The difference of approach comes very clearly into focus in Job 19:25-27b. If If one believes that the Book of Job was written under divine inspiration he can translate the words literally, inserting only such words as are necessary to make them intelligible in English, even if the result is the expression of ideas that are not often found in the Old Testament. This is what was done in the King James Version. It reads as follows: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another."

The phrases strike a responsive chord in the heart of everyone who has thrilled to the music of Handel's Messiah. It is easy to see that the words that have been inserted (indicated in KJV by italics), although required to make smooth English reading, do not much affect the thought, which could easily be understood without these insertions.

It is far different with the New English Bible. Its translators evidently considered it impossible that the idea of a resurrection or the hope of a Redeemer should have been present in the mind of Job. They translate the passage, with extreme freedom, as follows: "But in my heart I know that my vindicator lives and that he will rise last to speak in court; and I shall discern my witness standing at my side and see my defending counsel, even God himself, whom I shall see with my own eyes, I myself and no other."

Since this passage has been quoted in many advertisements as an evidence of the alleged superiority of the NEB, we shall examine it rather closely.

It is obvious that the two translations differ greatly. The KJV represents Job as believing that a great supernatural event will occur. His Redeemer will stand upon the earth and he himself will see God. This fits precisely with New Testament teaching, even though it is not an idea that is frequently presented clearly in the Old Testament.

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