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Jews and Other Nations in Selected Translated Versions of the Bible*

Abstract: The English noun ‘Jew’ is the lexical equivalent of the Hebrew word *yehudi* (in plural *yehudim*), which is used in opposition to *goyim* as members of all other nations. These two nouns are rendered in various languages in a considerable number of different ways. The article focuses on their translational equivalents in Greek, Latin and in numerous selected Polish and English versions of the Bible. The confrontation of these equivalents yields what I elsewhere call “the Bible translation imbroglio”. Yet, this chaos has no adverse impact on faithful Jews and Christians for whom the Bible is a sacred text. This is so because for every faithful reader, every contact with the Bible in whatever version, at least in principle, constitutes a fresh *unique* religious experience, and the number of such unique experiences certainly exceeds the number of all existing versions of the Bible. Every individual experience of this kind is tantamount to creating a new target version of the Bible, even if the particular source text remains unaltered. Pious readers believe that the Bible is the way by means of which God sends His Word carrying His Message to people, and that this Word remains unchanged, even if words in different languages carrying this message may be different, unstable and inaccurate.

Keywords: Bible, Jews, pagans, nations, peoples

Introduction

The noun ‘Jew’ is systematically used in English versions of the Bible as the lexical equivalent of the source word יְהוּדִי *‘yehudi’* (in plural *yehudim*), nearly synonymous with ‘Israelite’ and ‘Hebrew’, in contrast with גּוֹיִם *‘goyim’*, referring

* Fragments of the Bible cited in the article: Est 2:5; Ps 9, (78) 79, (95) 96, 117, 118, 149; Mt. 5:46–47, 2:29–32 (Simeon’s Canticle—Kantyk Simeona); Acts 13:46–48, 15:23; Rom 10:12; Gal 3:28; Heb; Rev 15:3. All biblical examples and all versions of the Bible cited in the article are accessible on the internet under the following addresses: 1. Bible Hub, <https://biblehub.com/>, 2. study-bible, <https://studybible.info/>, 3. Bible Gateway, <https://www.biblegateway.com/versions/>, 4. Biblię Polskie, <http://bibliępolskie.pl/zonline.php>.

to members of all other nations and rendered in more than one way in various languages. What follows focuses on how these two words are rendered in Greek (including several versions of the *Septuagint*), in Latin (at least two versions of the *Vulgate*) and in numerous selected Polish and English versions of the Bible. The provided material illustrates what I elsewhere call “The Bible translation imbroglio” (Krzeszowski, “The Bible”).

1. *Yehudi* and its lexical equivalents in other languages

In the *Hebrew Bible*, the word יהודי ‘Yehudi’ refers to one of Yaakov’s (Jacob’s) 12 sons, who inherited one part of the land from his father. Yaakov lived in the Land of Canaan, Haran, and Egypt and was the founder of the 12 tribes of Israel (Gen 25–26) in ca 1700–1650 B.C.¹ At the end of the seventh century B.C., after the Hebrew population’s expatriation to Babylon and Assyria, and particularly after the destruction of Jerusalem in 587 B.C., the word *Yehudai* became nearly synonymous with ‘Israelite’ and ‘Hebrew’, because it was not interchangeable with them in all contexts.² The noun *Hebrews* was usually used by foreigners, particularly the Egyptians, while Israelites used it with reference to themselves when communicating with foreigners. The *Jewish Encyclopedia* additionally states that the words *Hebrews* and *Israelites* respectively referred to the same people before and after the conquest of the Land of Canaan (1901–1906). *Yehudi* is systematically used throughout what in the Christian Bible constitutes the Old Testament; for example, in the Book of Esther (2:5):

שׂוֹשַׁן
 ’š—*a certain*
 יהודי
 yə-hū-dī,—*Jew*
 הָיָה
 hā-yāh—*there was*
 בְּשׁוּשַׁן
 bə-šū-šan—in *Shushan*
 הַבִּירָה
 hab-bî-rāh;—*the citadel*
 וְשֵׁמוֹ
 ū-šə-mōw—(and) *whose name*
 מְרֹדֵכַי
 mā-rə-do-kay,—[was] *Mordecai*

¹ According to the Torah and the Old Testament of the Christian Bible, Jacob was a grandson of Abraham. God gave Jacob the name Israel, which is an eponym meaning ‘one who fought with God’. The episode is described in Gen 32:24–32. Judah was one of Israel’s twelve sons. Thus, the name of the state Israel derives from Jacob-Israel, and the name of one region of Israel, i.e. *Yehuda* (Yudah/Juda) is derived from the name of one of Jacob-Israel’s sons.

² Sporadically, the word יהודי ‘yehudi’ appears with reference to times even before the Babylonian captivity (cf. 2 Kings 16:6, 25:25; Jeremiah 32:12, 34:9, 36:14. 21. 23, 38:19).

In the *Brenton Greek Septuagint*, these words are rendered as:

Καὶ ἄνθρωπος ἦν Ἰουδαῖος ἐν Σούσοις τῇ πόλει, καὶ ὄνομα αὐτοῦ Μαρδοχαῖος.

The Latin version in the *Clementine Vulgate* reads:

Erat vir **Judæus** in Susan civitate, vocabulo Mardocheus erat **vir iudæus** in Susis civitate vocabulo Mardocheus.

Later translated versions of the Bible are based either directly on Hebrew sources or, in a considerable number of cases, on one of Greek and/or Latin versions. As can be expected, due to inevitable “grapevine effects” (cf. Krzeszowski, “Bible Translations”), they are not always mutually compatible. In the course of phonological changes taking place in all vernacular languages, *Yehudi* via its Greek and Latin parents evolved into a number of their descendents, such as the German ‘Jude’, French ‘Juif’, Italian ‘Giudeo’, English ‘Jew’, Polish ‘Żyd’, etc. However, their contextual and connotative meanings usually underwent significant changes. The Polish word ‘Żyd’ well exemplifies such changes. The noun ‘Żyd’ (in plural *Żydzi*) or ‘Żydowin’ and the adjective ‘żydowski’ are used in all parts of most Polish versions of the Bible as the lexical equivalents of the source words *yehudi/yuda*, including the above-quoted Book of Esther (2:5): “Był **maż Żydowin** w mieście Susan/imieniem Mardocheus”. Incredibly, this rendering, at least according to the title page, is based on the Latin text (“z pilnością według Łacińckiey Biblii”).

In *Biblia Tysiąclecia* (all editions), ‘Żyd’ appears in the Book of Esther (1:1) but not in the verse 2:5., where *yehuda* is not translated at all, which is a case of avoidance strategy. In *Nowa Biblia Gdańska*, the most accurate rendering of the source phrase. i.e. ‘maż judzki’ is used. (For more examples and an extensive discussion, see Krzeszowski, *The Translation* 419–425; “Żydzi”).

