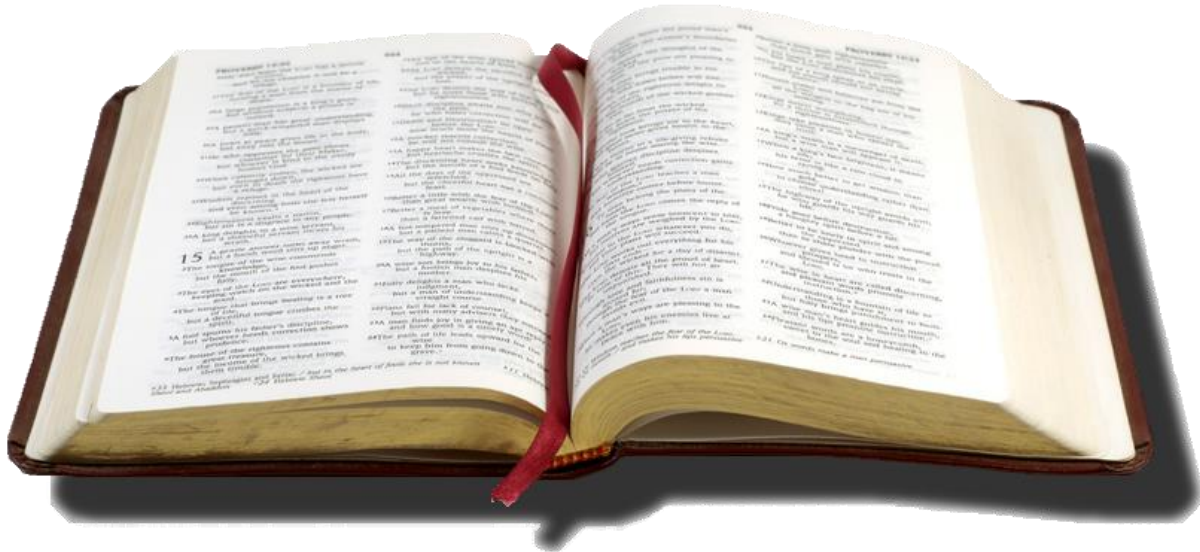


English Bible Translations

By: Johnny M. Thulin, Jr.



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Explanation Page:

I would like to devote this work to my Wife, Bethany Thulin-if it were not for her patience in the many long hours it took to produce this and other works, I would not have been able to perform this achievement, not to mention her help in modifications to the final form of this document.

Thank you for taking the time to examine this document. I have made this document as a supplement to a Sunday School class I am currently teaching at my local church, Tri-County Baptist Church in Skiatook, Oklahoma. This version of the undertaking was begun in December 2023 and continued into February 2024. It is a byproduct of a spreadsheet that I am working on with the same title. The spreadsheet is a workbook of multiple worksheets and contains several graphs and tables, of which many of these pages derive in a fuller form. The spreadsheet also has more capabilities, such as the ability to filter specific content. For instance, the spreadsheet enables the user to only filter such columns as "Original" translations and only show on the page those translations made from original Hebrew, Aramaic, and Greek manuscripts, and not revisions of previous manuscripts; this is just an example of the options are indeed multitudinous.

This is a labor of love, one in which I want to share with the broader Christian community freely and without compensation. Therefore, I am making not only this document, but also the spreadsheet and PowerPoint® presentations of the classes available freely. All of which have a Creative Commons © copyright protection, which allows the user to modify and freely distribute the work. It only stipulates that proper attestation be applied to myself for my work, and that the materials will not be used in a commercial enterprise, not to be used to make a profit. This is only fair to me, and I believe a reasonable request. To appreciate the time that went into this work, please understand that many hours went into the preparation and assemblage of this material, and great pains were taken to collate much research into a form that is easy to understand and not too taxing to read.

To appreciate this work and all the benefits it offers, let's examine the document section by section. Starting at the Table of Contents, you will find a simple reference to the document. On pages five through thirty-three, you will find the bulk of the work. This is the best way to take the information conveyed in each column of the spreadsheet and cluster it around each translation. What you will find is that the translations are arranged alphabetically, which is ultimately the easiest way to quickly find the specific translation you may want to look up. What you will find is that each translation has the Gospel of John chapter one verses one through five, as well as verse fourteen and verse eighteen. The next thing you will find is whether the translation is a revision of previous translations or an original work from the original Hebrew, Aramaic, and Greek of the Bible. Then you will notice the "stated purpose" of the translation, in other words, what the translator(s) say was the reason for the work they performed. The next item are any particular notes that I felt was important to convey about said translation that I could not fit into any other section of the document, following that is the translation theory from which the translators attempted to operate from (see glossary definition "A balance between formal and dynamic equivalence) then the year the translation was released or published, the grade reading level most often ascribed to that particular translation and whether there were any revisions of the translation since its initial release. The next few items will be important to the inner workings of the translation and quite frankly turned out to be the most difficult facts to discover, many hours went into research of these specific lines of information. You will find out if the translation was made by a committee or one person, and whether the committee was an Inter-Denominational (meaning different denominations) or one specific denomination or groups work. After that you will discover how many translators were involved and this was by far and away the single most frustrating and difficult to discover or all the information concerning translations. The next two columns require me to assure you that these are not my opinions, you don't want to know my opinions you want a consensus of Biblical Textual experts, and I did not produce this work as a dissertation meaning it is heavily referenced and unendingly quotational.

However, these “pros and cons” sections are the general evangelical Biblical textual expert views on the matters and not that of my own necessarily, in fact in some places I disagree, however I did not produce this work to be biased but honest, so I defer to the expert opinions of those more learned than myself. The next section is what I call a “General consensus of Biblical Translator experts”, that is what is the word on the street among credentialed individuals over what they feel the translation ended up being, compared to what the Translation Committee started to achieve. The next information you will find is the source texts from which the translation was made. Now a word of clarity needs to be spoken here. We must be guarded against undue bias against a particular work, because it was a product of its time and place. In other words, we may feel strongly about what source text we wish a translation to be derived from, but maybe we are treating those of the past with an unfair chronological snobbery. They had what they had to work with, and that is often due to no fault of their own, just a circumstance of history. Finally, you will find where each translation ranks in the top 50 sales as of December 2023. Based on my research, this is an incredibly close sales rank compared to when the writing was performed. Some such writings often use data a year or two old at the time of the writing, but I wanted the most current and up-to-date information at my disposal.

You will find 64 English translations in the above-mentioned section, along with the Textus Receptus Greek Bible Text and the Nestle-Aland Greek Bible Text for comparison. I listed those translations that are the most popular, prevalent both in print and online and in app form. I also added some forgotten translations that I believe are still useful and helpful to Christians today. The next section is “An English Bible Translational Comparison of John 1:1.” This section is exciting due to the ability to “see” translations at work. It helps me see the different translation methodologies at work. You can see an overlapping of some dynamic translations being very formal, in that they fall in step with formal equivalence translations in their end result, as well as literal translations. What is interesting is the way in which you can see the nuanced translations work the nuance from the original languages. The next section is a series of charts that group the translations into their corresponding translation category, a helpful resource. The next section I call “Warning Pages” is where I freely admit that my opinions are used, as explained in the prologue to that section. In this section, I believe lies an important service to the Church, a clarion call to be discerning concerning the dangerous grounds some people have tread in tampering with God’s Word. In conclusion, there is a helpful tool in the glossary. Rather than leaving you at the mercy of the internet or other research which may or may not accurately reflect definitions to terms as I use them. I wanted to give you the definitions of these terms as I use them myself.

Yours in Christ,

Johnny M. Thulin, Jr.

1 American King James Version AKJV

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. The same was in the beginning with God. 3. All things were made by him; and without him was not any thing made that was made. 4. In him was life; and the life was the light of men. 5. And the light shines in darkness; and the darkness comprehended it not. 14. And the Word was made flesh, and dwelled among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 18. No man has seen God at any time, the only begotten Son, which is in the bosom of the Father, he has declared him.

- Revision of the KJV 1769 Revision
- Stated purpose: Update the KJV into modern English
- Translation Theory: Update the KJV
- Year Released: 1999
- Grade Reading Level: 11
- Revisions: None
- Translators: Stone Engelbrite
- Number of Translators: 1
- Pros: Updates the KJV while maintaining the style and word preferences of the KJV Translators, available online
- Cons: Not widely used or accepted
- General consensus of Biblical Translator experts: A mix of Formal & Dynamic Equivalence
- Source of Translation: Mazoretic Hebrew, 6-7 Greek Manuscripts Majority Text

2 American Standard Version ASV

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. The same was in the beginning with God. 3. All things were made through him; and without him was not anything made that hath been made. 4. In him was life; and the life was the light of men. 5. And the light shineth in the darkness; and the darkness apprehended it not. 14. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. 18. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him .

- Revision of the KJV 1769 Revision
- Stated purpose: To be more literal and accurate than the KJV
- Translation Theory: Formal Equivalence
- Year Released: 1901
- Grade Reading Level: 11
- "Revisions: Revised Standard Version (1952) Amplified Bible (1965) New American Standard Bible (1971) The Living Bible (1971) Recovery Version (1999) World English Bible (2000) American Literary Version (also known as Bibliotheca) (2016)"
- Translators: Inter-Denominational
- Number of Translators: 30
- Pros: First Bible to render the Divine name (YHWH) rendered as Jehovah First Bible to use the Critical texts of Westcott & Hort
- Cons: Too rigid and archaic in its language and style
- General consensus of Biblical Translator experts: A mix of Formal & Dynamic Equivalence
- Source of Translation: Westcott & Hort Ginsburg critical Edition of the Hebrew Bible
- Sales Ranking as of 12:23: NR

- **3 & 4 Amplified Bible & Amplified Bible Classic AMP & AMPC**

1. In the beginning [before all time] was the Word (Christ), and the Word was with God, and the Word was God Himself. 2. He was [continually existing] in the beginning [co-eternally] with God. 3. All things were made and came into existence through Him; and without Him not even one thing was made that has come into being. 4. In Him was life [and the power to bestow life], and the life was the Light of men. 5. The Light shines on in the darkness, and the darkness did not understand it or overpower it or appropriate it or absorb it [and is unreceptive to it]. 14. And the Word (Christ) became flesh, and lived among us; and we [actually] saw His glory, glory as belongs to the [One and] only begotten Son of the Father, [the Son who is truly unique, the only One of His kind, who is] full of grace and truth (absolutely free of deception). 18. No one has seen God [His essence, His divine nature] at any time; the [One and] only begotten God [that is, the unique Son] who is in the intimate presence of the Father, He has explained Him [and interpreted and revealed the awesome wonder of the Father].

- Revision of the ASV (1901)
- Stated purpose: Stated Purpose: The AMP is designed for readers who want to study the Bible in depth and understand the nuances of the original languages, without requiring any prior knowledge of Greek or Hebrew.
- Translation Theory: Nuanced
- Year Released: 1965
- Grade Reading Level: 12
- Revisions: Revised: 1987, 2015
- Translators: Inter-Denominational
- Number of Translators: 19
- Pros: May aid in helping understand the shades of meanings for the Bible
- Cons: Loved or Hated there seems to be no middle ground, The context drives the definition of the Words it seems to go against the whole concept of words semantic ranges
- General consensus of Biblical Translator experts: A mix of Formal & Dynamic Equivalence
- Source of Translation: Based upon the Biblia Hebraica Stuttgartensia Masoretic Hebrew text, the Dead Sea Scrolls, other ancient Old Testament manuscripts, and the United Bible Societies/Nestle-Aland Greek texts of the New Testament. Greek Manuscripts (5,500+)
- Sales Ranking as of 12:23: 11

5 Anderson New Testament AND

1. IN the beginning was the WORD, and the WORD, was with God, and the WORD was God. 2. This One himself was at the origin with God. 3. Everything was in his hand, and without him not even one thing existed of the things that existed. 4. In him was The Life and The Life is The Light of men. 5. And The Light is shining in the darkness, and the darkness did not overtake it. 14. And The Word became flesh and dwelt among us, and we beheld his glory, the glory as of The Only Begotten of The Father, full of grace and truth. 18. No man has seen God at any time; The Only Begotten God Who is in the bosom of The Father, he has declared him.”

- Original Translation of the Greek Codex Sinaitic Manuscript
- Stated purpose: be faithful to the Greek and faultless in its English.
- Translation Theory: Formal Equivalence
- Year Released: 1864
- Grade Reading Level: 11
- Revisions: 1866, 1918
- Translators: H.T. Anderson
- Number of Translators: 1
- Pros: Translation made from one Greek Manuscript, Includes Shepherd of Hermas, Epistle of Barnabas, Didache, First & Second Epistle of Clement,
- Cons: Made from one translator and one Greek Manuscript
- General consensus of Biblical Translator experts: A mix of Formal & Dynamic Equivalence
- Source of Translation: Codex Siniaticus
- Sales Ranking as of 12:23: NR

6 Berean Literal Bible BLB

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. The same was in the beginning with God. 3. All things were made through Him, and apart from Him was not even one thing made that has been made. 4. In Him was Life; and the Life was the light of men. 5. And the light shines in the darkness; and the darkness apprehended it not. 14. And the Word became flesh, and tabernacled among us, (and we beheld His glory glory as of the Only Begotten from the Father), full of grace and truth. 18. No one has seen God at any time; the only begotten Son, Who is in the bosom of the Father, He declared Him.

- Original Translation
- Stated purpose: Committed to staying within the lines of Formal Equivalence but with readability.
- Notes: Translation: 6 member oversight committee hundreds volunteered
- Translation Theory: Literal
- Year Released: 2016
- Grade Reading Level: 8.5
- Revisions: None
- Translators: Unique vision of open-source
- Number of Translators: 106+
- Pros: Largest variety of source material from which to translate from of other translations, Very literal Bible, available freely in various formats electronically, if you want a very good resource I have it in an excel document that I have modified to be easy to reference
- Cons: Open source, not the work of an expert committee
- General consensus of Biblical Translator experts: Very literal translation an interlinear without the Greek
- "Source of Translation: Nestle Aland, Novum Testamentum Graece SBL Society of Biblical Literature, Greek New Testament ECM Editio Critica Maior, Novum Testamentum Graecum NE Eberhard Nestle Novum Testamentum Graece WH Westcott and Hort, New Testament in the Original Greek BYZ The New Testament in the Original Greek: Byzantine Textform GOC Greek Orthodox Church, New Testament TR Scrivener's Textus Receptus Stephanus Textus Receptus DSS Dead Sea Scrolls MT Hebrew Masoretic Text: Westminster Leningrad Code Hebrew Masoretic Text: Biblia Hebraica Stuttgartensia LXX Greek OT Septuagint: Rahlfs-Hanhart Septuaginta Greek OT Septuagint: Swete's Septuagint SP Samaritan Pentateuch"
- Sales Ranking as of 12:23: NR

7 Berean Standard Bible BSTB

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. The same was in the beginning with God. 3. By Him were all things made, and without Him was not any one thing made that was made. 4. In Him was life, and the life was the light of men. 5. And the light shineth in darkness, and the darkness attained it not. 14. And the Word was made flesh, and dwelt among us, being full of grace and truth: and we beheld his glory, the glory as of the only-begotten of the Father. 18. and though no one hath ever seen God, or can see Him: yet the only-begotten Son, who is in the bosom of the Father, hath made Him known.

- Original Translation
- Stated purpose: Committed to staying within the lines of Formal Equivalence but with readability.
- Notes: Translation: 6 member oversight committee hundreds volunteered
- Translation Theory: Formal Equivalence
- Year Released: 2016
- Grade Reading Level: 8.5
- Revisions: None
- Translators: Unique vision of open-source
- Number of Translators: 106+
- Pros: Largest variety of source material from which to translate from of other translations, Balance between formal equivalence and dynamic equivalence, available freely in various formats electronically, if you want a particularly good resource, I have it in an excel document that I have modified to be easy to reference
- Cons: Open source, not the work of an expert committee
- General consensus of Biblical Translator experts: Balance between Word for word and thought for thought
- "Source of Translation: Nestle Aland, Novum Testamentum Graece SBL Society of Biblical Literature, Greek New Testament ECM Editio Critica Maior, Novum Testamentum Graecum NE Eberhard Nestle Novum Testamentum Graece WH Westcott and Hort, New Testament in the Original Greek BYZ The New Testament in the Original Greek: Byzantine Textform GOC Greek Orthodox Church, New Testament TR Scrivener's Textus Receptus Stephanus Textus Receptus DSS Dead Sea Scrolls MT Hebrew Masoretic Text: Westminster Leningrad Codex Hebrew Masoretic Text: Biblia Hebraica Stuttgartensia LXX Greek OT Septuagint: Rahlfs-Hanhart Septuaginta Greek OT Septuagint: Swete's Septuagint SP Samaritan Pentateuch"
- Sales Ranking as of 12:23: NR

8 Berean Study Bible BSB

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. He was with God in the beginning. 3. Through Him all things were made, and without Him nothing was made that has been made. 4. In Him was life, and that life was the light of men. 5. The Light shines in the darkness, and the darkness has not overcome it. 14. The Word became flesh and made His dwelling among us. We have seen His glory, the glory of the one and only Son from the Father, full of grace and truth. 18. No one has ever seen God, but the one and only Son, who is Himself God and is at the Father's side, has made Him known.

