

Texts, Translations, & Tranquility

Russell H McCullough – Gospel Preacher – Charlotte, NC

Introduction

1. The purpose of this set of notes is to show that no one should be labeled a *heretic*, an *apostate*, or a *false teacher* because of the translation one chooses to use or the biblical text one supports. We will objectively explore some basic principles of translating Scripture, consider merits of various methodologies, and show that every reputable translation contains Scriptural truth of salvational, moral, and worship directives.
2. Before beginning, let's look at some terminology.
 - a. Technically, a Bible *translation* is a new work that is rendered in a language other than the language of an older text, whether the older text is in ancient Hebrew, koine Greek, or something else. According to m-w.com, a Bible *version* can also mean a translation. Or, in some cases, a Bible *version* is a simply a revision of an earlier translation.
 - b. However, it is likely better to use the term *translation* when referring to both translations and versions. Nowadays, many people (particularly those with a postmodern mindset) correlate versions and revisions with stories, opinions, and narratives, subject to change and interpretation. For example, regardless of the definition in the dictionary, someone might erroneously regard a *version* of the Bible as having the same meaning as in "that's just your *version* of things," meaning "that's just your opinion" or even "that's just your truth."
 - c. As a result, using the term *version* could promote disunity and division, as some might equate opinions and interpretations with a proof that there is no such thing as singular and static truth. Conversely, using the term *translation* implies a uniformity of text across the languages.
 - d. Therefore, for the purposes of this set of notes, we will be using the term *translation*.
3. This set of notes concerns itself only with the New Testament.¹

4. We must never allow disagreements concerning translations to “bring discord among the brethren,” for that is a thing that God hates (Proverbs 6:18–19).

Types of Bibles

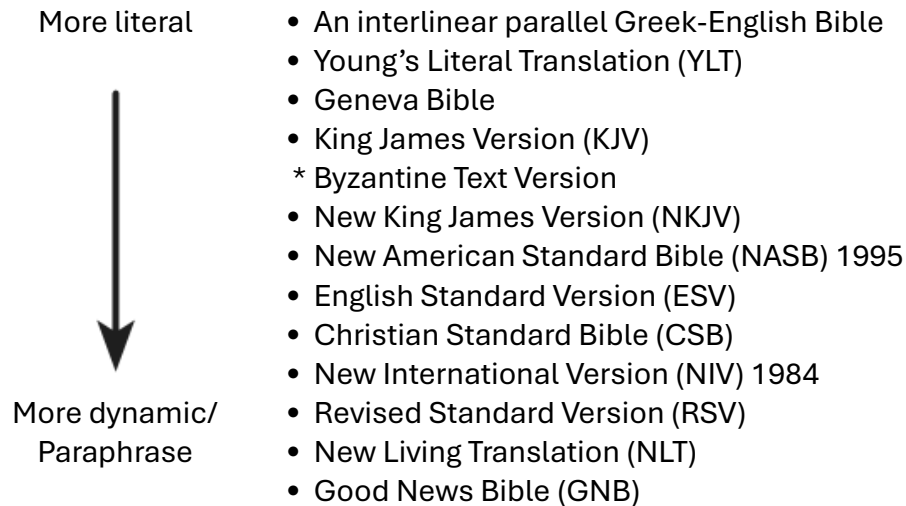
5. Books that are sold as Bibles are either translations or paraphrases.
- a. **Translations:** Translations are the result of a linguistic process, not a theological process. A translation looks at a family of ancient texts (either the Majority Text, the Minority Text, the Received Text, or any combination thereof), and renders the ancient words as modern ones, in today's language.
- i. There are three types of translations, as follows:

