

actually it is a translation. No. 1 under C is the value of the study of versions. They have great values because of two things they may do for us. They may help us to find out what the correct text is --there may have come an error in the copying of the original but your translation may have been copied from a manuscript made before this error crept in copies and your version would not naturally change in the same way --ie. he made them to serve or to cross over and the difference is that if you made them to serve no English person copying is going to say "He made them to cross over" but if you're writing it in Hebrew with a     in, it is very easy to copy it so it looks like a     and the next person copying it would make it a    . The errors that come in in your versions are many more than in the Hebrew because ~~is a different type of error~~ because they have not been preserved with the same care as the Hebrew ~~but~~ they are a different type of error so the versions are of great value in fixing the Hebrew text. If you had your ancient Septuagint which said "He pierced my hands and my feet" and if you have your Vulgate which Jerome made from the original which said "He pierced my hands and my feet" if you have that in your different translations and then if you look at your Hebrew Bible "My hands and my feet like a lion" which doesn't make any sense at all. It is a pretty good evidence that there is some word that meant "pierced" but in copying that word has been corrupted and is "like a lion" but the early versions all agree that "He pierced my hands and my feet" is the text. The second reason it may be of help is for the exegesis. A version is of a help to understand what the original means. The language changes its meaning from time to time and we forget what those words meant at that time but a translation was made when the meaning was better known. That translation may tell us how these people understood that word at that time and may be of great value for exegesis. Quote Dr. R. Dick Wilson "Best tool for an exegete is a version." If you want to understand a Hebrew text, take the Hebrew of a chapter, the Greek, the Latin and maybe read a German translation. I have found it is very helpful to read various translations in to English and even they may be entirely off but they will suggest an idea to you which you would not have thought of otherwise. Versions are not authoritative. A word of caution about the versions--when you come to fixing the texts, do not be too sure because you have a different reading in an early version, that is what the Hebrew ought to read. In the first place, the original translator may have found it difficult to translate and might have not known what was meant but there might also have been no word in his language to express it so he