

**English Translations and Evidence** 

## Inspired Word of God



## How We Got the Bible



## 



## 1633 Textus Receptus

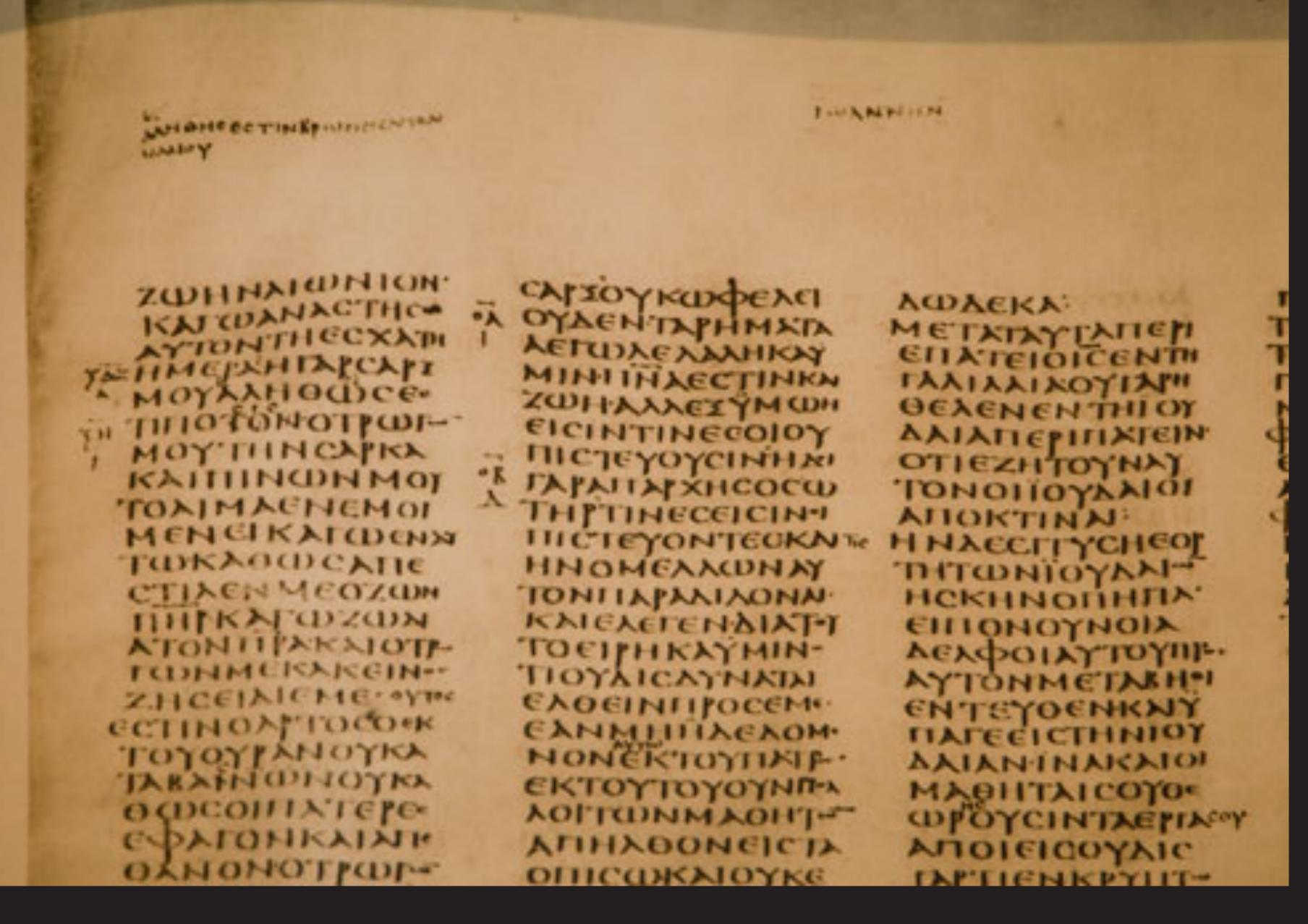


## Critical Era (1633-1881)



# Constantin Von Tischendorf







## Wescott and Hort



## English Translations



THE

#### NEW TESTAMENT

OF OUR LORD AND SAVIOR JESUS CHRIST,

TRANSLATED OUT OF THE GREEK

Being the Yersion Set Forth A. D. 1611, Compared with the Most Ancient Authorities and Revised A. D. 1881.

