

THE WORD OF GOD FOR ALL NATIONS

Compiled by Dr. Phil Stringer;
reviewed by all the board members
of the William Carey Bible Society

Every major language group in the world faces the same challenge—modernist Bible societies trying to corrupt the Word of God in that language. (For more information write and ask for my article “Should Fundamentalists Trust Modernist Bible Societies?”). As a result, national pastors and missionaries often have to choose between conflicting translations of the Bible. This is an extremely important issue for national pastors, missionaries, Bible printing ministries, Bible colleges, and mission boards and organizations.

The preserved Word of God will be found in translations based upon the Received Text (also known as the Traditional Text). These could be based upon the Masoretic Hebrew Text and the Greek Textus Receptus. They could also be translated from major, long established Received Text translations like Luther’s German Bible, the Italian Diodati Bible or the King James Bible.

Corrupt translations will be made from Alexandrian texts like Westcott and Hort or Nestles-Aland. Sometimes long-established Received Text translations will be “revised” based upon Alexandrian texts.

Sound translations will be based upon the verbal and formal translation technique. The proper text alone is insufficient because of the influx of translations based upon dynamic equivalency based translations which use interpretation rather than translation. These are often called “meaning based” translations.

The following is a current status report on Received Text Bibles around the world. We understand that this is a “starter report” and that much work remains to be done.

We would be happy to receive any additional information about these translations or about translations that we have missed or languages we have not addressed. E-mail Phil Stringer at philstringer@att.net.

We have sent communications to many translators, printing ministries and missionaries concerning the text of Scripture. Fewer than one third have been answered.

<p>AFRIKAANS (South Africa—a form of Dutch)</p>	<p>Ta Biblia Ta Logia was released in 1933. It is the first Bible in Afrikaans. It was very clearly Received Text and was often compared to the King James Bible.</p> <p>It was revised in 1953 but was still clearly based upon the Received Text. The 1983 revision is based upon the Critical Text.</p> <p>The 1933-1953 Afrikaans Bible is still in print and is actively used by fundamentalists in South Africa. It is published by the Bible Society of South Africa, which owns the copyright. It is often called the Old Afrikaans Version.</p>
<p>ALBANIAN</p>	<p>The Albanian 1994 Diodati Bible is the Received Text Bible in Albanian</p> <p>It is translated from Giovanni Diodati's Italian Bible, referenced to the original Greek text and compared with the King James Version. Part of the preface reads, "This version of the Bible is not a paraphrased translation that gives only an understanding of the mind of God, but is a translation word for word of the text from the breath of God."</p> <p>This Bible is printed by some of the Bearing Precious Seed branches.</p>
<p>AMHARIC (ETHIOPIAN)</p>	<p>The Biblia Amharica was translated by Ethiopian pastors and British missionaries and published in 1886. The source text was the ancient GE'EZ Bible which was translated from ancient Greek and Hebrew texts. These texts largely conformed to the Received Text type.</p> <p>This Bible is available from some branches of Bearing Precious Seed today.</p>
<p>ARABIC</p>	<p>The Van Dyke Arabic Bible (sometimes known as the Smith-Van Dyke Bible) is based upon the Received Text.</p> <p>The translation of the Arabic Bible began in 1848 in Beirut, Lebanon, by Dr. Eli Smith using the Hebrew and Greek texts. After Dr. Smith's death in 1857, the translation work was taken up by Dr. Cornelius Van Dyke. He completed the work in 1864 and it was first printed in 1865.</p> <p>Smith normally used the Received Text, but occasionally departed. In 1910, Henry Jessup, (Fifty Years in Syria), writes about Van Dyke's work: "As the American Bible Society required a strict adherence to the Textus Receptus of Hahn's Greek Testament, Dr. Van Dyke revised every verse in the New Testament taking up the work as if new."</p>
<p>BULGARIAN</p>	<p>The Bulgarian Constantinople Bible was produced by Protestant translators and released in 1821.</p> <p>A more authoritative Bulgarian Bible was produced by American missionaries Elias Riggs and Albert Long and Bulgarian pastors Christodul Kostovich and Petko Slaveikov. Riggs spent sixty years in Bulgaria. This Bible was released in 1864. It is often called the Old Bulgarian Bible.</p>

<p>BULGARIAN (cont.)</p>	<p>The Bible was produced under the auspices of the American Bible Society. At that time the American Bible Society required strict adherence to the Received Text. This is available from the Russian Bible Society.</p> <p>In 1989 a translation from the King James Bible into Bulgarian was released.</p> <p>The Slavic Gospel Association is working on a new translation of the Bible in Bulgarian. It is scheduled for release in 2009.</p> <p>Missionary Jeff Kroontz is working on a revision of the old Bulgarian Bible..</p>
<p>CAMBODIA</p>	<p>In Cambodia we have two translations that are currently being used. The first one was started in 1923 by a Christian Missionary Alliance missionary by the name of Arthur L. Hammond. After 21 years of translation work, the first Cambodian Bible was printed in 1954. This is the current translation that missionaries who adhere to the King James Version would use.</p> <p>It does have translation problems in some portions, but from what I can find out it was translated from the Textus Receptus, but Mr. Hammond also used the American Standard Version for clarification. Some portions, therefore, will read like the American Standard Version. But the Hammond Bible does not leave out any verses at all, and it includes no side notes next to any of the verses that the new versions leave out. The biggest problem for us here with this Bible is that it is out of print.</p> <p>The second Bible that we have in Cambodia is called the Modern Language Bible. It basically reads and was done in a manner like the <i>Good News for Modern Man</i> Bible. We do not use it at all, and it is very shallow in its language. This Bible was started in France in January of 1985 with the help of the French Bible Society. This Bible was headed up by a Father Francois Ponchaud and three other Cambodians, one of which was a pastor. The New Testament was finished in October of 1993. Four years later the same Father Francois and three women along with a Cambodian pastor finished the Old Testament. It has also been revised recently.</p> <p>As far as other translation work that is now in progress, there are none that are using the Textus Receptus as their base.</p> <p>(We have received this information from Ray Shull, missionary to Cambodia.)</p>
<p>CEBUANO</p>	<p>Cebuano is one of 169 living languages spoken in the Philippine Islands and is spoken as a first language by more than 1.5 million people. The Philippines consist of more than 7,100 islands clustered in the South Pacific Ocean and is home to more than 76 million people.</p> <p>The Cebuano Received Text New Testament was translated by a small group of pastors in the southern part of the Philippines. The translation was based on the King James Version of the English Bible. Their translation was the completion of work begun by missionary Colin Christensen.</p> <p>Further work is headed up by Filipino Pastor Ruben Sulapas.</p>

