



God's Word

Protected

Proclaimed

Practised

**God's Word:
Protected, Proclaimed, Practised**

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These articles have been penned and consolidated by various members of the B-P churches in the hope that your respect, awe and love for God's precious Word may always stand strong, especially in these evil days.

While the committee has strove to exercise utmost diligence in the assembly of this book, working to verify fact and avoid textual error, we acknowledge our imperfection and seek your understanding if any errors remain, giving consideration to the short time frame in which the booklet was put together.

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Foreword

This booklet is divided into four sections: Attacks on the Bible throughout the centuries, History of the Bible, History of the KJV, and Bible Translations.

Over a period spanning some 1,500 years, the Bible was written in Hebrew, Aramaic and Greek by the inspiration of God. Today, these languages are incomprehensible to the average believer, and it is through translations, along with the helping hand of the Holy Spirit, that the Word of God is brought to men, convicting men of sin and transforming lives.

The significance of the Bible in our lives and God's plan of salvation are immeasurable. Satan understands this better than anyone else, thus his incessant attacks on the Bible and the translations. It is no "accident" that the translation of the Bible most attacked is the KJV. It is also in English, the vernacular language of the world, that the Bible reaches to the uttermost parts of the earth.

The KJV is the most faithful and most accurate of all English translations, never to be surpassed. The translators commissioned were God-fearing biblical scholars of exceptional linguistic talent. Unblemished by the evil of liberal persuasions such as textual and redaction

criticisms, the collective talent amassed far surpasses what is possible today.

In these last days, God's people have to realize that Satan knows that his days on earth are numbered (Rev 12:12). He will speed up his attacks on God's Word and confuse the world with potent deceptions and lies. These come from all quarters and the most deadly source is from within the fundamentalist camp. God's people must be warned and must not be caught sleeping in this dark and dangerous hour! The words in 1 Thess 5:6-10 warn, "Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him."

For these reasons, this booklet was written to commemorate the 400th anniversary of the KJV. May God's people be blessed, warned and be ever ready when our LORD Jesus Christ returns in power and glory for His church! Amen.

Attacks on the Bible Throughout the Centuries

INTRODUCTION

The Bible is the Word of God, the very foundation of the Christian faith, on which the whole of Christianity rests. Little wonder that Satan would attack God's Word, right from the beginning of man's existence in the Garden of Eden, when the serpent cast forth its hissing tongue and uttered, "Yea, hath God said?" (Gen 3:1). What might have appeared like a harmless innocent question was in fact loaded with deadly poison, aimed at attacking the sanctity and exactitude of God's Word. With this question, Satan casted doubt on God's Word and undermined its absolute authority. The creature sat in judgment of the Creator's Word - this sort of devastating behavior and mindset is rife today.

With the first seeds of distrust in God's word sown in her, Eve later subtracted from, questioned, and added to God's Word. Satan then dealt the final blow and outrightly denied God's sure promise of punishment (Gen 2:17 c.f. Gen 3:4). Attacks on the Bible continued in instances such as when Jehoiakim king of Judah tried to destroy God's Word by burning it (Jer 36:23), and when Satan subtracted from and twisted the Word of God to tempt Jesus to sin (Matt 4:6 c.f. Psa 91:11-12). Incessantly, Satan's attacks continue throughout the centuries.

ATTACKS IN THE EARLY CHURCH (First to Fifth Centuries): CORRUPT

While the church was still in its infancy, heretics arose. There were also

written many extra canonical books such as Acts of Paul/John/Andrew, Shepherd of Hermas, Revelation of Peter, Epistle of Barnabas, Didache, Gospel of Peter/Thomas/Matthias etc., which advocated various heresies. Most heresies in the first five centuries were centered on Christology and the Trinity. Examples of attacks on biblical doctrines were:

Theological Implications of the Attack on Christology

Christological heresies fall into three basic categories:

1. Attack on the deity of Christ,
2. Attack on the humanity of Christ, and
3. Attack on the natures of Christ.

The orthodox teaching is as such: Christ is one person with a fully divine nature and a fully human nature, and His natures are without mixture, without change, without division, without separation (John 1:1, 14; Col 2:9; 1 Tim 3:16).

Christ must be fully God. Only then can He be a perfect, sinless sacrifice. If Christ is not God, He cannot earn the righteousness that we need and cannot be a sacrifice sufficient for the sins of the whole world (1 John 2:2). Then, men would have no Saviour.

Christ must also be fully man, and He became so at His Incarnation. Only as a man is Christ able to represent man and save man (Gal 4:4-5). Only thus can He be our great high priest to make reconciliation for us (Heb 2:17). Only as a man can He be the mediator between God and man (1 Tim 2:5). Christ became a man so He could function

as our Kinsman-Redeemer (Lev 25:25-26, 48-49; Ruth 2:20) and save us from sin.

Christ must have His two distinct natures: fully divine and fully human, joined in one person, and not have them remain separate in two persons. If not, it would have only been either God or man who died on the cross, and not the God-man. This would render salvation impossible.

Theological Implications of the Attack on the Trinity

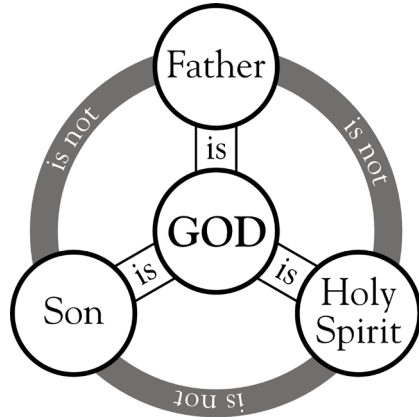
Heresies regarding the Trinity fall basically into four categories:

1. Attack on the number of persons of the Trinity, and
2. Attack on the deity of all three persons of the Trinity,
3. Attack on the coequality of all three persons of the Trinity, and
4. Attack on the oneness of the Godhead.

The orthodox teaching is as such: There are three persons in the Godhead, the Father, the Son, and the Holy Ghost. And these three are one God, the same in substance, equal in power and glory.

A wrong understanding of the Trinity would lead to many problems, perhaps especially in the order and function of the

separate persons of the Godhead, leaving the door open for idolatry and polytheism, and questioning the very essence and existence of a Supreme Being called God.



Besides heresies, attacks on the Bible were launched using the Greek New Testaments of Origen (185-254 A.D.) and Eusebius (270-340 A.D.), and the Latin Vulgate of Jerome (340-420 A.D.). These were attempts to weaken the authority of the New Testament. A further challenge to destroy the Bible was Diocletian’s royal edict in 303 A.D. decreeing the burning of every Bible.

ATTACKS DURING THE MIDDLE AGES (Fifth to 15th centuries): CONCEAL

Satan used Rome and the Roman Catholic Church (“RCC”) to keep the

THE DARK AGES

Year	Human traditions contrary to the Bible taught and practised by the RCC
310	Prayers for the dead and the sign of the Cross
320	Wax Candles introduced in church
375	Veneration of angels and dead saints
394	The Mass, as a daily celebration, adopted
431	The worship of Mary, “Mother of God” applied to her
440	Apostolic primacy of the bishop of Rome. Exclusive Universal Papacy. Death penalty for heresy.
500	Priests began to dress differently from the laity
526	Extreme Unction and last rites of the dead

<i>Year</i>	<i>Human traditions contrary to the Bible taught and practised by the RCC</i>
593	The doctrine of Purgatory first established
600	The Latin language was imposed as the exclusive language of prayer and worship in churches
600	Prayers directed to Mary, or to dead saints or angels
610	The title of Pope or universal bishop first given to the bishop of Rome
709	The kissing of the Pope's feet
750	The Temporal power of the Popes, where temporal powers are viewed as a power bestowed on kings by the Pope
788	Worship of the cross, images and relics authorized
850	Holy Water, mixed with a pinch of salt and blessed by the priest, authorized
890	The veneration of St. Joseph began
965	The baptism of bells instituted
995	Canonization of dead saints
998	Fasting on Fridays and during Lent imposed
1000s	The Mass developed gradually as a sacrifice; attendance made obligatory in the 11th century
1079	The celibacy of the priesthood was decreed
1184	The Inquisition of heretics was instituted
1190	The sale of Indulgences
1215	The dogma of Transubstantiation decreed
1215	Confession of sin to the priest at least once a year was instituted
1220	The adoration of the wafer (Host) was decreed
1229	The Bible forbidden to laymen and placed in the Index of forbidden books
1287	The Scapular was invented
1414	The Roman Church forbade the cup to the laity
1439	The doctrine of Purgatory was proclaimed as a dogma of faith
1439	The doctrine of Seven Sacraments affirmed
1508	The Ave Maria prayer
1545	Tradition is of equal authority with the Bible
1546	The apocryphal books were added to the Bible
1560	The Creed of Pope Pius IV imposed as the official creed
1834	The Immaculate Conception of the Virgin Mary was proclaimed
1870	The dogma of Papal Infallibility was proclaimed
1907	Condemnation of all discoveries of modern science not approved by the Church
1930	Public Schools condemned
1931	Doctrine that Mary is "the Mother of God" reaffirmed
1950	The last dogma, the Assumption of the Virgin Mary, was proclaimed

Bible from the common people during the Dark Ages (500 A.D. to approximately 1500 A.D.). The Word of God was barred from being preached and translated into vernacular languages and those who attempted to do so, for example the Waldenses, John Wycliffe and the Lollards, were persecuted. Bibles were seized and burned. The RCC made herself the sole administrator and interpreter of God's Word, and subjected it to human tradition, sacramentalism and priest craft.

Human traditions and doctrines of the RCC attack justification by grace through faith in Christ alone. They also oppose the mediatorship and once-for-all perfect atonement of Christ. Clearly, such traditions and doctrines also wage war against the sufficiency and authority of the Bible.

ATTACKS IN THE LAST SIX CENTURIES (16th to 21st centuries): CRITICIZE, CONFUSE AND CONVERGE

By God's grace, the Reformation in 1517 A.D. and the printing press ended the period of the Dark Ages by bringing the Bible to the people, despite persecutions from the likes of Henry VIII and Mary Tudor. Men like William Tyndale and many others gave their lives for it. The Council of Trent (1545-1564) listed the Bible as a prohibited book, only to be read with a license. In 1582, the RCC even came up with a corrupted English translation – Douay-Rheims Bible, to counter the Protestant English Bibles.

However, leaving the medieval extremes of mysticism and superstition, man swung to the other extremes of reason and rationality in the 18th century Age of Enlightenment. During this time, man's reason and science were elevated above Scripture to be the final authority.

Rejection of miracles and the supernatural unexplainable by man's reason led to the denial of fundamentals of the Christian faith. Modernistic methods of Biblical criticism like "Higher Criticism" and "Lower Criticism" were employed. These doctrines reduce Jesus to a mere mortal and the Bible to literature no different from others written by man in comparable timelines. Ultimately, they inject audacity and the rejection of the Bible as the authoritative, inerrant and infallible, perfectly inspired and preserved Word of God. This destroys the whole foundation of Christianity.

Apart from his attempt to corrupt the Bible, keep the Bible from God's people and reduce the Bible to malleable manmade literature, Satan also flooded the world with a plethora of perverted modern versions, resulting in a dilution of God's Word. Confusion reigned. People did not know which was really God's Word. This compromise of God's truth led to a preference of unity over truth in Neo-evangelicalism, followed by blurring of denominational lines through Charismaticism and ultimately culminating in Ecumenism and the Emergent movement.

CONCLUSION

For thousands of years, from even before the Fall of man, the Bible has come under relentless attack. Satan has tried to corrupt it, conceal it, criticize it and confuse God's people and converge all religions into one. Countless attacks have been hurled against the Bible throughout the centuries, yet the Bible stands. And stand it must, for if it falls, Christianity falls, and all men are doomed to a hopeless end.