PRINTED FOR CHICAGO AND THE NORTHWEST.

CHICAGO: THE CHICAGO TRIBUNE PRESS.

This Edition is authorized by the American Comsaints of Breviews.

PHILIP SCHAFF, President. GEORGE E. DAY. Secretary.

New York, May 20, 1912.

sets forth a great variety of interesting facts | nigh as may be, accordingly as they were in connection with this and other Rible re- vulgariy used." The Translators had also visions. The English version of the New the liberty, in "any place of special ob-Testament here presented is a revision of the | scurity," to consult those who might be translation published in the year of Our qualified to give an opinion. Lord 1011, and commonly known by the name of the Authorized Version.

honored predecessors.

POINTS OF INTEREST-GREEK TEXT. with the Translation of 1615, two require spe- gruitles which remain are not more numer-

pression which would now be deemed hardly | chapters and pages would have involved so | in the same passage, or to the characteristic consistent with the requirements of faithful translation. They seem to have been guided by the feeling that their Version would secure for the words they used a lasting place in the language; and they express a fear lest they should be charged (by scoffers) with some trun-mitted to them from time to time each worqual dealing towards a great number of several portion of our first revision, and good English words," which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it easmot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work. MARGINAL NOTES.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former versions. The words of the rule are as follows: "No for the explanation of the Hebrew or Greek words which cannot without some circumiacution so briefly and fitly be expressed in the text." Here again the translators used some liberty in their application of the rule. Out of more than 700 marginal notes originally appended to the Authorized Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted to the useful and indeed necessary purpose every month (with the exception of August of placing before the reader alternative and Septembers in each year from the comrenderings which it was judged that the passage or the words would fairly admit. The notes referring to variations in the Greek | pany consisting at first of twenty-seven, but

Text amount to acout thirty-five. Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed: "The names of the | death. prophets and the boly writers, with the The preface, twenty-two pages in length, other names of the text, to be retained, as

WORK OF TRANSLATION. Passing from these fundamental rules, That trunslation was the work of many | which should be borne in mind by any one hands and of several generations. The founds- who would rightly understand the nature and tion was laid by William Tyndale. Histrans- character of the Authorized Version, atteniation of the New Testament was the true | tion is called to the manuer in which the primary Version. The Versions that followed | actual work of the translation was carried | Marginal Notes. were either substantially reproductions of on. The New Testament was assigned to Typdale's translation in its final chape, or re- two separate companies, the one consisting risions of Versions that had been themselves of eight members sitting at Oxford, almost entirely based on it. Three successive | the other, consisting of seven members, stages may be recognized in this con- sitting at Westminster. There is no reason tinnous work of authoritative revision; to believe that these companies ever sat first, the publication of the Great Bible together. They communicated to each other, of 1539-'41 in the retgu of Henry VIII: and likewise to the four companies to which next, the publication of the Bishops' Bible of | the Old Testament and the Apocrypha had 1908 and 1973 in the reign of Elizabeth; and | been committed, the results of their labors; lastly, the publication of the King's Bible of and perhaps afterwards reconsidered them: out to the reign of James I. Besides these, but the fact that the New Testament was dithe Genevan Version of 1500, itself founded vided between two separate bodies of men rule; but it proved inconvenient to record on Tyndale's translation, must here be involved a grave inconvenience, and was be-named; which, though not put forth by youd all doubt the cause of many inconauthority, was widely circulated in this coun- sistencies. These probably would have been try, and largely used by King James' Trans- much more serious, had it not been provided | Greek texts of the New Testament. lators. Thus the form in which the English | that there should be a final supervision of New Testament has now hern read for 270 the whole Bible, by selected members from thus approved, it may be observed that the years was the result of various revisions unde Oxford, Cambridge, and Westminster, the fourth rule, by requiring that "the text to be between 1505 and 1611; and the present He- three centres at which the work had been adopted "should be "that for which the evivision is an attempt, after a long interval, to | carried on. These supervisors are said by follow the example set by a succession of one authority to have been six in number, of documentary evidence without deference and by another twelve. When it is remem- to any printed text of modern times, and bered that this supervision was completed in | therefore to employ the best resources of I. Of the many points of interest connected | nine months, we may wonder that the incon-

manies appear to have been oc-

much of indirect, and indeed frequently of direct, interpretation, that we judge it best to outit them altogether.

