

New Testament Greek Manuscripts (MSS)

- From the time the New Testament was originally written till about A.D. 1452, when printing was invented, copies could only be multiplied by being written with the pen
- Therefore all ancient copies are in manuscript, and all vary more or less from each other, no two copies being exactly alike.
- If they are not discovered and rectified, errors would increase — each copyist adding to the list.
- Generally, but not always, the more ancient the manuscript the more value is placed upon its readings.

New Testament Greek Manuscripts (MSS)

- 5,700 Greek MSS
- 10,000 Latin MSS
- more than 1,000,000 quotations from the church fathers
- plus documents in Coptic, Syriac, and other languages.
- Some individual books that date from within one hundred years of the original
- Collections that comprise most of the New Testament dating from one hundred and fifty years or so of writing.
- The oldest, complete New Testaments date to the fourth century A.D. and are, therefore, a little more than two hundred and fifty years removed from the original manuscripts.

“The Holy Scriptures: Brief Notes on its Inspiration, Preservation, and Interpretation” (Nicolas Simon)

Textual Criticism and Critical Texts

- Textual criticism is the effort to study the available manuscripts (MSS) and discover what was the text as it stood originally.
- Critical texts are the result of that work – texts intended to represent what the original MSS likely were.

Some Critical Texts:

- 1516 ERASMUS first edition
- 1546 STEPHEN, first edition
- 1550 STEPHEN, third edition (first to give MSS variations in the margin)
- 1551 STEPHEN, fourth edition (divided text into verses – not inspired)
- 1565-1611 Ten Editions of BEZA
- 1624 ELZEVIR Edition
- 1633 ELZEVIR Edition (*textus receptus* [TR], or 'the text received by all,' almost identical to Stephen)
- 1849-72 TISCHENDORF's Editions 1-8 (he discovered the world's oldest and most complete MSS in 1844)
- 1857-72 TREGELLES
- 1881 WESTCOTT AND HORT

Textual Criticism and Critical Texts

- Mr. Darby and Mr. Kelly, translating the N.T. referred to the above Critical Texts and original MSS.
- J. N. Darby in his Introductory Notice to the New Testament observes:
“Westcott and Hort’s text, ... its excessive adherence to the so-called Alexandrian readings, or rather to the peculiarities of B [Vaticanus], especially when supported by some other ancient copy ...”
- Only a few passages remain really doubtful, and not one of these affect the fundamental truths of Christianity.

Abbreviations

TR: Textus Receptus (basis for KJV)

WH: Wescott & Hort (basis for most modern translations)

JND: J.N. Darby Translation. 1881.

WK: Kelly Translation. Nearly all of the N.T. and much of the O.T. found in his writings.

KJV: King James Version. 1611. Based upon TR, it is a literal translation. It is a beautiful work of literature, and words were often selected for style. The 1769 version is used today.

NKJV: New King James Version. 1982. Based upon TR, it is an update to KJV.

ESV: English Standard Version. 2001. Used the RSV as the base text, but modified based upon MSS and changed wording to be more like today. It is more word for word.

Abbreviations

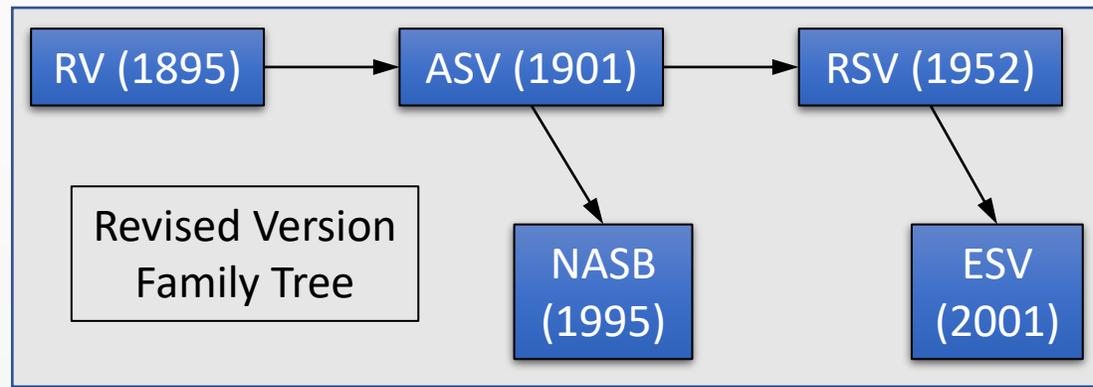
HCSB: Holman Christian Standard Bible. 2004. New translation based on the latest MSS. Translates “Jehovah” as “Yahweh,” and often translate “Christ” to “Messiah.”

