



A PDF COMPANION TO THE AUDIOBOOK

KNOW HOW WE GOT OUR BIBLE

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GLOSSARY

Apocrypha: The books written between the Old and New Testament periods; important documents in Jewish history. They are considered part of the Bible for Catholics and Orthodox Christians, but are not in Protestant Bibles. They should not be confused with apocryphal books, which are often heretical.

Authorized Version: The Bible compiled under the reign of King James of England (1566–1625), which is popularly known in North America as the “King James Bible.” In fact, it was not given royal approval or authorization, so both names are technically inaccurate.

canon: The canon is the set number of books or texts that are considered Scripture and make up the books of the Bible. The word originally meant in Greek a “rule” or “measure.”

Dead Sea Scrolls: See Qumran.

deuterocanonical: Books that may be included in the Bible but (for various reasons) are given lower status, or are seen as supplementary to other biblical books. For example, Lutheranism sees the Apocrypha as deuterocanonical.

Diaspora: The Jewish migration around the known world, beginning before the birth of Christ but increasing dramatically after the destruction of Jerusalem in AD 70.

dynamic equivalence: A method of translating the Bible in a thought-for-thought style, not a word-for-word style.

Erasmus: A humanist scholar and linguist during the Reformation who compiled a landmark edition of the Greek New Testament.



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Greek New Testament: For convenience, we often say *the* Greek New Testament, but strictly speaking there is no single copy of the Greek New Testament. We have thousands of copies and fragments of copies that, together, allow us to reconstruct the original Greek text of the New Testament books.

Gutenberg press: The first printing press to use movable type or letters on a grid that could be easily rearranged. It was not the first printing press, but a revolution in printing technology.

Hebrew Bible: See Jewish canon.

Jerome: Translator of the Vulgate. See Vulgate.

Jewish canon: Those books acknowledged as inspired by God and authoritative by the Israelites, as well as the arrangement of the books into the TaNaK. It can also be called the “Hebrew Bible.”

Ketuvim: See TaNaK.

King James Bible: See Authorized Version.

Leningrad Codex: The oldest complete copy of the Hebrew Bible, named for a city in Russia (Leningrad, now Saint Petersburg) where it is stored.

LXX: A shorthand way of referring to the Septuagint (i.e., the Greek translation of the Old Testament).

manuscript: Any text written by hand. Not a printed text.

Marcion: An early opponent of the canon of the Bible. He wanted all of the Old Testament and most of the New Testament removed in order to purge Christian theology of its Jewish foundation.

Masoretes: Rabbinical scholars who transcribed Hebrew copies of the Old Testament in the Middle Ages. They added vowel pointing to make copying and reading the text easier.

Nevi'im: See TaNaK.

Octateuch: A practice in the Middle Ages of binding the first eight (“octa-”) books of the Bible into one volume. The practice was common before technology allowed printers to make a single-volume Bible.

papyrus: An ancient writing material made from the papyrus plant. It is extremely vulnerable in wet conditions and prone to decay from age, which is why many papyri are lost today and remains are mostly fragments.

parchment: A writing material made from animal skin, used mostly in the Middle Ages. Distinguished from papyrus or paper.

Pentateuch: The first five (“penta-”) books of the Bible.

Qumran: A discovery in the 1940s of the remains of an ancient Jewish community. Important for its stockpile of Old Testament and extracanonical texts. The texts discovered are often called the Dead Sea Scrolls.

Septuagint: The Greek translation of the Old Testament that was completed before the birth of Christ. In reality, there were several translations of the Old Testament into Greek.

TaNāK: Another way to describe the Jewish arrangement of the Old Testament. The Israelites divided the Old Testament books into the Law (Torah), the Prophets (Nevi'im), and the Writings (Ketuvim)—so the first letter of each section is used to create the word *TaNāK*.

textual criticism: The study of existing copies of the Bible to determine, as closely as possible, the original form of each biblical book. An important field of study since we do not have the original autographs of the biblical text.

Torah: A Hebrew name for “Law,” used as a shorthand reference to the first five books of the Old Testament.

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Tyndale, William: An early English Protestant who was the first after Wycliffe to attempt to translate the Bible into English.

He was executed before he could complete the Old Testament.