Every instance of the use of the words ‘Żyd’ and ‘żydowski’ in the Polish versions of the Old and New Testament is a verbal anachronism, much like using the word ‘Iraq’ to refer to ancient Mesopotamia or the word ‘Iran’ to refer to ancient Persia, which would be very good examples of verbal anachronisms (cf. Krzeszowski, “Żydzi”).³ Even if it is true that Polish-speaking and English-speaking contemporary Jews use these words when referring to their nation in the course of their entire history (according to the Bible at least since the times of Abraham), one cannot ignore the fact that the Polish word *żyd* **had not come into existence before the second millennium AD**. The earliest-attested instance of this anachronism as used in biblical translations appeared in 1561 in the so-called *Biblia Leopoldy* the first Polish extant complete target text of the Bible. On the title page, the original languages from which it had been translated are called “Żydowski, Łaciński i Polski (sic!)”.⁴

³ As explicated by Merriam-Webster Dictionary ‘anachronism’ is “something (such as a *word* (emphasis supplied), an object, or an event) that is mistakenly placed in time where it does not belong in a story, movie, etc.”. www.merriam-webster.com/

⁴ Curiously, in *Biblia Leopoldy*, the word ‘żydzi’ appears at the beginning of Chapter 5 of the book of Ezechiel in the sentence for which no source sentence can be found either in the Hebrew

2. Letter to Hebrews

The Letter (Epistle) entitled “Πρὸς Ἑβραίους” (one of the New Testament Letters, sometimes erroneously attributed to St. Paul) has occasioned several particularly noxious cases of this type of anachronistic mistranslation in some Polish target versions of the New Testament sharply contrasting with target versions in other languages. The Latin and English versions, without any exceptions, read “Ad Hebraeos” and “To the Hebrews”, respectively, even if the nouns ‘Letter’ or ‘Epistle’ occasionally occur in English versions. In *none* of the surveyed English versions is the word ‘Jews’ used in the title of this letter. Likewise, in all Italian versions, only ‘Ebrei’, never ‘Guidei’, is used. In all Russian versions, only ‘евреям’ is used, since ‘жид’ is absolutely inappropriate due to its strongly negative axiological load charge. It is interesting to note that in Czech, ‘Židum’ is used (*Biblia Kralická*), in contrast with the Slovak ‘List Hebrejom’ (*Nádej pre každého*) and related nouns in other surveyed Slavic versions. *The Orthodox Jewish Bible* stands out in that in this version, the letter appears under the title “Yehudim in Moshiah”.

Several Polish versions of the Bible are flawed with the anachronistic use of the noun ‘Żydzi’, not only in the title of the Epistle, but also in the adjective ‘żydowski’, while mendaciously referring to the language of the purported original version. In this respect, *Biblia Leopoldy* positively differs from *Biblia Brzeska*, *Biblia Jakuba Wujka*, *Biblia Gdańska*, and *Przekład Mariawitów*. The title page of *Biblia Leopoldy*, published in 1561 in Cracow (Kraków) by Marek Szarfenberg, reads:

Biblia, to jest księgi Starego i Nowego Zakonu, na polski język z pilnością według łacińskiej Biblii od Kościoła krześcijańskiego powszechnego przyjętej, nowo wyłożona. **Podstawa tłumaczenia** Vulgata.

This title sharply contrasts with

Biblia Brzeska Biblia święta, tho iest, Księgi Starego y Nowego Zakonu, właśnie z **Żydowskiego** Greckiego y Łacińskiego, nowo na Polski język, z pilnością y wiernie wyłożone. Brześć Litewski, nakł. M. Radziwiłł, 1563, 2°.

Biblia to jest Księgi Starego y Nowego Testamentu według Łacińskiego przekładu starego, w kościele powszechnym przyjętego, na Polski język z nowu z pilnością przełożone, z dokładaniem textu **Żydowskiego** y Greckiego, y z wykładem Katholickim, trudniejszych miejsc, do obrony wiary świętej powszechnej przeciw kacerstwóm tych czasów należących: przez D. Iakuba Wujka z Wągrowca, Theologa Societatis Iesu. Z DOZWOLENIEM STOLICE APOSTOLSKIEY, a nakładem Iego M. Księdza Arcybiskupa Gnieźnieńskiego, etc. wydane, Kraków, Druk. Łazarzowa, nakł. S. Karnkowski, 1599, 2°.

BIBLIA SWIĘTA: To jest, KSIĘGI STAREGO Y NOWEGO PRZYMIERZA Z **Żydowskiego** y Greckiego Języka na Polski pilnie y wiernie przetłumaczone. Cum Gratia et Privilegio. S. R. M., Gdańsk, A. Hünefeldt, 1632, 8°. Wydanie przedstawia u góry karty tytułowej dwie

Bible or, indeed, in the *Septuagint* or the *Vulgate*. The intruding additional sentence which precedes verse 1 was apparently added by the translator to emphasize the sinful behavior of the Hebrew people. It reads as follows: “Przez ogolenie włosów na głowie y na brodzie/znaczy wielkie a rozmaite zatracenie żydów przez złości ich/o przyszłych złych rzeczach które miały przyść na Jeruzalem”.

alegoryczne postacie z mieczem i gałązką oliwną. W pośrodku jest tytuł dzieła, pod tym apoteoza zmartwychwstania, poniżej po bokach Mojżesz i Aaron, a między nimi obraz Królestwa Pokoju według słów Izajasza 11, 6–8.

Moreover, “Πρὸς Ἑβραίους” in *Biblia Jakuba Wujka* is rendered as “Do Żydów” and in *Przekład Mariawitów* as “List Św. Pawła do Żydów”, which is obviously inconsistent with the title page of this version:

Pierwsze wydanie Pisma św. **Nowego Testamentu**, przetłumaczone przez bpa Kowalskiego: „Nowy Testament po polsku, czyli święta Pana Naszego Jezusa Chrystusa Ewangelia, tł. bp. Jan M. Michał Kowalski, Płock 1921”. **Tłumaczenie z łacińskiej Wulgaty z uwzględnieniem tekstu greckiego**. Zawartość: „Słowo wstępne” [4 strony] napisał biskup staro-katolickiego kościoła Maryawitów Jan Marya Michał; Porządek Pism Nowego Zakonu od kościoła chrześcijańskiego przyjętych [1 strona]; Przedmowa ŚŚ Hieronima i Jana Chryzostoma na czterech ewangelistów [4 strony]; na końcu spis rzeczy [2 strony]; spis treści, skorowidz skrótów i znaków pisma [1 strona] i na ostatniej stronie skorowidz skrótów Ojców Kościoła oraz ważniejsze omyłki w druku. Całość 966 stron.

3. Other nations

People other than Hebrews/Israelites are consistently called גוֹיִם ‘goyim’ (gowyim), which is translated into other languages in a number of different ways and, which is more important, particular vernacular versions are internally inconsistent in that particular source lexemes are differently rendered in different places of the same particular target version. Such inconsistencies occur in many target versions of both the Old and the New Testament. Psalms 9 and 117 (116), as well as Simeon’s Canticle, saliently represent this translational predicament.