- Original Translation
- Stated purpose: Committed to staying within the lines of Formal Equivalence but with readability.
- Notes: Translation: 6 member oversight committee hundreds volunteered
- Translation Theory: Formal Equivalence
- Year Released: 2016
- Grade Reading Level: 8.5
- Revisions: None
- Translators: Unique vision of open-source
- Number of Translators: 106+
- Pros: Largest variety of source material from which to translate from of other translations, Balance between formal equivalence and dynamic equivalence, available freely in various formats electronically, if you want a particularly good resource I have it in an excel document that I have modified to be easy to reference
- Cons: Open source, not the work of an expert committee
- General consensus of Biblical Translator experts: Balance between Word for word and thought for thought
- "Source of Translation: Nestle Aland, Novum Testamentum Graece SBL Society of Biblical Literature, Greek New Testament ECM Editio Critica Maior, Novum Testamentum Graecum NE Eberhard Nestle Novum Testamentum Graece WH Westcott and Hort, New Testament in the Original Greek BYZ The New Testament in the Original Greek: Byzantine Textform GOC Greek Orthodox Church, New Testament TR Scrivener's Textus Receptus Stephanus Textus Receptus DSS Dead Sea Scrolls MT Hebrew Masoretic Text: Westminster Leningrad Code Hebrew Masoretic Text: Biblia Hebraica Stuttgartensia LXX Greek OT Septuagint: Rahlfs-Hanhart Septuaginta Greek OT Septuagint: Swete's Septuagint SP Samaritan Pentateuch"
- Sales Ranking as of 12:23: NR

9 Bishops' Bible BISH

1. In the begynnyng was the worde, & the worde was with God: and that worde was God. 2. The same was in the begynnyng with God. 3. All thynges were made by it: and without it, was made nothyng that was made. 4. In it was lyfe, and the lyfe was the lyght of men, 5. And the lyght shyneth in darknesse: and the darknesse comprehended it not. 14. And the same word became fleshe, and dwelt among vs (and we sawe the glory of it, as the glory of the only begotten sonne of the father) full of grace and trueth. 18. No man hath seene God at any tyme: The onely begotten sonne which is in the bosome of the father, he hath declared hym.

- Revision of the Great Bible (1539)
- Stated purpose: we'll improve on the Great Bible and we won't use all those offensive Notes that are in the Geneva Translation.'
- Translation Theory: Formal Equivalence
- Year Released: 1568
- Grade Reading Level: 12
- Revisions: 1572, 1602 as the KJV
- Translators: Anglican Bishops
- Number of Translators: 8+
- Pros: In a long line of outstanding English Bible Translations
- Cons: No longer in print, Strange wording
- General consensus of Biblical Translator experts: Balance between Word for word and thought for thought
- Source of Translation: Mazoretic Text, Medieval Greek Texts
- Sales Ranking as of 12:23: NA

10 Christian Standard Bible CSB

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. He was with God in the beginning. 3. All things were created through him, and apart from him not one thing was created that has been created. 4. In him was life, and that life was the light of men. 5. That light shines in the darkness, and yet the darkness did not overcome it. 14. The Word became flesh and dwelt among us. We observed his glory, the glory as the one and only Son from the Father, full of grace and truth. 18. No one has ever seen God. The one and only Son, who is himself God and is at the Father's side—he has revealed him.

- Original: A Completely New Translation of The Greek, Hebrew, and Aramaic
- Stated purpose: Stated Purpose: To try to be literal when the language allows it and dynamic when it is necessary, accuracy of meaning is the all important goal.
- Translation Theory: A balance between Formal Equivalence and Dynamic
- Year Released: 2004 (HCSB)
- Grade Reading Level: 7th
- Revisions: 2010, 2017 (CSB)
- Translators: Inter-Denominational
- Number of Translators: 120+
- "Pros: The Single Fastest Growing Bible on the Market and it is projected to overtake all but the NIV soon. Uses the best features of a variety of Translations tools and features
- "General consensus of Biblical Translator experts: A mix of Formal & Dynamic Equivalence
- Source of Translation: Based upon the Biblia Hebraica Stuttgartensia Masoretic Hebrew text, the Dead Sea Scrolls, other ancient Old Testament manuscripts, and the United Bible Societies/Nestle-Aland Greek texts of the New Testament. Greek Manuscripts (5,500+)
- Sales Ranking as of 12:23: 5

11 Common English Bible CEB

"1. In the beginning was the Word and the Word was with God and the Word was God. 2. The Word was with God in the beginning. 3. Everything came into being through the Word, and without the Word nothing came into being. 4. What came into being through the Word was life, and the life was the light for all people. 5. The light shines in the darkness, and the darkness doesn't extinguish the light. 14. The Word became flesh and made his home among us. We have seen his glory, glory like that of a father's only son, full of grace and truth. 18. No one has ever seen God. God the only Son, who is at the Father's side, has made God known."

- Original: A Completely New Translation of The Greek, Hebrew, and Aramaic
- Stated purpose: The translators' goal is to produce a rendering of the Bible at the same reading level as the USA Today newspaper.
- Translation Theory: Dynamic Equivalence
- Year Released: 2011
- Grade Reading Level: 7th
- Revisions: 2020
- Translators: Inter-Denominational
- Number of Translators: 100+
- Pros: Fresh modern language
- Cons: Not consistent with Original languages, liberal bend to translators
- General consensus of Biblical Translator experts: A mix of Formal & Dynamic Equivalence
- Source of Translation: Based upon the Biblia Hebraica Stuttgartensia Masoretic Hebrew text, the Dead Sea Scrolls, other ancient Old Testament manuscripts, and the United Bible Societies/Nestle-Aland Greek texts of the New Testament. Greek Manuscripts (5,500+)
- Sales Ranking as of 12:23: 14

12 Contemporary English Version CEV

1. In the beginning was the one who is called the Word. The Word was with God and was truly God. 2. From the very beginning the Word was with God. 3. And with this Word, God created all things. Nothing was made without the Word. Everything that was created 4. received its life from him, and his life gave light to everyone. 5. The light keeps shining in the dark, and darkness has never put it out. 14. The Word became a human being and lived here with us. We saw his true glory, the glory of the only Son of the Father. From him the complete gifts of undeserved grace and truth have come down to us. 18. No one has ever seen God. The only Son, who is truly God and is closest to the Father, has shown us what God is like.

- Original: A Completely New Translation of The Greek, Hebrew, and Aramaic
- "Stated purpose: must be understood by people without stumbling in speech must be understood by those with little or no comprehension of "Bible" language must be understood by all."
- Translation Theory: Dynamic Equivalence
- Year Released: 1995
- Grade Reading Level: 5
- Revisions: NA
- Translators: Inter-Denominational
- Number of Translators: 100+
- Pros: Praised for its readability, clarity, and relevance,
- Cons: Criticized for its simplicity, deviation from traditional wording, and lack of literary beauty
- General consensus of Biblical Translator experts: Very Dynamic close to paraphrase
- Source of Translation: Based upon the Biblia Hebraica Stuttgartensia Masoretic Hebrew text, the Dead Sea Scrolls, other ancient Old Testament manuscripts, and the United Bible Societies/Nestle-Aland Greek texts of the New Testament. Greek Manuscripts (5,500+)
- Sales Ranking as of 12:23: 16

13 Coverdale Bible COV

1. In the begynnyng was the worde, and the worde was with God, and God was ye worde. 2. The same was in the begynnyng wt God. 3. All thinges were made by the same, and without the same was made nothinge that was made. 4. In him was the life, and the life was the light of men: 5. and the light shyneth in the darknesse, and the darknesse comprehended it not. 14. And the worde became flesh, and dwelt amonge vs: and we sawe his glory, a glory as of the onely begotte sonne of the father, full of grace and trueth. 18. No man hath sene God at eny tyme. The onely begotte sonne which is in the bosome of the father, he hath declared the same vnto vs.

- Original Translation
- Stated purpose: to provide a faithful and accurate translation of the Holy Scripture for the common people, who did not have access to the original languages or the Latin Vulgate.
- Translation Theory: Dynamic Equivalence
- Year Released: 1535
- Grade Reading Level: 11
- Revisions: 20 Revisions until 1553
- Translators: Myles Coverdale
- Number of Translators: 1
- Pros: First complete Modern Bible translation into English, first officially approved English Bible translation
- General consensus of Biblical Translator experts: Very Dynamic close to paraphrase
- Source of Translation: Based on limited Medieval Greek manuscripts
- Sales Ranking as of 12:23: NR

14 Darby Bible Translation DBY

1. In [the] beginning was the Word, and the Word was with God, and the Word was God. 2. He was in the beginning with God. 3. All things received being through him, and without him not one [thing] received being which has received being. 4. In him was life, and the life was the light of men. 5. And the light appears in darkness, and the darkness apprehended it not. 14. And the Word became flesh, and dwelt among us (and we have contemplated his glory, a glory as of an only-begotten with a father), full of grace and truth; 18. No one has seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared [him].

- Original Translation
- Stated purpose: to make a modern translation for the unlearned who have neither access to manuscript texts nor training and knowledge of ancient languages of the Scriptures.

- Translation Theory: Formal Equivalence
- Year Released: 1867
- Grade Reading Level: 10
- Revisions: 1872, 1884
- Translators: John Darby , to be fair he made this translation for his own private use and did not intend it to be used in any other setting except for his students
- Number of Translators: 1
- Pros: Formal equivalence with the exception of the places where his dispensational theology is inserted into the Bible text then it becomes quite dynamic
- Cons: Uses very dynamic translation in places where he inserts his theology
- General consensus of Biblical Translator experts: Very literal with exceptions
- Source of Translation: Eclectic Texts available to Him in His day, he was not a believer in the superiority of the Textus Receptus
- Sales Ranking as of 12:23: NR

15 Douay-Rheims Bible DRA

1. IN the beginning was the Word, and the Word was with God, and the Word was God. 2. This was in the beginning with God. 3. All things were by him; and without him out him was not one thing that was. 4. In him was life; and the life was the light of men. 5. And light shines in darkness; and darkness comprehended it not. 14. And the Word was flesh, and dwelt with us, (and we beheld his glory, as the glory of the only born of the Father,) full of grace and truth. 18. None has seen God at any time; the only born Son, he being in the bosom of the Father, he has declared.

- Original Translation of the Latin Vulgate
- Stated purpose: both the text and notes, was to uphold Catholic tradition in the face of the Protestant Reformation which up until the time of its publication had dominated Elizabethan religion and academic debate.
- Translation Theory: Formal Equivalence
- Year Released: 1582 NT, 1610 OT
- Grade Reading Level: 11
- Revisions: 1749, 1750, 1752
- Translators: Catholic
- Number of Translators: 20
- Pros: Translation made from Latin Vulgate
- Cons: Translation made from Latin Vulgate, agenda driven to combat Protestantism
- General consensus of Biblical Translator experts: Initially very formal equivalent, revisions made it more dynamic
- Source of Translation: Latin Vulgate
- Sales Ranking as of 12:23: NR

16 Easy English Bible EASY

1. In the beginning, the Word was already there. The Word was with God. The Word was God. 2. He was with God from the beginning. 3. God made all things through the Word. God did not make anything without him. 4. It is the Word who caused everything to live. Because of this, he has brought light to all people. 5. The light shines in the dark, and the dark cannot put out the light. 14. The Word became a man. He lived among us. We saw his great glory. He has the glory of the Father's one true Son. He is full of God's grace and truth. 18. Nobody has ever seen God. But God's only Son has shown God to us. He is very near to the Father, and he himself is God.

- Original-Previous Translations Consulted
- Stated purpose: The Easy English Bible is a new translation of the Bible that uses a very limited vocabulary and simple sentence structures. Its purpose is to express the original text of the Bible in clear language that is easy to understand.
- Translation Theory: Dynamic Equivalence
- Grade Reading Level: 3.5
- Translators: Many volunteer members of Mission Assist have contributed their skills and experience to the translation. These include the initial drafting, linguistic checks, theological checks, style checks and proofreading. Comments from readers around the world have also contributed to the final result.
- Number of Translators: Many volunteers
- Pros: Very readable, simple grammatical structure, No passive constructions, except where any alternative is too complex. No rhetorical questions, except where the implied answer is clear. No idiomatic expressions.
- Cons: Nuances of original language lost
- General consensus of Biblical Translator experts: Dynamic Translation
- "Source of Translation: Old Testament: Biblia Hebraica "Masoretic Text" New Testament: The Nestle-Aland "Novum Testamentum Graece""
- Sales Ranking as of 12:23: NR

17 English Standard Version ESV

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. He was in the beginning with God. 3. All things were made through him, and without him was not any thing made that was made. 4. In him was life, and the life was the light of men. 5. The light shines in the darkness, and the darkness has not overcome it. 14. And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. 18. No one has ever seen God; the only God, who is at the Father's side, he has made him known.

- Revision of the RSV (1971 ed.)
- Stated purpose: Stated purpose: A high priority was placed on making the translation suitable for public reading and for in-depth study, sought to preserve the beauty and memorability that characterized the KJV and was passed down through the ERV and RSV.
- Translation Theory: Formal Equivalence
- Year Released: 2001
- Grade Reading Level: 10th
- Revisions: Revised: 2007, 2011, 2016
- Translators: Inter-Denominational
- Number of Translators: 64+
- Pros: One of the Fastest Growing Popular Translations
- Cons: Beloved for its striking resemblance to the Majesty of the KJV
- General consensus of Biblical Translator experts: A mix of Formal & Dynamic Equivalence
- Source of Translation: Based upon the Biblia Hebraica Stuttgartensia Masoretic Hebrew text, the Dead Sea Scrolls, other ancient Old Testament manuscripts, and the United Bible Societies/Nestle-Aland Greek texts of the New Testament. Greek Manuscripts (5,500+)
- Sales Ranking as of 12:23: 3

18 Expanded Bible EXB

1. In the beginning [Gen. 1:1] ·there was the Word [the Word already existed; C the Word refers to Christ, God's revelation of himself]. The Word was ·with [in the presence of; in intimate relationship with] God [C the Father], and the Word was [fully] God. 2. He was ·with [in the presence of; in intimate relationship with] God in the beginning. 3. All things ·were made [were created; came to be] ·by [through] him, and nothing ·was made [came to be] without him [Prov. 8:22–31]. 4. In him there was life [or What was made through him was life], and that life was the light of all people. 5. The Light shines in the darkness, and the darkness has not ·overpowered [defeated; or understood; comprehended] it. 14. The Word became ·a human [T flesh] and ·lived [made his home; pitched his tabernacle; C God's glorious presence dwelt in Israel's tabernacle in the wilderness] among us. We saw his ·glory [majesty]—the glory that belongs to the ·only Son [one and only; T only begotten] ·of [who came from] the Father—and he was full of ·grace and truth [God's gracious love and faithfulness; Ex. 34:5–7]. 18. No one has ever seen God [C God the Father, who is pure spirit; 4:24]. But ·God the only Son[a] [God the one and only; the only Son who is himself God; T God the only begotten] is ·very close to [by the side of; close to the heart of; T in the bosom of] the Father, and he has ·shown us what God is like [made him known].

- Revision of the New Century Version
- Stated purpose: incorporates within each line the information one would find in a variety of Bible reference works, making it possible to read and study the Bible at the same time.
- Translation Theory: Nuanced
- Year Released: 2011
- Grade Reading Level: 7th
- Revisions: None
- Translators: Inter-Denominational
- Number of Translators: 50
- Pros: Several resources in one, lots of pertinent information to aid those less likely to consult external reference materials
- Cons: Scripture is "interrupted" with notes, mercy of the team of scholars for references, dynamic equivalence is unusual with this kind of referencing
- General consensus of Biblical Translator experts: A mix of Formal & Dynamic Equivalence
- Source of Translation: Based upon the Biblia Hebraica Stuttgartensia Masoretic Hebrew text, the Dead Sea Scrolls, other ancient Old Testament manuscripts, and the United Bible Societies/Nestle-Aland Greek texts of the New Testament. Greek Manuscripts (5,500+)
- Sales Ranking as of 12:23: 28

19 Geneva Bible GNV

1. In the beginning was that Word, and that Word was with God, and that Word was God. 2. This same was in the beginning with God. 3. All things were made by it, and without it was made nothing that was made. 4. In it was life, and that life was the light of men. 5. And that light shineth in the darkenesse, and the darkenesse comprehended it not. 14. And that Word was made flesh, and dwelt among vs, (and we sawe the glorie thereof, as the glorie of the onely begotten Sonne of the Father) full of grace and trueth. 18. No man hath seene God at any time: that onely begotten Sonne, which is in the bosome of the Father, he hath declared him.

