

Appendix

Background

The purpose of this translation is: to provide a modern version that retains the accuracy of older English translations; to update archaic words so that it is easier to read using a modern English vocabulary; and to apply discoveries of new materials, such as manuscripts, to improve accuracy.

This Bible is free to copy, even commercially, but is not to be modified except as specified in the section below entitled "Copyright Restrictions."

Special Features

Plus signs (+) are used in superscripts next to words such as "you" and "your" when they refer to a group of two or more. This is done to improve accuracy.

In some cases, the word 'you' or 'your' is not present in some verses for smoother English style. This was mostly done in imperative (command) sentences. If the word 'you' was plural and the context is not clear, the plus sign will move to the verb. For example, a command such as, "Do you⁺ not seek these things" becomes "Do⁺ not seek these things." In such cases, other plural verbs in the same verse may be marked plural as needed to avoid ambiguity. In situations other than these, verbs are not generally marked as to whether they refer to a singular or plural subject.

Brackets [] are used to enclose words supplied in the translation that are not present in the original Bible text in order to make a passage more understandable. A threshold is involved in disclosing these. There are some words that will normally be supplied and not disclosed in brackets, but for the most part these are required if not clearly implied by the original Bible text. The reason that brackets are used, instead of italics or other means, is discussed below in Style Guidelines.

Authoritative Texts

The UPDV Bible is based on the American Standard Version of 1901 (ASV). The ASV was used as the starting point for this Bible (except for First Maccabees and Sirach). The UPDV Bible is a revision of the ASV.

The authoritative texts used for further refinement of the translation are as follows (see also the special section in the appendix concerning the Book of Matthew):

Old Testament: Biblia Hebraica Stuttgartensia (Electronic Edition). United Bible Societies' Preliminary and Interim Report on the Hebrew Old Testament Text Project (5 volumes). The final report in Critique Textuelle De L'Ancien Testament by Dominique Barthelemy (4 volumes).

New Testament (Greek): United Bible Societies—The Greek New Testament, Fourth Edition (UBS4) and Nestle-Aland—Novum Testamentum Graece, 27th Edition (NA27). Readings in these Greek editions within single brackets have been generally retained as part of the regular text in the UPDV Bible. The UBS4 Introduction states that such readings may be regarded as part of the text but this cannot be taken as completely certain. This type of bracketed text should not be confused with use of bracketed text in the UPDV Bible. In the UPDV Bible, bracketed text is used to indicate words used to help in understanding the text that are not present in the original languages.

New Testament (Syriac): The Old Syriac and Peshitta versions were also reviewed for variant readings. In some cases, it was found that

one or more Syriac versions were more likely to contain the original reading than was the Greek critical text (UBS4/NA27). Footnotes indicates where the Syriac was followed instead of the Greek critical text.

By using the above texts, the UPDV Bible uses the eclectic method of selecting the original reading of verses. This means that when more than one reading for a passage exists, each verse is evaluated independently based on its merits. Some variants (different readings of verses) are disclosed in footnotes especially when they affect entire verses which are omitted or inserted. In rare instances, the texts above were not followed if convincing evidence was found to the contrary. In such cases, they are listed in the Variant Exceptions section in this appendix.

Gender

Gender has been generally translated literally. The following general guidelines are used to distinguish the various meanings:

Gender in The New Testament

The current usage of gender in the New Testament is similar to the guidelines noted below for the Old Testament. However, due to differences between the languages and styles, not all of same distinctions are present. Context will generally dictate the interpretation.

Gender in The Old Testament

Man, of man, from man, etc.: When used in its plain form, generally refers to mankind, humans, or people, without necessarily indicating male or female.

'Common man' is used in a similar manner, but in general, refers to ordinary man, as a class, also known as commoners.

A man, any man, this man, men, etc.: Generally refer to one or more of the male sex of man, or a group which may at least partially consist of males.

[Able-bodied] men, [prominent] men, etc.: This is based on a Hebrew word which focuses on a special type of strength, such as mighty, capability, being a soldier, being in one's prime, age, nobility, leadership, wisdom, or other such types of special qualities. The quality referred to is somewhat interpretive based on the context and is placed within brackets. See Exodus 10:11 for example.

A woman, any woman, this woman, women, etc.: Generally refer to one or more of the female sex of man, or a group which may at least partially consist of females.

Sons and daughters: These are generally retained and can mean either literal descendants or something else as indicated by the context.

He, she, and other such references are generally retained and unchanged from the ASV.

Content Warning for Children

This Bible may contain material not suitable for children.

The Book of Matthew

The Book of Matthew in this Bible is a reconstructed text generally based on the use of existing material from Matthew, as well as being supplemented or modified with text from Mark and Luke. The chapters and verses in Matthew have also been renumbered.

It has become apparent that the Book of Matthew has undergone a significant amount of modification since the original. These modifications have generally gone unnoticed because the modifications seem to have happened before the time of currently existing Greek manuscripts.

By most accounts, Matthew was originally written in Hebrew or Aramaic. Although we do not have what are likely to be copies of a direct line to the Hebrew version, there are some indirect witnesses to it. Some of the Church fathers make references to a gospel written in Hebrew. At times, they even indicate where it differs from the Greek version. They also mention different Hebrew versions, different groups using them, and some issues with these groups and texts. This provides us with some important information concerning the original text of Matthew.

Witnesses To A Substantially Different Text

1) We have long been aware of some comments by Epiphanius that he knew of some Hebrew versions that did not contain the first two chapters. He also seems to indicate that some may have at least contained the genealogy section.

2) Somewhat recently, in 1966, Shlomo Pines in "The Jewish Christians of the Early Centuries of Christianity According to a New Source", describes the contents of a text which reflects the views and traditions of a Jewish Christian community. On page 21 he states that this text, which may have been written down in the fifth century or later, may represent an independent, otherwise quite unknown tradition concerning some events which occurred in the earliest Christian community. Further, he states that this tradition, however distorted it may have been in the course of transmission, could yet conceivably go back in parts to the first period of Christianity.

The section relevant to Matthew is on page 23. After some discussion as to whether the original text includes narratives as well as just 'sayings', he goes on to say that the Jewish Christian texts imply that the 'true' Hebrew Gospel did not contain an account of the birth and life of Jesus.

3) New witnesses have been found to Matthew 1:16 which include Manuscripts R and O at 17.3ab of the early document, "The Dialogue of Timothy and Aquila" (TA), the Old Syriac (Sinaiticus), some Palestinian Syriac, some Greek manuscripts, and Von Soden's critical text. These texts appear to show that this verse was modified very early to support the concept of a virgin birth of Jesus.

4) Beginning with Matthew 1:18 (old numbering), a very unusual syntax appears for a text which has been translated from Hebrew to Greek. Instead of finding any resemblance to Hebrew style, we find an almost exact match to a narrative from ancient Greek literature.^a This tends to show that what we have is something introduced later into the text when it was in Greek.

