1989. In the late twentieth century, Bibles increasingly appeared that were much less literal in their approach to translation. Phillips' produced an edition of the New Testament letters in paraphrase, the Letters to Young Churches, so that members of his youth group could understand what the New Testament authors had written. The Living Bible, released in 1971, was published by its author Kenneth N. Taylor, based on the literal American Standard Version of 1901. Taylor had begun because of the trouble his children had in understanding the literal and sometimes archaic text of the King James Bible. His work was at first intended for children, but was later positioned for marketing to high school and college students, as well as adults wishing to better understand the Bible. Despite widespread criticism due to being a paraphrase rather than a translation, the popularity of The Living Bible created a demand for a new approach to translating the Bible into contemporary English called dynamic equivalence, which attempts to preserve the meaning of the original text in a readable way. Realizing the immense benefits of a Bible that was more easily accessible to the average reader, and responding to the criticisms of the Living Bible, the American Bible Society extended the Good News for Modern Man to the Good News Bible by adding the Old Testament, in this more readable style. This translation has gone on to become one of the best selling in history. This New Living Translation is a full translation from the original languages rather than a paraphrase of the Bible. Another project aimed to create something in between the very literal translation of the King James Bible and the more informal Good News Bible. The goal of this was to create a Bible that would be scholarly yet not overly formal. The result of this project was the New International Version. This version became highly popular in Evangelical Protestant circles. Various terms are employed to defend or attack this development, such as feminist, gender neutral, or gender accurate. Some translations have approached the issue more cautiously, such as the English Standard Version. A further process that has assisted in greatly increasing the number of English Bible versions is the use of the Internet in producing virtual bibles, of which a growing number are beginning to appear in print especially given the development of "print on demand".

Chapter 2 : FACT CHECK: Did HarperCollins Remove 45 Complete Verses from the NIV Bible?

Modern Bible Translations Unmasked. 1 A Brief History of Bible Manuscripts and Translations A Entire Verses Omitted from Most Modern Versions of Scripture.

Originally the NT documents [written between about 33 A. D.] existed scattered throughout the various Church locations. Origen of Alexandria A. Origen of Alexandria was able to locate and bring into his private library collection the entire 27 books of the NT Bible that we now know today. Unfortunately for the accuracy of Christian bible documents Origen was a native of Alexandria, Egypt and lived at ground zero regarding the Gnostic Heresy of his day. The [approximately] four edits of verses have been corrected by the AV KJV translation team while the one Gnostic error [added Aramaic] still remains embedded even in the AV to this day. In about A. Origen was forcibly exiled from Alexandria, Egypt [leaving Egypt " though the Gnostics already had their copies of his NT documents to further their corruption] and in about A. Origen relocated and settled [with his library] in Caesarea, Israel. Origen died in A. Missing bible verses removed by early Gnostic editing 1 John 5: The last six verses of Revelation I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Part of the Gospel of Luke And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: As stated by other researchers the Gnostics were primarily determined to remove the Deity and the compassion of God from among the ancient Greek Manuscript scriptures. All of these ancient edits and probably a few more were known to the Church because each of these verses were mentioned in the early Church writings of the Church Fathers, in various ancient Bible translations and in other Church writings and documents so these verses were all retained by the KJV translation committee. The predominate language of the New Testament is Hebrew [though written in Greek the underlying language is Hebrew not Aramaic]. Abba, Amen, Messiah, Peace, Barabbas, etc. Today the problem is not a continued editing of the Greek Manuscripts but of a continuous, relentless and staggering editing of the English words, phrases and meanings in the modern bible translations, edits that easily number in the thousands. Edits that are so subtle and yet so abundant that in reality the modern [RV] bible translations are bordering on unreliable for even simple personal devotions let alone serious or scholarly bible study. The most complete explanation of how it was done. The largest in-depth defense of the King James Bible. The mission was carried out quickly and Origen returned to Alexandria. However, the scholar arrived to find his city in chaos. In his absence there had been a uprising, causing the Emperor Caracalla to order the city plundered, the schools closed, and all faculty exiled. Origen therefore left his hometown once again, this time destined for Caesarea in [Israel] Palestine. There Bishop Theoctistus took advantage of the presence of such a distinguished biblical scholar and invited Origen to preach to the congregation. The eminent Alexandrian, however, had not been ordained, and Bishop Demetrius of

