Introducing the most readable and accurate English translation of the Bible ever produced.

ISV

INTERNATIONAL STANDARD VERSION™

• The ISV™ is the first totally new translation from the original languages in decades—the ISV™ is not a revision of an outdated translation nor a paraphrase.

• The ISV™ is the only translation in any language that includes the book of Isaiah from the Dead Sea Scrolls.

• Over 5,000,000 electronic copies of the ISV™ translation have been distributed worldwide, which has created a market for the print edition.

The Origins *of the* ISV

Before the ISV Bible translation project was undertaken, it was essential that the need for such a translation project be investigated. Although several widely used translations already existed in English, none of these seemed fully satisfactory.

Excessively Literal *vs.* Excessively Idiomatic

In some cases, the translations examined were deemed to be excessively literal. Many of the phrases were found to be unnatural and heavy, and the language used was in many cases archaic. In other cases, the general language and style of the translation were found to be fully adequate, but the level of paraphrasing was so high that people had difficulty using the translation in preaching, teaching, and personal study. Occasionally, the paraphrase of some of the sample texts examined in our initial review was actually the opposite of what the original language said!

In both cases, the need was for a translation that was both accurate and readable, dignified and literary. In other words, it was the coherence of the text as a whole and the accuracy of information provided to the reader that needed to be corrected. This could never be done on a piecemeal or haphazard basis.

In view of this situation, a new translation of the Bible in contemporary English was deemed to be justified. This new translation was called the International Standard Version (ISV). The ISV was researched to embody the best results of modern scholarship as to the meaning of Scripture and was crafted to express this meaning in clear and natural English.

The translators intended that the ISV be employed for liturgical and pulpit uses as well as for devotional reading, Bible study, and reading in the home. The ISV was intended to be a moderately literal translation and the Committee on Translation sought to avoid the paraphrasing tendencies of some modern versions.

The ISV's new translation concept would require a new translation paradigm. Neither the "literal" nor the "idiomatic" paradigm was considered sufficient. The ISV's Committee on Translation opted for a third alternative. They called it the "literal-idiomatic" paradigm. Its goal: accuracy and excellence in communication.

The ISV was developed by seeking a compromise between formal equivalence and functional equivalence, highlighted by attempting to stay as close to the source text as possible without losing communication. The target reading level in English was 8th-9th grade.

Fair, Accurate, Non-Interpretive

Further, the Committee on Translation opted not to insert theological biases or preferences into the translation of the text of the ISV. If the meaning of a portion of text was ambiguous in Greek, Hebrew, or Aramaic, the translators opted to reflect the ambiguities as ambiguities rather than to "help" the reader by "interpreting" the text.

Consider These Important Distinctives

The ISV Is Original | No mere revision of a once useful, but now outdated translation, the ISV is no mere paraphrase, either. Unlike so many other English translations that employ the word "NEW" in their titles (but they've really been on the market for decades or more), the ISV is totally new. It comes directly from the original languages of the Bible.

The ISV Is Accurate | It's quite possibly the most insightful version of the Bible you will ever read.

The ISV Is Distinctive | Subtle nuances of the original languages stand out with a crystal clarity that will astonish you. For example, poetic passages such as Philippians 2:6-11 and Titus 3:4-7 have been painstakingly crafted as true poems. The result: you can actually feel the undistorted sense of the original literary form insightfully rendered in clear English.

The ISV Is Readable | Passages flow smoothly in clear, natural English. Despite the intense translational accuracy that is brought to the Greek, Hebrew, and Aramaic texts of the Bible, the ISV can be read with understanding even by those for whom English is a second language for academic study and international commerce. It is perfect for use in public worship services and for private Bible studies.

The ISV Is Contemporary | Conveying the thoughts, intents, and words of the original text of the Bible in language readers can understand, appreciate, and apply to their lives today.

