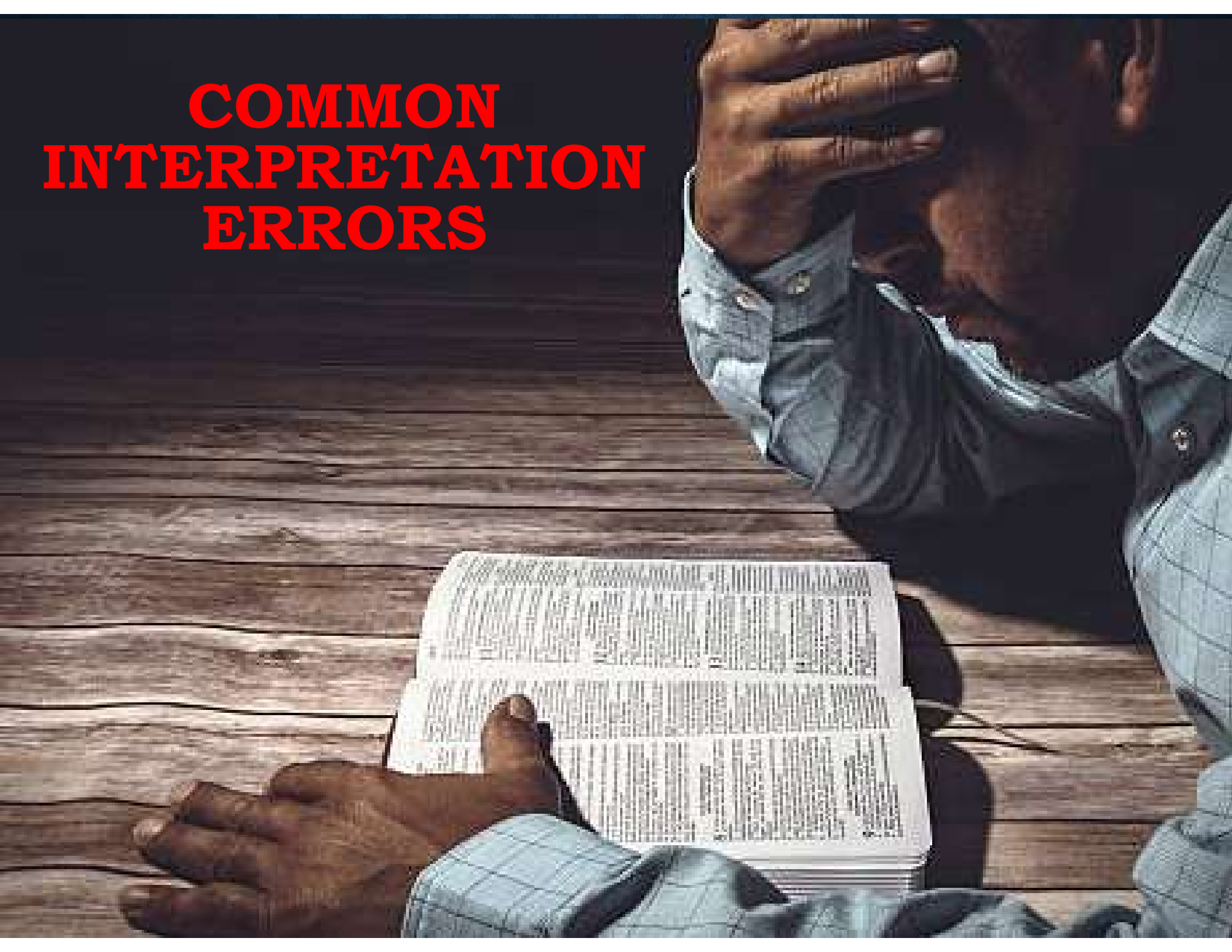



COMMON INTERPRETATION ERRORS



A close-up photograph of a person's hands holding a pen over an open Bible. The person is wearing a grey sweater. The Bible is open to a page with text and a diagram. The background is dark and out of focus. Large white text is overlaid on the image.

WHY ARE THERE SO MANY BIBLE TRANSLATIONS?

