

TRANSLATING HEBREWS 8:13 INTO ENGLISH ACCURATELY:
SOME OF THE DIFFICULTIES OF BIBLE TRANSLATION

by

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ABSTRACT

Inaccurate Bible translations are causing division in the church, division between faiths and other problems, but the complexity of Bible translation and quantity of translation approaches makes establishing accuracy difficult.

This research has, therefore, created The Translator's Freedom-Range Matrix to establish a lexeme's semantic-range potential and test translations for inaccuracy allowing for purpose-driven acceptability, a range of translation approaches, and a translator's artistic freedom. It analyses Greek texts of Heb. 8:13; lexical definitions of the verse's keywords; how the keywords are used in the NT and LXX, and the verse's logic, linguistic form, literary form, and context to establish its semantic-range potential. It then compares ancient translations and qualitatively measures the accuracy of one hundred and forty-nine English translations against the findings before analysing emails from Bible translators that provide their reasons for translating Heb. 8:13 as they did.

It finds 75.17% of the Sample Translations of Heb. 8:13 have inaccuracies, and inaccuracies are caused by basic mistakes, doctrinal bias and not using all of the analysis components of the Bible translation process. Further research is, therefore, required to test the reliability of the findings, assess the impact of Bible translation inaccuracies and improve accuracy where inaccuracy is occurring.

Special thanks goes to two men without whom this research would not have been birthed or completed. The first is my husband. The second is my Dad (of blessed memory) who passed away six weeks after I started my research. His love of the Christian Bible was contagious; he inspired me when I was young by reading to me stories about those who were martyred for translating the Christian Bible into English, and he gave me family friends who have translated the Christian Bible in my lifetime.

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ABBREVIATIONS**The Books of the Old Testament**

Gen.	Genesis	Eccl.	Ecclesiastes
Exod.	Exodus	Song	Song of Songs
Lev.	Leviticus	Isa.	Isaiah
Num.	Numbers	Jer.	Jeremiah
Deut.	Deuteronomy	Lam.	Lamentations
Josh.	Joshua	Ezek.	Ezekiel
Judg.	Judges	Dan.	Daniel
Ruth	Ruth	Hos.	Hosea
1 Sam.	1 Samuel	Joel	Joel
2 Sam.	2 Samuel	Amos	Amos
1 Kgs	1 Kings	Obad.	Obadiah
2 Kgs	2 Kings	Jonah	Jonah
1 Chr.	1 Chronicles	Mic.	Micah
2 Chr.	2 Chronicles	Nah.	Nahum
Ezra	Ezra	Hab.	Habakkuk
Neh.	Nehemiah	Zeph.	Zephaniah
Esth.	Esther	Hag.	Haggai
Job	Job	Zech.	Zechariah
Ps/Pss	Psalms/Psalms	Mal.	Malachi
Prov.	Proverbs		

The Books of the New Testament

Matt.	Matthew	1 Tim.	1 Timothy
Mark	Mark	2 Tim.	2 Timothy
Luke	Luke	Titus	Titus
John	John	Phlm	Philemon
Acts	Acts of the Apostles	Heb.	Hebrews
Rom.	Romans	Jas	James
1 Cor.	1 Corinthians	1 Pet.	1 Peter
2 Cor.	2 Corinthians	2 Pet.	2 Peter
Gal.	Galatians	1 John	1 John
Eph.	Ephesians	2 John	2 John
Phil.	Philippians	3 John	3 John
Col.	Colossians	Jude	Jude
1 Thess.	1 Thessalonians	Rev.	Revelation
2 Thess.	2 Thessalonians		

The Apocrypha/Deuterocanonical Books

Tob.	Tobit	Bar.	Baruch
Jud.	Judith	Macc.	Maccabees
Sir.	Sirach		

Sacred Texts and Manuscripts

Ⲙ	Codex Sinaiticus
B	Codex Vaticanus
DSS	Dead Sea Scrolls
LXX	Septuagint
MT	Masoretic Text(s)
NT	New Testament
OG	Old Greek
OT	Old Testament
TNKH	Tanakh

Greek New Testaments

?CT	Critical text(s) unknown
?M	Majority text(s) unknown
?TR	Textus Receptus, text(s) unknown or various
BG	Bengel
BZ	Beza
CGT	Concordant Greek Text
CP	Complutensian Polyglot
CT	Critical Text(s)
DM	Daniel Mace
EA	Ezra Abbott
EC	Eclectic mix of texts from two or more text categories
ER	Erasmus
G	Griesbach
JM	John Mill (1707)
M	Majority Text(s)
M ¹⁹⁸⁵	Zane C. Hodges, and Arthur L. Farstad (eds), <i>The Greek New Testament According to the Majority Text</i> (2nd edn, Nashville, TN: Thomas Nelson, 1985).
N	Nestle <i>Novum Testamentum Graece</i>
N ¹	Eberhard Nestle (ed.), <i>Novum Testamentum Graece</i> (Stuttgart: Privilegierte Württembergische Bibelanstalt, n.d. [1898]) [online facs.], https://archive.org/details/novumtestamentum00nest_0 .
N ²	Eberhard Nestle (ed.), <i>Novum Testamentum Graece</i> (2nd edn, Stuttgart: Privilegierte Württembergische Bibelanstalt, 1899) [online facs.], https://archive.org/details/NovumTestamentumGraece1/page/n7 .
N ³	Eberhard Nestle (ed.), <i>Novum Testamentum Graece et Germanice</i> (3rd edn, Stuttgart: Privilegierte Württembergische Bibelanstalt, 1901).
NA	Nestle-Aland <i>Novum Testamentum Graece</i>
NA ²⁶	Eberhard Nestle, Erwin Nestle, Kurt Aland, et al, <i>Novum Testamentum Graece</i> (26th rev. edn, Stuttgart: Deutsche Bibelgesellschaft, 1979).
NA ²⁷	Eberhard Nestle, Erwin Nestle, Barbara Aland, Kurt Aland, et al, <i>Novum Testamentum Graece</i> (27th rev. edn, Stuttgart: Deutsche Bibelgesellschaft, 1993).

NA ²⁸	Eberhard Nestle, Erwin Nestle, Barbara Aland, Kurt Aland, et al, <i>Novum Testamentum Graece</i> (28th rev. edn, Stuttgart: Deutsche Bibelgesellschaft, 2012).
PN	Ivan Panin, <i>The New Testament in the Original Greek as Established by Ivan Panin by Means of Bible Numerics</i> (Agincourt, ON: Book Society of Canada, 1934) [online facs.], http://www.ubml.org/books/pdf/NGNT.pdf .
PS	Palmer-Souter – published by Palmer (1905) and reprinted by Souter (1910)
PT	Patriarchal Text (1904)
R	Resultant Greek Text
RGNT	Richard J. Goodrich and Albert L. Lukaszewski, <i>A Reader's Greek New Testament</i> (3rd edn, Grand Rapids MI: Zondervan, 2015).
RH	Rendel Harris
RP ¹⁹⁹¹	Maurice A. Robinson and William G. Pierpont, <i>The New Testament in the Original Greek, According to the Byzantine/Majority Textform</i> (Atlanta, GA: Original Word, 1991).
RP ²⁰⁰⁵	Maurice A. Robinson and William G. Pierpont, <i>The New Testament in the Original Greek: Byzantine Textform</i> (Southborough, MA: Chilton Book Publishing, 2005).
RP ²⁰¹⁷	Maurice A. Robinson and William G. Pierpont, <i>The New Testament in the Original Greek: Byzantine Textform</i> (n.p., n.p., 2017), http://bibletranslation.ws/down/Robinson_Pierpont_GNT_NV.pdf .
SBL	SBL Greek New Testament
SC	Scrivener
TD	Tischendorf
TG	Tregelles (1857)
TK	Tasker
TN	Trench
TR	<i>Textus Receptus</i>
UBS	United Bible Societies
UBS ⁵	United Bible Societies, <i>The Greek New Testament</i> (5th rev. edn, 2nd Corrected Printing, Stuttgart: Deutsche Bibelgesellschaft, 2015).
VS	Von Soden
WH	Westcott and Hort (1881)

Other Scriptures in Languages Other Than English

?WAP	Western Aramaic Peshitto unknown
A	Augustine's Latin text
BFBS ¹⁸⁶²	<i>The New Testament in Syriac</i> (London: British and Foreign Bible Society, 1862).
BFBS ¹⁹⁰⁵	<i>The New Testament in Syriac</i> (London: British and Foreign Bible Society, 1905–1920) [online facs.], https://archive.org/stream/newtestamentinsy00lond# .
BJ	<i>Bible de Jérusalem</i> (Jerusalem: École Biblique, 1956).
bo ^h	George W. Horner, <i>The Coptic Version of the New Testament In the Northern Dialect, Otherwise Called Memphitic and Bohairic with Introduction, Critical Apparatus and Literal English Translation</i> , 4 vols (Oxford: Clarendon Press, 1898–1905).

- bo^w George W. Horner, *The Coptic Version of the New Testament In the Northern Dialect, Otherwise Called Memphitic and Bohairic with Introduction, Critical Apparatus and Literal English Translation*, 4 vols (Oxford: Clarendon Press, 1898–1905); rev and repr. as J. Warren Wells (ed.), *Bohairica: The Bohairic New Testament in Standardised Form* (n.p., Joseph Wells, 2007), http://www.biblical-data.org/coptic/Bohairic_NT.pdf.
- C Coptic
- CR Casiodoro de Reina, *La Biblia, qve es, los Sacros Libros del Vieio y Nvevo Testamento* (Basel: n.p., 1569) [online facs.], <https://archive.org/details/BibliaDeCasiodoroDeReina1569>.
- D A ‘European’ revision of the early Latin translation
- EAP Eastern Aramaic Peshitta
- J A sub-group of a Latin text circulating in Italy in the middle of the fourth century.
- JW² Joseph White, *Actuum Apostolorum, et Epistolarum tam Catholicarum quam Paulinarum, versio Syriaca Philoxeniana, ex codice MS. Ridleiano in Bibl. Coll. Nov. Oxon. reposito nunc primum edita*, 2. (Oxford: Clarendon Press, 1803) [online facs.], <https://archive.org/details/ActuumApostolorumEtEpistolarumTamCa2>.
- Lee S. Lee, *Novum Testamentum Syriace denuo recognitum atque ad fidem codicum manuscriptorum emendatum* (London: British and Foreign Bible Society, 1816) [online fac.], <https://archive.org/details/NovumTestamentumSyriace1816/page/n479>, retrieved 20 Nov. 2018.
- sa^h George W. Horner, *The Coptic Version of the New Testament In the Southern Dialect, Otherwise Called Sahidic and Thebaic with Critical Apparatus Literal English Translation Register of the Fragments and Estimate of the Version*, 7 vols (Oxford: Clarendon Press, 1911–1924; repr., n.p. [Morrisville, NC]: Lulu.com, n.d.).
- sa^w J. Warren Wells, *Sahidica – A New Edition of the New Testament in Sahidic Coptic* (n.p., Joseph Wells, 2008), <https://www.stepbible.org/version.jsp?version=CopSahidica>.
- sy^k S. P. Silver, ‘Khabouris Codex Transcription (2005)’ [online facs.], ‘Khabouris T’, <http://dukhrana.com/peshitta/index.php>.
- sy^p Peshitta/Peshitto
- UBSP UBS Peshitta
- vg Vulgate
- vg^{cl} *Biblia Sacra juxta Vulgatam Clementinam* (n.p., Clementine Vulgate Project, 2006; updated 23 Jan. 2018), <http://vulsearch.sourceforge.net/>.
- vgⁿ² *Nova Vulgata Bibliorum Sacrorum*, in Kurt Aland and Barbara Aland (eds), *Novum Testament Latine* (2nd edn, Stuttgart, Deutsche Bibelgesellschaft, 2012).
- vg^{st5} Robert Weber and Roger Gryson, *Biblia Sacra Vulgata* (5th edn, Stuttgart, Deutsche Bibelgesellschaft, 2007).
- vg^{ww} John Wordsworth and Henry J. White, *Nouum Testamentum Latine* (2nd edn, Oxford, Clarendon Press, 1920).
- VL Vetus Latina
- WAP Western Aramaic Peshitto

English Translations of Scripture¹

AAT	Edgar J. Goodspeed, <i>The New Testament: An American Translation</i> ([Chicago, IL: University of Chicago Press, 1923]; repr., Madras: Christian Literature Society, 1926).
ABP	Charles Van der Pool (trans.), <i>The Apostolic Bible Polyglot</i> (2nd edn, Newport, OR: Apostolic Press, 2013), https://apostolicbible.com/intro.pdf .
ABU	<i>The New Testament of our Lord and Savior Jesus Christ. The Common English Version, Corrected by the Final Committee of the American Bible Union</i> (3rd revn, New York: American Bible Union, 1865) [online facs.], https://archive.org/details/newtestamentof00amer .
ACV	Walter L. Porter (trans.), <i>A Conservative Version</i> (Searcy, AR: 2012), http://www.stillvoices.org/Data/Sites/1/media/PDF/Studying%20Gods%20Word/ACV%20Bible.pdf .
ALEX	Victor Alexander (trans.), <i>Aramaic New Testament Translation of the Ancient Aramaic Scriptures Directly into English</i> (n.p., n.p., n.d. [2010]). ²
ALT	Gary F. Zeolla (trans.), <i>Analytical-Literal Translation of the New Testament</i> (3rd edn, n.p. [Morrisville, NC]: Lulu.com, 2012).
AMP	Frances E. Siewert (ed.), <i>The Amplified New Testament</i> (Grand Rapids, MI: Zondervan, 1958), in <i>The Layman's Parallel New Testament</i> (Grand Rapids, MI: Zondervan, 1970).
AND	H. T. Anderson (trans.), <i>The New Testament translated from the Original Greek</i> (rev. edn, Louisville, KY: J. P. Morton, 1866) [online facs.] https://archive.org/details/MN41906ucmf_3 .
ARV	Roswell D. Hitchcock, <i>American Version: The New Testament of our Lord and Saviour Jesus Christ Translated Out of the Greek Being the Version Set Forth A.D. 1611 and Revised A.D. 1881 With the Readings and Renderings Preferred by the American Committee of Revision Incorporated into the Text</i> (New York: Fords, Howard, and Hulbert, 1881).
ASV	<i>The Holy Bible Containing the Old and New Testaments Translated out of the Original Tongues Being the Version Set Forth A.D. 1611 Compared with the Most Ancient Authorities and Revised A.D. 1881–1885 Newly edited by the American Revision Committee A.D. 1901</i> , Standard Edition (New York: Thomas Nelson & Sons, 1901). ³
BARC	William Barclay (trans.), <i>The New Testament: A Translation by William Barclay</i> , (2 vols, London: Collins, 1968–1969; 1 vol. repr., London: Arthur James, 1988).
BAU	G. David Bauscher (trans.), <i>The Aramaic-English Peshitta Interlinear New Testament</i> (7th edn, n.p. [Morrisville, NC]: Lulu.com, 2014).
BB	<i>The.Holie.Bible.Conteynyng the Old Testament and the Newe</i> (1568) ⁴ [online facs.], https://archive.org/details/holiebiblecontey00lond .

¹ When Old or Middle English script is used, it is replaced by modern script.

² Otherwise known as ‘The Disciples New Testament’, not to be mistaken for *The Disciples’ Literal New Testament*.

³ Known, prior to 1929, as the *Revised Version, Standard American Edition*.

⁴ Otherwise known as the ‘Bishops’ Bible’, being ‘mainly the work of the Anglican bishops’ across Britain (Alfred W. Pollard (ed.), *Records of the English Bible: The*

- BBE S. H. Hooke (ed.), *The Bible in Basic English* (repr., Cambridge: University Press, 1956).
- BLE Steven T. Byington (trans.), *Bible in Living English* (Brooklyn, NY: Watch Tower Bible and Tract Society of New York, 1972).
- Brenton Lancelot C. L. Brenton, *The Septuagint with Apocrypha: Greek and English* (London: Samuel Bagster & Sons, 1851; repr., Peabody, MA: Hendrickson, 2009).
- BV Gerrit Verkuyl, *Berkeley Version of the New Testament* (Berkeley, CA: James J. Gillick, 1945).
- CAB Paul W. Esposito, *Complete Apostles' Bible* (2nd edn, Bloomington, IN: AuthorHouse, 2007), <http://studybible.info/version/CAB>.
- CCD *The New Testament of Our Lord and Savior Jesus Christ Translated from the Latin Vulgate A Revision of the Challoner-Rheims Version, Edited by Catholic Scholars Under the Patronage of the Episcopal Committee of the Confraternity of Christian Doctrine* (New York: Catholic Book Publishing Company, n.d. [1941]) [online facs.], <https://confraternitybible.weebly.com/>.
- CEB *Common English Bible* (Nashville, TN: Common English Bible, 2011).
- CEV *The Holy Bible, Contemporary English Version* (New York: American Bible Society, 1995).
- CJB David H. Stern (trans.), *Complete Jewish Bible* (Clarkesville, MD: Jewish New Testament Publications, 1998).
- CLV Adolf E. Koch (trans.), *Concordant Literal Version* (6th edn, 1976), <http://concordant.org/>.
- COV *Biblia, The Byble, that is the holy Scrypture of the Olde and New Testament, faythfully translated in to English*, trans. Myles Coverdale (Antwerp: Merten de Keyser, 1535); repr. as *Miles Coverdale Bible (1535)*, <https://www.study light.org/bible/mcb.html>.
- CSB *Christian Standard Bible* (Nashville, TN: B&H, 2017), <http://read.csbible.com/>.
- CTNT Helen B. Montgomery (trans.), *Centenary Translation of the New Testament* (Philadelphia, PA: American Baptist Publication Society, 1924).
- CVND George W. Horner, *The Coptic Version of the New Testament In the Northern Dialect, Otherwise Called Memphitic and Bohairic with Introduction, Critical Apparatus and Literal English Translation*, 4 vols (Oxford: Clarendon Press, 1898–1905; repr., n.p. [Morrisville, NC]: Lulu.com, n.d.).
- CVSD George W. Horner, *The Coptic Version of the New Testament In the Southern Dialect, Otherwise Called Sahidic and Thebaic with Critical Apparatus Literal English Translation Register of the Fragments and Estimate of the*

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- Version*, 7 vols (Oxford: Clarendon Press, 1911–1924; repr., n.p. [Morrisville, NC]: Lulu.com, n.d.).
- DBY J. N. Darby, *The Holy Scriptures, A New Translation from the Original Languages* (London: G. Morrish, 1890; repr., Kingston-on-Thames: Bible and Gospel Trust, 1975).
- DLNT Michael J. Magill, *Disciples' Literal New Testament* (n.p., Reyma, 2011), <https://www.biblegateway.com/versions/Disciples-Literal-New-Testament-DLNT/>.
- DRA [Richard Challoner (ed.)], *The Holy Bible Douay-Rheims Version Translated from the Latin Vulgate Diligently Compared with Hebrew, Greek, and Other Editions in Diverse Languages The Old Testament First Published By the English College At Douay, A.D. 1609 The New Testament First Published By the English College At Rheims, A.D. 1582* (Baltimore, MD: John Murphy, 1899), <http://www.intratext.com/X/ENG0011.htm>.
- DRC¹⁷⁴⁹ [Richard Challoner (ed.)], *The New Testament of our Lord and Saviour Jesus Christ. Translated from the Latin Vulgate ; diligently compared with the original Greek: and first published by the English College of Rhemes, Anno, 1582. Newly revised, and corrected, according to the Clementin Edition of the Scriptures. With Annotations, for clearing up Modern Controversies in Religion, and other difficulties of Holy Writ.* (n.p., n.p., 1749) [online facs.], <https://www.originalbibles.com/challoner-new-testament-1749-pdf/>.
- DRC¹⁹⁵⁶ [Richard Challoner (ed.)], *The Holy Bible Douay Version Translated from the Latin Vulgate (Douay, A.D. 1609; Rheims, A.D. 1582)* (rev. edn, London: Catholic Truth Society, 1956).
- DRV ‘Rheims — 1582’, in *The English Hexapla Exhibiting the Six Important English Translations of the New Testament Scriptures* (London: Samuel Bagster & Sons, n.d. [1841]).
- EBR Joseph B. Rotherham, *The Emphasized Bible*, 4 vols (rev. edn, London: H. R. Allenson, 1897–1902; 1 vol. repr., Grand Rapids, MI: Kregel, 1971).
- EOB Laurent Cleenewerck (ed.), *The Eastern/Greek Orthodox New Testament* (rev. edn, n.p., n.p., 2013).
- ERV *Easy-to-read Version* (n.p., World Bible Translation Center, 2004), <https://www.biblegateway.com/versions/Easy-to-Read-Version-ERV-Bible/>.
- ESV²⁰⁰¹ *The Holy Bible, English Standard Version* (Wheaton, IL: Crossway Bibles, 2001).
- ESV²⁰⁰⁷ *The Holy Bible, English Standard Version* (Wheaton, IL: Crossway Bibles, 2007).
- ESV²⁰¹⁶ *The Holy Bible, English Standard Version* (Wheaton, IL: Crossway Bibles, 2016), <https://www.esv.org>.
- ESVA²⁰⁰² *The Holy Bible, English Standard Version (Anglicized Edition)* (London: Collins, 2002).
- ETH John Wesley Etheridge, *The Syrian Churches : Their Early History, Liturgies, and Literature : With a Literal Translation of the Four Gospels from the Peschito, Or Canon of Holy Scripture in Use Among the Oriental Christians from the Earliest Times* (London: Longman, Green, Brown, and Longmans, 1846; repr., n.p., Andesite, n.d.); John Wesley Etheridge, *The Apostolic Acts and Epistles, From the Peschito, or Ancient Syriac, to Which are Added the Remaining Epistles, and the Book of Revelation After a Later*

- Syrian Text* (London: Longman, Brown, Green, and Longmans, 1849; repr., n.p., Andesite, n.d.).
- FEN Ferrar Fenton, *The Holy Bible in Modern English Containing the Complete Sacred Scriptures of the Old and New Testaments Translated into English Direct from the Original Hebrew, Chaldee and Greek*, with Introductions and Critical Notes (London: n.p., [S.W. Partridge], 1910; repr. London: A. & C. Black, 1938).
- GB ‘Cranmer — 1539’,⁵ in *The English Hexapla Exhibiting the Six Important English Translations of the New Testament Scriptures* (London: Samuel Bagster & Sons, n.d. [1841]).
- GIB Jay P. Green (ed. and trans.), *The Interlinear Bible*, 4 vols (2nd edn, Peabody, MA: Hendrickson, 1985).
- GNB *Good News Bible: Today’s English Version*, British Usage Text (London: Collins, 1976).
- GNT *Good News Translation* (n.p. [Philadelphia, PA]: American Bible Society, 1992), <https://www.biblegateway.com/versions/Good-News-Translation-GNT-Bible/>.
- GNV ‘Geneva — 1557’, in *The English Hexapla Exhibiting the Six Important English Translations of the New Testament Scriptures* (London: Samuel Bagster & Sons, n.d. [1841]).
- GW *God’s Word Translation* (Cleveland, OH: God’s Word to the Nations Bible Society, 1995), <https://www.biblegateway.com/versions/GODS-WORD-Translation-GW-Bible/>.
- HAW Thomas Haweis, *A Translation of the New Testament From the Original Greek Humbly Attempted With a View to Assist the Unlearned With Clearer and More Explicit Views of the Mind of the Spirit in the Scriptures of Truth* (London: T. Chapman, 1795), <http://studybible.info/version/Haweis>.
- HCSB *Holman Christian Standard Bible* (Nashville, TN: Holman Bible Publishers, 2003).
- IGNT [T]hechan.com, *Interlinear Greek New Testament Keyed to Strong’s [sic] 1894* (version 2.0), <http://studybible.info/version/IGNT>.
- ISV *The Holy Bible, International Standard Version* (n.p. [Los Angeles]: Davidson, 2011), <https://www.biblegateway.com/versions/International-Standard-Version-ISV-Bible/>.
- JAV *New Testament: Judæan and Authorized Version* (Jerusalem: Judæan Publishing House, 1970).
- JB *The Jerusalem Bible*, Standard Edition (London: Darton, Longman & Todd, 1968; repr. *The Jerusalem Bible*, Popular Edition with Abridged Introductions and Notes, 1974).
- JBP J. B. Phillips (trans.), *The New Testament in Modern English* (rev. edn, London: Geoffrey Bles, and William Collins Sons & Co, 1960).
- JMNT²⁰⁰⁶ Jonathan Mitchell, *The New Testament* (n.p., n.p., 2006), <http://www.greater-emmanuel.org/jmt/>.

⁵ Because Bishop Cranmer wrote a preface for the 2nd edn of 1540, this translation is sometimes known as *Cranmer’s Bible*, as it is here. The translation is most commonly known as *The Great Bible* (1539 edn). See David Daniell, *The Bible in English* (New Haven, CT: Yale University Press, 2003), 204, 208.

- JMNT²⁰¹⁴ Jonathan Mitchell, *The New Testament* (n.p., n.p., 2014), <http://studybible.info/version/JMNT>.
- JSP Julia E. Smith Parker, *The Holy Bible: Containing the Old and New Testaments; Translated Literally from the Original Tongues* (Glastonbury, CT: n.p., 1876),⁶ <http://studybible.info/version/JuliaSmith>.
- JUB Russell M. Stendal (ed.), *The Jubilee Bible* (Abbotsford, WI: Aneko, 2000), <http://studybible.info/version/EJ2000>.
- KJ21 *The Holy Bible, 21st Century King James Version* (Gary, SD: Deuel Enterprises, 1994), <https://www.biblegateway.com/versions/21st-Century-King-James-Version-KJ21-Bible/>.
- KJV¹⁶¹¹ ‘Authorised — 1611’, in *The English Hexapla Exhibiting the Six Important English Translations of the New Testament Scriptures* (London: Samuel Bagster & Sons, n.d. [1841]).
- KJV¹⁷⁶⁹ *The Holy Bible, Containing the Old and New Testaments Translated out of the Original Tongues: and with the Former Translations Diligently Compared and Revised by His Majesty’s Special Command Appointed to be Read in Churches Authorized King James Version* (Oxford: University Press, n.d. [1769]).
- KNOX Ronald A. Knox, *The New Testament Newly Translated from the Vulgate Latin and Authorized by the Archbishops and Bishops of England and Wales* (London: Burns, Oates & Washbourne, 1945).
- LAMSA George M. Lamsa (trans.), *Holy Bible From the Ancient Eastern Text* (n.p. [Nashville, TN]: A. J. Holman, 1933; repr., New York: HarperCollins, n.d.).
- LB Kenneth N. Taylor, *The Living New Testament* (Wheaton, IL: Tyndale House Foundation, 1967), in *The Layman’s Parallel New Testament* (Grand Rapids, MI: Zondervan, 1970).
- LBBE Kenneth N. Taylor, *The Living Bible*, British Edition (Eastbourne: Kingsway, 1971).
- LEB *Lexham English Bible* (4th edn, Bellingham, WA: Logos Bible Software, 2012), <http://studybible.info/version/LEB>.
- LEV J. A. Brown, *Literal English Version of Scripture* (2nd edn, Youngsville, NC: Textual Research Institute, 2016), https://eklektostouyahweh.files.wordpress.com/2014/03/lev_source_9-28-2016.pdf.
- LLOYD Samuel Lloyd, *The Corrected English New Testament* (London: Samuel Bagster & Sons, 1905).
- LONT George Campbell, James Macknight, and Philip Doddridge, *The Sacred Writings of the Apostles and Evangelists of Jesus Christ, Commonly Styled the New Testament. Translated from the Original Greek* (2nd edn, Bethany, VA: Alexander Campbell, 1828)⁷ [online facs.], <https://archive.org/stream/sacredwritingsof00cam#page/n3/mode/2up>.
- MACE [Daniel Mace], *The New Testament in Greek and English, Containing the Original Text Corrected from the Authority of the Most Authentic Manuscripts: And a New Version Form’d Agreeably to the Illustrations of the*

⁶ Otherwise known as the ‘Julia Smith Bible’ or the ‘Julia Evelina Smith Parker Translation’.

⁷ Otherwise known as the ‘Living Oracles New Testament’.

- Most Learned Commentators and Critics: with Notes and Various Readings, and a Copious Alphabetical Index*, 2 vols (London: J. Roberts, 1729), <http://studybible.info/version/Mace>.⁸
- MAG Janet M. Mageira, *Aramaic Peshitta New Testament Translation* (Truth or Consequences, NM: Light of the Word Ministry, 2006).
- MB *The Matthew's Bible* (1537; facs. repr., Peabody, MA: Hendrickson Bibles, 2009).
- MEV *The Holy Bible, Modern English Version* (n.p. [Lake Mary, FL]: Charisma House, 2014), <https://www.biblegateway.com/versions/Modern-English-Version-MEV-Bible/>.
- MLV *Holy Bible, Modern Literal Version* (n.p., n.p., 2017), <http://www.modernliteralversion.org/bibles/MLV/MLVBL.pdf>.
- MNT James Moffatt, *The New Testament, A New Translation* (rev. edn, London: Hodder & Stoughton, n.d. [1917]).
- MSG Eugene Peterson, *The Message* (Colorado Springs, CO: NavPress, 2002).
- MUR James Murdock, *The Syriac New Testament Translated into English from the Peshitto Version* (9th edn, Boston, MA: John K. Hastings, 1915), repr. as *The Syriac New Testament* (n.p., Andesite, n.d. [2015]).
- NAB Members of the Catholic Biblical Association of America, *The New American Bible* (New York: P. J. Kenedy & Sons, 1970).
- NABRE *The New American Bible* (rev. edn, n.p., World Catholic Press, 2011).
- NASB¹⁹⁷⁷ *New American Standard Bible* (Nashville, TN: Thomas Nelson, 1977).
- NASB¹⁹⁹⁵ *New American Standard Bible* (Anaheim, CA: Foundation, 1995).
- NBV Gerrit Verkuyl (ed.), *The Holy Bible, The New Berkeley Version in Modern English* (rev. edn, n.p. [Grand Rapids, MI]: Zondervan, 1969; repr., London: Oliphants, n.d.).⁹
- NCV *The Word New Century Version New Testament* (Fort Worth, TX: Sweet, 1984).
- NDV Mark Vedder (ed.), *Holy Bible New Darby Version* (Sidney, ME: New England Bible Sales, 2016).
- NEB *New English Bible* (2nd edn, Oxford: Oxford University Press, and Cambridge: Cambridge University Press; repr., n.p., Collins World, 1970).
- NET *NET Bible* (n.p. [Richardson, TX], Biblical Studies Press, 2006), <https://www.biblegateway.com/versions/New-English-Translation-NET-Bible/>.
- NETS Albert Pietersma and Benjamin G. Wright (eds), *A New English Translation of the Septuagint* (Oxford: Oxford University Press, 2007).
- NEV Benjamin Wilson, *The Emphatic Diaglott Containing the Original Greek Text of what is Commonly Styled the New Testament (According to the Recension of Dr. J. J. Griesbach) with an Interlineary Word for Word English Translation; A New Emphatic Version based on the Interlineary Translation, on the Renderings of Eminent Critics, and on the Various Readings of the Vatican Manuscript No. 1209 in the Vatican Library; Together with Illustrative and Explanatory Foot Notes, and a Copious Selection of References to the Whole of Which is Added a Valuable Alphabetic Appendix* (New York: Fowler & Wells,

⁸ Also Lowndes and Bohn, 'Translation – The New Testament', 2643, accessed 8 Feb. 2018, where the publications details are provided with criticism of Mace's work.

⁹ Otherwise known as 'The Modern Language Bible'.

- 1864; repr., Brooklyn, NY: International Bible Students Association Watch Tower Bible and Tract Society, 1942).
- NHEB²⁰¹³ Wayne A. Mitchell and Mark D. Harness, *The Holy Bible, New Heart English Bible* (n.p., n.p., 2013) [online facs.], https://archive.org/details/relsmail1_gmail_NHEB.
- NHEB²⁰¹⁷ Wayne A. Mitchell (ed.), *The Holy Bible, New Heart English Bible* (n.p., n.p., 2017), <http://publicdomainbibles.com/files/NHEB.pdf>, removed 5 Feb. 2018.
- NHEB²⁰¹⁸ Wayne A. Mitchell (ed.), *The Holy Bible, New Heart English Bible* (n.p., n.p., 2018), <http://publicdomainbibles.com/files/NHEB.pdf>.
- NHEB-ME²⁰⁰⁹ Wayne A. Mitchell and Mark D. Harness, *The Holy Bible, New Heart English Bible, Messianic Edition* (n.p., n.p., 2009), at Scripture Tools for Every Person, <https://www.stepbible.org/version.jsp?version=NHM>.
- NHEB-ME²⁰¹⁷ Wayne A. Mitchell (ed.), *The Holy Bible, New Heart English Bible, Messianic Edition* (n.p., n.p., 2017), <http://publicdomainbibles.com/files/NHEB-ME.pdf>, removed 3 Feb. 2018.
- NHEB-ME²⁰¹⁸ Wayne A. Mitchell (ed.), *The Holy Bible, New Heart English Bible, Messianic Edition* (n.p., n.p., 2018), <http://publicdomainbibles.com/files/NHEB-ME.pdf>.
- NIrV¹⁹⁹⁴ *The Holy Bible, New International Reader's Version New Testament* (Grand Rapids, MI: Zondervan, 1994).
- NIrV²⁰¹⁴ *The Holy Bible, New International Reader's Version* (Grand Rapids, MI: Zondervan, 2014), <https://www.biblegateway.com/versions/New-International-Readers-Version-NIRV-Bible/>.
- NIV¹⁹⁷⁸ *The Holy Bible, New International Version* (Grand Rapids, MI: Zondervan, 1978).
- NIV²⁰¹¹ *The Holy Bible, New International Version* (Grand Rapids, MI: Zondervan, 2011).
- NIVA¹⁹⁸⁷ *The Holy Bible, New International Version, Anglicised* (1987), in *The NIV Study Bible: New International Version* (London: Hodder & Stoughton, 1987).
- NIVA²⁰¹¹ *The Holy Bible, New International Version, Anglicized* (2011), <https://www.biblegateway.com/versions/New-International-Version-UK-NIVUK-Bible/>.
- NJB Henry Wansbrough (ed.), *The New Jerusalem Bible* (London: Darton, Longman & Todd, 1985; Study Edition repr., 1994).
- NKJV *The Holy Bible, New King James Version* (Nashville, TN: Thomas Nelson, 1982).
- NLT *Holy Bible, New Living Translation* (Wheaton, IL: Tyndale House, 1996).
- NLV [Gleeson Ledyard and Kathryn Ledyard], *New Life Version* (n.p. [Canby, OR]: Christian Literature International, 1969), <https://www.biblegateway.com/versions/New-Life-Version-NLV-Bible/>.
- NMV Tov Rose, *The New Messianic Version of the Bible*, 2 vols (Saint Paul, MN: Entertainment Industry Chaplains, 2013, 2014).
- NOYES George R. Noyes, *The New Testament: Translated from the Greek text of Tischendorf* (Boston, MA: American Unitarian Association, 1880) [online facs.], <https://archive.org/details/newtestament00noyerich>.
- NRSV *The Holy Bible Containing the Old and New Testaments, New Revised Standard Version* (New York: Oxford University Press, 1989).
- NRSVA *The Holy Bible Containing the Old and New Testaments, New Revised Standard Version, Anglicized* ([Oxford: Oxford University Press], 1995),

- <https://www.biblegateway.com/versions/New-Revised-Standard-Version-Anglicised-NRSVA-Bible/>.
- NRSVCE *The Holy Bible Containing the Old and New Testaments, New Revised Standard Version, Catholic Edition* ([Nashville, TN: Thomas Nelson], 1993), <https://www.biblegateway.com/versions/New-Revised-Standard-Version-Catholic-Edition-NRSVCE-Bible/>.
- NTG A Layman, *The New Testament of Our Lord and Saviour Jesus Christ, Revised from the Authorized Version with the Aid of Other Translations and Made Conformable to the Greek Text of J. J. Griesbach* (London: William Pickering, 1840).
- NTLP Charles B. Williams, *The New Testament in the Language of the People* (Boston, MA: Bruce Humphries, 1937; repr., Chicago, IL: Moody, 1958).
- NTPE Charles K. Williams, *The New Testament: A New Translation in Plain English* (London: S.P.C.K., and Longmans, Green & Co., 1952).
- NWT¹⁹⁸⁴ *New World Translation of the Holy Scriptures* (New York: Watchtower Bible and Tract Society of New York, 1984).
- NWT²⁰¹³ *New World Translation of the Holy Scriptures* (New York: Watchtower Bible and Tract Society of New York, 2013).
- OEB Russell Allen, *Open English Bible* (n.p., n.p., 2016), <http://www.openEnglishBible.org/>.
- PME J. K. McKee, *Apostolic Scriptures Practical Messianic Edition* (Richardson, TX: Messianic Apologetics, 2016).
- PNT William Whiston, *Primitive New Testament* (London: William Whiston, 1745), <http://studybible.info/version/Whiston>.
- QB Anthony Purver, *A New Literal Translation of all the Books of the Old and New Testaments into English with Notes, Critical and Explanatory*, 2 (London: W. Richardson & S. Clark, 1764)¹⁰ [online facs.], https://books.google.co.uk/books?id=qIZaAAAAYAAJ&printsec=frontcover&dq=editions:g89P8_eINvWC&hl=en&sa=X&ei=JvETUf_gIYaM0QG_5YGwDw&redir_esc=y#v=onepage&q&f=false.
- REB *The Revised English Bible* (Oxford: Oxford University Press, and Cambridge: Cambridge University Press, 1989).
- RNJB Henry Wansbrough, *Revised New Jerusalem Bible, Study Edition* (London: Darton, Longman & Todd, 2019).
- RSV¹⁹⁵² *The Holy Bible, Revised Standard Version* (London: Collins, 1952).
- RSV¹⁹⁷¹ *The Holy Bible, Revised Standard Version* (Philadelphia, PA: A. J. Holman, 1971).
- RSVCE *The Holy Bible, Revised Standard Version, Catholic Edition* (London: Catholic Bible Association of Great Britain, 1966), <https://www.biblegateway.com/versions/Revised-Standard-Version-Catholic-Edition-RSVCE-Bible/>.
- RV *The Holy Bible Containing the Old and New Testaments out of the Tongues: Being the Version Set Forth A.D. 1611 Compared with the Most Ancient Authorities and Revised, With Apocrypha and Marginal References* (Oxford: University Press, 1898).¹¹

¹⁰ Otherwise known as ‘the Quaker Bible’.

¹¹ Otherwise known as the ‘English Revised Version’ (ERV).

- SAWY Leicester Ambrose Sawyer, *The New Testament. Translated from the Original Greek with Chronological Arrangement of the Sacred Books, and Improved Divisions of the Chapters and Verses* (Boston, MA: John P. Jowett, 1858) [online facs.], <https://archive.org/details/cu31924029310962>.
- SDNT Samuel Davidson, *The New Testament. Translated from the Critical Text of Von Tischendorf; with an Introduction on the Criticism, Translation, and Interpretation of the Book* (2nd, rev. edn, London: Henry S. King, 1876) [online facs.], <https://babel.hathitrust.org/cgi/pt?id=hvd.ah5hb1;view=1up;seq>.
- SQV J. A. Brown, *Shem Qadosh Version of Scripture* (n.p. [Youngsville, NC], Bechirah, 2015).
- SQV-UK J. A. Brown, *Shem Qadosh Version of Scripture—UK* (n.p. [Youngsville, NC], Textual Research Institute, 2016), https://eklektostouyahweh.files.wordpress.com/2014/03/ukenglish_sqv_source_12-29-2015.pdf.
- TCNT *The Twentieth Century New Testament, A Translation into Modern English Made from the Original Greek (Westcott & Hort's Text)* (London: Horace Marshall & Son, 1901).
- T4T Ellis W. Diebler, Jr., *A Translation for Translators of the New Testament: A Source Text for Translators* (print publication—Ann Arbor, MI: Cummins Works; electronic publication—Kailua Kona, HI: Michael Johnson, 2008), <http://ebible.org/t4t/TranslationForTranslators.pdf>.
- THOM Charles Thomson, *The Holy Bible, Containing the Old and New Covenant, Commonly Called the Old and New Testament: Translated from the Greek*, 4 vols (Philadelphia, PA: n.p., 1808) [online facs.], <https://archive.org/details/holybiblecontai00thomgoog>; <https://archive.org/details/holybiblecontai02thomgoog>; <https://archive.org/details/holybiblecontai03thomgoog>; <https://archive.org/details/holybiblecontain04thom>.
- TLV The Messianic Jewish Family Bible Society, *Holy Scriptures, Tree of Life Version* (Grand Rapids, MI: Baker Books, 2015).
- TNIV *The Holy Bible, Today's New International Version, Noteworthy New Testament* (Grand Rapids, MI: Zondervan, 2007).
- TT Ellis W. Diebler, Jr., *A Translator's Translation of the New Testament* (print publication—Ann Arbor, MI: Cummins Works; electronic publication—Kailua Kona, HI: Michael Johnson, 2008), <http://ebible.org/t4t/TranslatorsTranslation.pdf>.
- TYN 'Tyndale — 1534' in *The English Hexapla Exhibiting the Six Important English Translations of the New Testament Scriptures* (London: Samuel Bagster & Sons, n.d. [1841]).
- WADE George W. Wade, *The Documents of the New Testament, Translated and Historically Arranged with Critical Introductions* (London: Thomas Murby, 1934) [online facs.], <https://archive.org/details/documentsofthene009609mbp>.
- WBG W. B. Godbey, *Translation of the New Testament from the Original Greek* (Cincinnati, OH: M. W. Knapp, Office of God's Revivalist, 1902) [online facs.], <https://archive.org/details/translationofnew00godb>.
- WBT Noah Webster, *The New Testament in the Common Version with Amendments of the Language* (New Haven, CT: S. Babcock, 1839) [online facs.], <https://archive.org/stream/cu31924029309725>.
- WEB Johnson, Michael P. (ed.), *World English Bible* (n.p. [Pukalani, HI]: World Outreach Ministries, 2017), <http://ebible.org/web/>.

- WEBBE Johnson, Michael P. (ed.), *World English Bible British Edition* (n.p. [Pukalani, HI]: World Outreach Ministries, 2017), <http://ebible.org/eng-webbe/>.
- WES John Wesley, *The New Testament with Explanatory Notes* (London: William Bowyer, 1755); repr. as *Explanatory Notes Upon the New Testament* (London: Epworth, 1976).
- WET Kenneth S. Wuest, *Wuest's Expanded Translation of the Greek New Testament*, 3 vols (n.p. [Grand Rapids, MI]: Eerdmans, 1956–1959; repr., London: Pickering & Inglis, 1958–1959).
- WMB Michael P. Johnson (ed.), *World Messianic Bible* (n.p. [Pukalani, HI]: World Outreach Ministries, 2017), <http://ebible.org/engwmb/>.
- WMBBE Michael P. Johnson (ed.), *World Messianic Bible British Edition* (n.p. [Pukalani, HI]: World Outreach Ministries, 2017), <https://ebible.org/engwmbb/>.
- WNT¹⁹⁰⁸ Richard F. Weymouth, *The New Testament in Modern Speech*, ed. and rev. Ernest Hampden-Cook (London: James Clarke, 1908).
- WNT¹⁹²⁹ Richard F. Weymouth, *The New Testament in Modern Speech*, rev. James Alexander Robertson (London: James Clarke, 1929; repr., London: Hodder & Stoughton, 1938).
- WORR A. S. Worrell, *The New Testament Revised and Translated: With Notes and Instructions* (Philadelphia: American Baptist Publication Society, 1904) [online facs.], <https://archive.org/details/newtestamentrevi00worr>.
- WORS John Worsley, *The New Testament or New Covenant of our Lord and Saviour Jesus Christ, Translated from the Greek, According to the Present Idiom of the English Tongue, with Notes and References*, 8 vols (London: T. Cadell, W. Brown & G. Pearch, 1770; 1 vol. repr., n.p., Gale ECCO, n.d.).
- WVSS Cuthbert Lattey and Joseph Keating (eds), *Westminster Version of the Sacred Scriptures: A New Translation from the Original Greek and Hebrew Texts. The New Testament, 4: The Remaining Epistles : The Apocalypse* (London: Longman, Green & Co., 1924).
- WYC ‘Wiclif — 1380’, in *The English Hexapla Exhibiting the Six Important English Translations of the New Testament Scriptures* (London: Samuel Bagster & Sons, n.d. [1841]).
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- AB Anchor Bible
 Attridge, Herm. *Heb.* Harold W. Attridge, *The Epistle to the Hebrews: A Commentary on the Epistle to the Hebrews*, Hermenia (Minneapolis, MN: Fortress, 1989).
- BAGD Walter Bauer, William F. Arndt, F. Wilbur Gingrich, and Frederick W. Danker, *A Greek-English Lexicon of the New*

- Testament and Other Early Christian Literature* (2nd edn, Chicago, IL: University of Chicago Press, 1979).
- Bagster, *AGL* [Samuel Bagster], *The Analytical Greek Lexicon* (London: Samuel Bagster & Sons, n.d.).
- BDB F. Brown, S. Driver and C. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon* (Boston: Houghton, Mifflin & Co., 1906; repr., Peabody, MA: Hendrickson, 2012).
- BECNT Baker Exegetical Commentary of the New Testament
- Bruce, NLC *Heb.* F. F. Bruce, *The Epistle to the Hebrews*, New London Commentaries (London: Marshall, Morgan & Scott, 1965).
- BST The Bible Speaks Today
- Cockerill, NICNT *Heb.* Gareth L. Cockerill, *The Epistle to the Hebrews*, New International New Testament Commentary (Grand Rapids, MI: Eerdmans, 2012).
- deSilva, *PG* David A. deSilva, *Perseverance in Gratitude: A Socio-Rhetorical Commentary on the Epistle 'to the Hebrews'* (Grand Rapids, MI: Eerdmans, 2000).
- Ellingworth, NIGTC *Heb.* Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text*, New International Greek Testament Commentary Series (Grand Rapids, MI: Eerdmans, and Carlisle: Paternoster, 1993).
- Ellingworth and Nida, UBS *Heb.* Paul Ellingworth and Eugene A. Nida, *The Letter to the Hebrews*, UBS Handbook Series (New York: United Bible Societies, 1983).
- Eusebius, *EH* *Eusebius' Ecclesiastical History, Complete and Unabridged, New Updated Edition*, trans. C. F. Cruse (Peabody, MA: Hendrickson, 1998).
- Friberg, Friberg and Miller, *ALGNT* Timothy Friberg, Barbara Friberg and Neva F. Miller, *Analytical Lexicon of the Greek New Testament* (Grand Rapids, MI: Baker Books, 2000).
- Gelardini and Attridge, *Heb.* Gabriella Gelardini and Harold W. Attridge (eds), *Hebrews in Context* (Leiden: Brill, 2016).
- Hegg, *Heb.* Tim Hegg, *Commentary on the Book of Hebrews*, 2 vols (Tacoma, WA: TorahResource, 2016).
- JBL* *Journal of Biblical Literature*
- JETS* *Journal of the Evangelical Theological Society*
- Johnson, NTL *Heb.* Luke T. Johnson, *Hebrews: A Commentary*, The New Testament Library (Louisville, KY: Westminster John Knox, 2006).
- Josephus, *Ant.* Flavius Josephus, *The Antiquities of the Jews*, in *Josephus: The Complete Works*, trans. William Whiston (Nashville, TN: Thomas Nelson, 1988).
- JSNTS *Journal for the Study of the New Testament Supplement*
- JSOT* *Journal for the Study of the Old Testament*
- JSOTS *Journal for the Study of the Old Testament Supplement*
- Koester, AB *Heb.* Craig R. Koester, *Hebrews*, Anchor Bible, 36 (New York: Doubleday, 2001).

- Kistemaker, NTC *Heb.* Simon J. Kistemaker, *Hebrews*, New Testament Commentary (Welwyn, Herts: Evangelical Press, 1984).
- Lane, WBC *Heb.* (1) William W. Lane, *Hebrews 1–8*, Word Biblical Commentary 47A: (Grand Rapids, MI: Zondervan, n.d. [2015]).
- Louw and Nida, GNTL Johannes P. Louw and Eugene A. Nida (eds), *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, 2 vols (2nd edn, New York: United Bible Societies, 1988, 1989).
- LSA [Henry George] Liddell and [Robert] Scott, *Greek-English Lexicon*, Abridged Edition, (Oxford: n.p., 1871; repr., Oxford: Clarendon Press, 1986).
- LSJ Henry George Liddell, Robert Scott, and Henry Stuart Jones, *Greek-English Lexicon*, (9th edn, Oxford: Clarendon Press, 1940).
- McKee, *HPM* J. K. McKee, *Hebrews for the Practical Messianic* (Richardson, TX: TNN, 2006; repr., 2012).
- MGS Franco Montanari, Madeleine Goh and Chad Schroeder (eds), *The Brill Dictionary of Ancient Greek* (Leiden: Brill, 2015).
- Moffatt, ICC *Heb.* James Moffatt, *A Critical and Exegetical Commentary on the Epistle to the Hebrews*, International Critical Commentary (Edinburgh: T. & T. Clark, 1924).
- Newman, *CG-ED* Barclay M. Newman, *A Concise Greek-English Dictionary of the New Testament* (rev. edn, Stuttgart: Deutsche Bibelgesellschaft, 2010).
- NICNT New International Commentary on the New Testament
- NICOT New International Commentary on the Old Testament
- NIGTC New International Greek Testament Commentary
- NPNF 1* Philip Schaff (ed.), *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church*, First Series, 14 vols (Edinburgh: T&T Clark, and Grand Rapids, MI: Eerdmans, 1989–1996).
- NPNF 2* Philip Schaff and Henry Wace (eds), *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church*, Second Series, 14 vols (Edinburgh: T&T Clark, and Grand Rapids, MI: Eerdmans, 1989–1997).
- NTC New Testament Commentary
- Robinson and House, *ALNTG* Maurice A. Robinson and Mark A. House, *Analytical Lexicon of New Testament Greek* (rev. and updated edn, Peabody, MA: Hendrickson, 2012).
- SBL Society of Biblical Literature
- Schreiner, *BTCP Heb.* Thomas R. Schreiner, *Commentary on Hebrews*, Biblical Theology for Christian Proclamation (Nashville, TN: B&H, 2015).
- Taylor, *ALS* Bernard A. Taylor, *Analytical Lexicon to the Septuagint, with word definitions by Johan Lust, Erik Eynikel and Katrin Hauspie* (exp. edn, Peabody, MA: Hendrickson, and Stuttgart: Deutsche Bibelgesellschaft, 2009).
- WBC Word Biblical Commentary

Wenham, <i>Elements</i>	J. W. Wenham, <i>The Elements of New Testament Greek</i> (Cambridge: Cambridge University Press, 1965).
Westcott, <i>Heb.</i>	B. F. Westcott, <i>The Epistle to the Hebrews: The Greek Text with Notes and Essays</i> (2nd edn, London: Macmillan, 1898; repr., Grand Rapids, MI: Eerdmans, n.d. [1950]).
Witherington, <i>LHJC</i>	Ben Witherington, III, <i>Letters and Homilies for Jewish Christians: A Socio-Rhetorical Commentary on Hebrews, James and Jude</i> (Downers Grove, IL: IVP Academic, and Nottingham: Apollos, 2007).

Translation Approach and Messianic/Sacred Name Status

I	An interlinear translation in which the target-language words are in the same order as the source-language words.
L	A literary translation, essentially word for word, but seeking to replicate the style of the source-text(s) in a good target-language literary style so far as it is possible. The word order is, therefore, more target-language than that of W (defined below), but sense-for-sense translation is only used where it is essential for the text to make sense in the target language.
M	A mix of word-for-word and sense-for-sense translation, more sense for sense than L, and less sense for sense than S (defined below).
Mc	Messianic
NMS	Not Messianic or Sacred Name
(NMS)	Not Messianic or Sacred Name, but it has one within its range of versions
P	A paraphrase.
S	A predominantly sense-for-sense, dynamic/functional-equivalence translation, less freely translated than a paraphrase.
SN	Sacred Name
XS	An expanded sense-for-sense translation with interpolated interpretation and/or explanation that is only identifiable as additional material if it is compared with its source texts or other translations.
XW	An expanded word-for-word translation consisting of an essentially word-for-word translation with interpolated interpretation and/or explanation that is identifiable as additional material.
W	An essentially word-for-word translation, in target-language word order as near to the source-text word order as possible to still make sense in the target language, and with sense-for-sense translation only where it is essential for the text to make sense in the target language.

Lexical and General Abbreviations

This includes abbreviations from cited lexica which employ different forms of abbreviation.

<	derived from
=	equals
&c.	etc. (see below)
*	hypothetical
†	obsolete
+	plus

?	unknown
A	American
a.	adoption of, adopted from (in etymology)
<i>a.</i>	ante (with dates)
<i>a./a.</i>	adjective
<i>absol.</i>	absolute(ly)
acc.	accusative
act.	active
AD	<i>anno domini</i> (year of the Lord)
ad.	adaptation of
<i>adj./adj./ADJ</i>	adjective/adjectival
ADJ n	adjectival noun
<i>adj. phr.</i>	adjectival phrase
adjs.	adjectives
<i>adv./ADV</i>	adverb(ial)
allus.	allusive(ly)
ANT.	Antithesis
aor.	aorist
<i>arch.</i>	archaic
art.	article
AS.	Anglo-Saxon
<i>attrib.</i>	attributive(ly)
B	British
BCE	Before the Common Era
betw.	between
<i>c.</i>	<i>circa</i> – Latin meaning ‘about’
<i>c./C</i>	century
<i>cap.</i>	capital(s)
CE	Common Era
cf.	<i>confer</i> – Latin meaning ‘compare’
Colloq./ <i>colloq.</i>	colloquial (otherwise called informal)
comm.	commentary
compd	compound
<i>conj.</i>	conjunction/conjunctive
Const.	Construction, construed with
contempt.	contemptuous(ly)
corresp.	corresponding (to)
dat.	dative
<i>def.</i>	definite article
<i>derog./derog.</i>	derogatory
dial.	dialect
eccl.	ecclesiastical
ed.	editor/edited by
eds	editors
edn(s)	edition(s)
<i>ellipt.</i>	elliptical(ly)
Eng.	English
enl.	enlarged

esp/esp./ <i>esp.</i>	especially
et al.	<i>et alii</i> – Latin meaning ‘and others’
etc.	<i>et cetera</i> – Latin meaning ‘and the rest’
exp.	expanded
F	French
f.	from
facs.	facsimile
fem.	feminine
fig./ <i>fig.</i>	in figurative use
foll.	followed
Fr.	French
Freq./freq.	Frequently
fut.	future
G.	German
gen.	genitive
Ger.	German
Gk/Gk.	Greek
Gmc	Germanic
Gr.	Greek
Heb.	Hebrew
<i>i/i.</i>	intransitive
IE	Indo-European
imp.	imperative
ind.	indicative
<i>inf.</i>	infinitive
<i>Inf.</i>	Informal (otherwise called colloquial)
inscr.	inscription(s)
intens.	intensified/intensifier/intensive
<i>intr.</i>	intransitive
intro.	introduction
Ital.	Italian
L/L./Lat.	Latin
L.G.	later Greek
<i>lit.</i>	literal(ly)
LL	Late Latin
LME.	Late Middle English
masc.	masculine
med.	Medieval
met.	metaphorically
mid./pass.	middle/passive
mod.	modern
ME/ME.	Middle English
ML.	Medieval Latin
MOI	Method of Identification
mss	manuscripts
n.	note
<i>n./n./n</i>	noun
n.d.	no date

neut.	neuter
n.p.	no place/no publisher/no page number (dependent on the position in bibliographic details)
ns	notes
N-UNCOUNT	uncountable noun
O	Other
<i>Obs./obs.</i>	obsolete
<i>occas./occas.</i>	occasional(ly)
OE/OE.	Old English
OF/OFr.	Old French
OFris.	Old Frisian
OHG/OHG.	Old High German
ON/ON.	Old Norse
Opp.	opposed/opposite(s)
ORD	ordinal
ord.	ordinate
Orig./orig.	origin(al)
OS/OS.	Old Saxon
p.	page
pa. pple.	past participle
para.	paragraph
<i>part.</i>	(present) participle/participial
<i>pass./pass.</i>	passive
perf.	perfect
pers.	person
<i>phr./phr.</i>	phrase/phrasal
pp.	pages
pp./pp./p.p.	past participle
<i>ppl.</i>	participial
<i>ppr.</i>	present participle
pr.	pronounced
pr. pple.	present participle
prec.	preceding (word or article)/preceded
<i>pred.</i>	predicative
<i>prep.</i>	preposition
<i>pres./pres.</i>	present tense
PRON	pronoun
pt	part
<i>ptcl.</i>	particle
ref./refs	reference(s)
repr.	reprint(ed)/reproduced
rev.	revised (by)
revn	revision
Rom.	Romanic
Sax.	Saxon
<i>sb./sb</i>	substantive
<i>Sc.</i>	Scottish
<i>sic</i>	thus, so

signf.	signification
SIL	Summer Institute of Linguistics
sing.	singular
sl.	Slang
someth.	something
<i>spec./specif.</i>	specifically
subj.	subjective
superl.	superlative
SYN.	synonym(y)
<i>t./t.</i>	transitive
Theol.	Theology
<i>tr.</i>	transitive
<i>trans.</i>	transitive
trans.	translator/translated by
<i>transf.</i>	transferred sense
ult.	ultimate(ly)
US/ <i>U.S.</i>	United States/America(n)
usu/usu.	usually
<i>v.</i>	verb
<i>vb./vb.</i>	verb
<i>v.i./v.i.</i>	<i>verbum intransitum</i> – Latin meaning ‘verb intransitive’
VL	Vulgar Latin
vol./vols	volume(s)
VT	Old Testament
<i>v.t./v. t.</i>	<i>verbum transitum</i> – Latin meaning ‘verb transitive’
w.	with
W.S.	West Saxon
WSax.	West Saxon

CHAPTER 1 INTRODUCTION

Translation is an art, and translations are crafted art-pieces. This is well attested,¹ and the subjective decisions of those involved make the translation process and its outcomes inevitably arts. They are only scientific in so far as some procedures rely on sciences such as linguistics, semiotics and communication theory.

Attempts to systematise the process scientifically have only been partially successful in some aspects of the process.² Nida admitted that, although he portrayed translating as being ‘a science in the broad sense of the term’, it was not a science in ‘the strict sense of the word’.³ Wilss conceded:

[T]here are serious difficulties involved in designing a paradigm for the science of translation which would withstand the test of the theory of science ... [Translation] lends itself to an exhaustive scientific depiction only with the greatest difficulty’.⁴

¹ William Arrowsmith and Roger Shattuck, *The Craft and Context of Translation* (Garden City, NY: Anchor Books, 1964); E. J. Bickerman, ‘The Septuagint as a Translation’, in E. J. Bickerman (ed.), *Studies in Jewish and Christian History*, 1 (Leiden: Brill, 1976; repr., 2011), 167, 179; Hugo Friedrich, ‘On the Art of Translation’, trans. Rainer Schulte and John Biguenet, in Rainer Schulte and John Biguenet (eds), *Theories of Translation: An Anthology of Essays from Dryden to Derrida* (Chicago: University of Chicago, 1992), 11–16; David Jasper, ‘The Painful Business of Bridging the Gaps’, in David Jasper (ed.), *Translating Religious Texts* (New York: St Martin’s Press, 1993), 1; Redcliffe College, ‘The Translation Course’, taught in partnership with Wycliffe Bible Translators and SIL, <http://www.redcliffe.ac.uk/courses/linguistics-translation-and-literacy/the-translation-course>, accessed 14 June 2018; Theodore H. Savory, *The Art of Translation* (rev. enl. edn, London: Jonathan Cape, 1968); George Steiner, *After Babel: Aspects of Language and Translation* (3rd edn, Oxford: Oxford University Press, 1998), 246, 251, 295.

² e.g., Ernst-August Gutt, *Translation and Relevance: Cognition and Context* (2nd edn, Manchester: St Jerome, 2010; repr., London: Routledge, 2014); Eugene A. Nida, *Toward a Science of Translating: With Special Reference to Principles and Procedures Involved in Bible Translating* (Leiden: Brill, 1964); Wolfram Wilss, *The Science of Translation: Problems and Methods* (Tübingen: Gunter Narr, 1982).

³ Jan de Waard and Eugene A. Nida, *From One Language to Another: Functional Equivalence in Bible Translating* (Nashville, TN: Nelson, 1986), 185.

⁴ Wilss, *Science of Translation*, 65, in Gutt, *Translation and Relevance*, 4.

Translations also have a complex relationship with their environment. When the father of translation theory,⁵ the Roman orator, Cicero, of 106–43 BCE, translated Greek classics into Latin, for example, he was saying more than that he translated things sense for sense when he said:

‘I translated the most famous orations of the two most famous Attic orators ... And I did not translate them as an interpreter, but as an orator, keeping the same ideas and the forms, or as one might say, the ‘figures’ of thought, but in language which conforms to our usage. And in so doing, I did not hold it necessary to render word for word, but I preserved the general style and force of the language. For I did not think I ought to count them out to the reader like coins, but to pay them by weight, as it were.’⁶

Rome had defeated Greece, but Rome did not have a cultural heritage and Greece did.⁷ Cicero, therefore, sought to translate Greek classics into Latin in ways that simultaneously demonstrated the cultural importance of the classics and Rome’s superiority over Greece, so his work replaced Greek libraries.⁸ Also, in Roman society, those with a mid-level education were grammarians who only translated things word for word;⁹ those with a superior education mastered the art of rhetoric until they could translate things sense for sense;¹⁰ elite manhood was reserved for those who translated Greek into Latin as rhetoricians¹¹ and those born into

⁵ Cicero is so called because his writings are the earliest extant translation theories. Given his style and the style of others before him, he was possibly not the first to espouse translation theories, but we cannot prove this. See Siobhán McElduff, *Roman Theories of Translation: Surpassing the Source* (New York: Routledge, 2013), prelims, 97–100; Douglas Robinson, *Western Translation Theory From Herodotus to Nietzsche* (Manchester: Jerome, 2002; repr., London: Routledge, 2014), 7.

⁶ Marcus Tullius Cicero, ‘De Optimo Genere Oratorum’, 4.12, in *De Inventione, De Optimo Genere Oratorum, Topica*, trans. H. M. Hubbard (Cambridge, MA: Harvard University Press, and London: Heinemann, 1960), 365.

⁷ McElduff, *Roman Theories*, 1, 101.

⁸ Rita Copeland, *Rhetoric, Hermeneutics and Translation in the Middle Ages: Academic Traditions and Vernacular Texts* (Cambridge: Cambridge University Press, 1991), 11; W. H. Main, *The Tusculan Disputations of Cicero* (rev. edn, London: W. Pickering, 1824), 2.2, 79–80; McElduff, *Roman Theories*, 1, 101–104.

⁹ McElduff, *Roman Theories*, 116.

¹⁰ McElduff, *Roman Theories*, 116.

¹¹ McElduff, *Roman Theories*, 1, 116.

high society were considered superior to newcomers who earned their way into it.¹² As a newcomer who had failed in Roman politics,¹³ but had studied rhetoric and philosophy in Greece and Rhodes,¹⁴ Cicero could translate Greek with ease,¹⁵ and he sought to demonstrate by his translations that he still had a place in Rome's socialite and public life.¹⁶ His political, cultural and social contexts, and his personal circumstances, motivations and beliefs impacted his translations, and he wanted his translations, in turn, to impact his society and his standing in it.

Translation is not merely semantic transfer from one language to another. It cannot be defined simply as a communication process as Gutt attempts to do.¹⁷ Translation is a complex, multi-disciplinary and multi-directional process with many components each impacted by an array of external factors and each having a number of constituent parts which jostle for priority in the hope of squeezing the translation and its environment into a mould of their own liking.

Whether a translator is aware of it or not, their work is impacted by their target-society's expectations, cultural developments, educational standards and political stability; the business environment, literary fashions and translation theories of the day; the competition and a long list of other external factors. Whether their target audience is aware of it or not, the nature, quantity and quality of a translation's source text(s); the skills of the translation team; the

¹² McElduff, *Roman Theories*, 96.

¹³ Plutarch, *Cicero*, trans. John Dryden, <http://classics.mit.edu/Plutarch/cicero.html>, accessed 20 Aug. 2018; McElduff, *Roman Theories*, 96.

¹⁴ Plutarch, *Cicero*, para. 6–8; McElduff, *Roman Theories*, 96–97.

¹⁵ Plutarch, *Cicero*, para. 8.

¹⁶ McElduff, *Roman Theories*, 97.

¹⁷ Gutt, *Translation and Relevance*, 22–23. Also, in an age of open and electronic communication, and culturally-segmented societies, his suggestion that this communication be '*between translator and target audience only*' (p. 213, emphasis in the original) is unrealistic.

translation's purpose and target audience; dissimilarities between the source and target languages and cultures; the context in which the translation is completed; the resources available to complete it; the biases of reference works and other tools consulted; the translation management system if one is used; the time frame available to complete the project; customer demand and many other factors determine the outcome of a translation project. Also, the strategies, motivations and beliefs of the translator(s), anyone who edits or stylises their work, those managing the project and those sponsoring it will inevitably impact translation choices, and they may introduce semantic manipulation.¹⁸

Bible translation is no exception. The modern process can be divided into three segments and their component tasks, as they are in Table 1.1.¹⁹ Given management tasks initiate a translation process and continue throughout the process,²⁰ it is possible to chart the life of the segments over the course of a translation process as they are in Figure 1.1. Also, Brunn's Adjustment Flowchart is an excellent procedural summary of how translators determine the extent to which they will use the form of their *Vorlage* for its meaning to be conveyed grammatically and semantically correctly, clearly and naturally in the target language (see Figure 1.2),²¹ but it does not determine the nature of the adjustment. Nor could it, because the compatibility of the source and target languages impacts what adjustments need to be made,

¹⁸ For an introduction to this subject, see Theo Hermans (ed.), *The Manipulation of Literature: Studies in Literary Translation* (Beckenham: Croom Helm, 1985; repr., London, Routledge, 2014); André Lefevere, *Translation, Rewriting, and the Manipulation of Literary Fame* (London, Routledge, 2017).

¹⁹ Translators creating translations in previously unwritten languages face additional difficulties such as establishing an alphabet and teaching their target audience literacy skills, but this is carried out prior to and concurrent with the Bible translation process. It is not part of the translation process, and, therefore not included in Table 1.1.

²⁰ For an example of this, see John H. Stek, 'The New International Version: How it Came to Be', in Glen G. Scrogie, Mark L. Strauss and Steven M. Voth (eds), *Challenge of Bible Translation*, (Grand Rapids, MI: Zondervan, 2003), 235–263.

²¹ Dave Brunn, *One Bible, Many Versions: Are All Translations Created Equal?* (Downers Grove, IL: InterVarsity Press, 2013), 88, 90–98.

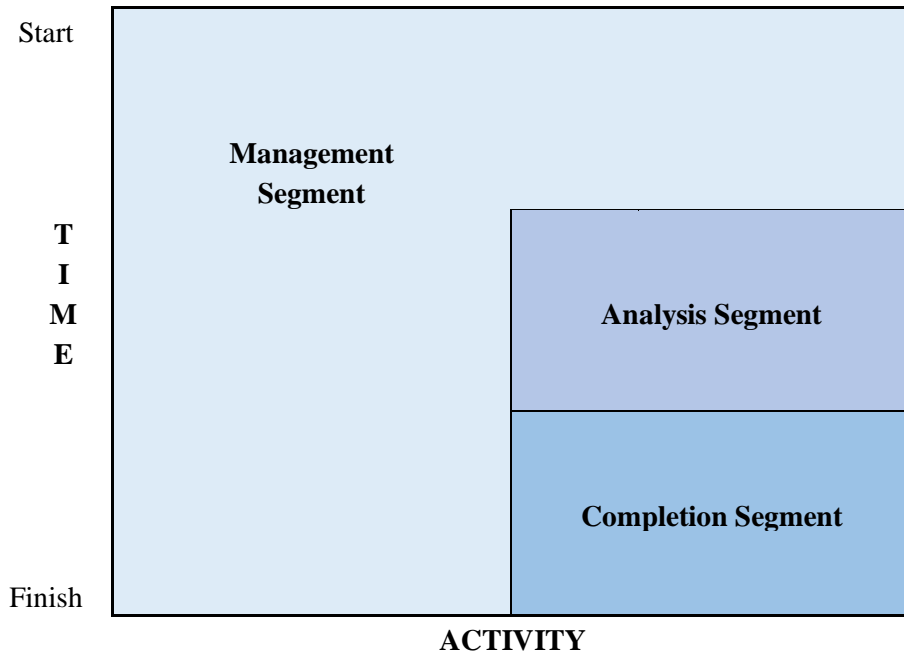
Table 1.1

**THE CONSTITUENT PARTS OF A
BIBLE TRANSLATION PROCESS**

Segments		Components		Tasks
1	Management	1	Strategic Management	Set strategies and monitor compliance
		2	Administration	Maintain the project
		3	Finance	Funding, budgeting and management accounting
		4	Marketing	Identify market and ensure it is reached
		5	HRM	Employ, train and support staff and support workers
		6	IT	Install and maintain TMS and hardware
2	Analysis	7	Source Text(s) Analysis	Critical text(s), lexical definitions, word usage, linguistic form and literary form analysis
		8	Contextual Analysis	Analyse the passage and its context
		9	Compare Ancient Translations	Identify any insight they add to how the passage could be translated
3	Completion	10	Preliminary Drafts	Compile section drafts compatible with the set strategy and analysis findings
		11	Test and Revise Drafts	Test and revise preliminary drafts (repeat as necessary)
		12	Final Draft	Compile final draft from revised section drafts
		13	Consult Literary Stylists	Edit as necessary to be appropriate language for the target audience(s)

Figure 1.1

THE LIFE OF THE SEGMENTS
OF A BIBLE TRANSLATION PROCESS



and a word's context can determine its meaning.²² Also, in theory, the extent of the adjustment is determined by the translation's approach, but every translation translates things otherwise at times²³ – and these are only some of the complexities of just one procedure, of which there are many across the translation process. Consequently, it is impossible to map the links between the various segments, components and procedures. Because each process is unique, it is not even possible to chart the procedures, and the tasks outlined in Table 1.1 are only illustrative.

²² For an excellent example of this, see Brunn's explanation of how the Greek word *logos* is translated in Christian Bible translations (*One Bible*, 74–81).

²³ For examples of this, see Brunn, *One Bible*, 24–29, 32–33, 47, 52–54, 56, 57–58, 67, 90–98, 107–129. Also, his explanation of how each translation's reality differs from their set ideal (*One Bible*, 62–70).

Figure 1.2

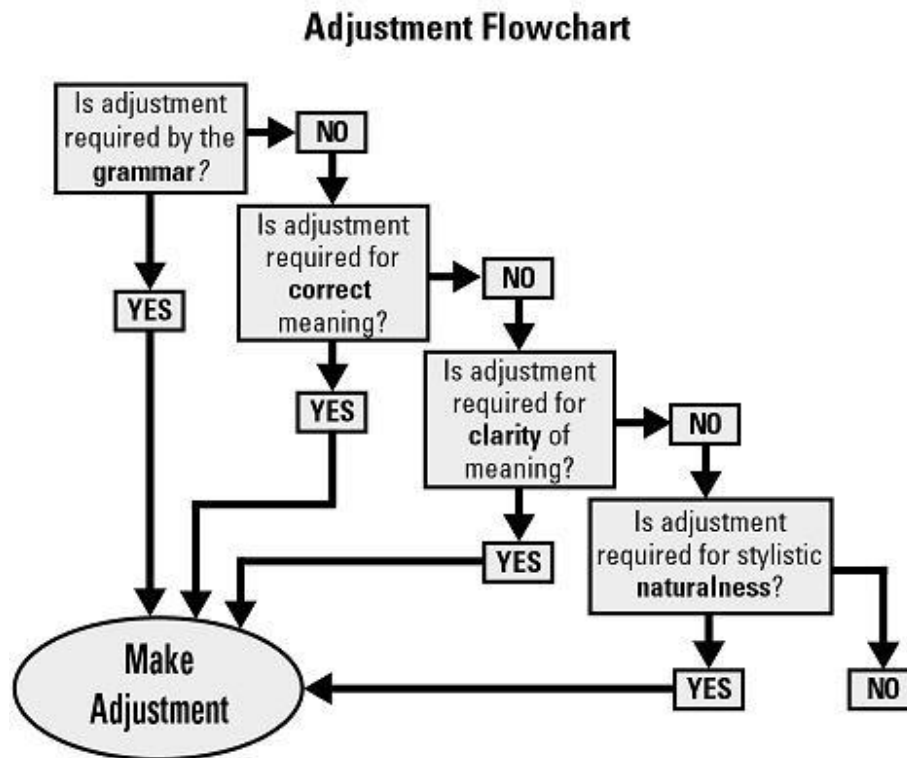


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Yet, those translating sacred texts encounter additional complexities.²⁴

²⁴ So say Andrew Chesterman, *Memes of Translation: The Spread of Ideas in Translation Theory* (rev. edn, Amsterdam: John Benjamins, 2016), 19–23; Sara Khan, *Translating the 'Holy Untranslatable' for Children: A Target-Orientated Translation of the Quran* (n.p., LAP LAMBERT Academic Publishing, 2015), 16–18; Timothy M. Law, *When God Spoke Greek: The Septuagint and the Making of the Christian Bible* (Oxford: Oxford University Press, 2013), 35; Lynne Long, 'Introduction: Translating Holy Texts', in Lynne Long (ed.), *Translation and Religion: Holy Untranslatable* (Clevedon: Multilingual Matters, 2005) 1–15; Douglas Robinson, 'Sacred Texts', in Peter France (ed.), *The Oxford Guide to Literature in Translation* (Oxford: Oxford University Press, 2000), 103–107. Cf. Jacobus Naudé, 'Religious Translation' in Yves Gambier and Luc van Doorslaer, *Handbook of Translation Studies*, 1 (Amsterdam: John Benjamins, 2010), 285, where Naudé overlooks the specifically sacred-text translation issues raised below, and says the translation of sacred texts is 'an activity not substantially different from the

At the heart of the complexities are three dichotomies:

- (1) By definition, translation requires a change of form, and language dissimilarities and human fallibility prevent translation taking place without semantic loss caused by over-translation, under-translation or mistranslation, but words that are said, written or inspired by a Sacred Being are, by definition, holy.
- (2) For a major religion to thrive, people from all walks of life and age groups in each succeeding generation must be able to understand and relate to the sacred words, and there must be unity among its adherents, but creating sacred-text translations that achieve both of these objectives can be elusive.
- (3) For a religion to have adherents worldwide, people from very diverse cultures must understand and relate to that religion's text(s), but translating across large cultural difference is problematic.²⁵

Translators must, therefore, determine for themselves not only how much of the form and meaning of their *Vorlage* they believe they should transfer, but the extent to which they consider it reasonable to offend or respect the views of those who consider the text(s) sacred.

In the second century CE, Rabbi Judah said, 'If one translates a verse literally, he is a liar; if he adds thereto, he is a blasphemer and a libeler.'²⁶ Consistent with this, there has been a longstanding view among many Jews that sacred texts should not be translated. Many

translation of other texts belonging to a culture remote from the target readers in time and space.'

²⁵ For example, how should TNKH/OT references to snow be translated for nomadic, desert tribes that have no concept of snow, and how should a translator handle NT references to Yeshua/Jesus as the Lamb of God if their target audience has no concept of lambs and considers pigs sacred? Should *Lamb of God* be replaced with *Pig of God* when Lev. 11:7 says pigs are unclean?

²⁶ 'Talmud – Mas. Kiddushin 49a', in *The Babylonian Talmud, Translated into English with Notes, Glossary and Indices*, ed. Isidore Epstein (London: Soncino Press, 1935–1952; reformatted by Reuven Brauner), <https://www.halakhah.com/pdf/nashim/Kiddushin.pdf>, accessed 31 July 2018.

Muslims have taken a similar approach, treating translations as new texts, rather than translations, because they believe the Arabic Qur'an is sacred and, therefore, untranslatable.²⁷ However, opinions have been mixed,²⁸ and Christians have always demonstrated a willingness to translate their sacred texts.

We have no records of a written translation of the Hebrew Scriptures (Heb. *mikra*) prior to the third-century BCE, Old-Greek (OG, Septuagint, LXX²⁹) translation of the Torah.³⁰ By the

²⁷ BBC, 'Religion: The Qur'an', http://www.bbc.co.uk/religion/religions/islam/texts/quran_1.shtml, last modified 14 July 2011, accessed 31 July 2018; Karen H. Jobes, 'Relevance Theory and the Translation of Scripture', *JETS* 50/4 (Dec. 2007), 773–774.

²⁸ For the most comprehensive available lists of Qur'an translations, see 'Qur'an Translations', Wikipedia (last modified 12 July 2018), https://en.wikipedia.org/wiki/Quran_translations, accessed 31 July 2018; 'List of Translations of the Qur'an', Wikipedia (last modified 22 July 2018), https://en.wikipedia.org/wiki/List_of_translations_of_the_Quran, accessed 31 July 2018. These demonstrate that there are many people willing to translate the Qur'an. The Jewish Bible has also been translated more times than a study of this length is able to cover. For examples, see Martin Buber and Franz Rosenzweig, *Scripture and Translation*, trans. Lawrence Rosenwald with Everett Fox (Bloomington, IN: Indiana University Press, 1994); Natalio Fernández Marcos, 'Non placet Septuaginta: Revisions and New Greek Versions of the Bible in Byzantium', in Nicholas de Lange, Julia G. Krivoruchko and Cameron Boyd-Taylor, *Jewish Reception of Greek Bible Versions*, Texts and Studies in Medieval and Early Modern Judaism, 23 (Tübingen: Mohr Siebeck, 2009), 39–50; Abigail Gillman, *A History of German Jewish Bible Translation* (Chicago, IL: University of Chicago Press, 2018); Frederick E. Greenspahn, 'How Jews Translate the Bible', in Frederick W. Knobloch (ed.), *Biblical Translation in Context*, Studies and Texts in Jewish History and Culture, 10 (Bethesda, MD: University Press of Maryland, 2002), 43–61.

²⁹ Calling the first Greek translation of the Torah the Septuagint (LXX) can be confusing, because later versions and revisions, and the entire collection of Greek translations of the TNKH are also frequently called the Septuagint (LXX). However, *Old-Greek* (OG) can be misleading because extant texts tend to be hybrid compilations of translations from various time periods and the time period of a translation is not always clear.

³⁰ According to the *Letter of Aristeas* (trans. and introduction, R. J. H. Shutt, in James H. Charlesworth (ed.), *The Old Testament Pseudepigrapha*, 2 (New York: Doubleday, 1985), 7–34), the Torah was translated in the reign of Ptolemy II (285–247 BCE). Problems with the letter make its veracity uncertain, but modern scholarship generally holds that the OG translation was produced sometime in the third century BCE. See Leonard J. Greenspoon, 'Jewish Translations of the Bible', in Adele Berlin and Marc Zvi Brettler (eds), *The Jewish Study Bible* (Oxford: Oxford University Press, 2004), 2005; Karen H. Jobes and Moisés Silva, *Invitation to the Septuagint* (2nd edn, Grand Rapids, MI: Baker Academic, 2015), 76; Emanuel Tov, 'The Septuagint', in Martin Jan Mulder (ed.), *Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in*

second century BCE, this had been followed by Greek translations of most, if not all, of the rest of the TNKH,³¹ but, for reasons lost in antiquity, the various translators used different approaches and techniques.³² Books such as Daniel, Esther, Isaiah, Job and Proverbs are free to the point of being sometimes paraphrastic.³³ Others are more literal.

Second-century BCE writers took two approaches to this. Ben Sirach said that, when the Law (Heb. *Torah*), Prophets (Heb. *Neviim*) and the rest of the books (Heb. *Kethuvim*, the Writings) were translated into other languages, there was no small difference in their meaning. Hence, he found it necessary to translate the good judgment on learning and wisdom that his grandfather had learnt reading the texts in Hebrew.³⁴ Conversely, the *Letter of Aristeas* argued that the LXX was sacred and should not be changed.³⁵

Similar approaches were evident in the first century BCE. The Nahal Hever, Greek XII Prophets fragments demonstrate a desire for more literal translations than the OG texts, because they are a fairly systematic revision of the OG Twelve Prophets towards the Hebrew text.³⁶ Conversely, Philo argued that the LXX was sacred and should not be changed.³⁷

Ancient Judaism and Early Christianity (Assen: Van Gorcum, and Philadelphia, PA: Fortress, 1988), 162.

³¹ Ben Sirach, 'Prologue to the Wisdom of Jesus the son of Sirach', in *Wisdom of the Son of Sirach (Ecclesiasticus)*, in 'The Apocrypha: Greek English', in Lancelot C. L. Brenton, *The Septuagint with Apocrypha: Greek and English* (London: Samuel Bagster & Sons, 1851; repr., Peabody, MA: Hendrickson, 2009), 74; Tov, 'The Septuagint', 162.

³² Jobes and Silva, *Invitation to the Septuagint*, 95; Tov, 'The Septuagint', 169.

³³ Tov, 'The Septuagint', 173.

³⁴ Ben Sirach, 'Prologue to the Wisdom of Jesus the son of Sirach', 74.

³⁵ *Letter of Aristeas*, 33 (310–311).

³⁶ Sebastian Brock, 'To Revise or not to Revise: Attitudes to Jewish Biblical Translation', in George J. Brooke and Barnabas Lindars (eds), *Septuagint, Scrolls and Cognate Writings: Papers Presented to the International Symposium on the Septuagint and Its Relations to the Dead Sea Scrolls and Other Writings (Manchester 1990)*, *Septuagint and Cognate Studies*, 33 (Atlanta, GA: Scholars Press, 1992), 302–303.

³⁷ Philo Judaeus, *On the Life of Moses*, 2.39–45, in *The Works of Philo Complete and Unabridged*, trans. C. D. Yonge (new updated edn, Peabody, MA; Hendrickson, 2004), 494–495.

In the first century CE, when Josephus recounted the story in the *Letter of Aristeas*, he left out Aristeas' reference to a curse being laid on anyone who should change the LXX,³⁸ but he said it was wise that the words of the LXX be preserved 'when the thing was judged to have been well done.'³⁹ Conversely, *kaige* texts revised a number of LXX translations towards the first-century CE Hebrew text,⁴⁰ and a number of revisions followed.

Over the course of the second and third centuries CE, LXX translations were revised by three Jews. Aquila produced a literal translation that Jobes and Silva describe as being 'tightly coupled to its Hebrew source text', because he provided 'a Greek lexeme for every lexical unit of the Hebrew',⁴¹ and:

In the area of vocabulary ... Aquila's policy was to represent every detail in the most consistent fashion, even at the cost of acceptable Greek.... He was clearly guided by the principle of providing one-for-one lexical correspondence.⁴²

[But he] allowed himself flexibility ... [and] would sometimes use the resources of the Greek language to provide stylistic variation'.⁴³

Symmachus produced a translation less literal than Aquila's, but more literal than the LXX. He used Greek that Fernández Marcos describes as 'obviously translation Greek', but 'very like the language of contemporary Greek writers and probably intended for middle-class Hellenised Jews', maybe hoping to show 'by his translation that it was possible to translate

³⁸ *Letter of Aristeas*, 33 (311).

³⁹ Josephus, *Ant.*, 12:108–109.

⁴⁰ Jobes and Silva, *Invitation to the Septuagint*, 320–325.

⁴¹ Jobes and Silva, *Invitation to the Septuagint*, 26.

⁴² Jobes and Silva, *Invitation to the Septuagint*, 27.

⁴³ Jobes and Silva, *Invitation to the Septuagint*, 26–27. For a more detailed summary of the translation, see Natalio Fernández Marcos, *The Septuagint in Context: Introduction to the Greek Version of the Bible*, trans. Wilfred G. E. Watson (Leiden: Brill, 2000), 115–117. Also, Fernández Marcos, 'Non placet Septuaginta', 40–41.

the Bible into Greek with an acceptable style.⁴⁴ Theodotion is thought to have revised Greek texts towards the Hebrew text, but scholars debate what contribution his translation made.⁴⁵

LXX texts were also revised by Origen and Lucian. Origen produced a Hexapla comprising the Hebrew text of his day; a transliteration of it in Greek letters; the translations by Aquila, Symmachus and Theodotion, and a fourth Greek translation which was possibly his own revision towards the Hebrew.⁴⁶ It is uncertain if he knew enough Hebrew to have completed the revision himself, but he said he inherited manuscripts containing scribal and other errors.⁴⁷ Also, his text-critical notes identified discrepancies between the manuscripts he consulted and the translations by Aquila, Symmachus and Theodotion.⁴⁸ Lucian carried out a recension, but the extent and nature of his revisions will remain uncertain until his Hebrew *Vorlage* is known.⁴⁹

With the possible exception of Lucian's recension, each translation brought the text nearer to Hebrew texts. What divided them was their readability in Greek.

Faced with the same accuracy-versus-readability issues in Latin, Jerome and Augustine both believed translations should reflect as literally as possible the meaning of the most accurate source texts available, but they must read well in Latin. They should only be as literal as Latin syntax permitted.

⁴⁴ Fernández Marcos, *Septuagint in Context*, 129.

⁴⁵ Jobes and Silva, *Invitation to the Septuagint*, 26–27. Also, Fernández Marcos, *Septuagint in Context*, 146–148.

⁴⁶ Eusebius, *EH*, 6.16. Also, Fernández Marcos, *Septuagint in Context*, 204–222.

⁴⁷ See Fernández Marcos in *Septuagint in Context*, 208, n. 19, where he cites Origen, *Commentary in Matthew XV*, 14.

⁴⁸ Fernández Marcos, *Septuagint in Context*, 204–206, 208–209.

⁴⁹ Fernández Marcos, *Septuagint in Context*, 223–238; Jobes and Silva, *Invitation to the Septuagint*, 48, 316–320.

Writing in 383 CE,⁵⁰ Jerome said he produced a corrected Latin version of the Gospels because there were large numbers of error-filled translations in circulation,⁵¹ and he used ‘[o]nly early’ Greek texts.⁵² He then started translating the Hebrew TNKH/OT and said he translated things sense for sense, rather than word for word, ‘except of course in the case of Holy Scripture, where even the syntax contains a mystery’.⁵³ However, having provided examples of where the Greek OT was a sense-for-sense translation of the Hebrew TNKH and where the Evangelists and Apostles ‘tried to communicate the meaning rather than the literal words’ of the TNKH/OT,⁵⁴ he said he hoped his critics would ‘realize that in dealing with the Bible one must consider the substance and not the literal words.’⁵⁵

His translation generally reflected this, despite his revisions being more extensive in Matthew and Mark than they were in Luke and John, and there being inconsistencies in his work.⁵⁶ He generally translated things sense for sense, using common Latin idiom, but he was occasionally very literal,⁵⁷ and he was willing to keep the syntax of previous translations, even if it was not ideal, provided it adhered to the sense of his *Vorlage*.⁵⁸

⁵⁰ Philip Schaff and Henry Wace, prelims to Jerome, *Preface to the Four Gospels*, in *NPNF* 2/6, 487.

⁵¹ Jerome, *Preface to the Four Gospels*, in *NPNF* 2/6, 488.

⁵² Jerome, *Preface to the Four Gospels*, 487–488.

⁵³ Jerome, *Letter to Pammachius* 57, trans. Paul Carroll, in Douglas Robinson, *Western Translation Theory*, 25.

⁵⁴ Jerome, *Letter to Pammachius* 57, 26–29.

⁵⁵ Jerome, *Letter to Pammachius* 57, 26.

⁵⁶ For examples of the inconsistencies, see H. A. G. Houghton, *The Latin New Testament: A Guide to its Early History, Texts, and Manuscripts* (Oxford: Oxford University Press, 2016), 34.

⁵⁷ H. Wheeler Robinson (ed.), *The Bible in its Ancient and English Versions* (Oxford: Clarendon Press, 1940), 114. For some examples of Jerome’s translation approach, see also Louis G. Kelly, *The True Interpreter: A History of Translation Theory and Practice in the West* (Oxford: Basil Blackwell, 1979), 134.

⁵⁸ Jerome, *The Four Gospels*, in *NPNF* 2/6, 488. Jerome said this was ‘to avoid any great divergences from the Latin which we are accustomed to read’, which implies it was a purposeful decision, to minimise opposition to his work, so people read it. Metzger’s comment that ‘Jerome did not submit the Old Latin to a thorough linguistic revision, but

Conscious that translation causes semantic loss, in 397 CE⁵⁹ Augustine encouraged people to ‘get hold of the translations of those who keep rather close to the letter of the original’, and ‘use them to correct the freedom or error of others, who in their translations have chosen to follow the sense quite as much as the words.’⁶⁰ He also encouraged people to learn Hebrew and Greek, so they might benefit from knowing the meaning of names and untranslated words and ‘have recourse to the original texts ... on account of the diversities among translators. For the translations of the Scriptures from Hebrew into Greek can be counted, but the Latin translators are out of all number. For in the early days of the faith, everyone who happened to get his hands upon a Greek manuscript, and who thought he had any knowledge, were it ever so little, of the two languages, ventured upon the work of translation.’⁶¹

However, it would be wrong to infer from this that Augustine thought Scripture should be translated literally following a source-text’s form. He said those who took greater delight in the text when it kept its source-text’s syntax were weak.⁶² ‘What ... is the purity of speech, except the preserving of the custom of language established by the authority of former speakers’, unless it provides ‘deeper meaning’?⁶³

The literal-versus-sense-for-sense dichotomy was also an issue for Luther when he translated the Bible into German. He said a translation should be in clear German as it was

left much that approximated the Greek untouched’ could imply otherwise, but should probably only be seen as a reflection of Jerome’s brief to revise, not rewrite, the Old-Latin Gospels and his desire to minimise opposition to his work, because Metzger also says Jerome ‘corrects, indeed, with care the errors or the barbarians of the Old Latin, but retains any word or expression that comes close to expressing the Greek. At times he is meticulous in his alterations.’ (Bruce M. Metzger, *The Early Versions of the New Testament: Their Origin, Transmission and Limitations* (Oxford: Clarendon Press, 1997), 354).

⁵⁹ Philip Schaff, ‘On Christian Doctrine: Introductory Note’, in *NPNF* 1/2, 515.

⁶⁰ Augustine, *On Christian Doctrine*, 2.13, in *NPNF* 1/2, 541.

⁶¹ Augustine, *On Christian Doctrine*, 2.11, 540.

⁶² Augustine, *On Christian Doctrine*, 2.13, 541.

⁶³ Augustine, *On Christian Doctrine*, 2.13, 541.

spoken by ‘the mother in her house, the children in the street, [and] the ordinary man at the market’,⁶⁴ but he ‘didn’t always let the letters go their merry way. Me and my assistants studied them very carefully, so that when a lot seemed to be riding on a passage I stuck to the letter and didn’t deviate from it quite so freely.’⁶⁵

These trends have all impacted how the Bible has been translated into English, as we shall see, but around the time that the LXX collection was emerging, there was another trend that has also impacted English translations.

Since ancient times, the rabbis have understood Neh. 8:8 to mean readers read the Hebrew Torah to the people with an interpretation (Heb. מְפָרֵשׁ – *mephorash*) indicative of a targum, and they made the sense clear, so the people understood what they were hearing.⁶⁶ This may be reasonable exegesis because *targum* is derived from the Aramaic word, *targamānā* (meaning ‘interpreter’),⁶⁷ such that a targum is an interpretation, translation or explanation.⁶⁸ However, the meaning of מְפָרֵשׁ is uncertain,⁶⁹ and BDB said it means ‘made distinct’ or ‘interpreted’ – from the verb, פָּרַשׁ (*parash*), meaning ‘to separate’ ‘to explain’, ‘to make

⁶⁴ Martin Luther, ‘Circular Letter on Translation (*Sendbrief vom Dolmetschen*, 1530)’, trans. Douglas Robinson, in Douglas Robinson, *Western Translation Theory*, 86–87.

⁶⁵ Luther, ‘Circular Letter’, 88.

⁶⁶ ‘Talmud – Mas. Megilah 3a’, in *The Babylonian Talmud, Translated into English with Notes, Glossary and Indices*, ed. Isidore Epstein (London: Soncino Press, 1935–1952; reformatted by Reuven Brauner), <https://www.halakhah.com/pdf/moed/Megilah.pdf>, accessed 16 July 2018. Also, Martin McNamara, *Targum and Testament Revisited: Aramaic Paraphrases of the Hebrew Bible: A Light on the New Testament* (2nd edn, Grand Rapids, MI: Eerdmans, 2010), 120–121; Edwin Yamauchi, ‘Nehemiah’, in Frank E. Gaebelien (ed.), *The Expositor’s Bible Commentary*, 4 (Grand Rapids, MI: Zondervan, 1988), 725.

⁶⁷ *The American Heritage Dictionary of the English Language* (5th edn, Boston: Houghton Mifflin Harcourt, 2016), 1781.

⁶⁸ C. T. R. Hayward, ‘The Aramaic Targums’, in James C. Paget and Joachim Schaper (eds.), *The New Cambridge History of the Bible*, 1, From the Beginnings to 600 (Cambridge: Cambridge University Press, 2013), 218.

⁶⁹ Berlin and Brettler (eds), *Jewish Study Bible*, 1700, comm. Neh. 8:8; F. Charles Fensham, *The Books of Ezra and Nehemiah*, NICOT (Grand Rapids, MI: Eerdmans, 1982), 217–218; McNamara, *Targum and Testament Revisited*, 50; Yamauchi, ‘Nehemiah’, 725.

distinct', 'to declare' – but 'made distinct ... [is to be preferred to] interpreted.'⁷⁰ Also, recent scholarship doubts that Aramaic was spoken by Jews as early as Neh. 8:8.⁷¹

The earliest extant Targumim are DSS fragments.⁷² We also have later Targumim for the whole of the TNKH except for Ezra-Nehemiah and Daniel,⁷³ but targumic scholarship is divided over their age and origins; the extent to which they represent Rabbinic and pre-Rabbinic thinking; how and when targumic traditions developed, and a host of other issues posed by the Targumim.⁷⁴

What is clear, however, is that Targumim frequently interpolated into translations of the Hebrew text interpretations and explanations that are sometimes quite extensive.⁷⁵ Some include more interpolations than others; some include them in such a way that they cannot be bracketed or extracted to distinguish the translation from the additions, and some, such as *Onkelos*, are relatively literal compared to the majority of Targumim.⁷⁶ Targumim also use a

⁷⁰ BDB, 831, xxi. Consequently, the ASV, ESV, KJV, NDV, NKJV, RSV, and RV (which has a footnote, 'Or, with an interpretation') have the Torah/Law read clearly or distinctly; the NIV²⁰¹¹ (which has a footnote, 'Or ... translating it') and TLV have the readers making what they read clear or distinct; the CJB, HCSB, JB, NASB and NJB have the readers translating what was read, and the NABRE has the readers interpreting what was read.

⁷¹ McNamara, *Targum and Testament Revisited*, 50, 122. Cf. John Bowker, *The Targums and Rabbinic Literature: An Introduction to Jewish Interpretations of Scripture* (Cambridge: Cambridge University Press, 1969), 3.

⁷² See Craig A. Evans, *Ancient Texts for New Testament Studies: A Guide to the Background Literature* (Peabody, MA: Hendrickson, 2005), 184–185, 192, where he says 4Q_{Lev.}, 4Q_{Job}, 11Q_{Job} and possibly 6Q₁₉ are Targumim fragments.

⁷³ Evans, *Ancient Texts*, 185; Hayward, 'Aramaic Targums', 218.

⁷⁴ See, for example, Philip S. Alexander, 'Jewish Aramaic Translations of Hebrew Scriptures', in Mulder (ed.), *Mikra*, 238–253; Evans, *Ancient Texts*, 185–215; Hayward, 'Aramaic Targums', 218–241; McNamara, *Targum and Testament Revisited*.

⁷⁵ The extent to which this is clear in English translations depends on the style used to translate the Aramaic texts into English. Translations such as Israel Drazin and Stanley M. Wagner, *Onkelos on the Torah: Understanding the Bible Text*, 5 vols (Jerusalem: Gefen, 2011), are helpful because the accompanying commentary points out where, and in what ways, the targumic text varies from Hebrew source texts.

⁷⁶ Cf. the Samaritan Targum, as analysed by Abraham Tal ('The Samaritan Targum of the Pentateuch', in Mulder (ed.), *Mikra*, 189–216).

number of techniques by which they change things,⁷⁷ but they are not always consistent within themselves or with other Targumim of the same book of the TNKH, and there is no record of them having ever been considered sacred.

Early English Christian Bible translations followed LXX traditions. Interlinears excepted, they also took the same approach as Jerome, Augustine and Luther. Dove refutes Lindberg's claims that the Wycliffite Bible of 1380–1384 was a 'slavish imitation of the Latin'.⁷⁸ It simply followed the syntax of its Latin *Vorlage* too closely to read well in English, so it was revised in 1384–1395 to be more sensitive to English idiom.⁷⁹ Sixteenth-century translations by Tyndale, Rogers, Coverdale, exiles in Geneva, Bishops of England and others also used a mixed approach, using Greek and Hebrew source texts where possible; common English idiom⁸⁰ and words Tyndale invented to enhance the accuracy of his translation.⁸¹

⁷⁷ For what Alexander identifies as the 'Treatment of anthropomorphism', 'Actualisation', 'Doublets', 'Associative translation', 'Complementary translation' and 'Converse translation' of Targumim, see Philip S. Alexander, 'Jewish Aramaic Translations of Hebrew Scriptures', in Mulder (ed.), *Mikra*, 226–228. For two equally insightful, but alternative, overviews of targumic characteristics, see Hayward, 'Aramaic Targums', 219, 226–232; McNamara, *Targum and Testament Revisited*, 101–119.

⁷⁸ Conrad Lindberg, 'The Alpha and Omega of the Middle English Bible', in Helen Barr and Ann M. Hutchinson (eds), *Text and Controversy from Wyclif to Bale: Essays in Honour of Anne Hudson* (Turnhout: Brepols, 2005), 195; Mary Dove, *The First English Bible: The Text and Content of the Wycliffite Versions* (Cambridge: Cambridge University Press, 2007), 137–138.

⁷⁹ F. F. Bruce, *The English Bible: A History of Translations from the Earliest English Versions to the New English Bible* (London: Lutterworth, 1961), 15–16; Margaret Deanesly, *The Lollard Bible and Other Medieval Biblical Versions* (Cambridge: University Press, 1920), 252; Mary Dove, *First English Bible*, 137–188.

⁸⁰ Bruce, *English Bible*, 28–95; David Daniell, 'Introduction', in *Tyndale's New Testament*, trans. William Tyndale (1534; modern spelling edn, New Haven, CT: Yale University Press, 1989), vii–xxx; J. Isaacs, 'The Sixteenth-Century English Versions', in H. Wheeler Robinson, *Bible in its Ancient and English Versions*, 146–195; Bruce M. Metzger, *The Bible in Translation: Ancient and English Versions* (Grand Rapids, MI: Baker Academic, 2001), 58–69; David Norton, 'English Bibles from c. 1520 to c. 1750', in Euan Cameron (ed.), *The New Cambridge History of the Bible*, 3, From 1450 to 1750 (Cambridge: Cambridge University Press, 2016), 305–328.

⁸¹ For analysis of this subject considering whether he did, in fact, invent all of the words he is said to have invented, or they existed prior to his use of them, see David Rolph Seely,

However, the translations had sparked doctrinal controversies, especially the Geneva Bible's notes.⁸² Consequently, using the sixteenth-century translations⁸³ and a limited number of available Hebrew and late, Greek texts, the KJV was published in 1611 without notes in an attempt to unite people around a single translation. It was not long before a number of editions had been published containing misprints, and a standard-text edition of 1769 was necessary, but this version was successful in uniting people for a number of years.⁸⁴

Its success stemmed from it following its *Vorlage* closely, but not rigidly; frequently using Tyndale's English (which tended to be what the ordinary people of his day spoke⁸⁵) and existing in a relatively stable translation environment. The problem was that it Latinized much of Tyndale's wording;⁸⁶ over time it became literary, old English, and its translation environment encountered a sea-change caused by three seismic shifts.

The first seismic shift was brought about by three forms of textual recovery; the second by Eugene Nida and the third by changes in the ambient environment of Bible translators.

Since the nineteenth century, increasing numbers of Greek NT texts have been recovered, a small minority of which are pre-sixth century CE. This has enabled scholars to identify

'William Tyndale and the Language of At-one-ment', in Kent P. Jackson (ed.), *The King James Bible and the Restoration* (Provo, UT: Religious Studies Center, Brigham Young University, 2011), 25–42.

⁸² Bruce, *English Bible*, 90–91, 95; Daniell, 'Introduction', xii; Metzger, *Bible in Translation*, 65. Also Norton, 'English Bibles', 319, where he rightly observes that the number of times that the notes were reprinted, even after the Geneva text itself was not, demonstrates that the notes were highly popular elsewhere.

⁸³ For examples of where the KJV uses Tyndale's translation, see Daniell, 'Introduction', x.

⁸⁴ For accounts of the KJV's creation and reception, see Gordon Campbell, *Bible: The Story of the King James Version 1611–2011* (Oxford: Oxford University Press, 2010); Daniell, 'Introduction', xii–xiv; Alfred W. Pollard (ed.), *Records of the English Bible: The Documents relating to the Translation and Publication of the Bible in English, 1525–1611* (London: Henry Frowde and Oxford University Press, 1911); Erroll F. Rhodes and Liana Lupas (eds), *The Translators to the Reader: The Original Preface of the King James Version of 1611 Revisited* (New York: American Bible Society, 1997).

⁸⁵ Daniell, 'Introduction', xxiii, xxvii.

⁸⁶ Daniell, 'Introduction', xxvii.

differences across the now 5350-plus manuscripts,⁸⁷ and conclude that the oldest manuscripts are usually closest to the wording of the autographs.⁸⁸ There is still a large KJV-only movement of people who believe that the KJV's *Textus Receptus* (TR) *Vorlage* is the only reliable Greek text.⁸⁹ Also, scholars such as Hodges and Farstad, and Maurice Robinson have argued, by different methods, for Majority-Text priority,⁹⁰ but most translators of the Christian Bible now use critical reconstructions based (mostly) on the earliest texts.

⁸⁷ Philip W. Comfort, *The Essential Guide to Bible Versions* (Wheaton, IL: Tyndale House, 2000), 60.

⁸⁸ Kurt Aland and Barbara Aland, *The Text of the New Testament*, trans. Erroll F. Rhodes (2nd edn, Grand Rapids, MI: Eerdmans and Leiden: Brill, 1989), 11–47; Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption and Restoration* (4th edn, New York: Oxford University Press, 2005), 165–194.

⁸⁹ It is a mostly popular movement with numerous internet sites asking where missing verses have gone in modern translations, but there are others among the ranks of the movement. See Luke Mounsey, 'NASB Committee Member Turns KJV, Denounces NASB: Frank Logsdon: I'm afraid I'm in Trouble with the Lord', Preserved Word Ministries, <https://www.preservedword.com/content/nasb-committee-member-turns-kjv-denounces-nasb/> (1 Nov. 2001), accessed 16 July 2018. Cf. D. A. Carson, *The King James Version Debate: A Plea for Realism* (Grand Rapids, MI: Baker Books, 1979); James R. White, *The King James Only Controversy: Can You Trust Modern Translations* (Bloomington, MN: Bethany House, 2009) and similar works refuting the position.

⁹⁰ Zane C. Hodges and Arthur L. Farstad (eds), *The Greek New Testament According to the Majority Text* (2nd edn, Nashville, TN: Thomas Nelson, 1985), ix–xliv; Maurice A. Robinson, 'The Case for Byzantine Priority', in *The New Testament in the Original Greek: Byzantine Text Form*, compiled and arranged by Maurice A. Robinson and William G. Pierpont (Southborough, MA: Chilton, 2005), 565–619; Maurice A. Robinson, 'Rule 9, Isolated Variants, and the "Test-Tube" Nature of the NA²⁷/UBS⁴ Text: A Byzantine-Priority Perspective', in Stanley E. Porter and Mark J. Boda (eds), *Translating the New Testament* (Grand Rapids, MI: Eerdmans, 2009), 27–61; James Snapp, 'Interview with Maurice Robinson', Parts 1–3, <http://www.thetextofthegospels.com/2016/09/interview-with-maurice-robinson-part-1.html>, <http://www.thetextofthegospels.com/2016/09/interview-with-maurice-robinson-part-2.html>, <http://www.thetextofthegospels.com/2016/09/interview-with-maurice-robinson-part-3.html> (Sept. 2016), accessed 28 June 2018. Also, Michael D. Marlowe (ed.), 'Collation of the text of Hodges and Farstad against the text of Robinson and Pierpont', <http://www.bible-researcher.com/robinson-hodges.html>, accessed 1 July 2018, for a summary of where the Hodges and Farstad text differs from that of Robinson.

Similarly, in 1895, Deissmann published findings demonstrating that papyrus fragments acquired from Egypt in 1889 used Greek similar to that of LXX and NT texts. Koine Greek was not specific to the NT. It was the common Greek of the day.⁹¹ This has encouraged the creation of common-English translations, but there are people who find these unacceptable for liturgical use or who believe that sacred texts should be more literary.⁹²

The 1947 recovery of the DSS has made it possible for TNKH, LXX, and NT texts to be evaluated against first-century BCE manuscripts.⁹³ This is significant when establishing textual meaning, but Deissmann and the recovery of early NT texts have had the greater impact on the *direction* of Christian Bible translations, and Nida has arguably had a bigger impact still. Since the time of Cicero, the Western world had had a binary translation approach focusing on the extent to which sense-for-sense and word-for-word techniques should be used to transfer source texts into target languages. Nida shifted the focus from texts to their function.

Nida was not the first to speak of the effect a translation should have on its target audience. In 1861, Matthew Arnold said, ‘A translation should affect us in the same way as the original may be supposed to have affected its first hearers’;⁹⁴ in 1920, Souter said, ‘Our ideal in

⁹¹ Frederic G. Kenyon, *Recent Developments in the Textual Criticism of the Greek Bible*, The Schweich Lectures of the British Academy, 1932 (London: The British Academy, 1933), 94–97; Daniel B. Wallace, ‘Why so Many Versions’ (June 2004), <https://bible.org/article/why-so-many-versions>, accessed 22 June 2016.

⁹² e.g., Leland Ryken, *The Word of God in English: Criteria for Excellence in Bible Translation* (Wheaton, IL: Crossway, 2002), 157–186.

⁹³ David Flusser, *Jewish Sources in Early Christianity* (New York: Adama Books, 1987), 67–72; David Flusser and R. Stephen Nutley, *The Sage from Galilee: Rediscovering Jesus’ Genius* (Grand Rapids, MI: Eerdmans, 2007); Emanuel Tov, *Textual Criticism of the Hebrew Bible* (3rd edn, Minneapolis, MN: Fortress, 2012), 155–158; James C. VanderKam, *The Dead Sea Scrolls and the Bible* (Grand Rapids, MI: Eerdmans, 2012); James C. VanderKam, *The Dead Sea Scrolls Today* (2nd edn, Grand Rapids, MI: Eerdmans, 2010), 157–226.

⁹⁴ See Nida, *Toward a Science of Translating*, 163–164, where he cites Matthew Arnold (1861) as cited by Theodore H. Savory in *The Art of Translation* (London: Jonathan Cape, 1957), 45.

translation is to produce on the minds of our readers as nearly as possible the same effect as was produced by the original on its readers',⁹⁵ and, in 1957, Ronald Knox said a translation should be 'read with the same interest and enjoyment which a reading of the original would have afforded',⁹⁶ but it was Nida who was destined to engender change.

Nida proposed many sound objectives and techniques. He said the primary objective in translating is 'to represent in so far as is possible both the form and the function of the Biblical account';⁹⁷ style should be retained wherever possible; poetry should be translated as poetry; the 'fast-moving, brisk style of Mark' should be distinct from the 'polished and structured style of Luke', and, when the 'stylistic subtleties of the original' such as word-plays, acrostics and rhythmic units cannot be transferred into the target language, marginal notes should refer to the peculiarities wherever possible.⁹⁸

[R]adical changes are not to be made merely for the sake of editorial improvement or at the translator's whim or fancy. The translator's basic task is to reproduce what he has been given, not to improve it, when he thinks he can do so.⁹⁹

A conscientious translator will want the closest natural equivalent ... [rather than] a cultural reinterpretation which does not take seriously the cultural outlook of the people of Biblical times.¹⁰⁰

[A] linguistic translation ... is legitimate, and a cultural translation or adaptation ... is not. This is because we believe in the significance of the historical events and situations just as they occurred. It is the job of the pastor and teacher, not the translator, to make the cultural adaptation.¹⁰¹

⁹⁵ See Nida, *Toward a Science of Translating*, 164, where he cites Alexander Souter, *Hints on Translation from Latin into English* (London: Society for Promoting Christian Knowledge, 1920), 7.

⁹⁶ See Nida, *Toward a Science of Translating*, 164, where he cites Ronald A. Knox, *On English Translation* (Oxford: Clarendon Press, 1957), 5.

⁹⁷ Eugene A. Nida, *Bible Translating* (New York: American Bible Society, 1947), 132.

⁹⁸ Eugene A. Nida and Charles A. Taber, *The Theory and Practice of Translation*, (Leiden: Brill, 1969), 13–14.

⁹⁹ Nida, *Toward a Science of Translating*, 226.

¹⁰⁰ Nida and Taber, *Theory and Practice*, 13.

¹⁰¹ Nida and Taber, *Theory and Practice*, 134.

Quite naturally one cannot and should not make the Bible sound as if it happened in the next town ten years ago, for the historical context of the Scriptures is important, and one cannot remake the Pharisees and Sadducees into present-day religious parties, nor does one want to, for one respects too much the historical setting of the incarnation.¹⁰²

However, in 1964, he identified ‘Two BASIC ORIENTATIONS IN TRANSLATING’,¹⁰³ and contrasted ‘formal equivalence’, which he said ‘focuses attention on the message itself, in both form and content’, with ‘dynamic equivalence’, which he said ‘is based upon “the principle of equivalent effect”’ and seeks to ensure that ‘the relationship between receptor and message [is] substantially the same as that which existed between the original receptors and the message.’¹⁰⁴ Then, in 1969, he said:

[A] **faithful** (*translation*) ... [is one] which evokes in a receptor essentially the same response as that displayed by the receptors of the original message. The receptor understands the same meaning in it, reacts to it emotionally in the same way, and comes to analogous decisions and actions as the original receptors; faithfulness is primarily a quality of the MESSAGE rather than of the FORM, i.e., it results from DYNAMIC EQUIVALENCE rather than from FORMAL CORRESPONDENCE.¹⁰⁵

Not only had he replaced the two-thousand-year-old, word-for-word-versus-sense-for-sense dichotomy with form-and-function. He had replaced form-and-function with form-versus-function and function-not-form, saying a dynamic/functional-equivalence translation was the only ‘good translation’.¹⁰⁶ He had also created a number of problems for himself, future translators and future readers.

For example, in 1964, he said, ‘Formal equivalence ... is concerned with such correspondences as poetry to poetry’.¹⁰⁷ But in 1969, he said poetry is a form of style,¹⁰⁸ and

¹⁰² Nida and Taber, *Theory and Practice*, 12–13.

¹⁰³ Nida, *Toward a Science of Translating*, 159, where it is a heading.

¹⁰⁴ Nida, *Toward a Science of Translating*, 159.

¹⁰⁵ Nida and Taber, *Theory and Practice*, 201 (emphasis in the original).

¹⁰⁶ Nida and Taber, *Theory and Practice*, 173.

¹⁰⁷ Nida, *Toward a Science of Translating*, 159.

¹⁰⁸ Nida and Taber, *Theory and Practice*, 13.

dynamic equivalence is required to convey style,¹⁰⁹ because formal equivalence ‘distorts the grammatical and stylistic patterns of the receptor language’.¹¹⁰

He said style should be retained and ambiguities eliminated unless there is a clear linguistic marker that an ambiguity is intentional.¹¹¹ But ambiguities are so commonplace in Hebrew literature that eliminating them will extensively change their style and, in the words of Alter, ‘disambiguate ... reduce, simplify and denature’ them.¹¹² Also, for a translation to evoke the same response from its target audience as the translation’s source text(s) evoked from their first audience, any ambiguity that the source text(s) audience might have encountered must be retained. Only if it is abundantly clear that the source-text audience would have found the text unambiguous is it reasonable to provide unambiguous clarity in a translation and, then, only if it is certain that, of the choices available, a translator is choosing the right one.

Similarly, he said marginal notes should be used to refer to peculiarities wherever possible;¹¹³ cultural adaptation is not legitimate,¹¹⁴ and:

Exegesis [in a translation] is wrong, entirely apart from any stylistic considerations, if it (1) misrepresents the point of the original, or (2) adds information from some nontextual source, and especially from some other cultural milieu ... the introduction of cultural ideas which are at least absent, if not foreign, to the culture of the text [is wrong].¹¹⁵

¹⁰⁹ Nida and Taber, *Theory and Practice*, 14.

¹¹⁰ Nida and Taber, *Theory and Practice*, 201.

¹¹¹ Nida and Taber, *Theory and Practice*, 7–8.

¹¹² Robert Alter, *Genesis* (New York: Norton, 1996), xi. According to Alter, ‘the Hebrew Bible ... loves to set ambiguities of word choice and image against one another in an endless interplay that resists near resolution’ (*Genesis*, xi). Ambiguity also occurs because Hebrew texts do not use vowels. See, for example, Jobes and Silva, *Invitation to the Septuagint*, 6, where they cite Hebrew texts of Gen 47:31 which have Jacob worshipping at the top of his bed and LXX texts which have him worshipping on his staff, because ‘The Hebrew noun *mṯh* ... could be read as either *maṭṭeh* (‘staff’) or *miṭṭâ* (‘bed’), and the Greek translator, possibly following an interpretative tradition, inferred that the word *staff* was meant.’

¹¹³ Nida and Taber, *Theory and Practice*, 13–14.

¹¹⁴ Nida and Taber, *Theory and Practice*, 134.

¹¹⁵ Nida and Taber, *Theory and Practice*, 133–134.

But he also said readers should not need to know ‘the cultural patterns of the source-language context’.¹¹⁶ Translators should adapt source-text terminology to its target-language equivalent,¹¹⁷ and:

The extent to which adjustments should be made depends very largely upon the audience for which the translation is designed. For example, if it is to be used by those who have little or no background in the subject matter and very little experience in ‘decoding’ such texts, a greater degree of redundancy must be built into translation. Accordingly, there will not only be more adjustments, but the adjustments will be far-reaching. Moreover, the nature of the audience determines to a large extent whether these adjustments are to be reflected in the text of the message or in accompanying explanations, e.g. marginal notes.¹¹⁸

He had not only contradicted himself. He had encouraged the introduction of culturally compatible exegesis within a translation, despite such practices in Targumim being one of the reasons why they are not deemed sacred. Also, allowing ‘far-reaching’ adjustments gave those translating the Christian Bible for pre- or semi-literate people groups with little or no knowledge of things Christian more latitude than Nida envisaged.¹¹⁹

Expressing his concern in 1981, Nida said:

The motivations for such changes may have all been quite worthy, for they are usually made in the name of ‘improving the text’ and ‘making it more intelligible to the natives.’ But such ‘improvements’ often reveal a rather shallow view of revelation, and evangelistic concerns to make the text more readable have often arisen from underestimating the capacities of receptors.