NIV: New International Version. 1984. Highest selling English translation, it was revised in 2011 (the only one available today). Used latest MSS as textural basis and mostly phrase for phrase. It is interpretive.

NET: New English Translation. 2006. A free online English translation of the Bible.

NASB1995: New American Standard Bible. 1995. Based on most recent MSS.

RSV: Revised Standard Version. 1952. A revision of the 1901 ASV (American Standard Version), it used KJV as starting point, but used different Greek basis.



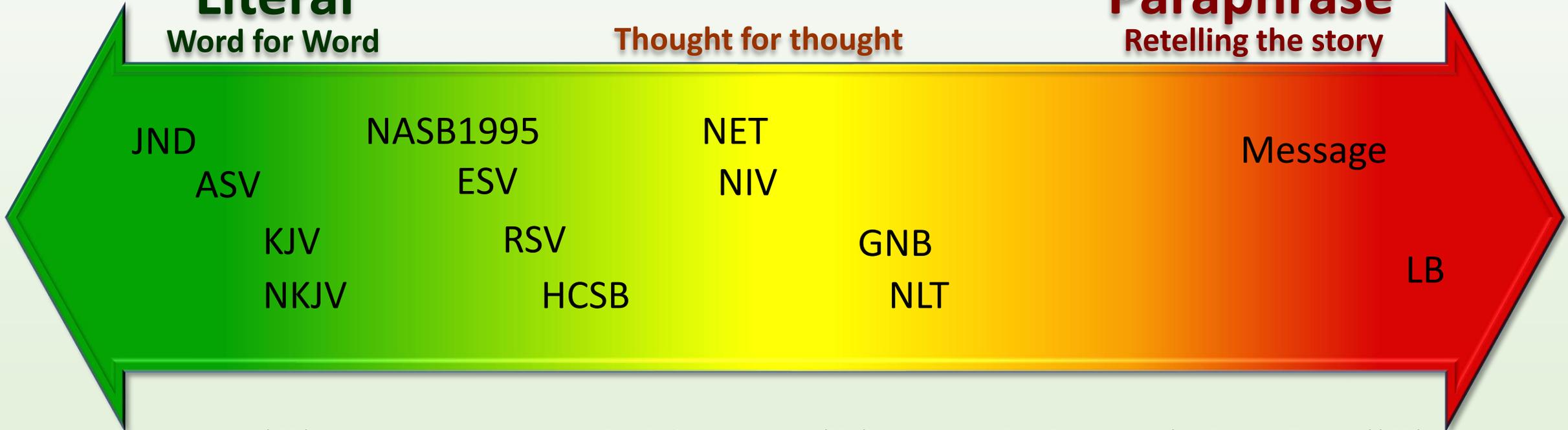
Literal

Word for Word

Paraphrase

Retelling the story

Thought for thought



JND

ASV

KJV

NKJV

NASB1995

ESV

RSV

HCSB

NET

NIV

GNB

NLT

Message

LB

JND – J.N. Darby (1881)
 ASV American Standard Version (1901)
 KJV – King James Version (1611; significantly revised 1769)
 NKJV – New King James Version (1982)
 NASB – New American Standard Bible (1971; update 1995)

ESV – English Standard Version (2001)
 RSV – Revised Standard Version (1952)
 HCSB – Holman Christian Standard Version (2004)
 NET – New English Translation (2006)
 NIV – New International Version (1984)

GNB – Good News Bible (also Good News Translation) (1966)
 NLT – New Living Translation (1st ed. 1996; 2nd ed. 2004)
 Message – The Message by Eugene Peterson (1991-2000s)
 LB – Living Bible (1950)

MSS Differences

Mark 1:1

TR: αρχη του ευαγγελιου ιησου χριστου υιου του θεου

WH: αρχη του ευαγγελιου ιησου χριστου

JND: Beginning of the glad tidings of Jesus Christ, Son of God;

KJV: The beginning of the gospel of Jesus Christ, the Son of God;

NKJV: The beginning of the gospel of Jesus Christ, the Son of God.

