

INACCURACIES OF THE AUTHORIZED VERSION IN RESPECT OF GRAMMAR AND EXEGESIS, BY A.C. KENDRICK. pdf

1: UBS Translations | TIC Talk 64,

The Hebrew text of the Old Testament, by Howard Osgood Hebrew philology and Biblical science, by W.H. Green Helps for translating the Hebrew Scriptures at the time the ancient version was made, by G.E. Day Inaccuracies of the Authorized version of the Old Testament, by Joseph Packard The New Testament text, by Ezra Abbot Inaccuracies.

Directions for Defending the Faith America: Ancient and Modern The Battle for Truth: The Crisis of Islam: Stewart, Don Frame, John M. Rushdoony, Rousas John Jr. Bjornstad, James Folger, Janet L. Lewis, Bernard Robertson, O. Watters, Randall Hart, Darryl G. Springer, Ernest Shelton, L. Davis, John Jefferson Pratt, Jr. McDowell, Josh Hanson, Buddy Lutzer, Erwin W ISBN PUBLISHER Revell Old Paths Publications David C. A brief critical examination in the light of the Holy Scriptures of some of the prevailing heresies and false teachings of today Hoax of Higher Criticism Hollywood Worldviews: Watching Films with Wisdom and Discernment Homosexuality: The Occult How to Respond to Can You Trust the Modern Translations? Letters to Paul J. With Study Guide Mind Siege: The Battle for the Truth Misquoting Truth: A Biblical Response to Ronald J. Sider Programming Python Pushing the Antithesis: The Apologetic Methodology of Greg L. Prophecies Fulfilled The Reduction of Christianity: Transformed In His Presence: Brumback, Carl Bruce, F. Martin, Walter Anderson, D. DeMar, Gary Hutchings, Dr. Gaffin Wells, Jonathan Jr. Phillip Martin, Glenn R. Foreman, Joseph Lapsley Kennedy, Dr. Erasmus Wylie, Samuel B. North, Gary Machen, J. Gresham Marston, George W. Cook Paperback The D. Spot the Difference, Solve the Crime! Mayo Collection Crossing Boundaries: An Introduction to Heraldry Discoveries: An Intimate Art Discoveries Discoveries: ISBN Kingfisher U. Hall, Robin Smith, A. Cherrett, Pauline Leish, Kenneth W. Abrams Unknown Harry N. Solve the Crime, Save the Show! Price, Bill Walter, F. The Western Tradition, Vol. Portfolio The Magic of M. Escher - With an Introduction by J. Locher, Designed by Erik The Manet: The Influence of the Modern Mary Cassatt: An American Impressionist Master Pieces: A Sensuous Vision Rodin: The world of Copley, , by Alfred Frankenstein and the editors of.. The world of Giotto, c. The world of Leonardo, , by Robert Wallace and the editors of.. The world of Rembrandt, , by Robert Wallace and the editors of.. The world of Titian, c. Abrams New Line Books W. Wheelock Arthur Harter, Jim Selected by Foote, Timothy V. The Sterling Nobility of Robert E. Heroine of Harlem D. Rebel in America Fear no evil The first American: The Adventure of a Lifetime Glory and Honor: Dietrich Bonhoeffer Heroes of the Faith: Deep in the Heart of China Hudson Taylor: Missionary Martyrs John Brown: McCarthy, edited by Allen J. Wellman, Sam Phillips, Rachael M. Nemerson, Roy Bartlett, Irving H. Great- Granddaughter Blackburn, William M. Edited and translated by Arvid.. The Great Reformer Martin Luther: Queen of Calabar Heroes of the Faith Memoirs: Compiled by Thomas R. Bransten Men of Science, Men of God: Missionary of Charity Heroes of the Faith Mozart: Pioneer Missionary to Ireland Samuel Morris: Stranger Than Fiction Success story, the life and times of S. The Liberating Wisdom of Booker T. The Life of John D. To the Golden Shore: The Patriotic Reformer Watchman Nee: Harmon, Dan Morrison, N. Merle Welch, Robert R. Chernow, Ron Anderson, Courtney

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2: Anglo-American Bible revision. (Book,) [www.enganchecubano.com]

Anglo-American Bible revision / 5 Memoirs of Martha Laurens Ramsay, who died in Charleston, S. C., on the 10th of June, , in the 52d year of her age / 5 History of the Sandwich Islands: with an account of the American mission established there in / 5.

Double standards are rampant throughout the book. But in the process she seems to be blissfully unaware of the simple fact that amongst the KJV translators you have the likes of Doctor John Rainolds, a Puritan! Riplinger must be aware of the theological beliefs of the Puritans! It seems that as long as someone had anything at all to do with the production of the NIV, it is fair game to not only impugn their character, but to misrepresent their words. The Making of a Contemporary Translation, specifically pages Yet, one will search in vain throughout the article for the slightest reference to a rejection of the Hebrew Old Testament in favor of anything else at all. The citation simply has nothing to do with the allegation that is made. Wolf and his pack because they are puffed up and paunchy, because they have devoured souls Ezekiel Yet the book is filled from cover to cover with such misrepresentation and wild imagination. The Making of a Contemporary Translation. Longenecker says nothing of the kind, and in fact gives a very solid, orthodox, Biblically based discussion of the Sonship of Jesus Christ. For example, she misspells the names of both Longenecker and Carson on page , even though ostensibly quoting from their books while accusing them of being cultists. All I know is that the book is one long misrepresentation from the preface to the index. On page he addresses 1 Peter 2: Today that means odd. In point of fact, the Greek term found in 1 Peter 2: It is Palmer himself, the editor of the NIV Study Bible until his death in , who comes in for the most obvious personal attack on the part of Riplinger. I can see no other possibilities. Of course, Palmer, in the context in which he was speaking, was exactly right, since he was speaking of the internal operations of the Trinity. Young, on the other hand, was denying the Christian doctrine of the Virgin Birth. In either case, her point is utterly false. On page 2 she quotes Palmer in the following form: Yet, is this accurate? No, yet once again context has been thrown out the window. Palmer is actually talking about the rendering of John 1: And Palmer is exactly right. In passing, I wish to note that Riplinger even misleads her readers regarding the deity of Christ in an effort to maintain the accuracy of the KJV. I am referring to two important passages, Titus 2: The NIV translates Titus 2: Now, on page , with reference to Titus 2: Without going into detail, the KJV translators were not aware of this grammatical feature of koine Greek, and hence did not translate these passages accurately. Of course, I know that is not the case and would never make such an argument, yet this is the kind of argument presented throughout her book. Twice she mis-cites his words, first on page 2, then again in the exact same form on page Here is her quote from the very beginning of her book on page 2: Men must be made new creatures by the Holy Spirit of God before they can have true, saving faith. And it was, in fact, this belief in salvation by grace â€” free, unmerited grace â€” that spawned the Reformation itself. It is Gail Riplinger who here denies the Protestant heritage. But even in doing this she misrepresents Palmer yet once again! Riplinger says that Palmer is talking about the NIV. The NIV is nowhere mentioned on page 83 of the book being cited. He says his change in 1 Thessalonians 1: This topic was so important for Riplinger that she addressed it a third time on page While I tried to correct her, I get the feeling that she will continue to tell people this falsehood. She claims to have read his book. Note what Palmer is actually taking about: There is among the three Persons of the Trinity a definite relationship and order. Because the three Persons are equally God, it must not be thought that they are all the same. Each one has distinctive properties and relationships to the others. Between the first and second Persons, for example, there is the relationship of Father and Son. From all eternity the Father begat the Son. The Holy Spirit did not beget the Son, only the Father did. The context is very plain: Gail is utterly ignoring context to cite this passage in the way she does. What makes the whole situation worse is that if she has really read this book I personally doubt that she has , she would have read the following from the same work, page This was an act effected by the Holy Spiritâ€!. The Holy Spirit is the cause of the conception of

