

FOREWORD

SCRIPTURAL PROMISE

“The grass withers, the flower fades,
but the word of our God stands forever.”

Isaiah 40:8

The New American Standard Bible has been produced with the conviction that the words of Scripture as originally penned in the Hebrew, Aramaic, and Greek were inspired by God. Since they are the eternal Word of God, the Holy Scriptures speak with fresh power to each generation, to give wisdom that leads to salvation, that men may serve Christ to the glory of God.

The purpose of the Editorial Board in making this translation was to adhere as closely as possible to the original languages of the Holy Scriptures, and to make the translation in a fluent and readable style according to current English usage.

THE FOURFOLD AIM OF THE LOCKMAN FOUNDATION

1. These publications shall be true to the original Hebrew, Aramaic, and Greek.
2. They shall be grammatically correct.
3. They shall be understandable.
4. They shall give the Lord Jesus Christ His proper place, the place which the Word gives Him; therefore, no work will ever be personalized.

PREFACE

TO THE NEW AMERICAN STANDARD BIBLE

In the history of English Bible translations, the King James Version is the most prestigious. This time-honored version of 1611, itself a revision of the Bishops' Bible of 1568, became the basis for the English Revised Version appearing in 1881 (New Testament) and 1885 (Old Testament). The American counterpart of this last work was published in 1901 as the American Standard Version. The ASV, a product of both British and American scholarship, has been highly regarded for its scholarship and accuracy. Recognizing the values of the American Standard Version, The Lockman Foundation felt an urgency to preserve these and other lasting values of the ASV by incorporating recent discoveries of Hebrew and Greek textual sources and by rendering it into more current English. Therefore, in 1959 a new translation project was launched, based on the time-honored principles of translation of the ASV and KJV. The result is the New American Standard Bible.

Translation work for the NASB was begun in 1959. In the preparation of this work numerous other translations have been consulted along with the linguistic tools and literature of biblical scholarship. Decisions about English renderings were made by consensus of a team composed of educators and pastors. Subsequently, review and evaluation by other Hebrew and Greek scholars outside the Editorial Board were sought and carefully considered.

The Editorial Board has continued to function since publication of the complete Bible in 1971. This edition of the NASB represents revisions and refinements recommended over the last several years as well as thorough research based on modern English usage.

PRINCIPLES OF TRANSLATION

MODERN ENGLISH USAGE: The attempt has been made to render the grammar and terminology in contemporary English. When it was felt that the word-for-word literalness was unacceptable to the modern reader, a change was made in the direction of a more current English idiom. In the instances where this has been done, the more literal rendering has been indicated in the notes. There are a few exceptions to this procedure. In particular, frequently "And" is not translated at the beginning of sentences because of differences in style between ancient and modern writing. Punctuation is a relatively modern invention, and ancient writers often linked most of their sentences with "and" or other connectives. Also, the Hebrew idiom "answered and said" is sometimes reduced to "answered" or "said" as demanded by the context. For current English the idiom "it came about that" has not been translated in the New Testament except when a major transition is needed.

ALTERNATIVE READINGS: In addition to the more literal renderings, notations have been made to include alternate translations, reading of variant manuscripts and explanatory equivalents of the text. Only such notations have been used as have been felt justified in assisting the reader's comprehension of the terms used by the original author.

HEBREW TEXT: In the present translation the latest edition of Rudolf Kittel's *Biblia Hebraica* has been employed together with the most recent light from lexicography, cognate languages, and the Dead Sea Scrolls.

HEBREW TENSES: Consecution of tenses in Hebrew remains a puzzling factor in translation. The translators have been guided by the requirements of a literal translation, the sequence of tenses, and the immediate and broad contexts.

THE PROPER NAME OF GOD IN THE OLD TESTAMENT: In the Scriptures, the name of God

is most significant and understandably so. It is inconceivable to think of spiritual matters without a proper designation for the Supreme Deity. Thus the most common name for the Deity is God, a translation of the original *Elohim*. One of the titles for God is Lord, a translation of *Adonai*. There is yet another name which is particularly assigned to God as His special or proper name, that is, the four letters YHWH (Exodus 3:14 and Isaiah 42:8). This name has not been pronounced by the Jews because of reverence for the great sacredness of the divine name. Therefore, it has been consistently translated LORD. The only exception to this translation of YHWH is when it occurs in immediate proximity to the word Lord, that is, *Adonai*. In that case it is regularly translated GOD in order to avoid confusion.

It is known that for many years YHWH has been transliterated as Yahweh, however no complete certainty attaches to this pronunciation.