CHEYENNE (AMERICAN INDIAN)	<p>A New Testament in the Cheyenne language was released in 1934. It was translated by Rodolphe Petter. He used the Westcott and Hort text as his base (<i>The Bible in America</i> by P. Marion Simms).</p>
CHINESE	<p>Robert Morrison was the first Protestant missionary to China. In 1821, he and Robert Milne published the Holy Bible in Chinese. This was a Received Text Bible. Morrison was considered a Hebrew and Greek scholar. On the monument at his grave it reads, “. . .for several years labored alone on a Chinese version of the Holy Scriptures, whom he was spared to see complete and widely circulated among those for whom it was intended.”</p> <p>This Bible was reproduced by the Bible Society of Singapore in 2007.</p> <p>The American Presbyterian Press produced the New Testament in English and Mandarin in 1865. The Wenli Reference Bible, originally produced earlier, was reproduced by the Taiwan Bible Society in 2006. According to Dr. Jeffrey Khoo, both are based upon the Traditional Text.</p> <p>Pastor James Sun, of the Bethany Christian Church in New York is working to revise the Chinese Union Version. Along with Pastor Joshua Lee and David Tsai, under the guidance of D. A. Waite (William Carey Bible Society board member), they are seeking to bring the Chinese Union Version into conformance with the Received Text. A first draft has been completed.</p> <p>Pastor James Sun can be reached at jamesmhh@yahoo.com</p>
CHOCTOW (AMERICAN INDIAN)	<p>The New Testament in Choctow was translated by American Bible Society missionaries Wright and Byington. It was released in 1848. Portions of the Old Testament were also released.</p> <p>At that time the American Bible Society required translations from Traditional Texts. They also required that a translation conform to the King James Bible.</p> <p>Global Baptist Mission is producing a bi-lingual English-Choctow Bible. Working with Raymond Johnson of Talihina, Oklahoma, they are producing a complete Choctow Old Testament using a team of computer experts. The New Testament has already been printed.</p> <p>Global Baptist Mission can be contacted at: P.O. Box 6088, Asheville, North Carolina, 28816—(828) 681-0370.</p>
CROATIAN	<p>Early editions of the Croatian Bible appear to have been translated from the Latin. The first complete Bible was not published until 1838.</p> <p>Ivan Vrtaric has published a Traditional Text based New Testament in Croatia. It was printed by the Bearing Precious Seed ministry in Oshkosh, Wisconsin and endorsed by Couriers for Christ.</p> <p>William Carey Bible Society board member, Rex Cobb says that,” Ivan is a well-educated man in several languages,</p>

CROATIAN (cont.)	<p>including Greek. . .”</p> <p>He is working on a translation of the Old Testament based upon the King James Bible.</p> <p>Dr. Nikola Veikov has contacted Dr. D. A. Waite about a translation project underway in Croatia.</p>
CZECH	<p>The Czech Bible, Kralicka Bibe 1613, is the standard Received Text Bible in the Czech Republic. It is one of the great Protestant translations of the Reformation era. It was translated by the Bohemian Brethren.</p> <p>It is available from many sources, including free downloads from the internet.</p>
DAKOTA (SIOUX INDIAN)	<p>Dr. Thomas S. Williamson began translating the Bible in the Dakota language in 1837. At that time the policy of the American Bible Society (which sponsored him) was to translate from the Received Text. The translation was his primary ministry for over forty years. He was aided by Dr. Stephen Riggs. Dr. Riggs also began to minister to the Sioux in 1837. A final revision was completed by John Williamson (Dr. Williamson’s son).</p> <p>The New Testament was published in 1865 by the American Bible Society. The whole Bible was published in 1879. According to P. Marian Simms (<i>The Bible in America</i>) this is the most important American Indian translation ever completed.</p> <p>Rev. Cook, a Sioux preacher, wrote: “May God abundantly reward in the day of reckoning his two faithful servants, Dr. Williamson and Dr. Riggs, who gave us the Holy Scriptures in our own tongue, thus helping to make us what we are and what in the future we shall be through his grace.”</p>
DANISH	<p>In 1607, a Danish Bible was printed. It was translated by Hans Paul Resen from the Received Text. A revision of this Bible was released in 1819. It remained the standard Bible of the Danes until the 1930s.</p> <p>The “Authorized Version” of the Danish Lutheran Church is a translation released in 1931. It is clearly Critical Text.</p>
DUTCH	<p>The first Dutch translation from the Received Text was in 1637. It became known as the States-Bible (Statenvertaling). It was influenced by the King James Bible.</p> <p>This is often known as the Dutch Authorized Version. It is credited with standardizing the Dutch language.</p> <p>It was revised in 1657 and this revision remained the standard Dutch Bible until 1951. The 1657 version is still in print and used by some Dutch believers. There are also aborigine tribes in Taiwan that use this Bible—the influence of Dutch missionaries in the 1800s.</p> <p>It can be downloaded from the internet.</p>
ENGLISH	<p>The King James Bible was released in 1611. It is the most successful Bible translation of all time. The King James Bible translators are the greatest translation committee ever gathered for any translation work of any kind.</p>