ESV: The beginning of the gospel of Jesus Christ, the Son of God.

HCSB: The beginning of the gospel of Jesus Christ, the Son of God.

NIV: The beginning of the good news about Jesus the Messiah, the Son of God,

NET: The beginning of the gospel of Jesus Christ, the Son of God.

NASB1995: The beginning of the gospel of Jesus Christ, the Son of God.

RSV: The beginning of the gospel of Jesus Christ, the Son of God. [Other ancient authorities omit the Son of God]

MSS Differences

Mark 1:14

TR: ... ιησους εις την γαλιλαιαν κηρυσσων το ευαγγελιον της βασιλειας του θεου

WH: ... ιησους εις την γαλιλαιαν κηρυσσων το ευαγγελιον του θεου

JND: ... Jesus came into Galilee preaching the glad tidings of the kingdom of God,

WK: ... Jesus came into Galilee, preaching the glad tidings [of the kingdom] of God.

KJV: ... Jesus came into Galilee, preaching the gospel of the kingdom of God,

NKJV: ... Jesus came to Galilee, preaching the gospel of the kingdom of God,

ESV: ... Jesus came into Galilee, proclaiming the gospel of God,

HCSB: ... Jesus went to Galilee, preaching the good news of God:

NIV: ... Jesus went into Galilee, proclaiming the good news of God.

NET: ... Jesus went into Galilee and proclaimed the gospel of God.

NASB1995: ... Jesus came into Galilee, preaching the gospel of God,

RSV: ... Jesus came into Galilee, preaching the gospel of God,

That it was the gospel of the kingdom preached is clear in WH and all the modern translations from the very next verse.

Mark 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

MSS Differences

John 3:13

TR: και ουδεις αναβηκεν εις τον ουρανον ει μη ο εκ του ουρανου καταβας ο υιος του ανθρωπου **ο ων εν τω ουρανω**

WH: και ουδεις αναβηκεν εις τον ουρανον ει μη ο εκ του ουρανου καταβας ο υιος του ανθρωπου

JND: And no one has gone up into heaven, save he who came down out of heaven, the Son of man who is in heaven.

KJV: And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

NKJV: No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven.

ESV: No one has ascended into heaven except he who descended from heaven, the Son of Man.

HCSB: No one has ascended into heaven except the One who descended from heaven--the Son of Man.

NIV: No one has ever gone into heaven except the one who came from heaven--the Son of Man.

NET: No one has ascended into heaven except the one who descended from heaven--the Son of Man.

NASB1995: No one has ascended into heaven, but He who descended from heaven: the Son of Man.

RSV: No one has ascended into heaven but he who descended from heaven, the Son of man. [Other ancient authorities add who is in heaven]

Mr. Kelly writes: "The Alexandrian ... omit ὢν. Still more serious is the omission ὁ ὢν ἐν τῷ οὐρανῷ in the Sinai, Vatican, ..., etc. There need be no hesitation, however, in accepting the mass of authorities [including Latt. and Syrr.] against these testimonies; which illustrate the danger of being carried away by a few favourites, be they ever so venerable and in general trustworthy."

KJV Only

Genesis 3:5

JND: ... ye will be as God, knowing good and evil.

KJV: ... ye shall be as **gods**, knowing good and evil.

NKJV: ... you will be like God, knowing good and evil.”

ESV: ... you will be like God, knowing good and evil.”

HCSB: ... you will be like God, knowing good and evil.”

