

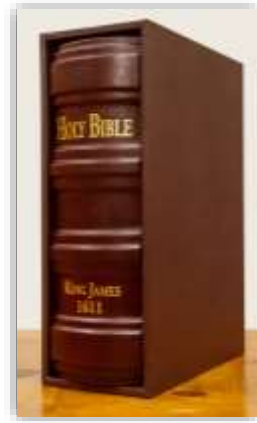
HISTORY OF THE ENGLISH BIBLE

Part 2: From the King
James Version to the
Legacy Standard
Bible

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The King of Bibles for 250 Years

- In 1769 Dr. Benjamin Blaney completed his revision of the KJV Bible and using Dr. Samuel Johnson's first edition 1755 printing of the Johnson Dictionary, the English language "came of age." Spelling, punctuation, and grammar became standardized, making it possible to teach succeeding generations the fledgling languages' establishment as an excellent spoken and written language in the world of communication, commerce, and education.
- Blaney's 1769 Revised Oxford Edition of the 1611 KJV Bible contains 20,000 spelling and punctuation changes and over 400 wording changes made to the original 1611 to 1768 KJV Bibles – Nearly all KJV Bibles published between 1769 and today have these changes.
- The only way to obtain a true, unaltered, 1611 KJV is to either purchase an original pre-1769 printing, or a less costly facsimile reproduction of the original 1611.
- The KJV became the most printed book in the history of the world and the only book with one billion copies in print. In fact, for over 250 years...until the appearance of the English Revised Version of 1881-1885...the KJV reigned without much of a rival.



Huge Full-Size "Super Deluxe" Genuine Leather Heirloom Edition

A first edition facsimile reproduction of Blaney's **1769 Revised Oxford Edition of the 1611 King James Bible** costs \$95 for regular binding or \$845 for deluxe binding.

A first edition facsimile reproduction of a reduced size **1611 King James Bible: Synthetic Leather Edition** costs \$139; A Huge Full-Size "Deluxe" **Leatherette Edition** cost \$379; A Huge Full-Size "Super Deluxe" Genuine Leather Heirloom Edition costs \$995.

The First Bible Printed in America

- The first Bible printed in America was printed in 1661. It was not in English... or any other European language.
- English and European language Bibles would not be printed in America until the late 1700s.
- The first Bible printed in America was a translation into the native Algonquin Indian Language in 1663.
- John Eliot (1604-1690) entered the ministry in the Established Church of England but later became a Puritan under the influence of Thomas Hooker.
- He emigrated to America in 1631 and married Hannah Mulford. God burdened him with a desire to reach the Indians (Native Americans) in Massachusetts.

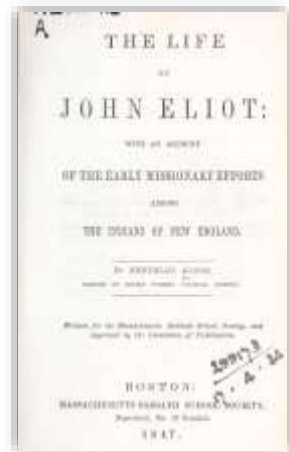


John Eliot

The reason why no English language Bibles were printed in America until the late 1700s: they were more cheaply and easily imported from England. This ended with the embargo of the Revolutionary War.

John Eliot's Ministry to the Native Americans

- He worked in Boston for a year, then established a church five miles away in Roxbury, where he remained for 58 years, until his death.
- From the beginning he established an excellent relationship with the Narragansett Indians in the area and gradually also with other peoples speaking related languages.
- From 1660 he was called the Apostle of the American Indian. He carried on his work with the Indians parallel to his pastoral duties at the Roxbury congregation.
- Eliot was instrumental in organizing fourteen Indian villages. No whites were resident, and a form of self-government was instituted according to the pattern given in Exodus 18. Interested neighboring pastors were encouraged to participate in regular instruction. Although most of the evangelization was carried out by personally trained Indian evangelists, Eliot himself traveled on foot and on horseback, taxing his strength to the utmost, sometimes drenched by rain, in order to bring the gospel to the people.