5) An article titled, "Dreams, the Ancient Novels, and the Gospel of Matthew: An Intertextual Study", provides some interesting background on the dream stories in Matthew:

"No doubt the dream narratives in Matthew lack the flourish and color that we find in the dream reports of the Greek novels. ... Yet the formal features of the dream narratives in Matthew correspond

to those found in other Greco-Roman literature, including the romance novels. Based simply on the formal features of the dreams in Matthew, it seems evident that an ancient auditor in the Greco-Roman world would bring to Matthew's dream narratives the same literary expectations and values as the dreams found in the novels."^b

"Chariton 2.9.6 offers a particularly interesting parallel to Matt 1:18b-24 (old numbering). Just as Callirhoe comes to a decision about her unborn child by means of a dream, Joseph also comes to a decision about Mary's unborn child by means of a dream. Because of the dream, Callirhoe does not kill her unborn child but gives birth to the child and makes it a legitimate child of Dionysius. ... Thus the dreams in Matthew's infancy narrative and the Greek novels share similar functions in relation to children and prophecy." It goes on further to discuss how in Matthew 27:19 (old numbering), the dream terminology of Pilate's wife "is consistent with that in Matthew's infancy narrative..."^c

This indicates that these portions of Matthew, not only at the beginning, but also at the end, may be the creation of a later writer who was familiar with novels in his culture; rather than being the original work of a Hebrew author.

Patterns of the Modified Text

Although the above factors focus on the first two chapters, the modifications continue throughout Matthew. The first two chapters turn out to be just a symptom of a much more widespread problem. In reviewing Matthew, some patterns emerge when we find material that is not present in John, Mark, or Luke. In general terms, Matthew contains unparalleled materials that tend to:

- a) Sensationalize or exaggerate;
- b) Support a misunderstood Scripture;
- c) Prematurely insert extra prophecies; and
- d) Over-emphasize certain phrases and topics.

Context

In many cases, passages were found that were not in their proper context. By presenting the material in a context which was not originally intended when the words were spoken, this was likely to result in misinterpretation. There were also cases of multiple sayings that were placed together even though they happened at different times and in different contexts.

Reconstruction

The UPDV has used the existing material in Matthew as a basis for reconstructing a replacement text which:

- a) Removes the unattested material;
- b) Puts the events in a more chronological order;
- c) Places the text in its proper context; and
- d) Covers the same general subjects and events.

While the existing material of Matthew was used as much as possible, sometimes it was necessary to use the text from parallel accounts in Mark and Luke. Sometimes different readings from Matthew, Mark, and Luke were combined together in whole or in part. In some cases, the text in Matthew was not included in any form due to the lack of a confirming witness to the reading or context. Some texts which appear genuine are included even though the location they belong is not certain; however, footnotes are generally present indicating the uncertainty of the location. Slight modification of the narrative material was occasionally

^a E. Abel, "Scholia recentia in Pindari epinicia," Berlin: Calvary, 1891, Vol. 1: 7.46-48. Text from TLG[®] (Thesaurus Linguae Graecae) by the Regents of the University of California.

^b Derek S. Dodson, "Dreams, the Ancient Novels, and the Gospel of Matthew: An Intertextual Study," Perspectives in Religious Studies, Vol. 29, Spring 2002: 46-47.

^c Dodson, "Dreams," 51.

required in order to transition the reconstructed text with the surrounding context.

Renumbering

The chapter and verse numbering in Matthew has been changed. It is at times necessary to refer to the old method of numbering and/or the new one. In such cases, the old system will be indicated by (old) or (old numbering). The new system will be indicated by (new) or (new numbering). In cases where it is not indicated, the new system is to be assumed by default.

Additional reference material related to the reconstruction of Matthew may be found at the website www.updated.org including a conversion chart from the old numbering system to the new numbering system; a parallel comparison of the old text of Matthew to the new; and a guide to the new text showing the general references from which it was derived.

Acts of the Apostles (Acts)

The book of the Acts of the Apostles is not included in this Bible. It appears that the book of Acts was generally based on historical people and events for its outline; however, many of the details within it appear to be created. The reasons for taking this position include the following:

- 1) The internal writing style in the Gospel of Luke is different in some respects when compared to Acts. This tends to indicate that someone else wrote Acts. For example, note the use of the Greek word $\tau\epsilon$ (9 times in Luke; 151 times in Acts). Also compare the difference in use of $\alpha\nu\eta\rho$ (27 times in Luke; 100 times in Acts) to $\alpha\nu\theta\rho\omega\pi\omicron\varsigma$ (95 times in Luke, 46 times in Acts). See the following article for other examples: A.W. Argyle, "The Greek of Luke and Acts," *New Testament Studies* (Cambridge University Press) 20 (1974): pp. 441 - 445.
- 2) Contradictions to other events in the New Testament. For example compare Galatians 1:11-2:10 to the corresponding events in Acts.
- 3) Significant amounts of material which are unsubstantiated. Many of the details found in Acts are not present in Paul's writings even when they would be expected. For example, compare the details of Paul's conversion and persecution of the Church in Galatians 1:13-24 and 1 Corinthians 15:1-9 to those found in Acts.
- 4) Similarities of some parts of Acts with Greco-Roman literature. This may indicate some of the material in Acts was created based on stories in the literature of the time. For examples of this see: Ruben Rene Dupertuis. "The Summaries in Acts 2, 4, and 5 and Greek Utopian Literary Traditions." PhD diss., Claremont Graduate University, 2005.

First Maccabees (I Maccabees)

The book of First Maccabees is included since it fills in some important events in the history of Israel between the time of Malachi and the New Testament.

However, in reviewing the text, it appears that some parts of First Maccabees were likely to have been added at a later time. The following factors were evaluated in excluding text that was not likely to be original:

- 1) Sections of text which were introduced by a suspect style of writing. This includes evaluating the way subjects were referred to at the beginning of new context.

- 2) The pattern of vocabulary, grammar, and/or style of writing do not appear to be from the original author based on comparison to the rest of his writing.

- 3) The text does not appear to parallel the account given by Josephus, the ancient historian. A significant portion of First Maccabees appears to have been used by Josephus. However some parts were not. This could be since he did not want to use them, or because these parts were not in the copy which he had at the time.

- 4) The context and/or flow of thought seem unusually abrupt or out of place.

This process resulted in retaining about 75% of the text of First Maccabees. The sections of text which are not included are: 1:1-9 (partial), Chapter 8, 9:34, 12:1-23, and 13:43-16:24. There is additional information in the footnotes at these texts.

The book's historical chapter and verse numbering has generally been followed. This allows easier comparison to other versions and use of reference works. There is no present intention of including in this Bible any of the books commonly known as Second, Third, or Fourth Maccabees. However, the name of First Maccabees was retained since that is what it is commonly known as today.