<p>ENGLISH (cont.)</p>	<p>The King James Bible has withstood every attack from its critics for almost 400 years.</p> <p>The King James Bible is widely available. It has been the base text for translations in many languages. According to Winston Churchill it has been translated into 760 languages (Churchill's History of the English-Speaking Peoples, one volume edition, p. 160).</p>
<p>FARSI (IRAN-PERSIAN)</p>	<p>Henry Martyn (1781-1812) translated the Received Text New Testament into Farsi. He coined the term "Theology in Philology." This term refers to the challenge of translating theological terms into national languages.</p> <p>When Martyn died, he was remembered as ". . .defending the Christian faith in the heart of Persia against the united talents of the most learned Mahomedans."</p> <p>Robert Bruce published a revision of Martyn in 1895. This departed seriously from the Received Text. It was further revised in 1904. This is normally the Farsi Bible used by evangelicals today, but is seriously flawed.</p> <p>Some faithful underground believers have produced their own translation of the Bible in Farsi, the Ketabet Almoqadasat. It is privately printed. For more information contact philstringer@att.net.</p> <p>Pooyan Mehrshahi, an Iranian-born Irish Presbyterian is working with the Trinitarian Bible Society to produce a Received Text Farsi Bible. Currently they have published the Gospel of John.</p>
<p>FINNISH</p>	<p>The FINEISH BIBLIA was released in 1776. It is a Received Text Bible. This was the official Bible of the Lutheran Church until it was replaced in 1933 by a Critical Text Bible. It remains in use in Finland by small conservative groups within the Lutheran Church.</p> <p>Wikipedia compares it to the King James Bible.</p>
<p>FRENCH</p>	<p>The French have a great history of Received Text Bibles, including the Olivetan Bible and the Ostervald Bible.</p> <p>There appear to be two Received Text French Bibles available today.</p> <p>The David Martin French Bible was released in 1699. It was based upon the Received Text and the English Geneva Bible 1588. An 1855 revision is available today. It can be obtained from the Association of the Biblique International, Box 225646, Dallas, Texas, 75222.</p> <p>A 1996 revision of the Froussard edition of the Ostervald edition of 1881 is in print today. It can be obtained from Bearing Precious Seed-Milford and Bethel Baptist Church of Lambeth, Ontario.</p> <p>The 1996 revision was done by Missionary C. H. Boughman.</p> <p>Both versions still need a final purification process.</p> <p>Many Baptist missionaries use the French Louis Segond translation. This is far from being a reliable Received Text</p>

<p>FRENCH (cont.)</p>	<p>translation. The Trinitarian Bible Society publishes a “revised” Louis Segond—a few verses have been changed to reflect the Received Text. According to a 2006 email from Paul Rowland, the Trinitarian Bible Society is working on a revision of the David Martin Bible comparing it with the King James Bible.</p> <p>The web-site www.kingjamesfrancaise.com contains a translation of the King James Bible into French. This translation is not in print yet.</p> <p>French Canadian missionary, Dr. Yvon Geoffrion is basing most of his ministry working upon a new translation of the Bible into French. He is a doctrinally sound fundamental Baptist preacher.</p> <p>He is using a French translation done in the early 1800s as a base. It was translated by 30 men over 40 years. It was the product of an evangelical revival. It was printed in Lousanne, Switzerland and is sometimes called the Lousanne version.</p>
<p>FRENCH CREOLE</p>	<p>French Creole, also known as Haitian Creole, is primarily spoken throughout Haiti. It is considered to have a lower social status than standard French and is spoken by 7.4 million in Haiti and another 400 thousand in other countries.</p> <p>A French Creole translation was done by Baptist missionary Daylon Hicks in the early 1980s. It was translated from the King James Version by Hicks and several Haitian pastors and laymen.</p> <p>This version is available from some Bearing Precious Seed chapters.</p>
<p>GEORGIAN</p>	<p>A Georgian Bible was translated from the Russian Synodal Bible in 1743. It is available from the Russian Bible Society.</p>
<p>GERMAN</p>	<p>Luther’s German translation, Biblia Germanica, was released in 1534. It was done directly from the Masoretic Hebrew text and the second edition of Erasmus Greek text. He also consulted the Latin text of Paganinus. The original Lutheran Bible is still available.</p> <p>It has been said that no other translation of the Bible, apart from the King James Bible, has had a greater impact upon its people and culture than the German Bible of Luther.</p> <p>Luther’s Bible has been revised dozens of times. The revisions differ dramatically in their faithfulness to Luther’s original translation and to the Received Text. Versions of Luther’s Bible are available from many sources including Independent Baptist Publishers. It is often very hard to identify which version is being printed. According to Lutheran sources, the 1868 revision is the last “conservative” edition.</p> <p>There was another German Received Text Bible, the Elberfelder, which was released in 1871. It is not in print today, though it can be viewed on the internet.</p> <p>In 1998, La Buona Novella, Swiss publishers published an edition of the Lutheran New Testament designed to remove Critical Text influence. It is not recognized by the Lutheran</p>

