

HISTORY OF THE ENGLISH BIBLE

Lynn A. McMillon
Oklahoma Christian University

INTRODUCTION: Why Study the History of the Bible?

- A. Because it is GOD'S Word to man
 - 1. Psalm 119:105 "Thy word is a light to my pathway. . . "
 - 2. 2 Timothy 3:15-17 "Every inspired scripture is profitable . . . "
- B. Because it is the oldest attested book of religion
 - 1. The Pentateuch written ca. 11th-14th century B.C.
 - 2. The Rig-Veda of Hinduism written 8th century B.C.
 - 3. The Avesta of Zoroastrionism written 7th century B.C.
 - 4. The Koran of Mohammadanism written 7th century A.D.
- C. Because it is the most widely translated book in the world
 - 1. Today the Bible exists in 1100 languages
 - 2. In the Twentieth Century more than 500 new languages were added
- D. Because it is the most widely translated and published book in English
 - 1. Since 1611 more than 500 translations in English have appeared
 - 2. The number of copies printed, sold, and distributed numbers in the millions each year

I. THE BEGINNINGS OF THE BIBLE

- A. Moses is credited with writing the earliest parts of the Old Testament, Genesis - Deuteronomy.
Ex. 17:14; 24:4; 34:27; Num. 33:2; Deut. 31:9; 31:22; Josh. 24:26.
 - 1. This means that Moses had to write it after the Exodus from Egypt which is dated variously, 1441-1225 B.C.
 - 2. Critics have maintained that Mosaic authorship was impossible since writing was unknown at that early date.
 - 3. Archaeology has since established well developed writing in the following countries before the time of Moses.
 - a. Sumerian in Mesopotamia, 3100 B.C. - Abraham's home, Gen. 15:7
 - b. Egyptian in Egypt, 3000 B.C.
 - c. Hittite in Palestine in use by 1500 B.C.
- B. Early writing materials for portions of the Old Testament
 - 1. Writing instruments
 - a. Sharpened reed pen, Jer. 8:8; Is. 8:1; Judges 5:14; Psalm 45:1.
 - b. Iron pen, Job. 19:24; Job 17:1.
 - 2. Writing surfaces
 - a. Stone, Ex. 31:18; 34:1, 28; Deut. 27:2-3; Josh. 8:30-32.
 - b. Clay, Ex. 4:1 (Sumerian was also on soft clay, See B.3.a.
 - c. Wood, Isaiah 30:8; Hab. 2:2.
 - d. Leather, Jer. 36:23 (Specimens from Egypt 2000-1788 B.C. still in existence)
 - 3. Ink
 - a. Ink made from lampblack, Jer. 36:18.
 - b. Inkhorn to hold the ink, Ez. 9:2, 3, 11.
- 4. Scraping knife, Jer. 36:23, used to erase from leather.

- C. Scribes preserved the Old Testament book.
 1. Scribes were very meticulous copiers and bearers of Jewish tradition as well.
 - a. To insure accuracy, they totaled the number of letters, words, and verses, as a check against omissions or additions.
 - b. Thus, Lev. 13:33 is the middle verse of the Pentateuch, and the word "sought" in Lev. 10:16 is the middle word.
 - c. Worn and tattered scrolls were placed in a storage room called a "geniza," and after a time old scrolls were buried with great ceremony, accounting for the non-existence of Old Testament scrolls. One such "geniza" was discovered in 1890 in Cairo when a synagogue bought by Jews in 882 A.D. was remodeled. The scrolls went back to the 5th century A.D.
 2. On three occasions the Old Testament was threatened with extinction.
 - a. The destruction of Jerusalem by Nebuchadnezzar in 586 B.C. also brought the destruction of all scrolls except those already taken to Babylon.
 - b. In 167 B.C. Antiochus Epiphanes IV ordered all copies of the Pentateuch destroyed. (1 Macc. 1:56-57). The decree did not pertain to Jews in Babylon.
 - c. The destruction of Jerusalem by Titus in 70 A.D. also many scrolls, Josephus, Wars 5:5, 7.
 3. There are many books mentioned in the Old Testament which are not known to exist:
 - "The Book of the Wars of the Lord," Numbers 21:14f
 - "The Book of the Chronicles of the Kings of Israel" 1 Kings 14:19
 - "The Book of the Chronicles of the Kings of Judah"
 - "The Chronicles of King David" 1 Chronicles 27:24
 - "The History of Samuel the Seer" 1 Chronicles 29:29
 - "The Acts of the Kings of Israel" 2 Chronicles 33:18
 - "The Commentary of the Book of the Kings" 2 Chronicles 24:27