First Maccabees was not included in the ASV which was the starting point for the rest of the UPDV Bible (except Sirach). The following text was used as the starting point in the UPDV Bible for First Maccabees: *The Holy Bible Translated, from the Latin Vulgate; Diligently Compared with the Hebrew, Greek, and other Editions in Divers Languages.* Baltimore: John Murphy Company, 1914.

Wisdom of Sirach (Sirach)

It is generally accepted that the author of Sirach was a teacher and scribe in the second century BC. He was well-versed in the Scriptures and wrote to help those who wanted to make progress in both knowing the Scriptures and doing them. References and allusions to other parts of the Old Testament abound. Sirach is also a practical guide, often similar to the style of James in the New Testament. The original time of writing is estimated to be between 190 BC and 180 BC, a time after Malachi of the Old Testament and before the New Testament.

Sirach was originally written in Hebrew. But over time, the Hebrew copies fell into disuse. In modern times, Sirach has generally only been found in Greek, Syriac, and Latin manuscripts. Practically no Hebrew existed. The errors that had crept into the non-Hebrew manuscripts made Sirach unsuitable for inclusion in the Bible. However, from 1896 AD to 1982 AD, significant Hebrew manuscripts of Sirach were identified.

This Bible only includes Sirach up to Chapter 16 Verse 23. Very little of the Hebrew text has been discovered from 16:24 - 30:13. Furthermore, the quality of the Hebrew text from this point forward is questionable. There are also other gaps in the Hebrew text after that point as well. As a result, the text was not continued in this Bible after 16:23. However, most versions of Sirach include a total of 51 chapters.

Some portions which were translated in Sirach from 1:1 - 16:23 were not available in Hebrew. They were reviewed and corrected when necessary. This was done by carefully comparing the existing manuscripts; checking against parallel texts; and researching the Hebrew, Syriac, and Greek concordances of Sirach. As a further safeguard in places where no Hebrew text has been found, some readings are placed in footnotes instead of the main body of text. This is done to avoid including text that is not likely to be original. Examples of criteria used in this evaluation are:

- 1) Variations between different manuscripts can suggest that a reading is not original.

2) The pattern of vocabulary, grammar, and/or style of writing do not appear to be from the original author based on comparison to the rest of his writing.

3) The text appears to uncharacteristically duplicate or explain another passage.

4) The context and/or flow of thought seem unusually abrupt or out of place.

The historical chapter and verse numbering has generally been followed. This allows easier comparison to other versions and use of reference works. The book's title 'Wisdom of Sirach' is sometimes referred to as Sirach, Wisdom of Sirach, Ben-Sira, Wisdom of Ben-Sira, or Ecclesiasticus. The dash is sometimes omitted in Ben-Sira.

This translation of Sirach was not derived from the ASV which was the starting point for the rest of this Bible (except First Maccabees).

Definitions

For the purposes of this Bible, the following general definition(s) are used:

Life, Live, Save, Saved: Aramaic is likely the original language of part of the New Testament. In Syriac, a type of Aramaic, there is a word for 'life' which can mean 'life' such as eternal life. In some instances where the Syriac has the word 'life', it shows in Greek as 'saved' or a similar word. While the Greek may have a valid meaning, it was determined better in some contexts to use 'life' (and derivatives such as 'to live') to represent the same basic Syriac word. This way it is easier to see the relationship between similar words in the surrounding context. For example, John 5:34 is often translated as '...that you⁺ may be saved'. Yet John 5:40 is translated '...that you⁺ may have life'. However, in Syriac, the words 'be saved' and 'have life' both have the same root meaning of 'life'. These are some of the reasons why the Syriac text has been followed at John 5:34 and 10:9.

Sex, Having Sex, or Having Any Sex: Someone is 'having sex' or 'having any sex' by contacting the genitalia, groin, inner thigh, the breasts, between the breasts, the buttocks, or between the buttocks of another; when such contact is with an intent to arouse or gratify anyone's sexual, erotic, or reproductive desire; given that 'contacting' means touching in any way, with any body part or any physical object, either directly or indirectly.

Slaves, Slavery: The words related to slaves and slavery have been translated as literal as possible. However, it is important to understand slavery in terms of the specific ancient cultures that are represented in the Bible. Attempting to understand slavery based on preconceptions from other times or cultures may lead to misunderstandings. For additional background, a comprehensive Bible reference should be consulted such as the entry for 'Slavery' in *The Anchor Bible Dictionary*, New York: Doubleday, 1992.

Abbreviations

The following abbreviations are commonly used in the footnotes and appendix:

ASV: American Standard Version.

CTAT: Critical Text of the Old Testament. (See Authoritative Texts section above).

CT: Critical Text of the New Testament based on UBS4 and NA27.

DBL: Swanson, James. *Dictionary of Biblical Languages With Semantic Domains*. electronic ed. Oak Harbor: Logos Research Systems, Inc., second edition, 2001.

DSS: Refers in general to the Dead Sea Scrolls and findings in the Judean Desert.

HOTTP: Hebrew Old Testament Text Project (See Authoritative Texts section above).

K&D: Keil & Delitzsch Commentary on the Old Testament.

KJV: King James Version.

LXX: The Septuagint. An ancient translation of the Hebrew Old Testament into Greek.

NA27: Nestle-Aland—Novum Testamentum Graece, 27th Edition (NA27).

(new), (new numbering): Refers to the new system of numbering the chapters and verses in Matthew as presented in this Bible.

(old), (old numbering): Refers to the traditional numbering of the chapters and verses in Matthew.

Syr-c: The Curetonian Old Syriac text.

Syr-s: The Sinaitic Old Syriac text.

TA: The Dialogue of Timothy and Aquila. The critical text presented in a thesis by Robert Gerald Robertson at Harvard University, Cambridge, Massachusetts, 1986.

TCGNT: A Textual Commentary on the Greek New Testament, First and Second Editions. Bruce M. Metzger. United Bible Societies.

UBS4: United Bible Societies—The Greek New Testament, Fourth Edition.

Style

The conventions for usage and style generally use the following as guides (with some exceptions): *The Chicago Manual of Style*, 15th edition, The University of Chicago Press, 2003. And, *The SBL Handbook of Style*, Hendrickson Publishers, Inc., 1999.

Examples of the style conventions used are:

Spelling out numbers from one through one hundred instead of using the numerals follows the general principle at 9.3.

Using brackets [] for words not found in the original follows rules 6.104 and 11.68. Italics were not used for this purpose since rule 7.49 states that the purpose of italics is to call attention to a certain portion of text.

Capitalization is used for what are clearly proper nouns and adjectives per the rules for religious names and terms at 8.97 through 8.119. Accordingly, words such as he and his, even when referring to God, are not capitalized unless at the beginning of a sentence. Also of note on this subject, the original Hebrew and Greek texts generally do not show any difference when they use words such as he and his in reference to God.

Names

Sometimes the traditional spelling, or the one that is consistently used throughout the Bible, is used for the names of people and places. Also see the section below titled, "The Name of God."