<p>GERMAN (cont.)</p>	<p>denomination. It should not be confused with the 1992 Lutheran Bible (which is completely Critical Text) published by the Lutheran Church.</p> <p>Another German translation, the Schlachter 2000 is known as a Received Text Bible. The Dunelin Road Archive, July 2007, confirms this as a Bible for German speakers who honor the Received Text.</p> <p>Franz Schlachter released his translation in 1905. A major revision was released in 1951. The 2000 edition is available from BEAMS, P.O. Box 10200, Gulfport, Mississippi, 39505, (228-832-1055).</p>
<p>HAWAIIAN</p>	<p>Missionary Hiram Bingham released a Bible in the native Hawaiian language. He spent fifteen years on this effort. It was sponsored by the American Bible Society. Their policy at that time was to translate from the Received Text.</p> <p>The translation fell out of use, and out of print as the Hawaiian language fell out of use.</p>
<p>HILAGAYAN (Philippines)</p>	<p>There is a Hilagayan text that was done by Bro. Roger Vournas on the island of Guimeras. His text is a complete Old and New Testament. Hilagayan is the dialect of the Visian area of the Philippines.</p>
<p>HUNGARIAN</p>	<p>The Karoli Version, also known as the Vizsoly Bible, was published in 1590. The translation effort was headed up by Pastor Gaspar Karoli. It is one of the great Protestant era Bibles. A 1908 revision is the standard Hungarian Bible today for evangelicals.</p> <p>According to the Hungarian Bookstore (which also sells Catholic Bibles): “Many Hungarians who read English have compared the language to that found in the King James Version.</p> <p>The Karoli Version is available from many sources.</p>
<p>ICELANDIC</p>	<p>The Gudbrands Biblia was published in 1594. It was named after its editor Gubrandur Thorlaksson. It is one of the Protestant Era Received Text translations. This translation was financed by the King of Denmark.</p> <p>This Bible is still published by the Icelandic Bible Society.</p>
<p>INDONESIAN</p>	<p>Missionary Louis A. Turk has spearheaded an effort to translate the Received Text into Indonesian. Their goal is to print the New Testament in 2009.</p> <p>He can be contacted at louisaturk@bible-way.org</p> <p>We have received information from Louis A. Turk that he is in complete agreement in the purpose, standards, doctrine and translation principles of the William Carey Bible Society.</p>
<p>ISAN (THAILAND, MAKONG)</p>	<p>The Bible has never been translated into the Isan language before—a variant of Central Thai—spoken by one-third of Thailand’s total population (21 million as of 2008). The “official” Thai Bible is controlled by the Bible Society. Besides being Alexandrian based (American Standard Version, Revised Standard Version, New International Version), it is</p>

<p>ISAN (THAILAND, MAKONG)</p>	<p>direly mistranslated in numerous important passages. Various new Thai translations have been done, some better than others, but all are Alexandrian based (except for one).</p> <p>Veteran church-planting missionary, Ron Myers, is translating the King James Bible into Isan and referencing the Received Text as a textual authority.</p> <p>Ron Myers has an excellent website explaining the process and principles involved in this translation. It would be worthy of study by anyone involved in Bible translation—look up www.IsanBible.com. Ron can be contacted at ronmy0@gmail.com</p>
<p>ITALIAN</p>	<p>The Diodati Italian Bible was released in 1603. It is one of the great Reformation era Bibles translated from the traditional texts. Giovanni Diodati was a professor associated with Calvin and Beza in Geneva.</p> <p>There are more recent revisions of the Diodati that are not faithful to the Received Text.</p>
<p>JAPANESE</p>	<p>Karl Gutzlaff, a German missionary, made an early attempt to translate the New Testament from the Received Text into Japanese in the 1830s. American missionaries made several attempts to translate parts of the Received Text into Japanese. The New Testament was translated into the AINU (northern Japan) language in 1897. Several translations influenced by the Critical Text were done in the 20th century.</p> <p>A translation from the King James Bible (referenced to the Received Text) was published in the late 19th century. A revision of this translation was done in 1917 and the New Testament was referenced to the Critical Text.</p> <p>In 1928, a Japanese scholar translated the New Testament from the Received Text. It was reprinted in the 1990s.</p> <p>There are several Critical Text based Japanese Bibles available.</p> <p>Missionary John Hime (Baptist World Mission) is heading an effort to produce a Received Text based New Testament. They have just finished a first draft.</p> <p>John Hime has written a tremendously thorough history of the Bible in Japanese, “<i>By Every Word of God.</i>” In it he writes, “Translating the Word of God from a pure heart of faith is a massive job, and not one for the quitter. Only those who have been gifted by God with ability in languages and called of God to the task should attempt it, and it should only be done for the glory of God and to uplift Jesus Christ.”</p> <p>John Himes may be contacted at johnofjapan@hotmail.com</p>
<p>KARMANJI (KURDISH, TURKEY)</p>	<p>There has never been an Old Testament in Kurmanji. The International Bible Society New Testament is Critical Text.</p> <p>Faithful underground believers have translated Scripture portions and have them printed privately. For more information contact Phil Stringer at philstringer@att.net</p>

<p>KOREAN</p>	<p>The first Korean Bible translation was not published until 1882. It does not appear that there was ever a serious attempt at a Received Text Bible in Korean until the last twenty years.</p> <p>There appear to be from Received Text Bible projects in Korea.</p> <p>Dr. Seo Dal Seok has produced the King James Version Korean edition. It is a bi-lingual Bible with the King James Bible and his translation of the King James Bible into Korean, printed side by side. For more information please contact Dr. Ron Tottingham, Great Plains Divinity School, Sioux Falls, South Dakota.</p> <p>The Received Text Bible Society is offering a new translation in Korean that it says is based upon the Hebrew Masoretic Text and the Greek Received Text.</p> <p>Dr. Dongsoo Jung produced a Received Text Bible in Korean. He was encouraged in this process by Dr. D. A. Waite (William Carey Bible Society board member). A copy can be obtained from the Dean Burgon Society (see their web site DBS@DeanBurgon Society.org).</p> <p>Missionary Jim Taylor and other pastors are discussing the possibility of further translation work concerning the Korean Bible.</p>
<p>LAOS</p>	<p>To the best of my knowledge, there has not been a conservative (Textus Receptus based) Lao translation in the current era (quite possibly one in bygone decades that is now long out of print). However, there are presently two Textus Receptus based translation projects underway.</p> <p>One is the Isan translation being done by Baptist missionary Ron Myers in the Isan language of Northeast Thailand. Isan is closely related to Lao, and Ron has transposed Luke, John, and Ephesians into Lao script on a trial basis and sent it into Communist Laos. Word cam back that it was enjoyed by the Lao believers who received it, saying it was very understandable, having been done in their everyday, spoken language.</p> <p>Another, more recent attempt at a Textus Receptus based Lao translation, is presently being done by a Baptist missionary stationed in Vientiane, Laos. Ron Myers was recently given John and Romans, and said that what he read seemed quite good.</p> <p>The United Bible Society’s most recent “meaning based” Lao translation update was done in 2004. In the Society’s own words, “. . .some conservatives are still reluctant to accept this new translation.” In actuality, it is being rejected by Lao believers in general, who say it is weak and difficult to comprehend.</p>

