

NEW

BIBLE

New English Translation





A New Translation for a New Millennium...

...have they? 7:49
...are accursed!"
...gone to Jesus' before and wh
...said, 7:51 "O
...it first hears from him and learns"
...does it?" 7:52 They replied, "You
...No, are you? Investigate carefully and
...comes from Galilee!"
...red them."
...prefaced with μή (mē)
...sometimes be:

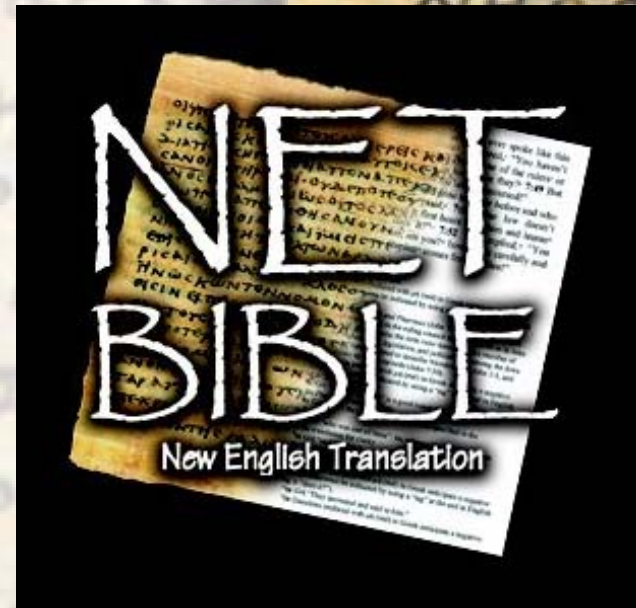
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- The Bible copyright challenge and project origin: No royalties affordable (\$10 per CD) or permissions granted for giving away in Bible studies on the Internet. The price for an existing translation was a lot more than starting from scratch.
- Is just one of thousands of items on site, but:
 - Used over 350,000 times per week
 - Downloaded for free—over 3,000 per week
 - In use by 1,300 Wycliffe field translation teams

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For All Humanity.





**Evangelical Bible
Translations
Available?
Worldwide
connected
Internet
Internet.**

For All Humanity.

Why Another Translation?

- Modern translations are available online only with restrictions:
so many verses,
so much at one time
- This translation would be available online **free**,
in its entirety, **anytime**,
anywhere, **forever**, **for everyone**

Why Another Translation?

- We saw the opportunity for recording the translators' observations and reasoning in detailed notes—the Internet has no limits on length!
- The notes allow the reader to “dialogue” with the translator like never before

Why Another Translation?

Four different “layers” of notes emerged from this process:

- **Translator’s Notes**
- **Study Notes**
- **Text Critical Notes**
- **Map Notes** (keyed to satellite maps)

Translator's Notes

Heb 1:2 in these last days he has spoken to us in a son,¹

¹tn The Greek puts an emphasis on the quality of God's final revelation. As such, it is more than an indefinite notion ("a son") though less than a definite one ("the son"), for this final revelation is not just through *any* son of God, nor is the emphasis specifically on the person himself. Rather, the focus here is on the *nature* of the vehicle of God's revelation: he is no mere spokesman (or prophet) for God, nor is he merely a heavenly messenger (or angel); instead, this final revelation comes through one who is intimately acquainted with the heavenly Father in a way that only a family member could be. There is, however, no exact equivalent in English ("in son" is hardly good English style).

Study Notes

Matt 1:16 and Jacob the father of Joseph, the husband of Mary, by whom¹ Jesus was born,

¹sn The pronoun *whom* is feminine gender in the Greek text, referring to Mary. The Sinaitic Syriac MS alone alters the text of v. 16 to indicate that Joseph was the natural father of Jesus (“Joseph, to whom was betrothed Mary the virgin, fathered Jesus who is called the Christ”). But this lone versional witness finds no support in the fathers, other versions, or any Greek mss and is therefore to be regarded as spurious.

