

TRANSLATION OF SCRIPTURES

Request: I have run into some confusion about the English translation of the Bible. Could you do a study on the history of the translation of our English bible?

In theology, this is classified under canonicity of the Scriptures.

This lesson will study seven aspects of biblical history leading to the English translation of the canon of Scriptures called the Bible.

1. People often ask me what the Scriptural language of Adam and Eve was in the Garden of Eden period.

There was one language in the pre-diluvian period (Adam to Noah's flood) (Gen.11:1).

Verbal communication requires a basic alphabet. A basic alphabet was created in the Garden of Eden. That basic alphabet was a divine language (Gen.3:1-2, 9,13, 14; John 1:1; Gen.1:1). Today we refer to it as the word of God or the Scriptural language (Gen.2: 15-17; Rom.5: 12, 17-19).

Either they had a fantastic memory or writing based on the biblical principle of "nothing new under the sun." (Eccl.1:9-10).

One group of people was given the privilege and responsibility of custodianship of the Scriptural language (Adam to Sethites).

2. This basic divine language was passed on to the post-diluvian (Noah & 3 sons to Millennium Age).

The one language of the pre-diluvian period was carried by Noah and his family into the post-diluvian world (Gen.11:1).

The Tower of Babel incident created different languages from the divine language for the post-diluvian period (Gen.11: 1-9).

Noah and his sons were custodians of the divine language or the word of God.

3. The word of God has always been assigned to the divine agency as custodian of it and evangelism.

In the pre-diluvian period, the divine agency was Adam to Seth to the Sethites to Noah.

In the post-diluvian period, it was Noah to Shem to Shemites to Abraham/ regenerate Jews of priest-nation to Christ to Christian church (Gen.11:10-12; 12:1; John 1:14; Acts 7:2,9,14,20,46,52-56).

4. The divine agency of the priest-nation of Israel canonized the Hebrew Scriptures around 425BC.

The Hebrew canon was compiled by a group of scholars known as the MASORETES. The Hebrew Bible is called the Masoretic text. Jesus referred to it in Matt.5: 17-18; 24:35; Isa.40: 8. We study the *Biblica Hebraica Stuttgartensia* by Rudolf Kittel

“Josephus (37-100AD) said that the Jews held as sacred only 22 books (which include exactly the same as our present 39 books of the OT.” (Basic Theology by Ryrie, pg.121)

5. The Septuagint translation (LXX) was the first known translation of the Hebrew text into another language (Greek).

This translation was made in the third and second century B.C. During this period, the entire Hebrew Bible was put into the Greek language.” (Unger Bible Dict., pg.1146)

“From its place of origin in Egypt, the Septuagint spread to all parts of the Hellenistic Jewish world.” (Unger, pg.1148)

“The Old Latin, Egyptian, Ethiopic, Gothic, Slavonic and other versions were made from it and it was used in early *missionary activity*.” (Unger, pg.1149)

6. “The Septuagint was the Bible of early Christianity before the NT was written. *After the NT Scriptures came on the scene, they were added to the Septuagint to form the completed Scriptures of Christianity.*” (Unger. Pg.1149)

“Jesus and the New Testament writers quoted from it as well as from the Hebrew.” (Unger, pg.1149) (Luke 24:44-49; 2 Pet.3:15-16; Col.4:16).

7. The Christian church as a divine agency took the OT canon of Scriptures (39 books) and added 27 NT books and canonized these two into 66 books of our Bible (2 Tim.2: 14-18; 3:15-17).

For the church of Jesus Christ, Jesus and His apostles were the authoritative source of the OT Scriptures (Luke 24:25-27, 44; Heb.11).

The Christian church took the completed Canon to the Gentiles and the Gentiles translated it into their languages (Acts 28:23-28; Gal.3:26-29).

“Irenaeus (125-192 AD), in his writings which have come down to us, makes 1800 quotations from the NT, recognizing the four Gospels, Acts, 13 Pauline Epistles, 1 Peter, 1 John, and Revelation and canonical Scripture.” (Dispensational Theology, pg.84)

The English Bible is the result of missionary activity and the Reformation (Books of Parchments by F.F.Bruce). I personally prefer the New American Standard translation of the Masoretic Hebrew text and Nestle Greek text.