¹¹⁶ Nida, *Toward a Science of Translating*, 159.

¹¹⁷ Nida, *Toward a Science of Translating*, 158.

¹¹⁸ Nida, *Toward a Science of Translating*, 226–227.

¹¹⁹ For examples of the latitude accepted by SIL and Wycliffe Bible Translators during the 1950s–1970s, see John Beekman and John Callow, *Translating the Word of God: With Scripture and Topical Indexes* (Grand Rapids, MI: Zondervan, 1974); Kathleen Callow, *Man and Message: A Guide to Meaning-Based Text Analysis* (Lanham MD: University Press of America, 1998); Mildred L. Larson, *A Manual for Problem Solving in Bible Translation* (Dallas, TX: Summer Institute of Linguistics, 1975); Mildred L. Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalences* (Lanham, MD: University Press of America, 1984). For criticism of their approach, see Stephen H. Doty, ‘The Paradigm Shift in Bible Translation in the Modern Era, With Special Focus on Thai’, PhD (Translation Studies) thesis, University of Auckland, New Zealand, 2007, 99–112.

As a result, receptor-language persons who have acquired some education have frequently come to repudiate the intentions of the translators as being nothing less than pernicious paternalism.¹²⁰

Then, in 1986, he replaced the term *dynamic equivalence* with *functional equivalence* saying:

Unfortunately, the expression ‘dynamic equivalence’ has often been misunderstood as referring to anything which might have special impact and appeal for receptors. Some Bible translators have seriously violated the principles of dynamic equivalence ... It is hoped, therefore, that the use of the expression ‘functional equivalence’ may serve to highlight the communicative functions of translating and to avoid misunderstanding.¹²¹

Explaining his reasons for the change in 1993, he said:

The concept of closest natural equivalence has sometimes been discussed in terms of ‘dynamic equivalence,’ but unfortunately some have assumed that any dynamic expression can be equivalence. Accordingly, it is better to speak of ‘functional equivalence’ in order to specify more clearly the relation between an original text and its translation into another language. Interlingual equivalence can never be absolute or mathematical equivalence. There can, however, be communicative equivalence, something that is effective in obtaining an appropriate response.

A definition of translation on a maximal level of communicative equivalence may be stated as follows: ‘The readers of a translation should understand and appreciate the text in essentially the same way as the original audience understood and appreciated it.’ But since no two cultures or languages are ever identical, a maximal level is unattainable, even though it can be a helpful theoretical goal. The more practical minimal definition of equivalence would be the following: ‘The readers or hearers of a translation should be able to comprehend how the original readers or hearers of a text must have understood and appreciated it.’ Bible translating should fall somewhere between these maximal and minimal levels.¹²²

But this was too little too late. Nida had promoted concepts supported by fine detail which could easily be detached from the concepts. Hence, people could use and develop the concepts as they thought best, unrestrained by Nida’s cautions, his expectations that people

¹²⁰ Eugene A. Nida and William D. Reyerburn, *Meaning Across Cultures* (Maryknoll, NY: Orbis Books, 1981), 61.

¹²¹ De Waard and Nida, *From One Language to Another*, vii–viii.

¹²² Eugene A. Nida, ‘Theory and Practice’ in ‘Translations’, in Bruce M. Metzger and Michael D. Coogan (eds), *The Oxford Companion to the Bible* (New York: Oxford University Press, 1993), 751.

would retain the historical and stylistic features of a text, and his acknowledgement that dynamic/functional equivalence was only a theoretical goal that could not be fully achieved.

Also, we can reasonably expect translations ‘to represent in so far as is possible both the form and the function of the Biblical account’¹²³ so that commands continue to invite obedience, parables continue to make their point, poetry continues to evoke emotion, and sufficient form is retained to aid understanding and ensure that the source texts remain respected sacred texts, for example. But we have no way of producing an equivalent response or emotion because we have no way of knowing how original recipients of biblical texts responded. Pym rightly says equivalence is ‘an illusion’ because it ‘is always “presumed” equivalence, and nothing more’,¹²⁴ and Brunn rightly says ‘dynamic (or functional) approximation’ would be more accurate terminology,¹²⁵ but Nida does not appear to have recognised this,¹²⁶ despite having said, in 1961, that ‘the essential differences between the languages and the historical backgrounds of diverse peoples’ make it unrealistic to ‘expect the response of the reader of various versions of the Bible to be identical with the reactions of those who first heard its message’.¹²⁷ Also, it is hard to see how ‘an illusion’ can be ‘a helpful theoretical goal’.

In 1991, Louw (a writing partner of Nida¹²⁸) acknowledged that there was ‘growing resistance to dynamic or functional translations.’ People wanted ‘a more literal translation ...

¹²³ Nida, *Bible Translating* (1947), 132.

¹²⁴ Antony Pym, *Exploring Translation Theory* (2nd edn, London: Routledge, 2014), 37.

¹²⁵ Brunn, *One Bible*, 132.

¹²⁶ Nida calls functional equivalence a ‘helpful theoretical goal’ (Nida, ‘Theory and Practice’, 751), for example, but it is hard to see how an illusion or presumed equivalence could be a helpful theoretical goal, so it would appear that Nida did not acknowledge that functional equivalence is an illusion and presumed equivalence.

¹²⁷ Eugene A. Nida, *Bible Translating* (rev. edn, London: United Bible Societies, 1961), 289.

¹²⁸ A. H. Snyman, Eugene A. Nida, Johannes P. Louw and J. v. W. Cronje, *Style and Discourse with Special Reference to the Text of the Greek New Testament* (Roggebaai, South Africa: Bible Society of South Africa, 1983); Johannes P. Louw and Eugene A.

to see the form and structure of the original text reflected in the translation ... to be sure that the translator has not incorporated ... personal understandings of the source text into the translation.’ They also wanted to ‘figure out’ the meaning of texts for themselves, rather than have it interpreted for them by a translator(s),¹²⁹ – and this trend has continued to this day.

Consequently, when Nida passed away in 2011, aged 96, it was rightly said he had ‘Revolutionized Bible Translations’,¹³⁰ but it was not a unifying revolution. He had been a water-shed moment causing a parting of the ways between those who would embrace his dynamic/functional techniques¹³¹ and those who would criticise them.¹³² He had further fragmented the world of English Bible translation, in the wake of the first seismic shift which caused textual division, and the third seismic shift would bring about further fragmentation.

Nida (eds), *Greek-English Lexicon of the New Testament Based on Semantic Domains*, 2 vols (2nd edn, New York: United Bible Societies, 1988, 1989); Eugene A. Nida and Johannes P. Louw, *Lexical Semantics of the Greek New Testament: A Supplement to the Greek-English Lexicon of the New Testament Based on Semantic Domains*, SBL Resources for Biblical Study, 25 (Atlanta, GA: Scholar Press, 1992).

¹²⁹ Johannes P. Louw, *Meaningful Translation: Its Implication for the Reader*, UBS Monograph 5 (Reading: United Bible Societies, 1991), 1. Throughout *Word of God in English*, Ryken makes the same point in more detail as one of those who disagree with Nida and Louw.

¹³⁰ Morgan Feddes, ‘Eugene Nida, Who Revolutionized Bible Translations, Dead at 96’, *Christianity Today* (26 August 2011), <https://www.christianitytoday.com/ct/2011/augustweb-only/eugenenida-obit.html>, accessed 23 July 2018.

¹³¹ e.g., SIL, the American Bible Society and United Bible Societies with whom Nida worked, and the translators of the GNB, CEV, NLT, PME, TLV.

¹³² e.g., Edwin Gentzler, *Contemporary Translation Theories* (rev. 2nd edn, Clevedon: Multilingual Matters, 2001), 48, 59; Gutt, *Translation and Relevance*, 202–235; Lawrence Venuti, *The Translator’s Invisibility: A History of Translation* (2nd edn, London: Routledge, 2008), 16–18; Aloo O. Mojola and Ernst Wendland, ‘Scripture Translation in the Era of Translation Studies’, in Timothy Wilt (ed.), *Bible Translation: Frames of Reference* (Manchester: St Jerome, 2002; repr., London: Routledge, 2014), 4–10; Anthony H. Nichols, ‘Translating the Bible: A Critical Analysis of E. A. Nida’s Theory of Functional Equivalence and its Impact Upon Recent Bible Translations’, PhD thesis, University of Sheffield, 1996, abstract, <http://etheses.whiterose.ac.uk/5994/>, accessed 27 July 2018. Also, cited criticisms in Doty, ‘Paradigm Shift’, 73–93; D. Terence Langendoen, ‘Eugene Albert Nida’, *Language* 89/1 (1989), 163–169, <https://muse.jhu.edu/>, accessed June 15, 2018.

Bible-translator theorists have moved on since Nida, recognised weaknesses in his work and learnt from Translation Studies.¹³³ Doty says these developments have caused a paradigm shift.¹³⁴ However, technological, sociological, ideological and economic changes have had a bigger impact because they have resulted in a number of new realities determining who and what is important for Bible translators and what Bible translations can achieve.¹³⁵

Cicero's translations were largely driven by Cicero. Bible translators in antiquity and the time of the Reformation were mostly driven by a desire for greater compatibility with a source text, improved readability and/or doctrinal issues. Nida proposed translations driven by his ideology. Today's English Bible translations are driven by customer demand that is segmented by age, education, technology, ideology, behaviour, translation approach, theology and an increasing array of frequently conflicting demands. They are also marketing-driven.

It is no longer sufficient for a translator to simply translate a text as word for word or thought for thought as they deem appropriate, as translators of antiquity and the Reformation did. Nor is it enough to focus on achieving the same function as the original. Today's

¹³³ Timothy Wilt (ed.), *Bible Translation: Frames of Reference* (Manchester: St Jerome, 2002; repr., London: Routledge, 2014), ix; Mojola and Wendland, 'Scripture Translation', 1, 5.

¹³⁴ Doty, 'Paradigm Shift', 114.

¹³⁵ The fate of the common-English, gender-neutral TNIV of 2005 and the response of its editors is a good example of this. The intention was that it replaced the NIV 1984 edition which was neither gender neutral nor in common English, but the NIV's Evangelical market expressed strong disapproval with the TNIV when it was published. The NIV/TNIV Translation Committee dealt with the problem in two ways. Firstly, they issued a 2011 revision under the original name of NIV to assure readers it followed in the tradition of the 1984 edition. They also reversed many of the revisions, to ensure that the 2011 edition was more traditional than the TNIV. However, the revision retained some gender-neutral language and, alongside it, a gender-inclusive version was published. The Evangelical market exerted their power in some respects, but the Translation Committee also demonstrated a market-driven approach to give them a share of the growing gender-neutral market.

English Bible translations are stylised and presented in language and formats deemed appropriate for their target-market, and then promoted to compete with other translations.

No translation can satisfy more than a few market segments, but those sponsoring today's translations aim to satisfy as many customers within as many segments as possible to produce a profit on their investment. Furthermore, the world is changing fast, and customer demand and the use of English is changing fast with it. Consequently, those translations having incurred large investments must be heavily promoted. Otherwise, they will not secure or retain sufficient market share to achieve their sponsors' return on investment.

These trends are not replicated across languages with a limited number of translations, but, among English translations there is now a clear trend of Bible translations being driven by marketing and other business aspects, as much as they are by disciplines such as translation, linguistics and theology. There is also a clear trend of some translations being produced to be fashionable, cutting-edge translations at the fore-front of these technological, sociological, ideological, language and other developments; some remaining traditional, and others being produced as a reaction to the modernising trends.

Across the history of ancient and English Bible translations, eight translation approaches are identifiable and these approaches form a spectrum in which L–I are increasingly literal and S–P are increasingly idiomatic (see Table 1.2). Also, across the history of the three seismic shifts in English Bible translations, four forms of text have been used – *Textus Receptus*, Majority texts, critical texts and an eclectic mix of texts – and Table 1.3 demonstrates that those using the various texts have not used the various approaches equally.¹³⁶ Those using the critical texts have made much more use of idiomatic approaches

¹³⁶ The full titles of the abbreviations in Tables 1.3 and 1.5 can be found on pp. xiii–xxiii.

than those using the traditional (*Textus Receptus* and Majority) texts, and those producing paraphrases have not used the traditional texts, but the spread has not been even over time.

Table 1.2

**EIGHT TRANSLATION APPROACHES USED
IN BIBLE TRANSLATIONS**

Abbrev.	Name	Description
I	Interlinear	An interlinear translation in which the target-language words are in the same order as the source-language words.
XW	Expanded Word for word	An essentially word-for-word translation (defined below) with interpolated interpretation and/or explanation that is identifiable as additional material.
W	Word for word	An essentially word-for-word translation, in target-language word order as near to the source-text word order as possible to still make sense in the target language, and with sense-for-sense translation only where it is essential for the text to make sense in the target language.
L	Literary	A literary translation, essentially word for word, but seeking to replicate the style of the source-text(s) in a good target-language literary style so far as it is possible. The word order is, therefore, more target-language than that of W, but sense-for-sense translation is only used where it is essential for the text to make sense in the target language.
M	Mixed	A mix of word-for-word and sense-for-sense translation, more sense for sense than L, and less sense for sense than S (defined below).
S	Sense for sense	A predominantly sense-for-sense, dynamic/functional-equivalence translation, less freely translated than a paraphrase (defined below).
XS	Expanded sense-for- sense	A translation with interpolated interpretation and/or explanation that is only identifiable as additional material if it is compared with its source texts or other translations.
P	Paraphrase	A free, sense-for-sense rendition of a text in frequently-colloquial, common target-language idiom.

Table 1.3

TRANSLATIONS OF THE CHRISTIAN BIBLE
BY THEIR TRANSLATION APPROACH AND SOURCE TEXTS

Translation Approach	Source Texts				
	<i>Textus Receptus</i>	Majority Texts	Critical Texts	Eclectic	Unknown
I	IGNT				
W	ABP GIB YLT	ALT CAB MLV	EBR JMNT ²⁰⁰⁶ LEB NASB	ARV ASV DLNT JSP RV	
L	AND BB GB GNV HAW JUB KJ21 KJV MB MEV NKJV TYN WBT WORR WORS	ACV WEB	BLE CLV ESV HCSB LLOYD LONT NEV NHEB NOYES NTG PNT RSV SAWY SDNT WBG WES	ABU CTNT DBY NDV	THOM
M			AMP BV CEB CSB NABRE NBV NET NIV NJB NRSV NWT REB RNJB WADE WET	ISV JMNT ²⁰¹⁴	
S	NLV		AAT CEV ERV FEN GNB GNT GW MACE MNT NAB NCV NEB NiRV NLT NTLP NTPE OEB TCNT T4T TT WNT		BBE
XS					
P			BARC JBP	LB	MSG

Since Lachmann's critical text of 1831, most translations produced until 1988 used critical texts. Some were ahead of their time, in keeping with trends Nida would later promote, but it was not until Nida that most translators used a dynamic/functional approach. Since the third seismic shift, many translations have targeted a market segment and/or used gender-inclusive language to some extent, but others have reacted to these changes and produced more traditional Bibles.

This can be seen in Table 1.5 in which:

- The translation methods are those brought about by the seismic shifts.
- Lachmann's critical text is taken as the start of the critical-text period;¹³⁷
- The publication of the first edition of Nida's first book, *Bible Translating*, of 1947 is taken as the start of the second seismic shift;
- The publication of the gender-neutral NRSV of 1989 is taken as the start of the third seismic shift;
- A translation is deemed to have been impacted by the third seismic shift if it targets a market segment and/or has adopted gender-neutral language to some extent;¹³⁸
- The time periods are those matching the seismic shift periods, to identify if a translation is using translation methods ahead of or behind its seismic-shift period.

The four translations (AND, IGNT, WBT and YLT) using the traditional texts in 1831–1946 are only 13.13% of the cited translations produced in that period. The five translations (AND, GIB, JAV, NKJV and NLV) using the traditional texts in 1947–1988 are

¹³⁷ Epp does the same. See Eldon Epp, 'Critical Editions and the Development of Text-Critical Methods, Part 2: From Lachmann (1831) to the Present', in John Riches (ed.) *The New Cambridge History of the Bible*, 4, From 1750 to the Present (Cambridge: Cambridge University Press, 2015), 13–48.

¹³⁸ There is a wide range of adoption across the translations, some having used gender-neutral language more consistently than others.

only 16.00% of the cited translations cited in that period. AAT, BV, MNT, TCNT and WNT were all ahead of their time in being dynamic/functional translations before Nida promoted such translations. Similarly, during Nida's time, there were translations which incorporated his recommendations and translations such as the NABRE, GNB, GNT and NCV that were ahead of their time by incorporating trends that would become more prevalent from 1989 onwards.

In recent times, an increasing number of translations have incorporated seismic-shift-three approaches, but the market has polarised. None are known to use only Nida's recommendations. Translators have either moved on to produce translations reflecting the third seismic shift, or they have reacted to the changes and produced more traditional translations. However, even within these trends, some translations have used common English and some have preferred (more) literary English.

Table 1.4.

THE KEY TO TABLE 1.5

Abbreviation	Definition
0	The translation methods are those used prior to the first seismic shift.
1	Critical texts are used, but a functional approach and third-seismic-shift methods are not
2	Critical texts and a functional approach are used, but third-seismic-shift methods are not.
3	Critical texts, a functional approach and third-seismic-shift methods are used, unless stated otherwise.
(a)	Critical texts have been adopted to some extent.
(b)	Critical texts and common English have been adopted to some extent. ¹³⁹
0	Third-seismic-shift methods have been adopted, but traditional texts have been used.

¹³⁹ There is a wide range of adoption across the translations, and, in the case of those impacted by the third seismic shift, literary translations are generally in contemporary English seeking to be a blend of literary and common English.

Table 1.5

ENGLISH TRANSLATIONS OF THE CHRISTIAN BIBLE
BY THEIR TRANSLATION METHOD AND TIME

		TRANSLATION METHOD						
		0 (Pre-1831)	1 (1831-1946)		2 (1947-1988)		3 (Since 1989)	
			(a)	(b)	(a)	(b)	(a)	(b)
T I M E	Pre 1831	BB COV GB GNV HAW KJV MACE MB PNT THOM TYN WES WORS WYC						
	1831 – 1946	AND IGNT WBT YLT	ABU ARV ASV DBY EBR JSP LLOYD LONT NEV NOYES NTG RV SAWY SDNT WADE WBG WORR	CTNT FEN NTLP		AAT BV MNT TCNT WNT		
	1947 – 1988	GIB NKJV NLV	AMP CLV NASB RSV WET	BLE	NAB NBV NIV ¹⁹⁷⁸ NWT	BARC JB JBPLB NEB NJB NTPE	NABRE	GNB GNT NCV
	Since 1989	ABP ACV CAB JUB KJ21 MEV MLV	DLNT ESV HCSB JMNT LEB NDV				ALT ⁰ CSB ISV NET NHEB NIV ²⁰¹¹ NRSV OEB REB RNJB WEB ⁰	CEB CEV ERV GW MSG NIV ²⁰¹¹ T4T TNIV TT

The data in Tables 1.3 and 1.5 is only illustrative, because it has not been possible to identify which pre-1831 translations used common English. Also, only translations having a known Greek source-text(s) category and cited elsewhere in this research have been included, and revisions with the same name and category have been excluded, but both tables illustrate the general trends among Christian Bible translations, as complex as those trends are.

However, the situation is more complex still because no translation is consistently one approach. There is no such thing as a functional translation, an (essentially) literal translation or a transparent translation.¹⁴⁰ Every translation has a mixed approach. They have a declared intent and most-common approach, but they each digress from this in numerous places, as Brunn demonstrates.¹⁴¹ Consequently, they can only be accurately categorised by lexeme, because language differences make consistent formal equivalence no more possible than Nida's functional equivalence;¹⁴² equivalence of style is only possible so far as language differences permit, and semantic equivalence is only possible so far as translators understand the meaning of a passage correctly.

Also, another form of segmentation has been taking place since the nineteenth century. Unhappy that Christian doctrines determine how verses such as Isa. 7:14 are translated in Christian Bible translations, Jews began producing English translations of their own focused on the Hebrew Scriptures, Jewish interpretation of them and Jewish traditions.¹⁴³ At first, Jews revised existing Christian translations, but they soon began producing translations of

¹⁴⁰ Brunn, *One Bible*, 129–131.

¹⁴¹ Brunn, *One Bible*, 62–70.

¹⁴² Brunn, *One Bible*, 72.

¹⁴³ Greenspahn, 'How Jews Translate the Bible', 60. For a history of the Jewish Bible and its place and significance in Jewish culture, see David Stern, *The Jewish Bible: A Material History*, Samuel and Althea Stroum Lectures in Jewish Studies (Seattle, WA: University of Washington Press, 2017).

their own, and today there is a range of translations, each targeting a different doctrinal segment of the Jewish market (see Table 1.6).

Table 1.6

JEWISH ENGLISH TRANSLATIONS OF THE TANAKH
(complete Tanakhs, in chronological order)

Translation	Abbrev.	Date	Country of Origin	Translation Approach	Distinctive Details
<i>The Twenty-Four Books of the Holy Scriptures</i> ¹⁴⁴	Leeser Bible	1853	America	W	Trans., Isaac Leeser. Structured in paragraphs. Follows the Hebrew word order, but uses <i>God</i> , <i>Lord</i> , <i>LORD</i> and English names.
<i>Jewish School and Family Bible</i> , ¹⁴⁵ 4 vols		1851 – 1861	England	L	Trans., Abraham Benisch. Retains the KJV wording where possible, but God's name is 'the Eternal' and 'The rendering of a word fixed, has been, as far as practical, uniformly adhered to.' ¹⁴⁶
<i>Jewish Family Bible</i>		1884	England	L	Trans., Michael Friedländer. Similar to the KJV, but 'slightly retouched', ¹⁴⁷ and in Hebrew and English. ¹⁴⁸ Reprints: <i>Illustrated Jerusalem Bible</i> (Jerusalem: Jerusalem Publishing Co., 1958), and anonymously by Sinai Publishers of Tel Aviv in 1972. ¹⁴⁹

¹⁴⁴ Isaac Leeser, *The Twenty-Four Books of the Holy Scriptures: Carefully Translated According to the Massoretic Text, On the Basis of the English Version, After the Best Jewish Authorities; and supplied with short explanatory notes*. (Philadelphia: n.p., 1853). Also, Michael D. Marlowe (ed.), 'Leeser's Jewish Bible (1853)', <http://www.bible-researcher.com/leeser.html>, accessed 22 July 2018.

¹⁴⁵ Abraham Benisch, *Jewish School and Family Bible*, 4 vols (vol. 1, London: James Darling, 1851; vol. 2, London Jewish Chronicle, 1852; vol. 3, London: Longman, 1856; vol. 4, London: Longman, 1861).

¹⁴⁶ Abraham Benisch, 'Preface', in *Jewish School and Family Bible*, 1 (London: James Darling, 1851), x. xiv.

¹⁴⁷ Max L. Margolis, *The Story of Bible Translation* (Philadelphia, PA: Jewish Publication Society of America, 1917), 94.

¹⁴⁸ Joseph Jacobs and Goodman Lipkind, 'Frelander, Michael', in Isidore Singer (ed.), *Jewish Encyclopedia*, 12 vols (New York: Funk and Wagnalls, 1906), <http://www.jewishencyclopedia.com/articles/6380-friedlander-michael>, accessed 22 July 2018.

¹⁴⁹ 'Sinai Publishing Company' (Turuń, Poland: Wikidot, n.d.) (last modified 5 Mar. 2014), <http://bibles.wikidot.com/sinai>, accessed 16 July 2018.

<i>The Holy Scriptures According to the Masoretic Text: A New Translation</i> ¹⁵⁰	JPS/ Old JPS	1917	America	L	Trans., Max Margolis and an editorial team. Publisher, Jewish Publication Society. Similar to the KJV, but it referenced Friedländer's <i>Jewish Family Bible</i> , and other translations and it diverges from the KJV to follow Jewish interpretation. ¹⁵¹
<i>The Holy Scriptures Jewish Bible Supplement</i>		1936	America	M	Alexander Harkavy's revision of Leeser's Bible. Publisher, Hebrew Publishing. Comparable to the Old JPS, but uses <i>Jehovah</i> and <i>Jah</i> . ¹⁵² Updates obsolete words and old spelling used by Leeser. Some passages paraphrased to achieve greater explicitness. ¹⁵³
<i>Koren Jerusalem Bible</i>	Koren Bible	1967	Israel	W	Trans., Harold Fisch. Publisher, Koren. A revision of Friedländer's <i>Jewish Family Bible</i> , but Leeser's Bible and later Jewish translations were consulted. Places chapter and verse numbers in the margin. Divides the text by open line divisions and closed spaces, as it is in the Hebrew text Uses thee/thou/thy/thine for 2nd person singular; you/your/yours for plural. Transliterates Hebrew names using the Hebrew Language Academy system. ¹⁵⁴
<i>The Living Torah</i> ¹⁵⁵		1981	America	XS	Trans., Ayreh Kaplan. Publisher, Moznaim. Colloquial English with commentary and interpolated Orthodox Jewish interpretation and expansions. Reverses usage of <i>God</i> and <i>Lord</i> . Uses <i>Saturday</i> and English names except for YHVH.

¹⁵⁰ *The Holy Scriptures According to the Masoretic Text: A New Translation with the Aid of Previous Versions and with Constant Consultation of Jewish Authorities* (Philadelphia, PA: Jewish Publication Society of America, 1917).

¹⁵¹ Margolis, *Story of Bible Translation*, 99–105.

¹⁵² Alexander Harkavay, *The Holy Scriptures* (New York: Hebrew Publishing Company, 1936).

¹⁵³ Hebrew Publishing Company, 'Holy Scriptures (Harkavay)' (1951), <http://www.tyndalearchive.com/Scriptures/HSH.htm>, accessed 22 July 2018.

¹⁵⁴ Holy Language Institute, 'Koren Tanakh and Jerusalem Bible', <https://holylanguage.com/koren.html>, accessed 16 July 2018. Also, Tyndale House, 'Jerusalem Bible (Koren)', <http://tyndalearchive.com/scriptures/jbk.htm>, accessed 16 July 2018.

¹⁵⁵ Available online at Navigating the Bible II, <http://bible.ort.org/books/pentd2.asp>, accessed 16 July 2018.

					Is intended for Orthodox and other traditional Jews. ¹⁵⁶
<i>The Living Nach</i> , 3 vols		1981, 1996, 1998	America	XS	Trans., Volume 1, Aryeh Kaplan who died in 1983. ¹⁵⁷ Volumes 2 and 3 completed respectively by Yaakov Elman, and Moshe Shapiro to complete Kaplan's work using the principles Kaplan established in <i>The Living Torah</i> and <i>The Living Nach</i> , Volume 1. Publisher of all three volumes, Moznaim. ¹⁵⁸
<i>TANAKH: A New Translation of the Holy Scriptures According to the Hebrew Text</i> ¹⁵⁹	New JPS/ NJPS	1985	America	S	Trans., Team of American and Israeli experts in Jewish exegesis and modern biblical scholarship, initially under the leadership of Harry M. Orlinsky. ¹⁶⁰ Publisher, Jewish Publication Society. A modern-language translation that simplifies the language and takes out ambiguities, but has scholarly commentary in its Study Bible edition of 2004. ¹⁶¹ Is considered liberal by Orthodox Jews; is used in Conservative Judaism's official English <i>Etz Hayim: Torah and Commentary</i> , ¹⁶² and is used in a gender-sensitive modified form in Reform Judaism's official Torah commentary, <i>The Torah; a Modern Commentary</i> . ¹⁶³

¹⁵⁶ Aryeh Kaplan, *The Living Torah* (New York: Moznaim, 1981). Also, Greenspoon, 'Jewish Translations of the Bible', 2018.

¹⁵⁷ American-Israeli Cooperation Enterprise, 'Aryeh Kaplan', The Jewish Virtual Library, <https://www.jewishvirtuallibrary.org/aryeh-kaplan>, accessed 27 July 2018.

¹⁵⁸ Aryeh Kaplan, *The Living Nach, Early Prophets* (New York: Moznaim, 1981); Yaakov Elman, *The Living Nach, Later Prophets* (New York: Moznaim, 1996); Moshe Schapiro, *The Living Nach, Sacred Writings* (New York: Moznaim, 1998).

¹⁵⁹ *TANAKH: A New Translation of the Holy Scriptures According to the Hebrew Text*, (Philadelphia, PA: Jewish Publication Society, 1985).

¹⁶⁰ Orlinsky was the sole Jewish representative on the committees producing the RSV and NRSV Christian-Bible translations, and he was a proponent of dynamic/functional equivalence and gender-neutral translations (Greenspoon, 'Jewish Translations of the Bible', 2014–2015).

¹⁶¹ Berlin and Brettler (eds), *Jewish Study Bible*.

¹⁶² *Etz Hayim: Torah and Commentary*, ed. David L. Lieber, (New York: Rabbinical Assembly, United Synagogue of Conservative Judaism, and Jewish Publication Society, 2001).

¹⁶³ W. Gunther Plaut and David E. S. Stein, *The Torah: A Modern Commentary* (rev. edn, New York: Union for Reform Judaism, 2005).

<i>The Stone Edition Tanach</i> ¹⁶⁴	ArtScroll	1996	America	XS	Trans., Nosson Scherman and a team of scholars. Publisher, Mesorah Publications. Has Talmudic and Rabbinic commentary, but also interpolates Orthodox Jewish interpretation. Transliterated Hebrew words are used occasionally. The name of God is <i>HASHEM</i> . ¹⁶⁵ Seeks to appeal to a modern mass market of people new to Orthodox Judaism, but it shuns modern interpretations. ¹⁶⁶ The 1996 edition is Hebrew-English, but independent English editions are now available.
<i>The Complete Jewish Tanakh</i> ¹⁶⁷		?	America	XS	Trans., A. J. Rosenberg. Publisher, Judaica Press. A mostly-literal, Orthodox Jewish translation accompanied by Rashi's commentary, but at times it matches Rashi's commentary instead of remaining literal. Only uses occasional transliterated Hebrew words. The name of God is <i>the Lord</i> . ¹⁶⁸
<i>The Israel Bible</i>		2018	Israel	S	Trans. a revision of NJPS. Edited by Tuly Weisz. Publisher, Israel365 and Menorah Books (an imprint of Koren Publishers Jerusalem). Reads right to left. God's name is <i>Hashem</i> . Uses transliterated Hebrew names and a number of transliterated Hebrew words throughout. Highlights the 'special relationship between the Land and the People of Israel' by

¹⁶⁴ *The Stone Edition Tanach*, ed. Nosson Scherman, ArtScroll Series (New York: Mesorah, 1996).

¹⁶⁵ *The Artscroll English Tanach, Stone Edition* (New York: Mesorah, 2011).

¹⁶⁶ Greenspoon, 'Jewish Translations of the Bible', 2017; 'Founder of Artscroll Publications, dies at 73', *North Jersey Jewish Standard*, 27 June 2017; Jewish Telegraphic Agency, 'Rabbi Meir Zlotowitz, founder of ArtScroll Publications, dies at 73' (New York: News Brief, 27 June 2017), <https://www.jta.org/2017/06/27/news-opinion/united-states/rabbi-meir-zlotowitz-founder-of-artscroll-publications-dies-at-73>, accessed 22 July 2018.

¹⁶⁷ To date, the complete TNKH is only available as a CD Rom or at Chabad.org, 'The Complete Jewish Bible with Rashi', https://www.chabad.org/library/bible_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm, accessed 16 July 2018.

¹⁶⁸ *The Complete Jewish Bible with Rashi Commentary*, trans. and ed. A. J. Rosenberg (n.p., Judaica Press, n.d.), at Chabad.org, 'Complete Jewish Bible', https://www.chabad.org/library/bible_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm, accessed 16 July 2018.

					‘traditional and contemporary Jewish sources’. ¹⁶⁹ Is a Hebrew-English commemorative edition for the 70-Year anniversary of the establishment of the State of Israel. ¹⁷⁰
<i>The Hebrew Bible: A Translation with Commentary</i> , 3 vols		2018	America	L	Trans. Robert Alter. Written in chapters, with verses noted in the margin, and commentary provided. Seeks to re-present the literary effects of the Hebrew text. Uses <i>the LORD</i> for God’s name except in Exod. 3:14 where transliterated Hebrew is used. ¹⁷¹

Also, wanting not only a Jewish TNKH, but a Jewish NT, Messianics began translating first the NT and then the whole Bible – which for Messianics is a Jewish TNKH and a Christian NT, usually known as *Brit HaChadashah* (the New Covenant), the Apostolic Writings or the Apostolic Scriptures.¹⁷²

Messianic Jewish translations retain ‘an attachment to the Hebrew original and a commitment to Jewish tradition’, like their non-Messianic Jewish counterparts, but they do so very differently from Jewish translations. For a non-Messianic Jew, attachment to the Hebrew original is only attachment to the Masoretic Texts (MT). For a Messianic, it also includes treating the NT as a continuation of the TNKH. However, Jewish traditions are as varied among Messianics as they are among other Jews. Hence, the name of God is cited variously and translations use Hebrew words in varying degrees (see Table 1.7).

¹⁶⁹ Israel365, *The Israel Bible*, ed. Tuly Weisz (Jerusalem: Menorah Books, 2018), prelims.

¹⁷⁰ Israel365, *Israel Bible*.

¹⁷¹ Robert Alter, *The Hebrew Bible: A Translation with Commentary*, 3 vols (New York: Norton, 2018).

¹⁷² Messianics usually avoid using *the OT* to avoid any inference that the TNKH is obsolete, and those who use *Apostolic Writings* or *Apostolic Scriptures* instead of *Brit HaChadashah* or *the NT* usually do so for the same reason.

Table 1.7

MESSIANIC BIBLE TRANSLATIONS IN ENGLISH

Translation	Abbrev.	Date	Country of Origin	NT Source Texts	Translation Approach	Distinctive Details
<i>New Testament: Judæan and Authorised Version</i>	JAV	1970	Israel	KJV ¹⁶¹¹	L	Trans., not stated. Publisher: Judæan Publishing House. Revision of the 1611 KJV removing perceived anti-Semitic renderings, to be 'The New Testament without Antisemitism'. English names are used throughout. ¹⁷³
<i>God's New Covenant: A New Testament Translation</i>		1989	America	NK/ N ²¹ / UBS ¹	S	Trans., Heinrich W. Cassirer. Publisher, Eerdmans (by his widow). English names are used throughout. ¹⁷⁴
<i>Complete Jewish Bible</i>	CJB	1998	America	UBS ³	XS	Trans., David H. Stern. Publisher, Jewish New Testament Publications. TNKH: a revision of JPS 1917; NT 1989: translated by Stern. His stated aims: to demonstrate the books of the NT are Jewish, express the word in enjoyable modern English and make the CJB usable in Messianic synagogues. God's name is ADONAI. Yeshua is Messiah. Hebrew names and words are used throughout and a glossary provided. ¹⁷⁵

¹⁷³ *New Testament: Judæan and Authorized Version* (Jerusalem: Judæan Publishing House, 1970).

¹⁷⁴ Heinrich W. Cassirer, *God's New Covenant: A New Testament Translation* (Grand Rapids, MI: Eerdmans, 1989).

¹⁷⁵ David H. Stern, *Complete Jewish Bible* (Clarksville, MD: Jewish New Testament Publications, 1998).

<i>The Orthodox Jewish Bible</i>	OJB	2002	America		XW	Trans., Philip E. Gooble. Publisher, AFI. God's name is Hashem. Yehoshua is Moshiach. Extensive use of Hebrew and Yiddish words throughout and a glossary is provided. Interpolates interpretation and explanation in brackets. ¹⁷⁶
<i>New Heart English Bible – Messianic Edition</i>	NHEB-ME	2008	America	WEB/NA ²⁸ /UBS ⁵	M	Trans., Wayne A. Mitchell and Mark D. Harness. Publisher, AuthorHouse. A Public domain translation. God's name is LORD. Yeshua is Messiah. Minimal use of other Hebrew names. Moderate use of gender-neutral language. ¹⁷⁷
<i>World Messianic Bible</i> ¹⁷⁸	WMB	2009	America	WEB/ RP ¹⁹⁹¹	M	Trans. Michael P. Johnson. A Public-domain work in progress frequently updated electronically. God's name is LORD. Yeshua is Messiah. Minimal use of other Hebrew names. Moderate use of gender-neutral language.
<i>The Apostolic Scriptures Practical Messianic Edition</i>	PME	2012	America	ASV/NA ²⁷ /UBS ⁴	M	Trans., J. K. McKee. Publisher, Messianic Apologetics. An ASV revision. Minimal use of Hebrew names; moderate use of gender-neutral language and revisions as per his commentaries. God's name is Lord. Yeshua is Messiah. Mark is before Matthew; Luke and Acts before John; the General Epistles before

¹⁷⁶ *The Orthodox Jewish Bible*, trans. Philip E. Goble (New York: Artists for Israel, 2002).

¹⁷⁷ Wayne A. Mitchell and Mark D. Harness, *The Holy Bible, New Heart English Bible Messianic Edition* (n.p., n.p., 2009), at Scripture Tools for Every Person, <https://www.stepbible.org/version.jsp?version=NHM>, accessed 22 July 2018.

¹⁷⁸ Previously known as the *World English Bible, Hebrew Names Version* and the *World English Bible – Messianic Edition* (see 'World Messianic Bible', ebible.org, <http://ebible.org/engwmb/>, accessed 22 July 2018).

						the Pauline Epistles and Hebrews at the end before Revelation. ¹⁷⁹
<i>New Messianic Version</i>	NMV	2013	America	?	XW	Trans., Tov Rose. Publisher, Entertainment Industry Chaplains. God's name is Yehovah. Yeshua is Messiah. Hebrew words within the text are frequently translated in brackets. Interpolations are also in brackets. ¹⁸⁰
<i>Tree of Life Version</i>	TLV	2015	America	NA ²⁷	M	Trans., Messianic Jewish Family Bible Society. Publisher, Baker Books. God's name is ADONAI. Yeshua is Messiah. Minimal use of other Hebrew names. Moderate use of gender-neutral language. ¹⁸¹

In addition to Christian, Jewish and Messianic translations, Sacred-Name translations of the Christian Bible have been produced, and some of them order the OT books as they are in the TNKH and the NT books in an early-church order which reorganises the Gospels and places the General Epistles before the Pauline Epistles. However, whereas Jewish and Messianic translations use circumlocutions for the name of God,¹⁸² Sacred Name translations use Hebrew or transliterated Hebrew names with or without vowels.¹⁸³ In keeping with this literalism, they also tend to sit on the literal end of the translation-approach spectrum as I–M

¹⁷⁹ J. K. McKee, *The Apostolic Scriptures Practical Messianic Edition* (Richardson, TX: Messianic Apologetics, 2016).

¹⁸⁰ Tov Rose, *The New Messianic Version of the Bible*, 2 vols (Saint Paul, MN: Entertainment Industry Chaplains, 2013, 2014).

¹⁸¹ The Messianic Jewish Family Bible Society, *Holy Scriptures, Tree of Life Version* (Grand Rapids, MI: Baker Books, 2015).

¹⁸² The New Messianic Version is a rare exception using *Yehovah*.

¹⁸³ For some of the theological reasons why they do this, see Peter Unseth, 'Sacred Name Bible Translations in English: A Fast-Growing Phenomenon', *Bible Translator* 62/3 (July 2011), 185–194.

translations. Again, this sets them apart from Messianic translations which tend to favour functional equivalence, as Table 1.7 demonstrates.

The world of Bible translation is now very complex. Translation is still an art, as it was for Cicero, and there are still political, cultural, social and personal environments to take into consideration, but there is now an increasing number of things to consider, and many aspects of the translation process are multi-directional because they mutually impact each other.

Furthermore, Bible translations generally take years to produce, and the world is changing fast. Those producing Bible translations, therefore, need to be skilled not only in translation and project management, but in envisaging the future of their target language; envisaging the technological future of their target society, and being more fashionable and advanced than their competitors to prevent their work being an economic disaster. Consequently, Bible translations are frequently produced by large multi-disciplinary teams of biblical-languages, target-language, textual, translation, theological, marketing, finance, publishing and other experts, only for the conflicting demands of the different disciplines to add complexities to the process.

That there are numerous translation approaches is only one of the many complexities. Yet, despite the complexities, Bible translations throughout the centuries have manifested a constant. Behind discussions about which approach is best has been an expectation that Bible translations are accurate reflections of their respective *Vorlage*. But what is accuracy when translations seek it by such diverse, and frequently conflicting, means – and is accuracy a reasonable expectation?

Lexical definitions of *accuracy* include *correctness*, *exactness* and/or synonyms of these words, and an entry meaning ‘the degree to which something measured against a standard

conforms to that standard and is, therefore, accurate',¹⁸⁴ but there is no one standard by which English translations of the Bible might be measured. Nor can there be because translation is an art and there is a high degree of subjectivity in the process. The most we can, therefore, expect to achieve is an accuracy range outside of which a translation is deemed inaccurate.

Despite this, accuracy is important for a number of reasons. Firstly, achieving as accurate a translation of a source text(s) as possible is essential for those who consider a text(s) sacred, because a multiplicity of semantic variations in translations tends to negatively impact people's respect for the sacred text(s) used. Secondly, justice demands that, if we condemn plagiarism, misquotations and misrepresentations of modern texts, ancient sacred texts should enjoy the same privileges, so Bible translations should be accurate reflections of their respective *Vorlage*. Thirdly, whether we consider the Bible the inspired word of God, simply sacred literature or neither, accuracy is important because semantic variation across translations, or between a translation and its *Vorlage*, can cause division within and across cultures and hinder the unity a religion requires in order to thrive. It also tends to create confusion, both for religious adherents and those wanting to know what a religion believes in order to work with it, around it or against it, and it can have social, political and other consequences.

For example, Heb. 8:13 is variously translated into English with a wide semantic range, some translations using *old* and *aged* (which are statements of age) where others use *obsolete*

¹⁸⁴ e.g., *The American Heritage Dictionary of the English Language* (5th edn, Boston, MA: Houghton Mifflin Harcourt, 2016), 12; *The Chambers Dictionary* (10th edn, Edinburgh: Chambers Harrap, 2006), 10; *Collins COBUILD Advanced Learner's Dictionary* (9th edn, Glasgow: HarperCollins, 2018), 12; *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, 2011), <https://www-oed-com.ezproxye.bham.ac.uk/view/Entry/1281?redirectedFrom=accuracy#eid>, accessed 5 Feb. 2020; *Webster's New World College Dictionary* (4th edn, n.p., Houghton Mifflin Harcourt, 2010), <https://www.collinsdictionary.com/dictionary/english/accuracy>, accessed 2 Apr. 2018.

and *useless* (which are judgment statements about a thing's usefulness). The meanings are distinctly different, and opposing doctrines are built on them, one of which supports the Palestinians in their dispute with Israel, and one of which supports Jewish claims to the Land of Israel.

Accuracy is, therefore, a reasonable expectation, but what are the reasonable limits outside of which a translation is no longer a fair and accurate reflection of its *Vorlage*, and how can we determine if conflicting translations are accurate? Language differences and human fallibility make translation inaccuracies inevitable. We can only attempt to minimise them. Similarly, translation bias is inevitable because interpretation is an unavoidable part of the translation process,¹⁸⁵ but every translation has a number of doctrinal biases most of which are undisclosed, and many translations refer, in their Preface, only to their *Vorlage* and translation approach without discussing any of the many other factors determining a translation's accuracy.

This research, therefore, proposes a model by which we can assess the accuracy of Bible translations, allowing translation acceptability to be purpose-driven and translators to retain artistic freedom within the semantic-range potential of a passage. It then evaluates translations of Heb. 8:13 using the model, with a view to broadening scholarly discussion on the accuracy of Bible translations.

It is hoped that this research will be a catalyst for change to reduce translation inaccuracy and enable readers to have a clearer understanding of what they are buying before they invest in a translation. If it could also be found to be a means of clarity such that Heb. 8:13 is no longer a focal point for division, that would be wonderful. It is unlikely, because the

¹⁸⁵ For commentary on why 1 Sam. 13:1 and Luke 2:49 require interpretation, and examples of how translators translate them, see Nick Page, *The Badly Behaved Bible* (London: Hodder & Stoughton, 2019), 74–75.

doctrines involved are long established and firmly held, but it is hoped that the research findings will contribute to useful discussion on the subject, and future translations of Heb. 8:13 will benefit from them.

CHAPTER 2
THE APPROACHES, ACCURACY MODEL,
RESEARCH SAMPLE AND ASSUMPTIONS

2.1 A Systematic Approach

Commenting on textual critics who compare Greek and Syriac texts, Williams says:

One of the principal fallacies committed by textual critics is to allow preconceived notions rather than systematic study to establish equivalents between Greek and Syriac.... Understandably scholars may view this [systematic study] as an extraordinarily large amount of work to do just for the sake of ensuring the correct citation of a single versional witness.... Nevertheless, for definitive results it is hard to see how the full process of examining equivalents can be avoided.¹

This research considers systematic study to be also necessary to ensure that English Bible translations are accurate reflections of their *Vorlage*. It considers systematic study at each stage of the first two analysis components of the translation process (source texts, and context) essential, and systematic study at each stage of the third analysis component (ancient translations) helpful.

When management foundations have been laid, the next step in the translation process is ensuring that accurate source texts are used. Critical-texts analysis should, therefore, be carried out by the translator and/or those producing critical texts that the translator will use, to ensure that the texts that will be used are the most accurate available. The full semantic-range potential of each lexeme should then be established by analysing the texts lexically and syntactically; analysing how each lexeme is used elsewhere; recognising metaphors, idioms and poetic language that need understanding non-literally, and identifying word-plays, the genre, the style and the context of each passage as these can limit the semantic-range potential

¹ Peter J. Williams, 'The Syriac Versions of the New Testament', in Bart D. Ehrman and Michael W. Holmes (eds), *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis* (2nd edn, Leiden: Brill, 2014), 156–157.

of a lexeme and/or provide insight regarding where a lexeme should sit within its semantic-range potential in a given situation. Finally, it can be helpful to compare ancient translations because establishing how a passage was understood in ancient times may indicate how it should be translated today.

This research addresses each aspect of this process. It identifies any variant readings among Greek source texts of Heb. 8:13 and translates the verse with the aid of lexica. Then, keywords are identified and compared with their usage elsewhere to establish ways in which their usage elsewhere might limit their semantic-range potential in Heb. 8:13; key aspects of the verse's form are identified together with ways in which this might limit the semantic-range potential of the keywords, and the immediate context of the verse is analysed to identify ways in which this might limit the semantic range potential of the keywords. Following this, it identifies problems inherent within attempts to translate Heb. 8:13 in a way that makes it compatible with commonly-held doctrinal positions that impact how the verse is interpreted. Then, ancient translations of Heb. 8:13 are compared with the findings to see if they provide any further insight as to how the verse might be translated into English. Finally, one hundred and forty-nine English translations are compared with the analysis findings with a view to understanding the incidence of inaccuracy among the translations, and translator reasons for translating Heb. 8:13 as they did are analysed.

2.2 **The Hermeneutical Approach**

Throughout this research:

- (1) Biblical evidence takes priority over other evidence;
- (2) The TNKH/OT and NT take no hermeneutical priority over each other;
- (3) Linguistic, structural, Jewish-context and logical considerations take priority over doctrinal considerations;

- (4) Objective findings take priority over subjective findings.

2.3 **A Qualitative-First Approach**

Whether they consider early texts most reliable and the Byzantine texts unreliable, or early ‘Minority’ texts unreliable and the Byzantine texts, therefore, qualitatively higher, modern textual critics of the NT generally prioritise texts that are, in their opinion, qualitatively higher than other texts. This research similarly prioritises quality over quantity.

Accuracy is not determined by empirical, quantitative proximity to a standard, and the accuracy standards that are used are not set quantitatively. A translation’s accuracy is measured qualitatively in the context of its purpose, and accuracy is determined by semantic proximity to qualitative standards. The results are then measured quantitatively.

2.4 **The Accuracy Model Used**

For Nida, a translation’s “‘faithfulness to the original’” was ‘determined by the extent to which people really comprehend the meaning’.² For Beekman and Callow, ‘fidelity in translation’,³ resulted in ‘a faithful translation’, and a faithful translation was one which preserved the meaning of the original and the dynamics of the original form, to ensure that the form of the translation was as natural and meaningful as the original without preserving the linguistic form since keeping it ‘often results in wrong or obscure meaning’.⁴ The problem with these definitions is twofold. Firstly, they presuppose that the original was always (easily) understood.⁵ Secondly, a measure and a standard are required to determine degrees of accuracy,⁶ but they only provide a standard.

² Eugene A. Nida and Charles A. Taber, *The Theory and Practice of Translation*, (Leiden: Brill, 1969), 173.

³ John Beekman and John Callow, *Translating the Word of God: With Scripture and Topical Indexes* (Grand Rapids, MI: Zondervan, 1974), 33–44.

⁴ Beekman and Callow, *Translating the Word of God*, 33.

⁵ Cf. Deut. 29:4, Mark 4:11–12, 7:18–19, 8:16–21; Luke 8:9; Heb. 5:11; 2 Pet. 3:16.

⁶ See lexical definitions of *accuracy*, on pp. 44–45.

Critiquing works by Radmacher and Hodges,⁷ and Martin,⁸ Barker says:

The most glaring weakness of both works is that faithfulness and accuracy are measured too much in terms of the original or source language. Many – perhaps most – translators and linguists today think the greatest faithfulness and accuracy are attained when they are as true to the target or receptor language (in our case, English) as they are in the source language (in this instance, the Hebrew, Aramaic, and Greek of the Bible).⁹

Here we have two opposing measures and no standard.

In 1974, Beekman and Callow developed a translation continuum spanning from highly literal, through modified literal and idiomatic to unduly free, and they said the two extremities of highly literal and unduly free were unacceptable. Only modified-literal, form-focused translations and idiomatic, meaning-focused translations were acceptable.¹⁰

This model provides a standard and a measure, and Brunn has helpfully updated the model (see Figure 2.4.1)¹¹ including blurred lines between each translation type because:

[T]here are no clear-cut lines of demarcation between the four types. Every translation fluctuates back and forth along this continuum – some more than others – but all translations vary in their degree of literalness from passage to passage, verse to verse and even word to word.¹²

⁷ Earl Radmacher and Zane C. Hodges, *The NIV Reconsidered: A Fresh Look at a Popular Translation* (Dallas, TX: Redención Viva, 1990).

⁸ Robert Martin, *Accuracy of Translation: The Primary Criterion in Evaluating Bible Versions with special reference to the New International Version* (Edinburgh: Banner of Truth, 1989).

⁹ Kenneth L. Barker, *Accuracy Defined and Illustrated: An NIV Translator Answers Your Questions* (Colorado Springs, CO: International Bible Society, 1995), 20.

¹⁰ Beekman and John Callow, *Translating the Word of God*, 19–25.

¹¹ Dave Brunn, *One Bible, Many Versions: Are All Translations Created Equal?* (Downers Grove, IL: InterVarsity Press, 2013), 63.

¹² Brunn, *One Bible*, 65–66.

Figure 2.4.1

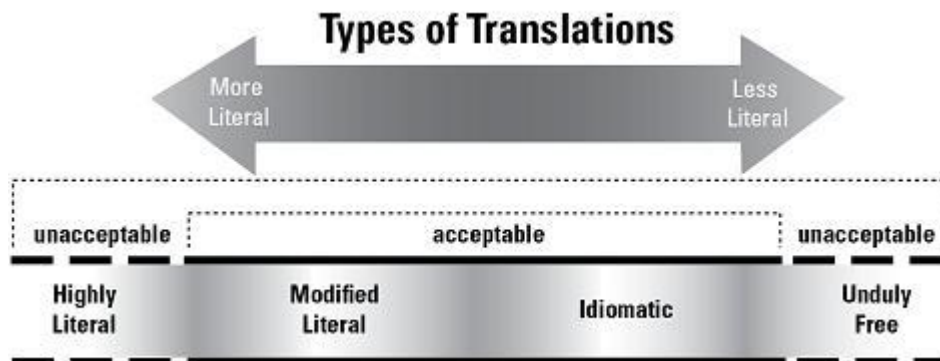


Image taken from *One Bible, Many Versions* by Dave Brunn.

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Reviewing Beekman and Callow's book, Crim does not mention their translation classifications,¹³ and Hedley's review of Brunn's book does not mention his.¹⁴ Consequently, it can be argued from silence that classifying translations as acceptable and unacceptable has scholarly approval – but the model is simplistic and fails to address a number of important issues.

Its standard is a very narrow acceptable range demonstrating no recognition that translation acceptability is purpose driven. A 'highly literal' interlinear is unacceptable as a stand-alone translation, especially for those with limited English, but it is acceptable as a study-tool used

¹³ Keith R. Crim, 'Translating the Word of God: With Scripture and Topical Indexes', by John Beekman and John Callow. Grand Rapids: Zondervan, 1974. Pp. 399. \$5.95', *JBL*, 96/1 (Mar. 1977), 103–104.

¹⁴ Scott Headley, 'One Bible, Many Versions: Are All Translations Created Equal? By Dave Brunn. Nottingham, England, InterVarsity Press 2013, Pp, 205. \$16.00', *Mission Studies*, 30/2 (Jan. 2013), 276.

by someone in the early stages of learning a source language.¹⁵ An expanded word-for-word translation is unacceptable for liturgical use, but it may be acceptable as a study tool used by someone studying the meaning of source-text words. A literary translation is good for liturgical use, but a common-language, sense-for-sense translation is better for someone with limited English, and, although paraphrases and expanded translations with unidentified interpolations are unacceptable in many settings, they can be acceptable as a study tool if additions to the source texts are recognisable.

Similarly, the model only provides translation approach as a measure; the limited number of categories are inadequate, making it difficult to know where to place a number of translation types, and it fails to take into consideration other aspects of the translation process which determine accuracy.

Also, Brunn has ably demonstrated that assigning translations a given point on the Beekman and Callow continuum fails to reflect reality because no translation uses one approach.¹⁶ The same is true of standards and measures. A translation may translate some words more formally and some more functionally than others. Hence, accuracy is best measured by a number of means, lexeme by lexeme. This research has, therefore, created The Translator's Freedom-Range Matrix (see Figure 2.4.2) to measure accuracy.

In Part A, accuracy standards are established analysing a lexeme by the tasks of the first two analysis components of the translation process; the wider context is distinguished from the immediate context to identify doctrinally-determined translations that are contrary to the findings of other measures; it is recognised that ancient translations are unreliable as measures

¹⁵ Nida said they were 'never adequate to represent the full meaning of the text' (Eugene A. Nida, *Bible Translating*, (New York: American Bible Society, 1947), 11), but no translation is, since translation always incurs some semantic loss. Nida was simply demonstrating his aversion to anything but a dynamic/functional equivalence translation.

¹⁶ Brunn, *One Bible*, 66–70.

Figure 2.4.2

THE TRANSLATOR'S FREEDOM-RANGE MATRIX

PART A: THE STANDARDS OF ACCURACY											
Method of Analysis		Standard of Accuracy									
		Accurate			Uncertain			Inaccurate			
Measure of Accuracy	Lexical Definitions										
	Usage Elsewhere										
	Linguistic Form										
	Literary Form										
	Immediate Context										
	Wider Context										
Guide	Ancient Translations										
PART B: THE TYPES OF ACCURACY											
Method of Analysis		Standard of Accuracy									
		Translation Approach								Unduly Free	
		Form Focused			Both		Meaning Focused				
		I	XW	W	L	M	S	XS	P	UN	IA
		Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase	
Measure of Accuracy	Lexical Definitions										
	Usage Elsewhere										
	Linguistic Form										
	Literary Form										
	Immediate Context										
	Wider Context										
I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase UN=Uncertain and unnoted IA=Inaccurate											

of accuracy,¹⁷ but they may be helpful guides, and those translations deemed accurate by one measure, but inaccurate by another, are indicated in the relevant standard-of-accuracy boxes, as are uncertain translations without a supporting note. In Part B, translation accuracy is established by measuring translations against the Measure-of-Accuracy standards that Part A deems accurate, and it is acknowledged that there are different types of accuracy.

¹⁷ Chapter 5 provides some of the reasons why they are unreliable.

Since the model assesses accuracy lexeme by lexeme allocating approaches measure by measure, it is not a problem if a translation's approach varies across the evaluation process. Also, translators have freedom across a range of approaches within which they can exhibit their creative art,¹⁸ but it is acknowledged that the acceptability of Bible translations is purpose driven and there is a point beyond which a translation is unacceptable.

No provision is made to separately identify ambiguities in translations, firstly because identifying them can be subjective, and secondly because ambiguities are prevalent in Jewish writings, so attempting to resolve ambiguities in translations could result in translations being less ambiguous than their source texts. However, ambiguities can be identified as uncertain when required, and the model's scope for translator freedom and creativity accommodates translators (attempting to) resolve ambiguities should they wish to.

2.5 **The Standard Used**

Each of the translation approaches identified in Figure 2.4.2 is considered acceptable. Only inaccuracy, unidentified interpolations, and the use of uncertain translations that are not identified as uncertain are problematic. Consequently, the acceptability standard is simple:

- If one or more test(s) demonstrates that a lexeme is translated inaccurately, the translation of the lexeme is inaccurate and unacceptable.
- If one or more test(s) indicates that a lexeme may be translated inaccurately, the translation of the lexeme must be accompanied with a note stating that it is uncertain and/or offering an alternative translation. Otherwise, it is unacceptable.
- Everything else is acceptable.

¹⁸ For one man's perspective on how this freedom might be expressed in Bible translation, see Cecil Hargreaves, *A Translator's Freedom: Modern English Bibles and Their Language* (Sheffield: JSOT, 1993).

2.6 The Translation Sample Used

A sample of one hundred and fifty English translations has been selected to be representative of all English translations, the number produced in any one period, and their source texts, translation approaches and literary styles. To this end, the sample includes:

- Early and modern translations, but proportionally greater quantities of modern ones to reflect the increased number of translations produced per annum since Nida;
- A wide range of translation approaches and literary styles;
- Translations by translation teams and by individuals;
- Original translations and revisions;
- One hundred and thirty-four translations with a NT derived from Greek source texts;
- Three translations with a NT derived solely from Latin;
- Five translations with a NT derived in part from Latin and in part from Greek;
- Six translations with a NT derived from Syriac texts;
- Horner's NT translation derived from Bohairic (northern dialect Coptic) source texts which is the only published English translation to date derived from Bohairic;
- Horner's NT translation derived from Sahidic (southern dialect Coptic) source texts which is the only English translation to date derived from Sahidic.

Except for Horner's translation from Sahidic which has a lacuna at Heb. 8:13, the translations are used to analyse Heb. 8:13 and identify the keywords within the verse. Where a NT is available, they are also used to analyse how they translate passages in which Greek keywords occur elsewhere in the Greek NT.

Following a key in Table 2.6.1, Table 2.6.2 tabulates the translations alphabetically with their translation of Heb. 8:13. Method of Identification (MOI) data is also provided in preparation for the translations being analysed by this data in Chapter 6.

The presentation of a translation is changed, where necessary, to black, Times Roman, continuous text, but any block capitals, bold type, italics, brackets, distinctive punctuation and other features found in the translation and deemed to be part of its art are retained. Inserted detail is, therefore, in < > to distinguish it from translation content in brackets, and footnote links are underscored (as they are elsewhere in tables containing superscripted data) to distinguish them from the superscripted data.

The MOI-1 date is when Hebrews was published, and translations that were issued, rather than published, are deemed to have been published.

The MOI-2 data treats translations produced by Britons in exile during the sixteenth century as British, translations produced by a predominantly British team as British and translations produced by a predominantly American team as American.

The MOI-3 data includes an edition number or year of publication, where known, and a correction number if applicable.¹⁹ If there is a second, but unknown category, translations are allocated to the known category. Where a translation or text was only a base text which was revised by a text in another category, the base text is cited in [], so it is clear which category took priority.

In the MOI-4 data, where a translation's use of Hebrew script, transliterated Hebrew or transliterated Greek is effectively only a change of spelling, it is ignored. Only semantic changes are taken into consideration.

¹⁹ e.g., UBS³⁽²⁾ refers to the corrected edition of UBS³.

Table 2.6.1

THE KEY TO TABLE 2.6.2

MOI		Code		Category	
1	Date of Publication				
2	Country of Origin	A	American		
		B	British		
		O	Other		
3	Source Text(s) ²⁰	?	Unknown	?	Unknown
		?CT	Critical text(s) unknown	CT	Critical Text(s)
		?M̄	Majority text(s) unknown	M̄	Majority Text(s)
		?TR	<i>Textus Receptus</i> , text(s) unknown or various	TR	<i>Textus Receptus</i>
		?WAP	Western Aramaic Peshitto unknown	sy ^p	Peshitta/Peshitto
		BG	Bengel	CT	Critical Text(s)
		BJ	<i>La Bible de Jérusalem</i>	O	Other
		bo ^h	Horner's Bohairic text	C	Coptic
		BZ	Beza	TR	<i>Textus Receptus</i>
		CGT	Concordant Greek Text	CT	Critical Text(s)
		CP	Complutensian Polyglot	TR	<i>Textus Receptus</i>
		CR	Casiodoro de Reina ²¹	TR	<i>Textus Receptus</i>
		DM	Daniel Mace	CT	Critical Text(s)
		EA	Ezra Abbot	CT	Critical Text(s)
		EAP	Eastern Aramaic Peshitta	sy ^p	Peshitta/Peshitto
		EC	Eclectic mix of texts from two or more text categories	EC	Eclectic
		ER	Erasmus	TR	<i>Textus Receptus</i>
		G	Griesbach	CT	Critical Text(s)
		JM	John Mill (1707)	CT	Critical Text(s)
		N	Nestle	CT	Critical Text(s)
		NA	Nestle-Aland	CT	Critical Text(s)
		PN	Panin ²²	O	Other
		PS	Palmer-Souter – published by Palmer (1905) and reprinted by Souter (1910)	EC	Eclectic
		PT	Patriarchal Text (1904)	O	Other
		R	Resultant Greek Testament	CT	Critical Text(s)
		RH	Rendel Harris	CT	Critical Text(s)
		RP ¹⁹⁹¹	Robinson and Pierpont (1991)	M̄	Majority Text(s)
		RP ²⁰⁰⁵	Robinson and Pierpont (2005)	M̄	Majority Text(s)
		sa ^h	Horner's Sahidic text	C	Coptic
		SBL	SBL Greek New Testament	CT	Critical Text(s)
		SC	Scrivener	TR	<i>Textus Receptus</i>
		TD	Tischendorf	CT	Critical Text(s)
		TG	Tregelles (1857)	CT	Critical Text(s)

²⁰ For the publication details, where applicable, see pp. x–xii.

²¹ Accessed 4 Feb. 2018.

²² Accessed 6 Feb. 2018.

MOI		Code		Category	
		TK	Tasker	CT	Critical Text(s)
		TN	Trench	CT	Critical Text(s)
		UBS	United Bible Societies	CT	Critical Text(s)
		UBSP	United Bible Societies Peshitta	sy ^p	Peshitta/Peshitto
		vg	Vulgate	vg	Vulgate
		vg ^{cl}	Clementine Vulgate	vg	Vulgate
		VS	Von Soden	CT	Critical Text(s)
		WAP	Western Aramaic Peshitto	sy ^p	Peshitta/Peshitto
		WH	Westcott and Hort (1881)	CT	Critical Text(s)
4	Translation Approach ²³	I	Interlinear		
		L	Literary		
		M	A mix of word-for-word and sense-for-sense		
		P	Paraphrase		
		S	Sense for sense		
		XS	Expanded with interpolations unidentifiable as such from the text		
		XW	Expanded word-for-word		
		W	Essentially word-for-word		
5	Messianic/Sacred Name	Mc	Messianic		
		NMS	Not Messianic/Sacred Name		
		(NMS)	Not Messianic/Sacred Name, but it has one within its range of versions		
		SN	Sacred Name		

²³ For a detailed explanation of the translation-approach codes used here, see p. 30.

Table 2.6.2

THE SAMPLE TRANSLATIONS

Name ²⁴	MOI					Hebrews 8:13
	1	2	3	4	5	
AAT	1923	A	WH/RH	S	NMS	Now when he speaks of a new agreement, he is treating the first one as obsolete; but whatever is obsolete and antiquated is almost ready to disappear.
ABP	2013	A	CP	I	NMS	In the saying, New, he has made [³ old ¹ the ² first]. And the one being old and growing old <i>is</i> near extinction. ²⁵
ABU	1865	A	EC ²⁶	L	NMS	In that he says, A new , he has made the first old. Now that which is grown old, and worn out with age, is ready to vanish away. ²⁷
ACV	2012	A	RP ¹⁹⁹¹	L	NMS	In saying, New, he has made the first old. And what is becoming old and obsolete is near disappearance. ²⁸
ALEX	2010	A	EAP	S	NMS	By what I declare in the New Covenant, the first Covenant shall become the Old, and that which becomes old and advanced in days is about to give birth.
ALT	2012	A ²⁹	RP ²⁰⁰⁵	W	NMS	By the saying “new,” He has made the first obsolete. Now the one becoming obsolete and growing old [<i>is</i>] on the verge of disappearing.
AMP	1958	A	WH	XW	NMS	When God speaks of a new [covenant or agreement], He makes the first one obsolete—out of use. And what is obsolete—out of use <i>and</i> annulled because of age—is ripe for disappearance and to be dispensed with altogether.

²⁴ For the publication details, see pp. xiii–xxii.

²⁵ Accessed 4 Feb. 2018.

²⁶ Michael D. Marlowe (ed.), ‘The American Bible Version’, <http://www.bible-researcher.com/abu.html>, accessed 4 Feb. 2018.

²⁷ Accessed 4 Feb. 2018.

²⁸ Accessed 16 Feb. 2018.

²⁹ US spelling and William E. Paul, *English Language Bible Translators* (Jefferson, NC: McFarland, 2003), 10–11 indicate that it is US published.

Name	MOI					Hebrews 8:13
	1	2	3	4	5	
AND	1866	A	?TR ³⁰	L	NMS	In saying, A new covenant, he has regarded the first as out of use. Now, that which is out of use, and has become old, is ready to disappear. ³¹
ARV	1881	A	RV/SC/ TG/WH/ PS/EA ³²	W	NMS	In that he saith, A new <i>covenant</i> , he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.
ASV	1900 ³³	A	RV/SC/ TG/WH/ PS/EA ³⁴	W	NMS	In that he saith, A new [covenant] he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.
BARC	1969	B	UBS ¹	P	NMS	When God speaks of a new covenant of a different kind, he makes the first covenant obsolete, and what is obsolescent and aging is not far from extinction.
BAU	2014	A	?WAP	I	NMS	in that He said new the first He made old and that which is outdated and old near is destruction ³⁵
BB	1568	B	GB ³⁶	L	NMS	In that he sayth a newe [couenaunt] he hath worne out the first : For that which is worne out and waxed olde, is redie to vanishe away. ³⁷
BBE	1941 ³⁸	B	?	S	NMS	When he says, A new agreement, he has made the first agreement old. But anything which is getting old and past use will not be seen much longer.
BLE	1951 ³⁹	A	?CT	L	NMS	In his saying “new” he has antiquated the first one; but what is being antiquated and showing its old age is somewhere near disappearance.

³⁰ TR assumed because Anderson calls it ‘the Original’ in his ‘Dedication and Preface’, 3, https://archive.org/details/MN41906ucmf_3, accessed 4 Feb. 2018.

³¹ Accessed 4 Feb. 2018.

³² Jack P. Lewis, *The English Bible From KJV to NIV: A History and Evaluation* (Grand Rapids, MI: Baker Academic, 1982), 71–72.

³³ OT, 1901; NT, 1900.

³⁴ Lewis, *English Bible*, 71–72.

³⁵ This translation contains Syriac words followed by an English translation in brackets after each word. The English has been extracted here, omitting the brackets and the Syriac. Hence, it does not start with a capital letter, have punctuation or have English syntax.

³⁶ Lewis, *English Bible*, 26.

³⁷ Accessed 4 Feb. 2018.

³⁸ OT, 1949; NT, 1941 (Bruce M. Metzger, *The Bible in Translation: Ancient and English Versions* (Grand Rapids, MI: Baker Academic, 2001), 163–164).

³⁹ 1951 text, first published in 1972 (Paul, *English Language Bible Translators*, 42).

Name	MOI					Hebrews 8:13
	1	2	3	4	5	
BV	1945	A	TD/N	M	NMS	By saying, “New,” He puts the first out of date. But what is antiquated and obsolete approaches the vanishing point.
CAB	2007	A	? \mathfrak{M} ⁴⁰	W	NMS	By the saying “new,” He has made the first obsolete. And the <i>one</i> becoming obsolete and growing old is ready to vanish. ⁴¹
CCD	1941	A	DRC/vg ^{cl}	M	NMS	Now in saying “a new covenant,” he has made obsolete the former one; and that which is obsolete and has grown old is near its end. ⁴²
CEB	2011	A	NA ²⁷	M	NMS	When it says new, it makes the first obsolete. And if something is old and outdated, it’s close to disappearing.
CEV	1995	A	UBS ^{3(2)/} UBS ⁴	S	NMS	When the Lord talks about a new agreement, he means that the first one is out of date. And anything that is old and useless will soon disappear.
CJB	1989 ⁴³	A	UBS ³	P	Mc	By using the term, “ new ,” he has made the first covenant “old”; and something being made old, something in the process of aging, is on its way to vanishing altogether.
CLV	1976	A	CGT	L	NMS	In saying “new,” He has made the former old. Now that which is growing old and decrepit is near its disappearance. ⁴⁴
CSB	2017	A	HCSB/ NA ^{28/} UBS ⁵	M	NMS	By saying a new covenant, he has declared that the first is obsolete. And what is obsolete and growing old is about to pass away. ⁴⁵
CTNT	1924	A	PS ⁴⁶	L	NMS	By calling the covenant “new,” He has made the first one obsolete; and whatever is becoming obsolete and aged, is near to vanishing.

⁴⁰ TheWordModules.com, ‘The Complete Apostles’ Bible’, <http://www.wordmodules.com/the-word-modules/file/137-complete-apostles-bible/>, accessed 4 Feb. 2018.

⁴¹ Accessed 4 Feb. 2018.

⁴² Accessed 4 Feb. 2018.

⁴³ TNKH, 1998; NT, 1989.

⁴⁴ Accessed 4 Feb. 2018.

⁴⁵ Accessed 5 Feb. 2018.

⁴⁶ Sakae Kubo and Walter F. Specht, *So Many Versions? 20th Century Versions of the English Bible* (Grand Rapids, MI: Academie Books, 1983), 381.

Name	MOI					Hebrews 8:13
	1	2	3	4	5	
CVND	1905	B	bo ^h	L	NMS	In (the) saying ‘new,’ then he made the first old. But that which becometh old and becometh aged draweth near unto (the) perishing.
CVSD	1911	B	sa ^h	L	NMS	–
DBY	1884 ⁴⁷	B	EC	L	NMS	In that he says New, he has made the first old; but that which grows old and aged [is] near disappearing.
DLNT	2011	A	NA ²⁷ / UBS ⁴ / TR ⁴⁸	W	NMS	In <i>that He</i> says “New”, He has made the first old [^m ‘Or, obsolete’ ⁴⁹]. And the <i>thing</i> becoming old and growing-aged <i>is</i> near disappearance. ⁵⁰
DRA	1899	A	DRC/vg ^{cl}	L	NMS	Now in saying a new, he hath made the former old. And that which decayeth and groweth old, is near its end. ⁵¹
DRC ¹⁷⁴⁹	1749	B	DRV/vg ^{cl} / KJV	L	NMS	Now in saying (<i>b</i>) a new, he hath made the former old. And that, which decayeth and groweth old, is near its end. ⁵²
DRC ¹⁹⁵⁶	1956	B	DRV/vg ^{cl} / KJV	L	NMS	Now, in saying a new, he hath made the former old ; and that which decayeth and groweth old is near its end.
DRV	1582	B	vg	L	NMS	And in saying a nevv, the former he hath made old. And that vvwhich grovvetth auncient and vvaxeth old, is nigh to vtter decay.
EBR	1897 ⁵³	B	WH	W	NMS	In saying <i>Of a new sort</i> he hath made obsolete the first ; But the thing that is becoming obsolete and aged Is near disappearing !

⁴⁷ The ‘Introductory Notice to the 1961 Edition’ in the 1975 edn used states that ‘The text of this edition of the Holy Scriptures is a reprint of the first edition ... save for the fact that a very few needed adjustments, particularly in the use of capital letters, have been made. No change has been made in the wording of the text’ (p. iii). The OT is that compiled post-humously from Darby’s notes and published in 1898. The NT is Darby’s 3rd edn of 1884.

⁴⁸ Theophrastus, ‘Bible Translation Review: New Testament Transline’ (6 Oct. 2011), <https://bltnotjustasandwich.com/2011/10/06/bible-translation-review-new-testament-transline/>, accessed 5 Feb. 2018.

⁴⁹ Bible Gateway, ‘Hebrews 8 Disciples’ Literal New Testament (DLNT), n.m’, <https://www.biblegateway.com/passage/?search=Hebrews+8&version=DLNT>, accessed 2 Feb. 2018.

⁵⁰ Accessed 2 Feb. 2018.

⁵¹ Accessed 22 Feb. 2018.

⁵² Accessed 22 Feb. 2018.

⁵³ NT, 1897 (Michael D. Marlowe (ed.), ‘Rotherham Version’, <http://www.bible-researcher.com/rotherham.html>, accessed 4 Feb. 2018).

Name	MOI					Hebrews 8:13
	1	2	3	4	5	
EOB	2013	A ⁵⁴	PT	M	NMS	By speaking of a new covenant, God has made the first one old. And what is becoming obsolete and aging will soon disappear.
ERV	2006	A	NA ²⁷ / UBS ⁴	S	NMS	God called this a new agreement, so he has made the first agreement old. And anything that is old and useless is ready to disappear. ⁵⁵
ESV ²⁰⁰¹	2001	A	RSV ¹⁹⁷¹ / UBS ⁴ / NA ²⁷	L	NMS	In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.
ESV ²⁰⁰⁷	2007	A	ESV ²⁰⁰¹ / UBS ⁴ / NA ²⁷	L	NMS	In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.
ESV ²⁰¹⁶	2016	A	ESV ²⁰¹¹ / UBS ⁵ / NA ²⁸	L	NMS	In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away. ⁵⁶
ESVA ²⁰⁰²	2002	A	ESV ²⁰⁰¹ / RSV ¹⁹⁷¹ / UBS ⁴ / NA ²⁷	L	NMS	In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.
ETH	1849	B	EAP	L	NMS	In that he said, THE NEW, he hath made the former old: and that which is antiquated, and hath grown old, is nigh unto decay.
FEN	1910	B	WH	S	NMS	In saying, A NEW, He has made the first old ; but the old and aged is nearly gone.
GB	1539	B	MB/ ER ⁵⁷	L	NMS	In that he sayth a new testament, he hath worne out the olde. For that which is worne out and wexed olde, is redy to vannyshe awaye.
GIB	1985	A	SC ¹⁹⁰²	W	NMS	In the saying, “New,” He has made the first old. And the thing having been made old and growing aged <i>is</i> near disappearing.

⁵⁴ Laurent Cleenewerck, ‘Cleenewerck – About’, <https://cleenewerck.org/about/>, accessed 16 Dec. 2019.

⁵⁵ Accessed 5 Feb. 2018.

⁵⁶ Accessed 6 Feb. 2018.

⁵⁷ ‘A Brief Account of the Principal English Translations of the Scriptures’, in *The English Hexapla Exhibiting the Six Important English Translations of the New Testament Scriptures* (London: Samuel Bagster & Sons, n.d. [1841]), 25.

Name	MOI					Hebrews 8:13
	1	2	3	4	5	
GNB	1976	A	UBS ³	S	NMS	By speaking of a new covenant, God has made the first one old; and anything that becomes old and worn out will soon disappear.
GNT	1992	A	UBS ³	S	NMS	By speaking of a new covenant, God has made the first one old; and anything that becomes old and worn out will soon disappear. ⁵⁸
GNV	1557	B	TYN/ GB ⁵⁹	L	NMS	In that he sayth a newe Couenant, he hath abrogate the olde : Now that which is disannulled and waxed olde, is redy to vannyshe away.
GW	1995	A	NA ^{26,60}	S	NMS	God made this new promise and showed that the first promise was outdated. What is outdated and aging will soon disappear. ⁶¹
HAW	1795	B	?TR	L	NMS	In calling it a new covenant, he hath made the first antiquated. Now what is antiquated and grown aged, is near evanescence. ⁶²
HCSB	2003	A	NA ²⁷	L	NMS	By saying, a new [covenant] , He has declared that the first is old. And what is old and aging is about to disappear.
IGNT	1894	A	KJV/SC	I	NMS	In the saying new, He has made old the first; but that which grows old and aged “is” near disappearing. ⁶³
ISV	2011	A	EC ⁶⁴	M	NMS	In speaking of a “new” covenant, he has made the first one obsolete, and what is obsolete and aging will soon disappear. ⁶⁵
JAV	1970	O	KJV ¹⁶¹¹	L	Mc	In that he saith, A new <i>covenant</i> , he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

⁵⁸ Accessed 5 Feb. 2018.

⁵⁹ ‘A Brief Account’, 38.

⁶⁰ God’s Word to the Nations Mission Society, *The Translation Process of GOD’S WORD* (Orange Park, FL: God’s Word to the Nations Mission Society, 2016.), 32, https://cdn.shopify.com/s/files/1/2193/5963/files/GWNMS_Translation_Process_booklet_0616.pdf?12802843986577868871, accessed 16 Feb. 2018.

⁶¹ Accessed 5 Feb. 2018.

⁶² Accessed 6 Feb. 2018.

⁶³ Accessed 5 Feb. 2018.

⁶⁴ ‘The Translation Principles of the ISV Bible’, <https://www.isv.org/bible/translation-principles/>, accessed 5 Feb. 2018.

⁶⁵ Accessed 7 Feb. 2018.

Name	MOI					Hebrews 8:13
	1	2	3	4	5	
JB	1968	B	<i>BJ</i> ⁶⁶	S	NMS	By speaking of a <i>new</i> covenant, he implies that the first one is already old. Now anything old only gets more antiquated until in the end it disappears.
JBP	1960	B	?CT ⁶⁷	P	NMS	The mere fact that God speaks of a new covenant or agreement makes the old one out of date. And when a thing grows weak and out of date it is obviously soon going to be dispensed with altogether.
JMNT ²⁰⁰⁶	2006	A ⁶⁸	NA/WH/ CGT	XW	NMS	In thus to be saying “new,” He has made the first OLD, and that growing old and obsolete (failing of age), near of disappearing (vanishing away). ⁶⁹
JMNT ²⁰¹⁴	2014	A	NA ²⁷ / WH/TK/ PN/G/ CGT	XW	NMS	In thus to be saying “new [in kind and quality],” He has made the first (or: former) "old," and that [which is] progressively growing old and obsolete (failing of age; ageing into decay), [is] near its disappearing (vanishing away). ⁷⁰
JSP	1876	A	EC ⁷¹	W	NMS	In saying new, he has made the first old. And that made old and becoming weak is near destruction. ⁷²
JUB	2000	A	CR/TR/ TYN/ KJV ⁷³	L	NMS	In that he says, New, he has made the first old. Now that which decays and waxes old <i>is</i> ready to vanish away. ⁷⁴

⁶⁶ Henry Wansbrough, ‘General Editor’s Foreword’, *NJB*, v.

⁶⁷ Phillips says ‘I have worked directly in this translation from the best available Greek Text’ (‘Translator’s Foreword’, *JBP*, xii). Kubo and Specht say he used PS for his 1958 edition (*So Many Versions?*, 381). Metzger says he seems to have used TR in ‘numerous passages’ and it was because he faced criticism about his underlying text that he used UBS¹ for his 1972 edition (*Bible in Translation*, 166). Because there are similarities between PS and TR, and most suggested texts are CT texts, ?CT is assumed.

⁶⁸ US spelling in JMNTs indicates a US location.

⁶⁹ Accessed 7 Feb. 2018.

⁷⁰ Accessed 7 Feb. 2018.

⁷¹ JSP’s source text is not stated. Comments in the Preface indicate that Smith sought to translate the text behind the KJV more literally than the KJV translators did, but, in 1 John 5:7–8, she puts brackets around words only occurring in TR. Hence, EC.

⁷² Accessed 5 Feb. 2018.

⁷³ Russell M. Stendal (ed.), ‘About the Jubilee Bible’, <https://anekopress.com/jubilee-bible/>, accessed 5 Feb. 2018.

⁷⁴ Accessed 5 Feb. 2018.

Name	MOI					Hebrews 8:13
	1	2	3	4	5	
KJ21	1994	A	KJV	L	NMS	In that He saith “a new covenant,” He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. ⁷⁵
KJV ¹⁶¹¹	1611	B	BZ ¹⁵⁸⁹ / SC/BB/ TYN/ COV/ MB/GB/ GNV ⁷⁶	L	NMS	In that he saith, A new <i>Couenant</i> , he hath made the first olde. Now that which decayeth and waxeth old, is readie to vanish away.
KJV ¹⁷⁶⁹	1769 ⁷⁷	B	KJV ¹⁶¹¹	L	NMS	In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.
KNOX	1945	B	vg ^{cl78}	S	NMS	In speaking of a new covenant, he has superannuated the old. And before long the superannuated, the antiquated, must needs disappear.
LAMSA	1933	A	EAP	L	NMS	For he has spoken of a new covenant; the first one has become old, and that which is old and obsolete is near destruction.
LB	1967	A	ASV	P	NMS	God speaks of these new promises, of this new agreement, as taking the place of the old one; for the old one is out of date now and has been put aside forever.

⁷⁵ Accessed 6 Feb. 2018.

⁷⁶ John Lewis, *A Complete History of the Several Translations of the holy Bible and New Testament into English, Both in Ms and Print: and of the Most Remarkable Editions of Them Since the Invention of Printing* (3rd edn, London: W. Baynes, 1818) [online facs.], <https://archive.org/details/completehistoryo00lewi>, 318; ‘A Brief Account’, 46, 53; ‘Preface’, in RSV¹⁹⁵², v.

⁷⁷ Erroll F. Rhodes and Liana Lupas (eds), *The Translators to the Readers: the Original Preface of the King James Version of 1611 Revisited* (New York: American Bible Society, 1997), 6.

⁷⁸ Bernard, Archbishop of Westminster, author of the Preface of this translation, only states that Knox translated the Vulgate (p. v). Knox said, ‘The text which my version follows ... must be sought in the Vulgate, that is, in the primitive Latin rendering of the Scriptures, as revised in the fourth century by St. Jerome. This is the text officially used by the Church’ (Ronald A. Knox, *Trials of a Translator* (New York: Sheed and Ward, 1949), x). This could be taken to mean that he used Jerome’s Vulgate. However, the official text of the Catholic Church was vg^{cl} in 1949 and also 1946 when the translation was published, so vg^{cl} is assumed to be Knox’s source text.

Name	MOI					Hebrews 8:13
	1	2	3	4	5	
LBBE	1971	A	LB	P	NMS	God speaks of these new promises, of this new agreement, as taking the place of the old one; for the old one is out of date now and has been put aside for ever.
LEB	2012	A	SBL	W	NMS	In calling <i>it</i> new, he has declared the former <i>to be old</i> . Now what is becoming obsolete and growing old <i>is</i> near to disappearing. ⁷⁹
LEV	2016	A	SQV/ UBS ⁵	M	SN	In that He says, “Renewed”, He has made the first old. But that which is becoming old and grows aged is near to vanishing away. ⁸⁰
LLOYD	1905	B	[KJV]/ N ⁴	L	NMS	In that He saith, ‘A new covenant,’ He hath pronounced the first to be worn out. Now that which is wearing out and growing old is ready to vanish away.
LONT	1835	A	G	L	NMS	By saying, “ <i>a new institution</i> ,” he has made the former old. Now that which decays and waxes old is ready to vanish away. ⁸¹
MACE	1729	B	DM	S	NMS	now by stiling the second a new alliance, he has antiquated the first. but <i><sic></i> to be antiquated and obsolete is next to being abolished. ⁸²
MAG	2006	A	WAP/ UBSP	L	NMS	By that which he called new, he made the first old, and that which is outdated and old is near to corruption.
MB	1537	B	TYN/ COV/ ?TR	L	NMS	In y he sayth a new testament, he hath abrogat the olde. Now that which is dysannulled ans wexed olde, is redy to vannysse away.
MEV	2014	A	KJV/ ?TR	L	NMS	In speaking of a new covenant He has made the first one old. Now that which is decaying and growing old is ready to vanish away. ⁸³

⁷⁹ Accessed 7 Feb. 2018.

⁸⁰ Accessed 6 Feb. 2018.

⁸¹ Accessed 4 Feb. 2018.

⁸² Accessed 8 Feb. 2018.

⁸³ Accessed 6 Feb. 2018.

Name	MOI					Hebrews 8:13
	1	2	3	4	5	
MLV	2017 ⁸⁴	A ⁸⁵	RP ²⁰⁰⁵	W	NMS	In the saying, a new <i>covenant</i> [*] , the first has become-obsolete. But what becomes-obsolete and is aged, it is near to disappearing. ⁸⁶
MNT	1917 ⁸⁷	B	VS	S	NMS	By saying ‘a <i>new covenant</i> ,’ he antiquates the first. And whatever is antiquated and aged is on the verge of vanishing.
MSG	2002	A	?	P	NMS	By coming up with a new plan, a new covenant between God and his people, God put the old plan on the shelf. And there it stays, gathering dust.
MUR	1896	A	BFBS ¹⁸²⁶	L	NMS	In that he said a New [Covenant], he made the first old ; and that which is old and decaying, is near to dissolution.
NAB	1970 ⁸⁸	A	N ²⁵ / UBS ¹	S	NMS	When he says, “a new covenant,” he declares the first one obsolete. And what has become obsolete and has grown old is close to disappearing.
NABRE	1986	A	NAB/ UBS ³ / NA ²⁶	M	NMS	When he speaks of a “new” covenant, he declares the first one obsolete. And what has become obsolete and has grown old is close to disappearing.
NASB ¹⁹⁷⁷	1977	A	N ²³	W	NMS	When He said, “A new <i>covenant</i> ,” He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.
NASB ¹⁹⁹⁵	1995	A	NASB ¹⁹⁷⁷ / NA ²⁶	W	NMS	When He said, “A new <i>covenant</i> ,” He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.
NBV	1969	A	BV	M	NMS	By saying, “new,” He has made the first out of date. But what is antiquated and obsolete approaches the vanishing point.
NCV	1984	A	UBS ³	S	NMS	God called this a new agreement, so he has made the first agreement old. And anything that is old and worn out is ready to disappear.
NDV	2016	A	DBY	L	NMS	In that he says New, he has made the first old; but that which grows old and aged <i>is</i> near disappearing.

⁸⁴ Accessed 1 May 2017; removed 1 Feb. 2018.

⁸⁵ US spelling on MLV’s website indicates a US location.

⁸⁶ Accessed 6 Feb. 2018.

⁸⁷ Paul, *English Language Bible Translators*, 163.

⁸⁸ OT, 2011; NT, 1986.

Name	MOI					Hebrews 8:13
	1	2	3	4	5	
NEB	1970	B	TK	S	NMS	By speaking of a new covenant, he has pronounced the first one old; and anything that is growing old and ageing will shortly disappear.
NET	2006	A	NA ²⁷	M	NMS	When he speaks of a new covenant, he makes the first obsolete. Now what is growing obsolete and aging is about to disappear. ⁸²
NEV	1864	A	G ²	L	NMS	By SAYING “New,” he has rendered the FIRST one old; now THAT which is DECAYING and growing old is near vanishing away.
NHEB ²⁰¹³	2013	A ⁹⁰	[WEB]/ NA ²⁷ / UBS ⁴	M	(NMS)	In that he says, “A New Covenant,” he has made the first old. But that which is becoming old and grows aged is near to vanishing away. ⁹¹
NHEB ²⁰¹⁷	2017	A	[WEB]/ NA ²⁸ / UBS ⁵	M	(NMS)	In that he says, “A New Covenant,” he has made the first old. But that which is becoming old and grows aged is near to vanishing away. ⁹²
NHEB ²⁰¹⁸	2018	A	[WEB]/ NA ²⁸ / UBS ⁵	M	(NMS)	In that he says, “new,” he has made the first old. But that which is becoming old and grows aged is near to vanishing away. ⁹³
NHEB- ME ²⁰⁰⁹	2009	A	[WEB]/ NA ²⁷ / UBS ⁴	M	Mc	In that he says, “A New Covenant,” he has made the first old. But that which is becoming old and grows aged is near to vanishing away. ⁹⁴
NHEB- ME ²⁰¹⁷	2017	A	[WEB]/ NA ²⁸ / UBS ⁵	M	Mc	In that he says, “A New Covenant,” he has made the first old. But that which is becoming old and grows aged is near to vanishing away. ⁹⁵
NHEB- ME ²⁰¹⁸	2018	A	[WEB]/ NA ²⁸ / UBS ⁵	M	Mc	In that he says, “new,” he has made the first old. But that which is becoming old and grows aged is near to vanishing away.

⁸⁹ Accessed 6 Feb. 2018.

⁹⁰ US spelling in NHEB standard editions indicates a US location.

⁹¹ Accessed 7 Feb. 2018.

⁹² Accessed 1 May 2017. Removed 6 Feb. 2018.

⁹³ Accessed 7 Feb. 2018.

⁹⁴ Accessed 22 July 2018.

⁹⁵ Accessed 1 May 2017. Removed 4 Feb. 2018.

Name	MOI					Hebrews 8:13
	1	2	3	4	5	
NiRV ¹⁹⁹⁴	1994	A	NiRV ¹⁹⁸⁴ / NA ²⁷ / UBS ^{4,96}	S	NMS	God called that covenant “new.” So he has made the first one out of date. And what is out of date and getting older will soon disappear.
NiRV ²⁰¹⁴	2014	A	NiRV ¹⁹⁹⁴ / NIV ²⁰¹¹ / NA ²⁷ / UBS ⁴	S	NMS	God called this covenant “new.” So he has done away with the first one. And what is out of date and has been done away with will soon disappear. ⁹⁷
NIV ¹⁹⁷⁸	1978	A	NA ²⁵ / UBS ³	M	NMS	By calling this covenant “new,” he has made the first one obsolete; and what is obsolete and aging will soon disappear.
NIV ²⁰¹¹	2011	A	NIV ¹⁹⁸⁴ / NA ²⁷ / UBS ⁴	M	NMS	By calling this covenant “new,” he has made the first one obsolete; and what is obsolete and outdated will soon disappear.
NIVA ¹⁹⁸⁷	1987	A	NIV ¹⁹⁸⁴ / NA ²⁶ / UBS ³	M	NMS	By calling this covenant “new,” he has made the first one obsolete; and what is obsolete and ageing will soon disappear.
NIVA ²⁰¹¹	2011	A	NIV ²⁰¹¹ / NA ²⁷ / UBS ⁴	M	NMS	By calling this covenant ‘new’, he has made the first one obsolete; and what is obsolete and outdated will soon disappear. ⁹⁸
NJB	1985	B	?CT/ ?	M	NMS	By speaking of a <i>new</i> covenant, he implies that the first one is old. And anything old and ageing is ready to disappear.
NKJV	1982	A	KJV/ ?TR	L	NMS	In that He says, “A new <i>covenant</i> ,” He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.
NLT	1996	A	UBS ⁴ / NA ²⁷	S	NMS	When God speaks of a new covenant, it means he has made the first one obsolete. It is now out of date and ready to be put aside.

⁹⁶ Early editions of the NIV only disclosed that ‘The Greek text used in translating the New Testament was an eclectic one. The best current printed texts of the New Testament were used.’ (NIV¹⁹⁷⁸, vi–vii; NIVA¹⁹⁸⁷, xii). More recent editions have disclosed that ‘The Greek text used in translating the New Testament was an eclectic one, based on the latest editions of the Nestle-Aland/United Bible Societies’ (NIV²⁰¹¹). According to the Preface of NiRV²⁰¹⁴, the NiRV is based on the NIV and the translators ‘used the best and oldest copies of the Hebrew and Greek’ (Bible Gateway, ‘New International Reader’s Version, Version Information’, <https://www.biblegateway.com/versions/New-International-Readers-Version-NIRV-Bible/#vinfo>, accessed 7 Feb. 2018). The latest edition of NA/UBS is, therefore, assumed for every NIV-family translation.

⁹⁷ Accessed 7 Feb. 2018.

⁹⁸ Accessed 7 Feb. 2018.

Name	MOI					Hebrews 8:13
	1	2	3	4	5	
NLV	1969	A	?TR/ ? ⁹⁹	S	NMS	When God spoke about a New Way of Worship, He showed that the Old Way of Worship was finished and of no use now. It will never be used again. ¹⁰⁰
NMV	2013 ¹⁰¹	A	?	XW	Mc	In that he says, A new [covenant], he has made the first old. Now that which decays and waxes old [is] ready to vanish away.
NOYES	1880	A	TD	L	NMS	In that he saith, “a new covenant,” he hath made the first old ; but that which is becoming old, and worn out with age, is ready to vanish away. ¹⁰²
NRSV	1989	A	UBS ³⁽²⁾ / UBS ⁴	M	NMS	In speaking of “a new covenant,” he has made the first one obsolete. And what is obsolete and growing old will soon disappear.
NRSVA	1994	A	UBS ³⁽²⁾ / UBS ⁴	M	NMS	In speaking of “a new covenant,” he has made the first one obsolete. And what is obsolete and growing old will soon disappear. ¹⁰³
NRSVCE	1993	A	UBS ³⁽²⁾ / UBS ⁴	M	NMS	In speaking of “a new covenant,” he has made the first one obsolete. And what is obsolete and growing old will soon disappear. ¹⁰⁴
NTG	1840	B	G	L	NMS	Now when he saith, “A new <i>covenant</i> ,” he declareth the former <i>to be</i> old. But that which decayeth and groweth old <i>is</i> ready to disappear.
NTLP	1937	A	WH	S	NMS	In speaking of a new covenant He makes the first one obsolete; and whatever is obsolete and antiquated is on the verge of vanishing.
NTPE	1952	B	PS	S	NMS	Now when he calls it a new bond, he makes the old one out of date; and what is out of date and old is not far from disappearing altogether.

⁹⁹ Wayne J. Gerber, ‘English Translations of Scripture, The New Life Version of the Holy Bible’, 14, https://www.bethelcollege.edu/assets/content/mcarchives/pdfs/v5n2p13_17.pdf, accessed 8 Feb. 2018, indicates that Ledyard used a number of translations. NLV’s translation of 1 John 5:7–8 is that of TR.

¹⁰⁰ Accessed 8 Feb. 2018.

¹⁰¹ *Tanakh* (TNKH), 2014; *B’rit Chadashah*, 2013.

¹⁰² Accessed 8 Feb. 2018.

¹⁰³ Accessed 8 Feb. 2018.

¹⁰⁴ Accessed 8 Feb. 2018.

Name	MOI					Hebrews 8:13
	1	2	3	4	5	
NWT ¹⁹⁸⁴	1984	A	WH/ ?CT ¹⁰⁵	XS	NMS	In his saying “a new covenant,” he has made the former one obsolete. Now that which is made obsolete and growing old is near to vanishing away.
NWT ²⁰¹³	2013	A	NWT ¹⁹⁸⁴ / WH/?CT/ NA/UBS	XS	NMS	In his saying “a new covenant,” he has made the former one obsolete. Now what is obsolete and growing old is near to vanishing away.
OEB	2016	A ¹⁰⁶	WH/ TCNT	S	NMS	By speaking of a ‘new’ covenant, God at once renders the former covenant obsolete; and whatever becomes obsolete and loses its force is virtually annulled. ¹⁰⁷
PME	2012 ¹⁰⁸	A	[ASV]/ NA ²⁷ / UBS ⁴	M	Mc	In His saying, “A new <i>service</i> ,” he has made the first old. But that which is becoming old and ageing is close to vanish away.
PNT	1745	B	JM ¹⁰⁹	L	NMS	In that he saith, A new [covenant], he hath made the first old. Now that which decayeth and waxeth old, [is] ready to vanish away. ¹¹⁰

¹⁰⁵ ‘Appendix 3: How the Bible Came to Us’, in NWT²⁰¹³, 1729.

¹⁰⁶ OEB websites do not indicate where the publishers of OEB are located, but an OpenEnglishBible.org Facebook posting of 12 Mar. 2011, ‘Main OEB now uses US spelling’, contained US spelling and read, ‘This work is published from: United States’ (https://www.facebook.com/permalink.php?story_fbid=172615912790991&id=191330814219131, accessed 8 Feb. 2018). The US is, therefore, assumed.

¹⁰⁷ Accessed 8 Feb. 2018.

¹⁰⁸ J. K. McKee first published his translation as ‘Epistle to the Hebrews’, in *HPM*, 275–294.

¹⁰⁹ On the title pages of PNT, Whiston indicates that, where lacunae occur in his Greek sources, he supplements them with Latin sources, but Whiston also indicates that he uses JM. JM is Greek in Heb. 8:13, and, hence, PNT is included here. See PNT, <http://studybible.info/version/Whiston>, accessed 7 Feb. 2018; John Mill, *Novum testamentum græcum, cum lectionibus variantibus MSS. exemplarium, versionum, editionum SS. patrum et scriptorum ecclesiasticorum, et in easdem nolis* (Oxford: n.p., 1707), 675 [online facs.], http://images.csntm.org/PublishedWorks/JohnMillNovumTestamentum1707/Mill_NovumTestamentum_1707_0338a.jpg, accessed 7 Feb. 2018. Also, The Center for the Study of New Testament Manuscripts, ‘John Mill – Novum Testamentum’, <http://www.csntm.org/printedbook/viewbook/JohnMillNovumTestamentum1707>, accessed 7 Feb. 2108, and Michael D. Marlowe (ed.), ‘Mill, 1707’, <http://www.bible-researcher.com/bib-m.html#mill1707>, accessed 7 Feb. 2018, for an introduction to JM.

¹¹⁰ Accessed 7 Feb. 2018.

Name	MOI					Hebrews 8:13
	1	2	3	4	5	
QB	1764	B	TR/JM	XS ¹¹¹	NMS	In saying, A new, he has made the first old ; now that which is old, nay become ancient, nearly disappears. ¹¹²
REB	1989	B	NEB/ TK	M	NMS	By speaking of a new covenant, he has pronounced the first one obsolete; and anything that is becoming obsolete and growing old will shortly disappear.
RNJB	2018	B	NJB	M	NMS	By speaking of a ‘new’ covenant he implies that the first one is old. Anything old and ageing is ready to disappear.
RSV ¹⁹⁵²	1946 ¹¹³	A	[ASV]/ ?CT	L	NMS	In speaking of a new covenant he treats the first as obsolete. And what is becoming obsolete and growing old is ready to vanish away.
RSV ¹⁹⁷¹	1971 ¹¹⁴	A	RSV ¹⁹⁵² / ?CT	L	NMS	In speaking of a new covenant he treats the first as obsolete. And what is becoming obsolete and growing old is ready to vanish away.
RSVCE	1965 ¹¹⁵	A	RSV ¹⁹⁵² / ?CT	L	NMS	In speaking of a new covenant he treats the first as obsolete. And what is becoming obsolete and growing old is ready to vanish away. ¹¹⁶
RV	1881 ¹¹⁷	B	SC/WH/ TG/PS ¹¹⁸	W	NMS	In that he saith, A new <i>covenant</i> , he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.
SAWY	1858	A	TD ¹⁸⁵⁰ / TD ¹⁸⁵⁸ / TN	L	NMS	By saying new, he made the first old ; but that which is ancient and weak is about to perish. ¹¹⁹
SDNT	1876	B	TD ¹⁸⁷²	L	NMS	In that he says, A <i>new covenant</i> , he has made the first old ; now that which becomes old and wears out with age is ready to vanish away. ¹²⁰

¹¹¹ For a helpful review of this translation and its interpolation of interpretation and poor translation, see Michael D. Marlowe (ed.), ‘Purver’s Bible (1764)’, <http://www.bible-researcher.com/purver.html>, accessed 1 Aug. 2018.

¹¹² Accessed 17 Sept. 2018.

¹¹³ OT, 1952; NT, 1946.

¹¹⁴ OT, 1952; NT, 1971.

¹¹⁵ OT, 1966; NT, 1965.

¹¹⁶ Accessed 8 Feb. 2018.

¹¹⁷ OT, 1885, NT, 1881.

¹¹⁸ Lewis, English Bible, 71.

¹¹⁹ Heb. 3:2 in SAWY because Sawyer changes the chapter and verse divisions. Accessed 9 Feb. 2018.

¹²⁰ Accessed 9 Feb. 2018.

Name	MOI					Hebrews 8:13
	1	2	3	4	5	
SQV	2015	A	[ASV]/ [WEB]/ UBS ⁵	M	SN	In that He says, “Renewed”, He has made the first old. But that which is becoming old and grows aged is near to vanishing away.
SQV-UK	2016	A	SQV/ UBS ⁵	M	SN	In that He says, “Renewed”, He has made the first old. But that which is becoming old and grows aged is near to vanishing away. ¹²¹
TCNT	1901	B	WH	S	NMS	By speaking of a “new” Covenant, God at once renders the former Covenant obsolete ; and whatever is becoming obsolete and antiquated is on the point of disappearing.
T4T	2008	A	UBS ⁴	S	NMS	Since God spoke about a new <i>covenant</i> , he considered that the first <i>covenant</i> was no longer in use, and that it would soon disappear, just like <i>anything that gets old will disappear</i> . ¹²²
THOM	1808	A	? ¹²³	L	NMS	By calling this a new covenant he hath antiquated the first. Now that which is antiquated, and grown old, is near being abolished. ¹²⁴
TLV	2015	A	NA ²⁷	M	Mc	In saying “new,” He has treated the first as old; but what is being made old and aging is close to vanishing.
TT	2008	A	T4T/ UBS ⁴	S	NMS	Since God spoke about a new <i>covenant</i> , he considered the first <i>covenant</i> to be no longer in use, and that it would soon disappear, just as <i>anything that gets old will disappear</i> . ¹²⁵
TYN	1534	B	ER ¹⁵¹⁹ / ER ^{1522,126}	L	NMS	In that he sayth a new testament he had abrogat the olde. Now that which is disannulled and wexed olde, is redy to vannysse awaye.

¹²¹ Accessed 6 Feb. 2018.

¹²² Accessed 9 Feb. 2018.

¹²³ Thomson’s translation of 1 John 5:7–8 indicates that he was not using TR, but it is not clear what he was using.

¹²⁴ Accessed 9 Feb. 2018.

¹²⁵ Accessed 9 Feb. 2018.

¹²⁶ H. Wheeler Robinson (ed.), *The Bible in its Ancient and English Versions* (Oxford: Clarendon Press, 1940), 157.

Name	MOI					Hebrews 8:13
	1	2	3	4	5	
WADE	1934	B	WH	M	NMS	By saying “a covenant of a new type” He has pronounced the first obsolete. But that which is growing obsolete and antiquated is on the verge of disappearing altogether. ¹²⁷
WBG	1902	A	TD	L	NMS	In that he calls it new, he has made the first one old; but that which is old and antiquated is nigh unto vanishing.
WBT	1839	A	KJV	L	NMS	In that he saith, A new <i>covenant</i> , he hath made the first old. Now that which decayeth and groweth old <i>is</i> ready to vanish away.
WEB	2017	A	[ASV]/ RP ¹⁹⁹¹	M	(NMS)	In that he says, “A new covenant”, he has made the first old. But that which is becoming old and grows aged is near to vanishing away. ¹²⁸
WEBBE	2017	A	[ASV]/ RP ¹⁹⁹¹	M	(NMS)	In that he says, “A new covenant”, he has made the first old. But that which is becoming old and grows aged is near to vanishing away. ¹²⁹
WES	1755 ¹³⁰	B	[KJV]/ BG	L	NMS	In saying, a new covenant, he hath antiquated the first : now that which is antiquated and decayed, is ready to vanish away.
WET	1959	A	N	XS	NMS	In the fact that He says, New in quality, He has permanently antiquated the first. Now, that which is being antiquated and is waning in strength, is near to the point of vanishing away.
WMB	2017	A	[ASV]/ WEB/ RP ¹⁹⁹¹	M	Mc	In that he says, “A new covenant”, he has made the first old. But that which is becoming old and grows aged is near to vanishing away. ¹³¹
WMBBE	2017	A	[ASV]/ WEB/ RP ¹⁹⁹¹	M	Mc	In that he says, “A new covenant”, he has made the first old. But that which is becoming old and grows aged is near to vanishing away. ¹³²

¹²⁷ Accessed 9 Feb. 2018.

¹²⁸ Accessed 1 May 2017 and since replaced by subsequent editions.

¹²⁹ Accessed 1 May 2017 and since replaced by subsequent editions.

¹³⁰ William T. Lowndes and Henry G. Bohn, ‘Translation – The New Testament in Various Languages’, in William T. Lowndes, *The Bibliographer's Manual of English Literature*, 4 (London: William Pickering, 1834), 1788–1806; new edn, rev. corrected and enl. Henry G. Bohn, Part 9 (London: Henry Bohn, 1863), 2636 [online facs.], <https://archive.org/details/bibliographersm13lowngoog>, accessed 8 Feb 2018.

¹³¹ Accessed 1 May 2017 and since replaced by subsequent editions.

¹³² Accessed 1 May 2017 and since replaced by subsequent editions.

Name	MOI					Hebrews 8:13
	1	2	3	4	5	
WNT ¹⁹⁰⁸	1908	B	R	S	NMS	By using the words, “a new Covenant,” He has made the first one obsolete ; but whatever is decaying and showing signs of old age is not far from disappearing altogether.
WNT ¹⁹²⁹	1929	B	R	S	NMS	By using the words, ‘a new Covenant,’ He has made the first one obsolete. But whatever is decaying and showing signs of old age is not far from disappearing altogether.
WORR	1904	A	[WH]/SC	L	NMS	In that He saith, "A new <i>covenant</i> ," He hath made the first old; but the thing that <i>is</i> becoming old, and is wearing out with age, is near vanishing away. ¹³³
WORS	1770	B	?TR ¹³⁴	L	NMS	Now by saying, a new <i>covenant</i> , He hath antiquated the first: and what is antiquated, and groweth old, <i>is</i> near <i>it's</i> < <i>sic</i> > exit. (P <i>Gr</i> disappearing)
WVSS	1924	B	WH/vg ^{cl} / DRV/ MNT ¹³⁵	L	NMS	When he saith a ‘new’ covenant, he hath made obsolete the former covenant; that which is obsolete and old is nigh unto disappearance.
WYC	1380	B	vg	L	NMS	but in seiynge a newe : the former wexed oold, & ¹³⁶ that that is of many daies and wexith elde: is nyz the death.

¹³³ Accessed 9 Feb. 2018.

¹³⁴ In his ‘Author’s Advertisement’ (which is his Preface), Worsley indicates that he is seeking to bring the language of the KJV up to date and bring his translation ‘*nearer to the original*’ (emphasis in the original). The implication is that he was using unknown TR texts. However, those parts of 1 John 5:7–8 which are only in TR texts are placed in his footnote kk, rather than the body of the text, and it is not clear why he does this.

¹³⁵ In their article on WVSS, Tyndale House note that, in 1935, the publisher of WVSS, Longmans, Green & Co., said the WVSS NT was primarily a translation of Westcott and Hort’s Greek text (‘Westminster Version of Scripture’, <http://tyndalearchive.com/scriptures/wvss.htm>, accessed 1 Aug. 2018). Allen Wikgren pointed out that several marginal notes identify where the translators have had to conform ‘to the pronouncements of councils and commissions’ (‘The New Testament in the Westminster Version of the Sacred Scriptures. By Rev. Cuthbert Lattey, S.J. New York: Longmans, Green & Co., 1948. 479 pages. \$4.00’, *Journal of Religion*, 29/4 (Oct. 1949), 315–316). Clayton R. Bowen said, ‘It is primarily ... a translation of the Vulgate, but the Greek is constantly consulted’, ‘the various English versions have been taken account of throughout’, ‘Moffatt ... is followed in placing Rom. 2:16 before 2:14’, and, at times, ‘a Rheims phrasing is left unrevised’ (‘Review: A Notable Roman Catholic Version of the New Testament’, *Journal of Religion*, 2/2 (Mar. 1922), 212–214).

¹³⁶ It has not been possible to replicate the symbol used here in the translation original. Since the symbol means ‘and’, an ampersand has, therefore, been used instead.

Name	MOI					Hebrews 8:13
	1	2	3	4	5	
YLT ¹⁸⁸⁷	1887	B	YLT ¹⁸⁶² / ?TR	W	NMS	in the saying `new,' He hath made the first old, and what doth become obsolete and is old [is] <....> ¹³⁷ disappearing.
YLT ¹⁸⁹⁸	1898	B	YLT ¹⁸⁸⁷ / ?TR	W	NMS	in the saying `new,' He hath made the first old, and what doth become obsolete and is old [is] nigh disappearing.

2.7 Data Gathering and Analysis

Primary data has been gathered from critical Greek, Latin, Syriac and Coptic texts; from the sample translations; from three translations of the LXX, from lexica, from corpora and from NT translators or their representatives. Secondary data has been gathered from reviews of the sample translations, from concordances, from Christian and Messianic commentaries representing a range of theological views, and from occasional Jewish sources. However, because Messianics is still an emerging subject and Messianic scholars have, until recently, focused on defending their position relative to non-Messianic Jewish and Christian positions, it has not always been possible to use Messianic material that is as scholarly as that representing other fields of study. Non-scholarly literature respected by Messianic scholars has had to suffice.

Qualitative and quantitative data has been gathered from these sources and analysed inductively and deductively by critically exploring, comparing and contrasting the data. Where appropriate, the data has been coded, clustered, tabulated and/or placed in matrices to identify patterns, themes, relationships, gaps within the data, and any consequences of the

¹³⁷ Printed 1887 copies accessed have a gap of four characters corresponding to the word *nigh* in the 1898 edition. It is unclear if the gap in the 1887 editions is an accidental or deliberate omission, or if the word *nigh* was added in the revision of 1898 after Young's death in 1888.

data. Many of the methods used by Miles, Huberman and Saldaña have, therefore, been used,¹³⁸ but only relevant to the task, for as they rightly say:

No study conforms exactly to a standard methodology; each one calls for the researcher to bend the methodology to the uniqueness of the setting or case.¹³⁹

Various English translations are cited to avoid any appearance of translational discrimination, and, unless stated otherwise, NT Greek citations are from UBS⁵.

2.8 Assumptions

No research is without its assumptions. This research stands on the following assumptions.

- (1) The Hebrew, Aramaic and Greek source texts behind Jewish, Christian and Messianic Bibles are all sacred texts.
- (2) No Bible translation is wholly accurate or beyond improvement. Corrections and improvements will always be necessary to ensure a translation is as respected and accurate a reflection of its source text(s) as possible.
- (3) Every accuracy measure has inherent bias, and no measure is wholly reliable, but some measures are more reliable than others, so the most balanced accuracy tests are those using a number of the relatively reliable measures.
- (4) Textual, contextual, lexical, linguistic and literary facts determine the semantics of a passage, so accuracy measures will only be effective if they take them all into consideration.

¹³⁸ Matthew B. Miles, A. Michael Huberman and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (3rd edn, Los Angeles: SAGE, 2014), 69–322.

¹³⁹ Miles, Huberman and Saldana, *Qualitative Data*, 7.

- (5) The Jewish, Christian and Messianic Bibles were written by (predominantly) Jews,¹⁴⁰ and Jewish thought has always accepted high degrees of paradox.¹⁴¹ A high degree of paradox should, therefore, be expected within all three Bibles and accepted.
- (6) Whether it was written to, by or about Jews, or, in the case of Hebrews, by an unknown writer who heard the Gospel from Jews,¹⁴² each Scriptural text has a historical Jewish context. To be understood with any semblance of accuracy, it must, therefore, be understood in a relevant Jewish context.
- (7) Readers have a right to know the accuracy of what they read and a right to know, before they purchase a translation, if it meets their requirements.

2.9 Definition of Terms

The word *accuracy* is preferred to *fidelity* and *faithfulness* for two reasons. Firstly, *The Concise Oxford Dictionary*, ninth edition gives ‘exact correspondence to the original’ as one of its definitions of *fidelity*.¹⁴³ Also, *faithfulness* is frequently used of literal, form-focused translations, but this research does not demand that a translation has exact correspondence or form-focus to be deemed accurate. Secondly, *accuracy* is used by the Chartered Institute of

¹⁴⁰ Among the many views about who wrote which books of the Christian/Messianic Bible, the general consensus is that a majority of the books were written by Jews, but the size of the majority is disputed. Hence, the use of ‘(predominantly) Jews’.

¹⁴¹ Arthur J. Lelyveld, *The Unity of Contraries: Paradox as a Characteristic of Normative Jewish Thought*, The B. G. Rudolph Lectures in Judaic Studies (Syracuse, NY: Syracuse University, 1984). Also, Athol Dickson, *The Gospel According to Moses: What my Jewish Friends Taught me about Jesus* (Grand Rapids, MI: Brazos, 2003), 15–16, 63–80; Lois Tverberg, *Reading the Bible with Rabbi Jesus* (Grand Rapids, MI: Baker Books, 2017), 108; Lois Tverberg, *Walking in the Dust of Rabbi Jesus: How the Jewish Words of Jesus Can Change Your Life* (Grand Rapids, MI: Zondervan, 2012), 130–141, 154–164.

¹⁴² Heb. 2:3. Also, Matt. 10:2–6, Acts 2:42, 1 Cor. 15:1–10, Phil. 3:5.

¹⁴³ *The Concise Oxford Dictionary* (9th edn, London: BCA, 1996), 500.

Linguistics,¹⁴⁴ and UNESCO,¹⁴⁵ as well as Translation Studies scholars and Bible translators, and it is widely used in relative terms of a range of translation styles. Consequently, *accuracy* best reflects the position that this research takes and what it evaluates.

Also, this research includes Christian, Jewish and Messianic perspectives. To this end:

- *Christian* is used of people who believe in Jesus, express their faith in a (mostly) non-Jewish way and generally hold theological views associated with such practices. Christians seeking to understand the Jewish roots of their faith, but expressing their faith in (mostly) non-Jewish ways, are considered Christian.
- *Messianic* is used of people who believe in Jesus, but know him by his Hebrew name of Yeshua, identify him and his teachings as more Jewish than Christians do, express their faith in a (mostly) Jewish way and believe that they should be Torah-observant. People who are a mix of Christian and Messianic, but more Messianic than Christian and seeking to be Torah-observant are considered Messianic.
- *Jew* is used in a religious sense of people who are Rabbinic or Karaite Jews and do not (publicly) believe in Yeshua/Jesus, as understood by Messianics or Christians.¹⁴⁶ It is also used of people who are ancestrally and socio-culturally Jews.

¹⁴⁴ *Diploma in Translation: Notes for Candidates* (London: Institute of Linguistics, 1990), in Jeremy Munday, *Introducing Translation Studies: Theories and Applications* (4th edn, London: Routledge, 2016), 50.

¹⁴⁵ Joan Kidd, *Guidelines for Translators*, document for UNESCO translators (1981; rev. edn, Janet Doolaege, Paris: UNESCO, 1990), in Munday, *Introducing Translation Studies*, 51.

