

HISTORY & HERITAGE OF THE BIBLE

SESSION SIX: TEXT TO TRANSLATION

Week	Date	Subject	Hayden	Due
6	Mar 29	TEXT TO TRANSLATION	105-134	Quiz 2

INTRODUCTION

We started this class during the Bible conference and really began with the end in mind. We started the conclusion of the matter (except for some loose ends we will tie up next week) in talking specifically about the Englishing of the Bible and the King James Bible in those first three nights. Now we have been in a process of going back to the beginning to give you the backstory that brought us up to that point. Because when it comes to the history and heritage of our Bible, there were a lot of forces at work that you don't even think about. Why do we need to know this? Why is it so important?

TOP 10 REASONS FOR WHY YOU NEED TO KNOW WHAT THE BIBLE IS

Here are the reasons I would give for why we take the stand we do on the King James Bible being the words of God in the English language.

1. There is a denial of the existence of truth as an absolute standard and final authority

Some in our society deny the existence of truth at all, but certainly our society has increasing moved toward the position that there is no absolute standard to be found and no final authority to be followed outside of themselves and their ability to reason.

2. Secular society criticizes the Bible as a mixture of truth and error

They look at the Bible only as giving us what I would call morality by mythmaking.

3. When the Bible has been revised in English it has tended to become relativised

Most revisions move us along a line of getting a text that is more and more contemporary to the text and less and less faithful to the Hebrew and Greek texts. So you go from the NASB (new text) to the NIV (new translating philosophy). Then you go from the NIV to the TNIV and NIV, and versions that use inclusive language, which further relativises the text and makes what is being said subject to our changing society.

4. A body of other "holy books" now compete with it

This would include the Qur'an, which is much closer to us today than it was a few decades ago, and the book of Mormon utilized by the Community of Christ (old RLDS churches).

5. The Bible becomes the basis of disunity when it is viewed skeptically

I would say, it is the basis of disunity also when it is not viewed dispensationally, because rightly dividing the word of truth is what harmonizes the word of truth and resolves the questions and contradictions. But if you view the Bible skeptically, and you question certain portions, then you end up starting your own religious system. This is the historical basis for the heretical movements of the first few centuries of the church. For this reason,

6. Critics are trying to find a “canon” within the canon

Obviously, if they get rid of the Bible lock stock and barrel, then they have no job. So what they do is sit in judgment on the canon handed down to us by the priesthood of believers through history, and try to decide (like the Jesus Seminar) which sayings in the gospels really belong to the historical Jesus. And then whatever they decide on is what they give themselves to. Former evangelical Christian Bart Ehrman (new book, *Misquoting Jesus*) is another good example along this line.

7. Satan makes sure that old heresies are recycled as new creative attacks

Just during 2007 we had three major efforts: The Davinci Code, the Tomb of Jesus in Talpoit, and The Gospel of Judas.

8. Eternal life hangs in the balance because only the Bible has the words of life, Ps 115:3-4,8; John 6:68

9. If we spend our life following something untrue, we are of all people most miserable, 1 Cor 15:19

10. The Bible claims to be inspired by the Holy Spirit, truly authoritative, and inerrant—but if we are not certain of the words of truth today, that does not matter

So I want to begin this section, as we did when we started the course, by laying my basis in some assumptions. Here is where I start in my thinking, in order to come to the conclusions I do. If we don't share the same assumptions, we may be looking at the same evidence but come to very different conclusions.

1A THE NATURE OF TRANSLATION

We want to take as the foundation for our thoughts the words of the Bible itself. I do not go first to the scholars, though I know something of the words and works of the scholars. I do not go first to the scholars, even though I can speak their lingo. I really trust Bible readers more than I do Bible scholars. So I go first to the scriptures to define what is the exact nature of Bible translating? Will you go there with me to see what we can find there?

ROM 11:2-4 God hath not cast away his people which he foreknew. Wot ye not what the **scripture** saith of Elias? how he maketh intercession to God against Israel **saying**, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4 But what **saith** the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

Paul quotes Elijah from the Old Testament. Elijah's words were originally recorded in Hebrew, in 1 Kings 19:10,14,18. Paul quotes **in Greek** what Elijah had said **in Hebrew** and calls his translation Scripture. So let me hit you with my

Thesis: It is consistent with the word of God to say that a translation of God's words can truly be the scriptures of God in a second language.

The next thing we learn from the scriptures is that every time God "translates," he does a perfect job. Consider three places.

2SA 3:10 To **translate** the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba.

COL 1:13 Who hath delivered us from the power of darkness, and hath **translated** us into the kingdom of his dear Son:

HEB 11:5 By faith Enoch was **translated** that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

These are the only three references to the word, translate, in your Bible. To translate is to transfer from one state to another or transpose from one location to another. But from these three uses I can point out three things regarding the nature of translating from the word of God itself. This is exactly the type of exegetical argument the scholars object to. They would never use the Bible as a basis for a theory of linguistics. That is precisely why we come out at different conclusions, even though we are both looking at the same evidence. Their theory of linguistics is based totally on a human perspective, without considering what God, who created human language has to say. So what is

THE NATURE OF TRANSLATING ACCORDING TO THE BIBLE

1. A perfect translation is consistent with the character and integrity of God.

The originals are gone. The Greek (though not so much the Hebrew) is corrupt. Is God so puny that he is not able to keep his promise to preserve his word?

2. A perfect translation is consistent with the character of Scripture.

In all the phases—inspiration, inscripturation, transmission, preservation, and down to translation—

Point 1. God uses human instrumentality, but he is not at the mercy of human events or of human frailty.

