

Wednesday Night BIBLE STUDY

Wednesday, April 1, 2015 – First Baptist Church Buda
Midweek Prayer Meeting & Bible Study

ALL ABOUT THE BIBLE How We Got the Bible – Translation Part 2 2 Timothy 3:16-17, 2 Peter 1:19-21

2 Timothy 3:16-17

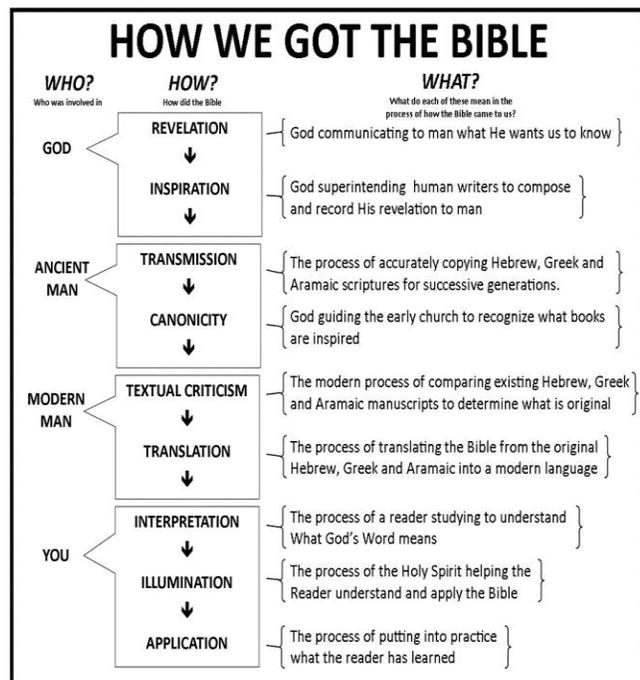
“¹⁶ All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, ¹⁷ so that the servant of God may be thoroughly equipped for every good work.” - 2 Timothy 3:16-17 (NIV)

2 Peter 1:19-21

“¹⁹ We also have the prophetic message as something completely reliable, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. ²⁰ Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation of things. ²¹ For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit.” – 2 Peter 1:19-21 (NIV)

FOR REVIEW

So up to this point in our study we have looked at God’s revelation and inspiration, and we have examined how ancient man transmitted what God revealed and inspired him to write down for us, and then we took a look at how those writing were compiled and collected and determined to be the Word of God, and were recognize as the canon of scripture, the Bible. We have also examined the science of textual criticism and the process by which we are able to determine what the original manuscripts of the Bible said. The next important step in the process of how the Bible came to us would be translation... basically how the Bible came to be in a language that we can understand. We began our study of the process of translation last week by looking at some important and sometimes controversial and troubling questions that may accompany the subject of translation:



5 Questions Raised Concerning Translation:

1. Has anything been lost in translation?
2. How do we know that the translations that we have are accurate and accurately reflect what the original manuscripts of the Bible said?
3. What is the best translation that we have?
4. Why do some consider the King James Version of the Bible the only legitimate translation of the Bible and all other modern translations heretical?
5. What is the difference between a translation, a version and a paraphrase?

Again our study may not fully or adequately answer all of these questions, but it will give some assistance in our understanding of how to get at the answers to questions like these. Last week looked at some Bible translations basics. We said that while the Bible has continued to be the bestselling Book year after year, and in America, we're surrounded by Bibles, that can be both a good and bad thing.

The Good and Bad of the Bible's Availability Because of Translation:

1. The Good = **Nearly everyone has unrestricted access to God's Word**
2. The Bad = **We forget the costly price that great men of God paid to give us unrestricted access to God's Word through translation**

We gave a very, very brief synopsis history of the cost that we often take for granted in having our Bible translations that we do have today. We gave you three names with accompanying dates and important work or translation.