The Speech of God

It is possible that the underlying word in Aramaic in John 1:1 was originally 'Memra' (מַמְרָא). This would match the extensive use in some of the Targums (Aramaic translations of the Old Testament). The significance of this is that John may have used his understanding of this term from the Targum when he wrote in John 1:1, 'In the beginning was the Speech...'

In reference to the use of 'Memra' in the Targums, J.W. Etheridge states:

"... it seems, I repeat, impossible to restrict the signification of the epithet in question to a mere figurative personification, and not to perceive that St. John, when he wrote the first verses of his Gospel, communicated to the Gentile churches a mystery of the truth which had long been held sacred by the ancient people of God." (J.W. Etheridge, M.A. The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch with the Fragments of the Jerusalem Targum from the Chaldee. KTAV Publishing House, Inc. New York, 1968, first published 1862, pages 19-20.)

Holding a similar view is Martin McNamara who says:

"...it is legitimate to assume that John is very much under the influence of the targums in the formulation of his doctrine of the Logos. " Martin McNamara, Targum and Testament. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1972, page 104.

In understanding John 1:1, it is also important to differentiate between the meaning of the 'Logos' of Greek Philosophy and the 'Memra' of the Old Testament. John Gill in his 'Exposition of the Entire Bible' at John 1:1 indicates that the meaning of John 1:1 is based on the meaning of 'Memra' from the Targums rather than from the writings of Plato or his followers. Gill further states that it is much more probable that Plato got his idea of the 'Logos' from the 'Memra' of the Old Testament, rather than supposing that John's ideas in John 1:1 were derived from Plato.

In order to show where 'Memra' is used in the Old Testament, the corresponding English translation has been underlined. For example, in Genesis 1:3, the Targum reads, 'And the Memra of the Lord said'. Our present version reads, 'And God said'. Accordingly, 'God' in Genesis 1:3 in this translation has been underlined. This shows the corresponding use of 'Memra' in the Targum. This also shows a possible relationship between 'God' of Genesis 1:3 to the 'Speech' of John 1:1. The 'Speech' of John 1:1 is also underlined since it is likely to have been originally derived from 'Memra' in the Targum.

If the word 'I' is underlined, the verb next to it will also be underlined to make it easier to notice.

In Genesis 1:3, 7, 9, 11, 15, 24, and 30, the last phrase of the verse is underlined to show the additional phrase 'according to the decree of his Memra' or 'according to his Memra' which appears at the end of the verse in the Targum. In Genesis 1:3 the Targum reads, 'and there was light according to the decree of his Memra'. The rest of the verses listed above read in the Targum, 'and it was so according to his Memra.'

The following are the instances where underlining has taken place to show an underlying use of 'Memra' in the Old Testament as well as the possible use of the same word in New Testament (parenthesis indicate the number of times 'Memra' appears in a verse if more than once):

John

1:1 (3 times), 1:14.

Genesis

1:3(2),4,5,6,7,8,9(2),10,11(2),15,16,20,22,24(2),25,27,28,30; 2:2; 3:8,10; 4:26; 8:20; 9:12,13,15,16,17; 12:7(2),8(2); 13:4,14,18; 14:19,22; 15:1,6; 16:13; 17:1,3,7,8,11; 18:1,17,19; 19:24; 20:3,6,13; 21:33; 22:16,18; 24:1,3; 26:3,5,25; 28:15(2); 29:31; 30:22; 31:3,5; 35:1; 46:4; 49:25.

Exodus

3:4,8,12(2),17; 4:12,15; 5:23; 6:3,7; 8:22; 10:10; 11:4; 12:12,23; 13:21; 14:30,31; 15:2,25,26; 17:1,6; 18:4; 19:5,9,20; 20:24; 23:22; 25:22; 29:43,45; 30:6,36; 31:17; 32:13; 34:5.

Leviticus

8:35; 9:4; 16:2; 18:30; 20:23; 22:9; 24:12; 26:11,12,30,46.

Numbers

3:16,39,51; 4:37,41,45,49; 9:18(2),19,20(2),23(4); 10:13,29; 11:17,20,21; 13:3; 14:9,11,14,22,41; 17:4; 20:12,24; 21:5; 22:9,12,18,20; 23:3,4,16,21; 24:4,13,16; 27:14; 33:2,38; 36:5.

Deuteronomy

1:26,32,43; 2:7; 4:30,33,36; 5:5,23; 8:20; 9:23(2); 13:4,18; 15:5; 18:19; 20:1; 26:14,17; 27:10; 28:1,2,15,45,62; 30:2,8,10,20; 31:8,23; 32:51; 34:5.

Psalms

2:12; 5:11(2); 7:1,8; 9:2,7,9,10; 11:1; 14:5; 16:1; 21:7; 22:4,5; 23:4; 25:2,3,20; 26:1; 27:1,10; 28:6,7; 31:1,6,14,24; 32:11; 33:21; 34:2,8,22; 35:9; 37:3,5,9,22,34,40; 40:3,16; 41:3; 52:7; 55:16; 56:4,10(2),11; 57:1; 62:8; 63:4,6,11; 64:10; 66:6; 68:11,16,33; 70:4; 71:1,6; 81:8,11; 84:5,12; 85:6,12; 89:24; 91:2,14; 95:7; 97:12; 104:34; 106:23,25; 107:25; 110:1,2; 112:7; 114:3; 115:9,10,11,12,14; 116:7; 118:26; 121:7; 124:2,8; 125:1; 135:14; 141:8; 143:8,9; 144:2.

Isaiah

1:20; 5:24; 6:8; 8:5,14; 9:7; 10:17,20; 12:2; 17:7; 21:17; 22:25; 25:8,9; 26:3,4; 28:23; 29:19(2); 30:11; 31:1; 32:9; 33:2; 37:32,35; 40:5; 41:10,13,14,16; 43:5; 44:24; 45:12,17,22,24,25; 46:3,12; 48:3,12,16; 49:1,5; 51:1,4,5,7; 55:2,3; 57:13; 58:14; 59:17; 60:9; 61:10; 62:2; 63:8; 66:6; 66:13.

'Memra' has only been noted in Genesis through Deuteronomy, Psalms, and Isaiah in the Old Testament of the UPDV Bible. 'Memra' is present elsewhere in the Targums. However, the reason for its use in these other places often seems to be for other purposes such as avoiding the use of God's name directly in negative contexts. However, the primary reason for indicating 'Memra' in this Bible is to show the possible background to John 1:1. Accordingly, 'Memra' is only noted in the books where it is reasonably associated with John's use.

Various Targums were consulted for the purpose of determining the use of 'Memra'. Only some of the instances of 'Memra' were included. Deciding which ones to include depended on factors such as: which Targums contained the reading, patterns of use, and the context.

In the Targum, the underlying phrase is often 'the Memra of the Lord' or similar which is substituted for God. If there is a phrase such as 'the name of the Memra of the Lord, the Everlasting God' (or similar), it has not been determined if the part after the comma (the Everlasting God) refers back to either 'Memra' or 'Lord' or both.

