

## Brief History of Earliest Translations for Elohim in Exodus 21:6; 22:8-9 (English, German, Latin, Targum)

### EXODUS 21:6

**OKE Exodus 21:6** His master shall bring him before the **judges**, and shall take him to the door, even to the post, and his master shall bore his ear with an awl; and he shall be to him a working servant forever.  
(100 A.D.)

**Targum Onkelos on the Pentateuch-** Aramaic paraphrase/translation.

**VUL Ex 21:6** offeret eum dominus **diis** et adplicabitur ad ostium et postes perforabitque aurem eius subula et  
shall present him the master to Gods and bring him to the door and the posts and shall pierce the ear of his with an awl and  
erit ei servus in saeculum  
and he shall serve for life (forever)

**(Jerome Vulgate Latin Bible- 405 A.D.)**

**WYC Ex 21:6** the lord brynge hym to **goddis**, **that is, iugis**; and he schal be set to the dore, and postis; and the lord schal perse his eere with a nal, and he schal be seruaunt to hym til in to the world.  
(latest is 1395 A.D.)

**Wycliffe Version** from the Latin Vulgate. Notice that the **RED** text above is not in the original Latin version above. John Wycliffe ADDED this in to his English text as an interpretation.

**TYN Ex 21:6** Then let his master bringe him vnto the **Goddess** ad set him to the doore or the dorepost, ad bore his eare thorow with a naule, ad let him be his servaunte for euer.  
(ca. 1530 A.D.)

**Tyndale Version** from some Hebrew text for OT Pentateuch: Genesis-Deuteronomy. Rest of OT not certain of source.

**COV Ex 21:6** then let his master brynge him before the **Goddess**, and holde him to the dore or post, and bore him thorow the eare with a botkin, and let him be his seruaunt for euer.  
(1535 A.D.)

**Coverdale Version** from Tyndale version of Pentateuch, Other OT from Luther's German.

**LUT Ex 21:6** So bringe ihn sein HERR vor die **Götter** (*plural of God*) und halte ihn an die Tür oder Pfosten und bohre ihm mit einem Pfriemen durch sein Ohr; und er sei sein Knecht ewig.  
(1534-1545)

**Luther German edition**

**MB Ex 21:6** Then let his master bring him vnto the **Goddess** and sette hym to the doore or the dorepost & bore his eare thorow with a naule and let hym be his seruaunte for euer.  
(1537 A.D.)

**Matthew Bible-** NT done by John Rogers. He was martyred. Myles Coverdale finished the OT. He used Tyndale Pentateuch and translated rest of OT from Latin and German sources.

**GB Ex 21:6** Hys master shall brynge hym vnto the **iudges**, and sett hym to the doore or the dorepost and hys master shall bore hys eare thorowe with a nawle, and he shalbe hys seruaunte for euer.  
(1539 A.D.)

**Great Bible** – First authorized edition in England by King Henry VIII. This was done by Myles Coverdale; used Tyndale Pentateuch and translated rest of OT from Latin and German sources; removed material thought objectionable by local bishops.

Notice that Myles Coverdale DID NOT follow Tyndale's English translation of this passage, but changed the Hebrew translation of *elohim* from Tyndale's **Goddess** to **iudges**. Besides John Wycliffe's English translation

from the Latin Vulgate, this is the FIRST time “judges” was brought into the English translation tradition. For translations after the Geneva Bible and King James Version, this tradition of translation in the English translations never left. It wasn’t until the ESV that they returned to the more literal reading of *elohim* “God”.

**TAV Ex 21:6** Then let his mafter brynge hym to the **Goddess** and fet hym to the doore or the doore pofte, and hore his ear troughe with a naule, and let hym be his fervaunte for euer.

(1539 A.D.)

**Taverner’s Bible**- Richard Taverner. Well known Greek scholar.

**GNV Ex 21:6** Then his master shall bring him vnto the **Iudges**, and set him to the dore, or to the poste, and his master shall bore his eare through with a nawle, and he shall serue him for euer.

(1560 A.D.)

