



GOD'S WORD IN OUR

Hands

SUNDAY EVENING SERIES

Who is
JESUS?

THE NAME ABOVE EVERY NAME

PHILIPPIANS 2:9



GOD'S WORD IN OUR

Hands

SUNDAY EVENING SERIES



**IT IS VITALLY IMPORTANT THAT THE
PEOPLE IN THE CHURCH WANT A
TRANSLATION THAT IS TRULY BEST FOR
THEMSELVES AND THEIR CHILDREN.**

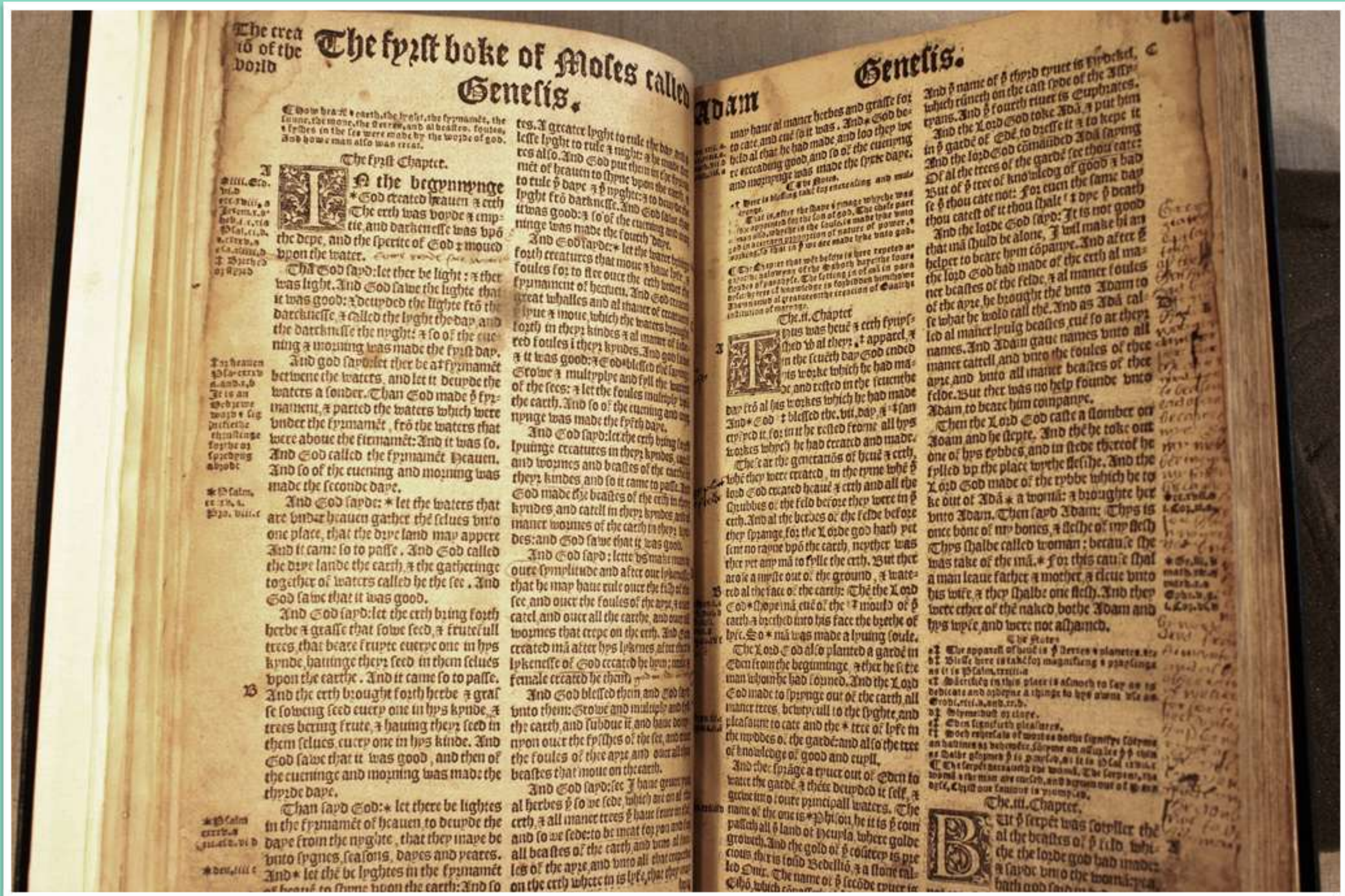
IMPORTANT OPENING CONSIDERATIONS

1. This is impossible for me to cover in one message
2. This is important for me to cover

THE BIBLE & TRANSLATION

Lesson #12

MATTHEW BIBLE OF 1537



The crea
tion of the
world

The fyrst boke of Moyses called Genesis.

How he created the heuyn, the firmament, the sunne, the moone, the sterys, and all beastes. How he created the world, and how man also was created.

The fyrst Chapter.

In the begynnyng
God created heauen & earth
The earth was voyde & empty
and darcknesse was vpon
the depe, and the spere of God
moued vpon the water.

And God sayde: let there be light: & there was light. And God sawe the lighte that it was good: & deuoyde the lighte fro the darcknesse & called the lighte the day, and the darcknesse the nyght: & so of the euening & morning was made the fyrst day.

And god sayde: let there be a firmament betwene the waters, and let it deuoyde the waters a soulder. Than God made the firmament, & parted the waters which were vnder the firmament, fro the waters that were aboue the firmament: And it was so. And God called the firmament Heauen. And so of the euening and morning was made the seconde day.

And God sayde: let the waters that are vnder heauen gather the selues vnto one place, that the drye land may appere. And it came so to passe. And God called the drye lande the earth, & the gatheringe together of waters called he the see. And God sawe that it was good.

And God sayde: let the earth bring forth herbe & grasse that sowe seed, & frutefull trees that beare frute euery one in hys kynde, hauinge there seed in them selues vpon the earth. And it came so to passe.