How'd you miss that, all these years? This is very important to recognize, because

3. A perfect translation is consistent with the evidence of history

This third point is where we have to spend some time, because we have to answer the question, how did I get God's words in English? Does the evidence in history line up with the

data from the Bible? Let's consider this under a couple of major headings. They cover the process of getting a text, and the process of getting a translation. In each area I want to show in history how the Holy Spirit was actively involved in standardizing his word. So let's talk about

2A THE PROCESS OF GETTING A TEXT

The written word is the most accurate method of communication. Pictures are great, but without a caption they are open to interpretation. That's why pictures are worth a thousand words, because they simultaneously communicate so many (sometimes contradictory) ideas. You see a picture from the Olympics and you wonder, what was that athlete thinking? Were they grimacing because they were in pain? Was it because they just lost? Or was it because a teammate stumbled? Were they crying because of the joy of victory, or was it the agony of defeat? Body and sign language is even more vague than pictures are, and even my spoken word is dependent on your precise attention and ability to sort-out and comprehend what I am saying as I say it in real time, and then retain it for future reference. So if I'm a bad speaker then the problem of accurate communication is compounded. That means

Point 2. The best way to transfer thought accurately is through the written word.

A writer has time to think about what he wants to say, and try different wording to find just the right phrase for the message he wants to communicate. That's why Hallmark is one of the major corporations in America. They have just the right words for you "when you care enough to send the very best." That is why in the Bible, every single word is important and the words are the key to scripture. So don't go sleepy on me today, because

Point 3. God caused his thoughts—which are absolutely holy—to be recorded so that his providence subsumed human error and we received a complete and perfect statement of his mind.

That is my starting assumption, and that is exactly what most of the scholars will not accept as a starting point. They approach things from a beginning point (it's called an *ai priori* assumption) of skepticism and not belief. Their point would be that you cannot start off by assuming the thing you want to prove. My point would be that I am not trying to prove the divine nature of the Bible or even defend it, but just declare it.

Any written communication that is going to carry a weight of authority has to be certain and sure. That is why there are lawyers. That is why treaties are negotiated by diplomatic corps that have the wisdom of centuries and the skill of linguistics. The Father spoke, the Son spoke—and right now the Spirit is speaking to men and women through the preaching of his word. Here now, is how he solidified the authority of his word as an absolute standard.

1B THE HEBREW TEXT OF THE OLD TESTAMENT

Every age has certain inventions that absolutely change the world as we know it. The 60s saw the advent of the jet age and that changed things. The 80s saw the coming of the computer age, and that changed things. The 90s gave rise to the advent of the Internet, and that changed things. In 1620, Francis Bacon said there were three things that changed his world: gunpowder, the magnet and printing.

Literacy was rare in the Middle Ages. But the Renaissance saw a renewal of culture that promoted written and spoken eloquence, and a new type of commerce. It was a commerce in ideas as men and women in the West began to see themselves as individuals and not just nameless, faceless members of society. This rise in literacy created an insatiable demand for books. Rag and fiber-based papers were invented in China in the second century. New inks based on lampblack had been invented earlier in the Middle Ages. But to produce a book was still a painfully slow process because of the amount of labor involved in physically writing every line.

Then around the turn of the 1400s, somebody came up with the idea of engraving illustrations on wooden blocks. Then apply ink to the block with a cushion, and you could produce multiple copies of that image on individual sheets of paper and bind them together to form a book. But the blocks were costly, and there was still too much labor involved to do it quickly. And for a long book like the Bible, it was way to cumbersome.

But because there was a market, an entrepreneur who was a local goldsmith in Mainz gave the financial backing (about \$2 million in today's currency) to a man named Johannes Gutenberg, who had ingeniously incorporated new and old ideas to form an efficient printing system. He took a wine press used to crush grapes or olives and adjusted it by adding a printing box, further tinkered with the recipe for oil-based ink, and then mated all that to a new idea: moveable type so that letters could be reused after printing a page. His method of casting type was used all the way up to 1838.

Needing more investment money, Gutenberg wanted to prove to his investor that he could pull off a great project. It had to be the Bible, for a number of reasons. First, its sheer length made it a phenomenal challenge. Second, it would press the new technology to its limits. Third, there was a growth in religious activity and devotion at the time. Fourth, the clergy's monopoly on literacy was being overthrown. Hence, the first book to be printed and the one which shaped our Western civilization was the Bible.

He began cutting the type on 1449. He started composing the pages in 1452. The first dated printed book is a Latin Psalter in 1454. Printing was complete for the whole Bible in 1456. It was in Latin, the language of government, church, and college, but not the common people. Possibly as few as 185 copies were printed, of which only about 40 still exist, only 22 of them complete. Asking price at the time was about three years' wages for a learned clerk, or the equivalent of the purchase price of a large townhouse in the city. A Gutenberg Old Testament was purchased by a Japanese buyer from the Christie's auction house in 1987 for \$5.4 million, a record auction for a printed book (one place on the internet you can find individual leaves for sale for \$80,000). Just to be fair I have to tell you that to add a new line to his business he started printing indulgences. Initially handwritten by church officials, they could now be printed by the thousands, signed by the church and sold.

Can I give you a sidebar about that? William Caxton went from England to Europe and learned printing. He returned and set up a print shop at Westminster. The first work published on English soil was an indulgence issued by John, the Abbot of Abingdon, to Henry and Katherine Langley. This suggests the couple were no strangers to worldly delights, had a lot of sins they needed absolved, and wanted the merit of a pilgrimage without actually having to make one. The practical effect was that indulgences allowed anyone with money to sin with

impunity. One report suggests that Gutenberg may have printed upwards of 200,000 indulgences himself (not for himself, but for sale to the church).

Germany was ahead of the competition, so the first German Bible came off the press in 1466 and by 1483 there were nine different German translations in print. It was a societal leveler, and part of the reason why the Reformation caught fire in Germany first. Track with me the seven-fold development of the Hebrew Bible into printed form during the Renaissance. Let's start with a

GLOSSARY OF TERMS RELATED TO THE HEBREW OT (SO YOU CAN BE SMART, TOO!)