Biography of John Eliot

Information above from Boston University:

<https://www.bu.edu/missiology/missionary-biography/e-f/eliot-john-1604-1690/>, accessed 8/8/2022

Biography of John Eliot available at

<https://archive.org/details/lifeofjohneliotw00adamuoft/page/n1/mode/2up?view=theater>

John Eliot's Ministry to the Native Americans

- He brought cases to court to fight for Indian property rights, pleaded for clemency for convicted Indian prisoners, fought the selling of Indians into slavery, sought to secure lands and streams for Indian use, established schools for Indian children and adults, translated the Bible (1663) and twenty other books into Indian languages, and attempted to train Indians to adopt a settled way of life.
- Hostilities and mutual suspicion increased between whites and Indians, until in 1675 during King Philip's War, most of the Indian villages were damaged or destroyed, and many of the Indian Christians joined the war or were relocated. Eliot spent the remainder of his life reestablishing some of the villages.



Marker in Natick, MA - Photo credit: Joel Beeke

The information above from Boston University:

<https://www.bu.edu/missiology/missionary-biography/e-f/eliot-john-1604-1690/>, accessed 8/8/2022

Photo from <http://www.joelbeeke.org/2019/10/the-eliot-church-of-natick-ma/>

John Eliot's Ministry to the Algonquians

- Native American "Indians" communicated almost exclusively through spoken language, and what little writing they did was in very limited pictorial images, like Egyptian hieroglyphics.
- He agreed to learn their spoken language, and they agreed to learn the Western world's phonetic alphabet (how to pronounce words made up of character symbols like A, B, C, D, E, etc.)
- Eliot then translated the Bible into their native Algonquin tongue, phonetically using our alphabet! This way, the natives did not really even need to learn how to speak English, and they could still have a Bible that they could READ.
- The New Testament was issued in 1661, and the Old Testament followed in 1663.
- The New Testament was bound with it, and thus the whole Bible was completed and printed in 1663 at Cambridge, MA.



Leaf from the Eliot Bible

A leaf from John Eliot's Algonquin (Native American "Indian" language) Bible costs \$1995.

First English Bible Printed in America

- The first English language Bible to be printed in America by Robert Aitken in 1782 was a King James Version.
- Robert Aitken's 1782 KJV Bible was also the only Bible ever authorized by the United States Congress.
 - Congress declared they "highly approve the pious and laudable undertaking of Mr. Aitken, as subservient to the interest of religion, as well as an instance of the progress of arts in this country...." In addition, our Founders continued, "they recommend this edition of the Bible to the inhabitants of the United States...."
- He was commended by President George Washington for providing Americans with Bibles during the embargo of imported English goods due to the Revolutionary War
- Today, The American Bible Project prints authentic reproductions of the Aitken Bible to donate them to history departments at primary and secondary schools to aid in the teaching of the American Revolution. See <https://theamericanbible.org>

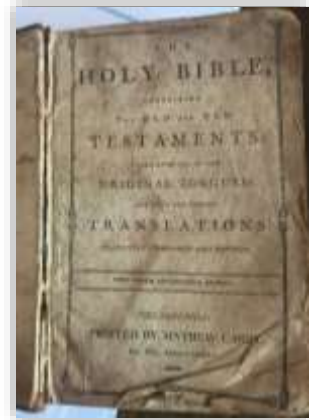


KJV Printed by Robert Aitken

Photo: <https://christianchat.com/media/the-aitken-bible-title-page-jpeg.3730/>
<https://theamericanbible.org/about.html>

First Non-KJV Bible Printed in America

- Matthew Carey was a journalist in Ireland who attacked the English government for the persecution of Irish Catholics. After being apprehended and serving a one-month jail sentence, he fled England and arrived in America in 1784.
- In 1789, he announced plans to publish a Roman Catholic Douay-Rheims Version English Bible, if he could secure 400 pre-paid subscribers. He secured 471, and on December 1, 1790 delivered it to his subscribers.
- As there was very little demand for Roman Catholic scriptures in colonial America, it is unlikely that more than about 500 copies of the Matthew Carey Bible were ever printed, making it quite rare today. It is the first non-King James version English Bible printed in America.
- Matthew Carey also printed KJV Bibles.