"The grass withereth, the flower fadeth, but the word of our God shall stand forever"
(Isa 40:8)

BY SYSTEM OF DOCTRINE

<i>Date</i>	<i>Heresy</i>	<i>Doctrine attacked</i>
Soteriology		
First C	Judaizers	Salvation by grace thru faith
	Gnosticism	
Fifth C	Pelagianism	
	Semi-Pelagianism	
Second C	Marcionism	Christian Gospel as fulfillment of OT prophecy
16 th C	Arminianism	TULIP
	Socinianism	Propitiatory atonement Salvation by grace
19 th C	Dispensationalism	Covenants
	Modernism and Liberalism	Total depravity
20 th C	Neo-evangelicalism	Christ-centered Gospel
	Neo-Pentecostalism/ Charismaticism/Second Wave	
	Neo-Charismaticism/ Signs and Wonders Movement/Third Wave	
	Ecumenism	Christianity as the true religion with Jesus as the only Saviour
	Gnostic Gospels	Salvation by grace through faith in Christ alone
Theology		
First C	Gnosticism	God as Supreme Being
	Dualism	Sovereignty, nature and purity of God
Second C	Marcionism	Person of God
16 th C	Socinianism	Nature, omniscience, sovereignty and deity of God
20 th C	Open Theism	
17 th to 19 th C	German Rationalism, English Deism and French Naturalism	Personal living and true God
19 th C	Modernism and Liberalism	Miracles of God
18 th C	Atheism	Existence of God
20 th C	Ecumenism	God as the only Supreme Being

<i>Date</i>	<i>Heresy</i>	<i>Doctrine attacked</i>
Trinity		
Second C	Dynamic Monarchianism/ Adoptionism	Deity and coequality of the persons of the Trinity
	Arianism and Semi-Arianism (Fourth century)	
	Modalistic Monarchianism/ Modalism/ Sabellianism	Number of persons of the Trinity
Third C	Origenism	Son's coequality with the Father
Fourth C	Subordinationism	
Sixth C	Tritheism	Oneness of God
16 th C	Socianism	Number of persons of the Trinity
18 th C	Unitarianism	
20 th C	Pentecostalism/First Wave	
Ecclesiology		
20 th C	Neo-evangelicalism	Biblical Separation
	Neo-Pentecostalism/ Charismaticism/Second Wave	
	Neo-Charismaticism/ Signs and Wonders Movement/Third Wave	
	Ecumenism	

<i>Date</i>	<i>Heresy</i>	<i>Doctrine attacked</i>
Bibliology		
Second C	Marcionism	Old Testament as Scripture
	Montanism	Completeness of the revelation of Scripture
16 th C	Antinomianism	Relevance of the Moral Law
19 th C	Dispensationalism	
17 th to 19 th C	German Rationalism, English Deism and French Naturalism	Inspiration and authority of Scripture
18 th C	Uniformitarianism	Literalness of Scripture
19 th to 20 th C	Evolutionistic and non 6 literal days Creation theories (Transmutation of species, Gap Theory, Day-Age Theory, Darwinism, Theory of Evolution, Progressive Creationism)	
20 th C	Neo-evangelicalism	
18 th to 20 th C	Quest for the Historical Jesus, New Quest, Jesus Seminar	Historical record of Christ
19 th C	Modernism and Liberalism	Unity, authorship, veracity, inspiration, preservation, inerrancy, infallibility and authority of Scripture
20 th C	Neo-orthodoxy	Inspiration, preservation, inerrancy, infallibility and authority of Bible
	Neo-evangelicalism	
	Neo-Pentecostalism/Charismaticism/Second Wave	Completeness of revelation of Scripture
	Neo-Charismaticism/Signs and Wonders Movement/Third Wave	
	Ecumenism	Authority of Scripture
	Gnostic Gospels	Completion, inspiration, preservation and authority of Scripture
21 st C	Da Vinci Code	Preservation, inerrancy, infallibility and authority of Scripture
	Neo-fundamentalism	Clarity of Scripture
	Ambiguity of Scripture	

<i>Date</i>	<i>Heresy</i>	<i>Doctrine attacked</i>
Anthropology		
First C	Gnosticism	Resurrection of the body
Fifth C	Pelagianism	Original sin
	Semi-Pelagianism	Total depravity
Pneumatology		
Second C	Dynamic Monarchianism/ Adoptionism	Person of the Holy Spirit
	Montanism	Gifts of the Holy Spirit
	Arianism	Eternal existence and divinity of the Holy Spirit
Fourth C	Semi-Arianism	
	Macedonianism	
16 th C	Socianism	Person of the Holy Spirit
20 th C	Pentecostalism/First Wave	Baptism with the Holy Spirit
	Neo-Pentecostalism/ Charismaticism/Second Wave	Gifts of the Holy Spirit
	Neo-Charismaticism/ Signs and Wonders Movement/Third Wave	

<i>Date</i>	<i>Heresy</i>	<i>Doctrine attacked</i>
Christology		
First C	Dualism	Incarnation and sonship of Christ
	Gnosticism	Incarnation and humanity of Christ
	Docetism	
	Manicheanism	
Fourth C	Apollinarianism	
Fifth C	Monophysitism	
Second C	Marcionism	Christ as Jewish Messiah
	Dynamic Monarchianism/ Adoptionism	Eternal sonship, eternal existence, deity of Christ
	Ebionism	
	Arianism and Semi-Arianism (Fourth century)	Deity, eternal existence, Incarnation and consubstantiality of Christ with God
Fifth C	Eutychianism	Humanity and deity of Christ
	Nestorianism	Person of Christ
Seventh C	Monothelism	Number of wills of Christ
16 th C	Socianism	Preexistence, Incarnation and deity of Christ
17 th to 19 th C	German Rationalism, English Deism and French Naturalism	Deity, virgin birth and bodily resurrection of Christ
18 th C	Unitarianism	Deity of Christ
20 th C	Kenosis Theory	
21 st C	Da Vinci Code	
18 th to 20 th C	Quest for the Historical Jesus, New Quest, Jesus Seminar	Eternal sonship, miracles and deity of Christ
19 th C	Modernism and Liberalism	Miracles, virgin birth and deity of Christ
20 th C	Gnostic Gospels	Humanity and deity of Christ

History of the Bible

INTRODUCTION

While we commemorate the 400th Anniversary of the King James Bible (“KJV”), one wonders where the Bible was before 1611. The centuries preceding 1611 are of paramount importance, for they will show how the translators of the KJV could hold both the Hebrew OT and the Greek NT in their hands as they worked on this monumental translation. The Hebrew OT has a history of about 1000 years whereas the Greek NT was completed in about 50 years.

So, how did the Bible come to us? This write-up will deal with the history of the Bible through to the printing era.

THE OLD TESTAMENT

- God began to reveal Himself when He started the work of Creation. Through creation, man can know that God exists. This is commonly known as ‘general revelation’. However, as general revelation is not sufficient for man to know who God is and how to approach Him, God reveals Himself specially to man by speaking to them.
- God spoke to Adam, Abraham, Moses and many of the Old Testament saints. It was not until the time of Moses that God instructed Moses to record His spoken words in writing. Exo 17:14 “Write this for a memorial in a book...” Exo 24:4 “Moses wrote all the words of the LORD...” and in Exo 34:27 “Write thou these words...”
- Subsequent prophets such as Joshua, Samuel and Isaiah were likewise given

the same command to record. See Jos 24:26, 1 Sam 10:25.

THE DOCTRINE OF VERBAL PLENARY INSPIRATION (VPI)

- Every word in the Bible is God-breathed. God, not man, is the Author of the Holy Scriptures, even though men were used by God to write His words down.
- “Verbal” come from the Latin *verbum*, meaning “word”, referring to the words of Scripture.
- “Plenary” originates from the Latin word *plenus*, meaning “full”, referring to every last word of Scripture.
- “Inspiration” refers to the divine process whereby God breathes His words, in so doing directing the hands of men to produce a written record of His words.
- This definition is aptly derived from 2 Tim 3:16a “All scripture is given by inspiration of God,” as the underlying Greek word for inspiration is literally “God-breathed”.
- VPI helps us understand that the books of the Bible from various time periods were begun according to the will of God, and not of man.
- Being moved by the Holy Ghost, Moses wrote down the words of the LORD (2 Pet 1:21). So also the rest of the Old Testament writers.

THE DOCTRINE OF VERBAL PLENARY PRESERVATION (VPP)

- This doctrine is a natural derivative

of the doctrine of verbal plenary inspiration, without which VPI would be purely academic and of no real use. Without the doctrine of VPP, a study of the history of the Bible yields a sense of hopelessness.

- VPI and VPP are complementary doctrines—you cannot have one without the other. The moment God began to breathe out His Words, He also began to protect and keep His Words. VPP teaches that every word of Scripture in its entirety that we read today is exactly what God had spoken in time past, no more, no less.
- This doctrine is well supported by numerous verses such as Psa 12:6-7 and Matt 5:18. Since God is the Protector and Preserver of His own words, Satan and man can do nothing to erase His words from the face of this earth. With this doctrine, the study of the history of the Bible can be undertaken with great confidence.

INSTRUCTIONS TO COPY

- God gave the instruction to copy the inspired words, as will be detailed below.
- The original copies, also called the ‘autographs’, were kept in the Ark of the Covenant (Deut 31:25-26). The responsibility of copying was assigned to the Levites and the priests (Jos 24:26; 1 Sam 10:25).
- The future kings of Israel were also expected to fulfil this tremendous responsibility under the supervision of priests and Levites (Deut 17:18) owing to their supreme copying skills and strict rules put in place to avoid error.
- Furthermore, God also commanded the

people to know His laws thoroughly, and to teach His commandments, and statutes to their children.

- This teaching was done orally and literally in that the people constantly repeated God’s words to their children, as well as writing the words of the law upon their doorposts, gates and phylacteries. So familiar were they with Scriptures that any alterations in the text would cause an immediate reaction.



- As a result of this nation-wide copying work with heavy reliance on the priests’ scrolls, numerous copies were well within reach.

THE OT COPYISTS

- The copies of the autographs are known as the ‘apographs’. Later on, this duty was given to a group of Levites called the scribes, or the sopherim (Hebrew word “saphar”, to count).
- These scribes formed “families” or “guilds” to ensure consistent top-notch quality in the copying of Scriptures (1 Chron 2:55).
- Their profound reverence for God and thorough acquaintance with the law made them the best copyists, unparalleled in the history of literature¹.

¹ Jeffrey Khoo, *Kept Pure in All Ages: Recapturing the Authorised Version and the Doctrine of Providential Preservation* (Singapore: Far Eastern Bible College Press, 2001), 28.

LOSS OF THE ORIGINALS; POSSESSION OF THE COPIES

- Jerusalem fell to Babylon in 586 B.C. The temple was destroyed, and it is safe to assume that the originals perished together with the destruction of the temple.
- However, due to the tradition of copying the word of God that had been around since the time of Moses, numerous copies of God's word were already available.
- When the Jews were taken captive, they still had the word of God in their possession. Daniel possessed the prophecies of Jeremiah (Dan 9:2) had the laws of Moses (Dan 9:11-13).
- When the Jews returned from captivity in 537 B.C., they continued to have God's word in their possession, as evidenced in Ezra 6:18 and Neh 8:1.
- This was the result of the Lord's singular care and providence over His words.
- In the New Testament, Jesus regarded the existing copies of the Old Testament as the Word of God. He referred to them on numerous occasions, with the phrase "It is written"- to mean the continuing existence and authority of what was once written and copied.
- The people in Christ's time had copies of God's word, as seen in Luke 4:16-17.
- The Apostles also frequently quoted Scriptures in their preaching of the gospel to Jerusalem, Judea, Samaria and the uttermost parts of the world (Acts 1:16, 28:25).

THE DIVISION OF THE HEBREW BIBLE

- The Hebrew Bible is divided into 24 books. This number is different from our OT, but not due to any discrepancy. Rather, the Jews considered books such as 1 and 2 Sam, 1 and 2 Kings, 1 and 2 Chron to be one book.
- Ezra and Nehemiah were also seen as one book.
- The twelve books of the Minor Prophets were known as "The Book of the Twelve".



- The Jews referred to the Hebrew Bible as the Tanaach. This is what Jesus referred to in Luke 24:44.
- Tanaach is an acronym for the 3 main sections of the Hebrew Bible.
- 'T' stands for 'Torah'- meaning 'law' for the first 5 books of the Bible.
- 'N' stands for 'nabiyim', meaning 'prophets' and this section covers the Former Prophets- Joshua, Judges, Samuel, Kings and the Latter Prophets- Isaiah, Jeremiah, Ezekiel, The Twelve.
- The third division is 'K' for 'Ketubim', which means 'writings'. This would

² The Five Scrolls were to be read out loud on special occasions. Song of Solomon was for the Passover; Ruth for the Feast of Weeks i.e. Pentecost; Lamentations for the anniversary of the destruction of Jerusalem; Ecclesiastes at the Feast of Tabernacles to remind a prosperous nation not to forget God and Esther at Purim. *David Ewert, A General Introduction to the Bible* (Grand Rapids: Zondervan Publishing House, 1983).

include another 3 sub-sections: namely The Poetical Books (Psalms, Proverbs, Job), Five Scrolls/Megilloth (Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther)² and the Historical Books (Daniel, Ezra-Nehemiah, Chronicles).