Alexandria was angered when he heard that his catechist was being allowed to preach. Origen was hurt by the conflict with Demetrias, and was not able to resume his work right away. In the sixth volume of the Commentary on John, his first work in Caesarea, Origen likens his ordeal to that of the Jews in Egypt and his removal to Caesarea to the Exodus. But he affirms that God has quenched the fiery arrows of his enemies and his soul had grown accustomed to trials. In Caesarea, Origen added preaching to his regular duties of teaching and writing. Reports of the exact circumstances of his death vary somewhat, but Eusebius tells us that he lived for sometime after the persecution, into the reign of the succeeding emperors, Gallus and Volusian. Modern Bible Translations Unmasked by Dr. Not one of the original writings is preserved. However, early Christians carefully preserved copies of these sacred writings, taking the greatest care to eliminate copyist errors. Syria [Antioch, Syria] Acts Nevertheless, within a century of the writing of the New Testament canon, serious alterations were made, especially by [Gnostic] scribes in the city of Alexandria in Egypt. These men were motivated by a desire to support their Gnostic errors, which included the view that Christ was not a member of the Godhead. Once scribes tampered with Scripture they became increasingly careless in their copying techniques, introducing numerous mistakes. However, the scribes of Syria did not deviate from their meticulous copying methods. From these two copyist perspectives, two quite different streams of Greek manuscripts emerged. The Eastern stream, which became centered on Syria and Constantinople, remained true to the original writings of the apostles, while the Western stream, centered on Alexandria and Rome, was markedly flawed by both deliberate and careless alterations. Early in the fourth century, Emperor Constantine commissioned Eusebius, bishop of Caesarea, to prepare fifty copies of the New Testament. Eusebius chose to copy the flawed Western manuscripts. His decision was influenced by his admiration of Origen, who himself was a corrupter of Holy Writ. These copies contain many errors, and during the sixth and the seventh centuries at least ten different scribes attempted to make corrections to bring them somewhat closer to the valid Eastern manuscripts. Despite this effort, deliberate and careless errors remained in great numbers. Knowledge of the errors did not prevent Jerome from using these faulty manuscripts as a basis for his Latin version of the Bible. Disregarding all evidence to the contrary, the Council of Trent in the sixteenth century proclaimed the Latin Vulgate to be free from error. But despite the great influence of the Papacy, true Christians were not deceived. When the Turks conquered Constantinople and destroyed the Byzantine Empire in AD, men escaped to the West bringing priceless biblical [AV] and secular manuscripts with them. These [AV] Textus Receptus manuscripts enlightened the dense darkness of the Middle Ages, a darkness directly attributable to Roman Catholic domination. The revelations of these manuscripts opened minds to learning and also to the pure, precious Word of God. The Renaissance spread throughout Europe like a wildfire, and shortly the Reformation arose. As nation after nation threw off the shackles of Catholicism and embraced a pure faith based upon the inerrant Word of God, great fear gripped the leadership in Rome. The Council of Trent was called in to find a means to stem the advance of Protestantism. Perceptively, the bishops gathered at the Council acknowledged that the free distribution of the Bible to all men would prove the death knell of the Roman Catholic Church. Wherever men and women read this precious Book, the errors of Catholicism were forsaken. Gladly would these wily bishops have cast every Bible into a sea of flames as they had done in previous generations, but their coercive power had disappeared from much of Europe. Thus more subtle means were required to reverse the great advance of scriptural truth. Some less farsighted bishops even suggested that the Roman Catholic Church, too, endorse the Bible as the sole source of faith. They reasoned that they might be able to wean men and women from Protestantism if they proclaimed such a view. But the Jesuits saw that such a stand, rather than serving to rescue the Catholic faith, would seal its doom. With the Archbishop of Reggio as their spokesman, the Jesuits totally overthrew this faulted tactic by pointing out that there was no scriptural basis for Sundaykeeping, and unless the church was prepared to return to Sabbathkeeping, they must uphold the authority of the tradition of the church above that of the Scriptures. The Jesuits thus devised a new strategy. While having little regard for the Bible, they nevertheless went to Douay and Rheims in France and translated the Bible into the English language using the Latin Vulgate as its basis, although resorting to the original languages in some areas. The Jesuits were not bothered by the faultiness of their new translation; it furthered their aims. For three centuries the design of the Jesuits met with scant success. Protestants were