Translation type	Description	Comments
Single-person translation	A single person does all the translating.	An example is Hugo McCord's New Testament and Psalms translation, <i>The Everlasting Gospel</i> , https://www.amazon.com/Everlasting-Gospel-Bible-Translation-McCord-ebook/dp/B07BH4C7VY .
Multi-person translation	A credentialed group of highly trained linguists are chosen to translate as a body in consensus under the direction of an editor.	This is the most predominant type, used in translations such as the <i>ESV</i> , the <i>NASB</i> , the <i>NKJV</i> , the <i>NLT</i> , the <i>KJV</i> , the <i>RSV</i> , the <i>ASV</i> , and so forth.
Open-source translation	A new and different approach that has come on the scene in the last 30 years with the advent of the internet, whereby the translation is constantly being updated as new scholarship becomes available. Individual linguists are invited to propose changes based upon aggressive study of the text. The text is then collectively cross-examined. After vetting, the change is made in the translation.	A good example of an “open-source” translation is <i>The Modern Literal Version (MLT)</i> , https://www.modernliteralversion.org/ .

- ii. Regardless of the method, the translation process strives to be as accurate as possible. The accuracy of a translation can be illustrated on a scale that ranges from Literal Word-for-Word (also called Formal Equivalence) to Dynamic Phrase-for-Phrase (also called Dynamic Equivalence). Most translations wind up in the broad middle, combining aspects of both literal and dynamic translation processes.
- iii. The following table summarizes some of the key differences between these translation types:^{2 (DH)}

Method	Goal	Assumptions	Advantages	Disadvantages
Literal	To stay as close to the original text as possible in vocabulary and grammatical structure	The reader is familiar with the culture and vocabulary of the original text	The reader can draw his or her own conclusions, relying less on the translator	The reader may be unfamiliar with some vocabulary and cultural nuances
Dynamic	To make the text easy to comprehend in the culture of the reader, conveying the intent of the text in the reader's own language and idioms	The reader is not familiar with the culture and vocabulary of the original text	The reader's native language is taken into consideration, and similar sentence structure and vocabulary are used, making it easier to read	The translator may add his or her own interpretations to the text, in order to make it more understandable for the reader

- iv. The following illustration shows the spectrum from most literal to most dynamic, from my observation. Note that I am not a linguist. Also note that this list is representative and not exhaustive.



- v. Note: Some other good references that contain additional translations and their categorization can be found at https://wiki.logos.com/Bible_Translation_Spectrum and <https://identity-intelligence.org/content/bibles-diagram.png>.^{3(DH)}

b. Paraphrases:

- i. Paraphrases are not translations in the traditional sense of the word. In addition to using the dynamic translation methodology, they tend to use a more slangish vernacular for their intended audience in order to convey an interpreted meaning. Technically, they are characterized as the "meaning-for-meaning equivalence" method. An immensely popular paraphrase by J. B. Phillips came out in 1958. Its complete title is *The Phillips New Testament in Modern English*. Other paraphrases include *The Good News Bible (GNB)* and *The Living Bible (TLB)*.

- ii. A sub-category of paraphrases takes the concept of meaning-for-meaning equivalence even further. These function more like commentaries than a literal or dynamic equivalent translation or paraphrase, providing a sort of "theological fiction". They attempt to spin the meaning of the Word into a popular "zeitgeist" (the culture of the day), making it extremely palatable to the intended audience. While the editors and authors of these works typically do not claim to offer translations or paraphrases, sadly, some readers treat them as such, accepting the commentary thought as Scriptural truth, using eisegesis instead of exegesis to interpret the divine Word.⁴
 - iii. A notable example of this sub-category of paraphrases is *The Message*.
6. A *translation* simply takes the words of one language, and as far as it is possible, replicates them to the most similar words in another language. The Bible is designed by God to be translated. See Nehemiah 8:8: "They read from the book, from the Law of God, clearly, and they gave the sense, so that the people understood the reading" (ESV). Ezra likely translated the Hebrew into Aramaic, the language of the Babylonians, so the audience, who had spent all their lives in Babylon, could understand it.^{5, 6}