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Jesus. The vast majority of the information regarding the gross misrepresentation found in Mrs. Instead, I had a grand total of five minutes to make comments, and then the rest of the first program, approximately 20 minutes, was dedicated to give and take between Gail and myself. She did not attempt to respond to the documentation of errors on her part that made up my opening statements. Her response was tremendously revealing. Obviously, then, the validity of such an argument cannot possibly be evaluated. I had never heard of such a charge, so the next morning I called the International Bible Society and inquired about this. I discovered that while Virginia Mollencott has indeed confessed to be a lesbian, Mrs. Riplinger again was busy taking things out of context. First, Mollencott was not a translator, but a stylist, and that for a massive five months. When she took stands contrary to Biblical standards, she was removed from the project. Riplinger then launched into her attack and misrepresentation of Dr. Edwin Palmer, quoting the passage about faith, and then the passage about the Holy Spirit not begetting the Son. I then addressed her allegations regarding John 1: The next day the program began with a brief discussion 3 minutes each on the subject of Greek manuscripts. While I was explaining the format of modern critical texts, Mrs. Then the phone calls began. The first caller, Judy, launched into an attack upon me, scolding me for supposedly having attacked Mrs. Riplinger personally something I had carefully avoided the evening before. Riplinger and possibly others involved with the radio program. It is truly amazing how this kind of material can infiltrate churches. It just seems that Christians in this nation feel that there is some fundamental conflict between logical, rational thinking, and the Christian faith. God is true, and His Word is true, and none of this is contradictory to faith. Faith and reason walk hand in hand to a point. It is merely feeble if it does not go as far as to realize that. She made a number of comments that cry out for correction. Riplinger observed that her students who used Bibles other than the KJV had emotional and spiritual problems. Personally, I have met people who used the KJV who had emotional and spiritual problems. Does this reflect upon the translation? Riplinger recounted her desire to show a young lady a verse from the Psalms about keeping her mind stayed on Christ. She is actually referring to Isaiah Riplinger is not able to read either Greek or Hebrew, and hence could not verify the accuracy of the NASB translation. One can certainly see why people would be upset about something like this! The problem is that Mrs. Indeed, most scholars believe this passage refers to the king of Babylon, and is used of the Lord in Luke to refer to Satan. I next note that Mrs. Riplinger, in citing 1 John 2: This kind of error is found throughout Mrs. One may well ask, how can someone with the degrees and training listed on the back of Mrs. The answer is to be found in the fact that Mrs. Riplinger is not a Biblical scholar. Her degrees, her teaching, and her writing, are all in one area: Riplinger did indeed teach at Kent State, but she did so in the Home Economics department, teaching classes in interior design. This is why she can produce charts like those on pages

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Edizioni di Storia e Letteratura. This volume offers a history of Bible translation from its origins to the present day through an interdisciplinary approach, addressing the issue from theological, linguistic, and cultural, as well as methodological, points of view. The book is the first in a new American Bible Society series of monographs and reference books on the history of Bible translation. Introduction and Overview, Philip A. The eight articles in this book are organized into three sections: The work of translation scholars such as Dinda L. In particular, the insights of semiotics into the process of sign production and meaning making can serve as a valuable resource for translation. Volume 1 offers an overview of the Bible and its impact on the life of individuals and communities. Volume 2 has articles on the formation of the Biblical text and the canon of Scriptures; the history, geography and culture of the Biblical world and the contributions of archeology, cultural anthropology, history, and sociology; and biblical interpretation and exegesis. Volume 3 covers principles and problems of translation of the Old and New Testaments; the contributions of linguistics, translation studies and anthropology; and translations and versions of the Bible in Spanish and other languages. Paul Ballard and Stephen R Holmes. The Bible in Pastoral Practice. Darton, Longman and Todd. Using the Bible in Christian Ministry: Holy Bible, Human Bible: Questions Pastoral Practice Must Ask. Norval Oliveira da Silva. A History of the Bible Society in Ireland. Bullard and Howard A. Hatton; and Structure and Orality in 1 Peter: A Guide for Translators, by Kenneth J. Thomas and Margaret Orr Thomas. Ancient In Septuagint Research: Brill, , some essays on translation: Theo van der Louw. Transformations in the Septuagint: Translational transformations or shifts in Genesis, Isaiah, and Proverbs are analyzed, and their motivations determined in a comparison with the literal alternative rejected by the translator. Leserlenkung in der Bibel: Understanding the information structuring in Hebrew poetry can contribute to translations that guide the reader in the same way. Geraldo Luiz de Carvalho Neto. The analysis is based on the principles of relevance theory in its application to translation studies, with attention to communicative clues, cognitive environment, and conceptually and procedurally encoded information. Campos and Buber both aspired to a Hebraization of their respective translations. The Blackwell Companion to the Bible and Culture. The Bible and Contemporary Culture. He describes the core themes and value of the biblical legacy and the contributions the Bible can make to interreligious and secular conversation. This book explains the terminology of biblical exegesis. Part One is devoted to the books of the Bible, their transmission, the Scriptural canon, languages, versions, manuscripts. Part Two deals with the development of modern exegesis. Part Three presents the vocabulary of narrative, rhetorical, and epistolary analysis. Included are all historical and biblical episodes that can be depicted on a map. Extensive interpretive texts accompany the maps, with finds, tools, artifacts, inscriptions and other documents from each period. Documents are presented in their original languages and transcribed or translated into English. An abridged and cheaper version has just been released: Anthony Grafton and Megan Williams. Christianity and the Transformation of the Book: Origen, Eusebius, and the Library of Caesarea. The authors reconstruct the kinds of books and ways of organizing scholarly inquiry among the Christians of Caesarea, exploring the relationship between intellectual history and the history of the book. They look at the social, religious, intellectual, and institutional contexts within which Origen and Eusebius worked, as well as their scholarly practices. Origen and Eusebius both produced new kinds of books in which parallel columns made possible critical comparisons between biblical texts. Eusebius went farther, creating new research tools and a new kind of library to support research and book production. Augustine, the Bible, and the Practice of Authority. An example drawn from a pilot study in a Devon rural village serves to illustrate the method and explore the hypothesis. Some of the articles within this range: Karel van der Toorn. Scribal Culture and the Making of the Hebrew Bible. His account of scribal culture of the Second Temple period views scribes as the literate elite who held the key to the production and transmission of textsâ€”the