In some cases, there is not an exact one to one correspondence in the Hebrew Old Testament for 'Memra' in the Targum. In such cases, if a similar underlying word or phrase could be determined, it was underlined; otherwise, no underlining was done.

For further background, see: 'The Idea of Intermediation in Jewish Theology. A Note on Memra and Shekinah. G. H. Box. The Jewish Quarterly Review, Vol 23, No. 2 (Oct. 1932), pages 103-119'. Also see: 'The Gospel of the Memra: Jewish Binitarianism and the Prologue to John. Daniel Boyarin. Harvard Theological Review 94:3 (2001), pages 243-284'.

Also see the note below regarding Variant Exceptions for John 1:1.

The Name of God

The Old Testament

In the Old Testament, the names "Yahweh" (a personal name for God) and "Yah" (a contracted form of Yahweh) are used instead of what is rendered in many versions as "LORD." The main reasons for this are:

- 1) The words "LORD" and "Lord" are different words with different meanings in the original languages. Making them so similar in English obscures the distinction. "LORD" is a substitution for Yahweh, the name of God, which can be stated literally. "Lord" is used when the original text intends that its meaning is a title of respect such as sir or master.
- 2) There is no audible difference if one is speaking the text aloud. Or, even if reading the text to oneself, it will be hard to differentiate the two. However, if one prefers the use of LORD (or Lord) instead of speaking the name, LORD could be substituted for Yahweh when it is read. This follows a similar custom of some who substitute LORD for Yahweh when they read the Hebrew text of the Old Testament.
- 3) The preface to the American Standard Version of 1901 indicates that the American Revisers, after careful consideration, unanimously concluded that a superstition regarded the divine name as too sacred to be spoken. And, this superstition should no longer dominate the Old Testament. This memorial name is explained in Exodus 14-15 and is repeatedly emphasized as such in the original text of the Old Testament.

In addition to the name "Yahweh," the name "Sovereign Yahweh" is used when the two Hebrew words "Lord" and "Yahweh" are together. This is intended to portray an emphatic title of God incorporating majesty and authority.

The New Testament and Greek Sections of Sirach

In the New Testament, and in the Greek sections of Sirach, the existing Greek manuscripts do not contain the name "Yahweh" as do the Old Testament Hebrew manuscripts. Almost all references to God or "Yahweh" in the New Testament and the Greek sections of Sirach are in the form of Lord, God, or Master. However, it is possible to determine where "Yahweh," or another title for God, was likely to be the meaning. For example, a number of passages in the New Testament use "the Lord" when they quote from the Old Testament which uses "Yahweh." There are also common phrases such as "an angel of Yahweh" which occurs nearly fifty times in the Old Testament, but is normally rendered as "an angel of the Lord" in the New Testament.

Part of the Book of Sirach is in Hebrew and has a distinguishing abbreviation for "Yahweh." These instances were translated as "Yahweh" without further note. The remaining part of Sirach is generally considered to follow Greek manuscripts. These Greek

sections seem to have little to no pattern for determining where "Yahweh" occurs. However, the Syriac versions do appear to follow a general pattern for translating the name of God using a specific grammatical form. This was taken into consideration.

The UPDV Bible attempts to maintain the distinction between "Yahweh" and "the Lord" in the New Testament and the Greek sections of Sirach when possible. However, the reader should understand that this is done to facilitate understanding and that the existing underlying Greek manuscripts generally only say "the Lord."

The readings of "Yahweh" in the New Testament are generally not footnoted unless there is significant ambiguity in the context. When other titles for God were modified to a corresponding Old Testament use, they are footnoted. It should be noted that if the New Testament reads only "God," with no other adjoining names or titles, the text is left as it is. In those cases no attempt is made to determine uses of "Yahweh."

The table starting on the next page is a summary of these translations in the New Testament and the Greek sections of Sirach where the name or title of God corresponded with the Old Testament.

The first column is the verse in the New Testament or Sirach where the name occurs. The second column is the literal translation of the Greek manuscripts. The third column indicates the translation adopted in this Bible.

The next four columns indicate the general basis for the translation. The fourth column shows when the verse in the New Testament or Sirach appears to correspond to a verse in the Old Testament where the specific name of God was found. The fifth column shows when the phrase in the New Testament appears to correspond to a phrase used in various places in the Old Testament where the specific name of God was found. The sixth and seventh columns show when the context of the verse, or the style of the writer, appears to support the translation adopted.

The last column indicates any other related information for the given verse. If the verse or phrase corresponds to a use in the Old Testament, one of the verses will be referenced in this column.

The Name of God in The New Testament and Sirach

Verse	Literal	UPDV	V e r s e	P h r a s e	C o n t e x t	S t y l e	Other/ Notes
John							
1:23	the Lord	Yahweh	X				Isa 40:3
12:13	the Lord	Yahweh	X				Ps 118:26
12:38	the Lord	Yahweh	X				Isa 53:1
Matt							
3:7	the Lord	Yahweh	X				Deut 6:16
3:10	the Lord	Yahweh	X				Deut 6:13
17:18	the Lord	Yahweh	X				Ps 118:26
22:7	the Lord	Yahweh	X				Ps 118:26
22:33	the Lord	Yahweh	X				Ps 118:23
23:20	the Lord	Yahweh	X				Deut 6:4
23:21	the Lord	Yahweh	X				Deut 6:5
23:25	the Lord	Yahweh	X				Ps 110:1
Mark							
1:3	the Lord	Yahweh	X				Isa 40:3
11:9	the Lord	Yahweh	X				Ps 118:26
12:11	the Lord	Yahweh	X				Ps 118:23
12:29	the Lord	Yahweh	X				Deut 6:4
" "	" "	" "		X			Micah 4:5 (Yahweh our God)
12:30	the Lord	Yahweh	X				Deut 6:5
12:36	the Lord	Yahweh	X				Ps 110:1
13:20	the Lord	Yahweh	X				Isa 65:8-9
" "	" "	" "				X	See other verses in this table for Mark when 'the Lord' means God it refers back to 'Yahweh'
Luke							
1:11	the Lord	Yahweh		X			Gen 16:7 (Angel of Yahweh)
1:16	the Lord	Yahweh		X			Hosea 3:5 (Yahweh their God)
1:17	the Lord	Yahweh	X				Isa 40:3
1:25	the Lord	Yahweh			X	X	Context and sentence structure
1:32	the Lord	Yahweh		X			Ps 84:11 (Yahweh God)
1:38	the Lord's	Yahweh's		X			Ps 134:1 (Slaves of Yahweh)
1:58	the Lord	Yahweh			X	X	Context and sentence structure
1:66	the Lord	Yahweh		X			Isa 66:14 (The hand of Yahweh)
1:68	the Lord	Yahweh		X			Exo 5:1 (Yahweh, the God of Israel)
1:76	the Lord	Yahweh	X				Isa 40:3
2:9 (1)	the Lord	Yahweh		X			Gen 16:7 (Angel of Yahweh)
2:9 (2)	the Lord	Yahweh		X			Eze 44:4 (Glory of Yahweh)
2:23	the Lord	Yahweh		X			Ps 19:7 (The law of Yahweh)
2:24	the Lord	Yahweh		X			Ps 19:7 (The law of Yahweh)
2:26	the Lord's	Yahweh's			X		See Footnote. 1 Sam 24:6 (Yahweh's anointed)
2:29	Master	Sovereign Yahweh			X		Gen 15:2 (See Greek and Hebrew in OT)
2:39	the Lord	Yahweh			X		Ps 19:7 (The law of Yahweh)
3:4	the Lord	Yahweh	X				Isa 40:3
4:8	the Lord	Yahweh	X				Deut 6:13
4:12	the Lord	Yahweh	X				Deut 6:16
4:18	the Lord	Yahweh	X				Isa 61:1
4:19	the Lord	Yahweh	X				Isa 61:2
5:17	the Lord	Yahweh				X	See other verses in this table for Luke when 'the Lord' means God it refers back to 'Yahweh'
10:27	the Lord	Yahweh	X				Deut 6:5
13:35	the Lord	Yahweh	X				Ps 118:26
19:38	the Lord	Yahweh	X				Ps 118:26
20:37	the Lord	Yahweh				X	See Exo 3:4-7