**Geneva Bible**- Done by the reformers in Switzerland (Myles Coverdale was a collaborator); Translated from Hebrew/Greek directly. The marginal notes says “Hebrew ‘gods’” for the word “Iudges” (“judges”).

**BB Ex 21:6** His maister shall bryng hym vnto the **iudges**, and set hym to the doore or the doorepost, and his maister shal bore his eare through with a naule, and he shalbe his seruaunt for euer.

(1568 A.D.)

**Bishop’s Bible**- It was recognized that the Great Bible was the first authorized edition, but this edition was well known to have great portions of the OT translated from Latin or German sources. The desire was for a new authorized edition from the original languages. The Geneva Bible was too Calvinistic for the high-church party of the church of England which precipitated this version being sought. The last edition of 1602 was the base text for the King James Version of 1611.

**DRB Ex 21:6** his Lord fhall prefent him to (b) the **Gods**, and he fhall be fet to the dore and the poftes, and he fhall bore his eare through with an awle: and he fhall be his bond man for euer.

(1609/1610 A.D.)

**Douay-Rheims Bible**- the note (b) points to the margin which reads, “the Iudges authorized by God.” This is the Catholic English translation for England and was from the Latin Vulgate.

**KJV Ex 21:6** Then his mafter fhall bring him unto the **Judges**, hee fhall alfo bring him to the doore, or unto the doore poft, and his mafter fhall boare his eare through with an aule, and he fhall ferue him for euer.

(1611 A.D.)

**King James Version**

**NKJ Ex 21:6** "then his master shall bring him to the **judges**. He shall also bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever.

(1982 A.D.)

**NIV Ex 21:6** then his master must take him before the **judges**. He shall take him to the door or the doorpost and pierce his ear with an awl. Then he will be his servant for life.

(1984 A.D.)

**NASB Ex 21:6** then his master shall bring him to God, then he shall bring him to the door or the doorpost. And his master shall pierce his ear with an awl; and he shall serve him permanently.

(1995)

**ESV Ex 21:6** then his master shall bring him to God, and he shall bring him to the door or the doorpost. And his master shall bore his ear through with an awl, and he shall be his slave forever.

(2016)

## EXODUS 22:8-9

**ONK Ex 22:7** If the thief be not found, the master of the house shall be brought before the **judges** (to make oath) that he hath not put forth his hand upon that which his neighbour had delivered to him. <sup>8</sup>¶ Upon every matter of guiltiness about ox or ass or lamb, or raiment, or anything destroyed of which it may be said, This is it, the cause of both shall be brought before the **judges**, and he whom the **judges** shall condemn shall pay double to his neighbour.

**VUL Ex 22:8-9** si latet dominus domus adplicabitur ad **deos** et iurabit quod non extenderit manum in rem proximi sui <sup>9</sup> ad perpetranda fraudem tam in bove quam in asino et ove ac vestimento et quicquid damnum inferre potest ad **deos** utriusque causa perveniet et si illi iudicaverint duplum restituet proximo suo.

**WYC Ex 22:8-9** If the thief is hid, the lord of the hows schal be brouyt to **goddis**, **that is, iugis**, and he schal swere, that he helde not forth the hond in to `the thing of his neiybore, <sup>9</sup> to `do fraude; as wel in oxe, as in asse, and in scheep, and in clooth; and what euer thing may brynge in harm, the cause of euer eithir schal come to **goddis**, and if thei demen, he schal restore the double to his neiybore.

Notice that the **RED** text above is not in the original Latin version above. John Wycliffe ADDED this in to his English text as an interpretation.

**TYN Ex 22:8-9** Yf the thefe be not founde, then the goodma of the housse shalbe brought vnto the **goddes** and swere, whether he haue put his hande vnto his neighbours good.

<sup>9</sup> And in all maner of trespase, whether it be oxe, asse, shepe, rayment or ony maner lost thyng which another chalegeth to be his, the cause of both parties shall come before the **goddes**. And whom the **goddes** condene: the same shall paye double vnto his neighbour.