- Original, based on the work of William Tyndale and Miles Coverdale
- Stated purpose: to provide a faithful and accurate translation of the Scriptures in English, with annotations and study aids to help the readers understand and apply the Word of God.
- Translation Theory: Formal Equivalence
- Year Released: 1560
- Grade Reading Level: 11
- Revisions: 150
- Translators: translated under the oversight of John Calvin's Geneva
- Number of Translators: Unknown
- Pros: The most influential translation of the English Bible in History the Bible of choice for English speaking reformers and the founders of America and superseded the KJV by 51 years, preferred Translation because of its extensive study notes, the study were the catalyst for the KJV
- Cons: Archaic English, limited Greek Texts from which it was translated from
- General consensus of Biblical Translator experts: A balance between Formal and Dynamic Equivalence
- Source of Translation: Texts Receptus
- Sales Ranking as of 12:23: NR

20 **Godbey New Testament** Godbey

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. The same was in the beginning with God. 3. Everything came to be by his hand; and without him not even one thing came to be of what was created. 4. The life was in him, and the life is the light of men. 5. And the same light shines in the darkness, and the darkness does not overcome it. 14. And the Word became flesh, and dwelt among us, and we saw his glory, a glory like that of the firstborn of the Father, full of grace and truth. 18. No man has ever seen God; but the firstborn of God, who is in the bosom of his Father, he has declared him.

- Original Translation
- Stated purpose: Harmonize the Gospels and correct errors in the KJV
- Notes: the summary He gives in His prologue alone is worth the obtaining a copy even in digital form or this work. He very neatly explains the reality of Textual Criticism which was quite extensive even in His day.
- Translation Theory: A balance between Formal Equivalence and Dynamic
- Year Released: 1902
- Grade Reading Level: 10
- Revisions: None
- Translators: William Baxter Godbey
- Number of Translators: 1
- Pros: Harmonized Gospels and better manuscripts
- Cons: Still employs archaic English to a lesser extent
- General consensus of Biblical Translator experts: A balance between Formal and Dynamic Equivalence
- Source of Translation: Most recent textual discoveries of His time, particularly Siniaticus
- Sales Ranking as of 12:23: NR

21 GOD'S WORD® Translation GW

1. In the beginning the Word already existed. The Word was with God, and the Word was God. 2. He was already with God in the beginning. 3. Everything came into existence through him. Not one thing that exists was made without him. 4. He was the source of life, and that life was the light for humanity. 5. The light shines in the dark, and the dark has never extinguished it. 14. The Word became human and lived among us. We saw his glory. It was the glory that the Father shares with his only Son, a glory full of kindness and truth. 18. No one has ever seen God. God's only Son, the one who is closest to the Father's heart, has made him known.

- Revision of William F. Becks work on the New Testament
- Stated purpose: Closest natural equivalence
- Notes: This particular Translation paved the way for an increasing amount of modern translations to involve people in a volunteer capacity, by having a 26 team oversight committee it enabled the involvement of an unknown amount of people to provide their knowledge and time and resources to the translation process while finally being approved or rejected by the committee.
- Translation Theory: Dynamic Equivalence
- Year Released: 1995
- Grade Reading Level: 4.5
- Revisions: 1995, 2003, 2013, 2014, 2019, 2020
- Translators: Unique vision of open-source
- Number of Translators: 26
- Pros: No theological jargon, easy to understand, reads like contemporary English
- Cons: Misses some of the nuance of the original language,
- General consensus of Biblical Translator experts: Dynamic Equivalence
- Source of Translation: Based upon the Biblia Hebraica Stuttgartensia Masoretic Hebrew text, the Dead Sea Scrolls, other ancient Old Testament manuscripts, and the United Bible Societies/Nestle-Aland Greek texts of the New Testament. Greek Manuscripts (5,500+)
- Sales Ranking as of 12:23: 27

22 Good News Translation GNT

1. In the beginning the Word already existed; the Word was with God, and the Word was God. 2. From the very beginning the Word was with God. 3. Through him God made all things; not one thing in all creation was made without him. 4. The Word was the source of life, and this life brought light to people. 5. The light shines in the darkness, and the darkness has never put it out. 14. The Word became a human being and, full of grace and truth, lived among us. We saw his glory, the glory which he received as the Father's only Son. 18. No one has ever seen God. The only Son, who is the same as God and is at the Father's side, he has made him known.

- Original Translation
- Stated purpose: state clearly and accurately the meaning of the original texts in words and forms that are widely recognized in Modern English
- Translation Theory: Dynamic Equivalence
- Year Released: 1978
- Grade Reading Level: 7th
- Revisions: numerous latest 1992
- Translators: Inter-Denominational
- Number of Translators: 7
- Pros: Easy to understand, based on modern Text criticism,
- Cons: Too simplistic, too paraphrastic
- General consensus of Biblical Translator experts: Dynamic Equivalence
- Source of Translation: Based upon the Biblia Hebraica Stuttgartensia Masoretic Hebrew text, the Dead Sea Scrolls, other ancient Old Testament manuscripts, and the United Bible Societies/Nestle-Aland Greek texts of the New Testament. Greek Manuscripts (5,500+)
- Sales Ranking as of 12:23: 17

23 **Haweis New Testament** HNT

1. IN the beginning was the Word, and the Word was with God, and the Word was God. 2. He was in the beginning with God. 3. All things were made by him, and without him not one thing was made that now exists. 4. In him was life, and the life was the light of men. 5. And the light shines in the darkness, and the darkness comprehends it not. 14. And the WORD became flesh, and tabernacled among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and of truth. 18. No one has seen God at any time; the only begotten Son, who is in the bosom of the Father, he has revealed him.

- Original work of Thomas Haweis, a Church of England cleric and evangelist who was one of the leading figures of the 18th century evangelical revival.
- Stated purpose: aim of assisting the unlearned with clearer and more explicit views of the mind of the Spirit in the Scriptures of truth.
- Translation Theory: Dynamic Equivalence
- Year Released: 1795
- Grade Reading Level: 10
- Revisions: 1807, 1810, 1818, 1820, 1831, 1843, 1850
- Translators: Thomas Haweis
- Number of Translators: 1
- Pros: Ahead of its time in terms of commitment to Dynamic Equivalence, study notes were provided and appreciated by readers
- Cons: Largely forgotten about today
- General consensus of Biblical Translator experts: Dynamic Equivalence
- Source of Translation: Greek critical text of Griesbach and Weiststein
- Sales Ranking as of 12:23: NR

24 Holman Christian Standard Bible HCSB

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. He was with God in the beginning. 3. All things were created through Him, and apart from Him not one thing was created that has been created. 4. Life was in Him, and that life was the light of men. 5. That light shines in the darkness, yet the darkness did not overcome it. 14. The Word became flesh and took up residence among us. We observed His glory, the glory as the One and Only Son from the Father, full of grace and truth. 18. No one has ever seen God. The One and Only Son-- the One who is at the Father's side-- He has revealed Him.

- Original: A Completely New Translation of The Greek, Hebrew, and Aramaic
- Stated purpose: Stated Purpose: To try to be literal when the language allows it and dynamic when it is necessary, accuracy of meaning is the all important goal.
- Translation Theory: A balance between Formal Equivalence and Dynamic
- Year Released: 2004 (HCSB)
- Grade Reading Level: 7th
- Revisions: 2010, 2017 (CSB)
- Translators: Inter-Denominational
- Number of Translators: 100+
- "Pros: The Single Fastest Growing Bible on the Market and it is projected to overtake all but the NIV soon. Uses the best features of a variety of Translations tools and features
- "General consensus of Biblical Translator experts: A mix of Formal and Dynamic Equivalence
- Source of Translation: Based upon the Biblia Hebraica Stuttgartensia Masoretic Hebrew text, the Dead Sea Scrolls, other ancient Old Testament manuscripts, and the United Bible Societies/Nestle-Aland Greek texts of the New Testament. Greek Manuscripts (5,500+)
- Sales Ranking as of 12:23: 12

25 International Children's Bible ICB

1. Before the world began, there was the Word.[a] The Word was with God, and the Word was God. 2. He was with God in the beginning. 3. All things were made through him. Nothing was made without him. 4. In him there was life. That life was light for the people of the world. 5. The Light shines in the darkness. And the darkness has not overpowered[b] the Light. 14. The Word became a man and lived among us. We saw his glory—the glory that belongs to the only Son of the Father. The Word was full of grace and truth. 18. No man has ever seen God. But God the only Son is very close to the Father.[d] And the Son has shown us what God is like.

- Original Translation
- Stated purpose: Designed for Children and English as a second language people
- Translation Theory: Dynamic Equivalence
- Year Released: 1986
- Grade Reading Level: 3rd
- Revisions: 1991, 2007
- Translators: Inter-Denominational
- Number of Translators: 22
- Pros: Easy to understand, based on modern Text criticism,
- Cons: Misses some of the nuance of the original language,
- General consensus of Biblical Translator experts: Dynamic Equivalence
- Sales Ranking as of 12:23: 21

26 International Standard Version ISB

1. In the beginning, the Word existed. The Word was with God, and the Word was God. 2. He existed in the beginning with God. 3. Through him all things were made, and apart from him nothing was made that has been made. 4. In him was life, and that life brought light to humanity. 5. And the light shines on in the darkness, and the darkness has never put it out. 14. The Word became flesh and lived among us. We gazed on his glory, the kind of glory that belongs to the Father's unique Son, who is full of grace and truth. 18. No one has ever seen God. The unique God, who is close to the Father's side, has revealed him.

- Original Translation
- Stated purpose: To express the original writers thoughts instead of words
- Translation Theory: Dynamic Equivalence
- Year Released: 2011
- Grade Reading Level: 8.5
- Revisions: 2015, 2021
- Translators: Inter-Denominational
- Number of Translators: 87
- Pros: First Bible to produce a textual apparatus of the Dead Sea Scrolls comparing it to the Masoretic Text, Preserves poetic nature of the Scripture,
- Cons: Not widely used, Too literal in places, too idiomatic in other places
- General consensus of Biblical Translator experts: Dynamic Equivalence
- Sales Ranking as of 12:23: NR

27 King James 2000 Bible KJ2K

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. The same was in the beginning with God. 3. All things were made by him; and without him was not any thing made that was made. 4. In him was life; and the life was the light of men. 5. And the light shines in darkness; and the darkness overcame it not. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 18. No man has seen God at any time; the only begotten Son, who is in the bosom of the Father, he has declared him.

- Revision of the KJV
- Stated purpose: to update archaic language
- Translation Theory: Update the KJV
- Year Released: 2000
- Grade Reading Level: 11
- Revisions: None
- Translators: Dr. Robert Couric
- Number of Translators: 1
- Pros: Aids those committed to the KJV to have a more understandable text
- Cons: Does not attempt to fix errors of the KJV, not widely accepted, still reliant on outdated Text Criticism
- General consensus of Biblical Translator experts: A balance between
- Source of Translation: KJV
- Sales Ranking as of 12:23: NR

28 King James Bible KJV

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. The same was in the beginning with God. 3. All things were made by him; and without him was not any thing made that was made. 4. In him was life; and the life was the light of men. 5. And the light shineth in darkness; and the darkness comprehended it not. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

- Revision of The Bishop's, Tyndale, Coverdale, Matthew, and Great Bibles
- Stated purpose: "Not to make a new Translation, but a good one better"
- Translation Theory: Formal Equivalence
- Year Released: 1611
- Grade Reading Level: 12th
- Revisions: As KJV: 1629, 1638, 1760, 1769 As: 1880's RV, 1900'S ASV, 1970'S NKJV
- Translators: Anglican Bishops
- Number of Translators: 50
- Pros: Beautiful English, Trusted & Beloved
- Cons: Archaic English, Mistakes in Translation
- General consensus of Biblical Translator experts: Mix of Formal & Dynamic Equivalence
- Source of Translation: Mazoretic Hebrew, 6-7 Greek Manuscripts Majority Text
- Sales Ranking as of 12:23: 4

29 Legacy Standard Bible LSB

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. He was in the beginning with God. 3. All things came into being through Him, and apart from Him nothing came into being that has come into being. 4. In Him was life, and the life was the Light of men. 5. And the Light shines in the darkness, and the darkness did not overtake it. 14. And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth. 18. No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.

- Revision of the 1995 NASB
- Stated purpose: to be accurate and faithful to the original language
- Translation Theory: Formal Equivalence
- Year Released: 2021
- Grade Reading Level: 11th
- Revisions: None
- Translators: Masters Theological Seminary
- Number of Translators: 70
- Pros: Trustworthy, Uses the Divine Name Yahweh in several OT occurrences but not all
- Cons: Not widely used or accepted
- General consensus of Biblical Translator experts: Mix of Formal & Dynamic Equivalence
- Sales Ranking as of 12:23: NR

30 Lexham English Bible LEB

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. This one was in the beginning with God. 3. All things came into being through him, and apart from him not one thing came into being that has come into being. 4. In him was life, and the life was the light of men, 5. And the light shines in the darkness, and the darkness did not overcome it. 14. And the Word became flesh and took up residence among us, and we saw his glory, glory as of the one and only from the Father, full of grace and truth. 18. No one has seen God at any time; the one and only, God, the one who is in the bosom of the Father—that one has made him known.

- Original Translation
- Stated purpose: The LEB complements your primary translation with its transparent design and literal rendering. It helps you see the text of God's Word from another angle.
- Notes: During the LEB's translation process, BDAG was consulted to ensure that the nuance and force of the translation was proper and verifiable. Other lexicons, such as Louw and Nida's Greek-English Lexicon of the New Testament based on Semantic Domains, proved immensely helpful as well.
- Translation Theory: Formal Equivalence
- Year Released: 2011
- Grade Reading Level: 10th
- Revisions: None
- Translators: Unknown
- Number of Translators: 792, 12 per book x 66
- Pros: Literal Translation, to be a supplement
- Cons: Not a primary translation
- General consensus of Biblical Translator experts: Literal
- Source of Translation: BAGD, HALOT
- Sales Ranking as of 12:23: 26

31 **Literal Emphasis Translation LET**

1. In the beginning was the Word, and the Word was with God, and God was the Word. 2. this one was in the beginning with God; 3. all things through him did happen, and without him happened not even one thing that hath happened. 4. In him was life, and the life was the light of men, 5. and the light in the darkness did shine, and the darkness did not perceive it. 14. And the Word became flesh, and did tabernacle among us, and we beheld his glory, glory as of an only begotten of a father, full of grace and truth. 18. God no one hath ever seen; the only begotten Son, who is on the bosom of the Father -- he did declare.

- Original Translation
- Stated purpose: to be a supplement to your preferred Bible Translation
- Translation Theory: Literal
- Year Released: 2017
- Grade Reading Level: 8th
- Revisions: None
- Translators: Brady Rex
- Number of Translators: 1
- Pros: Very literal,
- Cons: 1 man translation, not as readable
- General consensus of Biblical Translator experts: Mix of Formal & Dynamic Equivalence
- Source of Translation: Modern Text Criticism and Old Translations
- Sales Ranking as of 12:23: NR

32 **Literal Standard Version LSV**

1. In the beginning was the Word, and the Word was with God, and the Word was God; 2. this One was in the beginning with God; 3. all things happened through Him, and without Him not even one thing happened that has happened. 4. In Him was life, and the life was the light of men, 5. and the light shined in the darkness, and the darkness did not perceive it. 14. And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of [the] only begotten of [the] Father, full of grace and truth. 18. No one has ever seen God; the only begotten God who is on the bosom of the Father—He has expounded [Him].

- Revision of Youngs Literal Version
- Stated purpose: to be the most literal translation of the Bible
- Translation Theory: Literal
- Year Released: 2020
- Grade Reading Level: 10th
- Revisions: None
- Translators: Unknown
- Number of Translators: Unknown
- Pros: Uses the Divine Name Yahweh, Uses the ancient caesura mark to distinguish poetry,
- Cons: Unknown information regarding translators or number if translators
- General consensus of Biblical Translator experts: Very Literal
- Source of Translation: Modern Text Criticism with the inclusion of TR verses
- Sales Ranking as of 12:23: 23

33 Mace New Testament Mace

1. In the beginning was the Logos, and the Logos was with God, and the Logos was God. 2. The same was in the beginning with God. 3. All things were made by Him, and without Him nothing was made, that has been made. 4. In Him was life, and the life was the light of the men. 5. And the light shineth in the darkness, and the darkness comprehended it not. 14. The Word was made flesh, and tented among us (and we beheld His glory, the glory as of the only begotten with the Father), full of grace and truth. 18. No one has ever seen God; the only begotten Son, the one being in the bosom of the Father, He hath declared him.

