The King James Bible And Modern Translations Of The Holy Scripture Into English

Posted on October 3, 2019

View this essay online:
https://academic-master.com/the-king-james-bible-and-modern-translations-of-the-holy-scripture-into-english/

Introduction

To this end, each word and expression in the ESV has been painstakingly weighed against the original Hebrew, Aramaic, and Greek to guarantee the greatest precision and clarity and to avoid interpreting or overlooking any subtlety of the first content. The words and expressions themselves come from the Tyndale King James inheritance, and most recently from the RSV, with the 1971 RSV text giving the beginning stage to our work. The archaic language has been conveyed to modern usage and major corrections have been made in the interpretation of key writings. In any case, all through, our objective has been to hold the profundity of significance and persisting dialect that have made their permanent stamp on the English talking world and have characterized the life and tenet of the congregation in the course of the most recent four centuries. The ESV is a “basically strict” interpretation that looks beyond what many would consider possible to catch the exact wording of the first text and the individual style of each Bible essayist. It tries to be straightforward with the first content, giving the peruser a chance to see as specifically as conceivable the structure and significance of the first.

ESV interpreters of the Reformation have abandoned the Vulgate as the primary source. In comparing the Hebrew and Greek texts of the Bible with the Latin text of the Vulgate, inconsistencies and inaccuracies were revealed. In addition, the reformist translators who broke with the Roman Catholic Church did not want to rely on their translations of the Latin Bible.

Analysis

The first English ESV Bible translator was William Tyndal (ca. 1490-1536). Tyndal studied the Greek language at Oxford and Cambridge and the Hebrew, apparently, in Germany. He tried to print his translation of the New Testament in Cologne, but the church authorities forced him to move to Worms, where he completed the publication. The large-format edition was published in Worms in 1525; it reached England the following year and was immediately burned. Despite the church ban, reprints followed one after another; many came to England from the Netherlands. The first volume of

the Old Testament in the translation of Tyndall was published in 1530; Tyndall was arrested, and in prison, he continued work on the Old Testament, but in 1536, he was burned as a heretic at the stake in Vilvoord near Brussels.

The rejection of the Tyndalovsky translation was mainly due to his purely ESV tones. Although King Henry VIII broke with Rome in the early 1530s, he was not at all sympathetic to Tyndall's views. Moreover, the desire of the translator to erase from the Bible all traces of Catholic worship prompted him to replace certain terms: "the church" was replaced with "community", "the priest" – with the "elder", "repenting" – "repenting", etc. In addition, the model for the translation of Tyndall was the New Testament in the German translation of Martin Luther.

In 1534, the Anglican Church petitioned the King for an English translation of the Bible. Archbishop Cranmer, the architect of the religious policy of Henry VIII, took several steps on his own initiative to support the petition but did not succeed. When Miles Coverdale, who was once an employee of Tyndall, completed his work and published the first complete Bible in Germany in English (1535), it soon went to England and was sold there without any objections from the authorities. Coverdale did not possess the teachings of Tyndall. He borrowed from Tyndall the translation of the New Testament and part of the Old Testament, but since Coverdale obviously did not possess the Hebrew, he had to complete the work of Tyndall, translating from the Latin language (although he looked into the writings of Luther, the Zurich Bible and consulted with contemporaries). The language of Coverdale's translation is more lyrical than Tyndall's; the Psalter in his translation (edition 1539 for the Great Bible) is still used in the Anglican office (Book of Public Service); due to his literary merits, he is often preferred to translate psalms from the King James Bible.

The Bible is Matthew. In 1537, Henry VIII was persuaded to give his highest approval to the idea of creating the English Bible, so there was a "new translation." He was considered a translation of a certain Thomas Matthew, although the real publisher was, apparently, another employee of Tyndall – John Rogers; the very same text was composed of translations of Tyndall and Coverdale with the addition of many doctrinal notes. A fictitious translator was required in order to avoid a scandal in connection with the actual publication of the labor of the executed Tyndall.

In 1538, a royal decree was issued, according to which each parish undertook to purchase for its church a copy of the Bible, with half of the cost of the book reimbursed by the parishioners. The decree was probably not about Matthew's Bible but about a new translation. In 1539, a new translation was published, and this hefty volume was called the Great Bible. The editor was Coverdale, but the text was rather the processing of the Bible by Matthew than the Coverdale translation of 1535. The second edition of 1540 is sometimes called the Cranmer Bible (preceded by the preface of Archbishop Cranmer). The Great Bible became the official text, and the rest of the translations were banned.