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individual books of the Bible and the authors associated with them were products of the social and intellectual world of the scribes. The Confucian material hints that Hebrew canonization may have had more of a two-way movement of influence. *Masters of the Word*: He shows that the earliest Christians drew on a tradition shared with the Qumran community and other Jewish groups of the time, in which each group chose its own emphasis—ritual, metaphorical, or initiatory. *Administrative Documents or Sacral Geography? Figurative Language in Biblical Prose Narrative: Metaphor in the Book of Samuel*. The metaphors in 2 Samuel *Issues and Approaches*, P. Essays by ten scholars lay out issues about textual versions, allusions, and the differences between ancient and modern meaning, and investigate the use of the OT in the NT. The papers are from a colloquium at McMaster College, Ontario. Jean-Claude Loba-Mkole is coeditor with Nicholas Taylor of this thematic issue made up entirely of contributions from African scholars. Two former UBS translation consultants also contributed articles: *A Proposal from an African Postcolonial Perspective*. *A Proposal for Use in Teaching*. *Politics and the Making of the New Testament*. *Mapping the New Testament*: This collection of essays examines Matthew and Luke Q from the point of view that the sayings of Jesus recorded there were a series of oral performances. It also seeks to understand the social and historical context of Q in terms of the division between elite and popular culture, with reference to the work of James C. He discusses a selection of the quotations, and addresses the question of how the texts might be witnesses to Jesus, and their relationship to the canonical gospels. *The Jews and the World in the Fourth Gospel: Parallelism, Function, and Context*. *Struggles for Power in Early Christianity: A Study of the First Letter to Timothy*. *A Survey of Scholarly Literature Since* This article surveys the scholarly literature on 1 Peter that has appeared since , providing a comprehensive bibliography. Topics of discussion include authorship, date and historical setting, recipients and provenance, unity, genre, structure, sources, nature of the ethic whether conformist or nonconformist , controlling metaphor, social-scientific analyses, and theology. *Textual criticism* David Parker. A prototype applet that can graphically display the new data structure is described, as well as the current state of the editor being developed from it. *From Most Ancient Sources*: This study of the editing of the Greek OT column of the Polyglot shows the strong variation in the nature of the text due to multiple editors working fairly independently, and the difficulties inherent in the text-critical use of such an eclectic text. Mullen with Simon Crisp and D. Parker *Deutsche Bibelgesellschaft*, This text-critical edition of the Gospel of John illustrates the breadth of the Byzantine textual tradition. A specific Byzantine manuscript minuscule 35 was used as the base text. The apparatus indicates the differences within the most important Byzantine manuscripts of John. In addition, differences compared to the Nestle-Aland edition are listed. The text and apparatus can also be searched online here. *Beyond What Is Written*: He provides a new understanding of the conjectures the two scholars proposed as part of their NT projects, elucidating their different approaches to textual criticism and the nature and role of conjectural emendation in 16th-century scholarship. Essays in this volume consider ways in which cultural studies and sociology can be related to translation studies, particularly with respect to research methodologies. Topics covered are the agents behind translation, social histories revealed by translations, the perceived roles and values of translators in social contexts, the hidden power relations structuring publication contexts, and the need to review basic concepts of the way social and cultural systems work. Pym contributes an extensive introduction on methodology. *Constructing a Sociology of Translation*.

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Browse books written by Writers Name. Find Any Writer in our library. www.enganchecubano.com is the biggest online e-book storage in the world. Download and read online for free ebooks Written by American Sunday-School Union.

There is a way of reading the Bible that seems to leave God far away, off in the shadows somewhere. You come up against a difficulty or question, and you go to books, you ask pastors, friends, strangers on the internet, anyone but Him. Gradually God gets smaller and dimmer. You might have another facet to your relationship with Him, where you do seek Him face to face and heart to heart, but that is prayer, and the Bible is Bible study. The two seem and feel and ARE! It is using the Bible as a means to an end, and the end is to know God. Whatever leads towards that end, whether it is studying the Greek aorist tense or learning the history of Israel, is good. Whatever leads away from that end is worse than a waste of time. We do not accumulate points for knowing a lot about the Bible, or for reading it a certain amount of time or a certain number of times. We will be judged by how clearly we saw Him in every person and circumstance of our lives and how we responded to Him. For how could one know love agape without knowing Him? Everything else will follow. The Spirit will "lift off" the pages the words needed. Eat the meat and spit out the bones. Keep the attitude that every man is a liar. In other words, verify, verify, verify. As one acquires Scripture knowledge, I would admonish to guard against self-righteousness. Do a reality check by re-reading 1 Cor 13 periodically. Run away like a banshee from any type of legalism! What really helped me over the years is a scripture verse I held on to tenaciously and made a part of my life. When I was a young convert, I and a friend of mine who was also newly converted, came across a group of believers who were advocating leaving all to follow Christ. They said forsake father and mother and etc. Being young converts, we wanted to do what was right. Should we leave our parents to follow Jesus? The words were scriptural, but the spirit was wrong. After praying and with us not knowing the scripture, we simply flipped opened the Bible and came to the passage about false apostles and deceitful workers disguising themselves as apostles of Christ. We understood that portion of Scripture as a confirmation of the check we felt within our spirits to not join ourselves with these believers. We walked away from that group. Several weeks later we learned how that group was breaking up and destroying families. We had a practical experience in hearing and obeying. Needless to say, we thanked God we were spared unnecessary hardship. A good book of Biblical names would be helpful as well as a harmony of the gospels. Get as many translations as possible. Bible Helps From Many Sources If the Scripture one is studying appears to make God a hypocrite, you might be reading it through church traditions or might have a faulty translation or you may not be seeing the larger picture. The key to understanding is in the heart of the Father. Therefore, ask the Father to reveal His heart to you. If one harbors prejudice, hate, revenge, jealousy, bitterness, envyings, nationalisms, denominational biases, "traditions of men," "doctrines of demon," uncontrollable anger, fear of man, self-justification, being a people pleaser, pride, and other "idols of the heart" Ezek. Chapter 14 in their hearts, those things will surely influence that they see in the Bible and their concept of God, their fellow man and themselves. If one mixes the Mosaic Law or church creeds, denominational laws, rites, rituals, articles of faith with the simplicity of the gospel, you WILL fall from grace and lose the freedom found only by abiding in Christ. Chapters 3, 4, and 5 Tear out two pages in your Bible which do not belong there. The Old Testament is found in what is commonly, but incorrectly called "the New Testament" and the New Testament is found in what is commonly but incorrectly called "the Old Testament. He will be found among the humble people. Tozer Seek teachers who manifest love and humility. Avoid those who manifest pride and those who advertise themselves. Does the interpretation of the verse violate the nature and character of God; His omniscience, self-existence and self-sufficiency, His immutability, omnipotence, omnipresence, His justness, His nature which is love, a love much higher than our imaginations can conceive. The Bible is by far the most valuable, most important, and yet also most dangerous book in the world. Handle with extreme care. Do not search the Bible looking for life. Life is not in the letter, it is in the Spirit of God.