OUR COMMUNICATIONS WITH THE AMERICAN COMMITTEE have been of the following nature: We

received from them in return their criticions and suggestions. These we considered with much care and attention during the time we were sugaged on our second revis-We then sent over to them the various portions of the second revision as they were completed, and reveived further suggestions, which, like the former, were closely and carefully considered. Last of all, we for-warded to them the Revised Version in its final form; and a list of these passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their cure, vigilance, and accuracy; and we humbly pray that their marginal notes at all to be affixed, but only labors and our own, thus impuly unjud may be permitted to bear a bloosing to both ntries, and to all English-speaking prople throughout the world.

THE WHOLE TIME DEVOTED TO THE WORK has been ten years and a baif. The first revision occupied about six years; the second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the second revision, and of many details and reserved questions arising out of our own labors. As a rule, the session of four days has been held menorment of the work in June, 1930. The averrare attendance for the whole time has been aixtoon each day; the whole Company confor the greater part of the time of twentyfour members, many of them residing at great distances from London. Of the original number four have been removed from us by

COPYRIGHT.

At an early stage in our labors, we entered sto an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expersons of the undertaking; and procured for the Revised Version the advantage of being published by bodies long connected with the publication of the Authorized Version.

TEXT OF THE PRESENT WORK. III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under the four

ends of Text, Translation, Language, and

A revision of the Greek text was the necfall within our province to construct a con-tionous and complete Greek text. In many cases the English rendering was considered to represent correctly either of the two competling readings in the Greek, and then the estion of the text was usually not raised. A sufficiently laborious task remained to deciding between the rival cialms of various as the University Presses have undertaken to print them in connection with complete

IN REGARD OF THE READINGS.

effect an instruction to follow the authority riticism for estimating the value of evidence. Textual criticism, as applied to the Greek New Testament, forms a special study of uch intrinser and difficulty, and even now

use of particular words by the same writer, the studied variety adopted by the Translatorx of 1611 has produced a degree of Inconaistency that caused be freenciled with the principle of faithfulness. In such cases we have not benitated to infroduce alterations. general reader to be materially affected. In a few except

THE LAST CLASS OF AUTERATIONS. is that which we have described as rendered necessary by consequency; that is, by reason of some foregoing alteration. The cases In which these consequential changes have been found necessary and himmerous and of very different kinds. Sometimes the change has been made to avoid jautology; some times to obvious an unpidating alliberation or some other sidelicity of would; monetimes, in the case of smaller words, to preserve the familiar ricythus; somethion for a convergenes of reasons, which, when explained, would at once be accepted, but until so explained might never be structed even by infelligent readers.

This may be made plain by an example, When a particular word is found to recur with characteristic frequency in, any one of the Sacred Writers, it is selsiously desirable to adopt for it some uniform rendering. Auato, where, as in the case of the first three Evangelists, previsely the same clauses. ornentences are found in more than one of the Gospels, it is no loss necessary to translate them in every place in the same way. These two principles may be illustrated by refer-ence is a morel that perpetually recurs in St. Mark's Gospel, and that may be translated either "straightway," "forthwith," or "immentiately." Let it be supposed that the first rendering is closes, and that the word, in accordance with the first of the above prinriples, is in that Gospel uniformly translated straightway." Let it be further aupposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorated Version happens to be "fortnwith" or "hamodistery." That rendering must be changed on the second of the above principles; and yet such a change woold not have been made but for this consurrence of two sound attaciples, and the consequent necessity of maxing a change on

grounds extraneous to the passage itself. This is but one of many instances of conarquential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the Authorized Version as faithfulness would allow,

THERE ARE SOME OTHER POINTS OF DETAIL which it may be here convenient to notice, One of these, and perhaps the most important, is the rendering of the Greek norist. many foundation of our work; but it did not | There are numerous cases, especially in connection with particles ordinarily expressive of present time, in which the use of the indefinite past before in tirech and English is altogether different; and in such lustances we have not altempted to violate the idious of our language by forms of expression which it could not bear. But we have often ventused to represent the tireck north by the Enreadings which might properly affect the guids preterile, even where the reader may translation. When these were adjusted, our | and some passing difficulty in such a deviations from the lext presumed to under-lie the Authorized Version had next to be that the true meaning of the original was auxiliary. A remarkable Blustration may be from the Poetical Books of the Gid Testafound in the seventeenth compter of St.
John's Gospei, where the combination of the titles of the different Books that make up the John's Gospel, where the combination of the norist and the perfect shows, beyond all year sonable doubt, that different relations of time source intended to be expressed.