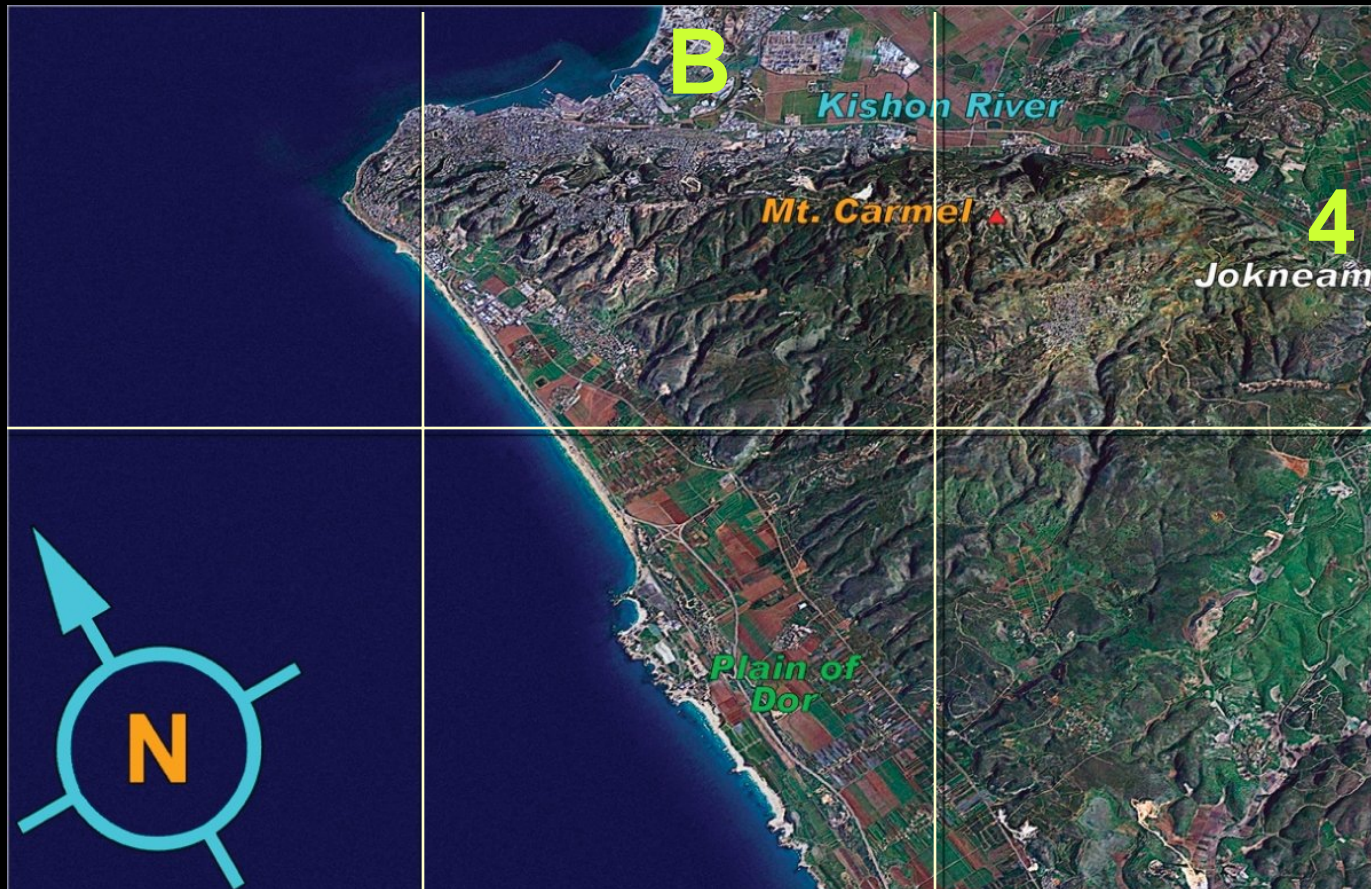
Text Critical Notes

Rom 8:1 There is therefore now no condemnation for those who are in Christ Jesus.¹

¹tc The earliest and best witnesses of the Alexandrian and Western texts have no additional words for v. 1 (ⲛ* B D* F G 1506 1739 1881 *et pauci*). Later scribes (A D¹ Ψ 81 vg *et alii*) added the words μη κατα σάρκα περιπατουσιν (*mē kata sarka peripatousin*, “who do not walk according to the flesh”), while even later ones (ⲛ² D² 33^{vid} Byz) added άλλα κατα πνευμα (*alla kata pneuma*, “but [who do walk] according to the Spirit”). Both the external evidence and the internal evidence are completely compelling for the shortest reading. The scribes were obviously motivated to add such qualifications (interpolated from v. 4), for otherwise Paul’s gospel was characterized too much by grace. The KJV follows the longest reading found in *Byz*.