- Original Translation
- Stated purpose: to convey the thought or the core message of the original text, rather than the literal words.
- Translation Theory: Dynamic Equivalence
- Year Released: 1729
- Grade Reading Level: 9th
- Revisions: None
- Translators: Daniel Mace
- Number of Translators: 1
- Pros: Dynamic Equivalence so ahead of its time it was shocking to the contemporary audience , Groundbreaking in its translation philosophy and its layout with Greek and English in separate parallel columns
- Cons: Largely forgotten about today
- General consensus of Biblical Translator experts: Dynamic Equivalence
- Source of Translation: Modern Text Criticism and Old Translations
- Sales Ranking as of 12:23: NR

34 **Majority Standard Bible** MSB

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. He was with God in the beginning 3. Through Him all things were made, and without Him nothing was made that has been made 4. In Him was life, and that life was the light of men 5. The Light shines in the darkness, and the darkness has not overcome it 14. The Word became flesh and made His dwelling among us. We have seen His glory, the glory of the one and only Son from the Father, full of grace and truth. 18. No one has ever seen God, but the one and only Son, who is at the Father's side, has made Him known.

- Original Translation
- Stated purpose: Translation Theory: Formal Equivalence "Follow exact word structure and words of source"
- Translation Theory: Formal Equivalence
- Year Released: 2016
- Grade Reading Level: 8.5
- Revisions: None
- Translators: Unique vision of open-source
- Number of Translators: 6 oversight committee hundreds volunteered
- Cons: Open source, not the work of an expert committee
- General consensus of Biblical Translator experts: Balance between Word for word and thought for thought
- "Source of Translation: Nestle Aland, Novum Testamentum Graece SBL Society of Biblical Literature, Greek New Testament ECM Editio Critica Maior, Novum Testamentum Graecum NE Eberhard Nestle Novum Testamentum Graece WH Westcott and Hort, New Testament in the Original Greek BYZ The New Testament in the Original Greek: Byzantine Textform GOC Greek Orthodox Church, New Testament TR Scrivener's Textus Receptus Stephanus Textus Receptus DSS Dead Sea Scrolls MT Hebrew Masoretic Text: Westminster Leningrad Codex Hebrew Masoretic Text: Biblia Hebraica Stuttgartensia LXX Greek OT Septuagint: Rahlfs Hanhart Septuaginta Greek OT Septuagint: Swete's Septuagint SP Samaritan Pentateuch"
- Sales Ranking as of 12:23: NR

35 Modern English Version MEV

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. He was in the beginning with God. 3. All things were created through Him, and without Him nothing was created that was created. 4. In Him was life, and the life was the light of mankind. 5. The light shines in darkness, but the darkness has not overcome it. 14. The Word became flesh and dwelt among us, and we saw His glory, the glory as the only Son of the Father, full of grace and truth. 18. No one has seen God at any time. The only Son, who is at the Father's side, has made Him known.

- Revision of the KJV
- Stated purpose: to update archaic language
- Notes: James F. Lindsey
- Translation Theory: Update the KJV
- Year Released: 2014
- Grade Reading Level: 11
- Revisions: None
- Translators: Inter-Denominational
- Number of Translators: 47
- Pros: Aids those committed to the KJV to have a more understandable text
- Cons: Does not attempt to fix all known errors of the KJV, not widely accepted, still reliant on outdated Text Criticism of the TR
- General consensus of Biblical Translator experts: A balance between formal and dynamic equivalence
- Source of Translation: KJV
- Sales Ranking as of 12:23: 22

36 Nestle Aland 28th Edition NA28

1. Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. 2. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. 3. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. 4. ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. 5. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. 14. Καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ Πατρός, πλήρης χάριτος καὶ ἀληθείας. 18. Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς Θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς, ἐκεῖνος ἐξηγήσατο.

- Original Critical Text based on the latest in Textual Criticism
- Stated purpose: The purpose of the NA28 is to provide a critical edition of the Greek New Testament that reflects the latest scholarship and manuscript evidence.
- Translation Theory: Greek Critical Edition
- Year Released: 2012
- Grade Reading Level: NA
- Revisions: 28th, 29th Ed. Projected 2025
- Translators: Committee
- Number of Translators: 8
- "Pros: It includes the readings of the newly discovered Papyri 117-127, which provide valuable textual evidence for the New Testament. It offers a thorough revision of the Catholic Epistles, based on the second edition of the Editio Critica Maior, which uses a sophisticated method for evaluating textual variants. It provides a systematic revision of the cross-references and the critical apparatus, which increase accuracy, readability, and transparency. It is available online and in various digital formats, which makes it more accessible and convenient for scholars and students.
- "Cons: It does not change the text of the rest of the New Testament from the NA27, which means it does not reflect the latest textual research and evidence for those books. It reduces the references to versional readings, especially in light of criticisms that the NA27 was overly certain of the readings behind versions. This may limit the information and perspectives available for textual analysis. It drops the conjectures from the apparatus, which may deprive the readers of some interesting and plausible suggestions for restoring the original text. It is a relatively expensive edition, which may not be affordable for some users"
- General consensus of Biblical Translator experts: The most highly regarded Critical edition of the Greek New Testament
- Source of Translation: 5,500 plus Greek New Testament Manuscripts
- Sales Ranking as of 12:23: NR

37 NET Bible NET

1. In the beginning was the Word, and the Word was with God, and the Word was fully God. 2. The Word was with God in the beginning. 3. All things were created by him, and apart from him not one thing was created that has been created. 4. In him was life, and the life was the light of mankind. 5. And the light shines on in the darkness, but the darkness has not mastered it. 14. Now the Word became flesh and took up residence among us. We saw his glory--the glory of the one and only, full of grace and truth, who came from the Father. 18. No one has ever seen God. The only one, himself God, who is in closest fellowship with the Father, has made God known.

- Original Translation
- Stated purpose: The NET Bible project was commissioned to create a faithful Bible translation that could be placed on the Internet, downloaded for free, and used around the world for ministry.
- Translation Theory: A balance between Formal Equivalence and Dynamic
- Year Released: 2001
- Grade Reading Level: 6th
- Revisions: 2003, 2005, 2017, 2019
- Translators: Inter-Denominational
- Number of Translators: 25
- Pros: **The translation used by translators**, Easy to understand, access to over 60,000 Translators notes allowing the reader to have as it were the translators beside them as they read,
- Cons: Some feel as if it is too idiomatic
- General consensus of Biblical Translator experts: More dynamic than formal
- Source of Translation: Based upon the Biblia Hebraica Stuttgartensia Masoretic Hebrew text, the Dead Sea Scrolls, other ancient Old Testament manuscripts, and the United Bible Societies/Nestle-Aland Greek texts of the New Testament. Greek Manuscripts (5,500+)
- Sales Ranking as of 12:23: 25

38 **New American Standard Bible 1977** NASB 77

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. He was in the beginning with God. 3. All things came into being by Him, and apart from Him nothing came into being that has come into being. 4. In Him was life, and the life was the light of men. 5. And the light shines in the darkness, and the darkness did not comprehend it. 14. And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth. 18. No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him.

- Revision of the American Standard Version
- Stated purpose: Stated purpose: to be the most literally accurate English translation
- Translation Theory: Formal Equivalence
- Year Released: 1971
- Grade Reading Level: 11th
- Revisions: Revised: 1995, 2011, 2021
- Translators: Inter-Denominational
- Number of Translators: 20
- Pros: Beloved by Greek-Hebrew Students, Honored as the most literal, the most literal of the three editions emphasized fidelity to the Greek, Hebrew, and Aramaic texts and sought to create a translation that would be as close as possible to the original wording, grammar, and structure of Scripture.
- Cons: Stilted English, includes archaic language
- General consensus of Biblical Translator experts: A mix of Formal & Dynamic Equivalence
- Source of Translation: Textus Receptus with Critical Edition footnotes
- Sales Ranking as of 12:23: NR

39 **New American Standard Bible 1995** NASB 95

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. He was in the beginning with God. 3. All things came into being through Him, and apart from Him nothing came into being that has come into being. 4. In Him was life, and the life was the Light of men. 5. The Light shines in the darkness, and the darkness did not comprehend it. 14. And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. 18. No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.

- Revision of the NASB 1977
- Stated purpose: Stated purpose: to be the most literally accurate English translation
- Translation Theory: Formal Equivalence
- Year Released: 1972
- Grade Reading Level: 11th
- Revisions: Revised: 1995, 2011, 2021
- Translators: Inter-Denominational
- Number of Translators: 20
- Pros: Beloved by Greek-Hebrew Students, Honored as the most literal, accepted more readily for its removal of archaic language from the 1977 edition
- Cons: Stilted English, less literal than the 1977 edition,
- General consensus of Biblical Translator experts: A mix of Formal & Dynamic Equivalence
- Source of Translation: Critical Edition with Textus Receptus footnotes
- Sales Ranking as of 12:23: NR

40 **New American Standard Bible 2021** NASB 21

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. He was in the beginning with God. 3. All things came into being through Him, and apart from Him not even one thing came into being that has come into being. 4. In Him was life, and the life was the Light of mankind. 5. And the Light shines in the darkness, and the darkness did not grasp it. 14. And the Word became flesh, and dwelt among us; and we saw His glory, glory as of the only Son from the Father, full of grace and truth. 18. No one has seen God at any time; God the only Son, who is in the arms of the Father, He has explained Him.

- Revision of the NASB 1995
- Stated purpose: Stated purpose: to be the most literally accurate English translation
- Translation Theory: Formal Equivalence
- Year Released: 1971
- Grade Reading Level: 9th
- Revisions: Revised: 1995, 2011, 2020
- Translators: Inter-Denominational
- Number of Translators: 20
- Pros: Beloved by Greek-Hebrew Students, Honored as the most literal, the latest edition has included gender neutral words for phrases assumed by the translators to be understood as gender inclusive in the original hearers, this edition is the most polished English rendering not nearly as stilted as previous editions
- Cons: Least literal of the three editions
- General consensus of Biblical Translator experts: A mix of Formal & Dynamic Equivalence
- Source of Translation: Based upon the Biblia Hebraica Stuttgartensia Masoretic Hebrew text, the Dead Sea Scrolls, other ancient Old Testament manuscripts, and the United Bible Societies/Nestle-Aland Greek texts of the New Testament. Greek Manuscripts (5,500+)
- Sales Ranking as of 12:23: 10

41 **New Century Version** NCV

1. In the beginning there was the Word. The Word was with God, and the Word was God. 2. He was with God in the beginning. 3. All things were made by him, and nothing was made without him. 4. In him there was life, and that life was the light of all people. 5. The Light shines in the darkness, and the darkness has not overpowered it. 14. The Word became a human and lived among us. We saw his glory—the glory that belongs to the only Son of the Father—and he was full of grace and truth. 18. No one has ever seen God. But God the only Son is very close to the Father, and he has shown us what God is like.

- Revision of the International Childrens Bible
- Stated purpose: Designed for Children and English as a second language people
- Translation Theory: Dynamic Equivalence
- Year Released: 1986
- Grade Reading Level: 3rd
- Revisions: 1991, 2007
- Translators: Inter-Denominational
- Number of Translators: 22
- Pros: Easy to understand, based on modern Text criticism,
- Cons: Misses some of the nuance of the original language,
- General consensus of Biblical Translator experts: Dynamic Equivalence
- Sales Ranking as of 12:23: 15

42 **New Heart English Bible** NHEB

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. He was in the beginning with God. 3. All things were made through him, and apart from him nothing was made that has been made. 4. In him was life, and the life was the light of humanity. 5. And the light shines in the darkness, and the darkness hasn't overcome it. 14. And the Word became flesh and lived among us, and we saw his glory, such glory as of the one and only of the Father, full of grace and truth. 18. No one has seen God at any time. The only Son, who is at the Father's side, has made him known.

- Revision of the American Standard Version 1901
- Stated purpose: To make "the public domain in modern English, and even fewer in the public domain are based on the latest textual criticism using all available manuscripts."
- Translation Theory: A balance between Formal Equivalence and Dynamic
- Year Released: 2015
- Grade Reading Level: 9th
- Revisions: numerous
- Translators: Wayne A. Mitchell
- Number of Translators: 1
- Pros: Numerous versions with the names of God in different formats (YHWH, Jehovah), noble reasons for translation
- "Cons: It uses multiple translations and paraphrases of the Bible, which may cause confusion and inconsistency in the interpretation and application of the Scriptures. It retains some archaic words such as "behold", "lo", and "verily" for stylistic reasons, which may make the text less accessible and relevant for modern readers. It does not have the clout or popularity of other Bible translations, such as the New International Version or the English Standard Version, which are widely used and accepted by many churches and scholars. It may be influenced by the personal views and preferences of the editor and translator, Wayne A. Mitchell, who does not disclose his theological background or affiliation."
- General consensus of Biblical Translator experts: Inconsistent translation method
- Source of Translation: American Standard Version of 1903, the Biblia Hebraica Stuttgartensia, and the UBS4 Greek New Testament.
- Sales Ranking as of 12:23: NR

43 **New International Readers Version** Nlrv

1. In the beginning, the Word was already there. The Word was with God, and the Word was God. 2. He was with God in the beginning. 3. All things were made through him. Nothing that has been made was made without him. 4. Life was in him, and that life was the light for all people. 5. The light shines in the darkness. But the darkness has not understood it. 14. The Word became a human being. He made his home with us. We have seen his glory. It is the glory of the one and only Son. He came from the Father. And he was full of grace and truth. 18. No one has ever seen God. But God, the one and only Son, is at the Father's side. He has shown us what God is like.

- Revision of the NIV, Itself an Original Translation
- Stated purpose: Developing a translation, based on the NIV, specifically to meet the needs of new readers and others who struggle with the English language.
- Translation Theory: Dynamic Equivalence
- Year Released: 1994
- Grade Reading Level: 3rd
- Revisions: 1998, 2014
- Translators: Inter-Denominational
- Number of Translators: 40+
- Pros: Easy to read, faithful to the meaning and message of the original language, suitable for children helpful for those unfamiliar with technical theological terms found in the Bible
- Cons: Not as accurate or precise as other translations, sacrifices some of the nuance and details of the original languages
- General consensus of Biblical Translator experts: A mix of Formal & Dynamic Equivalence
- Source of Translation: Based upon the Biblia Hebraica Stuttgartensia Masoretic Hebrew text, the Dead Sea Scrolls, other ancient Old Testament manuscripts, and the United Bible Societies/Nestle-Aland Greek texts of the New Testament. Greek Manuscripts (5,500+)
- Sales Ranking as of 12:23: 8

44 **New International Version** NIV

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. He was with God in the beginning. 3. Through him all things were made; without him nothing was made that has been made. 4. In him was life, and that life was the light of all mankind. 5. The light shines in the darkness, and the darkness has not overcome it. 14. The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth. 18. No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.

- Original: First English Bible to be translated from Greek & Hebrew since the Reformation (1550's)
- Stated purpose: Stated purpose: The NIV is intended to be easily read and understood by all English speakers, worldwide.
- Translation Theory: Dynamic Equivalence
- Year Released: 1978
- Grade Reading Level: 7th
- Revisions: 1984, 1995 (UK), 2005, 2011
- Translators: Inter-Denominational
- Number of Translators: **990**, 15 people per book
- Pros: Easy to understand, World-wide usage makes it very accessible, *by far the most thoroughly researched and labored over Translation in Human History.*
- Cons: Some people do not like its commitment to Dynamic Equivalence
- General consensus of Biblical Translator experts: A mix of Formal & Dynamic Equivalence
- Source of Translation: Based upon the Biblia Hebraica Stuttgartensia Masoretic Hebrew text, the Dead Sea Scrolls, other ancient Old Testament manuscripts, and the United Bible Societies/Nestle-Aland Greek texts of the New Testament. Greek Manuscripts (5,500+)
- Sales Ranking as of 12:23: **1**

45 **New King James Version** NKJV

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. He was in the beginning with God. 3. All things were made through Him, and without Him nothing was made that was made. 4. In Him was life, and the life was the light of men. 5. And the light shines in the darkness, and the darkness did not comprehend it. 14. And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. 18. No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.

- Revision of the KJV, Which is itself a Revision of 5 previous Bibles.
- Stated purpose: Stated purpose “to preserve the authority and accuracy, as well as the rhythm and beauty, of the original while making it understandable to current readers”

- Translation Theory: Update the KJV
- Year Released: 1979
- Grade Reading Level: 7th
- Revisions: 1984, 1994, 2007, 2016
- Translators: Inter-Denominational
- Number of Translators: 130
- Pros: More Understandable English, Corrects KJV Mistakes
- Cons: Loss of Beautiful English
- General consensus of Biblical Translator experts: Mix of Formal & Dynamic Equivalence
- Source of Translation: Masoretic Hebrew, 6-7 Greek Manuscripts Majority Text (Footnotes to Greek Eclectic Text)
- Sales Ranking as of 12:23: 6

46 **New Living Translation** NLT

1. In the beginning the Word already existed. The Word was with God, and the Word was God. 2. He existed in the beginning with God. 3. God created everything through him, and nothing was created except through him. 4. The Word gave life to everything that was created, and his life brought light to everyone. 5. The light shines in the darkness, and the darkness can never extinguish it. 14. So the Word became human and made his home among us. He was full of unfailing love and faithfulness. And we have seen his glory, the glory of the Father's one and only Son. 18. No one has ever seen God. But the unique One, who is himself God, is near to the Father's heart. He has revealed God to us.