The coming to power of the Catholic Mary Stuart terrified the English ESVs. To avoid persecution, many of them emigrated and settled in Geneva, in those years the center of radical ESV. Under the

leadership of the Scottish Calvinist John Knox, and possibly with the participation of Coverdale, the English community in Geneva released the New Testament and the Psalter in 1557, and in 1560 – the complete edition of the Bible, the so-called ” ESV (also known as the “Bible of Pants,” or “The Bible of Bridges,” as verse 3: 7 from Genesis translates as follows: “and sewed fig leaves, and made themselves pants”).

ESV was strikingly different in format from previous translations. There were several small-format editions of the New Testament, but the English Bible was meant for reading during church services with commentaries from clerics. It was typed in ancient Gothic; it was large and very heavy; often, for safety, it was chained to the music stand. ESV used a clear Latin script and was much smaller. It had the usual numbering of individual verses, as well as introductions to books and notes, maps of biblical history, a brief summary of the Christian dogma, a pointer, and a glossary; various forms of prayer were given, and notes were attached to the psalms. In a word, it was a complete guide; its completeness and small size contributed to the formation of a home reading skill.

The ESV was, to a certain extent, the most scientific translation of the time. Based on the text of the Great Bible (1550), which was later significantly improved by editors who corrected many errors and inaccuracies. ESV almost immediately won recognition and popularity, but until 1576, it was not published in England. Although Queen Elizabeth I ascended the throne in 1558, the Anglican hierarchies were hostile to the ESV and sought to delay its publication. Once printed, it went through 140 publications and was produced during the lifetime of a generation, even after the publication of the ESV. It was the Bible that Shakespeare knew and cited.

Preventing the spread of ESV conservative-minded successor Cranmer in the chair of the Archbishop of Canterbury – Matthew Parker. In 1568, he published his own edition – Episcopal Bible. The name says that it was a collective work of Anglican bishops who coped with the task in just two years; they used the Big Bible as the basis, deviating from it only in those cases where it conflicted with Hebrew or Greek texts. In the Episcopal Bible, those places from ESV are often borrowed, where its advantages in the field of the accuracy of translation are not in doubt. After the completion of the work, the Episcopal Bible replaced the Great Bible as the official Bible of the Anglican Church.

The Puritan John Reynolds addressed the proposal for a new authoritative translation, addressing him to King James I in 1604. Jacob approved the idea and appointed translators – “scientists’ husbands, number fifty-four.” The translators were divided into four groups, assembled at Westminster, Cambridge, and Oxford; each group took a part of the Bible, the initial, rough translation of which was to be approved by all members of the “company.” The committee, consisting of 12 supervisory editors, carried out a reconciliation of the first versions of the translation. The Episcopal Bible was chosen as the main text, but translations of Tyndall, Coverdale, the Bible Matthew, the Great Bible, ESV, and even the Catholic translation of the New Testament (published in 1582) were also involved in the work.

The ESV was published in 1611: two years and nine months left for translation and another nine

months – to prepare the manuscript for publication. The first edition was a large volume in folio; the text was typed in Gothic. The King James Bible would never have gained popularity if it had not been soon reissued in a small format and with a Latin set (qualities that at one time provided the wide dissemination of ESV).

For almost 400 years, the King James Bible had the status of an official translation. In England, it is called the Authorized Version, although neither the royal house nor the parliament issued any official acts on this matter. Moreover, there is no doubt that the Authorized Translation became the Bible of the Anglican Church, as well as those who broke away from it in the 17th and 18th centuries. Religious associations: it has the same status in the ESV denominations of the United States.

The holder of the right to publish the ESV was a royal printer, so it could not be published in English colonies on the American continent until they gained independence from England. As a result, the first Bible printed in America was not the ESV but the translation made by John Eliot for the Indians of the Algonquins (Up-Biblum God, 1661-1663).

In the 18th century, two universities selected editors (Paris from Cambridge and Blaine from Oxford) to correct the typos and distortions of the text. In the USA, in the publication of N. Webster (1833), obsolete turnovers were replaced by ones that are more modern. This editorial work testifies to the efforts of the 19th century. In addition, aimed at modernizing the old text.

The movement toward the modernization of the language of the old translation reached its apogee in 1870, when, on the initiative of the cathedral of the clergy of the Canterbury and York dioceses, a committee was appointed to revise the text of the King James Bible. The corrected translation (the New Testament, 1881; the Old Testament, 1885; the Apocrypha, 1895) is still of value to researchers because of its compactness and closeness to the original biblical texts in Hebrew and Greek, but could not replace the King James Bible.

The first edition of the Corrected Translation in the United States was attached to the reading of American specialists working together with English editors. In 1901, these readings were included in the text of the publication, which was called the American Standard Version. It served as the basis for the Corrected Standard Translation, prepared with the support of the International Council for Religious Education (1937). Dean LEWeigle from Yale University carried out a general revision of this translation (the New Testament was published in 1946, the Old Testament in 1952).