- This is thus the canon of the Old Testament. Once a book was written and completed, it was accepted immediately as God's word- safeguarded and copied by the priests and the scribes.

THE CONTRIBUTION OF THE MASORETES

- These were Jewish scholars raised up prior to the destruction of Jerusalem in A.D. 70.
- The word 'Masorete' comes from the word "masorah", meaning tradition.
- They were meticulous in their studies, counting everything in the word of God that could be counted. For example, they knew that Aleph has 42,377 occurrences; Beth, 38, 218 and so on.
- When it came to the copying of Scriptures in their time, they followed the strict rules set down in the Talmud, which are as follows:

1. Only the skins of clean animals are to be used.
2. Each parchment must contain the same number of columns.
3. Each column of writing has to contain no less than 48 lines, and no more than 60. Lines are to be drawn before the copying commences.
4. Only black ink may be used, made from a specific recipe.
5. Nothing is to be written from memory; the scribe must read the words out loud before writing them down.
6. Every letter and word must be counted to ensure that of the copy matches that of the original.

7. One mistake warrants the destruction of the whole page; 3 mistakes on a page mandated the burning of the entire manuscript.

8. Revision of copy must take place within 30 days, failing which, the copy would be rejected.

- The Masoretes also introduced the vowel pointing system and accents for the language, to ensure the correct pronunciation. Marginal readings were added by them in places where the meaning is obscure.



- The vowels are the dots and dashes above and below the consonants.

THE MASORETIC TEXT

- In time to come, the Masoretic Text became the most dependable text. The name of the Hebrew text on which the KJV is based is called the Ben Chayyim Text.
- This is named after Jacob Ben Chayyim (1470-1538), a Masoretic scholar who became a Christian while working with Daniel Bomberg.
- Bomberg, an early printer of Hebrew language books, sponsored Ben Chayyim's efforts to collect Hebrew manuscripts from around the world, and to assemble the most complete Hebrew Bible.
- The Ben Chayyim text was then published by Bomberg in 1524-5.

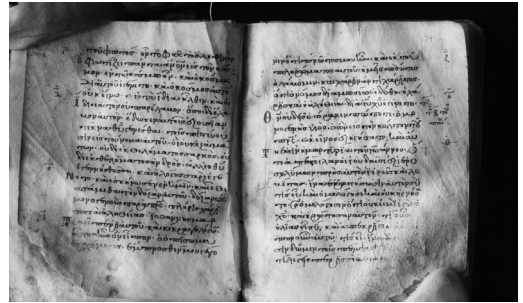
HEBREW AND ARAMAIC

- Most of the Old Testament is written in Hebrew.

- It was initially known as “the language of Canaan” (Isa 19:18), and later as the “language of Judah” (Neh 13:24).
- There are altogether 22 consonants. Before the Masoretes, letters were written in one continuous form, with no spacing in between and with no vowels. Gen 1:1 would look like this, in English ‘nthbgnnngdcrttdthhvnsndthrth’.
- Hebrew was the original language of the world, until God confounded the tongues of the people and dispersed them all over the earth at the Tower of Babel.
- Support for this view³ includes the facts that ‘the whole earth was of one language and of one speech’ (Gen 11:1), and that the names of the animals and people, right from the beginning of the world have significant meanings in Hebrew.
- When parts of the Old Testament were written in Aramaic, it was because the Jews were then under the Persian empire in 438 B.C.
- Two parts of Ezra (4:8-6:18; 7:12-26), a verse in Jer 10:11 and Dan 2:4-7:28 are in Aramaic. This was God’s providence to ensure that the Aramaic-speaking Jews would understand the plan of God regarding the nation of Israel.

WRITING MATERIALS

- The words which God inspired were written on papyrus or skins of clean animals.
- The papyrus comes from the pith (or inner tissue) of the papyrus plant, a light but strong reed. This plant typically thrives along river banks. Strips of the same size and thickness were first cut from the pith and then laid side by side. Another layer of strips would be laid perpendicularly on the first layer. The two layers would be soaked in water and then left to dry, with their natural glue-like elements released and merging the strips and layers. The dried product would then be ready for use.
- However, permanence was not achieved as papyrus was brittle and its quality would worsen in humid weather.
- Compared to papyrus, animal skins could last longer.
- One interesting fact to note: the word ‘papyrus’ had a synonym in Greek ‘bublos’. While ‘papyrus’ referred to foodstuff made from the plant, ‘bublos’ was for non-edible items made from papyrus. ‘Biblos’ was derived from ‘bublos’ and that is how the ‘Bible’ gets its name. It simply means ‘book’.



THE GREEK NEW TESTAMENT

- Alexander the Great began his world conquest around the 4th Century. At its peak, the Greek Empire was extensive, stretching from India in the east to Egypt and Greece in the west.
- Although the empire was divided into several factions after the demise of Alexander, the Greek culture and language persisted.
- As such, when the Romans were in power, it retained the Greek language. It was against such a background that the NT was to be written in such a precise and exact language as Greek.

³ This is in contrast to the modern belief that Hebrew evolved from a group of Semitic languages around 3000 B.C.

THE WRITING OF THE NT

- Alongside the preaching of the gospel and founding of churches, the writing of the New Testament was one of the most important duties of the Apostles of the Lord. The Lord Jesus Christ promised them in John 14:26 “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”
- The Apostles were the selected few to write the Scriptures. They had to instruct the various churches in the faith, as well as to defend the truth against the onslaught of many false teachings.
- While some of the epistles were written personally by them, a few were written by the Apostles’ amanuenses or disciples. For example, John Mark wrote under the supervision of the Apostle Peter while Luke under the supervision of the Apostle Paul.
- The entire New Testament was written in about 50 years, from 45 A.D. to 95 A.D.
- They were written on either “paper” (papyrus, see 2 John 12) or parchment (animal skins, see 2 Tim 4:13). Those written on papyrus would roll into scrolls but when parchment is bound together, it is termed a codex- the equivalent of a book.
- It is in the Lord’s good timing that the NT writings came about after the ascension of the Lord, at the establishment of the early church. Immediately after the inspired gospels and epistles were sent out to be read, the

early church accepted them as divinely authoritative (1 Cor 14:37).

- These epistles were expected to be circulated among the churches, for instruction and admonition of the saints.
- The Colossian church was commanded by Paul to send his letter to the church in Laodicea, and likewise, they were to read the letter given to the church in Laodicea (Col 4:16). This epistle to the Laodiceans was probably the canonical epistle to the Ephesian church.⁴

COPYING OF THE NT

- Since the letters had to be circulated, it would not be long before the originals had deteriorated. The epistles had to be copied, for the Lord had promised that His words should never pass away (Matt 5:18).
- The Apostle Peter, while residing in Jerusalem, already had access to the epistles of the Apostle Paul and regarded them as the Word of God.
- The work of the copying of Scriptures was most likely undertaken by the Apostles themselves, their secretaries or the many beloved co-labourers who saluted the recipients of the letters, as mentioned in some of the epistles.
- The copies multiplied to such an extent that even after the passing on of the Apostles and their co-labourers, the Scriptures continued to be available and to be read, as attested to by the early church fathers.
- To date, the total number of manuscripts of the whole or part of the New Testament is 5488.
- ‘Manuscript’ is from two Latin words:

⁴ Both these epistles, together with the epistle to Philemon were written in the same setting and that they were being carried by Tychicus to the various churches. The epistles to the Ephesians and Colossians are also known as sister epistles, due to their shared similarity. International Standard Bible Encyclopedia, s.v. “Laodiceans, Epistle to The”.

‘manus’ means ‘hand’ and ‘scriptus’ means ‘write’. The term refers to something which is ‘handwritten’.

to refer to all printed editions of the Greek NT which descend from the Byzantine Text, also known as the Majority Text.

THE BYZANTINE TEXT

- The most well-represented text of the majority of these copies is called the Byzantine Text. The name is derived from the capital city of the Byzantine Empire- Byzantium (today’s Istanbul).
- Before its coming into power, Antioch was the capital city of Syria in this region. This is important to note because there was a strong apostolic church (Acts 11:19-26) where Paul, Barnabas and other apostles ministered the word of God to them.
- When the Roman emperor, Constantine the Great moved the capital eastward from Rome to Byzantium, Christianity continued to exert a strong influence over the empire.
- In addition, it was a Greek-speaking empire, and this made Greek-Christian scholars more than qualified to recognize and copy authentic texts. The Christian Church of this empire used and read the Byzantine Text throughout the length of its empire from 312-1453 A.D.
- In 1244-1248 A.D., Cardinal Hugo de Sancto Caro, in preparation for his concordance, came up with the chapter divisions for both the Hebrew OT and the Greek NT.
- The verse division took place around 1551 A.D. when Robert Estienne, more widely known as Stephanus, was putting together his Greek NT. The numbered verses appeared in his 4th edition.
- The name “Textus Receptus” originated in the 1633 edition of the Elzevir Brothers’ Greek NT. It means the “Received Text”.
- The Textus Receptus was then expanded

SOME ‘FIRST’ FACTS

- The Bible was the first book to be printed, and it was the Latin Bible in 1452.
- The Latin Bible was regarded as the supreme bible for the next 50 years before the Renaissance and the Reformation sparked an interest in a return to Hebrew and Greek.
- Erasmus was the first one who aimed to put the NT into print.
- The first bible to be printed with the Hebrew and Greek texts together was the Geneva Bible in 1560.
- The Bible was written over 1500 years, from 1450 B.C. to 100 A.D.

BOOKS

- Job is the oldest book of the OT; Malachi is the latest in the OT.
- James is the oldest of the NT; Revelation is the last to be written in the NT.

CHAPTERS OF KJV

- There are 929 chapters in the OT; 260 in NT. A total of 1189 chapters.

VERSES OF KJV

- There are 23,145 verses in the OT; 7957 in the NT. A total of 31,102.
- 1 Chronicles 1:25 is the shortest verse in the OT; 1 Thessalonians 5:16 in the NT.
- Esther 8:9 is the longest in the OT and Bible. Contains 90 words.
- Revelation 20:4 is the longest in the NT and has 68 words.

WORDS OF KJV

- There are 773, 756 words in the Bible.