KJV Printed by Matthew Carey

Photo: <https://christianchat.com/media/the-aitken-bible-title-page-jpeg.3730/>
<https://theamericanbible.org/about.html>

1791 KJV Printed by Isaac Collins

- Isaac Collins was a Quaker and a native of Delaware. He later moved to Trenton, where he was a printer for the State of New Jersey.
- In 1789, Collins announced his proposal to publish the entire Bible (KJV) if he could obtain a 25% deposit from at least 3,000 subscribers.
- By 1791, he had produced 5,000 copies of the first Bible printed in New Jersey.
- Due to its fairly large size and clear type, unlike all the small coat-pocket American Bibles and New Testaments that had come before it, the 1791 Isaac Collins Bible became known as the first “Family Bible” printed in America.
- The 1791 Isaac Collins Bible served as the standard of excellence and the prototype for many American Bibles for the next 110 years.



1. Collins boldly omitted the dedication to King James, stating in the preface that, “the Dedication of the English translation of the Bible to King James the First of England seems to be wholly unnecessary for the purposes of edification, and perhaps on some accounts improper to be continued in an American edition.”
2. The Isaac Collins Bible was also famous for its amazing level of textual accuracy. Collins claimed to have had his children proofread the entire text eleven times. After printing, the only errors found in the entire Bible were a broken letter and a punctuation mark!
3. Fewer than 100 are known to exist today. You can purchase one for about \$6500.

1791 Isaiah Thomas Folio Bible

- Isaiah Thomas was one of the most successful printers in Colonial America. He published a newspaper called “The Massachusetts Spy” in which he supported the cause of the colonists.
- During the Revolutionary War, Thomas moved his presses to Worcester, Massachusetts. There, in 1791, Isaiah Thomas published the first illustrated Bibles printed in America.
- One very curious thing about the Bibles of Isaiah Thomas, is that although they are technically the first illustrated Bibles printed in America, with 50 large copperplate engravings, it is very rare to find a copy that has any engravings (illustrations) at all!



1. The “optional” engravings doubled the cost of the Bible, and most people could only afford the version without illustrations. In addition to offering the Bible without the engravings, Thomas further attempted to assist his customers by offering to accept up to half the price in the form of “wheat, rye, corn, butter, or pork.” While any printing of the 1791 Isaiah Thomas Bible is quite rare and valuable; those with engravings are extraordinarily rare and expensive today.
2. Image from <https://hbu.edu/museums/dunham-bible-museum/reprints-from-the-collection/isaiah-thomas-engravings-from-1791-folio-bible/>

Other Bibles of Colonial America

- In 1796, Jacob Berriman of Philadelphia published what may be called the first “single volume illustrated tall folio” (KJV) Bible printed in America. Long prized by collectors of Colonial American Bibles.
- In November of 1798, John Thompson, of Philadelphia, produced the first Bible ever to be “hot-pressed” in America (KJV). This printing technique helped to sear the ink clearly into the paper with heat. The Thompson Hot-Press Bible remains an extremely rare collectors’ item.



1796 Jacob Berriman Bible

<https://specs-fine-books.myshopify.com/products/1796-american-bible-rare-jacob-berriman-first-folio-illustrated-bible-printed-in-the-united-states>
(\$1450)

1808 Thomson's Bible

- Charles Thomson was fascinated with the early Greek manuscripts of the NT and the Greek translation of the OT called the "Septuagint".
- He produced the first translation of the Septuagint into English.
- He also produced the first new modern-English translation of the NT in the western hemisphere and spent twenty years perfecting his translation.
- On September 12, 1808, in Philadelphia, Jane Aitken published Charles Thomson's translation of the Bible into modern English in four volumes, making her the first woman to ever print a Bible, and the first publisher of a modern-English Bible since the King James version of two centuries earlier.



