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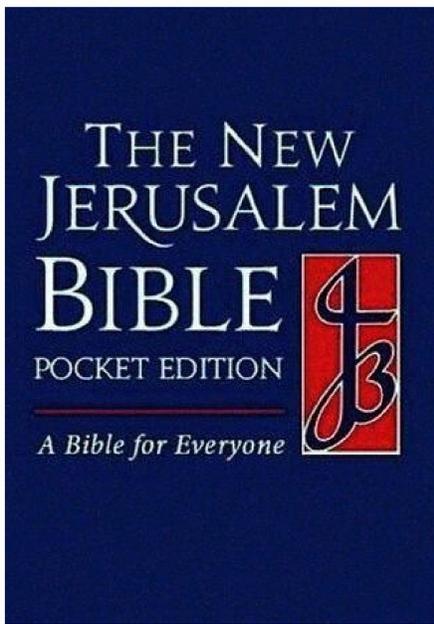
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New Jerusalem Bible review. Is the new Jerusalem Bible accurate. How many books are in the new Jerusalem Bible. What is the new Jerusalem Bible.

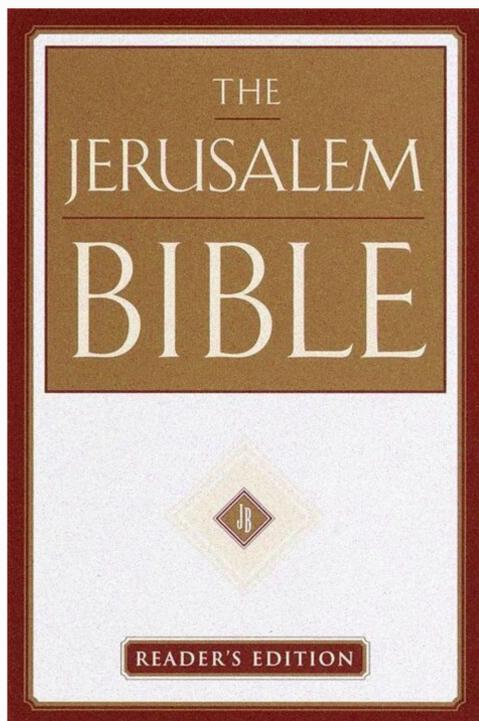
Want more? Advanced embedding details, examples, and help! Want more? Advanced embedding details, examples, and help! Since its publication in 1966 the Jerusalem Bible has become widely used for liturgical purposes, for study and for private reading. Credit both for the idea of the translation of the French Bible de Jérusalem and for the great labours involved in its execution belongs to Alexander Jones; it is sad that he did not live to see the full impact of his work. Both as an intelligible modern translation and as a well laid-out and easily manageable book, the Jerusalem Bible set a new standard for versions of the Bible. However, in 1973 a new edition of the Bible de Jérusalem was published, which incorporated progress in scholarship over the two decades since the preparation of its first edition. The introductions and notes were often widely changed to take account of linguistic, archaeological and theological advances, and the text itself in some instances reflected new understanding of the originals. This 1973 revision was important enough to warrant a completely new edition of the English-language Jerusalem Bible. In this new edition the introductions and notes are drawn from that revision, with some additional changes especially in the introductions and notes to the New Testament to take into account further recent advances in scholarship. The biblical text of the first edition was occasionally criticised for following the French translation more closely than the originals. In this edition the translation has been made directly from the Hebrew, Greek or Aramaic. Only where the text admits of more than one interpretation has the option chosen by the Bible de Jérusalem been followed, unless permission to adopt another view was granted by the editors of that work.