APPROXIMATE DATES OF THE BIBLE

<i>Book</i>	<i>Approximate date written</i>	<i>Event</i>
Genesis-Leviticus	1445 B.C.	Exit from Egypt and the start of the 40 years of wandering
Numbers	1407 B.C.	
Deuteronomy	1406 B.C.	Before entrance into Canaan
Joshua	1405-1388 B.C.	25 years of leading Israel
Judges	1380-1043 B.C.	
Ruth	1162 B.C.	Probably in the time of Gideon
Samuel	950 B.C.	
Kings	560 B.C.	
Chronicles	450 B.C.	Return of the Jews from Exile
Ezra	458-440 B.C.	Return of the Jews from Exile; reign of Artaxerxes
Nehemiah	445-432 B.C.	12-13 years after arrival of Ezra; reign of Artaxerxes
Esther	465 B.C.	Post-exilic; reign of Ahasuerus
Job	2100-1900 B.C.	Lived in the time of the patriarchs
Psalms	1037-967 B.C. (David); 537 B.C.	Compiled over a period of years
Proverbs	970-931 B.C.	Compiled during the time of Hezekiah (726-698 B.C.)
Ecclesiastes	935 B.C.	Near the end of Solomon's life
Song of Solomon	965 B.C.	At the start of Solomon's kingship
Isaiah	740-700 B.C.	Reign of 4 Southern kings: Uzziah, Jotham, Ahaz & Hezekiah
Jeremiah	627-587 B.C.	Prior to Babylonian Captivity
Lamentations	586 B.C.	Destruction of the Temple
Ezekiel	593-570 B.C.	The 2nd Babylonian Captivity
Daniel	606-536 B.C.	The 1st Babylonian Captivity
Hosea	760-700 B.C.	Reigns of Uzziah, Jotham, Ahaz & Hezekiah
Joel	841-834 B.C.	
Amos	760-735 B.C.	Reign of Jeroboam II of Israel
Obadiah	After 586 B.C.	
Jonah	785-750 B.C.	Reign of Jeroboam II of Israel

<i>Book</i>	<i>Approximate date written</i>	<i>Event</i>
Micah	735-700 B.C.	Reigns of Jotham, Ahaz & Hezekiah
Nahum	630-612 B.C.	Dominance of the Assyrians
Habakkuk	610-606 B.C.	Babylon gaining power
Zephaniah	660-620 B.C.	Reign of King Josiah
Haggai	520 B.C.	2nd year of Darius; building of the 2nd temple
Zechariah	518 B.C.	Building of the 2nd temple
Malachi	435-396 B.C.	Completion of temple and walls
400 years of silence		
Matthew	55-65 A.D.	
Mark	50-60 A.D.	
Luke	60-61 A.D.	Imprisonment of Paul
John	80-90 A.D.	Gnosticism and docetism; Jerusalem already destroyed
Acts	61-62 A.D.	
Romans	57 A.D.	Paul's third missionary journey
I Corinthians	55 A.D.	Paul's third missionary journey
II Corinthians	56 A.D.	Paul's third missionary journey
Galatians	54-57 A.D.	Paul's third missionary journey; after the Jerusalem council
Ephesians, Philip- pians, Colossians, Philemon	61 A.D.	Imprisonment of Paul
I & II Thessalo- nians	50 A.D.	Paul's second missionary journey
I Timothy, Titus	63 A.D.	Imprisonment of Paul
II Timothy, He- brews	66 A.D.	Near the end of Paul's life
James	45 A.D.	Time of Persecution
I Peter	64 A.D.	Time of Persecution
II Peter	67 A.D.	Time of Persecution
I, II, III John	80-90 A.D.	Heresies of docetism and gnosticism; Jerusalem already destroyed.
Jude	~70-80 A.D.	
Revelation	95 A.D.	Imprisonment of John; Jerusalem already destroyed.

History of the KJV

KJV is regularly lauded as the world's most-printed and best-selling book of all time.

2011 marks the 400th anniversary of the publishing of the King James Version ("KJV"). Around the world, churches and Christian organizations commemorate this memorable event. Even some secular organizations like the BBC have marked this significant occasion. Also produced was a film documenting the history and impact of the KJV, entitled "KJB: The Book that Changed the World". With sales of more than a billion copies, the KJV is regularly lauded as the world's most-printed and best-selling book of all time. Certainly, no one can deny the great impact that it has had on the English-speaking world.

For us Christians, we know that the value of this book is not measured in terms of statistics or popularity. That it is widely bought does not necessarily mean it is widely read and obeyed. Neither is the KJV measured by reputation, but solely on its content. Within the pages are the very inspired and preserved words of God clearly and accurately translated for us in a language we can understand. Through this book, we can ascertain God's words to us, and live by them. We regard this book

as 'Holy Scripture', and we know that knowledge of it is "able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim 3:15).

Thus, even as the world commemorates this wonderful book, we, as Bible-believing Christians and faithful defenders of the KJV, have far more reason to celebrate and rejoice in what God has done for us in giving us this Bible. But in order to really understand and appreciate the divine providence of God working through this particular translation of the Bible, we must understand the history behind the publication of this majestic work, and how God has used it so mightily in the past 400 years. As Christians it is important that we know a bit about church history, lest we become like the children of Israel in the book of Judges, who were a generation "which knew not the LORD, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the LORD, and served Baalim: and they forsook the LORD God of their fathers, which brought them out of the land of Egypt" (Jud 2:10-12).

In studying the history of the KJV, we will see how God molded the events, turned a king's heart, and raised a band of learned and godly men who worked together to translate an English Bible that is till today considered a literary masterpiece unsurpassed by any subsequent effort. The working of God's providence was also in guiding the circumstances at that time in a way that the translators were able to identify the right texts and words in the original languages, such that the very Greek and Hebrew words underlying the

...prayer is that through this study, we will be able to better appreciate and cherish this Bible

KJV can be confidently held forth as the inspired and preserved words of God. It was a Bible that was accepted and recognized by the Reformers and Puritans as the very Word of God, and would be used by nearly every single English-speaking Christian for the next 350 years. In this paper, we will be seeking to find out a bit more of God's working through history, focusing on the publication of the KJV and its subsequent global impact. My prayer is that through this study, we will be able to better appreciate and cherish this Bible we hold in our hands.

BACKGROUND IN THE 16TH CENTURY

The story of our English Bible begins in the late 14th century, when John Wycliffe (1330-1384), one of the early pre-reformers translated the Bible into English from the Latin Vulgate (the Latin translation of the Bible made in the late 4th century that was adopted as the official and only accepted Bible of the Roman Catholic Church.) Due to this act, along with several other oppositions and denouncements that he made against the corruption and apostasy of the Roman Catholic Church, he was denounced and charged with heresy. Thirty years after his death, a Roman Catholic council ordered his body be exhumed, burned and

his remains scattered. During that time it was forbidden for anyone to attempt a translation of the Bible into the language of the people, and so only the minority who understood Latin had access to the Bible. Copies of Wycliffe's translation were scarce, as the printing press had not yet been invented, and all copies had to be made by hand. Thus, the majority at the time were neither able to read nor understand the Bible.

More than a hundred years later, an English man named William Tyndale (1494-1536) was raised by God, and had the noble and godly ambition to 'cause a boy that driveth the plough' to know more of scripture than the priests in Rome. He knew the importance of the Bible, and wanted everyone in England to be able to read it in English. Thus he devoted the rest of his life to translate the Bible into his mother tongue directly from the original Greek and Hebrew. By then the printing press had already been invented, and his works were eventually published and smuggled throughout England. William Tyndale was later arrested, imprisoned and eventually killed for this act, for at that time it was still illegal to translate the Bible. At his execution, he made a prayer that God would 'open the eyes of the King of England' – a prayer that would soon be answered in a most spectacular way.

Over the next 70 years, rapid and significant changes took place in England. The Church of England split from the Roman Catholic Church, and the ruling against translating the Bible was abolished in England. Interest in the original languages precipitated the editing of the Greek text and was refined by men such as Erasmus, Stephanus and Beza. Various other English Bibles also began to appear. Most of them were based on the work done by Wycliffe and Tyndale. However, there was no centralized backing for any of those works, and some of them had

problems with accuracy, or were being championed by factions within the young Protestant Church. For example, there was the Geneva Bible which had very strongly Calvinistic commentary notes, which the Church of England opposed, whilst the Great Bible, which was a huge Bible printed to be placed in the churches and chained there, was merely a compilation of various works and lacked consistency. The Roman Catholic Church had also translated their version of the Bible (the Latin Vulgate) into English, known as the Douay-Rheims Bible.

1604: DECISION TO TRANSLATE AN AUTHORIZED VERSION

In 1604, the new King of England, King James I agreed to meet various ministers representing the different groups of Protestants in England at that time to seek common ground among them. Though the meeting itself did not do much in terms of uniting the Christians in England, it resulted in the decision to translate a version of the English Bible officially recognized by the state. Puritan John Reynolds was the man who set forward the proposal for this new translation, which was readily received by King James.

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As it was a work backed by the king, no effort was spared in ensuring that it would be done to the best of their abilities. Over the next six months, a general plan as to how the translation should be done was drawn up, as well as one which decided who would be involved in the work. The men chosen were men of deep faith and devotion to the Lord, who understood the importance of God's Word. They were not perfect, but loved the Word of God, and considered it a most noble and holy task to translate the original into a language that people understood. Most importantly, behind it all, God was at work, ensuring that we would have access to His Word, the words of eternal life.

1604-1611: THE TRANSLATION PROCESS

An initial list of 54 scholars were drawn up and tasked to carry out the translation work. Due to some deaths and withdrawals, the final group comprised of 47. These were men of great learning and understanding, top-rated scholars of England and Europe in their day. They were also pious men of deep faith, with great respect for the Bible as the infallible Word of God. So brilliant was their scholarship, and their skill in the Biblical languages of Greek and Hebrew was of such high caliber that many of them could read, write and even converse in those languages as if it were their first language. They were not only well versed in Greek and Hebrew, but also in Aramaic, Latin, Syriac, Chaldean and various other archaic languages of the Ancient Near East, from which many of the ancient Biblical manuscripts originated. Never before and never again has the world seen such a large gathering of godly, able linguists who worked together whole heartedly for the common cause of translating the Bible.

These 47 men were divided into six companies, and different portions of the Bible were distributed among them to translate. The whole process of the translation was extremely thorough and meticulous, such that no expense or effort was spared to ensure that the work produced would be as perfect as it could possibly be. They approached their task of translation with a reverent regard for the Divine inspiration, authority and inerrancy of the Holy Scriptures. Fully aware they were dealing with God's sacred truth, they exercised utmost care and faithfulness in their work.

The process was laborious, but necessarily so.

A list of rules and directives was drawn up to guide these translators. They were instructed to follow the wordings, names, terms, and chapter divisions of the earlier translations as far as possible, so long as those were right translations of the words in the original.

The actual process of translation and review was particularly interesting: As each man in his company completed a portion of his allotted chapter or chapters, they, as a company, would sit down to vet what had been translated and were required to reach an agreement. After the companies complete a book of the Bible and review it together, they would then send a copy each to the other five companies. These other companies would independently scrutinize the translated piece. If any company has any doubts or differences in opinion, they were to submit their views and reasons to the company that translated. Should agreement to changes not be reached, the matter would then be carefully reviewed

at a general meeting of the leaders of each of the six companies. Should any dispute remain unresolved, letters would be sent to other learned men in the land to seek their judgment in the matter. Bishops would also send letters to their clergy, to ask if any who is skilful in the biblical languages would have any particular observations that could help in the resolution of the textual dispute.

The process was laborious, but necessarily so. It was completed in seven years, with the last nine months spent reviewing the translation as a whole by a committee of two men from each of the companies. The final revision was then done by two men, Thomas Bilson and Miles Smith, who also wrote the preface. The new Bible was finally published in May 1611. Thus with such a thorough and meticulous process, we can be assured that the translation produced was of the highest quality, and that it was a product of the most careful and diligent scholarship. Again God's providential guiding hand was clearly at work, ensuring that His people through the ages would have access to His precious and divine Word.

1611 ONWARDS: PRINTING REVISIONS

As the printing press had been invented less than a hundred years prior to the publication of the Authorized Version, the process then was, at best, rather rudimentary. It involved a very tedious process of manually setting each page, letter by letter. In those days, for a work as extensive as printing a book as thick as the Bible, there was bound to be errors and differences between various print runs. This led to some comical errors, and different print runs of the Authorized Bible were given nicknames. For example, there was the 'great He Bible' which printed 'he went into the city' instead of 'she went

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into the city' in Ruth 3:15. There was also 'the wicked Bible' or the 'adulterous Bible' which missed out the word 'not' in Exo 20:14 resulting in the command 'thou shalt commit adultery'! Thus in the next 27 years after the original printing, there were two main revisions made in 1629 and 1638 to correct many of these printing errors, or to make some minor grammatical or punctuation changes.

In 1762 and 1769, two other revisions were made mainly to standardize and modernize the spelling, punctuations, use of italics, and marginal annotations. The fourth and final revision was done in

Oxford in 1769, and is the edition used by most printers of the KJV today.

In 1644, the last issue of the Geneva Bible was printed, and since then for nearly the next three centuries, the KJV has been the main English translation of the Bible used. These next three centuries, the KJV would become greatly influential amongst English-speaking Christians throughout the world. As a faithful and accurate translation of God's inspired Words, it has been the source of salvation and sanctification for millions through the years. Many people have written and testified of the majesty and splendor of this timeless and timely classic, and have waxed eloquent in their praise of it. The KJV is without doubt a great and wonderful treasure that God has in His providential will and time provided for His church. As Bible-believing Christians, may we all read it, love it, cherish it, treasure it, live by it, and defend it. As Jesus instructed the disciples, let us diligently "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

Bible Translations

INTRODUCTION

The Bible is the inspired Word of God. It is perfect and will always be perfect as God Himself has preserved every jot and tittle of His perfect Word; this process began at the very first moment of inspiration. The Bible was written in three languages: Hebrew and Aramaic for the Old Testament (OT) and Greek for the New Testament (NT). Since Acts 2 ushered in the local church witness on the Day of Pentecost, the visible manifestation of God's grace and mercies on earth has passed from the nation of Israel in OT times to local churches in the NT. Believers of all nationalities and languages form this universal church witness throughout the ages. But most of these believers do not read the biblical languages.