II. EARLY ENGLISH MANUSCRIPT BIBLES BEFORE PRINTING

- A. In 597 A.D., Christianity once again returned to England after having been driven out by the Anglos, Saxons, and Jutes, and by 650 all of England was again Christian.
- B. Paraphrase of Caedmon - 670 A.D.
 1. This was a paraphrase in Anglo-Saxon
 2. It was a folk song of the Creation and story of the Bible
- C. Psalter of Aldhelm - ca. 700 A.D.
 1. The Bishop of Sherborne translated the Psalms into English, being the first to translate any portion of scripture into English.
- D. Bede's Translation - 735 A.D.
 1. Contains the Lord's Prayer in English for the first time and the Gospel of John as completed on Bede's deathbed.
 2. There are no copies of either of these translations.
- E. Aelfric's Translation - 990 A.D.
 1. Aelfric, Archbishop of Canterbury, translated the Pentateuch, Joshua, Judges, Kings, Esther, Job. - The chief weakness of this work is the omission of "unnecessary" passages by Aelfric.
 2. Two copies of this are extant, one at Oxford and one in the British Museum.
- F. The Norman Conquest of England in 1066 suppressed translating efforts until 1215 A.D. when a series of verse paraphrases and rhymes were produced of religious services.

G. **PSALTER** of William of Shoreham - 1250 A.D.

H. **PSALTER** of Richard Rolle of Hampole - 1250 A.D., also contained a commentary to accompany the text.

I. **John Wycliffe's Bible** - 1384

1. He first translated Revelation and the Gospels along with a commentary, finally completing the New Testament about 1380.
2. The Old Testament was translated by Nicolas of Hereford who was summoned for heresy thus leaving the completion of the task to Wycliffe in 1384.
3. It was a translation of the Latin Bible and was so literal as to often be obscure.
4. A revision was made of this Bible around 1400 by John Purvey.
5. In 1390 a bill before Parliament condemned the work and successive efforts were made to take the Bible out of the hands of the people. In 1422 the Council of Constance ordered Wycliffe's bones to be burned and cast into the river for his sin of giving the Bible to the people.

III. **THE PRINTED ENGLISH BIBLE**

A. **William Tyndale's New Testament** - 1525

1. As a resident scholar in the house of Sir John Walsh, Tyndale said, "If God spares my life, ere many years, I will cause a boy that driveth the plough shall know more of the Scriptures than thou doest."
2. Having been refused aid in 1523 by the Bishop of London, Tyndale left England in 1524 for Hamburg and moved again ahead of his enemies to Cologne in 1525. The printing was scarcely started until he barely escaped to Worms with the plates and paper.
3. English merchants provided financial support for the printing and also smuggled the Bibles into England, where Bishop Tunstall of London provided money to buy and then burn them.
4. Of the 6,000 copies printed at Worms only a single copy containing Matthew 1:1-22 still exists.
5. The New Testament, translated from Greek, was followed in 1530 by a translation from Hebrew of the Pentateuch and Jonah.
6. In October, 1536 he was strangled and burned at the stake crying out: "Lord, open the King of England's eyes."

B. **Coverdale's Bible** - 1535

1. In 1534 the King was petitioned for a new translation but when it failed, Crammer and Cromwell approached Miles Coverdale about making such a translation.
2. In 1535 the work was published and dedicated to King Henry VIII in order to secure open circulation.
3. It represents the first complete printed English Bible and the first to circulate without opposition.
4. The New Testament was a revision of Tyndale's and being a translation of the German and Latin rather than Greek and Hebrew.
5. The first authorized printing on an English Bible came in 1537 with a new edition of Coverdale's Bible.

C. **Matthew's Bible** - 1537

1. The name "Thomas Matthew" appears at the end of the dedication page to Henry VIII is thought to be a pen name for John Rogers an assistant of William Tyndale.
2. Two London merchants paid the cost of printing which was done in Antwerp, Holland in 1537.
3. The edition contained Tyndale's version of Genesis to 2 Chronicles, Coverdale's for the rest of the Old Testament and Tyndale's New Testament.
4. Peculiarities of the edition include numerous woodcuts, introductions and summaries to the chapters, and extensive marginal notes.