And the earth brought forth herbe & grasse sowing seed euery one in hys kynde, & trees beeing frute, & hauinge there seed in them selues, euery one in hys kynde. And God sawe that it was good, and then of the euening and morning was made the thyrde daye.

Than sayde God: let there be lightes in the firmament of heauen to deuoyde the daye from the nyghte, that they maye be vnto signes, seasons, dayes and yeares. And let the lightes be in the firmament of heauen to shine vpon the earth: And so

Adam

Genesis.

man had all maner herbes and grasse for to eate, and ent so it was. And God be- held al that he had made, and loo they were exceeding good, and so of the euening and morninge was made the fyfth daye.

And God sayde: let the water bring forth creatures that moue & haue lyfe, & foules so: to see ouer the earth betwene the firmament of heauen, and the earth. And God created great whales, and all maner of creatures that moue, which the waters brought forth in theyr kyndes, & al maner of fowles in theyr kyndes. And god sawe that it was good: & God blessed the same, & growe & multiplye, and fille the waters of the see: & let the foules multiplye vpon the earth. And so of the euening and morninge was made the sixth daye.

And God sayde: let the earth bring forth liuing creatures in theyr kyndes, cattell, and woymes, and beastes of the earth in theyr kyndes, and so it came to passe. And God made the beastes of the earth in theyr kyndes, and cattell in theyr kyndes, and in maner woymes of the earth in theyr kyndes: and God sawe that it was good.

And God sayde: let vs make manne ouer synilitude and after our synilitude, that he may haue rule ouer the fish of the see, and ouer the foules of the ayre, & ouer the cattell, and ouer all the earth, and ouer all woymes that creepe on the earth. And God created man after hys synilitude, after the synilitude of God created he hym; male & female created he them.

And God blessed them, and God sayde vnto them: Growe and multiplye, and fille the earth, and subdue it, and haue domynion ouer the fishes of the see, and ouer the foules of the ayre, and ouer all the beastes that moue on the earth.

And God sayde: see I haue geuen vnto you al herbes that sowe seed, which are on the face of the earth, & all maner trees that haue frute on the earth, and so we sowe: to be meat for you, and for all beastes of the earth, and vnto all the foules of the ayre, and vnto all the cattell that moue on the earth, where is lyfe, that they may

And the name of the thyrde ryuer is Euphrates, which runneth on the east syde of the garden. And the Lord God toke Adam, & put him in the garden of Eden, to keepe it. And the Lord God commaunded Adam saying: Of al the trees of the garden, see thou eate: but of the tree of knowledg of good & bad, thou shalt not eate: for in the daye thou eatest of it, thou shalt dye. And the Lord God sayde: It is not good that man should be alone, I will make him a helper to beare hym companye. And after that the Lord God had made of the earth al maner beastes of the felde, & al maner foules of the ayre, he brought the vnto Adam to see what he wold call the. And as Adam called al maner liuing beastes, euery one by theyr names, and Adam gaue names vnto all maner cattell, and vnto the foules of the ayre, and vnto all maner beastes of the felde. But ther was no help founde vnto Adam, to beare hym companye.

Then the Lord God caste a slumber on Adam, and he slepe. And he toke out one of hys rybbes, and in steede thereof he filled vp the place wth the fleshe. And the Lord God made of the rybbe which he toke out of Adams side, a woman: & brought her vnto Adam. Then sayde Adam: This is once bone of my bones, & fleshe of my fleshe. This shalbe called woman; because she was take of the ma. For this cause shal a man leaue father & mother, & cleue vnto his wyfe, & they shalbe one fleshe. And they were ether of the naked bothe Adam and hys wyfe, and were not ashamed.

The Lord God also planted a garden in Eden from the begynnyng, & ther he set the man whom he had sowed. And the Lord God made to sprynge out of the earth, all maner trees, beeing all to the sighte, and pleasant to eate, and the tree of lyfe in the myddes of the garden: and also the tree of knowledg of good and euyl.

And the sprynge a ryuer out of Eden to water the garden, & thence deuoyde it self, & geue into foure principall waters. The name of the one is Pherat, which is in the east part of the land of Babel, where golde groweth. And the golde of the east is precious: this is sold in Babilon, & a stone called Onyx. The name of the secunde ryuer is

The thyrde ryuer is Euphrates, which runneth on the east syde of the garden. And the Lord God toke Adam, & put him in the garden of Eden, to keepe it. And the Lord God commaunded Adam saying: Of al the trees of the garden, see thou eate: but of the tree of knowledg of good & bad, thou shalt not eate: for in the daye thou eatest of it, thou shalt dye. And the Lord God sayde: It is not good that man should be alone, I will make him a helper to beare hym companye. And after that the Lord God had made of the earth al maner beastes of the felde, & al maner foules of the ayre, he brought the vnto Adam to see what he wold call the. And as Adam called al maner liuing beastes, euery one by theyr names, and Adam gaue names vnto all maner cattell, and vnto the foules of the ayre, and vnto all maner beastes of the felde. But ther was no help founde vnto Adam, to beare hym companye.

Then the Lord God caste a slumber on Adam, and he slepe. And he toke out one of hys rybbes, and in steede thereof he filled vp the place wth the fleshe. And the Lord God made of the rybbe which he toke out of Adams side, a woman: & brought her vnto Adam. Then sayde Adam: This is once bone of my bones, & fleshe of my fleshe. This shalbe called woman; because she was take of the ma. For this cause shal a man leaue father & mother, & cleue vnto his wyfe, & they shalbe one fleshe. And they were ether of the naked bothe Adam and hys wyfe, and were not ashamed.