3 Important Names, Dates, and Translation in the History of Bible Translation:

1. **Jerome – 382, The Latin Vulgate** - Some in the Church recognize the name Jerome, and know that he was commissioned by Pope Damasus I in 382 to make a revision of various old Latin translations of the Bible that existed at the time. Jerome's Vulgate was the result – an early fifth century version of the Bible in Latin. However, Jerome's efforts didn't change the fact that the Bible still wasn't available in the language of the common people.
2. **John Wycliffe – 1382, The Wycliffe Translation (Bible)** – *(first English Translation [from the Latin Vulgate]... complete English Bible)* That tide began to turn with John Wycliffe (ca. A.D. 1330-1384) who is normally credited with creating the first English translation of the entire Bible from the Vulgate.
3. **William Tyndale – 1525, Tyndale New Testament** – *(first printed English New Testament, Coverdale Bible [completed Tyndale's work for first printed English Bible])* Then, a little more than a century later, William Tyndale (ca. 1492 – 1536) created the first English translation of the Bible that drew directly from the Hebrew and Greek texts. His work was also the first to benefit from the then new medium of print, which allowed for its wide distribution. Because Tyndale's believed that the Bible belonged to everyone – and because he opposed Henry VIII's divorce on the grounds that it violated Scripture – the king had Tyndale arrested and confined to the castle of Vilvoorde, which is outside of Brussels, for over a year. Tyndale was then strangled, impaled, and burned at the stake.

Observation: *Men like Wycliffe and Tyndale humble me greatly. In my study and throughout my home, I have many different Bibles. I also have Bible software on my computer, iPad, and Smartphone. If you're a Christian, maybe the same can be said of you. The next time you pick up any copy of God's Word on whatever media you happen to be using at the time, bow your head, and thank God for men like Wycliffe and Tyndale who sacrificed much so we can enjoy such easy access to the Truth.*

BIBLE TRANSLATION BASICS

Next we talked about some Bible translation basics. We said that despite the fact that many Christians have never given thought as to how the Bible they were have or use was produced for their native language, emotions can surprisingly and quickly run very hot when someone questions the veracity of a particular Bible translation. We said that an important place to start with some Bible translation basics is to understand how we get our “translations,” and I gave you a little two diagram quiz and ask you to check the one that you “thought” would best illustrates how we get our English translations that we use today (i.e. KJV, NKJV, NIV, NASB, etc)

[] Diagram 1

HEBREW → GREEK → LATIN → GERMAN → ENGLISH

[✓] Diagram 2

HEBREW → ENGLISH & GREEK → ENGLISH

The second one is correct. Some people have the mistaken notion that the Bibles we have today are unreliable because of constant retranslation, but the translations we have today are not the end of a long chain of translation. They are translated directly from Hebrew (O.T.) and Greek (N.T.) manuscripts. The Bibles we use today are not retranslated from one language to another until we get our English translations today. Remember, our best English translations today are not simply translations from Latin or from German into English, rather our modern translations today are directly translated into our English language from the original languages they were written in... Biblical Hebrew, Greek and Aramaic. And here is something very important for you to know and understand about Bible translation. The translation process has, for the most part, produced improved modern Bibles in several ways.

3 Ways The Bible Translation Process Has Improved Our Bible Translations Today:

1. **Better original texts** from the science of textual criticism - By studying and comparing the many available Hebrew and Greek manuscripts, scholars are able to determine the original as accurately as possible. This has given us better Hebrew and Greek originals from which to translate into English. Simply put, the advances in the science textual criticism today and the scientific and archeological advances in discovery today give us better data to know what the original said.
2. **Better understanding** - Recent scholarship and again archeological advances has helped us to better understand various Bible terms in light of Bible culture.
3. **Better readability** - Modern translations put the Bible into a more readable forms

We also talked about some of the terms that go along with and often get associated with the subject of Bible translation. We said that there are four important terms that we need to understand.

4 Important Terms Associated with Bible Translation:

1. **Translation** – “A *translation is a rendering of the Bible in a language different than the one in which it was written.*” A translation is intended to be as literal as possible and still be easily read. There are basically two types of translations.

2 Types of Translations:

- (1) **Versions** – Versions are the various translations of the Bible within one modern language. Example: English Versions = King James Version, American Standard Version, New International Version, English Standard Version, etc.

- (2) **Version Revisions** – Some modern versions could also be called “revisions” because they are largely based on a previous version which has been updated. The following chart will help you to understand how version revisions work.

Example: Today’s New International Version (TNIV & NIV), New American Standard Version, New King James Version, etc.