NIV: ... you will be like God, knowing good and evil.”

NET: ... you will be like God, knowing good and evil.”

NASB1995: ... you will be like God, knowing good and evil.”

RSV: ... you will be like God, knowing good and evil.”

KJV Only

Daniel 3:25

JND: ... the appearance of the fourth is like a son of God.

KJV: ... the form of the fourth is like **the Son of God**.

NKJV: ... the form of the fourth is like the Son of God.”

ESV: ... the appearance of the fourth is like a son of the gods.”

HCSB: ... the fourth looks like a son of the gods.”

NIV: ... the fourth looks like a son of the gods.”

NET: ... the appearance of the fourth is like that of a god!”

NASB1995: ... the appearance of the fourth is like a son of the gods!”

RSV: ... the appearance of the fourth is like a son of the gods.”

Proverbs 8:22

JND: Jehovah possessed me in the beginning of his way, before his works of old.

KJV: The LORD possessed me in the beginning of his way, before his works of old.

NKJV: The LORD possessed me at the beginning of His way, Before His works of old.

ESV: The LORD possessed me at the beginning of his work, the first of his acts of old.

HCSB: The LORD **made** me at the beginning of His creation, before His works of long ago.

NIV: The LORD brought me forth as the first of his works, before his deeds of old;

NET: The LORD **created** me as the beginning of his works, before his deeds of long ago.

NASB1995: The LORD possessed me at the beginning of His way, Before His works of old.

RSV: The Lord **created** me at the beginning of his work, the first of his acts of old.

Luke 1:35

TR: ... το γεννωμενον αγιον κληθησεται υιος θεου

WH: ... το γεννωμενον αγιον κληθησεται υιος θεου

JND: ... the holy thing also which shall be born shall be called Son of God.

WK: ... the holy thing also which shall be born [of thee] shall be called Son of God,

KJV: ... that holy thing which shall be born of thee shall be called the Son of God.

NKJV: ... that Holy One who is to be born will be called the Son of God.

ESV: ... the child to be born **will be called holy**—the Son of God.

HCSB: ... the holy One to be born will be called the Son of God.

NIV: ... the holy one to be born will be called the Son of God.

NET: ... the child to be born will be holy; he will be called the Son of God.

NASB1995: ... the holy Child shall be called the Son of God.

RSV: ... the child to be born **will be called holy**, the Son of God.

1 Corinthians 11:3

TR: ... παντος ανδρος η κεφαλη ο χριστος εστιν κεφαλη δε γυναικος ο ανηρ κεφαλη ...

WH: ... παντος ανδρος η κεφαλη ο χριστος εστιν κεφαλη δε γυναικος ο ανηρ κεφαλη ...

JND: ... the Christ is the head of every man, but woman's head [is] the man ...

KJV: ... the head of every man is Christ; and the head of the woman is the man ...

NKJV: ... the head of every man is Christ, the head of woman is man ...

ESV: ... the head of every man is Christ, **the head of a wife is her husband** ...

HCSB: ... Christ is the head of every man, and the man is the head of the woman ...

NIV: ... the head of every man is Christ, and the head of the woman is man ...

NET: ... Christ is the head of every man, and the man is the head of a woman ...

NASB1995: ... Christ is the head of every man, and the man is the head of a woman ...

RSV: ... the head of every man is Christ, **the head of a woman is her husband** ...

The ESV has footnotes: "Greek gunē. This term may refer to a woman or a wife, depending on the context. Greek anēr. This term may refer to a man or a husband, depending on the context." But in the very context (v.11), the ESV uses woman and man:

ESV: 11 Nevertheless, in the Lord woman is not independent of man nor man of woman;

Genesis 6:3

JND: And Jehovah said, My Spirit shall not always plead with Man ...

KJV: And the LORD said, My spirit shall not always strive with man ...

NKJV: And the Lord said, “My Spirit shall not strive with man forever ...

ESV: Then the Lord said, “My Spirit shall not abide in man forever ...

HCSB: And the Lord said, “My Spirit will not remain with **mankind** forever ...

