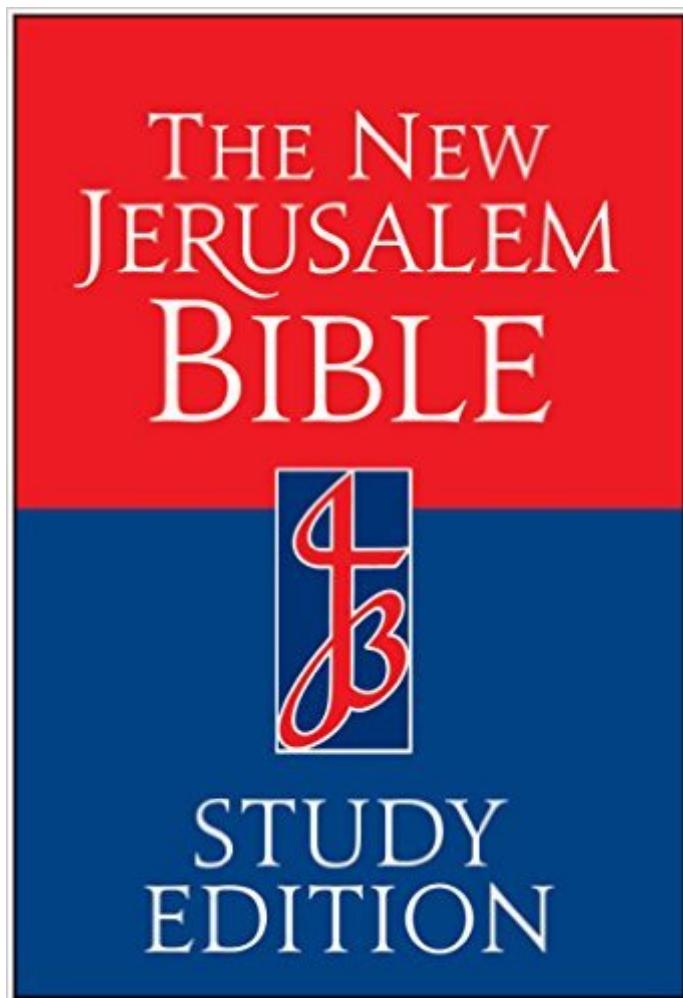


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The New Jerusalem Bible, Study Edition



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Customer Reviews

I am writing this review because I did not find the other one very helpful. I own the "Henry Wansbrough" edition of the same book (ISBN-10: 0385142641, ISBN-13: 978-0385142649) and have touched and seen this very publication owned by a friend. In this review I am going to treat 3 features: translation of the Bible text itself; introductions, footnotes and side references; print and size of this Study Edition volume. **TRANSLATION** I am not an expert in this, but have examined different English Bible translations. This one is a critical translation from the original languages with advantages and disadvantages. I would recommend it for study purposes, but there are some silly things which make it unsuitable for proclamation and perhaps even for personal spiritual reading (e.g. it translates leprosy to "virulent skin disease" -- really annoying). The Old Testament can't be used in Catholic worship and could be problematic for others as well because it transliterates the tetragrammaton, instead of translating it to the traditional "THE LORD" or "GOD", etc. **INTRODUCTION AND FOOTNOTES** It also has introductions, footnotes and side references which are taken from the French "Bible de Jérusalem". The vast majority of these are excellent and give the real value of this Bible version. **PRINT AND SIZE** This "Study Edition" is somewhat smaller than the previously published version, which is a plus if you want to carry it (a Christian should carry a Bible), but a minus if your eyes are not as good as they used to be. What a pity that it is a paperback.

Review of "The New Jerusalem Bible" This review is from the 1999 printing by Doubleday. It has the

Imprimatur of John Crowley and Nihil obstat of Anton Cowan marking this translation safe for a Catholic reader. It includes the Apocrypha, just a few footnotes, and two maps of Palestine. There is a short forward explaining the history and features of this Bible edition. As with the Jerusalem Bible throughout the Hebrew Scriptures (Old Testament) the New Jerusalem Bible uses God's Name Yahweh to translate the Tetragrammaton (YHWH). As far as the Christian Greek Scriptures (New Testament) the only reference to God's Name Jehovah is at Revelation 19:1, 3, 4, and 6 where "Alleluia" is used which means "Praise Jah". When it comes to some particular trinitarian bias in Bible translation the following verses are translated as: John 1:1 - Here it is translated "the Word was God." of note though is the footnote it talks about "the Word or Wisdom of God is present with God..." but not is God. John 8:28, 58 - At verse 58 the editors do what many translations do and leave out the implied pronoun and fail to translate the Greek idiom past and future tense. It is translated as "before Abraham ever was, I am." Now to verse 28 the actual translation is normal except that it capitalizes the word "he" so that it reads "then you will know that I am He." and the footnotes reads that here Jesus appropriates the divine name revealed to Moses in Exodus 3:14. This is odd for the fact that the whole discussion with the Jews in this chapter centers on Jesus being the Messiah not Jesus being God.

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