Map Notes

Kishon River Map 1 B4



Genesis

The Creation of the World

1:1 In the beginning¹ God² created³ the heavens and the earth.⁴

1:2 Now⁵ the earth⁶ was without shape and empty,⁷ and darkness⁸ was over the surface of

¹tn The translation assumes that the form translated “beginning” is in the absolute state rather than the construct (“in the beginning of,” or “when God created”). In other words, the clause in v. 1 is a main clause, v. 2 has three clauses that are descriptive and supply background information, and v. 3 begins the narrative sequence proper. The referent of the word “beginning” has to be defined from the context since there is no beginning or ending with God.

²sn In the beginning. The verse refers to the beginning of the world as we know it; it affirms that it is entirely the product of the creation of God. But there are two ways that this verse can be interpreted: (1) It may be taken to refer to the original act of creation with the rest of the events on the days of creation completing it. This would mean that the disjunctive clauses of v. 2 break the sequence of the creative work of the first day. (2) It may be taken as a summary statement of what the chapter will record, that is, vv. 3-31 are about God’s creating the world as we know it. If the first view is adopted, then we have a reference here to original creation; if the second view is taken, then Genesis itself does not account for the original creation of matter. To follow this view does not deny that the Bible teaches that God created everything out of nothing (cf. John 1:3)—it simply says that Genesis is not making that affirmation. This second view presupposes the existence of pre-existent matter, when God said, “Let there be light.” The first view includes the description of the primordial state as part of the events of day one. The following narrative strongly favors the second view, for the “heavens/sky” did not exist prior to the second day of creation (see v. 8) and “earth/dry land” did not exist, at least as we know it, prior to the third day of creation (see v. 10).

³sn God. This frequently used Hebrew name for God (*’ēlohîm* [אֱלֹהִים]) is a plural form. When it refers to the one true God, the singular verb is normally used, as here. The plural form indicates majesty; the name stresses God’s sovereignty and incomparability—he is the “God of gods.”

⁴tn The English verb “create” captures well the meaning of the Hebrew term in this context. The verb *brā’* (בָּרָא) always describes the divine activity of fashioning something new, fresh, and perfect. The verb does not necessarily describe creation out of nothing (see, for example, v. 27, where it refers to the creation of man); it often stresses forming anew, reforming, renewing (see Ps 51:10; Isa 43:15, 65:17).

⁵tn Or “the entire universe.” This phrase is often interpreted as a merism, referring to the entire ordered universe, including the heavens and the earth and everything in them. The “heavens and the earth” were completed in seven days (see Gen 2:1) and are characterized by fixed laws (see Jer 33:25). Another option is to translate “the sky and the dry land.” “Heavens” refers specifically to the sky, created on the second day (see v. 8), while “earth” refers specifically to the dry land, created on the third day (see v. 10). Both are distinct from the sea/seas (see v. 10 and Exod 20:11).

⁶tn The disjunctive clause (conjunction + subject + verb) at the beginning of v. 2 gives background information for the following narrative, explaining the state of things when

the watery deep,⁹ but the Spirit of God¹⁰ was moving¹¹ over the surface¹ of the water.² 1:3

“God said...” (v. 3). Verse one is a title to the chapter, v. 2 provides information about the state of things when God spoke, and v. 3 begins the narrative per se with the typical narrative construction (*vav* consecutive followed by the prefixed verbal form). (This literary structure is paralleled in the second portion of the book: Gen 2:4 provides the title or summary of what follows, 2:5-6 use disjunctive clause structures to give background information for the following narrative, and 2:7 begins the narrative with the *vav* consecutive attached to a prefixed verbal form.) Some translate 1:2a “and the earth became,” arguing that v. 1 describes the original creation of the earth, while v. 2 refers to a judgment that reduced it to a chaotic condition. Verses 3ff. then describe the re-creation of the earth. However, the disjunctive clause at the beginning of v. 2 cannot be translated as if it were relating the next event in a sequence. If v. 2 were sequential to v. 1, the author would have used the *vav* consecutive followed by a prefixed verbal form and the subject.