acutely aware of the perversions of the Western manuscripts and eschewed them. Men such as William Tyndale died at the stake rather than submit to a perverted Scripture. But in the nineteenth century the Jesuits penetrated the Anglican Church in force. This infiltration led to the formation of what became known as the Oxford movement early in that century. This movement among young Anglican clerics upheld the re-introduction of Catholic practices such as the confession, the adoration of Mary, and the celebration of the Mass, into the Anglican Church. They encouraged the translators to discard the pure Eastern [AV] manuscripts upon which the Protestant Reformation and its Bible were based and to revert to the perverted [RV] Western manuscripts, ever the ally of Catholicism. This version, and the American Revised Version which followed twenty years later and which was equally faulted, did not initially have a profound influence in Protestantism, for the King James Version remained the standard Bible of these churches. But the appearance of the Revised Standard Version of the Bible in the second half of the twentieth century, followed by a plethora of new translations, saw the scheme of the Jesuits finally implemented. Today most Protestants have discarded the trusted King James Version and now cheerfully use Bibles which are based upon Catholic manuscripts. All the best-known modern translations with the exception of the New King James Version also known as the new Authorized Version distort Scripture.

Chapter 3 : History Of Bible Translation A | Download eBook PDF/EPUB

These translations include the New International Version, the New English Bible, Today's English Version, Phillips' translation, and a host of others. Modern Bible Translations Unveiled.

Some verses in the NIV were taken out of the main text. The Bible text most often used by scholars and translators is a composite made from the oldest and most reliable of the ancient manuscripts. These old manuscripts are housed in several museums and other places all over the world. But what about the translation of this text into English? Does it accurately reproduce the original text "which, after all, was first written down in Hebrew, Aramaic, and Greek? Since the ancient texts we are using agree to such a remarkable extent, our task is to put this original text into excellent English. This helps to explain why there is so much variation in the English translations. Ten trained translators looking at the same Greek text would likely come up with ten slightly different renditions, and each would have reasons for his or her choice of particular words and phrases. English is, after all, not a fixed, dead language. It is alive and constantly changing. The translation task is not simple. To find the exact meaning in modern English of those ancient Hebrew, Aramaic, and Greek terms, phrases, and sentences is very challenging. Sometimes the original words have no exact counterpart in English, so several English words may be required to reproduce the precise meaning. And English is constantly changing, as some of our words take on new meanings. Zondervan has explained that this is because they have attempted to make a distinction, through the use of footnotes, between verses present in the oldest extant manuscripts of biblical material which were unknown at the time the King James translation was prepared and verses that only appeared in later manuscripts: These verses, however, are not really missing. During the exacting translation process for the NIV Bible, some verses were found not to be included in the oldest or most reliable manuscripts that the NIV translators had available to use. Most of these manuscripts were discovered after the King James Version was first translated, some years ago. When those verses could not be verified by the more reliable or older manuscripts, the NIV translators moved them to a footnote to reflect greater accuracy. The King James Version translators used the best manuscripts available in

Fortunately, many older manuscripts have been discovered and carefully evaluated by scholars, with the conclusion that the older manuscripts are more reliable. This has given modern translators unprecedented access to manuscripts closer in time to the original documents. The translators of the King James Version used the best resources available to them at that time and for their day, [and] the King James translation was a monumental achievement. No doctrines of the Christian faith are affected by differences between the King James Version and the manuscripts that it translated, [or by] modern translations following more reliable sources. Please be assured that your NIV Bible is extremely accurate, trustworthy and reliable. Additional information on the translation process and use of footnotes is located in the Preface of your NIV Bible. If you have any other questions, please let us know. The NIV editors emphasized that their translation was prepared by a self-governing Committee on Bible Translation comprising 15 religious scholars, not by the publishing house itself: The NIV translation process is one of rigorous checks and balances. The translation team is a self-governing body, which means no publisher or commercial entity can tell them how to translate Scripture. Committee members represent a number of denominations, helping to ensure a translation free from theological bias. It is true, however, that not everyone has been pleased with changes made to the NIV in recent years, and some have felt they were made for financial reasons.