3.1. Psalm 9

In Hebrew, Psalm 9:19 (20)–20 (21) reads:

יִשְׁפָּט
 yiš-šā-pā-tū—let be judged
 גוֹיִם
 gō-w-yim,—the nations
 עַל-
 ‘al—in
 נֶגְדְךָ
 pā-ne-kā—Your sight
 הַשָּׁמַיִם
 šī-tāh—put
 הַיְהוָה
 Yah-weh—Yahweh
 מִן-הַיִּירָא
 mō-w-rāh—in fear
 מֵהֶם
 lā-hem—they

יָגִיד
 yê-dā-‘ū—[that] may know
 גּוֹיִם
 gō-w-yim;—the nations
 אֲנָשִׁים
 ’ē-nō-wōš—men
 הֵמָּה
 hēm-māh—they [are]

In consistence with the source text, in the *Septuagint (Brenton Greek)* and—renumbered as 20 and 21—in the *Clementine Vulgate*, these two verses are worded as

Ἀνάστηθι Κύριε, μὴ κραταιούσθω ἄνθρωπος, κριθήτωσαν ἔθνη ἐνώπιόν σου.
 Κατάστησον, Κύριε, νομοθέτην ἐπ’ αὐτοὺς, γνώτωσαν ἔθνη ὅτι ἄνθρωποι εἰσι· διάψαλμα.
 Exsurge, Domine; non confortetur homo: judicentur **gentes** in conspectu tuo.
 Constitue, Domine, legislatorem (?) super eos, ut sciant **gentes** quoniam homines sunt.

Yet, the *Authorised King James Version*, purportedly based on one of the Vulgates, displays the said inconsistency in the following way:

Arise, O LORD; let not man prevail: let **the heathen** be judged in thy sight.
 Put them in fear, O LORD: *that the nations* may know themselves *to be but* men.

The same inconsistency appears in the *American King James Version* and the *Updated King James Version*. In most other English versions, including those based on the King James Version/Bible of 1611, rather than on other King James versions, the noun *goyim* in verses 20 (19) and 21 (20) is rendered as ‘(the) nations’.

In several unique cases, the identity of the noun in the two verses is preserved by repeating nouns other than ‘(the) nations’:

Heathen | the Heathen (*Modern Spelling Tyndale-Coverdale*)
 the Heathen | the Heathen (*Bishops Bible*)
 the Heithe | the Heithe (*Coverdale’s Translation*)
 the heathen | the heathen (*Geneva Bible*)
 the Heythen | the Heythen (*Great Bible*)
 the Heythen | the Heathen (*Matthew Bible*)
 the Gentiles | the Gentiles (*Catholic Douay-Rheims*)
 the gentiles | the gentiles (*The Scriptures*)
 the Goyim/Hashem | the Goyim (*Orthodox Jewish Bible*)
 the *nations* {heathen} | the *nations* (*King James: Purple Letter Edition*)
 the heathen | them (*Good News Translation*, which stands out by using the personal pronoun ‘them’ instead of ‘heathen’ in verse 21)

In brief, the same source Hebrew noun גּוֹיִם ‘goyim’ used in verses 20 (19) and 21 (20), in various English target texts is inconsistently rendered in a variety of ways, which are not always consistent in preserving the original identity of the nouns as they occur in the two verses. Polish versions of Psalm 9 also display numerous inconsistencies. Thus, translators of *Biblia Tysiąclecia* (1980, 3rd ed.), in which these two verses are numbered as 20 and 21, are surprisingly inaccurate, in that they not only inconsistently select lexical equivalents of *goyim*, but curiously present

them in the opposite order in comparison with those King James versions which do not preserve the original identity of the two lexemes:

Powstań, o Panie, by człowiek nie triumfował; osądź **narody** przed Twoim obliczem.
Przejmij ich, Panie, bojaźnią; niech wiedzą **poganie**, że są tylko ludźmi.

However, Jakub Wujek's rendering, quoted here after the 1923 edition, which is based on Latin versions, unlike some of its English kins, is consistent:

Powstań, Panie, niech się nie zmacnia człowiek: niech będą sądzeni **narodowie** przed oblicznością twoją. (Wujek 1923)

Postaw, Panie, zakonodawcę nad nimi, aby wiedzieli **narodowie**, iż ludźmi są. (Wujek 1923)

In other Polish versions, the following sequences of nouns occurring in the two verses have been attested:

ludzie | pogani (*Psalterz Floriański*)

lud | pogani (*Psalterz Puławski*)

narodowie | narodowie (Wujek 1923)

narody | narody (Wujek 1962, *Biblia Gdańska* 1881/2017, *Biblia Warszawska*, *Biblia Poznańska*, *Przekład Nowego Świata* 1975, ks. J. Kruszyński, F. T. Aszkenazy)

ludy | narody (*Biblia Warszawsko-Praska*)

narody | poganie (*Biblia Tysiąclecia*, *Biblia Paulistów*)

ludy | ludy (*Nowa Biblia Gdańska*, Śląskie Towarzystwo Biblijne, Ks. Jan Szeruda)

This confrontation of selected Polish renderings shows that the translators of *Biblia Tysiąclecia* (all editions) are inconsistent, not only in comparison with Hebrew source texts and with Wujek's versions, but also in a rather puzzling way with *Biblia Warszawsko-Praska*, where the first occurrence of *goyim* is rendered as 'ludy' and the second one as 'narody', whereas in *Biblia Tysiąclecia* the first occurrence of the same Hebrew nouns are rendered as 'narody' and the second one as 'poganie'!

3.2. Psalm 117

Various renderings of Psalm 117 (116) exhibit a few more inconsistencies. The Hebrew source text of Psalm 117 (116) reads

הַלְלֵי

(hal·lu)—praise

יְהוָה

(Yah·weh)—Yahwe (the LORD)

כֹּל-

(kol-)—all

גוֹיִם

(go·v·yim;)—nations (you Gentiles)

בְּחֻדָּה

(be·chu·hu)—laud

כֹּל-

(kol-)—all

הַעַמִּים

(ha·'um·mim.)—peoples!

Swete's Septuagint and *Vulgata Clementina* respectively render it as “Αἰνεῖτε τὸν κύριον, πάντα τὰ ἔθνη, αἰνεσάτωσαν αὐτὸν πάντες οἱ λαοί” and “Laudate Dominum, omnes **gentes**, laudate eum, omnes **populi**”.

In various English versions, the following pairs of the two Hebrew words are used:

nations | peoples (*King James Version, New International Version, Aramaic Bible in Plain English*)
 nations | peoples! (*Berean Study Bible, New American Standard Bible*)
 nations! | people! (*Amplified Bible, English Standard Version, Christian Standard Bible*)
 nations | people of the earth (*New Living Translation*)
 nations! | people of the world! (*God's Word, Bishop's Bible of 1568*)
 Gentiles! | peoples (*New King James Version*)
 Gentiles | people (*Coverdale Bible of 1535*)
 Nations | everyone (*Contemporary English Version*)
 nations! | foreigners! (*NET Bible*)

Polish renderings of Psalm 117 (116) display a similar lack of consistency:

pogany | ludzie (*Psalterz Floriański*)
 pogani | ludzie (*Psalterz Puławski*)
 poganie | narodowie (Wujek 1923)
 narody | ludzie (*Biblia Gdańska*)
 narody | wy-ludy (*Psalmy Dawida*. Trans. P. Byczewski)
 narody! | ludy! (*Księga Psalmów*. Trans. B. Goetze. 1937)
 narody | ludy! (*Chwała Boża: Psalterz Dawidowy*. Trans. F. T. Aszkenazy. 1927)
 narody | ludy (*Biblia Warszawska / Brytyjka, Biblia Tysiąclecia* [all editions], *Przekład Toruński*)
 ludy | narody (*Biblia Poznańska, Biblia Warszawsko-Praska*, as opposed to Goetze!)
 narody | plemiona (*Psalmy*. Trans. I. Cylkow 1883, *Nowa Biblia Gdańska 2012* [Śl. Tow. Biblijnej], *Biblia, to jest Pismo Święte Starego i Nowego Przymierza*. Poznań: Ewangeliczny Instytut Biblijny 2016)