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But you are not willing to come to Me that you may have life. A deceitful heart will find whatever Scriptures they need to justify their wicked ways. The South in America used the Bible to support slavery and the Mormons used it to support polygamy. There are over 30, different denominations of Christianity most of which believe they represent the true interpretation of the Bible. English is a very fluid language. Words change meanings over a very short period of time. MANY words in older English Bible translations have changed meaning and it is important to know that. Then it was just a legal term meaning "to suffer loss. Today, due to theologians changing the meaning of the word, those English Bibles which still contain the words "damned," "damn," "damnation," do NOT represent the true meaning of the Greek words which they translate. Most English Bibles no longer contain those words because they no longer carry a meaning which properly translates the Greek. Some types of speech, irony, for example, require an opposite meaning than what is actually written. Ancient Semitic languages like the Biblical languages of Hebrew and Aramaic were weak in words that express abstract thoughts. They often used common words describing natural events or things to also have abstract meanings. The Hebrew word for "kidneys" also means "reign. The word "heart" can refer to the human organ, but it can also refer mean courage, conscience, etc. Many Bibles, especially the older translations, often do not bring out the abstract meaning. Learn the spiritual meanings of words and numbers in the Bible. For example, God calls human beings trees. Trees sometimes clap their hands. What is God saying here. All natural objects like animals, parts of the body, objects in nature like clouds, water, rivers, lakes, rocks, mountains, etc. Paul tells us Hagar and her son in the O. The book of Revelation, as is most of the Bible, is FULL of allegories, figures of speech, parables, signs, types and shadows which must be spiritually understood to get at the true meaning. Probably all the numbers in the Bible probably has spiritual significance. Some numbers, like 7, 10, 12, 30, 40, 70, , etc. Others are more difficult to interpret. And with all thy getting, get understanding. Be diligent in your studying. Broaden the context as far as possible. Read before and after until the verse falls in place. When trying to get a doctrine from a text, compare SEVERAL translations, especially different types; literal word-for-word, dynamic equivalence translates meaning over being literal word-for-word and even look at some paraphrase types. If there is a great variance between translations on this verse, take great caution regarding making a doctrine out of that verse. Try to find if there is a denominational bias in a translation there usually is. Finding who the translators were and what seminary or denomination that are from often says a lot. Find out if the translators of the Bible had to sign a statement of faith before they began. Is the publisher of the Bible a commercial book publishing company? I have found that "profit" often has a LOT to do with how a translation is actually translated. I have heard of or spoken to translators whose translating was greatly edited because it would affect the marketability of the translation. To the ability that you have compare the Greek and Hebrew. Use lexicons, word study books, and commentaries which focus more on the meaning of the original words rather than reference words that focus more on "interpreting" for you what it means. Does the interpretation make logical sense? Sometimes we swallow something because it is so unusual, not because it is true. If the teaching rests on a particular Hebrew or Greek word, where is the first place it is used in the Bible and how is it used there. While this is not a hard-fast rule, often the first occurrence of a word is helpful in determining meanings. Is this doctrine essential? If so, press God through fervent prayer to show you the truth in the matter. Does the Scripture connect somewhere? Has the verse been repeated elsewhere? If the verse in question is after the book of Matthew and is a quotation from Genesis through Malachi, does there appear to be a difference in meaning between the two verses? Do the two verses appear to be saying something different in their contexts.

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5: Time and Eternity (Vol.6) - www.enganchecubano.com, CH.2

English Revised Version () New Testament C.J. Ellicott, et al., The New Testament of our Lord and Saviour Jesus Christ, Translated out of the Greek: Being the Version Set Forth A.D. , Compared with the Most Ancient Authorities and Revised, A.D.

I have two questions and comment about this Question. What edition of the Septuagint was used? What edition was used for the Latin 2 Esdras? Does this technical issue really belong in the general intro? There is a translation section in the body of the article. The article needs to cite its sources for everything. Your questions are readily answered by the many excellent reference works on the Authorized Version and Bible translations, in general. One day Wikipedia will catch up. Vaticanus Scrivener speculates that the Latin source must have been an unidentified manuscript. Yes it should be in the intro, in my view; if only to emphasize that the the Authorized version did and does include the apocrypha. The inaccuracies may be on any of these pages, and I have yet to get a copy of Scrivener to check the source, and more or less was bring this "error? We possibly ought to change the TR reference in the article to Beza, rather than Stephanus, though the AV translators used both; but basically the TR is due to Erasmus, and those editions that descend from his. You can download the text of Scrivener which is out of copyright here: The second book of Esdras, though the style is redolent of a Hebrew or Aramaic origin, exists only in the common Latin version and in Junius paraphrase, which is cited for the reading in ch. In this book some excellent Latin manuscripts to which they had access ch. The Prayer of Manasses had to be drawn from the same source, for the Greek was first published in Walton's Polyglott as it appears in the Codex Alexandrinus, the earliest that contains it, which did not reach England before Besides this edition, our Translators had before them the Roman Septuagint of I 1 , to which they refer, with out as yet naming it, in ch. For the remainder of the Apocrypha they had access also to the Complutensian, which in the books of Tobit, Judith, Wisdom and Ecclesiasticus seems almost a copy of Cod. By means of these Greek authorities they were enabled to clear the text of Tobit of the accretions brought into the Old Latin version, which had been over-hastily revised by Jerome. As a small in stalment of what remains to be done for the criticism of that noble work, two passages in Ecclesiasticus i. The former is found in no Greek text our Translators knew of, but only in the Latin and Bishops Bible: These preliminary statements will enable the reader to understand the marginal notes in the Apocrypha which treat of various readings. They are no less than in number, besides 13 of latter date. In Appendix E has been brought together all that can throw light on the critical resources at the command of our Translators in the prosecution of their version of the New Testament. That these were very scanty is sufficiently well known, and, if for this cause only, a formal revision of their work has become a matter of necessity, after the lapse of so long a period. None of the most ancient Greek manuscripts had then been collated, and though Codex Beza D had been for many years deposited in England, little use had been made of it, and that single document, from its very peculiar character, would have been more likely to mislead than to instruct in inexperienced hands. It would be unjust to allege that the Translators failed to take advantage of the materials which were readily accessible, nor did they lack care or discernment in the application of them. Doubtless they rested mainly on the later editions of Beza's Greek Testament, whereof his fourth was somewhat more highly esteemed than his fifth , the production of his extreme old age. But besides these, the Complutensian Polyglott, together with the several editions of Erasmus, and Stephens of , were constantly resorted to. Out of the passages examined in Appendix E, wherein the differences between the texts of these books is sufficient to affect, however slightly, the language of the version, our Translators abide with Beza against Stephen in places, with Stephen against Beza in 59, with the Complutensian, Erasmus, or the Vulgate against both Stephen and Beza in The influence of Beza is just as perceptible in the cases of their choice between the various readings which have been collected above p. On certain occasions, it may be, the Translators yielded too much to Beza's somewhat arbitrary decisions; but they lived at a time when his name was the very highest among Reformed theologians, when means for