- Psalter—a collection of the book of Psalms
- Pentateuch—literally “five books”; the first five books of the Jewish and Christian Bible, all written by Moses (Gen-Deut)
- Hagiographa—literally “holy writings”; the third part of the Jewish scriptures containing the history and poetry of the Old Testament
- Polyglot—a book containing versions of the same text in several languages
- Complutensian— of or pertaining to Complutum (now called Alcala de Henares) a city near Madrid
- Pointed/unpointed text—biblical Hebrew was originally written in all consonants with no vowels, but from about AD 780-930 the Tiberian school (six generations of the of Ben Asher family) developed a system of dots around the consonants to represent vowel sounds according to their understood pronunciation, and these are known as “vowel points. A Hebrew text printed with vowel points (like the Masoretic text) is known as a pointed text.
- Masoretic text—of or relating to the Masora (written also Masorah, Massora, and Massorah), a Jewish text of the Hebrew Scriptures, composed by several learned rabbis of the school of Tiberias in the eighth and ninth centuries AD, and finally edited by Aaron ben Moses ben Asher to comprise the standard Old Testament text. The word is taken from reference to the vowel points and accents of that Hebrew text of the Bible.

The masoretes developed meticulous techniques for copying Hebrew manuscripts ensuring that both the consonantal (unpointed text) and vocalized text (points and accents) were perfectly preserved and transmitted, even including the variations they noted in the various texts they were copying from. Can I take you from zero to 100 in seven sweet steps? Okay, remember,

Ps 12:6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

- 1) The Hebrew Psalter was printed in 1477
- 2) The Pentateuch was printed in 1482 in Bologna, Italy
- 3) The prophets were printed in an unpointed text in 1485-86 at Soncino, Italy
- 4) The Hagiographa appeared in 1486-87 at Naples with points but not accents
- 5) The whole Old Testament, with points and accents, was finished at Soncino on February 14, 1488, reprinted in 1491-93, and in the Brescia Bible of 1494

This last edition was the one used by Martin Luther to make his German translation of the Bible. Then because of persecution, the next edition of the Hebrew was not until 1511-17.

- 6) On July 10 of 1517 this completely assembled text was published in the Complutensian Polyglot

- 7) The standard edition of the Masoretic text was the second edition published by Daniel Bomberg of Antwerp, edited by Jacob ben Hayyim (1524-25)

At that point, through the process of seven stages, the standard printed Hebrew text was set. God worked through all these people in all these places, and whether they had any inkling of the process or not, we are saying, that at the end of the line, the true believers recognized they had a standard Hebrew text from God for the Old Testament. Having this plus the printing press, they then said, let's publish God's word to the ends of the earth! So we can draw an intermediate conclusion from observing this evidence in history:

CONCLUSION 1: The Masoretic Text is the true Hebrew text because it represents the providential work of the Holy Spirit in guiding the Jews to preserve the oracles God had given them.

2B THE GREEK TEXT OF THE NEW TESTAMENT

How did we get the Greek text that our English New Testaments have been translated from? There are about 5,686 Greek MSS extant (still in existence today). We showed you how a breakdown of the evidence for the Greek New Testament reveals about 116 of them are papyri, 300 uncials (large capital letters used until the 10th century), 2,813 cursives (or minuscules, the small cursive writing beginning in the 9th century), 2300 lectionaries (which were scriptures compiled for reading in public worship services). In addition to the MS evidence, we showed at the end of last session how there are two other witnesses to the New Testament text. There are versions (which are early translations into different languages), and there are the Church Fathers (who were early church leaders quoting Scripture in their writings).

GLOSSARY OF TERMS RELATED TO THE GREEK NT (SO YOU CAN BE SMART, TOO!)

- Extant— still in existence; not extinct or destroyed or lost
- Papyri—plural form of the word papyrus; a writing on papyrus, the pith of the papyrus plant cut in strips and pressed into a material to write on
- Uncials—pertaining to, or designating, a certain style of letters used in ancient manuscripts, where the letters are somewhat rounded, and the upstrokes and downstrokes usually have a slight inclination. These letters (also called majuscules, similar to our capital letters) were used as early as the first century BC, and were seldom used after the tenth century AD., being superseded by the cursive style.
- Cursives—a manuscript of the New Testament, written in small, connected characters or in a running hand (also called minuscules, similar to our lower case letters) developed in the seventh to ninth centuries AD
- Lectionaries—a book, or a list, of lections (a lesson or selection of Scripture) for reading in worship services
- Church Fathers— an early writer accepted as an authority on the teachings and practices of the Christian church
- *Textus Receptus*—literally, received text; the generally accepted text of the Greek New Testament

So how did we get what we've got in the Greek for the New Testament?

- 1) The first Greek text to be published was one from Desiderius Erasmus, at Basel, Switzerland, in March, 1516

This was followed in rapid succession by four later editions: 1519, 1522 (the first one to include 1 John 5:7), 1527, and 1535. One of these editions was the basis of Martin Luther's German New Testament, printed in 1522, and William Tyndale's English New Testament printed in 1525.

2) The first Greek text to be printed was the Complutensian Polyglot

Six hundred were printed in 1514, but they were holding on to them until they finished printing the Old Testament, which was not completed until 1517. In the mean time, Erasmus heard what they were planning and published his text first, receiving a four year exclusive privilege from the Pope. This meant the Complutensian Polyglot could not be published until it was sanctioned in 1520. The book gets its name because it was printed in Alcalá, Spain and the Latin name for Alcalá was Complutum. A polyglot was a parallel Bible in different languages. This one contained Latin, Hebrew, and Greek for the Old Testament, and Latin and Greek for the New Testament. It was not distributed until 1522 because Erasmus already won that race to have the first readily available Greek text.