Chapter 4 : the bible translator | Download eBook pdf, epub, tuebl, mobi

A defense of the Authorized version [King James version]. They claim that most modern translations use corrupt Greek manuscripts and suffer from translator bias.

It has been translated into well over 1, languages, from those of global reach such as English, French, and Arabic, to a myriad of isolated tribal tongues. Yet while most readers of the English Bible have a favorite version, few understand how the different translations came about, or why there are so many, or what determines whether a particular translation is trustworthy. Ronald Youngblood, *The Challenge of Bible Translation* will open your eyes to the principles, the methods, the processes, and the intricacies of translating the Bible into language that communicates clearly, accurately, and powerfully to readers of many countries and cultures. This remarkable volume marshals the contributions of foremost translators and linguists. Never before has a single book shed so much light on Bible translation in so accessible a fashion. In three parts, this compendium gives scholars, students, and interested Bible readers an unprecedented grasp of: The Theory of Bible Translation 2. The History of Bible Translation 3. The Practice of Bible Translation *The Challenge of Bible Translation* will give you a new respect for the diligence, knowledge, and care required to produce a good translation. It will awaken you to the enormous cost some have paid to bring the Bible to the world. William Allen Smalley *Language: Mercer University Press* Format Available: For eighteen centuries it was normally translated into new languages by native speakers, but with the beginning of the nineteenth century and the modern missionary movement came a burst of missionary translation around the world. As missionary churches were established and as societies worldwide were affected by the gospel, people studied the translations, preached from them, and recounted stories to their children. In many societies these translations were the foundation for Christian communities, for theology including indigenous theologies , and a powerful stimulus to modernization and even secularization reaching beyond the Christian community. Smalley contends that the theological presuppositions of these missionary translators varied widely. He argues that some missionary translators were insightful scholars who probed deeply into the languages and cultures in which they were working; others were unable to transcend the perspective their own culture prescribed for them. Earlier missionaries did not always have a clearly formulated theory of translation or an understanding of what they were doing and why. Eventually, however, a theoretical model was developed, a model that the majority of translators both missionary and nonmissionary now use. Smalley maintains that the task of Bible translation is now passing out of the hands of missionaries and back into the hands of native speakers, casting the missionary translator into significantly changed roles in the translation process.

Chapter 5 : Modern Bible Translations Unmasked | The Remnant Herald

*Modern Bible Translations Unmasked [Russell R. Standish, Colin D. Standish] on www.nxgvision.com *FREE* shipping on qualifying offers. This is a fascinating book that will challenge the reader to consider two very serious problems with modern translations: first.*

