

Appendix B

How We Got the Bible

Then He opened His mouth and taught them, saying:

MATTHEW 5:2 (NKJV)

When Jesus opened his mouth, everything that came out was the Word of God. Instead of saying, “Turn in your Bibles...” Jesus could simply say, “Turn to me and listen.” Thus was the transmission of Scripture for the two to three years of Jesus’ ministry.

But how did the words Jesus spoke get into our Bibles for us to read?

To track the history of Jesus’ words—from verbal transmission to a printed book you and I can experience—is to track the history of humankind’s quest for the things of God. Sometimes the person who carried the baton was an early church leader, desperate for the people to know God and understand his Word for themselves. Sometimes it was a believer who risked death to preserve the Bible—and thus the entire transmission process—so that generations after him could remain in intimate contact with the story of the universe.

The history of the Bible is a picture of God’s sovereign rule and his presence in creation.

Jesus’ Bible

The Gospel accounts contain more than 50 references to Old Testament Scripture. So how did this come about? Were Jesus and the guys carrying around pocket Old Testaments?

That may not be far from the truth, though the Scriptures of the day certainly weren’t pocket-sized.

After the Babylonian Exile of the Jews, tradition has it that Ezra championed the task of collecting the writings that now make up

the Old Testament of the Christian Bible. Even by the time of Ezra, one set of Hebrew writings had already been collected and was referred to throughout Israel as the Book of the Law. Eventually this group of books, comprised of the five books of Moses—Genesis through Deuteronomy—came to be known as the Torah.

Added later to the Book of the Law were the Prophets (historic books, such as Joshua, as well as prophetic books, such as Jeremiah) and the Writings (poetry books, such as Psalms).

As the Jewish people began to settle in communities, a great need arose for the wider dissemination of these sacred writings.

Enter the scribes.

Scribes get a bad rap in the New Testament, mostly because of their hostile interaction with Jesus. By Jesus' day the scribes had become more like lawyers and less like copyists. But before the coming of the Messiah, they served an essential function in getting the Old Testament to us today.

With the invention of the printing press centuries away, any copying of Scripture had to be done by hand. And copying these sacred writings wasn't for the faint of heart. Just look at some of the stringent regulations placed on the scribes:

1. They could use only clean animal skins to write on and to bind manuscripts.
2. Each column of writing could have no less than 48 and no more than 60 lines.
3. The ink had to be black and of a special recipe.
4. They had to verbalize each word aloud while they were writing.
5. They had to wipe the pen and wash their entire bodies before writing the word *Jehovah*—every time they wrote it.

6. There had to be a review within 30 days, and if as many as three pages required correction, the entire document had to be redone.
7. The letters, words, and paragraphs had to be counted, and the document became invalid if two letters touched each other. The middle paragraph, word, and letter must correspond to those of the original document.
8. All old and worn documents had to be buried with ceremonial pomp. (This is why we have none of the original documents today.)
9. The documents could be stored only in sacred places.
10. As no document containing God's Word could be destroyed, each was stored or buried in a *genizah*, a Hebrew term meaning "hiding place." These were usually kept in a synagogue or sometimes in a Jewish cemetery.⁶⁶

Within a few centuries of this era in Jewish history, Alexander the Great swept the land, bringing with him the language and culture of the Greeks. Soon many Jews were speaking Greek, growing rusty with the Hebrew language or forgetting it altogether. By then anything read aloud from the sacred text was barely understood at best, boring at worst.

So a campaign was launched in roughly 300 BC for the translation of the Hebrew writings into the more common Greek language.

Tradition has it that six elders were selected from each of the 12 tribes of Israel. The 72 men were sequestered on the island of Pharos in the harbor of Alexandria. There these scholars translated the Pentateuch (the first five books of what is now the Old Testament) in 72 days, a timeframe that curiously matched the number of men selected for the project. Proponents of this work saw this coincidence as giving credence to the divinity of the effort.

Stories circulated that each elder did his work in a separate room, having no contact with the others—and that all of the men produced identical manuscripts. (Historians have since found evidence that the

stories may have been propaganda—an overzealous marketing department, perhaps?—but we recognize their zeal for a divine process.)