NIV: Then the Lord said, “My Spirit will not contend with **humans** forever ...

NET: So the Lord said, “My Spirit will not remain in **humankind** indefinitely ...

NASB1995: Then the Lord said, “My Spirit shall not strive with man forever ...

RSV: Then the Lord said, “My spirit shall not abide in man for ever ...

Many modern versions have gone gender-neutral here, as the NET bible also does and the NIV leans. This is not consistent with the original and loses the idea of headship.

1 John 3:4

TR: πας ο ποιων την αμαρτιαν και την ανομιαν ποιει και η αμαρτια εστιν η ανομια

WH: πας ο ποιων την αμαρτιαν και την ανομιαν ποιει και η αμαρτια εστιν η ανομια

JND: Every one that practises sin practises also lawlessness; and sin is lawlessness.

KJV: Whosoever **committeth sin transgresseth also the law: for sin is the transgression of the law.**

NKJV: Whoever commits sin also commits lawlessness, and sin is lawlessness.

ESV: Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness.

HCSB: Everyone who commits sin **also breaks the law**; sin is the breaking of law.

NIV: Everyone who sins **breaks the law**; in fact, sin is lawlessness.

NET: Everyone who practices sin also practices lawlessness; indeed, sin is lawlessness.

NASB1995: Everyone who practices sin also practices lawlessness; and sin is lawlessness.

RSV: Every one who commits sin is guilty of lawlessness; sin is lawlessness.

Isaiah 57:15

JND: For thus saith the high and lofty One that inhabiteth eternity, ...

KJV: For thus saith the high and lofty One that inhabiteth eternity, ...

NKJV: For thus says the High and Lofty One Who inhabits eternity, ...

ESV: For thus says the One who is high and lifted up, who inhabits eternity, ...

HCSB: For the High and Exalted One **who lives forever**, ...

NIV: For this is what the high and exalted One says— **he who lives forever**, ...

NET: For this is what the high and exalted one says, the one **who rules forever**, ...

NASB1995: For thus says the high and exalted One **Who lives forever**, ...

RSV: For thus says the high and lofty One who inhabits eternity, ...

In Isaiah 57:15 there is a striking expression in the Hebrew text: עַד יִשְׁכַּן (shokeyn ad), lit. "he who inhabits eternity," an expression of God's transcendence. God is not bound by time, nor does he live within time; rather, he transcends time and space. He "inhabits eternity." "He who lives forever" is certainly easier to understand, but it is not equivalent to the original. (modified from: "Against the Theory of 'Dynamic Equivalence'" by Michael Marlowe).

Hebrews 1:5

TR: τινι γαρ ειπεν ποτε των αγγελων υιος μου ει συ εγω σημερον γεγεννηκα σε ...

WH: τινι γαρ ειπεν ποτε των αγγελων υιος μου ει συ εγω σημερον γεγεννηκα σε ...

JND: For to which of the angels said he ever, *Thou* art my Son: this day have *I* begotten thee?

KJV: For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?

NKJV: For to which of the angels did He ever say: “You are My Son, Today I have begotten You”?

ESV: For to which of the angels did God ever say, “You are my Son, today I have begotten you”?

HCSB: For to which of the angels did He ever say, You are My Son; today I have become Your Father, ...

NIV: For to which of the angels did God ever say, “You are my Son; today I have become your Father”?

NET: For to which of the angels did God ever say, “You are my son! Today I have fathered you”?

NASB1995: For to which of the angels did He ever say, “You are My Son, Today I have fathered You”?

RSV: For to what angel did God ever say, “Thou art my Son, today I have begotten thee”?

2 Corinthians 5:21

TR: τον **γαρ** μη γνοντα αμαρτιαν υπερ ημων αμαρτιαν εποιησεν ... [“**γαρ**” is “For”]

WH: τον μη γνοντα αμαρτιαν υπερ ημων αμαρτιαν εποιησεν ...

JND: Him who knew not sin he has made sin for us, that [we] might become God’s righteousness in him.

WK: him that knew not sin he made sin for us ...