VERSION	REVISION OF VERSION
New International Version (1973, 1978, 1984)	Today’s New International Version (TNIV) and New International Version (2005, 2011)
American Standard Version (1901)	Revised Standard Version (1946/1952 revision)
	New American Standard Version (1960)
King James Version (1611)	New King James Version (1982 revision)
(1612)	

2. **Paraphrase** – “A *paraphrase is a less **literal rendering** of the Bible, restating the text to give the original sense but not attempting to **literally translate** each term in the original language.*” A paraphrase attempts to translate the ideas from the original text without being constrained by the original words or language. The end result is something that is very readable, but certainly not exact or true to the original texts as far as translation goes. Examples: Living Bible, Phillips, Today’s English Version (formerly called Good News for Modern Man), The Amplified Bible (verses are greatly expanded to explain each phrase), The Message
3. **Interlinears** – “An ‘*interlinear*’ is a **Bible study tool** which contains an exactly **literal rendering** of each Hebrew or Greek term.” Interlinears are actually copies of the Hebrew and Greek text with a literal English translation printed below. It follows the word order and grammar of the original language whether or not it is easily readable in the modern language (English for example). Interlinears can be helpful for study purposes (particularly if the reader has some knowledge of Hebrew and Greek), but are not useful as a Bible for regular reading. Example: Today’s Parallel Greek-English New Testament
4. **Children’s Bible Story Books** – “*These are even less literal than paraphrases. No attempt is made to ‘translate’ the Bible text.*” These books merely selectively “retell” the story portions of the Bible. One good example for the youngest children (3-7) is Kenneth Taylor’s “New Bible In Pictures For Little Eyes.” Bible Story Books are different than most Children’s Bibles which are actually regular translations or paraphrases printed with pictures appropriate to children. (International Children’s Bible, NKJV Explorers Bible for Kids, NIV Adventure Bible, etc.) Example: New Bible in Pictures for Little Eyes

The chart below compares the various “Bibles” according to how literal they are and may help you to understand the differences and how each may be useful in understanding and getting the most out of God’s Word.

MOST LITERAL TO LEAST LITERAL COMPARISON CHART

Most Literal

Least Literal

Interlinears	Versions	Paraphrases	Bible Story Books
Today's Parallel Greek-English New Testament	King James Ver. New International Ver. American Standard Ver. English Standard Ver. New American Standard New Living Translation	The Living Bible Philips Translation Today's English Ver. Amplified Bible The Message	New Bible in Pictures for Little Eyes Children's Bibles (some, not all)

Observation: *Since neither translations nor paraphrases are exactly literal, there will always be a degree of "interpretation" in them. That is, to put the Greek or Hebrew words and phrases into readable English, the translator has to decide to some degree what each term means. Paraphrases have more "interpretation" than translations. That makes paraphrases easier reading because it seems everything is explained. But for that reason, they also will be less reliable, because you only know what the person doing the paraphrase thought a particular verse or phrase means. So it is best to stick with translations for most study and reading. Modern translations are very readable and yet they allow the reader to draw more of his own conclusions when the meaning is vague. Paraphrases are valuable for younger readers and perhaps for reading through large portions at a time for getting the "big picture"*

Versions and paraphrases themselves are not "inspired" by God. Some ultra-conservative Christian groups wrongly suggest that the King James Version has special authority as a version over all the others. It is true that the KJV has had the greatest impact of any translation and for the longest time (1611 through the present). But there is no special divine authority attached to it over others. It is also true that some versions have misleading portions because they were done by a cult (New World Translation – Jehovah's Witnesses). Other versions have certain renderings that are controversial because they were done by scholars that do not have an evangelical perspective (Revised Standard Version – a more liberal biblical scholarship – endorsed by the National Council of Churches; Douay Version and the New American Bible – Catholic scholars, etc.). Ultimately, the reliability of a particular version depends not on some special authority from God but upon the accuracy, knowledge, and spiritual integrity of the scholars doing the translation.

BIBLE TRANSLATION PHILOSOPHIES

Which Bible translation is best? The common question of which Bible translation to use is very important. It concerns the most important words ever spoken, the words of God the Creator. It's crucial to understand at the outset that behind each version is a fundamental philosophy of Bible translation. You want to make sure the version you use reproduces in your own language what God actually said.

Translation Philosophy - Although some could argue there are more, I believe there to be three general philosophies or methodologies that are used to translate the Scriptures. Some do separate modern Bible translations into two basic philosophy groups by combining the first two which may be widely accepted by most evangelicals and more conservative theologians. But for

our purposes I will expose you to the three (3) major or general philosophies used by Bible translators.