1. Charles Thomson was the Secretary to the United States Congress from 1774 to 1789. He resigned to pursue Biblical studies.
2. Jane Aitken was the daughter of the famous Robert Aitken
3. 1808 Charles Thomson's English-Language Septuagint and New Testament: \$13,950.00

Other American Bible Firsts

As America entered the 1800's, there were many more Biblical printing milestones, including:

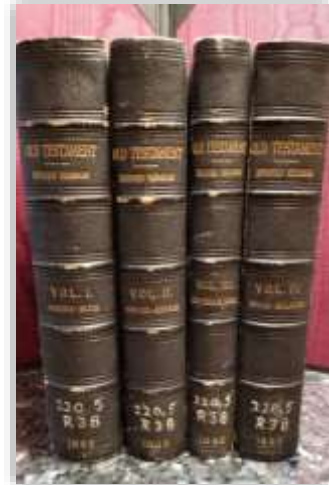
- 1800 – First Greek New Testament printed in America
- 1814 – First Hebrew Bible printed in America
- 1815 – First French Bible printed in America
- 1824 – First Spanish Bible printed in America
- 1833 – Noah Webster's Modern English Bible
- 1842 – First Bible printed for the blind in America
- 1843-46 – Most Lavishly Illustrated American Bible



While Noah Webster, just a few years after producing his famous Dictionary of the English Language, would produce his own modern translation of the English Bible in 1833; the public remained too loyal to the King James Version for Webster's version to have much impact.

1885 English Revised Version

- In the 1880s, England planned a replacement for their King James Bible, the English Revised Version (ERV).
- This would become the first English language Bible to gain popular acceptance as a post-King James Version modern-English Bible. Considered to be in the Tyndale tradition of English translations.
- The widespread popularity of this modern-English translation brought with it another curious characteristic: the absence of the 14 Apocryphal books.
- Up until the 1880's every Protestant Bible (not just Catholic Bibles) had 80 books, not 66. The inter-testamental books written hundreds of years before Christ called "The Apocrypha" were part of virtually every printing of the Tyndale-Matthews Bible, the Great Bible, the Bishops Bible, the Protestant Geneva Bible, and the King James Bible until their removal in the 1880s.



1. Unlike the King James Version committee, which was composed of only Anglican scholars, the Revised Version committees included scholars from other non-Catholic denominations, including several Baptists.
2. Most Christian Bible scholars see Bible translation as a never "finished" task since all living languages change over time and a rendering that was originally accurate and clear can become beclouded or even misleading as the language evolves.
3. In addition, the state of Bible scholarship has not stagnated; there are continuing advances in determining the precise wording of the Biblical text, and the meaning of the original Greek and Hebrew.

Spurgeon & the ERV

- That the ERV differed from the KJV in many details (it was a revision, after all, not a reprint) disturbed some people.
- Charles Spurgeon who began using and often preaching from the ERV when it appeared, addressed these emotion-laden concerns:



Concerning the fact of difference between the Revised and Authorised Versions, I would say that no Baptist should ever fear any honest attempt to produce the correct text, and an accurate interpretation of the Old and New Testaments. For many years Baptists have insisted upon it that we ought to have the Word of God translated in the best possible manner, whether it would confirm certain religious opinions and practices, or work against them. All we want is the exact mind of the Spirit, as far as we can get it. Beyond all other Christians we are concerned in this, seeing we have no other sacred book; we have no prayer book or binding creed, or authoritative minutes of conference; we have nothing but the Bible; and we would have that as pure as ever we can get it. By the best and most honest scholarship that can be found we desire that the common version may be purged of every blunder of transcribers, or addition of human ignorance, or human knowledge, that so the word of God may come to us as it came from his own hand. (Metropolitan Tabernacle Pulpit, 1881, pp. 342-3)

1. Quote from <https://sharperiron.org/article/baptists-and-american-standard-version-of-bible>

The Apocrypha

- The canon is an officially accepted list of books. The canon was determined by God and discovered by man.
- The Catholic Church claims it was given the authority to establish the canon at the Council of Hippo in A.D. 393. However the church did not create the canon, it simply recognized the letters that were already accepted as Scripture by the first-century church.
- The Roman Catholic Bible contains not only the 39 books of the Old Testament and the 27 books of the New Testament but also the apocryphal books, Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, and Maccabees.
- Problems with the Apocrypha: (1) they contain historical and geographical errors, proving they were not divinely inspired; (2) they teach doctrines that are at variance with the inspired Scriptures (i.e., 2 Maccabees 12:43-45 teaches the efficacy of prayers and offerings for the dead. Ecclesiasticus 3:30 teaches that almsgiving makes atonement for sin and justifies cruelty to slaves (33:26, 28).