¹⁴⁶ Most Messianics are American or Israeli Jews. Some are Jews from Britain or elsewhere. Some are non-Jewish Christians or ex-Christians. There is also an increasing number of Rabbinic and Karaite Jews who secretly believe that Yeshua is the Messiah, but who do not publicly declare this, because of socio-cultural consequences among Jews who think Messianic Jews are Christians and Jewish Christians are no longer ethnically or socio-culturally Jews. Joel Rosenberg's 'State of the Epicenter 2017' ((7 Oct. 2017), https://www.joshuafund.com/learn/news-article/state_of_the_epicenter_2017, accessed 29 Oct. 2017), provides a limited report of the number of Messianics in Israel, but does not include secret believers. Personal conversations with people who know secret

Where the terminology of one perspective is semantically different from the equivalent of another, the terms are used jointly when both are applicable and alone when a semantic distinction is made. For example:

- The Hebrew word, *Torah* (Heb. תּוֹרָה), is derived from *yarah* (Heb. יָרָה), which means ‘to throw’, ‘to cast’ or ‘to shoot (arrows)’ and, in the Hiphil conjugation, ‘to teach’.¹⁴⁷ *Torah*, therefore, means ‘instruction’ or ‘direction’,¹⁴⁸ but, from uncertain origins, it also means ‘law’, ‘custom’ or ‘manner’.¹⁴⁹ The LXX and NT translated *Torah* into Greek as *nomos* (Gk νόμος),¹⁵⁰ which can mean ‘custom’, ‘law’, ‘ordinance’, ‘statute’, ‘rule’, ‘principle’ or ‘norm’.¹⁵¹ This is translated into English as ‘Law’ when referring to (the) Torah.¹⁵² However, many Christians view at least some of the Law negatively,¹⁵³ but Jews and Messianics view (the) Torah positively. The two words are, therefore, used alone when a distinction is made and as Torah/Law otherwise.

believers, and people in each the other identified groups have also provided this research with knowledge of the situation, but believers, and people in the other identified groups have also provided this research with knowledge of the situation, but the sensitivities between non-Messianic and Messianic Jews make it inappropriate that those sources are identified.

¹⁴⁷ BDB, 434–435.

¹⁴⁸ BDB, 435; *American Heritage Dictionary*, 1834, 2078.

¹⁴⁹ BDB, 435–436.

¹⁵⁰ For an example of this, compare Jer. 31:31–34 in Hebrew MT texts, Greek LXX translations of this in Jer. 38:31–34, and English translations of the two passages.

¹⁵¹ BAGD, 542–543; LSJ, 1180.

¹⁵² Many Jews and Messianics Westernise the word *Torah* as ‘the Torah’, but some retain the Hebrew form and use only ‘Torah’. Hence, (the) Torah.

¹⁵³ e.g., Bruce Atkinson, *No More Law: A Bold Study in Galatians* (Milton Keynes, Paternoster, 2012); Greg L. Bahnsen, et al, *Five Views on Law and Gospel* (Grand Rapids, MI: Zondervan, 1999); Gary M. Burge, *Whose Land? Whose Promise? What Christians are not Being Told about Israel and the Palestinians* (Cleveland, OH: Pilgrim, 2003); Colin Chapman, *Whose Promised Land? The Continuing Conflict over Israel and Palestine* (rev. edn, Oxford: Lion Hudson, 2015); Jason C. Meyer, *The End of the Law: Mosaic Covenant in Pauline Theology* (Nashville, TN: B&H, 2009); Stephen Sizer, *Christian Zionism: Road-map to Armageddon?* (Nottingham: Inter-Varsity Press, 2004).

- Since the books of the Christian OT are ordered differently from the TNKH used by Jews and Messianics, and OT translations may use LXX and other source texts not used for translations of the TNKH, TNKH/OT is only used when both apply.
- Christians refer to Jesus, but he is often denuded of his Jewishness. Messianics call him Yeshua and focus on his Jewishness. The two names are, therefore, used alone when a distinction is made and as Yeshua/Jesus otherwise.

Similarly, since some Christians call Sunday the Sabbath, the Jewish Sabbath from sun-down on Friday to sun-down on Saturday is called *Shabbat*. However, while it is recognised that *kashrut* is more specific to biblical and Jewish food laws than *kosher*, because *kosher* can be used of other things than food, *kosher* is used because it is more widely recognised.¹⁵⁴

Also, Messianics usually avoid using the name *OT* to avoid any inference that the TNKH is obsolete. For the same reason, many Messianics call the NT the Apostolic Writings or Apostolic Scriptures. Others use *Brit HaChadashah* (the New Covenant). This research uses NT because it is the most widely-recognised name, but no view on the status of the TNKH/OT should be attached to its use.

¹⁵⁴ For a brief Jewish explanation of how the two words are used, see Lisë Stern, *How to Keep Kosher: A Comprehensive Guide to Understanding Jewish Dietary Laws* (New York: William Morrow, 2004), 18, or J. K. McKee, *Kashrut: Kosher for Messianic Believers* (Richardson, TX: TNN, 2015), 5, where Stern is quoted.

CHAPTER 3 **SOURCE-TEXT(S) ANALYSIS**

3.1 Introduction

Section 2.1 laid out the analysis that this research would carry out,¹ and this chapter carries out the first four stages of that process. Firstly, it identifies any variant Greek readings of Heb. 8:13. Secondly, it establishes the semantic-range potential of each lexeme in the verse from Greek lexica and the verse's syntax. Having identified the keywords in the verse, it then analyses their usage elsewhere in the NT and the LXX, and analyses the linguistic and literary forms of the verse to establish if they impose any limitations on the semantic-range potential of the keywords. A translation draft is established at stage two and modified, as appropriate, by further findings.

3.2 Critical-Texts Analysis

Greek manuscripts of Heb. 8:13 are invariant with one exception. Some read *ἐν τῷ λέγειν Καινὴν πεπαλαίωκε τὴν πρώτην τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγυὸς ἀφανισμοῦ*.² Others replace *πεπαλαίωκε* with *πεπαλαίωκεν*,³ but this is only a spelling difference.⁴ Consequently, any variations across translations of Heb. 8:13 are translational.

¹ See p. 49.

² For an example of this see Ⲙ, <http://www.codexsinaiticus.org/en/manuscript.aspx?book=46&chapter=8&lid=en&side=r&verse=13&zoomSlider=0>, accessed 6 Aug. 2018. For modern publications using this form, see *H KAINH ΔΙΑΘΗΚΗ, The Greek New Testament with the Readings Adopted by the Revisers of the Authorised Versions* (New edn, Oxford: Clarendon Press, 1905); Ⲙ¹⁹⁸⁵.

³ For an example of this, see B, 1518b, https://digi.vatlib.it/view/MSS_Vat.gr.1209/1522, accessed 6 Aug. 2018. For modern publications using this form, see NA²⁸, RP¹⁹⁹¹.

⁴ Friberg, Friberg and Miller, *ALGNT*, 306; Robinson and House, *ALNTG*, 274.

3.3 Lexical Definitions

Three sets of lexical definitions are provided for each word in Heb. 8:13. Table 3.3.1 provides NT Greek definitions because Heb. 8:13 is part of the NT. Table 3.3.2 provides LXX definitions because LXX usage of the keywords in Heb. 8:13 is analysed. Table 3.3.3 provides Classical Greek definitions to ascertain if there were any definitions additional to NT and LXX definitions that it could be argued the writer of Hebrews might have had in mind when writing Heb. 8:13. In each case, definitions common to the lexica and potentially relevant to Heb. 8:13 are cited, and additional relevant detail is quoted.

Table 3.3.1

NEW TESTAMENT GREEK LEXICAL ANALYSIS OF HEBREWS 8:13

Greek Lexeme	Grammatical Features and Lexical Definitions
ἐν	<i>prep. w. dat.</i> ⁵ <i>in, on, at, near.</i> ⁶
τῷ	ὁ, ‘the prepositive article, answering, to a considerable extent, to the English definite article’; ⁷ <i>def. dat. neut. sing.</i> ⁸ <i>the.</i> ⁹
λέγειν	<i>λέγω, pres. inf. act.</i> ¹⁰ <i>say, speak, tell.</i> ¹¹

⁵ Bagster, *AGL*, 137; BAGD, 258; Friberg, Friberg and Miller, *ALGNT*, 147; Newman, *CG-ED*, 61; Robinson and House, *ALNTG*, 120.

⁶ Bagster, *AGL*, 137; BAGD, 258; Friberg, Friberg and Miller, *ALGNT*, 147; Newman, *CG-ED*, 61.

⁷ Bagster, *AGL*, 281.

⁸ Friberg, Friberg and Miller, *ALGNT*, 386; Robinson and House, *ALNTG*, 351; Wenham, *Elements*, 230.

⁹ BAGD, 549; Friberg, Friberg and Miller, *ALGNT*, 276; Newman, *CG-ED*, 125; Robinson and House, *ALNTG*, 247.

¹⁰ Bagster, *AGL*, 248; Friberg, Friberg and Miller, *ALGNT*, 244; Robinson and House, *ALNTG*, 219.

¹¹ Bagster, *AGL*, 248; Friberg, Friberg and Miller, *ALGNT*, 244; Louw and Nida, *GNTL* 1/397, 33.69; Newman, *CG-ED*, 109; Robinson and House, *ALNTG*, 220. Also BAGD, 468, where *speak* is replaced with ‘*utter in words ... give expression to orally*’, which means the same thing.

καινήν	<p>καινός, <i>adj.</i> acc. fem. sing.¹² <i>'new, recently made ... new in species character or mode ... novel, strange ... new to the possessor ... unheard of, unusual ... met. renovated, better, of higher excellence, 2 Co. 5. 17; Re. 5. 9, et al'</i>;¹³ <i>'new. 1. in the sense unused ... 2. in the sense of someth. not previously present, unknown, strange, remarkable ... 3. in contrast to someth. old—a. w. no criticism of the old implied ... b. in the sense that what is old has become obsolete, and should be replaced by what is new. In such a case the new is, as a rule, superior in kind to the old</i> ἡ κ. διαθήκη <i>the new covenant or declaration (Jer 38[31]:31) Mt 26:28 v.1; Mk 14:24 v.1; Lk 22:20; 1 Cor 11:25; 2 Cor 3:6; Hb 8:8 (Jer 38[31]:31), 13; 9:15'</i>;¹⁴ <i>'new, opposite παλαιός (old); (1) of what was not there before new, recently made, not yet used, fresh ... (2) of what was not known before strange, unheard of, unusual ... (3) of what was not possessed before newly gained, newly acquired ... (4) by way of contrast with the old or obsolete better, superior, different (HE 8.8); substantively new (and better) one (HE 8.13)'</i>;¹⁵ <i>'new, recent'</i>;¹⁶ <i>'new; of new quality; unused; unknown, strange, remarkable'</i>;¹⁷ <i>'fresh, new.'</i>¹⁸</p>
πεπαλαίωσε(ν)	<p>παλαιόω, <i>perf. ind. act. 3 pers. sing.</i>¹⁹ <i>'to make old'</i>;²⁰ <i>'make old, declare or treat as obsolete τὴν πρώτην (i.e. διαθήκη) treat the first covenant as obsolete Hb 8:13a'</i>;²¹ <i>'make old, declare or treat as obsolete (HE 8.13a)'</i>;²² <i>'make old'</i>;²³ <i>'to cause to become old and obsolete, and hence no longer valid – "to make old, to make out of date." ἐν τῷ λέγειν Καινήν πεπαλαίωκεν τὴν πρώτην "by speaking of a new covenant, he has made the first one out of date" He 8:13'</i>;²⁴ <i>'make or declare old or obsolete'</i>;²⁵ <i>'I make old, I antique; I wear out; I treat as past, Heb 8:13'</i>.²⁶</p>
τὴν	<p>ὁ <as for τῷ above>;²⁷ <i>def. acc. fem. sing.</i>²⁸ <i>the.</i>²⁹</p>

¹² Bagster, *AGL*, 208; Friberg, Friberg and Miller, *ALGNT*, 211; Robinson and House, *ALNTG*, 187.

¹³ Bagster, *AGL*, 208.

¹⁴ BAGD, 394.

¹⁵ Friberg, Friberg and Miller, *ALGNT*, 212.

¹⁶ Louw and Nida, *GNTL* 1/645, 67.115.

¹⁷ Newman, *CG-ED*, 92.

¹⁸ Robinson and House, *ALNTG*, 187.

¹⁹ Bagster, *AGL*, 316; Friberg, Friberg and Miller, *ALGNT*, 306; Robinson and House, *ALNTG*, 274.

²⁰ Bagster, *AGL*, 299.

²¹ BAGD, 606.

²² Friberg, Friberg and Miller, *ALGNT*, 292.

²³ Louw and Nida, *GNTL* 2/182.

²⁴ Louw and Nida, *GNTL* 1/643, 67.103.

²⁵ Newman, *CG-ED*, 133.

²⁶ Robinson and House, *ALNTG*, 260.

²⁷ Bagster, *AGL*, 281.

²⁸ Friberg, Friberg and Miller, *ALGNT*, 379; Robinson and House, *ALNTG*, 345; Wenham, *Elements*, 230.

²⁹ BAGD, 549; Friberg, Friberg and Miller, *ALGNT*, 276; Newman, *CG-ED*, 125; Robinson and House, *ALNTG*, 247.

πρώτην	<i>πρῶτος</i> , <i>adj.</i> acc. fem. sing. ³⁰ <i>first</i> ; ³¹ ‘earlier, first, former’. ³²
τὸ	<i>ὁ</i> , <as for τῶ above> <i>def.</i> nom. neut. sing. ³³ which, with a particle, ‘mark[s] the participle as a substantive’ or forms ‘an articular infinitive construction ... to stand for a noun’. ³⁴ <i>the</i> < <i>noun</i> >. ³⁵
δὲ	<i>conj. ptcl</i> ; ³⁶ ‘one of the most commonly used Gk. particles, used to connect one clause w. another when it is felt that there is some contrast betw. them, though the contrast is oft. scarcely discernible’; ³⁷ ‘a marker of an additive relation, but with the possible implication of some contrast – “and” ... a marker of contrast – “but on the other hand”’; ³⁸ ‘a weak adversative conjunction, generally placed second in its clause’. ³⁹ <i>but, and</i> ; ⁴⁰ ‘but, when a contrast is clearly implied; and, when a simple connective is desired, without contrast ... very freq. as a transitional particle pure and simple, without any contrast intended <i>now, then</i> ’; ⁴¹ <i>now</i> , ⁴² ‘with no temporal sense’. ⁴³
παλαιούμενον	<i>παλαιόω</i> , pres. pass. nom. neut. sing. part. ⁴⁴ pass. ‘to grow old, to become worn or effete, Lu. 12.33; He. 1.11; met. to treat as antiquated, to abrogate, supersede, He. 8.13’; ⁴⁵ ‘become old (oft. w. the connotation of becoming useless; Pla., Symp. 208a; Diog. L. 7, 159; Sb 5827, 11 [69 BC]; APF 2, ’03, 441 no. 55, 4 <i>τείχη παλαιωθέντα</i> ‘walls that have become ruinous’; LXX; En. 104, 2; Philo, <i>Sobr.</i> 56) <i>βαλλάντια μὴ παλαιούμενα purses that do not wear out</i> Lk 12:33, <i>ὡς ἱμάτιον παλαιοῦσθαι</i> (Dt 29:4; Josh 9:5; 2 Esdr 19 [Neh 9]:21; Sir 14:17; Is 51:6) Hb 1:11 (Ps 101:27); B 6:2 (Is 50:9). <i>ζύμη παλαιωθεῖσα yeast that has become old</i> (cf. 1 Cor 5:7) IMg 10:2. <i>παλαιοῦσθαι ταῖς λύπαις be made old by sorrows</i> Hv 3, 11. <i>τὸ παλαιούμενον</i> (w. <i>γηράσκον</i>) <i>what has become obsolete</i> Hb 8:13b (inscr. [218 BC]; ΕΛΛΗΝΙΚΑ 7, ’34 p. 179, 14

³⁰ Bagster, *AGL*, 355; Friberg, Friberg and Miller, *ALGNT*, 337; Robinson and House, *ALNTG*, 306.

³¹ BAGD, 725–726; Louw and Nida, *GNTL* 1/607, 60.46; Robinson and House, *ALNTG*, 306.

³² Friberg, Friberg and Miller, *ALGNT*, 338.

³³ Friberg, Friberg and Miller, *ALGNT*, 382; Robinson and House, *ALNTG*, 348; Wenham, *Elements*, 230.

³⁴ Friberg, Friberg and Miller, *ALGNT*, 276. Also BAGD, 551, where the ‘inf. w. neut. art. ... stands ... for a noun’.

³⁵ BAGD, 549, 551; Friberg, Friberg and Miller, *ALGNT*, 276.

³⁶ Bagster, *AGL*, 85; Friberg, Friberg and Miller, *ALGNT*, 104.

³⁷ BAGD, 171.

³⁸ Louw and Nida, *GNTL* 1/790, 89.94; 794, 89.124.

³⁹ Robinson and House, *ALNTG*, 75.

⁴⁰ Bagster, *AGL*, 85; Friberg, Friberg and Miller, *ALGNT*, 104; Robinson and House, *ALNTG*, 75.

⁴¹ BAGD, 171.

⁴² Bagster, *AGL*, 85; Friberg, Friberg and Miller, *ALGNT*, 104.

⁴³ Friberg, Friberg and Miller, *ALGNT*, 104.

⁴⁴ Bagster, *AGL*, 299; Friberg, Friberg and Miller, *ALGNT*, 292; Robinson and House, *ALNTG*, 260.

⁴⁵ Bagster, *AGL*, 299.

	<i>παλαιούμενα</i> = things that have become useless). M-M.*; ⁴⁶ ‘become old (and therefore outmoded) (HE 8.13b); <i>wear out</i> (LU 12.33)’; ⁴⁷ ‘become old or obsolete, <i>wear out</i> ’; ⁴⁸ ‘ <i>I fall to the past</i> , Heb 8:13.’ ⁴⁹
<i>καὶ</i>	<i>conj.</i> ⁵⁰ <i>and.</i> ⁵¹
<i>γηράσκον</i>	<i>γηράσκω</i> , pres. act. nom. neut. sing. part. ⁵² <i>to become old, grow old</i> ; ⁵³ ‘ <i>to be or become old</i> , Jno. 21.18; He. 8.13’; ⁵⁴ ‘grow old J 21:18; 1 Cl 23:3. <i>παλαιούμενον καὶ γηράσκον becoming obsolete and growing old</i> Hb 8:13. M-M.*’; ⁵⁵ ‘figuratively, of the old covenant <i>become obsolete</i> (HE 8.13)’; ⁵⁶ ‘to become old in age (referring to living beings) – “to grow old, to become old”’; ⁵⁷ ‘ <i>become old, age</i> ’. ⁵⁸
<i>ἐγγύς</i>	<i>adv.</i> ⁵⁹ <i>near.</i> ⁶⁰
<i>ἀφανισμοῦ</i>	<i>ἀφανισμός</i> , n. gen. masc. sing. ⁶¹ ‘ <i>a disappearing, vanishing away; met. destruction, abolition, abrogation. L.G.</i> ’; ⁶² ‘ <i>disappearance, destruction</i> (freq. in this sense ...) <i>ἐγγύς ἀφανισμοῦ is near destruction</i> Hb 8:13 M-M.*’; ⁶³ ‘ <i>vanishing away, disappearing, doing away with</i> (HE 8.13)’; ⁶⁴ ‘ <i>disappearing, destruction</i> [He 8.13]’; ⁶⁵ ‘ <i>disappearing, disappearance</i> ’. ⁶⁶

⁴⁶ BAGD, 606.

⁴⁷ Friberg, Friberg and Miller, *ALGNT*, 292.

⁴⁸ Newman, *CG-ED*, 133.

⁴⁹ Robinson and House, *ALNTG*, 260.

⁵⁰ Bagster, *AGL*, 208; BAGD, 391; Friberg, Friberg and Miller, *ALGNT*, 211; Newman, *CG-ED*, 91; Robinson and House, *ALNTG*, 187.

⁵¹ Bagster, *AGL*, 208; BAGD, 391; Friberg, Friberg and Miller, *ALGNT*, 211; Louw and Nida, *GNTL* 1/789, 89.92–790, 89.93; Newman, *CG-ED*, 91; Robinson and House, *ALNTG*, 187.

⁵² Friberg, Friberg and Miller, *ALGNT*, 99; Robinson and House, *ALNTG*, 71.

⁵³ Friberg, Friberg and Miller, *ALGNT*, 99; Robinson and House, *ALNTG*, 71.

⁵⁴ Bagster, *AGL*, 78.

⁵⁵ BAGD, 158.

⁵⁶ Friberg, Friberg and Miller, *ALGNT*, 99.

⁵⁷ Louw and Nida, *GNTL* 1/643, 67.105.

⁵⁸ Newman, *CG-ED*, 38.

⁵⁹ Bagster, *AGL*, 110; BAGD, 214; Friberg, Friberg and Miller, *ALGNT*, 126; Newman, *CG-ED*, 52; Robinson and House, *ALNTG*, 95.

⁶⁰ Bagster, *AGL*, 110; Friberg, Friberg and Miller, *ALGNT*, 126; Newman, *CG-ED*, 52; Robinson and House, *ALNTG*, 95.

⁶¹ Bagster, *AGL*, 61; Robinson and House, *ALNTG*, 55.

⁶² Bagster, *AGL*, 61.

⁶³ BAGD, 124.

⁶⁴ Friberg, Friberg and Miller, *ALGNT*, 83.

⁶⁵ Newman, *CG-ED*, 30.

⁶⁶ Robinson and House, *ALNTG*, 55.

Table 3.3.2

SEPTUAGINT LEXICAL ANALYSIS OF HEBREWS 8:13

Greek Lexeme	Grammatical Features and Lexical Definitions
ἐν	<i>prep.</i> ⁶⁷ <i>in, on, at.</i> ⁶⁸
τῷ	ὁ, <i>def. dat. neut. sing.</i> ⁶⁹ <i>the.</i> ⁷⁰
λέγειν	λέγω, <i>pres. inf. act.</i> ⁷¹ <i>to say.</i> ⁷²
καινήν	καινός, <i>adj. acc. fem. sing.</i> ⁷³ <i>new.</i> ⁷⁴
πεπαλαίωσε(ν)	παλαιόω, not present in LXX as πεπαλαίωσε(ν). ⁷⁵ <i>to make old; to enjoy a long time of; to wear out.</i> ⁷⁶
τήν	ὁ, <i>def. acc. fem. sing.</i> ⁷⁷ <i>the.</i> ⁷⁸
πρώτην	superl. <i>adj. acc. fem. sing.</i> ⁷⁹ superl. of πρό; <i>first, former.</i> ⁸⁰
τὸ	ὁ, <i>def. nom. neut. sing.</i> ⁸¹ <i>the.</i> ⁸²
δὲ	connecting <i>ptcl.</i> ⁸³ <i>and, but.</i> ⁸⁴
παλαιούμενον	παλαιόω, not present in LXX as παλαιούμενον. ⁸⁵ <i>pass. to wax old, to grow old, to become old; to decay through lapse of time; to fail; to become chronic, lingering (of a disease); to be worn out.</i> ⁸⁶

⁶⁷ Taylor, *ALS*, 188.⁶⁸ Taylor, *ALS*, 188.⁶⁹ Taylor, *ALS*, 547.⁷⁰ Taylor, *ALS*, 393.⁷¹ Taylor, *ALS*, 350.⁷² Taylor, *ALS*, 350.⁷³ Taylor, *ALS*, 296.⁷⁴ Taylor, *ALS*, 296.⁷⁵ Taylor, *ALS*, 432.⁷⁶ Taylor, *ALS*, 413.⁷⁷ Taylor, *ALS*, 538.⁷⁸ Taylor, *ALS*, 393.⁷⁹ Taylor, *ALS*, 475.⁸⁰ Taylor, *ALS*, 476.⁸¹ Taylor, *ALS*, 540.⁸² Taylor, *ALS*, 393.⁸³ Taylor, *ALS*, 117.⁸⁴ Taylor, *ALS*, 117.⁸⁵ Taylor, *ALS*, 413.⁸⁶ Taylor, *ALS*, 413.

καὶ	<i>conj.</i> ⁸⁷ <i>and.</i> ⁸⁸
γηράσκον	<i>γηράσκω</i> , not present in LXX as <i>γηράσκον</i> . ⁸⁹ <i>to grow old.</i> ⁹⁰
ἐγγύς	<i>adv.</i> ⁹¹ <i>near, near at hand; close (relative).</i> ⁹²
ἀφανισμοῦ	<i>ἀφανισμός</i> , <i>n. gen. masc. sing.</i> ⁹³ <i>extermination, destruction.</i> ⁹⁴

Table 3.3.3

CLASSICAL GREEK LEXICAL ANALYSIS OF HEBREWS 8:13

Greek Lexeme	Grammatical Features and Lexical Definitions
ἐν	<i>prep. w. dat.</i> ⁹⁵ <i>in, at, on, by.</i> ⁹⁶
τῷ	<i>ó, def. dat. neut. sing.</i> ⁹⁷ <i>the;</i> ⁹⁸ ‘to specify individuals : rare in this signif. in the earliest Gr., becoming commoner later.’ ⁹⁹
λέγειν	<i>λέγω</i> <i>count; say, speak.</i> ¹⁰⁰
καινήν	<i>καινός</i> <i>new, fresh;</i> ¹⁰¹ <i>newly-made, newly-invented;</i> ¹⁰² ‘ <i>novel</i> ’; ¹⁰³ ‘ <i>in an apocalyptic and eschatological sense new, renewed, different ... there will be a new heaven and a new earth VT Is. 65.17; ... a new commandment NT John 13:34; ... a new covenant VT Jer. 38.31 cf. NT Luke 22.20, 1Cor. 11.25 al. etc.; hence ... the New Testament (gospel)</i> ’. ¹⁰⁴

⁸⁷ Taylor, *ALS*, 296.

⁸⁸ Taylor, *ALS*, 296.

⁸⁹ Taylor, *ALS*, 110.

⁹⁰ Taylor, *ALS*, 110.

⁹¹ Taylor, *ALS*, 151.

⁹² Taylor, *ALS*, 151.

⁹³ Taylor, *ALS*, 86.

⁹⁴ Taylor, *ALS*, 86.

⁹⁵ LSA, 221; LSJ, 551; MGS, 680.

⁹⁶ LSJ, 551; MGS, 680.

⁹⁷ LSJ, 1839; MGS, 2172.

⁹⁸ LSA, 473; LSJ, 1194; MGS, 1421.

⁹⁹ LSJ, 1194.

¹⁰⁰ LSA, 408; LSJ, 1034; MGS, 1219–1221.

¹⁰¹ LSA, 341; LSJ, 858; MGS, 1010.

¹⁰² LSJ, 858; MGS, 1010.

¹⁰³ LSJ, 858.

¹⁰⁴ MGS, 1010 (emphasis in the original).

πεπαλαιώκε(ν)	παλαιόω 'make old. II. abrogate, cancel, [διαθήκην] Ep. Hebr. 1. c. '105 'to make old : hence to abrogate, annul'; ¹⁰⁶ 'act. to superannuate, render ancient, so to abrogate, abolish (a law, etc.) NT Heb. 8.13'. ¹⁰⁷
τήν	ὁ, def. ¹⁰⁸ the; ¹⁰⁹ <as for τῶ above>
πρώτην	Sup. adj. ¹¹⁰ 'first ... first in order of existence'; ¹¹¹ 'first, earliest'; ¹¹² 'first in time, initial, incipient first in order of succession'. ¹¹³
τὸ	ὁ, def. ¹¹⁴ the; ¹¹⁵ <as for τῶ above>
δὲ	conjunctive particle, 'with an opposing or adversative force'; ¹¹⁶ 'adversative and copulative particle'. ¹¹⁷ but. ¹¹⁸
παλαιούμενον	παλαιόω pass. 'decay through lapse of time'; ¹¹⁹ 'to become obsolete'; ¹²⁰ 'to grow old, age Hp. Art. 7 ARISTOT. H.A. 557b 6 PHIL. ² Sobr.56; of grain GEOP. 2.27.10; of wine ΤΗΡΗΡ. C.P. 6.7.5 ATH. 1.33a to go to ruin, lose vigor, wear out PLAT. Symp. 208b DION. 3.10.3'. ¹²¹
καὶ	conj. ¹²² and. ¹²³
γηράσκον	γηράσκω 'grow old'; ¹²⁴ 'to grow aged, become old and infirm'; ¹²⁵ 'act. to grow old, aor. and pf. Be old ... subst. pres. ptc. γηράσκον that which grows old NT Heb. 8:13 / to be antiquated, of things'. ¹²⁶

¹⁰⁵ LSJ, 1290.

¹⁰⁶ LSA, 513.

¹⁰⁷ MGS, 1523 (emphasis in the original).

¹⁰⁸ LSA, 473; LSJ, 1194; MGS, 1421.

¹⁰⁹ LSA, 473; LSJ, 1194; MGS, 1421.

¹¹⁰ LSJ, 1535.

¹¹¹ LSJ, 1535.

¹¹² LSA, 614.

¹¹³ MGS, 1848 (emphasis in the original).

¹¹⁴ LSA, 473; LSJ, 1194; MGS, 1421.

¹¹⁵ LSA, 473; LSJ, 1194; MGS, 1421.

¹¹⁶ LSA, 151.

¹¹⁷ LSJ, 371.

¹¹⁸ LSJ, 371; MGS, 457.

¹¹⁹ LSJ, 1290.

¹²⁰ LSA, 513.

¹²¹ MGS, 1523 (emphasis in the original).

¹²² LSA, 340; LSJ, 857; MGS, 1009.

¹²³ LSA, 340; LSJ, 857; MGS, 1009.

¹²⁴ LSJ, 348.

¹²⁵ LSA, 141.

¹²⁶ MGS, 428 (emphasis in the original).

ἐγγύς	<i>adv.</i> ¹²⁷ (of place) <i>near, nigh, at hand</i> ; ¹²⁸ ‘ near, close, beside ’. ¹²⁹
ἀφανισμοῦ	<i>ἀφανισμός</i> <i>extermination, destruction ...</i> ‘ἐγγύς ἀφανισμοῦ <i>Ep. Hebr. 8.13</i> ’. ¹³⁰ ‘= ἀφάνισις’ ‘ <i>a making away with. II. a vanishing, disappearance.</i> ’ ¹³¹ ‘ annihilation, destruction, extermination ’. ¹³²

3.4 **A First Draft**

From these definitions, a first draft of Heb. 8:13 can be constructed as follows.

Ἐν τῷ λέγειν is an articular infinitive with the preposition ἐν. It translates literally as ‘in the to say’, and a literal interlinear will translate it as this,¹³³ but it is not natural English. The meaning is best conveyed naturally as ‘in saying’.

Since every lexical definition of *καινός* includes *new* and English lexical definitions of *new* encompass each of the other definitions,¹³⁴ *new* suffices as a translation. MGS provides *renewed* as a definition of *καινός*, and it is arguably worth retaining *new* and *renewed* because most definitions of *new* refer to what has not previously existed and what is renewed is a revision of what has existed.¹³⁵ However, by placing *renewed* between *new* and *different*, MGS implies that what is *καινός* has not existed before, and this makes *new* sufficient.

The definitions of *παλαιόω* indicate that it translates literally as ‘to olden’. It is the action by which things become old (*παλαιός*¹³⁶). In the absence of a verb ‘to olden’, it, therefore, translates as ‘make old’ in the active voice and ‘grow/become old’ in the passive voice.

¹²⁷ LSJ, 468.

¹²⁸ LSA, 189; LSJ, 468.

¹²⁹ MGS, 580 (emphasis in the original).

¹³⁰ LSJ, 286.

¹³¹ LSA, 119.

¹³² MGS, 352 (emphasis in the original).

¹³³ e.g., Paul R. McReynolds (ed.), *Word Study Greek-English New Testament with Complete Concordance* (Wheaton, IL: Tyndale House, 1998).

¹³⁴ See Appendix One for seventeen English lexical definitions of *new*.

¹³⁵ See Appendix Two for seventeen English lexical definitions of *renew*.

¹³⁶ BAGD, 605; LSJ, 1290.

Furthermore, because *old* has a wide semantic range, ranging from a valued ‘old boy’ or experienced ‘old hand’, to aged (advanced in years, but not necessarily frail), frail, out of fashion, obsolete, useless and in the past,¹³⁷ each of the other lexical definitions of *παλαιόω* can be clustered thematically within the semantic range of ‘make/grow/become old’ if the impact(s) of the other definitions are taken into consideration bearing in mind that what is abolished, abrogated, annulled or cancelled ceases to exist, so it is in the past and useless.¹³⁸ Also, only *old* encompasses every theme, as Table 3.4.1 demonstrates.

Table 3.4.1

THE SEMANTIC RANGES
OF THE LEXICAL DEFINITIONS OF ΠΑΛΑΙΟΩ
THEMATICALLY CLUSTERED

Definition	Theme							
	Valued	Experienced	Aged	Frail	Out of Fashion	Obsolete	Useless	In the Past
Abolish								√
Abrogate								√
Ancient	√	√	√	√				√
Annul								√
Antiquate			√		√	√	√	√
Cancel							√	√
Decay				√				
Fail				√			√	√
No longer valid						√	√	√
Obsolete				√	√	√	√	√
Old	√	√	√	√	√	√	√	√
Outmoded					√	√	√	
Out of date					√	√	√	
Superannuated			√	√	√	√	√	√
Supersede						√	√	√
The past								√
Useless							√	
Worn out				√	√		√	

¹³⁷ See Appendix Three for seventeen English lexical definitions of *old*.

¹³⁸ See Appendix Four for seventeen English lexical definitions of the Greek lexical definitions of *παλαιόω* other than *old*.

A translator must, therefore, decide whether they leave their readers to interpret *make/grow/become old* for themselves or they assist their readers by choosing what they believe is the best interpretation of it. Modern translation strategies tend to eliminate ambiguity as Nida advised.¹³⁹

One problem with this is describing someone or something as advanced in years is a statement of age, but the other themes are value statements. Also, those to the left of *aged* in Table 3.4.1 have positive value; those to the right of *aged* have incurred loss of value caused by a degree of uselessness, and the further right these themes fall in Table 3.4.1 the greater their degree of uselessness. Table 3.4.1 is effectively a usefulness spectrum with *aged* as the neutral position, so translators wanting to eliminate ambiguity must decide between distinctly different themes.

Another problem is that accuracy might be forfeited because time constraints prevent (more than a quick) analysis of how *παλαιόω* is used elsewhere and the extent to which the style and context of the passage might limit the semantic-range potential of *παλαιόω* within Heb. 8:13. Also, accuracy will be forfeited if the analysis findings are rejected for doctrinal reasons, or a translator relies on inaccurate lexical definitions.

MGS generally provides a range of supporting evidence for their definitions, as they do for the passive form of *παλαιόω*, but they only provide Heb. 8:13 as evidence for their definition of the active form with no justification for why they define the two forms so differently.¹⁴⁰ Similarly, in *CG-ED* (also found in the UBS⁵ with Dictionary Edition), Newman defines the active form of *παλαιόω* as ‘*make or declare old or obsolete*’,¹⁴¹ but his UBS⁵ Reader’s Edition Running Greek-English Dictionary only provides ‘*make obsolete*’ for *πεπαλαίωκεν* in

¹³⁹ For Nida’s comments on this subject and problems with them, see p. 23.

¹⁴⁰ See p. 91.

¹⁴¹ Newman, *CG-ED*, 133; Newman, *CG-ED*, 133.

Heb. 8:13 with no justification for his choice.¹⁴² Both definitions are inadequate. Without corroborating evidence, their definitions could be doctrinally biased interpretations of Heb. 8:13, and this applies to each of the thematically *obsolete* or *useless* definitions. They all cite Heb. 8:13, but only BAGD provides other sources, and none of these justify the use of *obsolete* or *useless*, which indicate decline with no recovery potential.¹⁴³

There is no consistency in how Plato's use of *παλαιούμενον* in *Symposium* is translated, but *obsolete* and *useless* are not used.¹⁴⁴ Yonge translated Diogenes Laertius' use of *παλαιόω* in *The Lives and Opinions of Eminent Philosophers* as 'old' in the context of 'if they are old, [they] do not germinate, because all their virtue has evaporated.'¹⁴⁵ Yonge also translated Philo's use of *παλαιόω* in *De Sobrietate*, 56 as 'worn out'.¹⁴⁶ 'Ruinous' walls could be thematically *frail* walls in need of repair, rather than walls beyond repair as *obsolete* or *useless* indicate, and, in Enoch 104, 2, the readers formerly 'pined away', but now 'shine',¹⁴⁷ thereby making it clear that what happened previously was not permanent.

¹⁴² Barclay M. Newman, 'Running Greek-English Dictionary', in United Bible Societies, *The Greek New Testament, A Reader's Edition* (5th rev. edn, Stuttgart: Deutsche Bibelgesellschaft, 2014), 590, n. 14.

¹⁴³ See Appendix Four, Tables 10 and 17.

¹⁴⁴ Geoffrey D. Steadman translates *ἀπὸν καὶ παλαιούμενον* as 'growing old and departing' (*Plato's Symposium; Greek Text with Facing Vocabulary and Commentary* (rev. edn, n.p., Geoffrey Steadman, 2014), 102–103, <https://geoffreysteadman.files.wordpress.com/2014/09/platosymp-sept14.pdf>, accessed 1 Sept. 2018); Robin Waterford translates it as 'pass away and age' (Plato, *Symposium* (Oxford: Oxford University Press, 1994), 51) and Jowett translated it as 'old worn-out' (Plato, *Symposium*, in *The Dialogues of Plato*, trans. Benjamin Jowett (1892), http://www.classicallibrary.org/plato/dialogues/9_symposium.htm, accessed 1 Sept. 2018).

¹⁴⁵ Diogenes Laertius, *Lives of Eminent Philosophers*, ed. with intro, Tiziano Dorandi (Cambridge: Cambridge University Press, 2013), 568; Diogenes Laertius, *The Lives and Opinions of Eminent Philosophers*, trans. C. D. Yonge, (London: George Bell and Sons, 1905), 318, LXXXV.

¹⁴⁶ Philo Judaeus, *On Sobriety (De Sobrietate)*, 56, in *The Works of Philo Complete and Unabridged*, trans. C. D. Yonge (new updated edn, Peabody, MA; Hendrickson, 2004), 232.

¹⁴⁷ E. Isaac (trans.), '1 (Ethiopic Apocalypse of) Enoch', in James H. Charlesworth (ed.), *The Old Testament Pseudepigrapha*, 1 (New York: Doubleday, 1983), 85. Cf. 'ye were

In other words, anything that is *παλαιόω* has reduced vitality accompanied by an implied degree of value loss, but, in some usages, a reinfusion of life is possible, and, when this happens, value recovery occurs. Consequently, according to how BAGD's additional sources are translated, *obsolete* and *useless* are inappropriate translations of *παλαιόω* until it is known which way the future will go for what is *παλαιόω*.

The added complication is that lexical definitions are determined by usage, so a translator's failure to check the veracity of lexical definitions can produce circular inaccuracy. It is, therefore, essential that translators take into consideration ways in which word usage elsewhere and the structure and context of a passage might limit the semantic-range potential of a lexeme in a given verse.

Τὴν πρώτην can mean 'the former' and 'the earliest' as well as 'the first', but the writer of Hebrews has already referred to the first and second ministry or covenant, in Heb. 8:6–7, and English lexical definitions of *first* encompass what is former,¹⁴⁸ so 'the first' is sufficient.

Whether *δὲ* should be translated as 'but' or 'and' depends on the degree of intended contrast. Until the meaning of Heb. 8:13 is fully known, 'but/and' is, therefore, best.

Occurring together with the conjunctive particle *δὲ*, *τὸ* is a substantive participle standing in the place of a noun. By virtue of the fact that *τὴν πρώτην* is feminine and *τὸ*, *παλαιούμενον* and *γηράσκον* are neuter, the noun must be a different noun to that accompanying *τὴν πρώτην*, but both nouns are unstated, so they must be understood from the context of the verse. Until we have analysed the context, *τὸ* is, therefore, best translated as 'the [one]'.

Across the definitions, *καὶ γηράσκον* means 'and growing/becoming old/aged'. Bagster and MGS provide an additional definition of 'be old', but MGS makes it clear that this is not

put to shame ... but now shine' in R. H. Charles (trans.), *The Book of Enoch* (London: S.P.C.K., 1917), 149.

¹⁴⁸ See Appendix Five for seventeen English lexical definitions of *first*.

applicable in the active voice which *γηράσκων* is. Definitions for *γηράσκων* are, therefore, similar to several of the definitions for *παλαιούμενον* and both have an innate process.

A Greek friend of no religious persuasion was asked what *παλαιόω* and *γηράσκω* mean. He said *παλαιόω* means ‘old’ and *γηράσκω* means ‘old’. Asked what the difference between the two verbs is, he said, ‘New Greek has been used since the 1970s and what was used before is now *παλαιόω*. Grandad is *γηράσκω*.’ Asked if *παλαιόω* could mean ‘obsolete’, he said not. ‘The old Greek is not obsolete. It is just different.’ Asked if *παλαιόω* could mean ‘useless’, he said not. ‘The old Greek is still needed to read old documents.’ Asked if *γηράσκω* could mean ‘obsolete’ or ‘useless’, his eyes widen and he stared in incredulous shock, aghast that he was being asked the question. Finally, he said, ‘Of course not! Grandad is not obsolete or useless!’

Both examples provided by the friend cite situations in which what becomes/grows old is not obsolete or useless. The old Greek language has become out of fashion, but it is not obsolete or useless. We still need it to learn about things recounted in old Greek texts. Grandad is not obsolete or useless and never will be, because, even when he has been passed away so long that there is no one alive who remembers him, he will still have a critical place in his family tree. However, modern usage could be different from NT usage, and Friberg, Friberg and Miller say *γηράσκω* can mean ‘become obsolete’ if it is used figuratively, as they believe it is in Heb. 8:13.¹⁴⁹ Consequently, a translator must decide, as we do in 3.7.3, if *γηράσκων* is used figuratively in Heb. 8:13.

Lexical definitions of *ἐγγύς* all define it as ‘near’, but definitions of *ἀφανισμοῦ* require a translator to make a choice between two themes. *Abolished, abrogated, annihilation, destruction, do away with* and *extermination* can be summarised as *destruction* because they

¹⁴⁹ Friberg, Friberg and Miller, *ALGNT*, 99.

are all used of something that is destroyed. Similarly, *disappearing* and *vanishing* can be summarised as *disappearing* because they are frequently synonyms.¹⁵⁰ However, *destruction* and *disappear* are different, because what disappears might reappear, but what is destroyed will not. Since it is not known at this stage if what is being described in Heb. 8:13 will reappear, *ἀφανισμοῦ* is best translated as disappearance/destruction.

A reasonable first-draft translation of Heb. 8:13 is, therefore:

In saying “new”, he/she/it has made valued/experienced/old/aged/frail/out of fashion/obsolete/useless/in the past the first; but/and the [one] growing/becoming valued/experienced/old/aged/frail/out of fashion/obsolete/useless/in the past and growing/becoming old/aged/frail/obsolete [is] near disappearance/destruction.

3.5 Usage of the Keywords Elsewhere

Keywords are those which are critical to a correct understanding of a passage and have a wide semantic range. In Heb. 8:13, there are four keywords. Keyword-1 is *πεπαλαίωκε(ν)* (he/she/it has made valued/experienced/old/aged/frail/out of fashion/obsolete/useless/in the past). Keyword-2 is *παλαιούμενον* (growing/becoming valued/experienced/old/aged/frail/out of fashion/obsolete/useless/in the past). Keyword-3 is *γηράσκον* (growing/becoming old/aged/frail/obsolete). Keyword-4 is *ἀφανισμοῦ* (disappearance/destruction).

3.5.1 New Testament Usage

None of the keywords are used elsewhere in the NT, and *ἀφανισμός* is not found in any other form in the NT to add insight into the meaning of Keyword-4. The other three keywords are found in other forms. The verb *παλαιόω* occurs twice, once in Luke 12:33, where *παλαιούμενα* is the present, passive, accusative, neuter, plural participle of *παλαιόω*, and once in Heb. 1:11, where *παλαίωθήσονται* is the future, indicative, passive, 3rd person,

¹⁵⁰ See Appendix Six for seventeen English lexical definitions of the Greek lexical definitions of *ἀφανισμοῦ*.

plural of *παλαιόω*.¹⁵¹ The verb *γηράσκω* occurs in John 21:18, where *γηράσης* is the aorist, subjunctive, active, 2nd person, singular of *γηράσκω*.¹⁵²

These verses read respectively as follows in the NIV (2011 edition):

Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will never fail, where no thief comes near and no moth destroys. (Luke 12:33).

They will perish, but you remain;
They will all wear out like a garment. (Heb. 1:11).

Very truly I tell you, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go. (John 21:1).

Παλαιούμενα and *παλαιώθησονται* are both translated as ‘will wear out’, and *γηράσης* is translated as ‘you are old’. Table 3.5.1 provides the equivalents in each of the other sample translations for which a translation has been available.¹⁵³

¹⁵¹ McReynolds, *Word Study*, 1552; Bagster, *AGL*, 299; Friberg, Friberg and Miller, *ALGNT*, 292; Robinson and House, *ALNTG*, 260.

¹⁵² McReynolds, *Word Study*, 1096; Friberg, Friberg and Miller, *ALGNT*, 98; Robinson and House, *ALNTG*, 71.

¹⁵³ NHEB²⁰¹⁷ and NHEB-ME²⁰¹⁷ are no longer available. Subsequent editions have replaced them.

Table 3.5.1

KEYWORD USAGE ELSEWHERE IN THE NEW TESTAMENT
IN THE SAMPLE TRANSLATIONS

Translation	<i>παλαιούμενα</i> Luke 12:33	<i>παλαιωθήσονται</i> Hebrews 1:11	<i>γηράσης</i> John 21:18
AAT	will wear out	will wear out	grow old
ABP ¹⁵⁴	growing old	shall grow old	shall grow old
ABU ¹⁵⁵	wax old	will become old	shalt be old
ACV ¹⁵⁶	becoming old	will become old	become old
ALT	are wearing out	will become old	become old
AMP	do grow old	will grow old	grow old
AND ¹⁵⁷	do become old	shall grow old	have become old
ARV	wax old	shall wax old	shalt be old
ASV	wax old	shall wax old	shalt be old
BARC	will wear out	will grow old	are old
BB ¹⁵⁸	waxe olde	shall waxe olde	shalt be olde
BBE	will get old	will become old	are old
BLE	do grow old	will grow old	come to be old
BV	age	shall wear out	grow old
CAB ¹⁵⁹	do wear out	shall grow old	are old
CEB	do wear out	will wear out	grow old
CEV	wear out	will ... wear out	are old
CJB	do wear out ¹⁶⁰	will grow old	grow old
CLV ¹⁶¹	do age	shall be aged	may be growing decrepit
CSB ¹⁶²	will grow old ¹⁶³	will wear out	grow old
CTNT	do grow old	will grow old	grow old
DBY	do grow old	shall grow old	shalt be old
DLNT ¹⁶⁴	becoming-old	become-old	become-old
EBR	wax old	shall be worn out	shalt become aged
EOB	do grow old	will grow old	are old
ERV ¹⁶⁵	— ¹⁶⁶	will wear out	are old

¹⁵⁴ Accessed 4 Feb. 2018.

¹⁵⁵ Accessed 4 Feb. 2018.

¹⁵⁶ Accessed 16 Feb. 2018.

¹⁵⁷ Accessed 4 Feb. 2018.

¹⁵⁸ Accessed 4 Feb. 2018.

¹⁵⁹ Accessed 4 Feb. 2018.

¹⁶⁰ Lit. ‘don’t wear out’, incorporating the *not* in the passage.

¹⁶¹ Accessed 4 Feb. 2018.

¹⁶² Accessed 5 Feb. 2018.

¹⁶³ Lit. ‘won’t grow old’, incorporating the *not* in the passage.

¹⁶⁴ Accessed 2 Feb. 2018.

¹⁶⁵ Accessed 5 Feb. 2018.

¹⁶⁶ ERV provides a very free and interpretive paraphrase of Luke 12:33 which no longer provides a direct translation of *παλαιούμενα* and reads as ‘Sell the things you have and

Translation	<i>παλαιούμενα</i> Luke 12:33	<i>παλαιώθησονται</i> Hebrews 1:11	<i>γηράσης</i> John 21:18
ESV ²⁰⁰¹	do grow old	will wear out	are old
ESV ²⁰⁰⁷	do grow old	will wear out	are old
ESV ^{2016, 167}	do grow old	will wear out	are old
ESVA ²⁰⁰²	do grow old	will wear out	are old
FEN	failing ¹⁶⁸	shall grow old	get older
GB	wexe olde	shall wexe olde	arte olde
GLT	do grow old	will become old	grow old
GNB	do wear out ¹⁶⁹	will wear out	are old
GNT ¹⁷⁰	do wear out ¹⁷¹	will wear out	are old
GNV	wexe olde	shal wexe olde	shalt be olde
GW ¹⁷²	do wear out ¹⁷³	will wear out	are old ¹⁷⁴
HAW ¹⁷⁵	wax old	will grow old	shalt grow old
HCSB	will grow old ¹⁷⁶	will wear out	grow old
IGNT ¹⁷⁷	growing old	shall grow old	shalt be old
ISV ¹⁷⁸	do wear out ¹⁷⁹	will wear out	get old
JAV	wax old	shall wax old	shalt be old
JB	do wear out	wear out	grow old
JBP	grow old	shall wax old	are an old man
JMNT ^{2006, 180}	progressively becoming old and worn out	shall be made old (grow old) ¹⁸¹	may grow old and decrepit
JMNT ^{2014, 182}	progressively becoming old and worn out	shall progressively be made (or: grow) old	may grow old and decrepit
JSP ¹⁸³	growing old	shall grow old	shalt grow old
JUB ¹⁸⁴	wax old	shall wax old	shalt be old

give that money to those who need it. This is the only way you can keep your riches from being lost. Thieves can't steal that treasure, and moths can't destroy it.'

¹⁶⁷ Accessed 6 Feb. 2018.

¹⁶⁸ This is part of a free paraphrase replacing 'Provide purses for yourselves that will not wear out' (NIV) with 'acquire for yourselves unfailing wealth'.

¹⁶⁹ Lit. 'don't wear out', incorporating the *not* in the passage.

¹⁷⁰ Accessed 5 Feb. 2018.

¹⁷¹ Lit. 'don't wear out', incorporating the *not* in the passage.

¹⁷² Accessed 5 Feb. 2018.

¹⁷³ Lit. 'don't wear out', incorporating the *not* in the passage.

¹⁷⁴ Lit. 'you're old', incorporating the second person singular, 'you'.

¹⁷⁵ Accessed 6 Feb. 2018.

¹⁷⁶ Lit. 'won't grow old', incorporating the *not* in the passage.

¹⁷⁷ Accessed 5 Feb. 2018.

¹⁷⁸ Accessed 7 Feb. 2018.

¹⁷⁹ Lit. 'don't wear out', incorporating the *not* in the passage.

¹⁸⁰ Accessed 7 Feb. 2018.

¹⁸¹ JMNT²⁰⁰⁶ places this text in Heb. 1:12.

¹⁸² Accessed 7 Feb. 2018.

¹⁸³ Accessed 5 Feb. 2018.

¹⁸⁴ Accessed 5 Feb. 2018.

Translation	<i>παλαιούμενα</i> Luke 12:33	<i>παλαιωθήσονται</i> Hebrews 1:11	<i>γηράσης</i> John 21:18
KJ21 ¹⁸⁵	wax old	shall wax old	shalt be old
KJV ¹⁶¹¹	waxe olde	shall waxe old	shalt be old
KJV ¹⁷⁶⁹	wax old	shall wax old	shalt be old
LB	have rips or holes ¹⁸⁶	will become worn out	are old
LBBE	have rips or holes ¹⁸⁷	will become worn out	are old
LEB ¹⁸⁸	do wear out	will become old	grow old
LEV ¹⁸⁹	do grow old	will grow old	are old
LLOYD	wear out	will wear out	shalt be old
LONT ¹⁹⁰	wear out	shall grow old	old age ¹⁹¹
MACE ¹⁹²	subject to decay	shall come to an end ¹⁹³	are old
MB	wexe olde	shall wexe olde	arte olde
MEV ¹⁹⁴	do grow old	will wear out	are old
MLV ¹⁹⁵	do become-obsolete ¹⁹⁶	will become-obsolete ¹⁹⁷	are elderly
MNT	wear out	will be worn out	grow old
MSG	– ¹⁹⁸	become threadbare	get old
NAB	do wear out	will grow old	are older
NABRE	do wear out	will grow old	grow old
NASB ¹⁹⁷⁷	do wear out	will become old	grow old
NASB ¹⁹⁹⁵	do wear out	will become old	grow old
NBV	age	will wear out	grow old
NCV	wear out	grow old	are old
NDV	do grow old	will grow old	will be old
NEB	do wear out	shall grow old	are old
NET ¹⁹⁹	do wear out	will grow old	are old
NEV	grow old	shall become old	art old

¹⁸⁵ Accessed 6 Feb. 2018.

¹⁸⁶ This is part of a free paraphrase replacing ‘Provide purses for yourselves that will not wear out’ (NIV) with ‘And the purses of heaven have no rips or holes in them.’

¹⁸⁷ See n. 186.

¹⁸⁸ Accessed 7 Feb. 2018.

¹⁸⁹ Accessed 6 Feb. 2018.

¹⁹⁰ Accessed 4 Feb. 2018.

¹⁹¹ This is used as a noun, replacing the verb, as part of a dynamic translation which also replaces ‘when you’ with ‘in your’, to read as ‘in your old age’.

¹⁹² Accessed 8 Feb. 2018.

¹⁹³ Lit. ‘come to an end like an old garment’.

¹⁹⁴ Accessed 6 Feb. 2018.

¹⁹⁵ Accessed 8 Feb. 2018.

¹⁹⁶ In full, the line reads, ‘make for yourselves money-bags which do not become-obsolete’.

¹⁹⁷ In full, the line reads, ‘they will all become-obsolete like a garment’.

¹⁹⁸ MSG provides a very free and interpretive paraphrase of Luke 12:33 which no longer provides a direct translation of *παλαιούμενα* and reads, ‘Be generous. Give to the poor. Get yourselves a bank that can’t go bankrupt, a bank in heaven far from bankrobbers, safe from embezzlers, a bank you can bank on.’

¹⁹⁹ Accessed 7 Feb. 2018.

Translation	<i>παλαιούμενα</i> Luke 12:33	<i>παλαιώθησονται</i> Hebrews 1:11	<i>γηράσῃς</i> John 21:18
NHEB ^{2013, 200}	do grow old	will grow old	are old
NHEB ^{2018, 201}	do grow old	will wear out	are old
NHEB-ME ^{2009, 202}	do grow old	will grow old	are old
NHEB-ME ^{2018, 203}	do grow old	will wear out	are old
NirV ¹⁹⁹⁴	will wear out	will wear out	are old
NirV ^{2014, 204}	will wear out	will wear out	are old
NIV ¹⁹⁷⁸	will wear out	will wear out	are old
NIVA ¹⁹⁸⁷	will wear out	will wear out	are old
NIVA ^{2011, 205}	will wear out	will wear out	are old
NJB	do wear out	wear out	grow old
NKJV	do grow old	will grow old	are old
NLT	get old	will wear out	are old
NLV ²⁰⁶	will wear out	will become old	get old
NMV	grow old	shall grow old	shall be old
NOYES ²⁰⁷	wax old	will become old	hast grown old
NRSV	do wear out	will wear out	grow old
NRSVA ²⁰⁸	do wear out	will wear out	grow old
NRSVCE ²⁰⁹	do wear out	will wear out	grow old
NTG	grow old	shall wax old	shalt be old
NTLP	will wear out	will grow old	grow old
NTPE	grow old	will be worn out	are old
NWT ¹⁹⁸⁴	do wear out	will grow old	grow old
NWT ²⁰¹³	do wear out	will wear out	grow old
OEB ²¹⁰	will wear out	will grow old	have grown old
PME	do get old	will become old	grow old
PNT	wax old	shall wax old	shalt be old
QB	become old	will decay	art old
REB	do wear out	will wear out	are old
RNJB	do wear out	will wear out	grow old
RSV ¹⁹⁵²	do grow old	will grow old	are old
RSV ¹⁹⁷¹	do grow old	will grow old	are old
RSVCE	do grow old	will grow old	are old
RV	wax old	shall wax old	shalt be old

²⁰⁰ Accessed 7 Feb. 2018.

²⁰¹ Accessed 7 Feb. 2018.

²⁰² Accessed 22 Feb. 2018.

²⁰³ Accessed 7 Feb. 2018.

²⁰⁴ Accessed 7 Feb. 2018.

²⁰⁵ Accessed 7 Feb. 2018.

²⁰⁶ Accessed 8 Feb. 2018.

²⁰⁷ Accessed 7 Feb. 2018.

²⁰⁸ Accessed 7 Feb. 2018.

²⁰⁹ Accessed 7 Feb. 2018.

²¹⁰ Accessed 8 Feb. 2018.

Translation	<i>παλαιούμενα</i> Luke 12:33	<i>παλαιώθησονται</i> Hebrews 1:11	<i>γηράσης</i> John 21:18
SAWY ²¹¹	become old ²¹²	shall become old ²¹³	become old ²¹⁴
SDNT ²¹⁵	wax old	shall wax old	shalt be old
SQV	do grow old	will grow old	are old
SQV-UK ²¹⁶	do grow old	will grow old	are old
TCNT	will wear out	shall grow old	have grown old
T4T ²¹⁷	will wear out	will wear out	are old
THOM ²¹⁸	do wear out	shall wax old	shalt be old
TLV	do get old	will wear out	grow old
TT ²¹⁹	will wear out	will wear out	are old
TYN	wexe olde	shall wexe olde	arte olde
WADE ²²⁰	do wear out	will grow time-worn	have grown old
WBG ²²¹	will get old	shall wax old	get old
WBT ²²²	become old	shall become old	shalt be old
WEB ^{2017, 223}	do grow old ²²⁴	will grow old	are old
WEBBE ^{2017, 225}	do grow old ²²⁶	will grow old	are old
WES	wax old	shall grow old	shalt be old
WET	do deteriorate with use	shall become old and worn out	grow old
WMB ^{2017, 227}	do grow old ²²⁸	will grow old	are old
WMBBE ^{2017, 229}	do grow old ²³⁰	will grow old	are old
WNT ¹⁹⁰⁸	will wear out	will grow old	have grown old
WNT ¹⁹²⁹	will wear out	will grow old	have grown old
WORR ²³¹	grow old	will become old	become old
WORS	wax old	shall grow old	art old
YLT ¹⁸⁸⁷	become old	shall become old	mayest be old
YLT ¹⁸⁹⁸	become old	shall become old	mayest be old

²¹¹ Accessed 9 Feb. 2018.

²¹² SAWY places this text in Luke 17:4.

²¹³ SAWY places this text in Heb. 1:1.

²¹⁴ SAWY places this text in John 22:7.

²¹⁵ Accessed 9 Feb. 2018.

²¹⁶ Accessed 6 Feb. 2018.

²¹⁷ Accessed 9 Feb. 2018.

²¹⁸ Accessed 9 Feb. 2018.

²¹⁹ Accessed 9 Feb. 2018.

²²⁰ Accessed 9 Feb. 2018.

²²¹ Accessed 9 Feb. 2018.

²²² Accessed 10 Feb. 2018.

²²³ Accessed 24 May, 2017 and since replaced by subsequent editions.

²²⁴ Lit. 'don't grow old', incorporating the *not* in the passage.

²²⁵ Accessed 24 May, 2017 and since replaced by subsequent editions.

²²⁶ Lit. 'don't grow old', incorporating the *not* in the passage.

²²⁷ Accessed 24 May, 2017 and since replaced by subsequent editions.

²²⁸ Lit. 'don't grow old', incorporating the *not* in the passage.

²²⁹ Accessed 24 May, 2017 and since replaced by subsequent editions.

²³⁰ Lit. 'don't grow old', incorporating the *not* in the passage.

²³¹ Accessed 9 Feb. 2018.

This data demonstrates that most translations translate *παλαιόω* thematically *advanced in age* or *frail* and do so retaining the ‘oldening’ process present in *παλαιόω*. Apart from the ERV and MSG, which translate Luke 12:33 too freely to provide a direct translation of *παλαιόω*, the only exceptions are MACE and the MRV. MACE makes the implicit outcome of the process explicit by having the garments in Heb. 1:11 coming to an end, rather than saying, as others do, that they are growing old or worn out, or will become old or worn out. The MRV uses *obsolete* in both Luke 12:33 and Heb. 1:11, but appears to be driven by concordance, because neither use of *obsolete* is wholly natural in context. In Luke 12:33, the money bags are compared with what fails and what is destroyed, and in Heb. 1:11, the garments are compared with what perishes and what remains. The contrasts are degeneration and non-degeneration related, whereas *obsolete* refers to the usefulness of something.

However, two instances of a word’s usage is very limited evidence, and one instance of *γηράσκω* is even less satisfactory. All we can conclude is that Table 3.5.1 provides no precedent for translating *γηράσκω* anything other than thematically *advanced in years* or *frail*. It is, therefore, important that we also consider usage of the keywords in the LXX.

3.5.2 Septuagint Usage

The first three keywords are not used in the LXX, but the verbs from which they are derived are used in small numbers. Keyword-4 is found in the LXX five times and other forms of *ἀφανισμός* are found fifty-four times. Table 3.5.2, therefore, clusters English translations of the LXX’s usage of *παλαιόω* by the active and passive tenses because Keyword-1 is active, Keyword-2 is passive and lexicographers make definition distinctions on the basis of the verb being active or passive. It then provides English translations of every LXX use of *γηράσκω* and *ἀφανισμός*.

The references are those found in both Hatch and Redpath, *A Concordance to the Septuagint*²³² and Rahlfs' *Septuaginta*.²³³ The order in which they are cited is that found in NETS and Rahlfs' *Septuaginta*, and, unless stated otherwise, the Greek is that in Rahlfs' *Septuaginta*.

Table 3.5.2

SEPTUAGINT USAGE OF ΠΑΛΑΙΩΩ, ΓΗΡΑΣΚΩ AND ΑΦΑΝΙΣΜΟΣ

LXX Reference and active tense of <i>παλαιώω</i>	Translation			The Subject
	THOM ²³⁴	Brenton	NETS	
Lev. 13:11 <i>παλαιουμένη</i> – pres. act. part. fem. nom. sing. ²³⁵	is inveterate	waxing old	of long standing	leprosy
Job 32:15 <i>ἐπαλαίωσαν</i> – 1aor. act. ind. 3rd pl. ²³⁶	have antiquated	gave up ²³⁷	made obsolete	words
Isa. 65:22 <i>παλαιώσουσιν</i> – fut. act. ind. 3rd pl. ²³⁸	shall out wear	– ²³⁹	shall make old	works of toils/ labours
Lam. 3:4 <i>ἐπαλαίωσεν</i> – 1aor. act. ind. 3rd sing. ²⁴⁰	hath made old	has made old	made old	flesh and skin

²³² Edwin Hatch and Henry A. Redpath, *A Concordance to the Septuagint and the Other Greek Versions of the Old Testament*, 2 vols (Oxford: Clarendon Press, 1897), 1051, 256, 182.

²³³ Alfred Rahlfs, *Septuaginta* (Stuttgart: Deutsche Bibelgesellschaft, 1979). Hatch and Redpath cite *ἀφανισμός* in Dan. 9:27 (TH), but it is not found in Rahlfs, so it is omitted.

²³⁴ Accessed 25 July 2018. Does not include the Apocrypha/Deuterocanonical books.

²³⁵ Taylor, *ALS*, 413.

²³⁶ Taylor, *ALS*, 211.

²³⁷ 'They gave up their speaking' (Job 32:15b) is provided with a footnote reading 'Gr. wore out speeches from among them.' The Greek is 'ἐπαλαίωσαν ἐξ αὐτῶν λόγους.'

²³⁸ Taylor, *ALS*, 413.

²³⁹ Brenton does not provide a direct translation of *παλαιώσουσιν* in Isa. 65:22. He replaces 'τὰ ἔργα τῶν πόνων αὐτῶν παλαιώσουσιν' (the works of their toils/labours *παλαιώσουσιν*) with 'they shall long enjoy the fruits of their labours.'

²⁴⁰ Taylor, *ALS*, 211.

LXX Reference and passive tense of <i>παλαιώω</i>	Translation			The Subject
	THOM	Brenton	NETS	
Dan. 7:25 <i>παλαιώσει</i> – fut. act. ind. 3rd sing. ²⁴¹	shall wear out	shall wear out	shall wear out ²⁴²	saints ²⁴³
Deut. 8:4 <i>ἐπαλαιώθη</i> ²⁴⁴ – 1aor. pass. ind. 3rd sing. ²⁴⁵	become too old	grew old	were worn off	garments
Deut. 29:5 ²⁴⁶ <i>ἐπαλαιώθη</i> – 1aor. pass. ind. 3rd sing. ²⁴⁷	did grow too old	did grow old	have grown old	clothes
Josh. 9:5 <i>πεπαλαιωμένα</i> – perf. mid./pass. part. neut. acc. pl. ²⁴⁸	being worn out	old	were old	garments
Josh. 9:13 <i>πεπαλαιώται</i> – perf. mid./pass. ind. 3rd sing. ²⁴⁹	are worn out	are worn out	are worn out	garments and shoes
2 Esd. 19:21 ²⁵⁰ <i>ἐπαλαιώθησαν</i> – 1aor. pass. ind. 3rd pl. ²⁵¹	did wear out	did wax old	did grow old	garments
Ps. 6:8(7) <i>ἐπαλαιώθην</i> – 1aor. pass. ind. 1st sing. ²⁵²	am grown old	am worn out	grew old	person ²⁵³
Ps. 17(18):46(45) <i>ἐπαλαιώθησαν</i> – 1aor. pass. ind. 3rd pl. ²⁵⁴	became old	waxed old	grew old	persons

²⁴¹ Taylor, *ALS*, 413.

²⁴² TH only. OG has ‘κατατρίψει’ (fut. act. ind. 3rd sing. *κατετριβω*, to wear out ... to consume (Taylor, *ALS*, 316)), which NETS translate as ‘shall wear down’.

²⁴³ The context here is that the saints are worn out/down by a wicked king (v. 24), not that they become advanced in years.

²⁴⁴ Brenton. Rahlfs has ‘κατετριβη’ (aor. pass. ind. 3rd sing. *κατετριβω*, to wear out ... to consume (Taylor, *ALS*, 321, 316)).

²⁴⁵ Taylor, *ALS*, 211.

²⁴⁶ Rahlfs, Deut. 29:4. In Brenton’s Greek text and all three translations, Deut. 29:5.

²⁴⁷ Taylor, *ALS*, 211.

²⁴⁸ Taylor, *ALS*, 432.

²⁴⁹ Taylor, *ALS*, 432.

²⁵⁰ Neh. 9:21 in THOM and Brenton.

²⁵¹ Taylor, *ALS*, 211.

²⁵² Taylor, *ALS*, 211.

²⁵³ The context here being, ‘I am worn out because of all my enemies’ (Brenton, *Septuagint and Apocrypha*), rather than a person having become advanced in years.

²⁵⁴ Taylor, *ALS*, 211.

Ps. 31(32):3 ἐπαλαιώθη – 1aor. pass. ind. 3rd sing. ²⁵⁵	were consumed	waxed old	grew old	bones
Ps. 48(49):15(14) παλαιωθήσεται – fut. pass. ind. 3rd sing. ²⁵⁶	become obsolete	shall fail	will grow old	help
Ps. 101(102):27(26) παλαιωθήσονται – fut. pass. ind. 3rd pl. ²⁵⁷	shall wax old	shall wax old	will become old	a garment
Job 13:28 ²⁵⁸ παλαιοῦται – pres. mid./pass. ind. 3rd sing. ²⁵⁹	waxeth old	waxes old	worn out	person ²⁶⁰
Job 14:18 παλαιωθήσεται – fut. pass. ind. 3rd sing. ²⁶¹	– ²⁶²	shall be worn	will be worn	a rock
Job 21:7 πεπαλαίονται – perf. mid./pass. ind. 3rd pl. ²⁶³	grow old	grow old	grow old	persons
Sir. 9:10 παλαιωθῆ – 1aor. pass. subj. 3rd sing. ²⁶⁴	–	is old	ages	wine
Sir. 11:20 παλαιώθητι – 1aor. pass. imp. 2nd sing. ²⁶⁵	–	wax old	grow old	person
Sir. 14:17 παλαιοῦται – pres. mid./pass. ind. 3rd sing. ²⁶⁶	–	waxeth old	becomes old	flesh

²⁵⁵ Taylor, *ALS*, 211.

²⁵⁶ Taylor, *ALS*, 413.

²⁵⁷ Taylor, *ALS*, 413.

²⁵⁸ Job 14:1 in THOM.

²⁵⁹ Taylor, *ALS*, 413.

²⁶⁰ Comparisons are made, however: ‘*I am* that which waxes old like a bottle [footnote ‘*Or, bladder; THOM: ‘leathern bag’; NETS ‘skin’], or like a moth-eaten garment’ (Brenton).*

²⁶¹ Taylor, *ALS*, 413.

²⁶² THOM provides a free and interpretive paraphrase of Job. 14:18 which no longer provides a direct translation of *παλαιωθήσεται*. It replaces ‘*και πέτρα παλαιωθήσεται ἐκ τοῦ τόπου αὐτῆς*’ (and a rock *παλαιωθήσεται* out of its place) with ‘even a rock may by force be removed from its place.’

²⁶³ Taylor, *ALS*, 432.

²⁶⁴ Taylor, *ALS*, 413.

²⁶⁵ Taylor, *ALS*, 413.

²⁶⁶ Taylor, *ALS*, 413.

Isa. 50:9 <i>παλαιωθήσεσθε</i> – fut. pass. ind. 2nd pl. ²⁶⁷	shall wax old	shall wax old	will become old	persons
Isa. 51:6 <i>παλαιωθήσεται</i> – fut. pass. ind. 3rd sing. ²⁶⁸	shall grow old	shall wax old	will become old	the earth
Bar. 3:10 <i>ἐπαλαιώθης</i> – ¹ aor. pass. ind. 2nd sing. ²⁶⁹	–	art waxen old	became old	the people of Israel
Ezek. 47:12 <i>παλαιωθῆ</i> – ¹ aor. pass. subj. 3rd sing. ²⁷⁰	shall fade	shall decay	shall become old	trees
Dan. 11:33 <i>παλαιωθήσονται</i> ²⁷¹ – fut. pass. ind. 3rd pl. ²⁷²	–	–	will become old	persons
LXX Reference and tense of <i>γηράσκω/γηράω</i>	Translation			The Subject
	THOM	Brenton	NETS	
Gen. 18:13 <i>γεγήρακα</i> – perf. act. ind. 1st sing. ²⁷³	is old	am grown old	have grown old	person
Gen. 24:36 <i>γηρᾶσαι</i> – ¹ aor. act. inf. ²⁷⁴	was old	had grown old	had grown old	person
Gen. 27:1 <i>γηρᾶσαι</i> – ¹ aor. act. inf. ²⁷⁵	grew old	was old	had grown old	person
Gen. 27:2 <i>γεγήρακα</i> – perf. act. ind. 1st sing. ²⁷⁶	am grown old	am grown old	have grown old	person
Josh. 23:2 <i>γεγήρακα</i> – perf. act. ind. 1st sing. ²⁷⁷	am grown old	am old	am old	person
Ruth 1:12 <i>γεγήρακα</i> – perf. act. ind. 1st sing. ²⁷⁸	am too old	am too old	am too old	person

²⁶⁷ Taylor, *ALS*, 413.

²⁶⁸ Taylor, *ALS*, 413.

²⁶⁹ Taylor, *ALS*, 211.

²⁷⁰ Taylor, *ALS*, 413.

²⁷¹ In OG only. TH reads differently and does not contain *παλαιόω*.

²⁷² Taylor, *ALS*, 413.

²⁷³ Taylor, *ALS*, 107.

²⁷⁴ Taylor, *ALS*, 110.

²⁷⁵ Taylor, *ALS*, 110.

²⁷⁶ Taylor, *ALS*, 107.

²⁷⁷ Taylor, *ALS*, 107.

²⁷⁸ Taylor, *ALS*, 107.

1 Kgs 8:1 <i>ἐγήρασεν</i> – 1aor. act. ind. 3rd sing. ²⁷⁹	grew old	was old	became old	person
1 Kgs 8:5 <i>γεγήρακας</i> – perf. act. ind. 2nd sing. ²⁸⁰	art grown old	art grown old	are old	person
1 Kgs 12:2 <i>γεγήρακα</i> – perf. act. ind. 1st sing. ²⁸¹	am grown old	am grown old	am old	person
2 Chr. 24:15 <i>ἐγήρασεν</i> – 1aor. act. ind. 3rd sing. ²⁸²	was old	grew old	grew old	person
Jud. 16:23 <i>ἐγήρασεν</i> – 1aor. act. ind. 3rd sing. ²⁸³	–	waxed old	grew old	person
Tob. 14:3 <i>ἐγήρασεν</i> ²⁸⁴ – 1aor. act. ind. 3rd sing. ²⁸⁵	–	was aged	became old ²⁸⁶	person
Tob. 14:3 <i>γεγήρακα</i> – perf. act. ind. 1st sing. ²⁸⁷	–	am aged	have become old ²⁸⁸	person
Tob. 14:13 <i>ἐγήρασεν</i> – 1aor. act. ind. 3rd sing. ²⁸⁹	–	became old	grew old ²⁹⁰	person
1 Macc. 16:3 <i>γεγήρακα</i> – perf. act. ind. 1st sing. ²⁹¹	–	am old	have gotten old	person
Ps. 36 (37):25 <i>ἐγήρασα</i> – 1aor. act. ind. 1st sing. ²⁹²	am old	am old	grown old	person
Prov. 23:22 <i>γεγήρακέν</i> – perf. act. ind. 3rd sing. ²⁹³	is old	is grown old	gets old	person

²⁷⁹ Taylor, *ALS*, 152.

²⁸⁰ Taylor, *ALS*, 107.

²⁸¹ Taylor, *ALS*, 107.

²⁸² Taylor, *ALS*, 152.

²⁸³ Taylor, *ALS*, 152.

²⁸⁴ BA text only, in Rahlfs.

²⁸⁵ Taylor, *ALS*, 152.

²⁸⁶ G^I text only. G^{II} says ‘when he was about to die’.

²⁸⁷ Taylor, *ALS*, 107.

²⁸⁸ G^I text only. G^{II} omits this section of the verse.

²⁸⁹ Taylor, *ALS*, 152.

²⁹⁰ G^I text only. G^{II} refers to the old age of his parents, rather than him growing old.

²⁹¹ Taylor, *ALS*, 107.

²⁹² Taylor, *ALS*, 152.

²⁹³ Taylor, *ALS*, 107.

Job 14:8 γηράση – ¹ aor. act. subj. 3rd sing. ²⁹⁴	become old	grow old	grow old	a tree's root
Job 29:18 γηράσει – fut. act. ind. 3rd sing. ²⁹⁵	shall advance to old	shall continue	will see old	person's years ²⁹⁶
LXX Reference and tense of ἀφανισμός²⁹⁷	Translation			
	THOM	Brenton	NETS	
Deut. 7:2 ἀφανισμῶ – noun masc. dat. sing.	utterly ²⁹⁸	utterly ²⁹⁹	annihilation	
3 Kgs 9:7 ἀφανισμὸν/ἀφανισμὸν – noun masc. acc. sing.	desolation	desolation	desolation	
3 Kgs 13:34 ἀφανισμὸν/ἀφανισμὸν – noun masc. acc. sing.	utter removal	removal	desolation	
4 Kgs 22:19 ἀφανισμὸν/ἀφανισμὸν – noun masc. acc. sing.	desolation	utterly destroyed ³⁰⁰	desolation	
2 Chr. 29:8 ἀφανισμὸν/ἀφανισμὸν – noun masc. acc. sing.	desolation	desolation	annihilation	
2 Chr. 36:19 ἀφανισμὸν/ἀφανισμὸν – noun masc. acc. sing.	utterly destroyed	utterly destroyed	annihilation	
2 Esd. 4:22³⁰¹ ἀφανισμὸς – noun masc. nom. sing.	desolation	destruction	damage	
Esth. 8:12^P (13) ἀφανισμὸν/ἀφανισμὸν – noun masc. acc. sing.	–	destruction	annihilation ³⁰²	

²⁹⁴ Taylor, *ALS*, 110.

²⁹⁵ Taylor, *ALS*, 110.

²⁹⁶ Gk ἡ ἡλικία μου γηράσει. Lit. 'the age of me will become old'.

²⁹⁷ The analytical lexical data in each case is that found in Taylor, *ALS*, 86.

²⁹⁸ The Gk is ἀφανισμῶ ἀφανιεῖς αὐτούς ('by destruction you shall destroy them'). *Utterly* is a sense-for-sense rendering of ἀφανισμῶ.

²⁹⁹ See n. 298.

³⁰⁰ A footnote 'Gr. ... an abolition ...' is provided.

³⁰¹ Ezra 4:22 in THOM and Brenton.

³⁰² OG, Esth. E.15.

Jud. 2:27 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	–	destroyed	destruction
Jud. 4:1 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	–	nought	destruction
Jud. 4:12 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	–	destruction	oblivion
2 Macc. 5:13 <i>ἀφανισμός</i> – noun masc. nom. sing.	–	making away	destruction
3 Macc. 5:20 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	–	destruction	destruction
3 Macc. 5:38 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	–	extermination	extermination
Hos. 5:9 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	nought ³⁰³	annihilation
Mic. 1:7 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	utterly destroy	utterly destroy	annihilation
Mic. 6:16 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	utter destruction	annihilation
Mic. 7:13 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	utterly desolate	annihilation
Joel 1:7 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	ruined	annihilation
Joel 2:3 <i>ἀφανισμοῦ</i> – noun masc. gen. sing.	desolation	desolate	annihilation
Joel 3(4)19 <i>ἀφανισμοῦ</i> – noun masc. gen. sing.	desolation	desolate	annihilation

³⁰³ A footnote ‘Gr. vanishing’ is provided.

Joel 3(4):19 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	desolation	annihilation
Zeph. 1:13 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	utter desolation	annihilation
Zeph. 1:15 <i>ἀφανισμοῦ</i> – noun masc. gen. sing.	desolation	destruction	annihilation
Zeph. 2:4 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	waste	destroyed	annihilation
Zeph. 2:13 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	wilderness	annihilation
Zeph. 3:1 (2:15) <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	desolate	annihilation
Zech. 7:14 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	desolation	desolation
Mal. 1:3 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	waste	waste	annihilation
Jer. 9:11(10) <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	utterly waste	annihilation
Jer. 10:22 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	desolation	annihilation
Jer. 12:11 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	destruction	ruin	annihilation
Jer. 12:11 <i>ἀφανισμῶ</i> – noun masc. dat. sing.	utterly ³⁰⁴	utterly ³⁰⁵	annihilation

³⁰⁴ The Gk is *ἀφανισμῶ ἠφανίσθη* ('by destruction was destroyed'). *Utterly* is a sense-for-sense rendering of *ἀφανισμῶ*.

³⁰⁵ See n. 304.

Jer. 18:16 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	desolation	annihilation
Jer. 19:8 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	desolation	annihilation
Jer. 25:9 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	desolation	annihilation
Jer. 25:11 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	desolation	annihilation
Jer. 25:12 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	desolation	annihilation
Jer. 26(46):19 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	waste	utterly desolate	annihilation
Jer. 27(50):3 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	utterly ravage	annihilation
Jer. 27(50):13 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	desolation	annihilation
Jer. 27(50):23 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	desolation	annihilation
Jer. 28(51):26 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	desolation	annihilation
Jer. 28(51):29 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	desolation	annihilation
Jer. 28(51):37 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	desolation	annihilation
Jer. 28(51):41 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	desolation	annihilation

Jer. 28(51):62 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	desolation	annihilation
Ezek. 4:16 <i>ἀφανισμῶ</i> – noun masc. dat. sing.	faintness	ruin	annihilation
Ezek. 6:14 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	desolate	annihilation
Ezek. 7:27 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	darkness	desolation	annihilation
Ezek. 12:19 <i>ἀφανισμοῦ</i> – noun masc. gen. sing.	astonishment	desolation	annihilation
Ezek. 12:20 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	desolate	annihilation
Ezek. 14:8 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	destruction	ruined	annihilation
Ezek. 14:15 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	ruined	annihilation
Ezek. 15:8 <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	ruin	annihilation
Ezek. 23:33 <i>ἀφανισμοῦ</i> – noun masc. gen. sing.	fainting	destruction	annihilation
Ezek. 29:12 <i>ἀφανισμός</i> – noun masc. nom. sing.	desolated	– ³⁰⁶	desolated
Dan. 9:18 (TH) ³⁰⁷ <i>ἀφανισμόν/ἀφανισμόν</i> – noun masc. acc. sing.	desolation	desolation	annihilation
Dan 9:26 (TH) <i>ἀφανισμοῖς</i> – noun masc. dat. pl.	desolations	desolations	annihilations

³⁰⁶ For Ezek. 29:12, Hatch and Redpath reads ‘A has *ἀφανισμός* ἔσται [B *τεσσαράκοντα* ἔτη]’ (Concordance to the Septuagint, 182). Brenton has B and translates *τεσσαράκοντα* as ‘desolate’.

³⁰⁷ OG: *ἐρήμωσιν*.

The first thing to note from Table 3.5.2 is that *παλαιόω* is used of both animate and inanimate subjects, whereas *γηράσκω* is only used of animate subjects, and only used once of anything other than a person or their age as in John 21:18. This confirms usage of the two words by the Greek friend who used *παλαιόω* of old Greek and *γηράσκω* of Grandad.³⁰⁸

The second thing to note is that *γηράσκω* only describes what is thematically *advanced in years* or *frail*. There are no examples of it being used figuratively or thematically *obsolete*. *Παλαιόω* has a wider semantic range. It is most commonly translated thematically *advanced in years* or *frail*, but it is translated twice as ‘obsolete’ and once as ‘shall fail’.

Pietersma and Wright’s use of ‘made obsolete’ in Job 32:15 of NETS appears to be poor interpretation of the passage. The Greek, *ἐπαλαίωσαν ἐξ αὐτῶν λόγους*, translates literally as ‘they made old out of them words’ or, in English syntax, ‘they made words out of them old’. Out of context, this could be interpreted as ‘they made words from them obsolete’ or, more dynamically/functionally, ‘they made their words obsolete’, but the context indicates it should be translated otherwise.

Elius has just spoken, and the response of Job’s three friends is to be afraid and not answer Elius (NETS, ‘terrified’ and ‘answered no more’). Then, after *ἐπαλαίωσαν ἐξ αὐτῶν λόγους*, in Job 32:16, we are told that Elius waited because they did not speak. Also, Hebrew texts of Job 32:15 translate as ‘They are dismayed/broken; they answer no more; words from them fail/have departed’,³⁰⁹ and Hartley says:

Heb. *hāṭat* means ‘be dismayed’ and also ‘be shattered, broken’ (Isa. 7:8). It emphasizes the fear, shame, and confusion that arise from defeat. Here the friends are daunted from debate.³¹⁰

³⁰⁸ See p. 97.

³⁰⁹ See Thom Blair (ed.), *The Hebrew-English Interlinear ESV Old Testament* (Wheaton, IL: Crossway, 2014); Jay P. Green, (ed. and trans.), *The Interlinear Bible*, 2 (2nd edn, Peabody, MA: Hendrickson, 1985).

³¹⁰ John E. Hartley, *The Book of Job*, NICOT (Grand Rapids, MI: Eerdmans, 1988), 435, n. 25.

It is, therefore, reasonable to translate *ἐπαλαίωσαν ἐξ αὐτῶν λόγους* as ‘they gave up their speaking’ (Brenton), rather than ‘they made words from them obsolete’ (NETS) or ‘They have antiquated their own speeches’ (THOM). Job. 32:15 is about the state of Job’s friends and them being daunted, afraid and shamed into silence, not the usefulness of their words.

However, in Ps 48(49):15(14), it is uncertain how *παλαιωθήσεται* should be translated. Referring to ‘a man, who is in honour [in this world]’ and passes away (v. 13(12)), THOM translates ‘καὶ ἡ βοήθεια αὐτῶν παλαιωθήσεται ἐν τῷ ᾄδει ἐκ τῆς δόξης αὐτῶν’, as ‘and that help of theirs from their glory, shall in the mansion of the dead become obsolete’; Brenton translates the Greek as ‘and their help shall fail in Hades from their glory’; NETS translates it ‘and help for them will grow old in Hades, away from their glory’, and the context does not provide any indication which might be correct, if any. Consequently, other usages of *παλαιόω* are preferable guides as to its meaning.

For example, in Josh. 9:5, 13 the inhabitants of Gabaon made their clothes and wineskins *παλαιόω* with a purpose, so we cannot assume that what is worn out is obsolete or useless. Also, in Sirach 9:10, we are told not to abandon an old (*παλαιόω*) friend, ‘for the recent one is not his equal; a new friend is like new wine; if it ages, you will drink it with merriment’³¹¹ Similarly, in Job 14:7–9, we are told that a tree that grows old (*γηράσκω*) and is cut down can still blossom again from its roots, so we should not presume that the aging process is always terminal or irreversible.

Nor can it be assumed that destruction is irreversible. None of the translations cited in Table 3.5.2 translate *ἀφανισμός* as ‘disappear’. They use words such as *destruction*, *oblivion* and *annihilation* which, in English lexica, provide no room for the described thing to make a

³¹¹ NETS.

recovery and reappear, especially when emphasised by the use of *utterly*. Yet, although a sound goes out in Jer. 10:22 to make the cities of Judah ‘an annihilation’,³¹² and Jer. 12:11 says the land has been made ‘an annihilation of destruction ... annihilated with annihilation’,³¹³ and Jer. 25:9 says the people will be ‘utterly devastate[d]’ and rendered ‘into an annihilation and into a hissing and into an everlasting disgrace’,³¹⁴ Jer. 25:11–12 says it will only be for seventy years. Also, we know from Ezra, Nehemiah, the NT and non-biblical history that the Jews returned from exile to rebuild their land during the Second Temple period. The *ἀφανισμός* was not permanent. Unless a note accompanies *destruction*, *disappearance* is, therefore, a helpful translation because it provides for instances where the *ἀφανισμός* is not permanent.

Consequently, although identifying lexical definitions and word usage elsewhere are critical components of the translation process, they allow for considerable latitude in how Heb. 8:13 might be translated. The form and context of the verse must, therefore, also be taken into consideration to establish if they limit the semantic-range potential of the verse.

3.6 The Linguistic Form of Hebrews 8:13

The linguistic form of a passage is determined by its syntax and the morphology of its lexemes. In 3.3, we established the morphology of the keywords in Heb. 8:13.³¹⁵ Here we, therefore, focus on the verse’s syntax.

³¹² NETS. THOM, ‘a desolation’. Brenton, ‘a desolation’.

³¹³ NETS. THOM, ‘total destruction ... utterly desolated’. Brenton, ‘a complete ruin ... utterly ruined’.

³¹⁴ NETS. THOM, ‘waste’ and ‘a desolation and an object of pity and an everlasting reproach.’ Brenton, ‘utterly waste’ and ‘a desolation, and a hissing, and an everlasting reproach.’

³¹⁵ See pp. 85–92.

Because early Greek texts such as \aleph have no punctuation in Heb. 8:13,³¹⁶ and others, such as B, have a semi-colon mid-way through the verse,³¹⁷ Heb. 8:13 could syntactically be either two sentences or a complex, compound sentence with two main clauses and three subordinate clauses, depending on the source texts used.³¹⁸ Either way, ‘he/she/it [Keyword-1] the first’ is a main clause (1a) and ‘In saying “new”’ is a subordinate, adverbial, participle clause (1b). Also, ‘[it is] near Keyword-4’ is a main clause (2a); ‘the [one] [Keyword-2]’ is a subordinate, adverbial, participle clause (2b); ‘and [the (one)] [Keyword-3]’ is a subordinate, adverbial, participle clause (2c), with *but/and* as conjunction uniting the first main clause (1a) and its subordinate clause (1b) with the remaining three clauses (2a, 2b and 2c) to facilitate progression across the five clauses.

Greek syntax places $\delta\epsilon$ (but/and) after $\tau\omicron$ (the [one]), and English syntax reverses these to read ‘but/and the [one]’, but no semantic difference occurs. Consequently, the syntactic structure of the verse can be represented diagrammatically as it is in Figure 3.6. Of itself, this does not provide us with any ways in which the semantic-range potential of the lexical definitions of the keywords can be reduced, but it enables us to identify literary forms that do.

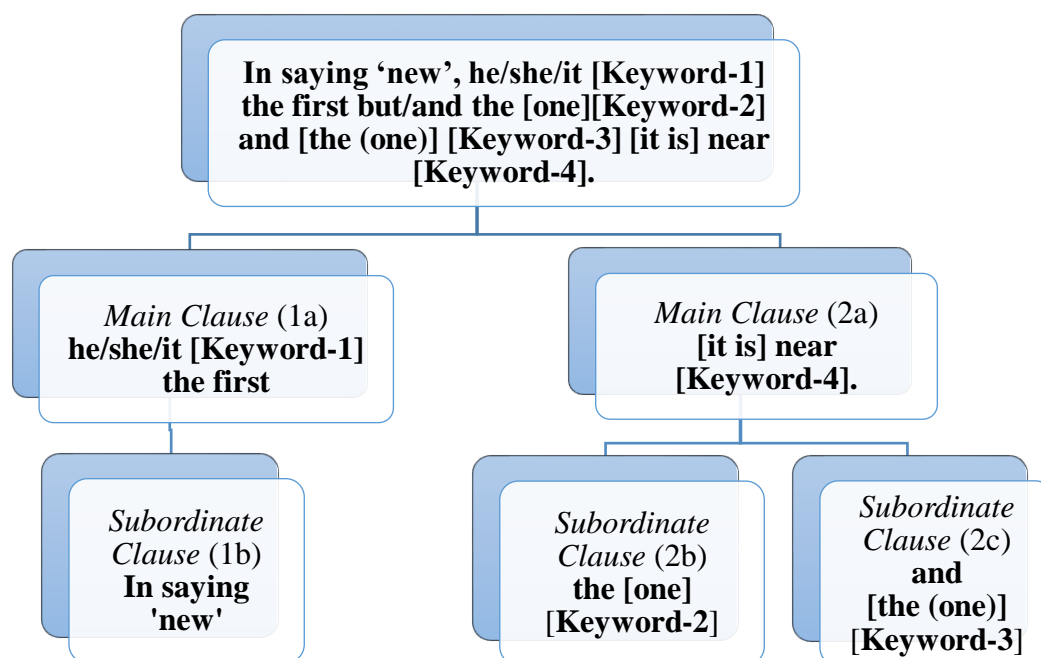
³¹⁶ \aleph , <http://www.codexsinaiticus.org/en/manuscript.aspx?book=46&chapter=8&lid=en&side=r&verse=13&zoomSlider=0>, accessed 6 Aug. 2018.

³¹⁷ B, 1518b, https://digi.vatlib.it/view/MSS_Vat.gr.1209/1522, accessed 6 Aug. 2018.

³¹⁸ In modern Greek texts: GIB, NA²⁸/UBS⁵, PS, PT, R, RGNT, TD⁶ and TK all separate the two halves of the verse with a semi-colon; \aleph ¹⁹⁸⁵ and RP²⁰¹⁷ (accessed 6 Aug. 2018) have a full stop; RP¹⁹⁹¹ has no punctuation. In other languages: vgⁿ² has a semi colon; vg^{ww}, bo^h and sa^w (accessed 6 Aug. 2018) have a full stop; JW² (accessed 6 Aug. 2018) has a full stop in Syriac and a colon in Latin; sy^p and sy^k (accessed 6 Aug. 2018) have no punctuation.

Figure 3.6

THE SYNTACTIC STRUCTURE OF HEBREWS 8:13
WHEN IT IS TRANSLATED FROM GREEK SOURCE TEXTS



3.7 **The Literary Form of Hebrews 8:13**

A study of this length does not permit comprehensive stylistics analysis of Heb. 8:13.

Focus has, therefore, been given to the genre, logic and literary devices of the verse.

3.7.1 **The Genre and General Style**

Hebrews defines itself as an encouragement.³¹⁹ It is frequently called an epistle, and there are respected scholars who think it is best described as an epistle,³²⁰ but until the end of the last chapter there is nothing to indicate that it might be.³²¹ Scholars, therefore, generally

³¹⁹ Heb. 13:22.

³²⁰ e.g., Ellingworth, *NIGTC Heb.*, 59–62; Hegg, *Heb.*, 1/11; McKee, *HPM*, 9; Schreiner, *BTCP Heb.*, 10, 15.

³²¹ Attridge, *Herm. Heb.*, 13; Ellingworth, *NIGTC Heb.*, 61; Johnson, *NTL Heb.*, 9; Schreiner, *BTCP Heb.*, 10.

conclude that it is a sermon sent with closing greetings,³²² and it was probably sent to be read aloud or even performed.³²³

There are many different literary styles used across the sermon, and Heb. 8:13 is matter-of-fact, narrative commentary on the poetic quotation in Heb. 8:8–12. Having cited Jeremiah’s reference to a ‘new covenant’ in Heb. 8:8, the writer of Heb. 8:13 picks up on the word *new* and comments on it. In the first of the two clauses, he says describing something as ‘new’ makes ‘the first’, preceding what is new, an opposite of new.³²⁴ Then, commenting on this comment and using the same verb (*παλαιόω*) in his second clause as he has used in his first, he says, ‘and the [one] opposite of new and growing/becoming old/aged/frail/obsolete (*γηράσκω*) [is] near disappearance/destruction’.

3.7.2 The Logic of Hebrews 8:13

If we understand Clause-1 logically, Keyword-1 must be an opposite of *new*. ‘Having said “new” he makes the first [an opposite of new].’ This is important because it makes several lexically-possible translations of *παλαιόω* inappropriate translations of Keyword-1. Only *old*, *aged* and *frail* are opposites of *new* indicative of the age or freshness of a person/thing – not *valued*, *experienced*, *out of fashion*, *obsolete*, *useless* or *in the past*.³²⁵

Similarly, Clause-2 says what is Keyword-2 (*παλαιόω*) and Keyword-3 (*γηράσκω*) is near disappearing/destruction. Consequently, although they are lexically possible, *valued*, *experienced* and *in the past* are inappropriate translations of Keyword-2 because they make no

³²² Attridge, *Herm. Heb.*, 14; Lane, *WBC Heb.* (1), lxx–lxxi. Cf. Schreiner, *BTCP Heb.*, 10, where he says it ‘is a sermon, an exhortation, in epistolary form.’

³²³ Johnson, *NLT Heb.*, 10, 33; Witherington, *LHJC*, 40–41, 53.

³²⁴ Current scholarship generally concludes that use of the masculine singular *ἐπιλείπει με γὰρ διηγούμενον ὁ χρόνος* in Heb. 11:32 indicates that the writer of Hebrews was male. See Attridge, *Herm. Heb.*, 5; Ellingworth, *NIGTC Heb.*, 20; Hegg, *Heb.*, 1/17; Koester, *AB Heb.*, 45; Lane, *WBC Heb.* (1), xlix; McKee, *HPM*, 5; Witherington, *LHJC*, 22. Also deSilva, *PG*, 23–27, where *he* is used for unspecified reasons.

³²⁵ See Appendix 4.

logical sense. A valued or experienced person/thing is usually retained, not near disappearing/destruction, and what is in the past has already disappeared or been destroyed.

Logically, Keyword-1 can only be translated as thematically ‘old/aged/frail’, and Keyword-2 can only be translated as thematically ‘old/aged/frail/out of fashion/obsolete/useless’.

Also, since τὸ (the [one]) is not repeated after Keyword-2, the τὸ before Keyword-2 must apply to both Keyword-2 and Keyword-3. This indicates a connection between the two words, and, by virtue of the fact that their connecting word is *and*, rather than *or*, they appear to be synonyms, rather than antonyms.

3.7.3 **Figurative Language**

Friberg, Friberg and Miller say *γηράσκω* is used figuratively in Heb. 8:13, and it can, therefore, mean ‘obsolete’,³²⁶ but a figurative word or expression is ‘metaphorical’.³²⁷ It is ‘not literal’.³²⁸ It is used ‘with a more abstract or imaginative meaning than its ordinary literal one’.³²⁹ It is ‘symbolic or emblematic’ of something else,³³⁰ and represents that something else ‘by means of a figure, symbol or likeness’.³³¹ If it is used figuratively in Heb. 8:13, *γηράσκω* should, therefore, represent something else or be used in an abstract sense, but neither is the case.

³²⁶ See p. 88.

³²⁷ *The American Heritage Dictionary of the English Language* (5th edn, Boston, MA: Houghton Mifflin Harcourt, 2016).

³²⁸ *Collins English Dictionary* (12th edn, Glasgow: HarperCollins, 2014), <https://www.collinsdictionary.com/dictionary/english/figurative>, accessed 13 Sept. 2018.

³²⁹ *Collins COBUILD Advanced Learner’s Dictionary* (9th edn, Glasgow: HarperCollins, 2018), 569.

³³⁰ *American Heritage Dictionary*, 656.

³³¹ *Webster’s New World College Dictionary* (4th edn, n.p., Houghton Mifflin Harcourt, 2010), <https://www.collinsdictionary.com/dictionary/english/figurative>, accessed 13 Sept. 2018.

If the noun currently identified as ‘the [one]’ remains this because nothing is found to indicate it should be anything more specific, then the second clause of Heb. 8:13, ‘but/and the [one] Keyword-2 and Keyword-3 [is] near disappearance/destruction’, is a general statement indicating that anything that is Keyword-2 and Keyword-3 is near disappearance/destruction. If a more specific noun can be identified, the second clause still only provides a matter-of-fact statement about that noun. What is Keyword-2 and Keyword-3 is near disappearance/destruction.

Consequently, since Friberg, Friberg and Miller are the only lexicologists to say *γηράσκω* can mean ‘obsolete’, and they only say it means ‘obsolete’ if it is used figuratively, we can reasonably conclude that *obsolete* is an inaccurate translation of *γηράσκω* in Heb. 8:13. The style of the verse limits the semantic-range potential of *γηράσκω* to *growing/becoming old/aged/frail*.

3.7.4 **The Structure(s)**

Scholars believe that the NT was written by (predominantly) Jews,³³² but a study of this length does not permit a detailed analysis of who the unidentified writer of Hebrews was and to what extent he used Jewish styles of speech and writing.³³³ It can only be noted that, on the

³³² See p. 80, n. 139.

³³³ In antiquity, the Apostle Paul, Barnabas, Luke and Clement of Rome were proposed as writers. Luther suggested Apollos. Recent scholarship has added to these names Aquila and Priscilla, with Priscilla as the dominant partner; Mary the mother of Yeshua/Jesus; Silvanus (Silas); Aristion; Philip, and Jude. See Attridge, *Herm. Heb.*, 1–5; Cockerill, *NICNT Heb.*, 6–10; deSilva, *PG*, 23–24; Ellingworth, *NIGTC Heb.*, 4–7, 13–20; Eusebius, *EH*, 6.25.11–14; Hegg, *Heb.*, 1/15–18; Johnson, *NLT Heb.*, 40–44; Koester, *AB Heb.*, 42–46; Lane, *WBC Heb.* (1), xlix; J. Massyngbaerde Ford, ‘The Mother of Jesus and the Authorship of the Epistle to the Hebrews’, *University of Dayton Review*, 11 (1975), 49–56; Schreiner, *BTCP Heb.*, 2–5; Tertullian, ‘On Modesty’ (*De Pudicitia*), 20, in Alexander Roberts and James Donaldson (eds), *The Ante-Nicene Fathers: Translations of the Writings of the Fathers down to AD 325*, 4 (rev. A. Cleveland Coxe; repr., Edinburgh: T&T Clark, and Grand Rapids, MI: Eerdmans, 1994), 97. Also A. von Harnack, ‘Probabilia über die Adresse und den Verfasser des Hebräerbriefes’, *Zeitschrift für die Neutestamentliche Wissenschaft*, 1 (1900), 16–41, as cited by Attridge, *Herm.*

one hand, scholars consider Hebrews to be written in the best Greek of any NT book,³³⁴ and they find it rhetorical in style.³³⁵ On the other hand, they find the writer's discussions about sacrifices, the Tabernacle and the priesthood, his extensive knowledge of the LXX, and his use of midrash all very Jewish,³³⁶ albeit his treatment of them is from the perspective of a believer in Yeshua/Jesus.³³⁷ They also think the Jewishness of the previously untitled sermon gave rise to it being given the title *To the Hebrews* (*Pros Hebraious*) sometime in the second century CE, but there is no evidence of it having been known by any other name.³³⁸ Hence, there are both Jewish and Greek literary devices in Hebrews.

'[E]vidence that the letter followed the rhetoric in Greek handbooks is lacking', as Schreiner observes,³³⁹ and it is increasingly being recognised that biblical and Semitic rhetoric

Heb., 4; Bruce, NLC, *Heb.*, xl and Ellingworth, NIGTC *Heb.*, 19–20; Attridge, Herm. *Heb.*, 4, n. 32, where he cites Arthur S. Peake and Ruth Hoppin as being scholars who have suggested Priscilla.

³³⁴ Witherington, *LHJC*, 39. Also Hegg, *Heb.*, 1/12, where he says, 'No physical evidence of a Hebrew original exists ... and the Greek of the present text reads like an original composition, not a translation. For instance, the word order is very Greek and many Greek compounds used in the text of Hebrews have no equivalent in Hebrew or Aramaic' and Koester, *AB Heb.*, 59, where he says 'Hebrews was written in an elegant Greek style that was suited for a Greek-speaking audience.'

³³⁵ Attridge, Herm. *Heb.*, 13–14; Johnson, *NTL Heb.*, 12–21; Schreiner, *BTCP Heb.*, 11; Witherington, *LHJC*, 35, 40–45.

³³⁶ Hegg, *Heb.*, 1/18; Johnson, *NTL Heb.*, 21–28; Koester, *AB Heb.*, 61–63; Witherington, *LHJC*, 35. Also, Daniel Boyarin, 'Midrash in Hebrews / Hebrews as Midrash', in Gelardini and Attridge, *Heb.*, 15–30; Daniel E. Kim, 'Jewish and Christian Theology from the Hebrew Bible: The Concept of Rest and Temple in the Targumim, Hebrews, and the Old Testament', in Gelardini and Attridge, *Heb.*, 31–46; John Lierman, 'Moses as Priest and Apostle in Hebrews 3:1–6', in Gelardini and Attridge, *Heb.*, 47–62; Eric F. Mason, 'Hebrews and Second Temple Jewish Traditions on the Origins of Angels', in Gelardini and Attridge, *Heb.*, 63–93.

³³⁷ Johnson, *NTL Heb.*, 28.

³³⁸ Ellingworth, NIGTC *Heb.*, 21; Johnson, *NTL Heb.*, 33; McKee, *HPM*, 9. Cf. Hegg, *Heb.*, 1/11, where he notes that the oldest mss have the title *To the Hebrews* and later manuscripts have enlarged titles such as *The Epistle to the Hebrews* and *The Epistle to the Hebrews of the Apostle Paul*. Also Westcott, *Heb.*, xxvii, where he says the same.

³³⁹ Schreiner, *BTCP Heb.*, 11.

does not follow Graeco-Roman rules.³⁴⁰ However, despite there having been a number of studies on the structures of Hebrews, scholarly support for them has been mixed. Heath asserted in 2011 that scholars had identified forty-five micro-structure chiasms and thirty macro-structure chiasms within Hebrews,³⁴¹ but he has also acknowledged that many of the structures are unconvincing.³⁴² Vanhoye's five-part macro-structure concentricism of Hebrews is the most widely-known,³⁴³ but his studies have received a mixed response.³⁴⁴ Conversely, despite lack of agreement about the macro-structures of Hebrews, it is widely recognised that Hebrews contains 'rhetorical features' and 'rhetorical artistry'.³⁴⁵

³⁴⁰ Attridge, *Herm. Heb.*, 14; Cockerill, *NICNT Heb.*, 12–14; George H. Guthrie, *The Structure of Hebrews: A Text-Linguistic Analysis*, SNT, 73 (Leiden: Brill, 1994), 32; Lane, *WBC Heb.* (1), lxx; Roland Meynet, *Rhetorical Analysis: An Introduction to Biblical Rhetoric*, JSOTS, 256 (Sheffield: Sheffield Academic, 1998), 21–22, 172–177, 352–355; Pontifical Biblical Commission, *The Interpretation of the Bible in the Church* (Rome: Libreria Editrice Vaticana, 1993); Albert Vanhoye, *A Different Priest: The Epistle to the Hebrews*, trans. Leo Arnold (Miami, FL: Convivium, 2011), prelim. [2], 19–20.

³⁴¹ David M. Heath, 'Chiastic Structures in Hebrews: A Study of Form and Function in Biblical Discourse', PhD dissertation, University of Stellenbosch, 2011, 376–377.

³⁴² David M. Heath, 'Chiastic Structures in Hebrews: With a Focus on 1:7–14 and 12:26–29', *Neotestamentica*, 46/1 (2012), 61–82.

³⁴³ In French, Albert Vanhoye's doctoral dissertation was published as *La Structure littéraire de L'Épître aux Hébreux*, *Studia Neotestamentica*, 1 (Paris: Desclée de Brouwer 1963); a revised edition was published in 1976, and the principal results of his findings were published as *Traduction structurée de L'Épître aux Hébreux* (Rome: Pontifical Biblical Institute, 1963). In English, this last work was published, with revisions, as *A Structured Translation of the Epistle to the Hebrews*, trans. James H. Swetnam (Rome: Pontifical Biblical Institute, 1964) and re-published, in re-edited form, in *Structure and Message of the Epistle to the Hebrews*, *Subsidia Biblica*, 12 (Rome: Editrice Pontificio Istituto Biblico, 1989); his structural analysis is summarised in *Different Priest*, 25–58 and his structural analysis is applied in commentary format in his *The Letter to the Hebrews: A New Commentary*, trans. Leo Arnold (Mahwah, NJ: Paulist, 2015).

³⁴⁴ Attridge, *Herm. Heb.*, 16; Guthrie, *Structure of Hebrews*, 33–35, 79; Lane, *WBC Heb.* (1), lxxxvii; James Swetnam, 'Form and Content in Hebrews 1–6', *Biblia* 53/3 (1972), 369; Cynthia Long Westfall, *A Discourse Analysis of the Letter to the Hebrews: The Relationship Between Form and Meaning*, *Library of New Testament Studies*, 297 (London: T&T Clark, 2005), 7, 9–11.

³⁴⁵ Schreiner, *BTCP Heb.*, 11.

The writer of Hebrews uses ‘hook words’³⁴⁶ positioned at the end of one section and repeated at the beginning of the next to effect a transition from one section to another.³⁴⁷ He also uses the *inclusio*, which utilises the end or near end of a passage as the beginning of the next to mark out a turning point and new literary unit,³⁴⁸ and this is a Semitic practice when done by repetition,³⁴⁹ especially if comprising repetition of a TNKH/OT passage forming part of a previous chain of references used to support a point, as Guthrie demonstrates occurs in Heb. 1:14.³⁵⁰ Classical rhetoric demanded that language was varied, rather than repeated.³⁵¹

Similarly, the writer of Hebrews uses *protheses* to announce forthcoming subjects, but, contrary to classical rhetorical practice, he uses a Semitic practice³⁵² of announcing things in an inverse order to how he will develop them in the unit that follows, as Thien observed.³⁵³ The writer also uses *a minore ad maius* (rhetorical *synchrisis* comparable to the *a fortiori* argument, ‘light and heavy’, used by rabbis), Buchanan, Guthrie and Turner all citing examples of this.³⁵⁴

Moffatt noted that Hebrews is ‘distinguished ... by its rhythmic cadences’,³⁵⁵ and he said the writer likes ending one sentence/paragraph and starting the next with an identical or

³⁴⁶ First identified by Leon Vaganay in 1940 (Guthrie, *Structure of Hebrews*, 12).

³⁴⁷ Guthrie, *Structure of Hebrews*, 12; Vanhoye, *Structure and Message*, 20, 76. Cf. Guthrie, *Structure of Hebrews*, 96–100, where he defines ‘distant hook words’ as hook words which ‘jump’ an intervening unit with a different genre.

³⁴⁸ George W. Buchanan, *To the Hebrews*, Anchor Bible (Garden City, NY: Doubleday, 1972), xxv–xxvi; Guthrie, *Structure of Hebrews*, 54–55, 76–89; Vanhoye, *Different Priest*, 20.

³⁴⁹ Vanhoye, *Different Priest*, 20.

³⁵⁰ Guthrie, *Structure of Hebrews*, 61.

³⁵¹ Vanhoye, *Different Priest*, 20.

³⁵² Vanhoye, *Different Priest*, 20.

³⁵³ Guthrie, *Structure of Hebrews*, 11; Lane, *WBC Heb.* (1), lxxxvi.

³⁵⁴ Buchanan, *To the Hebrews*, xxiii–xxiv; Guthrie, *Structure of Hebrews*, 62, 131, 132, 135; Nigel Turner, *A Grammar of New Testament Greek*, 4: *Style* (Edinburgh: T. & T. Clark, 1976), 109. Also, Guthrie, *Structure of Hebrews*, 45, n. 1; 147.

³⁵⁵ Moffatt, *ICC Heb.*, lvi.

similar rhythm.³⁵⁶ Johnson identifies initial-letter alliteration,³⁵⁷ word repetitions in successive sentences (*anaphora*), repetition of conjunctions (*polysyndeton*), the omission of conjunctions (*asyndeton*), internal near rhyme (*assonance*), the opposition of contrasts (*antithesis*) and subtle wordplays (*paranomasia*),³⁵⁸ concluding that Hebrews ‘clearly presents itself as a work of rhetorical art.’³⁵⁹ Guthrie identifies overlapping constituents,³⁶⁰ parallel introductions,³⁶¹ intermediary transitions,³⁶² and use of *gezeirah shavah*,³⁶³ concluding that:

Hebrews stands as a praiseworthy example of ancient homiletic craftsmanship, an example which in all its complexity exhibits rhetorical power and beauty.³⁶⁴

Lane says:

The writer of Hebrews displays a command of many different rhetorical devices ... that recur in Jewish-hellenistic synagogue preaching.³⁶⁵

³⁵⁶ Moffatt, *ICC Heb.*, lvi.

³⁵⁷ For examples of this, see Lane, *WBC Heb.* (1), 6; Moffatt, *ICC Heb.*, lx.

³⁵⁸ Johnson, *NTL Heb.*, 8. Also Witherington, *LHJC*, 41, where he cites Moffatt making the same point, and Lane, *WBC Heb.* (1), lxxvi where he says ‘Such clues’ were needed ‘to provide oral assistance to the listeners’, but they would also aid the person reading Hebrews to ensure that the content had ‘a coherent hearing’.

³⁵⁹ Johnson, *NTL Heb.*, 12. Also, Cockerill, *NICNT Heb.*, 11, where he cites Johnson with comment. Cf. G. A. Kennedy, *The Art of Rhetoric in the Roman World* (Princeton: Princeton University Press, 1972) and R. W. Smith, *The Art of Rhetoric in Alexandria: Its Theory and Practice in the Ancient World* (The Hague: Nijhoff, 1974), which both reiterate that rhetoric is an art-form.

³⁶⁰ Defined by Guthrie as ‘a passage used simultaneously as the conclusion of one block of material and the introduction of the next.’ (*Structure of Hebrews*, 102).

³⁶¹ Defined by Guthrie as ‘the use of roughly parallel statements at the beginning of two successive discourse units’ (*Structure of Hebrews*, 104).

³⁶² Defined by Guthrie as transitions ‘carried out by a unit of text which stands between two major sections of the discourse’ (*Structure of Hebrews*, 105).

³⁶³ Guthrie, *Structure of Hebrews*, 125, 126, 141, 147. Also Tim Hegg, *Interpreting the Bible: An Introduction to Hermeneutics* (2nd edn, Tacoma, WA: TorahResource, 2011), 34, where the second of Hillel’s Seven Rules, *gezeirah shavah*, is defined as “‘verbal analogy’ (same words or expressions may speak to the same subject)’.

³⁶⁴ Guthrie, *Structure of Hebrews*, xviii.

³⁶⁵ Lane, *WBC Heb.* (1), lxxi. See also Lane, *WBC Heb.* (1), lxxv–lxxx, where he concludes, ‘Rhetorical analysis is able to advance the interpretation of Hebrews by inquiring from a classical frame of reference concerning the argumentation strategies the writer pursued.... But it will also be necessary to inquire concerning modes of

Witherington says:

[T]his author knows how to use prose rhythm effectively as well as a whole host of rhetorical devices – alliteration, anaphora, assonance, asyndeton, hyperbole, rhetorical comparisons – to a greater degree than any other New Testament writer.³⁶⁶

Although Hebrews ‘appears to its reader as a “Melchizedekian being without genealogy”’,³⁶⁷ and who wrote it, to whom, when, is unknown, the frequency with which the writer of Hebrews uses rhetorical art and the frequency with which he compares a person, thing or situation with another are both evidence of a mind that thinks artistically and parallelistically, and frequently thinks Semitically. Consequently, although a search of works on NT syntax, parallelisms, chiasms and the structure of Hebrews, forty-three commentaries on Hebrews, and the internet has found no published works on the structure(s) of Heb. 8:13, and Ellingworth’s comment that the verse has two halves each containing a formal element is the nearest that anyone comes to analysing its structure(s),³⁶⁸ it should not surprise us if there are artistic features and parallelisms in Heb. 8:13.

Lowth coined the term *parallelisms* in his 1753 lectures³⁶⁹ and said they have ‘much variety and many graduations’, and they are ‘sometimes more accurate and manifest, sometimes more vague and obscure’, but, ‘on the whole’, they ‘consist of three species’:³⁷⁰ ‘Synonymous parallelism’ (occurring ‘when the same sentiment is repeated in different, but

argumentation and persuasion that had their primary home in Jewish schools and synagogues in hellenistic urban centers’ (p. lxxx.).

³⁶⁶ Witherington, *LHJC*, 39.

³⁶⁷ Gelardini and Attridge, *Heb.* 1. Cf. Gen. 14:18–20; Ps. 110:4; Heb. 5:6, 5:10, 6:20, 7:11, 7:17.

³⁶⁸ Ellingworth, *NIGTC Heb.*, 417.

³⁶⁹ Robert Lowth, *Lectures on the Sacred Poetry of the Hebrews*, trans. G. Gregory (1787; 4th edn, London: Thomas Tegg, 1839; facs. edn, n.p., Adamant Media, 2005), 204–205 [Lat. orig., *De sacra poesi Hebraeorum* (Oxford: Clarendon Press, 1753)].

³⁷⁰ Lowth, *Lectures*, 205.

equivalent terms’);³⁷¹ ‘Antithetic parallelism’ (occurring ‘when a thing is illustrated by its contrary being opposed to it’)³⁷² and ‘Synthetic or Constructive Parallelism’ (occurring when no Synonymous or Antithetic parallelism exists, but ‘the form of construction’ creates a parallel).³⁷³

His lectures remain ‘seminal in virtually every discussion of Hebrew poetry’,³⁷⁴ and scholars since Lowth³⁷⁵ have identified not only synonymic and antonymic parallelisms, but grammatic, semantic, morphologic, phonologic and numeric correspondence.³⁷⁶ They have recognised that parallelisms occur when two or more clauses or cola (A and B) have

³⁷¹ Lowth, *Lectures*, 205.

