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Divine name king james bible online

Posted Wednesday, September 2, 2015 12:00 pm A new King James Bible has broken a centuries-old tradition and follows in the footsteps of several Bible translations that traced the Divine Name back to its original place in the Old Testament. The Divine Name King James Bible raises eyebrows in the world of Bible translators for the replacement of the capitalized GOD and LORD by the English translation Of Jehovah in 6,972 places. In Hebrew, the four letters representing the divine name, also called tetragrammaton, are Called YHWH. To this day, no one is sure of his precise debate. Translators of the Divine Name King James Version follow the pattern of other Bible translations, including Young's Literal Translation, Darby Translation, The New World Translation, The American Standard Version, and The Bible in Living English, in the restoration of the Divine Name in which it was originally written. The editors of this latest Version of King James wrote: We have explicitly left the authorized version as it is, except to restore the Divine Names. We then hope to pause people and ask ourselves if they want any modern English Bible that does not indicate God's divine name, as it is found in the original scriptures, no matter how well translated it is. The group also stated that it is not affiliated to or sponsored by any religious organization and that the new edition was not produced by the leadership, support or approval of a religious organization or religious community. The publishers explained their reason for restoring the Divine Name where it originally appeared, and explained online: Doesn't it seem clearer than ever why Jesus instructed us in Matthew 6:9 to pray 'Holy be your name' and not 'hide your name'. Jesus faithfully showed why we must know the name of Jehovah, because only in this way would we know who Jesus is and how Jesus actually set the pattern for pure worship. This is directly related to the fact that we have eternal life, for Jesus Himself said in prayer to Jehovah, And this is eternal life, that they may know you the only true God and Jesus Christ whom you have sent. — John 17:3. While some scholars prefer the transliterated pronunciation of Yahweh, others say that the name Jehovah has been established for centuries and preserves the four consonants of the original Divine Name in English (JHVH). The publishers of this latest attempt to restore the Divine Name said: The basic text of the authorized King James is public, but the exclusive feature, the name Jehovah or Yahweh, on the otherwise unchanged content of the basic text represents an important new literary expression. An example of this new literary expression is Isaiah 42:8, where the Divine Name KJV is: I am Jehovah, that is my name. Numerous translations continue to include Mr or Mr the Divine Name originally appeared, a practice that is questioned by followers in more literal translations. There is also the 21st Century King James version (KJ21), which was completed in 1994 and updated outdated words from the 1611 edition with the help of Webster's New International Dictionary, second edition. Spelling, punctuation, and capitalization have also been updated. While the more popular version of the authorized king James uses the divine name Jehovah in Exodus 6:3, Psalm 83:18, Isaiah 12:2, and Isaiah 26:4, the new King James version replaced the name with LORD or YAH in these verses and Psalm 68:4. The King James version of the 21st century, however, restores the Divine Name in the four places where the Authorized King James Version used it for centuries. However, the Divine Name King James Version restores the name Of Jehovah in almost 7,000 places where YHWH or JHVH (Latin) was originally. Personally, I am in favour of the most literal translation of the Bible in its entirety, regardless of who translates it. I understand the need for modern translations, given the way words change. Nevertheless, any translation that will come closest to what was originally written and what was originally meant to bring its readers closer to God, would you not agree? Moreover, in Deuteronomy 4:2—the verse that tells people not to add or take away God's word—many translators have removed the Divine Name! Do you find that offensive? Should you? I wonder how God feels about this? I just want the truth, as God intends to have it, don't I? You don't need to be a scholar to know that removing a person's personal name and replacing it with a title is not