Verse	Literal	UPDV	V e r s e	P h r a s e	C o n t e x t	S t y l e	Other/ Notes
20:42	the Lord	Yahweh	X				Ps 110:1
Rom							
9:29	the Lord of Sabaoth	Yahweh of hosts	X				Isa 1:9
" "	the Lord of Sabaoth	Yahweh of hosts		X			2 Sam 7:8 (Yahweh of hosts)
2 Cor							
6:18	the Lord Almighty	Yahweh of hosts		X			2 Sam 7:8 (Yahweh of hosts)
Jame s							
5:4	the Lord of Sabaoth	Yahweh of hosts	X				Mal 3:5
" "	the Lord of Sabaoth	Yahweh of hosts		X			2 Sam 7:8 (Yahweh of hosts)
Rev							
1:8	the Lord	Yahweh	X				Isa 41:4
" "	the Lord God	Yahweh God		X			Ps 84:11 (Yahweh God)
4:8	the Lord	Yahweh	X				Isa 6:3
" "	the Lord God, the Almighty	Yahweh, the God of hosts		X			Amos 4:13 (Yahweh, the God of hosts)
6:10	Master	Sovereign Yahweh		X			Gen 15:2 (See Greek and Hebrew in OT)
11:17	Lord God, the Almighty	Yahweh, the God of hosts		X			Amos 4:13 (Yahweh, the God of hosts)
15:3	Lord God, the Almighty	Yahweh, the God of hosts		X			Amos 4:13 (Yahweh, the God of hosts)
16:7	Lord God, the Almighty	Yahweh, the God of hosts		X			Amos 4:13 (Yahweh, the God of hosts)
16:14	God, the Almighty	God of hosts		X			Amos 5:27 (God of hosts)
18:8	the Lord, God	Yahweh, the God				X	Amos 4:13 (Yahweh, the God ...)
19:6	the Lord our God	Yahweh our God		X			Micah 4:5 (Yahweh our God)
19:15	God, the Almighty	God of hosts		X			Amos 5:27 (God of hosts)
21:22	the Lord God the Almighty	Yahweh, the God of hosts		X			Amos 4:13 (Yahweh, the God of hosts)
22:5	the Lord	Yahweh	X				Isa 60:19 (Yahweh)
" "	the Lord God	Yahweh God		X			Ps 84:11 (Yahweh God)
22:6	the Lord	Yahweh		X			Judges 2:12 (Yahweh, the God of ...)

Verse	Literal	UPDV	V e r s e	P h r a s e	C o n t e x t	S t y l e	Other/ Notes
Sirach							
1:1	the Lord	Yahweh		X			Prov 2:6 (Yahweh gives wisdom)
1:8	the Lord	Yahweh		X			2 Chr 18:18, Ps 9:7 (Yahweh ... throne)
1:14	the Lord	Yahweh		X			Prov 1:7, Isa 11:2 (the fear of Yahweh)
1:16	the Lord	Yahweh		X			Prov 1:7, Isa 11:2 (the fear of Yahweh)
1:18	the Lord	Yahweh		X			Prov 1:7, Isa 11:2 (the fear of Yahweh)
1:20	the Lord	Yahweh		X			Prov 1:7, Isa 11:2 (the fear of Yahweh)
1:26	the Lord	Yahweh		X			Sir 4:28, Isa 3:17 (Yahweh will ...)
1:27	the Lord	Yahweh		X			Prov 1:7, Isa 11:2 (the fear of Yahweh)
2:1	the Lord	Yahweh		X			Prov 1:7, Isa 11:2 (the fear of Yahweh)
2:10	the Lord	Yahweh		X			2 Kings 18:5, Prov 3:5 (trust... in Yahweh)
2:11	the Lord	Yahweh		X			Deut 4:31, Ps 111:4 (Yahweh ... is merciful)
3:2	the Lord	Yahweh		X			Isa 55:5, Isa 60:9 (Yahweh ... glorified)

Variant Exceptions

The following are instances where the UPDV Bible has followed a reading different than those of the HOTTP, CTAT, or UBS primary recommendations.

John 1:1 - The meaning of the Aramaic word (מִלְתָּא) is broader than the translation 'Word'. Although it can mean either, here 'Speech' is more accurate. In some other places in the Bible this Aramaic is also translated as 'Speech'. Compare, for example, John 4:42 and 8:43 in Syriac and Greek. Also see this verse in 'The Pulpit Commentary: St. John Vol. I. Edited by H. D. M. Spence-Jones'. See note above regarding 'The Speech of God'. Also see a more detailed article on the Internet at the following web site:

<http://www.updated.org/help/speech.html>

John 4:14 - This verse has been conjecturally reconstructed. Compare the text at the verse to the current Greek text in the footnote at the verse to see the differences. This verse is reconstructed based on the following:

1) The Liege Diatessaron shows a reading of 'living water' in this verse, although the rest of the verse appears to be an expanded reading which also has 'eternal life'.

2) The context is one where 'living water' is a subject of the discussion (see John 4:10 and 4:11). It would be expected that this same subject would also be used in this verse. However, the phrase 'eternal life' is used much more often. Accordingly, at an early stage, a copyist or translator decided that the word 'live or living' went with 'eternal' for 'eternal life' instead of 'living water'.

3) The word for 'springing up' is likely to have been added to help in the translation after 'eternal life' was selected in the text. Compare Syr-c which omits it to Syr-s.

4) The form of the text appears to expect 'forever' to end the sentence by itself. Compare the literal first part to the literal reconstructed second part of this verse below:

(whoever drinks of the water...) will not thirst—forever
(the water) will be in him a well of living water—forever

5) An original Aramaic would be easy to confuse based on a similar text.