In heuyn
is a firmament
It is an
obscure
word & sig-
nificthe
the change
of the day
speaking
abode

In heuyn
is a firmament
It is an
obscure
word & sig-
nificthe
the change
of the day
speaking
abode

In heuyn
is a firmament
It is an
obscure
word & sig-
nificthe
the change
of the day
speaking
abode

In heuyn
is a firmament
It is an
obscure
word & sig-
nificthe
the change
of the day
speaking
abode

In heuyn
is a firmament
It is an
obscure
word & sig-
nificthe
the change
of the day
speaking
abode

There is
a firmament
It is an
obscure
word & sig-
nificthe
the change
of the day
speaking
abode

There is
a firmament
It is an
obscure
word & sig-
nificthe
the change
of the day
speaking
abode

There is
a firmament
It is an
obscure
word & sig-
nificthe
the change
of the day
speaking
abode

There is
a firmament
It is an
obscure
word & sig-
nificthe
the change
of the day
speaking
abode

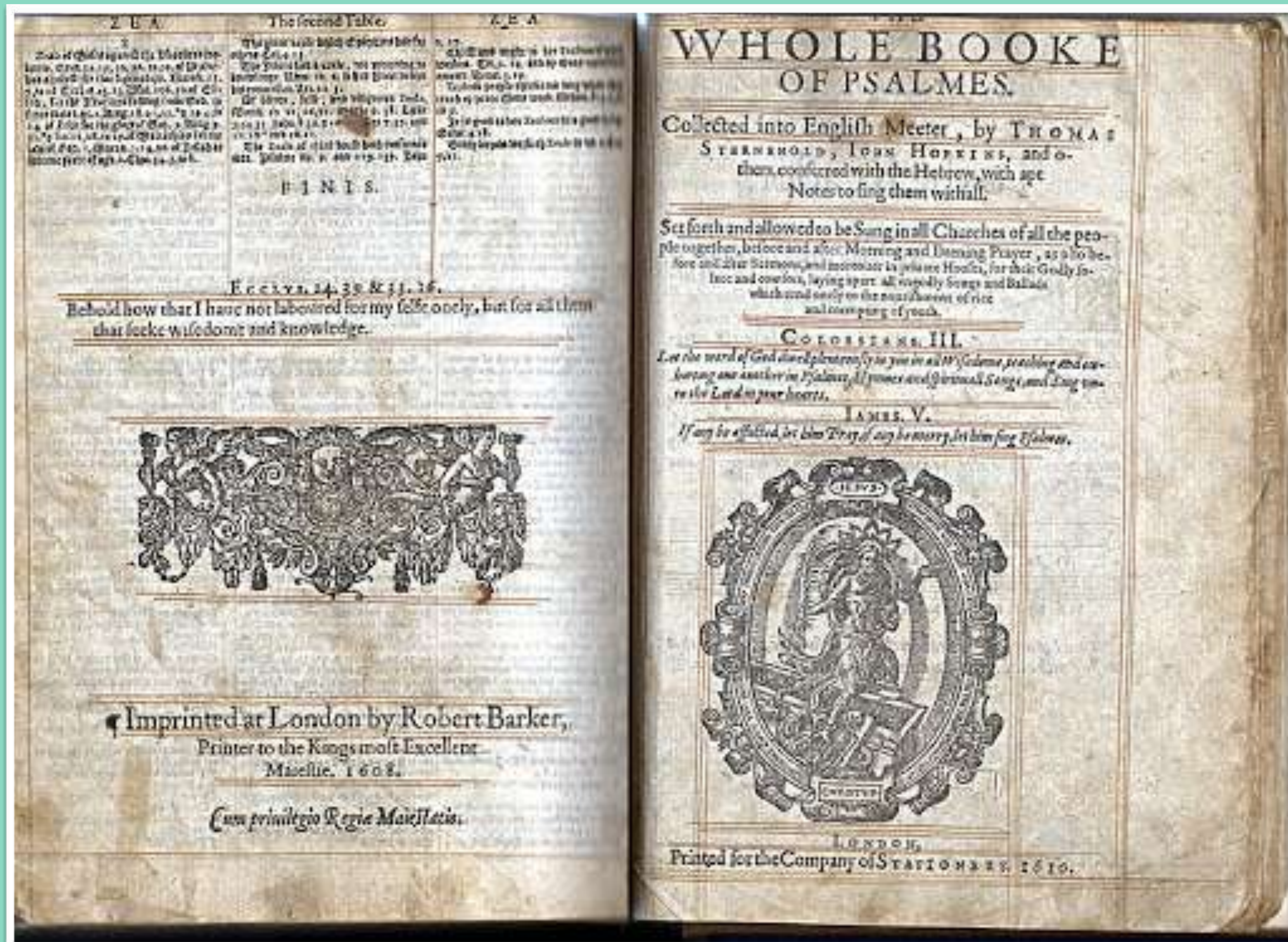
In heuyn
is a firmament
It is an
obscure
word & sig-
nificthe
the change
of the day
speaking
abode

In heuyn
is a firmament
It is an
obscure
word & sig-
nificthe
the change
of the day
speaking
abode

In heuyn
is a firmament
It is an
obscure
word & sig-
nificthe
the change
of the day
speaking
abode

In heuyn
is a firmament
It is an
obscure
word & sig-
nificthe
the change
of the day
speaking
abode

GENEVA BIBLE



COVERDALE BIBLE

The II. booke of the Machabees.

he wolde helpe him/and exhorted his people not to be afrayed at the commynge of the heithen/ but alwaye to remember the helpe that had bene shewed vnto them from heauen/ yett/ and to be sure now also / that almightye God wolde geue them the victory. He spake vnto them out of the lawe and prophetes/ puttinge them in remembraunce of the sartrailes / that they had stricken afore/ and made them to be of a good courage.

So when their hertes were plucte vp / he shewed them also the deceitfulness of the heithen/ and how they wolde fepe no countraunt nor coith. Thus he weapened them not with the armoure of shyld and speare / but with wholsome wordes and exhortacions. He shewed them a dreame also / wherthorow he made them all glad / whiche was thys: He thought that he sawe Onias (which had bene hygh prieste / a vertuous and louynge man / sad and of honest conuersacion / wel spoken / and one that had bene exercised in godlines from a chyld / holdinge vp his handes toward heauen / and prayinge for his people. After this there appeared vnto him another man / whiche was aged / honorable and glorious. And Onias sayde: This is a louer of my brethren / and of the people of Israel. This is he that prayeth muche for the people / and for all the holy cite: Jeremy the prophet of God. He thought also that Jeremy helde oute his right hande / and gaue him (namely vnto Judas) a swerde of golde / sayinge: Take this holy swerde / a gifte from God / wherewith thou shalt smite doune the enemies of the people of Israel.