<p>LITHUANIAN</p>	<p>The first complete Lithuanian Bible was published in 1735 in Karaliaucius, Lithuania. It was a Protestant translation based on traditional texts.</p> <p>A charismatic group, The Word of Faith Bible Center, published a Bible in 1996. Their statement is that it was based upon the Received Text.</p>
<p>MALAY</p>	<p>Dutch Protestant missionaries translated the Received Text into Malay in 1734.</p>
<p>MAORI (NEW ZEALAND)</p>	<p>The Maori language had never been placed in writing before the arrival of missionaries. A New Testament translated by William Yates was released in 1837. Under the leadership of Rev. Maunsell, William Henry Williams and Elizabeth Colenso the entire Bible was printed in 1858. It was traditional text based.</p> <p>In 1889 a Critical Text translation was released. It faced strong opposition from the national people.</p>
<p>MOHAWK (American and Canadian Indian)</p>	<p>The Society for the Propagation of the Gospel published a translation of the Bible into Mohawk in 1787. At that time their stated policy was to use the King James Bible as their source text.</p> <p>The Bible was translated by missionary John Stuart and Mohawk Indian, Joseph Brant. Brant was a famous warrior (for the British) during the American War for Independence.</p> <p>Captain John Norton, a Cherokee Indian, produced a Mohawk translation in 1804. It was the first non-English Bible ever printed by the British and Foreign Bible Society.</p>
<p>MONGOLIA</p>	<p>The Mongolia Bible Society has withdrawn from the United Bible Societies in protest over modernism in the United Bible Society. They are at work on a Bible translation to replace the current Critical Text United Bible Society Bible.</p> <p>I have not been able to obtain any specific information on the specific base text or translation principles for this project.</p> <p>A second Bible translation project in Mongolia is the Mongolia Mission team. This project involves two Baptist missionaries and four nationals working full time. They have a sound doctrinal statement.</p> <p>The Mongolia Mission team makes this statement about their translation source: “The source of translation will be the King James Bible, known as the authorized version (AV). We consider this Bible to be the preserved Word of God in the English language. There are no experts in the Mongolian language and the Greek and Hebrew languages; however, they are skilled translators from English to Mongolian. Therefore, the decision was made to translate from the King James Bible as much as possible and within the limits of ability constant references will be made to Greek and Hebrew using available references and resources.”</p> <p>Dr. Charles Keen of First Bible International has announced that First Bible along with the Trinitarian Bible Society is</p>

MONGOLIA (cont.)	sponsored a translation in the Mongolian language. This project is headed up by missionary Bill Patterson.
MYANMAR (BURMA) The Judson Version	<p>The Burmese Bible was translated by missionary pioneer Adoniram Judson. The first translation was completed in 1834, having taken twenty-one years to complete. Judson immediately began to revise the work and finished in 1840. It is one of the finest translations ever done in pair with the work of John Wycliffe and Martin Luther.</p> <p>The title page indicates that it was translated from the Greek and Hebrew Received Text and compared with the Authorized Version. Judson spent 21 years on the original translation and 7 more years on the purification process.</p> <p>Unfortunately, the original Judson Bible does not appear to be available anywhere. More recent versions (still using the name) are “revised” using the Critical Text.</p> <p>Some Baptist printers print the 1933 Judson revision because it has less Critical Text readings than more recent versions.</p> <p>The Trinitarian Bible Society (England), under the leadership of Rev. G. Fox, is working on a Burmese Bible project.</p> <p>Missionary Tom Gaudet is also working upon a Burmese Bible translation.</p>
NEPAL	David Cloud began a translation of the King James Bible into the Nepali in the 1980s. The New Testament is in its third revision. The Old Testament is nearing completion. Prior to the publication of this New Testament, there was no Received Text based translation in Nepali.
NORWEGIAN	<p>The Norwegian AV Bible was published in 2000. Morten Gjemlestad and Tom Vandenberg led the translation effort with help from Norwegian and Danish men and American missionaries.</p> <p>Dr. Howard Nelson of Scandinavians for Christ was instrumental in supporting this project.</p> <p>The base source text was the King James Bible. It was compared diligently with old Danish Bibles.</p> <p>It is published by some of the Bearing Precious Seed branches.</p>
OJIBAWA (CHIPPEWA— AMERICAN INDIAN)	<p>The American Bible Society released a translation of the Bible in the language of the Ojibawa in 1845. It was translated by Rev. H. H. Spaulding. At that time the policy of the American Bible Society was that all translations must be made from the Received Text and must conform to the King James Bible.</p> <p>Mr. Spaulding issued a revision in 1883.</p>
OSSETIAN	In 1848 a Bible was translated into Ossetian. The source text was the Russian Synodal Bible. It is available from the Russian Bible Society.