1. <https://www.proclaimingthegospel.org/page/articles>
2. <https://www.desiringgod.org/articles/what-is-the-apocrypha>

The Apocrypha – Not Scripture

- Christ and His apostles quoted frequently from Old Testament books but never from these apocryphal books.
- Furthermore, they were never included in the Jewish canon, which is of utmost significance because God entrusted His Word to the Jews Paul wrote: "(The Jews) were entrusted with the oracles of God" (Rom. 3:1-2)
- Augustine argued for the canonicity of the Apocrypha, drawing from it frequently in his writings. Jerome, however, pushed back and distinguished between canonical and ecclesiastical texts. Canonical texts informed faith and practice, but ecclesiastical texts were to be read in the church solely for edification, not to construct doctrine.
- One of Jerome's followers, Nicholas of Lyra, influenced a well-known Reformer: Martin Luther. Luther was forced to grapple with the status of the Apocrypha, especially in light of sola Scriptura and Rome's use of the Apocrypha to support the saying of the Masses, prayers for the dead, and almsgiving as a meritorious act of penance.



1. In his preface to the Apocrypha, Luther echoed Jerome's distinction:
"These are books that, though not esteemed like the Holy Scriptures, are still both useful and good to read."
2. Calvin followed suit.

The Apocrypha – Sometimes Helpful

- The Westminster Confession especially relegates the Apocrypha's usefulness to that of any "other human writings."
- From a historical standpoint, the Apocrypha sheds light on two monumental events in Second Temple Judaism: the Hellenization crisis and the Maccabean revolt.
- These events shaped the consciousness and ideology of every Jewish person living in the first century AD and are therefore vital for the study of the New Testament.
- Unlike the Old and New Testaments, every human writing contains, to varying degrees, truth and error. This is not to disparage these writings, but simply to say that writings containing portions we deem unorthodox or wrong, such as the Apocrypha, can still communicate truth that accords with God's word (just like a broken clock aligns with the actual time twice a day). Nevertheless, they can also communicate error. The Apocrypha will benefit Protestants theologically only when we know how it accords with divine truth and how it doesn't.

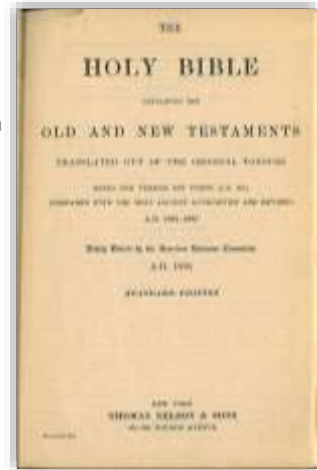


1. The above information is by David Briones, taken from <https://www.desiringgod.org/articles/what-is-the-apocrypha>

1901 American Standard Version

- The Americans responded to England's E.R.V. Bible by publishing the nearly-identical American Standard Version (A.S.V.) in 1901.
- It was widely accepted and embraced by churches throughout America for many decades as the leading modern-English version of the Bible. Considered to be in the Tyndale tradition of English translations.
- In a book written around 1967, Dr. Richard V. Clearwaters, founder of Central Baptist Seminary of Minnesota and Pillsbury Baptist College, and widely recognized during his lifetime as a "Fundamentalist's Fundamentalist," wrote:

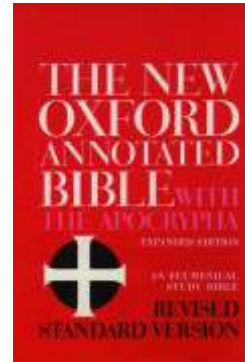
Honesty compels us to cite the 1901 American Revised as the best English Version of the original languages which places us in a position 290 years ahead of those who are still weighing the King James of 1611 for demerits... We know of no Fundamentalists ... that claim the King James as the best English translation. Those in the mainstream of Fundamentalism all claim the American Revised of 1901 as the best English translation. (The Great Conservative Baptist Compromise, pp. 192, 199)