And so they were well comforted thow the wordes of Judas / and toke courage vnto them / so that the yonge men were determined in their myndes to fight & to hyde fully at it: In so much that in the thinges which they toke in hande / their boldnes shewed the same / because the holy cite and the temple were in perill: for the which they toke more care then for their wives / children / brethren / and kinsfolkes. Agayn / they that were in the cite / were moost careful for those which were to fight. Now when they were all in a hope that the iudgemente of the matter was at

hande / and the enemies were nye the hoost beinge set in aray / the Elephanites and hoostmen / euery one standinge in his place: Machabeus considered the commynge of the multitude / the ordinaunce of thure weapons / the crueltie of the besties / and helde vp his handes toward heauen / callinge vpon the Lord that doeth wonders / which geueth not the victory after the multitude of weapons / but the power of the hoost. But to the that pacifed him / according to his owne wil. That for in his prayer he saide these wordes.

O Lord / thou that sendest sende thine anngel in the tyme of Ezdras kinge of Iuda / and in the hoost of Semadarab / sende now also thy good anngell before me (O Lord of heauens) in the feyfulnesse of thy myghty arme: that they whiche come agaynst thy holy people to blaspheme them / maye be afrayed. And so he made an ende of his wordes. Then his anons and they that were with him / saue nye with hymms and songes: But Judas and his companye with prayer and callinge vpon God.

With their handes they sware / that with they hertes they prayed vnto the Lord / and slewe no lesse then xxx. M. men: for thow the present helpe of God they were gladdly comforted.

Now when they left off / and were turninge agayne with they / they vnderstode that he neuer him selfe was slayne with the other. Then they gaue a greete shoute and a crye / sayng the almightye Lord with a loud voyce. And Judas (whiche was euer ready to spende his body and lyfe for his kynnes) commaunded to synge of Micanos beides with his arme and hande / and to be brought to Jerusalem. When he came there / he led all the people / and the priestes at the altar / with those that were in the castell / and shewed them Micanos beade / and his wedded hande / which he had presumptuously holden vp agaynst the temple of God. He caused the tynge also of that vngodlye Micanos to be cut in litle peces / and to be cast to the felow / and the cruel mans hande to be hangid vpon before the temple.

The new Testament of our sauour Iesu Christ.

So. 1

The Gospel of saynce Mattheu.

The first Chapter. 4



This is the booke of the generation of Iesu Christ / sonne of Dauid / the sonne of Abraham.

Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judas and

his brethren.
 Judas begat Phares and Sara of Thamar:
 Phares begat Esrom:
 Esrom begat Aram:
 Aram begat Aminadab:
 Aminadab begat Naasson.
 Naasson begat Salmon:
 Salmon begat Boos of Rahabe:
 Boos begat Obed of Ruth:
 Obed begat Jesse:
 Jesse begat Dauid the kinge:
 Dauid the kinge begat Salomo / of her that was the wyfe of Dey:
 Salomon begat Roboam:
 Roboam begat Abia:
 Abia begat Iasa:
 Iasa begat Josaphat:
 Josaphat begat Ioram:
 Ioram begat Osi:
 Osi begat Ioarham:
 Ioarham begat Achas:
 Achas begat Ezechias:
 Ezechias begat Manasses:
 Manasses begat Amon:
 Amon begat Josias:

Joseph begat Iechonias and his brethren / aboute the tyme of the captiuitie of Babylon. Iechonias begat Salathiel:
 Salathiel begat Iosobabab:
 Iosobabab begat Abiud:
 Abiud begat Eliachim:
 Eliachim begat Azor:
 Azor begat Sadoc:
 Sadoc begat Achin:
 Achin begat Eliud:
 Eliud begat Eleazar:
 Eleazar begat Mathan:
 Mathan begat Jacob:
 Jacob begat Ioseph the housband of Marie / of whome was borne that Iesu / which is called Christ.