<p>PEQUOT</p>	<p>The first Bible printed in the United States was the 1663 translation by John Eliot into the language of the Pequot tribe. He first had to put the Pequot language into writing. He translated from the Received Text.</p> <p>Thousands of Pequot Indians made professions. Since 1887 the language has been dead—no living person still speaks it.</p>
<p>PIDGIN</p>	<p>Papua, New Guinea is one of the most unique and diverse countries that can be found in the world. Papua, New Guinea is a conglomeration of peoples and cultures located just north of Australia. Papua, New Guinea has a population of more than 4 million and has between 700 to 800 tribal languages—almost 1/5 of all the languages in the world. Pidgin is one of the main languages known throughout the islands.</p> <p>A New Testament translation of the English King James Version into the Pidgin language was done by a group of missionaries and nationals in Papua, New Guinea. Missionary Scott Carrier was instrumental in the translation process.</p> <p>A Bilingual Pidgin and King James Bible is available.</p> <p>This may be obtained from some Bearing Precious Seed branches.</p>
<p>POLISH</p>	<p>In 1632, the Gdansk (Danzig) Bible was produced by Polish Protestants. It was clearly a Received Text Bible. It is still being published in Poland and is often called the Old Gdansk Bible.</p> <p>Missionary Brent Riggs has produced a New Testament based upon the Old Gdansk Bible. It is still in the purification process. This New Testament does not take the Verbal Plenary Translation approach that the William Carey Bible Society endorses. He can be reached at Brent Riggs mitexas@yahoo.com</p> <p>The Trinitarian Bible Society of England also has a Polish New Testament in print. This was first published in 1830.</p>
<p>PORTUGUESE</p>	<p>A Biblia Sagrada—Almeida Corrígida—Fiel (ACF). Translator: Joao Ferreira de Almeida : New Testament (1679): Old Testament, Genesis through Ezekiel 41:8, before death (1691). Completed by Jacobus Op den Akker (1753). Translated in Indonesia where Almeida fled to escape the Inquisition, working with the Portuguese colony there, supported by the Dutch Reformed Church; based on the Hebrew Massoretic and Greek Textus Receptus, using formal equivalency method of translation.</p> <p>Trinitarian Bible Society of London printed the Almeida New Testament in 1837 and the entire Bible in 1847 but ceased printing in the 1940s when orthographic revision became necessary and two Brazilian organizations began publishing. Doctrinally conservative Brazilians became alarmed that undue modifications had been made in the text, further radical changes were underway, and the two publishers declared they held the copyright and would not permit any other organization to print the Bible. Thus, the Sociedade Biblica Trinitariana do Brasil was formed in 1968, in cooperation with Bearing Precious Seed, to resume the work of TBS of London and guarantee</p>

<p>PORTUGUESE (cont.)</p>	<p>publication of the Almeida translation in the most exact text possible. Since its first printing (New Testament, 1976; entire Bible, 1994; further corrections, 2007), the ACF has been considered by friend and foe the most accurate in the Portuguese language.</p> <p>The Bible may be obtained wherever Portuguese Bibles are sold, or through:</p> <p>Trinitarian Bible Society, Tyndale House, Dorset Road, London SW19 3NN , England, telephone: 011-4420-8543-7857, e-mail: trinitarian.bible.society@ukonline.co. Website: www.trinitarianbiblesociety.org</p> <p>Various Bearing Precious Seed groups print and send ACF Bibles to missionaries and pastors of their groups.</p> <p>Some serious Bible scholars believe that there are still some Critical Text readings in this Portuguese Bible and that a final purification process is needed.</p>
<p>ROMANIAN</p>	<p>Fidela, a Romanian translation from the Received Text has been done by a group of Romanian men from a church in Romania. Missionary Brian Nibbe is leading the translation effort. Their statement for the Received Text is crystal clear.</p> <p>New Testaments can be obtained from Bearing Precious Seed chapters. Brian Nibbe can be contacted at bjnibbe@aol.com or at Misiunea Baptista Internationala Romania, Filiala Cluj-Napoca, Str. Livezeni, Nr.—12, 400229, Cluj-Napoca, Romania Also involved in the Romanian project is Pete Heisey poheisey@mail.dnttm.ro</p>
<p>RUNYANKORE (UGANDA)</p>	<p>Missionary Dan Olachea is working on a Received Text Bible in the Runyankore language.</p>
<p>RUSSIAN</p>	<p>The Russian Synodal Bible is the standard Received Text Bible in Russian.</p> <p>It was translated between 1813 and 1855 by four Russian Orthodox theological academies. They specifically rejected the Septuagint and Slavonic translations to use the Masoretic Text and the Textus Receptus. It was revised in 1876.</p> <p>This Bible can be obtained from the Russian Bible Society, P.O. Box 6068, Asheville, North Carolina 28816, (828)681-0371.</p> <p>According to its newsletter: “The Russian Bible Society has been at the frontline of providing Bibles for Russia and its people since 1944. We believe that the greatest gift we can give to any people is the pure Word of God in their native tongue. Therefore, we are committed to continually providing word-for-word translations based on reliable manuscripts, such as the Received Greek Text.”</p> <p>The Synodal Bible is also available from the Trinitarian Bible Society.</p> <p>However, several independent Baptist preachers believe that unsound translation principles were used in the Synodal translation. They believe that Orthodox theology of salvation by works has been inserted into passages that teach salvation by</p>

<p>RUSSIAN (cont.)</p>	<p>faith.</p> <p>Missionary Perry Demopolis and several national Ukrainian preachers (many Ukrainians use the Russian Bible) have completed a new Russian New Testament. They have met weekly for over ten years. They are proofreading their work now.</p> <p>They have used the King James Bible as their base. According to the newsletter of missionary Demopolis, they do so because of the advanced revelation contained in the King James Bible.</p>
<p>SAMOAN</p>	<p>Samoa is the language of Western Samoa. Samoa is a group of islands in the South Pacific Ocean, about one-half of the way from Hawaii to New Zealand and has a population of more than 200,000. Over 93% of this population speaks Samoan and world-wide there are more than 425,000 Samoan-speaking people.</p> <p>The Samoan New Testament was translated in the mid-1800s by missionaries from the London Missionary Society. The translation was done from the Textus Receptus and was first published by the British and Foreign Bible Society.</p>
<p>SORIANI (KURDISH, SYRIA, IRAQ, IRAN)</p>	<p>There has never been a Soriani Old Testament of any kind. Faithful, underground believers have produced a New Testament which they print privately. This should not be confused with the International Bible Society New Testament, which is Critical Text and based upon dynamic equivalency.</p> <p>Contact Phil Stringer at philstringer@att.net for more information.</p>
<p>SPANISH</p>	<p>Cassiodore Reyna produced a predominately Received Text Spanish Bible in 1569. Cypriano de Valera revised it in 1602. They did not have the opportunity to gather teams of scholars as was done in Protestant countries. Roman Catholic persecution hindered their efforts.</p> <p>Beginning in 1865, the American Bible Society began to produce revisions of the Reina-Valera. The first edition of 1865 was an improvement upon the 1602 revision of Valera, however, it still contained several departures from the Received Texts as well as some translational issues. Since the 1865 edition, each new revision departed further away from the Received Text. By 1960, the Reina-Valera was mixed with many Critical Text errors.</p> <p>In the late 1990s, Humberto Gomez, a Mexican missionary and church planter, began to work on restoring a Received Text version of the Reina-Valera. He used the Received Text and checked every translation with the time-honored King James Bible.</p> <p>Rather than having a translation committee, he invited input from everyone. He received input from hundreds of sources and he served as the editor.</p> <p>In 2004, the Reina-Valera Gomez was released. The purification process continues as Dr. Gomez welcomes input from everyone.</p> <p>Several William Carev Bible Society board members were</p>