D. The Great Bible - 1539-41

1. Oliver Cromwell, in 1537, commissioned Miles Coverdale to make a new revision of the Matthew's Bible. When it was completed Paris was selected for the printing because quality materials were available there, See Fig. 13.
2. In late 1538 the French Catholics pressured the French King to seize operation to London where in the spring of 1539 the volume appeared.
3. A royal proclamation in 1541 ordered a copy to be placed in every church and within two years it had become the most popular reading material and entertainment, with two more editions appearing in 1540 and three in 1541.
4. The Great Bible, 13 1/2 " x 9 1/2 " was a revision of Matthew's Bible in accordance with the Latin in the Old Testament and a revision of Matthew's in the New Testament in accordance with the Greek.

E. Taverner's Bible - 1539

1. Robert Taverner, an Oxford professor, produced a private "modern speech" translation which was never very widely accepted.
2. He attempted to compress the wording, shorten the rendering and use vivid language.
3. The New Testament as he translated it from Greek was much better than the Old Testament from Latin.

F. The Geneva Bible - 1557-60

1. During the close of Henry VIII's reign there was a reaction against the Protestant Reformation, so that in 1543 it was decreed that any edition of the Bible associated with William Tyndale was to be destroyed and again in 1546 Coverdale's Bible was condemned.
2. During the reign of Queen Mary no Bibles were published in England and the scene shifted to Geneva, Switzerland and a group of English refugees.
3. William Whittingham, John Calvin's brother-in-law, produced a New Testament in 1557 which was the first English Bible using verse divisions and italics.
4. Shortly afterwards a revision of the whole Bible was undertaken and completed in 1560, which has sometimes been called the "Breeches Bible" because of Genesis 3:7. From 1560-1644, 140 editions of this Bible appeared.

G. The Bishops' Bible - 1568

1. When Queen Elizabeth I took the throne she restored the public reading of the Bible which was the Great Bible, but the newly produced Geneva Bible was so much better that the former was discredited as being too prejudicial in its marginal notes.
2. Matthew Parker, archbishop of Canterbury, in 1563 assigned portions of the Bible to various men most of whom were bishops.
3. When the Bishops' Bible appeared in 1568 it at once superseded the Great Bible but not the Geneva Bible which continued to be preferred by individuals as is seen in the 120 editions of the Geneva Bible that were published in the next forty-three years as compared with only 20 editions of the Bishops' Bible.
4. The revisers consulted very little with each other and the result was a very rough uneven translation.

H. The King James Version or Authorized Version - - 1611

1. King James I called the Hampton Court Conference in 1604, to which Puritans and bishops were invited to discuss religious issues. At this time Dr. Reynolds, a Puritan scholar, proposed an effort to improve the English translation of the Bible.
2. Taking the suggestion, James took the lead in the effort by establishing the following major features:
 - a. It was to be executed by the universities.
 - b. It was to receive final approval from the Church and the King.
 - c. It was not to have marginal notes so as to not favor some.
3. The work was formally begun in 1607 with the selection of 48 scholars who were divided into six groups, three for the Old Testament, two for the New Testament and one for the Apocrypha.

(KJV)

4. The two year and nine month task was primarily a revision of the Bishops' Bible.
5. The revision was accomplished by each member of the group translating the same book, then comparison and standardization in the group and then final approval by a central committee of twelve, two from each group.
6. A 1631 edition has been called the "wicked Bible" for leaving "not" out of "Thou shall not commit adultery," Bishop Lloyd included Ussher's chronology in a 1701 edition and an edition in 1717 has been called the "Vinegar Bible" for having the "Parable of the Vinegar" in Luke 20.
7. By 1935 more than 75 million copies of the whole Bible and 90 million copies of the New Testament had been issued. .

I. American Standard Version, 1901 from the English Revised Version - 1881-85.

1. Around 1855 various suggestions were made to update the King James Version in light of archaeological discoveries and newly found manuscripts, but not until February, 1870, was a definite proposal for revision made.
2. In May, 1870, a committee of sixteen was appointed and divided into two companies, one for each Testament. Additional scholars of various churches were added until both committees had twenty-seven members.
3. Shortly after the work was begun two companies were formed in America to aid the project with the agreement that an American edition would not be published for twenty years (The A.S.V. appeared in 1901).
4. The New Testament was issued on May 17, 1881, and the Old Testament was issued May 19, 1885, the American edition appeared in 1901.
5. The New Testament of 1881 has been estimated to differ from the 1611 version in 5,780 places, whereas there are far fewer changes in the Old Testament.
6. General principles of the revision:
 - a. Introduce as few alterations of the KJV as possible
 - b. Revise headings of chapters, pages, etc.
 - c. Use italics to indicate words not in the original text
 - d. Provide footnotes showing synonyms or variant readings.