- 3) Robert Estienne (DBA Stephanus, his Latinized name, AKA Stephens, the Anglicized form of his Latin name) edited four Greek texts: 1546, 1549, 1550, and 1551 (the first New Testament to include numbered verses)
- 4) Theodore de Beze (Beza) edited ten editions of the Greek text between 1565 and 1611
- 5) Bonaventure and Abraham Elzevir (the Elzevir brothers) published seven editions of the Greek text from 1624 to 1678

The Elzevir brothers second edition text of 1633 standardized the Greek text. What they said in their preface (which was in Latin), read, "**Textum** ergo habes, nunc ab omnibus **receptum**: in quo nihil immutatum aut corruptum damus." ("You have **the text** which is now **received** by all, and nothing has been changed or corrupted.") That was their declaration. Now, just because they said it was so don't make it so. What you have to look at is what God did, not just what man did, and here's what God did. Five steps and God stopped. So let me draw an intermediate conclusion from the historical evidence to the printed Greek New Testament:

CONCLUSION 2: The Traditional Text (also called the Byzantine, Syrian, Eastern, Majority, Koine, or Received Text) is the true Greek text because it represents the providential work of the Holy Spirit in guiding the priesthood of believers.

3B CONCLUSIONS

There are three conclusions any Christian can learn by looking at of the evidence, if his beginning presuppositions and opinions are shaped and formed by the word of God itself.

1. The Printed Greek Text from 1517 to 1633 Represents The Holy Spirit's Providential Preservation of the Scriptures

What few errors of any consequence there were in the Traditional Eastern Text were corrected by believers in Western Europe. For example, you will remember I noted that the first two editions of Erasmus' Greek text did not include 1 John 5:7. Western Christians had that verse preserved in their Latin Vulgate. It is also in the vast majority of Old Latin MSS. Early church fathers like Cyprian (AD 258) and Priscillian (Ad 385) knew of or quoted it. Other African

and Western bishops in later centuries cite it. So when people noticed it missing they contacted Erasmus. Bruce Metzger has since retracted his apocryphal tale that Erasmus made a promise he would include it if shown a Greek MS that had it, and then a monk forged one for him. You still read that story but it is just slander according to Erasmian scholars. Consensus of the priesthood of believers was that 1 John 5:7 was really in the true original text, but because it is such a clear statement on the trinity, it was attacked and almost wiped-out early on. So every subsequent edition of the received text included that verse. Almost all modern Bibles today do not, but they renumber the verses so you do not know they have eliminated it. What we say is

Point 4. The errors that are left in the text of the Bible not errors at all, but God's necessary ambiguity for his own providential purposes.

Here is how God works. This is going to mess you up. Let me give you two good

REASONS FOR APPARENT ERRORS IN THE ORIGINAL TEXTS

A. To drive the skeptic away, Ezek 14:3-5; 1 Thes 2:13

Ezek. 14:3-5 ³Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them? ⁴Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh **according to the multitude of his idols**; ⁵That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

1 Thess. 2:13 ¹³For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not as the word of men, but as it is in truth, the word of God, which *effectually worketh* also **in you that believe**.

You say, Alana, how does that work? Well, just like with the process of inspiration and inscripturation in Jer 36, we are also given an example of apparent error being propagated by God for his own providential purposes. This time not through Jeremiah, but through Micaiah.

1 Ki 22:19-22 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the LORD, and said, I will persuade him. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.

Why? Because God promises that if someone approaches the word only to mock it, God will mock him or her. That is why there is a wrench in the Bible to fit anyone who wants to monkey with it. God will answer them according to the idols in their heart. That idol may be scholarship or pride or some other thing, but if they do not believe and view God's word with a skeptical eye, it will not be effective for them. (Sort of like the talking dog that won't talk if anybody else is looking. Cf. also Matt 23:34, the use of Easter in Acts 12:4, and the capitalization in Acts 28:15.)

B. To reveal hidden truth to the honest person, Matt 13:10-11,13,15

Matt. 13:10-11,13,15 ¹⁰And the disciples came, and said unto him, Why speakest thou unto them in parables? ¹¹He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. ¹³Therefore speak I to them in parables: because they *seeing see not; and hearing they hear not, neither do they understand.* ¹⁵For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

So when you see something that looks like an error you need to look for the reasons why God said what he did. Study why 1 John 5:7 was left out for so long and then included because,

- 1) Every error has an explanation
- 2) Every explanation is connected to a spiritual instruction

Hello somebody! The editors and printers were providentially guided by the usage of Latin-speaking believers to follow the Old Latin and Vulgate in those few places where the Western church preserved the true reading (like in 1 John 5:7). That is not a verse you will find in the majority of Greek MSS, because it is only in eight (and 500 MSS that have the book of 1 John leave it out). It is a verse you find in the "wrong text," but God always gives an exception to prove his rule, because he always wants to have a wrench to fit every monkey. Okay, I see you don't believe me, so let me go Bible on you. The Bible says,

Heb 9:27 And as it is appointed unto men once to die, but after this the judgment:

But Enoch didn't die, did he? He never once dies. Why? Because he's the exception that proves the rule. Why? So if you want to monkey around with God's principles and say to God, "See there. That blows your whole system. I don't have to believe in you," then he has just given you the rope to hang yourself with, the bullet to put in your gun, and the excuse for your rebellion. Okay, since that messed you up, let's go through our conclusions from the historical evidence.

2. God Approved this Printed Form of the Greek Text through its Usage by Bible Believing Protestants

The text found in the vast majority (95%) of the extant Greek MSS became in printed form the Textus Receptus (Received Text) of the church, and was used as the basis for Reformation translations into the languages of Europe. No brag, just fact. I ain't hating; I'm just stating. Oh, don't hate, celebrate, and then you can participate.