- Revision of The Living Bible (1971) but evolved into a complete Translation
- Stated purpose: Stated Purpose: To render the message of the original texts of Scripture into clear, contemporary English.
- Translation Theory: Dynamic Equivalence
- Year Released: 1996
- Grade Reading Level: 6th
- Revisions: Revised: 2004, 2007, 2013, and 2015
- Translators: Inter-Denominational
- Number of Translators: 90+
- Pros: Beloved for its clarity of understanding
- Cons: Used by many as a secondary Translation to review or as a Commentary
- General consensus of Biblical Translator experts: A mix of Formal & Dynamic Equivalence
- Source of Translation: Based upon the Biblia Hebraica Stuttgartensia Masoretic Hebrew text, the Dead Sea Scrolls, other ancient Old Testament manuscripts, and the United Bible Societies/Nestle-Aland Greek texts of the New Testament. Greek Manuscripts (5,500+)
- Sales Ranking as of 12:23: 2

47 **New Revised Standard Version** NRSV

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. He was in the beginning with God. 3. All things came into being through him, and without him not one thing came into being. What has come into being 4. in him was life, and the life was the light of all people. 5. The light shines in the darkness, and the darkness did not overcome it. 14. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. 18. No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

- Revision of the RSV, itself a revision of the ASV
- Stated purpose: Intended as a translation to serve the devotional, liturgical, and scholarly needs of the broadest possible range of Christian religious adherents.
- Translation Theory: Formal Equivalence
- Year Released: 1989
- Grade Reading Level: 11th
- Revisions: 1998, 2021
- Translators: Inter-Denominational
- Number of Translators: 50
- Pros: It is a mainly word-for-word translation of the Bible that is the most commonly used translation in university-level Biblical studies. It is a collaborative effort of Protestant, Roman Catholic, and Eastern Orthodox Christians, and it is largely free of bias towards any one Christian tradition.
- Cons: It is at an 11th grade reading level, which may make it more difficult to read for some people. It retains some archaic words such as “behold”, “lo”, and “verily” for stylistic reasons, which may make the text less accessible and modern. It does not have the clout or popularity of other Bible translations, such as the New International Version or the English Standard Version, which are widely used and accepted by many churches and scholars
- General consensus of Biblical Translator experts: Mix of Formal & Dynamic Equivalence
- Source of Translation OT: Biblia Hebraica Quinta; Biblia Hebraica Stuttgartensia (2nd ed., 1983)
- Apocrypha: Septuagint (Rahlfs'; Göttingen); additional sources
- NT: UBS Greek New Testament (5th corrected ed.); The Greek New Testament: SBL Edition; Edition Critical Maior"
- Sales Ranking as of 12:23: 13

48 **New Revised Standard Version Update Edition 2021** NRSVue

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. He was in the beginning with God. 3. All things came into being through him, and without him not one thing came into being. What has come into being 4. in him was life,[a] and the life was the light of all people. 5. The light shines in the darkness, and the darkness did not overtake it. 14. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. 18. No one has ever seen God. It is the only Son, himself God, who is close to the Father's heart, who has made him known.

- Revision of the NRSV
- Stated purpose: As literal as possible, as free as necessary.
- Translation Theory: Formal Equivalence
- Year Released: 2021
- Grade Reading Level: 11th
- Revisions: None
- Translators: Inter-Denominational
- Number of Translators: 50
- Pros: It is a mainly word-for-word translation of the Bible that is the most commonly used translation in university-level Biblical studies. It is a collaborative effort of Protestant, Roman Catholic, and Eastern Orthodox Christians, and it is largely free of bias towards any one Christian tradition. It uses gender-neutral and gender-inclusive language when the meaning is clearly generic, which may enhance the accuracy and relevance of the translation.
- Cons: It is at an 11th grade reading level, which may make it more difficult to read for some people. It retains some archaic words such as “behold”, “lo”, and “verily” for stylistic reasons, which may make the text less accessible and modern. It does not have the clout or popularity of other Bible translations, such as the New International Version or the English Standard Version, which are widely used and accepted by many churches and scholars
- General consensus of Biblical Translator experts: Mix of Formal & Dynamic Equivalence
- Source of Translation:
- OT: Biblia Hebraica Quinta; Biblia Hebraica Stuttgartensia (2nd ed., 1983)
- Apocrypha: Septuagint (Rahlfs'; Göttingen); additional sources
- NT: UBS Greek New Testament (5th corrected ed.); The Greek New Testament: SBL Edition; Editio Critica Maior
- Sales Ranking as of 12:23: 13

49 Revised Version RV

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. The same was in the beginning with God. 3. All things were made by him; and without him was not any thing made that hath been made. 4. In him was life; and the life was the light of men. 5. And the light shineth in the darkness; and the darkness apprehended it not.

14. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

- Revision of the KJV
- Stated purpose: "The Triumph of King Truth over King James" The RV translators claimed that their version was more faithful and accurate to the original languages than the KJV, and that it corrected many errors and archaisms of the KJV.
- Translation Theory: Formal Equivalence
- Year Released: 1885
- Grade Reading Level: 10th
- Revisions: ASV 1901, RSV 1952, NRSV 1989
- Translators: Inter-Denominational
- Number of Translators: 50
- Pros: The RV was more faithful to the original languages than the KJV, and corrected many errors and archaisms of the KJV. The RV was more consistent in its translation choices and used more modern punctuation and spelling. The RV was more readable and understandable for the contemporary audience, and used more natural and idiomatic English.
- Cons: The RV was not widely accepted by the public and faced criticism for its changes and inconsistencies. The RV was too literal and sometimes sacrificed the beauty and elegance of the KJV. The RV was soon replaced by other translations that incorporated new discoveries and advances in textual criticism and translation theory
- General consensus of Biblical Translator experts: Formal
- Source of Translation: Westcott and Hort Greek Text and Masoretic
- Sales Ranking as of 12:23: NR

50 **Rotherham Bible** (The Emphasized Bible) EBR

1. Originally, was, the Word, and, the Word, was, with God; and, the Word, was, God. 2. The same, was originally, with God. 3. All things, through him, came into existence, and, without him, came into existence, not even one thing: that which hath come into existence, 4. in him, was, life, and, the life, was, the light of men.— 5. And, the light, in the darkness, shineth; and, the darkness, thereof, laid not hold. 14. And, the Word, became, flesh, and pitched his tent among us, and we gazed upon his glory,—a glory, as an Only-begotten from his Father. Full of favor and truth. 18. No one, hath seen, God, at any time: An Only Begotten God, The One existing within the bosom of the Father, He, hath interpreted [him].

- Original Translation
- Stated purpose: placing the reader of the present time in as good a position as that occupied by the reader of the first century for understanding the Apostolic Writings

- Translation Theory: Nuanced
- Year Released: 1872
- Grade Reading Level: 8th
- Revisions: 1878, 1897, 1902
- Translators: Joseph Bryant Rotherham
- Number of Translators: 1
- Pros: valued for its wealth of information and its innovative approach to translation
- Cons: 1 man translation team
- General consensus of Biblical Translator experts: Valuable Insights to the nuances of the Greek & Hebrew
- Source of Translation: Westcott & Hort 1892 Masoretico-critical Edition of the Hebrew Bible
- Sales Ranking as of 12:23: NR

51 **Smith's Literal Translation** SLT

1. In the beginning was the Word, and the Word was with God, and God was the Word.
2. This was in the beginning with God
3. All things were by him; and without him out him was not one thing that was.
4. In him was life; and the life was the light of men. 5. And light shines in darkness; and darkness comprehended it not. 14. And the Word was flesh, and dwelt with us, (and we beheld his glory, as the glory of the only born of the Father,) full of grace and truth. 18. None has seen God at any time; the only born Son, he being in the bosom of the Father, he has declared.

- Original Translation, first Bible ever translated by a woman
- Stated purpose: Julia E. Smith wanted to be as literal as possible, partially as a result of a failed end-of-the-world prediction by William Miller, which claimed to be based on biblical texts. Smith believed this failure stemmed from straying from the original languages of the Bible, and she set about to create a better translation, NOTE: The translation often ascribed as "Julia Smith or Smiths translation" is often the one her niece polished up into a more readable English, the one here is the original.
- Translation Theory: Literal
- Year Released: 1855
- Grade Reading Level: 14.5th
- Revisions: None
- Translators: Julia E. Smith
- Number of Translators: 1
- Pros: It is a unique and remarkable example of a woman's contribution to Bible translation in the 19th century. It is very concise and consistent in its word choices, which may help to understand the original meaning of the texts. It is based on the best available manuscripts and textual analysis of the original languages at the time of its creation
- Cons: It is very difficult to read and understand, as it uses archaic words, awkward syntax, and literal renderings that do not make sense in English. It does not use quotation marks or punctuation to indicate dialogue or speech, which may cause confusion and ambiguity. It translates the Hebrew imperfect tense with the English future tense, which may change the meaning of some passages
- General consensus of Biblical Translator experts: Very, very Literal
- Source of Translation: Masoretic Text, Textus Receptus
- Sales Ranking as of 12:23: NR

52 **Syriac New Testament (Murdock)** SYR

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. He was in the beginning, with God. 3. Everything was by His hand, and without Him was not anything whatever that existed. 4. In Him was life, and the Life was the light of men. 5. And the light shines in the darkness, and the darkness apprehended Him not. 14. And the Word became flesh, and he tabernacle among us, and we saw his glory, glory like that of an only-begotten son from the Father, full of grace and truth. 18. No one ever saw God; the only-begotten God, who is in the bosom of the Father, he himself has described him.

- Original Translation from the Syriac Pershitta
- Stated purpose: To translate into English the overlooked Syriac Manuscripts
- Translation Theory: Formal Equivalence
- Year Released: 1896
- Grade Reading Level: 11th
- Revisions: None
- Translators: James Murdock
- Number of Translators: 1
- Pros: Praised as an accurate translation of the Syriac Pershitta and unlike so many others is not accused of importing Theological beliefs into the translation
- Cons: Largely forgotten about today
- General consensus of Biblical Translator experts: Mix of Formal & Dynamic Equivalence
- Source of Translation: Syriac Pershitta
- Sales Ranking as of 12:23: NR

53 **Textus Receptus** TR

"1. Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος.

2.

οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

3. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν.

4. ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων,

5. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

14. καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός), πλήρης χάριτος καὶ ἀληθείας.

18. Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο."

- Original Translation based on late century manuscripts available to the KJV translators at the time
- Stated purpose: The purpose of the TR is to provide a Greek text based off the collation of Greek manuscripts of the New Testament
- Translation Theory: Greek Critical Edition
- Year Released: 2012
- Grade Reading Level: NA
- Revisions: 30th, 31th Ed. Projected ? (It took 22 years from the previous edition)
- Translators: Unknown committee
- Number of Translators: Unknown
- Pros: It represents a standardized Greek text that was widely accepted and used by scholars and translators for centuries. It preserves some readings that are supported by early versions and church fathers, but are absent from some older manuscripts. It reflects the faith and tradition of the Reformation era, which valued the authority and purity of the Scriptures.
- Cons: It relies on a limited number of late manuscripts, which may not be as accurate as older sources. It contains some errors and inconsistencies that were introduced by the editors or the copyists. It differs from the modern critical text in many places, especially where the meaning is affected
- General consensus of Biblical Translator experts: The most highly regarded Greek text of KJV loyalists and TR loyalist
- Source of Translation: 7-12 Greek New Testament Manuscripts from the later centuries
- Sales Ranking as of 12:23: NR

54 **The Message** (MSG) MSG

1. The Word was first, the Word present to God, God present to the Word. 2. The Word was God, in readiness for God from day one. 3. Everything was created through him; nothing—not one thing!— came into being without him. 4. What came into existence was Life, and the Life was Light to live by. 5. The Life-Light blazed out of the darkness; the darkness couldn't put it out. 14. The Word became flesh and blood, and moved into the neighborhood. We saw the glory with our own eyes, the one-of-a-kind glory, like Father, like Son, Generous inside and out, true from start to finish. 18. This one-of-a-kind God-Expression, who exists at the very heart of the Father, has made him plain as day.

- Original Translation: Completely New Paraphrase of the Greek, Hebrew, and Aramaic
- Stated purpose: Stated Purpose: Fresh perspective on the Bible
- Translation Theory: Paraphrase
- Year Released: 1993
- Grade Reading Level: 4th
- Revisions: Revised: 2002
- Translators: Eugene Peterson
- Number of Translators: 1
- Pros: Loved or hated, mostly hated . Mainly used for a new understanding of the Bible
- Cons: A highly idiomatic language
- General consensus of Biblical Translator experts: Paraphrastic
- Source of Translation: Based upon the Biblia Hebraica Stuttgartensia Masoretic Hebrew text, the Dead Sea Scrolls, other ancient Old Testament manuscripts, and the United Bible Societies/Nestle-Aland Greek texts of the New Testament. Greek Manuscripts (5,500+)
- Sales Ranking as of 12:23: 9

55 **The Voice** Voice

1. Before time itself was measured, the Voice was speaking. The Voice was and is God 2. This celestial Word remained ever present with the Creator; 3. His speech shaped the entire cosmos. Immersed in the practice of creating, all things that exist were birthed in Him. 4. His breath filled all things with a living, breathing light— 5. A light that thrives in the depths of darkness, blazes through murky bottoms. It cannot and will not be quenched. 14. The Voice took on flesh and became human and chose to live alongside us. We have seen Him, enveloped in undeniable splendor—the one true Son of the Father—evidenced in the perfect balance of grace and truth. 18. God, unseen until now, is revealed in the Voice, God’s only Son, straight from the Father’s heart.

- Original Translation
- Stated purpose: It was created by a collaboration of nearly 120 biblical scholars, pastors, writers, musicians, poets, and artists, who wanted to capture the passion, grit, humor, and beauty that is often lost in the translation process
- Translation Theory: Dynamic Equivalence
- Year Released: 2012
- Grade Reading Level: 7
- Revisions: 2019
- Translators: Inter-Denominational, Musicians, Poets, Artists
- Number of Translators: 120
- Pros: It is a collaborative effort of diverse Christians from different traditions and backgrounds. It uses gender-neutral and gender-inclusive language when the meaning is clearly generic, which may appeal to modern readers. It distinguishes the unique perspective and style of each biblical author. It helps the reader to step into the story of Scripture and to hear God’s voice.
- Cons: It is not a word-for-word translation, but rather a phrase-for-phrase translation, which may lose some of the nuances and precision of the original languages. It uses some unfamiliar and unconventional names for God, such as Voice, which may confuse or offend some readers. It uses some artistic elements, such as dialogue and screenplay format, which may seem too creative or interpretive for some readers. It does not have the popularity or the acceptance of other Bible translations, such as the New International Version or the English Standard Version, which are widely used and respected by many churches and scholars.
- General consensus of Biblical Translator experts: Paraphrastic
- Source of Translation: Based upon the Biblia Hebraica Stuttgartensia Masoretic Hebrew text, the Dead Sea Scrolls, other ancient Old Testament manuscripts, and the United Bible Societies/Nestle-Aland Greek texts of the New Testament. Greek Manuscripts (5,500+)
- Sales Ranking as of 12:23: 20

56 **Tree of Life Version** TLV

1. In the beginning was the Word. The Word was with God, and the Word was God. 2. He was with God in the beginning. 3. All things were made through Him, and apart from Him nothing was made that has come into being. 4. In Him was life, and the life was the light of men. 5. The light shines in the darkness, and the darkness has not overpowered it. 14. And the Word became flesh and tabernacled among us. We looked upon His glory, the glory of the one and only from the Father, full of grace and truth. 18. No one has ever seen God; but the one and only God, in the Father's embrace, has made Him known.

- Original Translation
- Stated purpose: Highlights the Jewish background of the Christian faith
- Translation Theory: Dynamic Equivalence
- Year Released: 2014
- Grade Reading Level: 11th
- Revisions: none
- Translators: Messianic Jew
- Number of Translators: 17
- Pros: It uses the Jewish name of the Messiah (Yeshua) and other Hebrew terms to reflect the original context and culture of the Bible. It follows the Jewish order of the books of the Old Testament, which is different from the Christian order. It is based on a rich understanding of the Hebraic roots of the faith held by the first-century followers of Yeshua
- Cons: It may not be widely accepted or recognized by some Christian denominations or traditions that prefer more established translations. It may introduce some interpretation and potential bias in some passages, especially where the meaning is affected by the Jewish perspective. It may not be easily available in some regions or formats, as it is a relatively new translation"
- General consensus of Biblical Translator experts: Dynamic
- Source of Translation: Masoretic Texts for the TANAKH or Old Testament and the original Greek using the 27th Nestle-Aland Novum Testamento Graece for the New Covenant
- Sales Ranking as of 12:23: 37

57 Tyndale Bible TYN

1. In the begynnyng was the worde and the worde was with God: and the worde was God. 2. The same was in the begynnyng with God. 3. All thynges were made by it and with out it was made nothinge that was made. 4. In it was lyfe and the lyfe was ye lyght of men 5. and the lyght shyneth in the darcknes but the darcknes comprehended it not. 14. And the worde was made flesshe and dwelt amonge vs and we sawe the glory of it as the glory of the only begotten sonne of ye father which worde was full of grace and verite. 18. No man hath sene God at eny tyme. The only begotte sonne which is in ye bosome of ye father he hath declared him.