Changes of translation will also be found in connection with the autist participle, arising from the fact that the usual periphrasis been largely reproduced in the Authorized Version by "when" with the past tense (as for example in the second chapter of St. Matthew's Gospel's, even where the ordinary participle rendering would have been easier and more natural in English.

THE TESTES. one to the perfect and the Imper-

much to the strength and variety of the Ausortend Version, and give an archaic color to many felicities of diction, have been seldem modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other partieulars, we have sought to assimilate the new

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there mly, we have used words of a later date; but not without having first assured our-selves that they are to be found in the writings of the best authors of the period to a Version that shall be alike literal and idiowhich they belong,

IN REGARD TO PROPER NAMES no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best to follow generally the rule laid down for our predecessors. That rule, may be remembered, was to this effect. The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used." Some difficulty has been felt in dealing with names less fu-minarly known. Here our general practice has been to follow the Greek form of names, everyt in the case of persons and places mentioned in the Old Testament; in this case we have followed the Hebrew.

MARRIETAL BOYES.

4. The subject of the marginal notes deserves special attention. They represent the results of a large amount of careful and claborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the operations that have almost daily come before us for decision. These notes fall into four main groups; First, notes specifying such differences of reading as were judged to be of aufficient importance to require a particular notice; accordly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the lest; thirdly, notes, very few in number, afording some explanation, which the originat appeared to require; fourthly, alternative renderings in difficult or debatable passages, The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 279 years that have passed away since their labors were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which recessarily came under discussion. We have therefore placed before the render in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve conalderation. The rendering in the text, where it agrees with the Authorized Version, was supported by at least one-third, and, where it differs from the Authorized Version, by at least two-thirds of those who were present at the second revision of the passage in ques-

SUPPLEMENTARY CHANGES.

Paragraphs, the mode of trinting Quodations and Zerubbabel; and Zerubbabel begut New Testament, -all of them particulars on | Sadoe begat Achim; and Achim begat Elind; which it seems desirable to add a few ex- and Elicot begat Eleanar; and Eleanar begat planulory fromther. (a) The determination, in each place, of

the words to be printed in Italics has not been by any means easy; nor can we hope to the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A re- away to Babylon unto the Christ fouriers view of the words so printed was made, after a lapse of some years, for the editions of the Anthorised Version published at Cambridge in 1029 and 1618. Further, though slight,

that word a work can meyer be accompby organized efforts of scholarship and criticiem unless guisted by Divine belp. We know full well that detects must have

their place in a work so long and so ardness as this which has now come to an end. Houlabes and imperfections there are in the noble Translation which we have been ralled upon to revise; blemishes and imperfections will assuredly be found in our own revision. All endeavanother tourse must fall short of their aim, when the obligation is imposed of producing matic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the arreduction of slight changes has east a rew ight uson much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognized in the original, forw often idiom has stood in the way of a perfect rembering, and how often the attempt to preserve a familiar form of words, or even a fasollier cadence, has only added another perpleasity to those which already beset us,

have been permitted to complete, our closing words must be words of mingled thanksgiving humility, and prayer. Of thankagiving, for the many blessings vouchsafed to us throughout the autroken progress of our task; and of prayer to Almignty God that the Gospel of our Lord and Savior Jesus Christ may be more clearly and more freshir shown forth to all who shall be readers of this Book. Jentualty Champan, Warrensville Asset, B. Avrenber, Ho.

#### THE GOSPELS.

ST. MATTHEW.

1. The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judsh and his beethren; and Judah begat Perez and Zera of Tamar; and Percz begat Hezron; and Hezron beent Ram; and Ram begat Amminadab; and Annihadab begat Nahshon; and Nahshon begat Salmon; and Salmon begat Boaz of Eshab; and Boaz begat Obed of Ruth;

And David begat Solomon of her that had been the wife of Urish; and Solomon begat Reboleam; and Rehobeam begat Ablish; and Abijah begat Asa; and Asa begat Jelsow aphat; and Jehovaphat begat Joram; and Joram begat Uzziah; and Uzziah begat the Jotham; and Jotham begat Alaz; and Alaz begat Henekish; and Henekish begat Manusseh; and Manasseh begat Amon; and Amon begat Josish; and Josish begat Jerhonish and his brethren, of the time of the carrying

Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying | tall general less.