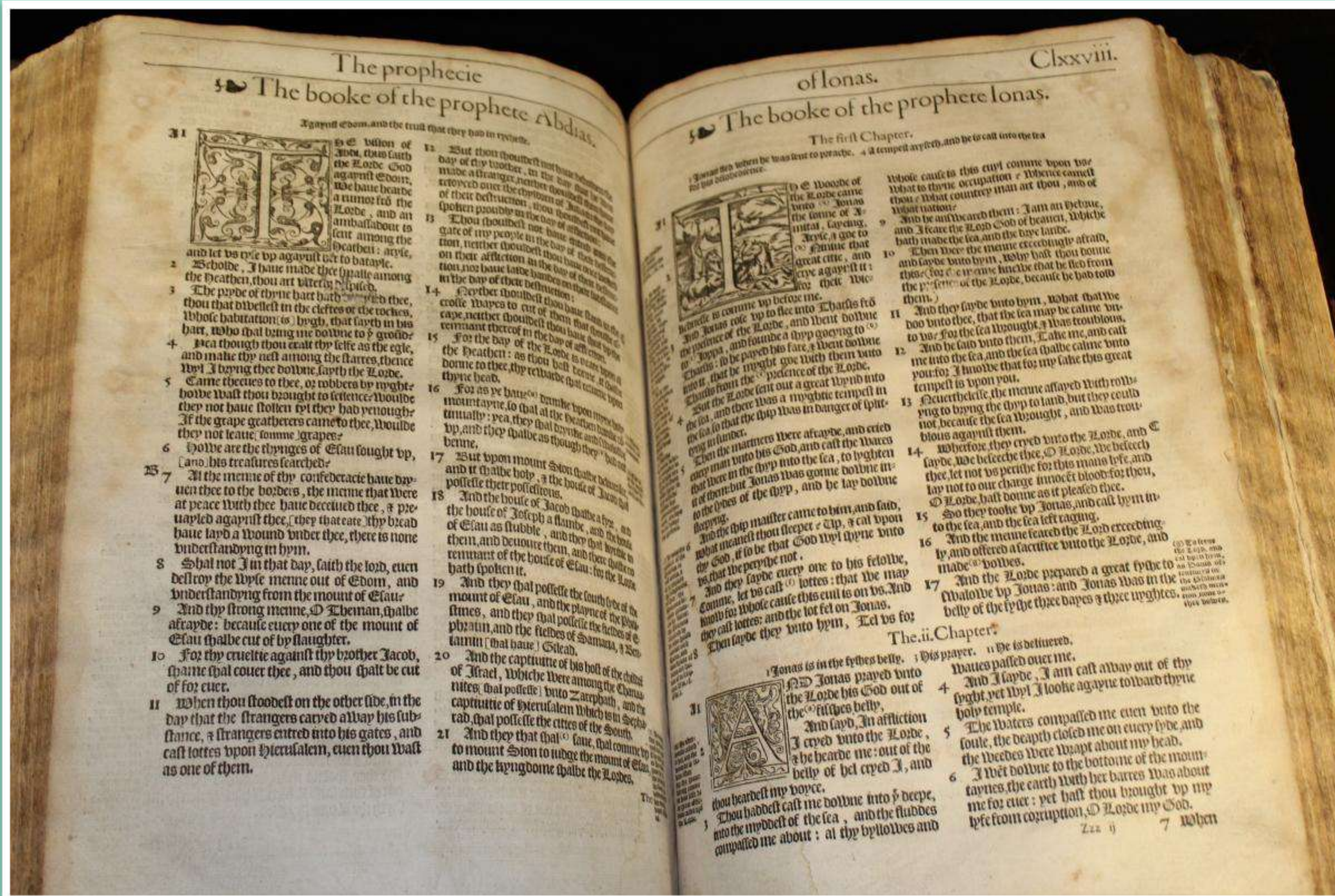
All the generations from Abraham to Dauid are fourtene generations. From Dauid vnto the captiuitie of Babylon / are fourtene generations. From the captiuitie of Babylon vnto Christ / are also fourtene generations.

The birth of Christe was on this wise: when his mother Marie was married to Jo Ioseph / before they came together / she was founde with chylde by the holy ghoost. But he reade: Be Ioseph her housband was a perfecte man / a fore they wold not bringe her to shame / but was mysse sat at home / ded to put her awaye secretly. Neuerthelesse / together / whyle he thus thought / beholde / the anngel of the Lord appeared vnto him in a dreame / sayinge: Ioseph / thou sonne of Dauid / feare not to take vnto the Marie thy wyfe. For that which is conceaned in her / is of holy ghoost. She shall bringe forth a sonne / and thou shalt call his name Iesu. For he shall saue his people from their synnes.

All this was done that the thinge myghte be fulfilled / which was spoken of the Lord by the Dwohet / sayinge: Beholde / a mayden shall be with chylde / and shall bringe forth a sonne /

aa and

BISHOP'S BIBLE



The prophecie
of the booke of the prophete Abdias.

Agaynst Edom, and the trust that they had in Tyche.

A Vision of Abdias, thus saith the Lord God agaynst Edom, we haue heard a rumor fro the Loorde, and an ambassadour is sent among the heathen: acyle, and let vs rise vp agaynst her to batayle.

Scholbe, I haue made thee small among the heathen, thou art viterly despised.

The pride of thine hart hath exalted thee, thou that dwellest in the cleftes of the rocks, whose habitation is high, that sayst in his hart, who shall bring me downe to y ground?

Yea though thou exalt thy selfe as the eagle, and make thy nest among the starnes, thence wyl I bring thee downe, sayth the Loorde.

Came threes to thee, or robbers by night, howe wast thou brought to science? wouldest thou not haue spoken for they had y enough? If the grape gatherers came to thee, wouldest thou not leaue some grapes?

Howe are the thynges of Etiau sought vp, and his treasures searched?

At the meane of thy confederacie haue dayen thee to the borders, the meane that were at peace with thee haue deceiued thee, & preyed agaynst thee, they that eat thy bread haue layd a wound vnder thee, there is none vnderstandyng in hym.

Shal not I in that day, saith the lord, euen destroy the wyfe meane out of Edom, and vnderstandyng from the mount of Etiau?

And thy strong meane, O Theman, shalbe afrayde: because every one of the mount of Etiau shalbe cut of by slaughter.

For thy crueltie agaynst thy brother Jacob, shame shal couer thee, and thou shalt be cut of for euer.

When thou stoodest on the other side, in the day that the strangers carryed away his substance, & strangers entred into his gates, and cast lottes vpon Hierusalem, euen thou wast as one of them.

But thou shouldest not haue behauiour as a stranger, neither shouldest thou haue reioyced ouer the destruction of Iherusalem, thou hast spoken proudly in the day of affliction.

Thou shouldest not haue shutt the gate of my people in the day of their affliction, neither shouldest thou haue sett thy hand on their affliction in the day of their affliction, nor haue lorde handes on their affliction in the day of their destruction.

Forther shouldest thou haue flamm in the coole wayes to cut of them that come out of the mountayne, and shouldest thou haue remnant thereof in the day of affliction.

For the day of the Loorde is come vpon the heathen: as thou hast come, & thou art come to thee, thy rebulde shal come vpon thee.

For as ye hate some vpon mountayne, so that al the heathen haue conspired against thee: yea, they shal buyke and shal be vpon, and they shalbe as though they were none.

But vpon mount Sion shalbe dwelers, and it shalbe holy, & the house of Jacob shal possesse their possessions.