KJV: For he hath made him to be sin for us, who knew no sin ...

NKJV: For He made Him who knew no sin to be sin for us ...

ESV: For our sake he made him to be sin who knew no sin ...

HCSB: He made the One who did not know sin to be sin for us ...

NIV: God made him who had no sin to be sin for us ...

NET: God made the one who did not know sin to be sin for us ...

NASB1995: He made Him who knew no sin *to be* sin on our behalf ...

RSV: For our sake he made him to be sin who knew no sin ...

Hebrews 4:15

TR: ... δε κατα παντα καθ ομοιοτητα χωρις αμαρτιας

WH: ... δε κατα παντα καθ ομοιοτητα χωρις αμαρτιας

JND: ... but tempted in all things in like manner, sin apart.

KJV: ... but was in all points tempted like as we are, yet without sin.

NKJV: ... but was in all points tempted as we are, yet without sin.

ESV: ... but one who in every respect has been tempted as we are, yet without sin.

HCSB: ... but One who has been tested in every way as we are, yet without sin.

NIV: ... but we have one who has been tempted in every way, **just as we are—yet he did not sin.**

NET: ... but one who has been tempted in every way just as we are, yet without sin.

NASB1995: ... but One who has been tempted in all things as we are, yet without sin.

RSV: ... but one who in every respect has been tempted as we are, yet without sin.

1 John 2:2

TR: ... ιλασμος εστιν περι των αμαρτιων ημων ου περι των ημετερων δε μονον αλλα και περι ολου του κοσμου

WH: ... ιλασμος εστιν περι των αμαρτιων ημων ου περι των ημετερων δε μονον αλλα και περι ολου του κοσμου

JND: ... the propitiation for our sins; but not for ours alone, but also for the whole world.

KJV: ... the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

NKJV: ... the propitiation for our sins, and not for ours only but also for the whole world.

ESV: ... the propitiation for our sins, and not for ours only but also for the sins of the whole world.

HCSB: ... the propitiation for our sins, and not only for ours, but also for those of the whole world.

NIV: ... **the atoning sacrifice** for our sins, and not only for ours but also for the sins of the whole world.

NET: ... **the atoning sacrifice** for our sins, and not only for our sins but also for the whole world.

NASB1995: ... the propitiation for our sins; and not for ours only, but also for those of the whole world.

RSV: ... the **expiation** for our sins, and not for ours only but also for the sins of the whole world.

Genesis 3:16

JND: ... to thy husband shall be thy desire, and he shall rule over thee.

KJV: ... thy desire shall be to thy husband, and he shall rule over thee.

NKJV: ... Your desire shall be for your husband, And he shall rule over you.”

ESV: ... Your desire shall be contrary to your husband, but he shall rule over you.”

HCSB: ... Your desire will be for your husband, yet he will rule over you.

NIV: ... Your desire will be for your husband, and he will rule over you.”

NET: ... You will want to control your husband, but he will dominate you.”

NASB1995: ... your desire will be for your husband, And he will rule over you.”

RSV: ... your desire shall be for your husband, and he shall rule over you.”

Isaiah 7:14

JND: ... Behold, the virgin shall conceive and shall bring forth a son, and call his name Immanuel.

KJV: ... Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

NKJV: ... Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

ESV: ... Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.

HCSB: ... The virgin will conceive, have a son, and name him Immanuel.

NIV: ... The virgin will conceive and give birth to a son, and will call him Immanuel.

NET: ... Look, this young woman is about to conceive ... You, young woman, will name him Immanuel.

NASB1995: ... Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.

RSV: ... Behold, a young woman [Or virgin] shall conceive and bear a son, and shall call his name Imman'u-el.

Why not JND translation?

- In His Revised Preface to Second Edition of the New Testament [1871], Mr. Darby wrote: “My endeavour has been to present to the merely English reader the original as closely as possible. Those who make a version for public use must of course adapt their course to the public. Such has not been my object or thought, but to give the student of scripture, who cannot read the original, as close a translation as possible.”
- I have heard this from others, but it is my own exercise that we don't want to be a sect with our own Bible.