correct. You could call it a bold, even presumptuous, step by translators. Some people are adamant about sticking to the Bible on which they grew up. Others see the benefits in modern translations. Each has his own. I grew up in the King James Bible. I will always love it. But I also love modern translations, which give me the advantage of more advanced exploration of the original Hebrew and Greek languages. My goal is to understand the Word of God like you and not to change it. Regardless of which translation you personally prefer, most people will agree that there should always be room for the author's personal name in his own book. For more information, see: For more new translation, click here! In view of the growing biblical illiteracy among Christians perpetuate new biblical translations that try to silence and/or smooth so-called rough edges to an already doctrinally suffocated church. Although technically not a translation, but only a new version of the KJV, which, as the publishers say, put the name Jehovah 6,972 times back into the text [OT & NT] of King James Also, comparable to the claims of the Watchtower (JWs), the publishers falsely and unfoundedly claim that almost every translator has removed or removed the Divine Name from 'their' Bibles in the last 400 years. Of course, they think that the so-called divine name Jehovah has been removed. Another similarity to the Watchtower is that the names of the DNKJB publishers are intentionally not identified. However, they claim that they do not belong to any religious origin. Although the publishers in the FAQs section on their official website (under the title Does the name Jehovah in the world of Bible Scholars accept? the watchtower in their list of Bible scholars. The main problem with DNKJB assertion (as with the NWT) is double 1. Apart from the fact that the English term Jehovah is a new invention (the letter J was completely unknown until the fourteenth century) and is a poorly transliterated form of tetragrammaton (YHWH), there are NO preserved Greek NT manuscripts containing the tetragrammaton – not one. The basic assumption of the DNKJB publishers that the tetragrammaton (in whatever form, in particular Jehovah) has been removed from the NT is therefore completely unjustified. In contrast to the NWT, the DNKJB in the NT Jehovah places in brackets next to a capitalized lord. Where the NWT replaces Mr. 237 times in the NT with Jehovah, the DNKJB publishers see value for it only in 128 places (and in brackets). But the fact is that the NT authors (and the LXX) would usually use kurios (mr) in the translation of the HEBREW Tetragrammaton of the OT; e.B. Matthew 4:7, 10; 21:9; Mark 1:3; Rome. 10:13; Heb. 10:16 et al. Even more: Passages such as Romans 9:29 and James 5:4 laid out the entire initial premise of the DNKJB publishers (and NWT). For in these passages both Paul and James quote the book of Isaiah (Paul quotes Isaiah 1,9 and James, Isaiah 5,9), in which Isaiah uses the phrase LORD of hosts. But note that both NT authors translate (not translate) the Hebrew term for hosts/armies (Gk. Sabath) into Greek, but not so for YHWH. Instead, both authors use the Greek Curiosity in their translation of the Hebrew tetragram: Curious Sabath. (Lord of Sabaoth). And, 2. The DNKJB (as with the NWT) is constantly inconsistent. While publishers are proud to restore the so-called Divine Name (Jehovah) to the NT, they neglect many important places where an NT author quotes an OT passage containing the tetragrammaton. Note the following examples of some DNKJB renderings: Romans 10:9: If you should confess the Lord Jesus with your mouth and believe in your heart that God raises him from the dead you shall be saved. Verse 13 is a quotation from Joel 2:32, 2:32, contains the tetragrammaton. This is the account of verse 13 in the DNKJB: For whoever calls upon the name of the LORD (Jehovah Jol 2:31,32 2 Ti 2:19) will be saved (strengthen savor son). Note that the Lord (Curios), who saves in verse 13, is contextually the same Lord that Paul mentioned in the previous verse (for the same Lord of All is rich in all who call upon him, v. 12), who is the same Lord in verse 9—that is, Jesus. The same applies to the pronomiation Him in verses 9, 11 and 12, where Jesus is the clear precursor. Therefore, both He and Lord refer to Jesus from verses 9 to 13. Jesus is therefore the Lord of Joel 2:32 (as Paul explains in 10:13), who saves all who call upon him. Nevertheless, the DNKJB is inconsistent with its principle of translation of the Restoration of Jehovah in verse 9. If so, the DNKJB would read: If you should confess the LORD (Jehovah) Jesus with your mouth. . . . 