Gateway to all our WebPages "Neither is there salvation in any other: Papyrus Bodmer II p66 A. This papyrus codex contains most of the Gospel of John and consists of 75 leaves and 39 unidentified fragments. The leaves are nearly rectangular measuring 6. The written pages are numbered consecutively from 1 to 34, 35 - 38 are missing, and then from 39 to page Carson assert that, "there is no unambiguous evidence that the Byzantine Text-type was known before the middle of the fourth century. Edward Miller was an accomplished textual historian living at the end of the nineteenth century. His exhaustive research showed that portions of Scripture distinctive to the Received Text were quoted extensively by notable church leaders as early as the second century and onward. Here are just a few specific examples of the leaders of the early church who support the readings or the Traditional or Received Text. I am indebted to Thomas M. The KJV -- Mark 1: But there is a problem. Therefore the KJV is right. But what about the early church; is there any evidence that indicates whether the erroneous reading of the modern versions or the reading of the King James which is based on the received text is correct? The answer is yes. Plainly does, the commencement of the Gospel quote the words of the holy prophets, and point out Him.. In my booklet called "The Great? Uncials" I told you that both Sinaiticus and Vaticanus omit Mark Is there any support in the Early Church for this so called "longer ending" of Mark 16? Again we look to a sermon of Irenaeus A. The longer reading must have been in the New Testament he was using because he references Mark This is what Irenaeus writes - "Also towards the conclusion of his Gospel, Mark says: So then, after the Lord Jesus had spoken to them. The answer has to be NO! Because Justin A. The verse says, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. This is a Gnostic perversion. They taught there were various levels of spiritual beings or lesser Gods between God and man. Green clearly identifies the problem. He says, Vaticanus "in John 1: How can anyone claim that one that is begotten is at the same time essential God, equal in every aspect to God the Father, and to God the Holy Spirit? This makes Christ to be a created Being. And it is a Gnostic twist given to the Bible by the heretic Valentinus and his followers, who did not regard the Word and Christ as one and the same; who thought of the Son of God and the Father as being one and the same Person. Therefore, they determined to do away with the only begotten Son in order to accommodate their religion. Unholy Hands on the Bible edited by Jay. Since several of the oldest manuscripts like Vaticanus read "only begotten God" and since these are before the Byzantine era, that must be the correct reading, right? My answer again is no! Twice Irenaeus A. The KJV reads "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. Others may as well. I did not check the other translations. But is there an early witness for the phrase the Son of man which is in heaven? Against the Heresy of One Noetus I: However, Tertullian A. An angel, by his intervention, was want to stir the pool at Bethsaida. They who were complaining of ill-health used to watch for him; for whoever had been the first to descend into them, after his washing ceased to complain. The critical scholars claim there is no early manuscript support for the verses and portions they delete and yet a study of the sermons of the pastor in the early church quote the verses and portions the "scholars" omit as they are in the Byzantine or received text. Below are more examples. Lo, here is water; what is there which hinders me from being baptized? Then said Phillip, If thou believest with all thine heart thou mayest. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. He wrote, Now this heresy of yours does not receive certain Scriptures; and whichever of them it does receives it perverts by means of additions and diminutions, for the accomplishment of its own purposes. On Prescriptions Against Heresies 1: Do not their quotes demonstrate the existence the Traditional Text or Received Text? And what of the ancient translations that reflect that text? Why are they ignored? For the most part, advocates of the critical text have confined themselves to debating over existing Greek manuscripts of the New Testament. However,

they have largely ignored ancient translations of the New Testament which support the Received Text. The logic at this point is simple. If these early translations of the New Testament reflect the Received Text, they must have been translated from it. The manuscripts underlying these translations therefore must be very early copies of the Received Text maybe even the autographs themselves. Do such translations exist? But lets look at one Greek Codex before we move on to these other old manuscripts. Bodmer II P66 "A prevailing chorus of the critical text position is that there is no historical record of the Byzantine Text i. There is enormous support for the Traditional Text found in Armenian, Ethiopic, Gothic, Old Latin, Anglo-Saxon and Syriac translations, many of them predating the earliest Greek manuscripts we possess. But despite this fact, textual critics in the nineteenth century, following the texts of the Codex Vaticanus and the Codex Sinaiticus, have altered many passages of the New Testament. Further, I find it very encouraging that more recently discovered papyrus fragments have confirmed the Majority Text. While P66 is a mixed text it does demonstrate so called "Byzantine readings well before that era. Here are some examples Reference.