GREEK TEXT: Consideration was given to the latest available manuscripts with a view to determining the best Greek text. In most instances the 26th edition of Eberhard Nestle's *Novum Testamentum Graece* was followed.

GREEK TENSES: A careful distinction has been made in the treatment of the Greek aorist tense (usually translated as the English past, "He did") and the Greek imperfect tense (normally rendered either as English past progressive, "He was doing"; or, if inceptive, as "He began to do" or "He started to do"; or else if customary past, as "He used to do"). "Began" is italicized if it renders an imperfect tense, in order to distinguish it from the Greek verb for "begin." In some contexts the difference between the Greek imperfect and the English past is conveyed better by the choice of vocabulary or by other words in the context, and in such cases the Greek imperfect may be rendered as a simple past tense (e.g. "had an illness for many years" would be preferable to "was having an illness for many years" and would be understood in the same way).

On the other hand, not all aorists have been rendered as English pasts ("He did"), for some of them are clearly to be rendered as English perfects ("He has done"), or even as past perfects ("He had done"), judging from the context in which they occur. Such aorists have been rendered as perfects or past perfects in this translation.

As for the distinction between aorist and present imperatives, the translators have usually rendered these imperatives in the customary manner, rather than attempting any such fine distinction as "Begin to do!" (for the aorist imperative), or "Continually do!" (for the present imperative).

As for sequence of tenses, the translators took care to follow English rules rather than Greek in translating Greek presents, imperfects and aorists. Thus, where English says, "We knew that he was doing," Greek puts it, "We knew that he does"; similarly, "We knew that he had done" is the Greek, "We knew that he did." Likewise, the English, "When he had come, they met him," is represented in Greek by, "When he came, they met him." In all cases a consistent transfer has been made from the Greek tense in the subordinate clause to the appropriate tense in English.

In the rendering of negative questions introduced by the particle *mē* (which always expects the answer "No") the wording has been altered from a mere, "Will he not do this?" to a more accurate, "He will not do this, will he?"

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EXPLANATION OF GENERAL FORMAT

NOTES AND CROSS REFERENCES are placed in a column adjoining the text on the page and listed under verse numbers to which they refer. Superior numbers refer to literal renderings, alternate translations, or explanations. Superior letters refer to cross references. Cross references in italics are parallel passages.

PARAGRAPHS are designated by bold face verse numbers or letters.

QUOTATION MARKS are used in the text in accordance with modern English usage.

“THOU,” “THEE” AND “THY” are not used in this edition and have been rendered as “You” and “Your.”

PERSONAL PRONOUNS are capitalized when pertaining to Deity.

ITALICS are used in the text to indicate words which are not found in the original Hebrew, Aramaic, or Greek but implied by it. Italics are used in the marginal notes to signify alternate readings for the text. Roman text in the marginal alternate readings is the same as italics in the Bible text.

SMALL CAPS in the New Testament are used in the text to indicate Old Testament quotations or obvious references to Old Testament texts. Variations of Old Testament wording are found in New Testament citations depending on whether the New Testament writer translated from a Hebrew text, used existing Greek or Aramaic translations, or paraphrased the material. It should be noted that modern rules for the indication of direct quotation were not used in biblical times; thus, the ancient writer would use exact quotations or references to quotation without specific indication of such.

ASTERISKS are used to mark verbs that are historical presents in the Greek which have been translated with an English past tense in order to conform to modern usage. The translators recognized that in some contexts the present tense seems more unexpected and unjustified to the English reader than a past tense would have been. But Greek authors frequently used the present tense for the sake of heightened vividness, thereby transporting their readers in imagination to the actual scene at the time of occurrence. However, the translators felt that it would be wise to change these historical presents to English past tenses.

ABBREVIATIONS AND SPECIAL MARKINGS

Aram	=	Aramaic
DSS	=	Dead Sea Scrolls
Gr	=	Greek translation of O.T. (Septuagint or LXX) or Greek text of N.T.
Heb	=	Hebrew text, usually Masoretic
Lat	=	Latin
M.T.	=	Masoretic text
Syr	=	Syriac
Lit	=	A literal translation
Or	=	An alternate translation justified by the Hebrew, Aramaic, or Greek
[]	=	In text, brackets indicate words probably not in the original writings
[]	=	In margin, brackets indicate references to a name, place or thing similar to, but not identical with that in the text
cf	=	compare
f, ff	=	following verse or verses
mg	=	Refers to a marginal reading on another verse
ms, mss	=	manuscript, manuscripts
v, vv	=	verse, verses