Now the birth of Jesus Christ was on this wise: When His mother Mary had been betrothed to Joseph, before they came together

have felt more and more, as we went onward, God in a dream, he withdrew into the paris of Galilee, and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the peoplets, that he should be called a Nazarene.

5. And in those days cometh John the Bap tist, preaching in the wilderness of Judge, saying, Repent yet for the Kingdom of Heaven is at hand. For this is he that was spoken of by Isaiah the prophet, saying,

The veice of one crying in the wilderness, Make we ready the way of the Lord, Make his paties straight.

Now John binself had his reiment of camel's hair, and a leathern girdle about his loins; and his food was locust and wild honey, Then went out unto him Jerusalem and all Judea, and all the region round about Jordan: and they were haptized of him in the River Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducers coming to his haptism, he said unto them, 'Ve offspring of vipers, who warned you to fire from the wrath to come? liring torth therefore fruit worthy of repentance; and think not to say within yourselves. We have Abraham to our father: for I say units you, that God is able of these stones to raise up children unto Abraham. And even now is the ax laid note the roots Thus, in the review of the work which we of the trees, every tree therefore that bringeast into the lies. I insteed taptibe you with water unto reportance; but he that cometh after me is mightier than I, whose shoes I am not worthy to hear; he shall baptize you corporate labors; of humility, for our failures | with the Holy Givest and with fire; whose and imperfections in the fulfillment of our | fan is in his hard, and he will thoroughly cleanse his threshing-door; and he will gather his wheat into the garner, but the chaff he will burn up with suquenchable fire.
Then counth Jeuns from Galilee to the

Jordan unto John, to be implied of him. But John would have hindered him, saying, I have need to be baptized of thee, and comes \$ thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to failill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway from the water; and lo, the heavens were opened unto him, and he naw the Spirit of God drancoding as a dose, and consing upon him; and io, a voice out of the heavens, saving. This is my beloved Son,

in whom I am well pleased. 4. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty sights he afterward hungered. And the tempter came and said unto him, if they art the Son of God command that these stones become bread. But he answered and said, and Obed begut Jene; and Jene begut David It is written, Man shall not live by bread the King. of the month of God. Then the devil taketh him into the boly city; and he set him on the pennacie of the temple, and saith unto him If thou art the Son of God east thyself down; for it is written,

He shall give his angels charge concern-

And on their hands they shall bear thee up. Lest haply thou dash thy foot against a

Jesus said unto him, Again II is written Thou shall not tempt the Lord thy God. Again, the devil taketh him anto an exceeding high mountain, and speweth him all the A few supplementary matters have yet to be mentioned. These may be thus enumerated. These may be thus enumerated, who use of italics, the arrangement of Jectoniah begat Shealtiel; and Shealtiel begat the give thee, if then will fall down and worship me. Then saith Jesus unbo him, Get thee worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministers mada him.

Now misen he heard that John was dellyered up, he wishdrew into Galilee; and leaving Nazureth, he came and dwell in Capername, which is by the sea, in the borders of Zebulun and Naphtall; that it might be minited which was spoken by Isaiah the proplet, saying.

The land of Zebulun and the land of Naph-Toward the sea, beyond Jordon, Galilies of the Gentile

The people which sat in darkness And to them which sat in the region and abadow of death,