Which Bible T R A N S L A T I O N Should I Use?

BT



WHY TRANSLATIONS?

- *No two words are exactly alike.*
- *Vocabulary of any two languages vary in size.*
- *Languages utilize syntax differently.*
- *Languages have different stylistic preferences.*
- *Languages change over time.*

JOHN 3:16

KJV

*For God so loved the world, that he gave his only **begotten Son** that whosoever believeth in him should not perish, but have everlasting life.*

ESV

*For God so loved the world, that he gave his **only Son**, that whoever believes in him should not perish but have eternal life.*

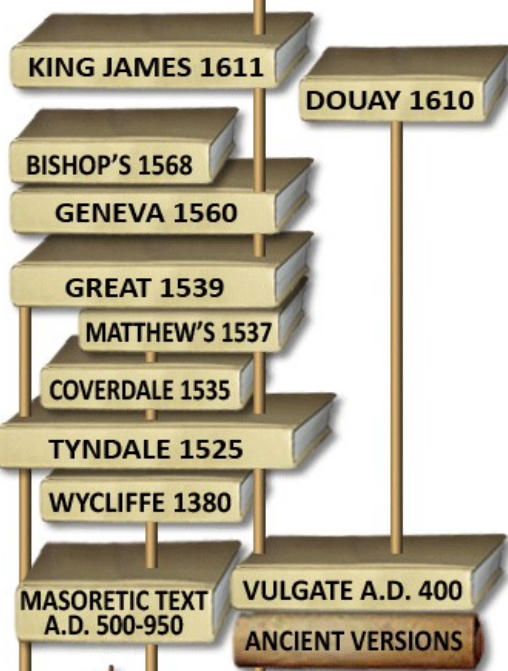
NIV

*For God so loved the world that he gave his **one and only Son**, that whoever believes in him shall not perish but have eternal life.*

NLT

*For this is how God loved the world: He gave his **one and only Son**, so that everyone who believes in him will not perish but have eternal life.*

MODERN ENGLISH TRANSLATIONS



Dead Sea Scrolls and other newly-discovered manuscripts



English Bible Translations

EARLY COPIES (Codex Vaticanus A.D. 340 Codex Sinaiticus A.D. 400 Codex Alexandrinus A.D. 450)
ORIGINAL MANUSCRIPTS 1500 B.C. - A.D. 100

WHY TRANSLATIONS?

Two Approaches to Translation

- ***Formal*** Approach
(word-for-word)
- ***Functional*** Approach
(thought-for-thought)

WHY TRANSLATIONS?

Characteristics of FORMAL Approach

- *A word-for-word approach, which focuses on the original language*
- *Less sensitive to today's language, which may result in an awkward translation*

WHY TRANSLATIONS?

Characteristics of FUNCTIONAL Approach

- *A thought-for-thought approach,
which focuses on today's language*
- *Less sensitive to the original language,
which may result in distorted meaning
since form helps communicate meaning*

Word-for-Word

Thought-for-Thought



Interlinear NASB AMP ESV RSV KJV HCSB NIV TNIV NLT GNT LIVING MSG

NASB New American Standard Bible
AMP Amplified Bible
ESV English Standard Version
RSV Revised Standard Version
KJV King James Version
HCSB Holman Christian Study Bible

NIV New International Version
TNIV Today's New International Version
NLT New Livign Translation
GNT Good News Translation
LIVING The Living Bible
MSG The Message

WHICH TRANSLATIONS?

Kai eptimesen auto ho Iesous kai exelthen

ap' autou to daimonion

kai etherpeuthe ho pais apo tes horas ekeines

Matthew 17:18

STRAIGHT TRANSLATION

Kai eptimesen auto ho Iesous kai exelthen

And rebuked it the Jesus and came out

ap' autou to daimonion

from him the demon

kai etherpeuthe ho pais apo tes horas ekeines

and was healed the boy from the hour that

REVISED STANDARD VERSION (RSV)

Kai eptimesen auto ho Iesous kai exelthen

And Jesus rebuked it, and came out

ap' autou to daimonion

the demon from him

kai etherpeuthe ho pais apo tes horas ekeines

and the boy was cured from that hour.