The ISV Is Trustworthy | World-class translators and consulting scholars for the ISV are clearly identified by name and by their credentials on the ISV Foundation's web site http://isv.org, so you know that the original intent of the authors of Scripture has been rendered with integrity and faithfulness.

The ISV Is Insightful | Thousands of detailed footnotes provide comprehensive insights into the meaning and background of the Biblical text. Exhaustive footnotes on the latest Dead Sea Scroll discoveries are even included!

The ISV Is Intergenerational | The first Bible translation specifically crafted for our computer-literate generations. The ISV is the first and only translation of the Bible ever produced with version numbers in both printed and software editions. Readers can be confident that they're in possession of the latest scholarship pertaining to the most readable and accurate Bible translation ever produced.

The ISV Is Truly International | You won't find slang, national colloquialisms, or confusing regionalisms. Readers whose English is their second language will love the elegant style and composition of the ISV Bible. The ISV proves to be particularly useful in the international business community and on college campuses worldwide.

The Distinctive Features *of the* ISV

The ISV Is a New Translation, Not a Revision | The ISV is a totally new work translated directly from the original languages of Scripture and derived from no other English translation. It is not a revision of the King James Bible or a modern redrafting of the classic American Standard Version of 1901. The ISV was produced by Bible scholars who believe that "All Scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness." 2 Tim 3:16 (ISV)

The ISV references the most ancient manuscripts available and the most recent archaeological discoveries. The translators of the ISV have selected the English equivalent that most closely reflects the meaning of the Hebrew, Aramaic, and Greek texts.

The ISV Is a Computer-Friendly Translation | The ISV was the first English Bible conceived, designed, translated, and formatted primarily for a computer-literate generation. It was produced entirely in a computer aided media format. The ISV became the first Bible translation ever published with version numbers, reminiscent of fine software. Electronic editions are available to support the Amazon Kindle® MOBI file format as well as the Barnes and Noble Nook® EPUB format, which is also compatible with the Apple iPhone® and iPad® devices, as well as Android® operating systems. A variety of smart phone devices are also supported. Printed copies of the ISV also contain version numbers and will be updated every five to ten years to allow its readers to be equipped with the latest changes and improvements to the text.

The ISV Is Sensitive to Poetic Forms in the Original Text | The ISV treats subtle nuances of the original texts with special care. For example, several passages of the Bible appear to have been rendered in poetic form when first penned by their authors. The ISV has meticulously crafted these original passages as true poems—thus communicating a sense of their original literary form as well as translating the original intent of the New Testament author. As a result, passages that would have been read as poetry by first-century readers actually appear in poetic form in the ISV New Testament. For example, see Christ's complaint to the Pharisees recorded in Luke 7:32-35, the Christ Hymn of Philippians 2:6-11, the Apostle Paul's description of love in 1 Corinthians 13, the Common Confession of 1 Timothy 3:16, Paul's Hymn to Christ in Titus 3:4-7, Paul's witty quote of the ancient Greek poet Epimenides in Titus 1:12, and the "faithful sayings" of Paul in 1 Timothy 1:15, 1 Timothy 3:1, 1 Timothy 4:8, and 2 Timothy 2:11.

The ISV Is Sensitive to Literary Forms in the Original Text | The ISV treats synoptic parallels with special sensitivity. For example, historical narratives in the Gospels of Matthew, Mark, and Luke were carefully examined in the original Greek text in order to compare each occurrence in the text where the narratives appeared to describe similar instances.Unlike all other English language translations available today, the ISV translates each separate synoptic instance with exact translational parity in each textual occurrence. In those parallel passages where the Greek text occurs with word-for-word synoptic identity, readers will discover that the ISV translates these passages into word-for-word English equivalents. In those parallel passages where the Greek text approaches, but does not reach, a word-for-word identity, the ISV has adjusted the English language translation to reflect the similar, but not exact, nature of the parallel passages.