## English Translations



SCRIBES AND SCRIPTURE: THE AMAZING STORY OF HOW WE GOT THE BIBLE

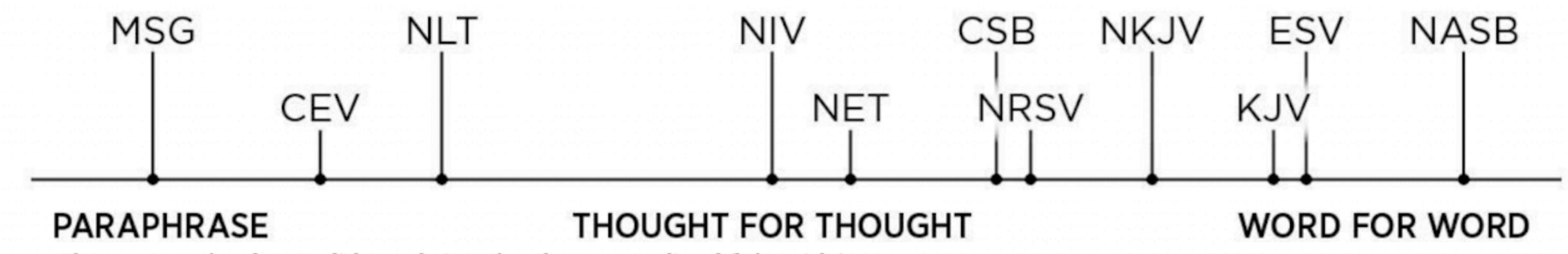


Fig. 9.2. The spectrum of modern English translations, from least to most literal (left to right)



8 The master commended the dishonest manager for his shrewdness. For the sons of this world are more shrewd in dealing with their own generation than the sons of light. 9 And I tell you, make friends for yourselves by means of unrighteous wealth, so that when it fails they may receive you into the eternal dwellings.



Luke 16:8—9 (ESV)

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Luke 16:8—9 (ESV)

ANCHORED Now here's a surprise: The master praised the crooked manager! And why? Because he knew how to look after himself. Streetwise people are smarter in this regard than law-abiding citizens. They are on constant alert, looking for angles, surviving by their wits. I want you to be smart in the same way—but for what is right—using every adversity to stimulate you to creative survival, to concentrate your attention on the bare essentials, so you'll live, really live, and not complacently just get by on good behavior."

Luke 16:8—9 (MSG)

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8 "The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light. 9 I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings.

Luke 16:8—9 (NIV)



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Luke 16:8—9 (NIV)







Table 9.1. Revisions in modern English Bibles

	RV (1881, 1885)	RSV (1952)	NRSV (1990)
Psalm 50:9	I will take no bullock out of thy house	I will accept no bull from your house	I will not accept a bull from your house
2 Corinthians 11:25	Thrice was I beaten with rods, once was I stoned	Three times I have been beaten with rods; once I was stoned.	Three times I was beaten with rods. Once I received a stoning.
James 2:3	And ye have respect to him that weareth the gay clothing	And you pay attention to the one who wears the fine clothing	And if you take notice of the one wearing the fine clothes



28 And God blessed them, and God said unto them, Be fruitful, and multiply, and <u>replenish</u> the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Genesis 1:28 (KJV 1900)



28 And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."

Genesis 1:28 (ESV)



2 The earth <u>was</u> without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

Genesis 1:2 (ESV)



Table 9.2. Inclusive language in the New International Version (differences are italicized)

NIV 1984
$^6$ "What is $man$ that you are mindful of $him$ , the son of man that
you care for him? $^7$ You made $him$ a little lower than the angels; you
crowned $him$ with glory and honor $^8$ and put everything under $his$
feet." In putting everything under him, God left nothing that is not
subject to him. Yet at present we do not see everything subject to
him. 9 But we see Jesus, who was made a little lower than the angels,
now crowned with glory and honor because he suffered death, so
that by the grace of God he might taste death for everyone.

NIV 2011

<sup>6</sup> "What is *mankind* that you are mindful of *them*, a son of man that you care for him? <sup>7</sup> You made *them* a little lower than the angels; you crowned *them* with glory and honor <sup>8</sup> and put everything under *their* feet." In putting everything under *them*, God left nothing that is not subject to *them*. Yet at present we do not see everything subject to *them*. <sup>9</sup> But we do see Jesus who was made lower than the angels for a little while, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.





How much worse punishment, do you think, will be deserved by the one who has trampled underfoot the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace?