NEW INTERNATIONAL VERSION (NIV)

Kai eptimesen auto ho Iesous kai exelthen

Jesus rebuked the demon, and it came

ap' autou to daimonion

out of the boy

kai etherpeuthe ho pais apo tes horas ekeines

and he was healed at that moment.

NEW LIVING TRANSLATION (NLT)

Kai eptimesen auto ho Iesous kai exelthen

Then Jesus rebuked the demon in the boy

ap' autou to daimonion

and it left him.

kai etherpeuthe ho pais apo tes horas ekeines

From that moment the boy was well.

Word For Word

Thought For Thought

Paraphrase

NASB

KJV
NKJV
ESV

NRSV
NAB

NIV

NLT
NJB

CEV

TLB

MSG

CEV Contemporary English Version
ESV English Standard Version
KJV King James Version
MSG The Message (Eugene Peterson)
NAB New American Bible (Catholic)
NASB New American Standard Bible

NIV New International Version
NJB New Jerusalem Bible (Catholic)
NKJV New King James Version
NLT New Living Translation
NRSV New Revised Standard Version
TLB The Living Bible (Kenneth Taylor)

WHICH TRANSLATIONS?

What is a Paraphrase? (**IDIOMATIC** Approach)

- *A paraphrase is not a translation.*
- *Restatement of a particular English translation using different English words.*

THE MESSAGE

Kai eptimesen auto ho Iesous kai exelthen

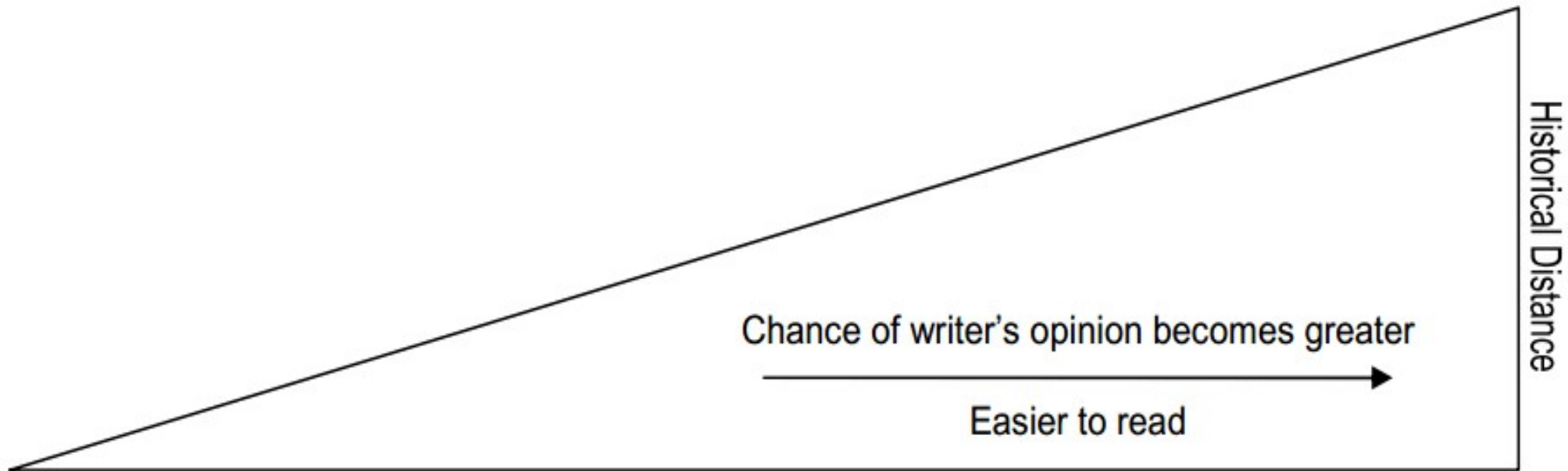
He ordered the afflicting demon out –

ap' autou to daimonion

and it was out, gone.

kai etherpeuthe ho pais apo tes horas ekeines

From that moment on the boy was well.