Translations are thus of utmost importance for the extension of God's kingdom. Believers cannot experience blessings from God's Word if they do not have a translation they could read. Translations become the window to the spiritual treasures in the holy Bible. Equally important to availability of translations is the choosing of the best and most accurate translation for the believer's spiritual well-being. The Bible is the spiritual milk and meat to every believer. Just as he ensures that his physical food is not harmful, he must do the same for his spiritual food. The simple guidelines to select the best translation are described by the following four T's. They are: TEXT (translated from perfectly preserved texts); TRANSLATORS

(faithful, holy and academically qualified); TECHNIQUE (word-for-word-translation); THEOLOGY (God-honouring).

"The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations), being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentic; so as, in all controversies of religion, the Church is finally to appeal unto them. But, because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, **therefore they are to be translated in to the vulgar language of every nation unto which they come**, that, the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope." (Westminster Confession of Faith I: VIII, emphasis added)

The Bible, and portions of it, have been translated into approximately 2,572 languages. The full Protestant Canon of the Bible (all 66 books) has translations in 471 languages as of September 2011.

The following lists of Bible translations by selected Asian languages and English are not meant to be exhaustive.

BURMESE / MYANMAR

A total of 6 translations have been tabulated below.

Year	Translation/version	Language variant	Source text	Notes
1834	The Judson Version	Burmese	KJV, OT: MT, NT: TR	Translated by Adoniram Judson
1906	U Tun Nyein's Version	Burmese		Translated by U Tun Nyein
1928	BFBS Version	Burmese		Also known as Gerrad Version; Published by British and Foreign Bible Society; Used by Anglicans
1933	McQuire Version	Burmese	Revision of Judson Version	Translated by Rev John McQuire
2005	Common Language Version	Burmese		Translated by U Sein Pe
2006	Eagle Edition	Burmese		Translated by unknown editors known as CRC

CAMBODIAN / KHMER

A total of 2 translations have been tabulated below.

Year	Translation/version	Language variant	Source text	Notes
1954	Hammond Bible	Khmer	OT: MT, NT: TR with slight ASV influence	Translated by Arthur L Hammond; First Cambodian Bible; Reads like KJV; Out of print
1997	Modern Language Bible	Khmer		Reads like Good News for Modern Man Bible; Translated by Father Francois Ponchaud & 3 Cambodians

CHINESE

“Putonghua” or “Guoyu”, often called Mandarin Chinese “Huayu”, is the official standard language for China, Taiwan and Singapore. The Chinese language has many dialects and all dialects share the same written script. Mainland China and Singapore have adopted the simplified script while Taiwan and Hong Kong use the traditional script. Some translations of the Chinese Bible are available in “Shen” and “Shangti” editions, differing on how the word “God” is translated. The “Shen” edition is more commonly used.

A total of 65 translations have been tabulated below.

Year	Translation/version	Language variant	Source text	Notes
781	Nestorian Stele 景教碑			Translation never found
13 th - 14 th C	John of Montecorvino's Psalms 《若望孟高维诺译 本》：诗篇、新约全书	Mongolian Chinese		Translation never found

Year	Translation/version	Language variant	Source text	Notes
16 th C	Matteo Ricci's Ten Commandments 利玛窦译 《祖传天主十诫》	Traditional Chinese (Classical Chinese)		Translated by famous Jesuit Matteo Ricci
1636	Emmanuel Diaz's Version 阳玛诺的 《圣经直解》	Traditional Chinese (Classical Chinese)		Translated by Emmanuel Diaz, Jr
1700	Basset's Translation / Sloan Manuscript 《巴设译本》 / 《史罗安译本》		Vulgate	Translated by Catholic missionary Jean Basset
18 th C	Louis de Poirot's Translation 贺清泰的 《古新圣经》	Traditional Chinese (Classical Chinese) Manchu	Vulgate	Translated by Jesuit Louis de Poirot; Almost all Hebrew Bible books were translated; Never published, manuscript preserved in Beitang Library, Beijing
Qing Dynasty (1644-1911)				
1822	Marshman's Translation 《马殊曼译本》	Traditional Chinese (Classical Chinese)	KJV, NT: TR	Translated by Joshua Marshman & Joannes Lassar; Published by Serampore Mission
1823	Morrison and Milne's Version 马礼逊的 《神天圣书》	Traditional Chinese (Classical Chinese)	KJV, NT: TR	Translated by Revs Robert Morrison & William Milne; Published by British and Foreign Bible Society
1837	Medhurst/Gutzlaff/ Bridgman's Version - NT only 麦都思、郭实腊、裨 治文、马儒汉 《新遗诏书》	Traditional Chinese (Classical Chinese)		Translated by Walter H Medhurst, Karl "Charles" FA Gutzlaff, Elijah C Bridgman & JR Morrison
1840	Medhurst/Gutzlaff/ Bridgman's Version - OT only 麦都思、郭实腊、裨 治文、马儒汉 《旧遗诏书》	Traditional Chinese (Classical Chinese)		Translated by Walter H Medhurst, Karl "Charles" FA Gutzlaff, Elijah C Bridgman & JR Morrison
1840	Gutzlaff's Version 郭实腊修订的 《救世主耶稣新遗诏书》	Traditional Chinese (Classical Chinese)		Translated by Karl FA Gutzlaff
1850	Delegate's The Four Gospels 《委办本四福音》	Traditional Chinese (Classical Chinese)		Published by British and Foreign Bible Society
1852	Delegate's Version (DV) - NT only 《委办译本新约全书》	Traditional Chinese (Classical Chinese)		Published by British and Foreign Bible Society
1853	Josiah Goddard's Version - NT only 高德修译的 《新约全书》	Traditional Chinese (Classical Chinese)		Published by AFBS

Year	Translation/version	Language variant	Source text	Notes
1854	Delegate's Version (DV) - OT only 《委办译本》	Traditional Chinese (Classical Chinese)		Published by British and Foreign Bible Society
1857	Medhurst and Stronach's Version - NT only 麦都思、施敦力的 《新约官话译本》	Traditional Chinese		Published by British and Foreign Bible Society
1862	Bridgman and Culbertson's Version (BCV) 《裨治文译本》	Traditional Chinese		Translated by Drs Elijah C Bridgman & Michael S Culbertson; Published by ABS
1864	Guri Karpov's Eastern Orthodox Chinese New Testament - NT only 《东正教固里卡尔波夫文理译本新遗诏圣经》	Traditional Chinese		Translated by Archimandrite Guri Karpov; Published by Russian Ecclesiastical Mission
1866	Peking Mandarin Version - NT only 《北京官话新约全书》	Traditional Chinese (Vernacular Chinese)	NT: TR	
1867	TH Hudson's Version - NT only	Traditional Chinese Ningpo		Translated by Rev TH Hudson; Published by AFBS
1867	William Chalmers Burns's The Psalms in Mandarin 宾惠廉的 《旧约诗篇官话》	Traditional Chinese		
1868	Dean's Bible 高德、罗尔梯、迪因修译的《旧约全书》	Traditional Chinese		Translated by Rev Josiah T Goddard, EC Lord and W Dean
1872	Peking Committee's Version - NT only 《北京官话新约全书》(改订本)	Traditional Chinese (Vernacular Chinese)	NT: TR	
1875	Schereschewsky's Mandarin OT- OT only 施约瑟的《北京官话旧约全书》	Traditional Chinese	KJV, De Watte's German Bible, OT: MT	Translated by SIJ Schereschewsky; Published by ABS
1875	Acts of the Apostles 王多默的 《宗徒大事录》			
1878	Peking Committee's Version - OT only 《北京官话新旧约全书》	Traditional Chinese (Vernacular Chinese)	NT: TR	
1885	Griffith John's Easy Wenli Version - NT only 杨格非的 《新约浅文理译本》	Traditional Chinese	NT: TR	Published by NBSS

Year	Translation/version	Language variant	Source text	Notes
1889	Griffith John's Mandarin Version 扬格非的《新约浅文理译本》(修订版)	Traditional Chinese		Published by NBSS
1889	Burdon and Blodget's Version (The New Testament in Easy Wenli) - NT only 包约翰、白汉理合译的《浅文理新约全书》(杨格非官话译本)	Traditional Chinese	Peking Mandarin Version	Translated by John S Burdon & Henry Blodget; Published by ABS
1892	J Dejean's Version 德雅的《四史圣经译注》	Traditional Chinese		
1897	CP Laurent Ly's (Catholic) New Testament - NT only 李问渔的《新约全书》	Traditional Chinese		
1897	Chalmers and Schaub's Version - NT only 维普湛约翰、韶玛亭的《共译文理新约全书》	Traditional Chinese		Translated by John Chalmers & Martin Schaub
1902	Schereschewsky's Easy Wenli Version 施约瑟的《二指版》	Traditional Chinese (Simplified Classic Chinese)	NT: TR	Translated by SIJ Schereschewsky; Published by ABS
1904	Union Easy Wenli Version - NT only 《浅文理和合新约圣经》	Traditional Chinese (Simplified Classic Chinese)		
1905	Griffith John's Easy Wenli Version - OT only 杨格非的《旧约浅文理译本》(至雅歌)	Traditional Chinese (Simplified Classic Chinese)		
1906	Union Wenli Version - NT only 《深文理和合新约圣经》	Traditional Chinese		
1906	《官话和合译本新约全书》	Traditional Chinese		
Republic of China (1912-1949)				
1919	Chinese Union Version (CUV) 《和合本》	Traditional Chinese Simplified Chinese (Vernacular Chinese)	RV, NT: Critical Text with TR influence	16 member committee; Published by HK Bible Society; Often paired bilingually with NIV
1926	Zheng Shoulin and Heinrich Ruck's Version 郑寿麟、陆亨理合译 《国语新旧库译本》	Traditional Chinese		
1929	Sydenstricker's Version - NT only 赛兆祥的《新约全书》	Traditional Chinese	Soden 1913, James Moffat 1922	Translated by Dr Absalom Sydenstricker; Published by Nanking Union Theological Seminary

Year	Translation/version	Language variant	Source text	Notes
1933	Wang Hsüan-chen's Version - NT only 王宣忱的《新约全书》	Traditional Chinese	Latin text 1916, ASV 1901	Translated by Wang Hsüan-chen; First Chinese to translate entire NT into Mandarin; First use of 祂 Mandarin divinity personal pronoun; Published by Shandong Christian Church
1936	Zhu Baohui's Version - NT only 《朱宝慧译本》	Traditional Chinese	NT: Critical Text	Published by Chiensin Printers
1941	Bible Treasury's New Testament - NT only 《新约全书 国语新旧库译本》	Traditional Chinese	NT: Gk	Published by Bible Treasury
1946	John Wu's Psalms 吴经熊的《圣咏译义》	Traditional Chinese (Classical Chinese)		Translated by John CH Wu; Published by Taiwan Commercial Press; Used by RCC
1949	The Catholic New Testament - NT only 李山甫、申自天、狄守仁的《新经全书》	Traditional Chinese	Latin text	Translated by Georg Litvanyi, René Archen & Edouard Petit; Published by Chongdetang; Used by RCC
1949	John Wu's New Testament - NT only 吴经熊的《新约全集》	Traditional Chinese (Classical Chinese)		Translated by John CH Wu; Published by Taiwan Commercial Press; Used by RCC
People's Republic of China (1949-present)				
1954	St Ignatius Monastery's Four Gospels 徐汇修院的《新译福音》	Traditional Chinese		Published by Catholic Truth Society; Used by RCC
1955	Edouard Petit's Version 狄守仁的 《简易圣经读本》	Traditional Chinese		
1956	Joseph Hsiao's Version - NT only 萧静山的《新经全集》	Traditional Chinese	Latin text	Translated by Joseph Hsiao Ching-shan; Published by Kuangchi Program Service; Used by RCC
1967	Theodore E Hsiao's Version - NT only 萧铁笛的《新约全书》	Traditional Chinese		Translated by Theodore E Hsiao; Published by Spiritual Food Publishers
1968	Studium Biblicum Version (SBV) 《思高本》	Simplified Chinese	OT: BH (Kittel) 3 rd ed with LXX & Vulgate influence; NT: NTG	Published by Studium Biblicum Franciscanum; Used by RCC
1970	Lü Zhenzhong's Translation (LZZ) 《吕振中译本》	Traditional Chinese Simplified Chinese	OT: Heb, NT: WH (A Souter)	Translated by Rev Lü Zhenzhong; Published by Hong Kong Bible Society
1974	Chinese Living Bible (CLB) 《当代本》	Traditional Chinese Simplified Chinese	TLB	Published by International Bible Society