The work of the elders came to be known as the Septuagint, Latin for 70, which represented the number of elders who worked on the project, minus a couple.

From this time to roughly 100 BC, the books of the Prophets and the Writings were gradually added to the Septuagint. This was likely the “Bible” that Jesus and the New Testament writers used.

Not only did Jesus and the apostles have the Septuagint, they had access to other Hebrew writings (copied by the scribes in the same painstaking manner), as well as to the Targums, which were Aramaic translations and interpretations of the Hebrew writings.⁶⁷ Interestingly, fragments of these writings still exist, dating back to the first century AD and containing excerpts from Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and the Minor Prophets.

Oral Tradition

For the first 20 to 30 years after Jesus was on the earth, his teachings and actions were communicated by word of mouth, beginning with the apostles.

Before you start picturing the telephone game and how information is easily distorted, remember that in New Testament days word of mouth was the primary means of communication. Story was revered. It was the fabric of the culture. What folks lacked in literacy, they made up for in memorization.⁶⁸ We can trust that the transmission of God’s Word from spoken form to written was both accurate and reliable. Why?

Anywhere from 20 to 30 years is actually a short amount of time for oral transmission. During that period, many eyewitnesses of Jesus’ ministry were still alive and able to refute any inconsistencies in the retelling of these stories.

During Jesus’ life and ministry, the apostles had already begun telling people about him and spreading his message. The fact that

many already knew this information would have helped preserve its integrity after Jesus' departure.⁶⁹

Author and pastor Mark Roberts points out that the reverence Jesus' followers had for his words motivated them to preserve them accurately. We get a strong sense of this from their writings:⁷⁰

Therefore everyone who hears *these words of mine* and puts them into practice is like a wise man who built his house on the rock. (MATTHEW 7:24, ITALICS ADDED)

Heaven and earth will pass away, but *my words* will never pass away. (MARK 13:31, ITALICS ADDED)

The Spirit gives life; the flesh counts for nothing. The *words I have spoken to you* are spirit and they are life. (JOHN 6:63, ITALICS ADDED)

"You do not want to leave too, do you?" Jesus asked the Twelve. Simon Peter answered him, "Lord, to whom shall we go? You have the *words of eternal life.*" (JOHN 6:67-68, ITALICS ADDED)

If you remain in me and *my words* remain in you, ask whatever you wish, and it will be given you. (JOHN 15:7, ITALICS ADDED)

Written Tradition

Interestingly, the writing of what is now the New Testament didn't begin with a Gospel, but rather with Paul's letters. It's believed that Galatians was the first New Testament document, written around AD 49-50.

The first Gospel written was probably Mark's, between AD 57 and 67.⁷¹

Every book of the New Testament was written within 60 years of Jesus' ministry. In the world of ancient documents and literature, a

time frame this short is almost the equivalent of a play-by-play commentary on real-time events.

But the world was hungry for the message of Jesus. One original of each letter wouldn't do. Copies were needed—and while there was no ready method of mass production, there *was* a professional scribe industry. The letters of Paul and the other apostles were soon systematically hand-copied for wider distribution.

Oral and Written—The Overlap Years

By AD 100 to 150, any eyewitnesses to Jesus' ministry had passed on. But the friends of those eyewitnesses stepped up to the plate.

Not only did these friends continue to tell the stories of Jesus and his disciples, thus continuing the oral transmission, they also wrote about the writings of the eyewitnesses.