Chapter 6 : The Bible Translator | Download eBook PDF/EPUB

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Books of the New Testament What is the Bible? The Bible is the sacred Book, or collection of books, accepted by the Christian Church as uniquely inspired by God, and thus authoritative, providing guidelines for belief and behavior. But the Bible was not simply dictated word-for-word by God; it is also the work of its many different human authors. The different writing skills, writing styles, personalities, world views, and cultural backgrounds of the human authors can be seen in their works. Many of the New Testament books were originally written as letters rather than as Scripture. The Old Testament contains the sacred writings of the Jews. It was written over the period of roughly B. The Old Testament was originally written in the Hebrew language with a few sections written in the Aramaic language. There was no "official" list of accepted books of Jewish scripture until around A. This revision accounts for the fact that Protestant, Roman Catholic and Orthodox Christians use slightly different versions of the Old Testament. Jesus Christ, the central figure of Christianity, was born a Jew and practiced Judaism all His earthly life. Christianity began as a sect of Judaism and only emerged as a separate religion after large numbers of Gentiles had been converted. The Jewish Scripture had predicted the coming of a savior, the Messiah, and Jesus fulfilled that role. So it is natural that Christians would retain the Jewish Scripture as part of their Bible. What is the difference between Protestant and Catholic Bibles? Sometime around B. The first few of these descendants migrated to Egypt to escape a famine in their own land. After many generations they had greatly increased their numbers but had become enslaved to the Egyptians. God sent a great leader and prophet, Moses, to lead the Hebrews out of captivity and into the Promised Land of Israel. During this time God gave Moses the Ten Commandments which are still considered the basis for a moral life by both Jews and Christians. In addition to the Ten Commandments, the Old Testament lists many other laws about circumcision, dietary restrictions, blood sacrifices, Sabbath observance, tithing, social welfare, crimes, social behavior, armies, qualifications of leaders, etc. These laws regulated almost every aspect of Hebrew life. God intended for the Israelites to live according to His commandments and to show the truth of God to all the world Genesis However, time and again, the Israelites lost sight of their mission and lapsed into idolatry, sin or narrow-minded nationalism. On these occasions, God called prophets, such as Elijah, Samuel, Jonah, Isaiah and many others, to lead them back to the right path. The Old Testament writings make no attempt to hide the fact that the Israelites and their leaders had many failings and flaws. Yet, through these flawed people, God was able to accomplish His purposes in the world. The later Hebrew prophets foresaw the coming of a Messiah meaning "anointed one" , a king who would usher in a golden era of peace and prosperity. All the New Testament books were written in the Greek language over the period of about 50 to A. None of the New Testament books were originally written as part of a Christian Bible, but they were read at church services for instruction in the faith. The collection of books we know as the New Testament emerged in the late second century, A. The church leaders accepted books they believed were based on eyewitness accounts of the events narrated, while rejecting many other early Christian writings. Eventually, the 27 books which form the present New Testament, along with the Old Testament books, became the Christian Bible as we know it today. Jesus was born sometime between 6 and 4 B. He lived an ordinary life for 30 years, and then He began His ministry among the Jews. Jesus traveled from town to town, healing the sick and preaching about the coming kingdom of God. He promised a wonderful eternal life after death for those who put their trust in God and obey His commandments. He taught the way to victory is not through force and violence, but through love, humility, and service to mankind. Jesus was not the type of "Messiah" the Jews had expected, and many of them rejected Jesus and His teachings. The religious establishment of Israel saw Jesus as a threat. His claims of divine authority and His refusal to follow some of their religious rules were usurping their authority over the people. At the end of 40 days, He ascended to heaven, returning to God, His Father. Throughout the New Testament, Jesus is portrayed as the Son of God,

the fulfillment of the Old Testament prophecies of the Messiah, and as the means of our personal salvation from the power of sin and death. Jesus taught that love of God and love of other people are the two "Greatest Commandments" that should totally guide our lives. He taught obedience to God and love for all people, both Jews and Gentiles, and even for enemies! Jesus did not abolish the moral and ethical laws that had been in effect from the time of Moses. He affirmed and expanded upon those principles, but He said obedience must be from the heart attitudes and intentions rather than just technical observance of the letter of the law. Jesus and His apostles gave us a radically new understanding of the true intent of the Old Testament Law; they brought a new era of the rule of love for all people and spiritual truth instead of rule by law. The young Christian communities suffered much persecution from the Jewish religious establishment and from the Roman Empire. Saul, a member of the Jewish religious establishment, was one of the fiercest persecutors of Christians. One day, while on the road to Damascus, Saul saw a blinding light and Jesus spoke to him saying, "Saul, Saul, why do you persecute me? Now known as Paul, he became a zealous Christian missionary and extended Christianity outside Judaism, founding many Christian communities in the Gentile world. Paul wrote many letters to the people of the churches he had founded. He explained his beliefs about Jesus, instructed them in proper modes of worship, and sometimes chastised them for moral lapses. He taught that the way to salvation and eternal life is through faith in Jesus Christ and high moral standards, not through obedience to the Old Testament Law. The Jews of that time believed that holiness could be achieved by obeying about rules derived from the Old Testament Law. But the Gentile Christians did not share that tradition and disputes arose about whether or not it was necessary to follow those rules. Christian leaders, under the guidance of the Holy Spirit, decided that the ceremonial and legal aspects of the Old Testament Law - circumcision, dietary restrictions, blood sacrifices, Sabbath observance and many other rules - are not binding on Christians