**COV Ex 22:8-9** But yf the thefe be not founde, then shal the good man of the house be brought before the **Goddess** (and shal swere) that he hath not put his hande vnto his neighbours good.

<sup>9</sup> Yf one accuse another in eny maner of trespase, whether it be for oxe, or Asse, or shepe, or rayment, what so euer it be that is lost: then shall both their causes come before the **Goddess**: Loke whom the **Goddess** condempne, the same shal restore dubble vnto his neighbour.

**LUT Ex 22:8-9** Findet man aber den Dieb nicht, so soll man den Hauswirt vor die **Götter** bringen, ob er nicht seine Hand habe an seines Nächsten Habe gelegt. <sup>9</sup> Wo einer den andern schuldiget um einigerlei Unrecht, es sei um Ochsen oder Esel oder Schaf oder Kleider oder allerlei, das verloren ist, so sollen beider Sachen vor die **Götter** kommen. Welchen die **Götter** verdammen, der soll's zwiefältig seinem Nächsten wiedergeben.

**TAV 22:8-9** if the thefe be not founde/ then the goodma of the houfe fhall be brought unto the **goddes** and fwere, whether he have put his hande unto his neyghboures good. <sup>9</sup> And in all manre of trespase, whether it be oxe, affe, fhepe, raymente, or any maner lofte thyng which an other chalengeth to be his, the caufe of both partys thqt come before the **Goddess**. An whom the **Goddess** condempne, the fame fhall paye double unto his neyghbour.

**GNV Ex 22:8-9** If the thiefe be not founde, then the master of the house shalbe brought vnto the **Judges** to swere, whether he hath put his hande vnto his neighbours good, or no. <sup>9</sup> In all maner of trespasse, whether it bee for oxen, for asse, for sheepe, for raiment, or for any maner of lost thing, which an other chalengeth to be his, the cause of both parties shall come before the **judges**, and whom the **Judges** condempne, he shall pay the double vnto his neighbour.

**BB Ex 22:8-9** And if the theefe be not founde, then the good man of ye house shalbe brought vnto the **Judges**, that it may be knowen whether he haue put his hande vnto his neyghboures good. <sup>9</sup> And in al maner of

trespasse, whether it be for oxe, asse, or sheepe, rayment, or any maner of lost thing, which another challengeth to be his: the cause of both parties shall come before the **Judges**, and whom the **Judges** condemne, let him pay double vnto his neyghbour

**DRB Ex 22:8-9** If the theefe be not knowen, the Mafter of the houfe shal be brough to (b) the **Gods**, and shal fweare that he did not extend his hand vpon his neighbours good. 9 to doe any fraud, as wel in oxe as in affe, and sheep and raymen, and whatfoeuer may bring damage; the caufe of both parties shal come to the **Gods**: and if they giue iudgement, he shal reftore double to his neighbor.

(note (b) says, "Judges called Gods for their eminent authoritie. Ex 7:1)

**KJV Ex 22:8-9** If the thiefe be not found, then the mafter of the houfe fhall be brought unto the **Judges**, to fee whether he haue put his hande unto his neighbours goods. 9 For all maner of trefpaffe, whether it be for oxe, for affe, for fheepe, for raiment, or for any maner of loft thing, which another challengeth to be his: the caufe of both parties fhall come before the **Judges**, and whome the **Judges** fhall condemne, he fhall pay doubl unto his neyghbour.

**NKJ Ex 22:8** "If the thief is not found, then the master of the house shall be brought to the **judges to see** whether he has put his hand into his neighbor's goods. 9 ¶ "For any kind of trespass, *whether it concerns* an ox, a donkey, a sheep, or clothing, *or* for any kind of lost thing which *another* claims to be his, the cause of both parties shall come before the **judges**; *and* whomever the **judges** condemn shall pay double to his neighbor.

**NIV Ex 22:8** But if the thief is not found, the owner of the house must appear before the **judges**, and they must determine whether the owner of the house has laid hands on the other person's property. 9 ¶ In all cases of illegal possession of an ox, a donkey, a sheep, a garment, or any other lost property about which somebody says, 'This is mine,' both parties are to bring their cases before the **judges**. The one whom the **judges** declare guilty must pay back double to the other.