The writings of Papias, the bishop of Hierapolis (a location near Colossae), lead one to believe he knew several of Jesus' followers personally.⁷² He also wrote of Mark, a traveling companion of Peter who "wrote accurately all that Peter recorded of the words and deeds of the Lord, though not in strict order."⁷³

Polycarp, the bishop of Smyrna, was reported by other church leaders to have known the apostle John. Polycarp wrote a letter (the original of which still exists today) to the Philippian church quoting from many New Testament letters.⁷⁴ A contemporary of Polycarp, Basilides quoted from New Testament letters and made reference to writings "in the gospels."⁷⁵ And Clement of Rome, bishop of the church of Rome at the end of the first century, wrote a letter to the church in Corinth containing several references to Paul's letters as well as to the book of Hebrews.⁷⁶ Some scholars speculate that this could have been the Clement whom Paul referenced in Philippians 4:3, but most say this is unlikely given that Clement was a popular name.⁷⁷

Canonization of the Bible

By AD 100 many other letters and writings about Jesus were circulating, including those of Papias, Polycarp, and Clement. Between AD 150 and 300, some people were attempting to bring all of these spiritual writings into a cohesive work; these were the first efforts toward determining which of the writings were authoritative and worthy of canonization. The work of early church fathers like Tertullian and Origen birthed a list of letters and books that closely resembles the 27 books of the New Testament.

And so the councils began.

With the spread of Christianity had come variations in beliefs and doctrines. Church leaders began to pull together other leaders from across the land to discuss and decide key issues in an attempt to provide standards and doctrines to a dispersed people.

The first of these councils was held in Nicea (today's Turkey) and named, unimaginatively, The Council of Nicea. This council gave us the first uniform Christian doctrine, called the Nicene Creed.

Subsequent councils ratified the discussions and decisions at Nicea. But before long, attention began to turn toward a uniform written code that believers could trust for guidance. It was apparent that the church needed more than a list of letters and books—perhaps something with a little more authoritative heft.

With the advent of the codex (a book bound in volume form, as opposed to a scroll), this need for an approved canon of Scripture grew still more urgent. By the end of the first century, the Gospels had begun to circulate as a cohesive codex. So had Paul's letters. Questions had begun to arise as to which books should be bound together and accepted as sacred Scripture by the church.

In AD 397 the eighth of 14 councils was convened in Carthage, Africa (aptly named the Eighth Council of Carthage). This council ratified a decision made at the Council of Hippo four years earlier, giving us the official canon of 27 New Testament books.

First Non-Greek Translations

You'll recall from the book of Acts that Antioch began to emerge as an epicenter of the early church; Antiochians were even the first to use the word *Christian* to describe Christ's disciples (Acts 11:26).

Apparently the momentum in Antioch didn't stop where the book of Acts left off. The gospel took such root in Antioch that need arose for the Gospel writings to be translated into the region's mother tongue, Syriac. The first Syriac translation, later called the Peshitta, was completed between AD 300 and 400 and represents one of the first serious collections combining both Old and New Testament writings—although not in today's order, nor containing all of today's books.

At the same time the Syriac versions of Scripture were being translated, the Latin language was spreading throughout other parts of the Roman Empire. As it did, local regions took it upon themselves to translate Scripture from Greek into Latin. For a time, the Scriptures were read aloud in Greek during public worship and then translated into Latin. Manuscripts were even prepared with two parallel columns—one in Greek, the other in Latin.⁷⁸

Soon there was a groundswell of Latin Scriptures. Because of different regional dialects, these versions varied greatly from one to another, leading to considerable confusion. Even Augustine weighed in, writing in *On Christian Doctrine*, “For in the early days of the faith, everyone who happened to gain possession of a Greek manuscript and thought he had any facility in both languages, however slight that might have been, attempted to make a translation.”⁷⁹

Finally Pope Damasus (AD 305-383) commissioned his favorite church historian, Jerome, to produce a definitive Latin version using the common, literary form of Latin, as opposed to the more formal Ciceronian Latin. Using the best Greek manuscripts available, along with the Septuagint and the Hebrew writings, Jerome oversaw what's known as the Vulgate—the title taken from *vulgata*, which means “common.”

The impact of the Vulgate cannot be overstated. The proliferation of the Latin language had paved the way for the widespread dissemi-

nation of this Bible. And while Latin is now considered a dead language (officially used only in Vatican City), it has greatly influenced many of today's modern languages—60 percent of our English words have been derived from Latin.⁸⁰ And many of today's theologically “heavy” words come directly from Jerome's Vulgate: *regeneration, salvation, propitiation, reconciliation, Scripture, sacrament, and many others.*⁸¹

The Vulgate was the Bible for a long, long time—perhaps too long a time.