In sharp contrast to the various corrections of translations, an attempt is made in England to create an authoritative text of the English Bible for the 20th century. The New English Bible (New Testament, 1961, New Testament, Old Testament, and Apocrypha, 1969) is a completely new, fresh translation of the original texts into natural, spoken English in the 20th century, in which both the archaic constructions of the 17th century and literal copying of Greek phrases. Thus, this translation leaves the tradition, which goes back to Tyndall. The translation was published with the support and participation of all Christian churches in Britain except for the Roman Catholic Church.

Resistance, which the Catholic Church provided the idea of translating the Bible into national languages, weakened during the Counter-Reformation. In 1582, the Reims New Testament appeared, translated from the Vulgate by G. Martin at the English College in Reims (France). He was followed by a translation of the Old Testament (1609-1610) in the French city of Douai. It began with Martin and was completed by Cardinal William Allensky, president of the college, with his colleagues R. Bristol and T. Worthington. It was a diligently executed translation done with the Vulgate, in many places sinning with an abundance of Latinisms and literally copying the original. In the period from 1635 to 1749, only the New Testament of the Douay-Reims translation was reissued (6 times). However, in 1749-1750, Bishop Richard Challoner introduced numerous amendments, which, one might say, revived the Douai-Reims translation to a new life.

The most important English Catholic translation in the 20th century is the translation of Ronald Knox, published in 1945-1949. Knox has dealt with translation problems a lot, and his version is not only accurate but also graceful. The Knox Bible is a translation officially approved by the church. The English Jesuits began in 1913 to prepare a new translation of the Bible, made from the original languages (i.e. Hebrew and Greek). The New Testament from the Westminster Bible (the so-called translation) was published in 1948 under the leadership of J. Marry and K. Latti.

The Jerusalem Bible. In the second half of the 20th century, there were two Catholic translations into English and French, called the Jerusalem Bible. A French commentary translation (from the original texts) was performed in the Dominican Bible School in Jerusalem and published in 1956. In 1966, English scholars made their own translations, also from the original texts. New American Bible. In the US, the Episcopal Committee of the Brotherhood of Christian Teaching financed a series of biblical translations from the original Hebrew and Greek languages. Translations of individual books prepared with the support of this fraternity began to be published in 1952, and a completely New American Bible was published in 1970. It replaced the old Douai-Reims translation.

One more important aspect of the contemporary English Standard Version should not be forgotten. “The Bible is much older than any other books that modern people read, and many things in it, unfortunately, remain unclear without additional information, which means that a good translation will help to overcome this distance between modern readers and ancient texts” (36, 32). It was the desire to create this “good translation” that led to the fact that in the last century, there have been numerous new translations of the Holy Scriptures even into the languages of countries with a long Christian tradition, to which the Bible texts were first translated centuries ago. The bulk of these translations are in English today in the English-speaking world, along with the canonical translation – the King James Bible or Authorized Version 3 – the New International Version, the New English Bible, the New American Standard Bible, and the translation called Good News Bible). However, the most authoritative among them was and remains the King James Bible, the significance.

This means that this Bible translation is authorized for use by church members since the higher ranks of this Church have agreed to the use of this text by believers (149, xii). which in the English Standard Version is confirmed by studies on the history of culture and literature, encyclopedias, and

dictionaries of quotations and idioms.

At the end of the last century, the Internet became an important source of information about the role of the King James Bible in the modern world. The search query for the phrases “King James Bible” or “Authorized Version” gives out about 2 million links, where most of the pages are occupied by canonical text. Also, on the Internet, one can find theological articles devoted to the preservation or replacement of the King James Bible in modern translations, four and the materials of numerous discussions around the problem of preserving the canonical translation.

Over the years since its inception, the King James Bible – “outstanding literary work” (10, I, 102) 6 – has made the language and thinking of English speakers much richer (17, III, 718). “For more than three centuries, the King James Bible continues to have a profound impact on the development of English and literature” (94, 20). It was her rich and expressive (vigorous) language that had a huge (unique) influence on the style of English prose (21, 676), and none of the subsequent translations can compare with the King’s Bible.

The authorized version successfully combines both the philological tradition, which goes back to the Renaissance, and the Protestant understanding, the feeling of the Bible, and the highest point of development (moment) of the English language. All this made the canonical translation the greatest monument of English literature (165, 49), which enriched and ennobled (to sober) English literature and stopped the degradation (degeneration) of everyday language (12, I, 135). Moreover, although for the modern person, the language of the Bible of King James is not always clear, hardly anyone today will doubt the beauty of his style (150, 42).