And the house of Jacob shalbe as a fyr, and the house of Joseph a flamb, and the mount of Etiau as stubble, and they shal burne in them, and deuoure them, and there shal remnant of the house of Etiau: for the Loorde hath spoken it.

And they that possesse the south side of the mount of Etiau, and the playne of the Desayphraim, and the fieldes of Samaria, & Saitanin (that haue) Seicah.

And the captiuitie of his host of the chaldees of Irak, whiche were among the Chanaanites, that possesse vnto Zarephath, and the captiuitie of Hierusalem which is in Sepharad, shal possesse the cities of the South.

And they that shal come, shal come vnto mount Sion to iudge the mount of Etiau, and the kyngdome shalbe the Loordes.

of Ionas.
The booke of the prophete Ionas.

The first Chapter.

Jonas was sent when he was sent to preache. & a tempest arysed, and he was cast into the sea.

A Word of the Loorde came vnto Ionas the sonne of Amittai, sayeing, Arise, & go to Ninue, a great cite, and preache agaynst it: for they haue done euill vnto me.

And Ionas rose vp to flee into Tharsis fro the presence of the Loorde, and he went downe to Toppa, and founde a thyng goyng to Tharsis: so he payed his fare, & went downe into it, that he might goe with them vnto Tharsis from the presence of the Loorde.

But the Loorde sent out a great wynd into the sea, so that the ship was in danger of spitting in the sea.

When the mariners were afrayde, and cried vnto their God, and cast the wares they had into the sea, & Ionas was gonne downe into the bowes of the ship, and he lay downe sleeping.

And the shipmaster came to hym, and said, What meanest thou sleeper? Up, & call vnto thy God, if so be that God wyl thyne vnto us, that we perishe not.

And they sayde every one to his felowe, Come, let vs cast lottes: that we may know for whose cause this euill is on vs. And they cast lottes: and the lot fel on Ionas.

Then sayde they vnto hym, Tel vs for whose cause this euill cometh vpon vs: whence comest thou? what country man art thou, and of what nation?

And he answered them: I am an Hebrew, and I feare the Lord God of heauen, whiche hath made the sea, and the drye lande.

Then were the meane exceedingly afrad, and sayde vnto hym, Why hast thou done this? for we see now howe that he fled from the presence of the Loorde, because he had told them.

And they sayde vnto hym, What shall we doo vnto thee, that the sea may be calme vnto vs? for the sea wrought, & was troublous.

And he said vnto them, Take me, and cast me into the sea, and the sea shalbe calme vnto you: for I knowe that for my sake this great tempest is vpon you.

Search they the meane assayed with rolling vnto bying the ship to land, but they could not, because the sea wrought, and was troublous agaynst them.

Wherefore they cryed vnto the Loorde, and sayde, We beseeche thee, O Loorde, we beseech thee, let not vs perishe for this mans lyfe, and lay not to our charge innocēt blood for thou, O Loorde, hast done as it pleased thee.

So they tooke vp Ionas, and cast hym into the sea, and the sea left raging.

And the meane feared the Lord exceedingly, and offered a sacrifice vnto the Loorde, and made holles.

And the Loorde prepared a great fythe to swalowe vp Ionas: and Ionas was in the belly of the fythe thre dayes & thre nyghtes.

The ii. Chapter.

Jonas is in the fythes belly. His prayer. He is deliuered.

Waters passed ouer me.

And I sayde, I am cast away out of thy sight, yet wyl I looke agayne toward thine holy temple.

The waters compassed me euen vnto the soule, the depth closed me on every syde, and the weedes were wyapt about my head.

I went downe to the bottome of the mountaynes, the earth with her barres was about me for euer: yet hast thou brought vp my lyfe from corruption, O Loorde my God.

7 When

WYCLIFFE BIBLE



mysterie of seyntis þei han oðer
ned hem self. þ' also ze ben suger
tis to luche. & to ech woche to
gadre & trauelege. for I haue
ioye in þe preluce of stephan
& of fortunare & acacia. for þei
filliden þat þis yf faule to þou
for þei han refrechid boye my
spirit & þou. þ' fore knowe ze
hem þat be luche man me alle
þe churchis of alie. greet þou
wel. Aquila & prilla þer her ho
mely churche greet þou moche
in þe lord. ac þe which I am her
bond. alle þyren greden þou wel
greete ze wel to gidre in hoole
coll. my greet þy bi poulis hond
if ony mā louey not our lord ihu
crist. be he curid māra natha. þe
grace of our lord ihu crist. be wy
þou my charite be wy þou alle
crist ihu our lord and. **Her en
dip þe firste pistle to corinthis & bigy
ner þe plog on þe secunde pistle to cori**

After penance don. pouil þat ihu
try to corinthis a pistle of con
fort. fro trome bi titus. & he þe
ly he. & exerty to betre þis & e
sther þat þei were maid for.
but amedid. **Her oðer plog on þe
plog on þe secunde pistle to corinthis.**

Donil apostle of ihu crist.
by þe wille of god. & þy
mothe broþer. to þe church
of god y is at cori
nth. by alle seyntis þat be mal
actie. grace to þou & pees of god
our lord ihu crist. blef
sid be god & þe fadir of our lord
ihu crist. fadir of mercies & god
of al confort. which conforty us
in al oure tribulaciou. þ' also we
mouin conforte he þat ben i al di