LITERAL

KJV
NASB ESV
ASV

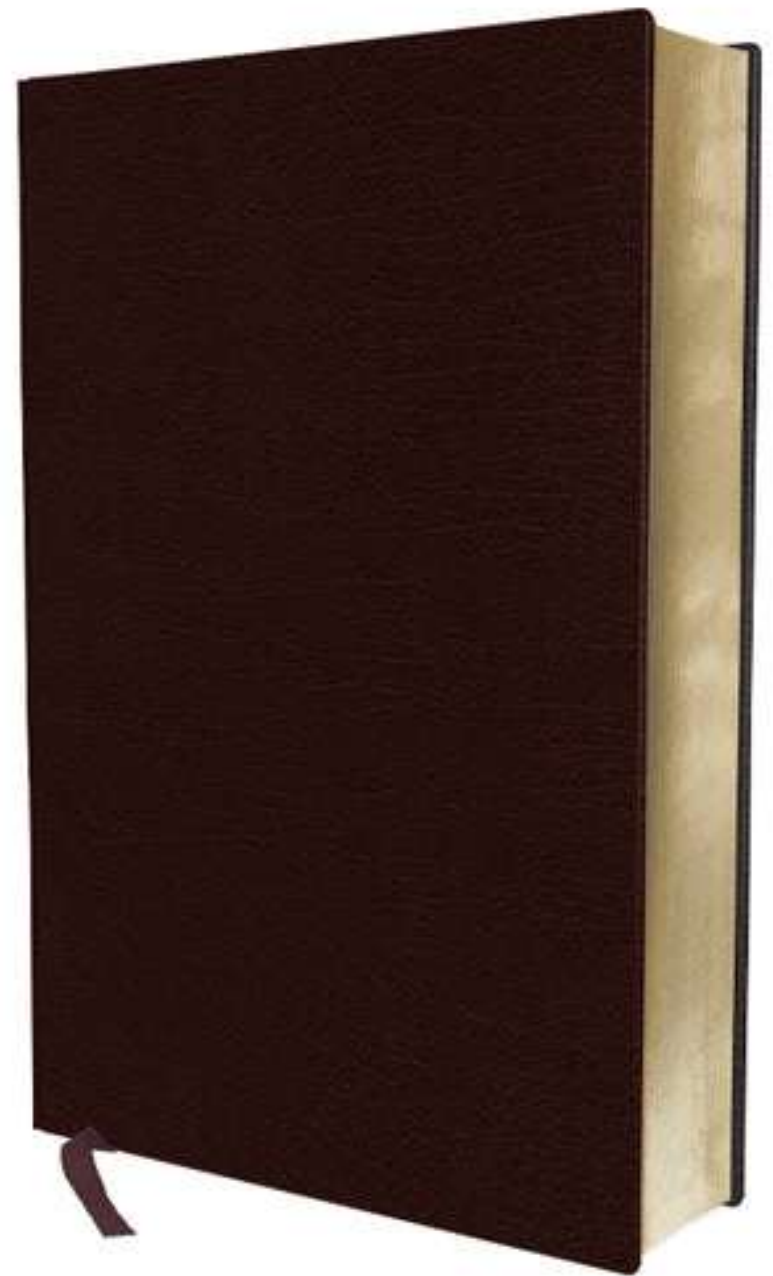
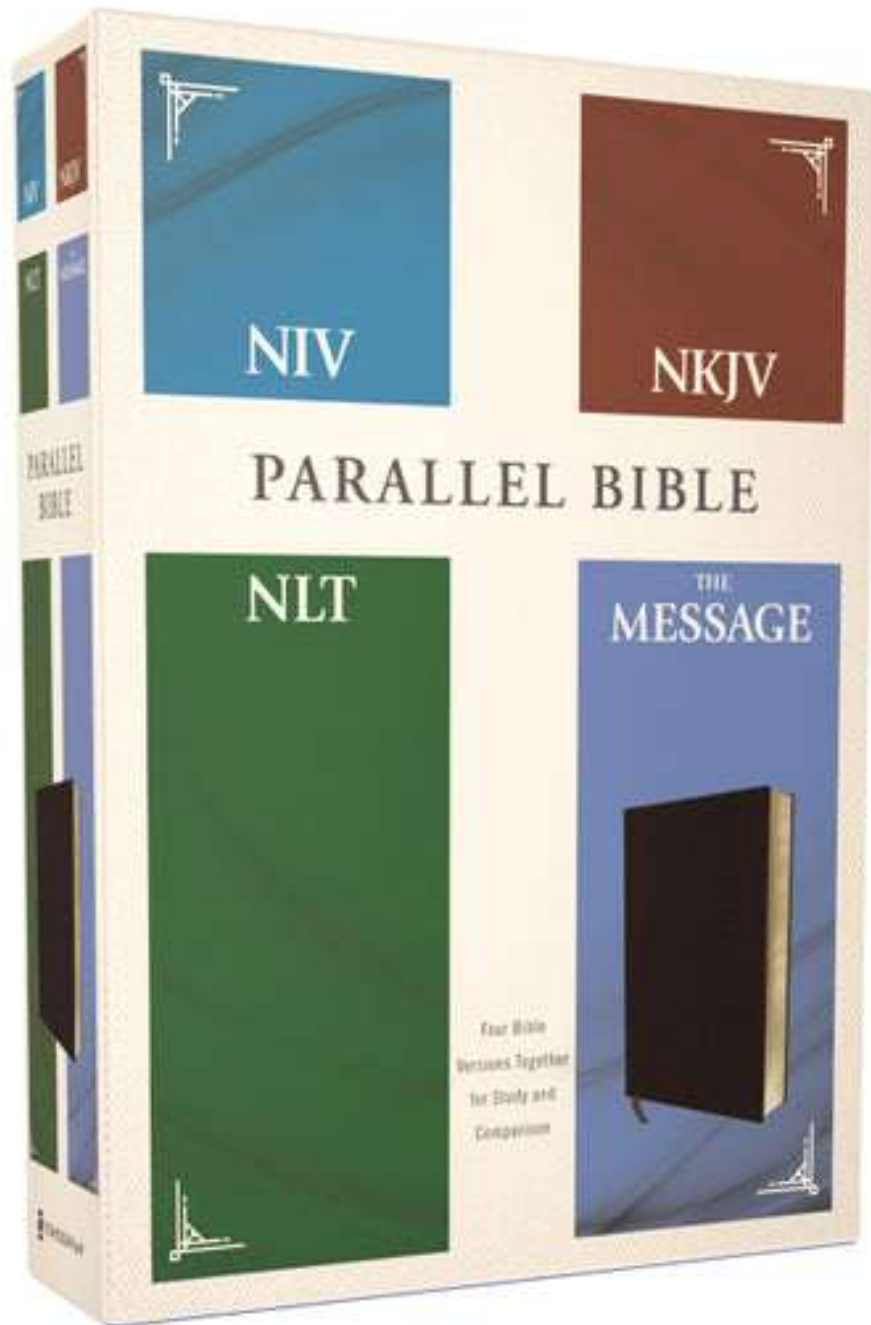
DYNAMIC EQUIVALENT