1. The ERV Bible was published in 1885, while the ASV, delayed by contract with the English Revisers, was issued in 1901.
2. From 1901 until the 1970s, the ASV served several generations of Bible-studying Christians, when it in turn was superseded by a revision, the New American Standard Bible. Baptists had a hand in that revision as well - <https://sharperiron.org/article/baptists-and-american-standard-version-of-bible>

1952 Revised Standard Version

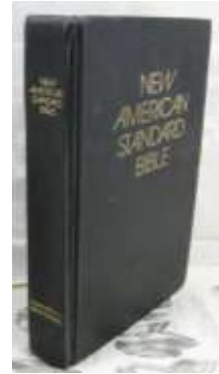
- In 1928, the copyright for the ASV became the property of the International Council of Religious Education.
- An intent to revise the ASV surfaced, but the Depression of the early 1930s delayed the start of the project until 1937.
- The NT was completed in 1946 and the complete Bible in 1952.
- The translators were only trying to revise the ASV (not a new translation).
- The translation conforms to the general pattern and, at times, the exact wording of Tyndale's work.
- Was revised in 1954, 1959, 1965, 1968, and 1970.
- Also printed as the Oxford Annotated Bible in 1962. It was the first Protestant annotated edition to receive official approval for study by the Roman Catholic Church.
- A Catholic version followed in 1966 and an ecumenical version in 1976.
- Expanded New Oxford Annotated Bible came in 1977.



“The Expanded New Oxford Annotated Bible with Apocrypha was published in 1977, marking the first time since the Reformation that one edition of the Bible had the blessing of leaders of the Protestant, Roman Catholic, and Eastern Orthodox churches alike.” – Robert Thomas, 28.

1971 New American Standard Bible

- Lockman Foundation undertook a revision of the ASV. The NT was completed in 1963 and the entire Bible in 1971.
- The NASB is considered by nearly all evangelical Christian scholars and translators today, to be the most accurate, word-for-word translation of the original Greek and Hebrew scriptures into the modern English language that has ever been produced.
- It remains the most popular version among theologians, professors, scholars, and seminary students today. Considered to be in the Tyndale tradition of English translations.
- Some, however, have taken issue with it because it is so direct and literal a translation (focused on accuracy), that it does not flow as easily in conversational English. For this, along with lackluster marketing, the NASB has never had a large market share of the overall Bibles sold in the USA.
- NASB was updated in 1977, 1995, and 2020.



Per Lockman Foundation: “The NASB does not attempt to interpret Scripture through translation. Instead, the NASB adheres to the principles of a formal equivalence translation. This is the most exacting and demanding method of translation, striving for the most readable word-for-word translation that is both accurate and clear. This method more closely follows the word and sentence patterns of the biblical authors in order to enable the reader to study Scripture in its most literal format and to experience the individual personalities of those who penned the original manuscripts.” - <https://www.lockman.org/new-american-standard-bible-nasb/>

1982 New King James Version

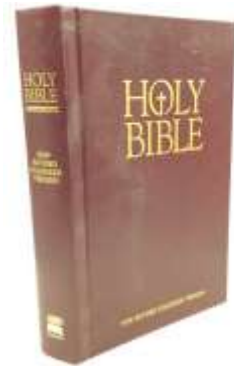
- In 1982, Thomas Nelson Publishers produced what they called the “New King James Version” (NKJV).
- Their original intent was to keep the basic wording of the King James to appeal to King James Version loyalists, while only changing the most obscure words and the Elizabethan “thee, thy, thou” pronouns. Considered to be in the Tyndale tradition of English translations.
- This was an interesting marketing ploy, however, upon discovering that this was not enough of a change for them to be able to legally copyright the result, they had to make more significant revisions, which defeated their purpose in the first place.
- It was never taken seriously by scholars, but it has enjoyed some degree of public acceptance, simply because of its clever “New King James Version” marketing name.
- The MacArthur Study Bible was launched using the NKJV text in 1997.



1. The MacArthur Study Bible was launched using the NKJV text in 1997, primarily due to it having the greatest market share of modern translations coming from the Tyndale tradition.