7. Jesus and the apostles embraced the concept of Bible translations. The Greek New Testament cites approximately 300 quotations, and hundreds more allusions and likely allusions, from the Septuagint (LXX). The Septuagint is a Greek translation of the Hebrew Scriptures written around 200 B.C. in Alexandria, Egypt. Approximately 90% of all Old Testament quotations in the New Testament come from the LXX.⁷ Perry Hall states, “*In Acts 1, Peter quotes from the LXX and calls it from the Holy Spirit and Scripture. Therefore, God expects us to use translations and call it God’s Word.*”⁸
8. The first gospel translator in the New Testament was the Holy Spirit Himself, directing the 12 apostles to translate His words. He directed the words spoken by Peter and the other apostles on Pentecost (Acts 2) to be heard in at least 14 languages in the audience that day. There were 12 translators present that day.
9. Later, Bible translation became mandatory. As the Holy Spirit spoke to those with the gift of tongues, a translator had to be present. (See I Corinthians 12, 13, and 14.)
10. When “reasoning together” (see Isaiah 1:18) about translations, we must reject emotion. We must not succumb to the two extremes now dominating the emotional stage. Both are wrong as each is accusatory of the other.

“They are deleting verses from my Bible!”

vs.

“They are adding verses to my Bible!”

11. These statements grossly misapply Revelation 22:18, and produce divisive results. At best, these are “straw man” statements to make one’s opponent look like “a brother in error”. Remember, when one takes to these extremes he is, in effect, stating that the Holy Spirit, who inspired the New Testament, is unable to protect His own inspiration ever since and, in effect, is accusing his opponent of heresy and apostasy for supporting certain translations. Think of the ramifications of that thought process for a moment.

12. Simply put, different translations include and exclude certain passages. This variance is based solely upon which Biblical text they are translated from.

Families of Greek Texts

13. There are three major families of New Testament Biblical Greek texts that are used for translation. They are the Majority Text, the Received Text, and the Minority Text. Let's look at each one. After briefly describing the three texts, a table will show advantages and disadvantages of each one.

- **The Majority/Byzantine Priority Type Text** is the text found most prolifically from all around the Mediterranean Basin from post-Roman times. Of the approximately 6,000 partial and full New Testament texts, the Majority Text represents 90-95% of all the “discovered texts.” However, they are the newer of “discovered” texts per standard dating methods. Proponents assert that the 9th century revision was to replace the ancient Uncials (all capital letters) form with the new and modern form of both upper-case and lower-case letters, known as Minuscules. Sometime after the recopying/revision was finished, the original ancient Uncial texts were either discarded or destroyed. This is why, according to the proponents of this text family, we don't find any older Byzantine texts dating earlier than around 900 A.D. In addition, the Islamic destruction of Christian buildings and institutions in much of the Mediterranean Basin prior to the 9th century might have also played a part.⁹
- **The Received Text**, also known as the *Textus Receptus* in Latin, is also called the *Authorized Text*. It is a compilation of Erasmus' Greek New Testament (editions 1516–1633) which was translated from the 4th century *Latin Vulgate*. In addition to the *King James Version*, the Received Text is the text from which the *Tyndale Bible* and the *German Luther Bible* were translated. Many other Reformation-era Bibles in Spanish, Portuguese, Dutch, and several other European languages were translated from the Received Text. The Received Text was not based upon any primary ancient Greek documents except indirectly, via Erasmus, via Jerome. Of the three families of texts, the Received Text is by far the newest.