Acts of the Apostles

Unity of the Bible Despite the diversity of the Bible books and their separation in time, there are several unifying themes that run through both the Old and New Testaments: There is only one true God. He created all that is the universe and takes an active, ongoing and loving role in its maintenance. God loves His people of all races, nationalities and religions, and seeks their love in return. God created men and women with the power to choose between good and evil. We are called to do good by serving God and respecting our fellow human beings of the world. Evil is a constant temptation that we must do our best to resist. God seeks the salvation of all people, individually and collectively, from the power of sin and evil. God has intervened directly in human affairs and has also sent the prophets and, finally, His Son Jesus, the Messiah or Christ, to help us with that salvation.

Bible Interpretation The Bible never tells the details of exactly how God inspired the human authors of the Bible, and this has led to much debate and differences of opinion about interpretation.

Traditional Interpretation Throughout most of the Christian era, Bible reading and Bible interpretation were confined to religious professionals. Until the fifteenth century, the Bible was available only in Latin. Even when the Bible was translated into other languages, the scarcity and high cost of Bibles kept them out of the hands of ordinary people. During this era, the Bible was interpreted according to church beliefs and traditions. There was little or no attempt made to determine the original meanings of the Scripture. Difficult passages "were interpreted as having a figurative meaning, so that they convey, through a kind of code, deeper truths about God, the spiritual life, or the church. At the same time, the Bible was often being studied and critiqued as ordinary literature rather than as the Word of God. Some Christians felt their faith was threatened by these apparent challenges to the authority of the Bible. In reaction, the fundamentalist movement asserted the inerrancy of Scripture: Everything in the Bible must be absolutely, literally, scientifically and historically true. Anything less would be unworthy of God. Any apparent conflict between the Bible and another source science, history, etc.

Modern Interpretation The mainstream of Bible interpretation today is based on hermeneutics [her meh NEWT icks], the science and art of Bible interpretation. Hermeneutics attempts to determine what message the author intended to convey and how it would have been understood in its original historical and cultural setting. This involves a lot of specialized knowledge of the original Bible languages, literary styles and figures of speech, as well as the history, culture, and current events and issues of the time and place where it was written. Rather than forcing Bible interpretation to fit into a particular theological framework, such as church doctrine or strict literalism, hermeneutics attempts to draw out the true

meaning as it was originally intended. Once we know what a Bible passage originally meant, we can prayerfully apply that knowledge to our lives in the modern world. How to Study the Bible , Should the Bible be interpreted literally? Bible Translations During the first centuries A. In a Latin translation of the Old and New Testaments was completed. This version, known as the Vulgate, became the standard Bible of Christianity for many centuries. Several other English versions followed, and the beloved King James Version was published in 1611. None of the original manuscripts of the Old Testament or New Testament are known to exist; the best available sources are hand-made copies of copies. However, developments in archaeology and Biblical scholarship have made possible a number of modern, more accurate English translations of the scriptures. These newer versions are translated from the best available ancient Hebrew and Greek manuscripts, rather than from the King James Version or the Latin Vulgate. Books of the Old Testament The Pentateuch.

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Modern Bible Translations Unmasked. This is a fascinating book that will challenge the reader to consider two very serious problems with modern translations.

Chapter 8 : New Bible Version Puts a Modern Spin on Scripture | TheBlaze

thanks for the revelation cathy glad i use the king james version seems many are fooled into believing it is not the right one to use hope all is well with you.

Chapter 9 : Early Witnesses to the Received Text

Product Description: This is a fascinating book that will challenge the reader to consider two very serious problems with modern translations: first, the use of corrupted Greek manuscripts, and second, translational bias.