3 General Philosophies of Bible Translation:

- 1. The Free Translation Method** - The first is the free translation or sometimes called paraphrase approach. As its name implies, a paraphrase attempts to translate the ideas from the original text without being constrained by the original words or language. The end result is something that is very readable, but certainly not exact or true to the original texts because the author is focused on restating and either elongating or summarizing what the actual inspired texts say. This method of translation or philosophy is often combined under the next method, although the method we will discuss next does generally use a more scholarly approach to language and word translation. An example of the use of the “free translation method” would be a popular paraphrase like Eugene Peterson’s “The Message.” “The Living Bible” is also a popular paraphrase, as is the Good New for Modern Man (Today’s English Version)

NOTE: *The next two Bible translation methods are the two most commonly accepted philosophies or methods of translation, and are the two methods used to give us the most used and accepted modern translations that we have today. can be summarized by Friedrich Schleiermacher who wrote, “Either the translator leaves the writer alone as much as possible and moves the reader toward the writer, or he leaves the reader alone as much as possible and moves the writer toward the reader.”*

- 2. The Dynamic Equivalence Method** - The second Bible translation method is the dynamic or functional equivalence approach. It does not translate by structural units or words but by “meaningful mouthfuls” or “thought by thought” with the goal being to reproduce a response in the reader that is equivalent to the response the original readers of that time would have had. Dynamic equivalency is more like a paraphrase, trying to convey ideas thought by thought, therefore, most often the “free translation method” is seen as falling under this philosophy though allowing a bit more freedom. By its very nature, a translation based on dynamic equivalency requires a high degree of interpretation. The goal of dynamic equivalency is to make the Bible readable, conveying an idea-for-idea rendering of the original. That means someone must first decide what idea is being communicated, which is the very act of interpretation. How the translators view Scripture becomes extremely important in the final product.

(The most popular example of the dynamic equivalent translation method is the New International Version (NIV) and the New Living Translation (NLT), however if you combine the “free translation method” under this method it would include paraphrases like the Living Bible, the Amplified Bible, and the Message.)

3 Characteristics of the Dynamic Equivalence Method:

- (1) Translates thought by thought** – Dynamic equivalency is more like a paraphrase, trying to convey ideas thought by thought, therefore, most often the “free translation method” is seen as falling under this philosophy though allowing a bit more freedom.

- (2) **Requires a high degree of interpretation** – That means someone must first decide what idea is being communicated, which is the very act of interpretation.
- (3) **Has as its goal to make the Bible more readable** - The goal of dynamic equivalency is to make the Bible readable, conveying an idea-for-idea rendering of the original.

3. The Forma/Literal Equivalence Method - The third Bible translation philosophy (or second depending on how you view translation) is known as either “the formal equivalence method” or is sometimes called “the literal equivalence method.” Formal equivalency attempts a word for word rendition, providing as literal a translation as possible. Since no one language corresponds perfectly to any other language, every translation involves some degree of interpretation. Formal equivalence starts with a word for word translation, but will conform to the target language grammar by adding words to assist in readability. However, it still remains lexically a word-for-word or sentence-for-sentence translation. A translation based on formal equivalency has a low degree of interpretation; translators are trying to convey the meaning of each particular word. When faced with a choice between readability and accuracy, formal equivalency translators are willing to sacrifice readability for the sake of accuracy.

(The most common literal formal translations are The King James Version (KJV) and New King James (NKJV), the New American Standard Bible (NASB), and the semi-recent English Standard Version (ESV)).

3 Characteristics of the Formal/Literal Equivalence Method:

- (1) **Translates word for word** – Formal equivalency attempts a word for word rendition, providing as literal a translation as possible.
- (2) **Requires a low degree of interpretation** – A translation based on formal equivalency has a low degree of interpretation; translators are trying to convey the meaning of each particular word.
- (3) **Has as its goal Biblical accuracy** - When faced with a choice between readability and accuracy, formal equivalency translators are willing to sacrifice readability for the sake of accuracy.

Observation: *Sadly, there are many in the Bible-translation industry who have a “low view” (not God inspired, product of man, full of mistakes and contradictions, etc) of the Scripture. They think the Bible is merely a product of man, replete with mistakes, contradictions, and personal biases. Many translators today have also adopted the postmodern idea of elevating the experience of the reader over the intention of the author. They make the contemporary reader sovereign over the text and demote the intended meaning of the historic human writers who were carried along by one divine author (READ: 2 Peter 1:19-21). Therefore, it’s vital that you find a translation that represents what the Holy Spirit actually said as faithfully as possible. Who’s interested in some contemporary translation committee’s spin on what they think contemporary readers want to read? We want to read what the author intended us to read, which is what the Holy Spirit originally inspired.*

BIBLE TRANSLATION CHOICE

Which Translation is "best"? I doubt any Christian would disagree on the importance of having a Bible in their hand that accurately reflects the very words God gave to the inspired writers of

Scripture. Therefore, every believer should commit themselves to using a text whose goal is to accurately and faithfully communicate the meaning of the original text. But which translation should that be?