- **The Minority Text/Alexandrian Type Text**, also known as the *Critical Text*, the *Westcott-Hort Text*, or the *Alexandrian/Sinaiticus Text*, is a Greek text found in 5 to 10% of the approximately 6,000 “discovered texts” in the Mediterranean Basin of the ancient world. Unlike the Majority Text, the Minority Text is found uniquely in the Egyptian and Sinai Desert. As these texts are older than the Majority Text, most scholars since the 19th century have applied most of their attention to this family of Alexandrian and Sinaiticus texts. (Westcott and Hort adopted the theory that “older is better and more orthodox.”) With the exception of the New King James Version (NKJV) (which is based on both the Received Text and the Majority Text), all major translations since the 1901 American Standard Version (ASV) have been based on the Minority Text. Proponents of the Critical Text assert that the 9th century recopying/revision of the Majority Text to replace the Uncial Text (upper-case letters only) with the Minuscule Text (both upper- and lower-case letters), also corrupted the text with additions of many kinds from the notations of scribes over the centuries. The proponents also assert that this corruption of the Majority Text in the 9th century recopying/revision made it necessary to reconstruct the text using the Critical/Minority Text as a foundation. These scholars assert that the Minority Text is the original text of the New Testament and that ongoing corruption of it later produced the Majority Text. The proponents assert that the Majority/Byzantine Text is a (re)constructed text from much newer texts than the Minority/Alexandrian Text. Opponents assert that the Minority/Alexandrian Text is not a text at all but, rather, a (re)constructed text from many contradictory texts.

The following table shows some advantages and disadvantages of each of these text families:

Text Family	Advantages, Disadvantages & Links:
Majority / Byzantine Priority Type Text	<p>References:</p> <ul style="list-style-type: none"> • For more information about the Majority Text, see Robinson's work.^{10 \} • For a Byzantine Priority translation, see <i>Text Critical English New Testament</i> by Adam Boyd, translator. <p>https://www.amazon.com/dp/B0BLR6W5Q1?psc=1&ref=ppx_yo2ov_dt_b_product_details&ccs_id=c65d6ab3-4be1-40ab-8d1b-407c4274d940</p> <p>Advantages:</p> <ul style="list-style-type: none"> • It is by far the most prolific among “discovered” texts. • It is found around the entire Mediterranean Basin. • It has widespread usage among Christian lectionaries of the early Christian era. • It has widespread usage among the patristic writers that predate any “discovered” text. • The documents show much wear and tear from usage, showing acceptance. • It has far fewer variances between manuscripts than does the Minority Text. <p>Disadvantages:</p> <ul style="list-style-type: none"> • These “discovered texts” are not as old as the Minority Text. • The only translations of the Majority Text are from individuals. • This family of texts have few variances, which opponents suggest are evidence of being edited. • The texts from which the Majority Text is copied have disappeared. • The Majority Text is often confused with the <i>Textus Receptus</i>, which is a much later text. • Since the 1880s, the Majority Text has had little scholastic support. • Except for the NKJV, no major translation since the ASV has been based on the Majority Text. • The texts are newer than the Minority Text, as they were copied far more often in far more places.

Text Family	Advantages, Disadvantages & Links:
Received Text	<p data-bbox="430 237 609 268">References:</p> <ul data-bbox="430 279 1372 352" style="list-style-type: none"> • For more information about the Received Text, see Burgon's work.¹¹ • For a Received Text translation, see any current King James Version. <p data-bbox="430 415 609 447">Advantages:</p> <ul data-bbox="430 457 1485 877" style="list-style-type: none"> • For approximately 300 years, it was textually unchallenged by translators, linguists, theologians, and the King of England. • For its time, it was the absolute best of available texts. • It was the text of choice of the largest translating committee in history up to the time of the highly trained linguists for the 1611 King James Bible. • It had a monopoly on the New Testament texts used for translating for over 2 ½ centuries. • For 270 years (1611–1881), it was the center of all Bible scholarship in the English-speaking world. • The New King James Version (NKJV) was based upon the Received Text (as well as on the Majority Text). <p data-bbox="430 930 641 961">Disadvantages</p> <ul data-bbox="430 972 1469 1386" style="list-style-type: none"> • It is a secondary rather than a primary document, being a translation of a translation of a translation. • It requires “as we go” translation of dead language words, phrases, and construction. • It is approximately 1500 years removed from the autographs. • As versions go, it has the least amount of Greek language textual support. • It has had little scholastic attention since 1881. • It is a lightning rod for controversy from both the left and right of the translating community. • Except for the NKJV, the Received Text has suffered a drought of usage for major translating purposes for nearly 150 years.