Strikingly, what Jerome set out to accomplish—the creation of a uniform manuscript that all could read and understand—became a nearly insurmountable obstacle because eventually, no one spoke Latin.

At least the masses—the common people, that is—didn't speak Latin.

Darkness

As the Roman Empire disintegrated, each conquering people brought in its own language—the languages of the Lombards, the Goths, the Saxons, and so on. Latin became the language of the elite and spiritual hierarchy.

By AD 500 the Bible had been translated into hundreds of languages. But because the Vulgate was so highly esteemed, by AD 600 religious leaders forbade successive generations from translating it into any language other than Latin—successfully snuffing out the many translations that had already been produced.

Thus Latin became the official language of religion, taught only to priests no matter their native language. And so the world slid into the darkest of ages, with its only source of Light inaccessible to the masses, the common people—you and me.


Reformation

And then, a flicker.

Throughout the Middle Ages there were several small-scale efforts to translate the Bible into the common language. But it was John Wycliffe (1330-1384) who confronted the church hierarchy and took the first bold strides toward bringing the Scriptures into the language of the ordinary people.

For Wycliffe this meant English.

Wycliffe and his team were not Hebrew or Greek scholars but renowned Latin scholars. Therefore they translated from Jerome's Vulgate. They completed their first version in 1382. Revised in 1388, Wycliffe's Bible created immense curiosity among its readers, launching an irresistible tide of hunger for God's Word.

Still there was no printing press. So copies had to be made by hand. As Ken Connolly writes in *The Indestructible Book*, "It took ten months to reproduce one copy of the Bible, and the cost of a copy was between £30 and £40. It was reported that two pennies could buy a chicken, and four a hog. £40 was 9,600 pennies—an enormous amount of money. [Some people] provided a load of hay for the privilege of having the New Testament to read *for one day*—some would save for a month in order to purchase a single page."⁸² 

Before long the popularity of Wycliffe's translation caught the unwanted attention of church leaders who tried to halt it. They succeeded in persecuting and martyring many proponents of Wycliffe's Bible, but they didn't kill its momentum. (Wycliffe himself died of a stroke before he could be martyred.)

God's Word was now in the hands of the people, and there would be no turning back. Despite a massive effort to burn every copy of Wycliffe's Bible, a successful stealth effort to continue copying it—again, by hand—continued. In fact, nearly 200 copies of Wycliffe's versions have survived to this day.

Wycliffe's watershed Bible represented the first crack in a door that was soon to be blown wide open. A few years later, William Tyn-

dale continued the spread of God’s Word by offering the first English translation from the Greek and Hebrew languages, leapfrogging over Jerome’s Latin Vulgate.

Using the historic, newly released Greek New Testament compiled by Erasmus in 1516 (a work which evolved into the *Textus Receptus* and later served as the basis for the King James Bible), Tyndale released his English Bible in 1526. In 1536 he was martyred for his work, “mercifully” strangled rather than burned at the stake.

While all of this was happening in England, events were percolating in Germany as well. Martin Luther, an Augustinian monk, had experienced a spiritual awakening—gripped by the truth that the just live by faith, not by paying indulgences and other abuses of the church.

As he challenged the church hierarchy, Luther, like Tyndale, saw the great need for the Bible to be placed in the hands of the people and understood in their own language. While sequestered in Wartburg Castle, he translated Erasmus’ Greek New Testament into German and released it in 1522. A few years later, he added the Old Testament—and within the next 14 years, Luther’s Bible underwent 377 editions.⁸³

The widespread dissemination of Luther’s Bible was assisted by something else that had been percolating in Germany—the invention of the printing press by Johannes Gutenberg. What took Tyndale months to produce could now be made in a matter of days.

The English Trail

Throughout the 16th century several historic Bibles were produced, each contributing a feature still in use today.