1 Peter 3:14-15: But if you suffer for righteousness, you are happy; and be not afraid of their terror, nor be troubled; 15 But sanctify the Lord God in your hearts. . . . (Emphasis added). This is a quotation from Isaiah 8:12-13. Note how the DNKJB makes a part of Isaiah 8:13: Holy Jehovah of hosts himself; and he shall be your fear, and he shall be your fear (strengthen theirs). In the critical Greek edition of the NT (viz. NA28/UBSS) Peter Isaiah 8:12-13 applies to Christ—namely, he is the YHWH who should be sanctified. In fact, Peter even uses the same term (in the same form, aoristic imperative) as the LXX of Isaiah 8:13 to sanctify hagiasts (to be treated as sacred, to disse, to sanctify). But as with Romans 10:9, the DNKJB is not consistent in its principle of translation at 1 Peter 3:15, even though 1 Peter 3:14-15 is a quotation from Isaiah 8:12-13 that contains the tetragrammaton. Philippians 2:10-11: That every knee should bend in the name of Jesus . . . 11 And that every tongue may confess that Jesus Christ is the Lord, for the glory of God the Father. This is a quotation from Isaiah 45:23, which the DNKJB states in part: so that every knee will bend for me, every tongue will swear. (Rom 14:11). Obviously Paul sees in Philippians 2:10-11 the curiosity of Christos (lit., Lord Jesus Christ) as the YHWH and thus the fulfillment of the future prophecy of Isaiah 45:23. To underpin this, Paul not only changed the original times (future indicatives) in both Isaiah 45:23 (LXX) and Romans 14:11 to aoristic conjunctives in Philippians 2:10-11, but also placed Curiosity (Lord) in the emphasized position (i.e. first word in the clause). But yet the DNKJB restored Jehovah in Philippians 2:11, where Paul applied the Isaiah prophecy of YHWH to Christ. Because the DNKJB would be consistent, Inverse 11 would read: Each tongue tongue confess that Jesus Christ is YAH (Jehovah is 45:23), as they did with Romans 14:11: for it is written as I live, saith the LORD. (Jehovah Isa 49:18; Isa 45:21-23) each knee will bow before me, and every tongue will confess to God. Hebrews 1:10: And you, Lord, laid the foundation of the earth at the beginning; and heaven are the works of your hands. . . . Hebrews 1:10-12 is a quotation from the LXX of Psalm 102:25-27 (LXX, 101:26-28). Note the DNKJB rendition of Psalm 102:25: From ancient times you have laid the foundation of the earth, and heaven is the work of your hands. Here is the precursor of the pronouns (you, yours; LXX, su and sou) is YHWH (cf. Ps. 102:1, 12, 19, 22). In Hebrews 1:10 the Father addresses the Son directly, as YHWH of Psalm 102, the immutable Creator of heaven and earth (note the vocative Curia [Lord], which appears in both Heb. 1:10 and the LXX of Psalm 102:25 [101:26]). Although Hebrews 1:10-12 is a quotation from Psalm 102:25-27—in relation to YHWH Jehovah in all of Ps. 102 in the DNKJB), the DNKJB failed to remain true to its principle of translation of the restoration of the so-called name Jehovah. As with the above examples, the beginning of Hebrew 1:10, if the DNKJB were consistent, would be: And, you, Yahweh (Jehovah, Ps. 102:25), at the beginning. . . . These and other examples show how the NWT, the DNKJB publishers (as in the Case of the NWT) are incompatible with their policy of restoring the so-called Divine Name Jehovah into the NT. However, we do not suggest that the DNKJB publishers share the same view as the JWs – because they do not. Passages rendered in the DNKJB, such as John 1:1; 8:58; Col. 1:16-17; Heb. 1:8; etc. are unchanged from the KJV in terms of the precise affirmation of Christ's full self-swell. But here, too, the fundamental problem is the false premise of the DNKJB publishers: almost every translator has removed or removed the Divine Name from 'their' Bibles in the last 400 years. Given the large number of biblical translations out there, the Church needs more translations today. The Church is hungry for doctrine, not for more translations. The DNKJB is an unreliable translation that prolongs an erroneous view regarding the transmission of the NT text in the areas described above. While hard-working pastors and teachers strive and work to devote time and energy to the task of raising Christians doctrinally, encouraging them to be informative and thinking Christians, the false views of the DNKJB, as in the case of KJV Onlyism, hinder this endeavor. — Dr Edward Dalcour

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