3. The Authorized Version in English Is an Accurate Translation of this Received Text

This third conclusion now leads us into a further examination of the evidence in order for us to be able to validate it, and for you to be able to accept it. We investigated and explained the process of getting a text to translate from. So now we have to look at,

3A THE PROCESS OF GETTING A TRANSLATION

Conquest of England by the Normandy invasion in 1066 (William the Conqueror was Duke of Normandy) led to the suppression of English in public life. Anglo-French (a northern form of Old French) was used by the elite in local commerce and government, displacing Old English. Latin was the language of diplomacy and the church. Only lower classes continued speaking Middle English, because English was fine when you were spreading manure on the field, but it was too crude to communicate the subtleties of diplomacy, the distinctions of philosophy, and the complexities of legality.

But then shifting alliances meant that the French of Paris came to ascendancy over the dialect of Normandy. The English could not afford to be ridiculed by the rest of Europe over this. So now with the flowering of the Renaissance, there was a sense of nationalism and pride that went with developing the English language. There was a surge of literary works like Chaucer's *Canterbury Tales*, and *Sir Gawain and the Green Knight*. The reign of Henry V (1413-22) marked the turning point for English as he defeated the French armies at Agincourt. The military victory was transitory, but the cultural and linguistic victory was complete, as the king started using English in his letters. Following his example, the Brewer's Guild of London declared in 1422 that they would start conducting their business in English.

1B THE IMPACT OF ERASMUS

In 1466 a son was born to a priest and they named him Erasmus. Priests were not allowed to be fathers (because they were forbidden to be married), so he had to be turned over to be raised by a group called the "Brethren of the Common Life." God chose Erasmus of Rotterdam and began to go to work right within the serpent's belly of the Catholic Church. Erasmus attended several of the prestigious universities of Europe. In 1498 he spent time teaching at Oxford.

How did he end up teaching in England? You're asking good questions. It was because he had met a scholar named John Colet. Born about a year after Erasmus, Colet was the son of the Lord Mayor of London. He studied Greek with Thomas Linacre, who had just learned it after a two year trip to Italy, 1495-97. The two of them later produced the first Greek grammar printed in England.

Colet was an another Oxford Don, or professor. In 1496 he started reading the NT in Greek and translating it into English for his students. In 1505 he became a prebendary (an administrator at a cathedral) and did the same thing for the congregation at St. Paul's Cathedral in London. People were so hungry to hear the word of God that within six months there were 20,000 people who would pack into the Cathedral and another 20,000 trying to listen outside. It was a blatant violation of the church's official Latin-only policy, but Colet was well-connected because he was chaplain to Henry VIII. Typical Sunday attendance at St. Paul's today is about 200, and most of them are tourists. While he had been in Europe, Colet persuaded Erasmus to turn his attention to Biblical studies. God then used Erasmus from the inside out in two ways.

1C HE EXPOSED THE ABUSES OF THE CHURCH

He wrote against the moral corruption of the priesthood. He unsparingly denounced the ignorance and idleness of the monks. And remember, he is writing at a time when mostly the leaders and elite read his books, and common people are just gaining literacy. So just to show his ironic sense of humor, he titled one of his books *In Praise of Folly*. In it he talks about how most men

...rested their hopes for salvation on a strict conformity to religious ceremonies, little thinking that the Judge of all the earth at the last day would say, Who hath required these things at your hands? The Savior will set aside their fine excuses by saying, Woe unto you scribes and Pharisees, hypocrites; verily I know you not.

—Desiderius Erasmus

2C HE EDITED THE FIRST PRINTED GREEK NEW TESTAMENT

Maybe Erasmus' most famous lines are these, from the preface to his first Greek New Testament.

I totally disagree with those who are unwilling that the Holy Scriptures, translated into the common tongue, should be read by the unlearned. Christ desires his mysteries to be published abroad as widely as possible. I could wish that even all women should read the Gospel and St Paul's Epistles, and I would that they were translated into all the languages of all Christian people, that they might be read and known not merely by the Scots and the Irish but even by the Turks and the Saracens. I would to God that the ploughman would sing a text of the Scriptures at his plough, and that the weaver would hum them to the tune of his shuttle ... I wish the traveler would beguile the tediousness of his journey with this pastime. All communication of the Christian should be of the scriptures.

—Desiderius Erasmus

Erasmus was one of us! And if Erasmus laid the egg, then William Tyndale cooked it. Desi's desire was to be turned into reality very shortly by Billy T, at least so far as the English-speaking people were concerned.

The Muslim conquest caused Greek scholars to bring MSS to the West. The printing press made it possible to produce large numbers of identical copies of a written work quickly and profitably. Erasmus' publication of the first Greek Testament opened the doors for Reformers like Luther to begin their work—not with the Latin Bible inherited from Rome—but with the correct Greek Text inherited from the scribes of the Greek-speaking church. So Luther not only took the torch of Reformation fires that Wycliffe started, he also made very effective use of the printed page. This was especially true when he translated the Bible into German so people they could see for themselves how the Pope and his minions had been lying to them all along.

They say it's darkest before the dawn. That is certainly true when we come to look at the social, political, cultural and religious milieu out of which our English Bible emerges. A thick darkness of theological fog prevailed from the close of the 1400s to the beginning of the 1500s. True Bible believers were destroyed in the many persecutions of the Roman Emperors and the Roman church down through the centuries. So there was almost nothing left of the simple faith, the earnest hope, and the fervent love that characterized the original apostolic church of Acts, and the later Philadelphian church age.

So if you're here and you're not asleep I know what you're asking. What was there? There was pomp and outward ceremony. There were chants and worship without Biblical content. There was ritual and formality, with preaching that was only like sounding brass and tinkling cymbal. Beautiful Gothic cathedrals were erected during the Dark Ages to enshrine superstition. The priests were nothing but selfish seekers of worldly pleasure. The people were abandoned to ignorance while they were held captive by idolatry. Think about the great errors that came into being during this time. It came to be taught that when you die your soul passes into purgatory.