Similar attention to detail has been adhered to in the synoptic pre-exilic Old Testament history books of Chronicles, Kings, and Samuel. To the best of our knowledge and belief, this level of translational accuracy has never been attained in any English language translation produced to date. The reader will notice—particularly in the Bible's historical narratives, in the four Gospels, and in the Book of Acts—that the ISV usually shifts its style of English composition in order to utilize contractions when translating quoted words of a speaker, even though the ISV generally avoids the use of contractions when rendering historical narratives or written correspondence. The Committee intended that a sense of the informal be communicated when people are speaking and that a sense of the formal be communicated when people are writing.

The ISV Is Sensitive to Conservative, Modern Textual Scholarship | The ISV includes the latest scholarly analysis of the Dead Sea Scrolls and is the first modern English language translation to contain an exhaustive treatment of catalogued Dead Sea Scrolls materials. Every major variant from the Masoretic text of the Hebrew Scriptures contained in the Dead Sea Scrolls and the Septuagint was carefully examined and catalogued for the ISV book of Isaiah by a special team of scholars under the direction of Dr. Peter Flint. All significant departures from traditional understandings of various Old Testament readings were carefully analyzed and are presented for the reader's consideration in footnotes. The present release of the ISV contains these analyses for Isaiah and for the Psalms and Proverbs. A future version release of the ISV will contain an analysis for the rest of the Hebrew Scriptures.

*"After perusing the ISV, I was agreeably surprised and impressed.
The goal of making the translation 'literal and idiomatic'
has certainly been achieved. The readability and reliability is delightful.
I believe this translation should be well received and appreciated."*

The Late **Dr. Jack MacArthur**
Voice of Calvary, Eugene, Oregon

The ISV Is a Literal-Idiomatic Translation | The translation theory behind the ISV is different from theories employed in previous Bible translations. Traditionally, two basic methods of Bible translation have been used. The older method (and for many centuries practically the only method used) has been labeled "literal" or "formal equivalent." This type of translation allows readers to identify as fully as possible with the source languages of Scripture and to understand as much as they can of the Bible's customs, manners of thought, and means of expression.

The other method is termed "idiomatic" or "functional equivalent." The goal of an idiomatic translation is to achieve the closest natural equivalent in modern language to match the ideas of the original text. Idiomatic translations have little or no concern for maintaining the grammatical forms, sentence structure, and consistency of word usage of the source languages.

All major translations of the Bible fall somewhere on a scale between complete formal equivalence and complete functional equivalence. Some of these translations are quite literal (e.g., the King James Version (KJV), the New King James Version (NKJV®), the American Standard Version of 1901 (ASV), the New American Standard Bible (NASB®), the Revised Standard Version (RSV®), and the New Revised Standard Version (NRSV®). Other translations lean toward the idiomatic end of the spectrum (e.g., the New International Version (NIV®), the New English Bible (NEB®), the Revised English Bible (REB®), the Good News Bible (GNB®), the New Living Translation (NLT®), and the Contemporary English Version (CEV®).

It is clear that each of these methods of Bible translation has its unique strengths and weaknesses. Competent Bible translators have always recognized that a strictly literal translation of the words of Scripture can be misleading. For example, "the wicked will not stand in the judgment" might be interpreted as proving that evil people actually would not be judged. Hence literalness is not always equivalent to accuracy.

"I have not been a fan of the modern translations, but the ISV is a refreshing exception! Terrific! It is truly the most readable and accurate English language translation of the Bible ever produced."

Dr. Chuck Missler
*Koinonia House Ministries*
Coeur d'Alene, ID

On the other hand, the limitations of idiomatic translations are also obvious. Such translations frequently tend to cast the words of Scripture into new molds that convey the ideas in a significantly different spirit or emphasis. Idiomatic translations have, in a sense, a commentary built into them; they represent a choice made by the translators as to what the translators think a passage means. For that reason, an idiomatic translation is easier to read but less reliable for careful study.