Vulgate: A Bible translation into Latin done by Jerome in the fourth century. The word *vulgar* (borrowed from Latin) meant simply something that was “common”—hence the Vulgate was the Bible in the common Latin language. It became the exclusive Bible of the West in the Middle Ages and remains the authorized translation for the Roman Catholic Church today.

word-for-word translation: A method of translating the Bible that seeks to keep phrases and word order strictly parallel to the original language. Sometimes called a “literal translation,” it is best understood as a method that focuses on achieving a parallel order.

Wycliffe, John: A medieval scholar and statesman from the fourteenth century who was the first to oversee the translation of the entire Bible into English. An opponent of the Catholic Church, he was condemned for his views on the Lord’s Supper.

WHO'S ON FIRST

Study Questions

1. What questions do you have about the Bible before you listen to this book?
2. How many different translations of the Bible do you own?

Recommended Reading

Arnold, Clinton E. *How We Got the Bible: A Visual Journey*. Grand Rapids: Zondervan, 2008.

Comfort, Philip W., ed. *The Origin of the Bible*. Carol Stream, IL: Tyndale, 2013.

Lightfoot, Neil. *How We Got the Bible*. Grand Rapids: Baker Academic, 2010.

Packer, J. I. *God Has Spoken: Revelation and the Bible*. Grand Rapids: Baker Academic, 1994.



THE OLD TESTAMENT

Study Questions

1. Write down the division of Torah, Prophets, and Writings, and which books the Jews included in each group.
2. Why was the Qumran discovery significant?
3. What contributions did the Masoretes bring to the Hebrew Bible? What were their motivations?
4. Describe how the canon of the Old Testament was established. How did Israel determine if someone had the right to speak for God?
5. In what ways did this study strengthen your trust in the reliability of the transmitted text?

Recommended Reading

Alexander, T. Desmond. *From Paradise to the Promised Land: An Introduction to the Pentateuch*. Grand Rapids: Baker Academic, 2012.

DeRouchie, Jason S. *What the Old Testament Authors Really Cared About: A Survey of Jesus' Bible*. Grand Rapids: Kregel, 2013.

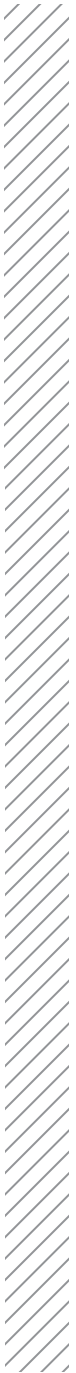
THE SEPTUAGINT AND THE APOCRYPHA

Study Questions

1. Roughly at what time did prophets cease to be sent to Israel?
2. Did the apostles see themselves as unique leaders in God's plan? Explain.
3. Must every book of the New Testament be written directly by an apostle? Explain.

Recommended Reading

Bruce, F. F. *The Canon of Scripture*. Downers Grove, IL: InterVarsity Press, 1988.



THE NEW TESTAMENT

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Recommended Reading

Bruce, F. F. *The Canon of Scripture*. Downers Grove, IL: InterVarsity Press, 1988.

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Ferguson, Everett. *Backgrounds of Early Christianity*. Grand Rapids: Eerdmans, 2003.

Köstenberger, Andreas J., and Michael J. Kruger. *The Heresy of Orthodoxy: How Contemporary Culture's Fascination with Diversity Has Reshaped Our Understanding of Early Christianity*. Wheaton, IL: Crossway, 2010.

THE EARLIEST CHRISTIANS

Study Questions

1. Do you find it troubling that certain books of the New Testament were disputed?
2. Have you read any books of the Apocrypha? If so, what was your impression of them?
3. Because books like those in the Apocrypha were confused as Scripture, do you think we should take caution when including things in our Bibles (notes, confessions, other texts)? Why or why not?

Recommended Reading

Carson, D. A., ed. *The Enduring Authority of Christian Scriptures*. Wheaton, IL: Crossway, 2016.

Hill, Charles. *Who Chose the Gospels?* Oxford: Oxford University Press, 2012.

Kruger, Michael. *Canon Revisited: Establishing the Origins and Authority of the New Testament Books*. Wheaton, IL: Crossway, 2012.

THE VULGATE

Study Questions

1. Why did Pope Damasus call for a new Latin translation?
2. Was it a good thing to have the Bible in Latin? Explain.
3. What did Jerome discover when he began to study biblical languages?
4. Why do you think Christians cling to specific translations of the Bible? Is this wrong?

Recommended Reading

De Hamel, Christopher. *The Book: A History of the Bible*. London: Phaidon, 2001.