Year	Translation/version	Language variant	Source text	Notes
1979	Today's Chinese Version (TCV) 《现代中文译本》	Traditional Chinese Simplified Chinese	TEV, OT: BH, NT: UBS2 & UBS3	Dynamic Equivalence; Published by UBS; Often paired bilingually with GNB/TEV
1988	Chinese Union Version with New Punctuation (CUVNP) 《新标点和合本》	Traditional Chinese Simplified Chinese (Vernacular Chinese)	Revision of CUV	Published by Chinese Christian Council
1992	Chinese New Version (CNV) 《新译本》	Traditional Chinese Simplified Chinese (Vernacular Chinese)	Heb & Gk	Formerly known as New Chinese Version (NCV); Published by Lockman Foundation; Often paired bilingually with ESV/NIV
1999	Chinese Pastoral Bible (CPB) 《牧灵圣经》	Traditional Chinese Simplified Chinese	Christian Community Bible	Published by Claretian Publications
2001	New World Translation (NWT) 《新世界译本》	Traditional Chinese Simplified Chinese Hanyu Pinyin (Vernacular Chinese)	OT: BH (Kittel), NT: WH	ormal & Dynamic Equivalence; Published by Watch Tower Bible and Tract Society
2003	Recovery Version (RcV) 《恢复本》	Traditional Chinese Simplified Chinese (Vernacular Chinese)	OT: BHS (rev 1990 ed) with LXX influence, NT: NTG NA26	Commentary notes questionable; Published by Living Stream Ministry
2005	Easy-to-Read Version (ERV) 《普通话译本》	Traditional Chinese Simplified Chinese (Vernacular Chinese)		Published by World Bible Translation Center
2006	Dynamic Chinese Translation (DCT) 《凸桑简明圣经》	Traditional Chinese Simplified Chinese (Vernacular Chinese)	NIV, NASB	Translated by Dr Gene Hsiao; Dynamic Equivalence; Published by Tucson Chinese Bible Society
2008	Chinese Standard Bible (CSB) 《中文标准译本》	Traditional Chinese Simplified Chinese (Vernacular Chinese)	OT: BHS 5th ed, NT: NTG NA27 & UBS4	Published by LifeWay Christian Resources
2010	Revised Chinese Union Version (RCUV) 《和合本修订版》	Traditional Chinese Simplified Chinese (Vernacular Chinese)	Revision of CUV with DSS & LXX influence	Published by Hong Kong Bible Society
2010	Feng Xiang's Translation 《冯象译本》	Traditional Chinese Simplified Chinese (Vernacular Chinese)	OT: BHS 1976, NT: NTG NA27	Translated by Dr Feng Xiang (non-believer); Domestication translation
2010	Contemporary Chinese Version (CCV) 《新汉语译本》	Traditional Chinese Simplified Chinese (Vernacular Chinese)	Revision of CLB	Published by Chinese Bible International Ltd

A total of 126 translations have been tabulated below.

<i>Year</i>	<i>Translation/version</i>	<i>Language variant</i>	<i>Source text</i>	<i>Notes</i>
1388	Wycliffe's Bible	Middle English	Latin Vulgate	Translated by John Wycliffe
1530	Tyndale Bible	Jacobean English	MT, Erasmus's 3rd NT ed (1522), Martin Luther's 1522 German Bible	Translated by William Tyndale (incomplete); Tyndale burnt at stake; 15,000 copies were printed & distributed
1535	Coverdale Bible	Jacobean English	MT, Erasmus GNT, Vulgate, and German and Swiss-German Bibles	Translated by Myles Coverdale; First complete Bible printed in English (Early Modern English)
1537	Matthew's Bible	Jacobean English	Combination of Tyndale & Coverdale Bibles, MT, Erasmus GNT, Vulgate, Luther Bible & a French version	Edited by Thomas Matthew (pseudonym for John Rogers)
1539	The Great Bible	Jacobean English	Matthew's Bible, MT, Erasmus GNT, Vulgate & Luther Bible	Called "The Great Bible" due to size and cost
1539	Taverner's Bible (RTB)	Jacobean English	Minor revision of Matthew's Bible	Translated by Rychard Taverner
1560	The Geneva Bible	Jacobean English	OT: MT, NT: TR (Stephanus' ed)	Translated by William Whittingham; First English Bible with whole of Old Testament translated direct from Hebrew texts
1568	The Bishop's Bible (TBB)	Jacobean English	Revision of Great Bible, OT: MT, NT: TR	
1610	Douay-Rheims Bible	Jacobean English	Latin, Gk & Heb manuscripts	First complete RCC Bible
1611	King James Version (KJV) / Authorised Version (AV)	Jacobean English	OT: MT, NT: TR	Commissioned by King James I of England; 47 scholars' committee; Formal Equivalence
1752	Douay-Rheims Bible (Challoner Revision)	Modern English	Clementine Vulgate	
1764	Quaker Bible (QB)	Modern English	OT: MT, NT: TR	Published in London by W Richardson & S Clark
1808	Thomson's Translation (CTB)	Modern English	CV	Translated by Charles Thomson; 1st English translation of LXX
1830	Joseph Smith Translation (JST) / Inspired Version (IV)	Modern English	Revision of KJV	Translated by Joseph Smith; Used by Mormons; Published by RLDS

<i>Year</i>	<i>Translation/version</i>	<i>Language variant</i>	<i>Source text</i>	<i>Notes</i>
1833	Webster Bible (WB)	Modern English	Revision of KJV	Translated by Noah Webster
1851	Brenton's English Translation of the Septuagint - OT only	Modern English	OT: LXX	Translated by Sir Lancelot Charles Lee Brenton; Published by Samuel Bagster & Sons Ltd
1862	Young's Literal Translation (YLT)	Modern English	OT: MT, NT: TR	Translated by Robert Young; Formal Equivalence
1864	The Emphatic Diaglott - NT only	Modern English	NT: Johann Jakob Griesbach	Translated by Benjamin Wilson; Formal Equivalence
1873	Cambridge Paragraph Bible (CPB)	Modern English	Revision of KJV	Edited by FHA Scrivener; Published by Cambridge University Press
1876	Julia E Smith Parker Translation	Modern English	OT: MT, NT: TR	Published by American Publishing Company
1881	Sinai and Comparative New Testament - NT only	Modern English	Sinai, Vatican, Alexandrian, TR	Translated by Edwin Leigh
1885	Revised Version (RV) / English Revised Version (ERV)	Modern English	Revision of KJV, NT: WH 1881 & Tregelles 1857	
1890	Darby Bible (DBY / TDB)	Modern English	OT: MT, NT: WH, Tregelles & Tischendorf	Published by Kingston Bible Trust & Bible Truth Publishers; Translated by JN Darby
1897	The New Dispensation - NT only	Modern English	NT: WH	Translated by Robert D Weekes; Published by Funk & Wagnalls Company
1901	American Standard Version (ASV)	Modern English	Revision of RV/ERV, OT: MT with LXX influence, NT: WH 1881 & Tregelles 1857	Formal Equivalence
1902	Rotherham's Emphasized Bible (EBR)	Modern English	OT: MT (BH), NT: WH	Translated by Joseph Bryant Rotherham
1903	Ferrar Fenton Bible (Fenton)	Modern English	OT: MT with LXX influence, NT: WH	Also known as Bible in Modern English; Published by Destiny Publishers
1903	Weymouth New Testament (WNT) - NT only	Modern English	NT: The Resultant Gk Testament	Translated by Richard Francis Weymouth; Published by Baker and Taylor Company, James Clarke & Co
1904	Twentieth Century New Testament (TCNT) - NT only	Modern English	NT: WH	Published by Fleming H Revell company
1904	The Corrected English New Testament - NT only	Modern English	Revision of KJV, NT: Nestle's Resultant Text	Translated by Samuel Llyod; Published by Samuel Bagster and Sons Ltd
1904	The Worrell New Testament	Modern English	Revision of KJV, NT: TR	Translated by AS Worrell; Formal Equivalence; Published by Gospel Publishing House

Year	Translation/version	Language variant	Source text	Notes
1909	The University New Testament - NT only	Modern English	RV	Translated by Rev S Townsend Weaver; Published by John C Winston Co
1917	Jewish Publication Society of America Version Tanakh - OT only	Modern English	OT: MT	
1922	Moffatt New Translation (MNT)	Modern English	Heb, Aramaic & Gk	Translated by James Moffatt; Published by University of Chicago Press
1933	Lamsa Bible (Lamsa)	Modern English	Syriac Peshitta	Translated by George Lamsa
1936	Westminster Version of the Sacred Scriptures (WVSS)	Modern English	Heb & Gk	
1941	Confraternity Bible (CFY)	Modern English	Latin Vulgate	Published by Scepter Publishers; Used by RCC
1949	Bible in Basic English (BBE)	Modern English	Heb & Gk	Translated by Prof SH Hooke; Published by Cambridge University Press
1950	New World Translation (NWT)	Modern English	OT: BH (Kittel), NT: WH	Formal & Dynamic Equivalence; Published by Watch Tower Bible and Tract Society
1952	Revised Standard Version (RSV)	Modern English	Revision of ASV, OT: BHS with limited DSS & LXX influence, NT: NTG 17th ed, Apoc: LXX with Vulgate influence	Formal Equivalence
1955	Knox's Translation of the Vulgate (Knox)	Modern English	Vulgate with Heb & Gk influence	Translated by Monsignor Ronald Knox; Published by Baronius Press
1956	Kleist-Lilly New Testament (KLNT) - NT only	Modern English	NT: Novi Testamenti Biblia Graeca et Latina	Translated by James Kleist & Joseph Lilly; Published by Bruce Publishing Company; Used by RCC
1958	Berkeley Version (BV)	Modern English		Published by Zondervan Publishing House
1962	Children's King James Version (CKJV)	Modern English	Revision of KJV	by Jay P Green
1963	Judaica Press Tanakh - OT only	Modern English	OT: MT	
1965	Amplified Bible (AMP)	Modern English	Revision of ASV	Designed to "amplify" text using punctuation & typographical features; Published by Zondervan Publishing House

Year	Translation/version	Language variant	Source text	Notes
1966	The Jerusalem Bible (JB)	Modern English	OT: La Bible de Jérusalem, MT with strong LXX & Vulgate influence, NT: La Bible de Jérusalem, Eclectic Text with NTG & UBSGNT, DC: LXX with Vulgate influence	Published by Doubleday Religion
1966	Revised Standard Version Catholic Edition (RSV-CE)	Modern English	Revision of RSV	Also know as Ignatius Bible; Published by Ignatius Press
1969	Modern Language Bible (MLB)	Modern English	OT: Heb with DSS influence, NT: Tischendorf 8th ed	Also known as New Berkeley Version; Published by Zondervan Publishing House
1970	New American Bible (NAB)	Modern English	OT: BHS with LXX & DSS influence, NT: NTG NA25, DC: LXX, DSS & some Vulgate influence	Formal Equivalence; Used by RCC
1970	New English Bible (NEB)	Modern English	OT: MT (BH 1937)with DSS, LXX, ̄, SP & Syriac Peshitta influence, NT: Gk NT (RVG Tasker ed), Apoc: OT in GK according to LXX, CS, CVG 1209, Codex 248 & Bensly's 4th Book of Ezra	Dynamic Equivalence; Published by Oxford University Press & Cambridge University Press
1971	King James II Version (KJVII)	Modern English	OT: MT, NT: TR	by Jay P Green, Sr
1971	The Living Bible (TLB)	Modern English	Paraphrase of ASV	Paraphrased by Kenneth N Taylor; Published by Tyndale House Publishers
1971	New American Standard Bible (NASB) /New American Standard Version (NASV)	Modern English	Revision of ASV 1901, OT: BHS with LXX influence, NT: NTG	Formal Equivalence; Published by The Lockman Foundation
1971	The Story Bible (TSB)	Modern English		Paraphrased by Pearl S Buck
1972	The Bible in Living English (LivEng)	Modern English		Translated by Steven T Byington; Published by Watch Tower Bible and Tract Society
1976	An American Translation (AAT)	Modern English	OT: MT, NT: WH	Published by The University of Chicago Press