- Original Translation
- Stated purpose: I defy the Pope and all his laws... If God spare my life ere many years, I will cause a boy that driveth the plow, shall know more of the Scripture than (the clergy).

- Translation Theory: Formal Equivalence
- Year Released: 1526
- Grade Reading Level: 11th
- Revisions: The Coverdale Bible (1535)
- The Matthew Bible (1537)
- The Great Bible (1539)The King James Version (1611)
- The Geneva Bible (1560)
- The Bishop's Bible (1568)
- Translators: William Tyndale
- Number of Translators: 1
- Pros: It was a pioneering work that made the Bible accessible to the common people in their own language. It was faithful to the original languages and captured the sense and tone of the biblical writers. It introduced many new words and phrases into the English language that are still in use today.
- Cons: It contained some errors and inconsistencies that were later corrected by subsequent revisions.
- It used some archaic and obsolete words and spellings that may be difficult for modern readers to understand.
- General consensus of Biblical Translator experts: A Mix between Formal and Dynamic
- Source of Translation: a Greek text compiled by Erasmus from several manuscripts older than the Latin Vulgate of Jerome
- Sales Ranking as of 12:23: NR

58 Webster's Bible Translation WBT

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. The same was in the beginning with God. 3. All things were made by him; and without him was not any thing made that was made. 4. In him was life; and the life was the light of men. 5. And the light shineth in darkness; and the darkness comprehended it not. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 18. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.

Revision of the KJV

Stated purpose: To amend the KJV: Its grammar was not always correct, it contained many obsolete usages, and in it there were some expressions "so offensive, especially to females, as to create a reluctance in young persons to attend Bible classes and schools, in which they are required to read passages which cannot be repeated without a blush," as he says in his Introduction. His purpose was to clear away these obstacles to the use of the Bible as a model of correct and decent English usage in American schools and homes.

- Translation Theory: Update the KJV
- Year Released: 1831
- Grade Reading Level: 11th
- Revisions: Revised Common Version (2014)
- Translators: Noah Webster
- Number of Translators: 1
- Pros: More accurate and clear in places, more formal and less crass in more contemporary hearing than before
- Cons: Less majestic and beautiful
- General consensus of Biblical Translator experts: Not as many revisions as some would have hoped for
- Source of Translation: KJV 1769 Blaney Revision
- Sales Ranking as of 12:23: NR

59 **Weymouth New Testament** WNT

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. He was in the beginning with God. 3. All things were made by him; and without him was not one thing made that was made. 4. In him was life; and the life was the light of men. 5. And the light shineth in darkness; and the darkness did not comprehend it. 14. And the Word became incarnate, and tabernacled with us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 18. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath thoroughly described him.

- Original Translation
- Stated purpose: to discover how the inspired writers would have expressed and described the events of the New Testament had they been writing in nineteenth-century English.

- Translation Theory: A balance between Formal Equivalence and Dynamic
- Year Released: 1903
- Grade Reading Level: 10th
- Revisions: None
- Translators: Richard Francis Weymouth
- Number of Translators: 1
- Pros: The WNT is known for its absence of ecclesiastical and doctrinal bias, making it accessible to Christian readers of all denominations. It was based on the text of The Resultant Greek Testament, which was a compilation of readings from various sources
- Cons: The WNT is not as widely recognized or used as some other translations. Some readers might find the 19th-century English language used in the translation to be outdated or difficult to understand. As with any translation, there may be some degree of interpretation or bias introduced by the translator"
- General consensus of Biblical Translator experts: A mix of Formal & Dynamic Equivalence
- Source of Translation: Stephens (1550), Lachmann, Tregelles, Tischendorf, Lightfoot, Ellicott, Alford, Weiss, the Bâle edition (1880), Westcott and Hort,
- Sales Ranking as of 12:23: NR

60 **Williams New Testament** WILLIAMS

1. In the beginning the Word existed; and the Word was face to face with God; yea, the Word was God Himself. 2. He is the One who was face to face with God in the beginning. 3. It was through Him that everything came into existence, and apart from Him not a single thing came into existence. 4. It was by Him that life began to exist, and that life was the light of mankind. 5. So the light continues to shine in the darkness, for the darkness has never overpowered it. 14. So the Word became human and lived a little while among us, and we actually saw His glory, the glory of One who is an only Son from His Father, and He was full of spiritual blessing and truth. 18. No one has ever seen God; the only son, Deity Himself, who lies upon His Father's breast, has made him known.

- Original Translation
- Stated purpose: To bring the New Testament into the language of the people

- Translation Theory: Nuanced
- Year Released: 1937
- Grade Reading Level: 7th
- Revisions: 1950
- Translators: Charles B. Williams
- Number of Translators: 1
- Pros: Highly praised even to this day by Greek scholars for accurately rendering nuances of the Greek into English, It is clear and understandable, using contemporary idioms and avoiding archaic words. It is faithful to the original languages, capturing the nuances of the Greek verb forms and sentence structures. It is helpful for students and teachers of the Greek New Testament, as it shows the emphasis and mood of the writers
- Cons: It is not widely available or recognized, as it has been out of print for many years.
- It is sometimes too interpretive and paraphrastic, losing some of the literal sense and precision of the Greek text.
- It is inconsistent in some of its renderings, especially of proper names and titles."
- General consensus of Biblical Translator experts: Dynamic
- Source of Translation: Westcott and Hort Greek Text and Vaticanus
- Sales Ranking as of 12:23: NR

61 World English Bible WEB

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. The same was in the beginning with God. 3. All things were made through him. Without him was not anything made that has been made. 4. In him was life, and the life was the light of men. 5. The light shines in the darkness, and the darkness hasn't overcome it. 14. The Word became flesh, and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth. 18. No one has seen God at any time. The one and only Son, who is in the bosom of the Father, he has declared him.

- Revision of the ASV 1901
- Stated purpose: to create a new modern English translation of the Holy Bible that would be forever free to use, publish, and distribute.
- Translation Theory: Formal Equivalence
- Year Released: 2020
- Grade Reading Level: 8th
- Revisions: Continuous since 1994
- Translators: Michael Paul Johnson
- Number of Translators: 1
- Pros: Public domain: The WEB is dedicated to the public domain, which means anyone can use, publish, and distribute it without any restrictions or fees.
Modern English: The WEB uses contemporary language and expressions that are easy to understand for most English speakers. Extensive footnotes: The WEB provides valuable annotations that explain the historical and cultural context, as well as the translation choices, of the original text. Deuterocanonical books: The WEB offers two versions of the Old Testament, one with the Deuterocanonical books (also known as the Apocrypha) and one without, giving readers more options and perspectives.
- Cons: Lack of quotation marks: The WEB does not use quotation marks to indicate direct speech, which can make it harder to follow the dialogue and identify the speakers. Transliteration of the Tetragrammaton: The WEB uses “Yahweh” instead of “the LORD” to render the name of God in the Old Testament, which may be unfamiliar or confusing to some readers. Criticism of translation choices: Some scholars and reviewers have questioned or criticized some of the translation decisions made by the WEB team, such as using “brothers” instead of “brothers and sisters” or “Messiah” instead of “Christ”. Limited availability: The WEB is not widely published in print formats, and some digital platforms may not support its features or formatting.
- General consensus of Biblical Translator experts: Formal
- Source of Translation: NT: Byzantine Majority Text by Robinson and Pierpont 1991. OT: Biblia Hebraica Stuttgartensia (with some Septuagint and Dead Sea Scrolls influence).
- Sales Ranking as of 12:23: NR

62 **Worrell New Testament** WOR

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. the same was in the beginning with God. 3. all things were made by him; and without him was not any thing made. 4. the Life was produc'd in him, and the Life was the Light of men. 5. and the Light shineth in darkness, but the darkness did not receive it. 14. The Logos became incarnate, and had his tabernacle among us, being full of grace and truth; and we contemplated his glory, such glory as the Monogenes derived from the father. 18. no man hath seen God at any time; the only begotten son, who is intimate with the father, hath made him known.

- Original Translation
- Stated purpose: with notes and instructions to help the reader understand the doctrines, ordinances, and assemblies of the early church
- Translation Theory: Formal Equivalence
- Year Released: 1904
- Grade Reading Level: 11th
- Revisions: 1980
- Translators: A.S. Worrell
- Pros: He used the Westcott and Hort Greek text as modified by Scrivener, which differs from the Textus Receptus used by the KJV and some other translations. He used a formal equivalence method, which means he tried to follow the original text word-for-word, rather than conveying the meaning and tone of the text. He used "Yahweh" instead of "the LORD" to render the name of God in the Old Testament, following the example of some modern translations. He used "immersion" instead of "baptism" and "immersed" instead of "baptized", reflecting his Baptist view of the mode of baptism. He used "spiritual gift" instead of "gift" and "Spirit-filled" instead of "full of the Holy Ghost", reflecting his Pentecostal view of the work of the Holy Spirit"
- Cons: It reflects the theological biases of the translator, especially on the issues of baptism and the gifts of the Spirit It is not widely available or used by most Christians, and it does not have the benefit of peer review or scholarly feedback. It is outdated in terms of language and style, and it does not incorporate the latest discoveries and advances in textual criticism and translation theory
- General consensus of Biblical Translator experts: Formal
- Source of Translation: Westcott and Hort Greek Text and Vaticanus
- Sales Ranking as of 12:23: NR

63 Worsley New Testament WNT

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. He was in the beginning with God. 3. All things came into being through Him, and apart from Him nothing that exists came into being. 4. In Him was Life, and that Life was the Light of men. 5. The Light shines in the darkness, and the darkness has not overpowered it. 14. And the Word came in the flesh, and lived for a time in our midst, so that we saw His glory--the glory as of the Father's only Son, sent from His presence. He was full of grace and truth. 18. No human eye has ever seen God: the only Son, who is in the Father's bosom--He has made Him known.

- Original Translation , first New Testament translation in English since the KJV
- Stated purpose: to create a translation that reflected the contemporary English idiom, rather than the archaic language of the King James Bible.
- Translation Theory: Update the KJV
- Year Released: 1770
- Grade Reading Level: 9th
- Revisions: None
- Translators: John Worsley
- Number of Translators: 1
- Pros: Updated language
- Cons: omitted verse numbering
- General consensus of Biblical Translator experts: Mix of Formal & Dynamic Equivalence
- Source of Translation: Textus Receptus
- Sales Ranking as of 12:23: NR

64 Wuest Expanded Translation WET

1. In the beginning the Word was existing. And the Word was in fellowship with God the Father. And the Word was as to His essence absolute deity. 2. This Word was in the beginning in fellowship with God the Father. 3. All things through His intermediate agency came into being, and without Him there came into being not even one thing which has come into existence. 4. In Him life was existing. And this aforementioned life was the light of men. 5. And the light in the darkness is constantly shining. And the darkness did not overwhelm it. 14. And the Word, entering a new mode of existence, became flesh, and lived in a tent [His physical body] among us. And we gazed with attentive and careful regard and spiritual perception at His glory, a glory such as that of a uniquely-begotten Son from the Father, full of grace and truth. 18. Absolute deity in its essence no one has ever yet seen. God uniquely-begotten, He who is in the bosom of the Father, that One fully explained deity.

- Original Translation
- Stated purpose: to make the original Greek more accessible to the lay reader by drawing out (in translation) the full variety of possible meanings and translations of the underlying Greek words. Unlike other versions of the New Testament, this translation uses as many English words as necessary to convey the meaning of the original or source language.
- Translation Theory: Nuanced
- Year Released: 1961
- Grade Reading Level: 9th
- Revisions: None
- Translators: Kenneth S. Wuest
- Number of Translators: 1
- Pros: The translation uses English words as are necessary to bring out the richness, force, and clarity of the Greek Text. It follows the Greek word order and especially reflects emphases and contrasts indicated by the original text. The translation draws out (in translation) the full variety of possible meanings and translations of the underlying Greek words .
- Cons: The translation may not be suitable for those who prefer a more literal translation. The translation may not be suitable for those who prefer a more modern English translation
- General consensus of Biblical Translator experts: Mix of Formal & Dynamic Equivalence with an emphasis on nuances
- Source of Translation: Critical Edition
- Sales Ranking as of 12:23: NR

65 Wycliffe Bible WYC

1. In the bigynnyng was the word, and the word was at God, and God was the word. 2. This was in the bigynnyng at God. 3. Alle thingis weren maad bi hym, and withouten hym was maad no thing, that thing that was maad. 4. In hym was lijf, and the lijf was the liyt of men; 5. and the liyt schyneth in derknessis, and derknessis comprehendiden not it. 14. And the word was made man, and dwelled among us, and we have seen the glory of him, as the glory of the one begotten Son of the Father, full of grace and of truth. [And the word, that is, God's son, is made flesh, or man, and hath dwelled in us, and we have seen the glory of him, the glory as of the one begotten of the Father, the son full of grace and truth.] 18. No man saw ever God [No man ever saw God], but the one begotten Son, that is in the bosom of the Father, he hath told out (about him)

- Original Translation
- Stated purpose: to make the law of God available to every person who could read.
- Translation Theory: Formal Equivalence
- Year Released: 1382
- Grade Reading Level: 9th
- Revisions: Tyndale
- Translators: Lollards
- Number of Translators: Unknown
- Pros: Literal
- Cons: Followed the Latin so closely it often obscured the English
- General consensus of Biblical Translator experts: Literal
- Source of Translation: Latin Vulgate
- Sales Ranking as of 12:23: NR

66 Young's Literal Translation YLT

1. In the beginning was the Word, and the Word was with God, and the Word was God; 2. this one was in the beginning with God; 3. all things through him did happen, and without him happened not even one thing that hath happened. 4. In him was life, and the life was the light of men, 5. and the light in the darkness did shine, and the darkness did not perceive it. 14. And the Word became flesh, and did tabernacle among us, and we beheld his glory, glory as of an only begotten of a father, full of grace and truth. 18. God no one hath ever seen; the only begotten Son, who is on the bosom of the Father—he did declare.

- Original Translation
- Stated purpose: to be as close as possible to the original sentence structure of the Hebrew and Greek while being understandable in English
- Translation Theory: Literal
- Year Released: 1862
- Grade Reading Level: 10th
- Revisions: None
- Translators: Robert Young
- Number of Translators: 1
- Pros: Highly literal, follows Original grammatical structure,
- Cons: Hard to read, doesn't flow in English
- General consensus of Biblical Translator experts: Very Literal
- Source of Translation: Textus Receptus and Masoretic Text
- Sales Ranking as of 12:23: 24

An English Bible Translational Comparison of John 1:1

In the beginning was the Word, and the Word was with God, and the Word was God.

1	American King James Version	13	Holman Christian Standard Bible	25	New International Version
2	American Standard Version	14	King James 2000 Bible	26	New King James Version
3	Anderson New Testament	15	King James Bible	27	New Revised Standard Version
4	Berean Literal Bible	16	Legacy Standard Bible	28	New Revised Standard Version Update Edition 2021
5	Berean Standard Bible	17	Lexham English Bible	29	Revised Version
6	Berean Study Bible	18	Literal Standard Version	30	Syriac New Testament (Murdock)
7	Christian Standard Bible	19	Majority Standard Bible	31	Tree of Life Version
8	Common English Bible	20	Modern English Version	32	Webster's Bible Translation
9	Darby Bible Translation	21	New American Standard Bible 1977	33	Weymouth New Testament
10	English Standard Version	22	New American Standard Bible 1995	34	World English Bible
11	Godbey New Testament	23	New American Standard Bible 2021	35	Worrell New Testament
12	Haweis New Testament	24	New Heart English Bible	36	Worsley New Testament
				37	Young's Literal Translation

In the beginnyng was the worde and the worde was with God: and the worde was God.1

1	Tyndale
2	Bishops's Bible

3 Coverdale Bible

4 Wycliffe Bible

1. All of these have slightly different spellings i.e, beginning is rendered, "beginnyng, begynnyng, begynnyge, and bigynnyng"

In the beginning [before all time] was the Word (Christ), and the Word was with God, and the Word was God Himself.

1 Amplified Bible

2 Amplified Classic

In the beginning the Word already existed. The Word was with God, and the Word was God.

1 GOD'S WORD®
Translation

2 New Living Translation

3 Good News Translation

In the beginning the Word was existing. And the Word was in fellowship with God the Father. And the Word was as to His essence absolute deity.

1 Wuest Expanded
Translation

In the beginning there was the Word. The Word was with God, and the Word was God.

1 New Century Version

In the beginning the Word existed; and the Word was face to face with God; yea, the Word was God Himself.

1 Williams New
Testament

In the beginning, the Word was already there. The Word was with God. The Word was God.

1 Easy English Bible

2 New International
Readers Version

In the beginning was the one who is called the Word. The Word was with God and was truly God.

1 Contemporary English
Version

In the beginning was the Word, and the Word was with God, and God was the Word.