Van Liere, Frans. *An Introduction to the Medieval Bible*. Cambridge: Cambridge University Press, 2014.

THE MEDIEVAL BIBLE

Study Questions

1. Have you ever tried to copy an entire book of the Bible (or a chapter even)? If so, did you find it difficult to do by hand?
2. We can own personal Bibles and read them whenever we choose. Medieval lay Christians could not. How do you think this affected their faith?
3. Medieval Bibles often look like pieces of art. Should Bibles have art like this to make them beautiful, or should they only include the biblical text? Explain.

Recommended Reading

De Hamel, Christopher. *The Book: A History of the Bible*. London: Phaidon, 2001.

Van Liere, Frans. *An Introduction to the Medieval Bible*. Cambridge: Cambridge University Press, 2014.

THE RENEGADE BIBLE OF JOHN WYCLIFFE

Study Questions

1. Why did Wycliffe feel so at odds with powerful institutions?
2. Do you think Wycliffe was right that the Bible should be used to challenge authority? Why or why not?
3. Identify several issues in the church that Wycliffe cited as problems.
4. What do you think is the legacy of Wycliffe in our own day?

Recommended Reading

- Brake, Donald L. *A Visual History of the English Bible*. Grand Rapids: Baker Academic, 2008.
- Bruce, F. F. *The English Bible*. Oxford: Oxford University Press, 1961.
- Lahey, Stephen E. *John Wyclif*. Great Medieval Thinkers. New York: Oxford University Press, 2008.



THE BIBLE AND THE REFORMATION

Study Questions

1. Why was humanism so crucial for the Reformation?
2. Why was Luther's Bible so important?
3. Why did the Protestant movements work so quickly to translate the Bible?

Recommended Reading

Bainton, Roland. *Erasmus of Christendom*. Reprint. Peabody, MA: Hendrickson, 2016.

Bobrick, Benson. *Wide as the Waters: The Story of the English Bible and the Revolution It Inspired*. New York: Simon & Schuster, 2001.

Brake, Donald L. *A Visual History of the English Bible*. Grand Rapids: Baker Academic, 2008.

Bruce, F. F. *The English Bible*. Oxford: Oxford University Press, 1961.

THE PROTESTANT BIBLE IN ENGLISH

Study Questions

1. What do you find are the major differences between the English Reformation and other Protestant movements?
2. What do you think is the legacy of Tyndale's Bible?

Recommended Reading

Bobrick, Benson. *Wide as the Waters: The Story of the English Bible and the Revolution It Inspired*. New York: Simon & Schuster, 2001.

Teems, David. *Tyndale: The Man Who Gave God an English Voice*. Nashville: Thomas Nelson, 2012.

Tyndale, William. *The New Testament: A Facsimile of the 1526 Edition*. Peabody, MA: Hendrickson, 2008.



THE KING JAMES BIBLE

Study Questions

1. Do you own a copy of the KJV? Who gave it to you?
2. Why do you think the Puritans were so upset about worship?
3. How should we view the KJV today?

Recommended Reading

Carson, D. A. *The King James Version Debate: A Plea for Realism*. Grand Rapids: Baker Academic, 1978.

Daniell, David. *The Bible in English*. New Haven: Yale University Press, 2003.

McGrath, Alistair. *In the Beginning: The Story of the King James Bible and How It Changed a Nation, a Language, and a Culture*. New York: Doubleday, 2001.

Norton, David. *The King James Bible: A Short History from Tyn-dale to Today*. Cambridge: Cambridge University Press, 2011.

THE MODERN BIBLE MOVEMENTS

Study Questions

1. Do you think the Bible is mostly for discipleship or mostly for missions? Or can it be both?
2. Do you think there is a problem with having a variety of translations of the Bible? Do you wish there was only one? Explain.
3. Was anything wrong with the KJV being controlled for printing before the American Revolution? Should the Bible simply be copyright free?

Recommended Reading

Campbell, Gordon. *Bible: The Story of the King James Version, 1611–2011*. Oxford: Oxford University Press, 2010.

Noll, Mark. *In the Beginning Was the Word: The Bible in American Public Life, 1492–1783*. Oxford: Oxford University Press, 2015.



THE BIBLE TODAY— AND TOMORROW

Study Questions

1. Do you think a Bible should be word for word or thought for thought in its translation? Why?
2. Should new English Bible translations focus on making the Bible conform to modern English—using things like gender-inclusive language, modern expressions, and English style? Why or why not?
3. Do you own or read a paraphrase version of the Bible? What are your thoughts on these translations?