6) See a similar case at John 6:27.

John 5:34 - See the entry for 'Life' in the Definitions Section of the Appendix.

John 6:27 - This verse has been conjecturally reconstructed. Compare the text at the verse to the current Greek text in the footnote at the verse to see the differences. This verse is reconstructed based on similar reasons to John 4:14 above. Note particularly in this verse: The Liege Diatessaron; the context discussing food; the comparison of food that perishes to food that lasts forever; and the Aramaic similarity.

John 7:37-39 - See footnote for the reading in the CT. These verses are in the known manuscripts. However, these verses are not included in this Bible for reasons which include the following:

1) In several cases in the Gospels, there are passages pertaining to the Holy Spirit which appear to be additions to the text by someone other than the original author. See the Appendix below for Luke 11:13 and the other verses listed there as well. Note also John 20:22 which was likely part of an addition by someone other than the original author of the Gospel.

2) The text here is problematic for a number of reasons and has generally defied attempts to understand it. A number of journal articles and commentaries are available on this subject. The problems include difficulty finding the Scripture that is referred to; determining who the water comes from; and understanding the punctuation. It is possible that these problems resulted from a disturbance in the text.

3) These three verses do not seem to fit in the context of the surrounding verses. Before and after these verses, the subject is where Jesus came from and where he is going. It is difficult to see why there would be an interruption to discuss the receiving of the Spirit by believers at a later time. Also it is hard to see why the crowd reacts based on these three verses.

4) The attendants from 7:32 appear to have been dispatched around the middle of the feast (see 7:14). However, 7:37 together with 7:45 seem to make the day the attendants return as the last day of the feast.

5) The interpretation given in John 7:39 seems unrealistic and contradictory to the dialog about living water in John 4:6-15, especially John 4:14.

Given the factors above, it is likely that these verses are out of place and/or have been tampered with. Accordingly, they have been moved out of the main body of text and placed in a footnote.

John 7:53-8:11 - This is not a variant from the Critical Text. CT is certain (Level A) that John 7:53-8:11 is not part of the original text.

John 10:9 - See the entry for 'Life' in the Definitions Section of the Appendix.

John 19:36-21:25 - Although known manuscripts contain these passages, they are likely to be additions by someone other than the original author. Accordingly, this text has not been included. The reasons for this determination include the following:

1) The wording of John 19:35 seems to be the most natural ending of the book. Note the similar endings at John 20:30-31 and 21:24-25 which progressively imitate and expand the ending at John 19:35. This may indicate two additional layers of expansion in the ending of the text of John.

2) John's ending at 3 John 1:12 is similar to John 19:35.

3) Several elements of style and vocabulary are not consistent with the author's writing in other places.

4) Generally, the content in this section conflicts with, or is not substantiated by, parallel accounts in the New Testament.

Matthew 1:16 - See footnote at this verse. The Greek followed is based on the TA mentioned there. However it is styled to UBS/NA27 for conjunctions and omits the intervening dialog by the speaker.

Matthew 7:22 - See footnote at this verse. The CT was not certain (Level C) of its choice of the reading 'works' instead of 'children'. The UPDV Bible has chosen 'children' due to the similarity of the words in Hebrew and Aramaic. It is easy to see how they would be confused by a translator from one of those languages into Greek. In Greek however, they are quite different and would not likely be mistaken for one another. Compare Luke 7:35 which also has the reading 'children'.

Mark 14:28 - See footnote at this verse. This verse is not included for the reasons which include the following: The Fayyum Fragment does not contain this verse; this verse seems out of context; this verse is probably borrowed from an early error in Mark 16:7. See also the note in the Appendix on Mark 16:7 below.

Mark 16:7 – See also the note in the Appendix on Mark 14:28 above. It seems most likely that Mark 16:7 in our Greek texts was either an early modification or an error in an early translation (compare Luke 24:6). This probably resulted in the insertion of Mark 14:28 as well as the reason for part of the story in John 21.

Luke Chapters 1 and 2 – There is evidence that the early life of Christ probably was not in the original gospel account from which Luke is derived. The Book of Matthew was likewise found to include similar material of a doubtful origin. Accordingly, it seemed best to not include these two chapters in the text of Luke. For additional information, see Joseph P. Tyson, *Marcion and Luke-Acts* (Columbia, University of South Carolina Press, 2006), p. 119. See also the note below regarding Luke 23:39-24:53.

Luke 3:23 – This verse has been restored based on the following: The phrase 'he was known as' is also used in a similar sense in Matthew 2:2 (per quote from Epiphanius). It is likely an original Aramaic was translated into a Greek reading of 'as was supposed'. This gives it the nuance of 'it was said to be, but wasn't really true.' However, that is not the meaning here.

The Aramaic has two meanings. Here it more literally means to be called or known as something. Compare also the similar Aramaic root at John 19:17. The word for 'began' in Greek (see CT reading below) seems to be a mistranslation of 'to be', see Payne Smith page 101, column 1. The CT reads this verse as follows: 'And Jesus himself, when he began, was about thirty years of age, being the son (as was supposed) of Joseph, the [son] of Eli,'. See also Matthew 1:16-2:23 (old numbering), Luke 1:27, 34, 2:5, Isaiah 7:14.

Luke 11:13 – The reading of 'good [things]' is based on the parallel account in Matthew 14:37 (or 7:11 in old numbering). It is likely that the reading of 'Holy Spirit' was a later addition. It may have taken place due to the similar looking Greek word for 'good' being read as 'holy'. Once 'holy' was read, 'spirit' could have been added to make the meaning clearer.

There is a variant here in some Greek texts which reads 'good gifts' instead of 'Holy Spirit'. This variant may be a correction by someone realizing something was wrong with the text and using the immediate context for the correction. However, it seems an original reading of the single word 'good', as read in Matthew, would be most likely to explain the other readings.

This error in the text, along with other factors, likely show the tendency of early editors to add phrases about the 'Holy Spirit', especially in Luke. Those texts in Luke, which are not attested by the other gospel writers and are not suggested by the context, are not included in the main body of text. They are included only in the footnotes and are at the following verses: Luke 1:15, 1:41, 1:67, 2:25, 2:26, 2:27, 4:1, 4:14, 10:21, and 11:13. See also a similar case at John 14:26.

Luke 11:41 – See footnote at this verse. This change was made due to the likelihood of an original Aramaic text being slightly misread. Compare Matthew 15:22 as well as the contexts of these passages. For more information see: Maurice Casey, *Aramaic Approach to Q* (New York: Cambridge University Press, 2002), pp. 10, 23, 24. Also note the references there. The rest of the verse was translated following the Greek forms as closely as possible in the context of the corrected wording.