1 Literal Emphasis
Translation

2 Smith's Literal
Translation

In the beginning was the Word, and the Word was with God, and the Word was fully God.

1 NET Bible

In the beginning [Gen. 1:1] ·there was the Word [the Word already existed; C the Word refers to Christ, God's revelation of himself]. The Word was ·with [in the presence of; in intimate relationship with] God [C the Father], and the Word was [fully] God.

1 Expanded Bible

In the beginning, the Word existed. The Word was with God, and the Word was God.

1 International Standard
Version

In the beginning was that Word, and that Word was with God, and that Word was God.

1 Geneva Bible

Before the world began, there was the Word.[a] The Word was with God, and the Word was God.

1 International Children's
Bible

Before time itself was measured, the Voice was speaking. The Voice was and is God

1 The Voice

In the beginning was the Logos, and the Logos was with God, and the Logos was God.

1 Mace New Testament

Originally, was, the Word, and, the Word, was, with God; and, the Word, was, God.

1 Rotherham Bible (The
Emphasized Bible)

The Word was first, the Word present to God, God present to the Word.

1 The Message

A balance between Formal Equivalence and Dynamic	
Christian Standard Bible (CSB)	NET Bible
Godbey New Testament	New Heart English Bible
Holman Christian Standard Bible (HCSB)	Weymouth New Testament

Dynamic Equivalence	
Common English Bible (CEB)	International Children's Bible
Contemporary English Version (CEV)	International Standard Version
Coverdale Bible of 1535	Mace New Testament
Easy English Bible	New Century Version
GOD'S WORD® Translation	New International Readers Version
Good News Translation (GNT)	New International Version
Haweis New Testament	New Living Translation
	Tree of Life Version

Formal Equivalence	
American Standard Version	Majority Standard Bible
Anderson New Testament	New American Standard Bible 1977
Berean Standard Bible	New American Standard Bible 1995
Berean Study Bible	New American Standard Bible 2021
Bishops' Bible of 1568	New Revised Standard Version
Darby Bible Translation	New Revised Standard Version Update Edition 2021
Douay-Rheims Bible	Syriac New Testament Murdock
English Standard Version (ESV)	Tyndale Bible
Geneva Bible	World English Bible
King James Bible (KJV)	Worrell New Testament
Legacy Standard Bible	Wycliffe Bible
Lexham English Bible	

Greek Critical Edition
Nestle-Aland 28 th Edition

Greek TR/Majority Edition
Textus Receptus 30 th Edition

Literal
Berean Literal Bible
Literal Emphasis Translation
Literal Standard Version
Smith's Literal Translation
Young's Literal Translation

Nuanced
Amplified Bible (AMP)
Amplified Classic (AMPC)
Expanded Bible
Rotherham Bible (The Emphasized Bible)((EBR))
Williams New Testament
Wuest Expanded Translation

Paraphrase
The Message (MSG)
The Voice

Update the KJV
American King James Version
King James 2000 Bible
Modern English Version
New King James Version (NKJV)
Webster's Bible Translation
Worsley New Testament

Warning Pages

The content below is the only content in which I, Johnny M. Thulin, Jr., am expressing my own opinion. In fact, I believe that it is more than an opinion it is more like an opportunity to “flex my discernment muscles.” As I began the tedious work of pouring over these translations, these translations seemed odd to me and for several of them the findings I am reporting on were hard to find, they were often obscured under several layers of “orthodox sounding” theological jargon.

1 The New World Translation (NWT) The work of the Jehovah’s Witnesses, A painfully wooden translation of the Bible in which most Biblical textual scholars agree was produced by someone not deeply familiar with the original languages. In fact, most scholars insist that the work is obviously done by someone with just enough of an understanding of the Biblical languages to be dangerous. And of course, that is indeed what this text is in fact, dangerous. It is wooden literal until a particular passage interferes with their pet doctrines then they abandon the wooden translation procedure and opt for paraphrastic results to make the text say other than it does in reality.

2 Aramaic Bible in Plain English, The Aramaic New Testament The "Translator" Victor Alexander, seems to believe in a Supernatural guidance in His Translation, which to me gives pause and raises a red flag, especially when said Translator admits his novice status as an Aramaic Student. He is criticized for not being faithful to the original text but interpolating his beliefs into the text.

3 The Recovery Bible The translation of the Bible produced by the "local church" movement as lead by Witness Lee and Watchman Nee, two Chinese Christian teachers whose theology has been controversial. They seem to teach sound theology on a first hearing but as one digs deeper their theological positions become less Orthodox and more Heterodox or even Heretical. For instance, they sound Orthodox insofar as the Trinity is concerned, however upon further examination they seem to be proffering a Modalistic view of the Godhead. They also seem to isolate their followers into an anti-social framework often seen in cult groups to remove their adherents from the influence of different perspectives.

4 The Passion Translation "Supposed Translation out of the Greek, Hebrew and Greek Strange claims: The “Translator” Brian Simmons, claims Jesus showed up in his bedroom and touched him on the forehead on the hairline and expanded his brain size to enable him to understand the Bible and to now accurately translate it. Adding To: Adds to the Scripture by as much as 50% Claims to have the 22nd chapter of John’s Gospel Claims to be directed to do this work from an Angel named Passion. Still in the process of being made it is slated for completion in 2028. Adds strange wording that is significant to the NAR Charismatic movement to which he belongs. “Mountains of Influence” spheres of Power ideology. Claims he was caught up to heavens library to bring the not yet revealed Scripture. "

5 The Message It is not a faithful or accurate translation, but a paraphrasing that adds or changes the meaning of the original texts. A translation that really cannot be called a translation but a loose paraphrase, one could agree with the Translator Eugene Peterson who says, "I cringe when I hear it read in Churches."

6 The Voice "It is not a faithful or accurate translation, but a paraphrase that adds or changes the meaning of the original texts. For example, it uses the word "Voice" instead of "Word" in John 1:1, which alters the identity and nature of Jesus. It is influenced by the personal beliefs and opinions of the translators, rather than the original context and message of the Bible. For instance, it uses the term "Eternal One" instead of "Lord" or "Jehovah" for God's name, which reflects a New Age or mystical view of God. It is not consistent or clear in its use of language and style, but confusing and misleading for readers. For example, it uses different formats, such as screenplay, poetry, and commentary, to present the biblical text, which may distract or distort the reader's understanding."

7 A Faithful Version A one man translation made by Fred R. Coulter a Sabbath keeping Christian founder of a Denomination called Christian Biblical Church of God, an examination of their beliefs suggests a strange forbearance to mention the Trinity or describe the Godhead in historical Trinitarian terms, rather they speak of God as separate beings (smacks of Mormonism) as a Family. They also speak of Jesus as the being "formerly known as Elohim" (again this sounds like Mormonism) who became Jesus Christ. They do not mention the Holy Spirit as a distinct person (as in Jehovah's Witnesses) in fact they adamantly deny His personality and dismiss the idea of a "so called Trinity". Furthermore, while seeming to affirm justification by faith, they couch it in terms resembling Mormonism in that it seems to take on an entirely new meaning that of being "impregnated" with the Holy Spirit and being obedient to the observation of feast days and the Sabbath.

8 TheHolyAramaicScriptures.com Paul Younan, the "Translator" promotes his own theological views and doctrines, which are not supported by the Aramaic texts or the mainstream Christian traditions. For example, he denies the Trinity, the deity of Christ, the virgin birth, and the resurrection. He also rejects the authority and validity of other translations and traditions of Christianity and claims to have a special insight into the Aramaic language and culture.

9 exeGesés Companion/Study Bible The work of yet another single individual who feels as if his word choices are somehow more expert based, not on study of the original languages and their semantic ranges and grammatical structures but his feelings are called into account a lot.

10 The Jerusalem Bible, The Jerusalem Study Bible, The New Jerusalem Bible The Jerusalem Bible (JB) and its revision, the New Jerusalem Bible (NJB), which are based on the French Bible de Jérusalem and are known for their literary quality and use of modern idioms. The JB was also the first Catholic translation to use the name Yahweh for God, the study and footnotes contained are so liberal left wing unbelieving it is in direct contradiction to Catholic teaching

11 The New Community Bible The New Community Bible (NCB) is a Catholic translation of the Bible that was published by St Paul's Publication in 2008. It is based on the Christian Community Bible, which was translated from the original languages to Spanish by the late Bernardo Hurault, a French priest and biblical scholar. The NCB aims to provide a faithful and

readable translation of the Bible, with introductions, notes, and commentaries that reflect the Indian context and culture. The NCB has been endorsed by the Catholic Bishops' Conference of India, but it has also faced some criticism and controversy for its use of Hindu and Buddhist terms and concepts, and for its alleged distortion of some biblical passages. You can read more about the NCB and its features at this website or this website. The study and footnotes contained are so liberal left wing unbelieving it is in direct contradiction to Catholic teaching.

12 The Knox Bible The Knox Bible translation is a Catholic version of the Bible that was translated by Monsignor Ronald Knox, an English theologian, priest, and writer. He translated the Bible from the Latin Vulgate, but also consulted the original Hebrew and Greek texts. He aimed to produce a translation that was both faithful and literary, using modern English and idioms. He published his New Testament in 1945, and his Old Testament in 1949. The Knox Bible is praised for its elegance, clarity, and beauty of expression. It is also known for having some unique features, such as using "Yahweh" for God's name, using "right standing" for "righteousness", and using "the Lord" for Jesus Christ. You can read more about the Knox Bible and its features at this website or this website, The study and footnotes contained are so liberal left wing unbelieving it is in direct contradiction to Catholic teaching.

13 The Douay-Rheims Bible (DRA) The Douay-Rheims Bible (DRA), which is the oldest Catholic translation in English and is based on the Latin Vulgate. It uses archaic language and style, but preserves some of the traditional expressions and terms of the Catholic faith.

14 David Bentley Hart (DBH) "An Eastern Orthodox theologian and philosopher he set out to make a "pitiless interpretation", while maintaining his Eastern Orthodox beliefs he believes he is making a nuanced Greek to English translation. He for instance in John 1:1 translates "and the Word was god" this is nearly the identical way the New World translation has "interpreted" the text also. He claims he has a good argument to make this rendering. He very much lets obscure interpretations govern his translation, seemingly choosing the more radical translation options. It challenges some of the conventional and doctrinal assumptions of other translations, such as the use of "a Holy Spirit" instead of "the Holy Spirit", or the rendering of "logos" as "utterance" instead of "word". It offers a fresh and provocative perspective on some of the key themes and passages of the New Testament, such as the nature of Christ, the meaning of salvation, or the role of the law³. It is often awkward and obscure in its English syntax and vocabulary, using archaic or unfamiliar words, omitting articles, or following the Greek word order too closely. It sometimes ignores or distorts the context and background of the New Testament, such as the Jewish and Hellenistic influences, the literary and rhetorical conventions, or the historical and cultural settings⁴. It is not consistent or coherent in its translation choices, sometimes opting for literalism, sometimes for paraphrase, sometimes for interpretation, or sometimes for invention."

15 The Living Bible (LB) "It is not a translation from the original languages, but a rewording of an existing English translation (the American Standard Version). Therefore, it does not reflect the nuances and variations of the Hebrew, Aramaic, and Greek texts. It is often inaccurate and inconsistent in its rendering of the original meaning, sometimes adding, omitting, or changing words or phrases to fit the author's interpretation or theology. It is influenced by the author's denominational background (Baptist) and personal views, which may not agree with other Christian

traditions or perspectives. It uses outdated and colloquial language, such as “stomach”, “kid”, or “gee”, which may sound awkward or inappropriate to modern readers."

16 The Clear Word (TCW) A 7th Day Adventist "Devotional paraphrase" Bible that is rife with theological viewpoint insertions and loose paraphrasing not particularly in keeping with the original languages and grammatical structure.

Glossary

A balance between Formal and Dynamic Equivalence: Most translators these days realize an all too unescapable reality of translation of any language from the source to the receptor, that is that there is no way to completely translate the source completely word-for-word into the receptor language. Now translators often accept the truth that all translations employ both methods, some to a larger extent than the other, but it is impossible not to have dynamic translations in a formal equivalence translation or vice versa. Considering this many translators have now opted to use this to their advantage rather than fight it and grudgingly accept some of the “other kind” in their translations. Hence the Balance between types, most often they have a claim as follows “formal when allowable, dynamic when required.” (see Barriers to Translation definition)

Barriers to translation: Linguistic differences: Different languages have different grammatical structures, vocabulary, and syntax. A word in one language may not have a direct equivalent in another language or may have multiple meanings depending on the context. For example, the word “decide” in English has several translations in Polish, depending on the tense, mood, and number.

Cultural differences: Different languages reflect different cultures, values, and worldviews. A word or phrase in one language may carry connotations, associations, or implications that are not present in another language. For example, the idiom “speak of the devil” in English has a different origin and meaning than the corresponding expression in Chinese.

Idiomatic expressions: Many languages use idioms, metaphors, or figurative language to express ideas that are not literal or obvious. These expressions are often culture-specific and difficult to translate without losing their original flavor or effect. For example, the business term “move the needle” in English may not make sense to a non-native speaker who is unfamiliar with the metaphor.

Humor and sarcasm: Many languages use humor and sarcasm to convey irony, criticism, or amusement. However, humor and sarcasm are highly subjective and depend on the tone, context, and audience of the speaker. What may sound funny or witty in one language may sound rude or offensive in another language. For example, the phrase “don’t look at me in that tone of voice” in English is a humorous way of saying “don’t be angry with me”, but it may confuse or annoy a speaker of another language who takes it literally.

Design and formatting issues: Different languages have different writing systems, alphabets, punctuation, and conventions. A word or sentence in one language may take up more space than in another language, affecting the layout and appearance of the text. For example, Chinese characters are more compact than Latin letters, but they also require more vertical space. Some languages are written from right to left, while others are written from top to bottom.

Biblical textual scholars: Biblical textual scholars are experts who study the original texts of the Bible and their transmission, translation, and interpretation. They use various methods and tools, such as textual

criticism, historical criticism, linguistic analysis, and hermeneutics, to examine the manuscripts, variants, sources, and contexts of the biblical writings.

Chiasm: The Hebrew Bible contains chiasmic structures, a type of parallelism where the order of the first half of a phrase is reversed in the second half. Proverbs 6:16–19:1: 1a) Haughty eyes, 2a) a lying tongue, 3a) And hands that shed innocent blood, KEY FOCUS) A heart that devises wicked plans, 3b) Feet that run rapidly to evil, 2b) A false witness who utters lies, 1b) And one who spreads strife among brothers.

Critical Edition: A critical edition is a type of scholarly publication that presents a text based on the analysis and comparison of all the available sources, such as manuscripts, drafts, editions, and translations. A critical edition aims to reconstruct the most authentic and reliable version of the text, as close as possible to the author's original intention. A critical edition also provides annotations, comments, and explanations that help the reader understand the text and its variations, sources, contexts, and interpretations. A critical edition is usually the result of extensive research and collaboration among experts in the field.

Dynamic Equivalence: Dynamic equivalence, also known as functional equivalence, is a method of Bible translation that aims to convey the original message of the Bible in a manner that's easily understandable to the modern reader. Instead of following the source text word-for-word, dynamic translations prioritize the thought or the core message of a passage. The goal here is to capture the essence or the primary meaning and communicate it effectively in the target language. Dynamic translations may deviate from the original wording to achieve this. They are often appreciated for their clarity, especially in complex passages where a literal translation might be challenging to grasp. One example can be found in Psalm 23:5. The original text literally reads, "anointed my head with oil." In a formal equivalence translation, this phrase would be translated directly, which might not convey the full meaning to modern readers who are not familiar with ancient Hebrew customs. However, in a dynamic equivalence translation like the Good News Bible, this phrase is translated as "welcomed me as an honored guest". This translation conveys the intended meaning of the original text in a way that's easily understandable to modern readers, even if it doesn't match the original wording exactly. This example illustrates how dynamic equivalence can make the Bible more accessible and relatable to contemporary audiences, especially in complex passages where a literal translation might be challenging to grasp. It prioritizes conveying the thought or the core message of a passage, which can offer clarity and simplicity.