RSV NRSV NIV
 NAB
 NEB
 AMPLIFIED

FREE

JB PHILLIPS LB
 MESSAGE

TNIV



New International Version

The Sign of Immanuel

7 When Ahaz son of Jotham, the son of Uzziah, was king of Judah, King Rezin of Aram and Pekah son of Remaliah king of Israel marched up to fight against Jerusalem, but they could not overpower it.

²Now the house of David was told, "Aram has allied itself with Ephraim"; so the hearts of Ahaz and his people were shaken, as the trees of the forest are shaken by the wind.

³Then the LORD said to Isaiah, "Go out, you and your son Shear-Jashub,^b to meet Ahaz at the end of the aqueduct of the Upper Pool, on the road to the Launderer's Field. ⁴Say to him, 'Be careful, keep calm and don't be afraid. Do not lose heart because of these two smoldering stubs of firewood—because of the fierce anger of Rezin and Aram and of the son of Remaliah. ⁵Aram, Ephraim and Remaliah's son have plotted your ruin, saying, "Let us invade Judah; let us tear it apart and divide it among ourselves, and make the son of Tabeel king over it." ⁷Yet this is what the Sovereign LORD says:

"It will not take place,
it will not happen.
⁸for the head of Aram is Damascus,
and the head of Damascus is only Rezin.
Within sixty-five years
Ephraim will be too shattered to be a people.
⁹The head of Ephraim is Samaria,
and the head of Samaria is only Remaliah's son.
If you do not stand firm in your faith,
you will not stand at all."