A good translation will steer a careful course between word-for-word translation and interpretation under the guise of translating. In other words, a good translation will be both reliable *and* readable. The best translation, then, is one that is both accurate *and* idiomatic at the same time. It will make every effort to reproduce the culture and exact meaning of the text without sacrificing readability. The ISV Foundation calls this type of translation "literal-idiomatic."

Of these three basic types of translation—literal, literal-idiomatic, and idiomatic—the translators of the ISV have, without hesitation, opted for the second. This is not because it happens to be the middle option, simply avoiding extremes, but because the literal-idiomatic translation is the only choice that avoids the dangers of over-literalness and of over-interpretation discussed above. Teaching biblical truth demands extreme fidelity to the original text of Scripture. However, a translation of the Bible need not sacrifice English clarity in order to maintain a close correspondence to the source languages. The goal of the ISV therefore has been both accuracy *and* excellence in communication.

For the *Tanakh*, or Old Testament, the Masoretic Text as published in the latest editions of *Biblia Hebraica Stuttgartensia* and *Quinta* is used as the base text, in consultation with other ancient Hebrew texts such as the Dead Sea Scrolls, the Samaritan Pentateuch, and a select number of ancient versions (the Septuagint, the Vulgate, the Syriac Peshitta, and the Targums). All significant departures from the base text, as well as all significant textual variants, are indicated in footnotes. With respect to the book of Isaiah, Qumran Cave 1's *Great Isaiah Scroll* (1QIsa) was used, along with certain other Dead Sea Scroll manuscripts, as the base text for translation, with the MT secondarily consulted for variants to 1QIsa.
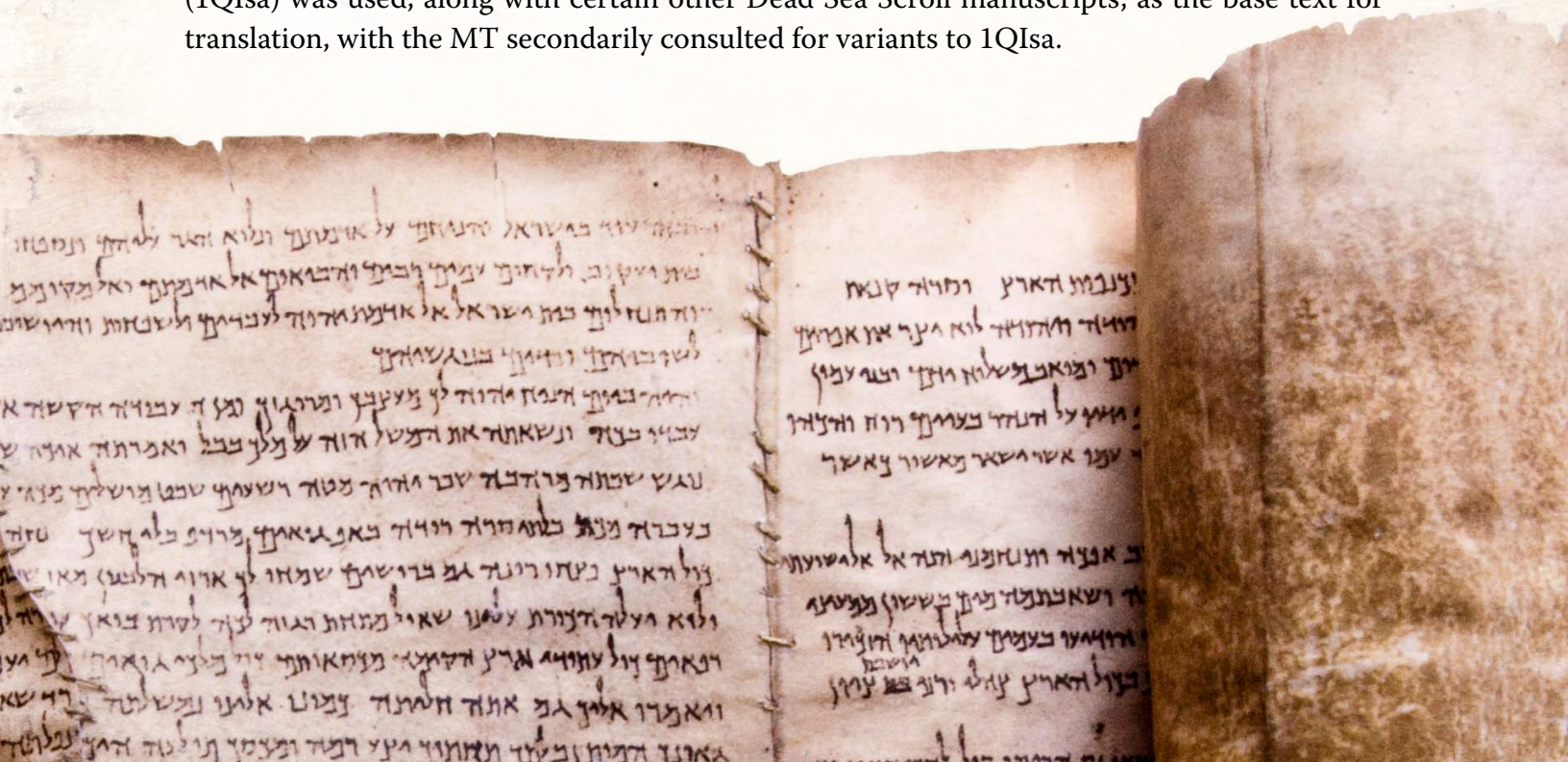
Readers of our generation are stubbornly convinced that they prefer prose to poetry. Perhaps that is why the discovery of the joy that verse affords is more exciting than in a poetry-laden period. Christianity has always found poetry to be a vehicle through which its teachings and aspirations are uniquely expressed. The imaginative element in poetry heightens spiritual insight, deepens emotional responsiveness, and broadens a sympathetic communication of the common affirmations of faith.