1989 New Revised Standard Version

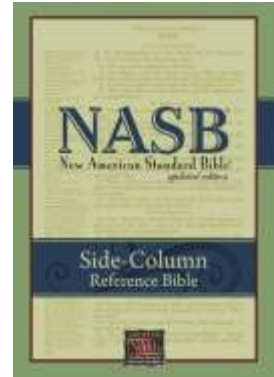
- In 1974, the National Council of Churches of Christ authorized updating the RSV. They completed the New Revised Standard Version in 1989.
- Less formalized – removed “thee’s” and “thou’s” in speech addressed to God. Considered to be in the Tyndale tradition of English translations.
- Eliminated “sex-based” language by incorporating inclusivist language, though retaining masculine terms for God. This made it considerably less literal than the RSV.
- The NRSV retained some of the same theological problems of the RSV that have made it of limited usefulness to those holding conservative doctrine (see Ch. 4 of How to Choose a Bible Version by Dr. Robert Thomas).



1. Above information from Robert Thomas, 30

1995 NASB Update

- The NASB 1995 refined the differences in style between the ancient languages and current English by removing the archaic Old English vocabulary, such as “thee,” “thy,” and “thou.” Considered to be in the Tyndale tradition of English translations.
- Sentences beginning with “And” were updated to provide better English, while verses with difficult word order were restructured. In addition, parallel passages were compared and reviewed and verbs that have a wide range of meaning were updated to better account for their use in the context.
- Proper names or titles were used in place of pronouns when the context made it clear who the person was.
- Punctuation and paragraphing were also formatted to fit the current standards. Notes about ancient manuscripts, which have appeared in most editions of the NASB, were reviewed and, in many cases, featured new and more specific interesting facts.
- Dr. Robert Thomas: “The updated edition is not as literal a translation as the original NASB.” (How to Choose a Bible Version, 31).



1. The above information is from <https://www.lockman.org/new-american-standard-bible-nasb/more-information-nasb-1995/>

2001 English Standard Version

- Crossway revised the RSV text enough to create a new “word for word” or “essentially literal” translation.
- Pastors who encouraged the project include John Piper, Wayne Grudem, JI Packer, and Kent Hughes.
- The translation committee began work in 1998 to bridge the gap between the simple readability of the NIV, and the extremely precise accuracy of the NASB. Considered to be in the Tyndale tradition of English translations, the ESV translation was completed in 2001 and is gaining popularity for its readability and accuracy.
- Updated in 2007, 2011, and 2016. In 2016, the translation committee voted to make the 2016 revision permanent; but public backlash caused them to reverse that decision.
- In 2018, The Conference of Catholic Bishops published a Catholic edition “ESV-CE”, which includes the deuterocanonical books (Apocrypha) and doctrinal updates to adhere to RCC teaching.
- In 2019, Anglican Liturgy Press published the ESV: Anglican Edition.[3] This edition includes the Apocrypha, placed at the back of the Bible



- The above information taken from <https://www.crossway.org/articles/the-history-of-the-esv/>; Robert Thomas, 31; and <https://www.challies.com/articles/you-me-and-the-esv/>
- The ESV and NASB95 share many similar readings.

2020 NASB Update

- The Lockman Foundation asserts, “The NASB 2020 maintains faithful accuracy to the original texts and modernizes the English so that it is properly understood by readers most familiar with modern English language standards.”
- Still considered to be in the Tyndale tradition of English translations.
- Changes Include:
 - An attempt to use gender-accurate language (i.e., “to specifically include women if it was indisputable that the original audience would have understood the text to mean women were, in fact, included.”)
 - Use of “Let’s” for “Let us.”
 - Updated textual basis (the Hebrew and Greek used as the basis)
 - Most bracketed text moved to footnotes.



1. I plan to speak about the NASB 2020 update more in the next lesson.



2021 Legacy Standard Bible

- The Legacy Standard Bible was completed by a team of scholars from The Master's Seminary and University.
- The LSB is a direct update of the NASB 1995 edition and fundamentally endeavors to uphold and honor it. The translators went back to the original Hebrew, Aramaic, and Greek of every verse in order to double-check its accuracy.
- Any changes made revolved around translating words as consistently as possible in English style and within their various nuances considering context and grammatical structure.
- Sometimes these changes will incorporate what was found in the earlier NASB 1977 edition. However, if no update was needed, then the text was left as originally translated by the NASB 1995.
- Thus, as opposed to a brand-new translation, the LSB is truly designed to be a legacy edition. It is a version that honors and upholds the NASB tradition, and endeavors to implement its translation philosophy. This, too, is considered to be in the Tyndale tradition of English translations.