In brief, the Hebrew nouns גוֹיִם (go·v·yim) and הַגֵּוֹיִם (ha·'um·mim), consistently rendered in all the *Septuagintas* as ἔθνη and λαοί and in all the *Vulgates* as **gentes** and **populi**, have not been accurately rendered in the selected English and Polish versions. In English, the prevalence of ‘nations’ over the rare occurrences of the more appropriate ‘Gentiles’ clearly suggests their relation with Greek and/or Latin versions. The pronoun ‘everyone’ in *Contemporary English Version* is certainly more general than the nouns ‘peoples’, while the noun ‘foreigners’, in *NET Bible*, semantically closer to the original Hebrew ‘goyim’, is completely out of place in this position. These two inaccuracies cannot be explained in any obvious way.

3.3. Simeon's Canticle

One of the available Greek source texts of “Simeon's Canticle” and the Latin *Clementine Vulgate*, respectively, read:

Νῦν ἀπολύεις τὸν δοῦλόν σου, **Δέσποτα**, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ· ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν **λαῶν**, φῶς εἰς ἀποκάλυψιν **ἔθνῶν** καὶ δόξαν **λαοῦ** σου Ἰσραήλ. (*Berean Greek Bible*)

Nunc dimittis servum tuum Domine, secundum verbum tuum in pace :quia viderunt oculi mei salutare tuum, quod parasti ante faciem omnium **populorum** : lumen ad revelationem **gentium**, et gloriam plebis tuæ Israël.

Thus, in Greek, two nouns (in their appropriate grammatical forms—**λαῶν/λαοῦ** and **ἔθνῶν**—are used in verses 31 and 32.

In Latin (all versions of the Vulgate), three different nouns in their appropriate grammatical forms are used: 1. ‘populorum’—from ‘populus’, denoting people in the most general sense; 2. ‘gentium’ and 3. ‘plebis’—from ‘plebs’, denoting the social stratum of free people as opposed to slaves. The words ‘populus’ and ‘plebs’, though they are partly synonymous, are *two different* lexemes, while in Greek **λαός** and **λαοῦ** are two grammatical forms of only one lexeme. This lack of lexical congruity between Greek and Latin source texts generated a considerable chaos (imbroglio) in later vernacular target versions exhibiting more or less pronounced traces of their Greek or Latin affiliations. Interestingly enough, the *King James Bible* (1604–1611) and *Jakub Wujek’s Bible* (1599), the two vernacular versions which may be considered classical and which were created at approximately the same time, differ in this particular respect. Whereas Jakub Wujek, evidently under the influence of a Latin version, uses three different lexemes in their appropriate forms, i.e. *narodów, poganów, ludu*, the sequence of nouns in King James Version involves only two nouns, i.e. *people, Gentiles, people*. The fact that the single Greek noun **λαός** was rendered in Latin as two different nouns. i.e. by *gentium* (a possible plural dative case form of ‘gens’ “ludy obce”, “poganie”) and by ‘plebs’ has led to a considerable chaos, clearly perceivable in the following presentation of selected English and Polish versions:

English versions

the peoples | *the Gentiles* | Your people (*Berean/Borean? Literal Bible*)
 the peoples | nations | Thy people (*Concordant Literal Version*)
 the peoples | the nations | Your people (*Green’s Literal Translation*)
 all nations | the Gentiles | your people (*New International Version*)
 all people | the nations | your people (*New Living Translation*)
 all peoples | the Gentiles | your people (*English Standard Version*)
 all people | the Gentiles | Your people (*Borean Study Bible*)
 all people | the Gentiles | thy people (*King James Bible*)
 all peoples | the Gentiles | Your people (*New King James Version*)
 all people | the Gentiles | Thy people (*21st Century King James Version*)
 all the peoples | the Gentiles | Your people (*New American Standard Bible*)
 all the peoples | the Gentiles | your people (*New American Bible (Revised Edition)*)
 all peoples | THE GENTILES | Your people (*New American Standard Bible 1995*)
 all people | the non-Jewish | people your people (*New Century Version*)
 all peoples | the other nations | Your covenant people (*The Voice*)

all people | unbelievers | your people (*International Standard Version*)
kol haammim (all the peoples) | the Nations | Your Am (people) [YESHAYAH 42:6; 49:6] (*Orthodox Jewish Bible*)
all peoples | the *Goyim* | your people Isra'el. (*Complete Jewish Bible*)
all peoples | those who do not know God | your people (*Worldwide English New Testament*)
all the peoples | nations | Thy people Israel (*Young's Literal Translation*)
all the peoples | nations | Thy people (*Concordant Literal Version*)
all the people | nations | people of thee (*Emphatic Diaglott New Testament*)
all peoples | the Gentiles | your people Israel (*Modern Literal Version*)
all the peoples | the unveiling of nations | thy people Israel (*Rotherham Emphasized Bible*)
all people | the goyim | your people (*exeGesés Companion Bible*)
all people | the [unconverted] Gentiles | your people (*An Understandable Version*)
all nations | the Gentiles | your people (*Bible in Basic English*)
all the peoples | **an unveiling of (or: a revelation belonging to and pertaining to) ethnic multitudes (or: nations; non-Israelites; = pagans/Your people, Israel.** (*John Mitchell New Testament*)
all people | the Hey/the | yi people (*Coverdale's Translation*)
all people | the non-Jewish people | your people (*International Children's Bible*)
every people | the Gentiles | your people (*J.B. Phillips New Testament*)
open for everyone [to see]/the non-Jewish nations | your people Israel (*The Message*)
all nations | the people who are not Jews | Your people [the Jews] (*New Life Version*)
all people | the gentyls | thy people (*Great Bible*)
alle pupilis | hethene men/thi puple (*John Wycliff's Translation*)
all mankind | the Gentiles | thy people Israel (*Daniel Mace New Testament*)
all the nations | the heathen | your people (*Goodspeed New Testament*)
all the world | the nations | Israel thy people (*Living Oracles New Testament*)