¹⁰Again the LORD spoke to Ahaz, ¹¹"Ask the LORD your God for a sign, whether in the deepest depths or in the highest heights."

¹²But Ahaz said, "I will not ask; I will not put the LORD to the test."

¹³Then Isaiah said, "Hear now, you house of David! Is it not enough to try the patience of humans? Will you try the patience of my God also? ¹⁴Therefore the Lord himself will give you^c a sign: The virgin^d will conceive and give birth to a son, and^e will call him Immanuel.^f ¹⁵He will be eating curds and honey when he knows enough to reject the wrong and choose the right, ¹⁶for before the boy knows enough to reject the wrong and choose the right, the land of the two kings you dread will be laid waste. ¹⁷The LORD will bring on you and on your people and on the house of your father a time unlike any since Ephraim broke away from Judah—he will bring the king of Assyria."

Assyria, the LORD's Instrument

¹⁸In that day the LORD will whistle for flies from the Nile delta in Egypt and for bees from the land of Assyria. ¹⁹They will all come and settle in the steep ravines and in the crevices in the rocks, on all the thornbushes and at all the water holes. ²⁰In that day the Lord will use a razor hired from beyond the Euphrates River—the king of Assyria—to shave your head and private parts, and to cut off your beard also. ²¹In that day, a person will keep alive a young cow and two goats. ²²And because of the abundance of the milk they give, there will be curds to eat. All who remain in the land will eat curds and honey.

^a2 Or has set up camp in. ^b3 Shear-Jashub means a remnant will return. ^c14 The Hebrew is plural. ^d14 Or young woman ^e14 Masoretic Text: Dead Sea Scrolls son, and he or son, and they ^f14 Immanuel means God with us.

New Living Translation

A Message for Ahaz

7 When Ahaz, son of Jotham and grandson of Uzziah, was king of Judah, King Rezin of Syria^a and Pekah son of Remaliah, the king of Israel, set out to attack Jerusalem. However, they were unable to carry out their plan.

²The news had come to the royal court of Judah: "Syria is allied with Israel^b against us!" So the hearts of the king and his people trembled with fear, like trees shaking in a storm.

³Then the LORD said to Isaiah, "Take your son Shear-jashub^c and go out to meet King Ahaz. You will find him at the end of the aqueduct that feeds water into the upper pool, near the road leading to the field where cloth is washed."⁴Tell him to stop worrying. Tell him he doesn't need to fear the fierce anger of those two burned-out embers, King Rezin of Syria and Pekah son of Remaliah. ⁵Yes, the kings of Syria and Israel are plotting against him, saying, "We will attack Judah and capture it for ourselves. Then we will install the son of Tabeel as Judah's king."⁷But this is what the Sovereign LORD says:

"This invasion will never happen;
it will never take place;
⁸for Syria is no stronger than its capital, Damascus,
and Damascus is no stronger than its king, Rezin.
As for Israel, within sixty-five years
it will be crushed and completely destroyed.
⁹Israel is no stronger than its capital, Samaria,
and Samaria is no stronger than its king, Pekah son of
Remaliah.
Unless your faith is firm,
I cannot make you stand firm."

The Sign of Immanuel

¹⁰Later, the LORD sent this message to King Ahaz: ¹¹"Ask the LORD your God for a sign of confirmation, Ahaz. Make it as difficult as you want—as high as heaven or as deep as the place of the dead."

¹²But the king refused. "No," he said, "I will not test the LORD like that."