³⁷² Lowth, *Lectures*, 210.

³⁷³ Lowth, *Lectures*, 211.

³⁷⁴ David L. Petersen and Kent H. Richards, *Interpreting Hebrew Poetry* (Minneapolis, MN: Fortress, 1992), 21.

³⁷⁵ e.g., (in chronological order) John Jebb, *Sacred Literature* (1820; 2nd, rev. edn, London: T. Cadwell, 1828); Thomas Boys, *Tactica Sacra: An Attempt to Develop, and to Exhibit to the Eye by Tabular Arrangements, a General Rule of Composition Prevailing in the Holy Scriptures*, 2 vols (London: T. Hamilton, 1824); John Forbes, *The Symmetrical Structure of Scripture: Or the Principles of Scripture Parallelism Exemplified in an Analysis of the Decalogue, the Sermon on the Mount and Other Passages of the Sacred Writings* (Edinburgh: T. & T. Clark, 1854); George B. Gray, *The Forms of Hebrew Poetry Considered with Special Reference to the Criticism and Interpretation of the Old Testament* (London: Hodder & Stoughton, 1915); Stephen A. Geller, *Parallelism in Early Biblical Poetry* (Missoula, MT: Scholars Press, 1979); Michael O’Connor, *Hebrew Verse Structure* (Winona, IN: Eisenbrauns, 1980); James L. Kugel, *The Idea of Biblical Poetry: Parallelism and Its History* (New Haven, CT: Yale University Press, 1981; repr., Baltimore, MD: John Hopkins University Press, 1998); Robert Alter, *The Art of Biblical Poetry* (New York: Basic Books, 1984; rev. edn, 2011), 1–28; Wilfred G. E. Watson, *Classical Hebrew Poetry: A Guide to Its Techniques*, *Journal for the Study of the Old Testament Supplement*, 26 (Sheffield: JSOT Press, 1984), 114–159; Adele Berlin, *Dynamics of Biblical Parallelism* (Bloomington, IN: Indiana University Press, 1985; rev. and exp. edn, Grand Rapids, MI: Eerdmans, 2008); Petersen and Richards, *Interpreting Hebrew Poetry*, 2–13, 21–35; Wilfred G. E. Watson, *Traditional Techniques in Classical Hebrew Verse*, *JSOTS*, 170 (Sheffield: Sheffield Academic, 1994). Many of these studies discuss chiasms and concentrisms as well as parallelisms. Boys was the first to analyse the structure of complete epistles (Meynet, *Rhetorical Analysis*, 89).

³⁷⁶ Berlin, *Dynamics*, 127; Geller, *Parallelism*, 15–16; Petersen and Richards, *Interpreting Hebrew Poetry*, 31–34; Watson, *Classical Hebrew Poetry*, 119–159.

commonality creating correspondence between them, and ‘The juxtaposition of an A and B provides the opportunity for an almost infinite number of correspondences.’³⁷⁷

Also, a chiasm occurs when a series of sentence elements in one colon are followed by an inversion of them in the next, as occurs in Gen 9:6 (see Figure 3.7.4.1), and a concentricism (otherwise called a concentric structure, but sometimes called a chiasm³⁷⁸) occurs if a structure that would otherwise form a chiasm has a lone central element, the simplest form of this being an A/B/A' structure, as occurs in Songs 4:1 (see Figure 3.7.4.2).

Figure 3.7.4.1

THE CHIASTIC STRUCTURE OF GENESIS 9:6

A	Whoever <u>sheds</u>
B	the <u>blood</u>
C	of <u>man</u>
C'	by <u>man</u>
B'	his <u>blood</u>
A'	shall be <u>shed</u> . ³⁷⁹

³⁷⁷ Petersen and Richards, *Interpreting Hebrew Poetry*, 35.

³⁷⁸ Wade A. White (‘Rhetorical Criticism and Zechariah: Analysis of a Methodology for Determining Chiastic Structures in Biblical Hebrew Texts’, MA (Theology) thesis, Acadia University, 1999, 9) uses *concentric structures*. Koester (*AB Heb.*, 83) refers to the structures as being concentric. Estella B. Horning (‘Chiasmus, Credal Structure, and Christology in Hebrews 12:1–2’, *Biblical Research*, 23 (1978), 37–48) uses *chiasm*. Watson uses *monocola*, *tricola* and *pentacola* (*Traditional Techniques*, 332–346). *Concentricism* and *concentric* are used by this research because *chiasm* fails to distinguish between structures with and without a lone central item and Watson’s terms are not generic. Cf. Watson, *Classical Hebrew Poetry*, 214, where Watson uses the term *pivot pattern* which could be mistaken for a concentricism, but which Watson uses of a couplet which applies to both the first and second colon of a pair.

³⁷⁹ ESV (emphasis added).

Figure 3.7.4.2

THE CONCENTRIC STRUCTURE OF SONG OF SONGS 4:1

A How beautiful you are,
B my darling,
A' How beautiful you are!³⁸⁰

However, all three structures take many forms. Watson identifies several types of chiasm. He says there are ‘Mirror or Pure’ chiasms, in which each element of a structure is repeated exactly; ‘Complete’ chiasms, in which each element has a corresponding element, but not by word repetition; ‘Split-member’ chiasms, with an A-BC//C'B'-A' structure; ‘Partial’ chiasms; ‘Skewed’ chiasms; ‘Assonantal’ chiasms, in which pairs sound the same; ‘Semi-sonant’ chiasms, involving a semantic pair and a sonant pair; ‘Gender’ pairs, matching nouns and genders, and others.³⁸¹ Similarly, White says concentric structures ‘can occur on any level of a text (and even several levels at once), e.g., phonological, lexical, morphological, grammatical, syntactical, semantic, thematic, etc.’³⁸²

The structures are identifiable in Ugaritic texts,³⁸³ in Sumero-Akkadian literature,³⁸⁴ in ancient Greek and Latin literature,³⁸⁵ and in Arabic literature and rhetoric,³⁸⁶ and Watson says

³⁸⁰ NASB.

³⁸¹ Watson, *Traditional Techniques*, 335–354.

³⁸² White, ‘Rhetorical Criticism’, 7.

³⁸³ Watson, *Traditional Techniques*, 62–63, 104–124; 192–201; John W. Welch, ‘Chiasmus in Ugaritic’, in John W. Welch (ed.), *Chiasmus in Antiquity: Structures, Analyses, Exegesis* (Hildersheim: Gerstenberg, 1981; repr., Provo, UT: Research Press, 1981), 36–49.

³⁸⁴ Robert F. Smith, ‘Chiasmus in Sumero-Akkadian’, in Welch, *Chiasmus in Antiquity*, 17–35.

³⁸⁵ John W. Welch, ‘Chiasmus in Ancient Greek and Latin Literature’, in Welch, *Chiasmus in Antiquity*, 250–268.

³⁸⁶ Vanhoye, *Different Priest*, prelim.

‘Chiastic patterning ... is found in most ancient literature to a greater or less degree.’³⁸⁷

However, they are most prevalent in TNKH/OT poetry³⁸⁸ and other Jewish writings such as TNKH/OT prose,³⁸⁹ the NT,³⁹⁰ parables of the Jewish Sages³⁹¹ and rabbinic prayers and songs.³⁹²

Given this context and the nature of Hebrews, Heb. 8:13 can be seen to be a series of parallel structures. The two clauses identified in 3.6 are two cola containing six pairings, or parallels, illustrated in Figure 3.7.4.3.

³⁸⁷ Watson, *Traditional Techniques*, 62.

³⁸⁸ Anthony R. Ceresko, ‘The Function of Chiasmus in Hebrew Poetry’, *The Catholic Biblical Quarterly*, 40/1 (1978), 1–10; Executive Committee of the Editorial Board and I. M. Casanowicz, ‘Parallelism in Hebrew Poetry’, in *The Jewish Encyclopedia*, 12 vols (New York: Funk & Wagnalls, 1906), <http://jewishencyclopedia.com/articles/11902-parallelism-in-hebrew-poetry>, accessed 10 Jan. 2018; Kugel, *Idea of Biblical Poetry*, 59; Lowth, *Lectures*, 204–205; Nils W. Lund, ‘Chiasmus in the Psalms’, *The American Journal of Semitic Languages and Literatures*, 49/4 (1933), 281–312; Watson, *Classical Hebrew Poetry*, 201–208.

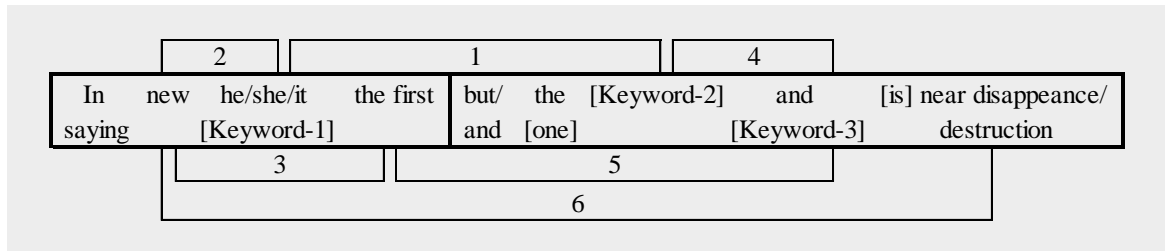
³⁸⁹ F. I. Andersen, *The Sentence in Biblical Hebrew*, Janua Linguarum Series Practica, 231 (The Hague: Moulton, 1974), 122–123; Forbes, *Symmetrical Structure*, 3–5; Nils W. Lund, ‘The Presence of Chiasmus in the Old Testament’, *The American Journal of Semitic Languages and Literatures*, 46/2 (1930), 104–126; Kugel, *Idea of Biblical Poetry*, 3; Yehuda T. Radday, ‘Chiasmus in Hebrew Biblical Narrative’, in Welch, *Chiasmus in Antiquity*, 50–117; White, ‘Rhetorical Criticism’.

³⁹⁰ R. Alan Culpepper, ‘The Pivot of John’s Prologue’, *New Testament Studies*, 27 (1980/81), 1–31; Seth M. Ehorn, ‘Chiastic Approach to the Structure of 2 Corinthians’, *The Expository Times*, 125/6 (2014), 300; Nils W. Lund, *Chiasmus in the New Testament: A Study in Formgeschichte* (North Carolina: University of North Carolina, 1943; Enduring edn repr., 2012); Timothy Milinovich, *Now is the Day of Salvation: An Audience-Oriented Study of 2 Corinthians 5:16–6:2* (Cambridge: Lutterworth, 2012); Jacob J. Scholtz, ‘Behold the Glory of the King: The Chiastic Structures of Matthew 21–25’, *In die Skriflig*, 49/1 (2015), e1–e8; Charles H. Talbert, *Literary Patterns, Theological Themes, and the Genre of Luke-Acts*, SBL Monograph Series, 20 ([Cambridge, MA]: Society of Biblical Literature, and Missoula, MT: Scholars Press, 1974); Ian H. Thomson, *Chiasmus in the Pauline Letters*, JSNTS, 111 (Sheffield: Sheffield Academic, 1995); John W. Welch, ‘Chiasmus in the New Testament’, in Welch, *Chiasmus in Antiquity*, 211–249.

³⁹¹ R. Steven Notley, and Ze’ev Safrai, *Parables of the Sages: Jewish Wisdom from Jesus to Rav Ashi* (Jerusalem: Carta, 2011); Kugel, *Idea of Biblical Poetry*, 69, n.15; Brad H. Young, *The Parables: Jewish Tradition and Christian Interpretation* (Peabody, MA: Hendrickson, 1998).

³⁹² Kugel, *Idea of Biblical Poetry*, 97.

Figure 3.7.4.3

THE PAIRINGS IN HEBREWS 8:13

- (1) Colon-1 and Colon-2 are a synthetic parallel with cohesion created by a hook word, because the same verb occurs in 1b and 2b.
- (2) Within Colon-1, the writer of Hebrews intends his readers to hold ‘In saying “new”’ (1a) and ‘he/she/it [Keyword-1] the first’ (1b) in tension as opposites in which Keyword-1 is an antonym of *new* and
- (3) *The first* is an antonym of the *new*.
- (4) Within Colon-2, Keyword-2 and Keyword-3 are simultaneously synonymous and antonymic parallels, by virtue of them being synonyms with an antonymic voice.
- (5) Being earliest in time, *first* is an antonym of Keyword-3 which is late in time.
- (6) The ends of the verse are parallels, because what is new has recently appeared and/or been constructed, and it is, therefore, an antonym of *disappearance/destruction*.

There is no clear chiasm in Greek texts of Heb. 8:13 because *the first* follows Keyword-1 and breaks the link with between Keyword-1 and Keyword-2 that is created by them being the same verb. Only if *the [one]* is treated as a parallel with *the first* on account of them both being the earliest numerically could a chiasm be established, but *one* is only assumed: it is not present in Greek texts, and Greek gives writers enough freedom for the word order to have

been different or for *one* to have been included if the writer of Hebrews had intended there to be a chiasm. Hence, no chiasm should be identified.

However, there are time parallels. In Colon-1, the writer travels backwards in time from the new to the first. Then, in Colon-2 he travels forwards in time, Keyword-2 and Keyword-3 being present participles that have, inherent within their definitions, a deterioration which, by implication, will continue until disappearance/destruction (Keyword-4) occurs³⁹³ unless something happens to save the subject of the clause from such a fate, as usage of *παλαιόω*, *γηράσκω* and *ἀφανισμός* elsewhere than the NT permits.³⁹⁴

Also, in Greek texts the two cola contain seven words each, making them numerically symmetrical. However, although Blake and Bly say parallelisms exist ‘when two or more sentence elements of equal importance are similarly expressed’,³⁹⁵ Kugel identifies instances where there is no clear divide and ‘the “halves” are somewhat lopsided’.³⁹⁶ Consequently, the numerical symmetry could be intended by the writer of Hebrews or coincidental.

A translator’s translation strategy will determine the way in which these stylistic devices are represented in their translation. Here the focus is only on what light the devices shed on the meaning of the keywords.

In his extensive criticism of Vanhoye’s work,³⁹⁷ Swetnam rightly notes that form ‘too much divorced from content ... can lead to a distortion of content’,³⁹⁸ but he also says

³⁹³ See Appendix 6, Tables Two and Three.

³⁹⁴ See pp. 96, 105–118.

³⁹⁵ Gary Blake and Robert W. Bly, *The Elements of Technical Writing* (New York: Longman, 1993), 71.

³⁹⁶ Kugel, *Idea of Biblical Poetry*, 3. As examples, he cites ‘The Lord’s angel stays about his worshippers / and delivers them //’ (Ps. 34:8) and ‘Blessed is the Lord / for he did not make us fall prey to their teeth //’ (Ps. 124:6).

³⁹⁷ Swetnam, ‘Form and Content in Hebrews 1–6’, 368–385; James Swetnam, ‘Form and Content in Hebrews 7–13’, *Biblia* 55/3 (1974), 333–348.

³⁹⁸ Swetnam, ‘Form and Content in Hebrews 1–6’, 369.

‘attention to form is admirable’,³⁹⁹ and his willingness to not only translate Vanhoye’s work into English, but republish it,⁴⁰⁰ indicates a recognition that Vanhoye’s work is important. Ellingworth says a distinction between form and content can be a helpful way of identifying content,⁴⁰¹ especially when the form analysis gives considerable attention to exegesis, and thus to its meaning, as Vanhoye does,⁴⁰² and the structural criteria is sometimes based on formal features and sometimes meaning, as Vanhoye’s work is.⁴⁰³ Rhetorical symmetries are not an end in themselves,⁴⁰⁴ but they are valuable exegetical approaches to understanding texts⁴⁰⁵ – or as Brunn puts it:

If translators do not get the dynamics [i.e., the style] right they may cause the translation to be weak or deficient. Or they may make the translation sound stronger than the author intended. They may change the tone of the passage. If the dynamics are not translated correctly, the inspired meaning will be changed’.⁴⁰⁶

What, then, are the important stylistic devices, necessary to ensure that we understand and translate Heb. 8:13 accurately in a way that makes it neither too strong, nor too weak, and its meaning is retained?

Because lexical definitions demand that *παλαιόω* is translated into English as two verbs in Heb. 8:13,⁴⁰⁷ concurrently transferring all of the Greek stylistic devices into English is

³⁹⁹ Swetnam, ‘Form and Content in Hebrews 1–6’, 369.

⁴⁰⁰ Vanhoye, *Structure and Message*, prelim., v.

⁴⁰¹ Ellingworth, NIGNT, *Heb.* 50.

⁴⁰² Ellingworth, NIGNT, *Heb.* 55.

⁴⁰³ Ellingworth, NIGNT, *Heb.* 57.

⁴⁰⁴ Paul Beauchamp, ‘Preface’, in Meynet, *Rhetorical Analysis: An Introduction*, 14.

⁴⁰⁵ John Breck, ‘Biblical Chiasmus: Exploring Structure for Meaning’, *Biblical Theological Bulletin*, 17 (1987), 70–74; Ronald E. Man, ‘The Value of Chiasm for New Testament Interpretation’, *Bibliotheca Sacra*, 141 (1984), 146–157; Meynet, *Rhetorical Analysis: An Introduction*, 21. Cf. Meynet, *Rhetorical Analysis: An Introduction*, 309.

⁴⁰⁶ Dave Brunn, *One Bible, Many Versions: Are All Translations Created Equal?* (Downers Grove, IL: InterVarsity Press, 2013), 49–50.

⁴⁰⁷ See pp. 86, 87–88, 89, 91, 92.

problematic, but some of the parallels appear to be essential for the semantics of the verse to be conveyed and the style retained as Nida advised.⁴⁰⁸

- Firstly, for the contrast present in Colon-1 to be transferred from Greek into English, Keyword-1 needs to be an antonym of *new*.
- Secondly, for Colon-2 to be recognised as commentary on Colon-1 using Keyword-1 as a hook word, the verse needs to be translated as two cola, and Keyword-2 needs to have at least the same adjectival ending as Keyword-1.
- Thirdly, for Keyword-2 and Keyword-3 to be semantically equivalent to their comparable Greek keywords, the two keywords need to be synonyms, Keyword-2 needs to be a verb applicable to animate and inanimate subjects, and Keyword-3 needs to be a verb applicable to only animate subjects.
- Fourthly, for the time progression present in Greek texts to be conveyed in English, there needs to be time progression from Keyword-2 to Keyword-4 and Keyword-3 to Keyword-4.

Consequently, Keyword-1 and Keyword-2 should not be a verb which has its subject already destroyed, when Colon-2 says Keyword-2 and Keyword-3 are only near disappearance/destruction, and translating Keyword-1 and Keyword-2 anything other than growing/becoming old/aged/frail is inaccurate, because they would not be synonyms of Keyword-3 if they were.

However, assuming that the verse makes sense within its context, these conclusions need testing within that context before we can conclude that we have arrived at the semantic-range potential of the verse. Chapter 4, therefore, provides contextual analysis to reach a semantic-

⁴⁰⁸ See p. 21.

range potential within which translators can have artistic freedom to translate the verse according to their translation strategy.

3.8 The Key Findings of This Chapter

The omission of *v* from *πεπαλαίωκεν* in some texts is the only variant in Greek texts of Heb. 8:13, and the verse has four keywords determining its semantic-range potential.

Lexical definitions allow Heb. 8:13 to be translated into English as:

In saying ‘new’, he/she/it has made valued/experienced/old/aged/frail/out of fashion/obsolete/useless/in the past the first; but/and the [one] growing/becoming valued/experience/old/aged/frail/out of fashion/obsolete/useless/in the past and growing/becoming old/aged/frail/obsolete [is] near disappearance/destruction.

However, the supporting evidence in lexica fails to justify translating Keyword-1 and Keyword-2 thematically *obsolete/useless*, and usage of the Greek keywords elsewhere in the NT and in the LXX indicates that *obsolete* and *useless* are probably inappropriate translations of both keywords. Usage of Keyword-3 elsewhere in the NT and in the LXX indicates that, except for one instance of it being used of a tree that is cut down and regrows, it is only ever used of humans who are never obsolete or useless. Friberg, Friberg and Miller say it can be translated as ‘obsolete’ if it is used figuratively, but there is no indication that it is in Heb. 8:13. Usage of Keyword-4 elsewhere in the NT and in the LXX does not include *disappear*, but does include some instances of non-permanent destruction, so *disappear* could be a useful translation.

Logically, Keyword-1 can only be translated thematically *old/aged/frail* and Keyword-2 can only be translated thematically *old/aged/frail/out of fashion/obsolete/useless*. However, analysing the structure and style of Heb. 8:13 demonstrates that it has two clauses which are two cola containing six pairings. Colon-1 and Colon-2 are a synthetic parallel by virtue of Keyword-1 and Keyword-2 being the same verb; Keyword-1 and *the first* are both antonyms

of *new*; Keyword-2 and Keyword-3 are synonyms with an antonymic voice; Keyword-3 is an antonym of *the first* in time, and the ends of the verse are parallels because what is new has just appeared or been constructed, so it is an antonym of *disappearance/destruction*. The verse has reverse time progression in Clause-1 and advancing time progression in Clause-2, and Clause-2 is general, matter-of-fact commentary on Clause-1. Consequently, Keyword-1 and Keyword-2 should not be a verb which has its subject already destroyed, and they should be synonyms of Keyword-3 which has a thematic range of *growing/becoming old/aged/frail*.

Unless contextual analysis of the verse indicates otherwise, the semantic-range potential of Heb. 8:13 is:

In saying ‘new’, he/she/it has made old/aged/frail the first; but/and the [one] growing/becoming old/aged/frail and growing/becoming old/aged/frail [is] near disappearance/destruction.

CHAPTER 4
THE CONTEXT OF HEBREWS 8:13

4.1 Introduction

Using the Source-Text(s)-Analysis Component of the translation process presented in Table 1.1, we have analysed Heb. 8:13 and established that it has a semantic-range potential of:

In saying ‘new’, he/she/it has made old/aged/frail the first; but/and the (one) growing/becoming old/aged/frail and growing/becoming old/aged/frail [is] near disappearance/destruction.

This chapter uses the second analysis component. Firstly, it analyses the immediate context of Heb. 8:13 to identify the referents of *the first* (τὴν πρώτην) and *the (one)* (τὸ) and establish if they further reduce the semantic-range potential of any of the keywords and/or the subject of Keyword-1. Since this produces a semantic-range potential incompatible with how Heb. 8:13 is commonly interpreted on the basis of how passages elsewhere in the NT are interpreted, it then identifies some of these passages and some of the problems inherent within attempts to establish the semantic range of Heb. 8:13 on the basis of how they are interpreted.

4.2 The Referent of the First

The last use of *the first* prior to τὴν πρώτην in Heb. 8:13 is ἡ πρώτη in Heb. 8:7. It occurs without a stated noun, but *Eὶ γὰρ ἡ πρώτη* (for if the first) clearly follows on from Heb. 8:6, where the writer of Hebrews says:

He [Yeshua/Jesus] has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which he has enacted on better promises.¹

Consequently, we can reasonably expect to find the referent of ἡ πρώτη in Heb. 8:6.

¹ NASB.

Since *ἡ πρώτη* is feminine, *ministry* (*λειτουργίας*) and *covenant* (*διαθήκης*) are possible referents, but Heb. 8:6–7 does not make it clear which it should be, and the immediate context does not make it clear either. Heb. 8:1–5 discusses the ministries of the priesthood of Yeshua/Jesus and the priesthood established at the time of Moses. Heb. 8:7 says a second (something) has been sought because the first was not faultless. Then, in Heb. 8:8–12, having prefaced it with the comment that it was because he found fault with them, unspecified, that God said what he did, the writer of Hebrews quotes Jer. 31:31–34 (MT; LXX: 38:31–34) where we are told that God will effect a new covenant with Israel and Judah that is different from the covenant that he made with their fathers, because they did not continue in God’s covenant.

If *them* referred to the ministry and covenant of Heb. 8:6, *ministry* and *covenant* could be co-referents of *ἡ πρώτη*, but this is not grammatically possible. Grammatically, the referent must be either *ministry* or *covenant* because *ἡ πρώτη* is singular. Consequently, Heb. 8:6 appears to transition us from a discussion on the ministries of the priesthoods to the covenants underpinning them without indicating whether *ministry* (*λειτουργίας*) or *covenant* (*διαθήκης*) is the intended referent of *ἡ πρώτη*.

However, Heb. 8:7 and Heb. 8:13 appear to be respectively opening and closing commentary on the quotation from Jeremiah, and, when the writer of Hebrews provides opening and closing commentary on a quotation elsewhere, there is continuity across the two comments.² We can, therefore, reasonably expect that *ἡ πρώτη* in Heb. 8:7 and *τὴν πρώτην* in Heb. 8:13 have the same referent. We must simply look beyond *ἡ πρώτη* to determine the referent.

² See Heb. 1:13–14; 10:36–39; 12:4–7.

Since *new* (καινήν) is an antonym of *first* (πρώτην),³ *new* is a good next place to look for the referent, and it is helpful. The words *In saying 'new'* clearly refer back to a previous usage of *new*, and *new* only occurs once in Heb. 8:1–12. In Heb. 8:8, God promises to establish a new (καινήν) covenant with Israel and Judah, and this covenant is compared, in Heb. 8:9, with a previous one that he made. We, therefore, have strong evidence indicating that *covenant* is the referent of τὴν πρώτην (the first) in Heb. 8:13. Not only are there good reasons to believe that the referent of τὴν πρώτην is *ministry* or *covenant*, like ἡ πρώτη, but Heb. 8:13 compares a new something with a first (previous) something, and *new* refers back to a new covenant that is also compared with a previous one.

According to McKee:

Grammatically speaking, given the surrounding context, there are four possible feminine nouns that can be legitimately associated with *hē prōtē*. *Diathēkē* or ‘covenant’ is certainly one of them (7:22; 8:6, 9, 10; 9:4, 16, 17, 9:20), but so are *skēnē* (σκηνή) or ‘tabernacle’ ... *hierōsunē* (ἱερωσύνη) or ‘priesthood’ (7:11, 12, 24), or even *leitourgia* (λειτουργία) or ‘ministry/service’ (8:6, 9:21).⁴

Of these, he prefers *service*, because:

The latter three would be used as referents to the Levitical sacrificial system, which the author of Hebrews has affirmed previously ... is surpassed in effectiveness by the Melchizedekian priesthood of Yeshua (8:1–4).

It was largely the first ‘priesthood’ that was actually discovered by God to not be found ‘faultless,’ because its human occupiers (‘them,’ 8:8) cannot perform the same sort of work that Yeshua the Son performs before the Father in Heaven. If, for the statement *Ei gar hē prōtē ekeinē*, translators provided ‘first *priesthood*,’ ‘first *tabernacle*,’ ‘first *ministry*,’ – or perhaps the most encompassing of these three, ‘**first *service***’ – the reference would be placed upon the Levitical priesthood and Tabernacle service.... [I]t is upon the basis of Yeshua’s priesthood, that the New Covenant has been

³ See p. 133.

⁴ J. K. McKee, PME, Heb. 8:7, n.^d. His references for *skene* (tabernacle) are erroneously a repetition of those he provides for *diathēkē* (covenant). They should be Heb. 8:2, 5; 9:2, 3, 6, 8, 11, 21. The immediate context of Heb. 8:13 is Heb. 6:13–10:29 and this contains additional instances of *diathēkē* (covenant) in Heb. 8:8; 9:15; 10:16, 29.

inaugurated forth (8:6). The problem was not with any previous covenant God had made with His people, but ... with the actual people – especially the priests – that definitely required ... a new arrangement to be made via the sacrifice of Yeshua....⁵

However, Heb. 8:1–6 says Yeshua/Jesus has become servant/minister of the true Tabernacle in Heaven of which the earthly, TNKH/OT Tabernacle was a type. This makes the Tabernacle in Heaven the first Tabernacle and the TNKH/OT Tabernacle the second one, but the second one does not replace the first, nor is the first old/aged/frail or near disappearance/destruction. Heb. 9:24, 12:22–24 says the ministry of Yeshua/Jesus is in Heaven as part of the new covenant. Conversely, the second Tabernacle has long-since gone and been replaced by the first Temple and then the second Temple. Consequently, if *tabernacle* is the referent of *τὴν πρώτην*, Heb. 8:1–6 contradicts Heb. 8:13 where a first, previous version of something is made old/aged/frail by a new version, and what is growing/becoming old/aged/frail and Keyword-3 is near disappearance/destruction.

The same problems occur if *service* is the referent, because the service is that carried out in the Tabernacles – and, given the rhetorical artistry and good Greek of Hebrews, it is hard to imagine that the writer of Hebrews would contradict himself in this way. Consequently, it is unlikely that *tabernacle* or *service* should be the referent.

Similarly, the immediate context of Heb. 8:13 is Heb. 6:13–10:29 which compares the Levitical priesthood, its Tabernacle, its ministry, its Torah/Law and the covenant on which they are based, with the priesthood, Tabernacle, ministry and Torah/Law of Yeshua/Jesus and the covenant on which they are based. Also, Heb. 8:1 clearly states that the writer's main point is that we have a High Priest who has sat down at the right hand of the throne of the

⁵ McKee, PME, Heb. 8:7, n.^d (emphasis in the original).

Majesty in Heaven, but, in Heb. 8:12, there is no reference to the priesthood to which *new* or *the first* in Heb. 8:13 could refer, so *priesthood* is also unlikely to be the referent.

4.3 The Nature of the Covenant

Since patristic times, most scholars have been of the opinion that Heb. 8:13 is comparing the new covenant and the first covenant, but scholars have held conflicting views regarding the nature of the covenants and what making the first covenant *παλαιόω* entails.

According to Hegg, inserting *covenant* in Heb. 8:13 gives the proper sense because the verse points back to *new covenant* in Heb. 8:8,⁶ but it would be a mistake to assume that Heb. 8:13 is comparing the new covenant and the Sinaitic (Mosaic) covenant. According to Hegg, Heb. 8:13 compares the new, Melchizedekian priesthood of Yeshua/Jesus and the first, Levitical priesthood,⁷ and the writer of Hebrews purposefully omitted *covenant* from Heb. 8:13, so we would not think he was comparing the Sinaitic and new covenants and saying nothing applicable under the Sinaitic covenant is valid.⁸

Hegg says it is reasonable to translate *παλαιόω* as ‘obsolete’ in Heb. 8:13 because *παλαιόω* means ‘worn out’ in Heb. 1:11 and Luke 12:33. It, therefore, refers to things that need replacing, but Heb. 8 cannot be saying the Sinaitic covenant is obsolete or needs replacing. Exod. 31:16–17 makes it clear that the Sinaitic covenant is eternal. It says Israel shall observe and celebrate *Shabbat* throughout their generations as a perpetual covenant, and *Shabbat* is a sign between God and Israel forever.⁹

According to Stern, the writer of Hebrews is talking about the Mosaic covenant, but the Mosaic covenant ‘presents itself as eternal’, so ‘the Jewish holidays, *Shabbat*, *kashrut*, civil

⁶ Hegg, *Heb.*, 1/348.

⁷ Hegg, *Heb.*, 1/323.

⁸ Hegg, *Heb.*, 1/349.

⁹ Hegg, *Heb.*, 1/349.

laws, and moral laws of the Mosaic Covenant' still apply.¹⁰ The context of Heb. 8:13 'shows' that the writer of Hebrews is 'speaking only of its system of priests and sacrifices'.¹¹

Since the laws concerning the cultus constitute the majority of the Mosaic prescriptions, it is not an inappropriate figure of speech to say the Old Covenant itself is aging and about to disappear.... [But] the verb tenses are important. The Mosaic Covenant has already been **made ... old**, but it is not already aged and it has not already vanished. It is **in the process of aging and on the verge of vanishing** in the same sense that "This world's leaders ... are in the process of passing away" (2C[or.] 2:6). This world's leaders are still with us, and so is the Mosaic Covenant.¹²

Since patristic times, scholars providing commentary on Heb. 8:13 or using the verse as supporting evidence for their views have mostly been of the opinion that the covenant in question is the Mosaic covenant and more of it is impacted by the new covenant than Hegg and Stern argue is the case. However, opinion has diverged considerably regarding the extent to which the old covenant is impacted, and when.

There have been those who have said there is (some) continuity between the old and new covenants,¹³ and those who have said there is clear discontinuity between them and no possibility of them co-existing.¹⁴ There have been those who have said the writer of Hebrews

¹⁰ David H. Stern, *Jewish New Testament Commentary* (Clarksville, MD: Jewish New Testament Publications, 1992), 691 (emphasis in the original).

¹¹ Stern, *Jewish New Testament Commentary*, 691.

¹² Stern, *Jewish New Testament Commentary*, 691 (emphasis and 2C in the original).

¹³ Johnson, *NLT Heb.*, 207–209, 214; Lactantius, *Divine Institutes*, 4.20, in Witherington, *LHJC*, 254; Gerald O'Collins, SJ, and Michael Keenan Jones, *Jesus Our Priest: A Christian Approach to the Priesthood of Christ* (Oxford: Oxford University Press, 2010), 175, 240.

¹⁴ Gary M. Burge, *Whose Land? Whose Promise?: What Christians are Not Being Told about Israel and the Palestinians* (Cleveland, OH: Pilgrim, 2003), 188; John Calvin, *The Epistle of Paul The Apostle to the Hebrews and the First and Second Epistles to St Peter*, trans. William B. Johnston (repr., Edinburgh: Saint Andrew Press, 1963), 113–114; Colin Chapman, *Whose Promised Land? The Continuing Conflict over Israel and Palestine* (rev. edn, Oxford: Lion Hudson, 2015), 438; John Chrysostom, *Homilies on the Epistle to the Hebrews*, 14.7, in *NPNF* 1/14, 436; Cockerill, *NICNT Heb.*, 370; Ellingworth and Nida, *UBS Heb.*, 175; Matthew Henry, *Complete Commentary on the Whole Bible*, ed. George Burder and John Hughes (n.p., n.p., 1811), <https://www.sacred-texts.com/bib/cmt/henry/heb008.htm>, accessed 9 Jan. 2019; Philip E. Hughes, *A Commentary on the*

does not make it clear when the old covenant will disappear;¹⁵ those who have said ‘Christianity makes Judaism obsolete’,¹⁶ and those who have said we are in a transition period in which the old and new covenants both apply until the new covenant wholly replaces the old one.¹⁷ There have been those who have said the Mosaic covenant was declared old by Jeremiah and annulled by the death of Yeshua/Jesus,¹⁸ and those who have said it was declared old by God through Jeremiah, but when Hebrews was written it was still only near to vanishing away.¹⁹ There have been those who have said the Mosaic covenant disappeared when the Temple was destroyed, in 70 CE, after Hebrews was written,²⁰ and those who have said it was dissolved when the Temple was destroyed, but the date of Hebrews is uncertain, so it is not clear if the old covenant was terminated before it was written.²¹ There have been those who have said the ‘new day arrived with the establishment of Christ’s kingdom ... and

Epistle to the Hebrews (Grand Rapids, MI: Eerdmans, 1977), 304; Barnabas Lindars SSF, *New Testament Theology: The Theology of the Letter to the Hebrews* (Cambridge: Cambridge University Press, 1991), 83; Origen, *Homilies on Leviticus*, 10.1.1–4, in Witherington, *LHJC*, 254–255; Walter Riggans, *Hebrews* (Fearn, Ross-shire, Christian Focus, 1998), 85; Robert L. Saucy, *The Case for Progressive Dispensationalism* (Grand Rapids, MI: Zondervan, 1993), 120; Schreiner, *BTCP Heb.*, 254–255; Stephen Sizer, *Christian Zionism: Road-map to Armageddon?* (Nottingham: Inter-Varsity Press, 2004), 182–183; Westcott, *Heb.*, 225; Witherington, *LHJC*, 256.

¹⁵ DeSilva, *PG*, 287; Ellingworth, *NIGTC Heb.*, 418; Kistemaker, *NTC Heb.*, 228.

¹⁶ J. H. Davies, *A Letter to Hebrews* (Cambridge: Cambridge University Press, 1967), 81.

¹⁷ Koester, *AB Heb.*, 391–393; Hugh W. Montefiore, *The Epistle to the Hebrews* (London: Adam and Charles Black, 1964), 142.

¹⁸ Cockerill, *NICNT Heb.*, 370; Arnold G. Fruchtenbaum, *The Messianic Jewish Epistles*, Ariel’s Bible Commentary (Tustin, CA: Ariel Ministries, 2005), 112; Schreiner, *BTCP Heb.*, 254–255. Also, Saucy, *Case for Progressive Dispensationalism*, 126, where it is stated that ‘the new covenant is in force since the sacrifice of Christ’, and it is implied that Jeremiah’s prophecy made the first covenant old.

¹⁹ Franz Delitzsch, *Commentary on the Epistle to the Hebrews*, 2, trans. Thomas L. Kingsbury (n.p., T. & T. Clark, 1871; repr., Minneapolis, MN: Klock & Klock Christian Publishers, 1978), 45–46; R. C. H. Lenski, *The Interpretation of the Epistle to the Hebrews and the Epistle of James* (Minneapolis, MN: Augsburg, 1966), 271–272.

²⁰ Charles F. Pfeiffer, *The Epistle to the Hebrews* (Chicago, IL: Moody Bible Institute, 1962), 70; John Wesley, *Explanatory Notes Upon the New Testament* (n.p., n.p., 1754; repr., London: Epworth Press, 1976), 832–833.

²¹ Bruce, *NLC Heb.*, 179–180. Also Witherington, *LHJC*, 263, where it is implied.

the age of the Spirit'.²² There have been those who have said the Mosaic covenant is old/obsolete, so the Torah/Law is no longer valid;²³ there have been those who have said Yeshua/Jesus has fulfilled the Torah/Law such that the Mosaic Torah/Law is only applicable in modified form under the new covenant, if at all,²⁴ and there have been those who have said the Mosaic covenant is old/obsolete, but the Torah/Law remains partially valid: Yeshua/Jesus has fulfilled the sacrifices, ceremonial aspects and priesthood of the Mosaic covenant, but the moral Torah/Law still applies.²⁵

To establish how we should translate the keywords in Heb. 8:13, we must, therefore, identify the first covenant, and then determine the extent to which it might be old/aged/frail/out of fashion/obsolete/useless.

Since Heb. 8:1 says the writer's main point is that we have a High Priest who has sat down at the right hand of the throne of the Majesty in Heaven, and Heb. 6:13–10:29 compares the Levitical priesthood, its Tabernacle, its ministry, its Torah/Law and the covenant on which they are based, with the priesthood, Tabernacle, ministry and Torah/Law of Yeshua/Jesus and the covenant on which they are based, it could arguably be the case that Heb. 8:13 compares the covenant of the priesthood of Aaron and his descendants²⁶ with a covenant of the

²² Greg L. Bahnsen, 'The Theonomic Reformed Approach to Law and Gospel', in Greg L. Bahnsen, et al, *Five Views on Law and Gospel* (Grand Rapids, MI: Zondervan, 1999), 102.

²³ Cynthia Long Westfall, *A Discourse Analysis of the Letter to the Hebrews: The Relationship Between Form and Meaning*, Library of New Testament Studies, 297 (London: T&T Clark, 2005), 192; Wesley, *Explanatory Notes*, 561.

²⁴ Douglas J. Moo, 'The Law of Christ as the Fulfillment of the Law of Moses: A Modified Lutheran View', in Bahnsen, et al, *Five Views*, 345–346.

²⁵ Bahnsen, 'Theonomic Reformed Approach', 99, 104; Raymond Brown, *The Message of Hebrews*, BST (Leicester: Inter-Varsity Press, 1982), 149; Lane, WBC, *Heb.* (1), 182; Thomas R. Schreiner, *The Law and Its Fulfillment: A Pauline Theology of Law* (Grand Rapids, MI: Baker Books, 1993), 214–240.

²⁶ Lev. 24:8–9, Num. 25:13. Cf. Exod. 27:21, 29:9, 40:14–15, where the priesthood or aspects of it are described as perpetual/everlasting (Heb. עֲוֹלָם), but nothing is explicitly covenanted.

priesthood of Yeshua/Jesus, but Heb. 9:16–20 precludes this. In Heb. 9:16–17, we are told that where a covenant (or will) exists, the person who makes it must, of necessity, die for it to become valid. Heb. 9:18–20, then tells us that the first (covenant) was inaugurated with blood, Moses having first taken and sprinkled the blood of calves and goats on the book (of the covenant) and the people, and then said, ‘This is the blood of the covenant that God commanded you’.²⁷ This recounts the events of Exod. 24:7–8, when the Mosaic covenant was established, and there is nothing between Heb. 8:13 and Heb. 9:16–20 to indicate that the two passages are referring to different first covenants.

In Heb. 8:7, the writer of Hebrews calls the two (covenants) the first and second (covenants), and the new covenant is not the second covenant made with Israel and Judah if the Mosaic covenant is the first one. We are told, in Deut. 29:1, that the covenant established with Israel at Horeb was in addition to the one established at Sinai in Exod. 24:3–8, and this makes the new covenant the third covenant made with Israel. However, the first covenant could be the Mosaic covenant if the two covenants are the first and second covenants considered by the writer of Hebrews, rather than the first and second covenants established with Israel. Consequently, given the evidence provided in Heb. 9:16–20, it is reasonable to conclude that Heb. 8:13 compares the new covenant with the Mosaic covenant, rather than the covenant of the priesthood of Aaron and his descendants.

The evidence found within the immediate context of Heb. 8:13 indicates that the referent of *τὴν πρώτην* is the Mosaic covenant, but for this knowledge to assist us in determining the semantic-range potential of the keywords in Heb. 8:13, we must know what the Mosaic covenant entails and how much of it might have been made *παλαιῶ* by the new covenant.

²⁷ ESV.

The covenant known as the Mosaic covenant was established in Exod. 24:3–8, and the immediate context of these verses provides us with a number of details which indicate what the Mosaic covenant entails. In Exod. 20:1–31:18, God speaks the Decalogue to Israel;²⁸ then, Moses approaches God to receive further *torot/laws*;²⁹ then Moses establishes a covenant between the people and God,³⁰ and, finally, God gives Moses a considerable number of other *torot/laws* together with two tablets of stone, which Exod. 31:18 tells us were the stones of testimony/witness.³¹ The same events are summarised in Deut. 5:2–22 where we are told that God made a covenant with Israel at Horeb (Sinai), and spoke to the people the Decalogue, before writing his commandments on two tablets of stone – which, as stones of testimony, were the record of the contract.

By virtue of the fact that the stones are called stones of testimony/witness, and they contained commands which God had spoken to the people, and it was the Decalogue that he spoke to the people, we can conclude that the Decalogue was an integral part of the Mosaic covenant. However, by virtue of the fact that *torot/laws* of the Decalogue formed part of the covenant and there is nothing to indicate that the events of Exod. 20:1–24:8 are recounted other than chronologically, it is not unreasonable to conclude that the *torot/laws* that Moses received in Exod. 20:22–23:33, between the Decalogue being given and the covenant being established, were also a part of the covenant. Then, by virtue of the fact that Exod. 24:12–31:18 indicates that Moses received commands about the Tabernacle, the priesthood and *Shabbat*, between him being told to go up the mountain for the tablets of stone and him receiving them, and there is nothing to indicate that these events were recounted

²⁸ Exod. 20:1–18.

²⁹ Exod. 20:21–24:2.

³⁰ Exod. 24:3–8.

³¹ Exod. 24:12–31:18.

other than chronologically, it becomes reasonable to conclude that the Tabernacle, the priesthood and *Shabbat* were also a part of the Mosaic covenant. The covenant itself was a contract, but the contract included the Decalogue and other *torot*/laws such as those regarding the Tabernacle, the priesthood and *Shabbat*.

In quoting Jer. 31:31–34 (MT; LXX: 38:31–34), the writer of Hebrews says, in Heb. 8:10, that God will write his *torot*/laws, plural (*νόμους*), on people's hearts under the new covenant, rather than tablets of stone, and there is good reason to believe that this also indicates that a number of *torot*/laws were a part of the Mosaic covenant. Because Jer. 31:33 (MT) says God will write תּוֹרַתִּי (my Torah/Law, singular) on people's hearts, Heb. 8:10 could arguably mean that God writes something other than the Torah/Law on people's hearts under the new covenant: the Torah/Law no longer applies. However, the writer of Hebrews provides the quotation from Jeremiah as supporting evidence to justify his point in Heb. 8:7, where he says there is occasion for a second (covenant) because the first was not faultless. Consequently, it is hard to see how the quotation would serve its purpose if it was not an accurate reflection of something said by a reputable authority.³² For the quotation in Heb. 8:8–12 to make sense in this context, it seems reasonable to conclude, as scholars do, that (with a few minor modifications) Heb. 8:10 quotes Jer. 38:33 of the LXX, where תּוֹרַתִּי (my Torah/Law, singular) in Hebrew texts of Jer. 31:33 is translated into Greek as *νόμους μου* (my laws, plural).³³

Heb. 8:10 and the LXX are referring to the laws of the Torah/Law, and God will write them on people's hearts as part of the new covenant – in which case, the arrival of the new

³² See Witherington, *LHJC*, 255, where the writer of Hebrews is said to be 'using the very source of religious authority they most revere – the Old Testament ... to make his point about the new covenant ... [and h]e alters the text very little, lest the audience complain that the idea comes from his handling of the text rather than the text itself.'

³³ Attridge, *Herm. Heb.*, 227, 228; deSilva, *PG*, 285; Johnson, *NLT Heb.*, 205–206; Lane, *WBC, Heb.* (1), 209.

covenant cannot have annulled the Torah/Law. The wording of Jer. 31:33 (MT; LXX, 38:33) allows for the possibility of less than all of the Torah/Law being written on people's hearts, but, if any of the Torah/Law still applies, it is not obsolete and at least some of it is current, not old. Also, since neither passage indicates that only some of the Torah/Law will be written on people's hearts, it is possible that Jeremiah is referring to the whole Torah/Law.

The evidence we have considered indicates that at least some of the Torah/Law is an integral part of the Mosaic covenant and at least some, possibly all, of the Torah/Law is still applicable under the new covenant, so at least some of the Mosaic covenant must remain applicable under the new covenant.

Heb. 7:12 is often cited to support claims that the Levitical priesthood and the Torah/Law have been abolished and replaced under the new covenant,³⁴ but the Greek in Heb. 7:12 can reasonably be understood otherwise because the writer of Hebrews says a *μετατιθεμένης* of priesthood necessitates a *μετάθεσις* of Torah/Law.

Newman only provides a definition of 'change' for both Greek words.³⁵ This is how the two words are most commonly translated in English Christian/Messianic Bibles, and *change* could indicate an abolition or replacement of the first priesthood. However, according to BAGD, the meaning of *μετατίθημι* is 'convey to another place', 'put in another place', 'change' or 'alter', and a change of priesthood in Heb. 7:12 means the priesthood is 'passed on to another'.³⁶ *Μετάθεσις* can mean either 'removal ... taking up ... translation of Enoch' or 'change, transformation', and BAGD cites the use of *μετάθεσις* with *νομου* in Heb. 7:12 as

³⁴ e.g., Thomas E. McComiskey, *The Covenants of Promise: A Theology of the Old Testament Covenants* (Grand Rapids, MI: Baker Books, 1985), 156; Schreiner, *BTCP Heb.*, 217; Witherington, *LHJC*, 245.

³⁵ Newman, *CG-ED*, 117; Barclay M. Newman 'Running Greek-English Dictionary', in United Bible Societies, *The Greek New Testament, A Reader's Edition* (5th rev. edn, Stuttgart: Deutsche Bibelgesellschaft, 2014), 587, n. 26, n. 28 (emphasis in the original).

³⁶ BAGD, 513.

an example of the second meaning.³⁷ According to LSJ, *μετατίθημι* has a definition of ‘*place among ... place differently*’ and ‘*change, alter, of a treaty*’,³⁸ and *μετάθεσις* means ‘*change of position, transposition ... change, exchange, barter ... transfer*’.³⁹ MGS distinguishes active, middle and passive meanings of *μετατίθημι*. Because *μετατιθεμένης* is the passive, present participle of *μετατίθημι*,⁴⁰ definitions relevant to the priesthood in Heb. 7:12 are, therefore, ‘**to be altered or changed ... to be transposed or transferred or carried away**’.⁴¹ Definitions for *μετάθεσις* are ‘**right to change sides ... change of position, transposition ... shift, transfer ... rapture, ecstasy ... change, alteration**’.⁴²

The theme throughout these definitions is *alteration/modification*. It is not the destruction, abolition or annulling of something. Only Bagster defines *μετατιθεμένης* or *μετατίθημι* in this second way. He has the priesthood ‘*transfer[red]*’ and a ‘*transmutation, [or] change [of law] by the abolition of one thing and the substitution of another*’ being necessary.⁴³

However, the Greek words *ἀθέτησις*, *ἀφανισμός* and *ἀναιρέω* all convey meanings of ‘annulment’, ‘abolition’, ‘destruction’, ‘destroy’, ‘abolish’ or ‘annul’,⁴⁴ and the writer of Hebrews uses them elsewhere than Heb. 7:12. In Heb. 7:18, he tells us that a commandment is *ἀθέτησις*; in Heb. 9:26, he tells us that sin is *ἀθέτησις*; in Heb. 8:13, he says what is Keyword-2 and Keyword-3 is near *ἀφανισμός* and, in Heb. 10:9, he tells us that the first is *ἀναιρέω* that the second might stand. It is, therefore, clear that he could have used any of

³⁷ BAGD, 511.

³⁸ LSJ, 1117 (emphasis in the original).

³⁹ LSJ, 1111–1112 (emphasis in the original).

⁴⁰ Bagster, *AGL*, 267.

⁴¹ MGS, 1330 (emphasis in the original).

⁴² MGS, 1323 (emphasis in the original).

⁴³ Bagster, *AGL*, 267 (emphasis in the original).

⁴⁴ BAGD, 21, 124, 54–55; LSJ, 31, 286, 106; MGS, 42, 352, 136; Newman, *CG-ED*, 4, 30, 11.

these words in Heb. 7:12 if they had conveyed his intended meaning, and from this we can infer that he meant something else.

Consequently, it seems reasonable to accept the general theme of the lexical definitions for *μετατιθεμένης* and *μετάθεσις* in Heb. 7:12, and conclude, as Lane does, that the intended meaning of the two words is *alteration*.⁴⁵ The writer of Hebrews is not saying that there is no longer a priesthood or that the Torah/Law is annulled. He is only saying that the priesthood has been modified because a new High Priest has been appointed on different terms to those of the Levitical High Priests,⁴⁶ and the modification necessitates a modification in the Torah/Law. A commandment (singular) has been annulled,⁴⁷ not the whole Torah/Law, and not everything relating to the priesthood.

Consequently, we now have evidence that at least some of the Torah/Law applicable under the Mosaic covenant still applies, and the priesthood applicable under the covenant has been modified, rather than annulled, abolish or destroyed. However, Heb. 10:9 provides us with additional useful evidence.

Significantly, in Heb. 10:9 the writer of Hebrews says God *ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ*. Since *ἀναιρέω* means to ‘take up’, ‘lift up’, ‘kill’, ‘abolish’ or ‘abrogate’,⁴⁸ Heb. 10:9 translates as ‘he takes up/lifts up/kills/abolishes/abrogates the first that the second might stand/be established’,⁴⁹ but Heb. 10:1–14 is not comparing the first and second covenants. It compares the first sacrifices with Yeshua/Jesus, the second sacrifice, and tells us, in Heb. 10:9, that the sacrifice of Yeshua/Jesus takes up/lifts up/kills/abolishes/abrogates

⁴⁵ Lane, WBC, *Heb.* (1), 173, 174.

⁴⁶ Heb. 7:11, 13–17.

⁴⁷ Heb. 7:18.

⁴⁸ BAGD, 54–55; LSJ, 106; MGS, 136; Newman, *CG-ED*, 11.

⁴⁹ Lit. translation citing general definitions of *ἀναιρεῖ* and *στήσῃ* in BAGD, 54, 382; Bagster, *AGL*, 22, 376, 203; LSJ, 106, 841; MGS, 136, 990–991.

the need for animal sacrifices for sin. There is no indication that the first covenant is taken up/lifted up/killed/abolished/abrogated or obsolete, and no indication elsewhere in Hebrews that it is, unless Heb. 8:13 is interpreted to mean this despite the verb being different.

Furthermore, by virtue of the fact that he says the sacrifice of Yeshua/Jesus takes up/lifts up/kills/abolishes/abrogates the need for animal sacrifices for sin, the writer could have said the new covenant takes up/lifts up/kills/abolishes/abrogates the first covenant had this been his intended message. It, therefore, seems reasonable to conclude that *παλαιόω* should be translated other than ‘annulled’, ‘abrogated’, ‘abolished’, ‘destroyed’, ‘take up’, ‘lift up’, ‘kill’ or anything thematically equivalent of these words in Clause-1 of Heb. 8:13 when the writer of Hebrews says the first (covenant) has been made *παλαιόω*.

A further key piece of evidence is found in Heb. 8:1–6 where we are told that the Levitical Tabernacle was a type of that in Heaven, and Yeshua/Jesus has become a servant/minister of the Tabernacle in Heaven having obtained a more excellent service/ministry and become mediator of a better covenant based on better promises. Since we do not see what is in Heaven and we can only know how the service/ministry, covenant and promises of Yeshua/Jesus are better if we know about the first ones, it is reasonable to conclude from Heb. 8:1–6 that the first Tabernacle, service/ministry and covenant still have educational value: they are not obsolete or useless.

The evidence provided by the immediate context of Heb. 8:13, therefore, indicates that Clause-1 of Heb. 8:13 is telling us that the Mosaic covenant has been made old/aged/frail by a new covenant, but it still has educational value and some of it is still applicable by virtue of the Torah/Law being an integral part of it, and (at least some of) the Torah/Law still being applicable. The priesthood applicable under the Mosaic covenant is also still applicable, but

in modified form. Consequently, the Mosaic covenant is still partly current, and it is not obsolete/useless.

4.4 Clause-2

Having established that (the Mosaic) *covenant* is the referent of *the first* (τὴν πρώτην) in Clause-1, we must now establish the referent of *the (one)* (τὸ) in Clause-2.

Schreiner says the first covenant is described as ‘old’ three times in Heb. 8:13.⁵⁰ This assumes that the subject in Clause-2 is *covenant*, but this is grammatically impossible because τὸ, παλαιούμενον and γηράσκον are neuter,⁵¹ and διαθήκης (covenant) is feminine. Also, NT and LXX usage make it unlikely because γηράσκον is only used of anything other than a human once, when it refers to a tree that is cut down and revives.⁵² It is only used of animate beings, rather than inanimate things such as a covenant. Furthermore, there does not appear to be a referent for *the (one)* (τὸ) within the immediate context of Heb. 8:13.

Hence, the scholarly consensus is that Clause-2 is a general statement. For example, Ellingworth says Clause-1 is a ‘specific comment’ that is ‘the basis of a general statement’ in Clause-2,⁵³ and Attridge says, ‘A general principle draws the pericope to a close. What is antiquated and “aged” (γηράσκον) is tottering on the brink’.⁵⁴ Similarly, deSilva says the verse ends with ‘an observation of what it means “to grow obsolete and aged” – it means that something is on the way toward disappearing from this reality’.⁵⁵

Also, Lenski says δέ is not adversative, so should not be understood as ‘but’.⁵⁶ It simply joins two clauses. This sits comfortably with Clause-2 being a general statement. However,

⁵⁰ Schreiner, *BTCP Heb.*, 254.

⁵¹ See pp. 87, 88.

⁵² See pp. 99–105, 109–111, 116.

⁵³ Ellingworth, *NIGTC Heb.*, 417.

⁵⁴ Attridge, *Herm. Heb.*, 228.

⁵⁵ deSilva, *PG*, 287.

⁵⁶ Lenski, *Interpretation of the Epistle*, 271.

being a general statement, it does not determine whether Keyword-4 should be translated as ‘disappearance’ or ‘destruction’, so both are possible.

4.5 **The Subject of Keyword-1**

Having established the semantic-range potential of the four keywords and the nature of Clause-2, we must also identify the subject of Keyword-1 to reach a final draft of Heb. 8:13. In Greek texts, Keyword-1 is the 3rd person singular form of the verb, allowing the subject to be *he, she* or *it*. However, *In saying new* refers back to Heb. 8:8 in which there is a quotation from Jer. 31:31 (MT: LXX, 38:31) and God speaks, through Jeremiah, about a new covenant. The subject of Keyword-1 could, therefore, be God, Jeremiah or the text quoted. Consequently, the immediate context of Heb. 8:13 limits the subject of Keyword-1 to *he/it*.

4.6 **Approaching a Final Draft of Hebrews 8:13**

Having started with the semantic-range potential of Heb. 8:13 made possible by lexical definitions for each word in the verse, we have established that usage of the keywords elsewhere, and/or the structure, style and/or immediate context of the verse make the themes *valued, experienced, out of fashion, obsolete, useless*, and *in the past* inappropriate translations of Keyword-1 and Keyword-2, and the theme *obsolete* an inappropriate translation of Keyword-3. Keyword-4 can be *destruction* or *disappearance*; the referent of *the first* is the (Mosaic) covenant, and the subject of Keyword-1 could be *he* or *it*.

Consequently, unless the wider context of Heb. 8:13 or ancient translations of the verse reliably indicate that it should be translated otherwise, the final-draft semantic-range potential of Heb. 8:13 is:

In saying ‘new’, he/it has made old/aged/frail the first [(Mosaic) covenant]; and the/that growing/becoming old/aged/frail and growing/becoming old/aged/frail [is] near disappearance/destruction.

4.7 Establishing the Semantic Range on the Basis of Passages Elsewhere

Since Heb. 8:13 provides us with insufficient detail to understand it without reference to word usage and passages elsewhere, it is inevitable that it will be translated on the basis of word usage and/or passages elsewhere. It is also inevitable that translations will be shaped by how passages elsewhere are interpreted and by which passage(s) a translator selects to aid them in their understanding of the verse. Problems can occur, however, when lexical definitions and passages beyond the immediate context of a verse are used as measures of accuracy without due consideration of other measures.

A degree of subjectivity is inevitably inherent within any interpretation of a passage. The ideal is simply that the subjectivity is reduced to a minimum because the methods of interpretation that are used are as objective as possible. Using lexical definitions and passages beyond the immediate context of a verse as measures of accuracy without due consideration of other measures is, therefore, problematic because they can be more subjective measures than the word-usage measure, the linguistic-structure measure, the literary-structure measure and the immediate-context measure. If subjective interpretations of a passage(s) beyond the immediate context of a verse are used as measures of accuracy, the translation(s) derived from them will inevitably be subjective. Similarly, lexical definitions are based on usage, so they can be derived from subjective interpretations of passages and, therefore, be subjective definitions.

Given the nature of the interpretations of Heb. 8:13 identified in 4.3, it is clear that many of them are built on an underlying assumption that Clause-1 reads, 'In saying "new", he made the first [Mosaic covenant, inclusive of its Torah/Law and priesthood] obsolete/annulled'.⁵⁷ The various positions stand on different reasons why we need no longer keep the Torah/Law

⁵⁷ See pp. 143–146.

and why the priesthood is no longer applicable, but the effect is the same. By virtue of us having concluded that *obsolete*, *useless* and *in the past* are inappropriate translations of Keyword-1, we have reached an incompatible semantic-range potential for Heb. 8:13, and it would appear that the interpretations in 4.3 that contradict our findings are using passages beyond the immediate context of Heb. 8:13 as a measure by which Heb. 8:13 should be interpreted. We must now, therefore, identify passages from which these alternative interpretations are derived, and consider some of the difficulties of using them as a reliable means of establishing the semantic-range potential of Heb. 8:13, so we can identify unacceptable and inaccurate translations in Chapter 6.

By virtue of the fact that *Novum Testamentum Graece* is widely consulted by translators and commentators, and *Novum Testamentum Graece* has provided a cross-reference of Rom. 10:4 in Heb. 8:13 since its first edition,⁵⁸ we can reasonably assume that Rom. 10:4, cross references provided by *Novum Testamentum Graece* in Rom. 10:4, and verses found in commentaries on Heb. 8:13 and Rom. 10:4 have widely impacted how Heb. 8:13 has been understood.

A study of this length does not have the ability to carry out a thorough investigation of Rom. 10:4, every cross reference to it, and any NT verse understood similarly. However, taken together with Rom. 10.4, cross-references and commentaries referencing verses such as ‘the law was given through Moses; grace and truth came through Jesus Christ’;⁵⁹ ‘now, apart from law, God’s righteousness has been revealed’;⁶⁰ ‘we are not under law but under grace’;⁶¹

⁵⁸ It has not been possible to consult every edition of *Novum Testamentum Graece* to ascertain if the cross-reference has been present in every edition since the first one, but it is found in N¹, accessed 31 Jan. 2019; N², accessed 31 Jan. 2019; N³; NA²⁶; NA²⁷ and NA²⁸, so continuity since N¹ is assumed.

⁵⁹ John 1:17, ESV.

⁶⁰ Rom. 3:21, HCSB.

⁶¹ Rom. 6:15, REB.

‘you also have become dead to the law through the body of Christ, that you may be married to another – to Him who was raised from the dead’;⁶² ‘For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death’;⁶³ ‘the law was our guardian until Christ came that we might be justified by faith. Now that this faith has come, we are no longer under a guardian’;⁶⁴ ‘There is neither Jew nor Greek, there is neither bond nor free, there is no male and female, for ye are all one in Christ Jesus’⁶⁵ all infer that Rom. 10:4 should be translated as ‘Christ is the end/termination of the Torah/Law.’ Consequently, for our purposes, it is sufficient to consider how Rom. 10:4 can be translated and whether it is a reliable measure against which Heb. 8:13 should be translated.

In Greek texts, Rom. 10:4 reads as *τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι*. This is translated into English with a wide semantic range because *τέλος* has a wide semantic range and the punctuation of the verse could be *τέλος γὰρ νόμου Χριστὸς, εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι* (Christ is the end of the Torah/Law, into righteousness for all who believe) or *τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην, παντὶ τῷ πιστεύοντι* (Christ is the end of the Torah/Law into righteousness, for all who believe).

The word *τέλος* can mean ‘end’ in the sense of ‘termination or cessation’, ‘end’ in the sense of ‘close or last part’, or ‘end’ in the sense of ‘outcome or goal’ towards which something is moving. It can, therefore, mean ‘realisation’, ‘completion’, ‘fulfilment’, ‘result’, ‘conclusion’, ‘aim’, ‘intention’, ‘perfection’, ‘limit’, ‘maturity’, and other such words, but this

⁶² Rom. 7:4, NKJV.

⁶³ Rom. 8:2, NRSV.

⁶⁴ Gal. 3:24–25, NIV²⁰¹¹.

⁶⁵ Gal. 3:28, KJV.

is only one of its semantic ranges. It can also mean ‘tribute’, ‘levy’ or ‘tax’, and, used in a military context or as a plural, it has other meanings.⁶⁶

Paul uses *τέλος* four times in Romans. In Rom. 6:21, the *τέλος* (end/result/outcome) of the previous, ungodly deeds of Paul’s readers was death. In Rom. 6:22, his readers are now freed from sin, resulting in holiness, the *τέλος* (end/result/outcome) of which is eternal life. In Rom. 13:7, Paul uses *τέλος* twice, and it means ‘tribute/levy’ in both instances. If Paul’s use of *τέλος* elsewhere in Romans is indicative of its meaning in Rom. 10:4, since Rom. 10:4 is not discussing taxes or levies, it would, therefore, seem reasonable to translate it as ‘end’, ‘result’ or ‘outcome’. However, since he uses *τέλος* as *tribute/levy* in Rom. 13:7, he could arguably be using it as another lexical definition than *end, result* or *outcome* in Rom. 10:4.

Most translations punctuate Rom. 10:4 after *Χριστὸς* (Christ), but others, such as JBP and the NEB alternative reading, do so after *δικαιοσύνην* (righteousness); a number of scholars believe it should be punctuated after *δικαιοσύνην*,⁶⁷ and the immediate context provides us with evidence that this is probably what Paul has in mind. Starting with *γὰρ* (for), Rom. 10:4 refers back to the preceding verse(s), and Rom. 10:3 is about Jews who have sought to achieve righteousness by their own means, rather than by God’s means. Then, in Rom 10:5–6, Paul compares righteousness by the Torah/Law and righteousness by faith. It, therefore, seems reasonable to assume continuity across Rom. 10:3–6 and conclude that, throughout the passage, Paul is comparing righteousness achieved by keeping the Torah/Law and righteousness achieved by faith. If this is the case, a reasonable sense-for-sense

⁶⁶ These definitions summarise those in BAGD, 811; LSJ, 1772–1774 and MGS, 2097–2098.

⁶⁷ e.g., Martin Luther, *Commentary on the Epistle to the Romans*, trans. J. Theodore Mueller (abridged edn, London: Oliphants, 1954), 131; John Murray, *The Epistle to the Romans*, NICNT (Grand Rapids, MI: Eerdmans, 1968), 49–51; Thomas R. Schreiner, *Romans*, BECNT (Grand Rapids, MI: Baker Academic, 1998), 548–549; John R. W. Stott, *The Message of Romans*, BST (Nottingham: Inter-Varsity Press, 1994), 281–282.

translation of Rom. 10:4 is ‘For all who believe, Christ is the end/termination of achieving righteousness by keeping the Torah/Law.’

Hegg refutes this position, saying there is ‘an obvious and fatal flaw’ in it because ‘the Torah never was a means of righteousness and therefore it is impossible for Yeshua to put an end to something that never existed!’⁶⁸ Conversely, Schreiner says Paul is dealing with an experiential situation in Rom. 10:3–4, rather than a theoretical one, because many first-century CE Jews were attempting to achieve righteousness by keeping the Torah/Law⁶⁹ – and Rom. 9:31–32 supports this position over Hegg’s:

Israel, pursuing a law of righteousness, did not arrive at *that* law ...
[b]ecause *they did* not pursue it by faith, but as though *it were* by works.⁷⁰

However, there are also scholars who say the Torah/Law should still be kept;⁷¹ scholars who say Yeshua/Jesus fulfilled it for those who believe in him,⁷² scholars who say Yeshua/Jesus is the end/termination of the Torah/Law per se,⁷³ and scholars who say *τέλος* should be translated as ‘goal’.⁷⁴ Any attempt to use Rom. 10:4 as a measure against which Heb. 8:13 should be translated will inevitably, therefore, run into a number of problems.

⁶⁸ Tim Hegg, *Paul’s Epistle to the Romans*, 2 vols (Tacoma, WA: TorahResource, 2007), 2/318.

⁶⁹ Schreiner, *Romans*, 547.

⁷⁰ Rom. 9:31–32, NASB (emphasis in the original).

⁷¹ Hegg, *Paul’s Epistle to the Romans*, 2/316–319; J. K. McKee, *Romans for the Practical Messianic* (Richardson, TX: TNN, 2014), 216–223; Joseph Shulam with Hilary Le Cornu, *A Commentary on the Jewish Roots of Romans* (Baltimore, MD: Messianic Jewish Publishers, 1997), 347; Stern, *Jewish New Testament Commentary*, 395–396.

⁷² F. F. Bruce, *The Letter of Paul to the Romans*, Tyndale New Testament Commentaries (rev. edn, Leicester: Inter-Varsity Press, 1985); Moo, ‘The Law of Christ’, 345–346.

⁷³ Westfall, *Discourse Analysis*, 192; Wesley, *Explanatory Notes*, 561.

⁷⁴ C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 2, International Critical Commentary (Edinburgh: T. & T. Clark, 1979), 515–520; Hegg, *Paul’s Epistle to the Romans*, 2/316–319; William Hendriksen, *Romans: 9–16*, NTC (Edinburgh: Banner of Truth, 1981), 342–343; McKee, *Romans*, 216–223, Shulam with Le Cornu, *Commentary on the Jewish Roots of Romans*, 347; Stern, *Jewish New Testament Commentary*, 395–396. Cf. Luther, *Commentary on the Epistle to the*

The first problem is that interpretations of Rom. 10:4 are subjective because the meaning of *τέλος* and the punctuation of the verse are uncertain, so using the verse as a measure by which Heb. 8:13 should be translated will inevitably result in a subjective translation of Heb. 8:13. No interpretation or translation is wholly objective, but it would seem safer to translate Rom. 10:4 on the basis of Heb. 8:13, rather than Heb. 8:13 on the basis of Rom. 10:4, because we appear to have established a more objective semantic range for Heb. 8:13 than is (currently) possible for Rom. 10:4.

A second problem is that Clause-1 of Heb. 8:13 has within it an antonymic contrast conveying discontinuity, but ‘Christ is the goal of the Torah/Law (into righteousness)’ conveys continuity on-going in Christ. To be able to interpret Heb. 8:13 in the light of Rom. 10:4, Rom. 10:4 would have to express discontinuity such as ‘Christ is the fulfilment of the Torah/Law [such that believers in him do not need to keep it any longer]’ or ‘Christ is the termination of the Torah/Law (into righteousness)’. However, a fulfilment of the Torah/Law such that believers need no longer keep it makes the Torah/Law obsolete/useless, and a termination of the Torah/Law makes it annulled/in the past, but Heb. 8:8–12 tells us that the *torot*/laws of the Torah/Law will be written on people’s hearts under the new covenant.

A third problem is that using Rom. 10:4 as a measure against which Heb. 8:13 should be translated assumes that *the first (Mosaic) covenant* and the *Torah/Law* or *Torah/Law into righteousness* are synonymous, but they are not. Heb. 6:13–10:29 makes this clear by referring to the covenant, Tabernacle, priesthood and Torah/Law separately, and by comparing the first and second priesthood and the Torah/Law, Tabernacle and covenant of each priesthood.

Romans, 131: “‘Christ is the end of the law for righteousness’ (10.4); that is, everything (*in Scripture*) points to Christ’ (emphasis in the original).

A fourth problem is that attempts to interpret Heb. 8:13 in the light of Rom. 10:4 are attempts to create consistency across the NT, but translating Rom. 10:4 as ‘Christ is the end/termination of the Torah/Law’ creates inconsistency with passages elsewhere in the NT. By virtue of the fact that the NT is written by (predominantly) Jewish writers recounting the lives and beliefs of a Jewish Messiah and mostly Jewish believers in him, the NT is a Jewish book, and Jewish thinking prioritises orthopraxy over orthodoxy.⁷⁵ Consequently, for the NT to be consistent across its entirety and understood in its historical Jewish context, conceptual passages such as Rom. 10:4 should be interpreted in the light of the practices of NT believers in Yeshua/Jesus, and NT accounts that we have of their practices indicate that they believed that at least some of the Torah/Law still applied.

For example, Mark 7:19b is commonly translated along the lines of ‘Thus he declared all foods clean’,⁷⁶ and this is commonly understood to mean Yeshua/Jesus annulled the Torah/Law’s dietary regulations.⁷⁷ However – despite Yeshua/Jesus having met with his

⁷⁵ NT examples of orthopraxy priority are found in Jas. 2:17, where James says faith without works is dead; in John 3:36, Heb. 3:18–19 and Heb. 4:2, 6, where *belief* is paralleled with *disobedience*, rather than *unbelief*; in Rev. 2:2–3:21, where the seven churches are judged by their deeds; in Matt. 25:1–13, 14–30, 31–46, where Yeshua/Jesus says people will be judged by what they do, and in Matt. 7:23, where Yeshua/Jesus says those who are Torahless/Lawless will be told to depart from him into Hell on Judgement Day. For studies on Jewish thought, see, Thorleif Boman, *Hebrew Thought Compared with Greek* (London: SCM, 1960; repr., New York: Norton, 1970); J. K. McKee, *Kashrut: Kosher for Messianic Believers* (Richardson, TX: TNN, 2015), 97–98; Tim Hegg, *My Big Fat Greek Mindset: A Seminar on the Difference Between a Greek and Hebrew Worldview* (Tacoma, WA: TorahResource, n.d.); Bradford Scott, *Let This Mind Be in You: A Historical Study of the Differences Between Greek and Hebrew Thought* (Vernal, UT: WildBranch Ministry, 2011); Claude Tresmontant, *A Study of Hebrew Thought*, trans. Michael F. Gibson (New York: Desclee, 1960).

⁷⁶ RSV.

⁷⁷ e.g., Bahnsen, ‘Theonomic Reformed Approach’, in 105; Robert G. Bratcher and Eugene A. Nida, *A Handbook on the Gospel of Mark*, UBS Handbook Series (New York: United Bible Societies, 1961), 233; Donald English, *The Message of Mark*, BST (Nottingham: Inter-Varsity Press, 1992), 145; Robert A. Guelich, *Mark 1–8:26*, WBC 34a (Grand Rapids, MI: Zondervan, 1989), 378; Joel Marcus, *Mark 1–8*, AB (New York: Doubleday, 2000), 458; David C. Sim, ‘Paul and Matthew on the Torah: Theory and Practice’, in Paul

disciples several times after his resurrection and explained things to them to be sure that they understood everything he wanted them to,⁷⁸ so they could go and make disciples of all nations, teaching them to obey his commands⁷⁹ – several years later, Peter says, in Acts 10:14, that he has never eaten anything unholy or unclean.

If Peter continued eating a kosher diet despite Yeshua/Jesus having annulled the regulations, there is an implication that Yeshua/Jesus failed to make himself clear, but we are repeatedly told that Yeshua/Jesus did not sin,⁸⁰ and to sin (Heb. *חָטָא*, *chata*; Gk *ἁμαρτάνω*) is ‘to miss the mark’ or ‘fail’.⁸¹ Logically, those demanding consistency across the NT must, therefore, conclude, firstly, that Peter understood what Yeshua/Jesus had said and, secondly, that Yeshua/Jesus did not annul the kosher regulations in Mark 7:19b. Otherwise, they create inconsistency between Yeshua/Jesus being without sin and him failing to make himself clear.

Acts 10:10–16 is often cited as evidence that the Torah/Law’s dietary regulations are annulled,⁸² because Peter has a vision of four-footed animals, crawling creatures and birds of the air being lowered down from Heaven in an object like a great sheet, and he is told to kill and eat (some of) the creatures. However, at no point does he rise up and kill anything, and at no point are we told that the vision includes fish such that it is indicative of everything the Torah/Law prohibits as food. Instead, the vision includes all four-footed animals, crawling

Middleton, Angus Paddison and Karen Wenell (eds), *Paul, Grace and Freedom: Essays in Honour of John K. Riches* (London: T&T Clark, 2009), 57–58.

⁷⁸ Luke 24:13–49; John 20:14–29, 21:1–22; 1 Cor. 15:5–7.

⁷⁹ Matt. 29:19–20.

⁸⁰ 2 Cor. 5:21, Heb. 4:15, 1 Pet. 2:22, 1 John 3:5.

⁸¹ BDB, 306a; BAGD, 42; LSJ, 77; MGS, *Brill*, 102.

⁸² e.g., Bahnsen, ‘Theonomic Reformed Approach’, 105; Darrell L. Bock, *Acts*, BECNT (Grand Rapids, MI: Baker Academic, 2007), 389; F. F. Bruce, *The Book of the Acts*, NICNT (rev. edn, Grand Rapids, MI: Eerdmans, 1988), 206; Simon J. Kistemaker, *Exposition of the Acts of the Apostles*, NTC (Grand Rapids, MI: Baker Book House, 1990), 380; Moo, ‘The Law of Christ’, 346; Barclay M. Newman and Eugene A. Nida, *A Handbook on the Acts of the Apostles*, UBS Handbook Series (New York: United Bible Societies, 1972), 208–209.

things and birds of the air, some of which are kosher and some of which are not.⁸³ This is not a vision of solely unclean creatures that God is now making clean.

Peter's first response is one of shock that he is being asked to kill and eat something he considers unholy and unclean, but, in Acts 10:28, he says God has shown him the meaning of the vision, and it is metaphorical. He has received the vision to teach him that he should not consider Gentiles unholy or unclean. He says Jewish traditions make it unlawful for Jews to associate with Gentiles,⁸⁴ and he is to ignore these traditions and preach the Gospel to Gentiles.⁸⁵ It could even be argued that he sees the vision three times, once for each of the three Gentiles arriving to see him as he has the vision.⁸⁶ Consequently, there does not appear to be anything in Acts 10:10–16, 28 demonstrating that the Torah/Law's kosher regulations have been annulled, and nor does there appear to be anything in Acts 15.

As leader of the NT church in Jerusalem and the Council of Jerusalem that takes place in Acts 15:1–21, James says, in Acts 15:28–29, that it seems good to the Holy Spirit and those taking part in the Council that no other burdens are put on Gentile believers other than that they abstain from things polluted by idols, from blood, from things strangled, and from immorality. These are all prohibitions applied, in more general terms, to Gentiles living among the Torah/Law-observant Jewish community in Lev. 17–18,⁸⁷ and it is hard to imagine

⁸³ Lev. 7:23–27, 11:1–47, 17:10–14; Exod. 23:19.

⁸⁴ See also James D. G. Dunn, *The Epistle to the Galatians*, Black's New Testament Commentary (Grand Rapids, MI: Baker Academic, 1993), 118; William Hendriksen, *Galatians*, NTC (Edinburgh: Banner of Truth, 1969), 91–92; Joseph Shulam with Hilary Le Cornu, *A Commentary on the Jewish Roots of Acts 1–15* (2nd edn, Jerusalem: Netivayah Bible Instruction Ministry, 2013), 573–579.

⁸⁵ Acts. 10:19–20, 11:12, 15:7.

⁸⁶ Acts 10:19, 11:11.

⁸⁷ J. K. McKee, *Acts 15 for the Practical Messianic* (Richardson, TX: TNN, 2010), 74–75; Shulam with Le Cornu, *Commentary on the Jewish Roots of Acts 1–15*, 836. Cf. Bock, *Acts*, 506, where he says Lev. 17–18 does not explain some aspects of the limitations, such as strangled animals. This research is of the opinion that McKee, and Shulam and Le Cornu's position is a more accurate reflection of the situation because strangled things

why the prohibitions are still required of NT Gentile believers if the kosher regulations and the Torah/Law are no longer applicable. In the past, scholars have suggested that they are Noahide laws, but it is now known that the Noahide laws were not codified in the first century CE.⁸⁸ Increasing numbers of scholars, therefore, believe that the most reasonable explanation for the four prohibitions appears to be that they are a summary of the Torah/Law applied to Gentiles who are learning to associate with Jews, and they are applied so that Torah/Law-observant Jewish believers feel free to associate with them in the face of oral Jewish regulations stipulating that Jews should not have dealings with Gentiles.⁸⁹

Furthermore, Bock points out that there is ‘good evidence’ demonstrating that the prohibitions applied for a number of years out of sensitivity for the Jewish believers.⁹⁰ Keeping the prohibitions was not a fleeting NT practice. The early church respected Torah/Law observance among the Jews for a number of years, which, by implication, means that, for a number of years, believers in Yeshua/Jesus did not consider the Torah/Law obsolete, useless or a thing of the past. We must, therefore, be careful not to interpret NT practices anachronistically in the light of more recent church practices and beliefs.

Also, the four prohibitions may have been more than just a means of smoothing relationships between Jewish and Gentile believers. Having suggested the prohibitions in Acts 15:20, James goes on to say, ‘For the law of Moses has been preached in every city from

were not specifically prohibited in Lev. 17, but the blood of animals was to be drained out (Lev. 17:13), and it is a longstanding Jewish tradition that, for this to occur, an animal’s carotid arteries and jugular veins must be cut while it is still alive, so the heart pumps out the blood. Hence, we can reasonably assume that strangled things were prohibited by oral tradition to achieve the Torah/Law’s requirement that no blood be eaten.

⁸⁸ Aaron Lichtenstein, *The Seven Laws of Noah* (3rd edn, Brooklyn, NY: 1995); McKee, *Acts 15*, 70.

⁸⁹ Bock, *Acts*, 506–507; Bruce, *Book of the Acts*, 296; McKee, *Acts 15*, 70; Stern, *Jewish New Testament Commentary*, 278.

⁹⁰ Bock, *Acts*, 507.

the earliest times and is read in the synagogues on every Sabbath',⁹¹ and Stern summarises six ways in which this has been interpreted by commentators.⁹² McKee and Bock both summarise the six ways as an either/or choice: either it highlights the need to be sensitive to Jewish communities, their synagogue meetings and/or their taboos, or it indicates that Gentiles should learn more about Jewish sensitivities and/or the Torah/Law by attending their local synagogue.⁹³

Hence, there are a number of ways in which Acts 15 can be understood, but two things are clear. Firstly, the instructions in Acts 15 are only applicable for Gentile believers, and they appear to be out of sensitivity for Torah/Law-observant Jewish believers, which implies that the Torah/Law and its kosher regulations still apply for Jews in Acts 15. Secondly, there is good evidence to indicate that this was the case for some time, so there is good evidence to indicate that the Torah/Law and the kosher regulations were probably still kept by Jews when Hebrews was written.

Similarly, in Acts 21:26, Paul went into the Temple to purify himself with four believers under vows, and they all offered sacrifices and followed the ceremonial requirements of the Torah/Law. From this we can infer that at least some of the Temple practices and sacrifices were of value to them. They did not consider them obsolete or useless.

In 1 Cor. 9:19–22, Paul says that to see people saved, he becomes like a Jew when with Jews; he becomes like one under the Torah/Law when with those under it; he becomes like one not having the Torah/Law when with those not having it, and he becomes weak when with those who were weak, even though he himself is not under the Torah/Law, but under the

⁹¹ Acts 15:21, NIV²⁰¹¹.

⁹² Stern, *Jewish New Testament Commentary*, 279.

⁹³ Bock, *Acts*, 507; McKee, *Acts 15*, 80–83.

law of Christ (Messiah). This could imply that he only keeps the Torah/Law when with Jews, as Fee and Prior say,⁹⁴ and he considers the Torah/Law annulled.

However, in Acts 18:18, Paul has his hair cut, in accordance with Num. 6:2, 5, 9, 18, because he is keeping a vow,⁹⁵ and there is no indication that he is doing this to satisfy Jews. Then, in Acts 23:6–9, Paul says, ‘I am a Pharisee’, not ‘I was a Pharisee’, and the Pharisees present at the time say they find nothing wrong with him. If we bear in mind that, in Acts 15:5, believers among the Pharisees say Gentiles believers should be Torah/Law observant, and Yeshua/Jesus frequently disagrees with Pharisees because they are particular about how they think the Torah/Law should be observed,⁹⁶ it is hard to imagine why the Pharisees in Acts 23:9 would say Paul is still a Pharisee if he is not regularly Torah/Law-observant, he does not keep *Shabbat* and he does not eat a kosher diet. Also, we can infer from Acts 20:6, 16 that Paul keeps Passover (*Pesach*) and Pentecost (*Shavuot*); Acts 27:9 might indicate that he keeps the Day of Atonement (*Yom HaKippurim*), and all of these feasts revolved around activities in the Temple.⁹⁷

Furthermore, in Acts 21:18–25, James and the elders of the church in Jerusalem say there are thousands of believers who are zealous for the Torah/Law – and nowhere are we told that they are zealous for only some of the Torah/Law or that James and the elders are opposed to them being zealous for the Torah/Law.

⁹⁴ Gordon D. Fee, *The First Epistle to the Corinthians*, NICNT (Grand Rapids, MI: Eerdmans, 1987), 427; David Prior, *The Message of 1 Corinthians*, BST (Leicester: Inter-Varsity Press, 1985), 161.

⁹⁵ Cf. Acts 21:23–24.

⁹⁶ e.g., Matt: 23:23–24; Mark 2:23–28; 7:1–13.

⁹⁷ Pesachim, in Herbert Danby, *The Mishnah* (London: Oxford University Press, 1933), 136–151; Yoma, in Danby, *The Mishnah*, 162–172; Alfred Edersheim, *The Temple: Its Ministry and Services* (updated edn, Peabody, MA: Hendrickson, 1994), 162–211, 240–263.

We have focused on evidence in Acts, a book thought to be written by Luke, who scholars believe was an accurate historian with a detailed knowledge of the TNKH/OT and Torah observance.⁹⁸ There is, therefore, good reason to believe that the evidence we have considered is a reliable record of NT church practices, albeit filtered through Luke's own objectives in writing. We have not been critical of his writings, but it is not necessary. Our purpose is only to identify NT passages which demonstrate that the Torah/Law still applies, as doing so creates inconsistency with 'Christ is the end/termination of the Torah/Law' and problems for those who require consistency across the NT.

A fifth problem for those requiring consistency across the TNKH/OT and NT, is how they should understand the Hebrew word, עולם (*olam*; long duration, antiquity; continuous existence, everlasting, perpetual⁹⁹). In the Torah/Law, God says *Shabbat*, Pentecost, the Day of Atonement and the Levitical priesthood are עולם,¹⁰⁰ but if the Torah/Law is terminated, *Shabbat*, Pentecost, the Day of Atonement and the Levitical priesthood are terminated, and simply translating עולם as long-lasting does not resolve the problem. It could be argued that they have been terminated because Israel failed to keep them, and Jer. 31:32 and Heb. 8:9 can both be seen as supporting this view. However, in Jer. 33:20–21, God says his covenant with his Levitical priests will not be broken unless his covenant with day and night is broken, and they stop being at their appointed time, which has not happened. Also, in Isa. 66:13 we are told that people will come from *Shabbat* to *Shabbat* to bow down before God, and, in Zech. 14:16 we are told that people will keep the Feast of Tabernacles (*Chag HaSukkot*) in

⁹⁸ Bock, *Acts*, 15–19; Darrell L. Bock, *Luke 1:1–9:50*, BECNT (Grand Rapids, MI: Baker Academic, 1994), 6–7; David P. Moessner, *Luke the Historian of Israel's Legacy, Theologian of Israel's 'Christ': A New Reading of the 'Gospel Acts' of Luke* (Berlin: de Gruyter, 2016), 7–8.

⁹⁹ BDB, 761–763.

¹⁰⁰ Exod. 27:21, 29:9, 31:12–17; Lev. 23:14, 23:27–32; Num. 25:13.

Jerusalem in that day after his feet have stood on the Mount of Olives,¹⁰¹ and the contexts of both passages indicate that they are eschatological, end-time prophecies, so *Shabbat* and the Feast of Tabernacles will exist in the future.

Conversely, if we start with the premise that the Torah/Law and the priesthood are only modified as we have established from the immediate context of Heb. 8:13, and we translate Rom. 10:4 in the light of this as ‘Christ is the end/termination of the Torah/Law into righteousness/being a means of achieving righteousness [as people were attempting to do when Paul wrote Romans, but keeping the Torah/Law to please God is still applicable]’, *perpetual* is no longer a problem, because the Torah/Law and the regulations regarding the priesthood, the feasts and *Shabbat* still apply, and Rom. 10:4 is translated in a way that is consistent with NT practice. We can also reasonably conclude that Heb. 8:13 and Rom. 10:4 are not parallel texts, because one is about how the Torah/Law is used, and the other compares the Torah/Law, priesthood, service/ministry of the Mosaic covenant with the Torah/Law, priesthood, service/ministry of the new covenant inaugurated by Yeshua/Jesus.

Similarly, Luke may provide us with details that ensure continuity from the Levitical priesthood to the priesthood of Yeshua/Jesus, so God has not broken his promise that the priesthood of Aaron would be perpetual. Aaron was of the tribe of Levi,¹⁰² and Yeshua/Jesus was of the tribe of Judah,¹⁰³ but Luke 1:36 says Elizabeth was a blood-relative (*συγγενίς*) of Mary,¹⁰⁴ and Luke 1:5 says Elizabeth was a descendant of Aaron. Consequently, since the

¹⁰¹ Zech. 14:4.

¹⁰² Exod. 28:1, 29:9; Num. 26:57–60.

¹⁰³ Matt. 1:1–17, Luke 3:23–38, Heb. 7:12–14.

¹⁰⁴ J. Reiling and J. L. Swellengrebel, *A Handbook on the Gospel of Luke*, UBS Handbook Series (New York: United Bible Societies, 1971), 61, where Reiling and Swellengrebel say ‘*suggenis* ... implies blood-relationship but does not define its degree.’

genealogies in Matt. 1:1–17 and Luke 3:23–38 are patrilineal,¹⁰⁵ Mary may have been a descendant of Judah by her father and a descendant of Aaron by her mother as Marshall says.¹⁰⁶ Belonging to both lines, Yeshua/Jesus would then continue the Levitical priesthood in perpetuity, but on different terms to those of the previous High Priests such that the Aaronic priesthood is modified, as we have established Heb. 7:12 says.

Using ‘Christ is the end/termination of the Torah/Law’ as a measure by which Heb. 8:13 is translated demands that the semantic-range potential of Keyword-1 is widened from old/aged/frail to the full range of lexical definitions, for Heb. 8:13 to read, ‘Having said “new” he makes the Torah/Law old/obsolete/useless/in the past.’ This requires us changing Keyword-2 in the same way because it is the same verb. Then, either Keyword-2 will no longer be a synonym of Keyword-3 (which we have established is a statement of age, rather than a statement of usefulness), or the semantic-range potential of Keyword-3 will need to be widened to include *obsolete*, *useless* and *in the past*, despite us having demonstrated that *obsolete* is an inaccurate translation of *γηράσκων* in Heb. 8:13,¹⁰⁷ and *useless* and *in the past* are unsupported by lexical definitions of *γηράσκων* and its NT and LXX usage.¹⁰⁸

What these findings demonstrate is that, if translators start with lexical definitions of a lexeme (as is generally the case) and then use other measures to identify which lexical definitions are possible in what they are translating, they will achieve a higher standard of

¹⁰⁵ Several reasons are offered for the differences in the two genealogies. See Bock, *Luke*, 918–923; Tim Hegg, *Commentary on the Gospel of Matthew*, 1 (Tacoma, WA: TorahResource, 2007), 22–24. One of the suggestions is that the genealogy in Luke is Mary’s, but, even if this is the case, thereafter the line is patrilineal. It does not provide the genealogy of Mary’s mother.

¹⁰⁶ I. Howard Marshall, *The Gospel of Luke*, NIGTC (Carlisle: Paternoster, and Grand Rapids, MI: Eerdmans, 1978), 71. Cf. William Hendriksen, *Luke*, NTC (Edinburgh, Banner of Truth, 1978), 89, where Hendriksen says the relationship could have been by marriage such that Mary was only of the line of Judah.

¹⁰⁷ See pp. 117, 122–123.

¹⁰⁸ See pp. 88, 90, 91, 98–105, 109–111, 117.

objective accuracy and a higher standard of consistency across the TNKH/OT and NT if they translate Heb. 8:13 by the methods this research uses. Using Rom. 10:4 as a measure of accuracy will produce a more subjective translation of Heb. 8:13 and less consistency across the NT.

The findings also indicate that lexical definitions of *παλαιόω* that are thematically *obsolete*, *useless* and *in the past* are doctrinally biased because they are only supported by subjective interpretations of passages beyond the immediate context of Heb. 8:13. They are not supported by usage of *παλαιόω* elsewhere in the NT, or in the LXX, or in the supporting evidence cited in the lexical definitions.¹⁰⁹ Nor are they supported by the linguistic and literary structure, or immediate context of Heb. 8:13.

Among those approaching the TNKH/OT and NT as a collection of works written by a number of writers, and those believing that the TNKH/OT and NT are the Word of God, it is widely accepted that usage elsewhere may limit the semantic-range potential of a lexeme, and (a degree of) internal consistency across the works of a writer is to be expected. It is only when consistency across the TNKH/OT and NT are demanded and subjective interpretations such as ‘Christ is the end/termination of the Torah/Law’ take priority over more objective measures of accuracy that problems occur.

To achieve academically robust translations, it is, therefore, advisable to prioritise keyword usage elsewhere, and the linguistic and literary structure, and immediate context as measures of accuracy, as this research has, rather than the wider context. It also seems reasonable to expect that, if consistency is required across the TNKH/OT and NT, passages which can be interpreted relatively objectively should be the basis of interpreting passages which can only be interpreted subjectively. Passages which can only otherwise be interpreted relatively

¹⁰⁹ See pp. 98–109, 116–117, 95–96.

subjectively should not determine how passages that can otherwise be interpreted relatively objectively should be translated.

4.8 **The Key Findings of This Chapter**

By analysing the immediate context of Heb. 8:13, this chapter has established that the referent of *the first* in Clause-1 is *covenant*, and it refers to the Mosaic covenant. It has also established that at least some of the Torah/Law is still current under the new covenant, so the Torah/Law is not obsolete, useless or annulled; the priesthood applicable under the Mosaic covenant is modified, rather than replaced, and the Mosaic covenant is old/aged/frail, but it still has educational value. Also, by virtue of the fact that at least some of the Torah/Law is an integral part of the Mosaic covenant and at least some of the Torah/Law is still current, at least some of the Mosaic current is still current, so it is not obsolete or useless. Consequently, Keyword-1 can only be translated as ‘made old/aged/frail’. However, the context of Heb. 8:13 allows this to be he/it made old/aged/frail’.

It is not possible to identify a referent for *the (one)* ($\tau\acute{o}$) in Clause-2. Consequently, Clause-2 is a word play that hooks onto Keyword-1, repeats the Keyword-1 verb as Keyword-2, and uses a synonym of the verb as Keyword-3 to provide us with a general statement with a semantic-range potential of ‘the (one)/that growing/becoming old/aged/frail and growing/becoming old/aged/frail [is] near disappearance/destruction.’ The relationship between Keyword-1 and Keyword-2 demands that the thematic-range potential of Keyword-2 is that of Keyword-1, but, because it is a general statement, Clause-2 does not determine how Keyword-4 should be translated.

This produces a semantic-range potential that contradicts common interpretations of Heb. 8:13, and common interpretations of Rom. 10:4, such as ‘Christ is the end/termination [$\tau\acute{\epsilon}\lambda\omicron\varsigma$] of the Torah/Law, into righteousness for all who believe’, appear to be symptomatic of

the doctrinal positions producing this discrepancy. However, interpretations of Rom. 10:4 are inevitably subjective by virtue of the meaning of *τέλος* and the punctuation of the verse being uncertain. Also, translating Rom. 10:4 as anything other than ‘For those who believe, Christ is the end/termination of the Torah/Law into righteousness’ creates a number a inconsistencies within Heb. 8:13, its immediate context and/or across the wider NT.

Consequently, if translators start with a lexeme’s lexical definitions (as is generally the case) and then use other measures of accuracy to identify which definitions are possible in what they are translating, they should generally achieve higher standards of objective accuracy and higher standards of consistency across the TNKH/OT and NT translating Heb. 8:13 by the measures this research has used. Using Rom. 10:4 as a measure of accuracy will generally produce a more subjective translation, and less consistency across the NT.

CHAPTER 5 ANCIENT TRANSLATIONS

5.1 Valid Witnesses

It is widely accepted among scholars that all of the NT was originally written in Greek.¹

It is also widely accepted that Latin, Syriac and Coptic NT texts dating from the second to the fourth centuries CE were the earliest translations of the Greek NT texts.² There is a small minority of scholars who believe Aramaic NT texts should take priority over the Greek NT texts.³ We have Greek texts that are older than any Aramaic texts that we have, however, and

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- ¹ Kurt Aland and Barbara Aland, *The Text of the New Testament*, trans. Erroll F. Rhodes (2nd edn, Grand Rapids, MI: Eerdmans, and Leiden: Brill, 1989), 52; David Bivin and Roy Blizzard, Jr, *Understanding the Difficult Words of Jesus: New Insights From a Hebraic Perspective* (rev. edn, Shippensburg, PA: Destiny Image, and Dayton, OH: Center for Judaic-Christian Studies, 1994), 15; Sebastian Brock, *The Bible in the Syriac Tradition* (Piscataway, NJ: Gorgias Press, 2006), 17; Gustaf Dalman and David Miller Kay, *The Words of Jesus: Considered in the Light of Post-Biblical Jewish Writings and the Aramaic Language* (Edinburgh: T. & T. Clark, 1902; repr., n.p., Kessinger, n.d.), 57; J. K. McKee, *The Hebrew New Testament Misunderstanding and Related Issues* (Richardson, TX: TNN, 2013); Bruce M. Metzger, *The Early Versions of the New Testament: Their Origin, Transmission and Limitations* (Oxford: Clarendon Press, 1997), 61–62. Arthur Vööbus, *Studies in the History of the Gospel Text in Syriac*, 1, *Corpus Scriptorum Christianorum Orientalium*, 128, Subsidia 3 (Leuven: L. Durbecq, 1951), 1.
- ² Pierre-Maurice Bogaert, ‘The Latin Bible’, in James Carleton Paget and Joachim Schaper (eds), *The New Cambridge History of the Bible, 1, From the Beginnings to 600* (Cambridge: Cambridge University Press, 2015), 505; Philip Burton, ‘The Latin Version of the New Testament’, in Bart D. Ehrman and Michael W. Holmes (eds), *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis* (2nd edn, Leiden: Brill, 2014), 178; Wolf-Peter Funk, ‘The Translation of the Bible into Coptic’, in Carleton Paget and Schaper, *New Cambridge History of the Bible*, 1/536, 538, 540; Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption and Restoration* (4th edn, New York: Oxford University Press, 2005), 94–95; Peter J. Williams, ‘The Syriac Versions of the Bible’, in Carleton Paget and Schaper, *New Cambridge History of the Bible*, 1/528; Peter J. Williams, ‘The Syriac Versions of the New Testament’, in Ehrman and Holmes, *Text of the New Testament*, 143.
- ³ e.g., Ewan Macleod, *Jesus Spoke Aramaic: The Reasons Why, & Why It Matters* (n.p., JesusSpokeAramaic.com, 2015), 15–19. Cf. Matthew Black, *An Aramaic Approach to the Gospels and Acts* (Oxford: Clarendon Press, 1946), 14, where Black argued that the Gospels were written in Greek, but they must have been translated from Aramaic, because Yeshua/Jesus and his disciples spoke Aramaic.

Aramaic priority is argued on the basis that Yeshua/Jesus and his disciples spoke Aramaic, but it is increasingly believed that the first language of first-century CE Jews was Hebrew,⁴ and this is why there are Semitisms throughout the Greek NT texts, many of which only translate meaningfully into Hebrew, not Aramaic.⁵

This research, therefore, takes the widely accepted position, and it analyses Latin, Syriac and Coptic texts to:

- (1) Identify the keywords in Heb. 8:13 and compare them with the Greek keywords;
- (2) Identify the keywords occurring where the Greek keywords occur elsewhere in the NT and compare them with the Greek keywords;
- (3) Analyse the extent to which the style and structures present in Greek texts of Heb. 8:13 have been retained;
- (4) Identify any ways in which translator interpretations of the wider context of Heb. 8:13 might have impacted the ancient translations;
- (5) Establish if the texts support our final-draft translation of Heb. 8:13.

However, it recognises that translations have limitations as witnesses. Language incompatibilities, translator competence and translator biases all impact translation accuracy.

⁴ e.g., Bivin and Blizzard, *Understanding the Difficult Words*, 12–14 and all of the Jewish, Christian and Messianic scholars associated the Jerusalem School of Synoptic Research.

⁵ David N. Bivin, ‘Discovering the Hebrew Undertext of the Synoptic Gospels’, *Jerusalem Perspective* (30 Dec. 1987; rev. edn, 2 Sept. 2012), <https://www.jerusalem perspective .com/1994/>, accessed 30 Oct. 2018; David Bivin, *New Light on the Difficult Words of Jesus: Insights from His Jewish Context* (Holland, MI: En-Gedi Resource Center, 2007); Bivin and Bizzard, *Understanding the Difficult Words*; Robert L. Lindsey, *The Gospels* (Jerusalem: Dugith, 1972), rev. David N. Bivin and Joshua N. Tilton (6 July 2016), <https://www .jerusalem perspective .com/15829/>, accessed 30 Oct. 2018; Robert L. Lindsey, *A Hebrew Translation of the Gospel of Mark* (Jerusalem: Dugith, n.d.); Robert L. Lindsey, *Jesus Rabbi and Lord* (Oak Creek, WI: Cornerstone, 1990). Also, *Jerusalem Perspective* (Jerusalem), <https://www.jerusalem perspective .com/articles/> for a list of other articles by scholars associated with the Jerusalem School of Synoptic Research.

Consequently, ancient translations can only reasonably function as a guide to how Greek texts should be translated, not as a measure.

5.2 Latin Translations

Table 5.2.1 provides Heb. 8:13 as found in three Vetus Latina (VL) texts. Because there are no known English translations with a VL *Vorlage* and this research focuses on the accuracy of English translations, it also provides four commonly-cited Vulgate versions, so the accuracy of English translations with a Latin *Vorlage* can be analysed in Chapter 6.

Table 5.2.1

HEBREWS 8:13 IN LATIN

Latin Text	Hebrews 8:13
A ⁶	<i>quando hoc dicit novum vetus fecit primum</i>
D ⁷	<i>dicendo autem novum veteravit prius quod autem veteratur, et senescit, prope interitum est</i>
J ⁸	<i>dicendo autem novum veteravit prius quod autem veteratur, et senescit, prope interitum est</i>
vg ^{cl}	<i>Dicendo autem novum veteravit prius. Quod autem antiquatur, et senescit, prope interitum est.</i> ²
vg ⁿ²	<i>Dicendo «novum» veteravit prius; quod autem antiquatur et senescit, prope interitum est.</i>
vg ^{st5}	<i>dicendo autem novum veteravit prius quod autem antiquatur et senescit prope interitum est</i>
vg ^{ww}	<i>Dicendo autem nouum, ueteravit prius. Quod autem antiquatur et senescit, prope interitum est.</i>

⁶ Hermann J. Frede, *Vetus Latina: Die Reste Der altlateinischen Bibel nach Petrus Sabatier neu gesammelt und herausgegeben von der Erzabtei Beuron, 25/2, Epistulae ad Thessalonicenses, Timotheum, Titum, Philemonem, Hebraeos* (Freiberg: Verlag Herder, 1990), 1369, A being ‘A text only found in Augustine, sometimes with African readings, sometimes a sub-type of I’ (H. A. G. Houghton, *The Latin New Testament: A Guide to its Early History, Texts, and Manuscripts* (Oxford: Oxford University Press, 2016), 121), but incomplete in extant copies of Heb. 8:13.

⁷ Frede, *Vetus Latina*, 1369, D being ‘A “European” revision of the early translation’ (Houghton, *Latin New Testament*, 120).

⁸ Frede, *Vetus Latina*, 1369, J being ‘A sub-group of I’ and ‘I A text circulating in Italy in the middle of the fourth century; often the form which was revised to produce the Vulgate (Ambrose, Rufinus, Jerome)’ (Houghton, *Latin New Testament*, 120).

⁹ Accessed 10 Sept. 2018.

The first thing to note about these translations is that none of them retain the Greek distinction between the feminine referent *πρώτην* in Clause-1 and the referent of Clause-2 where *τὸ, παλαιούμενον* and *γηράσκον* are all neuter. Augustine's text, A, has a lacuna at Clause-2. The remaining texts translate *πρώτην* as *prius* (first) which is a neuter adjective.¹⁰ They then start Clause-2 with *quod* which is a neuter relative pronoun (which, that).¹¹ This makes it possible for people to lose sight of the fact that, in Greek texts, Clause-2 is a general statement, rather than further commentary on the referent of *πρώτην*, and this demonstrates why the ancient translations are only suitable as guides, rather than measures of accuracy.

The second thing to note is that, with the exception of spelling and punctuation differences, and A which is markedly different from the other texts and lacking Clause-2, there are only two variations across the texts. One is that vgⁿ² omits the conjunction *autem* (but, however, on the other hand¹²) in Clause-1, in second place after *dicendo*. For the purposes of this research, this difference can be ignored because Aland and Aland note in their apparatus that *autem* is found in 'W S V'.¹³ Most texts, therefore, contain *autem*. More importantly, Keyword-2 is variant.

¹⁰ 'Grammar and Verb Tables', 19, in *Collins Latin Dictionary & Grammar* (2nd edn, Glasgow: HarperCollins, 2016).

¹¹ 'Grammar and Verb Tables', 30.

¹² *Collins Latin Dictionary & Grammar*, 20; P. G. W. Glare (ed.), *Oxford Latin Dictionary*, 2 vols (Oxford: Clarendon Press, 1968, 1976), 220; Enrico Olivetti, *Online Latin Dictionary* (n.p., Olivetti Media Communications, n.d.), <https://www.online-latin-dictionary.com/latin-english-dictionary.php?parola=autem>, accessed 10 Nov. 2018; D. P. Simpson, *Cassell's Latin Dictionary* (New York: Houghton Mifflin Harcourt, 1968), 70; Leo F. Stelten, *Dictionary of Ecclesiastical Latin* (Peabody, MA: Hendrickson, 1995), 26.

¹³ i.e., in Wordsworth-White Vulgate (1889–1954); Stuttgart Vulgate (³1983), (Sixto-)Clementine Vulgate (1592); Complutensian Polyglot (1514); Erasmus' 4th edn (1527); Gutenberg's Vulgate [1452/54]; Leuven Vulgate (1547); Plantinus' Vulgate (1583); Sixtine Vulgate (1590); Stephanus' Vulgate (1540); Wittenberg Vulgate (1529) (Kurt Aland and Barbara Aland (eds), *Novum Testamentum Latine* (2nd edn, Stuttgart, Deutsche Bibelgesellschaft, 2012), in Nestle-Aland *Novum Testamentum Graece et Latine* (Stuttgart, Deutsche Bibelgesellschaft, 2014), 670, n. 13. See also 'Nestle-Aland

Except for A, where Keyword-1 is *vetus fecit* and no other keywords are extant, spelling differences ignored, Keyword-1, Keyword-3 and Keyword-4 are invariantly and respectively *veteravit*, *senescit* and *interitum*. However, Keyword-2 is *veteratur* in D and J and *antiquatur* elsewhere. Table 5.2.2, therefore, provides lexical definitions for six keywords.

Table 5.2.2

LEXICAL DEFINITIONS OF THE LATIN KEYWORDS

Keyword	Lexical Definitions
<i>vetus</i> – adj. neut. acc. sing. ¹⁴ + <i>fecit</i> – perf. ind. act. 3rd sing. <i>faciō</i> ¹⁵	vetus : <i>old, former</i> ; ¹⁶ 1 old, veteran ... 2 ... long-standing ... 3 (of things) Having been in existence a long time, old, long-established ... 4 (of artefacts) Old (with the implication of wear, deterioration, or sim.) ... 5 Belonging to or existing in the past, old-time ... 6 (distinguishing the thing spoken of from a more recent example of the same king) The old ...; ¹⁷ <i>old</i> ; ¹⁸ 1 old, aged, ancient 2 former 3 veteran, experienced 4 long standing ...; ¹⁹ <i>old, ancient, of long standing</i> (not new or young); ²⁰ original, old, former ²¹ + faciō <i>vt</i> : to make, create, compose, cause to do; ²² to make ... bring into existence ... bring about ... cause to be ... accomplish, achieve, effect ...; ²³ do, make; ²⁴ 1 to make, to

Novum Testamentum Graece et Latine Abbreviations in the Latin Apparatus', insert in Nestle-Aland *Novum Testamentum Graece et Latine*). Aland and Aland also note that the Wittenberg version of 1529 replaces *veteravit* with *antiquavit* (*Novum Testament Latine*, 670, n. 13), but this lone and late Keyword-1 reading makes it almost certainly a (non-)intentional modification of a *Vorlage* reading *veteravit*.

¹⁴ Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-dictionary-flexion.php?lemma=VETUS100>, accessed 13 Feb. 2019.

¹⁵ Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-dictionary-flexion.php?lemma=FACIO100>, accessed 13 Feb. 2019.

¹⁶ *Collins Latin Dictionary & Grammar*, 229.

¹⁷ Glare, *Oxford Latin Dictionary*, 2015.

¹⁸ J. M. Harden, *Dictionary of the Vulgate New Testament* (2nd edn, rev and updated, n.p., Simon Wallenberg, 2007), 124.

¹⁹ Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-english-dictionary.php?parola=vetus>, accessed 13 Feb. 2019.

²⁰ Simpson, *Cassell's Latin Dictionary*, 640.

²¹ Stelten, *Dictionary of Ecclesiastical Latin*, 285.

²² *Collins Latin Dictionary & Grammar*, 82.

²³ Glare, *Oxford Latin Dictionary*, 668–669.

²⁴ Harden, *Dictionary of the Vulgate New Testament*, 46.

	build, to construct, to create, to cause, to do ... 3 to fashion...; ²⁵ to make, do; ²⁶ make, cause, commit, grant, do. ²⁷
veteravit – perf. ind. act. 3rd sing. <i>vētēro</i> ²⁸	† uetero , I, <i>make or count old</i> , (Gk <i>παλαιῶ</i>), H.8,13; ²⁹ vētēro <i>transitive verb I conjugation</i> ... 1 to make old 2 to age; ³⁰ vētero -āre: (1); to make old, consider old. ³¹
veteratur – pres. ind. pass. 3rd sing. <i>vētēro</i> ³²	as for <i>veteravit</i> above.
antiquatur – pres. ind. pass. 3rd sing. <i>antīquo</i> ³³	antiquō , -āre, -āvī, -ātum <i>vt</i> to vote against (<i>a bill</i>); ³⁴ antīquō ~āre, ~āvī, ~ātum, <i>tr.</i> ... 2 To reject (a bill). b to vote for the rejection of ...; ³⁵ † antiquo , I, <i>make old</i> , H.8,13; ³⁶ antīquo <i>transitive verb I conjugation</i> ... 1 (bill) to reject 2 to vote for the rejection; ³⁷ antīquo -are (antiquus), <i>to leave in its former state</i> ; hence, <i>to reject a bill</i> ; ³⁸ antīquo -āre: (1); to make old, keep in or restore to old condition. ³⁹
senescit – pres. ind. act. 3rd sing. <i>sēnesco</i> ⁴⁰	senēscō , -ēscere, -uī <i>vi</i> to grow old; (<i>fig</i>) to weaken, wane, pine away; ⁴¹ senescō ~escere ~ui, <i>intr.</i> ... 1 To grow old, age. b to grow old, use up one's life (in a pursuit). c (transi) to endure to old age.... 2 To deteriorate with, or as if with, age, weaken, languish, decay, etc.... 3 (of activities, emotions, conditions, etc.) To die down, slacken off. b (of institutions etc.) to be in decline. c (of the moon) to wane; (of a period) to draw to a close < <i>sic</i> > d (of armies, resources, etc.) to wane, fall away, dwindle; ⁴² senesco , nui , 3, <i>become old</i> , J.21,18 ; H.8,13; ⁴³ sēnesco <i>intransitive verb III conjugation</i> ... 1 to grow

²⁵ Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-english-dictionary.php?parola=facio>, accessed 13 Feb. 2019.

²⁶ Simpson, *Cassell's Latin Dictionary*, 238.

²⁷ Stelten, *Dictionary of Ecclesiastical Latin*, 98.

²⁸ Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-dictionary-flexion.php?parola=veteravit>, accessed 10 Nov. 2018.

²⁹ Harden, *Dictionary of the Vulgate New Testament*, 124.

³⁰ Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-english-dictionary.php?lemma=VETERO100>, accessed 10 Nov. 2018.

³¹ Stelten, *Dictionary of Ecclesiastical Latin*, 285.

³² 'Grammar and Verb Tables', 79.

³³ Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-dictionary-flexion.php?lemma=ANTIQUOR100>, accessed 10 Nov. 2018.

³⁴ *Collins Latin Dictionary & Grammar*, 14.

³⁵ Glare, *Oxford Latin Dictionary*, 142.

³⁶ Harden, *Dictionary of the Vulgate New Testament*, 9.

³⁷ Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-english-dictionary.php?lemma=ANTIQUO100>, accessed 10 Nov. 2018.

³⁸ Simpson, *Cassell's Latin Dictionary*, 49.

³⁹ Stelten, *Dictionary of Ecclesiastical Latin*, 18.

⁴⁰ Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-dictionary-flexion.php?parola=senescit>, accessed 10 Nov. 2018.

⁴¹ *Collins Latin Dictionary & Grammar*, 195.

⁴² Glare, *Oxford Latin Dictionary*, 1734.

⁴³ Harden, *Dictionary of the Vulgate New Testament*, 107.

	old 2 to grow weak, to be in decline 3 to become exhausted; ⁴⁴ <i>sēnesco</i> , -sēscere, -sēnūi (seneo), to grow old; ⁴⁵ <i>senesco</i> , -ere -ui: (3); grow old, aged, become weak, waste away. ⁴⁶
<i>interitum</i> – noun masc. acc. sing. <i>intĕrītŭs</i> ⁴⁷	interitus , -ūs <i>m</i> destruction, ruin, death; ⁴⁸ interitus ~ūs, <i>m.</i> ... 1 Violent or untimely death. b the extinction (of a family, race, etc.)... 2 The fact or process of being destroyed, dissolution : a (of material things). b (of institutions, societies, etc.). c (of conditions, qualities) ...; ⁴⁹ interitus , <i>us</i> , <i>m.</i> , <i>destruction</i> , Ph.3,19 ; H.8,13; ⁵⁰ intĕrītŭs <i>masculine noun IV declension</i> ... 1 ruin 2 violent or untimely death, extinction 3 destruction, dissolution; ⁵¹ intĕrītŭs , -ūs, <i>m.</i> (intereo), <i>destruction, ruin, annihilation</i> ; ⁵² intĕrītus , -us, <i>m.</i> , <i>destruction, overthrow, annihilation</i> . ⁵³

The definitions demonstrate semantic consistency across the translations of Keyword-1, Keyword-3 and Keyword-4, which are close semantic equivalents of the three keywords in Greek. Keyword-1 consistently retains the perfect tense and active voice of *πεπαλαίωκε*(v) and translates as ‘he/she/it has made/counted/grown/considered old/aged’. Keyword-3 consistently retains the present tense and active voice of *senesco* and can be translated into English as either ‘he/she/it is growing old/aging/deteriorating with age’, like *γηράσκον*, or ‘he/she/it grows old/ages/deteriorates with age’. The innate processes within the definitions of *παλαιόω* and *γηράσκον* are, therefore, retained, and Keyword-4 is consistently a noun which translates as destruction/ruin/death/annihilation/extinction/dissolution/overthrow.

However, the meaning of Keyword-2 in D and J is markedly different from Keyword-2 in the Vulgate. D and J have retained the Keyword-1 verb; they have used the present tense and

⁴⁴ Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-english-dictionary.php?lemma=SENESCO100>, accessed 10 Nov. 2018.

⁴⁵ Simpson, *Cassell’s Latin Dictionary*, 546.

⁴⁶ Stelten, *Dictionary of Ecclesiastical Latin*, 244.

⁴⁷ Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-english-dictionary.php?parola=interitum>, accessed 10 Nov. 2018.

⁴⁸ *Collins Latin Dictionary & Grammar*, 112.

⁴⁹ Glare, *Oxford Latin Dictionary*, 944.

⁵⁰ Harden, *Dictionary of the Vulgate New Testament*, 64.

⁵¹ Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-english-dictionary.php?lemma=INTERITUS100>, accessed 10 Nov. 2018.

⁵² Simpson, *Cassell’s Latin Dictionary*, 320.

⁵³ Stelten, *Dictionary of Ecclesiastical Latin*, 137.

passive voice of it, instead of the perfect tense and active voice of Keyword-1, and Keyword-2 is a synonym of Keyword-3. D and J have, therefore, retained the structural parallels present in Greek texts.