Recommended Reading

Fee, Gordon, and Mark Strauss. *How to Choose a Translation for All Its Worth: A Guide to Understanding and Using Bible Versions*. Grand Rapids: Zondervan, 2007.

Köstenberger, Andreas J., and David A. Croteau. *Which Bible Translation Should I Use? A Comparison of Four Major Recent Versions*. Nashville: B&H, 2012.

NOTES

Chapter 1: Who's on First

1. This is a brief adaptation. The full routine can be seen in Jean Yarbrough, dir., *The Naughty Nineties* (Universal City, CA: Universal Pictures, 1945).
2. "The Best of the Century," Time.com, December 26, 1999, <http://content.time.com/time/magazine/article/0,9171,36533,00.html>.
3. A good book on this subject that looks at each biblical book or unit of books is Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth*, 4th ed. (Grand Rapids: Zondervan, 2014).
4. The riddle is described in detail in Frans van Liere, *An Introduction to the Medieval Bible* (Cambridge: Cambridge University Press, 2014), 19–20.
5. This likely comes from the Hebrew, where "before" is **לפני**, which is literally "to the face up."
6. The KJV and ESV are the only two that keep it "send . . . before thy [ESV: your] face."
7. Later debates at times raise *new* disputes over a book that had always been received as canonical.
8. Charles E. Hill, *Who Chose the Gospels? Probing the Great Gospel Conspiracy* (Oxford: Oxford University Press, 2010).

Chapter 2: The Old Testament

1. The psalm is arranged as an acrostic, with each line beginning with the next letter in the Hebrew alphabet. Without these last two verses, the order was interrupted at the letter *nun*, similar to our letter N.
2. A great survey of the Pentateuch is T. Desmond Alexander, *From Paradise to the Promised Land: An Introduction to the Pentateuch* (Grand Rapids: Baker Academic, 2012). See also Victor Hamilton, *Handbook on the Pentateuch* (Grand Rapids: Baker Academic, 2015).
3. There is also an Aramaic term in Gen 31:47—though Aramaic was not the language Moses spoke.
4. A good survey is Robert Chisholm, *Handbook on the Prophets* (Grand Rapids: Baker Academic, 2009).
5. Since *hagiography* today means either the life of a saint or a poor example of historical whitewashing of the past, we usually refrain from using this word for the Writings.
6. The fourth book in the wisdom literature is Ecclesiastes, which is in the second division of the Jewish ordering.
7. See Matt 5:17; 7:12; 11:13; 22:40; Luke 16:16; 24:44; John 1:45; Acts 13:15; 24:14; 28:23; Rom 3:21.
8. *Against Apion* 1.42. The translation is taken from John M. G. Barclay, *Against Apion*, vol. 10 of *Flavius Josephus: Translation and Commentary*,

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ed. Steve Mason (Leiden: Brill, 2006), 29. See also Stephen G. Dempster, “The Old Testament Canon, Josephus, and Cognitive Environment,” in *The Enduring Authority of the Christian Scriptures*, ed. D. A. Carson (Grand Rapids: Eerdmans, 2016), 321–61.

Chapter 3: The Septuagint and the Apocrypha

1. This is also true of other language groups in the ancient world.
2. The Greeks also took on Eastern customs whenever they wanted.
3. Background can be found in Karen Jobes and Moisés Silva, *Invitation to the Septuagint*, 2nd ed. (Grand Rapids: Baker Academic, 2015), 10–112.
4. We will see this later in this book, in the stories of the Vulgate and KJV, both of which have attached to them stories of providential care in their formation.
5. The Septuagint also refers to the older Greek translation, and we distinguish it from other Greek versions later in history that attempted to improve the quality of the older translation. On the variety of manuscripts, see Ernst Würthwein, *The Text of the Old Testament: An Introduction to the Biblia Hebraica* (Grand Rapids: Eerdmans, 2014), 50–78.
6. M. F. Wiles, “Origen as Bible Scholar,” in *From the Beginnings to Jerome*, vol. 1 of *The Cambridge History of the Bible*, ed. P. R. Ackroyd and C. F. Evans (Cambridge: Cambridge University Press, 1970), 457 (Origen, *Comm. in Matt.* 15.14).