2 Things to Consider When Choosing a Bible Translation:

1. **Accuracy** – Choose a translation of the Bible that you know accurately reflects the very words God gave to the inspired writers of Scripture.
2. **Faithfulness** - Choose a translation of the Bible that you know faithfully communicate the meaning of the original text.

I've yet to meet or read from any scholar, theologian, pastor, apologist, etc., who believes that a paraphrase is the best translation to use for Bible study and continual daily use. A paraphrase may be interesting to use from time to time to see how a particular translator might summarize or reword the sacred text for everyday speech, but outside of a textual comparison with more studious translations, the paraphrase should be used with much discretion and discernment – at least where methodological Bible study is concerned. Removing the paraphrase from the mix leaves us with the dynamic vs. formal equivalence approaches.

Best Translations From the Two Accepted Translation Philosophies:

1. Dynamic Equivalency Translation Method –

Translations: The most popular dynamic-equivalency translations, which dominate the evangelical world, are the following...

- (1) **New International Version (NIV)**
- (2) **Today's New International Version (TNIV)**
- (3) **The Message (MSG)**
- (4) **The Living Bible (TLB)**
- (5) **Good New Bible (GNB)**
- (6) **New Living Translation (NLT)**

Best: Of those, the most reliable and best translation of Scripture using the dynamic equivalency translation method is...

- (1) **New International Version (NIV)** - The NIV was completed in 1978. Its translators did not attempt to translate strictly word for word, but aimed more for equivalent ideas. As a result, the NIV doesn't follow the exact wording of the original Greek and Hebrew texts as closely as the King James Version and New American Standard Bible versions do. Nevertheless, it can be considered a faithful translation of the original texts, and its lucid readability makes it quite popular, especially for devotional reading.

2. Formal/Literal Equivalency Translation Method –

Translations: The four most popular formal equivalency translations in English are the following...

- (1) **King James Version (KJV)**
- (2) **New King James Version (NKJV),**
- (3) **New American Standard Bible (NASB)**
- (4) **English Standard Version (ESV)**

Best: Of these four which is the best, most accurate and reliable translation using the formal equivalency translation method... (all four and best)

- (1) **King James Version (KJV)** – The KJV is the oldest of the four and continues to be the favorite of many. It is known as the Authorized Version of 1611 because King James I approved the project to create an authoritative English Bible. Although it contains many obsolete words (some of which have changed in meaning), many people appreciate its dignity and majesty.
- (2) **New King James Version (NKJV)** – The NKJV is a similar translation, taken from the same group of ancient manuscripts, that simply updates the archaic language of the KJV.
- (3) **New American Standard Bible (NASB)** – The NASB, completed in 1971 and updated in 1995, is a revision of the American Standard Version of 1901. It is a literal translation from the Hebrew and Greek languages that incorporates the scholarship of several centuries of textual criticism conducted since the original KJV. It quickly became a favorite translation for serious Bible study.
- (4) **English Standard Version (ESV)** - The ESV is the most recent translation, which stands firmly in the formal equivalency tradition. It is a very solid translation in updated language that aims to reproduce the beauty of the KJV. The result is one of the most poetic and beautifully structured versions that maintains a high degree of accuracy and faithfulness to the original languages.

Observation: Which version is the best to use? Ultimately, that choice is up to you. *Each of the formal-equivalency versions has strengths and weaknesses, but they are all reliable translations of the Bible. If you want to read a dynamic-equivalency translation, the NIV is the most reliable. Ideally, as a serious student of Scripture, you should become familiar enough with concordances, word-study aids, and conservative commentaries so that even without a thorough knowledge of the original languages, you can explore the nuances of meaning that arise out of the original texts.*

One final questions about Bible that are useful, many ask me from time to time about study Bibles... what is my favorite, what study Bibles do I suggest and show one use a study Bible? What about study Bibles? Yes, yes, yes! I highly suggest them! You might as well take advantage of the scholarship available to you though a good study Bible, but some are better than others. Paul tells us in Ephesians, *“And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ” (Ephesians 4:11–12).* Now my question is – what is the difference in a gifted expository teacher explaining the Scriptures from the pulpit and a gifted expository teacher explaining the Scriptures with notes inside a Bible? To me, there is no difference. I personally have many different study Bibles that I use and refer to, and have greatly benefited from the commentary and other information contained within them. Of course, not all study Bibles are created equal and some definitely pack more of a punch than others. Here are the ones I routinely use for study ranked in order of which I believe contain the most beneficial information:

5 Suggested Study Bible:

1. **The MacArthur Study Bible-** This is the Mac-Daddy (pun intended) of study Bibles. To me, the thing I look for most in a study Bible is one that doesn't skip over the tough parts of Scripture and contains commentary for most every verse that's meaningful on the page. I

haven't found a study Bible that equals MacArthur's in that respect. I have to smile at some pages in his study Bible like the first page of John where 85% of the page is his commentary and 15% is the actual text, but I appreciate MacArthur's attention to detail and the deep insight he provides. My favorite and best recommend.