The character of the Jerusalem Bible as primarily a study Bible has been kept constantly in mind, and for that reason accuracy of translation has been a prime consideration. Paraphrase has been avoided more rigorously than in the first edition; care has been taken that in parallel passages (for example in the first three gospels) the similarities and differences should be mirrored exactly in the translation. Key terms in the originals, especially those theological key concepts on which there is a major theological note, have been rendered throughout (with very few exceptions) by the same English word, instead of by the variety of words used in the first edition. At the same time the widespread liturgical use of this version has been taken into account; while it is hoped that the translation is fresh and lively, care has been taken to reproduce the dignity of the originals by a certain measured phrasing and avoidance of the colloquial. Considerable efforts have also been made, though not at all costs, to soften or avoid the inbuilt preference of the English language, a preference now found so offensive by some people, for the masculine; the word of the Lord concerns women and men equally. It has seemed wise to retain the spelling of the proper names traditional in English-speaking lands. [licatu](#)

Many names in biblical Hebrew have a meaning; for instance 'Adonijah' means 'My Lord is Yah' (Yahweh). Others are given a meaning by a more or less forced pun. Many of these meanings are given in the footnotes. In the rendering of Hebrew words in the footnotes, etc., a more modern system of transliteration is, however, used, thus enabling the reader to come closer to the original sounds. This is often important for onomatopoeia and to understand how textual corruption has occurred. One acute difficulty was the choice of system when modern equivalents for weights and measures were required. In some English-speaking countries the metric system is rapidly gaining ground, while others, notably the United States, stick firmly to the imperial. Finally it seemed that both systems were needed. For this edition the alphabetical table of major footnotes has been entirely remade in a way which will, it is hoped, make it more serviceable. Two indexes of proper names have been added, personal and geographical, giving the principal biblical passages in which they occur, as well as important footnotes. The maps have also been completely redesigned. A list of the original collaborators in the 1966 edition may be found on page 2109. In many instances this translation has used their work widely, but they cannot be considered responsible for the resultant version.

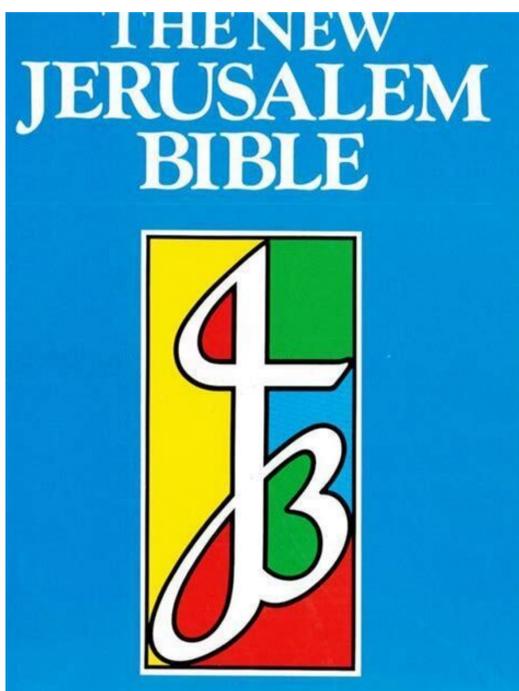


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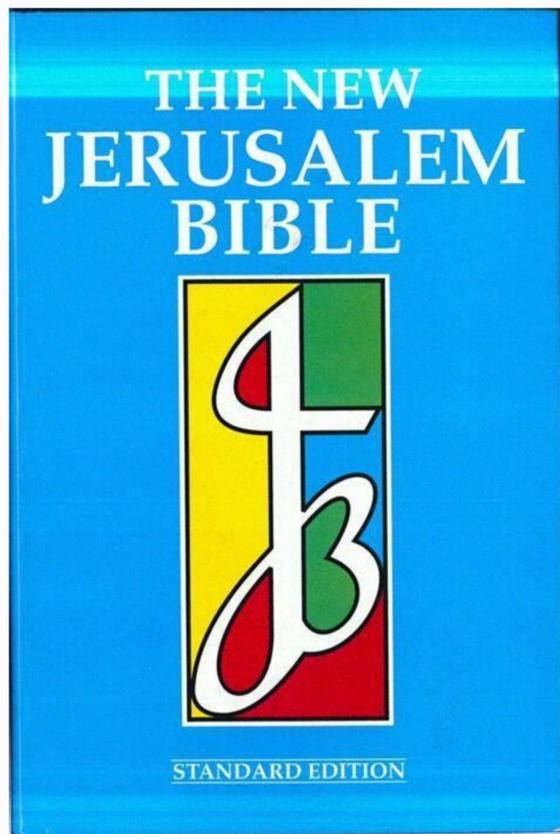
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What is the new jerusalem bible.

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