Chapter 4: The New Testament

1. It is not clear if “like a dove” refers to the *manner* of the Spirit’s descent or if there was a manifestation that *looked* like a dove. Most artistic depictions of this scene paint a physical dove.
2. The language of “three persons” was established at the Council of Nicaea in AD 325. On this, see Donald Fairbairn and Ryan Reeves, *The Story of Creeds and Confessions* (Grand Rapids: Baker Academic, forthcoming).
3. Yoma 9b.
4. It also explains the role of John the Baptist as the last prophet.
5. For this language in Old Testament prophecies against Israel before the exile, cf. Jer 4:4; Ezek 36:26–28. Much of this, of course, is echoing Deut 30:6.
6. *Syn* = together, *opsis* = view.

Chapter 5: The Earliest Christians

1. The entire discussion can be found at *Ecclesiastical History*, 3.25.3–5.
2. A view examined in Charles E. Hill, *The Johanneine Corpus in the Early Church* (Oxford: Oxford University Press, 2004).
3. *Against Apion* 1.37–43 (Barclay, 28–32).
4. *Exhortation to the Greeks* 13 (*The Ante-Nicene Fathers*, ed. A. Roberts and J. Donaldson, 10 vols. [1885–87; repr., Peabody, MA: Hendrickson, 1994]), 1:279.
5. Charles Hill, *Who Chose the Gospels? Probing the Great Gospel Conspiracy* (Oxford: Oxford University Press, 2012).
6. One of us has defended the importance of the Muratorian Fragment in C.

E. Hill, “The Debate over the Muratorion Fragment and the Development of the Canon,” *Westminster Theological Journal* 57.2 (Fall 1995): 437–52.

Chapter 6: The Vulgate

1. The only authoritative biography is J. N. D. Kelly, *Jerome: His Life, Writings, and Controversies* (Peabody, MA: Hendrickson, 1998).
2. A similar discussion and overview can be found in Christopher de Hamel, *The Book: A History of the Bible* (London: Phaidon, 2001), 14.
3. H. F. D. Sparks, “Jerome as Bible Scholar,” in *From the Beginnings to Jerome*, vol. 1 of *The Cambridge History of the Bible*, ed. P. R. Ackroyd and C. F. Evans (Cambridge: Cambridge University Press, 1970), 511 (Jerome, *Letters* 22.30).
4. These hermit years are where some of the legends of his life come from—for example, the story of Jerome pulling a thorn from a lion’s paw.
5. For more on Constantinople and the Nicene Creed, see Fairbairn and Reeves, *Story of Creeds and Confessions*.
6. This and other heresies—and the councils that met to settle them—are discussed in Justin Holcomb, *Know the Heretics* (Grand Rapids: Zondervan, 2014); idem, *Know the Creeds and Councils* (Grand Rapids: Zondervan, 2014).
7. Much like we transliterate *Yahweh* in English.
8. *On Christian Doctrine* 2.8; *The City of God* 18.20.
9. De Hamel, *Book*, 25. On the evidence left behind in manuscript form, the entirety of the first chapter is excellent.

Chapter 7: The Medieval Bible

1. De Hamel, *Book*, 27–28. De Hamel’s book is especially good on the medieval period.
2. *Ibid.*, 34.
3. A famous example is Codex Amiatinus (A), which has recently returned to Jarrow.
4. Estimations about animals and other materials, as well as the time needed for production, can be found in de Hamel, *Book*, 82.

Chapter 9: The Bible and the Reformation

1. *Sola scriptura* literally means “by Scripture alone,” not that Protestants only read Scripture or do not have other, lesser authorities, such as confessions. See Carl Trueman, *The Creedal Imperative* (Wheaton, IL: Crossway, 2012). For a historically accurate treatment of Scripture alone, see Matthew Barrett, *God’s Word Alone—The Authority of Scripture* (Grand Rapids: Zondervan, 2016).
2. Therefore, many historians do not capitalize *humanism* in their writing, though textbooks often do.
3. *Ad fontes* means “to the fount or fountain,” meaning back to the wellspring of the early centuries of the church.
4. An imperial diet was the place where business was conducted by the Holy Roman Empire, though it moved to different cities—in this case, the city of Worms.