Like roses or music, poetry is a deep kind of pleasure. Think of a poem as a compact condensed structure of language, in itself more formal, more patterned, and more complicated than prose. It operates by suggestion and has a deliberate pattern of rhythm—not words set to music, but words in music. Like all experiences, reading a poem is a way of living: multiple explosions of the senses, emotions, and understanding take place. Quite unlike the language of prose, poetry has a memorable rightness in the way it fits together. We sip and savor it like a good cup of coffee in the morning. We like the way its phrases fall. We say them over and again, like a kind of magic. Compare two versions of one of the "trustworthy statements" of the Pastoral Epistles (1 Timothy 3:1):

> *The one who would an elder be,*
> *a noble task desires he.*

This verse is less poetically and less memorably rendered "If a man desires the office of overseer, he desires a good work." For magical lines we might think of Jesus' words from Matthew 8, verse 20:

> *Foxes have holes and birds have nests,*
> *but the Son of Man has no place to rest.*

The reader who enters the physical world of the poem will see that the singleness of the concrete imagery, the doubleness of the metaphor, and the sound and motion of the 1anguage all make an unforgettable pattern. Even the visual arrangement of the lines can make a difference: they may be straggling or compact in formal designs or in irregular positions that emphasize certain words and relationships. With internal logic, there may be arrangements of lines in some familiar patterns, such as the couplet, a pair of rhyming lines (1 Timothy 1:15):

> *To this world Messiah came,*
> *sinful people to reclaim.*

Or consider the quatrain of Matthew 11:17, a four-line stanza:

> *A wedding song we played for you,*
> *The dance you simply scorned.*
> *A woeful dirge we chanted, too,*
> *But then you would not mourn.*