<p>SPANISH (cont.)</p>	<p>involved in encouraging this process.</p> <p>Dr. Gomez may be contacted at: humberto_gmz@yahoo.com</p> <p>The Grace Bible Baptist Church of Santa Catarina, Nuevo Leon, Mexico has also produced a Received Text based Bible. Under the leadership of Pastor Raul Reyes and missionary Bill Parks they have worked for several years on this project. It is known as the Antiqua Valera 1602—Purified. For more information contact Pastor Raul Reyes at gracia209@hotmail.com</p>
<p>SRANANTONGO (SURINAME)</p>	<p>Missionary Bob Patton began a project to translate the Received Text into Sranantongo in 1991. He was aided by seven national helpers. It was completed in 1998. It is the best selling Bible in Suriname.</p> <p>He can be reached at bobpatton@sr.net</p>
<p>SWEDISH</p>	<p>In 1540-41, the Gustavus Vasa Bible was published in Sweden. It was named after the reigning king. It was printed in Upsala and is sometimes known as the Upsala Bible.</p> <p>This Bible was translated by Laurentius Petri, Laurentius Andrae and Claus Petri. All three were Lutheran preachers. It was clearly translated from the Received Text and referenced to the Lutheran Bible. It was revised in 1618, but with the same textual basis.</p> <p>P. Marion Simms (<i>The Bible in America 1936</i>, p. 107) wrote about the 1618 Upsala Bible: “This remained the standard church Bible of Sweden for almost 400 years, or until 1917.” He has said that this Bible, “occupying the place in Sweden, that the King James Version occupied among English-speaking Protestants.”</p> <p>This Bible is still in print, along with many later unreliable revisions.</p>
<p>TAGALOG (Philippines)</p>	<p>Tagalog is the most common of several Filipino languages.</p> <p>Missionary Roger Riley led a team of national pastors in producing a New Testament in Tagalog, (Ang Bagong Tipan).</p> <p>According to their statement, “It is taken from the Textus Receptus manuscripts using the King James Bible 1611 as a proof of text from one language to another.”</p> <p>Missionary Riley has the copyright to this New Testament. It is printed by some of the Bearing Precious Seed chapters.</p>
<p>TAHITIAN</p>	<p>Henry Nott arrived in Tahiti from England in 1797. He and other missionaries spent years trying to master the language and put it into writing. Some missionaries were killed and others fled. Nott published the book of John in 1818. The New Testament was published in 1829, the complete Bible in 1838.</p>

TELEGU (INDIA)	<p>Telegu is one of the sixteen different official languages of India. In 1993 Indian national Joel Scripalli led a team of several nationals in a translation of the New Testament. Their textual base was the King James Bible. Their work was completed in 2003.</p> <p>Their New Testament is published by some Bearing Precious Seed chapters.</p> <p>A Telegu translation of the Bible was released by associates of William Carey in 1854.</p>
TENEK (MEXICAN TRIBE)	<p>Missionary Fernando Angles is working on a translation of the New Testament in this tribal language. He is aided by several national Tenek speakers. The work is based upon the Greek Received Text and is checked by Ross Hodsdon of Bibles International.</p>
THAI	<p>Philip Pope (BIMI missionary to Thailand) began translating the Bible into Thai in 1983. The project was printed in 2003. He used the King James Bible and the Received Text as his base.</p> <p>His translation is officially known as the Thai Bible, King James Version. It is available from several Bearing Precious Seed sources, and it can be downloaded from several sites on the internet.</p> <p>He can be contacted at phlippope@thaipope.org</p>
TURKISH	<p>The first Bible in the Turkish language was translated by Wojciech Babowski (1610-1675). He was a Polish slave being held in the Ottoman empire. He was also known as Ali Ufki. He was also a prominent musician.</p> <p>His handwritten manuscript was stored in a library until it was published in 1821. Al Ufki knew 16 languages. He clearly used the Received Text.</p> <p>A new Turkish Bible was published in 2002 but the “Old Turkish Bible” is still in print.</p> <p>William Goodall worked on a Turkish Bible in a different dialect, Turko-Armenian. He translated from 1823 until 1833. It was also Received Text. It was revised in 1868 and 1878.</p> <p>Another Turkish Bible was translated and released by 1901. This was in “Greco-Turkish”—a compilation of modern Greek and Turkish. This was Received Text based. In 1941, the American Bible Society revised this Bible with many Critical Text readings.</p>
URDU (PAKISTANI)	<p>Henry Martin translated the New Testament into Urdu. It was published in 1814 by the British and Foreign Bible Society. An Old Testament was released in 1870. These translations are still used by evangelicals today.</p> <p>A Critical Text Urdu Bible was released in 2004.</p>
UKRAINIAN	<p>The people of the Ukraine have often used Russian Bibles. The first Ukrainian Bible was published in 1581. It is known as the Ostrog Bible. It was sponsored by Prince Konstantin Ostrogski (hence the name).</p> <p>According to Wikipedia, the Ostrog was unique among Slavonic</p>