Chapter 10: The Protestant Bible in English

1. *Defensor Fidei*, a title still claimed by the British monarch, and the initials F. D. still appear on the British pound.
2. This is how Tyndale was sometimes written in the sixteenth century, though it is not common.
3. His BA was received in 1512 and MA in 1515.
4. This is the central thesis of David Daniell, *William Tyndale: A Biography* (New Haven, CT: Yale University Press, 2001). Any exploration of Tyndale must begin with this biography.
5. *Treacle* is similar to *molasses* in North American usage.
6. Cf. Gerald Bray, *Translating the Bible: From William Tyndale to King James* (London: Latimer Trust, 2010).

Chapter 11: The King James Bible

1. David Roach, “LifeWay Research Finds Americans Still Appreciate KJV,” April 21, 2011, Lifeway.com, <https://lifewayresearch.com/2011/04/21/lifeway-research-finds-americans-still-appreciate-kjv/>.
2. A confessional point subsequently forgotten by the Bishops’ Bible under Elizabeth.
3. *Calvinism* is a term that arose long after the Reformation itself. The problem is that Calvin neither created the Reformed faith (the way Luther did Lutheranism) nor was the lone voice in its confessions. In fact, there was already a Reformed faith in Zurich before Calvin converted.
4. Strangely, Knox relied mostly on arguments from natural law and even medieval statutes to make the case and only somewhat based his view on the Bible. On Knox, see Jane Dawson, *John Knox* (New Haven: Yale University Press, 2016).
5. He remained king of Scotland, which meant the two nations were now united. However, there had been five previous kings named James in Scotland, none in England—hence the quirky way some history books record his name as *James VI and I*.
6. The essential narrative is told in Benson Bobrick, *Wide as the Waters: The Story of the English Bible and the Revolution It Inspired* (New York: Simon & Schuster, 2001), 199–266.
7. Covered in David Daniell, *The Bible in English* (New Haven: Yale University Press, 2003), 358–68.
8. This same point is made in Gerald Bray, *Translating the Bible: From William Tyndale to King James* (London: Latimer Trust, 2010).
9. J. I. Mombert, *English Versions of the Bible* (London: Samuel Bagster and Sons, 1907), 383. Mombert goes on to give several pages of issues in the KJV.
10. The Vulgate got this right, but the KJV made the name Joshua a popular name in English ever since.

Chapter 12: The Modern Bible Movements

1. Jonathan Swift, “A Proposal for Correcting, Improving and Ascertaining the English Tongue,” ed. Jack Lynch, Rutgers.com, <https://andromeda.rutgers.edu/~jlynch/Texts/proposal.html>.
2. A. S. Herbert, *Historical Catalogue of Printed Editions of the English Bible, 1525–1961* (London: British and Foreign Bible Society, 1968), 142–44.
3. Robin Scroggs, “John Wesley as Bible Scholar,” *Journal of Bible and Religion* 28.4 (Oct. 1960): 415–22.
4. The Bible is reprinted as Julia E. Smith, *The Holy Bible* (London: Forgotten Books, 2017).
5. Robert Young, *The Holy Bible, Consisting of the Old and New Covenants; Translated according to the Letter and Idioms of the Original Languages*, rev. ed. (Edinburgh: George Adam Young & Co., 1887). Citation is from the preface (unpaginated).
6. He is also remembered for playing an active role in the trial of Anne Hutchinson, who was charged with antinomianism.
7. See Mark Noll, *In the Beginning Was the Word: The Bible in American Public Life, 1492–1783* (Oxford: Oxford University Press, 2015), for background.

Chapter 13: The Bible Today—and Tomorrow

1. Today it is the Naval and Military Bible Society.
2. The story is discussed in David Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (Abingdon, UK: Routledge, 2004), 84ff.
3. In 1815, five cents and fifty cents, adjusted for inflation.
4. On this material, the best source is D. Daniell, *The Bible in English* (New Haven, CT: Yale University Press, 2003), 683–700.
5. The total days in session, accounting for breaks: New Testament—407 days; Old Testament—792 days.
6. The RV itself also became known as the *English Revised Version*.
7. Background again in Daniell, *Bible in English*, 734–68. An analysis and critique of the NIV are in Andreas J. Köstenberger and David A. Croteau, *Which Bible Translation Should I Use? A Comparison of Four Major Recent Versions* (Nashville: B&H, 2012), 78–156.
8. Daniel Wallace provides a survey of these translations, with a much more detailed taxonomy of each group and how they relate—as well as comments on their use of the biblical languages; see “Why So Many Versions?” March 19–21, 2001, Bible.org, <https://bible.org/seriespage/4-why-so-many-versions>.