Polish versions (based on either LXX or Vlg)

wszystkich **narodów** | **poganom** | **ludu** (*Biblia Brzeska*, Ks. Eugeniusz Dąbrowski—*Nowy Testament* from *Wulgata* [1973])
wszech **ludzi** | **narodów** | **ludu** twego (Szymon Budny)
wszystkich **narodów poganów ludu** twego (Wujek 1923)
wszystkich **ludzi** | **poganom** | **ludu** twego (*Biblia Gdańska* 1881?)
wszystkich **ludzi** | **pogan** | **twojego ludu** (*Nowa Biblia Gdańska* [2012])
wszystkich **ludów** | **pogan** | **ludu** (*Biblia Poznańska*)
wszystkiego **ludu Poganom ludu** twego (*Nowy Testament*—Rakowski [1606])
wszystkich **ludzi** | **pogan** | **ludu** Twojego (*Przekład toruński Nowego Przymierza*, 1st ed.)
wszystkich **narodów** | **pogan** | **ludu** Twego (*Biblia Tysiąclecia*, 5th ed.)
wszystkich **ludzi** | **pogan** | twojego **ludu** (ŚLĄSKIE.TOW.BIB.)
wszystkich **ludów** | **pogan** | Twego **ludu** (EIB.BIBLIA.2016.LIT)
wszystkich **ludzi** | **pogan** | **ludu** Twojego (TOR.NOWE.PRZ)
wszystkich **ludów** | **narodów** | twego **ludu**, Izraela (*Przekład Nowego Świata* 1997)
wszystkim **narodom** | **pogan** | **ludu** Twego (*Biblia Paulistów* 2008–2011)
wszystkich **ludów** | **pogan** | Twego **ludu** (*Biblia, to jest Pismo Święte Starego i Nowego Przymierza. Przekład z języka hebrajskiego, aramejskiego i greckiego*. 1st ed. Poznań: Ewangeliczny Instytut Biblijny 2016)
wszystkich **ludów** | **narodów** | Twojego **ludu** (*Biblia pierwszego Kościoła. Przełożył oraz przypisami opatrzył ks. Remigiusz Popowski SDB*. 1st ed. Warszawa: Oficyna Wydawnicza Vocatio 2016)

wszystkim **ludom/ narodów**/Twojego **ludu** (*Słowo Życia—Nowy Testament* [Parafraza NT])
wszystkich **ludów** [???]/ *nothing* /twojego **ludu** Izraela. (Andrzej Mazurkiewicz—*Nowy Testament* [2019])

4. Other examples

English and Polish versions of other parts of the New Testament abound in similar inconsistencies well represented by the respective English and Polish versions of Rom 10:12, Gal 3:28, Acts 15: 23, and Rev 15:3.

4.1. Rom 10:12

In translated versions of **Rom 10:12**, the translation imbroglio manifests itself in a variety of renderings of the Greek and Latin nouns *ιουδαίος*/Judaeus ‘Jew’/‘Żyd’ and *ελλην*/Graecus ‘Greek’/‘Grek’, respectively.

Greek and Latin source texts of Rom 10:12 read

οὐ (Not) γὰρ (for) ἔστιν (there is) διαστολή (difference) **Ἰουδαίου** (Jew) τε (between) καὶ (and) **Ἑλλήνος** (Greek); ὁ (-) γὰρ (for) αὐτὸς (the same) Κύριος (Lord) πάντων (of all) πλουτῶν (is rich) εἰς (toward) πάντας (all) τοὺς (those) ἐπικαλουμένους (calling) αὐτόν (Him). (*Berean Interlinear Bible*)

Non est **Judæus**, neque **Græcus**: non est servus, neque liber: non est masculus, neque femina. Omnes enim vos unum estis in Christo Jesu. (*Clementine Vulgate*)

In the selected English and Polish target versions, the relevant fragment of the Greek and Latin source versions “ου γαρ εστιν διαστολη **ιουδαιου τε και ελληνος**” and in Latin “non enim est distinctio **Iudaei et Graeci**”, respectively, have been rendered as follows:

For there is no difference between **the Jew and the Greek** (KJV)

there is no difference between Jew and **Gentile** (NIV)

there is no distinction between **Jew and Greek** (*English Standard Version* and many other versions)

And he makes no distinction in this, not for **the Jews, neither for the Aramaeans** (*Aramaic Bible in Plain English*)

No matter if that person is **a Jew or a Gentile** (*Contemporary English Version*)

For there is no distinction of **the Jew and the Greek** (*Douay-Rheims Bible*)

because there is no difference between **Jews and Gentiles** (*Good News Translation*)

Jew and Gentile are on precisely the same footing (*Weymouth New Testament*)

And in this, it does not discriminate between the Jews and the Syrians (*Lamsa Bible*)

Remember that the Lord draws no distinction between Jew and non-Jew (*The Voice*)

Albowiem niemasz różności **Żyda i Greczyna** (Wujek 1923)

Gdyż nie masz różności między **Żydem i/a Grekiem** (*Biblia Gdańska* all versions and many (?) other versions)

bo nie masz różnicy między **żydem i greczynem** (Jaczewski)

Nie ważne jest więc, kto jest **Żydem, a kto poganinem** (*Słowo Życia*)

bo nie ma rozróżnienia, **Judejczykowi i Grekowi** (Andrzej Mazurkiewicz [2019])

bo nie masz różnicy między **żydem i Greczynem** (Trans. bp F. Jaczewski)

Bo niemasz różnicy pomiędzy **żydem a grekiem** (Trans. abp A. Symon)

Albowiem niemasz różności i **Żyda, i Greka** (Rakow.NT)

Bo nie masz różności i **Judowina i Greka** (Szymon Budny 1574)

In brief, in Rom 10:12, **Ἰουδαίου/Judaeus**, have been rendered in English and Polish as ‘Jew’, ‘the Jew’, ‘a Jew’, ‘Jews’, ‘the Jews’, ‘Żyd’, ‘żyd’, ‘Judejczyk’, ‘Judowin’. **Ἕλληνας** and **Graecus** have been rendered as ‘Greek’, ‘the Greek’, ‘Gentile’, ‘a Gentile’, ‘Gentiles’, ‘non-Jew’, ‘Aramaean’, ‘the Syrians’, ‘Greczyn’, ‘greczyn’, ‘Grek’, ‘grek’, ‘poganin’.

4.2. Gal 3:28

The same opposition between **Ἰουδαίου/Judaeus** and **Ἕλληνας/Graecus** appears in Gal 3:28, but is not identically rendered in the selected English and Polish target versions. The possible source texts in Greek and Latin read:

οὐκ ἐνὶ **ἰουδαίῳ** οὐδὲ **ἐλλήν** οὐκ ἐνὶ δούλῳ οὐδὲ ἐλευθέρῳ οὐκ ἐνὶ ἀρσεν καὶ θήλῃ πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν χριστῷ ἰησοῦ (*Stephanus New Testament*)

non est **Iudaeus neque Graecus** non est servus neque liber non est masculus neque femina omnes enim vos unum estis in Christo Iesu (*Latin Vulgate*)

Non est **Judaeus, neque Graecus**: non est servus, neque liber: non est masculus, neque femina. Omnes enim vos unum estis in Christo Iesu. (*Clementine Vulgate*)

In a few English and Polish versions, nouns and noun phrases different from those appearing in Rom. 10:12 are used, which can be illustrated by the following examples (Worldwide English [New Testament] © 1969, 1971, 1996, 1998 by SOON Educational Publications):

The Jews and other people are alike. The same Lord is Lord of all people. He richly blesses all who call out to him. (Rom 10:12)

vs.

There is no longer any difference between a Jew and one who is not a Jew; between a slave and a free man; between a man and a woman. When you are in the body of Christ Jesus, you are all alike. (Gal 3:28)

It’s exactly the same no matter what a person’s religious background may be: the same God for all of us, acting the same incredibly generous way to everyone who calls out for help. “Everyone who calls, ‘Help, God!’ gets help” (Rom 10:12: *The Message*, © 1993, 2002, 2018 by Eugene H. Peterson)

vs.