J. Revised Standard Version - 1946-52

1. In 1928 the copyright for the A.S.V. was acquired by the International Council of Religious Education who studied the idea of revision and recommended in 1939 that no one should be undertaken that would stay close to the King James tradition.
2. Five reasons were given in justification:
 - a. Ancient manuscripts were not available for the K.J.V. such as Codices Sinaiticus, Vaticanus, Alexandrines and the Greek papyri, such as the Chester Beatty to say nothing of the Dead Sea Scrolls which were to be forthcoming.
 - b. Discoveries in archaeology since 1611 have shed considerable light on the meaning of certain passages which makes a translation of them more accurate.
 - c. Archaic words in the KJV need replacing with words in current use.
 - d. There are also ambiguous passages which need a clearer translation, as in James 3:2 and Matthew 26:15.
 - e. The American Standard Version of 1901 was "strong in Greek and weak in English" and had not retained the beauty of the King James.
3. The revision committee was divided into an Old and New Testament section and then carefully examined the mimeographed translations of each member verse by verse with all decisions for revision of the KJV being decided by a 2/3 vote.
4. The New Testament appeared February 11, 1946 with a revision of the New Testament and completed Old Testament being published in 1952.
5. Analysis and general considerations of the RSV.
 - a. The name "Jehovah" in the KJV is rendered "Lord" in the RSV.
 - b. Psalms, Proverbs, Job, Ex. 1-15, Num. 23-24 and Deut. 32-33 are printed in a poetic rather than prose form.
 - c. Familiar passages such as Matt. 6:9-15; Lk. 1:46-55 and Lk. 1:68-79 are retained in the King James form.
 - d. Quotation marks are used to indicate dialogue.

K. The New English Bible . New Testament in 1961 and Old Testament in 1970.

1. The suggestion was made at the General Assembly of the Church of Scotland in 1946 for a completely new translation rather than a revision, accordingly a committee was appointed in 1947.
2. A panel of scholars was appointed for both Testaments with a separate panel to decide literary style.
3. Each book or part of a book was first given to a member who then sends copies of his translation to all the members of his panel for study. At the next meeting the draft is worked on with the approved copy going to the joint Old and New Testament committee for approval.
4. The general principles of the translation
 - a. Avoid archaisms and transient modernisms.
 - b. It should be plain to convey its meaning yet not bald.
 - c. It should not aim at preserving hallowed expressions but at conveying reality.
5. The NEB tends to use more British expressions and to tend in places toward confusion, cf. Acts 20:7.

L. New American Standard Bible. New Testament in 1963, Old Testament in 1973.

1. It was a revision of the ASV sponsored by the Lockman Foundation. Their fourfold aim:
 - a. "These publications shall be true to the original Hebrew, Aramaic, and Greek.
 - b. They shall be grammatically correct.
 - c. They shall be understandable to the masses.
 - d. They shall give the Lord Jesus Christ His proper place, the place which the Word gives Him; therefore, no work will ever be personalized." (Marshall, NASB-NIV, p.xvii)
2. Translated by evangelical scholars
3. Very literal. The sentence structure is more akin to Greek than English.

M. New International Version, New Testament in 1973 and the Old Testament 1978.

1. Edwin Palmer and 115 evangelical scholars from the U.S., Canada, Great Britain, Australia, Ireland and New Zealand representing 34 different religious groups.
2. By New York Bible Society (now International Bible Society) from many countries.
3. The method of translation involved 20 teams of translators, each consisting of a translator, co-translator, two consultants and an English stylist. Translations were screened by two editorial committees and finally approved by the Committee on Bible Translation.
4. The translators sought to produce a translation suitable for both private and public use by both young and old.
5. Accuracy of translation and English readability were of uppermost importance.
6. The Old Testament is translated from the Masoretic text as published in *Biblia Hebraica* and as enlightened by the Dead Sea Scrolls.
7. The New Testament is translated from a critically reconstructed text.