Year	Translation/version	Language variant	Source text	Notes
1976	Beck's American Translation (BECK)	Modern English		Published by Leader Publishing Company
1976	Good News Bible (GNB) / Good News Translation (GNT)	Modern English	NT: NTG NA27	Formerly known as Today's English Version; Dynamic Equivalence; Published by Bible Societies, HarperCollins
1978	New International Version (NIV)	Modern English	OT: MT (BH), DSS, SP, Aquila, Symmachus and Theodotion, Latin Vulgate, Syriac Peshitta, \aleph & Juxta; Hebraica of Jerome influence, NT: NTG NA (WH, Weiss & Tischendorf 1862)	15 member core team; Mixed Formal & Dynamic Equivalence; Published by Zondervan Publishing House
1982	New King James Version (NKJV)	Modern English	KJV, OT: MT with LXX influence, NT: TR	Formal Equivalence; Published by Thomas Nelson Inc
1985	Green's Literal Translation (LITV)	Modern English	OT: MT, NT: TR (Estienne 1550)	Also known as Interlinear Bible: Hebrew - Greek - English; Translated by Jay P Green, Sr; Published by Sovereign Grace Publishers
1985	New Jerusalem Bible (NJB)	Modern English	Revision of JB, OT: BHS with LXX influence, NT: NTG NA25 with occasional parallels to Codex Bezae, Apoc: LXX with Vulgate influence	Dynamic Equivalence; Published by Darton, Longman & Todd and Les Editions du Cerf; Used by RCC
1985	New Jewish Publication Society of America Version Tanakh (NJPS) - OT only	Modern English	OT: MT	Formal Equivalence; Published by Jewish Publication Society
1986	Christian Community Bible (CCB)	Modern English	Biblia Latinoamericana, Heb & Gk	Published by Claretian Publications
1986	New Life Version (NLV)	Modern English	KJV	Translated by Gleason & Kathryn Ledyard; Published by Christian Literature International
1989	Easy-to-Read Version (ERV)	Modern English	OT: BHS 1984 with DSS & LXX influence, NT: UBS4 & NA27	Formerly known as English Version for the Deaf; Dynamic Equivalence; Gender neutral

Year	Translation/version	Language variant	Source text	Notes
1989	New Revised Standard Version (NRSV)	Modern English	Revision of RSV 1952, OT: BHS with DSS & LXX influence, NT: NTG (27th ed), Apoc: LXX with Vulgate influence	Formal Equivalence
1989	Revised English Bible (REB)	Modern English	Revision of NEB, OT: BHS (1967/77) with DSS & LXX influence, NT: NTG NA27, with occasional parallels to Codex Bezae. Apoc: LXX with Vulgate influence	Dynamic Equivalence
1990	Modern King James Version (MKJV)	Modern English	OT: MT, NT: TR	
1991	New Century Version (NCV)	Modern English	OT: BHS with LXX influence, NT: UBS3	Also known as The Youth Bible & The Everyday Bible; Gender neutral; Published by Word Publishing Company
1993	The Scriptures '98 Version (TS98)	Modern English & Hebrew (Divine Names)	OT: MT, NT: TR, NA, Shem Tov Matthew	Literal translation; Published by Institute of Scripture Research
1994	Clear Word Bible (CW)	Modern English	NT: NTG NA27	Translated by Dr Jack Blanco; Published by Review and Herald Publishing Association
1994	Leeser Bible Tanakh - OT only	Modern English	OT: MT	
1994	The Living Torah and The Living Nach Tanakh - OT only	Modern English	OT: MT	
1995	Contemporary English Version (CEV)	Modern English		Also known as Bible for Today's Family; Dynamic Equivalence; Gender neutral; Published by American Bible Society
1995	God's Word Translation (GW)	Modern English	OT: BHS, NT: NTG NA27	Closest Natural Equivalence; Published by Baker Publishing Group
1996	New International Version Inclusive Language Edition (NIVI)	Modern English	Revision of NIV	Published by Hodder and Stoughton
1996	New Living Translation (NLT)	Modern English	Revision of TLB, OT: BHS with LXX influence, NT: UBS4 & NTG NA27	Formal & Dynamic Equivalence; Tyndale House Foundation

Year	Translation/version	Language variant	Source text	Notes
1996	New International Reader's Version (NIrV)	Modern English	Revision of NIV	Published by Zondervan Publishing House
1998	Complete Jewish Bible (CJB)	Modern English	OT: Revision of Jewish Publication Society of America Version Tanakh, NT: NTG NA27 with occasional parallels to Syriac Peshitta	Translated by Dr David H Stern; Published by Jewish New Testament Publications
1998	Third Millennium Bible (TMB)	Modern English	Minor update of KJV	Published by Third Millennium Publications
1999	American King James Version (AKJV)	Modern English	Revision of KJV	Translated by Michael Peter Engelbrite
1999	Recovery Version (RcV)	Modern English	OT: BHS (rev 1990 ed) with LXX influence, NT: NTG NA26	Published by Living Stream Ministry
2000	English Jubilee 2000 Bible	Modern English	Reina-Valera (1602 Edition)	
2000	World English Bible (WEB)	Modern English	Update of ASV 1901, OT: BHS, NT: Majority Text	Published by Rainbow Missions
2000	King James 2000 Version (KJV 2000)	Modern English	Revision of KJV	
2001	EasyEnglish Bible (EEB)	Modern English		Published at www.easyenglish.info
2001	English Standard Version (ESV)	Modern English	Revision of RSV (1971 ed), OT: BHS with LXX influence, NT: NTG NA27, Apoc/DC: Göttingen LXX, Ralf LXX & Stuttgart Vulgate	Formal Equivalence; Published by Crossway Bibles
2002	The Message (MSG)	Modern English	Heb & Gk	Published by NavPress
2003	A Voice In The Wilderness Holy Scriptures (VW)	Modern English	OT: MT, NT: TR	Published at www.a-voice.org
2003	The Apostolic Bible Polyglot (ABP) - OT only	Modern English	OT: LXX, Complutensian Polyglot	Translated by Charles VanderPool; Formal Equivalence, literal translation, interlinear gloss
2004	The Apostles' Bible (AB) - OT only	Modern English	Revision of Brenton's English Translation of the Septuagint, OT: LXX	John 3:16 unavailable; Translated by Paul W Esposito

Year	Translation/version	Language variant	Source text	Notes
2004	Holman Christian Standard Bible (HCSB)	Modern English	OT: BHS 5th ed with LXX influence, NT: NTG NA27 & UBS4	100 translators; Dynamic & Formal Equivalence; Published by Holman Bible Publishers
2004	Updated King James Version (UKJV)	Modern English	Revision of KJV	Online only
2004	The Source New Testament (TSNT) - NT only	Modern English	NT: UBS4	Translated by Dr Ann Nyland; Published by Smith & Stirling Publishers
2005	A Conservative Version (ACV)	Modern English	ASV, KJV, OT: MT with LXX & DSS influence, NT: TR (Pierpont & Robinson ed)	Translated by Dr Walter L Porter; Published at www.stillvoices.org
2005	New Cambridge Paragraph Bible with the Apocrypha (NCPB)	Modern English	Revision of CPB	Edited by David Norton; Published by Cambridge University Press
2005	New English Translation (NET)	Modern English	OT: BHS with LXX influence, NT: NTG NA27	Functional & Formal Equivalence; Published by Biblical Studies Press LLC
2005	Today's New International Version (TNIV)	Modern English	Revision of NIV	Dynamic & Formal Equivalence; Published by Zondervan
2006	The New Authorized Version in Present-Day English (AV7)	Modern English	OT: MT, NT: TR	Literal translation; Published by Communication Architects
2006	Ancient Roots Translinear Bible (ARTB) - OT only	Modern English	OT: MT (BHS) with LXX, Vulgate, Syriac Peshitta, א & Juxta Hebraica of Jerome influence	Translated by A Frances Werner
2007	The Inclusive Bible: The First Egalitarian Translation	Modern English	Heb, Aramaic & Gk	Translated by Priests For Equality; Published by Sheed & Ward
2007	New English Translation of the Septuagint (NETS) - OT only	Modern English	NRSV, OT: Göttingen LXX & Rahlfs' LXX	Published by Oxford University Press
2007	Study New Testament for Lesbians, Gays, Bi, and Transgender - NT only	Modern English	NT: UBS4	Authored by Dr Ann Nyland; Published by Smith & Stirling Publishers
2008	Orthodox Study Bible (OSB)	Modern English	OT: LXX checked against Heb & NKJV, NT: NKJV	Formal Equivalence; Published by Thomas Nelson Inc
2009	Holy Bible in its Original Order - A Faithful Version (HBFV)	Modern English	OT: MT (Ben Asher), NT: Stephens Gk Text 1550	Formal Equivalence; Published by York Publishing

<i>Year</i>	<i>Translation/version</i>	<i>Language variant</i>	<i>Source text</i>	<i>Notes</i>
2009	Catholic Public Domain Version (CPDV)	Modern English	Douay-Rheims Bible Challoner Revision, Latin Vulgate (Sixtus V & Clement VIII ed)	Edited by Ronald L Conte Jr
2010	LOLcat Bible (LOLCAT)	Modern English / LOLspeak	www.lolcatbible.com	Edited by Martin Grondin; "God" translated as "ceiling cat"; Published by Ulysses Press
2010	The Work of God's Children Illustrated Bible (WGCIB)	Modern English	Douay-Rheims Bible Challoner Revision	Published by The Work of God's Children
2010	Lexhem English Bible (LEB) – NT only	Modern English	NT: SBLGNT	Formal Equivalence; Published by Logos Bible Software
2011	Common English Bible (CEB)	Modern English	OT: BHS 4th ed, BHQ 5th ed, NT: NTG NA27, Apoc: Göttingen LXX & Rahlfs' LXX	Formal & Dynamic Equivalence; Published by Christian Resources Development Corporation
2011	New American Bible Revised Edition (NABRE)	Modern English	OT: BHS with LXX and DSS influence, NT: NTG NA25, DC: LXX, DSS & some Vulgate influence	Published by Saint Benedict Press, Oxford University Press, Catholic Book Publishing & others
2011	Holy Orthodox Bible (HOB) - OT only	Modern English	OT: LXX	Translated by Peter A Papoutsis; Published by Papoutsis Publishing
2011	International Standard Version (ISV)	Modern English	OT: MT with DSS influence & 1QIsa, NT: NTG NA27, UBS4	Published by Davidson Press LLC
2012 (Planned)	Eastern / Greek Orthodox Bible (EOB)	Modern English	OT: LXX, NT: Patriarchal Text 1904	Formal Equivalence

FILIPINO / TAGALOG / CEBUANO & OTHERS

Filipino, also known as Tagalog, is spoken as a first language by one-third of the Philippines population and as a second language for majority of the remaining two-thirds. Cebuano is the second most widely spoken native language in the Philippines. The complete Tagalog and Cebuano Bibles were first published in 1905 and 1917 respectively. The Bible is translated “Ang Biblia” in Filipino and is ordinarily published by the Philippine Bible Society.

A total of 20 translations have been tabulated below.