2. **The ESV Study Bible** - This study Bible should come with wheels so you can pull it behind you when you go into church. It's a whopper. But, that's good in that the scholars commissioned to provide commentary took their job seriously and supply lots of good information including competing views on difficult passages. Plus, there's a plethora of articles and other help aids that add to the weight of this monster. I don't have this one yet.
3. **The Life Application Bible** - When teaching through a passage, good Bible teachers always follow the three key steps for biblical exposition: (1) Observation – what do I see? (2) Interpretation – what does it mean? (3) Application – how does it apply to life? What I like about this study Bible is it reminds you to not forget the third step.
4. **The Apologetics Study Bible** - Not only do you get good commentary on various passages in this study Bible, but there are solid articles throughout the work that answer critical questions about the Christian faith and give evidence for why what you're reading is true.
5. **The Reformation Study Bible** - I enjoy Dr. R. C. Sproul's teaching so much and I can wholeheartedly recommend this study Bible to you, though I have not yet purchased this one. However, it has the least amount of commentary in it of all my study Bibles. What I do like, though, are the various historical articles and commentaries on reformed theology that run throughout the Bible.

A CONCLUDING WORD ON BIBLE TRANSLATION

“The best Bible is the one that you read.” - Do you agree or disagree with that statement? Why or why not? It's sometimes said that the best Bible is the one that you read. My concern is that there are some poor Bible translations out there that people routinely use and cling to (i.e. New World Translation). So maybe that statement is true on some level and maybe not, but why not make the Bible that you read one that takes pains to faithfully reproduce the text from the original languages in the most accurate way possible? So in closing let me give you some helpful reminders when you are choosing a Bible:

5 Helpful Reminders in Choosing a Bible:

1. **Remember that that some Bible translations are more true to the original text and language than others** – Versions and version revisions (translations) are better than paraphrases
2. **Make sure the one you read is an accurate, faithful and reliable translation of God's Word** – The most accurate, faithful and reliable are the formal equivalency Bible translations (KJV, NKJV, NASB, ESV).
3. **Make sure the Bible you choose is one that you can read and understand without compromising accuracy** – In this case some paraphrases (Living Bible, Amplified Bible) may be helpful but you may be compromising accuracy, therefore these should be read along with more literal translations. A good readable translation that doesn't compromise accuracy is the New International Version (NIV) of the dynamic equivalency Bible translation method.
4. **As a general rule use a reliable Bible translation that is most commonly used and accepted in your circle of faith** – This is not a hard-fast principle to follow, and one that

should be heeded with caution (the majority can be wrong...), but it may be helpful and less confusing to use a translation that your church uses in its teaching/preaching ministries, one that is most commonly used in your Bible study circles. It will help you to follow along with the least amount of confusion, it will help you with follow up study which should be a regular routine, and generally speaking if others around you are benefiting and growing from a certain translation you will too.

5. **Pick a Bible translation that you will use and read regularly** – The biggest problem with most Bibles is that they remain unused, unopened, unstudied and unread... collecting dust most of the time. These Bibles are doing no one any good. If you have a young person in your home who is not reading the Bible because he or she insists they don't understand it or they are getting anything out of it, by all means get them a Living Bible to get them started and peak an interest. Although it is a paraphrase, it is a place to start. Don't shine away from what is available because the most important thing is to get into God's Word so that He can begin speaking to your life through it. We don't want to compromise the truth of God's inspired Word, but we want to it! Sometimes that means starting simple and working up!

For more study on Bible translations, the following resources provide reliable overviews and analyses:

[*The Canon of Scripture*](#), F. F. Bruce

[*How to Choose a Bible Translation*](#), Robert L. Thomas

[*The King James Only Controversy*](#), James White

[*The King James Version Debate: A Plea for Realism*](#), D. A. Carson

[*Words of Delight: A Literary Introduction to the Bible*](#), Leland Ryken

[*The Word of God in English: Criteria for Excellence in Bible Translation*](#), Leland Ryken