N. New King James Bible, 1982.

1. By Arthur L. Farstad and 130 evangelical scholars.
2. Sponsored by Thomas Nelson Publishing and using the *Textus Receptus* from Erasmus.
3. The NKJB does not claim to be a new translation but rather a new and improved edition of the old KJV.
4. The NKJV is not the first revision of the 1611 KJV.
 - a. The 1613 revision had more than 300 changes from 1611.
 - b. In 1638 two of the original translators offered additional corrections.
5. Notable and typical changes:
 - a. Dropped usage of the 2nd person pronouns: thee, thou, thine, ye.
 - b. Deleted old word endings: est, st, t and eth and th.
 - c. Modernized antiquated verb forms: spoke for spake Mt. 17:13, awoke for awake Mk. 4:38, drove for drave, Acts 18:6.
 - d. Modernized general vocabulary: stay for abide, native for barbarian, room for chamber, girl for damsel, weep for bewail, etc.
 - e. Words (primarily conjunctions) no longer used in the NKJB: howbeit, thitherward, henceforward, uttermost, whereinsoever, yonder, peradventure.
 - f. Spelling changes: armor for armour, Savior for Saviour, favor for favour.

O. Modern speech translations

1. **Weymouth New Testament**, 1903, contains notes which sometimes reflect his opinions and even archaic words which are still known. It is pretty accurate to the original language.
2. **James Moffatt's New Testament**, 1924, arranges the books in the supposed chronological order, with introductions to each book, historical tables, critical notes and appendix.
3. **"A New Translation in Plain English"** by C. K. Williams, in 1952 is an attempt to translate the Bible into "Plain English" of a basic vocabulary of 1,500 words. He does make use of another 160-170 words which are explained in a glossary.
4. **"New Testament in Modern Speech"** by J. B. Phillips, in 1958, is easily read, but objectionable in passages such as Acts 8:20 where his literal translation is weak.
5. **"New World Translation,"** 1961, is the production of the Watchtower Society of the Jehovah's Witnesses. It reflects their doctrines both in text and the extensive concordance, helps, and appendices designed to give information on their doctrines.
6. **Good News For Modern Man**, by Robert G. Bratcher, 1966, is the newest translation to appear. It contains a glossary, line drawings illustrating the passages and uses reasonable modern English while remaining fairly accurate, which tends to be more literal to the original.

P. Paraphrases. A paraphrase, unlike a translation, intends to state in simplified yet similar ways the ideas in the original language.

1. **The Living Bible Paraphrased** by Kenneth Taylor, 1971, published by Tyndale House.
 - a. It is not paraphrased from Greek and Hebrew originals but from the ASV of 1901 with some unnamed scholar checking the Greek and Hebrew.
 - b. "Rather than reflecting the variety of style of the biblical writers, all Scripture is reduced to Taylor's style of writing." (Lewis, 244)
 - c. Some theological problems: original sin in Rom. 5:12 and Eph. 2:3; premillennialism in Rev. 7:14 and 2 Tim. 4:1; salvation before baptism in Mk. 1:4, 1 Pet. 3:21 and Jn. 3:5.
2. **Reader's Digest Bible**, 1982 by Bruce Metzger. Condenses the text to about 60% of its original volume.
3. **The Message**, 1993 by Eugene H. Peterson. NavPress.
 - a. "The goal is not to render a word-for-word conversion of Greek into English, but rather to convert the tone, the rhythm, the events, the ideas, into the way we actually think and speak." Intro., p.9.

The Lord's Prayer in the Historic English Versions

(Luke 11:2-4 in the text of first editions, except as indicated below)

LINDISFARNE GOSPELS, C. 950

From *The Lindisfarne and Rushworth Gospels*.
Surtree Society, London, 1864. See, p. 5
above.

fader gehalgad sic noma ðin tocyndō
Pater sc̅isc̅etur nomen tuum, adueniat

ric ðin
regnum tuum,

hlaf userne dæghæmlice sēl us eghuec
p̅an̅em nostrum cotidianum da nobis

dæge
cotidie,

Ʒ f̅gef us synna usra gif faestlice æc
et dimitte nobis peccata nostra siquidem

Ʒe f̅gefæs eghuec scyldge us
et ipsi dimittimus omni debenti nobis,

Ʒ ne usic onlæd ðu in costunge
et ne nos iuducas in temptationem

WYCLIFFITE BIBLE, C. 1384

The earliest version, reprinted from the text
edited by Forshall and Madden, Oxford,
1850.