⁹tn That is, what we now call “the earth.” The creation of the earth as we know it is described in vv. 9-10. Prior to this the substance which became the earth (= dry land) lay dormant under the water.

¹⁰tn Traditional translations have followed a more literal rendering of “waste and void.” The words describe a condition that is without form and empty. What we now know as “the earth” was actually an unfilled mass covered by water and darkness. Later *’erets* and *’adamah*, when used in proximity, describe a situation resulting from judgment (Isa 34:11; Jer 4:23). Both prophets may be picturing judgment as the reversal of creation in which God’s judgment causes the world to revert to its primordial condition. This later use of the terms has led some to conclude that Gen 1:2 presupposes the judgment of a prior world, but it is unsound method to read the later application of the imagery (in a context of judgment) back into Gen 1:2.

¹¹sn Darkness. The Hebrew word simply means “darkness,” but in the Bible it has come to symbolize what opposes God, such as judgment (Exod. 10:21), death (Ps. 88:13), oppression (Isa. 9:1), the wicked (1 Sam. 2:9) and in general, sin. In Isaiah 45:7 it parallels “evil.” It is a fitting cover for the primeval waste, but it prepares the reader for the fact that God is about to reveal himself through his works.

¹²tn The Hebrew term *’etdôm* (*’etdôm*, “deep”) refers to the watery deep, the salty ocean—especially the primeval ocean that surrounds and underlies the earth (see Gen 7:11).

¹³sn The watery deep. In the Babylonian account of creation Marduk killed the goddess Tiamat (the salty sea) and used her carcass to create heaven and earth. The form of the Hebrew word for “deep” is distinct enough from the name “Tiamat” to deny direct borrowing; however, it is possible that there is a polemical stress here. Ancient Israel does not see the ocean as a powerful deity to be destroyed in creation, only a force of nature that can be controlled by God.

¹⁴tn The traditional rendering “Spirit of God” is preserved here, as opposed to a translation like “wind from/breath of God” (cf. NRSV) or “mighty wind” (cf. NEB), taking the word “God” to represent the superlative. Elsewhere in the OT the phrase refers consistently to the divine spirit that empowers and energizes individuals (see Gen 41:38; Exod 31:3; 35:31; Num 24:2; 1 Sam 10:10; 11:6; 19:20, 23; Ezek 11:24; 2 Chr 15:1; 24:20).