At the end of the 20th century, precisely this criterion of “incomprehensibility” became the main argument in favor of creating new translations of the Bible into English. And here missionary activity in the spread of Christianity, whose center in the last decades was the United States, was of no small importance. It’s not just about translating the Bible into the newly written languages of non-Christian countries. Thus, the creators of a number of translations into English recognize that their work is also intended primarily for non-English speakers, 8 for people who first of all need to understand the meaning of the written text, which means that the beauty and loftiness of the text inexorably move far to the background. Thus, the Bible remains, in a certain way, a political book, and this role does not diminish and, perhaps, even grows now. Here it is appropriate to quote the words of Lord Donald Coggan, which he said in 1994 in Moscow at the conference “Translation of the Bible: Linguistic, Historical, Cultural and Theological Aspects.” Making a brief review of the English translations of Scripture, he sums up: “… Translating the Bible means doing what the Christian Church has done since its birth. It is a fact,

Note also that Protestants are characterized by fairly free communion with God when reading the Bible during the service and can be entrusted to any member of the congregation. 8 Along with such translations, textbooks for translators of the Bible for non-written and newly written languages are prepared (35, 38); problems and principles of this work are reflected in the collection of articles by the

famous linguist, representative of the American Bible Society Eugene Nyda (184).

Eight, not in doubt. To participate in such work is to fulfill one of the most important purposes of the Church – to bring to people of all languages, colors, and cultures the wonderful news of God's mercy… This work can not end. The last translation can not be created. Languages change… Words deteriorate. Language is a living organism. And life implies death "(60, 40).

The learned theologians noted that the work of translating the biblical text into any language should always be based not only on a deep knowledge of the cultural and linguistic aspects of the origin and existence of this text but is also necessary to take into account the fact that the Bible "has a dual nature: this literary work and simultaneously – a theologically significant text "(128, 85). One should "give up the idea of self-sufficiency of translations. Translation makes (or should) make the biblical message understandable, but it also accomplishes something more: it makes this Message perceived. In the ideal case, the translation should not short-circuit the text in itself, but open it for interpretation and preaching "(ibid., 86) 9.

If we talk about the state of modern biblical studies in general, including in English-speaking countries, then, as ME Konurbayev rightly notes, "Bible studies today go in three ways. For some, Scripture is history: the Bible is studied as the history of the people, its rights to the territory, etc. For others, the second aspect of the study of the Bible, which can be called missionary, is important… However, the third aspect of the study of the Bible as a work of the verbal-

9 The works of Eugene Naida play a special role in translating the Holy Scriptures. The merit of Naida lies primarily in the fact that he distinguished the so-called formal equivalence (the closest match of the form and content between the source text and the translation text) and the so-called dynamic equivalence (the equivalence of the impact on the reader of the translation). "Dynamic equivalence" is defined by Naida as "the quality of the translation in which the semantic content of the original is transmitted in the receptor language in such a way that the response of the transferring receptor is basically similar to the response of the original recipients" (184, 202). In this case, the reaction is understood as a general perception of the message, including an understanding of its semantic content, emotional attitudes, etc. (ibid., 78-79).

Artistic creativity, which is incomparable to anything in terms of its social, socio-historical, and literary significance "(196, 11-12). Here we are faced with a serious problem: the text of King Jacob's Bible, which was canonical for the English Standard Version, has not been studied so far but was only used as a substratum in the analysis of original Hebrew and Greek texts by English-speaking researchers and counting on an English-speaking audience. As noted by ME Konurbayev, "According to the information available to us, in our country, the King James Bible has not been studied at virtually any philological faculty or at any department of the English language; did not appear in any list of recommended manuals of compulsory literature for students of special departments "(ibid.). For the past five years since the writing of these lines, there have been a few studies in Russia devoted to the Holy Scripture, the subject of which was the King James Bible (71, 94, 196, 197).

Conclusion

As for the late translations of the Bible into English, so far, none of them have been subjected to a detailed philological study. Thus, this paper is the first attempt to systematically and consistently examine and compare various linguistic features, such as the King James Bible and modern translations of the Holy Scripture into English. Therefore, relying on a detailed description of those changes that the canonical text undergoes in new versions, we will be able to find out exactly which features of the canonical translation language primarily contribute to the creation of a special biblical style and, therefore, require a particularly careful attitude. In other words, the selected material will be passed through the prism of philological topology – the doctrine of philological identity and differences in philological variants. It has already been noted that the biblical texts contain “priceless material for philological topology” (95, 40) because “for a long history of existence there have been numerous transformations (translated from language into language, transmitted orally, interpreted, quoted, imitated, parodied and “(ibid.) However, until now, the texts of the Holy Scriptures have not been subjected to consistent topological analysis, and the constituting special biblical style of linguistic parameters remain undetected.