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arriving at an independent judgment were few and scattered, and when the first principles of textual criticism had yet to be gathered from a long process of painful induction. His most obvious and glaring errors their good sense easily enabled them to avoid cf. I have removed those that effectively duplicate what is there already. The Wikisource link gives the standard text. There is also a link to a site providing the text plus apocrypha, and another giving page images. This would appear to cover all eventualities. As a further consideration, Wikipedia should not, I believe, link to sites offering a partial text i. All recognize only the form "Authorized Version". So I will restore the article to the correct British English form. All dictionaries and reference works published in the UK that give a distinct entry to "The Authorized Version" as a proper noun, spell it as above. American English favours the form "-ize"; while Australian English strongly favours the form "-ise" and consequently, I believe, Oxford Dictionaries sold in Australia prioritize the verb form as spelled "authorise" - though not as the proper noun for a Bible. International agencies and scientific bodies e. WHO universally favour -ize on the grounds that this is a better indicator of the correct pronunciation. In British English both -ise and -ize forms are regarded as acceptable for most such words, though the Oxford University Press and the "Times" newspaper have generally preferred -ize forms. However over the 20th Century, the -ise forms have come to predominate in popular and educated British usage in part because -ize may be incorrectly considered to be an Americanism; and in part because of the influence of writers and critics born in Australia or New Zealand. A few verbs in English have to take the form -ize e. The general rule is that those words that are French borrowings in origin must take the -ise form - since -ize is not known in that language; but that those verbs that entered English directly from the Greek or Latin, should generally take the form -ize from the Greek suffix "-izo". Style guides for most UK publishers and media outlets e. The Guardian newspaper now recommend -ise - on the grounds that there then are fewer exceptions to remember - while nevertheless allowing that the -ize form is still acceptable as British English. The verb "authorize" is not found in the Bible, but is otherwise instanced in English as far back as the 14th century; and tends overwhelmingly in Early Modern English to take the -ize ending - as it is indeed of late Latin origin: In the Oxford Standard edition of , the practice adopted is that those biblical words of classical derivation tend consistently to take the -ize form baptize ; whereas those that are French loan words take the -ise form circumcise. Hope this helps TomHennell talk In brief, both -ise and -ize are accepted. Most UK publishers insist on -ize I should know, I work for them. The Oxford University Press is among them, and I have never seen an Oxford dictionary for the UK that did not give the -ize form first. Publishers regularise the spellings and take no account of the origins of individual words. Revolution 9 talk In order to distinguish the differences, you must have an authentic Authorized King James Version printed by Hendrickson Publishers. Signatures Donkang talk The article needs to address this. From reading the Web, I get the impression there is significant proportion of Christians presumably in America who still use KJV even today. I find this baffling: I have absolutely no idea why this old translation would be so popular. I read this article hoping this would be clarified. But the issue is not mentioned! There is no reference to how popular the book still is today, or why. I think this article should mention quite early on possibly in the opening paragraph the fact that the KJV is still popular with many Christians today " despite being hundreds of years out of date, inaccurate, extremely difficult to read, and in parts impossible to understand by a modern English speaker. This means the translation is almost useless as a source of preaching, or spreading the Gospel to non-Christians, since no one can understand it. I am a committed Christian " fully familiar with Biblical terminology " and I should mention, I come from a region of England where archaic pronouns are still in use e. And yet I find KJV extremely difficult to understand. Every single year, more is discovered about the ancient cultures and languages, and the meaning of the original texts is better understood, so it seems contrary to common sense to want to refer to a translation that is hundreds of years out of date. I mean no disrespect to those Christians who do favour this translation; I would simply like to understand why. Presumably, there is some "good reason" to favour KJV, despite all its obvious disadvantages? I hope that someone will address this issue in the article. With love and respect, Grand Dizzy talk I have added a short paragraph in the introduction explaining the current social context of the book

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which I believe is extremely important and relevant to the article , in which I have linked to the King James Only Movement. Grand Dizzy talk It is unsourced and reads like opinion. The translation is still widely read today, and highly regarded among many Christian groups. Some groups known collectively as the King-James-Only Movement even go as far as to reject all modern translations, believing the KJV to be the only reliable English Bible translation. This is despite the translation being almost years old, criticisms of its accuracy, and the fact that it is written in Early Modern English making it difficult for many modern English speakers to read, or even understand. Everything I said in my paragraph both for and against the translation is backed up in the link King-James-Only Movement. People DO still read the book today. It IS very popular. It IS nearly years old. It IS difficult to read. Its accuracy HAS recieved widespread criticism. These are all facts. If you dispute any of these facts, edit them out of the "King-James-Only-Movement" page. Internal linking to a Wikipedia article is not a source. The fact that the King James Version is extremely popular is not something that needs proving. The fact that it was published nearly years ago is verified by the first paragraph of the article. Many Wikipedia articles begin by saying things like "This TV show was extremely popular because", without quoting sources. The people who support the KJV would obviously welcome a paragraph noting that the book is still popular today, while people who oppose the King-James-Only groups would be glad that the issue was raised. Surely both sides of the argument would welcome any attention being drawn to the argument. Therefore, removal of my praragraph can have nothing to do with bias. In fact, if anyone thought it was biased, they could just have redressed the balance by adding information. I thought it was particularly neutral personally.

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6: History of the Baptists, Thomas Armitage

NEW TESTAMENT EXEGESIS. by. John A. Battle, Jr. Submitted in partial fulfillment of requirements. for the degree of Doctor of Theology in. Grace Theological Seminary.

Being the Version Set Forth A. Oxford University Press, This version is a revision of the King James version made on the basis of Westcott and Hort and Tregelles The readings adopted by the committee of revisers were presented in a continuous Greek text in Palmer , which includes marginal notes showing every departure from the Greek text presumed to underlie the King James version for which see Scrivener With the issue on the 19 May of the four volumes of the OT, the publication of the revision of the Old and New Testaments begun in was completed. The Apocrypha did not appear until The preface describes how the work was divided between three small committees, formed from the New Testament Company in , and a fourth committee chosen from the Old Testament Company in The Americans took no part in the revision of the Apocrypha. The work was completed in , and published early in This version has often been criticized as being difficult and ungraceful, because of its severely literal character. The revisers were not appointed to prepare an interlinear translation for incompetent schoolboys, but to remove acknowledged blemishes from a noble version. In conclusion we reiterate our disappointment with this Revised Version as a whole. It will remain a monument of the industry of its authors and a treasury of their opinions and erudition; but, unless we are entirely mistaken, until its English has undergone thorough revision it will not supplant the Authorised Version. After all, the chief use of the present attempt will be as a work of reference in which the grammatical niceties of the New Testament diction are treated with laboured fidelity. With regard to the Revised New Testament, in answer to many enquiries we are only able to go thus far. It is a valuable addition to our versions, but it will need much revision before it will be fit for public use. To translate well, the knowledge of two languages is needed: Comparing the two, in our judgment the old version is the better. In a book defending the Revised Version against the charge of excessive literalism and pedantry, Brooke Foss Westcott explains: It has been, I repeat, a satisfaction to the Revisers to find, from the attacks which have been made upon their work, that they were able to take account of all that could be said against the conclusions which they deliberately adopted with a full sense of their responsibility. But it is a far deeper satisfaction to them that their work has given a powerful impulse to a close and patient investigation of the apostolic texts. And the claim which they confidently makeâ€”the claim which alone could justify their laboursâ€”is that they have placed the English reader far more nearly than before in the position of the Greek scholar; that they have made it possible for him to trace out innumerable subtleties of harmonious correspondence between different parts of the New Testament which were hitherto obscured ; that they have given him a copy of the original which is marked by a faithfulness unapproached, I will venture to say, by any other ecclesiastical version. And while they have done this, they have at the same time given him the strongest possible assurance of the substantial soundness of the familiar English rendering which they have reviewed with the most candid and unreserved criticism. This endeavour after faithfulness was indeed the ruling principle of the whole work. From first to last, the single object of the Revisers was to allow the written words to speak for themselves to Englishmen, without any admixture of gloss, or any suppression of roughness. Faithfulness must, indeed, be the supreme aim of the Biblical translator. In the record of a historical Revelation no sharp line can be drawn between the form and the spirit. The form is the spirit. The Bible is, we believe, not only a collection of most precious literary monuments, but the original charter of our Faith. No one can presume to say that the least variation is unimportant. The translator, at any rate, is bound to place all the facts in evidence, as far as it is possible for him to do so. He must feel that in such a case he has no right to obscure the least shade of expression which can be rendered; or to allow any prepossessions as to likelihood or fitness to outweigh direct evidence, and still less any attractiveness of a graceful phrase to hinder him from applying most strictly the ordinary laws of criticism to the determination and to the rendering of the original text. Difficulties and differences of opinion necessarily