The parallels have been broken in the Vulgate. The tense and voice are those of D and J, but Keyword-1 and Keyword-2 are different verbs, and translating Keyword-2 as *antiquatur* is problematic. Firstly, ‘being voted against’ and ‘being rejected’ can only be accurate if the subject is *a bill*, but we have established that Clause-2 is a general statement without a subject.⁵⁴ Secondly, there is nothing indicative of rejection or being kept old in the definitions of *γηράσκον*.

It is not clear why the unknown translator of the Vulgate used *antiquatur*, rather than *veteratur*. The decision could have been style motivated because Western cultures commonly think repeating a verb is poor style. Alternatively, from the first century CE onwards, growing tensions between Jews and believers in Yeshua/Jesus resulted in non-Jewish believers rejecting both the Law (the Torah) and Torah-observant believers in Yeshua/Jesus,⁵⁵ so use of *antiquatur* could have been a validity statement rejecting and voting against the Torah/Law. Also, coupled with *interitum*, *antiquatur* could indicate that the Vulgate translator assumed that the Torah/Law would be destroyed, rather than recovered from the brink. If he held these views, the translator might also have interpreted Rom. 10:4 as ‘Christ is the end of the Torah/Law,’ and this may have contributed to his choice of *antiquatur*, but, this far removed from when the unknown translator made his choices, and with no extant records indicating why he made them, we can only speculate why he replaced *veteratur* with *antiquatur*.

⁵⁴ See p. 154.

⁵⁵ See, for example, Eusebius, *Life of Constantine*, 3:17–20, in *NPNF 2*, 1/524–525; Ray A. Pritz, *Nazarene Jewish Christianity: From the End of the New Testament Period Until its Disappearance in the Fourth Century* (Jerusalem: Magnes Press, Hebrew University, 1992).

However, it is clear he did not translate Keyword-2 as *obsolesco* or its adjectival perfect participle, *obsoletus* (obsolete, worn out, shabby, cast off⁵⁶), and this is significant.

The *Oxford Latin Dictionary* defines *obsolesco* as:

1 (of usages, skills, knowledge, etc.) To fall into disuse, be forgotten about, fade out ; (also of concrete things). **b** (of physical qualities) to fade away.... **2** To be lowered in men's estimation, suffer degradation, be thought little of ; (of reputation) to become tarnished ; (of a person) to sink into obscurity....⁵⁷

Elsewhere it is defined as 'grow old', 'become out of date', 'wear out', 'decay' and 'go out of use', 'be forgotten about'.⁵⁸ These definitions are distinctly different from *voted against* or *rejected*. One could reason that what is voted against is lowered in men's estimation, thought little of and obsolete, but these ideas extend the definitions of *antiquatur* when the translator could have used *obsolesco* had he intended us to understand Heb. 8:13 in these ways. Also, *obsolete* and *useless* are extensions of the lexical definitions of *veteratur*. Use of either theme assumes, without concrete lexical justification, that what is old is obsolete or useless.

If the introduction of the new is a rejection of the old, there is arguably justification for the extension in a dynamic translation. However, Heb. 8:13 only says that what is old is near to destruction. It does not tell us whether it will be destroyed or recovered from the brink of destruction in the future as *παλαιόω* permits.⁵⁹ Consequently, other evidence is required to justify translating Keyword-2 as anything thematically *obsolete* or *useless*.

⁵⁶ *Collins Latin Dictionary & Grammar*, 143; Simpson, *Cassell's Latin Dictionary*, 405; Stelten, *Dictionary of Ecclesiastical Latin*, 177.

⁵⁷ Glare, *Oxford Latin Dictionary*, 1224.

⁵⁸ *Collins Latin Dictionary & Grammar*, 143; Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-english-dictionary.php?parola=obsolesco>, accessed 10 Nov. 2018; Simpson, *Cassell's Latin Dictionary*, 405; Stelten, *Dictionary of Ecclesiastical Latin*, 177.

⁵⁹ See pp. 95–96.

The same is true of Keyword-1 and Keyword-3. Neither word can justifiably be translated thematically *obsolete* or *useless* based on lexical definitions of *vetus fecit*, *veteravit* and *senescit*, but it is clear the Vetus Latina and Vulgate translators understood ἀφανισμοῦ to mean ‘destruction’, rather than ‘disappearance’.

If we compare these findings with how usage of the keywords elsewhere in the Greek NT have been translated into Latin, we find the following. The VL Itala, [b] *q*, *i*, *c*, *d* and African renderings are those cited by Jülicher;⁶⁰ the D, J and A renderings are those cited by Frede,⁶¹ and the renderings of John are those cited in VL *Iohannes Synopsis* 2.0.⁶²

Table 5.2.3

**HOW THE KEYWORD USAGE
ELSEWHERE IN THE GREEK NEW TESTAMENT
IS TRANSLATED INTO LATIN**

Latin Text	Luke 12:33 Greek: <i>παλαιούμενα</i>	Hebrews 1:11 Greek: <i>παλαιωθήσονται</i>	John 21:18 Greek: <i>γηράσης</i>
VL ‘Itala’	<i>veterescunt</i>	–	–
VL [b] <i>q</i>	<i>veterescant</i>	–	–
VL <i>i</i>	<i>veterescunt</i>	–	–
VL <i>c</i>	<i>veterascentes</i>	–	–
VL <i>d</i>	<i>veterascentes</i>	–	–
VL ‘African’	<i>veterascentes</i>	–	–
D	–	<i>veterescunt</i>	–
J	–	<i>veterescunt</i>	–
A	–	<i>veterescunt</i>	–
VI ⁶³	–	–	<i>senueris</i>
VL 29	–	–	<i>senioris</i>
vg ^{cl}	<i>veterascunt</i>	<i>veterascent</i>	<i>senueris</i>
vg ⁿ²	<i>veterescunt</i>	<i>veterascent</i>	<i>senueris</i>
vg ^{st5}	<i>veterescunt</i>	<i>veterascent</i>	<i>senueris</i>
vg ^{ww}	<i>ueterescunt</i>	<i>ueterascent</i>	<i>senueris</i>

⁶⁰ Adolf Jülicher (ed.), et al, *Itala*, Band 3, Lucas Evangelium (2nd edn, Leiden, De Gruyter, 1975), 150.

⁶¹ Frede, *Vetus Latina*, 1109.

⁶² *Vetus Latina Iohannes Synopsis* 2.0, <http://www.iohannes.com/vetuslatina/edition/index.html>, accessed 21 Dec. 2018.

⁶³ All available witnesses except 29 (Codex Sangermanensis).

Table 5.2.4

**LEXICAL DEFINITIONS OF THE LATIN KEYWORDS
ELSEWHERE IN THE NEW TESTAMENT**

Keyword	Lexical Definitions
<i>veterascent</i> – fut. ind. act. 3rd pl. <i>větřasco</i> ⁶⁴	‘ <i>veterāscō</i> , -scere, -vī vi to grow old’; ⁶⁵ ‘ <i>ueterascō</i> , -ere, <i>intr.</i> [<i>uetera</i> - ... + -SCO] To become long-established’; ⁶⁶ ‘ <i>ueteresco</i> (- <i>asco</i>), 3, grow old L.12,33; H.1.11’; ⁶⁷ ‘ <i>větřasco</i> intransitive verb III conjugation ... to age, aging, getting older’; ⁶⁸ ‘ <i>větřasco</i> -ascēre –āvi (vetus), to grow old’; ⁶⁹ ‘ <i>veterāscō</i> -ere -rāvi: (3); grow old, become old, decay, vanish’. ⁷⁰
<i>veterascentes</i> – pres. part. acc. pl. <i>větřasco</i> ⁷¹	as for <i>veterascent</i> above.
<i>veterascunt</i> – pres. ind. act. 3rd pl. <i>větřasco</i> ⁷²	as for <i>veterascent</i> above.
<i>veterescant</i> – pres. subj. act. 3rd pl. <i>větřesco</i> ⁷³	‘ <i>ueterescō</i> , -ere, <i>intr.</i> [VETVS + -ESCO] (of things) To age’; ⁷⁴ ‘ <i>ueteresco</i> (- <i>asco</i>), 3, grow old L.12,33; H.1.11’; ⁷⁵ ‘ <i>větřesco</i> intransitive verb III conjugation ... to age, aging, getting older’. ⁷⁶
<i>veterescant</i> – fut. ind. act. 3rd pl. <i>větřesco</i> ⁷⁷	as for <i>veterescant</i> above.
<i>veterescunt</i> – pres. ind. act. 3rd pl. <i>větřesco</i> ⁷⁸	as for <i>veterescant</i> above.
<i>veterescentes</i> – pres. part. acc. pl. <i>větřesco</i> ⁷⁹	as for <i>veterescant</i> above.

⁶⁴ Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-dictionary-flexion.php?lemma=VETERASCO100>, accessed 21 Dec. 2018.

⁶⁵ *Collins Latin Dictionary & Grammar*, 229.

⁶⁶ Glare, *Oxford Latin Dictionary*, 2050.

⁶⁷ Harden, *Dictionary of the Vulgate New Testament*, 124.

⁶⁸ Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-english-dictionary.php?lemma=VETERASCO100>, accessed 21 Dec. 2018.

⁶⁹ Simpson, *Cassell’s Latin Dictionary*, 639.

⁷⁰ Stelten, *Dictionary of Ecclesiastical Latin*, 285.

⁷¹ ‘Grammar and Verb Tables’, 90, 16.

⁷² Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-dictionary-flexion.php?lemma=VETERASCO100>, accessed 21 Dec. 2018.

⁷³ Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-dictionary-flexion.php?lemma=VETERESCO100>, accessed 21 Dec. 2018.

⁷⁴ Glare, *Oxford Latin Dictionary*, 2050.

⁷⁵ Harden, *Dictionary of the Vulgate New Testament*, 124.

⁷⁶ Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-english-dictionary.php?lemma=VETERASCO100>, accessed 21 Dec. 2018.

⁷⁷ Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-dictionary-flexion.php?lemma=VETERESCO100>, accessed 21 Dec. 2018.

⁷⁸ Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-dictionary-flexion.php?lemma=VETERESCO100>, accessed 21 Dec. 2018.

⁷⁹ ‘Grammar and Verb Tables’, 90, 16, in *Collins Latin Dictionary & Grammar*.

<i>senioris</i> – comparative adj., gen. ⁸⁰	‘ senior compar of senex ’ ‘ senex, -is (compar -ior) adj old (over 45) ♦ m/f old man, old woman’; ⁸¹ ‘ senior ... 1 Of a great age, older. b older in time, earlier.... 2 Belonging to the older age-range, comparatively old, of some antiquity. b belonging to, or typical of, an older person.... 3 (masc. as sb., esp. in pl.) A man of older years ... b (pl.) the elders...’; ⁸² ‘ senior, oris, older, old ; (as subst. in pl.), <i>elders</i> ’; ⁸³ ‘ senior -óris : m.; older person, elder’; ⁸⁴ ‘ seniōr ... older or elderly man, senior, in Rome a man over 45’ ⁸⁵
<i>senueris</i> – fut. perf. ind. act. 2nd sing. or perf. subj. act. 2nd sing. <i>senesco</i> ⁸⁶	as for <i>senescit</i> in Table 5.2.2 above.

Luke 12:33 and Heb. 1:11 are consistently translated as *veteresco* or its variant *veterasco* the intransitive equivalents of the transitive verb *vetero* which is used as Keyword-1 in all bar A, and as Keyword-2 in D and J. This further supports the possibility that *antiquatur* has been used to avoid repetition in Vulgate translations of Heb. 8:13 or for doctrinal reasons.

Also, except for Codex Sangermanensis which has *senioris*, the texts of John 21:18 are invariant in their use of *senesco*, as in Heb. 8:13. Given the orthographic and phonetic similarities of *senioris* and *senueris*, *senioris* is possibly a scribal error triggered by the fact that *iunior* occurs earlier in John 21:18. However, whether this is the case or not, all of the Latin translations support our conclusions in Chapter 3, because *senioris* can only mean ‘old’ and *senesco* can only mean ‘old aged’. Neither of them mean ‘obsolete’ or ‘useless’.

The earliest Latin translations, therefore, consistently support our findings in Chapters 3 and 4 regarding *παλαιόω*, *γηράσκων* and how Heb. 8:13 should be translated. The Vulgate

⁸⁰ Glare, *Oxford Latin Dictionary*, 1734; Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-dictionary-flexion.php?parola=senior>, accessed 21 Dec. 2018.

⁸¹ *Collins Latin Dictionary & Grammar*, 196.

⁸² Glare, *Oxford Latin Dictionary*, 1734–1735.

⁸³ Harden, *Dictionary of the Vulgate New Testament*, 107.

⁸⁴ Stelten, *Dictionary of Ecclesiastical Latin*, 244.

⁸⁵ Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-english-dictionary.php?lemma=SENIOR100>, accessed 21 Dec. 2018.

⁸⁶ Olivetti, *Online Latin Dictionary*, <https://www.online-latin-dictionary.com/latin-dictionary-flexion.php?parola=senueris>, accessed 21 Dec. 2018.

Table 5.3.2

DEFINITIONS OF THE SYRIAC KEYWORDS

Keyword	Root Definitions
ܐܘܪܘܢܐ perf. Aphel, 3rd, masc. sing. ⁹¹	old; ⁹² 1 grow old, become old 2 be outdated. ⁹³
ܐܘܪܘܢܐ perf. Peal, 3rd, masc. sing. ⁹⁴	as above. ⁹⁵
ܐܘܪܘܢܐ perf. Peal, 3rd, masc. sing. ⁹⁶	old; ⁹⁷ 1 be old, grow old 2 age, be aged, ⁹⁸ to grow old. ⁹⁹
ܐܘܪܘܢܐ	throes; ¹⁰⁰ to corruption. ¹⁰¹

⁹¹ The Way International, ‘Aramaic Lexicon and Concordance’ (New Knoxville, OH: American Christian Press, 1988–1989); repr. Assyrian Information Management, https://www.atour.com/cgi-bin/dictionary.cgi?string=16321&Search_Field=Word_Address, accessed 21 Nov. 2018; J. Payne Smith (ed.), *A Compendious Syriac Dictionary Founded upon the Thesaurus Syriacus of R. Payne Smith D.D.* (Oxford: Henry Frowde, n.d.), 431.

⁹² The Way International, ‘Aramaic Lexicon and Concordance’, https://www.atour.com/cgi-bin/dictionary.cgi?string=16321&Search_Field=Word_Address, accessed 21 Nov. 2018.

⁹³ Janet M. Magiera, *Lexicon Search* (n.p., Light of the Word Ministry, 2017), <http://aramaicdb.lightofword.org/index.php/en/lexicon-search>, Root ID 1916, accessed 21 Nov. 2018.

⁹⁴ The Way International, ‘Aramaic Lexicon and Concordance’, https://www.atour.com/cgi-bin/dictionary.cgi?string=16322&Search_Field=Word_Address, accessed 21 Nov. 2018.

⁹⁵ The Way International, ‘Aramaic Lexicon and Concordance’, https://www.atour.com/cgi-bin/dictionary.cgi?string=16322&Search_Field=Word_Address, accessed 21 Nov. 2018; Magiera, *Aramaic Peshitta New Testament Vertical Interlinear*, 3, 188.

⁹⁶ The Way International, ‘Aramaic Lexicon and Concordance’, https://www.atour.com/cgi-bin/dictionary.cgi?string=13652&Search_Field=Word_Address, accessed 21 Nov. 2018.

⁹⁷ The Way International, ‘Aramaic Lexicon and Concordance’, https://www.atour.com/cgi-bin/dictionary.cgi?string=13652&Search_Field=Word_Address, accessed 21 Nov. 2018.

⁹⁸ Magiera, *Lexicon Search*, <http://aramaicdb.lightofword.org/index.php/en/lexicon-search>, Root ID 1577, accessed 21 Nov. 2018.

⁹⁹ Wheeler. M. Thackston, *Introduction to Syriac: An Elementary Grammar with Readings from Syriac Literature* (Bethesda, MD: Ibex, 1999), 211.

¹⁰⁰ ALEX, 441. Footnotes ... *8:13 Lit. Ar. idiomatic construction: “And that which oldens and ages is near throes that” (emphasis in the original).

¹⁰¹ Magiera, *Lexicon Search*, <http://aramaicdb.lightofword.org/index.php/en/interlinear-search>, Root ID 702, accessed 21 Nov. 2018.

This data demonstrates that Peshitta texts of Heb. 8:13 are invariant, but there are key differences between them and Greek texts. Since Syriac does not have a neuter gender, the translators have not been able to retain the Greek distinction between the feminine referent of *τὴν πρώτην* (*the first*) in Clause-1 and the neuter, general statement in Clause-2. Similarly, because of differences between Greek and Syriac grammar, the tenses of Keyword-2 and Keyword-3 lose the process present in their comparable keywords in Greek. As the Aphel form of the perfect tense, Keyword-1 is causative, and therefore, translates as either ‘he has made old/outdated’, as in Greek, or ‘he made old/outdated’. As the Peal form of the perfect tense, Keyword-2 and Keyword-3 are non-continuous verbs. Keyword-2 best translates as ‘is/has grown/become old/outdated’ and Keyword-3 best translates as ‘is/has grown old/aged’.¹⁰²

However, if Keyword-1 and Keyword-2 are understood as ‘old, grow old, become old’, rather than ‘outdated’, Peshitta texts retain the parallels in Greek texts because Keyword-1 and Keyword-2 are the same verb; Keyword-3 is a synonym of Keyword-2 and, in this context, the *throes* can only be *the throes of death*, which has semantic similarity with *destruction* (Keyword-4). Peshitta texts also contain a pure ABC//C'B'A' antonymic chiasm (see Figure 5.3.1), because what dies/is corrupt is antonymic of what is new/fresh; what is old/aged (Keyword-3) is antonymic of what is first, and using the same verb for Keyword-1 and Keyword-2 creates a structural turning point. Also, withdrawing ‘and that’ from Colon-2 creates a semantically antonymic concentricism which, by its number of Syriac words, is a numerically pure 311/1/1'1'3' concentricism (see Figure 5.3.2).¹⁰³

¹⁰² See Thackston, *Introduction to Syriac*, 4, 94–97, 100–103.

¹⁰³ In both chiasms, the keywords are composites of their respective lexical definitions provided on p. 187. Elsewhere is translated as it is most commonly found in the Syriac Sample Translations. See Heb. 8:13 in ALEX, BAU, ETH, LAMSA, MAG, MUR. Also, Magiera, *Aramaic Peshitta New Testament Vertical Interlinear*, 3.

Figure 5.3.1

THE ANTONYMIC CHIASM IN HEBREWS 8:13
WHEN IT IS TRANSLATED FROM THE PESHITTA

- A In that he said ‘**new**’
- B the **first**
- C he (has) made **old** [Keyword-1]
- C' and that which **is/has grown/become old** [Keyword-2 – same
verb as Keyword-1]
- B' and **is/has grown old/aged** [Keyword-3]
- A' near is **throes/corruption** [Keyword-4].

Figure 5.3.2

THE CONCENTRISMS IN HEBREWS 8:13
WHEN IT IS TRANSLATED FROM THE PESHITTA

- A In that he said ‘**new**’
(**3 words** in Syriac)
- B the **first**
(**1 word** in Syriac)
- C he made **old** [Keyword-1]
(**1 word** in Syriac)
- D and that which
(**1 word** in Syriac)
- C' **is/has grown/become old** [Keyword-2 – same verb as
Keyword-1]
(**1 word** in Syriac)
- B' and **is/has grown old/aged** [Keyword-3]
(**1 word** in Syriac)
- A' near is **throes/corruption** [Keyword-4].
(**3 words** in Syriac)

These structures are typical of Hebrew word-plays and structures,¹⁰⁴ but not present in Greek, because Keyword-1 and *the first* are reversed in Greek syntax. Also, if Keyword-1 and Keyword-2 are understood as ‘outdated’, Keyword-2 and Keyword-3 are no longer synonyms.¹⁰⁵ However, there is no lexical requirement to translate Keyword-1 or Keyword-2 as ‘outdated’. *Old* is possible, and it is a closer equivalent of *παλαιόω* because it ensures that Keyword-2 and Keyword-3 are synonyms. *Outdated* can only, therefore, be justified if there is non-lexical evidence to justify its use. Alone, the lexical and structural evidence does not justify its use.

Table 5.3.3

**HOW THE GREEK KEYWORD USAGE
ELSEWHERE IN THE NEW TESTAMENT
IS TRANSLATED INTO SYRIAC**

Syriac Text	Luke 12:33 Greek: <i>παλαιούμενα</i>	Hebrews 1:11 Greek: <i>παλαιώθησονται</i>	John 21:18 Greek: <i>γηράσης</i>
BFBS ^{1905, 106}	ܟܠܡܐ	ܢܚܠܐ	ܕܚܘܪܐܝܬܐ
EAP ¹⁰⁷	ܟܠܡܐ	ܢܚܠܐ	ܕܚܘܪܐܝܬܐ
Lee ¹⁰⁸	ܟܠܡܐ	ܢܚܠܐ	ܕܚܘܪܐܝܬܐ
UBSP ¹⁰⁹	ܟܠܡܐ	ܢܚܠܐ	ܕܚܘܪܐܝܬܐ

¹⁰⁴ See p. 123–132.

¹⁰⁵ See Appendix Four, Table 11 for English lexical definitions of *outdated*.

¹⁰⁶ BFBS¹⁹⁰⁵, <https://archive.org/details/newtestamentinsy00lond/page/n108>; <https://archive.org/details/newtestamentinsy00lond/page/147> and <https://archive.org/details/newtestamentinsy00lond/page/n168>, accessed 20 Nov. 2018.

¹⁰⁷ AramaicNewTestament.Org, ‘Peshitta Aramaic-English Interlinear New Testament’, <http://aramaicnewtestament.org/>, accessed 20 Nov. 2018.

¹⁰⁸ Lee and Buchanan, *Novum Testamentum Syriace*, <https://archive.org/details/NovumTestamentumSyriace1816/page/n161>; <https://archive.org/details/NovumTestamentumSyriace1816/page/n471>; <https://archive.org/details/NovumTestamentumSyriace1816/page/n249>, accessed 20 Nov. 2018.

¹⁰⁹ Janet M. Magiera, *Aramaic Peshitta New Testament Vertical Interlinear*, 3 vols (n.p., Light of the Word Ministry, 2009).

Also, Luke 12:33 and Heb. 1:11 do not provide support for using *outdated*, because the Peshitta translates *παλαιόω* as *ܠܡ* in Heb. 8:13, and as *ܠܡ* (to grow old, wear out, waste away, be corrupt) in Luke 12:33 and Heb. 1:11 (see Tables 5.3.3 and 5.3.4). Conversely, the Peshitta provides clear evidence that *γηράσκω* was understood by the translator as ‘old’, or ‘aged’, because it translates *γηράσης* in John 21:18 with the same verb as Keyword-3 in Heb. 8:13, and in John 21:18 it can only mean ‘old/aged’. Also, in translating Keyword-4 with a meaning of ‘throes/corruption’, the Peshitta indicates that *ἀφανισμοῦ* (Keyword-4) in Greek texts was understood by the translator as ‘destruction’, rather than ‘disappear’.

Table 5.3.4

**DEFINITIONS OF THE SYRIAC KEYWORDS
ELSEWHERE IN THE NEW TESTAMENT**

Keyword	Definitions
ܠܡ	old; ¹¹⁰ 1 grow old 2 wear out, waste away 3 be corrupt. ¹¹¹
ܠܡܐ	as above ¹¹²
ܠܡܐܝܢܐ	old; ¹¹³ 1 be old, grow old 2 age, be aged. ¹¹⁴

Consequently, as far as they are grammatically able, Peshitta texts support our findings in Chapters 3 and 4 regarding how Heb. 8:13 should be translated, but the differences between

¹¹⁰ The Way International, ‘Aramaic Lexicon and Concordance’, http://www.atour.com/cgi-bin/dictionary.cgi?string=23852&Search_Field=Word_Address, accessed 21 Nov. 2018.

¹¹¹ Magiera, *Lexicon Search*, <http://aramaicdb.lightofword.org/index.php/en/lexicon-search>, Root ID 274, accessed 21 Nov. 2018.

¹¹² The Way International, ‘Aramaic Lexicon and Concordance’, http://www.atour.com/cgi-bin/dictionary.cgi?string=2791&Search_Field=Word_Address, accessed 21 Nov. 2018; Magiera, *Aramaic Peshitta New Testament*, 3, 159.

¹¹³ The Way International, ‘Aramaic Lexicon and Concordance’, http://www.atour.com/cgi-bin/dictionary.cgi?string=13651&Search_Field=Word_Address, accessed 21 Nov. 2018.

¹¹⁴ Magiera, *Lexicon Search*, <http://aramaicdb.lightofword.org/index.php/en/lexicon-search>, Root ID 1577, accessed 21 Nov. 2018.

the Greek and Peshitta texts make Peshitta texts unsuitable as standards against which translations with a Greek *Vorlage* can be measured.

5.4 Coptic Translations

Horner's English translations of his critical Bohairic and Sahidic NT texts are the only known English NTs with a Bohairic and Sahidic *Vorlage*, but his critical texts were compiled when only a limited number of continuous texts were available in Sahidic, and his Sahidic text has a lacuna at Heb. 8:13. Since then, Wells has built on Horner's work and his text contains Heb. 8:13. Table 5.4.1, therefore, provides texts by both Horner and Wells. Table 5.4.2 then identifies the keywords and provides definitions for them.

Table 5.4.1

HEBREWS 8:13 IN COPTIC

Coptic Text	Hebrews 8:13
bo ^h	ἮΕΝ ΠΧΙΝΧΟC ΧΕ ΟΥΒΕΡΙ ΙΕ ΑΧΕΡ †ΖΟΥΙ† ΝΑΠΑC ΦΗ ΔΕ ΕΨΑΧΕΡΑΠΑC ΟΥΟΖ ΝΤΕΧΕΡἩΕΛΛΟ ΦἩΕΝΤ ΕΠΤΑΚΟ.
bo ^w	ἮΕΝ ΠΧΙΝΧΟC ΧΕ ΟΥΒΕΡΙ ΙΕ ΑΧΕΡ †ΖΟΥΙ† ΝΑΠΑC ΦΗ ΔΕ ΕΨΑΧΕΡΑΠΑC ΟΥΟΖ ΝΤΕΧΕΡἩΕΛΛΟ ΦἩΕΝΤ ΕΠΤΑΚΟ.
sa ^h	—
sa ^w	ΖΜ ΠΤΡΕΧΧΟΟC ΧΕ ΟΥΒΡΡΕ ΑΧΡΤΩΟΡΠ ΝΑC. ΠΕΝΤΦΡΑC ΔΕ ΑΥΩ ΑΦΡΖΛΛΟ ΦΖΗΝ ΕΖΟΥΝ ΕΠΤΑΚΟ.

Table 5.4.2

DEFINITIONS OF THE COPTIC KEYWORDS

Bohairic Keyword	Definitions
ⲁⲘⲈⲢ ... ⲛⲁⲡⲁⲤ	ⲁ past perfect tense indicator ¹¹⁵ + Ⲙ he (subject prefix) ¹¹⁶ + ⲈⲢ to make, do ¹¹⁷ + ⲛ the (attributive indicator) ¹¹⁸ + ⲁⲡⲁⲤ adj. old. ¹¹⁹
ⲈⲰⲁⲘⲈⲢⲁⲡⲁⲤ	Ⲉ who/which (relative converter) ¹²⁰ + ⲰⲁⲘ habitual tense 3rd masc. ¹²¹ + ⲈⲢⲁⲡⲁⲤ ‘ⲁⲤ <i>SF</i> ... ⲁⲡⲁⲤ <i>SB</i> ... adj, old ... παλαιός ... ⲈⲢⲈ ⲡⲁ He 8 13 <i>SBF</i> sim παλαιοῦν ... Ⲣ ⲁⲤ <i>S</i> , ⲈⲢ ⲁⲡⲁⲤ <i>B</i> ... become old ... He I II <i>BF</i> (<i>S</i> do) παλαιοῦσθαι, ib 8 13 <i>SBF</i> Ⲣ ⲁⲤ , Ⲣ ⲗⲗⲟ παλ., γηράσκειν ...’. ¹²²
ⲛⲤⲈⲘⲈⲢⲉⲗⲗⲟ	ⲛⲤⲈⲘ subjunctive 3rd pers. masc., untranslated when used with ⲟⲘⲟⲗ and connecting two verbs of the same tense ¹²³ + ⲈⲢⲉⲗⲗⲟ ‘vb To become, be old’; ¹²⁴ ‘ ⲗⲗⲟ ... Ⲣ ⲗ. , ⲈⲢⲉ become, be old : ... Jo 21 18 <i>SB</i> He 8 13 <i>SBF</i> γηράσκειν’. ¹²⁵
ⲈⲡⲤⲁⲔⲟ	Ⲉ prep. ‘to, for in regard to’ ¹²⁶ + ⲡ the ¹²⁷ + ⲤⲁⲔⲟ to destroy, lose (v.t.); ¹²⁸ ‘tr, destroy, lose & many related meanings ... intr, perish, be lost, destroy ... nn m. ... perdition’. ¹²⁹
Sahidic Keyword	Definitions
ⲁⲘⲈⲢ ... ⲛⲁⲤ	ⲁⲘ past/perfect tense 3rd pers. sing. masc. ¹³⁰ + Ⲣ of ⲈⲢⲈ ‘make; cause ... to be; function as ...; amount to; perform, accomplish; be ... [Gk] ποιῆν,

¹¹⁵ Sameh Younan, *So, You Want to Learn Coptic? A Guide to Bohairic Grammar* (Kirawee: St Mary, St Bakhomious and St Shenouda Coptic Orthodox Church, 2005), 92.

¹¹⁶ Younan, *So, You Want to Learn*, 92.

¹¹⁷ Younan, *So, You Want to Learn*, 100, 157.

¹¹⁸ Younan, *So, You Want to Learn*, 38.

¹¹⁹ W. E. Crum, *A Coptic Dictionary* (Oxford: Clarendon Press, 1939), 17a; Younan, *So, You Want to Learn*, 38.

¹²⁰ Younan, *So, You Want to Learn*, 79–81, 104.

¹²¹ Younan, *So, You Want to Learn*, 79–81,

¹²² Crum, *Coptic Dictionary*, 17a.

¹²³ Younan, *So, You Want to Learn*, 129–131.

¹²⁴ *Bohairic-English Dictionary*, <http://copticlang.bizhat.com/coptdict.pdf>, 150, accessed 11 Dec. 2018.

¹²⁵ Crum, *Coptic Dictionary*, 669b.

¹²⁶ Younan, *So, You Want to Learn*, 70.

¹²⁷ Younan, *So, You Want to Learn*, 29.

¹²⁸ Younan, *So, You Want to Learn*, 136, 180, 226.

¹²⁹ Crum, *Coptic Dictionary*, 405a–405b.

¹³⁰ In *Coptic in 20 Lessons: Introduction to Sahidic Coptic with Exercises and Vocabulary* (Leuven: Peeters, 2007), 79–80, Bentley Layton calls it the ‘past’ tense noting that ‘In English, this corresponds to both past narration (... He went) and present-based description of the past (... He has gone).’ In *An Introductory Coptic Grammar (Sahidic Dialect)* ((London: Home and van Thal, 1948) [online facs.], http://bibletranslation.ws/download/Plumley_Coptic_Grammar.pdf, accessed 12 Dec. 2018, 33), John M. Plumley calls

	εἶναι ¹³¹ ‘make, do, perform, become, produce, spend(time), be [†] ’ ¹³² + Ν ‘the (def. plur.)’ ¹³³ + αC ‘old [Gk] παλαιός’; ¹³⁴ ‘αC SF ... adj, old ... παλαιός’; ¹³⁵ ‘old’. ¹³⁶
ΠΕΝΤΗΡΑΣ	Π ‘the one’ ¹³⁷ + ΕΝΤ relative converter, who/which + ϣ he ¹³⁸ + Ρ as above + αC ‘old [Gk] παλαιός’; ¹³⁹ ‘old’; ¹⁴⁰ ‘Ρ αC S ... become old ... He I II BF ... παλαιοῦσθαι, ib 8 13 SBF’. ¹⁴¹
ΑΦΖΛΛΟ	Αϣ past/perfect tense 3rd pers. sing. masc. ¹⁴² + Ρ as above + ΖΛΛΟ ‘old [Gk] πρεσβύτης’; ¹⁴³ ‘ΖΛΛΟ ... Ρ Ζ., ... become, be old : ... Jo 21 18 SB He 8 13 SBF γηράσκειν’; ¹⁴⁴ ‘ΖΛΛΟ, f. ΖΛΛΩΧ ... m. old man, elder, old, f. old woman’. ¹⁴⁵
ΕΠΤΑΚΟ	Ε ‘preposition... to, into, for, against, in comparison to ... pronominal state (Ε-), which must be completed by an article phrase, pronoun, etc.’; ¹⁴⁶ + Π the ¹⁴⁷ + ΤΑΚΟ ‘destroy, ruin ... [Gk] ἀπολλύναι’; ¹⁴⁸ ‘τρ, destroy, lose & many related meanings ... intr, perish, be lost, destroy ... nn m. ... perdition’; ¹⁴⁹ ‘destroy, perish, be corrupt’; ¹⁵⁰ m. ruin’. ¹⁵⁰

From this data it is clear that those translating the Greek NT into Coptic were content using the same verb to pair Keyword-1 and Keyword-2, and they used a different, age-related verb for Keyword-3, but both verbs have a meaning of ‘old’. There is no indication that the

it ‘**I Perfect**’, and says, ‘This is the historic tense indicating an action which has been completed in the past. In contrast to the Durative notion of the Imperfect, this tense represents **Instantaneous Past Action** ... “The Pharisee stood; he said this”’.

¹³¹ Layton, *Coptic in 20 Lessons*, 123.

¹³² Richard Smith, *A Concise Coptic-English Lexicon*, SBL Resources for Biblical Study, 35 (2nd edn, Atlanta: Society of Biblical Literature, 1999), 10.

¹³³ Layton, *Coptic in 20 Lessons*, 13; Smith, *Concise Coptic-English Lexicon*, 18.

¹³⁴ Layton, *Coptic in 20 Lessons*, 35

¹³⁵ Crum, *Coptic Dictionary*, 17a.

¹³⁶ Smith, *Concise Coptic-English Lexicon*, 2.

¹³⁷ Layton, *Coptic in 20 Lessons*, 35.

¹³⁸ Layton, *Coptic in 20 Lessons*, 140.

¹³⁹ Layton, *Coptic in 20 Lessons*, 35.

¹⁴⁰ Smith, *Concise Coptic-English Lexicon*, 2.

¹⁴¹ Crum, *Coptic Dictionary*, 17a.

¹⁴² See n. 130.

¹⁴³ Layton, *Coptic in 20 Lessons*, 35.

¹⁴⁴ Crum, *Coptic Dictionary*, 669b.

¹⁴⁵ Smith, *Concise Coptic-English Lexicon*, 49.

¹⁴⁶ Layton, *Coptic in 20 Lessons*, 51.

¹⁴⁷ Layton, *Coptic in 20 Lessons*, 24.

¹⁴⁸ Layton, *Coptic in 20 Lessons*, 105.

¹⁴⁹ Crum, *Coptic Dictionary*, 405a–405b.

¹⁵⁰ Smith, *Concise Coptic-English Lexicon*, 31.

keywords should be understood as ‘obsolete’ or ‘useless’, and the tenses of the verbs are similar to Greek texts. Keyword-1 is perfect; Keyword-2 and Keyword-3 are habitual, and the Coptic texts translate Keyword-4 with constructs that translate into English as ‘destroy’, rather than ‘disappear’. Hence, Horner uses *perishing*. Consequently, the Coptic translators retained the parallels and processes present in Greek texts as far as Coptic permits.

Like Syriac, Coptic does not have a neuter gender, so the Greek distinction between the feminine referent of *τὴν πρώτην* (*the first*) in Clause-1 and the neuter, general statement in Clause-2 could not be retained. Also, the structural symmetries occurring in Peshitta texts are not present in Coptic. **ⲁⲘⲎⲢ ⲛⲓⲟⲩⲓⲛⲓ ⲛⲁⲡⲁⲘ** and **ⲁⲘⲢⲧⲱⲠⲓⲛ ⲛⲁⲘ** both translate literally as ‘he made the first the old’. Consequently, the patterns in Coptic texts of Heb. 8:13 are comparable to those in VL texts.

Comparing how Greek keywords elsewhere in the NT have been translated, Bohairic texts have retained the same verbs used in Heb. 8:13 by using **ⲁⲡⲁⲘ** in Luke 12:33 and Heb. 1:11 and **ⲕⲉⲗⲗⲟ** in John 21:18. Sahidic texts have only used the same verbs in Luke 12:13 and John 21:18. In Heb. 1:11, the Bohairic translators replaced **ⲡⲁⲘ** (make old) with **Ⲡⲡⲁⲉ** (make rag) (see Tables 5.4.3 and 5.4.4), and this is significant because it implies that they would have also felt free to replace **ⲡⲁⲘ** in Heb. 8:13 if they had considered *old* insufficiently precise or otherwise inadequate.

Consequently, as far as they are grammatically able, Coptic texts support our findings in Chapters 3 and 4 regarding how Heb. 8:13 should be translated, but the differences between the Greek and Coptic texts make Coptic texts unsuitable as standards against which translations with a Greek *Vorlage* can be measured.

Table 5.4.3

**HOW THE GREEK KEYWORD USAGE
ELSEWHERE IN THE NEW TESTAMENT
IS TRANSLATED INTO COPTIC**

Coptic Text	Luke 12:33 Greek: <i>παλαιούμενα</i>	Hebrews 1:11 Greek: <i>παλαιώθησονται</i>	John 21:18 Greek: <i>γηράσης</i>
bo ^h	ΕΡΑΠΑC	СЕНΑΕΡΑΠΑC	ΑΚΩΑΝΕΡΉΕΛΛΟ
bo ^w	ΕΡΑΠΑC	СЕНΑΕΡΑΠΑC	ΑΚΩΑΝΕΡΉΕΛΛΟ
sa ^h	СЕНΑΡΑC	СЕНΑΡΠΛΟΕ	ΕΚΩΑΝΡ ΖΛΛΟ
sa ^w	СЕНΑΡΑC	СЕНΑΡΠΛΟΕ	ΕΚΩΑΝΡ ΖΛΛΟ

Table 5.4.4

**DEFINITIONS OF THE COPTIC KEYWORDS
ELSEWHERE IN THE NEW TESTAMENT**

Bohairic Keyword	Definitions
ΕΡΑΠΑC	‘αC <i>SF</i> ... αΠΑC <i>SB</i> ... adj, <i>old</i> ... παλαιός ... ΕΙΡΕ ΠΑ He 8 13 <i>SBF</i> sim παλαιούν ... Ρ αC <i>S</i> , ΕΡ ΑΠΑC <i>B</i> ... <i>become old</i> ... He I II <i>BF</i> (<i>S</i> do) παλαιούσθαι, <i>ib</i> 8 13 <i>SBF</i> Ρ αC, Ρ ΖΛΛΟ <i>παλ., γηράσκειν</i> ...’ ¹⁵¹ [lit. make + old ¹⁵²]
СЕНΑΕΡΑΠΑC	СЕНΑ ‘they will’ ¹⁵³ + ΕΡΑΠΑC as above.
ΑΚΩΑΝΕΡΉΕΛΛΟ	α past perfect tense indicator ¹⁵⁴ + ΚΩΑΝ conditional 2nd sing. ¹⁵⁵ + ‘vb To become, be old’; ¹⁵⁶ ‘ΖΛΛΟ ... Ρ Ζ., ΕΡΉ <i>become, be old</i> : ... Jo 21 18 <i>SB</i> He 8 13 <i>SBF</i> γηράσκειν’ ¹⁵⁷
Sahidic Keyword	Definitions
СЕНΑΡΑC	СЕ they ¹⁵⁸ + ΝΑ future auxiliary ¹⁵⁹ + Ρ of ΕΙΡΕ ‘make; cause ... to be; function as ...; amount to; perform, accomplish; be ... [Gk] ποιεῖν, εἶναι’ ¹⁶⁰

¹⁵¹ Crum, *Coptic Dictionary*, 17a.

¹⁵² Younan, *So, You Want to Learn*, 100, 157, 38.

¹⁵³ Younan, *So, You Want to Learn*, 118.

¹⁵⁴ Younan, *So, You Want to Learn*, 92.

¹⁵⁵ Younan, *So, You Want to Learn*, 118.

¹⁵⁶ *Bohairic-English Dictionary*, <http://copticlang.bizhat.com/coptdict.pdf>, 150, accessed 11 Dec. 2018.

¹⁵⁷ Crum, *Coptic Dictionary*, 669b.

¹⁵⁸ Layton, *Coptic in 20 Lessons*, 105.

¹⁵⁹ Layton, *Coptic in 20 Lessons*, 105.

¹⁶⁰ Layton, *Coptic in 20 Lessons*, 123.

	+ αC ‘old [Gk] παλαιός’; ¹⁶¹ ‘P αC S ... become old ... He I II BF ... παλαιουῦσθαι, ib 8 13 SBF’ ¹⁶²
ϸΕΝΑΡΠΛϸΕ	ϸΕΝΑ as above + P as above + ΠΛϸΕ ‘nn m (f once) split, torn cloth, rag ... P Π., ... become, be ragged, old ... He I II S’ ¹⁶³
ΕΚΩΔΝΡ ΖΛΛΟ	Ε-ΩΔΝ conditional prepersonal, ¹⁶⁴ + Κ you (are) ¹⁶⁵ + Ρ ΖΛΛΟ ‘ΖΛΛΟ ... Ρ Ζ., ΕΡϸ become, be old : ... Jo 21 18 SB He 8 13 SBF γηράσκειν’ ¹⁶⁶

5.5 A Summary of Ancient-Translation Findings

Significant differences between the Greek texts and the ancient translations make them unsuitable as standards against which translations with a Greek *Vorlage* can be measured, but how they translated the Greek texts provides useful insight.

The early Latin, Syriac and Coptic translators all translated Greek texts in syntax most suited to their own language, but, as far as their grammar permitted, their form was a close equivalent to that in Greek texts and only the Vulgate translator failed to retain the semantic parallels and thematic breadth present in Greek versions of Heb. 8:13.

The Vulgate translates Keyword-2 as *antiquatur*, but the structure of Heb. 8:13 makes translating this as ‘being voted against’, ‘being rejected’ or ‘being kept old’ untenable. Consequently, it is not clear how *antiquatur* should be translated, but there is an implication that it should not be anything thematically *obsolete* or *useless*, because the writer did not use *obsolesco* which clearly conveys these meanings. It may be possible that how the translator interpreted verses such as Rom. 10:4 was a contributing factor to his choice of *antiquatur*, but this cannot be proved either way.

¹⁶¹ Layton, *Coptic in 20 Lessons*, 35.

¹⁶² Crum, *Coptic Dictionary*, 17a.

¹⁶³ Crum, *Coptic Dictionary*, 262b.

¹⁶⁴ Layton, *Coptic in 20 Lessons*, 99.

¹⁶⁵ Layton, *Coptic in 20 Lessons*, 52, 63, 83.

¹⁶⁶ Crum, *Coptic Dictionary*, 669b.

Syriac allows Keyword-1 and Keyword-2 to be translated thematically *out of fashion*, *obsolete* or *useless*, but there is no requirement to do so and no support from the keywords elsewhere in the NT for doing so.

Elsewhere there is no support for translating Keyword-1 and Keyword-2 anything other than thematically *old*, *aged* or *frail*. There is no support in any of the ancient texts for translating Keyword-3 anything other than thematically *old*, *aged* or *frail*, and no support for translating Keyword-4 as ‘disappearance’. However, in Latin, the subject of Keyword-1 can be he/she/it, as in Greek. In Syriac and Coptic, it can only be masculine.

Taking the general trends within the ancient translations as a model for how the Greek texts might be translated into English, English translations will follow the Greek form as far as it is possible using suitable English syntax, and they will retain ambiguity for the reader to interpret for themselves.

CHAPTER 6
THE ACCURACY OF ENGLISH TRANSLATIONS
OF HEBREWS 8:13

6.1 Introduction

We have seen that accuracy is the degree to which something conforms to a standard against which it is measured, but every measure has a bias, none is wholly reliable and some are more reliable than others, so using several of the relatively reliable measures produces the most reliable results. This research has, therefore, established six measures and standards which are now used to assess the accuracy of the Sample Translations.

In Figures 6.2.1, 6.2.2, 6.2.3 and 6.2.4 the standards identified in Chapters 3–5 are placed by keyword in Part A of the Translator’s Freedom-Range Matrix introduced in Chapter 2. Then, the accuracy of the Sample Translations with a solely-Greek *Vorlage* is measured qualitatively, in Part B of The Translator’s Freedom-Range Matrix, against the standards identified in Chapters 3 and 4, and the remaining Sample Translations are measured qualitatively against their respective-*Vorlage* standards. Finally, the results of the Part-B tests are analysed quantitatively, generally and by the MOI-data of the translations, to identify trends and seek to understand the incidence of unacceptable and inaccurate translations.

No commentary is provided with Figures 6.2.1, 6.2.2, 6.2.3 and 6.2.4 as they summarise the findings of Chapters 3–5. The methods used to allocate the translations within Part-B are outlined in 6.3. Commentary then accompanies analysis of the results.

6.2 The Standards of Accuracy

Figure 6.2.1

THE KEYWORD-1 STANDARDS OF ACCURACY

PART A: THE STANDARDS OF ACCURACY				
Method of Analysis		Standard of Accuracy		
		Accurate	Uncertain	Inaccurate
Measure of Accuracy	Lexical Definitions	has made old/aged/frail/ out of fashion/obsolete/ useless/in the past		has made valued/ experienced
	Usage Elsewhere	has made old/aged/frail	has made obsolete	has made valued/ experienced/out of fashion/ useless/in the past
	Linguistic Form	has made old/aged/frail/ out of fashion/obsolete/ useless/in the past		has made valued/ experienced
	Literary Form	has made old/aged/frail		has made valued/ experienced/out of fashion/ obsolete/useless/in the past
	Immediate Context	has made old/aged/frail		has made valued/ experienced/out of fashion/ obsolete/useless/in the past
	Wider Context	has made old/aged/frail/ out of fashion/obsolete/ useless/in the past		has made valued/ experienced
Guide	Ancient Translations: Latin	has made old/aged/frail		has made out of fashion/ obsolete/useless
	Syriac	(has) made old	(has) made out of fashion/ obsolete/useless	
	Coptic	made old		made out of fashion/ obsolete/useless

Figure 6.2.2

THE KEYWORD-2 STANDARDS OF ACCURACY

PART A: THE STANDARDS OF ACCURACY				
Method of Analysis		Standard of Accuracy		
		Accurate	Uncertain	Inaccurate
Measure of Accuracy	Lexical Definitions	growing/becoming old/aged/frail/out of fashion/obsolete/useless/in the past		growing/becoming valued/valued/experienced
	Usage Elsewhere	growing/becoming old/aged/frail	growing/becoming obsolete	growing/becoming valued/experienced/out of fashion/useless/in the past
	Linguistic Form	growing/becoming old/aged/frail/out of fashion/obsolete/useless/in the past		growing/becoming valued/valued/experienced
	Literary Form	growing/becoming old/aged/frail		growing/becoming valued/experienced/out of fashion/obsolete/useless/in the past
	Immediate Context	growing/becoming old/aged/frail		growing/becoming valued/experienced/out of fashion/obsolete/useless/in the past
	Wider Context	growing/becoming old/aged/frail/out of fashion/obsolete/useless/in the past		growing/becoming valued/valued/experienced
Guide	Ancient Translations: Latin	being made old/aged/frail	being voted against/being rejected/being kept old	
	Syriac	is/has grown/become old	is/has grown/become out of fashion/obsolete/useless	
	Coptic	is/becomes old		

Figure 6.2.3

THE KEYWORD-3 STANDARDS OF ACCURACY

PART A: THE STANDARDS OF ACCURACY				
Method of Analysis		Standard of Accuracy		
		Accurate	Uncertain	Inaccurate
Measure of Accuracy	Lexical Definitions	growing/becoming old/aged/frail/obsolete		
	Usage Elsewhere	growing/becoming old/aged/frail		growing/becoming obsolete
	Linguistic Form	growing/becoming old/aged/frail/obsolete		
	Literary Form	growing/becoming old/aged/frail		growing/becoming obsolete
	Immediate Context	growing/becoming old/aged/frail		growing/becoming obsolete
	Wider Context	growing/becoming old/aged/frail/obsolete		
Guide	Ancient Translations: Latin	growing/grows old/aged/frail		growing/grows obsolete
	Syriac	is/has grown old/aged/frail		is/has grown obsolete
	Coptic	is/becomes old		is/becomes obsolete

Figure 6.2.4

THE KEYWORD-4 STANDARDS OF ACCURACY

PART A: THE STANDARDS OF ACCURACY				
Method of Analysis		Standard of Accuracy		
		Accurate	Uncertain	Inaccurate
Measure of Accuracy	Lexical Definitions	disappearance/destruction		desolation(s)/faintness/ darkness
	Usage Elsewhere	disappearance/destruction/ desolation(s)/faintness/ darkness		
	Linguistic Form	disappearance/destruction		desolation(s)/faintness/ darkness
	Literary Form	disappearance/destruction		desolation(s)/faintness/ darkness
	Immediate Context	disappearance/destruction		desolation(s)/faintness/ darkness
	Wider Context	disappearance/destruction		desolation(s)/faintness/ darkness
Guide	Ancient Translations: Latin	destruction/ruin/death/ annihilation/extinction/ dissolution/overthrow		desolation(s)/ faintness/darkness
	Syriac	throes/corruption		
	Coptic	the destruction/loss/ perishing		

6.3 The Allocation of the Sample Translations within Part B

Chapter 2 introduces The Translator's Freedom-Range Matrix: Part B in its basic form, as it should be used when testing the accuracy of a single lexeme in a single translation.¹⁶⁷ Here, we test the accuracy of four keywords in one hundred and forty-nine translations of the one hundred and fifty Sample Translations, it not being possible to test CVSD, because it has a lacuna at Heb. 8:13. Also, the translations include those with a solely-Greek *Vorlage* and others with a different *Vorlage*. Consequently, the matrix is applied by measure, keyword and *Vorlage* type.

If each measure, keyword and *Vorlage* type are treated separately, one hundred and twenty sets of Part-B data are required. However, we have established that the Lexical-Definitions and Wider-Context standards for Keyword-1, Keyword-2 and Keyword-3 in solely-Greek texts are identical,¹⁶⁸ and the Literary-Form and Immediate-Context standards for Keyword-1, Keyword-2 and Keyword-3 in solely-Greek texts are identical.¹⁶⁹ The same is, therefore, assumed for each *Vorlage* to treat the translations equally and because it has not been possible, in a study of this size, to compare the context of Heb. 8:13 in Greek texts with the context in ancient translations. Also, the translations all remain within the Keyword-4 Lexical-Definitions standards, usage elsewhere does not make any of these inaccurate and there are no structural requirements for Keyword-4, so testing the translations against the Lexical-Definitions standards is all that is required for Keyword-4.

The sets of Part-B data can, therefore, be reduced to sixty-five, but this still makes analysing the data difficult. Since only a small number of translations do not have a solely-Greek *Vorlage*, the translations are, therefore, allocated to Part B as those with a solely-Greek

¹⁶⁷ See p. 53–55.

¹⁶⁸ Cf p. 98 with the breadth of interpretation in pp. 158–160.

¹⁶⁹ Cf. p. 138 with p. 155.

Vorlage (Group-1) and those with another *Vorlage* (Group-2), as found in Figures 6.3.1–6.3.26. In each case, they are allocated qualitatively on the basis of their respective *Vorlage* standards as follows.

Among translations deemed acceptable stand-alone translations, a literary (L) translation uses a lexical definition of its *Vorlage* keyword and uses English syntax;¹⁷⁰ a word-for-word (W) translation uses a lexical definition, but does so in poor English syntax,¹⁷¹ and a sense-for-sense (S) translation conveys the sense of a lexical definition in a similar word(s). Mixed (M) translations use a mix of styles, but these are difficult to identify when measuring the accuracy of verbs and nouns, rather than syntax.

Among those acceptable with their source texts, interlinears (I) use a lexical definition and non-English syntax; expanded-word-for-word (XW) translations use a lexical definition and additional words identifiable as additional words; expanded-sense-for-sense (XS) translations convey the sense of a lexical definition, but add meaning unidentifiable as additional meaning unless the translations are compared with their source texts and lexica, and paraphrases (P) convey the sense of the lexical definition with a (considerable) degree of latitude that adds additional meaning unidentifiable as such unless the texts are compared with their source texts and lexica.

The translations are measured against the accurate standards of Part A, but allowance is made for uncertain standards. Only those translations semantically different from both the accurate and uncertain standards are deemed inaccurate (IA), and only if a translation uses (a semantic equivalent of) what Part A deems uncertain, and a translation comparable to an accurate standard is not provided as an alternative in a note is it deemed unacceptable (UN).

¹⁷⁰ For example, they insert *the first* between *made* and *old* to read as ‘made the first old’.

¹⁷¹ For example, they place *the first* after *made old* to read as ‘made old the first’.

Also, to accommodate artistic freedom among translators, a range of equivalences are deemed acceptable, and a considerable degree of latitude is accepted until the Literary-Form tests which demand specific features.

The Lexical-Definition tests only measure translations against the definitions provided, not their tenses, and each definition is considered acceptable. Any supporting lexicographical evidence is disregarded until the Usage-Elsewhere test. The accuracy of the tenses is then measured in the Linguistic-Form test accommodating a range of approaches.

A perfect tense must be translated as a perfect tense to be a word-for-word or literary translation, but a simple past tense is deemed an acceptable sense-for-sense translation and a present tense accompanied by something indicating that it occurred in the past is deemed an acceptable paraphrase. Similarly, a participle translated by something else conveying the continuity in the participle is deemed an accurate sense-for-sense translation or paraphrase, and it is not deemed essential that Keyword-4 is a noun, as this is not a requirement of the parallels and semantics of the verse in Greek. Those translations translating it as a noun are simply deemed more literal than those translating it otherwise.

However, we have established that there are innate processes within the definitions of *παλαιόω* and *γηράσκον*, and each of the ancient translations retains these except for the Peshitta which has the subject of Keyword-2 and Keyword-3 at the end of these processes.¹⁷² We have also established that at least some of the Torah/Law still applies, the priesthood is only modified, and the Mosaic Covenant still has educational value,¹⁷³ for example, and this provides scope for inter-religious relations between Jews, Christians and Messianics. Conversely, there are scholars who believe that the Mosaic covenant and its Torah/Law and

¹⁷² See pp. 92, 97, 180, 188, 195.

¹⁷³ See pp. 148–154.

priesthood are obsolete and/or annulled,¹⁷⁴ and there have been people throughout the Christian era who have persecuted Jews as a result of holding these views.¹⁷⁵

In the face of such significant diversity, it seems reasonable to conclude that Luther translated Heb. 8:13 as ‘*Indem er sagt: Ein neues; macht er das erste alt. Was aber alt und überjahret ist, das ist nahe bei seinem Ende*’¹⁷⁶ because he considered it a passage that should be translated as literally as possible because ‘a lot seem[s] to be riding on [it]’.¹⁷⁷ It also seems reasonable to conclude that a responsible translator should follow his example and stay close to their *Vorlage*, its tenses and the processes within those tenses, so they do not create or support doctrines not present in their *Vorlage*.

Consequently, except for those translations with a Peshitta *Vorlage*, the Linguistic-Form and Literary-Form tests demand that Keyword-1 conveys an active process carried out in the past because Keyword-1 is in an active-voice, perfect tense in Greek and Latin texts, and in a comparable past perfect tense in Coptic texts. Also, because Keyword-2 and Keyword-3 in Greek and Latin texts are present participles indicating a process that is not yet complete, if a translation with a Greek and/or Latin *Vorlage* places Keyword-2 and/or Keyword-3 at the end of a process, it is deemed inaccurate. The translation with a Coptic *Vorlage* is acceptable if it

¹⁷⁴ See pp. 143–146.

¹⁷⁵ Michael L. Brown, *Our Hands are Stained with Blood: The Tragic Story of the “Church” and the Jewish People* (Shippensburg, PA: Destiny Image, 1990) and Edward H. Flannery, *The Anguish of the Jews: Twenty-Three Centuries of Antisemitism* (rev. updated edn, Mahwah, NJ: Paulist Press, 2004) provide useful introductions to the subject.

¹⁷⁶ Martin Luther (trans.), *Die Bibel oder die ganze heilige Schrift des alten und neuen Testaments* (London: Society for Promoting Christian Knowledge, 1866). Own trans., ‘In that he says, ‘A new one’, he makes the first old. But what is old and aged [lit. over-yearred], that is near by its end.’

¹⁷⁷ Luther said ‘that when a lot seemed to be riding on a passage [he] stuck to the letter and didn’t deviate from it quite so freely.’ (Martin Luther, ‘Circular Letter on Translation (*Sendbrief vom Dolmetschen*, 1530)’, trans, Douglas Robinson, in Douglas Robinson, *Western Translation Theory From Herodotus to Nietzsche* (Manchester: Jerome, 2002; repr., London: Routledge, 2014), p. 88). See pp. 14–15.

places Keyword-2 and/or Keyword-3 in or at the end of a process, because the habitual tense in Coptic texts could be either. For translations with a Peshitta *Vorlage*, any of the three keywords are acceptable if their subject is at the end of a process in an equivalent tense to its comparable keyword in the Peshitta.

However, measuring how accurately these processes have been translated into English is problematic because determining what constitutes a process is difficult when translations such as ‘is grown old’, ‘being old’ and ‘is old’ are semantic equivalents and the nature of words such as *is antiquated* have to be established from their context because they can be a process or fixed state.¹⁷⁸ Also, this research retains ambiguity in translations because it is present in Jewish literature from the TNKH/OT and NT periods, and present in *παλαιόω* because of the thematic range of *old*.¹⁷⁹ A translation is, therefore, deemed accurate, if it accommodates process, but could also indicate a completed process when an incomplete process is required.

For Group-1 translations, the Literary-Form tests also look for the logical and stylistic features we have identified in Greek texts,¹⁸⁰ expecting Keyword-1 to be an antonym of *new*; Keyword-2 to be the same verb as Keyword-1; Keyword-2 to be a synonym of Keyword-3, and Keyword-4 to follow both Keyword-2 and Keyword-3 in time progression. They also demand the reduced semantic-range potential that these features require. The same parallels are looked for in translations with a Syriac or Coptic *Vorlage*, but their tenses are treated as they are for the Linguistic-Form test. In translations with a Latin *Vorlage*, the tenses of the

¹⁷⁸ See Appendix Eight for a summary of how *antiquated* is treated in each case. This provides an indication of how other words are treated.

¹⁷⁹ See p. 93. Except for one instance of it being used of a tree, NT and LXX usage of *γηράσκον* restricts its meaning to ‘[humans who] grow old/aged/frail’, and *old* is commonly considered synonymous with *aged/frail* in this context. Consequently, *γηράσκον* does not have the wide semantic-range potential that *παλαιόω* has to make it ambiguous in the same way.

¹⁸⁰ See pp. 120–123, 132–136.

Linguistic-Form test are required, but stylistic allowances are made. Bearing in mind that Latin texts are recognised as translations of Greek texts, where translations with a Latin *Vorlage* convey the parallels in Greek texts, they are deemed literal, where they convey their Latin *Vorlage* without the parallels, they are deemed mixed, and where the tenses are literal and the structures mixed, they are deemed mixed.

However, allowance is made for the conflicting demands of the verse's lexical, linguistic and stylistic features. Where Group-1 translations translate Keyword-1 or Keyword-2 in a different voice than their comparable Greek keyword, for example, but they use the same verb and voice as the other, and one has the voice of its comparable Greek keyword, the one deviating from Greek texts is deemed an acceptable paraphrase because translating it in this way indicates that it is the same verb as the other keyword.

Also, the only required form is that necessary to retain the semantics of each translation's *Vorlage*. Changing a past tense to a present tense, or an incomplete tense to a completed one, changes the semantics, as does omitting the rhetorical style of the verse. The processes and parallels of the verse are, therefore, used as standards, but translators are otherwise free to use their preferred approach to translate the verse. At no point does this research consciously prefer one translation approach over another. It takes the view that they can each have purpose-driven value, but the semantics of each translation's *Vorlage* has to be achieved for a translation to be deemed accurate, and the processes and style of Heb. 8:13 are necessary for its semantics to be conveyed.

Figure 6.3.1

**KEYWORD-1: THE LEXICAL-DEFINITIONS MEASURE
FOR THE GROUP-1 TRANSLATIONS**

PART B: THE TYPES OF ACCURACY									
Standard of Accuracy									
Translation Approach								Unduly Free	
Form Focused				Both		Meaning Focused		UN	IA
I	XW	W	L	M	S	XS	P		
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts	Acceptable Paraphrase	Unacceptable	
ABP	AMP	BB,	AAT, ABU,		AND, BV,	WET	MLV		CEV, GW,
		EBR,	ACV, ALT,		LLOYD,				JB, LB,
		GB, GNV,	ARV, ASV,		MB, NEB,				LBBE,
		IGNT,	BARC, BBE,		NEV,				MSG,
		TYN	BLE, CAB,		NiV ²⁰¹⁴				NJB, NLV,
			CEB, CJB,		OEB, REB,				RNJB
			CLV, CSB,		TCNT,				
			CTNT, DBY,		T4T, TT,				
			DLNT, EOB,		WADE				
			ERV, ESV ²⁰⁰¹ ,						
			ESV ²⁰⁰⁷ ,						
			ESV ²⁰¹⁶ ,						
			ESVA ²⁰⁰² ,						
			FEN, GLT,						
			GNB, GNT,						
			HAW,						
			HCSB, ISV,						
			JAV, JBP,						
			JMNT ²⁰⁰⁶ ,						
			JMNT ²⁰¹⁴ ,						
			JSP, JUB,						
			KJ21, KJV ¹⁶¹¹ ,						
			KJV ¹⁷⁶⁹ , LEB,						
			LEV, LONT,						
			MACE, MEV,						
			MNT, NAB,						
			NABRE,						
			NASB ¹⁹⁷⁷ ,						
			NASB ¹⁹⁹⁵ ,						
			NBV, NCV,						
			NDV, NET,						
			NHEB ²⁰¹³ ,						
			NHEB ²⁰¹⁷ ,						
			NHEB ²⁰¹⁸ ,						
			NHEB-ME ²⁰⁰⁹ ,						
			NHEB-ME ²⁰¹⁷ ,						

Cont/...

Figure 6.3.1 Cont.

KEYWORD-1: THE LEXICAL-DEFINITIONS MEASURE
FOR THE GROUP-1 TRANSLATIONS Cont.

PART B: THE TYPES OF ACCURACY									
Standard of Accuracy									
Translation Approach								Unduly Free	
Form Focused			Both		Meaning Focused			UN	IA
I	XW	W	L	M	S	XS	P		
Acceptable Study Aid with Source Texts			Acceptable Stand-Alone Translation			Acceptable Study Aid with Source Texts	Acceptable Paraphrase	Unacceptable	
			NHEB-ME ²⁰¹⁸ ,						
			NIRV ¹⁹⁹⁴ ,						
			NIV ¹⁹⁷⁸ ,						
			NIV ²⁰¹¹ ,						
			NIVA ¹⁹⁸⁷ ,						
			NIVA ²⁰¹¹ ,						
			NKJV, NLT,						
			NMV,						
			NOYES,						
			NRSV,						
			NRSVA,						
			NRSVCE,						
			NTG, NTLP,						
			NTPE,						
			NWT ¹⁹⁸⁴ ,						
			NWT ²⁰¹³ ,						
			PME, PNT,						
			QB, RSV ¹⁹⁵² ,						
			RSV ¹⁹⁷¹ ,						
			RSVCE,						
			RV, SAWY,						
			SDNT, SQV,						
			SQV-UK,						
			THOM, TLV,						
			WBG, WBT,						
			WEB, WEBBE,						
			WES, WMB,						
			WMBBE,						
			WNT ¹⁹⁰⁸ ,						
			WNT ¹⁹²⁹ ,						
			WORR,						
			WORS,						
			YLT ¹⁸⁸⁷ ,						
			YLT ¹⁸⁹⁸						

I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed
S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase
UN=Uncertain and unnoted IA=Inaccurate

Figure 6.3.2

KEYWORD-1: THE LEXICAL-DEFINITIONS MEASURE
FOR THE GROUP-2 TRANSLATIONS

PART B: THE TYPES OF ACCURACY											
Standard of Accuracy											
Translation Approach								Unduly Free			
Form Focused			Both		Meaning Focused						
I	XW	W	L	M	S	XS	P	UN	IA		
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase		Unacceptable	
BAU		CCD,	CVND,		KNOX,		ALEX				
		DRV,	DRA,		WYC						
		WVSS	DRC ¹⁷⁴⁹ ,								
			DRC ¹⁹⁵⁶ ,								
			ETH,								
			LAMSA,								
			MAG,								
			MUR								

I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed
S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase
UN=Uncertain and unnoted IA=Inaccurate

Figure 6.3.3

**KEYWORD-1: THE USAGE-ELSEWHERE MEASURE
FOR THE GROUP-1 TRANSLATIONS**

PART B: THE TYPES OF ACCURACY									
Standard of Accuracy									
Translation Approach								Unduly Free	
Form Focused				Both		Meaning Focused			
I	XW	W	L	M	S	XS	P	UN	IA
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts	Acceptable Paraphrase	Unacceptable	
ABP		BB, GB,	ABU, ACV,		BLE, HAW,	WET		AAT, ALT,	CEV, GNV,
		IGNT	ARV, ASV,		HCSB,			AMP, AND,	GW, JB,
			BBE, CJB,		LLOYD,			BARC, BV,	LB, LBBE,
			CLV, DBY		MACE,			CAB, CEB,	MB, MSG,
			DLNT, EOB		MNT,			CSB, CTNT,	NfV ²⁰¹⁴
			ERV, FEN,		NEB, NEV,			EBR,	NJB, NLV,
			GLT, GNB,		THOM,			ESV ²⁰⁰¹ ,	RNJB,
			GNT, JAV,		WES,			ESV ²⁰⁰⁷ ,	T4T, TT,
			JMNT ²⁰⁰⁶ ,		WORR,			ESV ²⁰¹⁶ ,	TYN
			JMNT ²⁰¹⁴ ,		WORS			ESVA ²⁰⁰² ,	
			JSP, JUB,					ISV, JBP,	
			KJ21, KJV ¹⁶¹¹ ,					MLV, NAB,	
			KJV ¹⁷⁶⁹ , LEB,					NABRE,	
			LEV, LONT,					NASB ¹⁹⁷⁷ ,	
			MEV, NCV,					NASB ¹⁹⁹⁵ ,	
			NDV,					NBV, NET,	
			NHEB ²⁰¹³ ,					NfV ¹⁹⁹⁴ ,	
			NHEB ²⁰¹⁷ ,					NIV ¹⁹⁷⁸ ,	
			NHEB ²⁰¹⁸ ,					NIV ²⁰¹¹ ,	
			NHEB-ME ²⁰⁰⁹ ,					NIVA ¹⁹⁸⁷ ,	
			NHEB-ME ²⁰¹⁷ ,					NIVA ²⁰¹¹ ,	
			NHEB-ME ²⁰¹⁸ ,					NKJV,	
			NMV,					NLT, NRSV,	
			NOYES, NTG,					NRSVA,	
			PME, PNT,					NRSVCE,	
			QB, RV,					NTLP,	
			SAWY,					NTPE,	
			SDNT, SQV,					NWT ¹⁹⁸⁴ ,	
			SQV-UK,					NWT ²⁰¹³ ,	
			TLV, WBG,					OEB, REB,	
			WBT, WEB,					RSV ¹⁹⁵² ,	
			WEBBE,					RSV ¹⁹⁷¹ ,	
			WMB,					RSVCE,	
			WMBBE,					TCNT,	

Cont/...

Figure 6.3.3 Cont.

KEYWORD-1: THE USAGE-ELSEWHERE MEASURE
FOR THE GROUP-1 TRANSLATIONS Cont.

PART B: THE TYPES OF ACCURACY										
Standard of Accuracy										
Translation Approach								Unduly Free		
Form Focused				Both	Meaning Focused					
I	XW	W	L	M	S	XS	P	UN	IA	
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts	Acceptable Paraphrase	Unacceptable		
			YLT ¹⁸⁸⁷ ,					WADE,		
			YLT ¹⁸⁹⁸					WNT ¹⁹⁰⁸ ,		
								WNT ¹⁹²⁹		
I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase UN=Uncertain and unnoted IA=Inaccurate										

Figure 6.3.4

KEYWORD-1: THE USAGE-ELSEWHERE MEASURE
FOR THE GROUP-2 TRANSLATIONS

PART B: THE TYPES OF ACCURACY										
Standard of Accuracy										
Translation Approach								Unduly Free		
Form Focused				Both	Meaning Focused					
I	XW	W	L	M	S	XS	P	UN	IA	
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts	Acceptable Paraphrase	Unacceptable		
BAU		DRV	CVND,		KNOX,		ALEX	CCD,		
			DRA,		WYC			WVSS		
			DRC ¹⁷⁴⁹ ,							
			DRC ¹⁹⁵⁶ ,							
			ETH,							
			LAMSA,							
			MAG,							
			MUR							
I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase UN=Uncertain and unnoted IA=Inaccurate										

Figure 6.3.5

KEYWORD-1: THE LINGUISTIC-FORM MEASURE
FOR THE GROUP-1 TRANSLATIONS

PART B: THE TYPES OF ACCURACY									
Standard of Accuracy									
Translation Approach								Unduly Free	
Form Focused				Both		Meaning Focused			
I	XW	W	L	M	S	XS	P	UN	IA
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts	Acceptable Paraphrase	Unacceptable	
ABP		BB, EBR,	ABU, ACV,		AND, GNV,	WET	AAT, AMP,		CEV,
		GB, IGNT	ALT, ARV,		LLOYD,		BARC, BV,		GW, JB,
			ASV, BBE,		MB, NEB,		CEB,		LB, LBBE,
			BLE, CAB,		NEV,		ESV ²⁰⁰¹ ,		MSG,
			CJB, CLV,		NIRV ²⁰¹⁴		ESV ²⁰⁰⁷ ,		NJB, NLV,
			CSB, CTNT,		REB,		ESV ²⁰¹⁶ ,		RNJB
			DBY, DLNT,		SAWY,		ESVA ²⁰⁰² ,		
			EOB, ERV,		T4T, TT,		JBP, MLV,		
			FEN, GLT,		TYN,		MNT, NAB,		
			GNB, GNT,		WADE		NABRE,		
			HAW, HCSB,				NET, NTG,		
			ISV, JAV,				NTPP,		
			JMNT ²⁰⁰⁶ ,				NTPE, OEB,		
			JMNT ²⁰¹⁴ ,				RSV ¹⁹⁵² ,		
			JSP, JUB,				RSV ¹⁹⁷¹ ,		
			KJ21, KJV ¹⁶¹¹ ,				RSVCE,		
			KJV ¹⁷⁶⁹ , LEB,				TCNT		
			LEV, LONT,						
			MACE, MEV,						
			NASB ¹⁹⁷⁷ ,						
			NASB ¹⁹⁹⁵ ,						
			NBV, NCV,						
			NDV,						
			NHEB ²⁰¹³ ,						
			NHEB ²⁰¹⁷ ,						
			NHEB ²⁰¹⁸ ,						
			NHEB-ME ²⁰⁰⁹ ,						
			NHEB-ME ²⁰¹⁷ ,						
			NHEB-ME ²⁰¹⁸ ,						
			NIRV ¹⁹⁹⁴ ,						
			NIV ¹⁹⁷⁸ ,						
			NIV ²⁰¹¹ ,						
			NIVA ¹⁹⁸⁷ ,						
			NIVA ²⁰¹¹ ,						

Cont/...

Figure 6.3.5 Cont.

KEYWORD-1: THE LINGUISTIC-FORM MEASURE Cont.
FOR THE GROUP-1 TRANSLATIONS Cont.

PART B: THE TYPES OF ACCURACY									
Standard of Accuracy									
Translation Approach								Unduly Free	
Form Focused			Both		Meaning Focused			UN	IA
I	XW	W	L	M	S	XS	P		
Acceptable Study Aid with Source Texts			Acceptable Stand-Alone Translation			Acceptable Study Aid with Source Texts		Unacceptable	
			NKJV, NLT,						
			NMV,						
			NOYES,						
			NRSV,						
			NRSVA,						
			NRSVCE,						
			NWT ¹⁹⁸⁴ ,						
			NWT ²⁰¹³ ,						
			PME, PNT,						
			QB, RV,						
			SDNT, SQV,						
			SQV-UK,						
			THOM, TLV,						
			WBG, WBT,						
			WEB, WEBBE,						
			WES, WMB,						
			WMBBE,						
			WNT ¹⁹⁰⁸ ,						
			WNT ¹⁹²⁹ ,						
			WORR,						
			WORS,						
			YLT ¹⁸⁸⁷ ,						
			YLT ¹⁸⁹⁸						

I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed
S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase
UN=Uncertain and unnoted IA=Inaccurate

Figure 6.3.6

KEYWORD-1: THE LINGUISTIC-FORM MEASURE
FOR THE GROUP-2 TRANSLATIONS

PART B: THE TYPES OF ACCURACY											
Standard of Accuracy											
Translation Approach								Unduly Free			
Form Focused				Both	Meaning Focused						
I	XW	W	L	M	S	XS	P	UN	IA		
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase		Unacceptable	
BAU		CCD,	CVND,		KNOX,				ALEX		
		DRV,	DRA, DRC ¹⁷⁴⁹ ,		WYC						
		WVSS	DRC ¹⁹⁵⁶ ,								
			ETH,								
			LAMSA,								
			MAG, MUR								
I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase UN=Uncertain and unnoted IA=Inaccurate											

Figure 6.3.7

**KEYWORD-1: THE LITERARY-FORM MEASURE
FOR THE GROUP-1 TRANSLATIONS**

PART B: THE TYPES OF ACCURACY									
Standard of Accuracy									
Translation Approach								Unduly Free	
Form Focused				Both		Meaning Focused			
I	XW	W	L	M	S	XS	P	UN	IA
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts	Acceptable Paraphrase	Unacceptable	
ABP		BB, GB,	ABU, ACV,		BLE, HAW,	WET	MNT, NTG		AAT, ALT,
		IGNT	ARV, ASV,		LLOYD,				AMP, AND,
			BBE, CJB,		MACE,				BARC, BV,
			CLV, DBY,		NEB, NEV,				CAB, CEB,
			DLNT, EOB,		SAWY,				CEV, CSB,
			ERV, FEN,		THOM,				CTNT,
			GLT, GNB,		WES,				EBR,
			GNT, HCSB,		WORR,				ESV ²⁰⁰¹ ,
			JAV,		WORS				ESV ²⁰⁰⁷ ,
			JMNT ²⁰⁰⁶ ,						ESV ²⁰¹⁶ ,
			JMNT ²⁰¹⁴ ,						ESVA ²⁰⁰² ,
			JSP, JUB,						GNV, GW,
			KJ21, KJV ¹⁶¹¹ ,						ISV, JB,
			KJV ¹⁷⁶⁹ , LEB,						JBP,
			LEV, LONT,						LB, LBBE,
			MEV, NCV,						MB, MLV,
			NDV,						MSG, NAB,
			NHEB ²⁰¹³ ,						NABRE,
			NHEB ²⁰¹⁷ ,						NASB ¹⁹⁷⁷ ,
			NHEB ²⁰¹⁸ ,						NASB ¹⁹⁹⁵ ,
			NHEB-ME ²⁰⁰⁹ ,						NBV, NET,
			NHEB-ME ²⁰¹⁷ ,						NiRV ¹⁹⁹⁴
			NHEB-ME ²⁰¹⁸ ,						NiRV ²⁰¹⁴
			NMV,						NIV ¹⁹⁷⁸ ,
			NOYES,						NIV ²⁰¹¹ ,
			PME, PNT,						NIVA ¹⁹⁸⁷ ,
			QB, RV,						NIVA ²⁰¹¹ ,
			SDNT, SQV,						NJB, NKJV,
			SQV-UK,						NLT, NLV,
			TLV, WBG,						NRSV,
			WBT, WEB,						NRSVA,
			WEBBE,						NRSVCE,
			WMB,						NTLP,
			WMBBE,						NTPE,

Cont/...

Figure 6.3.7 Cont.

**KEYWORD-1: THE LITERARY-FORM MEASURE
FOR THE GROUP-1 TRANSLATIONS Cont.**

PART B: THE TYPES OF ACCURACY										
Standard of Accuracy										
Translation Approach								Unduly Free		
Form Focused			Both		Meaning Focused					
I	XW	W	L	M	S	XS	P	UN	IA	
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase		Unacceptable
			YLT ¹⁸⁸⁷ ,						NWT ¹⁹⁸⁴ ,	
			YLT ¹⁸⁹⁸						NWT ²⁰¹³ ,	
									OEB, REB,	
									RNJB,	
									RSV ¹⁹⁵² ,	
									RSV ¹⁹⁷¹ ,	
									RSVCE,	
									TCNT,	
									T4T, TT,	
									TYN,	
									WADE,	
									WNT ¹⁹⁰⁸ ,	
									WNT ¹⁹²⁹	

I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed
S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase
UN=Uncertain and unnoted IA=Inaccurate

Figure 6.3.8

KEYWORD-1: THE LITERARY-FORM MEASURE
FOR THE GROUP-2 TRANSLATIONS

PART B: THE TYPES OF ACCURACY										
Standard of Accuracy										
Translation Approach								Unduly Free		
Form Focused				Both	Meaning Focused			UN	IA	
I	XW	W	L	M	S	XS	P			
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase	Unacceptable	
BAU		DRV	CVND, DRA,		KNOX,				ALEX,	
			DRC ¹⁷⁴⁹ ,		WYC				CCD,	
			DRC ¹⁹⁵⁶ , ETH,						WVSS	
			LAMSA,							
			MAG, MUR							
I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase UN=Uncertain and unnoted IA=Inaccurate										

Figure 6.3.9

KEYWORD-2: THE LEXICAL-DEFINITIONS MEASURE
FOR THE GROUP-1 TRANSLATIONS

PART B: THE TYPES OF ACCURACY										
Standard of Accuracy										
Translation Approach								Unduly Free		
Form Focused			Both		Meaning Focused					
I	XW	W	L	M	S	XS	P	UN	IA	
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts	Acceptable Paraphrase	Unacceptable		
	JMNT ²⁰¹⁴		ABU, ACV,		BARC,		CJB, GLT,		AAT, ABP,	
			ALT, ARV,		BBE, JAV,		JSP,		AMP, AND,	
			ASV, CAB,		JBP, JUB,		NWT ¹⁹⁸⁴ ,		BB, BLE,	
			CLV, CTNT,		KJ21,				BV, CEB,	
			DBY, DLNT,		KJV ¹⁶¹¹ ,				CEV, CSB,	
			EBR, EOB,		KJV ¹⁷⁶⁹ ,				ERV, FEN,	
			ESV ²⁰⁰¹ ,		LONT,				GB, GNV,	
			ESV ²⁰⁰⁷ ,		MEV, MLV,				GW, HAW,	
			ESV ²⁰¹⁶ ,		NMV, PNT,				HCSB, ISV,	
			ESVA ²⁰⁰² ,		WBT,				JB, LB,	
			GNB, GNT,		WNT ¹⁹⁰⁸ ,				LBBE,	
			IGNT,		WNT ¹⁹²⁹ ,				MACE,	
			JMNT ²⁰⁰⁶ ,						MB, MNT,	
			LEB, LEV,						MSG, NBV,	
			LLOYD,						NCV,	
			NAB,						NIrV ¹⁹⁹⁴ ,	
			NABRE,						NIrV ²⁰¹⁴ ,	
			NASB ¹⁹⁷⁷ ,						NIV ¹⁹⁷⁸ ,	
			NASB ¹⁹⁹⁵ ,						NIV ²⁰¹¹ ,	
			NDV, NEB,						NIVA ¹⁹⁸⁷ ,	
			NET, NEV,						NIVA ²⁰¹¹ ,	
			NHEB ²⁰¹³ ,						NJB, NLT,	
			NHEB ²⁰¹⁷ ,						NLV, NRSV,	
			NHEB ²⁰¹⁸ ,						NRSVA,	
			NHEB-ME ²⁰⁰⁹ ,						NRSVCE,	
			NHEB-ME ²⁰¹⁷ ,						NTLP,	
			NHEB-ME ²⁰¹⁸ ,						NTPE,	
			NKJV,						NWT ²⁰¹³ ,	
			NOYES,						QB, RNJB,	
			NTG, OEB,						SAWY, T4T,	
			PME, REB,						THOM,	
			RSV ¹⁹⁵² ,						TLV, TT,	
			RSV ¹⁹⁷¹ ,						TYN, WBG,	
			RSVCE, RV,						WES, WET,	
			SDNT, SQV,						WORR,	

Cont/...

Figure 6.3.9 Cont.

KEYWORD-2: THE LEXICAL-DEFINITIONS MEASURE
FOR THE GROUP-1 TRANSLATIONS Cont.

PART B: THE TYPES OF ACCURACY											
Standard of Accuracy											
Translation Approach								Unduly Free			
Form Focused			Both		Meaning Focused						
I	XW	W	L	M	S	XS	P	UN	IA		
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase		Unacceptable	
			SQV-UK,								WORS
			TCNT,								
			WADE, WEB,								
			WEBBE,								
			WMB,								
			WMBBE,								
			YLT ¹⁸⁸⁷ ,								
			YLT ¹⁸⁹⁸								
I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase UN=Uncertain and unnoted IA=Inaccurate											

Figure 6.3.10

KEYWORD-2: THE LEXICAL-DEFINITIONS MEASURE
FOR THE GROUP-2 TRANSLATIONS

PART B: THE TYPES OF ACCURACY											
Standard of Accuracy											
Translation Approach								Unduly Free			
Form Focused				Both	Meaning Focused			UN	IA		
I	XW	W	L	M	S	XS	P				
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase		Unacceptable	
			ALEX,		BAU, DRA,					CCD,	
			CVND		DRC ¹⁷⁴⁹ ,					WVSS	
					DRC ¹⁹⁵⁶ ,						
					DRV, ETH,						
					KNOX,						
					LAMSA,						
					MAG,						
					MUR, WYC						
I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase UN=Uncertain and unnoted IA=Inaccurate											

Figure 6.3.11

**KEYWORD-2: THE USAGE-ELSEWHERE MEASURE
FOR THE GROUP-1 TRANSLATIONS**

PART B: THE TYPES OF ACCURACY									
Standard of Accuracy									
Translation Approach								Unduly Free	
Form Focused				Both		Meaning Focused		UN	IA
I	XW	W	L	M	S	XS	P		
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts	Acceptable Paraphrase	Unacceptable	
ABP	JMNT ²⁰¹⁴	IGNT	ABU, ACV,		BBE		CJB, GLT,	ALT,	AAT, AMP,
			ARV, ASV,				JSP,	BARC,	AND, BB,
			CEB, CLV,				NWT ¹⁹⁸⁴ ,	BLE, CAB,	BV, CEV,
			DBY,				TLV	CTNT,	CSB, ERV,
			DLNT,					EBR, EOB,	FEN, GB,
			GNB, GNT,					ESV ²⁰⁰¹ ,	GNV, GW,
			JAV, JBP,					ESV ²⁰⁰⁷ ,	HAW,
			JMNT ²⁰⁰⁶ ,					ESV ²⁰¹⁶ ,	HCSB,
			JUB, KJ21,					ESVA ²⁰⁰² ,	ISV, JB,
			KJV ¹⁶¹¹ ,					LEB, MLV,	LB, LBBE,
			KJV ¹⁷⁶⁹ , LEV,					NAB,	MACE, MB,
			LLOYD,					NABRE,	MNT, MSG,
			LONT,					NASB ¹⁹⁷⁷ ,	NBV, NCV,
			MEV, NDV,					NASB ¹⁹⁹⁵ ,	NiRV ¹⁹⁹⁴ ,
			NEB, NEV,					NET,	NiRV ²⁰¹⁴ ,
			NHEB ²⁰¹³ ,					NKJV,	NIV ¹⁹⁷⁸ ,
			NHEB ²⁰¹⁷ ,					OEB, REB,	NIV ²⁰¹¹ ,
			NHEB ²⁰¹⁸ ,					RSV ¹⁹⁵² ,	NIVA ¹⁹⁸⁷ ,
			NHEB-ME ²⁰⁰⁹ ,					RSV ¹⁹⁷¹ ,	NIVA ²⁰¹¹ ,
			NHEB-ME ²⁰¹⁷ ,					RSVCE,	NJB, NLT,
			NHEB-ME ²⁰¹⁸ ,					TCNT,	NLV,
			NMV,					WADE,	NRSV,
			NOYES, NTG,					WET,	NRSVA,
			PME, PNT,					WORR,	NRSVCE,
			RV, SDNT,					YLT ¹⁸⁸⁷ ,	NTLP,
			SQV,					YLT ¹⁸⁹⁸ ,	NTPE,
			SQV-UK,						NWT ²⁰¹³ ,
			WBT, WEB,						QB, RNJB,
			WEBBE,						SAWY,
			WMB,						T4T,
			WMBBE,						THOM,
			WNT ¹⁹⁰⁸ ,						TT, TYN,
			WNT ¹⁹²⁹ ,						WBG, WES,
									WORS

I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed
S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase
UN=Uncertain and unnoted IA=Inaccurate

Figure 6.3.12

KEYWORD-2: THE USAGE-ELSEWHERE MEASURE
FOR THE GROUP-2 TRANSLATIONS

PART B: THE TYPES OF ACCURACY											
Standard of Accuracy											
Translation Approach								Unduly Free			
Form Focused				Both		Meaning Focused					
I	XW	W	L	M	S	XS	P	UN	IA		
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase		Unacceptable	
		DRV	ALEX,		ETH,			BAU,	CCD,		
			CVND,		KNOX,			MAG	WVSS		
			DRA,		LAMSA,						
			DRC ¹⁷⁴⁹ ,		MUR,						
			DRC ¹⁹⁵⁶		WYC						
I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase UN=Uncertain and unnoted IA=Inaccurate											

Figure 6.3.13

**KEYWORD-2: THE LINGUISTIC-FORM MEASURE
FOR THE GROUP-1 TRANSLATIONS**

PART B: THE TYPES OF ACCURACY										
Standard of Accuracy										
Translation Approach								Unduly Free		
Form Focused			Both		Meaning Focused					
I	XW	W	L	M	S	XS	P	UN	IA	
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase		Unacceptable
	JMNT ²⁰¹⁴		ACV, ALT,		BARC,		BLE, CJB,		AAT, ABP,	
			ARV, ASV,		BBE, DBY,		GLT, JSP,		ABU, AMP,	
			CAB, CLV,		GNB, GNT,		NWT ¹⁹⁸⁴ ,		AND, BB,	
			CTNT,		IGNT,		WET,		BV, CEB,	
			DLNT, EBR,		JAV, JBP,		WORR		CEV, CSB,	
			EOB, ESV ²⁰⁰¹ ,		JUB, KJ21,				ERV, FEN,	
			ESV ²⁰⁰⁷ ,		KJV ¹⁶¹¹ ,				GB, GNV,	
			ESV ²⁰¹⁶ ,		KJV ¹⁷⁶⁹ ,				GW, HAW,	
			ESVA ²⁰⁰² ,		LONT,				HCSB, ISV,	
			JMNT ²⁰⁰⁶ ,		MEV, MLV,				JB, LB,	
			LEB, LEV,		NDV,				LBBE,	
			LLOYD,		NEV, NMV,				MACE, MB,	
			NASB ¹⁹⁷⁷ ,		NTG, OEB,				MNT, MSG,	
			NASB ¹⁹⁹⁵ ,		PNT,				NAB,	
			NEB, NET,		SDNT,				NABRE,	
			NHEB ²⁰¹³ ,		WBT,				NBV, NCV,	
			NHEB ²⁰¹⁷ ,		WNT ¹⁹⁰⁸ ,				NIRV ¹⁹⁹⁴ ,	
			NHEB ²⁰¹⁸ ,		WNT ¹⁹²⁹ ,				NIRV ²⁰¹⁴ ,	
			NHEB-ME ²⁰⁰⁹ ,		YLT ¹⁸⁸⁷ ,				NIV ¹⁹⁷⁸ ,	
			NHEB-ME ²⁰¹⁷ ,		YLT ¹⁸⁹⁸ ,				NIV ²⁰¹¹ ,	
			NHEB-ME ²⁰¹⁸ ,						NIVA ¹⁹⁸⁷ ,	
			NKJV,						NIVA ²⁰¹¹ ,	
			NOYES,						NJB, NLT,	
			PME, REB,						NLV, NRSV,	
			RSV ¹⁹⁵² ,						NRSVA,	
			RSV ¹⁹⁷¹ ,						NRSVCE,	
			RSVCE,						NTLP,	
			RV, SQV,						NTPE,	
			SQV-UK,						NWT ²⁰¹³ ,	
			TCNT,						QB, RNJB,	
			WADE, WEB,						SAWY, T4T,	
			WEBBE,						THOM,	
			WMB,						TLV, TT,	
			WMBBE						TYN, WBG,	
									WES, WORS	

I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed
S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase
UN=Uncertain and unnoted IA=Inaccurate

Figure 6.3.14

KEYWORD-2: THE LINGUISTIC-FORM MEASURE
FOR THE GROUP-2 TRANSLATIONS

PART B: THE TYPES OF ACCURACY											
Standard of Accuracy											
Translation Approach								Unduly Free			
Form Focused				Both		Meaning Focused					
I	XW	W	L	M	S	XS	P	UN	IA		
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase		Unacceptable	
			CVND		ALEX,		LAMSA,		CCD,		
					BAU, ETH,		MUR		KNOX,		
					DRA,				WVSS		
					DRC ¹⁷⁴⁹ ,						
					DRC ¹⁹⁵⁶ ,						
					DRV,						
					MAG, WYC						
I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase UN=Uncertain and unnoted IA=Inaccurate											

Figure 6.3.15

**KEYWORD-2: THE LITERARY-FORM MEASURE
FOR THE GROUP-1 TRANSLATIONS**

PART B: THE TYPES OF ACCURACY									
Standard of Accuracy									
Translation Approach								Unduly Free	
Form Focused			Both		Meaning Focused				
I	XW	W	L	M	S	XS	P	UN	IA
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts	Acceptable Paraphrase	Unacceptable	
	JMNT ²⁰¹⁴		ACV, ARV,		BBE,		BLE, CJB,		AAT, ABP,
			ASV, CLV,		DBY, GNB,		GLT, JSP,		ABU, ALT,
			DLNT,		GNT,		WET,		AMP, AND,
			JMNT ²⁰⁰⁶ ,		IGNT,		WORR		BARC,
			LEV,		NDV,				BB, BV,
			LLOYD,		SDNT				CAB, CEB,
			NEB,						CEV, CSB,
			NHEB ²⁰¹³ ,						CTNT, EBR,
			NHEB ²⁰¹⁷ ,						EOB, ERV,
			NHEB ²⁰¹⁸ ,						ESV ²⁰⁰¹ ,
			NHEB-ME ²⁰⁰⁹ ,						ESV ²⁰⁰⁷ ,
			NHEB-ME ²⁰¹⁷ ,						ESV ²⁰¹⁶ ,
			NHEB-ME ²⁰¹⁸ ,						ESVA ²⁰⁰² ,
			NOYES,						FEN, GB,
			PME, RV,						GNV, GW,
			SQV,						HAW, HCSB,
			SQV-UK,						ISV, JAV,
			WEB,						JB, JBP,
			WEBBE,						JUB, KJ21,
			WMB,						KJV ¹⁶¹¹ ,
			WMBBE						KJV ¹⁷⁶⁹ ,
									LB, LBBE,
									LEB, LONT,
									MACE, MB,
									MEV, MLV,
									MNT, MSG,
									NAB,
									NABRE,
									NASB ¹⁹⁷⁷ ,
									NASB ¹⁹⁹⁵ ,
									NBV, NCV,
									NET, NEV,
									NfV ¹⁹⁹⁴ ,
									NfV ²⁰¹⁴ ,

Cont/...

Figure 6.3.15 Cont.

**KEYWORD-2: THE LITERARY-FORM MEASURE
FOR THE GROUP-1 TRANSLATIONS Cont.**

PART B: THE TYPES OF ACCURACY									
Standard of Accuracy									
Translation Approach								Unduly Free	
Form Focused				Both	Meaning Focused			UN	IA
I	XW	W	L	M	S	XS	P		
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts	Acceptable Paraphrase	Unacceptable	
									NIV ¹⁹⁷⁸ ,
									NIV ²⁰¹¹ ,
									NIVA ¹⁹⁸⁷ ,
									NIVA ²⁰¹¹ ,
									NJB, NJKV,
									NLT, NLV,
									NMV, NRSV,
									NRSVA
									NRSVCE
									NTG, NTLP,
									NTPE,
									NWT ¹⁹⁸⁴ ,
									NWT ²⁰¹³ ,
									OEB, PNT,
									QB, REB,
									RNJB,
									RSV ¹⁹⁵² ,
									RSV ¹⁹⁷¹ ,
									RSVCE,
									SAWY,
									TCNT, T4T,
									THOM,
									TLV, TT,
									TYN, WADE,
									WBG,
									WBT, WES,
									WNT ¹⁹⁰⁸ ,
									WNT ¹⁹²⁹ ,
									WORS,
									YLT ¹⁸⁸⁷ ,
									YLT ¹⁸⁹⁸

I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed
S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase
UN=Uncertain and unnoted IA=Inaccurate

Figure 6.3.16

KEYWORD-2: THE LITERARY-FORM MEASURE
FOR GROUP-2 TRANSLATIONS

PART B: THE TYPES OF ACCURACY											
Standard of Accuracy											
Translation Approach								Unduly Free			
Form Focused				Both	Meaning Focused						
I	XW	W	L	M	S	XS	P	UN	IA		
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase		Unacceptable	
			CVND	WYC	ALEX,					BAU, CCD,	
					DRA,					ETH,	
					DRC ¹⁷⁴⁹ ,					KNOX,	
					DRC ¹⁹⁵⁶ ,					LAMSA,	
					DRV,					MAG,	
					MUR					WVSS	
I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase UN=Uncertain and unnoted IA=Inaccurate											

Figure 6.3.17

**KEYWORD-3: THE LEXICAL-DEFINITIONS MEASURE
FOR GROUP-1 TRANSLATIONS**

PART B: THE TYPES OF ACCURACY										
Standard of Accuracy										
Translation Approach								Unduly Free		
Form Focused				Both		Meaning Focused				
I	XW	W	L	M	S	XS	P	UN	IA	
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase		Unacceptable
	JMNT ²⁰⁰⁶ ,		ABP, ACV,		CJB, CLV,		BBE, BLE,		AAT, ABU,	
	JMNT ²⁰¹⁴		ALT, AND,		JBP, JSP,		GNB, GNT,		AMP, BV.	
			ARV, ASV,		NIRV ¹⁹⁹⁴ ,		NOYES,		CEB, CEV,	
			BARC, BB,		QB, WES		OEB,		ERV, FEN,	
			CAB, CSB,				SDNT,		JB, LB,	
			CTNT, DBY,				WET,		LBBE,	
			DLNT, EBR,				WNT ¹⁹⁰⁸ ,		MACE,	
			EOB, ESV ²⁰⁰¹ ,				WNT ¹⁹²⁹ ,		MLV,	
			ESV ²⁰⁰⁷ ,				WORR		MNT, MSG,	
			ESV ²⁰¹⁶ ,						NBV, NCV,	
			ESVA ²⁰⁰² , GB,						NIRV ²⁰¹⁴ ,	
			GLT, GNV,						NIV ²⁰¹¹ ,	
			GW, HAW,						NIVA ²⁰¹¹ ,	
			HCSB, IGNT,						NLT, NLV,	
			ISV, JAV,						NTLP,	
			JUB, KJ21,						NTPE,	
			KJV ¹⁶¹¹ ,						SAWY,	
			KJV ¹⁷⁶⁹ ,						T4T, TT,	
			LEB, LEV,						WBG,	
			LLOYD,						YLT ¹⁸⁸⁷ ,	
			LONT, MB,						YLT ¹⁸⁹⁸	
			MEV, NAB,							
			NABRE,							
			NASB ¹⁹⁷⁷ ,							
			NASB ¹⁹⁹⁵ ,							
			NDV, NEB,							
			NET, NEV,							
			NHEB ²⁰¹³ ,							
			NHEB ²⁰¹⁷ ,							
			NHEB ²⁰¹⁸ ,							
			NHEB-ME ²⁰⁰⁹ ,							
			NHEB-ME ²⁰¹⁷ ,							
			NHEB-ME ²⁰¹⁸ ,							
			NIV ¹⁹⁷⁸ ,							
			NIVA ¹⁹⁸⁷ ,							

Cont/...

Figure 6.3.17 Cont.

KEYWORD-3: THE LEXICAL-DEFINITIONS MEASURE
FOR THE GROUP-1 TRANSLATIONS Cont.

PART B: THE TYPES OF ACCURACY									
Standard of Accuracy									
Translation Approach								Unduly Free	
Form Focused				Both	Meaning Focused			UN	IA
I	XW	W	L	M	S	XS	P		
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Unacceptable	
			NJB, NKJV,						
			NMV, NRSV,						
			NRSVA,						
			NRSVCE,						
			NTG,						
			NWT ¹⁹⁸⁴ ,						
			NWT ²⁰¹³ ,						
			PME, PNT,						
			REB, RNJB,						
			RSV ¹⁹⁵² ,						
			RSV ¹⁹⁷¹ ,						
			RSVCE,						
			RV, SQV,						
			SQV-UK,						
			TCNT,						
			THOM, TLV,						
			TYN, WADE,						
			WBT, WEB,						
			WEBBE,						
			WMB,						
			WMBBE,						
			WORS						

I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed
S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase
UN=Uncertain and unnoted IA=Inaccurate

Figure 6.3.18

KEYWORD-3: THE LEXICAL-DEFINITIONS MEASURE
FOR THE GROUP-2 TRANSLATIONS

PART B: THE TYPES OF ACCURACY											
Standard of Accuracy											
Translation Approach								Unduly Free			
Form Focused				Both		Meaning Focused					
I	XW	W	L	M	S	XS	P	UN	IA		
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase		Unacceptable	
			BAU, CCD,		ALEX,					KNOX,	
			CVND,		MUR					LAMSA,	
			DRA,							WVSS	
			DRC ¹⁷⁴⁹ ,								
			DRC ¹⁹⁵⁶ ,								
			DRV, ETH,								
			MAG, WYC								
I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase UN=Uncertain and unnoted IA=Inaccurate											

Figure 6.3.19

**KEYWORD-3: THE USAGE-ELSEWHERE MEASURE
FOR THE GROUP-1 TRANSLATIONS**

PART B: THE TYPES OF ACCURACY										
Standard of Accuracy										
Translation Approach								Unduly Free		
Form Focused				Both		Meaning Focused		UN	IA	
I	XW	W	L	M	S	XS	P			
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase		Unacceptable
			ABP, ALT,		CJB, CLV,		BLE,		AAT, ABU,	
			AND, ARV,		JSP,		GNB, GNT,		ACV, AMP,	
			ASV, BARC,		NiV ¹⁹⁹⁴ ,		NOYES,		BBE, BV,	
			BB, CAB,		QB, TCNT,		OEB,		CEB, CEV,	
			CSB, CTNT,		WADE,		SDNT,		ERV, FEN,	
			DBY, DLNT,		WES		WET,		JB, JBP,	
			EBR, EOB,				WNT ¹⁹⁰⁸ ,		JMNT ²⁰⁰⁶ ,	
			ESV ²⁰⁰¹ ,				WNT ¹⁹²⁹ ,		JMNT ²⁰¹⁴ ,	
			ESV ²⁰⁰⁷ ,				WORR		LB, LBBE,	
			ESV ²⁰¹⁶ ,						MACE,	
			ESVA ²⁰⁰² , GB,						MLV,	
			GLT, GNV,						MNT, MSG,	
			GW, HAW,						NBV, NCV,	
			HCSB, IGNT,						NiV ²⁰¹⁴ ,	
			ISV, JAV,						NiV ²⁰¹¹ ,	
			JUB, KJ21,						NIVA ²⁰¹¹ ,	
			KJV ¹⁶¹¹ ,						NLT, NLV,	
			KJV ¹⁷⁶⁹ ,						NTLP,	
			LEB, LEV,						NTPE,	
			LLOYD,						SAWY,	
			LONT, MB,						T4T, TT,	
			MEV, NAB,						WBG,	
			NABRE,						YLT ¹⁸⁸⁷ ,	
			NASB ¹⁹⁷⁷ ,						YLT ¹⁸⁹⁸	
			NASB ¹⁹⁹⁵ ,							
			NDV, NEB,							
			NET, NEV,							
			NHEB ²⁰¹³ ,							
			NHEB ²⁰¹⁷ ,							
			NHEB ²⁰¹⁸ ,							
			NHEB-ME ²⁰⁰⁹ ,							
			NHEB-ME ²⁰¹⁷ ,							
			NHEB-ME ²⁰¹⁸ ,							
			NiV ¹⁹⁷⁸ ,							
			NIVA ¹⁹⁸⁷ ,							

Cont/...

Figure 6.3.19 Cont.

KEYWORD-3: THE USAGE-ELSEWHERE MEASURE
FOR GROUP-1 TRANSLATIONS Cont.

PART B: THE TYPES OF ACCURACY											
Standard of Accuracy											
Translation Approach								Unduly Free			
Form Focused			Both		Meaning Focused						
I	XW	W	L	M	S	XS	P	UN	IA		
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase		Unacceptable	
			NJB, NKJV,								
			NMV, NRSV,								
			NRSVA,								
			NRSVCE,								
			NTG,								
			NWT ¹⁹⁸⁴ ,								
			NWT ²⁰¹³ ,								
			PME, PNT,								
			REB, RNJB,								
			RSV ¹⁹⁵² ,								
			RSV ¹⁹⁷¹ ,								
			RSVCE,								
			RV, SQV,								
			SQV-UK,								
			THOM,								
			TLV, TYN,								
			WBT, WEB,								
			WEBBE,								
			WMB,								
			WMBBE,								
			WORS								

I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed
S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase
UN=Uncertain and unnoted IA=Inaccurate

Figure 6.3.20.

KEYWORD-3: THE USAGE-ELSEWHERE MEASURE
FOR THE GROUP-2 TRANSLATIONS

PART B: THE TYPES OF ACCURACY											
Standard of Accuracy											
Translation Approach								Unduly Free			
Form Focused				Both		Meaning Focused					
I	XW	W	L	M	S	XS	P	UN	IA		
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase		Unacceptable	
			BAU, CCD,		ALEX,				KNOX,		
			CVND,		MUR				LAMSA,		
			DRA,						WVSS		
			DRC ¹⁷⁴⁹ ,								
			DRC ¹⁹⁵⁶ ,								
			DRV, ETH,								
			MAG, WYC								
I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase UN=Uncertain and unnoted IA=Inaccurate											

Figure 6.3.21

KEYWORD-3: THE LINGUISTIC-FORM MEASURE
FOR THE GROUP-1 TRANSLATIONS

PART B: THE TYPES OF ACCURACY										
Standard of Accuracy										
Translation Approach								Unduly Free		
Form Focused				Both	Meaning Focused					
I	XW	W	L	M	S	XS	P	UN	IA	
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase	Unacceptable	
	JMNT ²⁰⁰⁶ ,		ABP, ACV,		ARV, ASV,		BBE, BLE,		AAT, ABU,	
	JMNT ²⁰¹⁴		ALT, BARC,		CJB, DBY,		GNB, GNT,		AMP, AND,	
			CAB, CLV,		IGNT,		NOYES,		BB, BV,	
			CSB, CTNT,		JAV, JSP,		OEB, SDNT,		CEB, CEV,	
			DLNT, EBR,		JUB, KJ21,		WET,		ERV,	
			EOB, ESV ²⁰⁰¹ ,		KJV ¹⁶¹¹ ,		WNT ¹⁹⁰⁸ ,		FEN, GB,	
			ESV ²⁰⁰⁷ ,		KJV ¹⁷⁶⁹ ,		WNT ¹⁹²⁹ ,		GNV, HAW,	
			ESV ²⁰¹⁶ ,		LEV, LONT,		WORR		JB, JBP,	
			ESVA ²⁰⁰² ,		NDV,				LB, LBBE,	
			GLT, GW,		NHEB ²⁰¹³ ,				MACE, MB,	
			HCSB, ISV,		NHEB ²⁰¹⁷ ,				MLV, MNT,	
			LEB,		NHEB ²⁰¹⁸ ,				MSG, NAB,	
			LLOYD,		NHEB-ME ²⁰⁰⁹ ,				NABRE,	
			MEV,		NHEB-ME ²⁰¹⁷ ,				NBV, NCV,	
			NASB ¹⁹⁷⁷ ,		NHEB-ME ²⁰¹⁸ ,				NIRv ²⁰¹⁴ ,	
			NASB ¹⁹⁹⁵ ,		NIRv ¹⁹⁹⁴ ,				NIV ²⁰¹¹ ,	
			NEB,		NMV, NTG,				NIVA ²⁰¹¹ ,	
			NET, NEV,		PNT, RV,				NLT, NLV,	
			NIV ¹⁹⁷⁸ ,		SQV,				NTLP,	
			NIVA ¹⁹⁸⁷ ,		SQV-UK				NTPE, QB,	
			NJB, NKJV,		WBT, WEB,				SAWY, T4T,	
			NRSV,		WEBBE,				THOM,	
			NRSVA,		WMB,				TT, TYN,	
			NRSVCE,		WMBBE,				WBG,	
			NWT ¹⁹⁸⁴ ,		WORS				WES,	
			NWT ²⁰¹³ ,						YLT ¹⁸⁸⁷ ,	
			PME, REB,						YLT ¹⁸⁹⁸	
			RNJB,							
			RSV ¹⁹⁵² ,							
			RSV ¹⁹⁷¹ ,							
			RSVCE,							
			TCNT,							
			TLV, WADE							

I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed
S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase
UN=Uncertain and unnoted IA=Inaccurate

Figure 6.3.22

KEYWORD-3: THE LINGUISTIC-FORM MEASURE
FOR THE GROUP-2 TRANSLATIONS

PART B: THE TYPES OF ACCURACY											
Standard of Accuracy											
Translation Approach								Unduly Free			
Form Focused				Both	Meaning Focused			UN	IA		
I	XW	W	L	M	S	XS	P				
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase		Unacceptable	
			CVND		ALEX, BAU,					CCD,	
			ETH		DRA,					KNOX,	
					DRC ¹⁷⁴⁹ ,					LAMSA,	
					DRC ¹⁹⁵⁶ ,					MUR,	
					DRV,					WVSS	
					MAG, WYC						
I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase UN=Uncertain and unnoted IA=Inaccurate											

Figure 6.3.23

**KEYWORD-3: THE LITERARY-FORM MEASURE
FOR THE GROUP-1 TRANSLATIONS**

PART B: THE TYPES OF ACCURACY										
Standard of Accuracy										
Translation Approach								Unduly Free		
Form Focused				Both		Meaning Focused				
I	XW	W	L	M	S	XS	P	UN	IA	
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase		Unacceptable
			ABP, ALT,		ARV, ASV,		BLE, GNB,		AAT, ABU,	
			BARC, CAB,		CJB, DBY,		GNT,		ACV, AMP,	
			CLV, CSB,		IGNT,		NOYES,		AND, BB,	
			CTNT,		JAV, JSP,		OEB, SDNT,		BBE, BV,	
			DLNT, EBR,		JUB, KJ21,		WET,		CEB, CEV,	
			EOB, ESV ²⁰⁰¹ ,		KJV ¹⁶¹¹ ,		WNT ¹⁹⁰⁸ ,		ERV, FEN,	
			ESV ²⁰⁰⁷ ,		KJV ¹⁷⁶⁹ ,		WNT ¹⁹²⁹ ,		GB, GNV,	
			ESV ²⁰¹⁶ ,		LEV, LONT,		WORR		HAW,	
			ESVA ²⁰⁰² ,		NDV,				JB, JBP,	
			GLT, GW,		NHEB ²⁰¹³ ,				JMNT ²⁰⁰⁶ ,	
			HCSB,		NHEB ²⁰¹⁷ ,				JMNT ²⁰¹⁴ ,	
			ISV, LEB,		NHEB ²⁰¹⁸ ,				LB, LBBE,	
			LLOYD,		NHEB-ME ²⁰⁰⁹ ,				MACE, MB,	
			MEV,		NHEB-ME ²⁰¹⁷ ,				MLV, MNT,	
			NASB ¹⁹⁷⁷ ,		NHEB-ME ²⁰¹⁸ ,				MSG, NAB,	
			NASB ¹⁹⁹⁵ ,		NiRV ¹⁹⁹⁴ ,				NABRE,	
			NEB, NET,		NMV, NTG,				NBV, NCV,	
			NEV,		PNT, RV,				NiRV ²⁰¹⁴ ,	
			NIV ¹⁹⁷⁸ ,		SQV,				NIV ²⁰¹¹ ,	
			NIVA ¹⁹⁸⁷ ,		SQV-UK				NIVA ²⁰¹¹ ,	
			NJB, NKJV,		WBT, WEB,				NLT, NLV,	
			NRSV,		WEBBE,				NTLP,	
			NRSVA,		WMB,				NTPE, QB,	
			NRSVCE,		WMBBE,				SAWY,	
			NWT ¹⁹⁸⁴ ,		WORS				TCNT, T4T,	
			NWT ²⁰¹³ ,						THOM,	
			PME, REB,						TT, TYN,	
			RNJB,						WBG, WES,	
			RSV ¹⁹⁵² ,						YLT ¹⁸⁸⁷ ,	
			RSV ¹⁹⁷¹ ,						YLT ¹⁸⁹⁸ ,	
			RSVCE,							
			TLV, WADE							

I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed
S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase
UN=Uncertain and unnoted IA=Inaccurate

Figure 6.3.24

KEYWORD-3: THE LITERARY-FORM MEASURE
FOR THE GROUP-2 TRANSLATIONS

PART B: THE TYPES OF ACCURACY											
Standard of Accuracy											
Translation Approach								Unduly Free			
Form Focused				Both	Meaning Focused			UN	IA		
I	XW	W	L	M	S	XS	P				
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase		Unacceptable	
			CVND,		ALEX, BAU,					CCD,	
			ETH		DRA,					KNOX,	
					DRC ¹⁷⁴⁹ ,					LAMSA,	
					DRC ¹⁹⁵⁶ ,					MUR,	
					DRV,					WVSS	
					MAG, WYC						
I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase UN=Uncertain and unnoted IA=Inaccurate											

Figure 6.3.25

**KEYWORD-4: THE LEXICAL-DEFINITIONS MEASURE
FOR THE GROUP-1 TRANSLATIONS**

PART B: THE TYPES OF ACCURACY									
Standard of Accuracy									
Translation Approach								Unduly Free	
Form Focused				Both		Meaning Focused			
I	XW	W	L	M	S	XS	P	UN	IA
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts	Acceptable Paraphrase	Unacceptable	
	AMP		ABP, ACV,		AAT, ABU,		BBE, BV,		LB, LBBE,
			BARC,		ALT, AND,		CSB, FEN,		MSG,
			BLE, CLV,		ARV, ASV, BB,		JBP, NBV,		NLT,
			DLNT,		CAB, CEB,		OEB, WET,		NLV
			JMNT ²⁰¹⁴ ,		CEV, CJB,		WORS,		
			JSP		CTNT, DBY,				
					EBR, EOB,				
					ERV, ESV ²⁰⁰¹ ,				
					ESV ²⁰⁰⁷ ,				
					ESV ²⁰¹⁶ ,				
					ESVA ²⁰⁰² ,				
					GB, GLT, GNB,				
					GNT, GNV,				
					GW, HAW,				
					HCSB, IGNT,				
					ISV, JAV, JB,				
					JMNT ²⁰⁰⁶ ,				
					JUB, KJ21,				
					KJV ¹⁶¹¹ ,				
					KJV ¹⁷⁶⁹ , LEB,				
					LEV, LLOYD,				
					LONT, MACE,				
					MB, MEV,				
					MLV, MNT,				
					NAB, NABRE,				
					NASB ¹⁹⁷⁷ ,				
					NASB ¹⁹⁹⁵ ,				
					NCV, NDV,				
					NEB, NET,				
					NEV, NHEB ²⁰¹³ ,				
					NHEB ²⁰¹⁷ ,				
					NHEB ²⁰¹⁸ ,				
					NHEB-ME ²⁰⁰⁹ ,				
					NHEB-ME ²⁰¹⁷ ,				
					NHEB-ME ²⁰¹⁸ ,				

Cont/...

Figure 6.3.25 Cont.

KEYWORD-4: THE LEXICAL-DEFINITIONS MEASURE
FOR THE GROUP-1 TRANSLATIONS Cont.

PART B: THE TYPES OF ACCURACY									
Standard of Accuracy									
Translation Approach								Unduly Free	
Form Focused				Both		Meaning Focused		UN	IA
I	XW	W	L	M	S	XS	P		
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts	Acceptable Paraphrase	Unacceptable	
					NIRV ¹⁹⁹⁴ ,				
					NIRV ²⁰¹⁴				
					NIV ¹⁹⁷⁸ ,				
					NIV ²⁰¹¹ ,				
					NIVA ¹⁹⁸⁷ ,				
					NIVA ²⁰¹¹ , NJB,				
					NKJV, NMV,				
					NOYES, NRSV,				
					NRSVA,				
					NRSVCE,				
					NTG, NTLP				
					NTPE				
					NWT ¹⁹⁸⁴ ,				
					NWT ²⁰¹³ ,				
					PME, PNT, QB,				
					REB, RNJB,				
					RSV ¹⁹⁵² ,				
					RSV ¹⁹⁷¹ ,				
					RSVCE, RV,				
					SAWY, SDNT,				
					SQV, SQV-UK,				
					TCNT, T4T,				
					THOM, TLV,				
					TT, TYN,				
					WADE,				
					WBG, WBT,				
					WEB, WEBBE,				
					WES, WMB,				
					WMBBE,				
					WNT ¹⁹⁰⁸ ,				
					WNT ¹⁹²⁹ ,				
					WORR,				
					YLT ¹⁸⁸⁷ ,				
					YLT ¹⁸⁹⁸				

I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed
S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase
UN=Uncertain and unnoted IA=Inaccurate

Figure 6.3.26

KEYWORD-4: THE LEXICAL-DEFINITIONS MEASURE
FOR THE GROUP-2 TRANSLATIONS

PART B: THE TYPES OF ACCURACY											
Standard of Accuracy											
Translation Approach								Unduly Free			
Form Focused				Both	Meaning Focused						
I	XW	W	L	M	S	XS	P	UN	IA		
Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts		Acceptable Paraphrase		Unacceptable	
			WYC		BAU, CCD,		KNOX,		ALEX		
					CVND, DRA,		MUR,				
					DRC ¹⁷⁴⁹ ,		WVSS				
					DRC ¹⁹⁵⁶ ,						
					DRV, ETH,						
					LAMSA,						
					MAG						
I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase UN=Uncertain and unnoted IA=Inaccurate											

6.4 The Dispersion of the Translations

Using Figures 6.3.1–6.3.26 as data source, Figures 6.4.1–6.4.4 total the Part-B allocations by keyword, so the dispersion of the translations can be analysed. A totals column is added to identify the totals against which the percentages have been calculated for the Group-1 (G1) and Group-2 (G2) translations and the totals (T) of the two.