In Christ’s family there can be no division into Jew and non-Jew, slave and free, male and female. Among us you are all equal. That is, we are all in a common relationship with Jesus Christ. Also, since you are Christ’s family, then you are Abraham’s famous “descendant”, heirs according to the covenant promises (Gal 3:28)

In Polish, **ἐλλήν** and **Graecus** are nearly always accurately rendered as ‘Grek’ or ‘Greczyn’, with a few difficult-to-justify exceptions, in which they are rendered as ‘poganin’ and as ‘nie-Żydzi’:

Nie ma już Żyda ani **poganina**, nie ma już niewolnika ani człowieka wolnego, nie ma już mężczyzny ani kobiety, wszyscy bowiem jesteście kimś jednym w Chrystusie Jezusie. (*Biblia Tysiąclecia*, all editions)

Nie ma już podziału ludzi na Żydów i **nie-Żydów**, na niewolników i wolnych, na mężczyzn i kobiety; wszyscy jesteście jedno zjednoczeniu z Jezusem Chrystusem. (*Biblia Warszawsko-Praska*, where the grammatical number has been changed from singular to plural, which is also difficult to account for)

Nie ma już więc różnicy między Żydem a **poganinem**, niewolnikiem a człowiekiem wolnym, mężczyzną a kobietą—zjednoczeni w Chrystusie Jezusie wszyscy stanowicie jedność. (*Słowo Życia*)

Greek and/or Latin source text of **Acts 13:46** read:

παρησιασαμενοι δε ο παυλος και ο βαρναβας ειπον υμιν ην αναγκαιον πρωτον λαληθηναι τον λογον του θεου επειδη δε απωθεισθε αυτον και ουκ αξιους κρινετε εαυτους της αιωνιου ζωης ιδου στρεφομεθα εις **τα εθνη** (all *Septuagints*)

Tunc constanter Paulus et Barnabas dixerunt: Vobis oportebat primum loqui verbum Dei: sed quoniam repellitis illud, et indignos vos judicatis æternæ vitæ, ecce convertimur ad **gentes** (all *Vulgates*)

Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to **the Gentiles** (KJV)

Other English versions render **(τα) εθνη/(ad) gentes** as ‘the Gentiles’ or ‘gentiles’ everywhere except: the [*unconverted*] Gentiles (An Understandable Version), the Gentyles (*Coverdale Bible* of 1535), the Gentyls (*Great Bible*), the gentyls (*Tyndale Bible* of 1526), the nations (*Literal Standard Version*, *Young’s Literal Translation*, *Darby Bible Translation*), **the nations** (the ethnic multitudes; the Gentiles; the non-Jews) (*Jonathan Mitchell New Testament*), other nations (*God’s Word | Translation*), the non-Jewish people (*New Heart English Bible*), the ethnicities (*Literal Emphasis Translation*), **the goyim** (*exeGesis Companion Bible*), the hethen men (*John Wycliffe’s Translation*). In Polish, the two nouns are rendered as ‘pogan’/‘poganów’ in all versions.

4.3. Acts 15:23

Polish target versions of **Acts 15:23** are less consistent (²³ γ). This verse in Greek and Latin, respectively, reads:

“Ρά παντες διά χειρὸς αὐτῶν· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ **ἐθνῶν** χαίρειν (*Greek New Testament*)

Benbentes per manus eorum apostoli et seniores fratres his qui sunt Antiochiae et Syriae et Ciliciae fratribus salute” (all *Vulgates*)

In all English versions, the plural nouns (**ἐξ) ἐθνῶν/ (ex) gentibus** are rendered as (of) ‘[the] Gentiles’ or one of possible orthographic variants, which is consistent with “they wrote letters by them after this manner; The apostles and

elders and brethren send greeting unto the brethren which are of **the Gentiles** in Antioch and Syria and Cilicia” (KJV).

In selected Polish versions, the following range of renderings have been attested: **z pogan** (Budny, Gdańska 1881, Brytyjka, Toruńska, and others), **z poganów** (Wujek 1923), **z Poganów** (Rakow.NT), **pochodzącym z pogan** (Gdańska 2017, Dąbrowski Gr. 1961), **z pogaństwa** (Jaczewski), **z pośród pogan** (Szczepański), **nothing** [Za ich pośrednictwem wysłano też pismo: Apostołowie i starsi bracia przesyłają pozdrowienie braciom z Antiochii, Syrii i Cylicji.] (Dąbrowski from *Wulgata* 1973), but also Za ich pośrednictwem wysłano więc pismo: Apostołowie i starsi bracia przesyłają pozdrowienia braciom **pochodzącym z pogan** w Antiochii, Syrii i Cylicji (Dąbrowski from Greek 1961)], **pogańskiego pochodzenia** (*Biblia Tysiąclecia*, *Biblia Poznańska*), **nawróconym z pogaństwa** (*Biblia Warszawsko-Praska*).

4.4. Rev 15:3

Finally, **4.6 Rev 15:3** is presented here as a particularly conspicuous example of the translational chaos, partly caused by the fact that there exist as many as *four* different Greek versions of the noun phrase appearing at the end of this verse, and each version has evidently served as the source phrase in various English and Polish renderings of this fragment of the New Testament: **των εθνων**, **των αγιων**, **των αιωνων**, and **των αιωνων εθνων**.

These four noun phrases appear in the following Greek versions of verse 3, for convenience quoted here *in extenso*:

και αδουσιν την ωδην μωσεως δουλου του θεου και την ωδην του αρνιου λεγοντες μεγαλα και θαυμαστα τα εργα σου κυριε ο θεος ο παντοκρατωρ δικαιοι και αληθινοι αι οδοι σου **ο βασιλευς των αγιων**. (Stephanus—Robert Estienne, *Novum Testamentum Graece* 1550)

και αδουσιν την ωδην μωυσεως του δουλου του θεου και την ωδην του αρνιου λεγοντες μεγαλα και θαυμαστα τα εργα σου κυριε ο θεος ο παντοκρατωρ δικαιοι και αληθινοι αι οδοισου **ο βασιλευς των αιωνων** εθνων. (LXX_WH—*Septuagint LXX* Greek OT & Westcott-Hort Greek NT with NA26/27 variants)

και ἄδουσιν τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου λέγοντες, μεγάλα καὶ θαυμαστά τὰ ἔργα σου, κύρι θεός ὁ παντοκράτωρ· δίκαιοι καὶ ἀληθινοὶ αἱ ὁδοὶ σου, **ὁ βασιλεὺς τῶν ἐθνῶν**. (*Tischendorf Greek New Testament*)

καὶ ἄδουσιν τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἀρνίου λέγοντες, Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, κύριε ὁ θεός ὁ παντοκράτωρ· δίκαιοι καὶ ἀληθινοὶ αἱ ὁδοὶ σου, ὁ βασιλεὺς τῶν ἐθνῶν. (*Tregelles Greek New Testament*)