Then they concocted the idea that since the saints had so much merit left they didn't need any more, the extra merit of the saints was saved-up in a spiritual treasury in heaven and made available to you by the Pope. So for you really heavy sinners, extra merit could be bought for money, through indulgences. And if you bought an indulgence you could escape having to perform penance, so

Point 5. While Paganism had supposedly vanished it was replaced by superstition.

People believed in witchcraft, fairies, and good and bad omens. They lit candles and burned incense. At Canterbury, in England (just like most cathedrals of Europe) you could see an incredible assortment of skulls, chins, teeth, hands, fingers and whole arms preserved as sacred relics. Shrines (like the tomb of Thomas A' Becket in *The Canterbury Tales*) were visited by multitudes. The priests in charge of these tourist attractions would mass-produce relics by the hundreds. For a price, you could step into a sideshow and see one of the martyred Stephen's fingers, look at a lock of Mary Magdalene's hair, stare at some of the apostle Thomas' blood, peruse a patch of Christ's seamless robe, eyeball a fragment of the cross, or ogle the skull of John the Baptist. In order to support the doctrine of transubstantiation, they displayed bleeding wafers.

The power of the church was built on the backs of imposters with similar scams to Jim Baker, Jimmy Swaggart, Kenneth Hagin, Kenneth Copeland, Benny Hinn, Oral Roberts, and Robert Tilton. The Pope became enormously wealthy as fools were parted from their money. Only one thing in the universe could blast Europe out of that superstition, corruption and darkness. Only one thing had the power to do it. God, with his twisted irony, worked from the inside of the dragon's belly out, to produce the Bible for the people. The Bible began to be presented in every language of Reformation Europe. France, Spain, Italy, Bohemia, and Holland had the Bible in their language before the coronation of Henry VIII; in Germany the Scriptures were printed in 1466, and seventeen editions left the press before Luther was excommunicated. Yet no part of the English Bible was printed before 1525, no complete Bible was printed before 1535, and none were printed in England before 1538.

One hundred-fifty years of printing allowed Jewish Rabbis to place the treasures of the oracles of the Hebrew Old Testament that they had accumulated for 2000 years at the disposal

of translators. This was equally true of the Greek text. As the Baptist Greek scholar, Dr. A.T. Robertson says:

Erasmus seemed to feel he had published the original Greek New Testament as it was written... The third edition of Erasmus (1522) became the foundation of the Textus Receptus for Britain since it was followed by Stephens. There were 3300 copies of the first two editions of the Greek New Testament of Erasmus circulated. His work became the standard for three hundred years.

The next Bible would be born after suffering, but it would be the product of a deep and abiding faith in God.

2B A LOOK AT THE LANGUAGE

There were powerful and vested interests in the church opposed to the Englishing of religion because of the reformation and social leveling it would bring. This hunger for reform is exemplified in Erasmus's book, *Handbook of the Christian Soldier*, published in 1503. The church gave a community consciousness, but Englishing its ceremonies and translating its books might give rise to an individual consciousness. The first question asked by an Inquisitor of a heretic was always and ever, Do you know any part of the Bible in your own tongue? English became the language of the religious underground, but it was not always the case.

Almost from the beginning of English, parts of the Bible was translated or paraphrased into the common tongue of the people. The reason a complete Bible in English had never yet been produced was because England was divided into distinct parts with various dialects, and the Bible was too big to be written out except in parts, and put onto vellum skins. Conquest is not the same as control, so England did not get it together as a nation until after William's death in 1087 and successful transition of the throne to his son. Even then it was still 240 years of crusades and civil war before the foundations of the modern English state were laid in the Magna Charta and calling of the first parliament. Old English gave way to Middle English but had not developed into modern English. This meant there were a lot of local dialects, and so there was no need for one common translation of the entire Bible into English until England became a nation.

By Wycliffe's day the time had finally come. So the history of Bible translation is really the history of the English language and its usage. I have a selection of passages that show the changes in English and the ways that Biblical translators used the resources of English to articulate Biblical truth.

Old English 10th C. (Late West Saxon)	John Wycliffe 1380s	Wm. Tyndale, 1526	King James, 1611
þa onyatan	Fan disciples	Then the disciples	Matt. 17:13-15 ¹³ Then the disciples

Leorningcnihtas Fulluhtere	understanden that of John the Baptist he had said to him.	percaeved, that he spake unto them of John the Baptist .	understood that he spake unto them of John the Baptist .
þa he com Menigu	And wan he com to the company of people, a man com to him, folded on knees before him, saying,	And when they were come to the people, ther came to him a certayne man, and kneled doune to him, and sayde,	¹⁴ And when they were come to the multitude , there came to him a <i>certaine</i> man,
On ybeydum kneowum	Lord , have mercie on me sonne: for he is lunatick and suffereth evil : for ofttymes he falleth into the fyre, and ofttymes into water.	Master have mercy on my sonne, for he is franticke : and is sore vexed . And oft tymes falleth into the fyre, and oft into the water.	kneeling doune to him, and saying,
Drichten Ymiltse			¹⁵ Lord , have mercie on my sonne: for he is lunatike , and
Fylle seoc			sore vexed : for oft times he falleth into the fire, and oft into the water.

If we go back from the King James to the Old English, we see a version of the Bible that's almost incomprehensible. It is strange-looking, yet more familiar than you might imagine.

Defn.: The term "Old English" describes a number of dialects in use on the isle of Britain from about A.D. 400 to 1100.