<p>UKRAINIAN (cont.)</p>	<p>church translations because it was not based upon the Received Text. It was translated from the Greek Septuagint..</p> <p>In the 1860s, a Ukrainian Bible was produced from the Received Text. The project was led by Panteleymon Kulish.</p> <p>By 1962 the standard Ukrainian Bible was a Bible Society Bible translation based on the Critical Text.</p> <p>In 1992, the Baptist Union produced a new translation. This translation corrected many of the mistakes of the 1962 translation, but not all of them.</p> <p>Yura Popchenko is a national Ukrainian married to an American, Wendy. He is heading up a new translation project in the Ukraine. He makes this statement about the text.</p> <p>“We believe that the Bible is the verbally inspired and infallible, authoritative Word of God and that God gave the words of Scripture by inspiration without error in the original autographs. We believe that God had promised to preserve His Word and that He has kept that promise by preserving His infallible Word in the Hebrew Masoretic Text and the Greek Textus Receptus and that the King James Version is an accurate English translation of the preserved Word of God.”</p> <p>To get ready for this project, Yura studied Biblical languages in Russian universities (such training was not available in the Ukraine). The Popchenko family is sponsored by the Bible Baptist Church of Marysville, California. They have an excellent website entitled, <i>“Translating the Bible into Ukrainian.”</i></p>
<p>VIETNAMESE</p>	<p>There was a Bible translated into Vietnamese from the King James Bible in 1952. I cannot find any source for obtaining these today.</p>
<p>WARAY</p>	<p>Waray is one of many languages found throughout the islands of the Philippines which are located between the Philippine Sea and the South China Sea, east of Vietnam. There are more than 76 million people in the Philippines, most of whom claim to be Roman Catholic. Of this population there are more than 2.4 million Filipinos who speak Waray-Waray.</p> <p>A group of Filipino pastors in northern Samar have translated John and Romans into this language. They are continuing to work on the New Testament. They are led in this work by missionary Layne Jones.</p>
<p>XHOSA (SOUTH AFRICA)</p>	<p>The Xhosa language was first placed in writing by missionaries.</p> <p>Under the leadership of Albert Kropf and John Appleyard a written language, grammar and dictionary was produced. A Received Text Bible was released in 1859.</p> <p>A Critical Text Bible was released in 1859.</p>

Announcing:

THE WILLIAM CAREY BIBLE SOCIETY

OUR PURPOSE

To promote world evangelism through the promotion of Bibles translated from the Received Text (also known as the Traditional Text). To encourage appropriate Bible translation projects around the world.

OUR STANDARDS

The William Carey Bible Society stands for the Received Text as the textual standard for all Bible translations. The words of the Received Text are the Hebrew, Greek and Aramaic words that lie behind the King James Bible. Furthermore, the William Carey Bible Society believes that all valid translations of the Bible are based upon sound doctrine of the Scriptures (see our doctrinal statement). Sound translation principles should control all translation projects.

OUR LEADERSHIP

The steering committee for the William Carey Bible Society consists of:

Dr. Mickey Carter	Pastor of Landmark Baptist Church (Haines City, Florida) and President of Landmark Baptist College
Dr. Rex Cobb	Director of the Baptist Bible Translators Institute
Dr. Humberto Gomez	Veteran church planter and coordinator of the Reina Valera Gomez translation
Dr. Dan Haifley	Pastor of the Grace Bible Baptist Church, (New Paris, Indiana), and President of Indiana Fundamental Bible College
Dr. Phil Stringer	Veteran Bible college professor and Pastor of the Ravenswood Baptist Church (Chicago, Illinois)
Dr. D. A. Waite	Noted author and President of the Dean Burgon Society
Dr. H. D. Williams	Noted author and Vice President of the Dean Burgon Society
Dr. Stephen Zeinner	Veteran church planter and Bible printer Director of Bearing Precious Seed Global

WEBSITE

The William Carey website is designed to provide important information on the subject of faithful Bible translation.

Included will be a list of Received Text translations of Scripture, articles about Bible translation around the world, a speaker's bureau page and other helpful information.

CONTACT INFORMATION

Our website address will be wcbible.org You may contact the Society through Phil Stringer, philstringer@att.net or 5846 N. Kimball, Chicago, Illinois 60659.

A BRIEF SUMMARY OF TRANSLATION PRINCIPLES

1. A translation should always be based upon the right source text!
 - For the Hebrew Scriptures, (i.e. the Old Testament) the Masoretic Text (*Ben Chayyim*, Second Rabbinical Edition, printed by Bomberg) is considered to be the Hebrew Text God has preserved for us. Over 1,000 hand-copied manuscripts of this text are still available today.
 - For the New Testament, the Received Text as edited by Dr. Scrivener in 1894 is considered to be the most reliable. There are over 5,700 manuscripts that exist to support this text.
2. Translators should be mature in their walk with the Lord and dedicated to finishing the challenge of translation once they have started.
3. Translators should translate and not interpret.
4. Every translator should have a healthy, holy fear of adding to, or detracting from the Word of God.
5. Translators should seek to reproduce the original words that God gave, whether they understand them or not.
6. The translators should be sure that the meaning of every word in the Hebrew and Greek and Aramaic Scriptures find its way into the national translation.
7. When words must be added because of the differences in language, this should be indicated by the use of italics.
8. Translation efforts should be compared to long-established Received Text translations to verify accuracy in translations.
9. Rough drafts of a translation should be circulated for the purpose of extensive scrutiny.
10. Translators should be humble enough to support a thorough process of examination and purification.
11. Translators should remember that the grammar of the original languages “trumps” the grammar of the national language. This may create some “unusual phrasing” but it preserves accuracy.

DOCTRINAL STATEMENT

The William Carey Bible Society believes that the Holy Scriptures are the verbally inspired, inerrant, infallible, authoritative Word of God. We believe that God has preserved His word through the Received Text. The Old Testament Received Text is to be found in the Hebrew Masoretic Text. The New Testament Received Text is to be found in the Greek New Testament as edited by Dr. Scrivener (1894). The King James Bible is the Received Text in English.

We believe in the Verbal/Plenary Inspiration of Scripture, the Verbal Plenary Preservation of Scripture and the Verbal Plenary Translation of Scripture.

We believe that every language of the world should have a complete Bible translated from the Received Text according to sound translation principles.