Year	Translation/version	Language variant	Source text	Notes
1905	Ang Biblia (TAB) / Ang Dating Biblia “The Bible” / “The Old Bible”	Tagalog		First Bible to be published in Phillippine language
1909	Ti Biblia	Ilokano	ASV	Second Bible to be published in Phillippine language; Used by mainline Protestants
1915	Pangasinan Bible	Pangasinan		Published by Philippine Bible Society
1917	Ang Biblia, Bugna Version	Cebuano	KJV, NT:TR	Published by Philippine Bible Society
1973	Ang Biblia	Tagalog	OT: MT, NT: GNT 1975, DC: LXX	Published by Philippine Bible Society
1973	Ti Baro a Tulag	Ilocano		Used by ecumenical churches
1973	Naimbag a Damag Biblia	Ilocano	OT: BHS, NT: NTG	Dynamic Equivalence; Equiva- lent of GNB; Used by RCC
1978	An Biblia “Bicol Bible”	Bicol		Published by Philippine Bible Society
1981	Maayong Balita Alang Kanimo	Cebuano	MBB	Translated by Fr Cesar Alcose- ba & Fr Diosdado Camomot; Published by Philippine Bible Society
1982	Maayong Balita nga Biblia “Good News from the Bible”	Hiligaynon / Ilonggo		Dynamic Equivalence; Launched by Archbishop Alberto Piamonte in Jaro; Published by Philippine Bible Society; Used by RCC
1982	Say Santa Biblia	Pangasinan	ASV	Published by Philippine Bible Society
1983	Maung a Balita Biblia	Pangasinan	MBB	Dynamic Equivalence; Launched by Archbishop Federico Lim in Dagupan; Published by Phillippine Bible Society
1983	Magandang Balita Biblia (MBB) “Tagalog Popular Version (TPV)”	Tagalog	GNB, OT: MT, NT: GNT 1975, DC: LXX	First Tagalog Bible to use Dynamic Equivalence; Published by Philippine Bible Society

Year	Translation/version	Language variant	Source text	Notes
1984	Baraan nga Biblia “Samarenyo Popular Version”	Samar / Waray		Dynamic Equivalence; Launched by Bishop Lucero in Calbayog; Published by Phillippine Bible Society
1992	Marahay na Baretá Biblia	Bicol	MBB	Dynamic Equivalence; Published by Phillippine Bible Society
1994	Ing Mayap A Balita Biblia “Pampango Popular Version”	Pampango	Translation of MBB	Dynamic Equivalence; Published by Phillippine Bible Society
1998	Ang Salita ng Diyos - NT only “The Word of the Lord”	Tagalog		Published by Bibles International
2000	Ang Banal na Biblia “The Holy Bible”	Tagalog	Heb & Gk	Translated by Jose C Abriol
2001	Ang Bagong Ang Biblia (ABAB) “The New Bible”	Tagalog	Revision of Ang Biblia 1905, NT: UBS	
2005	Ang Bagong Maayong Balita Biblia “The New Good News Bible”	Cebuano		Dynamic Equivalence; Pub- lished by Phillippine Bible Society

INDONESIAN

The first translation of the Bible in an Indonesian language was Albert Corneliszoon Ruyl’s translation of the book of Matthew (1629). Between then and now there are at least 22 other translations that exist, excluding the translations to local languages of Indonesia.

The most widespread translation used by Indonesians at present is Terjemahan Baru i.e. “New Translation”. The Bible is translated as “Alkitab” into Bahasa Indonesia and is ordinarily published by LAI (Lembaga Alkitab Indonesia) i.e. Indonesian Bible Society.

A total of 6 translations have been tabulated below.

Year	Translation/version	Language variant	Source text	Notes
1954	Terjemahan Lama (TL) “Old Translation”	Bahasa Indonesia		
1974	Terjemahan Baru (TB) “New Translation”	Bahasa Indonesia		Published by Lembaga Alkitab Indonesia (LAI) “Indonesia Bible Society”
1985	Bahasa Indonesia Sehari- hari (BIS) “Everyday Indonesian”	Bahasa Indonesia		
1989	Firman Allah Yang Hidup (FAYH) “Word of God is Alive”	Bahasa Indonesia		
1999	Alkitab Versi Pemulihan “Recovery Version”	Bahasa Indonesia		
2000	Kitab Suci Injil (KSI) “Gospel Holy Book”	Bahasa Indonesia		

JAPANESE

A total of 14 translations have been tabulated below.

Year	Translation/version	Language variant	Source text	Notes
1837	Gutzlaff's New Testament - NT only	Modern Japanese	Morrison and Milne's Version (Chinese), NT: TR	Translated by Karl FA "Charles" Gutzlaff
1855	Betterlheim's Translation	Modern Japanese	Ryūkyūan	Translated by Bernard Jean Betterlheim
1872	Hepburn's Translation	Modern Japanese	Bridgman and Culbertson's Version (Chinese)	Translated by James Curtis Hepburn & Samuel Robbins Brown
1880	Meiji Version 明治元訳「舊約聖書」	Modern Japanese	KJV, NT: Gk	
1897	Japanese New Testament	Modern Japanese Ainu (Northern Japan)		Translated by American missionaries
1901	Nicholas and Tsugumaro Nakai's New Testament - NT only	Modern Japanese		Translated by Archbishop Nicholas and Tsugumaro Nakai
1910	Raguet's New Testament - NT only ラゲ訳「我主イエズスキリストの新約「聖書」	Modern Japanese	Latin Vulgate	Translated by Emile Raguet; Used by RCC
1917	Taisho Revised Version - NT only 「大正改訳」	Modern Japanese	RV, NT: NTG NA	
1954	Colloquial Translation Bible (JKUG) "Kōgo Yaku Seisho" 口語訳「聖書」	Modern Japanese	RSV	Published by Japan Bible Society
1957	Barbaro's Translation	Modern Japanese		Colloquialized by Federico Barbaro
1970	Revised Translation Bible (JSNKI) "Shin Kaiyaku Seisho" 新改訳「聖書」	Modern Japanese	OT: BH, NT: NTG NA	Also known as New Japanese Bible (NJB)
1978	Interconfessional Translation Bible - NT only "Kyōdō Yaku Seisho" 共同訳「聖書」	Modern Japanese	NT: NTG NA	Unpopular
1978	Franciscans' Translation	Modern Japanese	Heb & Gk	Inspired by Jerusalem Bible
1987	New Interconfessional Translation Bible (JSNKD) "Shin Kyōdō Yaku Seisho" 新共同訳「聖書」	Modern Japanese	OT: BHS, NT: NTG NA	Most widely used Japanese Bible; Some paired bilingually with TEV / NIV; Published by Japan Bible Society; Used by RCC & Protestants

KOREAN

Prior to 1887, the small number of Christians in Korea had used Chinese Bibles. A total of 16 translations have been tabulated below.

Year	Translation/version	Language variant	Source text	Notes
1887	The Ross New Testament 로스 신약성경	Modern Korean		Translated by Rev Dr John Ross et al, at Dongguan Church in Mukden, Manchuria
1900	Henry G Appenzeller New Testament 아펜젤러 신약성경	Modern Korean		Methodist Episcopal; Translated by Henry G Appenzeller, Horace G Underwood, William B Scranton & James S Gale
1911	The Korean Bible 한글성경	Modern Korean		Translated by William D Reynolds, Lee Seung Doo & Kim Jeong Sam; First translation of entire Bible into Korean
1923	Fenwick New Testament 팬윅 신약성경	Modern Korean		Translated by Malcolm C Fenwick
1925	The Gale Bible 게일 성경	Modern Korean		Translated by James Scarth Gale
1938	Old Korean Revised Version 성경개역	Modern Korean		Published by KBS
1961	Korean Revised Version (KRV) 개역성경	Modern Korean		The standard version used in Korea; New orthography; Published by KBS
1977	Common Translation Bible (CTB) 공동번역	Modern Korean		Dynamic Equivalence
1985	Korean Living Bible (KLB) 현대인의성경	Modern Korean		Published by International Bible Society
1991	Today's Korean Version (TKV) 현대어성경	Modern Korean		
1993	New Korean Standard Bible (NKSB) 표준새번역	Modern Korean		Literal & Dynamic Equivalence; Published by KBS
1994	Korean King James Version (KKJV) 한글판킹제임스	Modern Korean	KJV, OT: MT, NT: TR	Associated with Ruckmanism; Often paired bilingually with KJV; Published by Word Of God Preservation Society (말씀보존학회)
1994	Agape Easy Bible 아가페 쉬운 성경	Modern Korean	Study edition of Old Korean Revised Version	Some paired bilingually with NIV; Published by Agape Publishers
1998	New Revised Korean Version (NRKV) 개역개정	Modern Korean		Published by KBS

<i>Year</i>	<i>Translation/version</i>	<i>Language variant</i>	<i>Source text</i>	<i>Notes</i>
2005	Holy Bible 성경	Modern Korean		Published by The Catholic Bishops' Conference of Korea; Used by RCC
2008	Pyongyang Bible 평양말 성경	Modern Korean		DPRK orthography and vocabulary differs from ROK usage; Used in North Korea

THAI

A total of 3 translations have been tabulated below.

<i>Year</i>	<i>Translation/version</i>	<i>Language variant</i>	<i>Source text</i>	<i>Notes</i>
1843	Thai New Testament	Thai		
1883	Thai Bible	Thai		
2003	Thai Bible, King James Version	Thai	KJV, OT: MT, NT: TR	Translated by missionary Philip Pope

VIETNAMESE

A total of 2 translations have been tabulated below.

<i>Year</i>	<i>Translation/version</i>	<i>Language variant</i>	<i>Source text</i>	<i>Notes</i>
1926	Vietnamese Translation (VT)	Vietnamese		
2008	New Vietnamese Bible (NVB)	Vietnamese		

ABBREVIATIONS

IQIsa	Great Isaiah Scroll	NA	Nestle-Aland
Apoc	Apocrypha	NA27	Nestle-Aland 27 th Edition Greek New Testament
BH	Biblia Hebraica	NT	New Testament
BHS	Biblia Hebraica Stuttgartensia	NTG	Novum Testamentum Graece
BHQ	Biblia Hebraica Quinta	OT	Old Testament
CS	Codex Sinaiticus	RCC	Roman Catholic Church
CV	Codex Vaticanus	rev	Revised
CVG	Codex Vaticanus Graecus	RLDS	Reorganized Church of Jesus Christ of Latter Day Saints
DC	Deuterocanonicals	SBLGNT	The Greek New Testament: SBL Edition
DSS	Dead Sea Scrolls	SP	Samaritan Pentateuch
Ed	Edition	Ⲛ	Targum
Gk	Greek	TR	Textus Receptus
GNT	Greek New Testament	UBS	United Bible Societies
Heb	Hebrew	UBS4	United Bible Societies 4 th Edition Greek New Testament
LXX	Septuagint	WH	Westcott and Hort
MT	Masoretic Text		

“Holding Fast the Faithful Word”

(Titus 1:9)



The Far Eastern Bible College (FEBC) is one of the oldest Bible colleges in Singapore, founded in 1962 by the late Rev Dr Timothy Tow, who also founded the Bible-Presbyterian Church movement in Southeast Asia.

FEBC endeavours to provide a comprehensive biblical-theological education (Acts 20:27) that is based solely on the forever infallible and inerrant Scriptures (Ps 12:6-7, Matt 5:18, 2 Tim 3:16-17) so as to equip both Christian men and women for effective spiritual leadership and service (2 Tim 2:2, 2:15) in the proclamation of the Gospel of Jesus Christ (Matt 28:18-20), and in the defence of the Reformed Faith (Phil 2:16, Titus 1:9, Jude 3).

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God's Word

*Protected
Proclaimed
Practised*

Over a period spanning some 1,500 years, the Bible was written in Hebrew, Aramaic and Greek by the inspiration of God. Today, these languages are incomprehensible to the average believer, and it is through translations, along with the helping hand of the Holy Spirit, that the Word of God is brought to men, convicting men of sin and transforming lives.

The significance of the Bible in our lives and God's plan of salvation are immeasurable. Satan understands this better than anyone else, thus his incessant attacks on the Bible and the translations. It is no "accident" that the translation of the Bible most attacked is the KJV. It is in English, the vernacular language of the world, that the Bible reaches to the uttermost parts of earth. The translators commissioned were God-fearing biblical scholars - unblemished by the evil of liberal persuasions such as textual and redaction criticisms. Individually and collectively, the talent amassed for the feat far surpasses what is possible today.

In these last days, God's people have to realize that Satan knows that his days on earth are numbered (Rev 12:12). He will speed up his attacks on God's Word and confuse the world with his potent deceptions and lies. These come from all quarters and the most deadly quarter is within the fundamentalist camp. God's people must be warned and must not be caught sleeping in this dark and dangerous hour! The words in 1 Thess 5:6-10 warn, "Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him."

For these reasons, this booklet was written to commemorate the 400th anniversary of the KJV. May God's people be blessed, warned and be ever ready when our LORD Jesus Christ returns in power and glory for His church! Amen.