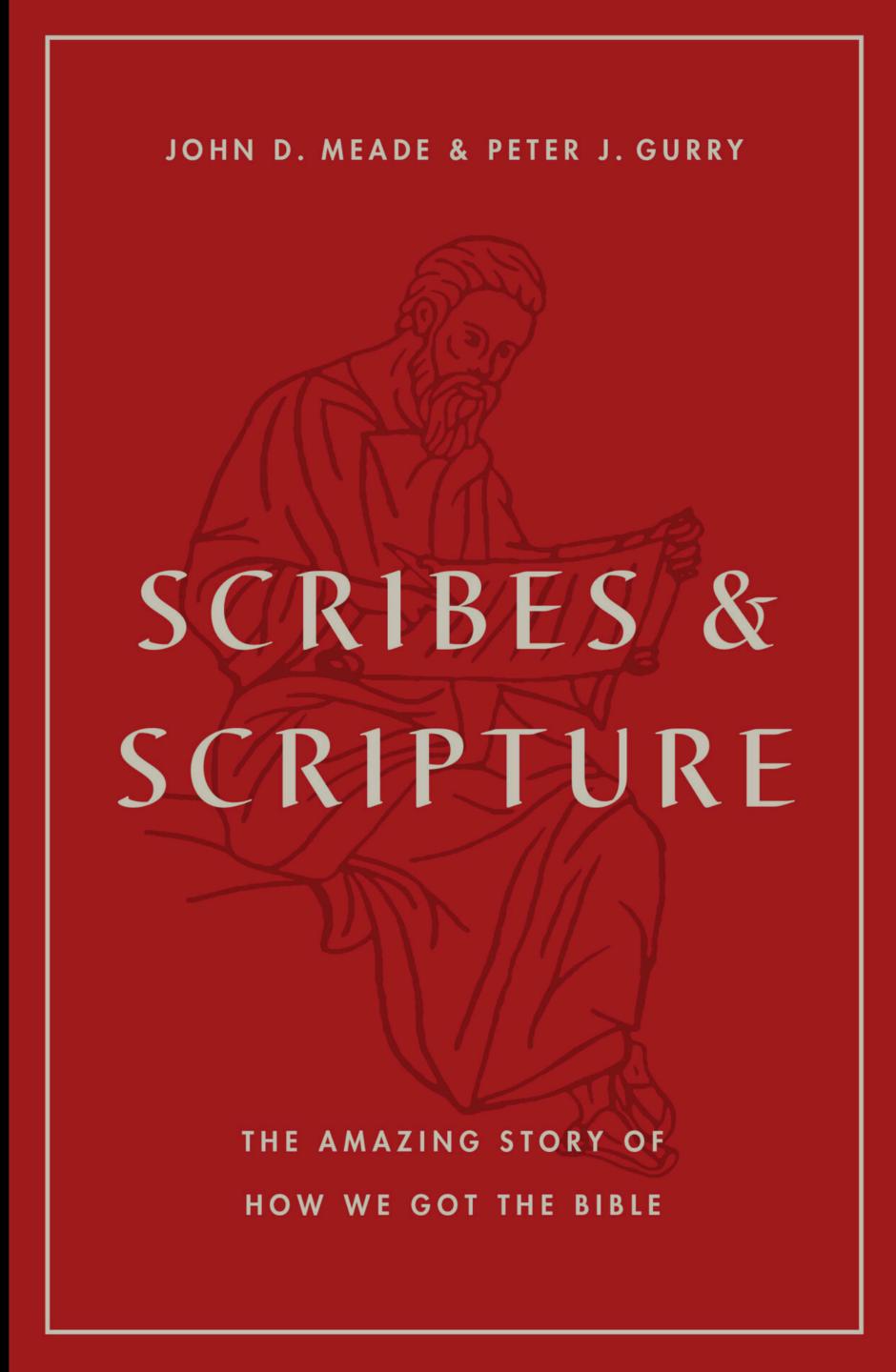
Hebrews 10:29 (ESV)