Fadir, halewid be thi name. Thi kyngdom
come to. ȝyue to vs to day oure eche
dayes breed. And forȝyue to vs oure
synnes, as and we forȝyuen to ech owhyge
to vs. And leed not vs in to temptacioun.

TYNDALE NEW TESTAMENT, 1525

Reprinted from a facsimile of the Bristol copy,
see p. 8 above.

Oure father which arte in heuē, halowed
be thy name. Lett thy kyngdō come.
Thy will be fulfilled, even in erth as it is in
heven. Oure dayly breed geue us this
daye. And forgeve vs oure synnes: For
even we forgeve every man that tras-
paseth vs; and ledde vs not into tempta-
ciō, Butt deliver vs from evyll Amen.

COVERDALE BIBLE, 1535

O oure father which art in heauen, hal-
owed be thy name. Thy kyngdome come.
Thy wil be fulfilled upon earth, as it is in
heauen. Geue vs this daye oure daylie
bred. And forgeue vs oure synnes, for we
also forgeue all them that are detters
unto vs. And lede vs not in to tempta-
cion, but delyuer vs from euell.

MATTHEW'S BIBLE, 1537

O oure father which arte in heauen,
halowed be thy name. Thy kyngdome
come. Thy will be fulfilled, euen in erth
as it is in heauen. Oure dayly breed geue
vs euermore. And forgeue vs our synnes:
For euen we forgeue euery man y^t
treaspaseth vs. And leade vs not into
temptacion. But delyuer vs from euyl.

GREAT BIBLE, 1539

O oure father which art i heauen, halowed
be thy name. Thy kyngdome come. Thy
will be fulfilled, euē in erth also as it is
in heauē. Oure dayly breed geue vs thys
daye. And forgeue vs our synnes: For
euē we forgeue euery man that treas-
paseth vs. And Leade vs not ito temp-
tacyon. But delyuer vs from euyl.

GENEVA BIBLE, 1560

- 2 Our Father, w^h art in heauē, halowed
be thy Name: Thy kingdome come:
Let thy wil be done euē in earth, as *it*
is in heauen:
- 3 Our daily bread giue vs for the day:
- 4 And forgiue vs our sinnes: for euen
we forgiue euerie man that is indebted
to vs: And lead vs not into temptation:
but deliuer vs from euil.

BISHOPS' BIBLE, 1568

- 2 O our father which art in heauen,
halowed be thy name, thy kyngdome
come, thy wyll be fulfilled, euen in
earth also, as it is in heauen.
- 3 Our daily breade geue vs this day.
- 4 And forgeue vs our synnes: For
euen we forgeue euery man that
trespasseth vs. And leade vs not into
temptation, but delyuer vs from euyl.

RHEIMS N. T., 1582

- 2 FATHER, sanctified be thy name.
Thy kingdom come. Our daily bread
- 3 giue vs this day, and forgiue vs our
sinnes, for because our selues also doe
forgiue euery one that is in debt to vs.
- 4 And lead vs not into temptation.

KING JAMES BIBLE, 1611

- 2 Our Father which art in heauen,
Halowed be thy Name, Thy kingdom
come, Thy will be done as in heauen,
so in earth.
- 3 Giue vs day by day our dayly bread.
- 4 And forgiue vs our sinnes: for we
also forgiue euery one that is indebted
to vs. And lead vs not into temptation,
but deliuer vs from euill.

ENGLISH REVISED N. T., 1881

- 3 Father, Hallowed be thy name. Thy
kingdom come. Give us day by day
- 4 our daily bread. And forgive us our
sins; for we ourselves also forgive every
one that is indebted to us. And bring
us not into temptation.

REVISED STANDARD VERSION 1946

FATHER, hallowed be thy name. Thy
kingdom come. 3 Give us each day our
daily bread; 4 and forgive us our sins, for
we ourselves forgive every one who is in-
debted to us; and lead us not into temp-
tation.

NEW ENGLISH BIBLE N. T., 1961

Father, thy name be hallowed;
Thy kingdom come.
Give us each day our daily bread.
And forgive us our sins,
For we too forgive all who have done us
wrong.
And do not bring us to the test.

AMERICAN STANDARD EDITION OF THE REVISED VERSION, 1901

Father, Hallowed be thy name. Thy
kingdom come. Give us day by day
our daily bread. 4 And forgive us our
sins; for we ourselves also forgive every
one that is indebted to us. And bring us