¹³Then Isaiah said, "Listen well, you royal family of David! Isn't it enough to exhaust human patience? Must you exhaust the patience of my God as well? ¹⁴All right then, the Lord himself will give you the sign. Look! The virgin^d will conceive a child! She will give birth to a son and will call him Immanuel (which means "God is with us"). ¹⁵By the time this child is old enough to choose what is right and reject what is wrong, he will be eating yogurt^e and honey. ¹⁶For before the child is that old, the lands of the two kings you fear so much will both be deserted.

¹⁷"Then the LORD will bring things on you, your nation, and your family unlike anything since Israel broke away from Judah. He will bring the king of Assyria upon you!"

¹⁸In that day the LORD will whistle for the army of southern Egypt and for the army of Assyria. They will swarm around you like flies and bees. ¹⁹They will come in vast hordes and settle in the fertile areas and also in the desolate valleys, caves, and thorny places. ²⁰In that day the Lord will hire a "razor" from beyond the Euphrates River^f—the king of Assyria—and use it to shave off everything: your land, your crops, and your people.^g

²¹In that day a farmer will be fortunate to have a cow and two sheep or goats left. ²²Nevertheless, there will be enough milk for everyone because so few people will be left in the land. They will eat their fill of yogurt and honey. ²³In that

^a1 Hebrew Aram; also in 7:2, 4, 5, 8. ^b2 Hebrew Ephraim, referring to the northern kingdom of Israel; also in 7:5, 8, 9, 17. ^c3a Shear-jashub means "A remnant will return." ^b3b Or bleached. ^c3c Hebrew as deep as Sheol. ^d7:14 Or young woman. ^e7:15 Or curds; also in 7:22. ^f7:20a Hebrew the river. ^g7:20b Hebrew shave off the head, the hair of the legs, and the beard.

New King James Version

Isaiah Predicts the Messiah

7 Now it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin king of Syria and Pekah the king of Remaliah, king of Israel, went up to Jerusalem to *make war* against it, but could not prevail against it. ²And it was told to the house of David, saying, "Syria's forces are deployed in Ephraim." So his heart and the heart of his people were moved as the trees of the woods are moved with the wind.

³Then the LORD said to Isaiah, "Go out now to meet Ahaz, you and Shear-Jashub^b your son, at the end of the aqueduct from the upper pool, on the highway to the Fuller's Field, ⁴and say to him: 'Take heed, and be quiet; do not fear or be fainthearted for these two stubs of smoking firebrands, for the fierce anger of Rezin and Syria, and the son of Remaliah. ⁵Because Syria, Ephraim, and the son of Remaliah have plotted evil against you, saying, "Let us go up against Judah and trouble it, and let us make a gap in its wall for ourselves, and set a king over them, the son of Tabeel"—⁷thus says the Lord GOD:

"It shall not stand,
Nor shall it come to pass.
⁸For the head of Syria is Damascus,
And the head of Damascus is Rezin,
Within sixty-five years Ephraim will be broken,
So that it will not be a people.
⁹The head of Ephraim is Samaria,
And the head of Samaria is Remaliah's son.
If you will not believe,
Surely you shall not be established." "

¹⁰Moreover the LORD spoke again to Ahaz, saying, ¹¹"Ask a sign for yourself from the LORD your God; ask it either in the depth or in the height above."

¹²But Ahaz said, "I will not ask, nor will I test the LORD!"

¹³Then he said, "Hear now, O house of David! *Is it a small thing for you to weary men, but will you weary my God also?* ¹⁴Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.^b ¹⁵Curds and honey He shall eat, that He may know to refuse the evil and choose the good. ¹⁶For before the Child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings. ¹⁷The LORD will bring the king of Assyria upon you and your people and your father's house—days that have not come since the day that Ephraim departed from Judah."

¹⁸ And it shall come to pass in that day
That the LORD will whistle for the fly
That is in the farthest part of the rivers of Egypt,
And for the bee that is in the land of Assyria.
¹⁹ They will come, and all of them will rest
In the desolate valleys and in the clefts of the rocks,
And on all thorns and in all pastures.

²⁰ In the same day the Lord will shave with a hired
razor,
With those from beyond the River,^c with the king of
Assyria,
The head and the hair of the legs,
And will also remove the beard.