Figure 6.4.1

THE TYPES OF KEYWORD-1 ACCURACY

PART B: THE TYPES OF ACCURACY													
Method of Analysis		T O T A L S	Standard of Accuracy										
			Translation Approach								Unduly Free		
			Form Focused			Both	Meaning Focused				UN	IA	
			I	XW	W	L	M	S	XS	P			
			Acceptable Study Aid with Source Texts			Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts	Acceptable Paraphrase	Unacceptable	
Measure of Accuracy	Lexical Definitions	G1 134	1 0.75%	1 0.75%	6 4.47%	102 76.12%		13 9.70%	1 0.75%	1 0.75%		9 6.71%	
		G2 15	1 6.67%		3 20.00%	8 53.33%		2 13.33%		1 6.67%			
		T 149	2 1.34%	1 0.67%	9 6.04%	110 73.83%		15 10.07%	1 0.67%	2 1.34%			9 6.04%
	Usage Elsewhere	G1 134	1 0.75%		3 2.24%	55 41.04%		12 8.96%	1 0.75%			47 35.07%	15 11.19%
		G2 15	1 6.67%		1 6.67%	8 53.33%		2 13.33%		1 6.67%		2 13.33%	
		T 149	2 1.34%		4 2.69%	63 42.28%		14 9.39%	1 0.67%	1 0.67%		49 32.89%	15 10.07%
	Linguistic Form	G1 134	1 0.75%		4 2.99%	83 61.94%		13 9.70%	1 0.75%	23 17.16%			9 6.71%
		G2 15	1 6.67%		3 20.00%	8 53.33%		2 13.33%					1 6.67%
		T 149	2 1.34%		7 4.70%	91 61.07%		15 10.07%	1 0.67%	23 15.44%			10 6.71%
	Literary Form	G1 134	1 0.75%		3 2.24%	54 40.29%		11 8.21%	1 0.75%	2 1.49%			62 46.27%
		G2 15	1 6.67%		1 6.67%	8 53.33%		2 13.33%					3 20.00%
		T 149	2 1.34%		4 2.69%	62 41.61%		13 8.72%	1 0.67%	2 1.34%			65 43.63%

I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed
S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase
UN=Uncertain and unnoted IA=Inaccurate

Figure 6.4.2

THE TYPES OF KEYWORD-2 ACCURACY

PART B: THE TYPES OF ACCURACY												
Method of Analysis		T O T A L S	Standard of Accuracy									
			Translation Approach							Unduly Free		
			Form Focused			Both	Meaning Focused					
			I	XW	W	L	M	S	XS	P	UN	IA
			Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts	Acceptable Paraphrase	Unacceptable	
Measure of Accuracy	Lexical Definitions	G1	1		58		16		4		55	
		134	0.75%		43.28%		11.94%		2.99%		41.04%	
		G2			2		11				2	
	15			13.33%		73.34%				13.33%		
	T	1		60		27		4		57		
	149	0.67%		40.27%		18.12%		2.68%		38.26%		
	Usage Elsewhere	G1	1	1	1	46		1		5	30	49
		134	0.75%	0.75%	0.75%	34.32%		0.75%		3.73%	22.39%	36.56%
		G2			1	5		5			2	2
	15			6.67%	33.33%		33.33%			13.33%	13.33%	
	T	1	1	2	51		6		5	32	51	
	149	0.67%	0.67%	1.34%	34.23%		4.03%		3.36%	21.48%	34.23%	
Linguistic Form	G1		1		44		27		7		55	
	134		0.75%		32.84%		20.15%		5.22%		41.04%	
	G2				1		9		2		3	
15				6.67%		60.00%		13.33%		20.00%		
T		1		45		36		9		58		
149		0.67%		30.20%		24.16%		6.04%		38.93%		
Literary Form	G1		1		24		7		6		96	
	134		0.75%		17.91%		5.22%		4.48%		71.64%	
	G2				1	1	6				7	
15				6.67%	6.67%	40.00%				46.66%		
T		1		25	1	13		6		103		
149		0.67%		16.78%	0.67%	8.72%		4.03%		69.13%		

I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed
S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase
UN=Uncertain and unnoted IA=Inaccurate

Figure 6.4.3

THE TYPES OF KEYWORD-3 ACCURACY

PART B: THE TYPES OF ACCURACY												
Method of Analysis		T O T A L S	Standard of Accuracy									
			Translation Approach							Unduly Free		
			Form Focused			Both	Meaning Focused					
			I	XW	W	L	M	S	XS	P	UN	IA
			Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts	Acceptable Paraphrase	Unacceptable	
Measure of Accuracy	Lexical Definitions	G1		2		84		7		11		30
		134		1.49%		62.69%		5.22%		8.21%		22.39%
		G2				10		2				3
					66.67%		13.33%					20.00%
	T		2		94		10		11		32	
	149		1.34%		63.09%		6.71%		7.38%		21.48%	
	Usage Elsewhere	G1				81		8		10		35
		134				60.45%		5.97%		7.46%		26.12%
		G2				10		2				3
					66.67%		13.33%					20.00%
	T				91		10		10		38	
	149				61.08%		6.71%		6.71%		25.50%	
Linguistic Form	G1		2		45		33		11		43	
	134		1.49%		33.58%		24.63%		8.21%		32.09%	
	G2				2		8				5	
				13.33%		53.33%					33.33%	
T		2		47		41		11		48		
149		1.34%		31.54%		27.52%		7.38%		32.22%		
Literary Form	G1				43		33		10		48	
	134				32.09%		24.63%		7.46%		35.82%	
	G2				2		8				5	
				13.33%		53.33%					33.33%	
T				45		41		10		53		
149				30.20%		27.52%		6.71%		35.57%		

I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed
S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase
UN=Uncertain and unnoted IA=Inaccurate

Figure 6.4.4

THE TYPES OF KEYWORD-4 ACCURACY

PART B: THE TYPES OF ACCURACY												
Method of Analysis		T O T A L S	Standard of Accuracy									
			Translation Approach							Unduly Free		
			Form Focused			Both	Meaning Focused					
			I	XW	W	L	M	S	XS	P	UN	IA
			Acceptable Study Aid with Source Texts		Acceptable Stand-Alone Translation				Acceptable Study Aid with Source Texts	Acceptable Paraphrase	Unacceptable	
Measure of Accuracy	Lexical Definitions	G1 134	1 0.75%		8 5.97%		111 82.83%		9 6.72%		5 3.73%	
		G2 15			1 6.67%		10 66.66%		3 20.00%		1 6.67%	
		T 149	1 0.67%		9 6.04%		121 81.21%		12 8.05%		6 4.03%	
	Usage Elsewhere	G1 134	1 0.75%		8 5.97%		111 82.83%		9 6.72%		5 3.73%	
		G2 15			1 6.67%		10 66.66%		3 20.00%		1 6.67%	
		T 149	1 0.67%		9 6.04%		121 81.21%		12 8.05%		6 4.03%	
	Linguistic Form	G1 134	1 0.75%		8 5.97%		111 82.83%		9 6.72%		5 3.73%	
		G2 15			1 6.67%		10 66.66%		3 20.00%		1 6.67%	
		T 149	1 0.67%		9 6.04%		121 81.21%		12 8.05%		6 4.03%	
	Literary Form	G1 134	1 0.75%		8 5.97%		111 82.83%		9 6.72%		5 3.73%	
		G2 15			1 6.67%		10 66.66%		3 20.00%		1 6.67%	
		T 149	1 0.67%		9 6.04%		121 81.21%		12 8.05%		6 4.03%	

I=Interlinear XW=Expanded word for word W=Word for word L=Literary M=Mixed
S=Sense for sense XS=Expanded with unidentified interpolations P=Paraphrase
UN=Uncertain and unnoted IA=Inaccurate

A number of general trends can be seen from these figures.

The first thing to note is that 100% of the Group-2 translations use a lexical definition for Keyword-1, but only 93.29% of the Group-1 translations do. When the Linguistic-Form test demands a past tense that demonstrates process, the Group-1 accuracy rate is still 93.29% and only one (6.67%) of the Group-2 translations is inaccurate. However, when the Group-1 Usage-Elsewhere test makes *obsolete* uncertain and *out of fashion, useless* and *in the past* inaccurate, 35.07% of the Group-1 translations are uncertain and the inaccuracy rate rises to 11.19%. Similarly, when the Group-2 Usage-Elsewhere test makes *out of fashion, obsolete* and *useless* uncertain for Syriac translations, two (13.33%) are uncertain. Consequently, when the Literary-Form test makes the uncertain themes inaccurate, the inaccuracy rates for Group-1 and Group-2 rise to 46.27% and 20% respectively.

What this indicates is that most translators are using lexical definitions, but they are frequently not allowing other measures and aspects of the translation process to limit their choice of definition. Also, since Wider Context is the only measure that supports the lexical definitions that Usage Elsewhere makes unacceptable, it appears that translators are allowing their interpretations of the wider NT context of Heb. 8:13 to determine their choice of definition, and lexical definitions unsupported by Usage Elsewhere are doctrinally biased definitions.

The Keyword-1 figures are small compared to the Keyword-2 figures, however. Since each ancient translation except for the Vulgate uses the same verb for Keyword-2 as they use for Keyword-1, the increased inaccuracy rate throughout the Keyword-2 tests, compared to Keyword-1, is generally because translators have not incorporated the processes found in their source texts. They have used 'is old' or 'is obsolete', for example, rather than 'becoming/growing old'.

The Greek gender distinction between Clause-1 and Clause-2 is lost in English, because the feminine gender of *τὴν πρώτην* cannot be conveyed in *the first* to distinguish it from the neuter words in Clause-2. Losing the process in Keyword-2, therefore, enables readers to conclude, wrongly, that Clause-2 is saying the Mosaic covenant and/or the Torah/Law are no longer valid, and this has a devastating impact on inter-faith relations between Jews and Christians. When doctrinal positions such as these are carried over into a person's views about Israel and the Palestinians, there are also considerable costs for both of these communities. Obviously, if Clause-2 said the Mosaic covenant and the Torah/Law were obsolete, translations would need to convey this to be accurate reflections of their *Vorlage*, but we have concluded that Clause-2 is a general statement and Clause-1 does not annul or make the Mosaic covenant or the Torah/Law obsolete. Leaving the process out of Keyword-2 is, therefore, problematic.

However, it is also worth noting that the Group-1 Linguistic-Form test sees a shift from literal translations to sense-for-sense translations and paraphrases. The three approaches are all acceptable if they serve their purpose, but Brunn rightly says no translation is consistently one approach.¹⁸¹ Readers wanting a word-for-word translation might find it unacceptable that some word-for-word and literary translations paraphrase the tense of Keyword-1. Conversely, 81.21% of translations provide a sense-for-sense translation of Keyword-4, and it is hard to envisage readers having a problem with this because 'near destruction/disappearance' is poor English syntax.

Also, every translation with an uncertain word has an inaccurate one, so the translations can be divided as those with no inaccuracies (0-IAs) and those with at least one (1⁺-IAs).

¹⁸¹ See p. 53.

6.5 The Number of Keyword Inaccuracies Per Translation

Extracting the data in Figures 6.3.1–6.3.26 by translation identifies the number of keyword inaccuracies per translation. This data is provided in Table 6.5.1, where it can be seen that only thirty-seven (24.83%) of the one hundred and forty-nine Sample Translations are 0-IAs translations and only eighty-four (56.38%) have two or less.

Table 6.5

THE NUMBER OF KEYWORD INACCURACIES PER TRANSLATION

Number of Keyword Inaccuracies	Number of Translations	Percentage of Translations
0	37	24.83
1	20	13.42
2	27	18.12
3	2	1.34
4	3	2.01
5	15	10.06
6	9	6.04
7	3	2.01
8	14	9.39
9	9	6.04
10	3	2.01
11	0	0
12	2	1.34
13	1	0.67
14	0	0
15	0	0
16	4	2.68

This does not mean that 24.83% of the Sample Translations are wholly accurate and 75.17% are not. Had another verse than Heb. 8:13 been used for this study, different translations would have been found to be (in)accurate and the rates of accuracy could have

varied considerably. NWT¹⁹⁸⁴ has only two inaccuracies,¹⁸² for example, but it would have fared less well if John 1:1 had been used. However, the figures are a guide indicating a need to review the accuracy of Bible translations because the accuracy of the Sample Translations has been measured by the first two analysis stages of the translation process, which incorporate the basics of Bible translation, and 75.17% of the translations have been found inaccurate by at least one measure.

6.6 The Number of Inaccuracies by Measure of Accuracy

Extracting data from Figures 6.3.1–6.3.26 by keyword and measure of accuracy, we can identify which measures produce the most inaccuracies and which keyword is translated least accurately. Again, the figures are only a guide as to the accuracy of the translations generally, because they could be more or less accurate elsewhere, but the Literary-Form measure is clearly where most inaccuracies occur in Heb. 8:13.

Table 6.6

THE NUMBER OF KEYWORD INACCURACIES BY MEASURE OF ACCURACY

Keyword	Lexical Definitions	Usage Elsewhere	Linguistic Form	Literary Form	Total
K1	9	15	10	65	99
K2	57	51	58	103	269
K3	33	38	48	53	172
K4	6	6	6	6	24
Total	105	110	122	227	564

¹⁸² Although Keyword-2 is translated as ‘made old’ and this lacks the process required by the linguistic and literary tests, it is treated as a paraphrase because it is the same tense as Keyword-1, so it makes it clear that the two keywords are the same verb. Consequently, the only inaccuracies are the use of *obsolete* at Keyword-1 and Keyword-2 when the literary structures of Heb. 8:13 make *obsolete* inaccurate.

This demonstrates that many of the translations are introducing semantic loss by not retaining the rhetorical style of Heb. 8:13, and this seems inconsistent with them retaining poetry as poetry in Heb. 8:8–12. Also, it confirms Alter's and Page's concerns that Bible translations are not reproducing the literary style of their *Vorlage*,¹⁸³ and this is true of word-for-word and literary translations aiming to keep the form of the Heb. 8:13, and functional-equivalence translations which should arguably keep the style in the hope of the translation creating the same response in its recipients as the original created in its recipients. Nida said style should be retained where possible,¹⁸⁴ but, in this case, his advice is not being followed.

We, therefore, analyse the results by the MOI data of the Sample Translations next to see if doing so helps us better understand the incidence of inaccuracy and why it might be occurring. In each case the data is extracted from Table 2.6.2 sorted by MOI category.

6.7 **The Accuracy Rates by the MOI-1 Data**

In Table 6.7, the accuracy rate of the Sample Translations is tabulated by twenty-five year periods to identify trends over time. The figures in each first row are the total number of translations, those in the second row are the percentage of that category tabulated horizontally, and the third is the percentage of the column in which it occurs. The intention is to identify where the (in)accuracy rate is significantly different from the percentage of the Sample Translations in that category or the percentage of (in)accurate translations, but it is not until 1875–1899 that there are enough translations to make this meaningful. All that the previous periods show is that most translations have at least one inaccuracy.

From 1875, it is possible to compare 0-IAs translations and 1⁺-IAs translations and there is a clear trend. From 1875–1949, accuracy rates decrease from 66.67% to nothing. Then, from

¹⁸³ Robert Alter, *Genesis* (New York: Norton, 1996), xi; Nick Page, *The Badly Behaved Bible* (London: Hodder & Stoughton, 2019), 82–100.

¹⁸⁴ See p. 21.

1950 to today, they increase from 11.76% in 1950–1974, to 21.74% in 1975–1999, and 31.37% in 2000–2019 as illustrated in Table 6.7. At first sight, the latest figures are encouraging because they indicate an improving rate of accuracy after a period in which accuracy declined, but they provide no indication if the trend is likely to continue, no indication why accuracy improved in 1875 and declined to 1949, and no indication if every translation type is now achieving higher rates of accuracy.

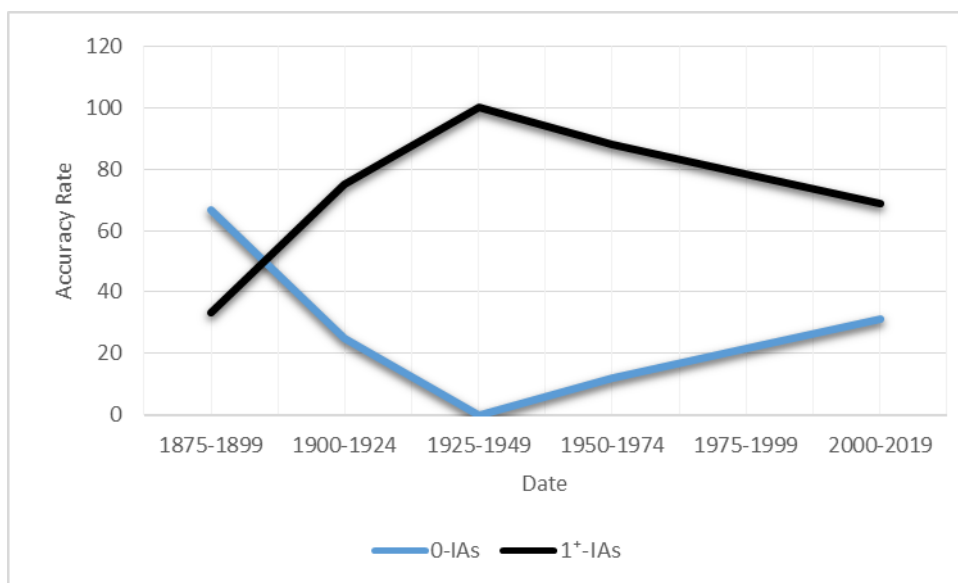
Table 6.7

THE 0-IAs AND 1⁺-IAs TOTALS BY MOI-1 CATEGORY

DATE	0-IAs	1⁺-IAs	TOTAL
1375-1399	1 100% 2.70%		1 100% 0.67%
1400-1424			
1425-1449			
1450-1474			
1475-1499			
1500-1524			
1525-1549		3 100% 2.68%	3 100% 2.02%
1550-1574		2 100% 1.78%	2 100% 1.34%
1575-1599	1 100% 2.70%		1 100% 0.67%
1600-1624		1 100% 0.89%	1 100% 0.67%

DATE	0-IAs	1⁺-IAs	TOTAL
1625-1649			
1650-1674			
1675-1699			
1700-1724			
1725-1749	1 33.33% 2.70%	2 66.67% 1.78%	3 100% 2.02%
1750-1774		4 100% 3.57%	4 100% 2.68%
1775-1799		1 100% 0.89%	1 100% 0.67%
1800-1824		1 100% 0.89%	1 100% 0.67%
1825-1849		4 100% 3.57%	4 100% 2.68%
1850-1874		4 100% 3.57%	4 100% 2.68%
1875-1899	8 66.67% 21.62%	4 33.33% 3.57%	12 100% 8.05%
1900-1924	3 25.00% 8.11%	9 75.00% 8.04%	12 100% 8.05%
1925-1949		9 100% 8.04%	9 100% 6.04%
1950-1974	2 11.76% 5.41%	15 88.24% 13.39%	17 100% 11.41%
1975-1999	5 21.74% 13.52%	18 78.26% 16.07%	23 100% 15.44%
2000-2019	16 31.37% 43.24%	35 68.63% 31.25%	51 100% 34.23%
TOTAL	37 24.83% 100%	112 75.17% 100%	149 100% 100%

Figure 6.7

THE CHRONOLOGICAL ACCURACY TRENDS IN 1875–2019**6.8 The Accuracy Rates by the MOI-2 Data**

The figures in Table 6.8 demonstrate that, whether they are measured horizontally as a percentage of their category or vertically as a percentage of the (in)accurate translations, the American and British accuracy rates differ little from the average rates provided as totals. Accurate translations are 25.96% and 22.73% respectively compared to an average of 24.83%, and the percentage of American and British translations that are (in)accurate differ little from the percentage of total translations from that country. Consequently, although the Sample Translations were all British until 1808, and only three British ones have been published since 1970, the country of origin does not appear to determine the decline or improvement in the accuracy rates.

Table 6.8

THE 0-IAs AND 1⁺-IAs TOTALS BY MOI-2 CATEGORY

MOI CATEGORY			0-IAs	1 ⁺ -IAs	TOTAL
MOI-2	American	A	27	77	104
			25.96%	74.04%	100%
			72.97%	68.75%	69.80%
	British	B	10	34	44
22.73%			77.27%	100%	
			27.02%	30.36%	29.53%
Other	O	0	1	1	
		0%	100%	100%	
			0%	0.89%	0.67%
TOTAL			37	112	149
			24.83%	75.17%	100%
			100%	100%	100%

6.9 The Accuracy Rates by the MOI-3 Data

Disregarding the Coptic translation because a single translation does not demonstrate a trend, Table 6.9 demonstrate that translations with a Peshitta, Other or Unknown *Vorlage* all have at least one inaccuracy; those with a *Textus Receptus Vorlage* have a poorer-than-average accuracy rate, and those with an eclectic, Majority-Text or Vulgate *Vorlage* have a better-than-average accuracy rate.

The *Textus Receptus* figures are largely the result of translations with a *Textus-Receptus Vorlage* retaining the wording and, therefore, the loss of parallels in the KJV. Translations in the other categories are sufficiently diverse for further research to be required to identify the underlying cause(s) of their accuracy rates, because this research does not have the capacity to correlate these results with the age, translation approach, literary style and Messianic/Sacred-Name status of the translations, for example, or identify any doctrines held by the translators, translation sponsors, management team or target market that might have impacted the results.

Analysis of the accuracy of other passages is also required. All we can, therefore, conclude at this stage is that there appears to be a correlation between *Vorlage* and accuracy.

Table 6.9

THE 0-IAs AND 1⁺-IAs TOTALS BY MOI-3 CATEGORY

MOI CATEGORY			0-IAs	1 ⁺ -IAs	TOTAL
MOI-3	Coptic	C	1 100% 2.70%	0 0% 0%	1 100% 0.67%
	Critical Texts	CT	18 21.69% 48.65%	65 78.31% 58.03%	83 100% 55.70%
	Eclectic Texts	EC	7 36.84% 27.02%	12 63.16% 8.04%	19 100% 12.75%
	Majority Text	Ⲙ	4 50.00% 10.81%	4 50.00% 3.57%	8 100% 5.37%
	Other Texts	O	0 0% 0%	2 100% 1.79%	2 100% 1.34%
	Peshitta	sy ^p	0 0% 0%	6 100% 5.36%	6 100% 4.03%
	<i>Textus Receptus</i>	TR	2 8.69% 5.41%	21 91.30% 18.75%	23 100% 15.44%
	Unknown Texts	?	0 0% 0%	4 100% 3.57%	4 100% 2.68%
	Vulgate	vg	2 66.67% 5.41%	1 33.33% 0.89%	3 100% 2.02%
	TOTAL			37 24.83% 100%	112 75.17% 100%

6.10 The Accuracy Rates by the MOI-4 Data

Despite there being disputes about the rights and wrongs of the various translation approaches,¹⁸⁵ Table 6.10 does not demonstrate any large discrepancies between the accuracy rates of an approach and the average except in the case of the expanded translations where a degree of inaccuracy is inevitable because the parallels of the verse are lost. Mixed and word-for-word translations each have a 40% accuracy rate compared to the average of 24.83%, and

Table 6.10

THE 0-IAs AND 1⁺-IAs TOTALS BY MOI-4 CATEGORY

MOI CATEGORY		0-IAs	1 ⁺ -IAs	TOTAL	
MOI-4	Interlinear	I	1 33.33% 2.70%	2 66.67% 1.79%	3 100% 2.02%
	Expanded Word for Word	XW	0 0% 0%	4 100% 3.57%	4 100% 2.68%
	Word for Word	W	6 40.00% 16.21%	9 60.00% 8.04%	15 100% 10.07%
	Literary	L	12 22.22% 32.43%	42 77.78% 37.50%	54 100% 36.24%
	Mixed	M	14 40.00% 38.84%	21 60.00% 18.75%	35 100% 23.49%
	Sense for Sense	S	3 10.71% 8.11%	25 89.29% 22.32%	28 100% 18.79%
	Expanded Sense for Sense	XS	0 0% 0%	4 100% 3.57%	4 100% 2.68%
	Paraphrase	P	1 16.67% 2.70%	5 83.33% 4.46%	6 100% 4.03%
	TOTAL			37 24.83% 100%	112 75.17% 100%

¹⁸⁵ See, for example, pp. 20–27.

the sense-for-sense translations have an 89.29% inaccuracy rate compared to the average of 75.17%, but none of these differences are large increases as a percentage of their (in)accuracy rate. What may be of more interest is that literary translations have a lower accuracy rate than word-for-word and mixed translations, and sense-for-sense translations have a lower rate than paraphrases, but other passages need to be analysed to know if this is consistently the case across the different approaches.

6.11 **The Accuracy Rates by the MOI-5 Data**

It is not until the accuracy rates are analysed by the MOI-5 data that clear trends determining the accuracy rates are visible. Table 6.11.1 demonstrates that, although Messianic (Mc) translations comprise only 6.71% of the Sample Translations, they comprise 18.92% of the 0-IAs translations, which is a 282% increase; Sacred-Name translations (SN) comprise only 2.02% of the Sample Translations, but comprise 8.11% of the 0-IAs translations, which is a 401% increase, and translations that are not Messianic/Sacred Name, but having one in their range ((NMS)) comprise 3.35% of the translations and 13.51% of the 0-IAs translations, which is a 403% increase, because the non-Messianic/Sacred-Name (NMS) translations comprise only 59.46% of the 0-IAs translations, despite comprising 87.92% of the Sample Translations. The (NMS), SN and Mc translations have accuracy rates of 100%, 100% and 70% respectively, compared to an average of 24.83%, because the NMS translations have an accuracy rate of only 16.79%, despite them comprising 87.92% of the Sample Translations. These figures provide a clear indication that the doctrine(s) of the translators, the sponsors, the management team and/or the target market of a translation is determining the accuracy rate of translations. Furthermore, if we analyse the translations published over only the last ten years in which all bar one of the Mc translations and all of the (NMS) and SN translations have been translated, the trends are clearer still.

Table 6.11.1

THE 0-IAs AND 1⁺-IAs TOTALS BY MOI-5 CATEGORY

MOI CATEGORY			0-IAs	1 ⁺ -IAs	TOTAL
MOI-5	Not Messianic/Sacred Name	NMS	22 16.79% 59.46%	109 83.21% 97.32%	131 100% 87.92%
	Not Messianic/Sacred Name, but they have one within their range of translations	(NMS)	5 100% 13.51%	0 0% 0%	5 100% 3.35%
	Messianic	Mc	7 70% 18.92%	3 30% 2.68%	10 100% 6.71%
	Sacred Name	SN	3 100% 8.11%	0 0% 0%	3 100% 2.02%
	TOTAL			37 24.83% 100%	112 75.17% 100%

Table 6.11.2

**THE 0-IAs AND 1⁺-IAs TOTALS BY MOI-5 CATEGORY
2009–2018**

MOI CATEGORY			0-IAs	1 ⁺ -IAs	TOTAL
MOI-5	Not Messianic/Sacred Name	NMS	2 9.09% 12.50%	20 90.91% 90.91%	22 100% 57.89%
	Not Messianic/Sacred Name, but they have one within their range of translations	(NMS)	5 100% 31.25%	0 0% 0%	5 100% 13.16%
	Messianic	Mc	6 75% 37.50%	2 25% 9.09%	8 100% 21.05%
	Sacred Name	SN	3 100% 18.75%	0 0% 0%	3 100% 7.90%
	TOTAL			16 42.11% 100%	22 57.89% 100%

Table 6.11.2 demonstrates that 42.11% of the translations published in 2009–2018 were 0-IAs translations, but only 9.09% of the NMS translations were 0-IAs translations. The NMS translations comprised 57.89% of the translations published in that period, but comprised 90.91% of the 1⁺-IAs translations. Here are large discrepancies of 33.02% in both cases clearly demonstrating that the doctrines of the translation team determine the accuracy rates of translations.

6.12 The Impact of Word Usage

This research has shown that *obsolete*, *useless* and *in the past* are inaccurate themes. We have also seen in this chapter that 35.07% of the Group-1 translations are uncertain when usage elsewhere makes *obsolete* uncertain.¹⁸⁶ Here the Sample Translations are analysed to see if their use of *obsolete* could be related to language trends.

The first translator to use *obsolete* was Mace in 1729, then Young in 1887, having first used it in his 1862 edition which is not a Sample Translation.¹⁸⁷ Since this slow beginning, it has been used regularly. The number of translations using *obsolete* are 41.86% (3) in 1875–1899; 41.67% (5) in 1900–1924; 77.78% (7) in 1925–1949; 35.29% (6) in 1950–1974; 52.17% (12) in 1975–1999 and 39.22% (20) in 2000–2019 (see Figure 6.12.1).

If we compare these figures with general usage of *obsolete* over the period of the Sample Translations, as found in Figures 6.12.2 and 6.12.3, it is clear that translation usage does not mirror general usage. *Obsolete* was most commonly used in 1650–1700 when we have no Sample Translations, but it was used prior to this and no translations used it. Similarly, relative to its usage since 1700, *obsolete* was more commonly used in 1770–1800, but none of

¹⁸⁶ See p. 244.

¹⁸⁷ Robert Young, *The Holy Bible, Containing the Old and New Covenants, Literally and Idiomatically Translated out of the Original Languages* (Edinburgh: A. Fullarton & Co., 1862) [online facs.], <https://babel.hathitrust.org/cgi/pt?id=yale.39002038825726&view=1up&seq=7>, accessed 4 June 2019.

the Sample Translations from these years used it. Apart from Young's 1862 edition mirroring a spike in general usage shortly after 1860 and the large rise in translation usage of *obsolete* in 1725–1749 possibly mirroring the small general increase for most of 1725–1745, it is only as general usage of *obsolete* declines that its use in translations of Heb. 8:13 increases, so language trends are clearly not the reason for its usage in translations.

Figure 6.12.1

**USAGE OF *OBSOLETE* OVER TIME
IN THE SAMPLE TRANSLATIONS**

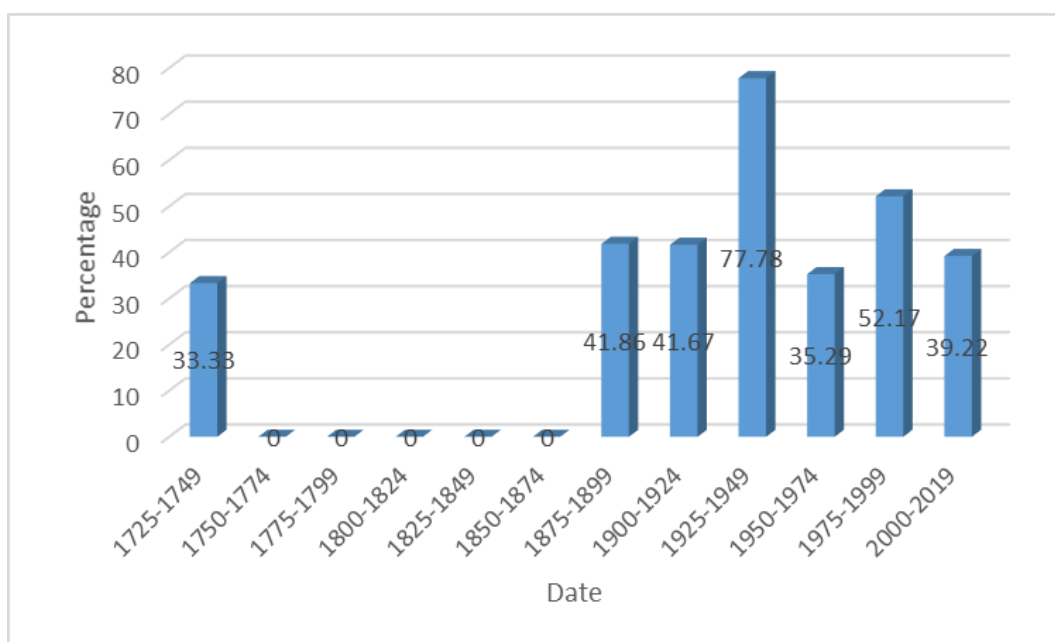


Figure 6.12.2

USAGE OF *OBSOLETE* IN 1500–2008¹⁸⁸

Figure 6.12.3

USAGE OF *OBSOLETE* IN 1729–2008¹⁸⁹

¹⁸⁸ Google Books Ngram Viewer, https://books.google.com/ngrams/graph?content=obsolete&year_start=1375&year_end=2019&corpus=15&smoothing=0&share=&direct_url=t1%3B%2Cobsolete%3B%2Cc0#t1%3B%2Cobsolete%3B%2Cc0, accessed 4 June 2019.

¹⁸⁹ Google Books Ngram Viewer, https://books.google.com/ngrams/graph?content=obsolete&year_start=1729&year_end=2008&corpus=15&smoothing=0&share=&direct_url=t1%3B%2Cobsolete%3B%2Cc0#t1%3B%2Cobsolete%3B%2Cc0, accessed 4 June 2019.

If we analyse the results by the MOI-2 data, 41.35% (43) of the American translations and 25% (11) of the British translations use *obsolete*. Analysed by the MOI-3 data, 50.60% (42) of the CT translations, 50% (4) of the \mathfrak{M} translations, 50% (1) of the Other translations, 16.67% (1) of the Peshitta translations, 15.79% (3) of the EC translations and 13.04% (3) of the TR translations use *obsolete*. Similarly, analysed by the MOI-4 data, 75% (3) of the XW translations, 60% (9) of the W translations, 51.43% (18) of the M translations, 33% (1) of the I translations, 32.14% (9) of the S translations; 25% (1) of the XS translations, 22.22% (12) of the L translations and 16.67% (1) of the P translations use *obsolete*. There are no clear trends until we analyse the results by the MOI-5 data.

Prior to 1975, the Sample Translations were all NMS translations. In 1975–1999 they were all NMS except for one Messianic translation which did not contain *obsolete*. In 2000–2019, only 68.63% (35) of the translations were NMS and *obsolete* was only used by these translations. Calculating the use of *obsolete* among these translations to establish a comparable percentage to previous periods, the percentage for 2000–2019 rises from 39.22% across all the translations of the period to 57.14% within NMS translations. Consequently, usage of *obsolete* within NMS translations has been rising since 1950 despite its general usage being in decline, usage elsewhere making it uncertain, and the linguistic and literary structures of Heb. 8:13 making it inaccurate.

Usage of *obsolete* is, therefore, clearly related to the doctrinal positions of translation teams. Furthermore, the ESV, NASB, NIV, NKJV, NRSV and RSV all use *obsolete* and these translations all have high sales volumes, so *obsolete* is the most common translation by market share by far.

6.13 Trends within Revisions

Comparing translations with revisions of them also indicates that the use of *obsolete* is unrelated to language trends. Figure 6.12.2 and 6.12.3 demonstrate that *obsolete* has low declining general usage. Figure 6.13 demonstrates that general usage of *old* was increasing when *obsolete* started to be used regularly in translations and, although general usage has declined during 1900–2000, it has increased during 2000–2008, and is much more commonly used than *obsolete*. If translations were revised to the most commonly used words, we would, therefore, expect translation usage of *old* to be increasing and translation usage of *obsolete* to be declining, but this is not the case.

Figure 6.13

USAGE OF OLD IN 1500–2008¹⁹⁰



Table 6.13 demonstrates that *obsolete* has not been replaced with *old* in any revisions, but NASB¹⁹⁷⁷ and NASB¹⁹⁹⁵ have replaced *old* in ASV with *obsolete*; CSB and REB have

¹⁹⁰ Google Books Ngram Viewer, https://books.google.com/ngrams/graph?content=old&year_start=1500&year_end=2008&corpus=15&smoothing=0&share=&direct_url=t1%3B%2Cold%3B%2Cc0#t1%3B%2Cold%3B%2Cc0, accessed 5 June 2019.

respectively replaced *old* in HCSB and NEB with *obsolete*, and NKJV has replaced KJV's *old* and *decaying* with *obsolete*. Also, NIV²⁰¹¹ replaces *aging*, in NIV¹⁹⁷⁸, with the thematically obsolete word *outdated* at Keyword-3, a change made stronger in NIrV²⁰¹⁴, which replaces *getting older*, in NIrV¹⁹⁹⁴, with *has been done away with*. There appears to be no logical sense for this last change when what is done away with is already destroyed and Heb. 8:13 says what is Keyword-2 and Keyword-3 is 'near' destruction/disappearance, not 'beyond' it. Also we have demonstrated that usage elsewhere provides no support for translating Keyword-3 anything other than old/aged/frail, and the linguistics and structure of Clause-2 prevent it being anything other. It, therefore, appears that the doctrinal positions of translation teams are overriding the usage-elsewhere, linguistic and structural evidence, despite this not being indicated in translation Prefaces.

Table 6.13

USAGE OF OBSOLETE WITHIN TRANSLATION REVISIONS

(* indicates that the translation is also listed with revisions of its own)

INITIAL TRANSLATION	REVISION 1	REVISION 2	REVISION 3
DRV (1582) K1 hath made old K2 grovveþ auncient K3 vvaxeth old	DRC ¹⁷⁴⁹ K1 hath made old K2 decayeth K3 groweth old	DRA (1899) K1 hath made old K2 decayeth K3 groweth old	DRC ¹⁷⁴⁹ K1 hath made old K2 decayeth K3 groweth old
KJV ¹⁶¹¹ K1 hath made olde K2 decayeth K3 waxeth old	KJV ^{1769*} K1 hath made old K2 decayeth K3 waxeth old	NKJV (1982) K1 has made obsolete K2 is becoming obsolete K3 growing old	
KJV ¹⁷⁶⁹ K1 hath made old K2 decayeth K3 waxeth old	KJ21 (1994) K1 hath made old K2 decayeth K3 waxeth old	MEV (2014) K1 has made old K2 is decaying K3 growing old	
RV (1881) K1 hath made old K2 is becoming old K3 waxeth aged	ARV (1881) K1 hath made old K2 is becoming old K3 waxeth aged	ASV (1900)* K1 hath made old K2 is becoming old K3 waxeth aged	
DBY (1884) K1 has made old K2 grows old K3 aged	NDV (2016) K1 has made old K2 grows old K3 aged		

INITIAL TRANSLATION	REVISION 1	REVISION 2	REVISION 3
YLT ¹⁸⁸⁷ K1 hath made old K2 doth become obsolete K3 is old	YLT ¹⁸⁹⁸ K1 hath made old K2 doth become obsolete K3 is old		
ASV (1900) K1 hath made old K2 is becoming old K3 waxeth aged	NASB ¹⁹⁷⁷ K1 has made obsolete K2 is becoming obsolete K3 growing old	NASB ¹⁹⁹⁵ K1 has made obsolete K2 is becoming obsolete K3 growing old	
WNT ¹⁹⁰⁸ K1 has made obsolete K2 is decaying K3 showing signs of old age	WNT ¹⁹²⁹ K1 has made obsolete K2 is decaying K3 showing signs of old age		
RSV ¹⁹⁵² (1946) K1 treats as obsolete K2 is becoming obsolete K3 growing old	RSVCE (1965) K1 treats as obsolete K2 is becoming obsolete K3 growing old	RSV ^{1971*} K1 treats as obsolete K2 is becoming obsolete K3 growing old	NRSV (1989)* K1 has made obsolete K2 is obsolete K3 growing old
JB (1968) K1 implies is already old K2 old K3 only gets more antiquated	NJB (1985) K1 implies is old K2 old K3 ageing	RNJB (2018) K1 implies is old K2 old K3 ageing	
LB (1967) K1 taking the place of K2 out of date now K3 -	LBBE (1971) K1 taking the place of K2 out of date now K3 -		
NAB (1970) K1 declares obsolete K2 has become obsolete K3 has grown old	NABRE (1986) K1 declares obsolete K2 has become obsolete K3 has grown old		
NEB (1970) K1 has pronounced old K2 is growing old K3 ageing	REB (1989) K1 has pronounced obsolete K2 is becoming obsolete K3 growing old		
RSV ¹⁹⁷¹ K1 treats as obsolete K2 is becoming obsolete K3 growing old	ESV ^{2001*} K1 makes obsolete K2 is becoming obsolete K3 growing old		
GNB (1976) K1 has made old K2 becomes old K3 worn out	GNT (1992) K1 has made old K2 becomes old K3 worn out		
NIV ¹⁹⁷⁸ K1 has made obsolete K2 is obsolete K3 aging	NIVA ¹⁹⁸⁷ K1 has made obsolete K2 is obsolete K3 ageing	NIV ²⁰¹¹ K1 has made obsolete K2 is obsolete K3 outdated	NIVA ²⁰¹¹ K1 has made obsolete K2 is obsolete K3 outdated
NWT ¹⁹⁸⁴ K1 has made obsolete K2 is made obsolete K3 growing old	NWT ¹⁹⁸⁴ K1 has made obsolete K2 is obsolete K3 growing old		
NRSV (1989) K1 has made obsolete K2 is obsolete K3 growing old	NRSVCE (1993) K1 has made obsolete K2 is obsolete K3 growing old	NRSVA (1994) K1 has made obsolete K2 is obsolete K3 growing old	

INITIAL TRANSLATION	REVISION 1	REVISION 2	REVISION 3
NIrV ¹⁹⁹⁴ K1 has made out of date K2 is out of date K3 getting older	NIrV ²⁰¹⁴ K1 has done away with K2 is out of date K3 has been done away with		
ESV ²⁰⁰¹ K1 makes obsolete K2 is becoming obsolete K3 growing old	ESVA ²⁰⁰¹ K1 makes obsolete K2 is becoming obsolete K3 growing old	ESV ²⁰⁰⁷ K1 makes obsolete K2 is becoming obsolete K3 growing old	ESV ²⁰¹⁶ K1 makes obsolete K2 is becoming obsolete K3 growing old
HCSB (2003) K1 has declared is old K2 is old K3 aging	CSB (2017) K1 has declared is obsolete K2 is obsolete K3 growing old		
JMNT ²⁰⁰⁶ K1 has made OLD K2 growing old (failing of age) K3 obsolete	JMNT ²⁰¹⁴ K1 has made 'old' K2 progressively growing old (failing of age; ageing into decay) K3 obsolete		
NHEB-ME ²⁰⁰⁹ K1 has made old K2 is becoming old K3 grows aged	NHEB-ME ²⁰¹⁷ K1 has made old K2 is becoming old K3 grows aged	NHEB-ME ²⁰¹⁸ K1 has made old K2 is becoming old K3 grows aged	
NHEB ²⁰¹³ K1 has made old K2 is becoming old K3 grows aged	NHEB ²⁰¹⁷ K1 has made old K2 is becoming old K3 grows aged	NHEB ²⁰¹⁸ K1 has made old K2 is becoming old K3 grows aged	
SQV (2015) K1 has made old K2 is becoming old K3 grows aged	SQV-UK (2016) K1 has made old K2 is becoming old K3 grows aged	LEV (2016) K1 has made old K2 is becoming old K3 grows aged	
WEB (2017) K1 has made old K2 is becoming old K3 grows aged	WEBBE (2017) K1 has made old K2 is becoming old K3 grows aged	WMB (2017) K1 has made old K2 is becoming old K3 grows aged	WMBBE (2017) K1 has made old K2 is becoming old K3 grows aged

6.14 The Key Findings of This Chapter

Having allocated the Sample Translations to Part B of The Translator's Freedom-Range Matrix, it is clear that translators are mostly using lexical definitions, but they do not appear to be allowing other aspects of the translation process to limit their choice of lexical definition. The Literary-Form measure is where most inaccuracies occur in translations of Heb. 8:13, indicating that translators are not allowing the rhetorical style of Heb. 8:13 to aid their translation choices.

24.83% of the translations of Heb. 8:13 have no inaccuracies, and 56.38% have less than three, but analysing the findings by the MOI-1–MOI-4 data of the translations does not provide any clear reasons for this. Translations with a Peshitta, Other or Unknown *Vorlage* have at least one inaccuracy; translations with a *Textus-Receptus Vorlage* have a poorer-than-average accuracy rate, and translations with an eclectic, Majority-Text or Vulgate *Vorlage* have a better-than-average accuracy rate, but further research is required to know why this is.

However, analysing the results by the MOI-5 status of the translations clearly shows that the doctrinal views of a translation team are determining the (in)accuracy rates. The same conclusions are reached comparing translator usage of *obsolete* with general usage of *old* and *obsolete*; analysing the use of *obsolete* by the MOI data of the translations, and analysing translation revisions.

CHAPTER 7
WHY TRANSLATORS HAVE
TRANSLATED HEBREWS 8:13 AS THEY HAVE

7.1 Introduction

We have established the semantic-range potential of Heb. 8:13 using lexical definitions and usage of the keywords; the linguistic and literary form of Heb. 8:13 and the verse's immediate context as measures to identify accuracy standards. We have then established that, when they are measured against these standards, 75.17% of the Sample Translations have at least one inaccuracy. To identify possible causes for this inaccuracy rate, this chapter analyses reasons that Bible translators have provided to explain why they translated Heb. 8:13 as they did.

Assuming that the translators of translations published before 1976 will be deceased or too elderly to respond, emails have been sent, via the publishers, to the translators of more recent Sample Translations to find out why they translated Heb. 8:13 as they did.¹ Fourteen (18.91%) of the seventy-four translators were deceased or uncontactable; twenty-six (35.14%) did not reply, and thirty-four (45.94%) replied. This chapter analyses the replies.

The translators were promised personal anonymity and told their translation(s) would not be identified without their permission. Out of respect for the translators, although some gave their permission, none are named, because some basic mistakes are identified. Table 7.2, therefore, only provides as many replies as anonymity permits, listed randomly by letter followed by ⁰ or ¹⁺ to indicate the accuracy status of the translation, and with necessary insertions in < >.

¹ Appendix Nine provides the standard email which has been modified as necessary if a publisher was responsible for more than one translation.

Some replies are regarding multiple translations, but this cannot be indicated as some anonymity would be lost. Also, it has not been possible to provide anonymous responses from translators using non-Greek source texts, or translators who refer to their own published works providing their reasons for their translation. All of the replies are taken into consideration, however, in Tables 7.4.1–7.6.2.

7.2 The Responses Received

Table 7.2.

THE RESPONSES RECEIVED

Translation	Comments
(A) ¹⁺	"Old" is in all of the dictionaries for the word in question.
(B) ⁰	The primary aim of the translators of <(B)> ... are to accurately express in modern English the meaning and style of the Holy Bible in the original languages. Please note that there is often more than one legitimate way to translate the same sentence. The Greek word translated "old" or "obsolete" in Hebrews 8:13 actually means both. In this case, <(B)> retained the word <old> used in ... not at all as a condemnation of those who did not, but as simply believing that the former wording was marginally better at conveying the shades of meaning of the original Greek.
(C) ¹⁺	From ... <i>Analytical Lexicon of the Greek New Testament</i> , by Timothy Friberg, Barbara Friberg and Neva F. Miller, Baker Books. 2000, p 292, the active equivalence is given as: <i>make old, declare or treat as obsolete</i> ; the passive equivalence is given as: <i>become old</i> (and therefore outmoded); <i>wear out</i> . The lexicon by Bauer, Arndt and Gingrich gives virtually the same semantic range.... My purpose is to present whatever of the semantic range of a word could make sense and fit the context, and thus to allow the reader to participate in his or her own renderings of a verse through considering the possible combinations that make sense and also seem to align with the perceived context.... I changed ... the first edition ... <after > repeated reading of the Greek text; continual research of scholars whose works bear on the text or the semantic range of the Greek word in view; coming back to the text with "fresh eyes," and seeing other possibilities. Sometimes a later reading, after having first rendered the text by choosing a particular English word from the semantic range of the Greek word, will disclose another word from its semantic range that either better fits the context, or (if this other word is an addition, an expansion, rather than a replacement) lends added insight of the original author's perceived intent. Further research, from the way the word was used elsewhere in the NT or in Koinē literature, may also prompt a revision.

παλαιόω occurs twice in this verse, which I translate as “obsolete” both times. I do not use “old” as that is my translation of *γηράσκων* at the end of the verse. And a principle I used in <(D)> was to try to translate different Greek words by different English words as much as possible, and the same Greek word by the same English word or at least a limited number thereof. In this case, *παλαιόω* occurs in the following verses, with my <(D)> translation.... Though the two words are basically synonyms, the lexicons give more support for using “obsolete” or “wear out” for the former and “old” for the latter, so that is what I went with. Also, “obsolete” makes more sense than “old” Hebrews 8:13 <*sic*>, as obsolete means, “no longer in use or practice; discarded, no longer in fashion; out-of-date; passé” (YourDictionary.com). That is what the Old Covenant is. It was discarded and replaced by the New Covenant, it is not just old in years. Then in the other two verses, the rendering “wear out” is best as that describes the situation, which is more than just old in years. But then in John 21:18, old in years is exactly what is meant, so “old” fits. Note that my primary resource is BibleWorks and the Greek reference thereon. Below is the info for **παλαιόω**. You can see they favor obsolete and wear out.

Barclay Newman, *Greek-English Dictionary*

[UBS] **παλαιόω** make or declare old or obsolete; pass. become old or obsolete, wear out

(D)¹⁺

Friberg, *Analytical Greek Lexicon*

[Fri] **παλαιόω** pf. πεπαλαίωκα; 1fut. pass. παλαιωθήσομαι; (1) active *make old, declare or treat as obsolete* (HE 8.13a); (2) passive *become old* (and therefore outmoded) (HE 8.13b); *wear out* (LU 12.33)

Liddell-Scott, *Greek Lexicon (Abridged)*

[LS] **παλαιόω**

πα±λαιόω, f. ώσω: pf. πεπαλαίωκα: (παλαιός):-to *make old*, mostly in Pass. (pres.) to *be old or antiquated*, βραχίονος π. *is of long standing*, Hipp. **II.** in Pass. also, to *become old*, Plat. **III.** like Lat. *antiquare, to abrogate a law*, N.T.

Gingrich, *Greek NT Lexicon (GIN)*

[GING] **παλαιόω**

παλαιόω act. *declare or treat as obsolete* Hb 8:13a. Pass. *become old* Lk 12:33; Hb 1:11; 8:13b.* [pg 146]

Danker, *Greek NT Lexicon (DAN)*

[DANK] **παλαιόω**

παλαιόω [παλαιός] ‘consign to obsolescence’ – a. act. **antiquate** Hb 8:13. – b. pass. in act. sense: **become antiquated** Hb 1:11; *become old*, w. implication of uselessness **Lk 12:33**.

Louw-Nida, *Greek-English Lexicon of the NT*

[LN] **παλαιόομαι** become old 67.104

[LN] **παλαιόω** make old 67.103

Below is the info for **γηράσκω**. You can see it more favors old in years.

Barclay Newman, *Greek-English Dictionary*

[UBS] **γηράσκω** become old, age

	<p>Friberg, Analytical Greek Lexicon [Fri] γηράσκω 1aor. ἐγήρασα; <i>grow old, become old</i> (JN 21.18); figuratively, of the old covenant <i>become obsolete</i> (HE 8.13) γηράσκων VPPANN-S γηράσκω</p> <hr/> <p>Liddell-Scott, Greek Lexicon (Abridged) [LS] γηράσκω γηράσκω, f. γηράσω and γηράσομαι [α⁻]: aor. i ἐγήρασα: pf. γεγήρα⁻ κα:-there is also a pres. γηράω: there are also some aor. 2 forms, as if from a pres. γήρημι or γήρα⁻ μι, 3 sing. ἐγήρα, inf. γηράναι [α±], part. γηράς, Ep. dat. pl. γηράντεσσι: (γῆρας):-<i>to grow old, become old</i>, and in aor. and pf. <i>to be so</i>, Hom., etc.; κηρύσσων γήρασκε <i>grew old</i> in his office of herald, Il.; of things, χρόνος γηράσκων Aesch.; c. acc. cogn., βίον γηράναι Soph. II. Causal in aor. i ἐγήρα⁻ σα, <i>to bring to old age</i>, Aesch., Anth.</p> <hr/> <p>Gingrich, Greek NT Lexicon (GIN) [GING] γηράσκω γηράσκω grow old J 21:18; Hb 8:13.* [pg 39]</p> <hr/> <p>Danker, Greek NT Lexicon (DAN) [DANK] γηράσκω γηράσκω [γῆρας] grow old J 21:18 here opp. of being a νεώτερος (s. νέος); Hb 8:13 here syn. of παλαιόω.</p> <hr/> <p>Louw-Nida, Greek-English Lexicon of the NT [LN] γηράσκω grow old 67.105</p> <hr/> <p>Moulton-Milligan, Vocabulary of the Greek New Testament (VGNT) [VGNT] γηράσκω [pg 126] γηράσκω. P Oxy VI. 904² (v/A.D.) ἡ τῆς ὑμετέρας δικαιοκρισ@ί]ας καθαρότης πάντως κάμῃ ἐλεήσει τὸν γεγηρακότα, “the purity of your righteous judgement will surely pity me, an old man” (Edd.). MGr γερνῶ with aor. ἐγέρασα, the η unchanged in pronunciation, attests the verb’s continuance.</p>
(E) ¹⁺	<p>Words have semantic ranges rather than a single "literal" meaning. παλαιόω has a range of meanings that includes "wear out," "no longer be useful" or "become obsolete," not just "grow old." In context, it can't just mean that the first covenant is old, since that is a given. As a meaning-based translation <(E)> does not seek a one-to-one correspondence between Greek and English words, but identifies the meaning of words in context.</p>
(F) ¹⁺	<p>It is the only definition of the word that works everywhere in context throughout the bible. Heb. 8:13 is talking about the O.T. and all of its laws. They are gone, to uphold them or any of them other than the ones repeated in the N.T. is "falling from God's grace" Gal. 5:1-6. Tithing being the one most often used by the denominational world to help keep their jobs. παλαιόω palaiow pal-ah-yo'-o ... Greek Concordance: [4] Luk_12:33, Heb_1:11, Heb_8:13, Heb_8:13 ... I am fairly certain 99% of the 325 people who have helped <translate (F)> would not disagree with that statement of mine. All are dedicated to having a bible translation that is "Thus saith the Greek" regardless of those people it might step on.</p>

(G) ¹⁺	The use of the word "obsolete" was a relatively easy choice for the <(G)> translators as far as the sources are concerned, because it or a close synonym is recommended in the standard lexicons and it fits the context well. The only concern is whether the lexicons are correct in their recommendations. The Greek word most often occurs in the passive with the sense of becoming old or wearing out, so it follows that the active, i.e. some concept of rendering something old, would be uncommon. We find that sense in just a few LXX passages ... and a literal or concrete sense seems to apply there. This could only be true in an abstract sense for the covenant in Heb. 8:13, and making it "obsolete" continues to be a good choice of wording in the view of the translators.
(H) ⁰	I will start by saying we stand by our use of "old" instead of "obsolete." It was intentional given the proper understanding of the Greek word itself, and was not based on a traditional translation, nor was it simply a carry-over from The word in question, <i>παλαιω</i> < <i>sic</i> >, refers to something that has become aged in particular due to use. Note the occurrence of the word in Luke 12:33, which refers to money belts (or purses) that did *not* grow old. The obvious implication being that these were used regularly, but were kept from wearing out. In Hebrews 1:11, we find it again, and it here also refers to something growing old in the normal course of its lifecycle, this time a garment. We find the word used in the LXX for the Hebrew בָּלָה in places such as Psalm 102:26, which again refers to something becoming old and aging. In each example, we do not find it to mean "obsolete" but rather "aged through use." As such, we preferred the term "old" over an alternative such as "obsolete." In retrospect, I will admit that perhaps a better explanation could be given in translation using multiple words, such but then it becomes less reader-friendly.
(I) ¹⁺	In the revision of the ... to the <(I)>, we <made two changes to> Heb. 8:13.... On the second change, how does a covenant "disappear"? The sense is closer to "destroy." As for the first change ... how does a covenant "age"? "Aging" struck us as a bit too anthropomorphological. So ... <we translated> <i>to palaioumenon</i> <as> ... "what is obsolete," and ... <i>geraskon</i> <as> ... "and growing old." The translation of <i>palaioumenon</i> as "what is obsolete" is indicated by BDAG for Heb. 8:13a. In fact, BDAG suggests that <i>both palaioumenon</i> and <i>geraskon</i> in the verse could be rendered as "what is obsolete." We chose to translate the words separately. Thus, in this context, the old covenant is rendered obsolete in the face of the new covenant. BDAG glosses <i>geraskon</i> as "grow old." We therefore rendered the verse more in keeping with BDAG 's recommendation. See Gareth Lee Cockerill's NICNT commentary for a similar translation of the verse <and> Tom Schreiner<'s> ... commentary on Hebrews....
(J) ¹⁺	... The underlying Greek term normally indicates that something has become old and worn out, generally by passage of time or use. In this context, it is being used to describe a covenant—in particular the old covenant given through the laws of Moses. If we were talking about a table, one might presume that the old one, though perhaps no longer beautiful or as strong as before, might still be used alongside a new table, or perhaps used in a back room. However, when speaking of an old covenant in association with a new covenant, the new agreement will preclude the old one, rendering it not just "old" but "obsolete." In the context of Hebrews 8:13 and its discussion of covenants, the rendering "obsolete" gives the clearer and fuller meaning of the intended message of the text. The old covenant cannot still be in force alongside the new one, as an old table might be used along with a new table.... other translations recognize that the meaning (and resulting rendering) of <i>παλαιόω</i> in Hebrews 8:13 is shaped by the meaning and context of the associated words.

(K) ¹⁺	<p>When choosing a correct word to translate into English a Greek or Hebrew word or concept, the translator has to make the best educated guess they can. That is why I chose the word I did for <(K)>. It is my best educated guess. However, I also took this into consideration. There are features in the original language of Greek that are often overlooked. Most people do not consider that the LXX is the same language as the New Testament. It is literally a Greek Language heavily influenced by the Jewish culture. In that way it resembles Yiddish more than other forms of Koine Greek. Here is an example of what I am talking about: Hebrews 8:9c-9:1 is an ancient Jewish Midrash of Genesis 26:31-27:46. 14 Greek words are common to both sections used multiple times (18 in Hebrews and 29 in Genesis) forming the framework of the Midrash. There is a simple unusual word that is common to both that is an Anchor Point so the Hebrew LXX Scriptures cannot be tugged away from the New Testament: "and I" in 8:9c and "me also" in 27:34, 38. Two words are used in 8:13 but specifically "growing old" was taken from 27:1, 2 describing Isaac asking for a meal. Here is the Midrash. Messiah is the choice kid of the goat, the clean sacrifice offered, two indicating enough for both sons. The son that has offered it to the Father has all the appearance to the Father as the one that was first. That is all the ordinances and requirements are met. This first son, who has rejected the birthright of Messiah also loses the blessing, and his offering is not accepted.</p>
(L) ¹⁺	<p><(L)> is based on the scholarship of the early Reformation (before Bible translators were forced to have their work approved by the King or by the Church - of course this made them outlaws to some, heroes to others)... Scholars of the early Reformation <were> of maximum interest and use to us ... and, of course, William Tyndale... <who> translated <i>παλαιῶ</i> as, old in his 1534 "Plough Boy" edition and his wording may have influenced the AV of 1611. Here is William Tyndall's <sic> rendition of Hebrews 8:13 in modern spelling: <i>In that he saith a new testament he hath abrogated the old. Now that which is disannulled and waxed old, is ready to vanish away.</i> In the case of this verse I actually prefer the rendition of the AV: <i>In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.</i> I am not thrilled with Tyndale's use of the word, <i>disannulled</i> or with the AV's use of <i>decayeth</i>. I am, however, perfectly satisfied with ...'s rendition of this verse.... And, in my opinion the use of the word, obsolete, in the RSV and NIV is even worse. What is "becoming obsolete" in the RSV morphs into definitely "obsolete" in the NIV. Where will this end? ... It is not until the RSV that the word, <i>obsolete</i>, is substituted for, <i>old</i>. I suspect this may have something to do with the work of modern Sadducees such as Westcott and Hort. It seems to me that the difference between old, and obsolete, is enormous. The Law of Moses is old (as in Old Testament) but the Ten Commandments are not obsolete. Jesus said, <i>Think not that I am come to undo the law or the prophets; I am not come to undo, but to fulfill</i> (Matthew 5:17). Paul wrote, <i>All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness</i> (1 Timothy 3:17). The only way to escape being under the law is to be led by the Spirit of God (Romans 8:1,2; Galatians 5:18). Those who would declare the Old Covenant "obsolete" may eventually be in for a big surprise on the day when they shall be called to account for every idle word (Matthew 12:36, 37). The Ten Commandments are old in that in the Old Covenant they were written on cold tables of stone. In the New Covenant God's commandments are written in the tables of our hearts and in our minds by the Spirit. <i>But this is covenant that I will make with the house of Israel after those days, said the LORD, I will give my law in their souls and write it in their hearts and will be their God, and they shall be my people</i> (Jeremiah 31:33).</p>

(M) ¹⁺	... Personally I think that the new covenant builds on the first covenant in such a way that it succeeds to the first covenant. I would not, however, think that it succeeds to it in such a way that the first covenant ceases to exist or to have validity. The Jews remain the beloved people of God, so I would not use the term 'supersede'. I certainly take the full inspiration of the scripture seriously, and so I pay careful attention to the wording, but I do not think that <i>afanismoV</i> implies that something ceases to exist. Only it ceases to be on the surface. A further difficulty is that the author of Heb was probably not intending to pronounce on supersessionism....
(N) ¹⁺	I would be honored to offer my 2 cents worth regarding Heb 8:13, which, Imo, is a key verse in understanding that Christians are no longer under the law, but under grace (Rom 6:16, Gal 3:24) ... I love what the original KJV translators wrote on the title page of their work: "Translated out of the original tongues: and with the former translations diligently compared and revised..." I have done likewise. And I thought the ... got it right when they used the word obsolete. This from Dr. Spiros Zodhiates, the late, great, Greek scholar: " to make old, render obsolete, abrogate. " (Of course, we're speaking of the Greek word <i>palaios</i>) Notice please, that this is a different word than the one used later, <u>in the same verse</u> , which is the word for "old," as in age, <i>geraskon</i> . So that's why I translated Hebrews 8:13 the way that I did.
(O) ¹⁺	<(O)> as currently published, is entirely based on the.... The text was smoothed out into grammatical English, but the basic phrasing and word choice derives from the ...
(P) ⁰	What we published was <i>exactly</i> the ... translation with only the archaic forms of certain words updated, such as "sayeth" to "says".... The ... translation was not done by a "team" but an individual.... <We should> give special attention to such individuals as the translation process differs significantly, the key advantage being that neither a 'consensus' nor peer-approval is being sought. This allows for some of the more extreme intentions of the original writer to be seen, rather than a temptation to retreat from extremes with the constant "Well, what he really must have meant was... [insert watered down idea]". <The original translator> was as proficient in Greek as any scholar ... There are three other individual translators whose works ... serve <us> well to peruse, they being Dr. Young, Ivan Panin, and Heinz Cassirer. Here is Hebrews 8:13 in each of those: Young: "in the saying 'new,' He hath made the first old, and what doth become obsolete and is old [is] nigh disappearing." Panin: "In that he says, A new, he has made old the first. But what becomes old, yea aged, is near vanishing away." Cassirer: "In speaking of a 'new' covenant, he implies that the first one has grown old. But then, if a thing is growing old and is aging, it is not far from vanishing altogether." As to the " <i>εν τω λεγειν Καινην πεπαλαιωκεν την πρωτην, το δε παλαιουμενον και γηρασκον εγγυς αφανισμου</i> ", it seems that the sense of becoming obsolete or aging past being useful is consistent with the use of <i>παλαιω</i> in chapter 1:11 as well as Luke 12:33.... As to what translators prefer, that is always colored (whether admitted or not) by their view of the place of 'law' in Christianity....
(Q) ¹⁺	The short answer as to why Heb 8:13 is the way it is in <(Q)> is that the <(Q)> NT is based on a previously existing English translation - the ... - and under our translation guidelines, we are at this stage only updating language where the existing version doesn't meet our specified requirements (such as not being attested by other mainstream translations, not matching modern standards regarding representation of gender etc). ... Unfortunately the records of the decisions the translation team for the ... took haven't survived. However we know they did have the help of ... whose ... NT translation did use the word 'obsolete'.

(R) ¹⁺	<(R)> is an <i>Updating</i> of ... - meaning that we did not re-translate the text but used the text of ... as the basis of our <i>Updating</i> . This updating was accomplished by carefully replacing obsolete and archaic words which we no longer understand with the most exact modern synonyms. So you see, we did not translate from foreign manuscripts but used the work of the ... translators as our basis.
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7.3 Basic Mistakes and Omissions

The first thing to note is that a number of responses contain basic mistakes.

The translator of (C) says the lexica provided by BibleWorks favour *obsolete* as a translation of *παλαιόω*, despite the lexica they cite being evenly split between *old* and *obsolete*, and the translator of (L) says Tyndale translated *παλαιόω* as ‘old’, when Tyndale translated *πρώτην* as ‘olde’ and *γηράσκον* as ‘wexed olde’, but *πεπαλαίωκε* as ‘had abrogat’ and *παλαιούμενον* as ‘is disannulled’.²

The translator of (E) says *παλαιόω* ‘can’t just mean that the first covenant is old, since that is a given’, but the ‘given’ is not stated in Hebrews prior to Heb. 8:13; a given is something obvious and, throughout Heb. 8:13, the writer of Hebrews states the obvious. ‘In saying “new”, he makes the first [the opposite of new]’ states the obvious about the first covenant, and Clause-2 states the obvious about what is *παλαιούμενον* and *γηράσκον*. It is, therefore, reasonable to conclude that translations of Heb. 8:13 should state the given that the translator of (E) is seeking to avoid. Since the given is *old* according to the translator of (E), according to their logic *παλαιόω* should be translated as ‘old’, so they have indicated that it is translated inaccurately in (E) and their range of translations, all of which have high sales volumes.

The translators of (I) could not see how a covenant could disappear or age, but placing *covenant* in Clause-2 assumes that Clause-2 is feminine, like Clause-1 and *διαθήκης*, rather than neuter. Having made this mistake, “Aging” struck [the translators of (I)] as a bit too anthropomorphological’, despite the NT only using *γηράσκον* elsewhere of Peter, and the

² See p. 75.

LXX only using it of anything other than people once, when it is used of a tree.³ Given this usage, an accurate translation of *γηράσκον* should be anthropomorphological unless it can be proved that its usage in Heb. 8:13 is more comparable to the tree, but proving this is precluded by Clause-2 of Heb. 8:13 being a general statement with a subject of ‘the (one)/that’.

The translator of (J) says a new agreement will preclude use of an old one, despite numerous TNKH/OT and NT passages disproving this. For example, the rainbows of the Noahic covenant in Gen. 9:8–17 have not been replaced by subsequent covenants; Deut. 29:1 says the covenant made with Israel in Moab was in addition to the one made with Israel at Sinai, and the promises of the Abrahamic covenant are still valid in Gal. 3:1–29. The covenants since Noah have built on those before them and run concurrently with them. They have not replaced them.⁴

Similarly, only one translator says lexica could provide incorrect definitions; none say the lexica’s supporting evidence fails to demonstrate that *παλαιόω* means *obsolete*, and none say NT and LXX usage of *παλαιόω* indicates that *obsolete* is, at best, an uncertain translation.

Basic mistakes and omissions like these undermine one’s confidence in the translations. Also, since these mistakes all occur in responses from translators of translations with inaccuracies, it would appear that inaccuracies are occurring through inattention to detail on the part of the translators.

³ See pp. 99 and 109–111.

⁴ See also, D. Thomas Lancaster, *The Holy Epistle to the Galatians: Sermons on a Messianic Jewish Approach* (2nd edn, Marshfield, MO: First Fruits of Zion, 2014), 172: ‘Just as the Sinai covenant cannot overturn or nullify the Abrahamic covenant, neither can the new covenant overturn or nullify the Sinai Covenant. Instead, one covenant builds on another; they must all work together.’

7.4 The Standards Used

The standards used by the translators are also problematic. According to the thirty-four replies, 100% of the 0-IAs translations were produced using at least four standards, compared to 54% of the 1⁺-IAs translations (see Table 7.4.1), but the standards that have been used are not all measures of accuracy.

Table 7.4.1

THE NUMBER OF STANDARDS USED

No. of Standards Used	Total No. of Translations	Total No. of 0-IAs Translations	Total No. of 1 ⁺ -IAs Translations
0			
1	2		2
2	6		6
3	3		3
4	12	8	4
5	8	1	7
6	3	1	2
TOTAL	34	10	24

To be an accurate reflection of their *Vorlage*, translations must be measured against standards that test if they conform to their *Vorlage*.⁵ Table 7.4.2 identifies twenty-six standards used by translators, but only the first twelve are measures that test the accuracy of a translation against its *Vorlage*.

⁵ See definitions of accuracy on pp. 44–45.

Table 7.4.2

THE STATED STANDARDS USED

Standard		Total No. of Translations	Total No. of 0-IAs Translations	Total No. of 1⁺-IAs Translations
1	Lexical Definitions	26	9	17
2	NT Usage Elsewhere	6	3	3
3	LXX Usage	5	3	2
4	Other Usage	2		2
5	Linguistic Form	1	1	
6	Literary Form			
7	Unidentified Style	4	4	
8	Midrashic Form	1		1
9	Unidentified Context	11		11
10	Immediate Context	2	2	
11	Wider Context	2	1	1
12	Retention of the Greek Semantic Range	6	4	2
13	Ancient Translations			
14	A Previous Translation	4	1	3
15	English Translations	3	1	2
16	Other Translations	3	1	2
17	Commentators	5	2	3
18	A Computer Programme	1		1
19	Avoidance of Repetition	4		4
20	Concordance	2		2
21	Readability	5	3	2
22	Register of Target Audience	6		6
23	Gender Representation	1		1
24	Translation Approach	10		10
25	Doctrines of the Translator(s)	18	3	15
26	Best Educated Guess	1		1

7.5 The Value of the Findings

Since translators inevitably refer to lexica and only 76.47% of the translators have referred to using one as a standard, the data clearly demonstrates an incomplete picture of why the translators have translated Heb. 8:13 as they have. What it does demonstrate, however, is what is important to those who have replied. Hence, although it provides an incomplete picture of the standards used, it provides a good picture of translator priorities and motivations.

7.6 What Motivates Translators

Reading the data as an indicator of what motivates translators, the first thing to note is that Doctrines of the Translator(s) is the most commonly stated standard after Lexical Definitions. Conversely, no one refers to having used the literary form of the verse, so no one appears to have taken the rhetorical style of Heb. 8:13 into consideration. Similarly, only one (2.94%) refers to having used the linguistic form of the verse; only two (5.88%) refer to having used the immediate context; only five (14.71%) refer to having used LXX usage, and only six (17.65%) refer to having used NT usage elsewhere. There is, therefore, a clear picture of the doctrines of translators motivating their translations more than word usage elsewhere, the linguistic and literary form of the verse and the immediate context. Hence, the findings of this research are supported by the replies from the translators.

There is also a clear picture of the translators of the 0-IAs translations valuing measures of accuracy more than other standards, and the translators of the 1⁺-IAs translations valuing them less. The ten 0-IAs translations use a total of twenty-seven measures and eleven other standards, resulting in ratios of 2.7:1 and 1.1:1 respectively. The twenty-four 1⁺-IAs translations use a total of thirty-nine measures and fifty-two other standards resulting in ratios of 1.625:1 and 2.167:1 respectively (see Table 7.6.1).

Table 7.6.1

THE USE OF MEASURES OF ACCURACY AND OTHER STANDARDS

Type of Translation	Total No. of Measures	Ratio of Measures to the No. of Translations	Total No. of Other Standards	Ratio of Standards to the No. of Translations
0-IAs	27	2.7:1	11	1.1:1
1 ⁺ -IAs	39	1.625:1	52	2.167:1

Using the replies as data source, it is also possible to establish how many measures of accuracy each translator says they used (see Table 7.6.2), but this data is of little value because it is quantitatively gathered, and measures of accuracy seven, nine and eleven have less qualitative value than the others, on account of seven and nine being vague and the wider context (eleven) being less reliable than the immediate context.

Table 7.6.2

**THE NUMBER OF
MEASURES OF ACCURACY USED**

No. of Measures of Accuracy Used	Total No. of Translations	Total No. of 0-IAs Translations	Total No. of 1⁺-IAs Translations
0	5		5
1	8	1	7
2	9	1	8
3	10	8	2
4			
5	2		2
TOTAL	34	10	24

What is of value, however, is that 80% of the 0-IAs translations say they used at least three measures, and only 16.67% of the 1⁺-IAs translations say they did. There is, therefore, consistent evidence across Tables 7.4.2, 7.6.1 and 7.6.2 to indicate that 0-IAs translations use more measures of accuracy than 1⁺-IAs translations. Hence, it would appear that the accuracy of English translations could be improved if translators used the high-quality measures of accuracy used by this research as standards in preference to other standards.

7.7 The Key Findings of This Chapter

The thirty-four email responses received from Bible translators for this research indicate that:

- The translators of 0-IAs do not make the basic mistakes identified in the responses from the translators of 1⁺-IAs translations;
- None of the translators considered the rhetorical art, parallels or logic of Heb. 8:13, or benefitted from what they indicate, because none of the translators considered the literary form of the verse.⁶
- The translators of 0-IAs translations use more measures of accuracy than the translators of 1⁺-IAs translations;
- The translators of 0-IAs translations put more emphasis on quality measures of accuracy than they do on doctrinal issues, and the translators of 1⁺-IAs translations do the reverse.

It would, therefore, appear that 0-IAs translations are not 0-IAs by chance, and English translations would be more accurate if translators used more high-quality measures of accuracy. Further research is required, however, to assess if this is the case because, relative to the total number of English Bible translations, thirty-four emails is not a large sample. Also, only 76.47% of the translators say they use lexica when every translator uses them in practice, so the data is clearly an incomplete reflection of translator practices. It only demonstrates the priorities and motivations of the translators who submitted emails for this research.

⁶ For details of what we learn from the literary form, see pp. 120–136.

CHAPTER 8 **CONCLUSION**

8.1 Introduction

We have seen that there has been an implicit and reasonable expectation, since ancient times, that Bible translations are accurate reflections of their source texts, but determining the accuracy of translations is problematic because accuracy is the degree to which something conforms to a standard, and a number of source texts and translation approaches are used, so there is no one standard against which Bible translations can be measured.¹

This research has, therefore, developed The Translator's Freedom-Range Matrix to:

- Measure translation accuracy against standards established during the analysis components of the Bible translation process since the analysis components identify the nature of a passage.
- Provide for different translation approaches;
- Give translators artistic freedom within the semantic-range potential of a passage created by the standards;
- Take a flexible approach if source and target language differences prevent the semantic-range potential being (wholly) transferred into the target language.²

Over Chapters 3–6, it has demonstrated how the matrix works by using it to establish the semantic-range potential of Heb. 8:13 and it has tested the accuracy of one hundred and forty-nine English translations of the verse. To identify possible reasons for inaccuracy, it has then compared the findings with reasons why recent Bible translators have translated Heb. 8:13 into English as they have.

¹ See pp. 44–45.

² See pp. 53–55.

8.2 The Research Findings

We have established that Greek texts of Heb. 8:13 are semantically invariant;³ the verse has four keywords determining its semantic-range potential,⁴ and lexical definitions permit a semantic-range potential of:

‘In saying “new”, he/she/it has made valued/experienced/old/aged/frail/out of fashion/obsolete/useless/in the past the first [Keyword-1]; but/and the [one] growing/becoming valued/experienced/old/aged/frail/out of fashion/obsolete/useless/in the past [Keyword-2] and growing/becoming old/aged/frail/obsolete [Keyword-3] [is] near disappearance/destruction [Keyword-4].’⁵

However, the supporting evidence in lexica does not support definitions of *obsolete* and *useless*.⁶ Also, keyword usage elsewhere in the NT and in the LXX; the logic and structure of Heb. 8:13, and the immediate context of the verse reduce the semantic-range potential to:

In saying ‘new’, he/it has made old/aged/frail the first [(Mosaic) covenant]; but/and the [one] growing/becoming old/aged/frail and growing/becoming old/aged/frail [is] near disappearance/destruction.⁷

Obsolete and *useless* appear to be inaccurate definitions of *παλαιόω* and *γηράσκον* derived from inaccurate interpretations of Heb. 8:13, and this is problematic because translators rely on lexical definitions, and lexical definitions are created from usage, so circular inaccuracy may occur.

Commensurate with Hebrews being rhetorical art,⁸ Greek texts of Heb. 8:13 have two clauses which are two cola containing six pairings. Colon-1 is feminine; Colon-2 is neuter, and they are a synthetic parallel by virtue of Keyword-1 and Keyword-2 both being *παλαιόω*, which is used as a hook word joining the cola. Keyword-1 and *τὴν πρώτην* (the first) are

³ The only difference is in the spelling of *πεπαλαιώκε(ν)*. See p. 84.

⁴ See p. 98.

⁵ See pp. 85–98.

⁶ See pp. 95–96.

⁷ See pp. 138, 155.

⁸ See pp. 123–135.

antonyms of *καινήν* (new); Keyword-2 and Keyword-3 (*γηράσκον*) are synonyms with an antonymic voice; Keyword-3 is an antonym of *τὴν πρώτην* in time, and the verse ends are parallels because what is new has just appeared or been constructed, so it is an antonym of *ἀφανισμοῦ* (disappearance/destruction). Also, the verse has reverse time progression in Clause-1 and advancing time progression in Clause-2.⁹

Since *παλαιόω* has to be translated into English using two words for English translations to convey this semantic-range potential, Keyword-1 and Keyword-2 need at least the same adjectival endings to retain the verbal linkage present in Greek.¹⁰ Similarly, since Keyword-2 and Keyword-3 are synonyms, they need the same semantic-range potential. Consequently, the structure of Heb. 8:13 reduces the semantic-range potential of Keyword-1 and Keyword-2 to that of Keyword-3, which is *old/aged/frail*. Aged-related statements such as *old/aged/frail* satisfy the parallels and time progression of the verse. *In the past* and value statements such as *valued/experienced/out of fashion/obsolete/useless* do not.¹¹

Heb. 8:13 is not saying the Torah/Law is old or obsolete. At least some of the Torah/Law must be current under the new covenant if it is written on people's hearts as Heb. 8:8–12 and Jer. 31:31–34 (MT; LXX: 38:31–34) say. Heb. 6:13–10:29 indicates that Heb. 7:12 should be understood as 'where a modification of the priesthood occurs, a modification of the Torah/Law occurs'. It is not indicating that the Levitical priesthood and Torah/Law have been abolished. Similarly, the immediate context of Heb. 8:13 indicates that the referent of *the first* is the Mosaic covenant, and it is made old, but not obsolete, by the new covenant. Since the Tabernacle, priesthood and Torah/Law of the Mosaic covenant were established as a

⁹ See pp. 140, 154, 135–136.

¹⁰ See pp. 92–94, 136.

¹¹ See p. 136.

picture of things in Heaven, and Heaven is not visible, the Mosaic covenant must still have educational value.¹²

Since its first edition, *Novum Testamentum Graece* has provided a cross-reference of Rom. 10:4 in Heb. 8:13,¹³ and this may impact how Heb. 8:13 is understood. However, translations of Rom. 10:4 are inevitably subjective because *τέλος* has a wide semantic range; there is no punctuation in Greek texts of Rom. 10:4 and the verse's immediate context does not make it definitively clear how the verse should be translated.¹⁴ Conversely, the structure and context of Heb. 8:13 and usage of the keywords elsewhere in the NT and in the LXX permit the relatively objective semantic-range potential of Heb. 8:13 reached by this research.

Consequently, if one wishes to interpret one passage in the light of the other, it is reasonable to interpret Rom. 10:4 in the light of Heb. 8:13 and conclude that the immediate context of Rom. 10:4 compares righteousness achieved by faith and righteousness achieved by Torah/Law observance, so Rom. 10:4 is best translated as 'For all who believe, Christ is the end/termination [*τέλος*] of achieving righteousness by keeping the Torah/Law'. 'Christ is the end/termination of the Torah/Law, into righteousness for all who believe' is a common alternative translation, but interpreting Heb. 8:13 in the light of this is problematic because Heb. 8:13 then says the Torah/Law is obsolete and/or annulled, and this contradicts the immediate context of Heb. 8:13.¹⁵ An additional problem for those wanting consistency across the NT is that Heb. 8:13 becomes inconsistent with Acts where there is clear evidence of the NT church being Torah/Law observant.¹⁶

¹² See pp. 139–154.

¹³ See p. 157, n. 58.

¹⁴ See pp. 158–161.

¹⁵ See pp. 139–155.

¹⁶ See pp. 163–167.

Early Latin, Peshitta and Coptic translators retained the parallels and semantic-range potential of Heb. 8:13 that this research has identified in Greek texts. Of the ancient translations analysed, only the Vulgate translator broke them.¹⁷ Conversely, 75.17% of the one hundred and forty-nine English translations of Heb. 8:13 tested by this research have inaccuracies.¹⁸

Despite allowing for purpose-driven acceptability and various translation approaches, this research has found that, when they are qualitatively tested against standards established in the analysis stages of the translation process, 6.04% of the translations (G1: 6.71%; G2: 0%)¹⁹ did not translate Keyword-1 using a lexical definition, and these figures rose to 38:26% (G1: 41.04%; G2: 13.33%) for Keyword-2, and 21.48% (G1: 22.39%; G2: 20.00%) for Keyword-3, as opposed to 4.03% (G1: 3.73%; G2: 6.67%) for Keyword-4.²⁰ When the Linguistic-form tests look for tenses and processes within them having the semantic-range potential of the Greek tenses, similar figures are reached, but the inaccuracy rates for Keyword-1, Keyword-2 and Keyword-3 are considerably higher when tested against usage elsewhere and the literary features present in Greek texts.

32.89% (G1: 35.07%; G2: 13.33%) of the translations translate Keyword-1 with a word that usage elsewhere makes uncertain, and 10.07% (G1: 11.19%; G2: 0%) use one that usage elsewhere makes inaccurate, compared with 21.48% (G1: 22.39%; G2: 13.33%) and 34.23% (G1: 36.56%; G2: 13.33%) for Keyword-2, and 0% and 25.50% (G1: 26.12%; G2: 20.00%) for Keyword-3. Testing for parallels and other structures conveying the semantic-range potential in Greek texts, there are no uncertainties, but the inaccuracies rise to 43.63% (G1:

¹⁷ See pp. 176–197.

¹⁸ See pp. 210–251.

¹⁹ Group-1 (G1) being the translations with a Greek *Vorlage* and Group-2 (G2) the translations with a non-Greek *Vorlage*, and so throughout below. See pp. 204–205.

²⁰ See pp. 244–246.

46.27%; G2: 20.00%) for Keyword-1, 69.13% (G1: 71.64%; G2: 46.66%) for Keyword-2, and 35.57% (G1: 35.82%; G2: 33.33%) for Keyword-3.²¹

When the keyword inaccuracies are analysed by measure of accuracy, 18.61% are Lexical-Definition inaccuracies, 19.50% are Usage-Elsewhere inaccuracies, 21.63% are Linguistic-Form inaccuracies and 40.24% are Literary-Form inaccuracies.²² Also, grouping the translations as 0-IAs and 1⁺-IAs translations chronologically, accuracy rates are improving because they have increased from 0% in 1925–1949, to 11.76% in 1950–1974, to 21.74% in 1975–1999, and 31.37% in 2000–2019.²³ However, 83.21% of the NMS translations are 1⁺-IAs translations and they comprise 97.32% of the 1⁺-IAs translations despite being only 87.92% of the translations.²⁴ During 2009–2018, when all but one of the non-NMS translations was published, the NMS translations comprise 57.89% of the Sample Translations, but they comprise 90.91% of the 1⁺-IAs translations, and 90.91% are 1⁺-IAs translations.²⁵ Consequently, we are arguably living in the period with the worst NMS accuracy rates in the history of English Bible translation because there are never more than four Sample Translations in the 100%-inaccuracy periods prior to 1925–1949,²⁶ and there are only nine in 1925–1949,²⁷ but there are thirty-eight in 2009–2018,²⁸ so one translation is less able to skew the figures. For 90.91% of thirty-eight translations to be 1⁺-IAs translations, there is clearly an inaccuracy problem across 2009–2018.

²¹ See pp. 244–246.

²² See p. 251.

²³ See pp. 252–255.

²⁴ See p. 260.

²⁵ See p. 260.

²⁶ See p. 253–254.

²⁷ See p. 254.

²⁸ See p. 260–261.

Furthermore, the doctrinal views of translators clearly determine the accuracy rates if non-NMS translations have higher accuracy rates. Also, since Wider Context is the only measure that supports the inaccuracies,²⁹ it appears that translators are allowing their interpretations of the wider NT context of Heb. 8:13 to determine their translation choices.

Similarly, usage of *obsolete* in the Sample Translations bears little resemblance to general trends over their time period, and its usage in NMS translations has been rising since 1950, despite its general usage being in decline. Also, the keyword-inaccuracies-by-measure-of-accuracy figures demonstrate that the rhetorical art and parallels in the verse are being widely disregarded,³⁰ and translators do not appear to be using all of the measures of accuracy used by this research, despite the measures being part of a comprehensive translation process.

Furthermore, the primary-research email responses from translators analysed in Chapter 7 confirm this. Tables 7.4.2, 7.6.1 and 7.6.2 all demonstrate that the 0-IAs translations use more measures of accuracy than 1⁺-IAs translations do. Table 7.6.1 also demonstrates that 0-IAs translations prioritise measures of accuracy over doctrinal issues and other standards and 1⁺-IAs translations do the reverse. However, only one translation used the linguistic form (the tenses),³¹ and none used the literary form.³¹

We, therefore, see rising usage of *obsolete* and other inaccuracies that appear to be caused by doctrinal bias and a failure to use word-usage, the linguistic and literary form, and the immediate context of a passage as measures of accuracy.

²⁹ Cf. the near-final draft reached by this research on p. 155, and interpretations of Rom. 10:4 holding that Christ is the end of the Torah/Law (see p 157–160).

³⁰ This supports the findings of Alter and Page who are concerned that translations are not reproducing the literary style of their *Vorlage*. See Robert Alter, *Genesis* (New York: Norton, 1996), xi; Nick Page, *The Badly Behaved Bible* (London: Hodder & Stoughton, 2019), 82–100.

³¹ See p. 281.

8.3 **Strengths and Weaknesses of the Research**

Strengths of this research are that it analyses Heb. 8:13 in-depth using each of the analysis components of the Bible translation process; it uses them as accuracy measures; it approaches the task from linguistic, logical and/or literary perspectives wherever possible, rather than doctrinal ones; it critically analyses both Christian and Messianic interpretations of the verse, and it takes the multi-disciplinary nature of the translation process and its complex, two-way relationship with its environment into consideration.

As the first research of its kind using The Translator's Freedom-Range Matrix, or anything like it, and a humanly selected translation sample, the value and objectivity of its findings will inevitably remain uncertain, however, until the reliability of the matrix, the sample and the findings is confirmed by further research. Also, the translator sample is small, relative to the number of English Bible translations; the responses from translators do not provide a complete picture of why they translate Heb. 8:13 as they do,³² and the study's strength as a multi-disciplinary study produces weaknesses because depth has, at times, had to be sacrificed to accommodate the breadth of the analysis components of the Bible translation process.

8.4 **The Importance of the Findings**

This research is important for a number of reasons.

- (1) The Christian/Messianic Bible is mostly read in translation.
- (2) Inaccurate translations are unreliable sources of doctrine, and this research finds 90.91% of the 2009–2018, NMS Sample Translations inaccurate in Heb. 8:13.
- (3) Translations of Heb. 8:13 that this research finds inaccurate are understood to mean that (some of) the Torah/Law and Mosaic covenant are no longer valid, and this has major ramifications. Firstly, the church has become divided not only between those

³² See p. 280.

who support and reject this view, but camps within camps, despite Yeshua/Jesus having said a house divided against itself cannot stand.³³ Secondly, rejecting the Torah/Law and Mosaic covenant strains Jewish-Christian/Messianic relations and has major implications for the Palestinian and Israeli communities, who are each supported by Christians holding opposing interpretations of Heb. 8:13.

- (4) Perceived contradictions within the Bible are a cause of people disrespecting it, and this research indicates that the inaccurate translations of Heb. 8:13 contradict the verse's immediate context.
- (5) This research finds that translations have doctrinal bias that is not disclosed in their Preface, despite readers having a right to know a translation's bias before they purchase it.
- (6) This research indicates that the inaccuracy rates of NMS translations of Heb. 8:13 are rising and we arguably live in the period with the highest inaccuracy rates in the history of English Bible translations.

8.5 **Responding to the Findings**

Language differences and human fallibility make translation inaccuracies inevitable. It is also inevitable that interpretation will occur when it is not clear how a passage should be translated, but a number of things can be done to keep inaccuracy to a minimum.

Firstly, translator attention to detail is essential, to prevent basic mistakes such as those identified in Chapter 7 occurring. Secondly, using word-usage, linguistic form, literary form and the immediate context of a passage as measures of accuracy, in addition to lexical definitions, helps to prioritise objectivity over subjectivity and eliminate the bias and failings inherent within each measure.

³³ Matt.12:25.

In Heb. 8:13, for example, it is important that translators pay attention to the genders, processes, time progression and parallels in their *Vorlage*. Elsewhere, there may be word-plays, puns and other features to take into consideration. The linguistic form of a source text may need changing to enhance its readability in translation, but the literary form comprises stylistic features that are an integral part of a text. Translations that omit a passage's literary features are, therefore, an incomplete picture of their *Vorlage*.

Similarly, eliminating ambiguity, as Nida recommended, denudes Jewish writings of their character and makes translators commentators, rather than simply reflectors of their *Vorlage*. It also makes Bible translations interpretations comparable to *targumim*, which have never been considered sacred texts, and this carries a risk that Bible translations will no longer be deemed sacred texts. The problem for readers and the wider world who do not know Hebrew, Aramaic or Greek is identifying when inaccuracies and interpolations have occurred.

Disclosing the doctrinal bias of a translation in its Preface may help, and be a partially self-governing accuracy mechanism if universally done by translation teams, because translators will want their translation viewed favourably compared to others, but bias varies from verse to verse, and bias disclosure will inevitably lose translations market share, so translators are unlikely to initiate it. Similarly, if independent websites compare translations verse by verse, readers may develop a pre-purchase understanding of a translation, but no review is without bias.

In the market- and marketing-driven society in which we live, customer demand for greater accuracy is arguably the most effective way of improving accuracy. Readers will find this difficult if they do not know where inaccuracies and interpolations are occurring. However,

there has been discontent about the accuracy of Bible translations for some time now;³⁴ this is likely to rise as people learn that NMS inaccuracy rates are increasing, and a large popular movement that only buys the more accurate translations will have purchase power to ensure that publishers improve accuracy rates to achieve market share.

It is, therefore, recommended that publishers and Bible translators prioritise greater accuracy using The Translator's Freedom-Range Matrix, as this accommodates purpose-driven acceptability, a range of translation approaches across and within translations, a flexible approach to source and target language differences, and artistic freedom for translators, but it utilises each analysis component of the translation process for a thorough result that helps to eliminate bias inherent within each measure of accuracy.

It is also recommended that universities develop courses in English Bible translation to improve accuracy and facilitate research. University websites worldwide indicate that five institutions currently offer Bible translation degrees in English, but they are in translating the Bible for unreached people groups.³⁵ Elsewhere, there are courses in linguistics, textual

³⁴ Louw wrote of it in 1991 (see p. 26), but Nida's success in promoting dynamic/functional equivalence in the 1960s implies that people were discontented with the accuracy of translations, as does the proliferation of translations since the end of the nineteenth century.

³⁵ The institutions are Redcliffe College, Gloucestershire, which offers an MA in Field Linguistics (<https://www.redcliffe.ac.uk/courses/linguistics-translation-and-literacy/ma-field-linguistics>, accessed 8 Sept. 2019); the University of the Free State, which offers an MA in Bible Translation, an MA in Bible Translation Management and a PhD in Bible Translation (<https://www.ufs.ac.za/theology/faculty-of-theology-home/academic-information/bible-translation>, accessed 8 Sept. 2019); Dallas International University, which offers an MA with a major in Applied Linguistics (<https://www.diu.edu/gial/ma-applied-linguistics/>, accessed 8 Sept. 2019); Dallas Theological Seminary, which offers an MA (Biblical Exegesis and Linguistics) (<https://www.dts.edu/biblical-linguistics-translation-degree-mabel/>, accessed 8 Sept. 2019), and Gordon Conwell Theological Seminary, which offers a Doctorate of Ministry with a Bible Translation track (<https://gordonconwell.edu/doctor-ministry/tracks/bible-translation/>, accessed 8 Sept. 2019). In addition to these, the Jerusalem Center for Bible Translators offers semester-long Hebrew courses in conjunction with other courses for those already involved in a Bible translation project (http://eng.bibletranslators.org/?page_id=8, accessed 8 Sept. 2019).

analysis and relevant languages, but these do not cover essential aspects of the Bible translation process such as style or hermeneutics.³⁶

Mature, segmented markets such as the English-Bible-translation market function very differently from emerging markets with only one product. Also, the Bible is reputedly the most widely-distributed book,³⁷ but it is mostly read in translation, and we still know very little about the accuracy of translations or the impact of their inaccuracies. Publications on the accuracy of Bible translations most commonly promote one translation or translation approach over another,³⁸ despite no translation taking one approach.³⁹ We need research that allows for purpose-driven acceptability and considers where inaccuracies are occurring in Bible translations generally, why they are occurring, how long they have been occurring, and what impact they have had on readers and the wider world.

³⁶ e.g., in *The Art of Bible Translation*, Robert Alter identifies a small number of American institutions that he says prepare people to translate the Hebrew Bible, but he then says they only provide philological, textual studies and language studies. ‘It is still inconceivable for a course to be offered in prose style or narrative conventions in any of the major institutions where there are programs in Hebrew Bible.... Literary style ... is never studied, and the translators consequently proceed as if the Bible had no style at all’ (Princeton, NJ: Princeton University Press, 2019, 11–12).

³⁷ Curtis Newbold, ‘The World’s 18 Most Widely Read Books’, *The Visual Communication Guy* (19 May 2014), <https://thevisualcommunicationguy.com/2014/05/19/the-worlds-18-most-widely-read-books/>, accessed 3 Oct. 2019. Jennifer Pollard (‘The 10 Most Read Books in the World’, *Business Insider* (27 Dec. 2012), <https://www.businessinsider.com/the-top-10-most-read-books-in-the-world-infographic-2012-12?r=US&IR=T>, accessed 3 Oct. 2019) and a number of other sources cite research conducted by James Chapman who found the Bible to be the most widely read book over the last fifty years, but he does not appear to have included the Qur’an or allowed for the fact that ‘most widely read’ and ‘most widely distributed’ are not the same thing.

³⁸ Alter, *Art of Bible Translation*; *The Bible Translator*, United Bible Societies; Leland Ryken, *The Word of God in English: Criteria for Excellence in Bible Translation* (Wheaton, IL: Crossway, 2001); Mark L. Strauss, ‘Bible Translation and the Myth of the “Literal Translation”’, *Review and Expositor* 108/2 (May 2011), 169–193.

³⁹ See p. 51, 53, citing Dave Brunn, *One Bible, Many Versions: Are All Translations Created Equal?* (Downers Grove, IL: InterVarsity Press, 2013), 65–70.

For example, why is *ἐπι* translated as ‘for’ in Eph. 2:10 when treating it as a locative preposition and translating it as ‘upon’ would appear to be more contextually appropriate,⁴⁰ and why do some translations translate *διάκονον* as ‘servant’ when used of Phoebe in Rom. 16:1, and then translate *διακόνους* and *διάκονοι* as ‘deacons’ and ‘deacon’/‘deacons’ respectively when used of men in 1 Tim. 3:8, 12?⁴¹ ‘Sexism’ is a simplistic answer. Which market segments accept it? Do they demand it? And who finances it, and why?

How long have these verses been translated this way? What impact has church history had? Is bias imposed upon translations perpetuating doctrinal positions that lack textual support when texts are understood in their historical context? And are translations in English semantically compatible with translations in other languages?

Similarly, this research has used the analysis components of the Bible translation process, but not had the capacity to consider the impact that other aspects of the process might be having on Bible translation (in)accuracy. Further research is required to establish the extent to which inaccuracy is caused by a translation team’s policies, structures, funding, computer programmes, reference works and stylists; the external environment; the latest Translation Studies theories, and competitive forces. This research has identified a possible correlation between the *Vorlage* (MOI-3 data) of a translation and its accuracy rates, but not had the capacity to compare the MOI-3 accuracy rates with the age, translation approach, literary style and Messianic/Sacred-Name status of the translations, or identify any doctrines held by the translators, translation sponsors, management team or target market that might have impacted

⁴⁰ Except for a digression at Eph. 1:15–23, Eph. 1:3–2:10 focuses on life in and because of Yeshua/Jesus and what he has achieved, and Eph. 2:9 says salvation is not of works lest anyone should boast. It is, therefore, illogical that, in Eph. 2:10, *ἐπι ἔργοις ἀγαθοῖς* should be translated as ‘for good works’ that we will do. It would make better sense if the climax of the passage was us standing upon works that Yeshua/Jesus has achieved.

⁴¹ For examples of this, see ESV, HCSB, NASB and NIV. Also, REB which replaces *servant* with *minister*.

the MOI-3 results. This research has identified a tenuous correlation between the translation approach (MOI-2) data of a translation of its accuracy rates, but not had the capacity to analyse other data to establish if this is the case.

This research has also established from Heb. 8:13 and its immediate context that the Torah/Law is not old or obsolete and the Mosaic covenant is not obsolete. This stands in contradiction to many Christian doctrinal positions reached as a result of how Heb. 8:13, Rom. 10:4 and elsewhere in the NT are commonly understood. Further research is, therefore, required to establish if passages elsewhere in the NT can be interpreted in ways consistent with the findings of this research or the NT is inconsistent in its teaching on the Torah/Law and Mosaic covenant.

There is, therefore, a wealth of opportunity for the religious adherent wanting consistency across Scripture, the Bible critic, the Translation Studies scholar, the literary scholar, the linguist, the historian, the sociologist, the political scientist and others to research aspects of the accuracy of Bible translations in English and other languages, to establish detail and identify trends.

If NT studies reach similar conclusion to this research regarding the Torah/Law and Mosaic covenant, there is also opportunity to enhance Jewish-Christian relations by conveying to the Jewish community that the NT does not say the Torah/Law or Mosaic covenant are obsolete.

Bible translation is problematic for translators, translation management teams, readers and the wider world, and the difficulties faced by each group need addressing.

APPENDIX 1
LEXICAL DEFINITIONS OF NEW¹

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ²	1623	–
<i>Glossographia</i> ³	1656	–
<i>A New English Dictionary</i> ⁴	1702	<i>that has not been before, fresh, or of late time.</i>
<i>A New English Dictionary on Historical Principles</i> ⁵	1884 – 1928	<i>a. and sb. ... A. adj. I. 1. Not existing before ; now made, or brought into existence, for the first time.... b. Of a kind now first invented or introduced ; novel.... 2. Not previously known ; now known for the first time : a. of {sic} things</i>

- ¹ The methodology used in presenting the data is as follows:
- (1) If a word is or can be spelt differently, it appears before the definition.
 - (2) Olde English letters are converted to their modern equivalents.
 - (3) When a lexicon has no definition for a word/phrase, – is used.
 - (4) Inserted items and derived meanings are placed in { } because the lexical entries use [] and < >.
 - (5) Examples and definitions irrelevant to this research are omitted where ... occurs.
 - (6) Despite inconsistencies across the lexica, except for the presentation (which is changed, where necessary, to black, Times New Roman, continuous text), the formatting of each lexicon is kept, where possible, because it is deemed part of its art.
 - (7) Except for the *Oxford English Dictionary* 3rd edition, the year is the publication year. Since the *Oxford English Dictionary* 3rd edition is a work in progress updated every three months, and some entries are still those of the 2nd edition, the *Oxford English Dictionary* 3rd edition year is that in which it was last accessed, and the bibliographic footnote provides the publication date of the entry. The lexica is described as the 3rd edition within the table because the entry is part of the 3rd edition as it stands when accessed, even if the entry has not been updated since the 2nd edition.
- ² H. C., *The English Dictionarie or An Interpreter of hard English Words* (London: Nathaniel Butter, 1623); repr. as Henry Cockeram, *The English Dictionarie* 1623, (Menston, Yorkshire, Scolar Press, 1968), n.p.
- ³ T. B., *Glossographia* (London: Humphrey Moseley, 1656); repr. as Thomas Blount, *Glossographia* 1656 (Menston, Yorkshire: Scolar Press, 1969), n.p.
- ⁴ J. K., *A New English Dictionary* (London: Henry Bonwicke and Robert Knaplock, 1702); repr. as John Kersey, *A New English Dictionary* 1702 (Menston, Yorkshire: Scolar Press, 1969), n.p.
- ⁵ James A. H. Murray, Henry Bradley, William A. Craigie, and C. T. Onions (eds), *A New English Dictionary on Historical Principles*, 10 vols (Oxford: Clarendon Press, 1884–1928); repr. with a Supplement, as *The Oxford English Dictionary*, 13 vols (Oxford: Clarendon Press, 1933); repr. as *The Compact Edition of the Oxford English Dictionary: Complete Text Reproduced Micrographically*, 2 vols (Oxford: Clarendon Press, 1971), 1918:113–114.

		spoken or heard.... b. Of feelings, experience, events, etc.... c. Of countries, etc., now first discovered.... d. Of things or persons.... e. Strange, unfamiliar (<i>to one</i>).... 3. Coming as a resumption or repetition of some previous act or thing ; starting afresh.... b. Fresh, further, additional.... c. Restored after demolition, decay, disappearance, etc.... 4. Other than the former or old ; different from that previously existing, known, or used.... b. Of persons occupying a certain position or relationship.... c. Of places : Different from that previous inhabited or frequented.... d. Morally or spiritually changed.... † e. Inclined to change or novelty. <i>Obs.</i> rare ¹ 5. Used with <i>the</i> to distinguish the thing spoken of from something old, or already existing, of the same kind : a. Of institutions, practices, methods, etc., with implication of some change in the nature or character of these.... b. Of things, places, or persons.... c. In names of cities or countries. (Without <i>the</i>).... II. 6. Of recent origin or growth ; that has not yet existed long ; †young. Also, of events or points in time : Recent, not long ago.... b. Of articles of food or drink : Freshly made, produced or grown ; not yet old or stale ; belonging to the fresh crop or growth.... c. Recently made ; not yet used or worn ; still unimpaired by use.... d. Now first used for some purpose.... e. Recently inhabited or settled.... 7. Having or retaining the qualities of a fresh or recent thing ; showing no sign of decline or decay. In later use esp. <i>ever new</i> 8. Having but recently come into a certain state, position, or relationship.... b. Const. <i>to</i> a thing.... c. Fresh <i>from</i> some place, state or operation.... 9. That has just recently risen to notice : not belonging to a noted family.... B. <i>absol.</i> or as <i>sb.</i> 1. That which is new.... b. A new thing <i>rare</i>
<i>The Concise Oxford Dictionary of Current English</i> ⁶	1911	a. Not existing before, now first made, brought into existence, invented, introduced, known or heard of, experienced or discovered (<i>N. TESTAMENT</i>) ; unfamiliar <i>to</i> ; renewed, fresh, further, additional ; different, changed ... (with <i>the</i> , as distinctive epithet implying difference of character) later, modern, newfangled ... <i>the</i> ~ <i>diplomacy</i> , <i>journalism</i> , <i>theology</i> , etc., advanced in method or doctrine usu. contempt. ... of recent origin, growth, arrival, or manufacture, now first used, not worn or exhausted ... not yet accustomed <i>to</i> ; fresh <i>from</i> ; (of family or person) lately risen in position ...
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ⁷	1933	<i>a.</i> and <i>sb.</i> ... A. <i>adj.</i> I. 1. Not existing before ; now made, or brought into existence, for the first time. b. Of novel kind ME. 2. Not previously known ; now known for the first time OE. b. Strange, unfamiliar (<i>to one</i>) 1595. 3. Starting anew

⁶ *The Concise Oxford Dictionary of Current English*, adapted by H. W. Fowler and F. G. Fowler from *The Oxford Dictionary* (Oxford: Clarendon Press, 1911), 545.

⁷ William Little, H. W. Fowler and J. Coulsdon, *The Shorter Oxford English Dictionary on Historical Principles*, 2 vols, rev. and ed. C. T. Onions (Oxford: Clarendon Press, 1933), 1323–1324.

		OE. 4. Other than the former or old ; different, changed OE. 5. Used with <i>the</i> as a distinguishing epithet, implying some difference or change of nature or character OE.... II. I. Of recent origin or growth ; †young ; freshly made, produced, or grown ; not yet used or worn. Also (now <i>rare</i>) of events or points of time : Recent, not long ago. OE. 2. Having or retaining the qualities of a fresh or recent thing ; showing no decline or decay. In later use esp. <i>ever n.</i> ME. 3. Having but recently come into a certain state, position, or relationship OE. b. Fresh <i>from</i> some place, state or operation 1700. 4. That has just recently risen to notice : not belonging to a noted family 1611.... B. absol. or as <i>sb.</i> 1. That which is new OE....
<i>The Concise Oxford Dictionary of Current English</i> (4th edition) ⁸	1952	a. 1. Not existing before, now first made, brought into existence, invented, introduced, known or heard of, experienced or discovered (<i>New Testament</i>) ; unfamiliar <i>to</i> . 2. Renewed, fresh, further, additional ; different, changed ... 3. (With <i>the</i> , as distinctive epithet implying difference of character) later, modern, ~fangled ... <i>the ~ diplomacy, journalism, theology</i> , etc., advanced in method or doctrine usu. derog. ... 4. Of recent origin, growth, arrival, or manufacture, now first used, not worn or exhausted ... not yet accustomed <i>to</i> ; fresh <i>from</i> . 5. (Of family or person) lately risen in position....
<i>The Concise Oxford Dictionary of Current English</i> (6th edition) ⁹	1976	a. 1. Not existing before, now first made, brought into existence, invented, introduced, known or heard of, experienced or discovered (<i>New Testament</i>) ; unfamiliar <i>to</i> . 2. Renewed, fresh, further, additional, different, changed ... 3. The ~ (as distinctive epithet implying difference of character) later, modern, (derog.) newfangled, advanced in method or doctrine ... 4. Of recent origin, growth, arrival, or manufacture, now first used, not worn or exhausted ... not yet accustomed <i>to</i> ; fresh <i>from</i> . 5. (Of family or person) lately risen in position....
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ¹⁰	1987	<i>adj.</i> 1. a. recently made or brought into being. b. (as <i>n.</i>) : <i>the new</i> . 2. of a kind never before existing, novel ... 3. recently discovered ... 4. markedly different from what was before: <i>the new liberalism</i> . 5. (often foll. by <i>to</i> or <i>at</i>) recently introduced (to); inexperienced (in) or unaccustomed (to) ... 6. (<i>cap. in names or titles</i>) more or most recent of things with the same name: <i>the New Testament</i> . 7. (<i>prenominal</i>) fresh, additional: <i>send some new troops</i> . 8. (often foll. by <i>to</i>) unknown: <i>this is new to me</i> . 9. (of a cycle) beginning or occurring again ... 11. changed, esp. for the

⁸ *The Concise Oxford Dictionary of Current English*, adapted by H. W. Fowler and F. G. Fowler from *The Oxford Dictionary* (4th edn, rev. E. McIntosh, Oxford: Clarendon Press, 1952), 795.

⁹ J. B. Sykes (ed.), *The Concise Oxford Dictionary of Current English*, Based on *The Oxford Dictionary* and its Supplements (6th edn, Oxford: Clarendon Press, 1976), 734.

¹⁰ William T. McLeod (ed.), *The New Collins Dictionary and Thesaurus in One Volume* (London: Collins, 1987), 668–669.

		better: <i>she returned a new woman</i> . 12. up-to-date; fashionable.
<i>The Concise Oxford Dictionary of Current English</i> (9th edition) ¹¹	1995	<i>adj. & adv.</i> • <i>adj.</i> 1 a of recent origin or arrival. b made, invented, discovered, acquired, or experienced recently or now for the first time ... 2 in original condition; not worn or used. 3 a renewed or reformed. b reinvigorated ... 4 different from a recent previous one (<i>has a new job</i>). 5 in addition to others already existing (<i>have you been to the new supermarket?</i>) 6 (often foll. by <i>to</i>) unfamiliar or strange ... 7 (often foll. by <i>at</i>) (of a person) inexperienced, unaccustomed (to doing something) ... 8 (usu. prec. by <i>the</i>) often <i>derog.</i> a later, modern ... b newfangled ... 9 (often prec. by <i>the</i>) advanced in method or theory ... 10 (in place names) discovered or founded later than and named after (<i>New York; New Zealand</i>).
<i>Collins English Dictionary</i> (12th edition) ¹²	2014	adjective 1. a. recently made or brought into being ... b. (<i>as collective noun; preceded by the</i>) <i>the new</i> 2. of a kind never before existing; novel ... 3. having existed before but only recently discovered ... 4. markedly different from what was before <i>the new liberalism</i> 5. fresh and unused; not second-hand ... 6. (<i>prenominal</i>) having just or recently become ... 7. (often foll by <i>to</i> or <i>at</i>) recently introduced (to); inexperienced (in) or unaccustomed (to) ... 8. (capital in names or titles) more or most recent of two or more things with the same name <i>the New Testament</i> 9. (<i>prenominal</i>) fresh; additional ... 10. (often foll by <i>to</i>) unknown; novel this is new to me 11. (of a cycle) beginning or occurring again <i>a new year</i> 12. (<i>prenominal</i>) (of crops) harvested early new carrots 13. changed, esp for the better she returned a new woman from her holiday 14. up-to-date; fashionable 15. (<i>capital when part of a name; prenominal</i>) being the most recent, usually living, form of a language <i>New High German</i> ... 18. recently, freshly <i>new-laid eggs</i> ...
<i>Collins COBUILD Advanced Learner's Dictionary</i> (9th edition) ¹³	2018	1 ADJ Something that is new has been recently created, built, or invented or is in the process of being created, built, or invented.... 2 ADJ Something that is new has not been used or owned by anyone.... 3 ADJ You use new to describe something that has replaced another thing, for example because you no longer have the old one, or it no longer exists, or it is no longer useful. □ <i>Under the new rules, some factories will cut emissions by as much as 90 percent.</i> □ <i>I had been in my new job only a few days.</i> □ <i>I had to find somewhere new to live.</i> □ <i>Rachel has a new boyfriend.</i> □ <i>They told me I needed a new battery.</i> 4 ADJ [usu ADJ n] New is used to describe something that has only recently been

¹¹ Della Thompson (ed.), *The Concise Oxford Dictionary of Current English* (9th edn, London: BCA, 1995), 916.

¹² *Collins English Dictionary* (12th edn, Glasgow: HarperCollins, 2014), https://www.collinsdictionary.com/dictionary/english/new_1, accessed 16 Jan. 2018.

¹³ *Collins COBUILD Advanced Learner's Dictionary* (9th edn, Glasgow: HarperCollins, 2018), 1007.

		<p>discovered or noticed.... 5 ADJ [ADJ n] A new day or year is the beginning of the next day or year.... 6 ADJ [ADJ n] New is used to describe someone or something that has recently acquired a particular status or position.... 7 ADJ [v-link ADJ] If you are new to a situation or place, or the situation or place is new to you, you have not previously seen it or had any experience of it.... 8 ADJ [ADJ n] New potatoes, carrots, or peas are produced early in the season for such vegetables and are usually small with a sweet flavour....</p>
<p><i>Oxford English Dictionary</i> (3rd edition)¹⁴</p>	<p>2020</p>	<p>A. adj. I. That has not previously existed, differs from what existed in the past, etc. 1. a. Not previously existing; now made or brought into existence for the first time.... b. Of a kind now first invented or introduced; novel, newfangled; original.... 2. Not previously known or experienced; now known or experienced for the first time. a. Of something communicated.... b. Of a feeling, experience, etc.... c. Of a thing or person not previously encountered, a country not previously known of, etc.... d. Strange, unfamiliar (<i>to</i> a person).... 3. a. Coming as a resumption or repetition of some previous act or thing; starting afresh, resurgent.... b. Restored after demolition, decay, disappearance, etc.... c. Additional to that which was present before; further, renewed.... 4. a. Other than or replacing the former or old; different from that previously existing, known, or used; changed.... b. Of a person: that has succeeded another person in a specified position or function; that is the latest, or one of the latest, to have come into a certain position or relationship.... c. That has undergone moral or spiritual (in later use also psychological, emotional, etc.) transformation.... d. Of a place: different from another place previously inhabited or frequented.... 5. With <i>the</i>. Designating something as different from something old, or already existing, of the same kind. a. Designating an institution, practice, method, etc., which supersedes, revolutionizes, or revives an earlier form or version of the same kind; modern, progressive, advanced; fashionable, belonging to or characteristic of the most up-to-date trend ... b. Of a thing, place, or person.... 6. In the names given to cities, countries, etc., after the name of an earlier counterpart. Also: in the names for inhabitants of countries, provinces, etc., whose names include the word <i>New</i>.... II. Fresh, young, recent. 7. a. Of recent origin or growth; that has not as yet existed for long; †young (<i>obs.</i>). Also, of an event or point in time: recent, occurring not long ago.... b. Of food or drink: freshly made, produced, or grown; not yet old or stale; (<i>spec.</i> of a fruit or vegetable) belonging to the fresh crop or growth, harvested early in the season.... c. Recently made; not yet used or worn; still unimpaired by use.... 8. a. Of a</p>

¹⁴ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, Sept. 2003), <https://www-oed-com.ezproxyd.bham.ac.uk/view/Entry/126504?rskey=cd5zni&result=1&isAdvanced=false#eid>, accessed 211 Feb. 2020.

		person: that has recently come into a particular state, position, or relationship; newly appointed, engaged, etc.... b. That has only recently risen to distinction, notice, or high social standing; <i>spec.</i> not belonging to a well-established family.... c. Unaccustomed <i>to</i> a thing or activity; coming <i>to</i> a situation, etc., for the first time.... d. Fresh <i>from</i> some place, state, or occupation.... 9. Having or retaining the qualities of a fresh or recent thing; full of life or energy; showing no sign of decline or decay....
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ¹⁵	1828	<i>a.</i> ... 1. Lately made, invented, produced or come into being ; that has existed a short time only ; recent in origin ; novel ; opposed to <i>old</i> , and used of things ... 2. Lately introduced to our knowledge ; not known before ; recently discovered ... 3. Modern ; not ancient. 4. Recently produced by change ; as a <i>new</i> life.... 5. Not habituated ; not familiar ; unaccustomed.... 6. Renovated; repaired so as to recover the first state.... 7. Fresh after any event.... 8. Not of ancient extraction or a family of ancient distinction.... 9. Not before used ; strange ; unknown.... 10. Recently commenced ; as the <i>new</i> year.... 13. That has lately appeared for the first time ; as a <i>new</i> star. <i>New</i> is much used in composition to qualify other words, and always bears its true sense of late, recent, novel, fresh ; as in <i>new-born</i> , <i>new-made</i> , <i>new-grown</i> , <i>new-formed</i> , <i>new-found</i> . In this use, <i>new</i> may be considered as adverbial, or as a part of the compound.
<i>Webster's New World Dictionary of the American Language, College Edition</i> ¹⁶	1962	adj. ... 1. never existing before; appearing, thought of, developed, made, produced, etc. for the first time. 2. <i>a)</i> existing before, but known or discovered for the first time ... <i>b)</i> recently observed, experienced, manifested, etc.; different ... <i>c)</i> strange; unfamiliar; foreign. 3. not yet familiar or accustomed; inexperienced ... 4. <i>a)</i> designating the more or most recent of two or more things of the same class, though both may be old: as, <i>New York</i> . <i>b)</i> taking the place of what has existed; recently appointed, acquired, etc.: as, a <i>new</i> teacher. 5. recently grown, fresh ... 6. not worn out; not used up; not previously used. 7. modern; recent; fashionable; recently current. 8. more; additional. 9. beginning again; starting as a repetition of a cycle, series, etc.; making another start: as, the <i>new</i> moon. 10. having just come; having just reached a position, rank, place, etc.: as, a <i>new</i> arrival. 11. refreshed in spirits, health, etc.: as, a <i>new</i> man.... SYN. — new is applied to that which has never existed before or which has only just come into being, possession, use, etc. (a <i>new</i> coat, teacher, etc.); fresh implies such newness that the original appearance have not been affected by time or use (<i>fresh</i> eggs, a <i>fresh</i> start); novel

¹⁵ Noah Webster, *American Dictionary of the English Language* (1828; repr., San Francisco, CA: Foundation for American Christian Education, 2000), n.p.