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arise in determining the relative claims of faithfulness and elegance of idiom when they come into conflict. But the example of the Authorised Version seems to show that it is better to incur the charge of harshness, than to sacrifice a peculiarity of language, which, if it does nothing else, arrests attention, and reminds the reader that there is something in the words which is held to be more precious than the music of a familiar rhythm. The Bible, indeed, has most happily enriched our language with many turns of Hebrew idiom, and I believe that the Revision of the New Testament does not contain anything unusual either in expression or in order which is not justified by the Old Version. William Burgon, in *The Quarterly Review* vol. *The Sword and the Trowel*, Hodder and Stoughton, , pp. Related Pages on this Site:

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7: Against the Theory of Dynamic Equivalence

perfect, see A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (hereinafter referred to as Grammar ; Nashville: Broadman Press,), pp.

An Analysis of Genesis 1: Let us start at the beginning and analyze the whole sentence word by word. The normal order for a Hebrew sentence is: Conjunction -- Verb -- Subject -- Object Because of the comparative simplicity of the verb system, only two tenses are indicated in Hebrew, present and past. It is as though the Hebrews simplified their thoughts by considering a thing as either being done or already completed. All suppositions regarding the future, where man is concerned, are void; it is pointless for a man to say with any certainty that he will be doing something on some future occasion, for he does not know what a day may bring forth. The "future" tense is not represented by a designed form. But there were sometimes necessary refinements -- such as the pluperfect. In this case, the lack of a distinct tense form was overcome by a change in the order of words. For the most part it appears that the established order of words was departed from under only two circumstances, exclusive of poetic license: This matter receives considerable attention in textbooks of grammar and syntax. Davidson, in his Hebrew Syntax, deals with this question in some detail and shows how the word order may be used pg 1 of 20 to indicate the English pluperfect. And having pointed this out, he adds, "It is of great consequence to observe it in translation. Illustrations of this will be found in Genesis As with English, so in Hebrew, there was a poetic license which permitted departure from the correct word order for no other reason than re-arrangement for euphony. However, this applies chiefly to the poetry of the Psalms and other Writings; since the Massoretic text of Genesis 1 is not written as poetry, it does not apply to the verse under consideration. Now, the order of the Hebrew in the second verse is irregular. This was evidently intended to draw attention to one of the above special circumstances. Either the order was changed 1 to put the tense into a pluperfect, or 2 to lay emphasis upon a new subject, or 3 by poetic license. The third alternative cannot apply here. The second alternative is not likely either, because the introduction of a new subject in such circumstances generally implies the recurrence of the original verb and the word create does not recur in this instance. We have such antitheses as "Moses said this, but the Lord has said that. In this verse it is obviously not an effort to set the subject earth in contradistinction with the former subject God. It must therefore be intended to signify the use of the pluperfect. To apply this rule here means a change in the wording of verse 2 which we shall propose shortly. However, we can actually go further than this. The conjunctions and and but are not distinguished in Hebrew, and there are good reasons for thinking that but would be a better translation of the first word than and. In fact in Genesis This conjunction actually has upward of seventy meanings. It is a particle which discharges in the Hebrew the functions of all the conjunctions, both conjunctive and disjunctive, its sense being determinable in each particular case only by the relation of the context and the practice and genius of the language. When we look to the most ancient Hebrews themselves, who 4. Thus it was rendered by the first interpreters of the text, the Jews of Alexandria, nearly three hundred years before the Christian era: In the beginning God created the heaven and the earth; but. In the same sense it was understood by the learned Jew, Josephus, who thus paraphrased the passage: In the beginning God created the heaven and the earth; but, the latter not coming into view. In the same manner we find it in the Chaldee paraphrase, the Targum of Onkelos, which in the Latin is rendered thus: Likewise does the Vulgate, translated by Jerome from the Hebrew original with the aid of the other translations of his time. We thus learn how it was understood in this particular instance, by those who knew how to connect it. And it is evident that the interpretation was justified by application of the rule of the language as understood by the ancient Jewish scholars. The truth is, of course, that the Hebrew language did not possess, and therefore could not command, the diversity of particles which the Greek and the Latin both enjoy. It was therefore constrained always to repeat the same particle waw , the proper sense of which was impressed in the mind of the reader by the tendency of the argument. There is an interesting illustration of this in Acts 7: This, when it was quite unnecessary to do so,