και αδουσιν την ωδην μωσεως δουλου του θεου και την ωδην του αρνιου λεγοντες μεγαλα και θαυμαστα τα εργα σου κυριε ο θεος ο παντοκρατωρ δικαιοι και αληθινοι αι οδοι σου ο βασιλευς των αγιων. (TR—F. H. A. *Scrivener's Textus Receptus*)

καὶ ἄδουσιν τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ Θεοῦ καὶ τὴν ᾠδὴν τοῦ Ἀρνίου, λέγοντες Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, Κύριε ὁ Θεός ὁ Παντοκράτωρ· δίκαιοι καὶ ἀληθινοὶ αἱ ὁδοὶ

σου, ὁ Βασιλεὺς τῶν ἐθνῶν. (*Nestle Greek New Testament* as well as in Robinson-Pierpont *Byzantine Greek New Testament*, f35 group of Byzantine manuscripts, *Berean Greek Bible*)
καὶ ἄδουσιν τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου λέγοντες: Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, κύριε, ὁ θεός, ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοὶ σου, ὁ βασιλεὺς τῶν **αἰώνων**. (*SBL Greek New Testament*)

Notably, all versions of the Vulgate render this phrase as ‘rex saeculorum’, which corresponds to one of the congruent Greek versions,, in which **τῶν αἰώνων** is used:

et cantant canticum Mosi servi Dei et canticum agni dicentes magna et mirabilia opera tua Domine Deus omnipotens iustae et verae viae tuae **rex saeculorum**. (*Latin Vulgate*)

et cantantes canticum Moysi servi Dei, et canticum Agni, dicentes: Magna et mirabilia sunt opera tua, Domine Deus omnipotens: justae et verae sunt viae tuae, **Rex saeculorum**. (*Biblia Sacra Vulgata*)

et cantantes canticum Moysi servi Dei, et canticum Agni, dicentes: Magna et mirabilia sunt opera tua, Domine Deus omnipotens: justae et verae sunt viae tuae, **Rex saeculorum**. (*Clementine Vulgate*)

Only *Orthodox Jewish Bible* corresponding Hebrew phrases and supplies English glosses in brackets: “Great and marvelous are your ma’asim (works), Hashem Adonoi Tzva’ot; Tzedek (Righteousness) and Emes (Truth) are your derakhim (ways, paths), **Melech kol HaGoyim**” (King of all the Nations). [SHEMOT 15:1; YEHOSHUA 1:1; TEHILLIM 111:2; 145:17].

In the majority of English versions, the phrase concluding verse 3 has been rendered as “king of nations” or one of its numerous minor variants involving the use of the definite article ‘the’ and capital letters at the beginning of the two nouns.

Among various idiosyncratic cases, the following ones are the products of translators’ unrestrained creativity:

And they sing the song of Mosheh the servant of Elohim, and the song of the Lamb, saying, “Great and marvellous are Your works, יהוה El Shaddai! Righteous and true are Your ways, **O Sovereign of the set-apart ones!** (*The Scriptures* 1998)

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou **King of saints**. (*King James Bible*)

and they sing the song of Moses, servant of God, and the song of the Lamb, saying, 'Great and wonderful are Thy works, O Lord God, the Almighty, righteous and true are Thy ways, **O King of saints**. (*Young’s Literal Translation*)

They sing the song of Moses, the servant of God, and the song of the Lamb, saying: “Great and marvelous *are* Your works, Lord God Almighty! Just and true *are* Your ways, **O King of the saints!** (*New King James Version*)

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou **King of the ages**. (*American Standard Version*)

And they sang the song of Moses the Servant of God and the song of The Lamb. They were saying: “Great and marvelous are your works, LORD JEHOVAH God Almighty. Just and true are your works, **King of the universe**”. (*Aramaic Bible in Plain English*)

and they were singing the song his servant Moses and the Lamb had sung. They were singing, “Lord God All-Powerful, you have done great and marvelous things. You are **the ruler of all nations**, and you do what is right and fair”. (*Contemporary English Version*)

And singing the canticle of Moses, the servant of God, and the canticle of the Lamb, saying: Great and wonderful are thy works, O Lord God Almighty; just and true are thy ways, **O King of ages**. (*Douay-Rheims Version*)

and they sing the song of Moses, servant of God, and the song of the Lamb, saying, “Great and wonderful [are] Your works, O LORD God, the Almighty, righteous and true [are] Your ways, **O King of holy ones!** (*Literal Standard Version*)

They sang the song of Moses, the servant of God, and the song of the Lamb, saying, “Great and marvelous are your works, Lord God Almighty. Righteous and true are your ways, **O King eternal**”. (*New Heart English Bible*)

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and wonderful thy works, O Lord God, Omnipotent Ruler; just and true thy ways, **King of the holy**. (*Smith’s Literal Translation*)

And they are singing the song of Moses, the bond-slave of God, and the song of the Lamb, saying, Great and wonderful are Your works, Lord God Almighty! Righteous and true are Your ways, **O King of the ethnicities!** (*Literal Emphasis Translation*)

In brief, the following renderings of the final phrase of verse 3 have been attested in the selected English versions of Rev. (15:3):

King of nations
 the king of nations
 Sovereign of the set-apart ones
 King of saints
 King of ages
 King of the ages
 King of the universe
 the ruler of all nations
 King of holy ones
 King of the holy
 King eternal
 King of the ethnicities

In Polish target versions, the most frequent rendering of the phrase in question is ‘król świętych’ and is clearly rooted in the Greek **αγιων**, rather than the Latin **seculorum**, which is rather surprising, given that most Polish versions, as claimed by their translators, are based on one of the Vulgates:

I śpiewają pieśń Moïżesza sługi Bożego, i pieśń barankową, mówiąc: Wielkie i dziwne sprawy twoje panie Boże wszechmocny. Sprawiedliwe i prawdziwe drogi twoje **królu świętych**. (Szymon Budny)

I śpiewające pieśń Mojżesza, sługi Bożego, i pieśń Barankową, mówiąc: Wielkie i dziwne są sprawy Twoje, Panie, Boże wszechmogący! sprawiedliwe i prawdziwe są drogi twoje, **Królu wieków!** (Wujek 1923)

A śpiewali pieśń Mojżesza, sługi Bożego, i pieśń Barankową, mówiąc: Wielkie i dziwne są sprawy twoje, Panie Boże wszechmogący! sprawiedliwe i prawdziwe są drogi twoje, **o Królu świętych!** (*Biblia Gdańska*)

A taką śpiewają pieśń Mojżesza, sługi Bożego, i pieśń Baranka: Dzieła Twoje są wielkie i godne podziwu, Panie, Boże wszechwładny! Sprawiedliwe i wierne są Twoje drogi, **o Królu narodów!** (*Biblia Tysiąclecia*, 3rd ed.)