¹⁶ *Webster's New World Dictionary of the American Language, College Edition* (Cleveland, OH: World Publishing Company, 1962), 987.

		implies a newness that is strikingly unusual or strange ... modern and modernistic apply to that which is of the present time, as distinguished from earlier periods, and connotes up-to-dateness, the latter word, sometimes, with derogatory implications; original is used of that which is not only new but is also the first of its kind (an <i>original</i> plan, melody, etc.).— ANT. old.
<i>Webster's New World College Dictionary</i> (4th edition) ¹⁷	2010	adjective 1. never existing before; <u>appearing</u> , <u>thought of</u> , developed, made, produced, etc. for the first time 2. a. existing before, but known or discovered for the first time ... b. recently <u>observed</u> , experienced, <u>manifested</u> , etc.; different <i>a new understanding of the problem</i> c. <u>strange</u> ; <u>unfamiliar</u> ; <u>foreign languages new to him</u> 3. not yet <u>familiar</u> or <u>accustomed</u> ; inexperienced <i>new to the work</i> 4. a. <u>designating</u> the more or most recent of two or more things of the same class, though both may be old <i>New York</i> b. <u>taking</u> the place of the <u>previous</u> one; recently <u>appointed</u> , acquired, etc. <i>a new regime</i> 5. a. recently grown or made; fresh ... b. harvested early ... 6. not previously used or worn 7. <u>modern</u> ; recent; fashionable; recently <u>current</u> 8. more; additional <i>two new inches of snow</i> 9. beginning again; <u>starting</u> as a <u>repetition</u> of a cycle, series, etc.; making another start ... 10. having just <u>reached</u> a position, <u>rank</u> , place, etc. <i>a new arrival</i> 11. <u>refreshed</u> in <u>spirits</u> , <u>health</u> etc. <i>a new man</i> 12. [<i>N-</i>] <u>modern</u> (<u>sense 3</u>) noun 13. something new <i>with the</i> ... SYNONYMY NOTE: <u>new</u> is applied to that which has never existed before or which has only just come into being, possession, use, etc. [<i>a new coat, plan, etc.</i>]; <u>fresh</u> ¹ implies such newness that the original appearance, quality, vigor, etc. have not been affected by time or use [<i>fresh eggs, a fresh start</i>]; <u>novel</u> implies a newness that is strikingly unusual or strange [<i>a novel idea, combination, etc.</i>]; <u>modern</u> , <u>modernistic</u> apply to that which is of the present time, as distinguished from earlier periods, and connote up-to-dateness, the latter word, sometimes, with derogatory implications; , { <i>sic</i> } <u>original</u> is used of that which is not only new but is also the first of its kind [<i>an original plan, melody, etc.</i>] OPPOSITE: old
<i>American Heritage Dictionary of the English Language</i> (5th edition) ¹⁸	2016	<i>adj.</i> ... 1. Having been made or come into being only a short time ago; recent: <i>a new law</i> . 2a. Still fresh ... b. Never used or worn before now: <i>a new car; a new hat</i> . 3. Just found, discovered, or learned: <i>new information</i> . 4. Not previously experienced or encountered; novel or unfamiliar: <i>ideas new to her</i> . 5. Different from the former or the old: <i>the new morality</i> . 6. Recently obtained or acquired: <i>new political power; new money</i> . 7. Additional; further: <i>new sources of energy</i> . 8. Recently arrived or established in a place, position,

¹⁷ *Webster's New World College Dictionary* (4th edn, n.p., Houghton Mifflin Harcourt, 2010), https://www.collinsdictionary.com/dictionary/english/new_1, accessed 16 Jan. 2018.

¹⁸ *The American Heritage Dictionary of the English Language* (5th edn, Boston: Houghton Mifflin Harcourt, 2016), 1186.

		or relationship ... 9. Changed for the better; rejuvenated: <i>The nap has made a new person of me.</i> 10. Being the later or latest in a sequence: <i>a new edition.</i> 11. Currently fashionable: <i>a new dance.</i> 12. New In the most recent form, period or development. 13. Inexperienced or unaccustomed ...
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APPENDIX 2
LEXICAL DEFINITIONS OF RENEW¹

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ²	1623	<i>Redintigrate. Renouate, Innouate.</i>
<i>Glossographia</i> ³	1656	{to renovate or make again; to refresh or recreate, to begin again <} Renovate (<i>renovo</i>) to renew or make again ; to refresh, or recreate, to begin again.
<i>A New English Dictionary</i> ⁴	1702	<i>to begin a-new, or to revive.</i>
<i>A New English Dictionary on Historical Principles</i> ⁵	1884 – 1928	v. ... I. trans. † 1. To do over again, revise. <i>Obs....</i> 2. To make new, or as new, again ; to restore to the same condition as when new, young or fresh.... b. To make spiritually

¹ The lexica and presentation methodology used here are the same as in Appendix 1 (pp. 298–305):

- (1) If a word is or can be spelt differently, it appears before the definition.
- (2) Olde English letters are converted to their modern equivalents.
- (3) When a lexicon has no definition for a word/phrase, – is used.
- (4) Inserted items and derived meanings are placed in { } because the lexical entries use [] and < >.
- (5) Examples and definitions irrelevant to this research are omitted where ... occurs.
- (6) Despite inconsistencies across the lexica, except for the presentation (which is changed, where necessary, to black, Times New Roman, continuous text), the formatting of each lexicon is kept, where possible, because it is deemed part of its art.
- (7) Except for the *Oxford English Dictionary* 3rd edition, the year is the publication year. Since the *Oxford English Dictionary* 3rd edition is a work in progress updated every three months, and some entries are still those of the 2nd edition, the *Oxford English Dictionary* 3rd edition year is that in which it was last accessed, and the bibliographic footnote provides the publication date of the entry. The lexica is described as the 3rd edition within the table because the entry is part of the 3rd edition as it stands when accessed, even if the entry has not been updated since the 2nd edition.

² H. C., *The English Dictionarie or An Interpreter of hard English Words* (London: Nathaniel Butter, 1623); repr. as Henry Cockeram, *The English Dictionarie 1623*, Menston, Yorkshire, Scolar Press, 1968), n.p.

³ T. B., *Glossographia* (London: Humphrey Moseley, 1656); repr. as Thomas Blount, *Glossographia 1656* (Menston, Yorkshire: Scolar Press, 1969), n.p.

⁴ J. K., *A New English Dictionary* (London: Henry Bonwicke and Robert Knaplock, 1702); repr. as John Kersey, *A New English Dictionary 1702* (Menston, Yorkshire: Scolar Press, 1969), n.p.

⁵ James A. H. Murray, Henry Bradley, William A. Craigie, and C. T. Onions (eds), *A New English Dictionary on Historical Principles*, 10 vols (Oxford: Clarendon Press, 1884–1928); repr. with a Supplement, as *The Oxford English Dictionary*, 13 vols (Oxford: Clarendon Press, 1933); repr. as *The Compact Edition of the Oxford English Dictionary*:

		new ; to regenerate.... c. To assume anew, to recover (one's original strength, youth, etc.).... 3. To restore, re-establish, set up again, bring back into use or existence.... † b. To re-enact, put in force again. <i>Obs.</i> 4. To take up again or afresh ; to resume ; to begin again, recommence.... b. To resume (a speech, subject, etc.).... c. To say in resumption.... 5. † a. To go, or do, over again, repeat, relate afresh.... b. To repeat (a promise, a vow etc.) ; to make or utter again.... c. To do over again, to repeat (an action). <i>rare</i> 6. To replace by some new or fresh thing of the same kind ; to restore by means of substitution or a fresh supply ; to fill (a vessel) again ... † b. To change, make a change in. <i>Obs. rare</i> c. To repair, make up for.... 7. To revive, re-awaken (a feeling).... b. To revive, resuscitate, in various uses ... † c. To strike afresh. <i>Obs. rare</i> 8. To grant anew, <i>esp.</i> to grant or give (a lease, bill, etc.) for a fresh period ; to extend the period of application of ; also, to take afresh, to obtain an extension of.... 9. intr. To grow afresh, become new again.... † b. To change by growth. <i>Obs. rare</i> † 10. To begin a fresh attack, to return or come back, <i>upon</i> one ; to renew the fight. <i>Obs.</i> 11. To begin again, recommence ... † 12. To resume relations with a person. <i>Obs.</i>
<i>The Concise Oxford Dictionary of Current English</i> ⁶	1911	v.t. & i. Restore to original state, make (as good as) new, resuscitate, revivify, regenerate ... ; patch, fill up, reinforce, replace ... ; get, begin, make, say, or give, anew, continue after intermission ... (rare) become new again ...
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ⁷	1933	v. late ME.... 1. To make new, or as new, again ; to restore to the same condition as when new, young or fresh. b. To make spiritually new ; to regenerate.... c. To assume anew, to recover (one's original strength, youth, etc.) ... 2. To restore, re-establish, set up again, bring back into use or existence.... 3. To take up again or afresh ; to resume ; to begin again, recommence.... b. To say in resumption ... 4. To go, or do, over again, repeat.... 5. To replace by some new or fresh thing of the same kind ; to restore by means of substitution or a fresh supply ; to fill (a vessel) again ... 6. To revive, re-awaken, resuscitate ... 7. To grant anew, <i>esp.</i> to grant or give (a lease, bill, etc.) for a fresh period ; also, to take afresh, to obtain an extension of ... 8. intr. To grow afresh, become new again.... † 9. To begin a fresh attack, to return or come back, <i>upon</i> one ; to renew the fight ... 10. To begin again, recommence ...

Complete Text Reproduced Micrographically, 2 vols (Oxford: Clarendon Press, 1971), 2490:446.

⁶ *The Concise Oxford Dictionary of Current English*, adapted by H. W. Fowler and F. G. Fowler from *The Oxford Dictionary* (Oxford: Clarendon Press, 1911), 713.

⁷ William Little, H. W. Fowler and J. Coulsdon, *The Shorter Oxford English Dictionary on Historical Principles*, 2 vols, rev. and ed. C. T. Onions (Oxford: Clarendon Press, 1933), 1703.

<i>The Concise Oxford Dictionary of Current English</i> (4th edition) ⁸	1952	v.t. & i. 1. Restore to original state, make (as good as) new, resuscitate, revivify, regenerate ... 2. Patch, fill up, reinforce, replace ... 3. Get, begin, make, say, or give, anew, continue after intermission ... ~ one's <i>youth, strength</i> , etc., grow young etc. again ... ~ <i>lease, bill</i> , grant or be granted continuation of it ... 4. (rare). Become new again ...
<i>The Concise Oxford Dictionary of Current English</i> (6th edition) ⁹	1976	v.t. 1. Restore to original state, make (as good as) new, revive, regenerate ... 2. Patch, fill up, reinforce, replace ... 3. Get, begin, make, say, or give, anew, continue after intermission ... grant or be granted continuation of ... grant or be granted continued validity of (licence etc.); recover (one's youth, strength, etc....)
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ¹⁰	1987	vb. (mainly tr.) 1. to take up again. 2. (also intr.) to begin (an activity) again; recommence. 3. to restate or reaffirm (a promise, etc.). 4. (also intr.) to make (a lease, etc.) valid for a further period. 5. to regain or recover (vigour, strength, activity, etc.). 6. to restore to a new or fresh condition. 7. to replace (an old or worn-out part or piece). 8. to replenish (a supply, etc.).
<i>The Concise Oxford Dictionary of Current English</i> (9th edition) ¹¹	1995	v.tr. 1 revive, regenerate, make new again, restore to the original state. 2 reinforce, resupply, replace. 3 repeat or re-establish, resume after an interruption ... 4 get, begin, make, say, give, etc., anew, continue after intermission ... grant or be granted continuation of ... 5 ... grant or be granted continuation of or continued validity of (a licence, subscription, lease, etc.). 6 recover (one's youth, strength, etc.
<i>Collins English Dictionary</i> (12th edition) ¹²	2014	verb (mainly tr) 1. to take up again 2. (also intr) to <u>begin</u> (an activity) again; <u>recommence</u> ... 3. to <u>restate</u> or <u>reaffirm</u> (a <u>promise</u> , etc) 4. (also intr) to make (a <u>lease</u> , <u>licence</u> , or <u>contract</u>) <u>valid</u> or <u>effective</u> for a further period 5. to <u>extend</u> the period of <u>loan</u> of (a <u>library</u> book) 6. to <u>regain</u> or <u>recover</u> (<u>vigour</u> , <u>strength</u> , activity, etc) 7. to <u>restore</u> to a new or <u>fresh</u> condition 8. to <u>replace</u> (an <u>old</u> or <u>worn-out</u> part or piece) 9. to <u>replenish</u> (a <u>supply</u> , etc)

⁸ *The Concise Oxford Dictionary of Current English*, adapted by H. W. Fowler and F. G. Fowler from *The Oxford Dictionary* (4th edn, rev. E. McIntosh, Oxford: Clarendon Press, 1952), 1032–1033.

⁹ J. B. Sykes (ed.), *The Concise Oxford Dictionary of Current English*, Based on *The Oxford Dictionary* and its Supplements (6th edn, Oxford: Clarendon Press, 1976), 949.

¹⁰ William T. McLeod (ed.), *The New Collins Dictionary and Thesaurus in One Volume* (London: Collins, 1987), 845.

¹¹ Della Thompson (ed.), *The Concise Oxford Dictionary of Current English* (9th edn, London: BCA, 1995), 1164.

¹² *Collins English Dictionary* (12th edn, Glasgow: HarperCollins, 2014), <https://www.collinsdictionary.com/dictionary/english/renew>, accessed 27 Sept. 2018.

<p><i>Collins COBUILD Advanced Learner's Dictionary</i> (9th edition)¹³</p>	<p>2018</p>	<p>1 VERB If you renew an activity, you begin it again.... 2 VERB If you renew a relationship with someone, you start it again after you have not seen them or have not been friendly with them for some time.... 3 VERB When you renew something such as a licence or a contract, you extend the period of time for which it is valid.... 4 VERB [usu passive] You can say that something is renewed when it grows again or is replaced after it has been destroyed or lost....</p>
<p><i>Oxford English Dictionary</i> (3rd edition)¹⁴</p>	<p>2020</p>	<p>v.¹ ... 1. a. transitive. To make (something) new, or like new, again; to restore to the same condition as when new, young, or fresh.... b. transitive. To cause to be spiritually reborn; to invest with a new and higher spiritual nature. Also occasionally with ... c. transitive (reflexive). To become new again; to take on fresh life or return to full strength or vigour; (in early use) <i>spec.</i> (of an animal) to restore itself in a healthy condition by replacing old body parts; (also) to reproduce. ... †d. intransitive. To become new again, revive; to take on fresh life or return to full strength or vigour. <i>Obsolete.</i> ... f. transitive. To recover, regain (one's strength, youth, etc.); to cause this to be recovered.... 2. transitive a. To restore, re-establish (a formerly existing aspect or condition of life or society); to bring (a custom, mode of conduct, etc.) back into use or existence; to reintroduce, reinstitute.... b. To re-enact, put into effect again (a statute, decree, etc.).... 3. transitive. a. To recount, announce, or speak of again; to restate, repeat; <i>spec.</i> to retell (a story).... b. To repeat, reaffirm (a promise, vow, etc.); to pledge or declare again.... c. To repeat (an action). <i>rare.</i>.... 4. a. transitive. To resume (an activity, practice, etc.) after an interruption or lull; to re-establish (a relationship).... b. intransitive. To begin again, recommence.... †c. transitive. To resume (speech); to come back to (a subject of conversation). <i>Obsolete.</i>.... †d. intransitive. To resume speaking. Also <i>transitive</i> with direct speech as object: to restart a conversation by saying. <i>Obsolete. rare.</i>.... 5. transitive. a. To replace with something new or fresh of the same kind, <i>esp.</i> to replace (something broken or worn out); to provide a fresh supply of (something) so as to maintain the required amount or quality.... b. To replenish, refill (a vessel).... †c. To change (one's religion or religious observances). <i>Obsolete. rare.</i>.... †d. To make up or compensate for. <i>Obsolete. rare.</i>.... 7. transitive. a. To reawaken (a feeling or sensation).... b. gen. To revive (a feeling, memory, etc.).... 10. a. transitive. Originally: to grant again, reaffirm, or obtain the reaffirmation of (a privilege, right, etc.). In later use usually: to extend the period of validity of (a lease, licence, contract, etc.).... b.</p>

¹³ *Collins COBUILD Advanced Learner's Dictionary* (9th edn, Glasgow: HarperCollins, 2018), 1271.

¹⁴ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, Dec. 2009), <https://www-oed-com.ezproxyd.bham.ac.uk/view/Entry/162423?rskey=1ljMzB&result=1#eid>, accessed 11 Feb. 2020.

		<i>intransitive</i> . To grant a fresh lease or licence; to extend the period of validity of a lease, licence, subscription, etc....
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ¹⁵	1828	<i>v. t.</i> [L. <i>renovo</i> ; <i>re</i> and <i>novo</i> , or <i>re</i> and <i>new</i>] 1. To renovate ; to restore to a former state, or to a good state, after decay or depravation ; to rebuild ; to repair.... 2. To re-establish ; to confirm.... 3. To make again ; as, to <i>renew</i> a treaty or covenant. 4. To repeat ... 5. To revive ... 6. To begin again ... 7. To make new ; to make fresh or vigorous ... 8. In theology, to make new ; to renovate ; to transform ; to change from natural enmity to the love of God and his law ; to implant holy affections in the heart ; to regenerate. Be ye transformed by the renewing of your mind. Rom. xii. Eph. iv.
<i>Webster's New World Dictionary of the American Language, College Edition</i> ¹⁶	1962	v.t. ... 1. to make new or as if new again; make young, fresh, or strong again; bring back into good condition. 2. to give new spiritual strength to; make better in spirit. 3. to cause to exist again; re-establish. 4. to begin again; take up again; resume. 5. to go over again; say again; repeat ... 6. to replace by something new of the same kind; put in a fresh supply of ... 7. to refill with a fresh supply. 8. to give or get an extension of ... v.i. 1. to become new again; be renewed 2. to begin again; start over. SYN. — renew is the most direct but also the broadest term here, implying a making new again by replacing what is old, worn, exhausted, etc. (to renew a stock of goods); to renovate is to clean up, replace or repair worn parts, etc. so as to bring back to good condition; to restore is to bring back to an original or unimpaired condition after exhaustion, illness, dilapidation, etc. (to restore an old castle); refresh implies a restoring of depleted strength, vigor, etc. by furnishing something needed (a refreshing sleep); rejuvenate implies a restoring of youthful appearance, vigor, etc. (she felt rejuvenated after the plastic surgery).
<i>Webster's New World College Dictionary (4th edition)</i> ¹⁷	2010	verb transitive 1. to make new or as if new again; make young, fresh, or strong again; bring back into good condition 2. to give new spiritual strength to 3. to cause to exist again; reestablish; revive 4. to begin again; take up again; resume ... 5. to go over again; say again; repeat ... 6. a. to replace as by a fresh supply of ... b. to refill with a fresh supply 7. to give or get an extension of ... verb intransitive 8. to become new or as new again; be renewed 9. to begin again; start over SYNONYMY NOTE: <u>renew</u> is the most direct but also the broadest term here, implying a making new again by

¹⁵ Noah Webster, *American Dictionary of the English Language* (1828; repr., San Francisco, CA: Foundation for American Christian Education, 2000), n.p..

¹⁶ *Webster's New World Dictionary of the American Language, College Edition* (Cleveland, OH: World Publishing Company, 1962), 1232.

¹⁷ *Webster's New World College Dictionary* (4th edn, n.p., Houghton Mifflin Harcourt, 2010), <https://www.collinsdictionary.com/dictionary/english/renew>, accessed 27 Sept. 2018.

		replacing what is old, worn, exhausted, etc. [<i>sic</i>] to <i>renew</i> a stock of goods); to <i>renovate</i> is to clean up, replace or repair worn parts, etc. so as to bring back to good condition; to , [<i>sic</i>] <i>restore</i> is to bring back to an original or unimpaired condition after exhaustion, illness, dilapidation, etc. [<i>to restore</i> an old castle]; <i>refresh</i> implies a restoring of depleted strength, vigor, etc. by furnishing something needed [<i>a refreshing sleep</i>]; <i>rejuvenate</i> implies a restoring of youthful appearance, vigor, etc. [<i>she felt rejuvenated</i> after the heart surgery]
<i>American Heritage Dictionary of the English Language</i> (5th edition) ¹⁸	2016	v. ... <i>tr.</i> 1. To make new or as if new again; restore ... 2. To take up again; resume ... 3. To repeat so as to reaffirm ... 4. To regain or restore physical or mental vigor of; revive ... 5a. To arrange for the extension of ... b. To arrange to extend the loan of ... 6. To replenish ... 7. To bring into being again; reestablish ... — <i>intr.</i> 1. To become new again. 2. To start over....

¹⁸ *The American Heritage Dictionary of the English Language* (5th edn, Boston: Houghton Mifflin Harcourt, 2016), 1487.

APPENDIX 3
LEXICAL DEFINITIONS OF OLD¹

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ²	1623	{out of fashion, antique, antiquated, inveterate, stale, vetust, obsolete <} Olde, out of fashion, <i>Antique</i> . to make Olde, <i>Antiquate</i> , <i>Inveterate</i> . Olde or Stale, <i>Vetust</i> , <i>Obsolet</i> . {sic}
<i>Glossographia</i> ³	1656	–
<i>A New English Dictionary</i> ⁴	1702	<i>aged or ancient</i> .
<i>A New English Dictionary on Historical Principles</i> ⁵	1884 – 1928	<i>a.</i> ... [... Early ME. <i>old</i> :-OE. <i>ald</i> (WSax. <i>eald</i>) = OFris. and OS. <i>ald</i> ... OHG. ... <i>alt</i> ...] I. Having lived or existed a relatively long time. 1. That has lived long ; far advanced in

¹ The lexica and presentation methodology used here are the same as in Appendix 1 (pp. 298–305):

- (1) If a word is or can be spelt differently, it appears before the definition.
- (2) Olde English letters are converted to their modern equivalents.
- (3) When a lexicon has no definition for a word/phrase, – is used.
- (4) Inserted items and derived meanings are placed in { } because the lexical entries use [] and < >.
- (5) Examples and definitions irrelevant to this research are omitted where ... occurs.
- (6) Despite inconsistencies across the lexica, except for the presentation (which is changed, where necessary, to black, Times New Roman, continuous text), the formatting of each lexicon is kept, where possible, because it is deemed part of its art.
- (7) Except for the *Oxford English Dictionary* 3rd edition, the year is the publication year. Since the *Oxford English Dictionary* 3rd edition is a work in progress updated every three months, and some entries are still those of the 2nd edition, the *Oxford English Dictionary* 3rd edition year is that in which it was last accessed, and the bibliographic footnote provides the publication date of the entry. The lexica is described as the 3rd edition within the table because the entry is part of the 3rd edition as it stands when accessed, even if the entry has not been updated since the 2nd edition.

² H. C., *The English Dictionarie or An Interpreter of hard English Words* (London: Nathaniel Butter, 1623); repr. as Henry Cockeram, *The English Dictionarie* 1623, (Menston, Yorkshire: Scolar Press, 1968), n.p.

³ T. B., *Glossographia* (London: Humphrey Moseley, 1656); repr. as Thomas Blount, *Glossographia* 1656 (Menston, Yorkshire: Scolar Press, 1969), n.p.

⁴ J. K., *A New English Dictionary* (London: Henry Bonwicke and Robert Knaplock, 1702); repr. as John Kersey, *A New English Dictionary* 1702 (Menston, Yorkshire: Scolar Press, 1969), n.p.

⁵ James A. H. Murray, Henry Bradley, William A. Craigie, and C. T. Onions (eds), *A New English Dictionary on Historical Principles*, 10 vols (Oxford: Clarendon Press, 1884–1928); repr. with a Supplement, as *The Oxford English Dictionary*, 13 vols (Oxford: Clarendon Press, 1933); repr. as *The Compact Edition of the Oxford English Dictionary: Complete Text Reproduced Micrographically*, 2 vols (Oxford: Clarendon Press, 1971), 1983:96–1984:99.

		<p>years or life. Said of men, animals, and plants, also of their limbs, organs, faculties, etc. (Opposed to <i>young</i> ; less emphatic than <i>aged</i>.) ... b. Having the characteristics (physical or mental) of age.... c. Used disparagingly ; esp. <i>colloq.</i> and <i>slang</i> ... 2. transf. Belonging to, or characteristic of, old persons ; of or pertaining to advanced life ; esp. in old age, the period of life of the old or advanced in years, the latter period of life ... 3. Of material things : Having existed long, long-made, that has been long in use. (Opposed to <i>new</i>) Hence, Worn with age or long use, or deteriorated through the effects of time ; worn out, decayed, dilapidated, shabby, stale, etc. ; also , Discarded after long use, disused, gone out of use.... 4. Of (any specified) age or length of existence ... 5. fig. Of long practice and experience <i>in</i> some specified matter or respect, or as an agent or qualified person of some kind ; practised, experienced, skilled ; also, in slang use, Clever, knowing.... 6. In colloq. use := ‘grand’,. Now chiefly after other appreciative adjs., as <i>good, grand, high</i>.... II. Belonging to former times or an earlier period as well as to the present ; long-established. 7. a. Dating far back into the past ; of ancient origin ; made or formed long ago ... 8. Used as an expression of familiarity, a. in addressing or speaking of persons with whom one has an acquaintance or some standing, or whom one treats as such, as in the colloq. old boy, chap, fellow, man ; b. with names of places which one has long known esp., of one’s native country ... Often in the collocation <i>good old</i>, a colloq. or cant expression of commendation or appreciation.... III. Belonging to an age or period now past away ; ancient ; former. 10. Of or pertaining to the distant past ; belonging to antiquity or to a bygone age ; ancient, bygone, olden. (Opposed to <i>modern</i>.) ... 11. Relating to an earlier period (of time, one’s life, etc.) or to the earlier or earliest of two or more periods, times, or stages ; pertaining to an earlier condition of things ; possessed, occupied, practised, etc. at a former time. (Opposed to <i>new</i>.) 12. Distinguishing the thing spoken of from something of the same kind newer or more recent ; Of earlier date, prior in time or occurrence, former, previous. <i>Old Year’s Day</i>, the last day of the old year....</p>
<p><i>The Concise Oxford Dictionary of Current English</i>⁶</p>	<p>1911</p>	<p>a. (ELDER¹, <i>eldest</i>, in particular uses; ordinarily <i>older</i>, <i>-est</i>), & n. Advanced in age, far on in natural period of existence, not young or near its beginning.... having characteristics, experience, feebleness, &c., of age ... worn, dilapidated, shabby ... (appended to period of time) of age ... practiced or inveterate <i>in</i> action or quality or as agent &c. ... dating from far back, made long ago, long established or known or familiar or dear, ancient, not new or recent, primeval what is not new ; o. TESTAMENT ... belonging only or chiefly to the past, obsolete or obsolescent, out of date, antiquated,</p>

⁶ *The Concise Oxford Dictionary of Current English*, adapted by H. W. Fowler and F. G. Fowler from *The Oxford Dictionary* (Oxford: Clarendon Press, 1911), 566.

		antique, concerned with antiquity, not modern, bygone, only lingering on, former, quondam....
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ⁷	1933	<i>a.</i> ... I. i. That has lived long ; far advanced in years of life. (Opp. to <i>young</i> ; less emphatic than <i>aged</i> .) b. Having the characteristics of age 1832. c. Used disparagingly ; esp. <i>colloq.</i> and <i>slang.</i> 1508. 2. transf. Characteristic of old persons ; of or pertaining to advanced life. Also <i>absol.</i> and <i>attrib.</i> ME. 3. Of a thing : Having existed long, long-made, that has been long in use. (Opp. to <i>new</i> .) Hence, Worn out, decayed, dilapidated, shabby, stale, etc. ; also, Discarded after long use, dis-used. OE. 4. Of (any specified) age or length of existence ... 5. fig. Of long practice and experience <i>in</i> something ; experienced, skilled OE. 6. In colloq. use : = Great, plentiful, excessive, 'grand'. Now only after <i>good, grand, high</i> and the like. 1440. ... II. i. a. Dating back into the past ; made or formed long ago.... Primeval OE. b. In personal or other particular ref. : That has been long such ; not new or recent OE. c. Known or familiar from of old OE. 2. Used as an expression of familiarity, as in the colloq. <i>o. boy, chap, fellow, man</i> ; also, with names of places which one has long known. Often in <i>good o.</i> , a familiar expression of appreciation. 1588. 3. Applied to the devil, a. orig. in ref. his primeval character ; in OE. <i>se ealdoa feond</i> and <i>se ealdo</i> (= 'the old one') OE. ... III. i. Of or pertaining to the distant past ; ancient, bygone, olden. (Opp. to <i>modern</i> .) OE. b. Relating to or dealing with past times OE. c. Proper to antiquity or a bygone age ; antique ME. d. Renowned in (classical) history ... 2. Belonging to an earlier period (of time, one's life, etc.) or to the earlier or earliest of two or more ; possessed, occupied, practised, etc., at a former time (Opp. to <i>new</i> .) OE. b. That was or has been (the thing designated) at a former time 1571. 3. Of earlier date, prior in time or occurrence, former, previous OE. b. With names of countries : Known or inhabited at an earlier period 1647....
<i>The Concise Oxford Dictionary of Current English</i> (4th edition) ⁸	1952	<i>a.</i> (ELDER ¹ , <i>eldest</i> , in particular uses ; ordinarily <i>~er, ~est</i>), & <i>n.</i> 1. Advanced in age, far on in natural period of existence, not young or near its beginning ... 2. Having characteristics, experience, feebleness, etc., of age ... worn, dilapidated, shabby ... 3. (Appended to period of time) of age ... 4. Practiced or inveterate <i>in</i> action or quality or as agent etc.... 5. Dating from far back, made long ago, long established or known or familiar or dear, ancient, not new or recent, primeval ... <i>the ~</i> , what is not new ; ~ TESTAMENT ... 6. Belonging only or chiefly to the past, obsolete or obsolescent,

⁷ William Little, H. W. Fowler and J. Coulsdon, *The Shorter Oxford English Dictionary on Historical Principles*, 2 vols, rev. and ed. C. T. Onions (Oxford: Clarendon Press, 1933), 1365.

⁸ *The Concise Oxford Dictionary of Current English*, adapted by H. W. Fowler and F. G. Fowler from *The Oxford Dictionary* (4th edn, rev. E. McIntosh, Oxford: Clarendon Press, 1952), 824–825.

		out of date, antiquated, antique, concerned with antiquity, not modern, by-gone, only lingering on, former, quondam ...
<i>The Concise Oxford Dictionary of Current English</i> (6th edition) ⁹	1976	<i>a.</i> (cf. ELDER ¹ , ELDEST) & <i>n.</i> 1. a. Advanced in age, far on in natural period of existence, not young or near its beginning. ... made long ago, long in use, worn or damaged in the passage of time ... 2. Having characteristics, experience, feebleness, etc., of age ... worn, dilapidated, shabby. 3. (Appended to period of time) of age ... 4. Practiced or inveterate <i>in</i> action or quality or as agent etc.... 5. Dating from far back, made long ago, long established or known or familiar or dear, ancient, not new or recent, primeval ... 6. Belonging only or chiefly to the past, obsolete or obsolescent, out of date, antiquated, antique, concerned with antiquity, not modern, by-gone, only lingering on, former, quondam ...
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ¹⁰	1987	<i>adj.</i> 1. having lived or existed for a relatively long time ... 2. a. of or relating to advanced years or a long life ... 3. decrepit and senile. 4. worn with age and use ... 5. a. (<i>postpositive</i>) having lived or existed for a specified period: <i>a child who is six years old.</i> b. (<i>in combination</i>): <i>a six-year-old child.</i> c. (<i>as n. in combination</i>): <i>a six-year-old.</i> 6. (<i>cap. when part of a name or title</i>) earlier or earliest of two or more things with same name: <i>the old edition; the Old Testament.</i> ... 10. (<i>prenominal</i>) (often preceded by <i>good</i>) cherished; dear; used as a term of affection or familiarity: <i>good old George.</i> 11. (<i>informal</i>) (with any of several nouns) used as a familiar form of address to a person: <i>old thing, old bean, old stick.</i> 12. skilled through long experience (esp. in an old hand). 13. out of date; unfashionable. 14. remote or distant in origin or time of origin ... 15. (<i>prenominal</i>) former; previous: <i>my old house was small.</i> 16. a. (<i>prenominal</i>) established for a relatively long time: <i>an old member.</i> b. (<i>in combination</i>): <i>old-established.</i> 17. sensible, wise, or mature: <i>old beyond one's years.</i>
<i>The Concise Oxford Dictionary of Current English</i> (9th edition) ¹¹	1995	<i>adj.</i> (older, oldest) (cf. ELDER ¹ , ELDEST) 1 a advanced in age; far on in the natural period of existence. b not young or near its beginning. 2 made long ago. 3 long in use. 4 worn or dilapidated or shabby from the passage of time. 5 having the characteristics (experience, feebleness, etc.) of age ... 6 practiced, inveterate ... 7 belonging only or chiefly to the past; lingering on; former (<i>old times; haunted by old memories</i>). 8 dating from far back; long established or known, ancient, primeval ... 9 (appended to a period of time) a (often in combination) of age (<i>is four years old; a four-year old boy</i>).... 11 colloq. as a term of affection or casual

⁹ J. B. Sykes (ed.), *The Concise Oxford Dictionary of Current English*, Based on *The Oxford Dictionary* and its Supplements (6th edn, Oxford: Clarendon Press, 1976), 761–762.

¹⁰ William T. McLeod (ed.), *The New Collins Dictionary and Thesaurus in One Volume* (London: Collins, 1987), 689.

¹¹ Della Thompson (ed.), *The Concise Oxford Dictionary of Current English* (9th edn, London: BCA, 1995), 948.

		reference ... 12 the former or first of two or more similar things (<i>our old house; wants his old job back</i>).... [from Old English <i>ald</i> , from West Germanic]
<i>Collins English Dictionary</i> (12th edition) ¹²	2014	adjective 1. having <u>lived</u> or existed for a <u>relatively</u> long time ... 2. a. of or relating to advanced years or a long life ... c. old and young 3. decrepit or senile 4. worn with age or use ... 5.a. (<i>postpositive</i>) having lived or existed for a specified period a child who is six years old b. (in combination) a six-year-old child c. (as noun in combination) a six-year-old 6. (capital when part of a name or title) earlier or earliest of two or more things with the same name the old edition, the Old Testament ... 8. (prenominal) familiar through long acquaintance or repetition ... 9. practised; hardened old in cunning 10. (prenominal; often preceded by good) cherished; dear: used as a term of affection or familiarity ... 11. informal (with any of several nouns) used as a familiar form of <u>address</u> to a person old thin, old bean, old stick, old fellow 12. skilled through long experience (esp in the phrase an old hand). 13. out-of-date; unfashionable 14. remote or distant in origin or time of origin an old culture 15. (prenominal) former; previous my old house was small 16.a. (prenominal) established for a relatively long time an old member b. (in combination) old-established 17. sensible, wise, or mature old beyond one's years ... Word origin of 'old' Old English <i>eald</i> ; related to Old Saxon <i>ald</i> , Old High German., German <i>alt</i> , Latin <i>altus</i> high
<i>Collins COBUILD Advanced Learner's Dictionary</i> (9th edition) ¹³	2018	1 ADJ Someone who is old has lived for many years and is no longer young.... SYNONYMS ... elderly ... aged ... ageing ... mature ... The old are people who are old. This use could cause offence.... 2 ADJ ... You use old to talk about how many days, weeks, months, or years someone or something has lived or existed.... 3 ADJ Something that is old has existed for a long time.... 4 ADJ ... Something that is old is no longer in good condition because of its age or because it has been used a lot.... 5 ADJ ... You use old to refer to something that is no longer used, that no longer exists, or that has been replaced by something else.... 6 ADJ You use old to refer to something that used to belong to you, or to a person or thing that used to have a particular role in your life.... 7 ADJ ... An old friend, enemy, or rival is someone who has been your friend, enemy, or rival for a long time.... 8 ADJ ... You can use old to express affection when talking to or about someone you know....

¹² *Collins English Dictionary* (12th edn, Glasgow: HarperCollins, 2014), <https://www.collinsdictionary.com/dictionary/english/old>, accessed 9 May 2018.

¹³ *Collins COBUILD Advanced Learner's Dictionary* (9th edn, Glasgow: HarperCollins, 2018), 1042–1043.

<p><i>Oxford English Dictionary</i> (3rd edition)¹⁴</p>	<p>2020</p>	<p>adj. ... I. Having lived or existed a long time; not young or new. 1. Of a human or other living thing. a. Having lived a relatively long time; at an advanced stage of life; not young. Of an animal or plant: mature, fully grown.... b. Belonging to or characteristic of old persons; relating to advanced life. Now only in OLD AGE <i>n.</i>.... c. Of a person, or his or her physical or mental attributes: having the characteristics of maturity or age.... 2. That dates far back into the past; of ancient origin; made or formed long ago.... 3. a. Of a material thing: that has been relatively long in existence or use (opposed to <i>new</i>); worn with age or use; decayed, deteriorated, shabby.... b. Of food or drink: ripe, mature, aged; (also) stale.... 4. With a premodifying noun phrase consisting of a noun denoting a period of time premodified by a numeral or quantifier.... a. Of a specified age or length of time, e.g. <i>one year old, two days old, several months old</i>. Also with adverbs, e.g. <i>old enough, how old</i>.... 5. Of long practice or experience; veteran; experienced or skilled (<i>in</i> a subject or art); (<i>slang</i>) clever, knowing.... 6. Designating a period of time which is almost at an end, esp. used predicatively of a day or night which is nearly over (now <i>literary</i>), and (chiefly <i>attrib.</i>) of the moon in wane.... 7. <i>colloq.</i> (chiefly <i>U.S.</i>). Tiresome, esp. through repetition or familiarity. Frequently in <i>to get old</i>.... II. Former; not current; relating to past times, bygone. 8. a. No longer in existence; of the distant past. Now opposed to <i>modern</i>.... b. Of a story or account: relating to or on the subject of past times.... c. Associated with ancient times; renowned in history or legend; esp. (<i>poet.</i>) as an epithet with proper names.... d. Antiquated or ancient in character, style or appearance.... 10. Belonging to an earlier period, esp. of a person's life; belonging to an earlier state or condition; possessed, occupied, practised, etc., in an earlier period. Also: disused, finished, superseded. 11. a. Distinguishing the noun modified from something of the same kind belonging to a later period; prior in time or occurrence, former, previous.... b. With names or epithets of countries: known or inhabited at an earlier period, as <i>Old England</i> (hence <i>Old Englander</i>), <i>Old France</i>, <i>Old Spain</i>. (In <i>hist.</i> use, these names are frequently used to distinguish European countries from the American colonies New England, New France, New Spain named after them.) ... c. Designating the oldest district or historic centre of a city, region, etc.... d. Designating a specified time or day of the year calculated according to the unreformed Julian calendar, called <i>Old Style</i> after the introduction of the Gregorian calendar in 1582 (1752 in Britain) ... e. Designating ice or snow in polar regions that was formed before the most recent winter.... f. Designating a</p>
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¹⁴ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, Mar. 2004), <https://www-oed-com.ezproxyd.bham.ac.uk/view/Entry/130955?rskey=uUodvW&result=3&isAdvanced=false#eid>, accessed. 11 Feb. 2020.

		<p>former monetary unit that has been replaced by a new one with the same name ... 12. a. Designating a person formerly holding some position or having a specified relation to a person.... b. Denoting a former member of an institution or society, esp. a British public school.... III. Familiar, customary. 13. a. That has been borne or sustained for a long time, as <i>old debt, old grudge</i>.... b. In personal or particular reference: having long stood in some relation to one; designating a friend, acquaintance, or enemy of long standing.... c. Familiar, customary, persistent, recurrent. d. <i>the (same) old story</i> and variants: a familiar tale or excuse (usually with a connotation of implausibility); a problem which recurs frequently. 14. In (sometimes euphemistic) names for the Devil, as <i>old serpent, old dragon, old adversary</i>, etc. 15. <i>colloq.</i> Frequently with reference to a customary pleasure indulged in fully: plentiful, great, enjoyable, memorable. Now merely reinforcing an appreciative adjective, as <i>good old, grand old, high old</i>, etc.... 16. Expressing affection or mild disparagement towards a familiar person or thing. a. Used with names of places to which one feels fondness or with which one is familiar, esp. one's native town or country.... b. Expressing familiarity, affection, or admiration for the person or thing indicated; used in popular names for national heroes or leaders, or ironically, with the connotation 'notorious'. Frequently as an expression of commendation or appreciation, in good old.... c. <i>colloq.</i> and <i>humorous</i>. Expressing mild disparagement towards the person or thing indicated.</p>
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ¹⁵	1828	<p><i>a.</i> ... 1. Advanced far in years or life ; having lived beyond the middle period, or rather towards the end of life, or towards the end of the ordinary term of living ; applied to animals or plants ... This adjective is placed after the noun that designates the time lived.... 2. Having been long made or used; decayed by time ... 3. Being of long continuance; begun long ago ... 4. Having been long made ; not new or fresh ... 5. Being of a former year's growth ; not of the last crop ... 6. Ancient ; that existed in former ages ... 7. Of any duration whatever ; as a year <i>old</i> ; seven years <i>old</i>. How <i>old</i> art thou ? 8. Subsisting before something else. He built a new house on the site of the <i>old</i> one. The <i>old</i> law is repealed by the new. 9. Long practiced.... 10. That has been long cultivated ; as <i>old</i> land ... opposed to new land ... 11. More than enough ; great ... 12. In vulgar language, crafty ; cunning. <i>Of old</i>, long ago ; from ancient times ; as in days of <i>old</i>.... We apply <i>old</i> chiefly to things subject to decay. We never say, the <i>old</i> sun, or an <i>old</i> mountain.</p>

¹⁵ Noah Webster, *American Dictionary of the English Language* (1828; repr., San Francisco, CA: Foundation for American Christian Education, 2000), n.p.

<p><i>Webster's New World Dictionary of the American Language</i>, College Edition¹⁶</p>	1962	<p>adj. [ME.; AS. (Anglian) <i>ald</i>; W.S. <i>eald</i>; akin to G. <i>alt</i>; IE. base *<i>al-</i>, to grow, as also in L. <i>alere</i>, to nourish; cf. ADULT; basic sense “grown”], 1. having lived or been in existence for a long time; aged. 2. of or characteristic of aged people; mature in judgment, etc.; wise. 3. of a certain age or duration: as, he was five years <i>old</i>. 4. made or produced some time ago; not new. 5. having been in use for a long time; worn out by age or use; shabby. 6. former; quondam. 7. long practiced; experienced ... 8. belonging to the remote past; having existed long ago; ancient or medieval ... 9. dating from or connected with some period before the present; of long standing ... 10. designating the earlier or earliest of two or more: as, the <i>Old Testament</i>. 11. [Colloq.], dear: a familiar term of affection or cordiality, as, <i>old boy</i>. 12. [Colloq.], good; fine; excellent: as, a gay <i>old</i> time.... SYN.—old implies a having been in existence or use for a relatively long time (<i>old shoes, old civilizations</i>); ancient specifically implies reference to times long past (<i>ancient history</i>); antique is applied to that which dates from ancient times, or, more commonly, from a former period (<i>antique furniture</i>); antiquated is used to describe that which has become old-fashioned or outdated (<i>antiquated</i> notions of decorum); archaic, in this connection, applies to that which is marked by the characteristics of an earlier period (an <i>archaic</i> iron fence surrounded the house); obsolete is applied to that which has fallen into disuse or is out-of-date (<i>obsolete weapons</i>).—ANT. new, modern.</p>
<p><i>Webster's New World College Dictionary</i> (4th edition)¹⁷</p>	2010	<p>adjective ... 1. having lived or been in <u>existence</u> for a long time; aged 2. of, like, or characteristic of aged people; specif., mature in <u>judgment</u>, wise, etc. 3. of a certain or specified age or <u>duration</u> a child ten years old 4. made or produced some time ago; not new 5. familiar or known from the past; accustomed ... 7. having been in use for a long time; worn out by age or use; <u>shabby</u> 8. that was at one time; former ... 9. having had long experience or practice ... 10. belonging to the remote past; having existed long ago; ancient ... 11. <u>dating</u> or <u>continuing</u> from some period long before the present; of long <u>standing</u> ... 12. designating the earlier or earliest of two or more the Old World 13. <i>Informal</i> dear a term of affection or cordiality old boy 14. <i>Informal</i> tiresome, annoying, etc., esp. as a result of repetition or monotony their incessant chatter has gotten old ... SYNONYMY NOTE: <u>old</u> implies a having been in existence or use for a relatively long time [<i>old shoes, old civilizations</i>]; ancient¹ specifically implies reference to times long past [<i>ancient history</i>]; antique is applied to that which dates from ancient times, or, more commonly, from a former period [<i>antique furniture</i>];</p>

¹⁶ *Webster's New World Dictionary of the American Language*, College Edition (Cleveland, OH: World Publishing Company, 1962), 1021.

¹⁷ *Webster's New World College Dictionary* (4th edn, n.p., Houghton Mifflin Harcourt, 2010), <https://www.collinsdictionary.com/dictionary/english/old>, accessed 9 May 2018.

		<p><u>antiquate verb transitive</u> is used to describe that which has become old-fashioned or outdated [<i>antiquated notions of decorum</i>]; <u>archaic</u>, in this connection, applies to that which is marked by the characteristics of an earlier period [<i>an archaic iron fence surrounded the house</i>]; <u>obsolete</u> is applied to that which has fallen into disuse or is out-of-date [<i>obsolete weapons</i>] OPPOSITES: new, modern ... Word origin of 'old' ME < OE (Anglian) <i>ald</i>, WS <i>eald</i>, akin to Ger. <i>alt</i> < IE base *<i>al-</i>, to grow > L. <i>altus</i>, old, <i>alere</i>, to nourish: basic sense "grown"</p>
<p><i>American Heritage Dictionary of the English Language</i> (5th edition)¹⁸</p>	<p>2016</p>	<p><i>adj.</i> ... 1a. Having lived or existed for a relatively long time; far advanced in years or life. b. Relatively advanced in age: <i>Pamela is our oldest child.</i> 2. Made long ago; in existence for many years ... 3a. Of or relating to a long life or to people who have had long lives ... b. Having or exhibiting the wisdom of age; maturity ... 4. Having lived or existed for a specified length of time: <i>She was 12 years old.</i> 5a. Exhibiting the effects of time or long use; worn ... b. Known through long acquaintance; long familiar: <i>an old friend.</i> c. Skilled or able through long experience; practiced: <i>He is an old hand at doing home repairs.</i> 6a. Belonging to a remote or former period in history; ancient ... b. Belonging to or being of an earlier time: <i>her old classmates.</i> c. often Old Being the earlier or earliest of two or more related objects, stages, versions, or periods.... [Middle English < Old English <i>eald</i> ...] SYNONYMS <i>old, ancient, archaic, antediluvian, antique, antiquated.</i> These adjectives describe what belongs to or dates from an earlier time or period. <i>Old</i> is the most general term ... <i>Ancient</i> pertains to the distant past ... <i>Archaic</i> implies a very remote, often primitive period ... <i>Antediluvian</i> applies to what is extremely outdated ... <i>Antique</i> is applied to what is especially appreciated or valued because of its age ... <i>Antiquated</i> describes what is out of date, no longer fashionable, or discredited ...</p>

¹⁸ *The American Heritage Dictionary of the English Language* (5th edn, Boston, MA: Houghton Mifflin Harcourt, 2016), 1226.

APPENDIX 4
LEXICAL DEFINITIONS OF ΠΑΛΑΙΟΛΟΓ OTHER THAN OLD¹
 provided in alphabetic order

Table 1

LEXICAL DEFINITIONS OF TO ABOLISH

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ²	1623	{take away <} <i>Abolished</i> . Taken away.
<i>Glossographia</i> ³	1656	{disannul, destroy utterly <} Abolition (<i>abolitio</i>) an abolishing, disannulling or destroying utterly.
<i>A New English Dictionary</i> ⁴	1702	<i>repeal, deface, or {sic} utterly destroy.</i>

¹ The lexica and presentation methodology used here are the same as in Appendix 1 (pp. 298–305):

- (1) If a word is or can be spelt differently, it appears before the definition.
- (2) Olde English letters are converted to their modern equivalents.
- (3) When a lexicon has no definition for a word/phrase, – is used.
- (4) Inserted items and derived meanings are placed in { } because the lexical entries use [] and < >.
- (5) Examples and definitions irrelevant to this research are omitted where ... occurs.
- (6) Despite inconsistencies across the lexica, except for the presentation (which is changed, where necessary, to black, Times New Roman, continuous text), the formatting of each lexicon is kept, where possible, because it is deemed part of its art.
- (7) Except for the *Oxford English Dictionary* 3rd edition, the year is the publication year. Since the *Oxford English Dictionary* 3rd edition is a work in progress updated every three months, and some entries are still those of the 2nd edition, the *Oxford English Dictionary* 3rd edition year is that in which it was last accessed, and the bibliographic footnote provides the publication date of the entry. The lexica is described as the 3rd edition within the table because the entry is part of the 3rd edition as it stands when accessed, even if the entry has not been updated since the 2nd edition.

² H. C., *The English Dictionarie or An Interpreter of hard English Words* (London: Nathaniel Butter, 1623); repr. as Henry Cockeram, *The English Dictionarie* 1623, (Menston, Yorkshire: Scolar Press, 1968), n.p.

³ T. B., *Glossographia* (London: Humphrey Moseley, 1656); repr. as Thomas Blount, *Glossographia* 1656 (Menston, Yorkshire: Scolar Press, 1969), n.p.

⁴ J. K., *A New English Dictionary* (London: Henry Bonwicke and Robert Knaplock, 1702); repr. as John Kersey, *A New English Dictionary* 1702 (Menston, Yorkshire: Scolar Press, 1969), n.p.

<i>A New English Dictionary on Historical Principles</i> ⁵	1884 – 1928	v. ... To put an end to ; to do away with ; to annul or make void ; to demolish, destroy or abhihilate. Its application to persons or concrete objects is nearly obsolete : it is usually said of institutions, customs, and practices. Formerly often followed by <i>from</i> , <i>out of</i> . Now usually with complement....
<i>The Concise Oxford Dictionary of Current English</i> ⁶	1911	v.t. Do away with (customs, institutions).... [f. F <i>abolir</i> (-ISH ²) f. L <i>abolescere</i> inceptive of <i>abolēre</i> become effete, destroy, (AB-, * <i>olēre</i> grow)]
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ⁷	1933	To put an end to ; to annul ; to demolish or destroy. Now only of institutions, customs, and practices. Formerly <i>from</i> , <i>out of</i> .
<i>The Concise Oxford Dictionary of Current English</i> (4th edition) ⁸	1952	v.t. Do away with (customs, institutions).... [f. F <i>abolir</i> (-ISH ²) f. L <i>abolescere</i> inceptive of <i>abolēre</i> become effete, destroy, (AB-, * <i>olēre</i> grow)]
<i>The Concise Oxford Dictionary of Current English</i> (6th edition) ⁹	1976	v.t. End existence of (custom, institution).... [ME, f. F <i>abolir</i> (-ISH ²) f. L <i>abolēre</i> destroy]
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ¹⁰	1987	<i>vb. (tr.)</i> to do away with (laws, regulations, customs, etc.).
<i>The Concise Oxford Dictionary of Current English</i> (9th edition) ¹¹	1995	<i>v.tr.</i> put an end to the existence or practice of (esp. a custom or institution).... [Middle English via French <i>abolir</i> from Latin <i>abolēre</i> 'destroy']
<i>Collins English Dictionary</i> (12th edition) ¹²	2014	verb (<i>transitive</i>) to do <u>away</u> with (laws, <u>regulations</u> , <u>customs</u> , etc); put an end to Word origin of 'abolish' C15: from Old French <i>aboliss-</i> (lengthened stem of <i>abolir</i>), ultimately from Latin <i>abolēre</i> to destroy

- ⁵ James A. H. Murray, Henry Bradley, William A. Craigie, and C. T. Onions (eds), *A New English Dictionary on Historical Principles*, 10 vols (Oxford: Clarendon Press, 1884–1928); repr. with a Supplement, as *The Oxford English Dictionary*, 13 vols (Oxford: Clarendon Press, 1933); repr. as *The Compact Edition of the Oxford English Dictionary: Complete Text Reproduced Micrographically*, 2 vols (Oxford: Clarendon Press, 1971), 7:25.
- ⁶ *The Concise Oxford Dictionary of Current English*, adapted by H. W. Fowler and F. G. Fowler from *The Oxford Dictionary* (Oxford: Clarendon Press, 1911), 3.
- ⁷ William Little, H. W. Fowler and J. Coulsdon, *The Shorter Oxford English Dictionary on Historical Principles*, 2 vols, rev. and ed. C. T. Onions (Oxford: Clarendon Press, 1933), 5.
- ⁸ *The Concise Oxford Dictionary of Current English*, adapted by H. W. Fowler and F. G. Fowler from *The Oxford Dictionary* (4th edn, rev. E. McIntosh, Oxford: Clarendon Press, 1952), 4.
- ⁹ J. B. Sykes (ed.), *The Concise Oxford Dictionary of Current English*, Based on *The Oxford Dictionary* and its Supplements (6th edn, Oxford: Clarendon Press, 1976), 3.
- ¹⁰ William T. McLeod (ed.), *The New Collins Dictionary and Thesaurus in One Volume* (London: Collins, 1987), 3.
- ¹¹ Della Thompson (ed.), *The Concise Oxford Dictionary of Current English* (9th edn, London: BCA, 1995), 3.
- ¹² *Collins English Dictionary* (12th edn, Glasgow: HarperCollins, 2014), <https://www.collinsdictionary.com/dictionary/english/abolish>, accessed 9 May 2018.

<i>Collins COBUILD Advanced Learner's Dictionary</i> (9th edition) ¹³	2018	VERB If someone in authority abolishes a system or practice, they formally put an end to it....
<i>Oxford English Dictionary</i> (3rd edition) ¹⁴	2020	<i>transitive</i> . To put an end to, do away with (an institution, custom, or practice); to eradicate, destroy (something prevalent); to annul or make void. Formerly also: †to destroy, demolish, annihilate, efface (something concrete); to destroy the power of (a person). Formerly occasionally with <i>from, out of</i> (a place)....
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ¹⁵	1828	<i>v.t.</i> [Fr. <i>abolir</i> ; {sic} L. <i>aboleo</i> ; from <i>ab</i> and <i>oleo, olesco</i> , to grow.] 1. To make void ; to annul ; to abrogate ; applied chiefly and appropriately to laws, contracts, rites, customs and institutions—as to <i>abolish</i> laws by a repeal, actual or virtual. 2. To destroy, or put an end to ; as to abolish idols. Isa. ii. To abolish death, 2 Tim. i. This sense is not common. To abolish posterity, in the translation of Pausanias, Lib. 3. Ca. 6. is hardly allowable.
<i>Webster's New World Dictionary of the American Language, College Edition</i> ¹⁶	1962	<i>v.t.</i> [Fr. <i>abolir</i> ; L. <i>abolere</i> , to retard, destroy; formed, with <i>ab-</i> from, to contrast with <i>adolere</i> , to increase, grow; later associated and contrasted with <i>adolescere</i> (see ADOLESCENT), in the sense “to burn,” and hence used to mean “to burn away”], to do away with completely; put an end to; make (a law, etc.) null and void. SYN. — abolish denotes a complete doing away with something, as an institution, custom, practice, condition, etc.... annul and abrogate stress a cancelling by authority or formal action ... rescind , revoke and repeal all agree in describing the setting aside of laws, orders, permits, etc.... — ANT. establish.
<i>Webster's New World College Dictionary</i> (4th edition) ¹⁷	2010	verb transitive to do away with completely; put an end to; esp., to make (a law, etc.) <u>null</u> and <u>void</u> SYNONYMY NOTE: <u>abolish</u> denotes a complete doing away with something, as a practice, institution, or condition ... <u>annul</u> , <u>abrogate</u> stress a canceling by authority or formal action ... <u>rescind</u> , <u>revoke</u> , <u>repeal</u> all describe the setting aside of laws, orders, etc.... OPPOSITE: establish

¹³ *Collins COBUILD Advanced Learner's Dictionary* (9th edn, Glasgow: HarperCollins, 2018), 3.

¹⁴ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, Sept. 2009), <https://www-oed-com.ezproxye.bham.ac.uk/view/Entry/451?redirectedFrom=abolish#eid>, accessed 12 Feb. 2020.

¹⁵ Noah Webster, *American Dictionary of the English Language* (1828; repr., San Francisco, CA: Foundation for American Christian Education, 2000), n.p.

¹⁶ *Webster's New World Dictionary of the American Language, College Edition* (Cleveland, OH: World Publishing Company, 1962), 4.

¹⁷ *Webster's New World College Dictionary* (4th edn, n.p., Houghton Mifflin Harcourt, 2010), <https://www.collinsdictionary.com/dictionary/english/abolish>, accessed 9 May 2018.

<i>American Heritage Dictionary of the English Language</i> (5th edition) ¹⁸	2016	<i>tr.v.</i> ... 1. To do away with; put an end to; annul ... 2. <i>Archaic</i> To destroy completely ...
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Table 2

LEXICAL DEFINITIONS OF TO ABROGATE

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ¹⁹	1623	To take away.
<i>Glossographia</i> ²⁰	1656	(<i>abrogā</i>) to disannul, to take away or repeal : to lay aside, as of no use or fruit. {cf. Obrogate (<i>obrogo</i>), to check or interrupt one in his tale, to gainsay. To abrogate a Law, is to proclaim a contrary Law, for taking away the former. }
<i>A New English Dictionary</i> ²¹	1702	or <i>repeal</i> .
<i>A New English Dictionary on Historical Principles</i> ²²	1884 – 1928	<i>v.</i> ... 1. To repeal (a law or established usage), to annul, to abolish authoritatively or formally, to cancel.... 2. To do away with, put an end to....
<i>The Concise Oxford Dictionary of Current English</i> ²³	1911	<i>v.t.</i> Repeal, cancel (law or custom).... [f. obs. adj. <i>abrogate</i> , f. L <i>abrogatus</i> p.p. of AB(<i>rogare</i> , propose law)]
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ²⁴	1933	<i>v.</i> 1526 1. To repeal (a law, etc.). 2. To do away with 1588.
<i>The Concise Oxford Dictionary of Current English</i> (4th edition) ²⁵	1952	<i>v.t.</i> Repeal, cancel (law or custom).... [f. obs. adj. <i>abrogate</i> , f. L <i>abrogatus</i> p.p. of AB(<i>rogare</i> , propose law)]
<i>The Concise Oxford Dictionary of Current English</i> (6th edition) ²⁶	1976	<i>v.t.</i> Repeal, cancel (law, custom) ; so ābrogATION <i>n.</i> [f. L AB(<i>rogare</i> , propose law) + -ATE ³]
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ²⁷	1987	<i>vb. (tr.)</i> to cancel or revoke formally or officially.

¹⁸ *The American Heritage Dictionary of the English Language* (5th edn, Boston, MA: Houghton Mifflin Harcourt, 2016), 4.

¹⁹ C., *English Dictionarie*, n.p.

²⁰ B., *Glossographia*, n.p.

²¹ K., *New English Dictionary*, n.p.

²² Murray, et al, *New English Dictionary on Historical Principles*, 9:34.

²³ *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 4.

²⁴ Little, et al, *Shorter Oxford English Dictionary*, 7.

²⁵ *Concise Oxford Dictionary of Current English* (4th edn), 5.

²⁶ Sykes, *Concise Oxford Dictionary of Current English* (6th edn), 4.

²⁷ McLeod, *New Collins Dictionary and Thesaurus*, 4.

<i>The Concise Oxford Dictionary of Current English</i> (9th edition) ²⁸	1995	v.tr. repeal, annul, or abolish (a law or custom).
<i>Collins English Dictionary</i> (12th edition) ²⁹	2014	verb (<i>transitive</i>) to <u>cancel</u> or <u>revoke</u> formally or <u>officially</u> ; <u>repeal</u> ; <u>annul</u> ... Word origin of 'abrogate' C16, from Latin <i>abrogātus</i> , repealed, from AB- ¹ + <i>rogāre</i> , to propose (a law)]
<i>Collins COBUILD Advanced Learner's Dictionary</i> (9th edition) ³⁰	2018	VERB If someone in a position of authority abrogates something such as a law, agreement, or practice, they put an end to it. [FORMAL] ... <i>The next prime minister could abrogate the treaty.</i>
<i>Oxford English Dictionary</i> (3rd edition) ³¹	2020	v. ... 1. trans. To repeal (a law, established usage, etc.); to abolish authoritatively or formally; to annul, to cancel.... 2. trans. a. To do away with, to put an end to; (occasionally) to reject or deny.... b. To evade, neglect, or renounce (an obligation or duty); to shirk (a responsibility)....
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ³²	1828	v. t. [L. <i>abrogo</i> , to repeal, from <i>ab</i> and <i>rogo</i> , to ask or propose. ...] To repeal ; to annul by an authoritative act ; to abolish by the authority of the maker or his successor ; applied to the repeal of laws, decrees, ordinances, the abolition of established customs &c.
<i>Webster's New World Dictionary of the American Language, College Edition</i> ³³	1962	v.t. ... [< L. <i>abrogatus</i> , pp. of <i>abrogare</i> , to repeal; <i>ab-</i> , away + <i>rogare</i> , to ask, propose], to abolish; repeal; annul; cancel. — SYN. see abolish .
<i>Webster's New World College Dictionary</i> (4th edition) ³⁴	2010	verb transitive ... to cancel or repeal by authority; annul SIMILAR WORDS: a'bolish ... Word origin of 'abrogate' < L. <i>abrogatus</i> , pp. of <i>abrogare</i> , to repeal < <i>ab-</i> , away + <i>rogare</i> , to ask ...
<i>American Heritage Dictionary of the English Language</i> (5th edition) ³⁵	2016	<i>tr.v.</i> ... To abolish, do away with, or annul, especially by authority ... [Latin <i>abrogāre</i> , <i>abrogāt-</i> : <i>ab-</i> , away; see AB- ¹ + <i>rogāre</i> , to ask ...]

²⁸ Thompson, *Concise Oxford Dictionary of Current English* (9th edn), 5.

²⁹ *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/abrogate>, accessed 9 May 2018.

³⁰ *Collins COBUILD Advanced Learner's Dictionary*, 4.

³¹ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, Sept. 2009), <https://www-oed-com.ezproxye.bham.ac.uk/view/Entry/598?rskey=rir1Ps&result=2#eid>, accessed 12 Feb. 2020.

³² Webster, *American Dictionary of the English Language*, n.p.

³³ *Webster's New World Dictionary of the American Language*, 5.

³⁴ *Webster's New World College Dictionary* (4th edn), <https://www.collinsdictionary.com/dictionary/english/abrogate>, accessed 9 May 2018.

³⁵ *American Heritage Dictionary*, 6.

Table 3

LEXICAL DEFINITIONS OF ANCIENT

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ³⁶	1623	–
<i>Glossographia</i> ³⁷	1656	–
<i>A New English Dictionary</i> ³⁸	1702	or <i>old</i> .
<i>A New English Dictionary on Historical Principles</i> ³⁹	1884 – 1928	<i>a.</i> ... I. Referring to date. 1. Of or belonging to time past, former, earlier, bygone.... 2. <i>esp.</i> Which in, or belonged to, times <i>long</i> past, or earlier in the world's history ; old.... 3. Specifically applied to the period of history before the fall of the Western Roman Empire. In this sense contrasted with <i>modern</i> , and <i>medieval</i> b. Concerning or relating to ancient times.... II. Of length of existence ... 4. Of early origin or formation, going far back in history, of ancient date.... 5. Hence : Having existed long, and now, in consequence, possessing the attributes of lengthened existence ; long-established ; time-worn ; hoary.... b. Of old renown, long known to fame.... 6. Of living beings : That has lived many years ; aged, old ; of great age. <i>arch.</i> 7. Having the experience and wisdom of age. <i>arch.</i> 8. Savouring of age, old-fashioned, antique. <i>rare</i>
<i>The Concise Oxford Dictionary of Current English</i> ⁴⁰	1911	<i>a.</i> & <i>n.</i> Belonging to times long past (<i>esp.</i> before fall of Western Roman Empire) ; having existed, lived, long ;
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ⁴¹	1933	<i>a.</i> ... A. <i>adj.</i> ... Of duration. 3. Of early origin, going far back 1475 ; hence, time-worn, hoary 1586. 4. Of living beings : Old, of great age (<i>arch.</i>) ME ; having the wisdom etc., of age, venerable (<i>arch.</i>) 1460 ; old-fashioned (<i>rare</i>) 1598 ; veteran, senior (now <i>old</i>) ME....
<i>The Concise Oxford Dictionary of Current English (4th edition)</i> ⁴²	1952	<i>a.</i> & <i>n.</i> Belonging to times long past (<i>esp.</i> before fall of Western Roman Empire) ; having existed, lived, long.
<i>The Concise Oxford Dictionary of Current English (6th edition)</i> ⁴³	1976	<i>a.</i> & <i>n.</i> 1. <i>a.</i> Belonging to times long past ... 2. Having existed, or lived, long.

³⁶ C., *English Dictionarie*, n.p.

³⁷ B., *Glossographia*, n.p.

³⁸ K., *New English Dictionary*, n.p.

³⁹ Murray, et al, *New English Dictionary on Historical Principles*, 79:314–315.

⁴⁰ *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 31.

⁴¹ Little, et al, *Shorter Oxford English Dictionary*, 64.

⁴² *Concise Oxford Dictionary of Current English (4th edn)*, 43.

⁴³ Sykes, *Concise Oxford Dictionary of Current English (6th edn)*, 35.

<i>The New Collins Dictionary and Thesaurus in One Volume</i> ⁴⁴	1987	<i>adj.</i> 1. dating from very long ago ... 2. very old. 3. of the far past, esp. before the collapse of the Western Roman Empire (476 AD { <i>sic</i> }).
<i>The Concise Oxford Dictionary of Current English</i> (9th edition) ⁴⁵	1995	<i>adj.</i> 1 of long ago. 2 having lived or existed long.... [Middle English via Anglo-French <i>auncien</i> , from Old French <i>ancien</i> , ultimately from Latin <i>ante</i> 'before'.]
<i>Collins English Dictionary</i> (12th edition) ⁴⁶	2014	adjective 1. <u>dating</u> from very long ago ancient ruins 2. very <u>old</u> ; <u>aged</u> 3. of the far past, esp before the <u>collapse</u> of the <u>Western Roman Empire</u> (476 AD { <i>sic</i> }) Compare <u>medieval</u> , <u>modern</u> ... Word origin of 'ancient' C14: from Old French <i>ancien</i> , from Vulgar Latin <i>anteanus</i> (unattested), from Latin <i>ante</i> before
<i>Collins COBUILD Advanced Learner's Dictionary</i> (9th edition) ⁴⁷	2018	1 ADJ ... Ancient means belonging to the distant past, especially to the period in history before the end of the Roman Empire.... 2 ADJ [usu ADJ n] Ancient means very old, or having existed for a long time....
<i>Oxford English Dictionary</i> (3rd edition) ⁴⁸	2020	A. <i>adj.</i> ... 2. <i>esp.</i> Which existed in, or belonged to, times long past, or early in the world's history; old.... 3. a. Specifically applied to the period of history before the fall of the Western Roman Empire. In this sense contrasted with <i>modern</i> , and <i>mediaeval</i> b. Concerning or relating to ancient times.... II. Of length of existence. ... 4. a. Of early origin or formation, going far back in history, of ancient date. ... 5. a. Hence: having existed long, and now, in consequence, possessing the attributes of lengthened existence; long-established; time-worn; hoary.... b. Of old renown, long known to fame.... 6. Of living beings: that has lived many years; aged, old; of great age. <i>arch</i> 7. Having the experience and wisdom of age, venerable. <i>arch</i> 8. Savouring of age, old-fashioned, antique. <i>rare</i> 9. That has been many years in some rank, position, or capacity. (Now commonly replaced by <i>old</i> .) ...
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ⁴⁹	1828	<i>a.</i> ... 1. Old ; that happened or existed in former times, usually at a great distance of time ... <i>Old</i> , says Johnson, relates to the duration of the thing itself, ... and <i>ancient</i> , to time in general, But this distinction is not always observed. We say, in <i>old</i> times, as well as <i>ancient</i> times ; <i>old</i> customers, &c. In general, however, <i>ancient</i> is opposed to <i>modern</i> , and <i>old</i> to <i>new</i> , <i>fresh</i> or <i>recent</i> . When we speak of a thing that existed formerly, which has ceased to exist, we commonly use <i>ancient</i> , as <i>ancient</i> republics, <i>ancient</i> heroes,

⁴⁴ McLeod, *New Collins Dictionary and Thesaurus*, 34.

⁴⁵ Thompson, *Concise Oxford Dictionary of Current English* (9th edn), 46.

⁴⁶ *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/ancient>, accessed 9 May 2018.

⁴⁷ *Collins COBUILD Advanced Learner's Dictionary*, 51.

⁴⁸ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, 1989), <https://www-oed-com.ezproxye.bham.ac.uk/view/Entry/7250?rskey=EFjMDd&result=2&isAdvanced=false#eid>, accessed 12 Feb. 2020.

⁴⁹ Webster, *American Dictionary of the English Language*, n.p.

		and not <i>old</i> republics, <i>old</i> heroes. But when the thing which began or existed in former times, is still in existence, we use either <i>ancient</i> or <i>old</i> ... But in these examples <i>ancient</i> seems the most correct, or best authorized. Some persons apply <i>ancient</i> to men advanced in years still living ; but this use is not common in modern practice, though found in scripture. ... 2. Old ; that has been of long duration ; 3. Known from <i>ancient</i> times ; as the <i>ancient</i> continent, opposed to the <i>new</i> continent.
<i>Webster's New World Dictionary of the American Language, College Edition</i> ⁵⁰	1962	adj. [ME. <i>ancien</i> ; OFr. <i>ancien</i> , ult. < L. <i>ante</i> , before], 1. of times long past; belonging to the early history of the world, especially before the end of the Western Roman Empire. 2. having existed a long time; antique; very old.... n. 1. a person who lived in ancient times. 2. an aged person. — <i>SYN.</i> see old .
<i>Webster's New World College Dictionary</i> (4th edition) ⁵¹	2010	adjective 1. of times long past; belonging to the <u>early</u> history of the world, esp. before the end of the Western Roman Empire (AD 476) 2. having existed a long time; very old 3. <u>old-fashioned</u> ; <u>antiquated</u> 4. <i>Archaic</i> having the <u>wisdom</u> , <u>dignity</u> , etc. of age; <u>venerable</u> ... SIMILAR WORDS: old ... [ME <i>ancien</i> ; OFr <i>ancien</i> , < L * <i>anteanus</i> < L <i>ante</i> before ...],
<i>American Heritage Dictionary of the English Language</i> (5th edition) ⁵²	2016	adj. 1. Of, relating to, or belonging to times long past, especially before the fall of the Western Roman Empire (AD 476) ... See Synonyms at old . 2. Of great age; very old ... 3. <i>Archaic</i> Having the qualities associated with age, wisdom, or long use; venerable ...

Table 4

LEXICAL DEFINITIONS OF TO ANNUL

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ⁵³	1623	<i>Annull.</i> To make void.
<i>Glossographia</i> ⁵⁴	1656	to frustrate, make void or bring to nought.
<i>A New English Dictionary</i> ⁵⁵	1702	<i>make void.</i>
<i>A New English Dictionary on Historical Principles</i> ⁵⁶	1884 – 1928	v. ... [a. OFr. <i>anulle-r</i> , <i>adnuller</i> (mod. <i>annuler</i>) :–late L. <i>annullā-re</i> to make into nothing, f. <i>an-</i> = <i>ad-</i> , to + <i>null-um</i> , nothing, neut. of <i>nullus</i> none] 1. To reduce to nothing,

⁵⁰ *Webster's New World Dictionary of the American Language*, 54.

⁵¹ *Webster's New World College Dictionary* (4th edn), <https://www.collinsdictionary.com/dictionary/english/ancient>, accessed 9 May 2018.

⁵² *American Heritage Dictionary*, 66.

⁵³ C., *English Dictionarie*, n.p.

⁵⁴ B., *Glossographia*, n.p.

⁵⁵ K., *New English Dictionary*, n.p.

⁵⁶ Murray, et al, *New English Dictionary on Historical Principles*, 86:343.

		annihilate, put out of existence, extinguish.... 2. To put an end or stop to (an action or state of things) ; to abolish, cancel, do away with.... 3. To destroy the force or validity of ; to render void in law, declare invalid or of none effect....
<i>The Concise Oxford Dictionary of Current English</i> ⁵⁷	1911	v. t. {sic} ... Annihilate ; abolish, cancel ; declare invalid.... [f. OF <i>anuller</i> (mod. F <i>annuler</i>), f. LL <i>ANnullare</i> (<i>nullus</i> none)]
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ⁵⁸	1933	v. ME. [ad. OFr. <i>annuller</i> (mod. <i>annuler</i>) :—late L. <i>annullare</i> , f. <i>an-</i> = <i>ad-</i> + <i>nullum</i> .] 1. To reduce to nothing, extinguish. 2. To put an end to (an action, etc.) ; to abolish, cancel ME. 3. To destroy the force of ; to render void in law ME....
<i>The Concise Oxford Dictionary of Current English</i> (4th edition) ⁵⁹	1952	v.t. ... Annihilate; abolish, cancel; declare invalid.... [f. OF <i>anuller</i> (mod. F <i>annuler</i>), f. LL <i>ANnullare</i> (<i>nullus</i> none)]
<i>The Concise Oxford Dictionary of Current English</i> (6th edition) ⁶⁰	1976	v.t. ... Abolish, cancel; declare invalid ; hence ~MENT <i>n.</i> [ME, f. OF <i>anuller</i> , f. LL <i>AN</i> (<i>nullare</i> , f. <i>nullus</i> , none)]
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ⁶¹	1987	<i>vb.</i> ... (<i>tr.</i>) to make (something, esp. a law or marriage) void; abolish.
<i>The Concise Oxford Dictionary of Current English</i> (9th edition) ⁶²	1995	<i>v.tr.</i> ... 1 declare (a marriage etc.) invalid. 2 cancel, abolish.... [Middle English via Old French <i>anuller</i> from Late Latin <i>annullare</i> (as <i>AD-</i> , <i>nullus</i> ‘none’)]
<i>Collins English Dictionary</i> (12th edition) ⁶³	2014	verb ... (<i>transitive</i>) to make (something, esp a law or marriage) void; cancel the validity of; abolish ... Word origin of ‘annul’ C14: from Old French <i>annuller</i> , from Late Latin <i>annullāre</i> , to bring to nothing, from Latin <i>nullus</i> not any; see NULL
<i>Collins COBUILD Advanced Learner’s Dictionary</i> (9th edition) ⁶⁴	2018	VERB [usu passive] If an election or a contract is annulled , it is declared invalid, so that legally it is considered never to have existed.
<i>Oxford English Dictionary</i> (3rd edition) ⁶⁵	2020	v. ... 1. To reduce to nothing, annihilate, put out of existence, extinguish.... 2. To put an end or stop to (an action or state of things); to abolish, cancel, do away with.... 3. To destroy the force or validity of; to render void in law, declare invalid or of none effect....

⁵⁷ *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 33.

⁵⁸ Little, et al, *Shorter Oxford English Dictionary*, 70.

⁵⁹ *Concise Oxford Dictionary of Current English* (4th edn), 46.

⁶⁰ Sykes, *Concise Oxford Dictionary of Current English* (6th edn), 38.

⁶¹ McLeod, *New Collins Dictionary and Thesaurus*, 37.

⁶² Thompson, *Concise Oxford Dictionary of Current English* (9th edn), 50.

⁶³ *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/annul>, accessed 9 May 2018.

⁶⁴ *Collins COBUILD Advanced Learner’s Dictionary*, 54.

⁶⁵ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, 1989), <https://www.oed-com.ezproxye.bham.ac.uk/view/Entry/7963?redirectedFrom=annul#eid>, accessed 12 Feb. 2020.

American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ⁶⁶	1828	<i>v. t.</i> [Fr. <i>annuller</i> , of L. <i>ad nullum</i> , to nothing] 1. To make void ; to nullify ; to abrogate ; to abolish ; used appropriately of laws, decrees, edicts, decisions of courts, or other established rules, permanent usages, and the like, which are made void by competent authority. 2. To reduce to nothing ; to obliterate (<i>Not in much use</i>).
<i>Webster's New World Dictionary of the American Language, College Edition</i> ⁶⁷	1962	<i>v.t.</i> ... [Fr. <i>annuller</i> , < L. <i>annullare</i> , to bring to nothing < <i>ad-</i> , to + <i>nullum</i> , nothing, neut. of <i>nullus</i> , none] to do away with; make of no effect; invalidate; make null and void; cancel. — <i>SYN.</i> see abolish .
<i>Webster's New World College Dictionary (4th edition)</i> ⁶⁸	2010	verb transitive ... 1. to do away with; put an end to 2. to make no longer binding under the law; invalidate; cancel. SIMILAR WORDS: abolish Word origin of 'annul' ME <i>annullen</i> < OFr <i>annuller</i> < LL(Ec) <i>annullare</i> , to bring to nothing < L <i>ad-</i> , to + <i>nullum</i> , nothing, neut. of <i>nullus</i> : see null
<i>American Heritage Dictionary of the English Language (5th edition)</i> ⁶⁹	2016	<i>tr.v.</i> ... 1. To make or declare void or invalid, as a marriage or a law; nullify. 2. To bring to an end the effect or existence of; cancel out ... [Middle English <i>annullen</i> < Old French <i>annuller</i> < Late Latin <i>annullāre</i> : Latin <i>ad-</i> , <i>ad-</i> + Latin <i>nullus</i> , none ...]

Table 5

LEXICAL DEFINITIONS OF TO ANTIQUATE

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ⁷⁰	1623	To make old.
<i>Glossographia</i> ⁷¹	1656	to bring into the ancient manner or estate, to abrogate or make void.
<i>A New English Dictionary</i> ⁷²	1702	<i>grow out of date.</i>
<i>A New English Dictionary on Historical Principles</i> ⁷³	1884 – 1928	<i>v.</i> ... 1. To make old, or out of date ; to make obsolete ; to abolish as out of date. ... 2. To bring into conformity with the manner of earlier times ; to make antique....

⁶⁶ Webster, *American Dictionary of the English Language*, n.p.

⁶⁷ *Webster's New World Dictionary of the American Language*, 60.

⁶⁸ *Webster's New World College Dictionary (4th edn)*, <https://www.collinsdictionary.com/dictionary/english/annul>, accessed 9 May 2018.

⁶⁹ *American Heritage Dictionary*, 73.

⁷⁰ C., *English Dictionarie*, n.p.

⁷¹ B., *Glossographia*, n.p.

⁷² K., *New English Dictionary*, n.p.

⁷³ Murray, et al, *New English Dictionary on Historical Principles*, 94:374.

<i>The Concise Oxford Dictionary of Current English</i> ⁷⁴	1911	v.t. Make obsolete (esp. in p.p.), abolish as out of date ; make antique. [f. obs. adj. <i>antiquate</i> (L. <i>antiquare</i> , f. <i>antiquus</i> , ancient)]
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ⁷⁵	1933	v. ... 1. To make old, or obsolete ; to abolish as out of date. 2. To give an antique colour or appearance to ...
<i>The Concise Oxford Dictionary of Current English (4th edition)</i> ⁷⁶	1952	v.t. Make obsolete (esp. in p.p.), abolish as out of date ; make antique. [f. obs. adj. <i>antiquate</i> (L. <i>antiquare</i> , f. <i>antiquus</i> , ancient)].
<i>The Concise Oxford Dictionary of Current English (6th edition)</i> ⁷⁷	1976	{to make old-fashioned, or out of date <} <i>a.</i> Old-fashioned; out of date. [p.p. of <i>antiquate</i> v. f. <i>antiquate</i> a., f. eccl. L. <i>antiquare</i> make old ...]
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ⁷⁸	1987	<i>vb.</i> (<i>tr.</i>) to make obsolete or old-fashioned.
<i>The Concise Oxford Dictionary of Current English (9th edition)</i> ⁷⁹	1995	{to make old-fashioned or out of date <} <i>adj.</i> old-fashioned; out of date. [ecclesiastical Latin <i>antiquare antiquat-</i> ‘make old’]
<i>Collins English Dictionary (12th edition)</i> ⁸⁰	2014	verb (<i>transitive</i>) 1. To make <u>obsolete</u> or <u>old-fashioned</u> 2. To give an <u>old</u> or <u>antique appearance</u> to
<i>Collins COBUILD Advanced Learner’s Dictionary (9th edition)</i> ⁸¹	2018	{to make old or old-fashioned <} ADJ If you describe something as antiquated , you are criticizing it because it is very old or old-fashioned.
<i>Oxford English Dictionary (3rd edition)</i> ⁸²	2020	v. ... 1. To make old, or out of date; to make obsolete; to abolish as out of date.... 2. To bring into conformity with the manner of earlier times; to make antique....
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ⁸³	1828	<i>v. t.</i> ... To make old, or obsolete ; to make old in such a degree as to put out of use. Hence, when applied to laws or customs, it amounts to make void or <i>abrogate</i> . Christianity might reasonably introduce new laws and <i>antiquate</i> or <i>abrogate</i> old ones.

⁷⁴ *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 36.

⁷⁵ Little, et al, *Shorter Oxford English Dictionary*, 77.

⁷⁶ *Concise Oxford Dictionary of Current English* (4th edn), 50.

⁷⁷ Sykes, *Concise Oxford Dictionary of Current English* (6th edn), 41.

⁷⁸ McLeod, *New Collins Dictionary and Thesaurus*, 40.

⁷⁹ Thompson, *Concise Oxford Dictionary of Current English* (9th edn), 54.

⁸⁰ *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/antiquate>, accessed 9 May 2018.

⁸¹ *Collins COBUILD Advanced Learner’s Dictionary*, 57.

⁸² *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, 1989), <https://www.oed-com.ezproxye.bham.ac.uk/view/Entry/8819?rskey=11M2FG&result=2&isAdvanced=false#eid>, accessed 12 Feb. 2020.

⁸³ Webster, *American Dictionary of the English Language*, n.p.

<i>Webster's New World Dictionary of the American Language, College Edition</i> ⁸⁴	1962	v.t. ... 1. to make old or obsolete; cause to become old-fashioned. 2. to give an antique appearance or style to.
<i>Webster's New World College Dictionary (4th edition)</i> ⁸⁵	2010	verb transitive ... 1. to make old or obsolete; cause to become old-fashioned 2. to give an antique <u>look</u> to
<i>American Heritage Dictionary of the English Language (5th edition)</i> ⁸⁶	2016	<i>tr.v.</i> ... 1. To make obsolete or old-fashioned. 2. To antique. [Late Latin <i>antiquāre</i> , <i>antiquāt-</i> , to make old < Latin, to leave in an old state < <i>antiquus</i> , old ...]

Table 6

LEXICAL DEFINITIONS OF TO CANCEL

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ⁸⁷	1623	<i>Cancell.</i> To deface, to blot out.
<i>Glossographia</i> ⁸⁸	1656	–
<i>A New English Dictionary</i> ⁸⁹	1702	<i>raze, or blot out.</i>
<i>A New English Dictionary on Historical Principles</i> ⁹⁰	1884 – 1928	<i>v.</i> ... 1. trans. To deface or obliterate (writing), properly by drawing lines across it lattice-wise ; to cross out, strike out. Of legal documents, deeds, etc. : To annul, render void or invalid by so marking.... † b. To deface or destroy by cutting or tearing up.... 2. fig. To annul, repeal, render void (obligations, promises, vows, or other things binding).... 1692 R. BENTLEY <i>Boyle Lect.</i> ix 335 Who can say, that this [the Moral Law] is abrogated and cancelled by <i>Jesus</i> ?... † b. intr. To become void or null. <i>rare</i> 3. gen. a. To obliterate, blot out, delete from sight or memory.... b. To frustrate, reduce to nought, put an end to, abolish.... 4. ... c. fig. To render (a thing) null by means of something of opposite nature ; to neutralize, counterbalance, countervail ; to make up for, compensate....
<i>The Concise Oxford Dictionary of Current English</i> ⁹¹	1911	<i>v.t.</i> ... Obliterate, cross out, annul, make void, abolish, countermand, neutralize ...

⁸⁴ *Webster's New World Dictionary of the American Language*, 65.

⁸⁵ *Webster's New World College Dictionary (4th edn)*, <https://www.collinsdictionary.com/dictionary/english/antiquate>, accessed 9 May 2018.

⁸⁶ *American Heritage Dictionary*, 79.

⁸⁷ C., *English Dictionarie*, n.p.

⁸⁸ B., *Glossographia*, n.p.

⁸⁹ K., *New English Dictionary*, n.p.

⁹⁰ Murray, et al, *New English Dictionary on Historical Principles*, 326:61.

⁹¹ *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 119.

<i>The Shorter Oxford English Dictionary on Historical Principles</i> ⁹²	1933	v. ... 1. To deface or obliterate (writing), properly by drawing lines across it lattice-wise ; to cross out, strike out. Of deeds, etc.: To annul by so marking, †cutting or †tearing up. 2. fig. To render void ... 3. gen. To obliterate ; to put an end to ...
<i>The Concise Oxford Dictionary of Current English</i> (4th edition) ⁹³	1952	v.t. & i. ... Obliterate, cross out; annul, make void, abolish; countermand, neutralize ...
<i>The Concise Oxford Dictionary of Current English</i> (6th edition) ⁹⁴	1976	v.t. Obliterate, cross out; annul, make void, abolish; countermand, revoke order for, neutralize ...
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ⁹⁵	1987	vb ... (mainly tr.) 1. to order (something already arranged, such as a meeting or event) to be postponed indefinitely; call off. 2. to revoke or annul ... 3. to delete (writing, numbers, etc.); cross out....
<i>The Concise Oxford Dictionary of Current English</i> (9th edition) ⁹⁶	1995	1 tr. a withdraw or revoke (a previous arrangement). b discontinue (an arrangement in progress). 2 tr. obliterate or delete (writing etc.).... 4 tr. annul; make void; abolish....
<i>Collins English Dictionary</i> (12th edition) ⁹⁷	2014	verb ... (mainly tr) 1. to order (something already arranged, such as a meeting or event) to be postponed indefinitely; call off ... 2. To revoke or annul ... 3. to delete (writing, numbers, etc.); cross out ...
<i>Collins COBUILD Advanced Learner's Dictionary</i> (9th edition) ⁹⁸	2018	1 VERB If you cancel something that has been arranged, you stop it from happening. If you cancel an order for goods or services, you tell the person or organization supplying them that you no longer wish to receive them.... 2 VERB If someone in authority cancels a document, an insurance policy, or a debt, they officially declare that it is no longer valid or no longer legally exists....
<i>Oxford English Dictionary</i> (3rd edition) ⁹⁹	2020	v. ... 1. a. transitive. To deface or obliterate (writing), properly by drawing lines across it lattice-wise; to cross out, strike out. Of legal documents, deeds, etc.: To annul, render void or invalid by so marking.... † b. To deface or destroy by cutting or tearing up. 2. fig. a. To annul, repeal, render void (obligations, promises, vows, or other things binding). Also with <i>out</i> 1696 R. BENTLEY <i>Of Revel. & Messiah</i> 33 Who can say, that this [the Moral Law] is abrogated and cancelled by <i>Jesus</i> ?... † b. intransitive. To become void or null. <i>rare</i> 3. gen. a. To obliterate, blot out, delete from sight or

⁹² Little, et al, *Shorter Oxford English Dictionary*, 255.

⁹³ *Concise Oxford Dictionary of Current English* (4th edn), 171.

⁹⁴ Sykes, *Concise Oxford Dictionary of Current English* (6th edn), 143.

⁹⁵ McLeod, *New Collins Dictionary and Thesaurus*, 140.

⁹⁶ Thompson, *Concise Oxford Dictionary of Current English* (9th edn), 189.

⁹⁷ *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/cancel>, accessed 9 May 2018.

⁹⁸ *Collins COBUILD Advanced Learner's Dictionary*, 211.

⁹⁹ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, 1989), <https://www.oed-com.ezproxye.bham.ac.uk/view/Entry/26916?rkey=3gzh0a&result=2&isAdvanced=false#eid>, accessed 12 Feb. 2020.

		memory.... b. To frustrate, reduce to nought, put an end to, abolish.... 4. ... c. fig. To render (a thing) null by means of something of opposite nature; to neutralize, counterbalance, countervail; to make up for, compensate....
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ¹⁰⁰	1828	<i>v. t.</i> ... 1. To cross the lines of a writing, and deface them ; to blot out or obliterate. 2. To annul, or destroy ; as, to <i>cancel</i> an obligation or a debt.
<i>Webster's New World Dictionary of the American Language, College Edition</i> ¹⁰¹	1962	<i>v.t.</i> ... 1. to cross out; strike out with lines or marks. 2. to annul, make invalid. 3. to do away with; abolish....
<i>Webster's New World College Dictionary (4th edition)</i> ¹⁰²	2010	verb transitive ... 1. a. to cross out with lines or other marks ... 2. to make <u>invalid</u> ; annul 3. to do <u>away</u> with; <u>wipe</u> out; <u>abolish</u> , <u>withdraw</u> , etc. ... 4. to neutralize ...
<i>American Heritage Dictionary of the English Language (5th edition)</i> ¹⁰³	2016	<i>v.</i> ... <i>tr.</i> 1a. To annul or invalidate ... 2a. To cross out with lines or other markings....

Table 7

LEXICAL DEFINITIONS OF *TO DECAY*

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ¹⁰⁴	1623	<i>Wanze.</i>
<i>Glossographia</i> ¹⁰⁵	1656	–
<i>A New English Dictionary</i> ¹⁰⁶	1702	<i>or fail, waste, grow worse, &c.</i>
<i>A New English Dictionary on Historical Principles</i> ¹⁰⁷	1884 – 1928	<i>v.</i> ... I. intr. 1. To fall off (in quality or condition) ; to deteriorate or become impaired ; to lose its characteristic quality, strength or excellence ; to be in a failing condition. ... b. To decline from prosperity or fortune.... † 2. To fall off or decrease (in number, volume, amount, intensity, etc.) ; to dwindle away. <i>Obs.</i> ... 3. To fall into physical ruin ; to waste away, wear out, become ruined.... b. To suffer decomposition ; to rot.... 4. To fall off in vital energy ; to lose health and strength (of body or faculties) ; also, to lose

¹⁰⁰ Webster, *American Dictionary of the English Language*, n.p.

¹⁰¹ *Webster's New World Dictionary of the American Language*, 212.

¹⁰² *Webster's New World College Dictionary (4th edn)*, <https://www.collinsdictionary.com/dictionary/english/cancel>, accessed 9 May 2018.

¹⁰³ *American Heritage Dictionary*, 270.

¹⁰⁴ C., *English Dictionarie*, n.p.

¹⁰⁵ B., *Glossographia*, n.p.

¹⁰⁶ K., *New English Dictionary*, n.p.

¹⁰⁷ Murray, et al, *New English Dictionary on Historical Principles*, 659:87–88.

		the bloom of youth and health.... II. trans. † 5. To cause to fall off or deteriorate. <i>Obs....</i> † 6. To cause to fall off (in number, amount, etc.); to reduce, cause to dwindle. <i>Obs....</i> † 7. To waste or ruin physically; to disintegrate, dilapidate; to bring to decay or ruin. <i>Obs....</i> b. To destroy by decomposition; to rot.... 8. To cause (the body or faculties) to fail in vital energy, health or beauty....
<i>The Concise Oxford Dictionary of Current English</i> ¹⁰⁸	1911	v.i. & v.t. Deteriorate, lose quality, decline in power, wealth, energy, beauty, &c.; rot (t. & i.); cause to deteriorate. [f. OF <i>decair</i> from Rom. DE(<i>cadēre</i> for L <i>cadēre</i> fall)]
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ¹⁰⁹	1933	v. 1483.... I. intr. 1. To fall off; to deteriorate; †to decrease, dwindle away –1790. 2. To fall into physical ruin 1494; to rot 1580. 3. To fall off in vital energy, health, or beauty 1583.... II. trans. † 1 To cause to fall off, deteriorate, or dwindle –1691. 2. †To waste or ruin physically –1703; to rot 1616. 3. To cause to fail in vital energy, health, or beauty 1540....
<i>The Concise Oxford Dictionary of Current English (4th edition)</i> ¹¹⁰	1952	v.i. & t. Deteriorate, lose quality, decline in power, wealth, energy, beauty, etc.; rot (t. & i.); cause to deteriorate. [f. OF <i>decair</i> f. Rom. DE(<i>cadēre</i> for L <i>cadēre</i> fall)]
<i>The Concise Oxford Dictionary of Current English (6th edition)</i> ¹¹¹	1976	v.i. & t. (Cause to) become rotten; (cause to) deteriorate, lose quality, decline in power, wealth, energy, beauty etc. ... [ME, f. OF <i>decair</i> f. Rom. *DE(<i>cadere</i> fall)]
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ¹¹²	1987	<i>vb.</i> 1. to decline or cause to decline gradually in health, prosperity, excellence, etc.; deteriorate. 2. to rot or cause to rot; decompose.
<i>The Concise Oxford Dictionary of Current English (9th edition)</i> ¹¹³	1995	v. 1 a intr. rot, decompose. b tr. cause to rot or decompose. 2 intr. & tr. decline cause to decline in quality, power, wealth, energy, beauty, etc.... [Middle English via Old French <i>decair</i> , from Romanic (as DE-, Latin <i>cadere</i> ‘fall’)]
<i>Collins English Dictionary (12th edition)</i> ¹¹⁴	2014	verb. 1. to decline or cause to decline gradually in health, prosperity, excellence, etc.; deteriorate; waste away. 2. to rot or cause to rot as a result of bacterial, fungal, or chemical action; decompose.... Word origin of ‘decay’ C15: from Old Northern French <i>decair</i> , from Late Latin <i>dēcadere</i> , literally: to fall away, from Latin <i>cadere</i> to fall]
<i>Collins COBUILD Advanced Learner’s Dictionary (9th edition)</i> ¹¹⁵	2018	1 VERB When something such as a dead body, a dead plant, or a tooth decays , it is gradually destroyed by a natural process ... 2 VERB If something such as a society, system, or institution decays , it gradually becomes weaker or its condition gets worse.

¹⁰⁸ *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 211.

¹⁰⁹ Little, et al, *Shorter Oxford English Dictionary*, 462.

¹¹⁰ *Concise Oxford Dictionary of Current English (4th edn)*, 308.

¹¹¹ Sykes, *Concise Oxford Dictionary of Current English (6th edn)*, 264.

¹¹² McLeod, *New Collins Dictionary and Thesaurus*, 251.

¹¹³ Thompson, *Concise Oxford Dictionary of Current English (9th edn)*, 347.

¹¹⁴ *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/decay>, accessed 9 May 2018.

¹¹⁵ *Collins COBUILD Advanced Learner’s Dictionary*, 385.

<i>Oxford English Dictionary</i> (3rd edition) ¹¹⁶	2020	v. ... I. intr. 1. a. To fall off (in quality or condition); to deteriorate or become impaired; to lose its characteristic quality, strength, or excellence; to be in a failing condition.... b. To decline from prosperity or fortune.... 2. †a. To fall off or decrease (in number, volume, amount, intensity, etc.); to dwindle away. <i>Obs....</i> 3. a. To fall into physical ruin; to waste away, wear out, become ruined.... b. To suffer decomposition; to rot.... 4. To fall off in vital energy; to lose health and strength (of body or faculties); also, to lose the bloom of youth and health.... II. trans. ... †5. To cause to fall off or deteriorate. <i>Obs....</i> †6. To cause to fall off (in number, amount, etc.); to reduce, cause to dwindle. <i>Obs....</i> †7. a. To waste or ruin physically; to disintegrate, dilapidate; to bring to decay or ruin. <i>Obs....</i> b. To destroy by decomposition; to rot.... 8. To cause (the body or faculties) to fail in vital energy, health, or beauty....
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ¹¹⁷	1828	v. i. [Fr. <i>dechoir</i> , from L. <i>de</i> and <i>cado</i> , to fall, or <i>decado</i> ...] To pass gradually from a sound prosperous, or perfect state, to a less perfect state, or towards destruction ; to fail ; to decline ; to be gradually impaired. Our bodies <i>decay</i> in old age ... v. t. To cause to fail ; to impair ; to bring to a worse state.... [The transitive sense of the verb is now rarely used.]
<i>Webster's New World Dictionary of the American Language, College Edition</i> ¹¹⁸	1962	v.i. [OFr. dial. <i>decair</i> < L. <i>decidere</i> , to fall down, fall away < L. <i>de-</i> , down + <i>cadere</i> , to fall], 1. to lose strength, health, beauty, prosperity, etc. gradually; waste away; deteriorate. 2. to rot. v.t. to cause to decay.... SYN. — decay implies gradual, often natural, deterioration from a normal or sound condition ... rot refers to the decay of organic, especially vegetable, matter, caused by bacteria, fungi, etc. ... putrify suggests the offensive, foul-smelling rotting of animal matter ... spoil is the common informal word for the decay of foods ... molder suggests a slow, progressive, crumbling decay ... disintegrate implies the breaking up of something into parts or fragments so that the wholeness of the original is destroyed ... decompose suggests the breaking up or separation of something into its component elements: it is also a somewhat euphemistic substitute for rot and putrefy .
<i>Webster's New World College Dictionary</i> (4th edition) ¹¹⁹	2010	verb intransitive. 1. to lose strength, soundness, health, beauty, prosperity, etc. gradually; waste away; deteriorate. 2. to rot or decompose.... verb transitive. 4. to cause to decay. SYNONYMY NOTE: <i>decay</i> implies gradual, often natural, deterioration from a normal or sound condition ... <i>rot</i> refers to the decay of organic, esp. vegetable, matter, caused by

¹¹⁶ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, 1989), <https://www-oed-com.ezproxye.bham.ac.uk/view/Entry/48068?rkey=oK9NE6&result=2&isAdvanced=false#eid>, accessed 12 Feb. 2020.

¹¹⁷ Webster, *American Dictionary of the English Language*, n.p.

¹¹⁸ *Webster's New World Dictionary of the American Language*, 379.

¹¹⁹ *Webster's New World College Dictionary* (4th edn), <https://www.collinsdictionary.com/dictionary/english/decay>, accessed 9 May 2018.

		bacteria, fungi, etc. ... <u>putrify</u> suggests the offensive, foul-smelling rotting of animal matter ... <u>spoil</u> is the common informal word for the decay of foods ... <u>molder</u> suggests a slow, progressive, crumbling decay ... <u>disintegrate</u> implies the breaking up of something into parts or fragments so that the wholeness of the original is destroyed ... <u>decompose</u> suggests the breaking up or separation of something into its component elements: it is also a somewhat euphemistic substitute for <u>rot</u> , <u>putrefy</u> . Word origin of 'decay' ME <i>decaien</i> < Anglo-Fr & OFr <i>decäir</i> < VL * <i>decadere</i> : see <u>decadence</u>
<i>American Heritage Dictionary of the English Language</i> (5th edition) ¹²⁰	2016	v. ... <i>intr.</i> 1. <i>Biology</i> To break down into component parts; rot... 5. To fall into ruin ... 6. To decline in health or vigor; waste away. 7. To decline from a state of normality, excellence, or prosperity; deteriorate.

Table 8

LEXICAL DEFINITIONS OF TO FAIL

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ¹²¹	1623	–
<i>Glossographia</i> ¹²²	1656	–
<i>A New English Dictionary</i> ¹²³	1702	<i>disappoint, faint, miscarry, &c.</i>
<i>A New English Dictionary on Historical Principles</i> ¹²⁴	1884 – 1928	v. ... I. To be or become deficient. 1. <i>intr.</i> To be absent or wanting. Now only of something necessary or desirable ... c. To be inadequate or insufficient.... 2. To become exhausted, come to an end, run short.... b. To become extinct ; to die out, lose vitality, pass away.... 3. 'To fall off in respect of vigour or activity' (W.) ; to lose power or strength ; to flag, wane ; to break down ; <i>fig.</i> of the heart. Of the eyes, light, etc.: To grow dim.... † d. To die. <i>Obs.</i> 4. To prove deficient upon trial.... 5. Not to render the due or expected service or aid ; to be wanting at need.... II. To have a deficiency or want ; to lack. 6. <i>intr.</i> To be wanting or deficient <i>in</i> ... 7. <i>trans.</i> To be or become deficient in ; to lack, want, be without. <i>Now rare</i> III. To fall short in performance or attainment. 9. a. <i>intr.</i> To make default ; to be a defaulter; to come short of performing one's duty or functions....

¹²⁰ *American Heritage Dictionary*, 469.

¹²¹ C., *English Dictionarie*, n.p.

¹²² B., *Glossographia*, n.p.

¹²³ K., *New English Dictionary*, n.p.

¹²⁴ Murray, et al, *New English Dictionary on Historical Principles*, 950:21–22.

<i>The Concise Oxford Dictionary of Current English</i> ¹²⁵	1911	v.i. & t. ... Be missing ... or insufficient, not suffice for needs of (person), run short ... become extinct, die away ; flag, break down ... prove misleading, disappoint hopes of ... miscarry, come to nothing ...
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ¹²⁶	1933	v. ... I. i. intr. To be absent or wanting ; to be insufficient. 2. To become exhausted, come to an end, run short, die out ME. 3. To lose power or strength ; to flag, wane ; to break down ME. †b. To die.... 4. To prove deficient on trial ME. 5. To be wanting at need.... II. i. intr. To be wanting or deficient in ME. 2. trans. To lack, want. <i>Now rare</i> III. i. intr. To fall short in performance or attainment ; to make default ; to be a defaulter; to miss the mark, err ME....
<i>The Concise Oxford Dictionary of Current English (4th edition)</i> ¹²⁷	1952	v.i. & t. ... Be missing ... or insufficient, not suffice for needs of (person), run short ... become extinct, die away ; flag, break down ; prove misleading, disappoint hopes of ... not succeed ... miscarry, come to nothing ...
<i>The Concise Oxford Dictionary of Current English (6th edition)</i> ¹²⁸	1976	1. v.i. & t. Be absent, be or become insufficient, not suffice for needs of (person), run short ... 3. v.i. Become extinct, die away; flag, break down ... become weaker or less efficient. 4. v.i. & t. Prove misleading, disappoint hopes of ... not succeed ... miscarry, come to nothing ...
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ¹²⁹	1987	<i>vb.</i> 1. to be unsuccessful in an attempt (at something or to do something). 2. (intr.) to stop operating or working properly ... 4. (tr.) to prove disappointing or useless to (someone). 5. (tr.) to neglect or be unable (to do something). 6. (intr.) to prove insufficient in quantity or extent. 7. (intr.) to weaken.
<i>The Concise Oxford Dictionary of Current English (9th edition)</i> ¹³⁰	1995	1 intr. not succeed ... 2 a tr. & intr. be unsuccessful ... 4 intr. disappoint, let down; not serve when needed. 5 intr. ... be or become lacking or insufficient. 6 intr. become weaker; cease functioning; break down ...
<i>Collins English Dictionary (12th edition)</i> ¹³¹	2014	verb 1. to be <u>unsuccessful</u> in an <u>attempt</u> (at something or to do something) 2. (intransitive) to stop operating or <u>working</u> properly ... 4. (transitive) to <u>prove disappointing</u> , <u>undependable</u> , or <u>useless</u> to (someone) 5. (transitive) to <u>neglect</u> or be <u>unable</u> (to do something) 6. (intransitive) to <u>prove partly</u> or <u>completely insufficient</u> in quantity, <u>duration</u> , or <u>extent</u> 7. (intransitive) to <u>weaken</u> ; <u>fade</u> away
<i>Collins COBUILD Advanced Learner's Dictionary (9th edition)</i> ¹³²	2018	1 VERB If you fail to do something that you were trying to do, you are unable to do it or do not succeed in doing it.... 2 VERB If an activity, attempt, or plan fails , it is not successful.... 4

¹²⁵ *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 292.

¹²⁶ Little, et al, *Shorter Oxford English Dictionary*, 668.

¹²⁷ *Concise Oxford Dictionary of Current English* (4th edn), 425.

¹²⁸ Sykes, *Concise Oxford Dictionary of Current English* (6th edn), 372.

¹²⁹ McLeod, *New Collins Dictionary and Thesaurus*, 357.

¹³⁰ Thompson, *Concise Oxford Dictionary of Current English* (9th edn), 484.

¹³¹ *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/fail>, accessed 9 May 2018.

¹³² *Collins COBUILD Advanced Learner's Dictionary*, 545–546.

		VERB If something fails , it stops working properly, or does not do what it is supposed to do.
<i>Oxford English Dictionary</i> (3rd edition) ¹³³	2020	v. ... I. To be or become deficient. 1. a. intransitive. To be absent or wanting. Now only of something necessary or desirable ... c. To be inadequate or insufficient.... 2. a. To become exhausted, come to an end, run short.... b. To become extinct; to die out, lose vitality, pass away.... 3. a. ‘To fall off in respect of vigour or activity’ (W.); to lose power or strength; to flag, wane; to break down; <i>fig.</i> of the heart. Of the eyes, light, etc.: To grow dim.... † d. To die. <i>Obsolete</i> 4. a. To prove deficient upon trial.... 5. a. Not to render the due or expected service or aid; to be wanting at need.... II. To have a deficiency or want; to lack. 6. a. intransitive. To be wanting or deficient <i>in</i> ... 7. transitive. To be or become deficient <i>in</i> ; to lack, want, be without. <i>Now rare</i> III. To fall short in performance or attainment. 9. a. intransitive. To make default; to be a defaulter; to come short of performing one's duty or functions.... † 11. a. intransitive. To be at fault; to miss the mark, go astray, err.
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ¹³⁴	1828	v. i. ... 1. To become deficient ; to be insufficient ; to cease to be abundant for supply ; or to be entirely wanting.... 2. To decay ; to decline ; to sink ; to be diminished.... 3. ... to become weaker ... 4. To be extinct ; to cease ... to be no longer produced.... 5. To be entirely exhausted ; to be wanting ; to cease from supply.... 6. ... to perish ; to be lost.... 7. To die.... v. t. 1. To desert ; to disappoint ; to cease or to neglect or omit to afford aid, supply or strength.... 2. To omit ; not to perform.... 3. To be wanting to.... [... In strictness, the verb is not transitive, and the passive participle is, I believe, never used.]
<i>Webster's New World Dictionary of the American Language, College Edition</i> ¹³⁵	1962	v.i. ... 1. to be lacking or insufficient; fall short. 2. to lose power or strength; weaken; die away. 3. to be deficient or negligent in an obligation, duty, or expectation; default. 4. to be unsuccessful in obtaining a desired end; be unable to do or become; miss.... v.t. 1. to be useless or not helpful to; be inadequate for; disappoint....
<i>Webster's New World College Dictionary</i> (4th edition) ¹³⁶	2010	verb intransitive 1. to be lacking or insufficient; fall short ... 2. to <u>lose</u> power or <u>strength</u> ; weaken; <u>die</u> away 3. to stop operating or working ... 4. to be <u>deficient</u> or <u>negligent</u> in an <u>obligation</u> , duty, or <u>expectation</u> ; <u>default</u> 5. to be unsuccessful in obtaining a <u>desired</u> end; be unable to do or become; <u>miss</u>

¹³³ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, 1989), <https://www-oed-com.ezproxye.bham.ac.uk/view/Entry/67654?rskey=YDYlki&result=3&isAdvanced=false#eid>, accessed 12 Feb. 2020.

¹³⁴ Webster, *American Dictionary of the English Language*, n.p., omitting repetition as well as detail irrelevant to Heb. 8:13.

¹³⁵ *Webster's New World Dictionary of the American Language*, 521.

¹³⁶ *Webster's New World College Dictionary* (4th edn), <https://www.collinsdictionary.com/dictionary/english/fail>, accessed 9 May 2018.

		... verb transitive 8. to be useless or not <u>helpful</u> to; be <u>inadequate</u> for; disappoint
<i>American Heritage Dictionary of the English Language</i> (5th edition) ¹³⁷	2016	v. ... <i>intr.</i> 1. To prove deficient or lacking; perform ineffectively or inadequately ... 2a. To be unsuccessful ... b. To be unsuccessful in being acted upon ... 4. To prove insufficient in quantity or duration; give out ... 5. To decline as in strength or effectiveness ... <i>tr.</i> 1. To disappoint or prove undependable to ...

Table 9

LEXICAL DEFINITIONS OF NO LONGER VALID

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ¹³⁸	1623	–
<i>Glossographia</i> ¹³⁹	1656	– + Valid (<i>validus</i>) Strong, valiant, mighty, puissant, able.
<i>A New English Dictionary</i> ¹⁴⁰	1702	– + Valid, <i>done in due form, firm and ratify'd.</i>
<i>A New English Dictionary on Historical Principles</i> ¹⁴¹	1884 – 1928	{not now as formerly good or adequate in law; not now as formerly possessing legal authority or force; not now as formerly legally binding or efficacious; not now as formerly efficacious; not now as formerly well founded and fully applicable; not now as formerly effective; not now as formerly effectual; not now as formerly sound <} Long ... <i>No longer</i> , not now as formerly + Valid ... <i>a.</i> ... 1. Good or adequate in law ; possessing legal authority or force ; legally binding or efficacious.... b. Eccl. Technically perfect or efficacious. 1674 J. OWEN <i>Disc. Holy Spirit</i> (1693) 235 So as that the Call to Office should yet be valid. c1680 BEVERIDGE <i>Serm.</i> (1729) I. 28 Not but that the ordination is valid. 1876 MELLOR <i>Priesth.</i> viii. 361 No ordination is valid unless there be in the recipient of orders what is termed in the Church of Rome an habitual, or, at least, a virtual intention. 2. Of arguments, proofs, assertions, etc. : Well founded and fully applicable to the particular matter or circumstances ; sound and to the point ; against which no objection can fairly be brought.... b. In general use : Effective, effectual ; sound....

¹³⁷ *American Heritage Dictionary*, 634.

¹³⁸ C., *English Dictionarie*, n.p.

¹³⁹ B., *Glossographia*, n.p.

¹⁴⁰ K., *New English Dictionary*, n.p.

¹⁴¹ Murray, et al, *New English Dictionary on Historical Principles*, 1657:415, 3586:24.

<i>The Concise Oxford Dictionary of Current English</i> ¹⁴²	1911	{not henceforth as formerly sound, defensible, well-grounded, sufficient, executed with proper formalities <} long ... <i>no longer</i> , not henceforth as formerly + vǎ'lid , a. (Of reason, objection, argument, &c.) sound, defensible, well-grounded ; (Law) sound & sufficient, executed with proper formalities ...
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ¹⁴³	1933	not now as formerly good or adequate in law; not now as formerly legally binding or efficacious; not now as formerly efficacious; not now as formerly well founded and fully applicable; not now as formerly effective; not now as formerly effectual; not now as formerly sound <} Long ... <i>No longer</i> , not now as formerly ME + Valid ... a. ... 1. Good or adequate in law ; legally binding or efficacious. b. Eccl. Technically perfect or efficacious ... 2. Of arguments, proofs, assertions, etc. : Well founded and fully applicable ; sound and to the point ; against which no objection can fairly be brought ... b. gen. Effective, effectual ; sound ...
<i>The Concise Oxford Dictionary of Current English</i> (4th edition) ¹⁴⁴	1952	{not henceforth as formerly sound, defensible, well-grounded, sufficient, executed with proper formalities <} long ... <i>no ~er</i> , not henceforth as formerly + vǎ'lid , a. (Of reason, objection, argument, &c.) sound, defensible, well-grounded; (Law) sound & sufficient, executed with proper formalities ...
<i>The Concise Oxford Dictionary of Current English</i> (6th edition) ¹⁴⁵	1976	{not now or henceforth as formerly sound, defensible, well-grounded, sufficient, executed with proper formalities, legally acceptable <} no ~er , not now or henceforth as formerly + vǎ'lid a. ... sound, defensible, well-grounded; (Law) sound and sufficient, executed with proper formalities ... legally acceptable ...
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ¹⁴⁶	1987	{not any more having some foundation, based on truth; not any more being legally acceptable, having legal or legal authority; not any more having some force or cogency <} long ... 19. no longer. not any more; formerly but not now + valid ... <i>adj.</i> 1. having some foundation; based on truth. 2. legally acceptable ... 3. a. having legal force. b. having legal authority. 4. having some force or cogency ...
<i>The Concise Oxford Dictionary of Current English</i> (9th edition) ¹⁴⁷	1995	{not now or henceforth as formerly sound, defensible, well-grounded, executed with the proper formalities, legally acceptable <} no longer not now or henceforth as formerly + valid ... <i>adj.</i> ... sound, defensible, well-grounded ... executed with the proper formalities ... legally acceptable ...

¹⁴² *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 483, 980.

¹⁴³ Little, et al, *Shorter Oxford English Dictionary*, 1164, 2331.

¹⁴⁴ *Concise Oxford Dictionary of Current English* (4th edn), 705, 1413.

¹⁴⁵ Sykes, *Concise Oxford Dictionary of Current English* (6th edn), 642, 1284.

¹⁴⁶ McLeod, *New Collins Dictionary and Thesaurus*, 591, 1109.

¹⁴⁷ Thompson, *Concise Oxford Dictionary of Current English* (9th edn), 922, 1548.