Idioms: The phrase "*long of nose*" ('erek 'appayim) is often translated into English as "slow to anger" or "longsuffering"¹². For example, Exodus 34:6 could be translated as "Yahweh! The LORD! The God of compassion and mercy! I am long of nose and filled with unfailing love and faithfulness" "*His nose burned*": This Hebrew idiom means "he was furious". It's found in Genesis 30:22. "*The length of two noses*": This idiom, found in Exodus 34:6 and elsewhere, means "to be patient". "*To cover his feet*": Found in 1 Samuel 24:3, this idiom is translated literally in the King James Bible (KJV), but more modern versions translate the meaning "to relieve himself," as we find in the New International Version (NIV) and English Standard Version (ESV). "*Having uncircumcised ears*": This idiom, found in Jeremiah 6:10 and elsewhere, is translated literally in the KJV, but the NIV and ESV translate the idiom accurately as "not listening". "*Hearts and kidneys*": This Hebrew idiom means what we would call our "thoughts and emotions". But even knowing that "hearts" means "thoughts," we may miss the fact that the Hebrew expression "heart lifted up" does not always mean to be "happy" (as in 2 Chronicles 17:6), but can also mean "proudful" (as in Deuteronomy 8:11-14)

Formal Equivalence: When translators opt for a formal equivalent approach, their primary goal is to maintain a close correspondence to the wording, structure, and style of the source text. This means that if a sentence in the original text is complex, the translation strives to maintain that complexity. If the original uses poetic or figurative language, the translation seeks to convey the same. Pros of formal equivalence = Fidelity

to the original wording, sentence structure and expressions. Cons of Formal Equivalence = It often can miss the meaning by its attempt to maintain the form, for instance, “Philippians 2:6 says that Jesus was in the form of God.” The more dynamic translations clarify this phrase—Jesus is God in His very nature, not just in His form. This is the meaning of the text. Formal equivalence translations are good at keeping chiasmic structures and untranslated idioms, rhetorical devices, and diction help to highlight finer shades of meaning. (see definition of chiasm and idiom)

Literal Translation: A literal translation is a translation of a text that follows the form and structure of the original language as closely as possible, without regard for the meaning and message of the text. A literal translation translates each word separately, without looking at how the words are used together in a phrase or sentence. A literal translation may result in mistranslation of idioms, metaphors, or figurative language, as they may not make sense or have the same effect in the target language.

Majority Edition: A majority edition is a type of edition that is based on the majority of the manuscripts or sources that support a certain text. A majority edition is different from a critical edition, which is based on the analysis and comparison of all the available sources and tries to reconstruct the most authentic and reliable version of the text. A majority edition may not necessarily reflect the original text, as it may include errors or variants that were introduced and propagated by the majority of the copies.

Nuanced Translation: A nuanced translation is a translation of a text that conveys the subtle shades of meaning or expression of the original language, while also taking into account the linguistic and cultural differences between the source and the target language. A nuanced translation does not simply translate each word literally, but rather interprets the meaning and message of the text in a way that is appropriate and natural for the target audience. A nuanced translation requires a deep understanding of both the source and the target language, as well as the subject matter and the context of the text.

Paraphrase Translation: A paraphrase translation is a translation of a text that rewords the original text in a different way, while keeping the same meaning and message. A paraphrase translation does not follow the exact form and structure of the original text, but rather uses different words, phrases, or sentences to express the same ideas.

Translation: Translation of the Bible is the process of rendering the original languages of the biblical texts (Hebrew, Aramaic, and Greek) into other languages that people can understand. Translation of the Bible is a challenging task because of the linguistic, cultural, and historical differences between the source and the target languages. Translators need to balance the accuracy, clarity, and naturalness of their translations, while also respecting the authority, beauty, and diversity of the biblical texts.

Transmission: The transmission of the Bible is the process by which God’s word was communicated, recorded, preserved, and passed on through time. The Bible consists of two main parts: the Old Testament, which was originally written in Hebrew and Aramaic, and the New Testament, which was originally written in Greek. Both parts have been transmitted in different ways, involving various manuscripts, translations, and versions. The transmission of the Old Testament involved the following steps: God spoke to the prophets and inspired them to write down His words. The prophets and their scribes copied the original writings on various materials, such as stone, papyrus, and animal skins. The copies were kept at the temple or distributed to the synagogues and individuals for study and worship. The Masoretes, a group of Jewish scribes from A.D. 500 to 1000, developed a meticulous system of copying and preserving the Hebrew text, adding vowel points, accents, and notes to ensure accuracy and consistency. The Masoretic text became the standard text of the Hebrew Bible and is the basis of most modern translations. The Septuagint, a Greek translation of the Hebrew Bible made in the 2nd or 3rd century B.C., is another important source of the Old Testament text, especially for the early church and the New Testament writers. Other ancient translations, such as the Latin Vulgate, the Syriac Peshitta, and the Aramaic Targums, also provide evidence for the Old Testament text. The

transmission of the New Testament involved the following steps: Jesus and His apostles preached and taught the gospel orally and performed miracles and signs to confirm their message. The apostles and their associates wrote down the teachings and deeds of Jesus, as well as the history and doctrine of the early church, under the guidance of the Holy Spirit. The original writings, known as autographs, were circulated among the churches and individuals for edification and instruction. The early Christians copied the autographs by hand on papyrus or parchment, producing many manuscripts, some of which are still extant today. The manuscripts were grouped into different families or types, based on their geographical origin, textual characteristics, and transmission history. The four main types are the Alexandrian, the Byzantine, the Western, and the Caesarean. The Byzantine type became the dominant text of the Greek New Testament, and is the basis of the Textus Receptus, the text used by the King James Version and other early translations. The Alexandrian type is generally considered the oldest and most reliable text of the Greek New Testament and is the basis of most modern critical editions and translations. Other ancient translations, such as the Latin Vulgate, the Syriac Peshitta, and the Coptic versions, also provide evidence for the New Testament text. The transmission of the Bible is a remarkable testimony of God's providence and preservation of His word. Despite the challenges and difficulties of copying and translating the scriptures, the Bible has remained faithful and trustworthy to the original message. The Bible is the living and active word of God, and we can read it with confidence and reverence.

Top 50 Bible sales as of 12-23

1	New International Version (NIV)	Evangelical
2	New Living Translation (NLT)	Evangelical
3	English Standard Version (ESV)	Evangelical
4	King James Version (KJV)	Evangelical
5	Christian Standard Bible (CSB)	Evangelical
6	New King James Version (NKJV)	Evangelical
7	Reina Valera (RV)	Spanish
8	New International Reader's Version (NirV)	Evangelical
9	The Message (MSG)	Evangelical
10	New American Standard Bible (NASB)	Evangelical
11	The Amplified Bible (AMP)	Evangelical
12	Holman Christian Standard Bible (HCSB)	Evangelical
13	New Revised Standard Version (NRSV)	Ecumenical
14	Common English Bible (CEB)	Evangelical
15	New Century Version (NCV)	Evangelical
16	Contemporary English Version (CEV)	Evangelical
17	Good News Translation (GNT)	Evangelical
18	The Living Bible (TLB)	Evangelical
19	The Passion Translation (TPT)	NAR
20	The Voice (VOICE)	Evangelical
21	International Children's Bible (ICB)	Evangelical
22	Modern English Version (MEV)	Evangelical
23	Literal Standard Version (LSV)	Evangelical
24	Young's Literal Translation (YLT)	Evangelical
25	New English Translation (NET)	Evangelical
26	Lexham English Bible (LEB)	Evangelical
27	God's Word Translation (GW)	Evangelical
28	The Expanded Bible (EXB)	Evangelical
29	The Recovery Version (RCV)	"Local Church Movement"
30	The Scriptures (TS)	Messianic Jewish
31	The New World Translation (NWT)	Jehovah's Witness
32	The Jerusalem Bible (JB)	Roman Catholic
33	The New Jerusalem Bible (NJB)	Roman Catholic
34	The Revised English Bible (REB)	Ecumenical
35	The New English Bible (NEB)	Anglican
36	The Complete Jewish Bible (CJB)	Jewish
37	The Tree of Life Version (TLV)	Jewish
38	The Orthodox Jewish Bible (OJB)	Jewish
39	The Message Remix (MR)	Evangelical

40	The Clear Word (TCW)	7th Day Adventist
41	The Easy-to-Read Version (ERV)	Evangelical
42	The New Living Translation - Catholic Edition (NLT-CE)	Roman Catholic
43	The New American Bible - Revised Edition (NABRE)	Roman Catholic
44	The Douay-Rheims Bible (DRA)	Roman Catholic
45	The Revised Standard Version - Catholic Edition (RSV-CE)	Roman Catholic
46	The New Revised Standard Version - Catholic Edition (NRSV-CE)	Roman Catholic
47	The Christian Community Bible (CCB)	Roman Catholic
48	The Knox Bible (KNOX)	Roman Catholic
49	The New Community Bible (NCB)	Roman Catholic
50	The Jerusalem Bible - Reader's Edition (JBR)	Roman Catholic

Brief History of the Bible Into English

THE VENERABLE BEDE (AD 673 – 735), a monk of the Benedictine monastery of Jarrow, has been widely praised and recognized as the most distinguished and accomplished scholar of Anglo-Saxon England. Not only did he dedicate himself to writing a monumental history of England, but he also took on the immense task of translating the gospel of John into English.

CAEDMON, a remarkable figure who lived in the mid-seventh century on the rugged and beautiful Yorkshire coast in England, is credited with producing the earliest known English version of the Bible, a monumental achievement that continues to influence literature and religion to this day. In an effort to make the teachings of the Latin Vulgate more accessible to the general public, he took select sections of the text and skillfully transformed them into melodic and memorable songs. The Christian Contemporary Music Group known as Caedmon's Call is named after Him.

ALFRED THE GREAT (AD 849 - 899), known as one of the most renowned English monarchs in history, was a leader who dedicated himself to combating England's decline by championing a resurgence of knowledge and education. Throughout his career, he dedicated himself to translating numerous literary works into the English language, including a few small but significant sections from the Bible.

The Lindisfarne Gospels, a Latin version completed in AD 698, contains a valuable interlinear translation from the tenth century AD, providing a unique insight into the evolution of language and literature during that time period. It is fascinating to note that more than 200 years after its initial creation, a priest by the name of Aldred took it upon himself to add an English translation above every single line of this text.

In the late 10th and early 11th century, a highly regarded clergyman from Oxfordshire by the name of Aelfric (AD 955 – 1020) dedicated his time and efforts to translating significant portions of the first seven books of the Bible into the English language.

John Wycliffe (1330-1384), a Reformer of the Church before the Reformation, lived at a time when the corruption of the Church fell to murkier depths. By reaching the limits of his tolerance, Wycliffe strongly opposed the depravity in the Church and some of its doctrines, which are not rooted in Scripture. Because of his passionate efforts, historians have referred to this Oxford professor as "the Morning Star of the Reformation." Above all, and certainly fundamental to his reforms, was a belief in the authority of Scripture over tradition and the right of every human being, including the common people, to read and interpret the Bible. Indeed, Wycliffe wrote a 1,000-page book on the value and authority of the Bible entitled *The Truth of Scripture*. But the crowning work of his life was a translation of the entire Bible into English. With the help of his colleague Nicholas Purvey, the project was completed in 1382 and is based on Latin Vulgate. Although many English people gladly received the new Bible, Pope John XXIII condemned it, referring to the man behind it as "this pestilent and wretched John Wyclif, of cursed memory, that son of the old serpent

Nearly 150 years after John Wycliffe, William Tyndale followed in his footsteps and created a new translation of the Bible into English. Tyndale enjoyed two distinct advantages. Firstly, thousands of copies of Tyndale's Bible could be made because of the recent invention of printing. His Bible therefore has the distinction of being the first printed English Bible. Secondly, Tyndale was able to base his translation on the Greek New Testament, which was recently published by Erasmus. Like Wycliffe, Tyndale was concerned about the corruption in the Church and deeply concerned about the biblical illiteracy of his time, not only among the laity, but even among the clergy. He was convinced that the only hope for the Church and British society was for people to get to know the Word of God. Tyndale carried out his translation work under great personal risk and sacrifice. Because it was illegal for him to carry out his activities in England, Tyndale

traveled to Germany to make his translation. When the first printing was completed in 1526, the only way to get the Bibles to England was to smuggle them by hiding them in bales of cotton and other containers. The Bishop of London violently opposed Tyndale by gathering and burning as many of the Bibles as he could find. In 1536, ten years after the publication of his Bible, Tyndale was found guilty and executed.

Before the invention of the printing press, every copy of the Greek New Testament was written by hand, usually in the scriptorium of a monastery. In 1516, the famous Renaissance scholar Desiderius Erasmus (1496-1536) published the first edition of a Greek New Testament. The new marvels of printing enabled Erasmus printer Johann Froben to produce 3,300 copies of this 1,000-page folio volume by the end of his second printing in 1519. In the production of this text, Erasmus used six Greek manuscripts, all of which date back to the 12th century and later. This was a significant advance in any other copy of the Greek New Testament, but it did not take into account other older manuscripts (such as the uncial manuscripts) and the Greek papyri, which had not yet been discovered. The effects of Erasmus's Greek text were extraordinary. It became the basis for subsequent editions of the Greek New Testament, edited by Stephanus, Beza and Elzevir. These texts became known in the "Textus Receptus," which means "the commonly received text" or "standard text." This form of text lies behind the King James version of 1611.

During the reign of Henry VIII (1509-1547), a flurry of English Bibles were produced, although he did not support these vernacular translations. Indeed, he was on the throne when Tyndale faced the violent opposition that led to his martyrdom. But Henry had a change of heart after 1534. This was the year he broke off his relationship with the Roman Church and declared himself the head of the new Church of England (the Anglican Church). The well-known precipitating event was the pope's denial of Henry's request to dissolve his marriage to Catherine of Aragon so that he could marry Anne Boleyn free of charge. The following year, a colleague of Tyndale's named Miles Coverdale had just completed a translation of the Bible that now made its way to England. Another colleague of Tyndale's, John Rogers (who took the pen name Thomas Matthew), also completed an English Bible (1537), which was royally sanctioned. Not completely satisfied, Thomas Cromwell, vicar-general under Henry VIII, commissioned Miles Coverdale to complete a thorough revision of the Bible based on the Matthew Bible. Due to its size, this version was known as the "Great Bible." Unfortunately, at the end of his reign Henry condemned the Tyndale and Coverdale versions in a 1543 law of Parliament. It should be noted that once the Great Bible was securely chained to the pulpit of churches throughout England the clergy opened the churches doors for people to come and read the Bible, there became such an interest that it was not unusual for people to wait in line for hours to get an opportunity to read the Scriptures for 20 minutes.

When Mary Queen of Scots became the British monarch in 1553, people sympathetic to the English Reformation found themselves the object of persecution. Many fled England to various places on the continent where they could escape Mary's repressive actions. One important Protestant center was Geneva, Switzerland, where John Calvin (1509-1564) was active. One of these English refugees was William Whittingham, a brother-in-law of Calvin and an Oxford scholar and successor to John Knox as pastor of the English congregation in Geneva. Whittingham undertook a revision of the English Bible, which he completed in 1560. This new version, which was mainly based on the Matthew Bible, became known as the Geneva Bible after the city in which it was produced. The Geneva Bible had extensive marginal notes that tended to reflect Calvinistic interpretations of Scripture and occasional anti-Roman sentiments. Mary Queen of Scots died two years before the Bible was finished, and her successor Elizabeth I was much more sympathetic to English Protestantism, which paved the way for a friendly reception of the Bible in England. In England, the Geneva Bible became very popular for private use. It was the Bible used by William Shakespeare, John Bunyan, and the Puritans.

This was unacceptable for King James at the time and he commissioned the work on what would later be called the King James version or the Authorized version, a Bible with only the text of Scripture along with footnotes as to translator notes such as alternative renderings, etc

Although King James VI of Scotland had ruled a country where Puritanism and Presbyterianism flourished for thirty-six years, he detested the Geneva Bible. His hostility to translation stemmed mainly from a handful of marginal notes he saw, as opposed to his firm conviction of the "divine right of kings," a belief that kings are ordained by God and empowered with divine authority for their work on earth. When he succeeded Elizabeth and became King of England in 1603 (and then known as James I), he convened a conference in Hampton Court to address the problem of religious division in the country. The most important outcome of this conference was the resolution to revise the English Bible. More than fifty scholars were appointed to this task. They were instructed to use the 1602 edition of the Bishop's Bible as a basis and that it should be "as little as the truth of the original will allow." Their diligent work led to a translation that made the clearest and most eloquent use of the English language possible. The King James Bible of 1611, as it was called, endeared to the hearts of many generations of English-speaking people around the world. The King James version of the Bible we use today, called the "Oxford Standard Edition," actually differs significantly from the original of 1611. It is based on a revision of 1769, which followed several previous revisions carried out in the 150 years between 1611 and 1769. Not only has the King James Version been the most popular Bible in history, it has also been the most influential book in the history of the English language.

Whereas only nine years passed after the publication of the Bishop's Bible and its revision in the King James Bible of 1611, more than 250 years passed before the Church decided to revise the King James version. Part of this is due to the excellent work of the translators of the KJV. In the mid-19th century, however, scholars began to recognize the need to update the King James Bible on the basis of a much better collection of Greek manuscripts than was previously available. The King James Bible was ultimately based on just a half dozen late medieval manuscripts. But now there were numerous Greek manuscripts, including the two ancient parchment manuscripts known as Sinaiticus and Vaticanus. In 1870, a British church commission authorized a complete revision of the KJV. The slogan was "King James dethroned by King Truth." The New Testament was completed in 1881 and the entire Bible completed in 1885. An American edition of this revision was published in 1901 and called the American Standard Version. The revised English version was not as well received as the translators had hoped. Charles Spurgeon summed it up well when he said the new version was "strong in Greek, weak in English." The American counterpart was well received, but neither version supplanted the popularity of the King James version.

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