In 1535 Myles Coverdale produced the first complete printed Bible in English (the Coverdale Bible). This was the first Bible to use the order of the Latin Vulgate for the Old Testament (an order followed by all English versions since) and to print the Apocrypha separately in an appendix.⁸⁴

In the mid-1500s English Protestant scholars fled to Switzerland to avoid persecution from the Catholic Church. Gathering in Geneva, they set out to produce a new English translation with explanatory notes and commentary. This came to be known as the Geneva Bible—a Bible that introduced several innovations: verse references, which became the basis for all subsequent English versions, and italics for words not in the original language text. Maps, tables, and chapter summaries were also included.

These innovations made the Geneva Bible widely popular. Revised annually between 1560 and 1616, this was the Bible used by Shakespeare, John Bunyan, Cromwell’s army, the Puritan pilgrims, and even King James himself.⁸⁵

In fact, it was King James’ dislike for and disagreement with the explanatory notes in the Geneva Bible that spurred him to commission a new translation. By 1604 it was widely held that the current English translations were in need of correction and revision. James I of England, who had a personal interest in biblical study and translation, commissioned the most ambitious English translation project yet.

The project involved a team of translators representing the best scholarship of the day. The king devised a set of 14 rules for the translators. Using Erasmus’ Greek New Testament, along with an edition of the Masoretic Text (a Hebrew translation of the Old Testament dating back to the ninth century) for Hebrew language, the translators also had other English versions at their disposal for when these versions employed a better English word.

The first edition of the King James Bible was released in 1611, but contained so many typos that a new edition was released the same year. Two of the more notable typos were Matthew 23:24 printed “strain at a gnat” instead of the intended “strain out a gnat” (which is how the verse still reads today) and omitting “~~not~~” from Exodus 20:14 so that the seventh commandment read, “Thou shalt commit adultery.”⁸⁶

It wasn't until the early 1800s that Bible translation and printing moved across the Atlantic to America's shores. Charles Thomson published the first Bible in the United States. As a secretary to the Continental Congress for 15 years, Thomson had had a front-row seat at the American Revolution. It was he who had delivered the news to George Washington that he had been elected America's first President. Thomson translated the Old Testament into English from an edition of the Septuagint; he used a version of Erasmus' *Textus Receptus* to translate the New.

Noah Webster, of dictionary fame, also produced an English version of the Bible, revising the King James Version into more current language.

Modern Versions

By the mid-1800s a new era of biblical study began to emerge as several prominent Greek manuscripts, as well as new manuscript study, came to the forefront. Significant codices such as *Alexandrinus*, *Sinaiticus*, and *Vaticanus*—Greek manuscripts of all or most of the Bible dating back to the fourth and fifth centuries—had been discovered and were producing a wealth of fresh study.

New translation work began and resulted first in the English Revised Version from Great Britain and in its U.S. counterpart, the American Standard Version (forerunner to the Revised Standard Version and New American Standard Version).

In 1897 a remarkable discovery in Egypt brought great insight to Bible translators. British archaeologists happened upon an ancient Egyptian garbage dump containing timeworn papyri of grocery lists, bills, and letters—all written in Greek. What struck them was that the Greek dialect used in the discarded papyri differed significantly from the Greek of the same era that had been preserved in libraries and museums.

The Greek of the garbage dump was the everyday language of the common Greeks—not of the highly literate or artful. It also matched the Greek of the New Testament—a startling discovery revealing that

the sacred writings had been written in the common, everyday language of the people, not in lofty spiritual-speak.⁸⁷

Why shouldn't our modern translations be the same way? some wondered. So the first half of the 20th century saw an increase in modern-language translations, including the Moffatt Translation and the Goodspeed-Smith “American” Bible. The movement also paved the way for more recent versions, such as *Good News for Modern Man*, *The Living Bible*, and *The Message*.

In the late 1960s a transdenominational team of more than 100 scholars set out to produce a new, contemporary translation of Scripture based on the best available scholarship—“an accurate translation, suitable for public and private reading, teaching, preaching, memorizing, and liturgical use.”⁸⁸ The resulting New International Version was released in 1978 and became one of the best-selling modern-English translations of all time.