Luke 11:42 – See footnote at this verse. This change was made due to the likelihood of an original Aramaic text being slightly misread (שבתא for שבתא). In addition to the difference with Matthew 15:23, 'rue' was not subject to tithing according to Jewish writings (the Mishnah). For more information see: Arndt, Danker, and Bauer, *A Greek-English lexicon of the New Testament and other early Christian literature* (Chicago: University of Chicago Press, 2000), p. 810.

Luke 23:39-24:53 – The tendency of the other Gospel accounts has been to include endings which are of a doubtful origin. Based on the style, content of the text, other witnesses, and the textual variants at the end of Luke, it is likely that some of the material in Luke is not original. Accordingly, it seemed best to include in the ending of Luke only the material which is either directly or indirectly attested to by some other source. The comparison material was based on the other texts in the New Testament, including the other Gospel accounts as well as in Luke up to this point. This ending section of Luke has been reconstructed accordingly. Also see the note above regarding Luke Chapters 1 and 2. For further background refer to: Joseph P. Tyson, *Marcion and Luke-Acts* (Columbia, University of South Carolina Press, 2006), p. 119.

Revelation 11:1 – See footnote at this verse. This change was made due to the likelihood of an original Aramaic text being slightly misread. For additional information see: Jastrow pages 955-956; Payne Smith p. 361; and C. C. Torrey, *The Apocalypse of John* (Yale University Press, 1958), p. 120.

Revelation 19:13 – See footnote at this verse. The way the literal reading appears is awkward in style and not consistent with John's other uses of the phrase 'the Word of God'. Something in the text is likely to have dropped out or something in the syntax is likely to be misunderstood. All things considered, it seems most likely that John's intent was to merely write another name by which the person was known and to indicate that it was found in the Word of God. Accordingly, the structure of the verse has been rearranged and the word 'in' has been supplied by conjecture.

Exodus 34:24 – See footnote at this verse.

Deuteronomy 31:11 – See footnote at Exodus 34:24.

Joshua 19:7 – The UPDV Bible follows CTAT's reconstruction of the original text.

Judges 5:30 – The UPDV Bible follows a conjectural restoration noted in K&D to read 'the neck of the queen' instead of 'the neck(s) of the spoil'.

2 Samuel 4:6 – CTAT prefers M reading with C-level confidence. However, due to similar reading in Ezekiel 23:40 along with witnesses of G, S, and T, and only vocalization change required, the UPDV Bible has followed: "and, look, they."

2 Samuel 12:31 – This verse and the parallel passage at 1 Chronicles 20:3 are sometimes translated as the captured inhabitants being subject to various types of tortures such as being hacked with saws and axes and being burned. It also appears that the difficulty in understanding these verses has led to the original Hebrew undergoing slight modification at an early stage. Accordingly, the UPDV Bible has translated these passages by re-evaluating the original language, context, and use of similar vocabulary elsewhere in the Bible. There are three main parts of this verse which directed the translation:

a) There is a one letter difference between the Hebrew word in 2 Samuel 'put [them]' (שם) and 1 Chronicles 'sawed [them]' (שר). Based on comparing the two readings, it is believed that 'put [them]' was the original meaning. The concept is that they were made to work using these tools.

b) There is a one letter difference between the Hebrew word in 2 Samuel 'axes' (מגזרות) and 1 Chronicles 'saws [of a stone-cutter]' (מגרות). Based on the more comprehensive and seemingly more accurate account in 2 Samuel, the reading in 1 Chronicles was assumed to have been slightly modified at an early stage due to difficulty understanding the text.

c) Only the passage in 2 Samuel contains 'made them serve making bricks'. This is sometimes translated as 'made them pass through the brickkiln'. The difference is due to the verb in Hebrew currently reading הֵעֲבִיר (passed through, made to pass). However, it most likely originally read, with a very similar one letter difference, הֵעֲבִיר (made to serve). This fits the context. It also matches similar wording and vocabulary about being made to serve making bricks at Exodus 1:13. Making captives serve in a particular function is similar to that found at Joshua 9:21.

CTAT and HOTTP did not recommend these readings; however, they were limited in scope by available texts. They did not recommend something as original when there was no text with the reading currently found to exist. However, HOTTP does note that the readings followed in (a) and (c) above probably represent the original texts. And with respect to (b), CTAT indicated considerable doubt in their recommendation.

1 Chronicles 4:32 – The UPDV Bible follows CTAT's reconstruction of the original text.

1 Chronicles 20:3 – See note above at 2 Samuel 12:31.

Psalms 2:9 – See footnote at this verse. The UPDV Bible has followed the Hebrew text with different vowel pointing in accordance with the LXX reading.

Psalms 106:20 – See footnote at this verse. Also see Jeremiah 2:11. This verse is on ancient rabbinical lists of euphemisms in the Bible. 'Their glory' appears to be a euphemism to avoid directly referencing God in this context. See the discussion in CTAT at Psalm 106:20.

Jeremiah 2:11 – See footnote at this verse. Also see Psalm 106:20. This verse is on ancient rabbinical lists of euphemisms in the Bible. A translation such as 'their glory' appears to be a euphemism to avoid directly saying that God could be exchanged for something. 'His glory' also seems out of place given the first person surrounding context. See the discussion in CTAT at Psalm 106:20 and the footnote in the text of WBC at Jeremiah 2:11.

Jeremiah 22:18 – See footnote at this verse. This reading was followed for reasons which include the following: a) The Hebrew word for 'sister' is similar to one meaning 'brotherhood' as in Zechariah 11:14. b) A lament in this form is nearly always addressed to the person who would be dead. There is no dead woman in the context who would be called 'sister'. c) When two phrases are next to each other in a lament, generally the second phrase is either a duplication of the first; a further identification of the first; or an emphasis of the first. In this verse, 'my brother' is emphasized as 'best brother'. And, 'lord' is emphasized as 'his excellence'.

For further reference, see Theodor H. Gaster, 'Myth, Legend, and Custom in the Old Testament', page 604. Also see the historical examples in Mark E. Cohen's, 'The Canonical Lamentations of Ancient Mesopotamia'. And also see the Syriac at this verse.

Jeremiah 27:1 – See footnote at this verse. The UPDV Bible has followed an optional recommendation in HOTTP.

Jeremiah 28:1 – CTAT indicates the LXX is nearly certain to have the earlier reading, and that the MT appears to have text inserted in this verse at a later time by a secondary source. CTAT still recommends the MT based on textual criteria. However, based on all factors, the UPDV Bible has followed the LXX. See footnote at this verse. See also CTAT.

Ezekiel 27:19 – The UPDV Bible follows CTAT's conjectural restoration of the original text.

Those referenced only in the footnotes are: Matthew (see individual footnotes and separate section in appendix), John 1:7, 1:12, 5:34, 6:68, 10:9, 14:26, Mark 6:3, Luke 1:27, 34, 2:5, 3:23, 11:13, Genesis 46:19-22, 46:26-27, Exodus 1:5, First Maccabees, and Sirach.

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Updated Bible Version

2.16

Version Number: 2.16 (Feb. 24, 2012)
ISBN: 978-1470070830

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