Those seven hundred years correspond roughly to the period between the Saxon and Norman invasions. The Anglo-Saxon alphabet is composed of the Roman alphabet plus the æ *ash* (like the vowel in hat), the ð *edh* (TH sound), the þ *thorn* (TH sound), and *wen*, which sounded like and was later replaced by the letter W.

One point of syntax concerns the way Old English indicates conditional clauses. In modern English we use the words *when* and *then* to distinguish a sequence of actions. "When something happened, then I did that." We use two different words. In Old English they only used one word for when and then: *þa tha*. *þa* becomes our word, though. *þa onyatan* (verb) *leorningcnihtas* (subject). Then his disciples. *þa he* (subject) *com* (verb). When the subject and verb are reversed, then *þa* means when. When they came. So sometimes they could express changes using word order instead of using vocabulary. The Old English word for disciples is *leorningcnihtas*, or the knights of learning. Okay, I can see you're not getting this, so let me say it this way.

Defn.: If you are a knight of learning you are a disciple; if you are a king of learning you are a teacher or master.

So this word is a bit of poetry, translating a biblical Latin term. They are the learning knights. John the Baptist is John the *fulluhtere*, or the fully-waterer, the one who would dunk you to place you completely under the water! The multitude is the *menigu*. The man came *on ybeydum kneowum*, on bended knees. The -um endings are masculine plural datives, because English

used to be like Greek, where the thing that communicated meaning was not the word order but the case endings on the words. Today we use word order. *Drihten* was the old word for the Germanic political ruler, now transferred to refer to the Divine ruler, Lord. *Ymiltse*, or have mildness to my son. Why? Because he is *fylle seoc*, he is falling sick. He has the falling sickness, an Old English compound word pressed into service to explain a biblical term.

There are many interesting things about Old English. They used a poetic metaphorical vocabulary to translate the biblical Latin terms. They used compound words to give voice to Christian concepts in a familiar way. This passage also illustrates the highly inflected state of the language where they used case endings and not word order to communicate meaning.

What happens to the Bible in Chaucer's Middle English? During the 1380's a man contemporary with Chaucer established what the organized Catholic Church considered a heretical movement, which came to be called Lollardy. Lollard is a word from the Dutch meaning hummers. They believed in almost all the things later Protestants and Reformers believed. They believed in reading the Bible in English, which the Catholic Church opposed. They believed the Lord's Supper was a memorial and not a sacrament, and had no power to save. They believed in faith as the only vehicle of grace. Many of these people were burned at the stake and their writings condemned and destroyed, but they had tremendous impact on English society. Their leader was John Wycliffe. The greatest project of Wycliffe and his followers was to translate the Bible into English so everyone else could read it. It was time to do this, now that almost the whole sceptered isle was speaking a common language together.

Wycliffe keeps the Latin term, disciples, instead of the Old English word, learning knights. By Wycliffe's time, John now has his modern name, the Baptist, instead of fully-waterer. Jesus comes to a company of people, not to the many. By the 1380s John Wycliffe can inflect the language not only with Latin, but also with French. From the French word, *merci*, have mercy. Words like company and people and suffer are French loan words. The important thing to see in Wycliffe is the place where vocabulary change is going on. It is in key concept-words. Wycliffe and his translators are primarily concerned with conveying what is important about this passage by using words—not from Old English—but from the newer French vocabulary subsequent to the Norman conquest. You can also see how he is maintaining the old word order: *fan disciples understooded* (then, verb, subject). *Wan he com* (when, subject verb). He has two adverbs of time that he can now use—then and when—but he still keeps the old word order. So now word order rather than case endings become the predominant markers of meaning in the sentence.

Look in verse 15, where the word lunatic is used because it means under the sway of the moon. It reminds us how other writers on the history of English record the changeableness of our language. William Caxton talks about English being a language under the domination of the moon, always waxing and waning. Samuel Johnson used the term, *sublunary*, to describe a kind of common terrestrial, earthly condition. So in the King James Bible the word lunatic is a touchstone for understanding behavior that is not just strange or crazy or odd (as we might use the word today), but the condition of living in the world and functioning under its system. It is the moodiness that comes to us just as a result of handling-up on our daily business. Do you understand the words coming out of my mouth?

Wycliffe seems familiar to us because he provides the model for later Bible translators. When Tyndale started translating in the early 1500s, he did so, not by going back to the original

Hebrew and Greek, but by going back to Wycliffe. I need to let you know that Tyndale's Bible was an open act of illegality. It was a crime. England was still a Catholic country and it was against the law to produce a translation of the Bible into the common tongue. But Tyndale had the history of Wycliffe's Lollards behind him, and the incipient Reformation on the Continent in front of him, so he is determined to print and publish an English Bible, which he does from Geneva in the 1520s.

Look at Tyndale's choices. His disciples *percaeved*. That is not a word that appears in Wycliffe or in the King James Bible. But it says they saw into what Jesus was saying. Other than that, and the word *franticke*, Tyndale's choice of words are very often the ones used later by the James Gang. Tyndale is the one who coined such phrases as, "Eat, drink and be merry" (Luke 12:19). His phrase, "sore vexed", also makes it into the Authorized Version.

Note another thing. Tyndale's idiom shows the difference between an elevated style and a colloquial style. Colloquial means a style used in informal conversation. Compared to the King James Bible, Tyndale tried to be more elevated and formal, whereas the Authorized Version is more plain and conversational. Tyndale wanted to create a Biblical language that sounded memorable and used words that would stick in the mind, to elevate the writing to a religious tone. The King James translators struck a balance between being elevated and being current. So in many places the James Gang arcs over Tyndale to go back to an earlier form, even choosing Wycliffe or some other more familiar phrase. They have Jesus and the disciples not coming to the people, or the company of people, but to a very common phrase that shows the vastness and power of the multitude. Multitude is a word that blasts into the very simple set of phrases in the AV, and just hooks your attention. So

Point 6. The genius of the James Gang was to find the right word as a verbal vanishing point, the moment where your attention is riveted.