Around the turn of the millennium we witnessed an explosion of new Bible versions and translations, brought about by two dynamic streams: increased scholarship based on the latest discovered ancient manuscripts and a continued demand for the Word of God in contemporary language. These trends have given us many modern, readable translations that also offer a high degree of accuracy and faithfulness to the original languages.

A Final Note on Modern Versions

More than 500 English versions of the Bible have been produced since Wycliffe's first English Bible in 1382. Dozens of modern versions are available today, not to mention the hundreds of niche Bibles, those with branding and packaging based on categories such as age, gender, occupation, hobby, or stage of life.

Finding a Bible to buy isn't a problem. Finding the Bible translation that meets your and your students' needs can be a bit more challenging.

Take a few minutes to get familiar with some of the major translation philosophies in use today. Bible publishers typically include descriptions of a Bible's translation philosophy in its opening pages. Examine the following definitions to get a running start.

Then consult the following chart for helpful information on the top-selling Bible versions as of this writing. Use this in choosing a Bible for your personal use or for your students. Obviously this information is in constant flux as new translations are released. Most Bible publishers' Web sites contain similar information that can help you decide which translation best suits your purposes.

Formal Equivalence

The phrase *formal equivalence* signifies an effort by translators to create a word-for-word translation from the original languages, sometimes at the expense of a more fluid-sounding text. Examples include the New American Standard Version and the King James Version. Versions that strive to be word-for-word are recommended for deeper adult study.

Dynamic Equivalence

Dynamic equivalence signifies an attempt by translators to create what some have called a thought-for-thought translation. Thought-for-thought renderings typically read more fluidly, letting the expression of the translated language win out over a higher degree of literalness. Examples include the New Living Translation and Today's New International Version. These versions are helpful for deeper study with teenagers.

Paraphrase

A paraphrase is generally one person's rendition of a translation, striving for high readability and sometimes even colloquial language. Examples include The Living Bible and *The Message*. Paraphrases are great for casual reading and for gaining another perspective on a passage you've already studied.

BIBLE TRANSLATION	READING LEVEL BY GRADE	READABILITY	TRANSLATION PHILOSOPHY	COMMENTS FROM THE PUBLISHERS
English Standard Version (ESV); Crossway Bibles	8	A literal style, but more readable than the King James Version.	word-for-word	The ESV is an “essentially literal” Bible translation that combines word-for-word precision with literary excellence, beauty, and readability.
Holman Christian Standard Bible (HCSB); B&H Publishing Group	6	A highly readable, accurate translation written in modern English.	balance of word-for-word and thought-for-thought	After several years of preliminary development, Holman Bible Publishers, the oldest Bible publisher in America, assembled an international, interdenominational team of 90 scholars, all of whom were committed to biblical inerrancy, to produce this translation.
King James Version (KJV); various publishers	12	Difficult to read due to 17th-century English vocabulary and word order.	word-for-word	Now outdated in language, the KJV was a vast undertaking of historic proportions. It was developed by a committee of scholars who built on the labors of many generations of Bible translators.
New American Standard, Updated (NASB); various publishers	11	Formal style but more readable than the King James Version.	word-for-word	A highly respected formal translation of the Bible, the purpose of the work was to update the American Standard Version into more current English. Published in 1971, the NASB was updated in 1995, making the “most literal now more readable.”