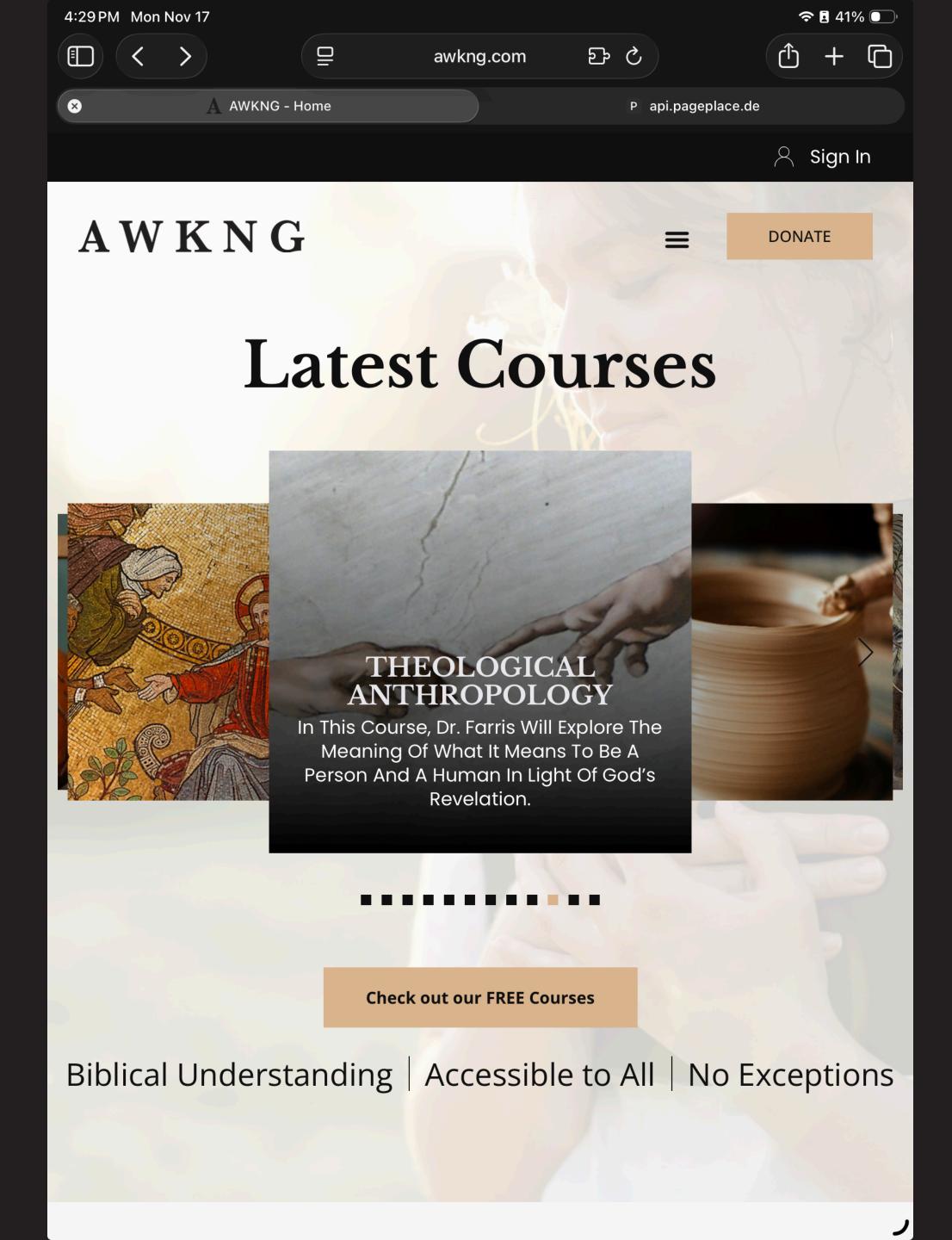
How much more severely do you think someone deserves to be punished who has trampled the Son of God underfoot, who has treated as an unholy thing the blood of the covenant that sanctified <u>them</u>, and who has insulted the Spirit of grace?



Hebrews 10:29 (NIV 2011)









## EVICENCE







ANCHOBER







Then Joshua built on Mount Ebal an altar to the LORD, the God of Israel, as Moses the servant of the LORD had commanded the Israelites. He built it according to what is written in the Book of the Law of Moses—an altar of uncut stones, on which no iron tool had been used. On it they offered to the LORD burnt offerings and sacrificed fellowship offerings.



Joshua 8:30-31 (ESV)

ANCHORED
There, in the presence of the Israelites, Joshua wrote on stones a copy of the law of Moses. 33 All the Israelites, with their elders, officials and judges, were standing on both sides of the ark of the covenant of the LORD, facing the Levitical priests who carried it. Both the foreigners living among them and the native-born were there. Half of the people stood in front of Mount Gerizim and half of them in front of Mount Ebal, as Moses the servant of the LORD had formerly commanded when he gave instructions to bless the people of Israel. Joshua 8:32-33 (ESV)

Afterward, Joshua read all the words of the law—the blessings and the curses—just as it is written in the Book of the Law. 35 There was not a word of all that Moses had commanded that Joshua did not read to the whole assembly of Israel, including the women and children, and the foreigners who lived among them.

Joshua 8:34-35 (ESV)



# Questions?