<i>Collins English Dictionary</i> (12th edition) ¹⁴⁸	2014	{not having some foundation any more; not being based on truth any more; not being legally acceptable, effective or binding any more; not having legal force or authority any more; not having some force or cogency any more <} no longer ... not any more; <u>formerly</u> but not <u>now</u> + valid ... adjective 1. having some <u>foundation</u> ; based on <u>truth</u> 2. legally <u>acceptable</u> ... 3. a. having <u>legal</u> force; <u>effective</u> b. having legal authority; <u>binding</u> 4. having some force or cogency ...
<i>Collins COBUILD Advanced Learner's Dictionary</i> (9th edition) ¹⁴⁹	2018	{it used to be sensible reasoning, or important or serious enough to make it worth saying or doing, or useable and accepted by people in authority, but not now <} PHRASE Something that is no longer the case used to be the case but is not the case now + valid ... 1 ADJ A valid argument, comment, or idea is based on sensible reasoning.... 2 ADJ Something that is valid is important or serious enough to make it worth saying or doing.... 3 ADJ If a ticket or other document is valid, it can be used and will be accepted by people in authority.
<i>Oxford English Dictionary</i> (3rd edition) ¹⁵⁰	2020	{never again good or adequate in law; never again possessing legal authority or force; never again legally binding; never again efficacious; never again well founded and fully applicable; never again effective; never again effectual; never again sound <} PHRASES ... P3 Idiomatic Phrases... d. no (also not any) longer: not from the point specified or implied, in contrast with the situation at an earlier time; (also, in stronger sense) never again + valid, adj ... 1. a. Good or adequate in law; possessing legal authority or force; legally binding or efficacious.... b. Christian Church. Technically perfect or efficacious. 1674 J. OWEN <i>Disc. Holy Spirit</i> (1693) 235 So as that the Call to Office should yet be valid. c1680 W. BEVERIDGE <i>Serm.</i> (1729) I. 28 Not but that the ordination is valid. 1876 E. MELLOR <i>Priesthood</i> viii. 361 No ordination is valid unless there be in the recipient of orders what is termed in the Church of Rome an habitual, or, at least, a virtual intention. 2. a. Of arguments, proofs, assertions, etc.: Well founded and fully applicable to the particular matter or circumstances; sound and to the point; against which no objection can fairly be brought.... b. In general use: Effective, effectual; sound....

¹⁴⁸ *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/no-longer>, <https://www.collinsdictionary.com/dictionary/english/valid>, accessed 9 May 2018.

¹⁴⁹ *Collins COBUILD Advanced Learner's Dictionary*, 894, 1673.

¹⁵⁰ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, June 2016), <https://www-oed-com.ezproxye.bham.ac.uk/view/Entry/109979?redirectedFrom=no+longer#eid324986992>, accessed 12 Feb. 2020; *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, 1989), <https://www-oed-com.ezproxye.bham.ac.uk/view/Entry/221190?redirectedFrom=valid#eid>, accessed 12 Feb. 2020.

American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ¹⁵¹	1828	{ weak or deficient; not having sufficient strength or force; not founded in truth; not sound, just or good; not supportable; not having legal strength or force; not efficacious; not executed with the proper formalities; can be rightfully overthrown; not supportable by law or right <} NO ... Not in any degree ; as <i>no</i> longer + VAL/ID <i>a.</i> ... 1. Having sufficient strength or force ; founded in truth ; sound ; just ; good ; that can be supported ; not weak or deficient ... 2. Having legal strength or force ; efficacious ; executed with the proper formalities ; that cannot be rightfully overthrown or set aside ; supportable by law or right ...
<i>Webster's New World Dictionary of the American Language, College Edition</i> ¹⁵²	1962	– + val·id ... <i>adj.</i> ... 1. having legal force; properly executed and binding under the law. 2. sound; well grounded on principles of evidence; able to withstand criticism or objection, as an argument ... 3. effective, effectual, cogent ...
<i>Webster's New World College Dictionary (4th edition)</i> ¹⁵³	2010	– + valid ... adjective 1. having legal force; properly executed and binding under the law 2. well-grounded on principles or evidence; able to withstand criticism or objection, as an argument; sound 3. effective, effectual, cogent, etc.
<i>American Heritage Dictionary of the English Language (5th edition)</i> ¹⁵⁴	2016	{ not now as former well grounded, just, producing the desired results, efficacious, having legal force, binding or containing premises from which the conclusion may logically be derived <} no longer Not now as formerly + val·id ... <i>adj.</i> 1. Well grounded; just ... 2. Producing the desired results; efficacious ... 3. Having legal force or binding ... 4. <i>Logic a.</i> Containing premises from which the conclusion may logically be derived ...

Table 10

LEXICAL DEFINITIONS OF OBSOLETE

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ¹⁵⁵	1623	Old, out of use.
<i>Glossographia</i> ¹⁵⁶	1656	(<i>obsoletus</i>) decayed, old, grown out of use, worn as a Garment, when it is thredbare.

¹⁵¹ Webster, *American Dictionary of the English Language*, n.p.

¹⁵² *Webster's New World Dictionary of the American Language*, 863, 994, 1608.

¹⁵³ *Webster's New World College Dictionary (4th edn)*, <https://www.collinsdictionary.com/dictionary/english/no-longer>, <https://www.collinsdictionary.com/dictionary/english/valid>, accessed 9 May 2018.

¹⁵⁴ *American Heritage Dictionary*, 1033, 1912.

¹⁵⁵ C., *English Dictionarie*, n.p.

¹⁵⁶ B., *Glossographia*, n.p.

<i>A New English Dictionary</i> ¹⁵⁷	1702	<i>grown out of use or disus'd.</i>
<i>A New English Dictionary on Historical Principles</i> ¹⁵⁸	1884 – 1928	<i>a. (sb.) ... [ad. L. <i>obsolet-us</i> grown old, worn out, pa. pple. of <i>obsolescere</i>, or rather its primitive *<i>obsole</i>re : see OBSOLESCE. So mod. F. <i>obsolette</i> ...] 1. That is no longer practised or used ; fallen into disuse; of a discarded type or fashion ; disused, out of date.... 2. Worn out ; effaced through wearing down, atrophy, or degeneration.... B. <i>absol.</i> or <i>sb.</i> One who or that which is out of date or has fallen into disuse....</i>
<i>The Concise Oxford Dictionary of Current English</i> ¹⁵⁹	1911	<i>a. & n. Disused, discarded, antiquated ... [f. L <i>obsoletus</i>, p.p. as prec. {OBSOLESCE}]</i>
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ¹⁶⁰	1933	<i>a. (sb.) 1579. [ad. L. <i>obsoletus</i>, (pa. pple.) of <i>obsolescere</i>; see OBSOLESCE.] 1. That is no longer practiced or used ; discarded ; out of date. 2. Worn out; effaced through wearing down, atrophy, or degeneration 1832. 3. ... B. <i>absol.</i> or <i>sb.</i> One who or that which is out of date or has fallen into disuse 1748.</i>
<i>The Concise Oxford Dictionary of Current English (4th edition)</i> ¹⁶¹	1952	<i>a. & n. 1. Disused, discarded, antiquated ... [f. L <i>obsoletus</i>, p.p. as prec. {OBSOLESCE}]</i>
<i>The Concise Oxford Dictionary of Current English (6th edition)</i> ¹⁶²	1976	<i>a. Disused, discarded, antiquated; ... [f. L <i>obsoletus</i>, p.p. (as prec. {OBSOLESCE})]</i>
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ¹⁶³	1987	<i>adj. 1. out of use or practice; not current. 2. out of date; unfashionable or outmoded.</i>
<i>The Concise Oxford Dictionary of Current English (9th edition)</i> ¹⁶⁴	1995	<i>adj. 1 disused, discarded, antiquated.... [from Latin <i>obsoletus</i>, past part. of <i>obsolescere</i> (as OBSOLESCE)]</i>
<i>Collins English Dictionary (12th edition)</i> ¹⁶⁵	2014	<i>adjective 1. out of use or practice; not current 2. out of date; unfashionable or outmoded Word origin of 'obsolete' C16 from Latin <i>obsoletus</i> worn out, past participle of <i>obsole</i>re (unattested), from <i>ob-</i> opposite to + <i>solere</i> to be used</i>
<i>Collins COBUILD Advanced Learner's Dictionary (9th edition)</i> ¹⁶⁶	2018	<i>ADJ Something that is obsolete is no longer needed because something better has been invented □ <i>So much equipment becomes obsolete almost as soon as it's made.</i></i>

¹⁵⁷ K., *New English Dictionary*, n.p.

¹⁵⁸ Murray, et al, *New English Dictionary on Historical Principles*, 1968:34, 1967:33.

¹⁵⁹ *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 560.

¹⁶⁰ Little, et al, *Shorter Oxford English Dictionary*, 1353.

¹⁶¹ *Concise Oxford Dictionary of Current English* (4th edn), 816.

¹⁶² Sykes, *Concise Oxford Dictionary of Current English* (6th edn), 754.

¹⁶³ McLeod, *New Collins Dictionary and Thesaurus*, 683.

¹⁶⁴ Thompson, *Concise Oxford Dictionary of Current English* (9th edn), 940.

¹⁶⁵ *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/obsolete>, accessed 9 May 2018.

¹⁶⁶ *Collins COBUILD Advanced Learner's Dictionary*, 1032.

<i>Oxford English Dictionary</i> (3rd edition) ¹⁶⁷	2020	A. adj. ... 1. No longer used or practised; outmoded, out of date. 2. Worn away, effaced, or eroded; worn out, dilapidated; atrophied. Now, chiefly (<i>Med. and Biol.</i>): persisting but no longer functional or active.
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ¹⁶⁸	1828	<i>a.</i> [L. <i>obsoletus</i>] Gone into disuse ; disused ; neglected ; as an <i>obsolete</i> word ; an <i>obsolete</i> statute ; applied chiefly to words or writing....
<i>Webster's New World Dictionary of the American Language, College Edition</i> ¹⁶⁹	1962	adj. [L. <i>obsoletus</i> , pp. of <i>obsolescere</i> , to go out of use < <i>ob-</i> (see <i>OB-</i>) + <i>solere</i> , to become accustomed], 1. no longer in use or practice; discarded; distinguished from <i>archaic</i> . 2. no longer in fashion; out of date; passé ...
<i>Webster's New World College Dictionary</i> (4th edition) ¹⁷⁰	2010	adjective 1. no longer in use or practice; discarded 2. no longer in fashion; out-of-date; passé.... 4. to make obsolete , as by replacing with something newer. SIMILAR WORDS: old ... Word origin of 'obsolete' L. <i>obsoletus</i> , pp. of <i>obsolescere</i> , to go out of use < <i>ob-</i> (see <i>ob-</i>) + *- <i>solescere</i> ...
<i>American Heritage Dictionary of the English Language</i> (5th edition) ¹⁷¹	2016	<i>adj.</i> 1. No longer in use ... 2. Outmoded in design, style or, construction ... [Latin <i>obsoletus</i> , past participle of <i>obsolescere</i> , to fall into disuse; see <i>OBSOLESCE</i>]

Table 11

LEXICAL DEFINITIONS OF OUTDATED¹⁷²

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ¹⁷³	1623	–
<i>Glossographia</i> ¹⁷⁴	1656	–
<i>A New English Dictionary</i> ¹⁷⁵	1702	–
<i>A New English Dictionary on Historical Principles</i> ¹⁷⁶	1884 – 1928	<i>ppl. a.</i> , put or become out of date ; grown obsolete ; antiquated....

¹⁶⁷ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, Mar. 2004), <https://www-oed-com.ezproxye.bham.ac.uk/view/Entry/129929?rskey=ZnBfrX&result=1&isAdvanced=false#eid>, accessed 12 Feb. 2020.

¹⁶⁸ Webster, *American Dictionary of the English Language*, n.p.

¹⁶⁹ *Webster's New World Dictionary of the American Language*, 1013–1014.

¹⁷⁰ *Webster's New World College Dictionary* (4th edn), <https://www.collinsdictionary.com/dictionary/english/obsolete>, accessed 9 May 2018.

¹⁷¹ *American Heritage Dictionary*, 1217.

¹⁷² Not to be mistaken for *out of date*, for which lexical definitions are provided in Table 13.

¹⁷³ C., *English Dictionarie*, n.p.

¹⁷⁴ B., *Glossographia*, n.p.

¹⁷⁵ K., *New English Dictionary*, n.p.

¹⁷⁶ Murray, et al, *Compact Edition of the Oxford English Dictionary*, 2022:251.

<i>The Concise Oxford Dictionary of Current English</i> ¹⁷⁷	1911	–
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ¹⁷⁸	1933	–
<i>The Concise Oxford Dictionary of Current English (4th edition)</i> ¹⁷⁹	1952	–
<i>The Concise Oxford Dictionary of Current English (6th edition)</i> ¹⁸⁰	1976	<i>a.</i> Out of date, obsolete.
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ¹⁸¹	1987	<i>adj.</i> old-fashioned or obsolete.
<i>The Concise Oxford Dictionary of Current English (9th edition)</i> ¹⁸²	1995	<i>adj.</i> out of date, obsolete.
<i>Collins English Dictionary (12th edition)</i> ¹⁸³	2014	<i>adj.</i> <u>old-fashioned</u> or <u>obsolete</u> .
<i>Collins COBUILD Advanced Learner's Dictionary (9th edition)</i> ¹⁸⁴	2018	ADJ If you describe something as outdated , you mean that you think it is old-fashioned and no longer useful or relevant to modern life....
<i>Oxford English Dictionary (3rd edition)</i> ¹⁸⁵	2020	<i>adj.</i> ... Out-of-date, obsolete; old-fashioned, antiquated....
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ¹⁸⁶	1828	{antiquated <} OUTD'ATE, <i>v. t.</i> To antique ; as <i>outdated</i> ceremonies. [<i>Not used.</i>] ...
<i>Webster's New World Dictionary of the American Language, College Edition</i> ¹⁸⁷	1962	adj. 1. old-fashioned. 2. no longer popular.

¹⁷⁷ *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 581.

¹⁷⁸ Little, et al, *Shorter Oxford English Dictionary*, 1395.

¹⁷⁹ *Concise Oxford Dictionary of Current English* (4th edn), 844–845.

¹⁸⁰ Sykes, *Concise Oxford Dictionary of Current English* (6th edn), 780.

¹⁸¹ McLeod, *New Collins Dictionary and Thesaurus*, 702.

¹⁸² Thompson, *Concise Oxford Dictionary of Current English* (9th edn), 968.

¹⁸³ *Collins English Dictionary*,

<https://www.collinsdictionary.com/dictionary/english/outdated>, accessed 9 May 2018.

¹⁸⁴ *Collins COBUILD Advanced Learner's Dictionary*, 1065.

¹⁸⁵ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, Dec. 2004), <https://www-oed-com.ezproxye.bham.ac.uk/view/Entry/235129?rskey=mSRHHi&result=2&isAdvanced=false#eid>, accessed 12 Feb. 2020.

¹⁸⁶ Webster, *American Dictionary of the English Language*, n.p.

¹⁸⁷ *Webster's New World Dictionary of the American Language*, 1040.

<i>Webster's New World College Dictionary</i> (4th Edition). ¹⁸⁸	2010	<i>adj.</i> no longer <u>current</u> or <u>popular</u> ; behind the times; <u>antiquated</u>
<i>American Heritage Dictionary of the English Language</i> (5th edition) ¹⁸⁹	2016	<i>adj.</i> Out-of-date; old-fashioned. {cf. out-date (out-dāt') <i>tr.v.</i> ... To replace or make obsolete or old-fashioned. }

Table 12

LEXICAL DEFINITIONS OF OUTMODED

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ¹⁹⁰	1623	–
<i>Glossographia</i> ¹⁹¹	1656	–
<i>A New English Dictionary</i> ¹⁹²	1702	–
<i>A New English Dictionary on Historical Principles</i> ¹⁹³	1884 – 1928	–
<i>The Concise Oxford Dictionary of Current English</i> ¹⁹⁴	1911	–
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ¹⁹⁵	1933	<i>ppl. a.</i> ... Out of fashion, obsolete.
<i>The Concise Oxford Dictionary of Current English</i> (4th edition) ¹⁹⁶	1952	<i>a.</i> , out of fashion
<i>The Concise Oxford Dictionary of Current English</i> (6th edition) ¹⁹⁷	1976	<i>a.</i> No longer in fashion; obsolete.

¹⁸⁸ *Webster's New World College Dictionary* (4th edn), <https://www.collinsdictionary.com/dictionary/english/outdated>, accessed 9 May 2018.

¹⁸⁹ *American Heritage Dictionary*, 1251.

¹⁹⁰ C., *English Dictionarie*, n.p.

¹⁹¹ B., *Glossographia*, n.p.

¹⁹² K., *New English Dictionary*, n.p.

¹⁹³ Murray, et al, *New English Dictionary on Historical Principles*, 2024:261.

¹⁹⁴ *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 582.

¹⁹⁵ Little, et al, *Shorter Oxford English Dictionary*, 1396.

¹⁹⁶ *Concise Oxford Dictionary of Current English* (4th edn), 844.

¹⁹⁷ Sykes, *Concise Oxford Dictionary of Current English* (6th edn), 781.

<i>The New Collins Dictionary and Thesaurus in One Volume</i> ¹⁹⁸	1987	<i>adj.</i> no longer fashionable or widely accepted.
<i>The Concise Oxford Dictionary of Current English</i> (9th edition) ¹⁹⁹	1995	<i>adj.</i> 1 no longer in fashion. 2 obsolete.
<i>Collins English Dictionary</i> (12th edition) ²⁰⁰	2014	adjective 1. no longer <u>fashionable</u> or widely <u>accepted</u> 2. no longer <u>practical</u> or <u>usable</u>
<i>Collins COBUILD Advanced Learner's Dictionary</i> (9th edition) ²⁰¹	2018	ADJ If you describe something as outmoded , you mean you think it is old-fashioned and no longer useful or relevant to modern life.
<i>Oxford English Dictionary</i> (3rd edition) ²⁰²	2020	<i>adj.</i> ... No longer in fashion; out of date; obsolete.
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ²⁰³	1828	–
<i>Webster's New World Dictionary of the American Language, College Edition</i> ²⁰⁴	1962	<i>adj.</i> no longer in fashion or accepted; obsolete.
<i>Webster's New World College Dictionary</i> (4th edition) ²⁰⁵	2010	adjective no longer in <u>fashion</u> or accepted; <u>obsolete</u>
<i>American Heritage Dictionary of the English Language</i> (5th edition) ²⁰⁶	2016	<i>adj.</i> 1. Not in fashion; unfashionable ... 2. No longer usable or practical; obsolete ...

¹⁹⁸ McLeod, *New Collins Dictionary and Thesaurus*, 703.

¹⁹⁹ Thompson, *Concise Oxford Dictionary of Current English* (9th edn), 969.

²⁰⁰ *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/outmoded>, accessed 9 May 2018.

²⁰¹ *Collins COBUILD Advanced Learner's Dictionary*, 1067.

²⁰² *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, Dec. 2004), <https://www-oed-com.ezproxye.bham.ac.uk/view/Entry/133770?rskey=fqla8f&result=2&isAdvanced=false#eid>, accessed 12 Feb. 2020.

²⁰³ Webster, *American Dictionary of the English Language*, n.p.

²⁰⁴ *Webster's New World Dictionary of the American Language*, 1041.

²⁰⁵ *Webster's New World College Dictionary* (4th edn), <https://www.collinsdictionary.com/dictionary/english/outmoded>, accessed 9 May 2018.

²⁰⁶ *American Heritage Dictionary*, 1252.

Table 13

LEXICAL DEFINITIONS OF OUT OF DATE²⁰⁷

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ²⁰⁸	1623	–
<i>Glossographia</i> ²⁰⁹	1656	–
<i>A New English Dictionary</i> ²¹⁰	1702	–
<i>A New English Dictionary on Historical Principles</i> ²¹¹	1884 – 1928	Phr. <i>Out of date</i> (attrib. <i>out-of-date</i>) : out of season ; no longer in vogue or fashion, or suitable to the time ; obsolete, antiquated ; also <i>advb.</i> , as in <i>to go out of date</i> , to become obsolete or old-fashioned. {cf. Ou•t-of-date , <i>adj. phr.</i> [see OUT OF III ...] That continues to exist beyond its proper date or time ; obsolete. Out of III. Out-of with a <i>sb.</i> , used <i>attrib.</i> as an adjective phrase. When ... used predicatively ... the elements are written apart, but when used <i>attrib.</i> ... the elements are hyphenated and the whole becomes an adjective phrase....}
<i>The Concise Oxford Dictionary of Current English</i> ²¹²	1911	date ² , n. ... (<i>go</i>) <i>out of d.</i> , (become) obsolete ...
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ²¹³	1933	Phr. <i>Out of date</i> (attrib. <i>out-of-d.</i>) : out of season ; obsolete ; antiquated. {cf. Out-of-da•te <i>adj. phr.</i> 1628. ... That continues to exist beyond its proper date or time ; obsolete.}
<i>The Concise Oxford Dictionary of Current English (4th edition)</i> ²¹⁴	1952	dāte ² , n. ... (<i>go</i>) <i>out of ~</i> , (become) obsolete ...
<i>The Concise Oxford Dictionary of Current English (6th edition)</i> ²¹⁵	1976	dāte ² n. ... Out of ~ , old-fashioned, obsolete ...
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ²¹⁶	1987	<i>adj.</i> (out-of-date when <i>prenominal</i>), <i>adv.</i> no longer valid, current, or fashionable; outmoded.

²⁰⁷ Not to be mistaken for *outdated*, for which lexical definitions are provided in Table 11.

²⁰⁸ C., *English Dictionarie*, n.p.

²⁰⁹ B., *Glossographia*, n.p.

²¹⁰ K., *New English Dictionary*, n.p.

²¹¹ Murray, et al, *New English Dictionary on Historical Principles*, 648:42, 2025:263.

²¹² *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 208.

²¹³ Little, et al, *Shorter Oxford English Dictionary*, 455, 1397.

²¹⁴ *Concise Oxford Dictionary of Current English (4th edn)*, 303.

²¹⁵ Sykes, *Concise Oxford Dictionary of Current English (6th edn)*, 259.

²¹⁶ McLeod, *New Collins Dictionary and Thesaurus*, 703.

<i>The Concise Oxford Dictionary of Current English</i> (9th edition) ²¹⁷	1995	<i>adj.</i> (hyphenated when <i>attrib.</i>) old fashioned, obsolete.
<i>Collins English Dictionary</i> (12th edition) ²¹⁸	2014	adjective, adverb (out-of-date when <i>prenominal</i>) no longer <u>valid</u> , <u>current</u> , or <u>fashionable</u> ; <u>outmoded</u> .
<i>Collins COBUILD Advanced Learner's Dictionary</i> (9th edition) ²¹⁹	2018	ADJ Something that is out of date is old-fashioned and no longer useful.
<i>Oxford English Dictionary</i> (3rd edition) ²²⁰	2020	A. adj. ... Frequently in form out-of-date. Obsolete, outmoded, old-fashioned; no longer current or valid; (of a book, etc.) containing information which is not up to date....
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ²²¹	1828	–
<i>Webster's New World Dictionary of the American Language, College Edition</i> ²²²	1962	out-of-date , (out'əv-dāt', out'ə-dāt'), <i>adj.</i> not current; obsolete; old-fashioned.
<i>Webster's New World College Dictionary</i> (4th edition) ²²³	2010	out-of-date adjective no longer in style or use; not current; outmoded; old-fashioned
<i>American Heritage Dictionary of the English Language</i> (5th edition) ²²⁴	2016	No longer in style; old-fashioned ...

Table 14

LEXICAL DEFINITIONS OF TO SUPERANNUATE

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ²²⁵	1623	–

²¹⁷ Thompson, *Concise Oxford Dictionary of Current English* (9th edn), 969.

²¹⁸ *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/out-of-date>, accessed 9 May 2018.

²¹⁹ *Collins COBUILD Advanced Learner's Dictionary*, 1067.

²²⁰ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, Dec. 2004), <https://www-oed-com.ezproxye.bham.ac.uk/view/Entry/133785?redirectedFrom=out+of+date#eid>, accessed 12 Feb. 2020.

²²¹ Webster, *American Dictionary of the English Language*, n.p.

²²² *Webster's New World Dictionary of the American Language*, 1041.

²²³ *Webster's New World College Dictionary* (4th edn), <https://www.collinsdictionary.com/dictionary/english/out-of-date>, accessed 9 May 2018.

²²⁴ *American Heritage Dictionary*, 462.

²²⁵ C., *English Dictionarie*, n.p.

<i>Glossographia</i> ²²⁶	1656	(from the Ital. <i>superannato</i>) to out-wear with years, to out-live, or exceed in years, to grow old, or out of date, to live long.
<i>A New English Dictionary</i> ²²⁷	1702	{to wear out with age <} Superannuated, <i>worn out with age</i> , or <i>past the best</i> .
<i>A New English Dictionary on Historical Principles</i> ²²⁸	1884 – 1928	v. ... † 1 . <i>trans.</i> To render antiquated or obsolete : said of the lapse of time, etc.... <i>Obs.</i> † b . To put off for a time. <i>Obs. rare</i> ... 2 . To dismiss or discharge from office on account of age ; <i>esp.</i> to cause to retire from service on a pension ; to pension off.... 3 . <i>pass.</i> and <i>intr.</i> To become too old for a position or office ; to reach the age at which one leaves a school, retires from an office, etc.... b . <i>trans.</i> To cause to be too old. <i>rare</i> 4 . To outlast, outwear. <i>rare</i>
<i>The Concise Oxford Dictionary of Current English</i> ²²⁹	1911	v.t. ... (L <i>annus</i> year), declare too old for work or use or continuance, dismiss or discard as too old, send into retirement with pension, (p.p.) past work or use ...
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ²³⁰	1933	v. ... † 1 . <i>trans.</i> To render antiquated or obsolete : said of the lapse of time, etc. -1805. 2 . To dismiss or discharge from office on account of age ; <i>esp.</i> to cause to retire from service on a pension ; to pension off ... 3 . <i>pass.</i> and <i>intr.</i> To become too old for a position ; to reach the age at which one leaves a school, retires from an office, etc.
<i>The Concise Oxford Dictionary of Current English (4th edition)</i> ²³¹	1952	sūp'ēr- ... ~ änn'ūāte v.t. ... (L <i>annus</i> year) declare too old for work or use or continuance, dismiss or discard as too old, require the removal from school of (a pupil who has failed to reach a certain educational standard), send into retirement with pension, (p.p.) past work or use ...
<i>The Concise Oxford Dictionary of Current English (6th edition)</i> ²³²	1976	v.t., Declare too old for work or use or continuance, dismiss or discard as too old; send into retirement with pension; (in <i>p.p.</i>) too old for work or use ... [back form f. <i>superannuated</i> f. med. L <i>superannuatus</i> f. L SUPER- + <i>annus</i> year ...]
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ²³³	1987	<i>vb (tr.)</i> 1 . to pension off. 2 . to discard as obsolete or old-fashioned.
<i>The Concise Oxford Dictionary of Current English (9th edition)</i> ²³⁴	1995	v. <i>tr.</i> 1 retire (a person) with a pension. 2 dismiss or discard as too old for use, work, etc. 3 (as superannuated <i>adj.</i>) too old for work or use; obsolete.... [back formation from <i>superannuated</i> from medieval Latin <i>superannuatus</i> , from Latin SUPER- + <i>annus</i> 'year']

²²⁶ B., *Glossographia*, n.p.

²²⁷ K., *New English Dictionary*, n.p.

²²⁸ Murray, et al, *New English Dictionary on Historical Principles*, 3158:172.

²²⁹ *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 882.

²³⁰ Little, et al, *Shorter Oxford English Dictionary*, 2081.

²³¹ *Concise Oxford Dictionary of Current English* (4th edn), 1273–1274.

²³² Sykes, *Concise Oxford Dictionary of Current English*, (6th edn), 1158.

²³³ McLeod, *New Collins Dictionary and Thesaurus*, 1007.

²³⁴ Thompson, *Concise Oxford Dictionary of Current English* (9th edn), 1397.

<i>Collins English Dictionary</i> (12th edition) ²³⁵	2014	verb (<i>transitive</i>) 1. to <u>pension</u> off 2. to <u>discard</u> as <u>obsolete</u> or <u>old-fashioned</u>
<i>Collins COBUILD Advanced Learner's Dictionary</i> (9th edition) ²³⁶	2018	{to age and become no longer useable for the original purpose <} super an nu at ed ... ADJ [USU ADJ n] If you describe something as superannuated , you mean that it is old and no longer used for its original purpose. [FORMAL]....
<i>Oxford English Dictionary</i> (3rd edition) ²³⁷	2020	v. ... 1. transitive. a. To make (something) antiquated or obsolete, esp. through age or new developments. Also: to dismiss or discard as antiquated or out of date.... 2. †a. transitive. To make (a person) old, or too old for something. Also occasionally <i>intransitive</i> : to become old. <i>Obsolete</i> b. transitive. To dismiss or discharge from office on account of age; <i>esp.</i> to cause to retire from service on a pension; to pension off.... c. intransitive. To become too old for a position or office; to reach the age at which one retires, is pensioned, etc.; to retire. In earliest use: †to reach school-leaving age at certain public schools; also <i>transitive (passive)</i> in same sense. <i>Obsolete</i> d. transitive. To make provision for (an employee) under a superannuation scheme. Also: to provide (a post) with pension benefits, to make pensionable.... †4. transitive. To outlast, outwear. <i>Obsolete. rare.</i>
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ²³⁸	1828	v. t. [L <i>super</i> and <i>annus</i> , a year] To impair or disqualify by old age and infirmity ; as <i>superannuated</i> magistrate.
<i>Webster's New World Dictionary of the American Language, College Edition</i> ²³⁹	1962	v.t. ... 1. to retire from service, especially with a pension, because of old age or infirmity. 2. to set aside as old-fashioned or obsolete.
<i>Webster's New World College Dictionary</i> (4th edition) ²⁴⁰	2010	verb transitive, verb intransitive ... 1. to set <u>aside</u> as, or become, old-fashioned or obsolete 2. to <u>retire</u> from service, esp. with a pension, because of old <u>age</u> or <u>infirmity</u>
<i>American Heritage Dictionary of the English Language</i> (5th edition) ²⁴¹	2016	<i>tr.v.</i> ... 1. To retire (someone) on a pension because of age or infirmity. 2. To set aside or discard as old-fashioned or obsolete.

²³⁵ *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/superannuate>, accessed 9 May 2018.

²³⁶ *Collins COBUILD Advanced Learner's Dictionary*, 1512.

²³⁷ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, June 2012), <https://www-oed-com.ezproxye.bham.ac.uk/view/Entry/194206?rskey=z17LRO&result=2&isAdvanced=false#eid>, accessed 12 Feb. 2020

²³⁸ Webster, *American Dictionary of the English Language*, n.p.

²³⁹ *Webster's New World Dictionary of the American Language*, 1462.

²⁴⁰ *Webster's New World College Dictionary* (4th edn), <https://www.collinsdictionary.com/dictionary/english/superannuate>, accessed 9 May 2018.

²⁴¹ *The American Heritage Dictionary of the English Language* (5th edn, Boston, MA: Houghton Mifflin Harcourt, 2016), 1747.

Table 15

LEXICAL DEFINITIONS OF TO SUPERSEDE

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ²⁴²	1623	–
<i>Glossographia</i> ²⁴³	1656	–
<i>A New English Dictionary</i> ²⁴⁴	1702	<i>to omit the doing of a thing ; to forbear, or countermand.</i>
<i>A New English Dictionary on Historical Principles</i> ²⁴⁵	1884 – 1928	v. ... 1. ... <i>Sc</i> † 2. trans. To desist from, discontinue ... not to proceed with. <i>Obs</i> † b. intr. To desist, forbear, refrain.... <i>Obs</i> † c. trans. To cause to forbear, to restrain. <i>Obs.</i> † 3. To refrain from (discourse, disquisition) ; to omit to mention, refrain from mentioning. <i>Obs.</i> † 4. To put a stop to (legal proceedings, etc.) ; to stop, stay.... <i>Obs</i> † 5. To render superfluous or unnecessary; to preclude the necessity of. <i>Obs</i> 6. To make of no effect ; to render void, nugatory, or useless ; to annul ; to override. ? <i>Obs</i> 7. pass. To be set aside as useless or obsolete ; to be replaced <i>by</i> something which is regarded as superior.... 8. To take the place of (something set aside or abandoned) ; to succeed to the place occupied by ; to serve, be adopted, or be accepted instead of.... 9. To supply the place of (a person deprived of or removed from an office or position) <i>by</i> another ; also to set aside or ignore in promotion, promote another over the head of ; <i>pass.</i> to be removed from office to make way for another.... b. To supply the place of (a thing).... 10. Of a person : To take the place of (someone removed from office or †promoted) ; to succeed and supplant (a person) in a position of any kind....
<i>The Concise Oxford Dictionary of Current English</i> ²⁴⁶	1911	v.t. ... set aside, cease to employ, adopt or appoint another person in place of, (of person or thing appointed or adopted) take the place of, oust, supplant ...
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ²⁴⁷	1933	v. ... † 1. trans. To desist from, discontinue (a procedure, an attempt etc.) ; not to proceed with ... † b. intr. To desist, forbear, refrain.... † 2. To refrain from (discourse, disquisition) ; to omit to mention, refrain from mentioning. ... † 3. To put a stop to (legal proceedings, etc.) ; to stop, stay.... † 4. To render superfluous or unnecessary ... 5. To make of no effect ; to render void, nugatory, or useless ; to annul ; to override. Now <i>rare</i> or <i>Obs</i> 6. pass. To be set

²⁴² C., *English Dictionarie*, n.p.

²⁴³ B., *Glossographia*, n.p.

²⁴⁴ K., *New English Dictionary*, n.p.

²⁴⁵ Murray, et al, *New English Dictionary on Historical Principles*, 3163:191–192.

²⁴⁶ *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 883.

²⁴⁷ Little, et al, *Shorter Oxford English Dictionary*, 2084.

		aside as useless or obsolete ; to be replaced <i>by</i> something which is regarded as superior.... 7. To take the place of (something set aside or abandoned) ; to succeed to the place occupied by ; to serve, be adopted, or be accepted instead of.... 8. To supply the place of (a person deprived of or removed from an office or position) <i>by</i> another ; also to promote another over the head of ; <i>pass.</i> to be removed from office to make way for another ... b. To supply the place of (a thing) 1861. 9. Of a person : To take the place of (someone removed from office, or †promoted) ; to succeed and supplant (a person) in a position of any kind.
<i>The Concise Oxford Dictionary of Current English</i> (4th edition) ²⁴⁸	1952	v.t. ... set aside, cease to employ, adopt or appoint another person in place of, (of person or thing appointed or adopted) take the place of, oust, supplant ...
<i>The Concise Oxford Dictionary of Current English</i> (6th edition) ²⁴⁹	1976	v.t. Set aside, cease to employ, adopt or appoint another person or thing in place of, (of such person or thing) take the place of ...
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ²⁵⁰	1987	<i>vb. (tr.)</i> 1. to take the place of (something old-fashioned or less appropriate); supplant. 2. to replace in function, office, etc.; succeed. 3. to discard or set aside or cause to be set aside as obsolete or inferior.
<i>The Concise Oxford Dictionary of Current English</i> (9th edition) ²⁵¹	1995	<i>v.tr.</i> ... 1 a adopt or appoint another person or thing in place of. b set aside, cease to employ. 2 (of a person or thing) take the place of.
<i>Collins English Dictionary</i> (12th edition) ²⁵²	2014	verb (<i>transitive</i>) 1. to take the place of (something <u>old-fashioned</u> or less appropriate); <u>supplant</u> 2. to <u>replace</u> in <u>function</u> , <u>office</u> , etc; <u>succeed</u> 3. to <u>discard</u> or set <u>aside</u> or cause to be set aside as <u>obsolete</u> or <u>inferior</u>
<i>Collins COBUILD Advanced Learner's Dictionary</i> (9th edition) ²⁵³	2018	VERB [usu passive] If something is superseded by something newer, it is replaced because it has become old-fashioned and unacceptable.
<i>Oxford English Dictionary</i> (3rd edition) ²⁵⁴	2020	<i>v.</i> ... I. Senses involving postponing, ending, or desisting from action. 1. <i>Sc.</i> ... † 2. a. intransitive. To desist, forbear, refrain. With <i>from</i> , <i>to</i> do, (<i>Sc.</i>) <i>upon</i> the action. <i>Obsolete</i> b. transitive. To desist from, discontinue (a procedure, an attempt, etc.); not to proceed with. <i>Obsolete.</i> c. transitive. To cause to forbear, to restrain. With <i>from</i> . <i>Obsolete.</i> † 3. transitive. To omit to mention, refrain from mentioning; to refrain from (discourse, disquisition). <i>Obsolete.</i> 4. transitive. To make of no effect; to render void, nugatory, or useless; to

²⁴⁸ *Concise Oxford Dictionary of Current English* (4th edn), 1275.

²⁴⁹ Sykes, *Concise Oxford Dictionary of Current English* (6th edn), 1159.

²⁵⁰ McLeod, *New Collins Dictionary and Thesaurus*, 1008.

²⁵¹ Thompson, *Concise Oxford Dictionary of Current English* (9th edn), 1399.

²⁵² *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/supersede>, accessed 9 May 2018.

²⁵³ *Collins COBUILD Advanced Learner's Dictionary*, 1513.

²⁵⁴ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, June 2012), <https://www.oed-com.ezproxy.e.bham.ac.uk/view/Entry/194486?redirectedFrom=supersede#eid>, accessed 12 Feb. 2020.

		annul; to override; to take precedence over.... 5. transitive. Law. a. To put a stop to (legal proceedings, etc.); to stop, stay. Now chiefly <i>U.S.</i> ... 7. transitive. To make superfluous or unnecessary; to preclude the necessity of.... II. transitive. Senses involving replacement. 8. a. To put another thing in the place of; to find or provide a replacement for. With <i>by</i> or <i>with</i> (the replacement).... b. To remove from and replace in an office or position.... 9. In passive. a. To be discarded or discontinued as useless or obsolete; to be replaced by something else. With <i>by</i> (a thing regarded as more advanced or superior).... b. To be removed from or replaced in an office or position.... 10. a. To take the place of (something discarded or discontinued); to succeed to the place occupied by; to serve, be adopted, or be accepted instead of.... b. To take up the office of (someone removed or (formerly) promoted); to succeed and supplant in a position....
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ²⁵⁵	1828	<i>v. t.</i> ... 1. Literally, to set above ; hence, to make void, inefficacious or useless by superior power, or by coming in the place of ; to set aside ; to render unnecessary ; to suspend....
<i>Webster's New World Dictionary of the American Language, College Edition</i> ²⁵⁶	1962	<i>v.t.</i> ... 1. to cause to be set aside or dropped from use as inferior or obsolete and replaced by something else. 2. to take the place or office of; succeed. 3. to remove or cause to be removed so as to make way for another; supplant.
<i>Webster's New World College Dictionary (4th edition)</i> ²⁵⁷	2010	verb transitive ... 1. to cause to be set aside or <u>dropped</u> from use as inferior or obsolete and replaced by something else 2. to take the place of in office, function, etc.; succeed 3. to <u>remove</u> or cause to be removed so as to make <u>way</u> for another; supplant SIMILAR WORDS: re'place
<i>American Heritage Dictionary of the English Language (5th edition)</i> ²⁵⁸	2016	<i>tr.v.</i> ... 1. To take the place of; replace or supplant ...

Table 16

LEXICAL DEFINITIONS OF THE PAST

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ²⁵⁹	1623	–

²⁵⁵ Webster, *American Dictionary of the English Language*, n.p.

²⁵⁶ *Webster's New World Dictionary of the American Language*, 1464.

²⁵⁷ *Webster's New World College Dictionary (4th edn)*, <https://www.collinsdictionary.com/dictionary/english/supersede>, accessed 9 May 2018.

²⁵⁸ *American Heritage Dictionary*, 1750.

²⁵⁹ C., *English Dictionarie*, n.p.

<i>Glossographia</i> ²⁶⁰	1656	–
<i>A New English Dictionary</i> ²⁶¹	1702	–
<i>A New English Dictionary on Historical Principles</i> ²⁶²	1884 – 1928	past ... II. attrib. ... 2. That is gone, passed away, bygone ; elapsed (of time) ; belonging to or having existed or occurred in former days, or before the time current.... 3. Gone by immediately before the present time ; just passed.... 4. Of or relating to bygone time ... B. sb. ... 1. The past: The time that has gone by ; all time before the present ; bygone times or days collectively, past time.
<i>The Concise Oxford Dictionary of Current English</i> ²⁶³	1911	past ... As p.p. or adj. ... gone by in time ... p. time, esp. <i>the p.</i> ; what has happened in p. time ...
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ²⁶⁴	1933	past ... II. attrib. i. That is passed away, bygone ; elapsed (of time) ; belonging to former days ... 2. Gone by immediately before the present time ; just passed.... 3. Of or relating to bygone time ... B. sb. ... i. The p. : All time before the present time ; bygone days collectively, past time. b. That which happened in the past ...
<i>The Concise Oxford Dictionary of Current English (4th edition)</i> ²⁶⁵	1952	past ... 1. As p.p. or adj. ... gone by in time ... relating to a former time ... 2. n. ~ time, esp. <i>the ~</i> ; what has happened in ~ time ...
<i>The Concise Oxford Dictionary of Current English (6th edition)</i> ²⁶⁶	1976	past ... adj. 1 gone by in time and no longer existing ... 2 recently completed and gone by ... 3 relating to a former time ... n. 1 ... what has happened in past time ...
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ²⁶⁷	1987	past ... 6. the past . the period of time that has elapsed ... 7. the history, experience, or background of a nation or person etc. 8. an earlier period of someone's life, esp. one regarded as disreputable....
<i>The Concise Oxford Dictionary of Current English (9th edition)</i> ²⁶⁸	1995	past ... 1. a. Having passed ... gone by in time ... relating to a former time ... 2. n. Past time, esp. <i>the past</i> ; what has happened in past time ...
<i>Collins English Dictionary (12th edition)</i> ²⁶⁹	2014	past ... noun 6. <u>the past</u> 7. the history, experience, or background of a nation, person, etc ... 8. an earlier period of someone's life, esp one that contains events kept secret or regarded as disreputable. the past ... the period of time or a segment of it that has elapsed

²⁶⁰ B., *Glossographia*, n.p.

²⁶¹ K., *New English Dictionary*, n.p.

²⁶² Murray, et al, *New English Dictionary on Historical Principles*, 2094:537–538.

²⁶³ *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 599.

²⁶⁴ Little, et al, *Shorter Oxford English Dictionary*, 1444.

²⁶⁵ *Concise Oxford Dictionary of Current English (4th edn)*, 871.

²⁶⁶ Sykes, *Concise Oxford Dictionary of Current English (6th edn)*, 806.

²⁶⁷ McLeod, *New Collins Dictionary and Thesaurus*, 723.

²⁶⁸ Thompson, *Concise Oxford Dictionary of Current English (9th edn)*, 999.

²⁶⁹ *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/past>, <https://www.collinsdictionary.com/dictionary/english/the-past>, accessed 9 May 2018.

<i>Collins COBUILD Advanced Learner's Dictionary</i> (9th edition) ²⁷⁰	2018	past ... 1 N-SING The past is the time before the present, and the things that have happened ... 3 ADJ [ADJ n] Past events and things happened or existed before the present time ... 5 ADJ ... If a situation is past , it has ended and no longer exists.
<i>Oxford English Dictionary</i> (3rd edition) ²⁷¹	2020	Past ... B. n. 1. Chiefly with <i>the</i> . a. The time that has gone by; a time, or all of the time, before the present. Frequently in <i>a thing of the past</i> b. That which has happened in past time....
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ²⁷²	1828	PAST , <i>pp.</i> of <i>pass.</i> Gone by or beyond ; not present ; not future. 2. Spent ; ended ; accomplished.
<i>Webster's New World Dictionary of the American Language, College Edition</i> ²⁷³	1962	past ... <i>adj.</i> 1. gone by; ended; over ... 2. of a former time; by gone.... the past , something that has gone before; past time, state, or happening.
<i>Webster's New World College Dictionary</i> (4th edition) ²⁷⁴	2010	past ... noun 7. the time that has gone by; days, <u>months</u> , or years gone by 8. what has happened; the history, former life, or experiences of a person, group, or <u>institution</u> ...
<i>American Heritage Dictionary of the English Language</i> (5th edition) ²⁷⁵	2016	past ... <i>n.</i> 1. The time before the present.

Table 17

LEXICAL DEFINITIONS OF USELESS

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ²⁷⁶	1623	–
<i>Glossographia</i> ²⁷⁷	1656	–
<i>A New English Dictionary</i> ²⁷⁸	1702	<i>of no use; unprofitable.</i> {cf. <i>Usefull, profitable, advantageous, or serviceable.</i> }

²⁷⁰ *Collins COBUILD Advanced Learner's Dictionary*, 1097.

²⁷¹ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, June 2005), <https://www-oed-com.ezproxye.bham.ac.uk/view/Entry/138567?rskey=scNwfx&result=1&isAdvanced=false#eid>, accessed 12 Feb. 2020.

²⁷² Webster, *American Dictionary of the English Language*, n.p.

²⁷³ *Webster's New World Dictionary of the American Language*, 1070.

²⁷⁴ *Webster's New World College Dictionary* (4th edn), <https://www.collinsdictionary.com/dictionary/english/past>, accessed 9 May 2018.

²⁷⁵ *American Heritage Dictionary*, 1290.

²⁷⁶ C., *English Dictionarie*, n.p.

²⁷⁷ B., *Glossographia*, n.p.

²⁷⁸ K., *New English Dictionary*, n.p.

<i>A New English Dictionary on Historical Principles</i> ²⁷⁹	1884 – 1928	<i>a.</i> ... 1. Of things, actions, etc. : Destitute of useful qualities ; serving no good end or profitable purpose ; not answering or promoting the proposed or desired end ; unserviceable, ineffectual, inutile.... b. For which there is no present use.... 2. Of persons : Destitute of competence or capability ; of inadequate or insufficient ability ; inefficient....
<i>The Concise Oxford Dictionary of Current English</i> ²⁸⁰	1911	<i>a.</i> Serving no useful purpose, unavailing, ... (slang) out of health or spirits, unfit for anything ...
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ²⁸¹	1933	<i>a.</i> 1593.... That is of no use ; unserviceable, ineffectual, unavailing. b. Of persons : Incompetent, inefficient ; performing no service 1670.
<i>The Concise Oxford Dictionary of Current English (4th edition)</i> ²⁸²	1952	<i>a.</i> Serving no useful purpose, unavailing ... (sl.) out of health or spirits, unfit for anything ...
<i>The Concise Oxford Dictionary of Current English (6th edition)</i> ²⁸³	1976	<i>a.</i> Serving no useful purpose, unavailing ...
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ²⁸⁴	1987	<i>adj.</i> 1. having no practical use or advantage. 2. <i>Inf.</i> ineffectual, weak, or stupid: <i>he's useless at history.</i>
<i>The Concise Oxford Dictionary of Current English (9th edition)</i> ²⁸⁵	1995	<i>adj.</i> 1. serving no purpose; unavailing ... 2 colloq. feeble or ineffectual ...
<i>Collins English Dictionary (12th edition)</i> ²⁸⁶	2014	adjective 1. having no practical use or advantage. 2. <i>informal</i> ineffectual, weak, or stupid he's useless at history
<i>Collins COBUILD Advanced Learner's Dictionary (9th edition)</i> ²⁸⁷	2018	1 ADJ ... If something is useless , you cannot use it.... 2 ADJ If something is useless , it does not achieve anything helpful or good.... 3 ADJ If you say that someone or something is useless , you mean that they are no good at all. [INFORMAL] ...
<i>Oxford English Dictionary (3rd edition)</i> ²⁸⁸	2020	A. <i>adj.</i> 1. For which there is no present use; currently unused. Also: out of use. Now <i>rare</i> 2. a. Devoid of useful qualities; fulfilling no worthwhile aim or profitable purpose; not serving the proposed or desired end; unserviceable, ineffectual.... b. In predicative use, with anticipatory <i>it</i> as subject and infinitive: futile; pointless.... c. Of persons:

²⁷⁹ Murray, et al, *New English Dictionary on Historical Principles*, 3575:474.

²⁸⁰ *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 978.

²⁸¹ Little, et al, *Shorter Oxford English Dictionary*, 2325.

²⁸² *Concise Oxford Dictionary of Current English (4th edn)*, 1410.

²⁸³ Sykes, *Concise Oxford Dictionary of Current English (6th edn)*, 1281.

²⁸⁴ McLeod, *New Collins Dictionary and Thesaurus*, 1106.

²⁸⁵ Thompson, *Concise Oxford Dictionary of Current English (9th edn)*, 1545.

²⁸⁶ *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/useless>, accessed 9 May 2018.

²⁸⁷ *Collins COBUILD Advanced Learner's Dictionary*, 1669.

²⁸⁸ *Oxford English Dictionary (3rd edn*, Oxford: Oxford University Press, June 2011), <https://www-oed-com.ezproxye.bham.ac.uk/view/Entry/220643?redirectedFrom=useless#eid>, accessed 12 Feb. 2020.

		performing no worthwhile role or service; of inadequate or insufficient ability; incompetent, inefficient...
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ²⁸⁹	1828	<i>a.</i> Having no use ; unserviceable ; producing no good end ; answering no valuable purpose ; not advancing the end proposed ...
<i>Webster's New World Dictionary of the American Language, College Edition</i> ²⁹⁰	1962	adj. having or of no use; unserviceable; worthless; ineffectual; of no avail. — <i>SYN.</i> see futile .
<i>Webster's New World College Dictionary (4th edition)</i> ²⁹¹	2010	adjective 1. having no use; <u>unserviceable</u> ; <u>worthless</u> 2. to no purpose; ineffectual; of no <u>avail</u>
<i>American Heritage Dictionary of the English Language (5th edition)</i> ²⁹²	2016	<i>adj.</i> 1a. Being or having no beneficial use; ineffective ... See Synonyms at futile . b. Having no purpose or reason; pointless; to no avail ... 2. Incapable of acting or functioning effectively; ineffectual or inept ...

Table 18

LEXICAL DEFINITIONS OF WORN OUT

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ²⁹³	1623	{defloccated <} <i>to Weare out.</i> Defloccate.
<i>Glossographia</i> ²⁹⁴	1656	–
<i>A New English Dictionary</i> ²⁹⁵	1702	–
<i>A New English Dictionary on Historical Principles</i> ²⁹⁶	1884 – 1928	<i>ppl. a.</i> ... 1. Of material things : Injured, damaged, defaced by wear, usage, attrition, or exposure, esp. to such a degree as to be no longer of use or service.... 2. Of persons, living things, etc. : Utterly exhausted in wasted in strength and vitality.... 3. Of ideas, devices, etc. : Hackneyed by use, trite, stale, out of fashion. Of institutions : Effete.... † 4. Of time : Past, departed. <i>Obs.</i> ...

²⁸⁹ Webster, *American Dictionary of the English Language*, n.p.

²⁹⁰ *Webster's New World Dictionary of the American Language*, 1604.

²⁹¹ *Webster's New World College Dictionary (4th edn)*, <https://www.collinsdictionary.com/dictionary/english/useless>, accessed 9 May 2018.

²⁹² *American Heritage Dictionary*, 1907–1908.

²⁹³ C., *English Dictionarie*, n.p.

²⁹⁴ B., *Glossographia*, n.p.

²⁹⁵ K., *New English Dictionary*, n.p.

²⁹⁶ Murray, et al, *New English Dictionary on Historical Principles*, 3824:313.

<i>The Concise Oxford Dictionary of Current English</i> ²⁹⁷	1911	{no longer usable; exhausted, tired out, put down by persistence <} wear ¹ (wār) v.t & i. (wore; worn) ... <i>w. out</i> , use or be used till usable no longer ... exhaust, tire or be tired <i>out</i> , put <i>down</i> by persistence ...
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ²⁹⁸	1933	{wasted, damaged or destroyed by use; sapped of strength or energy <} Wear , v. ... pa. pple. worn ... <i>trans.</i> ... II. To waste, damage or destroy by use. I. To waste and impair (a material) gradually by use or attrition. Also with <i>adv.</i> as <i>away, out</i> ... 2. To sap the strength or energy of (a person, his faculties, etc.) by toil, age, grief, etc. (<i>Chiefly with adv.</i> , as <i>away, out</i> , or <i>advb. phr.</i>) 1508. 3. fig. with object a quality, condition, etc.: To cause to weaken, diminish, or disappear gradually. late ME.... III. intr. To suffer waste or decay by use or lapse of time (<i>usually with adv. or adv. phr.</i>)....
<i>The Concise Oxford Dictionary of Current English (4th edition)</i> ²⁹⁹	1952	{no longer usable; exhausted, tired out, put down by persistence <} wear ¹ (wār) v.t & i. (wōre; wōrn) ... ~ <i>out</i> , use or be used till usable no longer ... 3. Exhaust, tire or be tired <i>out</i> , put <i>down</i> by persistence ...
<i>The Concise Oxford Dictionary of Current English (6th edition)</i> ³⁰⁰	1976	{no longer usable; exhausted, tired out, put down by persistence <} wear ¹ (wār) v. (wore; worn) ... ~ out , use or be used till usable no longer (see also sense 6) 6. Exhaust, tire or be tired <i>out</i> , put <i>down</i> by persistence ...
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ³⁰¹	1987	worn-out <i>adj.</i> (worn out when <i>postpositive</i>). 1. worn or used until threadbare, valueless, or useless. 2. exhausted; very weary.
<i>The Concise Oxford Dictionary of Current English (9th edition)</i> ³⁰²	1995	<i>adj.</i> 1 exhausted. 2 worn, esp. to the point of being no longer usable (hyphenated when <i>attrib.</i> ...).
<i>Collins English Dictionary (12th edition)</i> ³⁰³	2014	adjective 1. used so much to the point of no longer being <u>usable</u> ... 2. <u>extremely tired</u> ... 3. used a <u>lot</u> and no longer <u>effective</u> or no longer having an <u>impact</u> ... worn-out adjective (worn out when <i>postpositive</i>) 1. worn or used until <u>threadbare</u> , <u>valueless</u> , or <u>useless</u> 2. <u>exhausted</u> ; very <u>weary</u>
<i>Collins COBUILD Advanced Learner's Dictionary (9th edition)</i> ³⁰⁴	2018	(also worn-out) 1 ADJ Something that is worn out is so old, damaged, or thin from use that it cannot be used any more. 2 ADJ ... Someone who is worn out is extremely tired after hard work or a difficult or unpleasant experience....

²⁹⁷ *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 1009.

²⁹⁸ Little, et al, *Shorter Oxford English Dictionary*, 2399.

²⁹⁹ *Concise Oxford Dictionary of Current English* (4th edn), 1453–1454.

³⁰⁰ Sykes, *Concise Oxford Dictionary of Current English* (6th edn), 1319.

³⁰¹ McLeod, *New Collins Dictionary and Thesaurus*, 1162.

³⁰² Thompson, *Concise Oxford Dictionary of Current English* (9th edn), 1616.

³⁰³ *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/worn-out>, accessed 9 May 2018.

³⁰⁴ *Collins COBUILD Advanced Learner's Dictionary*, 1743.

<i>Oxford English Dictionary</i> (3rd edition) ³⁰⁵	2020	Worn-out, <i>adj.</i> 1. a. Of material things: Injured, damaged, defaced by wear, usage, attrition, or exposure, esp. to such a degree as to be no longer of use or service.... 2. a. Of persons, living things, etc.: Utterly exhausted and wasted in strength or vitality.... 3. Of ideas, devices, etc.: Hackneyed by use, trite, stale, out of fashion. Of institutions: Effete....
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ³⁰⁶	1828	{consumed or rendered useless by attrition or decay; wasted or strength <} <i>Worn out</i> , consumed or rendered useless by wearing. <i>To wear out</i> , to consume ; to render useless by attrition or decay ; as to <i>wear out</i> a coat or book.... 4. To waste the strength of ; as an old man <i>worn out</i> in the service of his country.
<i>Webster's New World Dictionary of the American Language, College Edition</i> ³⁰⁷	1962	worn-out (wōrn'out', wōrn'out'), adj. 1. used or worn until no longer effective, usable, or serviceable. 2. exhausted; tired out.
<i>Webster's New World College Dictionary</i> (4th edition) ³⁰⁸	2010	worn-out , adjective 1. no longer effective, usable, or serviceable due to wear or overuse. 2. exhausted; tired out.
<i>American Heritage Dictionary of the English Language</i> (5th edition) ³⁰⁹	2016	worn-out (wōrn'out') adj. 1. Worn or used until no longer usable or effective. 2. Thoroughly exhausted; spent.

³⁰⁵ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, 1989), <https://www-oed-com.ezproxye.bham.ac.uk/view/Entry/230316?rskey=2dTsu3&result=5&isAdvanced=false#eid>, accessed 12 Feb. 2020.

³⁰⁶ Webster, *American Dictionary of the English Language*, n.p.

³⁰⁷ *Webster's New World Dictionary of the American Language*, 1685.

³⁰⁸ *Webster's New World College Dictionary* (4th edn), <https://www.collinsdictionary.com/dictionary/english/worn-out>, accessed 9 May 2018.

³⁰⁹ *American Heritage Dictionary*, 1997.

APPENDIX 5
LEXICAL DEFINITIONS OF FIRST¹

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ²	1623	–
<i>Glossographia</i> ³	1656	–
<i>A New English Dictionary</i> ⁴	1702	(in number)
<i>A New English Dictionary on Historical Principles</i> ⁵	1884 – 1928	A. <i>adj.</i> That is before all others ; earliest in time or serial order, foremost in position, rank, or importance. Hence, often serving the function of a numeral adjective, the

¹ The lexica and presentation methodology used here are the same as in Appendix 1 (pp. 298–305):

- (1) If a word is or can be spelt differently, it appears before the definition.
- (2) Olde English letters are converted to their modern equivalents.
- (3) When a lexicon has no definition for a word/phrase, – is used.
- (4) Inserted items and derived meanings are placed in { } because the lexical entries use [] and < >.
- (5) Examples and definitions irrelevant to this research are omitted where ... occurs.
- (6) Despite inconsistencies across the lexica, except for the presentation (which is changed, where necessary, to black, Times New Roman, continuous text), the formatting of each lexicon is kept, where possible, because it is deemed part of its art.
- (7) Except for the *Oxford English Dictionary* 3rd edition, the year is the publication year. Since the *Oxford English Dictionary* 3rd edition is a work in progress updated every three months, and some entries are still those of the 2nd edition, the *Oxford English Dictionary* 3rd edition year is that in which it was last accessed, and the bibliographic footnote provides the publication date of the entry. The lexica is described as the 3rd edition within the table because the entry is part of the 3rd edition as it stands when accessed, even if the entry has not been updated since the 2nd edition.

² H. C., *The English Dictionarie or An Interpreter of hard English Words* (London: Nathaniel Butter, 1623); repr. as Henry Cockeram, *The English Dictionarie* 1623, (Menston, Yorkshire: Scolar Press, 1968), n.p.

³ T. B., *Glossographia* (London: Humphrey Moseley, 1656); repr. as Thomas Blount, *Glossographia* 1656 (Menston, Yorkshire: Scolar Press, 1969), n.p.

⁴ J. K., *A New English Dictionary* (London: Henry Bonwicke and Robert Knaplock, 1702); repr. as John Kersey, *A New English Dictionary* 1702 (Menston, Yorkshire: Scolar Press, 1969), n.p.

⁵ James A. H. Murray, Henry Bradley, William A. Craigie, and C. T. Onions (eds), *A New English Dictionary on Historical Principles*, 10 vols (Oxford: Clarendon Press, 1884–1928); repr. with a Supplement, as *The Oxford English Dictionary*, 13 vols (Oxford: Clarendon Press, 1933); repr. as *The Compact Edition of the Oxford English Dictionary: Complete Text Reproduced Micrographically*, 2 vols (Oxford: Clarendon Press, 1971), 1007:250–251.

		ordinal of ONE, on which use it may be written 1st.... I. As simple adjective. 1. In regard to time : Prior to all others in occurrence, existence, etc. ; existing or presenting itself before the others ; earliest.... b. With the application defined by a relative clause, for which in mod.Eng. <i>to</i> with <i>infinitive</i> is often substituted.... c. Said of anything which occurs or presents itself next after a given point of time expressed or implied in the sentence.... d. With emphatic force, where it is implied that the first event or occurrence is the only one to be regarded or waited for.... e. In phr.... f. (<i>The first thing</i> : advb. phrase = as the first thing that is done.... g. <i>ellipt.</i> For ‘the first of the season’.... h. After the name of a day of the week : Next, following.... 2. Preceding all others in a series, succession, order, set or enumeration.... b. in dates, with ellipsis of <i>day</i> c. <i>In the first place</i> : an adverbial phrase = first, firstly ... d. <i>U.S.</i> <i>The first</i> = even, or so much as, the first ; even one, a single.... e. With a cardinal number.... 3. Foremost or most advanced in position ... 4. Foremost, preceding all others, in dignity, rank, importance, or excellence.... II. <i>absol.</i> ... 5. In certain absolute uses. a. The first : the thing or person first mentioned. (Where only two are mentioned <i>the former</i> is now preferred.) ... c. The first = the first part, the beginning ...
<i>The Concise Oxford Dictionary of Current English</i> ⁶	1911	a., n., & adv. Earliest in time or order ... foremost in position, rank, or importance ... (N.) <i>the f.</i> , person or thing f. mentioned ...
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ⁷	1933	A. adj. I. 1. That is before all others in time ; earliest. Hence, used as the ordinal of ONE. 2. Preceding all others in serial order OE. 3. Foremost in position ME. 4. Foremost in rank, importance, or excellence ME.... II. absol. ... I. The f. : a. the thing or person first mentioned ... 3. ellipt. Anything that is first ; e.g. a place in first class ; a man who has taken such a place ; the best quality of butter....
<i>The Concise Oxford Dictionary of Current English</i> (4th edition) ⁸	1952	a., n., & adv. 1. Earliest in time or order ... foremost in position, rank, or importance ... 3. n. The ~, person or thing ~ mentioned ...
<i>The Concise Oxford Dictionary of Current English</i> (6th edition) ⁹	1976	a., n., & adv. 1. a. Earliest or earlier in time or order ... 2. Foremost in position, rank, or importance ... 6. n. The ~, person or thing first mentioned or occurring ...

⁶ *The Concise Oxford Dictionary of Current English*, adapted by H. W. Fowler and F. G. Fowler from *The Oxford Dictionary* (Oxford: Clarendon Press, 1911), 307.

⁷ William Little, H. W. Fowler and J. Coulsdon, *The Shorter Oxford English Dictionary on Historical Principles*, 2 vols, rev. and ed. C. T. Onions (Oxford: Clarendon Press, 1933), 704.

⁸ *The Concise Oxford Dictionary of Current English*, adapted by H. W. Fowler and F. G. Fowler from *The Oxford Dictionary* (4th edn, rev. E. McIntosh, Oxford: Clarendon Press, 1952), 447–448.

⁹ J. B. Sykes (ed.), *The Concise Oxford Dictionary of Current English*, Based on *The Oxford Dictionary* and its Supplements (6th edn, Oxford: Clarendon Press, 1976), 394.

<i>The New Collins Dictionary and Thesaurus in One Volume</i> ¹⁰	1987	<i>adj. (usually prenominal)</i> 1. a. coming before all others. b. (as <i>n.</i>) <i>I was the first to arrive.</i> 2. Preceding all others in numbering or counting order; the ordinal number one.... 3. rated, graded, or ranked above all other levels ... ~ <i>n.</i> 7. the beginning, outset: <i>I couldn't see at first because of the mist....</i> 14. (sentence modifier) in the first place or beginning of a series of actions.
<i>The Concise Oxford Dictionary of Current English</i> (9th edition) ¹¹	1995	<i>adj., n., & adv.</i> • <i>adj.</i> 1 a earliest in time or order ... 2 foremost in position, rank, or importance ... • <i>n.</i> 1 (prec. by <i>the</i>) the person or thing first mentioned or occurring. 2 the first occurrence of something notable ...
<i>Collins English Dictionary</i> (12th edition) ¹²	2014	adjective (usually prenominal) 1. a. coming before all others; earliest, best, or foremost b. (as noun) I was the first to arrive 2. preceding all others in numbering or counting order; the ordinal number of one. Often written: 1st 3. rated, graded, or ranked above all other levels ... noun 9. the beginning; outset <i>I knew you were a rogue from the first I couldn't see at first because of the mist ...</i>
<i>Collins COBUILD Advanced Learner's Dictionary</i> (9th edition) ¹³	2018	1 ORD The first thing, person, event, or period of time is the one that happens or comes before all the others of the same kind.... PRON First is also a pronoun.... 3 ORD When something happens or is done for the first time, it has never happened or been done before.... 8 ADV You use first when you are about to give the first in a series of items.... 9 ORD The first thing, person, or place in a line is the one that is nearest to you or nearest to the front.... 10 ORD You use first to refer to the best or most important thing or person of a particular kind.... 11 ORD First is used in the title of the job or position of someone who has a higher rank than anyone else with the same basic job title....
<i>Oxford English Dictionary</i> (3rd edition) ¹⁴	2020	A. adj. That is before all others; earliest in time or serial order, foremost in position, rank, or importance. Frequently as a numeral adjective, the ordinal of one ... (written <i>1st</i>). 1. a. Preceding all others in status, rank, importance, or excellence; that comes at the beginning of a series arranged in order of rank or estimation; foremost, highest.... c. Designating the winning or leading person, team, etc., or the winning or leading position, in a contest or competition.... 2. a. Of something at rest or in motion:

¹⁰ William T. McLeod (ed.), *The New Collins Dictionary and Thesaurus in One Volume* (London: Collins, 1987), 377.

¹¹ Della Thompson (ed.), *The Concise Oxford Dictionary of Current English* (9th edn, London: BCA, 1995), 508.

¹² *Collins English Dictionary* (12th edn, Glasgow: HarperCollins, 2014), https://www.collinsdictionary.com/dictionary/english/first_1, accessed 16 Jan. 2018.

¹³ *Collins COBUILD Advanced Learner's Dictionary* (9th edn, Glasgow: HarperCollins, 2018), 578.

¹⁴ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, Sept. 2014), <https://www-oed-com.ezproxye.bham.ac.uk/view/Entry/70609?rskey=LRrKXD&result=2&isAdvanced=false#eid>, accessed 12 Feb. 2020.

		foremost or most advanced in position.... 3. a. Preceding all others in a series, succession, order, set, or enumeration.... b. With <i>the</i> (or occasionally a demonstrative determiner) and a cardinal numeral, designating a number of items that precede all the others. ... c. Orig. <i>U.S. colloq.</i> In negative contexts: even or so much as the first; even one, a single; the least. Now chiefly in <i>not to know the first thing about</i> ... 4. a. With regard to time: preceding all others in occurrence, existence, etc.; happening, existing, or presenting itself before the others; earliest.... b. With emphatic force, with the implication that the first event or occurrence is of prime importance, is all that is necessary, or is the only one to be regarded or waited for.... c. Occurring or presenting itself next after a given point of time (expressed or implied).... d. Of a natural phenomenon: earliest in the season.... e. Chiefly <i>U.S.</i> Designating an organization, as a church, bank, etc., that is the earliest of its kind in a given community. Frequently in the names of such organizations.... f. <i>Eng. regional (north.), Sc., and Irish English (north.)</i> . After the name of a day of the week: next, following....
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ¹⁵	1828	<i>a.</i> ... 1. Advanced before or further than any other in progression ; foremost in place ... 2. Preceding all others in the order of time.... 3. Preceding all others in numbers or a progressive series ... 4. Preceding all others in rank, dignity or excellence....
<i>Webster's New World Dictionary of the American Language, College Edition</i> ¹⁶	1962	<i>adj.</i> ... 1. preceding all others in a series; before any others ... 2. happening or acting before all others; earliest. 3. ranking before all others; foremost in rank, quality, importance, etc.; principal.
<i>Webster's New World College Dictionary (4th edition)</i> . ¹⁷	2010	Adjective 1. preceding all others in a series; before any other; 1st see also <u>one</u> 2. <u>happening</u> or acting before all others; earliest 3. <u>ranking</u> before all others; foremost in rank, quality, importance, etc.; principal ... noun 10. the one before the second 11. any person, thing, class, place, etc. that is first 12. the first day of a <u>month</u> 13. the beginning; <u>start</u> 14. a first happening or thing of its kind
<i>American Heritage Dictionary of the English Language (5th edition)</i> ¹⁸	2016	<i>n.</i> 1. The ordinal number matching the number one in a series. 2. The one coming, occurring, or ranking before or above all others. 3. The beginning; the outset ... ♦ <i>adj.</i> 1. Corresponding in order to the number one. 2. Coming

¹⁵ Noah Webster, *American Dictionary of the English Language* (1828; repr., San Francisco, CA: Foundation for American Christian Education, 2000), n.p.

¹⁶ *Webster's New World Dictionary of the American Language, College Edition* (Cleveland, OH: World Publishing Company, 1962), 546.

¹⁷ *Webster's New World College Dictionary* (4th edn, n.p., Houghton Mifflin Harcourt, 2010), https://www.collinsdictionary.com/dictionary/english/first_1, accessed 16 Jan. 2018.

¹⁸ *The American Heritage Dictionary of the English Language* (5th edn, Boston: Houghton Mifflin Harcourt, 2016), 663.

		before all others in order of location ... 3. Occurring or acting before all others in time; earliest ... 4. Ranking above all others, as in importance or quality; foremost ...
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APPENDIX 6
LEXICAL DEFINITIONS OF ΑΦΑΝΙΣΜΟΣ¹
 provided in alphabetic order

For *abolition*, see Appendix 4, Table 1, ‘Lexical Definitions of *To Abolish*’.
 For *abrogation*, see Appendix 4, Table 2, ‘Lexical Definitions of *To Abrogate*’.

Table 1

LEXICAL DEFINITIONS OF ANNIHILATION

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ²	1623	{made void <} <i>Annihilate</i> . To make void.
<i>Glossographia</i> ³	1656	{to utterly destroy or reduce to nothing <} Annihilate (<i>annihilo</i>) is the opposite of creation, that as to create is to make something of nothing, or to produce an effect without the help of precedent materials : so to annihilate is utterly to destroy or to reduce something to its old nothing; and as to create is an action proper only to God himself, so in like

¹ The lexica and presentation methodology used here are the same as in Appendix 1 (pp. 298–305):

- (1) If a word is or can be spelt differently, it appears before the definition.
- (2) Olde English letters are converted to their modern equivalents.
- (3) When a lexicon has no definition for a word/phrase, – is used.
- (4) Inserted items and derived meanings are placed in { } because the lexical entries use [] and <>.
- (5) Examples and definitions irrelevant to this research are omitted where ... occurs.
- (6) Despite inconsistencies across the lexica, except for the presentation (which is changed, where necessary, to black, Times New Roman, continuous text), the formatting of each lexicon is kept, where possible, because it is deemed part of its art.
- (7) Except for the *Oxford English Dictionary* 3rd edition, the year is the publication year. Since the *Oxford English Dictionary* 3rd edition is a work in progress updated every three months, and some entries are still those of the 2nd edition, the *Oxford English Dictionary* 3rd edition year is that in which it was last accessed, and the bibliographic footnote provides the publication date of the entry. The lexica is described as the 3rd edition within the table because the entry is part of the 3rd edition as it stands when accessed, even if the entry has not been updated since the 2nd edition.

² H. C., *The English Dictionarie or An Interpreter of hard English Words* (London: Nathaniel Butter, 1623); repr. as Henry Cockeram, *The English Dictionarie* 1623, (Menston, Yorkshire: Scolar Press, 1968), n.p.

³ T. B., *Glossographia* (London: Humphrey Moseley, 1656); repr. as Thomas Blount, *Glossographia* 1656 (Menston, Yorkshire: Scolar Press, 1969), n.p.

		manner to annihilate is only proper to Him, whereas other kinds of production and corruptions are the ordinary effects of sublunary and second Causes.
<i>A New English Dictionary</i> ⁴	1702	{a reducing to nothing <} <i>To annihilate, or reduce to nothing. An Annihilation.</i>
<i>A New English Dictionary on Historical Principle</i> ⁵	1884 – 1928	1. The action or process of reducing to nothing, or of blotting out of existence a. materially.... b. <i>Theol.</i> The destruction of the soul as well as body.... c. Of conditions and circumstances: The bringing to an end ; total destruction.... d. Of collective and complex bodies: The action of destroying their combined or organized existence ; effectual destruction.... 2. The state of nothingness resulting from blotting out of existence....
<i>The Concise Oxford Dictionary of Current English</i> ⁶	1911	n. Utter destruction ; (Theol.) destruction of soul as well as body ...
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ⁷	1933	1. The action of annihilating (see ANNIHILATE. v. ... <1. To reduce to nothing, blot out of existence ... 2. To make null and void, cancel, abrogate ... ; to treat as non-existent ... 3. To extinguish virtually ... 4. To destroy the collective or organized existence of anything>). 2. The state of being annihilated ...
<i>The Concise Oxford Dictionary of Current English (4th edition)</i> ⁸	1952	n. Utter destruction ; (Theol.) destruction of soul as well as body ...
<i>The Concise Oxford Dictionary of Current English (6th edition)</i> ⁹	1976	n. Destruction etc.... (Theol.) destruction of soul as well as body ...

⁴ J. K., *A New English Dictionary* (London: Henry Bonwicke and Robert Knaplock, 1702); repr. as John Kersey, *A New English Dictionary 1702* (Menston, Yorkshire: Scholar Press, 1969), n.p.

⁵ James A. H. Murray, Henry Bradley, William A. Craigie, and C. T. Onions (eds), *A New English Dictionary on Historical Principles*, 10 vols (Oxford: Clarendon Press, 1884–1928); repr. with a Supplement, as *The Oxford English Dictionary*, 13 vols (Oxford: Clarendon Press, 1933); repr. as *The Compact Edition of the Oxford English Dictionary: Complete Text Reproduced Micrographically*, 2 vols (Oxford: Clarendon Press, 1971), 85:340.

⁶ *The Concise Oxford Dictionary of Current English*, adapted by H. W. Fowler and F. G. Fowler from *The Oxford Dictionary* (Oxford: Clarendon Press, 1911), 33.

⁷ William Little, H. W. Fowler and J. Coulsdon, *The Shorter Oxford English Dictionary on Historical Principles*, 2 vols, rev. and ed. C. T. Onions (Oxford: Clarendon Press, 1933), 69.

⁸ *The Concise Oxford Dictionary of Current English*, adapted by H. W. Fowler and F. G. Fowler from *The Oxford Dictionary* (4th edn, rev. E. McIntosh, Oxford: Clarendon Press, 1952), 46.

⁹ J. B. Sykes (ed.), *The Concise Oxford Dictionary of Current English*, Based on *The Oxford Dictionary* and its Supplements (6th edn, Oxford: Clarendon Press, 1976), 38.

<i>The New Collins Dictionary and Thesaurus in One Volume</i> ¹⁰	1987	{the act of annihilating, destroying completely, extinguishing, defeating, or the state of being annihilated, destroyed completely, extinguished, defeated <} annihilate ... <i>vb (tr.)</i> 1. To destroy completely; extinguish 2. <i>Inf.</i> to defeat totally, as in argument + destruction ... the act of ... or state of ... [see entry in Table 2 below]
<i>The Concise Oxford Dictionary of Current English</i> (9th edition) ¹¹	1995	{the act or process of annihilating, completely destroying, defeating utterly, making insignificant or powerless <} annihilation ... <i>n.</i> 1 the act or process of annihilating + annihilate ... <i>v.tr.</i> 1 completely destroy. 2 defeat utterly; make insignificant or powerless.
<i>Collins English Dictionary</i> (12th edition) ¹²	2014	noun 1. total <u>destruction</u> 2. the act of <u>annihilating</u> ...
<i>Collins COBUILD Advanced Learner's Dictionary</i> (9th edition) ¹³	2018	{the act of completely destroying something; the act of totally defeating someone in a contest or argument; the state of being completely destroyed; the state of being totally defeated in a contest or argument <} an ni hi late ... 1 VERB To annihilate something means to destroy it completely ... an ni hi la tion ... N-UNCOUNT ... 2 VERB If you annihilate someone in a contest or argument, you totally defeat them.... + de struc tion ... is the act of ... or the state of ... (see Table 2 below)
<i>Oxford English Dictionary</i> (3rd edition) ¹⁴	2020	<i>n.</i> ... 1. The action or process of reducing to nothing, or of blotting out of existence. a. materially.... b. <i>Theol.</i> The destruction of soul as well as body.... c. Of conditions and circumstances: The bringing to an end; total abrogation.... d. Of collective and complex bodies: The action of destroying their combined or organized existence; effectual destruction.... 2. The state of nothingness resulting from blotting out of existence....
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ¹⁵	1828	<i>n.</i> The act of reducing to nothing or non-existence ; or the act of destroying the form or combination of parts under which a thing exists, so that the name can no longer be applied to it, as the <i>annihilation</i> of a corporation. 2. The state of being reduced to nothing.

¹⁰ William T. McLeod (ed.), *The New Collins Dictionary and Thesaurus in One Volume* (London: Collins, 1987), 36, 267.

¹¹ Della Thompson (ed.), *The Concise Oxford Dictionary of Current English* (9th edn, London: BCA, 1995), 50.

¹² *Collins English Dictionary* (12th edn, Glasgow: HarperCollins, 2014), <https://www.collinsdictionary.com/dictionary/english/annihilation>, accessed 16 Oct. 2018.

¹³ *Collins COBUILD Advanced Learner's Dictionary* (9th edn, Glasgow: HarperCollins, 2018), 54, 408.

¹⁴ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, 1989), <https://www.oed-com.ezproxid.bham.ac.uk/view/Entry/7897?redirectedFrom=annihilation#eid>, accessed 12 Feb. 2020.

¹⁵ Noah Webster, *American Dictionary of the English Language* (1828; repr., San Francisco, CA: Foundation for American Christian Education, 2000), n.p..

<i>Webster's New World Dictionary of the American Language, College Edition</i> ¹⁶	1962	{being brought to nothing, destroyed wholly, demolished <} an·ni·hi·late ... to bring to nothing ... to destroy wholly; demolish ... an·ni·hi·la·tion ... an annihilating or being annihilated.
<i>Webster's New World College Dictionary</i> (4th edition) ¹⁷	2010	{being completely destroyed, put out of existence, demolished; being made of no importance or effect; being nullified, killed, conquered decisively, crushed <} annihilate ... verb transitive ... 1. to destroy completely; put out of existence; demolish ... 2. to consider or cause to be of no importance or without effect; nullify ... 3. to kill 4. to conquer decisively; crush
<i>American Heritage Dictionary of the English Language</i> (5th edition) ¹⁸	2016	<i>n.</i> 1a. The act or process of annihilating. b. the condition of having been annihilated; utter destruction....

Table 2

LEXICAL DEFINITIONS OF DESTRUCTION

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ¹⁹	1623	–
<i>Glossographia</i> ²⁰	1656	–
<i>A New English Dictionary</i> ²¹	1702	–
<i>A New English Dictionary on Historical Principles</i> ²²	1884 – 1928	1. The action of demolishing a building or structure of any kind, of pulling to pieces, reducing to fragments, undoing, wasting, rendering useless, putting an end to, or doing away with anything material or immaterial ; demolition.... b. The action of laying waste ; havoc, ruin.... c. The action of putting to death, slaughter ; now chiefly said of multitudes of men or animals, and of noxious creatures.... d. personified.... 2. The fact, condition or state of being destroyed ; ruin.... 3. A cause or means of destruction....

¹⁶ *Webster's New World Dictionary of the American Language, College Edition* (Cleveland, OH: World Publishing Company, 1962), 59.

¹⁷ *Webster's New World College Dictionary* (4th edn, n.p., Houghton Mifflin Harcourt, 2010), <https://www.collinsdictionary.com/dictionary/english/annihilation>, <https://www.collinsdictionary.com/dictionary/english/annihilate>, accessed 16 Oct. 2018.

¹⁸ *The American Heritage Dictionary of the English Language* (5th edn, Boston: Houghton Mifflin Harcourt, 2016), 72.

¹⁹ C., *English Dictionarie*, n.p.

²⁰ B., *Glossographia*, n.p.

²¹ K., *New English Dictionary*, n.p.

²² Murray, et al, *New English Dictionary on Historical Principles*, 703:262.

<i>The Concise Oxford Dictionary of Current English</i> ²³	1911	n. DESTROYING or being destroyed ; what destroys, cause of ruin ...
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ²⁴	1933	ME ... 1. The action of destroying ... ; demolition ; devastation ; havoc, slaughter.... 2. The fact or condition of being destroyed ; ruin ME. 3. A cause or means of destruction ...
<i>The Concise Oxford Dictionary of Current English (4th edition)</i> ²⁵	1952	n. DESTROYING or being destroyed ; what destroys, cause of ruin ...
<i>The Concise Oxford Dictionary of Current English (6th edition)</i> ²⁶	1976	<i>n.</i> Destroying or being destroyed ; what destroys, cause of ruin ...
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ²⁷	1987	<i>n.</i> 1. the act of destroying or state of being destroyed; demolition. 2. a cause of ruin or means of destroying.
<i>The Concise Oxford Dictionary of Current English (9th edition)</i> ²⁸	1995	1 the act or an instance of destroying; the process of being destroyed. 2 a cause of ruin; something that destroys ...
<i>Collins English Dictionary (12th edition)</i> ²⁹	2014	noun 1. the act of destroying or state of being destroyed; <u>demolition</u> 2. a cause of ruin or means of destroying
<i>Collins COBUILD Advanced Learner's Dictionary (9th edition)</i> ³⁰	2018	1 N-UNCOUNT Destruction is the act of destroying something, or the state of being destroyed ...
<i>Oxford English Dictionary (2nd edition)</i> ³¹	2020	<i>n.</i> ... The action of destroying; the fact or condition of being destroyed: the opposite of <i>construction</i> . 1. a. The action of demolishing a building or structure of any kind, of pulling to pieces, reducing to fragments, undoing, wasting, rendering useless, putting an end to, or doing away with anything material or immaterial; demolition.... b. The action of ravaging or laying waste; havoc, ruin. <i>Obsolete</i> (as distinct from the main sense.) ... c. The action of putting to death, slaughter; now chiefly said of multitudes of men or animals, and of noxious creatures.... 2. The fact, condition, or state of being destroyed; ruin.... 3. A cause or means of destruction....

²³ *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 224.

²⁴ Little, et al, *Shorter Oxford English Dictionary*, 492.

²⁵ *Concise Oxford Dictionary of Current English (4th edn)*, 326.

²⁶ Sykes, *Concise Oxford Dictionary of Current English (6th edn)*, 279–280.

²⁷ McLeod, *New Collins Dictionary and Thesaurus*, 267.

²⁸ Thompson, *Concise Oxford Dictionary of Current English (9th edn)*, 367.

²⁹ *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/destruction>, accessed 16 Oct. 2018.

³⁰ *Collins COBUILD Advanced Learner's Dictionary*, 408.

³¹ *Oxford English Dictionary (3rd edn)*, Oxford: Oxford University Press, 1989), <https://www.oed-com.ezproxyd.bham.ac.uk/view/Entry/51117?redirectedFrom=destruction#eid>, accessed 12 Feb. 2020.

American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ³²	1828	1. The act of destroying ; demolition ; a pulling down ; subversion ; ruin, by whatever means ; as the <i>destruction</i> of buildings or towns. Destruction consists in the annihilation of the form of any thing ; that form of parts which constitutes it what it is ... or it denotes total annihilation ... 2. Death ; murder ; slaughter ; massacre.... 3. Ruin.... 4. Eternal death.... 5. Cause of destruction ; a consuming plague ; a destroyer....
<i>Webster's New World Dictionary of the American Language, College Edition</i> ³³	1962	<i>n.</i> ... 1. the act or process of destroying; demolition or slaughter. 2. the fact or state of being destroyed. 3. the cause or means of destroying.
<i>Webster's New World College Dictionary (4th edition)</i> ³⁴	2010	noun 1. the act or process of destroying; demolition or slaughter 2. the fact or state of being destroyed 3. the cause or means of destroying
<i>American Heritage Dictionary of the English Language (5th edition)</i> ³⁵	2016	<i>n.</i> 1a. The act or process of destroying.... b. The condition of having been destroyed ... 2. The cause or means of destroying ... [... see DESTROY { <i>v.</i> ... — <i>tr.</i> 1. To break apart the structure of, render physically unusable, or cause to cease to exist as a distinguishable physical entity ... 2. To put an end to; eliminate ... 3. To render useless or ruin ... 4. To put to death; kill ... 5. To subdue or defeat completely; crush ... 6. To cause emotional trauma to; devastate ... — <i>intr.</i> To be destructive; cause destruction ... }

Table 3

LEXICAL DEFINITIONS OF TO DISAPPEAR

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ³⁶	1623	<i>Disappeare.</i> To vanish out of sight.
<i>Glossographia</i> ³⁷	1656	–
<i>A New English Dictionary</i> ³⁸	1702	<i>vanish away</i>
<i>A New English Dictionary on Historical Principles</i> ³⁹	1884 – 1928	<i>v.</i> ... 1. intr. To cease to appear or be visible ; to vanish from sight. The reverse of APPEAR.... b. Of a line or thing extended in space, which ends by gradually ceasing to be

³² Webster, *American Dictionary of the English Language*, n.p.

³³ *Webster's New World Dictionary of the American Language*, 399.

³⁴ *Webster's New World College Dictionary (4th edn)*, <https://www.collinsdictionary.com/dictionary/english/destruction>, accessed 16 Oct. 2018.

³⁵ *American Heritage Dictionary*, 493.

³⁶ C., *English Dictionarie*, n.p.

³⁷ B., *Glossographia*, n.p.

³⁸ K., *New English Dictionary*, n.p.

³⁹ Murray, et al, *New English Dictionary on Historical Principles*, 738:403.

		distinguishable or ‘dies away’ by blending with something else ; to be traceable no farther.... 2. To cease to be present, to depart ; to pass from existence, pass away, be lost.... b. Of things immaterial....
<i>The Concise Oxford Dictionary of Current English</i> ⁴⁰	1911	v.i. Cease to be visible, vanish, die away from sight or existence, be lost.
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ⁴¹	1933	v. ... 1. intr. To cease to appear or be visible ; to vanish from sight ; to be traceable no farther. 2. To cease to be present, to depart ; to pass away, be lost ...
<i>The Concise Oxford Dictionary of Current English (4th edition)</i> ⁴²	1952	v.i. Cease to be visible, vanish, die away from sight or existence, be lost.
<i>The Concise Oxford Dictionary of Current English (6th edition)</i> ⁴³	1976	v. 1. v.i. Cease to be visible, vanish, pass from sight or existence. 2. v.t. Cause to disappear....
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ⁴⁴	1987	<i>vb. (intr.)</i> 1. To cease to be visible; vanish. 2. To go away or become lost, esp. without explanation. 3. to cease to exist; become extinct or lost.
<i>The Concise Oxford Dictionary of Current English (9th edition)</i> ⁴⁵	1995	v. <i>intr.</i> 1 cease to be visible; pass from sight. 2 cease to exist or be in circulation or use ... 3 (of a person or thing) go missing.
<i>Collins English Dictionary (12th edition)</i> ⁴⁶	2014	verb 1. (intransitive) to <u>cease</u> to be <u>visible</u> ; <u>vanish</u> 2. (intransitive) to <u>go away</u> or become <u>lost</u> , esp secretly or without <u>explanation</u> 3. (intransitive) to cease to <u>exist</u> , have <u>effect</u> , or be <u>known</u> ; become <u>extinct</u> or lost the pain has disappeared 4. (transitive) to <u>arrest</u> secretly or <u>abduct</u> and <u>presumably imprison</u> or <u>kill</u> (a member of an <u>opposing political group</u>)
<i>Collins COBUILD Advanced Learner’s Dictionary (9th edition)</i> ⁴⁷	2018	1 VERB If you say that someone or something disappears , you mean that you can no longer see them, usually because you or they have changed position.... 2 VERB If someone or something disappears , they go away or are taken away where nobody can find them.... 3 VERB If something disappears , it stops existing or happening.... <i>The immediate security threat has disappeared.</i>
<i>Oxford English Dictionary (3rd edition)</i> ⁴⁸	2020	v. ... 1. intransitive. a. To cease to be visible; to vanish from sight; to become invisible. Also <i>fig...</i> b. To cease to be

⁴⁰ *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 233.

⁴¹ Little, et al, *Shorter Oxford English Dictionary*, 517.

⁴² *Concise Oxford Dictionary of Current English (4th edn)*, 340.

⁴³ Sykes, *Concise Oxford Dictionary of Current English (6th edn)*, 292.

⁴⁴ McLeod, *New Collins Dictionary and Thesaurus*, 278.

⁴⁵ Thompson, *Concise Oxford Dictionary of Current English (9th edn)*, 383.

⁴⁶ *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/disappear>, accessed 16 Oct. 2018.

⁴⁷ *Collins COBUILD Advanced Learner’s Dictionary*, 424.

⁴⁸ *Oxford English Dictionary (3rd edn)*, Oxford: Oxford University Press, Sept. 2017), <https://www.oed-com.ezproxyd.bham.ac.uk/view/Entry/53500?redirectedFrom=disappear#eid>, accessed 12 Feb. 2020.

		identifiable or distinguishable by means of sight; to dwindle or fade so as to become indistinguishable.... c. To pass out of sight; to move so as to be no longer in view. Frequently with <i>into, around</i> , etc.... 2. intransitive. a. To cease to be present; to go or be taken away; to be no longer found; <i>esp.</i> to depart suddenly, without trace or explanation; to go missing.... b. In weakened use. Of a person: to leave, to go elsewhere; to absent oneself.... c. Of an inanimate object: to be lost, mislaid, or stolen; to go missing.... 3. intransitive. To cease to be; to pass out of existence or use; to come to an end.... 4. transitive. a. To cause to vanish.... b. spec. To abduct or arrest (a person), <i>esp.</i> for political reasons, typically killing or imprisoning the individual, without making his or her fate known....
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ⁴⁹	1828	<i>v. i.</i> [<i>dis</i> and <i>appear</i>] To vanish from the sight ; to recede from the view ; to become invisible by vanishing or departing, or by being enveloped in anything that conceals, or by the interpolation of an object.... 2. To cease ... 3. To withdraw from observation....
<i>Webster's New World Dictionary of the American Language, College Edition</i> ⁵⁰	1962	<i>v.i.</i> [<i>dis-</i> + <i>appear</i>], 1. to cease to be seen; go out of sight. 2. to cease being; go out of existence ; become lost or extinct.
<i>Webster's New World College Dictionary</i> (4th edition) ⁵¹	2010	verb intransitive 1. to cease to be seen; go out of <u>sight</u> 2. to cease being; go out of <u>existence</u> , use, etc.; become lost or extinct verb transitive 3. to cause to disappear; specif., to <u>kidnap</u> and <u>execute</u> (persons) in a <u>clandestine program</u> of political <u>terror</u>
<i>American Heritage Dictionary of the English Language</i> (5th edition) ⁵²	2016	<i>v.</i> ... — <i>intr.</i> 1. To pass out of sight; vanish ... 2. To cease to be seen; be missing or unfound ... 3. To cease to exist ... — <i>tr.</i> To cause (someone) to disappear, especially by kidnapping or murder.

Table 4

LEXICAL DEFINITIONS OF DO AWAY WITH

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ⁵³	1623	—

⁴⁹ Webster, *American Dictionary of the English Language*, n.p.

⁵⁰ *Webster's New World Dictionary of the American Language*, 415.

⁵¹ *Webster's New World College Dictionary* (4th edn), <https://www.collinsdictionary.com/dictionary/english/disappear>, accessed 16 Oct. 2018.

⁵² *American Heritage Dictionary*, 513.

⁵³ C., *English Dictionarie*, n.p.

<i>Glossographia</i> ⁵⁴	1656	–
<i>A New English Dictionary</i> ⁵⁵	1702	–
<i>A New English Dictionary on Historical Principles</i> ⁵⁶	1884 – 1928	Do away. † a. trans. To put away, dismiss, remove. <i>Obs.</i> ... b. To put an end to, abolish, destroy, undo.... c. intr. <i>Do away with</i> : a later substitute for <i>prec.</i> (With <i>indirect passive</i>)....
<i>The Concise Oxford Dictionary of Current English</i> ⁵⁷	1911	abolish ;
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ⁵⁸	1933	D. away. †To put away, dismiss ; put an end to, destroy ; also later, <i>d. away with</i> (intr.), in same sense.
<i>The Concise Oxford Dictionary of Current English (4th edition)</i> ⁵⁹	1952	abolish ;
<i>The Concise Oxford Dictionary of Current English (6th edition)</i> ⁶⁰	1976	abolish;
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ⁶¹	1987	<i>vb. (intr., adv. + prep.)</i> 1. to kill or destroy. 2. to discard or abolish.
<i>The Concise Oxford Dictionary of Current English (9th edition)</i> ⁶²	1995	<i>colloq.</i> 1 abolish. 2 kill.
<i>Collins English Dictionary (12th edition)</i> ⁶³	2014	verb (<i>intr, adverb + preposition</i>) 1. to <u>kill</u> or <u>destroy</u> . 2. to <u>discard</u> or <u>abolish</u>
<i>Collins COBUILD Advanced Learner's Dictionary (9th edition)</i> ⁶⁴	2018	1 PHRASAL VERB To do away with something means to remove it completely or put an end to it 2 PHRASAL VERB If one person does away with another, the first murders the second. If you do away with yourself, you kill yourself. [INFORMAL] ...
<i>Oxford English Dictionary (3rd edition)</i> ⁶⁵	2020	to do away ... 2. b. intr. to do away with. (a) To put an end to, abolish, get rid of. Also: to remove, take away.... (b) To kill, murder....

⁵⁴ B., *Glossographia*, n.p.

⁵⁵ K., *New English Dictionary*, n.p.

⁵⁶ Murray, et al, *New English Dictionary on Historical Principles*, 799:566.

⁵⁷ *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 243.

⁵⁸ Little, et al, *Shorter Oxford English Dictionary*, 545.

⁵⁹ *Concise Oxford Dictionary of Current English (4th edn)*, 353.

⁶⁰ Sykes, *Concise Oxford Dictionary of Current English (6th edn)*, 304.

⁶¹ McLeod, *New Collins Dictionary and Thesaurus*, 291–292.

⁶² Thompson, *Concise Oxford Dictionary of Current English (9th edn)*, 397.

⁶³ *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/do-away-with>, accessed 16 Oct. 2018.

⁶⁴ *Collins COBUILD Advanced Learner's Dictionary*, 443.

⁶⁵ *Oxford English Dictionary (3rd edn, Oxford: Oxford University Press, Mar. 2014)*, <https://www.oed-com.ezproxyd.bham.ac.uk/view/Entry/56228?redirectedFrom=do+away+with#eid1286566671>, accessed 12 Feb. 2020.

American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ⁶⁶	1828	To do away, to remove ; to destroy, as, to do away imperfections ; to do away prejudices
<i>Webster's New World Dictionary of the American Language, College Edition</i> ⁶⁷	1962	1. to get rid of; dispose of. 2. to destroy; kill.
<i>Webster's New World College Dictionary (4th edition)</i> ⁶⁸	2010	1. to get rid of; put an end to 2. to kill
<i>American Heritage Dictionary of the English Language (5th edition)</i> ⁶⁹	2016	1. To make an end of; eliminate. 2. To destroy; kill.

Table 5

LEXICAL DEFINITIONS OF EXTERMINATION

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ⁷⁰	1623	A destroying
<i>Glossographia</i> ⁷¹	1656	{a driving or casting out, banishment, ruin, destruction <} Exterminate (<i>extermino</i>) to drive or cast out, to banish, to ruin, to destroy.
<i>A New English Dictionary</i> ⁷²	1702	–
<i>A New English Dictionary on Historical Principles</i> ⁷³	1884 – 1928	† 1. Expulsion from the bounds or limits of a country, state or community ; an instance of this ; banishment, excommunication. <i>Obs.</i> ... 2. Putting an end to, total expiation ; utter destruction....
<i>The Concise Oxford Dictionary of Current English</i> ⁷⁴	1911	{a rooting out (of species, race, sect or opinion) <} exterminate , v.t. Root out (species, race, sect or opinion).
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ⁷⁵	1933	† 1. Expulsion from the bounds or limits of a country ; banishment, excommunication ... 2. Total extirpation ; utter destruction ...

⁶⁶ Webster, *American Dictionary of the English Language*, n.p.

⁶⁷ *Webster's New World Dictionary of the American Language*, 428.

⁶⁸ *Webster's New World College Dictionary* (4th edn), <https://www.collinsdictionary.com/dictionary/english/do-away-with>, accessed 9 May 2018.

⁶⁹ *American Heritage Dictionary*, 529.

⁷⁰ C., *English Dictionarie*, n.p.

⁷¹ B., *Glossographia*, n.p.

⁷² K., *New English Dictionary*, n.p.

⁷³ Murray, et al, *New English Dictionary on Historical Principles*, 938:461.

⁷⁴ *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 288.

⁷⁵ Little, et al, *Shorter Oxford English Dictionary*, 661.

<i>The Concise Oxford Dictionary of Current English</i> (4th edition) ⁷⁶	1952	{a rooting out (of species, race, sect or opinion) <} èxterm'in āte , v.t. Root out (species, race, sect or opinion).
<i>The Concise Oxford Dictionary of Current English</i> (6th edition) ⁷⁷	1976	{the utter destruction (of species, race, sect, opinion) <} èxter'min āte , v.t. Destroy utterly (species, race, sect, opinion).
<i>The New Collins Dictionary and Thesaurus in One Volume</i> ⁷⁸	1987	{the act of exterminating, destroying completely, annihilating or eliminating (a thing or living being) or the state of being exterminated, destroyed completely, annihilated or eliminated <} exterminate ... <i>vb (tr.)</i> to destroy (living things, esp. pests or vermin) completely; annihilate; eliminate + destruction ... the act of ... or state of ... [see Table 2 above]
<i>The Concise Oxford Dictionary of Current English</i> (9th edition) ⁷⁹	1995	{the act or an instance of utterly destroying, getting rid of or eliminating (something) <} eliminate ... <i>v.tr.</i> 1 destroy utterly (esp. something living). 2 get rid of; eliminate (a pest disease, etc.) + destruction ... the act or an instance of ... [see Table 2 above].
<i>Collins English Dictionary</i> (12th edition) ⁸⁰	2014	{the act of destroying completely, annihilating, eliminating (something) <} exterminate ... verb (<i>transitive</i>) to <u>destroy</u> (living things, esp <u>pests</u> or <u>vermin</u>) completely; <u>annihilate</u> ; <u>eliminate</u>
<i>Collins COBUILD Advanced Learner's Dictionary</i> (9th edition) ⁸¹	2018	{the act of killing people or animals, or state of people or animals being killed <} ex ter mi nate ... VERB To exterminate a group of people or animals means to kill all of them.... + de struction ... the act of ... or state of ... [see Table 2 above]
<i>Oxford English Dictionary</i> (3rd edition) ⁸²	2020	<i>n.</i> ... The action of exterminating. † 1. Expulsion from the bounds or limits of a country, state, or community; banishment, excommunication. <i>Obsolete</i> 2. a. Putting an end to, total extirpation; utter destruction....
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ⁸³	1828	<i>n.</i> The act of exterminating ; total expulsion or destruction ; eradication ; extirpation ; excision ...
<i>Webster's New World Dictionary of the American Language, College Edition</i> ⁸⁴	1962	<i>n.</i> an exterminating or being exterminated; annihilation.

⁷⁶ *Concise Oxford Dictionary of Current English* (4th edn), 420.

⁷⁷ Sykes, *Concise Oxford Dictionary of Current English* (6th edn), 367.

⁷⁸ McLeod, *New Collins Dictionary and Thesaurus*, 352, 267.

⁷⁹ Thompson, *Concise Oxford Dictionary of Current English* (9th edn), 477, 367.

⁸⁰ *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/exterminate>, accessed 16 Oct. 2018.

⁸¹ *Collins COBUILD Advanced Learner's Dictionary*, 536, 408.

⁸² *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, 1989), <https://www-oed-com.ezproxyd.bham.ac.uk/view/Entry/66984?redirectedFrom=extermination#eid>, accessed 12 Feb. 2020.

⁸³ Webster, *American Dictionary of the English Language*, n.p.

⁸⁴ *Webster's New World Dictionary of the American Language*, 515.

<i>Webster's New World College Dictionary</i> (4th edition) ⁸⁵	2010	{the act of destroying, getting rid of entirely as by killing, wiping out, annihilating (something) <} exterminate ... verb transitive to destroy or get rid of entirely, as by killing; <u>wipe out</u> ; annihilate
<i>American Heritage Dictionary of the English Language</i> (5th edition) ⁸⁶	2016	{the act of getting rid of (something) by destroying (it) completely <} ex·ter·min·ate ... <i>tr.v.</i> ... To get rid of by destroying completely ...

Table 6

LEXICAL DEFINITIONS OF TO VANISH

British Lexica	Year	Definition
<i>The English Dictionarie or An Interpreter of hard English Words</i> ⁸⁷	1623	to Vanishe out of sight. <i>Disappeare.</i>
<i>Glossographia</i> ⁸⁸	1656	–
<i>A New English Dictionary</i> ⁸⁹	1702	<i>disappear, or come to nought.</i>
<i>A New English Dictionary on Historical Principles</i> ⁹⁰	1884 – 1928	<i>v.</i> ... 1. intr. To disappear from sight, to become invisible, esp. in a rapid and mysterious manner.... 2. To disappear by decaying, coming to an end, or ceasing to exist ... 4. trans. To cause to disappear ; remove from sight. Now rare....
<i>The Concise Oxford Dictionary of Current English</i> ⁹¹	1911	<i>v.i.</i> ... Disappear suddenly ; disappear gradually, fade away ; pass away ; cease to exist ...
<i>The Shorter Oxford English Dictionary on Historical Principles</i> ⁹²	1933	<i>v.</i> ... 1. intr. To disappear from sight, to become invisible, esp. in a rapid and mysterious manner. 2. To disappear by decaying, coming to an end, or ceasing to exist ME.... 3. trans. To cause to disappear ; remove from sight 1440.
<i>The Concise Oxford Dictionary of Current English</i> (4th edition) ⁹³	1952	<i>v.i.</i> ... 1. Disappear suddenly ; disappear gradually, fade away ; pass away ; cease to exist ...
<i>The Concise Oxford Dictionary of Current English</i> (6th edition) ⁹⁴	1976	<i>v.</i> ... 1. v.i. Disappear suddenly; disappear gradually, fade away; cease to exist ... 2. v.t. Cause to disappear.

⁸⁵ *Webster's New World College Dictionary* (4th edn), <https://www.collinsdictionary.com/dictionary/english/exterminate>, accessed 16 Oct. 2018.

⁸⁶ *American Heritage Dictionary*, 627.

⁸⁷ C., *English Dictionarie*, n.p.

⁸⁸ B., *Glossographia*, n.p.

⁸⁹ K., *New English Dictionary*, n.p.

⁹⁰ Murray, et al, *New English Dictionary on Historical Principles*, 3589:37–38.

⁹¹ *Concise Oxford Dictionary of Current English*, adapted by Fowler and Fowler, 981.

⁹² Little, et al, *Shorter Oxford English Dictionary*, 2334.

⁹³ *Concise Oxford Dictionary of Current English* (4th edn), 1415.

⁹⁴ Sykes, *Concise Oxford Dictionary of Current English* (6th edn), 1286.

<i>The New Collins Dictionary and Thesaurus in One Volume</i> ⁹⁵	1987	<i>vb. (intr.)</i> 1. to disappear, esp. suddenly or mysteriously. 2. to cease to exist....
<i>The Concise Oxford Dictionary of Current English</i> (9th edition) ⁹⁶	1995	<i>v.</i> 1 intr. a disappear suddenly. b disappear gradually; fade away. 2 intr. cease to exist.... 4 tr. cause to disappear....
<i>Collins English Dictionary</i> (12th edition) ⁹⁷	2014	<i>verb (intransitive)</i> 1. to <u>dis</u> appear, esp <u>sudden</u> ly or mysteriously 2. to <u>cease</u> to exist; <u>fade</u> away ...
<i>Collins COBUILD Advanced Learner's Dictionary</i> (9th edition) ⁹⁸	2018	1 VERB If someone or something vanishes, they disappear suddenly or in a way that cannot be explained.... 2 VERB If something such as a species of animal or a tradition vanishes, it stops existing....
<i>Oxford English Dictionary</i> (3rd edition) ⁹⁹	2020	<i>v.</i> ... 1. intransitive. To disappear from sight, to become invisible, esp. in a rapid and mysterious manner ... 2. To disappear by decaying, coming to an end, or ceasing to exist ... 4. transitive. To cause to disappear; to remove from sight. Now chiefly with reference to conjuring....
American Lexica	Year	Definition
<i>American Dictionary of the English Language</i> ¹⁰⁰	1828	<i>v. i.</i> ... 1. To disappear ; to pass from a visible to an invisible state ... 2. To disappear ; to pass beyond limit of vision ... 3. To disappear ; to pass away ; to be annihilated or lost....
<i>Webster's New World Dictionary of the American Language, College Edition</i> ¹⁰¹	1962	<i>v.i.</i> ... 1. to disappear; pass suddenly from sight. 2. to decay or fade to nothing; pass gradually out of existence. 3. To cease to exist; come to an end....
<i>Webster's New World College Dictionary</i> (4th edition) ¹⁰²	2010	<i>verb intransitive</i> 1. to <u>go</u> or <u>pass</u> suddenly from <u>sight</u> ; disappear 2. to cease to exist; <u>come</u> to an end ...
<i>American Heritage Dictionary of the English Language</i> (5th edition) ¹⁰³	2016	<i>intr.v.</i> ... 1a. To pass out of sight, especially quickly; disappear.... b. To pass out of existence ...

⁹⁵ McLeod, *New Collins Dictionary and Thesaurus*, 1110.

⁹⁶ Thompson, *Concise Oxford Dictionary of Current English* (9th edn), 1550.

⁹⁷ *Collins English Dictionary*, <https://www.collinsdictionary.com/dictionary/english/vanish>, accessed 16 Oct. 2018.

⁹⁸ *Collins COBUILD Advanced Learner's Dictionary*, 1674–1675.

⁹⁹ *Oxford English Dictionary* (3rd edn, Oxford: Oxford University Press, 1989), <https://www-oed-com.ezproxyd.bham.ac.uk/view/Entry/221386?rskey=I8GPc1&result=2&isAdvanced=false#eid>, accessed 16 Oct. 2018.

¹⁰⁰ Webster, *American Dictionary of the English Language*, n.p.

¹⁰¹ *Webster's New World Dictionary of the American Language*, 1610.

¹⁰² *Webster's New World College Dictionary* (4th edn), <https://www.collinsdictionary.com/dictionary/english/vanish>, accessed 16 Oct. 2018.

¹⁰³ *American Heritage Dictionary*, 1915.

APPENDIX 7
HOW ANTIQUATED IS TREATED IN PART B

What follows is a working document showing how *antiquated* is allocated within Part B and why. It is indicative of how other translations are allocated.

Name	Translation	Keyword	State	Allocations	Rationale
AAT	is obsolete and antiquated	K3	Fixed	IA, IA, IA, IA	State determined by <i>is obsolete</i> which has a fixed state.
BLE	has antiquated	K1	Process	L, S, L, S	<i>Has antiquated</i> is a lexical definition unsupported by usage elsewhere, but conveying the sense of <i>made old</i> which is.
	is being antiquated and showing its old age	K2	Process	IA, UN, P, P	<i>Is being antiquated</i> has a process, but it is active, not passive, so it is lexically IA. There is insufficient usage elsewhere to know if it is IA elsewhere, so it is UN in the Usage-Elsewhere test. It is P for the remaining tests because it pairs <i>antiquated</i> to show it is the same verb as K1; K1 is the right tense, and K2 and K3 are synonyms.
BV	is antiquated and obsolete	K2	Fixed	IA, IA, IA, IA	State determined by <i>is ... obsolete</i> which has a fixed state.
ETH	is antiquated and hath grown old	K2	Fixed	S, S, S, S	State determined by <i>hath grown old</i> which is at the end of a process. This is an acceptable translation of <i>sy^p K2</i> making <i>is antiquated</i> acceptable if treated as <i>is become old</i> in order that it is a synonym of <i>hath grown old</i> . <i>Is antiquated</i> could be understood in differently and be inaccurate, but where a text is ambiguous it is to be treated as accurate.

Name	Translation	Keyword	State	Allocations	Rationale
HAW	hath made antiquated	K1	Process	L, S, L, S	<i>Hath antiquated</i> is a lexical definition unsupported by usage elsewhere, but conveying the sense of <i>made old</i> which is.
	is antiquated and grown old	K2	Fixed	IA, IA, IA, IA	State determined by <i>grown old</i> which is at the end of a process.
JB	anything old only gets more antiquated	K3	Fixed	IA, IA, IA, IA	State treated as being more of a fixed state.
KNOX	the superannuated, the antiquated	K3	Fixed	IA, IA, IA, IA	Following <i>the superannuated</i> , treat <i>the antiquated</i> as passive: <i>what is made old/aged</i> . This makes it an IA translation of vg.
MACE	has antiquated	K1	Process	L, S, L, S	<i>Has antiquated</i> is a lexical definition unsupported by usage elsewhere, but conveying the sense of <i>made old</i> which is.
	to be antiquated and obsolete	K2	Fixed	IA, IA, IA, IA	State determined by <i>be obsolete</i> which has a fixed state.
MNT	is antiquated and aged	K2	Fixed	IA, IA, IA, IA	State determined by <i>is aged</i> which has a fixed state
NBV	is antiquated and obsolete	K2	Fixed	IA, IA, IA, IA	State determined by <i>is ... obsolete</i> which has a fixed state
NTLP	is obsolete and antiquated	K3	Fixed	IA, IA, IA, IA	State determined by <i>is obsolete</i> which has a fixed state
TCNT	becoming obsolete and antiquated	K3	Process	L, S, L, IA	<i>Becoming antiquated</i> is a lexical definition unsupported by usage elsewhere, but conveying the sense of <i>becoming old</i> which is. <i>Becoming antiquated</i> is the right tense and voice, and it expresses process, but it is not a synonym of K2.
THOM	hath antiquated	K1	Process	L, S, L, S	<i>Hath antiquated</i> is a lexical definition unsupported by usage elsewhere, but conveying the sense of <i>made old</i> which is.

Name	Translation	Keyword	State	Allocations	Rationale
THOM Cont.	is antiquated, and grown old	K2	Fixed	IA, IA, IA, IA	State determined by <i>grown old</i> which is at the end of a process.
WADE	is growing old and antiquated	K3	Process	L, S, L, L	<i>Growing antiquated</i> is a lexical definition unsupported by usage elsewhere, but conveying the sense of <i>growing old</i> which is. <i>Growing antiquated</i> is the right tense and voice; it expresses process, and it is a synonym of K2. <i>Is ... antiquated</i> is an alternative translation and is IA, but where a text is ambiguous it is to be treated as accurate.
WBG	is old and antiquated	K3	Fixed	IA, IA, IA, IA	State determined by <i>is old</i> which has a fixed state.
WES	hath antiquated	K1	Process	L, S, L, S	<i>Hath antiquated</i> is a lexical definition unsupported by usage elsewhere, but conveying the sense of <i>hath made old</i> which is.
	is antiquated and decayed	K2	Fixed	IA, IA, IA, IA	State determined by <i>is ... decayed</i> which has a fixed state.
WET	has permanently antiquated	K1	Process	XS, XS, XS, XS	<i>Has antiquated</i> is a lexical definition unsupported by usage elsewhere, but conveying the sense of <i>has made old</i> which is, with the addition of <i>permanently</i> .
	is being antiquated and is waning in strength	K2	Process	IA, UN, P, P	<i>Is being antiquated</i> has a process, but it is active, not passive, so it is lexically IA. There is insufficient usage elsewhere to know if it is IA elsewhere, so it is UN in the Usage-Elsewhere test. It is P for the remaining tests because it pairs <i>antiquated</i> to show it is the same verb as K1; K1 is the right tense, and K2 and K3 are synonyms.

Name	Translation	Keyword	State	Allocations	Rationale
WORR	hath antiquated	K1	Process	L, S, L, S	<i>Hath antiquated</i> is a lexical definition unsupported by usage elsewhere, but conveying the sense of <i>made old</i> which is.
	is antiquated and groweth old	K2	?/ Process	IA, UN, P, P	K1 is a process, K3 is a process, and K1 and K2 both contain <i>antiquated</i> , so treat K2 as a process, in line with, rather than contrary to, K1 and K3. This makes it passive which makes it lexically IA, but there insufficient usage elsewhere to know if it is IA elsewhere, so it is UN in the Usage-Elsewhere test. It is P for the remaining tests because it pairs <i>antiquated</i> to show it is the same verb as K1; K1 is the right tense, and K2 and K3 are synonyms. If <i>is antiquated</i> is treated as a fixed state, all four allocations are IA, and accuracy is looked for where possible, so IA, UN, P, P is preferred.

APPENDIX 8
THE PRO FORMA LETTER TO A PUBLISHER
RESPONSIBLE FOR A SINGLE, STAND-ALONE TRANSLATION

Dear Sirs

I am a Masters by Research student, studying with the University of Birmingham in the UK, and the subject of my thesis is ‘The Accuracy of English Translations of Hebrews 8:13’. I am particularly interested in why some English translations of Heb. 8:13 translate *παλαιόω* as ‘old’ and others translate it as ‘obsolete’, and why revised editions keep or change the words of the original edition, but I am also looking at other aspects of the verse and translations using source texts in languages other than Greek.

I am, therefore, writing to you, as publishers of [*name of the translation*], to ask if you could please forward this email to someone who was part of the translation team, to ask for a brief explanation why they translated Heb. 8:13 as they did.

A one- or two-sentence reply will suffice if that explains their reasons why they used the words they did, and a reply within six weeks would be helpful, please, so I have time to analyse and write up my findings, but there is no obligation to reply. If I have not heard from you in seven weeks’ time, I will send a brief reminder, and, if I do not hear from you in response to that, you will not hear from me again about the matter. Consent to take part in the research will be assumed from the receipt of a reply.

I will only cite the name of a translation if I am quoting from published material which explains why Heb. 8:13 was translated as it was in a translation or I have permission to cite the name of the translation, and I will only cite the name(s) of a translator(s) if I am quoting from published material which cites their name(s). I will not identify the name(s) of the translator(s) emailing me, and I will only cite the name of the translation about which they write if I have permission to do so and I can do so without revealing the name(s) of the translator(s).

However, on occasions (e.g., if an original translation used *old* and a revision used *obsolete*), it would be helpful if I could identify the name of the translation along with the response received. I would, therefore, be grateful if the person responding could let me know, when they respond, if they would be willing for me to identify the name of the translation when writing up my findings, if I find it significant to do so. There is no obligation for anyone responding to agree to this.

Also, in order to ensure confidentiality, the responses will only be stored electronically by me; my computer is password protected and only used by me; emails will be copied to my computer and saved in my computer, rather than the cloud, and the emails will then be deleted for further security. Apart from myself, the only people who will have occasion to know the

names of those who have responded and/or the name of the translation about which they have written will be one or both of my supervisors, Dr Hugh Houghton (H.A.G.Houghton@bham.ac.uk) and Dr Karen Wenell (K.J.Wenell@bham.ac.uk), should it be appropriate to discuss names during supervisions sessions.

If you or the person responding to this email would like a copy of the section of my thesis summarising my findings as a result of translator responses, please let me know when responding. Also, if, having responded, the person responding to this email wishes to change or withdraw their response, they will be welcome to do so up until 20 December 2017, after which time it will be an integral part of my thesis and not possible to extract it.

Thank you and the translation team in anticipation of your assistance in this matter.

Yours faithfully

Jane Allen

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