**NASB Ex 22:8** "If the thief is not caught, then the owner of the house shall appear before the **judges, to** determine whether he laid his hands on his neighbor's property. 9 ¶ "For every breach of trust, *whether it is* for ox, for donkey, for sheep, for clothing, *or* for any lost thing about which one says, 'This is it,' the case of both parties shall come before the **judges**; he whom the **judges** condemn shall pay double to his neighbor.

**ESV Ex 22:8** If the thief is not found, the owner of the house shall come near to **God** to show whether or not he has put his hand to his neighbor's property. 9 ¶ For every breach of trust, whether it is for an ox, for a donkey, for a sheep, for a cloak, or for any kind of lost thing, of which one says, 'This is it,' the case of both parties shall come before **God**. The one whom **God** condemns shall pay double to his neighbor.

## Early English Versions (from Wikipedia)

<a href="#">Wycliffe's Bible</a> (1388)	WYC	Middle English	1388	Latin Vulgate	
<a href="#">Tyndale Bible</a>	TYN	Early Modern English	1526, revised 1534 (New Testament) 1530 (Pentateuch)	Masoretic Text, Erasmus' third NT edition (1522), Martin Luther's 1522 German Bible.	Incomplete translation. Tyndale's other Old Testament work went into the Matthew's Bible (1537). OT most likely from Hebrew or possibly consulted LXX.  When translating the New Testament, he referred to the third edition (1522) of <a href="#">Erasmus's</a> Greek New Testament, often referred to as the <a href="#">Received Text</a> . Tyndale also used Erasmus' Latin New Testament, as well as Luther's German version and the <a href="#">Vulgate</a> .
<a href="#">Coverdale Bible</a>	COV	Early Modern English	1535	Masoretic Text, the Greek <a href="#">New Testament of Erasmus</a> , Vulgate, and German and Swiss-German Bibles ( <a href="#">Luther Bible</a> , <a href="#">Zürich Bible</a> and <a href="#">Leo Jud's Bible</a> )	First complete Bible printed in English (Early Modern English) Pentateuch was Tyndale's translation. Coverdale translated Psalms from German and Latin sources.
<a href="#">Matthew's Bible</a>	MB	Early Modern English	1537	Masoretic Text, the Greek New Testament of Erasmus, the Vulgate, the Luther Bible, and a 1535 bible from France.	Pentateuch was Tyndale Psalms was done by Coverdale which is why it matches Coverdale Bible in Psalm 82
<a href="#">Great Bible</a>	GB	Early Modern English	1539	Masoretic Text, Greek New Testament of Erasmus, the Vulgate, and the <a href="#">Luther Bible</a> .	
<a href="#">Taverner's Bible</a>	TAV	Early Modern English	1539		Minor revision of <a href="#">Matthew's Bible</a>
<a href="#">Geneva Bible</a>	GEN	Early Modern English	1557 (New Testament) 1560 (complete Bible)	<a href="#">Masoretic Text</a> , <a href="#">Textus Receptus</a>	First English Bible with whole of Old Testament translated direct from Hebrew texts
<a href="#">Bishops' Bible</a>	BB	Early Modern English	1568	<a href="#">Masoretic Text</a> , <a href="#">Textus Receptus</a>	
<a href="#">Douay–Rheims Bible</a>	DRB	Early Modern English	1582 (New Testament) 1609–1610 (Old Testament)	Latin, Greek and Hebrew manuscripts.	This work is now Public Domain.
<a href="#">King James Bible</a>	KJB	<a href="#">Early Modern English</a>	1611	<a href="#">Masoretic Text</a> , <a href="#">Textus Receptus</a> , Tyndale 1526 NT, some Erasmus manuscripts, and Bezae 1598 TR.	This Bible version is now Public Domain worldwide due to copyright expiration except in the United Kingdom due to crown letters patent until 2039.