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since the Greek could readily have supplied him with variants which to any other than a Hebrew might have seemed absolutely necessary. Thus he says, "And from thence when his father was dead. He removed him into this land wherein ye now are." As the English required these different words, so the Greek would have used these different words, but for the fact that the writer was a man who thought in Hebrew or Aramaic but was writing in Greek. Curiously enough, some of the early Church Fathers not only were careful to translate this as but instead of and, but they even built up weird and wonderful theses on the strength of it! This is not to say, of course, that they were right. It only goes to show that there are good reasons for believing that the alternative translation is more exact, a fact recognized from the earliest times. Tertullian argues some abstruse points on the grounds that this should so be translated. Here again we are not arguing that any of this is conclusive. All we can safely say is that there is not only no objection to it as Hebrew scholars are well aware, but there is some justification for preferring it. We may reasonably take it therefore as disjunctive rather than conjunctive. Now, in the first half of the sentence, the verb to be is expressed in the Hebrew, but in the second half of the sentence it is omitted, a small fact which may have considerable significance. This is revealed in the Authorized Version by the use of ordinary type for the first was, but italics for the second. In Hebrew it is not usual to include any form of the verb to be, unless it is to signify a new situation. For example, "The man is black" would merely be written "The man black. Thus it is omitted in the second half of this verse which says "darkness [was] upon the face of the deep. The light did not become good 5. That is all the Author wished to say. It is evident therefore that the insertion of the verbal form *hayah* is quite deliberate and should be translated became rather than was. It is sometimes argued that *hayah* means "become" only when followed by the Hebrew letter lamedh placed before the next word. This is not actually so. Quite often the lamedh follows the verb, but very frequently it does not. The absence of lamedh before the qualifying word does not always seem to determine the exact meaning of the verb to be. Any number of examples can be given where this verb has the significance of "becoming" without the lamedh following. Yet if illustrations are desirable, the first chapter of Genesis furnishes plenty of them. Thus in verse 3 the actual Hebrew should be translated: In verse 5, the introduction of light led to a new thing, a time period which "became" the first day. Similarly throughout the chapter, this principle is clearly and consistently applied. The Old Testament is full of examples. On every page they can be found as long as the Authorized Version is used; this is one of the 8. A glance at Judges 6 and 7 will illustrate this beautifully, for here the verb to be is written in italics where it simply means "was" or "is," etc. This will be noted in Judges 6: These all appear in italics. The sense is therefore simply, "I beheld the earth and lo, it was without form and void. Only a student of Hebrew is in a position to verify these references in the original. By the time he is able to do this, he will have had the opportunity to discover constant occasions when the verb to be is used to give the sense of "becoming" and so is inserted unlike the copula, and without the addition of lamedh. Where it is expressed it must always be translated by our verb "to become," never by the verb "to be," if we desire to convey the exact shade of the meaning of the original. The Hebrew of Gen. To the reader who is not convinced of the plenary inspiration of Scripture, this may sound like too much emphasis on words. Yet any English sentence may change its entire meaning not only by an inversion of words, but even by a change of emphasis! It is a fundamental requisite in the interpretation of Hebrew that we 9. It is most important in the case of a language simple in its structure that we be able to interpret correctly the subtle distinctions of meaning which are thus introduced by artificial means. In the second verse the usual Hebrew construction to express continuous development would have been, as Hebraists are aware, the imperfect with Waw Conversive, *wa*. The fact, however, is that the narrative goes out of the usual to say *weha-a-rets ha-yethah*, the Waw being separated from its verb, the usual way of expressing in Hebrew the pluperfect. When we turn to the third chapter of Genesis, verse 3, we find the same peculiarity in the narrative. The "Serpent" used as the embodiment of the power of evil is spoken of thus: We now have this: Tohu is used of something which has been laid waste Isaiah With the Hebrew preposition lamedh it becomes an adverb, Isaiah We shall have occasion subsequently to examine this particular passage more carefully. Gesenius and Tregelles in Munro, Iverach, in Transactions of the Victorian Institute, vol. In

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fact these are the only three occurrences of this word in Scripture. When Jeremiah saw this vision, judgment had already been executed, and the land was in a state of desolation. In this case it is Idumea which is under consideration. The confusion is to be complete, the judgment final. Such is the evident meaning of the only other passages in which the expression found in Genesis 1:

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8: Overview - Bible Commentaries - Read and study from over commentaries for FREE!

Philological criticism is the study of the biblical languages in respect to grammar, vocabulary, and style, to ensure that they may be translated as faithfully as possible.

But this understanding of the word seems to depend upon a redactional analysis which treats the statement in verse 8 as anachronistic. It seems unlikely that the books of Ezra and Nehemiah themselves would have been written in Hebrew if this language could no longer be understood by most Jews at the time. T and T Clark, Gesenius also Hebrew Grammar, ed. Not indeed that those of the people who were transported forgot their own tongue in their new home, as older scholars supposed on the basis of Jewish tradition: Hebrew was still the language of Jerusalem in the time of Nehemiah in the middle of the fifth century B. Sutherland Black [New York: The Macmillan Company; London: Adam and Charles Black,], column Studies in the Gospels [New York: Wheeler Robinson [Oxford,], p. If this is not the case, and if in fact Hebrew was not understood by most Jews in the days of Ezra and Nehemiah, this means that the post-exilic parts of the Hebrew Old Testament 1st and 2nd Chronicles, Ezra, Nehemiah, Zechariah, Haggai, and Malachi were written in a scholarly language that could not be understood by the people. Meyer takes a hard line on this: The extra-biblical evidence adduced for the weakened sense is not very strong. From what you have written you appear to stand in no need of instruction, to enable us all to learn everything from you from the beginning. But when you meet me, I will myself instruct you in many things of which you are ignorant. And it seems to me that Agrippa is saying that Josephus does not need to be instructed in those matters that Josephus has written about, but that there is more for him to be instructed in, concerning other matters which might be added to the history. Functional Equivalence in Bible Translation Nashville: For biographical information see Eugene A. Nida, Fascinated by Languages Philadelphia: Stine, Let the Words Be Written: The Lasting Influence of Eugene A. Nida American Bible Society, Some Bible translators have seriously violated the principle of dynamic equivalence as described in Theory and Practice of Translating [sic] and Toward a Science of Translating. And on page 36 we find this explanation: The crucial problems of translation are often stated in terms of a conflict between formal correspondence and functional equivalence. Basically, dynamic equivalence has been described in terms of functional equivalence. The translation process has been defined on the basis that the receptors of a translation should comprehend the translated text to such an extent that they can understand how the original receptors must have understood the original text. Rather, he is saying here that his earlier descriptions took it for granted that such comprehension was necessary or important. According to Nida these shifts in terminology do not represent changes in the method. Toward a Science of Translating , p. Jerome Publishing, will reveal just how commonplace the basic ideas about translation usually associated with Nida were, long before his birth. Nida adds nothing substantial to these old discussions, which were quite sophisticated, and he does not even interact with them in such a way that the difficult problems raised in them are addressed. Other more technical aspects of his theoretical writings are little more than ad hoc applications of various concepts developed by other linguists. Routledge, , p. Nida himself contributed nothing new to a general theory of language, and his use of concepts developed by others is often facile. In short, it seems to me that his contributions to translation theory have been overstated. Eugene Nida, Bible Translating: American Bible Society, , p. The criteria laid down here are so extreme, one might be inclined to regard them as overstatements, written in the heat of enthusiasm; but Nida often made assertions like this in academic contexts, where one would expect to find a more sober and judicious statement of principles. That is to say, the Scriptures must be intelligible to non-Christians, and if they are, they will also be intelligible to Christians. Not only is this principle important in making the translation of the Bible effective as an instrument of evangelism, but it is also necessary if the language of the church is to be kept from becoming an esoteric dialect For many years he was apparently unconscious of how impractical his ideas were. Only after his retirement did he begin to acknowledge the failure of this whole approach. Experience shows that devotional