²¹ It shall be in that day
That a man will keep alive a young cow and two
sheep;
²² So it shall be, from the abundance of milk they
give,
That he will eat curds;
For curds and honey everyone will eat who is left in
the land.

^b7:3 ^aLiterally A Remnant Shall Return. ^c7:14 ^bLiterally God-With-Us. ^c7:20 ^aThat is, the Euphrates.

The Message

A VIRGIN WILL BEAR A SON

7 During the time that Ahaz son of Jotham, son of Uzziah, was king of Judah, King Rezin of Aram and King Pekah son of Remaliah of Israel attacked Jerusalem, but the attack sputtered out. When the Davidic government learned that Aram had joined forces with Ephraim (that is, Israel), Ahaz and his people were badly shaken. They shook like trees in the wind.

³⁻⁶ Then GOD told Isaiah, "Go and meet Ahaz. Take your son Shear-jashub (A-Remnant-Will-Return) with you. Meet him south of the city at the end of the aqueduct where it empties into the upper pool on the road to the public laundry. Tell him, Listen, calm down. Don't be afraid. And don't panic over these two burnt-out cases, Rezin of Aram and the son of Remaliah. They talk big but there's nothing to them. Aram, along with Ephraim's son of Remaliah, have plotted to do you harm. They've conspired against you, saying, 'Let's go to war against Judah, dismember it, take it for ourselves, and set the son of Tabeel up as a puppet king over it.'

⁷⁻⁹ But GOD, the Master, says,
"It won't happen.
Nothing will come of it
Because the capital of Aram is Damascus
and the king of Damascus is a mere man, Rezin.
As for Ephraim, in sixty-five years
it will be rubble, nothing left of it.
The capital of Ephraim is Samaria,
and the king of Samaria is the mere son of
Remaliah.
If you don't take your stand in faith,
you won't have a leg to stand on."

¹⁰⁻¹¹ GOD spoke again to Ahaz. This time he said, "Ask for a sign from your GOD. Ask anything. Be extravagant. Ask for the moon!"

¹² But Ahaz said, "I'd never do that. I'd never make demands like that on GOD!"

¹³⁻¹⁷ So Isaiah told him, "Then listen to this, government of David! It's bad enough that you make people tired with your pious, timid hypocrisies, but now you're making GOD tired. So the Master is going to give you a sign anyway. Watch for this: A girl who is presently a virgin will get pregnant. She'll bear a son and name him Immanuel (God-With-Us). By the time the child is twelve years old, able to make moral decisions, the threat of war will be over. Relax, those two kings that have you so worried will be out of the picture. But also be warned: GOD will bring on you and your people and your government a judgment worse than anything since the time the kingdom split, when Ephraim left Judah. The king of Assyria is coming!"

¹⁸⁻¹⁹ That's when GOD will whistle for the flies at the headwaters of Egypt's Nile, and whistle for the bees in the land of Assyria. They'll come and infest every nook and cranny of this country. There'll be no getting away from them.

²⁰ And that's when the Master will take the razor rented from across the Euphrates—the king of Assyria no less!—and shave the hair off your heads and genitals, leaving you shamed, exposed, and denuded. He'll shave off your beards while he's at it.

²¹⁻²² It will be a time when survivors will count themselves lucky to have a cow and a couple of sheep. At least they'll have plenty of milk! Whoever's left in the land will learn to make do with the simplest foods—curds, whey, and honey.



NASB?

ESV?

KJV?

NLT?

NIV?

???

BIBLE TRANSLATIONS

WHICH TRANSLATION IS THE BEST?

1 Corinthians 10:13 (King James Version)

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

1 Corinthians 10:13 (New International Version)

No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it.

WHICH TRANSLATIONS?

Choose a translation that...

- *uses Modern English.*
- *is based on the Hebrew & Greek text.*
- *was translated by a committee.*
- *is appropriate for your purpose.*

NOTE: Use more than one translation.

IF WE UNDERSTAND
WHERE EACH
TRANSLATION COMES
FROM, WE CAN READ
MULTIPLE VERSIONS
CONFIDENTLY.

@VALWOERNER



**THE BEST
BIBLE IS
THE ONE
YOU'LL
READ**

Find Yours Today ▶