Text Family	Advantages, Disadvantages & Links:
Minority/ Alexandrian Type Text	<p data-bbox="431 233 607 262">References:</p> <ul data-bbox="431 275 1479 436" style="list-style-type: none"> • For more information about the Minority Text, see Metzger's work.¹² • For a Minority Text translation, see The New American Standard Bible, 1995 edition. https://www.amazon.com/American-Standard-Bible-NASB-Translators-Notes-ebook/dp/B00DO3ILBK <p data-bbox="431 495 607 525">Advantages:</p> <ul data-bbox="431 537 1479 814" style="list-style-type: none"> • It is the oldest of the “discovered” texts. • It is, by far, the most preferred text for all major translations since 1881. • It is the favorite text among textual scholars. • It is the basis for the most popular of Greek Interlinear Bibles, the Nestle-Aland Text, with the Revised Standard Version in parallel. • It is lauded, by far, as the most respected text of all. It is promoted as supreme in nearly every seminary and graduate school of theology in America. <p data-bbox="431 873 651 903">Disadvantages:</p> <ul data-bbox="431 915 1479 1507" style="list-style-type: none"> • At the most, it represents 10% of the total number of “discovered” texts. • The texts are found only in an exceedingly small part of the Mediterranean Basin: Egypt and Sinai. • The texts disappeared for centuries. • There seems to be little, if any, newer texts that have been copied from the Minority Text. • There is no concurrent usage back through time. • The texts were preserved in a desert climate with little or no humidity, totally unlike the Majority Text, which was found in far wetter conditions. • For centuries, these texts received no scholastic attention. • When compared, the Alexandrian and Sinaiticus Texts (the main components of the Minority Text) have many variances, differences, missing passages, and extra passages between them. As a result, the Nestle-Aland Text underwent 28 editions, and it is edited whenever new manuscripts are unearthed.

14. There are general questions that translators consider in vetting texts.¹³ I have restated some of these in my own words, below:

- What is the age of the text?
- How many copies of the text have been discovered?
- What is the general geographic distribution of the text?
- Has the text ever gone dormant?
- Is the text widely accepted during its time?
- Does the text appear to have been handled often?
- Do the passages of the text appear contextually?
- Are there conflicting texts within the textual family?
- As newly discovered texts come to light, are revisions necessary to rectify variances?
- Is the text internally consistent linguistically and grammatically?
- Is the oldest or newest text preferable?
- Is the more complicated text or the simplest text preferable?

15. A few words about all these texts:

- a. There is not a single ancient document yet discovered that includes the entirety of the New Testament that dates before, at least, the 4th century, and possibly not before the 5th. Earlier texts are nearly all composed of textual fragments. Linguistic scholars have compiled fragments with other fragments that are of similar age, similar letter patterns, similar collections, etc.
- b. Also considered are collections of what we call *lectionaries*. A lectionary is a passage of Scripture that was written for public readings in worship.
- c. Another consideration is Scripture quotations in *patristic literature*. Patristic literature was written by the so-called "church fathers." We should refer to this literature for history but never for theology. The church fathers were not inspired; they often espoused dangerous doctrines (such as the "hidden meanings" of Origen), and they would write letters, commentaries, and "apologies" (papers in defense of the faith) in which they would quote Scripture.
- d. All these sources are analyzed carefully to get a "big picture" of the working text of the New Testament in ancient times, a text we no longer have, since these "autographs" (the original text written by the inspired apostles and prophets) have long ago disappeared.

- e. Let us rationally consider the translation process. Look at it this way. Let's say that you have around 6,000 puzzle pieces scattered from Spain to France, from Italy to Greece, from Turkey to Syria, from Israel to Egypt. from Libya to North Africa, from Sicily to Cyprus, and finally to Crete. Now let's say that you are charged with finding, preserving, collecting, analyzing, reading, and putting all these fragments in the correct order to compile a Biblical text. Be kind. Be gentle. Be understanding. Be humble. Imagine if it was you who had to do this! It's a massive undertaking!