There came a certain man kneeling down to him and saying ordinary words, small words, English words, words almost exclusively from the Old English vocabulary—yet in the dead center of that sentence is the word, multitude. That's where your eye has to land and where your ear has to hear the importance of who is watching.

Not Master, but Lord, for the son is not frantic but lunatic, and sore vexed. Lunatic is from Wycliffe and sore vexed is from Tyndale. So King James gives us a synthesis of what was the best of both earlier versions. In that synthesis they create a collocation (or an arrangement of words in the sentence) that resonates with rhythm. That is why there are moments in the King James where what you are reading is not prose at all, but really English poetry. The translators were much aware of prose and meter. Lunatic and sore vexed. You can feel it. "To be or not to be." *Lunatic and sore vexed, that is the question*. The whole sense of rhythm in the line moves the story along.

Note the alliteration: falleth into the fire. It is not just a poetry of the word, but a poetry of the line. Old English poetry was alliterated. So this is a fossil of Old English alliterative phrase. The sound, structure and texture of the AV synthesizes the best of English Biblical translation.

Let me move to some larger general claims, because the King James Bible was the cerebral cortex that influenced the shape and texture of American English of the nineteenth century as well. One thing that is characteristically Biblical is that God is always addressed informally, or in

the singular. Just like in the other languages of Europe, the Bible addresses God as a Thou. Today we come to associate Thees and Thous with a rarified and religious sort of address. But the reason why the Quakers Theed and Thoud everybody, is because everyone was an equal. It is not condescension but a true informality. It is saying, I am no better than my brother; therefore we should all speak in the informal. The speech of the Quakers is old enough historically to remember that distinction., while we mistakenly see it as a rarified or alien form of speech. The language suggests falsely that Thou is formal and elevated, and you is familiar address. It's actually the opposite. The James Gang used this style intentionally to tell you something about what your relationship with God and with Christ should be.

The style of the King James is so distinctive that in writers as diverse as Walt Whitman, Abraham Lincoln, Herman Melville, Mark Twain, and Joel Chandler Harris—all nineteenth century American writers—we see an attempt to go back to the flavor of King James to offer us the bits and pieces of Biblicism. In the process they create a narrative form not just unique to American language, but is English encoded with the history of Biblical translation.

NEXT CLASS

Week	Date	Subject	Hayden	Due
7	Apr 5	IDEOLOGY IN THEOLOGY (Scholars & Scriptures): Reality in History (Scribes & Scrolls) / FINAL EXAM	135-166	Quiz 3+ Report

QUIZ #2

NAME: _____ NUMBER SCORE: _____

	Type	QUESTION	Ans	Ref
1	T/F	A “pluralistic philosophy” means you say conflicting ideas can all be right	T	p. 74
2	T/F	In addition to the Qur’an, Muslims have the Hadith, which records the sayings and deeds of their prophet Osama	F	p. 74
3	T/F	The Qur’an contains 114 chapters called Caliphs and is almost as long as the New Testament	F	p. 75
4	T/F	The Qur’an contains corroborating testimony to its authenticity, like tangible miracles seen by eye witnesses and predictive prophecy verified by history	F	p. 77
5	T/F	Much of what is in the Qur’an is a reaction to the Bible	T	p. 78
6	T/F	Islam does not present a Savior, but simply prescribes obedience to Allah as the way to gain his favor	T	p. 79
7	T/F	Islam is derived from a word describing peace gained from submission to God	T	p. 79
8	T/F	A Muslim is his own savior	T	p. 79
9	T/F	Hindu sacred writings are called Vedas (meaning wisdom, knowledge, science) and were written 2000-500 BC	T	p. 81
10	T/F	There are five different Vedas and each has multiple parts	F	p. 81
11	T/F	Because popular Hindu teachers down through the centuries are given divine status, Hindu scriptures have no end, only an occasional update	T	p. 82
12	T/F	Hindu is an Aryan word referring to the culture located in southern China 2700-1900 BC	F	p. 82
13	T/F	Hinduism has no personal god, but pantheism where there are over 330 million gods and goddesses, since everything is god	T	p. 83
14	T/F	Salvation for a Hindu is reaching the goal of union with Brahma, your personal Avatar	F	p. 83
15	T/F	The Vedas are philosophical speculations of men who believed they were becoming god	T	p. 83
16	T/F	The wisdom conveyed by the Vedas is that you cannot rely on your senses to understand objective reality	T	p. 84
17	T/F	The Aryans introduced a caste system into the Vedas, so the only hope for a higher life is in a cycle of reincarnation	T	p. 85
18	T/F	In Hinduism, even animals are reincarnated souls	T	p. 86
19	T/F	An agnostic says there is no God, but an atheist says you can never know God, so we will live like he doesn’t exist	F	p. 91
20	T/F	God revealed himself through a book, because he understands our need to know the truth	T	p. 97

21	T/F	Adam and Eve were actual mythological people, and the legend of their disobedience is the Bible's explanation for evil	F	p. 99
22	T/F	Future goodness can atone for past badness	F	p. 100
23	T/F	A few other gods in some other religious systems also willingly sacrificed themselves to save mankind	F	p. 103
24	T/F	God wrote a book to reveal things about us as well as to us	T	p. 104

-0=A -1=96A- -2=92A- -3=88B -4=84B- -5=80C+ -6=76C- -7=72D= -8=68D -9=64F

GRADING SCALE

A	97-100	4.0	A-	92-96	3.7
B+	89-91	3.3	B	86-88	3.0
			B-	83-85	2.7
C+	80-82	2.3	C	77-79	2.0
			C-	74-76	1.7
D+	71-73	1.3	D	68-70	1.0
			D-	65-67	0.7
F	-65	0.0			