“A translation is like a window – it allows you to see through to the other side. While many Bible renderings focus on the reader’s point of view, the Legacy Standard Bible began by asking a decidedly different question — what did the Author intend?” - <https://lsbible.org/>

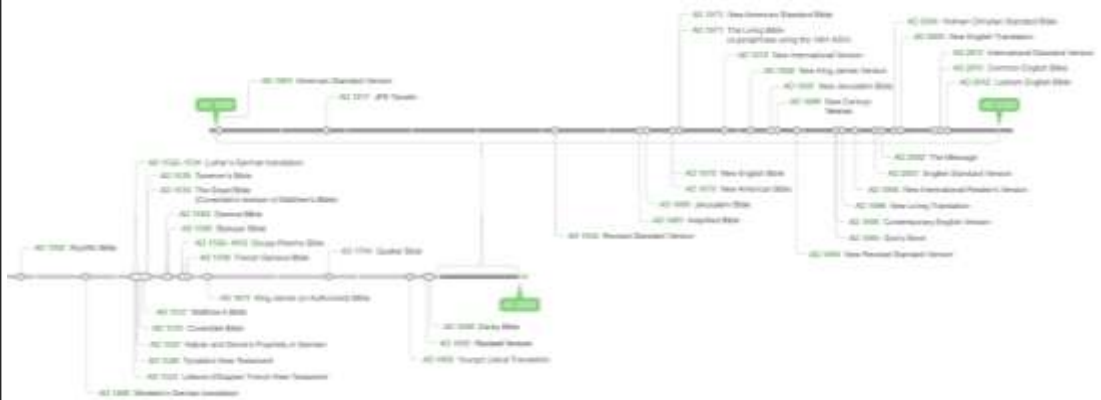
Translations – Timeline

Versions of the Bible



1. <https://byfaithweunderstand.com/2014/01/31/comparing-bible-translations/>

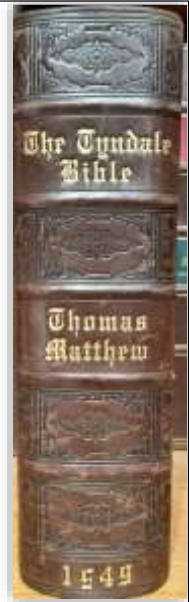
Translations – Timeline



1. <https://byfaithweunderstand.com/2014/01/31/comparing-bible-translations/>

Points of Application

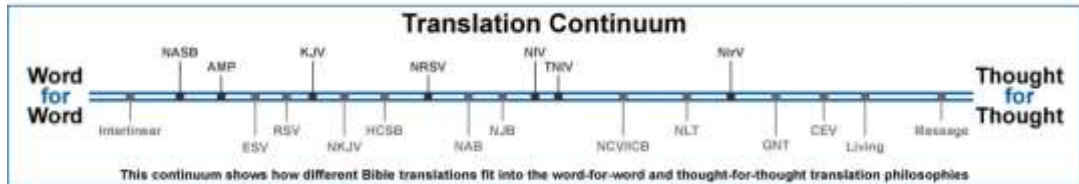
- Thank our Lord God for
 - Giving us many faithful translations of God's Word in our language
 - This took many hours given by Christian scholars and pastors
 - This took Christians investing resources to make it happen
 - This occurred in an environment with freedom of religion and during a time of relative peace
 - Giving us many study tools in our language
- Make sure you are using a faithful translation.
- Don't be bothered by new English translations as long as they are faithful. The English language will continue to change; therefore, revised translations will continue to be needed.
- Don't quench the Holy Spirit's work in your life – pick up your Bible and regularly read it
- What value do you place on the Word of God? If it were outlawed, would you risk your life to read it and publish it for others?



Do you make good use of the God-given resources to read and understand God's Word? Do you treasure His Word?

NEXT LESSON:

Translation Philosophies & Strengths of the Legacy Standard Bible



Above chart from: <https://byfaithweunderstand.com/2014/01/31/comparing-bible-translations/>