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Bible reading cannot be expected outside the context of a church with a sustained teaching ministry. American Bible Society, , pp. He was from a Presbyterian family, who sent him to college with the hope that he would become a Presbyterian minister. But he dropped out of college to become a colporteur of Spanish Bibles in Guatemala. There he joined a non-denominational missions agency founded by C. Scofield, the leader of the Dispensationalist movement in America. He never studied theology, and never made himself accountable to any church body. Eerdmans, , p. Yale University Press, But it did not make Christianity. On the contrary, Christianity made it. Paul and others wrote their letters, and the Evangelists wrote their records, for the benefit of the Church or some part of it. They wrote as Churchmen to Churchmen about things with which Churchmen are concerned. I do not at all assert that it is a useless or mischievous thing to do. But it is not an adequate method of producing conversions. And it was certainly not the method of the Apostles. For even if the New Testament had been in existence in their time, they would not have begun their evangelization with it. They might have left copies behind them when they went away. They might conceivably have distributed copies during the course of the catechumenate just as a modern teacher of, say, Hebrew might require his class to procure Hebrew Bibles at an early stage of their grammatical instruction, so they may turn over the pages, recognize a word here and there, and look forward to the time when they will be able to read it with understanding. They might further have found it useful to ask their disciples to look up references in passing, to use the New Testament, in fact, very much as the Church does now. But they would not have begun with it. Carpenter, Christianity according to S. Society for Promoting Christian Knowledge,], pp. Historians have concluded that in ancient times the literacy rate was probably less than fifteen percent even in the most civilized places. Harris, Ancient Literacy Cambridge: Harvard University Press, The average rate among Christians may have been somewhat higher. Ancient translators assumed that their readers were knowledgeable and motivated, and that the translation would be used in the context of a teaching ministry. Hoskyns, The Riddle of the New Testament , pp. Even Nida was compelled to acknowledge the obvious fact: The truth of the matter is that many New Testament messages are not directed primarily to the man in the street, but to the man in the congregation. Yet, as Stanley E. Theories regarding the special nature of the Greek For a review of others up to see E. Best, One Body in Christ, Nida discusses this issue as it relates to the translation of Ephesians chapter 1 in his book The Theory and Practice of Translation, p. The principal difficulty with such a rendering is that it simply does not make much sense, if any, in English. Such an expression has no meaning at all outside this type of Biblical context, and then only after long, detailed explanation. Even in the more than four hundred years that this expression has been used in the English language, Christian preachers and scholars have been quite incapable of making it really meaningful. The significance of this has often been noticed by theologians. For example, Geerhardus Vos: Even in such cases the author insists upon emphasizing that the statement about God came from the mouth of God Himself. The only case where the name of a Bible writer is introduced is chap. By this manner of statement the impression is conveyed that in view of the authority wherewith God invests every word of Scripture the human instrumentality through which the divine word was mediated becomes a matter of little or no importance. Even if it be regarded as a metaphor it cannot be dismissed as insignificant. Cambridge University Press, John Murray, , p. Biblical Commentary on the New Testament, by Dr. Bobbs-Merrill, , p. Roger Shattuck and William Arrowsmith Austin: University of Texas Press, Holt, Rinehart and Winston, , pp. Tomo V Madrid: Revista de Occidente, , pp. Athlone Press, , p.

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9: Full text of "Anglo-American Bible revision"

Our authorized version is placed in the margin, and a new translation in the paraphrase. The four evangelists are thrown into a harmony, a plan which has its advantages but is not without its evils.

Verbs turn mere phrases into clauses. They supply the heart, the force of the sentence. Accurate exegesis must begin with the verb. The two primary features of verb syntax are mood and tense. This paper will deal exclusively with the indicative mood. Within that mood Biblical Greek has at least six tenses: One of them, the present tense, especially has become the object of recent inquiry and discussion. This paper shall concentrate on that single tense, the present indicative. Each word reflects the meaning that God intended. At first this was enough. Some verbs developed some tenses, others other tenses, some few all the tenses. The exegesis of the tenses stands at the center of such study. No element of the Greek language is of more importance to the student of the New Testament than the matter of tense. Though it is an intricate and difficult subject, no phase of Greek grammar offers a fuller reward. The benefits are to be reaped only when one has invested sufficient time and diligence to obtain an insight into the idiomatic use of tense in the Greek language and an appreciation of the finer distinctions in force. It is certainly unsafe, however, to proceed upon any supposition other than that the New Testament writer used the tense which would convey just the idea he wished to express. This is the rule, and all seeming exceptions are to be regarded with doubt. Further, traditional grammarians have assumed that each tense had its own distinct usage and force, and that one could not be switched with another without changing the flavor or even the meaning of the passage. One hundred years ago Alexander Buttman defended the distinct meaning of each tense: In the use of the Tenses the N. Consequently the so-called Enallage Temporum or Interchange of Tenses, which was applied by some of the older interpreters of Scripture often and indiscriminately, is to be opposed 1 H. Dana and Julius R. The Macmillan Company, Robertson, with characteristic care and caution and historical awareness, likewise emphasizes the unique aura of each tense: The point here is not whether the Greeks used an aorist where we in English would use a perfect, but whether Greeks themselves drew no distinction between an aorist and a perfect, a present and a future. It is not possible to give a categorical answer to this question when one recalls the slow development of the Greek tenses and the long history of the language. It is a very crude way of speaking to say that one tense is used "for" another in Greek. That would only be true of ignorant men. In general one may say that in normal Greek when a certain tense occurs, that tense was used rather than some other because it best expressed the idea of the speaker or writer. Each tense, therefore, has its specific idea. That idea is normal and can be readily understood. Various modifications arise, due to the verb itself, the context, the imagination of the user of the tense. The result is a complex one, for which the tense is not wholly responsible. The tenses, therefore, are not loosely interchangeable. Each tense has a separate history and presents a distinct idea. That is the starting-point. The use of the Tenses is a most important subject for the exegesis of the NT. The student cannot learn too soon that the tenses are used with absolute accuracy by the NT writers, and he will soon realize how much is lost in meaning by inexactness. In fact, by making artificial and arbitrary distinctions, would not the interpreter, teacher, or preacher 1 Buttman, A Grammar of the New Testament Greek, tr. Draper, Publisher, , p. Prolegomena 3 d ed. Clark, , p. Thus, in either case, the study of Greek tenses is vital for New Testament exegesis. Perhaps some of the present difficulties among interpreters can be traced to earlier neglect of this subject by many Greek grammarians. A typical example might be the classical scholar Philip Buttman not to be confused with Alexander Buttman quoted above. He exhibits a remarkably carefree attitude toward the peculiarities of Greek tenses: As the present, the imperfect, the perfect, the pluperfect, and the future, agree in the main with the corresponding tenses of other languages, it is necessary only to speak briefly of the Aorist and the 3d Future of the Passive voice. Farrar was convinced that similar delusions plagued the translators of the venerable Authorized Version; he wrote that "the translators of our English version have failed more frequently from their partial knowledge of the force of the

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tenses than from any other cause. Many examples of such misuse of the present indicative will appear 1 Philip Buttmann, *Greek Grammar for the Use of Schools*, tr. Cummings, Hilliard, and Company, , p. Longmans, Green, and Co. However, Farrar does criticize various practices, as using the auxiliary verb "have" for Greek aorist verbs pp. And other moods and tenses receive similar arbitrary classification in the commentaries, in spite of the warnings issued in standard grammars.

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