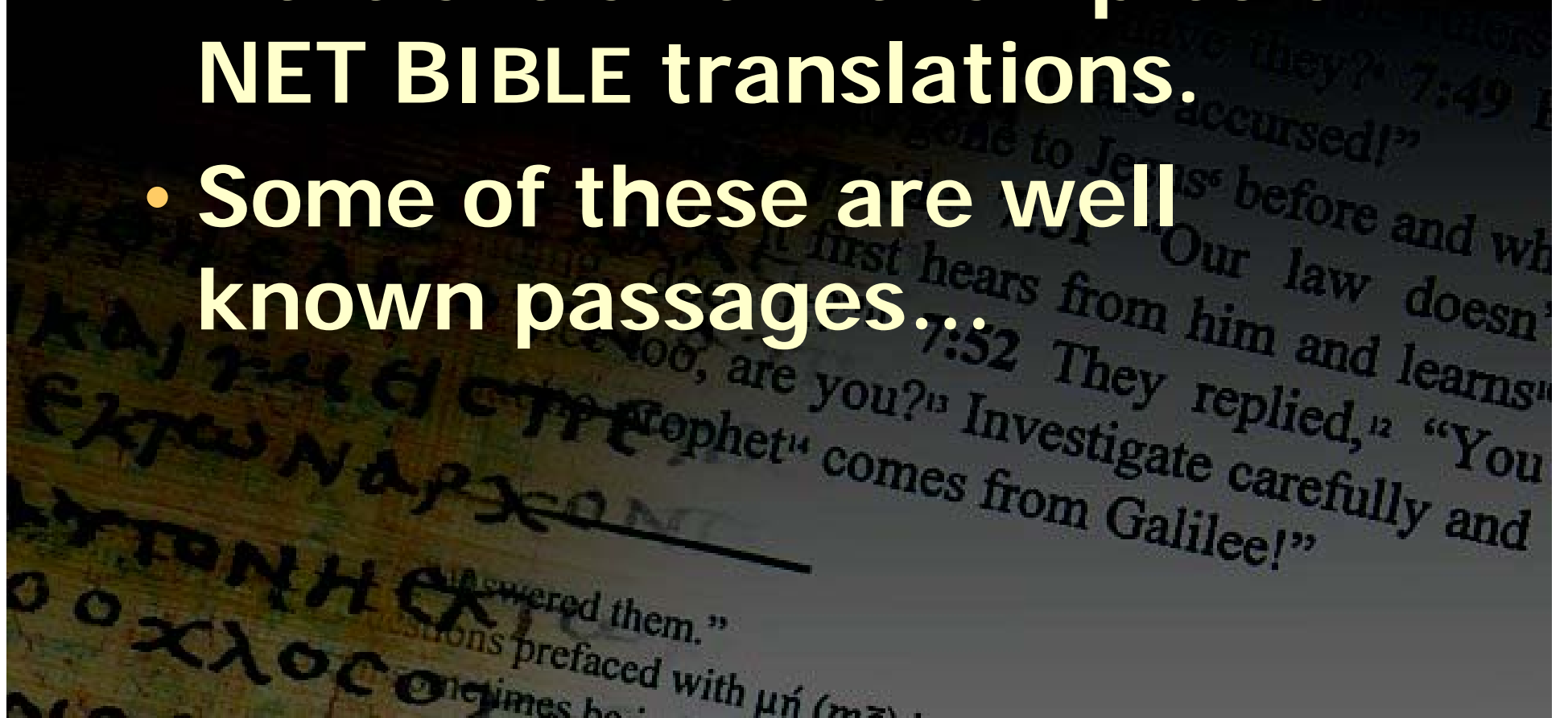
¹⁵tn The Hebrew verb has been translated “hovering” or “moving” (as a bird over her young, see Deut. 32:11). The

About the Notes

- Average 2 per verse
- Take up 75% of an average page
- Tell you what is usually “lost in translation”
- A rich source of vital information:
- tn – Translator’s Notes
- sn – Study Notes
- tc – Text Critical Notes
- map – keyed to maps
- 60,932 notes in the First Edition

Sample Translations

- Here are a few examples of NET BIBLE translations.
- Some of these are well known passages...



Recent Scholarship: John 3:16

“For **this is the way**¹ God loved the world: he gave his one and only Son that everyone who believes in him should not perish but have eternal life.”

¹*Grk* οὕτως (*houtōs*, “thusly”); there is an extensive note on this; emphasizes **manner** not just **quantity**

Contemporary Idiom: 1 John 2:29

“If you know that he is righteous, you also know that everyone who practices righteousness **is fathered**¹ by him.”

¹*Grk* γεγέννηται (*gegennētai*); traditionally, “begotten”; NIV, “has been born of him”; but action is that of male parent

Gender Accuracy: 1 Cor 1:10

“I urge you, **brothers and sisters**,¹ by the name of our Lord Jesus Christ, to agree together, to end your divisions, and to be united by the same mind and purpose.”

¹*Grk* ἀδελφοί (*adelphoi*, “brothers”), but non-biblical usage confirms the meaning “brothers and sisters”

Gender Accuracy: Acts 17:34

“But some **people¹ joined him and believed. Among them were Dionysius, who was a member of the Areopagus, a woman named Damaris, and others with them.”**

¹*Grk* *άνδρες* (*andres*) usually rendered “male, husband,” but here a woman is clearly included in the group

Contemporary Meaning: 1 Tim 2:5

“For there is one God and one **intermediary**¹ between God and humanity, Christ Jesus, himself human, who gave himself as a ransom for all...”

¹Grk μεσίτης (*mesitēs*); traditionally, “mediator” (but that word often means “negotiator” today)

A Translation Endorsed by:

- **Leading Protestant Scholars:**
Klyne Snodgrass, Greg Beale,
Roger Omanson, Robert Gundry,
Philip R. Davies, Wayne Grudem
- **Leading Catholic Scholars:**
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