16. As translations are primarily linguistic projects, there are large numbers of contributors to the collaborative process of bridging the gap from Greek to English. These contributors are highly educated in linguistics, ancient history and culture, and the meanings of words in Greek, and they have large working English vocabularies. Whether the publisher leans towards a more literal approach or a more dynamic approach, all reputable translations strive to translate and not dictate meanings. As publishers want to profit,¹⁴ no publisher wants a faulty translation that would come under scholastic criticism. In fact, for those who want to dig deeper into the education and work of the various translators, most translations disclose the names, and often the credentials, of those doing the translation.

Conclusions

17. The following are some observations and logical conclusions that can be drawn:

- ***Despite the differences, the three textual families agree 94% of the time!***
[Dr. Maurice Robinson took the variances between the Nestle / Aland Text 27th Revision and the Robinson Pierpoint 2005 Byzantine Text, counted all the words in both, and deducted by percentage that both texts agreed absolutely 94% of the of the time!] *In fact, no matter what translation one chooses, they all will Biblically answer these three questions:*
 - ***“What must I do to be saved?”***
 - ***“How should I now live?”***
 - ***“How shall I worship God?”***
- ***The best translation is the one you read!***¹⁵
- Translations are linguistic, not theological, projects. It is not in the publisher's interest to insert opinion, nor to try to theologically influence its readers.

- **Whatever you do, do not demonize those with whom you disagree about translations.** It's OK for people to use different translations based on different textual families -- in a congregation, in preacher training schools, or in university classes.
- **If you examine all the variances between the Majority, the Received, and the Minority textual families, you will find that NONE of the variances change any doctrine whatsoever, as doctrine is discussed in many places throughout the New Testament. These differences are certainly not worth breaking relationships over!**
- When others read from, refer to, quote from, teach from, or preach from a translation other than yours, have humility and respect. Do not denigrate, make fun of, or question the choices of others for their translation. Remember the Romans 14:22 principle, "keep your opinions between you and God."
- As part of diligent study, compare a variety of translations (from all three textual families) to get a better understanding of how one language bridges to another. Note that Koine Greek contains fewer words than most modern languages, due to the ever-expanding nature of languages. However, that does not necessarily impact the precision of its communication. Also, every language has its own idioms and figures of speech, which may not allow a direct translation. As a result, and as happens when translating any language into any other language, one word may be able to be translated from Greek as two or more in English, or one English word may have multiple Greek words (each with its own nuances), or some Greek words may not have any direct equivalent in English. A classic example is the group of Greek words (*agape*, *phileo*, *eros*, and so forth) that are all translated into English as "love".^{16(DH)}
- Dan Owen speaks of this difficulty that translators must push their way through:

"(Bringing the text) into the receptor language literally, will not mean the same thing at all. The Hebrew words say (King) Saul went into the cave to "cover his feet" but that does not convey the meaning in English. He went into the cave to "relieve himself" conveys the meaning but in different words. This is called "idiomatic translation." All translation must be, to some degree, idiomatic(ally) (translated) and somewhat ("dynamically equivalent") if the original meaning is to be communicated."^{17(DO)}
- To illustrate the difficulty in communicating with a true word-for-word translation, review a Greek-English Interlinear New Testament. The difference between Greek and English word order, alone, makes it difficult to read the English comfortably. Every usable translation, even the most literal, must, by definition, be dynamic to a degree.