BIBLE TRANSLATION	READING LEVEL BY GRADE	READABILITY	TRANSLATION PHILOSOPHY	COMMENTS FROM THE PUBLISHERS
New Century Version (NCV); Thomas Nelson	3	Contemporary language with down-to-earth vocabulary.	thought-for-thought	The NCV is one of the easiest translations of the Bible to understand. It accurately communicates the messages found in the original languages of biblical manuscripts, using the kinds of terms we use every day.
New International Version (NIV); Zondervan	7.8	An accurate and smooth-reading version in modern English.	balance of word-for-word and thought-for-thought	The purpose in translation was to “produce an accurate translation, suitable for public and private reading, teaching, preaching, memorizing, and liturgical use.”
New King James Version (NKJV); Thomas Nelson	8	Its modern English makes the NKJV easier to read than the King James, yet it retains the familiarity of the KJV’s 17th century sentence structure.	word-for-word	A modern language update of the original KJV, the NKJV retains much of the traditional language and sentence structure without the Old English <i>thees</i> , <i>thous</i> , and other archaic words.
New Living Translation (NLT); Tyndale House	6.3	A readable translation that uses vocabulary and language structures commonly used by the average American.	thought-for-thought	The NLT is a dynamic equivalence translation based on the work of 90 Bible scholars and a smaller team of English stylists who went back to the original languages and sought to produce the closest equivalent of the message in contemporary English.

BIBLE TRANSLATION	READING LEVEL BY GRADE	READABILITY	TRANSLATION PHILOSOPHY	COMMENTS FROM THE PUBLISHERS
The Message; NavPress	4.3	An easy-to-read, modern-language paraphrase from the Greek and Hebrew texts.	paraphrase	<i>The Message</i> was paraphrased from the original languages using the rhythms and idioms of contemporary English. With no formal language and no verse numbers, <i>The Message</i> is a refreshingly unique Bible-reading experience.
Today's New International Version (TNIV); Zondervan	7.8	A highly readable, accurate translation written in modern English.	balance of word-for-word and thought-for-thought	TNIV continues the legacy of the NIV, communicating the Bible's timeless truth in today's language. Over the last three decades, words and language have changed at an unprecedented pace. The TNIV ensures that God's unchanging message will continue to be expressed clearly to an emerging generation of readers.

Appendix B

66. Ken Connolly, *The Indestructible Book* (Grand Rapids, Mich.: Baker Books, 1996), 16.
67. Joel B. Green, Scot McKnight, I. Howard Marshall, Eds., *Dictionary of Jesus and the Gospels*. (Downers Grove, Ill.: InterVarsity Press, 1992), 442.
68. Mark D. Roberts, "The Telephone Game and Oral Tradition: Section B," *Are the New Testament Gospels Reliable? Further Thoughts*, posted July 24, 2006, <http://www.markdroberts.com/htmlfiles/resources/gospelsreliable-more.htm> (accessed February 17, 2008).
69. Green, et al., *Dictionary of Jesus and the Gospels*, 246.
70. Roberts, "The Telephone Game and Oral Tradition: Section B."
71. Green, et al., *Dictionary of Jesus and the Gospels*, 514.
72. F.F. Bruce, *The Canon of Scripture* (Downers Grove, Ill.: InterVarsity Press, 1988), 126.
73. Connolly, *The Indestructible Book*, 30-32.
74. Green, et al., *Dictionary of Jesus and the Gospels*, 935-936.
75. Bruce, *The Canon of Scripture*, 122.
76. *Ibid.*, 132.
77. Gordon D. Fee, *Paul's Letter to the Philippians: The New International Commentary on the New Testament* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1995), 395.
78. Bruce M. Metzger, *The Bible in Translation: Ancient and English Versions* (Grand Rapids, Mich.: Baker Books, 2001), 30-31.
79. Saint Augustine, "2.16" in *On Christian Doctrine*. Cited by Metzger, *Ibid.*, 31.
80. Martha Wheelock and Deborah Wheelock Taylor, foreword to *Wheelock's Latin*, 5th edition, by Frederic M. Wheelock and Richard A. Lafleur, (New York:HarperCollins, 1995), x.
81. Metzger, *The Bible in Translation*, 30.
82. Connolly, *The Indestructible Book*, 78.
83. *Ibid.*, 98.
84. Metzger, *The Bible in Translation*, 60.
85. *Ibid.*, 66.
86. *Ibid.*, 78.
87. Peterson, *Eat This Book*, 142-144 and Metzger, *The Bible in Translation*, 105.
88. "New International Version: Notes," Zondervan Home > Bible Translations > Stats & History > New International Version, <http://www.zondervan.com/Cultures/en-US/Translations/Stats> (accessed February 17, 2008).