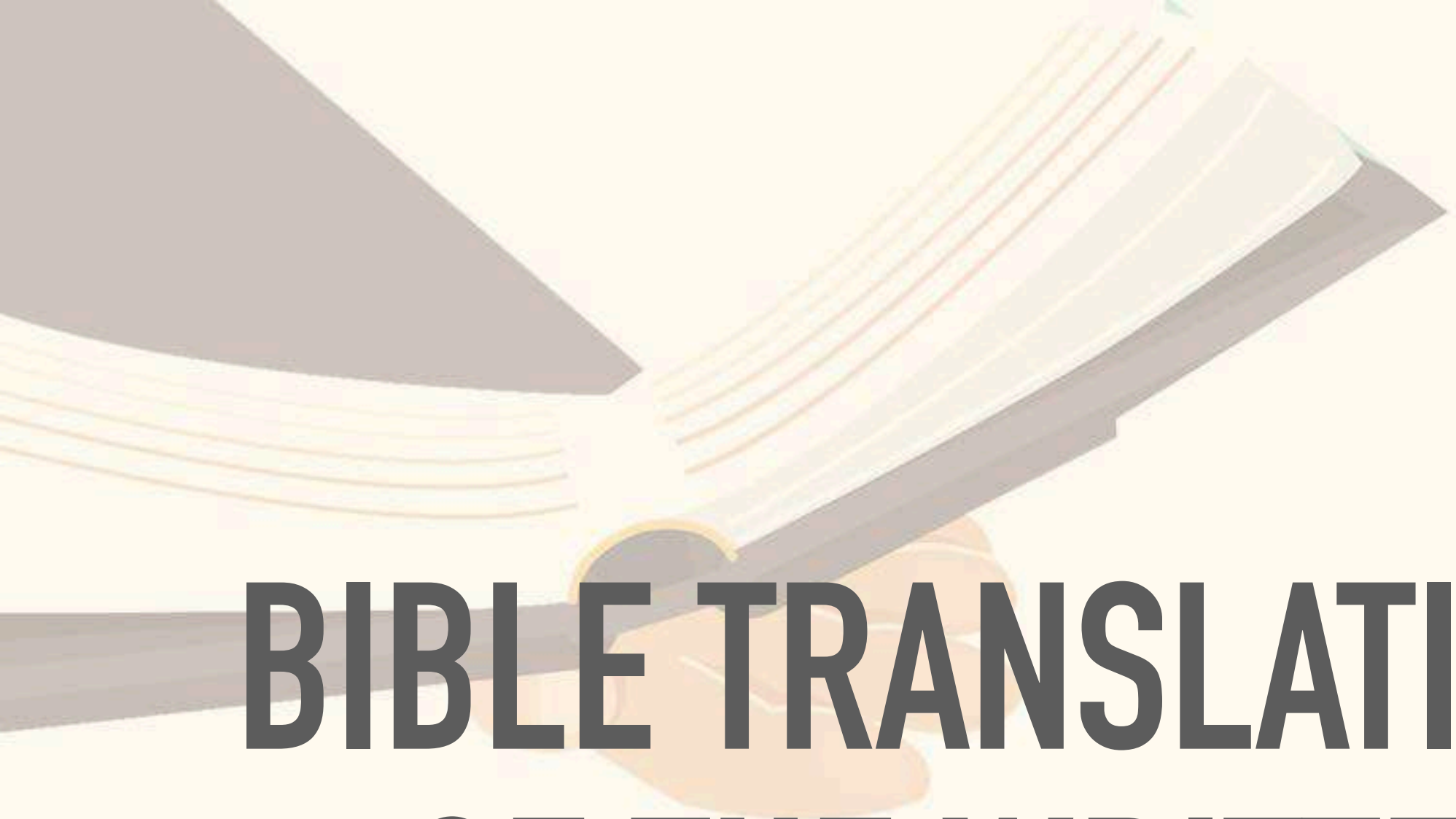
ele. bi þe monedig bi which also
we ben monedid of god for as þe
passious of crist be plenteuous &
us. so also by crist our confort is
plenteuous. & whicher we ben i
tribulaciou. for þou re tribulaci
ou & heche. cyr we ben confortid.
for þou confort. cyr we be mo
nedid. for þou monedig & hec
þe which woche in þou þe sul
fring of þe same passious. whi
che also we suffren. þ' our hope
be sad for þou. writte. for as ze be
felowis of passious. so ze shule
be alle of confort. **þ' þy þyren
we wolen þ' ze wite of oure tri
bulaciou þat was in alie. for on
maner we weren greuyd ouer
myt. so þ' it anoyde us þe to
lyne. but we in us self hadden
anlyer of deap. þ' we trise not
in us but in god þat rethid deap
men. which deliuerid us. & deli
uery fro so grete perels. into
who we hope. also ze he ihu
deliuer. while also ze help in
preier for us. þ' of þe plones of
many faces. of þat þyng. þ' is
in us. þat þis be don for us by
many me to god. for oure gloze
is þis. þe witnessig of our con
fidence. þ' in syplenelle & clene
se of god. & not in fleishly wys
dom. but in þe grace of god.
we lyuden in þis world. but
more plenteuously to þou. & we
writen not ope þis to þou. þ' þy
po þ' ze han red & knowe. & þ' ho
pe. þ' into þe ende. ze shule kno
we. as also ze han knowe us a
party. for we ben þou glorie.
as also ze ben oure i þe day of ou
re lord ihu crist. and in þis trise**

myg. I wold first come to þou.
þat ze shulden haue þe secunde gra
ce. & passe by þou into macedouye.
& est fro macedouye come to þ.
& of þou be led into iudee. but
whane I wold þis þis. wher
I vside. vnside fastnesse. & þy
po þis þ' I þenke. I þenke at
er þe fleish. þ' at me be. it is.
& it is not. but god is trewe.
for oure word þat was at þou.
is & is not. is not þ' þe. but is
is in it. for why ihu crist þe sone
of god. which is prechid a mog
þou bi us. bi me & siluan & timothe.
þer was not in hi is & is not.
but is was in hi. for why how
many eie ben bihectig of god.
in yllke is ben fulfilled. þ' fore bi
hi we seyen ame to god. to ou
re gloze. soþely it is god. þ' wof
mer us wy þou i crist. & þe which
anoyntid us. & which marke
us. & at ernes of þe spirit. I ou
re heris. for I clepde god to
witnesse agens my soule. þ' I
þarige þou cam not ouer to co
rith. not þ' we ben lordis of þe
fer. but we ben helpers of þou
re ioye. for þy. bleue ze stode.
And I oðer þe. **þ' þy
pis þis at me. þ' I sh
ulde not come est soone
in heynesse to þou. for if I ma
ke þou loze. who is he þat gla
dy me. but he þ' is sorowful of
me. & þis same þis. I wrot to
þou. þ' whne I come. I haue not
soube on soube. of þe which it
bihoete me to haue ioye. and
I trise in þou alle. þ' my ioye
is of alle þou. for of myche tri
bulaciou & anglysh of herte.**