Śpiewali pieśń Mojżesza, sługi Bożego, i pieśń Baranka, mówiąc: Wielkie i dziwne są dzieła twoje, Panie, Boże wszechmogący; sprawiedliwe są drogi twoje, Królu narodów. (*Biblia Warszawska*)

Śpiewają oni pieśń Mojżesza, sługi Bożego i pieśń Baranka: „Dzieła Twoje są wielkie i godne podziwu, Panie, Boże, Władco wszechrzeczy! Sprawiedliwe i wierne są Twoje drogi, **Królu Narodów!**” (*Biblia Poznańska*)

I śpiewali pieśń Mojżesza, sługi Bożego, oraz hymn na cześć Baranka: Wielkie są Twoje dzieła i przedziwne, Panie, Boże wszechwładny! Twoje drogi pełne są sprawiedliwości i prawdy, Królu narodów! (*Biblia Warszawsko-Praska*)

I śpiewają pieśń Mojżesza, niewolnika Bożego, i pieśń Baranka, mówiąc: „Wielkie i zdumiewające są twe dzieła, Jehowo Boże, Wszechmocny. Prawe i prawdziwe są twe drogi, **Królu Wieczności!**”. (*Przekład Nowego Świata*, Świadkowie Jehowy)

Śpiewali oni pieśń Mojżesza, sługi Boga, i pieśń Baranka: „Wielkie i godne podziwu są Twoje dzieła, Panie, Boże Wszechmocny. Twoje drogi są sprawiedliwe i niezawodne, **Królu narodów!**” (*Biblia Paulistów*)

I śpiewają pieśń Mojżesza—sługi Boga, i pieśń Baranka, mówiąc: Wielkie i wspaniałe * są Twoje dzieła, Panie Boże, Wszechwładco. Sprawiedliwe i godne zaufania ** są Twoje drogi, **Królu świętych.** (Śląskie Towarzystwo Biblijne)

a śpiewali pieśń Mojżesza, sługi Boga, oraz pieśń Baranka. Jej treść była następująca: *Wielkie są Twoje dzieła, Panie, Boże Wszechmogący. Budź one zdumienie. Sprawiedliwe i słuszne są Twoje drogi, Królu narodów.* (*Stare i Nowe Przymierze* [EIB]. Lit. trans. Ewangeliczny Instytut Biblijny w Poznaniu)

I śpiewają pieśń Mojżesza, sługi Boga, i pieśń Baranka, mówiąc: Wielkie i dziwne są Twoje dzieła, *Panie, Boże Wszechmogący!* Sprawiedliwe i prawdziwe są Twoje drogi, o Królu świętych! (*Przekład Toruński*)

A śpiewali Pieśń Moyzesza sługi Bożego, i Pieśń barankową, mówiąc: Wielkie i dziwne uczynki twoje, Panie Boże wszechmogący! sprawiedliwe i prawdziwe drogi twoje, Królu świętych! (*Nowy Testament—Rakowski*)

i śpiewali pieśń Mojżesza, sługi Bożego, i pieśń Baranka mówiąc: Wielkie i dziwne są dzieła twoje, Panie Boże Wszechmogący! Sprawiedliwe i prawdziwe są drogi twoje, **o Królu wieków!** (Ks. Eugeniusz Dąbrowski *Nowy Testament* from *Wulgata* 1947)

i śpiewając pieśń Mojżesza, sługi Bożego, i pieśń Baranka: Wielkie i dziwne dzieła twoje, o Panie, Boże, Władco wszechrzeczy! Sprawiedliwe i proste drogi twoje, **o Królu narodów!** (Ks. Eugeniusz Dąbrowski *Nowy Testament* from Greek 1961)

i śpiewali pieśń Mojżesza, sługi Boga, oraz pieśń Baranka: „Panie, wszechmocny Boże, dokonujesz wielkich i wspaniałych rzeczy! Jesteś Władcą wszystkich narodów”. (*Słowo Życia*)

i śpiewają pieśń Mojżesza sługi Boga i pieśń baranka mówiąc: wielkie i zadziwiające twe czyny Panie, Bóg Wszechwładca, sprawiedliwe i prawdziwe twe drogi **królu epok** (Andrzej Mazurkiewicz—*Nowy Testament* (2019), based on the Codex Bezae and Codex Claromontanus)

In brief, the following renderings of the final phrase of verse 3 have been attested in the selected Polish versions of Rev. (15:3):

Król świętych
 król świętych
 Król wieków
 Król narodów
 Król Narodów
 Król Wieczności
 Król epok
 Władca wszystkich narodów

5. Conclusions

Translational inaccuracies affecting the two main Hebrew nouns *yehudim* and *goyim* appear in selected Greek, Latin, English and Polish versions of the Bible, and are best exemplified by the anachronistic use of such nouns as ‘żydowini’ and ‘żyd’/‘żydzi’ in numerous Polish versions of the Bible. They are grave translational trespasses. In comparison with them, such axiologically questionable, contemptuous nouns as ‘heathen’, ‘pagans’, and ‘poganie’ as renderings of *goyim*, which appear in a significant number of English and Polish versions and occasional inconsistencies in the use of attested equivalents of the two Hebrew source nouns *yehudim* and *goyim* in particular places of the Bible, may be treated with some tolerance as relatively innocuous.

The existing translational imbroglia, with all its grapevine effects, is not only going to continue but will grow, because fresh, “updated” versions of the Bible, motivated by theological, cultural, political and artistic needs, regularly come into existence. This situation is absolutely inevitable, because regardless of various social determinants, individual reception by particular readers of the Bible in every language and in every version also varies. Even if one tries to imagine the impossible situation that all people can access the Bible in the original languages—Hebrew, Aramaic, and Greek—they will still understand it and interpret its meaning in a number of different ways, which are completely unpredictable.

In view of this, one may be tempted to ask whether producing more translations increasing the chaos makes any sense. The only sensible answer is that such a question makes little sense. On one hand, for philologists and applied linguists this ever growing translation series is an inexhaustible source of empirical data. For poets, composers and all creative artists it is a blessed source of inspiration. On the other hand, for faithful Jews and Christians, every contact with even the smallest part of the Bible is expected to be experienced as a prayer linking man with God. No language can adequately express what particular believers experience when they pray to the Highest Entity. The translation imbroglia cannot change the fact

that for faithful Jews and Christians, the Bible is a sacred text. For the faithful, every contact with the Bible in whatever version may constitute a *unique* religious experience. The number of such experiences is certainly immeasurably greater than the number of all existing versions of the Bible. In fact, these individual experiences generate new versions of the Bible, even if the particular text itself may remain the same. In theological terms, one might say that God sends His Word carrying His Message to people, and that this **Word** remains **unchanged**, even if **words** in different languages carrying this message may be different, unstable and inaccurate.

The belief in the permanence of God's Word is rooted in the Old Testament, where one of the Psalm states:

דְּבַרְךָ
(de·va·re·cha)—your word
נִצָּחַ
(ni·tzav)—is settled
בַּשָּׁמַיִם
(ba·sha·ma·yim.)—in heaven (Psalm 119:89)

This assertion is rendered in Greek as Εἰς τὸν αἰῶνα, Κύριε, ὁ λόγος σου **διαμένει** ἐν τῷ οὐρανῷ (Brenton Greek Septuagint) and in Latin as aeternum Domine verbum tuum **perstat** in caelo (Vulgate).

This is why fragments of the Bible which are read during Roman Catholic celebrations are referred to as “*Verbum Dei*” (“*Oto Słowo Boże*”) or “*Verbum Domini*” (“*Oto Słowo Pańskie*”) rather than “*Verba Dei*” or “*Verba Domini*”.

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