- For the best way to understand the dynamics of different translations, review the principle of equivalency. As total literalness is impossible, the goal is to have the closest equivalence in English.
- Remember that all translations have their advantages and disadvantages. Even the worst translations are brilliant on occasion, and the absolute best are horrible on occasion.
- ***Ignore the divisive brackets and line notes promoting one textual family over another. The purpose of these brackets and line notes is not to seek out truth, but to sell books.***
- Be your own translator! Make use of a good Greek-English dictionary. *Thayer's* is outstanding and is free on Bible Hub (<https://biblehub.com/>). If you want the “gold standard” of Greek dictionaries, check out *The New Testament Theological Dictionary*, spanning multiple volumes. Some word definitions can go on for 60 pages or more! All Greek dictionaries are tied to reference numbers in *Strong's Concordance*.
Caution: Accurate translation is so much more than looking up words in a dictionary -- or running text through an internet translator app or through Artificial Intelligence (AI). Care must be taken to retain contextual nuances to choose the correct wording.^{18 (DH)}
- If you really want to “get in the weeds” regarding the details of Bible translation, get a copy of the *New English Translation -- Full Notes Edition*. It examines how the translators dealt with the more difficult words and phrases of the text of the New Testament.¹⁹
- Be more noble! “Search the Scriptures (*and the translations, and the texts - RM*) daily to see whether these things are so!” (See Acts 17:11.)
- Remember, as Christians, we are called to reason, not to reaction!

Don't get triggered by a meme on social media! As we choose our preferred text and translation, let's first focus on TRANQUILITY!

Endnotes

¹ Translations of the Old Testament are nearly universally based upon the 9th century Masoretic Hebrew Text. The autographs are long gone. However, there are two much older texts that vary from the Masoretic Text.

- The oldest is the Greek Septuagint, a Greek translation from around 200 B.C. of the no longer existing, older Hebrew text. (The Greek Septuagint is nearly universally quoted in the New Testament. The Masoretic Text would not appear for another 1,000 years.)
- The other older text, of course, is in the family of ancient Old Testament texts found in the Qumran Caves, commonly referred to as the *Dead Sea Scrolls*.

² “Thanks!” to gospel preachers Dan Owen and Perry Hall for their insightful consultation and to Diana Haase for linguistic consultation, editing, and formatting.

³ Ibid, Haase.

⁴ *Exegesis* is reading the text to determine what the original author intended to convey. *Eisegesis* is reading into the text to find what the interpreter wants to find.

⁵ This idea is supported translationally by the NASB, NASB 1977, NASB 1995; CSB, HCSB, and GNT.

⁶ This is unlike the Quran, as translations of the Quran are not considered to be “scripture.” Only the original Arabic is considered valid and must be read by an Iman, who is the “interpreter.”

⁷ An English translation of the Greek Septuagint, the *Lexham English Septuagint*, is available from Lexham Press. It is translated by linguist Dr. Ken M. Penner of McMaster University.

⁸ Op cit, Hall.

⁹ Damascus fell in 634, and with it fell the “linear” School of Antioch. Alexandria fell in 641, and with it fell the “allegorical” School of Alexandria. The Islamic expansion continued into Europe itself, with the complete conquest of Spain by 711. The expansion was not stopped until 732 by Charles Martel at the Battle of Tours in France.)

¹⁰ Robinson, Dr. Maurice; Pierpoint, William G., *The Case for the Byzantine Priority*, 2005, Private Printing

¹¹ Burgon, Dean John William, *The Revision Revised – A Refutation of Westcott & Hort’s False Greek Text & Theory*, London, 1881.

¹² Metzger, Bruce & Ehrman, D., *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, Oxford, England. Oxford University Press, Copyright 1964–2005.

¹³ Op cit, Robinson & Pierpoint, Burgon, and Metzger & Ehrman

¹⁴ The Bible still is the best-selling book year-over-year in history.

¹⁵ Anonymous

¹⁶ Op cit, Haase

¹⁷ Op cit, Owen

¹⁸ Op cit, Haase

¹⁹ Thanks to brother Landon Speers for that tip. I’ve really enjoyed my copy, though a magnifying glass is required!

General Reference:

- For a more detailed information on Bible texts, translations, and versions, check out Neil Lightfoot’s *How We Got the Bible*, <https://www.amazon.com/How-Got-Bible-Neil-Lightfoot/dp/0891121803>.