I wrot to þou by many teeris.
not þ' ze be loze. but þat ze wite
whar charite I haue more ple
teuously to þou. for if ony mā ha
maid me sorowful. he haue not
maid me sorowful. but a parti
þ' I charge not þou alle. þ' bla
myg. þ' is moide of manye. gif
ficy to hi þ' is luche con. so þ' ze
ward. ze raper for þe & confort.
te. lest þat þe þ' is luche
anayner mā. be sopu up by mo
ze greet heynesse. for why þ' is
I biseche þou. þ' ze cofeie charite
into hi. for why þ' fore I wrot
þis. þ' I knowe þou. þ' pref. the
þy i alle þis ze ben obedient.
for to who ze han forþym ony
þyng. also I haue forþym. for I
þat þ' for þat. if I forþat ony
þis. haue þou. for þou i þe per
soone of crist. þ' we be not diste
ned of sacharias. for we knowe
hile þou. but while I was co
mū to trome for þe gospel of crist.
& a doze was apenyd to me in þe
lord. I hadde not reite to my spi
rit. for I found not my broþer. eie
but I leide to hem fare wel. & I
passe into macedouye. & I do
þat þis to god. þ' eie more maky
us to haue victorie in crist ihu. &
sther by us þe odour of his kno
wig in ech place. for we ben þe
good odour of crist to god. among
þe. þ' þe man. & among
þe. þ' þe man. To ope þe
odour of deap into deap. but to
þe ope. we ben odour of luf in
to luf. & to þe þis. who is lo
able. for we be not as manye
þat doen auoite bi þe word of
god. but we speken of clene.

TWO WORDS THAT ARE NOT THE SAME

1. Preservation
2. Translation



**BIBLE TRANSLATION IS THE TRANSFORMATION
OF THE WRITTEN TEXT FROM THE SOURCE
LANGUAGE (HEBREW, ARAMAIC, AND GREEK)
TO THE RECEPTOR LANGUAGE.**

THE BIBLE & TRANSLATION

Lesson #12

#1: CHOOSE A BIBLE TRANSLATION THAT IS **READABLE**

- Do I want a Bible for my children that they don't understand without my help?
- Do I want a Bible for my church that people don't understand?



“I defy the Pope and all his laws ... if God spare my life ere many years, I will cause a boy that drivers the plow, shall know more Scripture than thou dost.”

- John Wycliffe



“But how shall men meditate in that which they cannot understand? How shall they understand that which is kept close in an unknown tongue? ... Indeed, without translation into the vulgar tongue, the unlearned are but like children at Jacob’s well without a bucket or something to draw with.”



- *The King James Translators in their preface*

“We desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even by the very vulgar.”



- *The King James Translators in their preface*

#1: CHOOSE A BIBLE TRANSLATION THAT IS **READABLE**

- A. There are many things in the King James Bible that you and I just don't understand
- B. The average person doesn't even have the tools or equipment to look these words up



“

[Talking about the Holy Spirit] only he
who now letteth will let.”

- 2 Thessalonians 2:7, KJV

“

But fornication, and all uncleanness ...
not be named once among you ... which
are not convenient.

- *Ephesians 5:3-4, KJV*

“

But if any widow have children or nephews, let them first shew piety at home.

- *1 Timothy 5:4, KJV*

#1: CHOOSE A BIBLE TRANSLATION THAT IS **READABLE**



THE BIBLE & TRANSLATION

Lesson #12



**IT IS VITALLY IMPORTANT THAT THE
PEOPLE IN THE CHURCH WANT A
TRANSLATION THAT IS TRULY BEST FOR
THEMSELVES AND THEIR CHILDREN.**

#2: CHOOSE A BIBLE TRANSLATION THAT IS **FORMAL IN ITS TRANSLATION PHILOSOPHY**

Two ends of the spectrum in Bible translations:

1. Formally Equivalent
2. Functionally Equivalent



“

Man must not live on bread alone but on every word that comes from the mouth of God.

- *Matthew 4:4*

Formally Equivalent
or “word-for-word”

Functionally Equivalent
or “thought-for-thought”

NASB

KJV

CSB

NLT

CEV

LEB

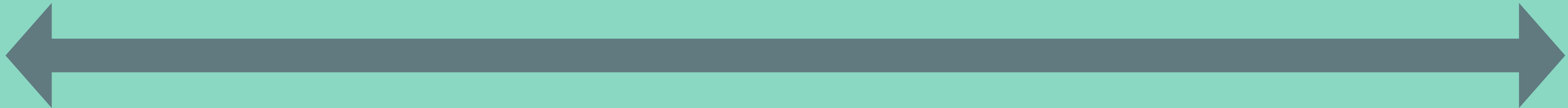
ESV

NKJV

NIV

GNB

MESSAGE



THE BIBLE & TRANSLATION

Lesson #12

#3: YOU SHOULD AVOID **UNNECESSARY ALLEGIANCE TO ANY ONE TRANSLATION**

There is no **BEST** English translation

There is no **PERFECT** English translation



#3: YOU SHOULD AVOID **UNNECESSARY ALLEGIANCE TO ANY ONE TRANSLATION**

What about the King James Only Position:

1. The KJV0 position has a real problem with history
2. The KJV0 position has a real problem with interpretation
3. The KJV0 position has a real problem with pointing out flaws in other translations
4. The KJV0 position has a real problem with their own revisions

THE BIBLE & TRANSLATION

Lesson #12



GOD'S WORD IN OUR

Hands

SUNDAY EVENING SERIES