Like a sonnet, occasionally an entire poem will be formed in a specific pattern of lines and rhythms. These are outer patterns that can be grasped quickly by the reader; they are the formal signs of the ordered experience inside the poem. The Christ Hymn of Philippians 2:6-11 is a good example of poetry working in this manner. Rendered in prose, Paul's song reads as follows:

> *Although he existed in the form of God, he did not consider equality with God a thing to be grasped, but emptied himself; taking the form of a servant being born in human likeness. And being found in appearance as a man, he humbled himself; becoming obedient to death, even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bow, of those in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

And now rendered in poetry in the ISV:

> *In God's own form existed he,*
> *and shared with God equality*
> *deemed nothing needed grasping.*
> *Instead, poured out in emptiness,*
> *a servant's form did he possess,*
> *a mortal man becoming.*
> *In human form he chose to be,*
> *and lived in all humility,*
> *death on a cross obeying.*
> *Now lifted up by God to heaven,*
> *a name above all others given,*
> *this matchless name possessing.*
> *And so, when Jesus' name is called,*
> *the knees of everyone should fall,*
> *wherever they're residing.*
> *Then every tongue with one accord,*
> *will say that Jesus the Messiah is Lord,*
> *while God the Father praising.*

The pleasure of this poem is in its sharp, exact imagery, its revealing metaphors, its shapely pattern. Yes, you say, but what of the meaning? Do we have to find the hidden meaning in a poem?

The truth is that there is no hidden meaning. There is, in poetry, only a more involved meaning. It is more involved because, like all experiences, it is made up of many simultaneous events and intricate relationships—the physical beat of the lines, the sensations of the mind, the emotion and the understanding that come through a particular ordering of events. The poet is not playing kicks to hide meaning. Nor is reading a poem the same as working a puzzle to

find a single answer. For this reason, a good poem can be read again and again, with more of the meaning discovered each time. Poems, in short, are like people: distrust those who have no mystery after the first meeting. The only way to find a meaning or have an emotion is to go down inside the poem and let it have its way. Afterwards one will be able to say that a certain poem is about aspirations, or humility, or disillusionment or even the fun of a catchy rhyme. We will recognize several forms of experience.

Poetry, then, does have meaning, but the poetry exists not so much in the meaning as in those intangible elements that sharpen and deepen the meaning, charging it with the force of life itself. Poetry is breath filling the lungs, blood pulsing in the veins. These immaterial or invisible substances are seemingly insignificant in themselves, but withdraw them and, though the body seems the same, it dies. For example, take the lines of Epimenides, quoted by Paul in Titus 1:12:

> *Liars ever, men of Crete,*
> *savage brutes that live to eat.*

The meaning is clear and familiar: Paul's opponents in Crete—false teachers all—have sunk to the level of beasts, unrestrained in their brutality, always on the prowl for prey. By quoting a Cretan poet, Paul ingeniously underlines the authority of his own judgment without exposing himself to the charge of being anti-Cretan. We can compare this with the same statement in prose:

> *Cretans are always liars, evil brutes, and lazy gluttons.*

This does have meaning, but the magical quality, the poetic quality—that fusion of form and function that sets off a bright explosion or a steady glow illuminating the imagination—is destroyed in the prose rendering.

As you read the poetry of the International Standard Version New Testament, you might try looking at the poems in a number of different ways to see how much relevant and valid meaning you can discover. Try writing a summary or précis, by reducing the meaning to the briefest prose statement. Such a process is obviously of limited value, precisely because it captures and preserves only the bare substance of what is said in the poem, its non-poetic part. But the process has its value, not only in sharpening the understanding, but in compelling the imagination to entertain alternatives to the fixed words on the page. For example, read the following poem taken from 2 Timothy 2:11-13:

> *In dying with the Messiah, true life we gain.*
> *Enduring, we with him will reign.*
> *Who him denies, he will disclaim.*
> *Our faith may fail, his never wanes—*
> *That's who he is, he cannot change!*

A possible summary: It is only as we die with Christ, by identifying with him in his death, endurance, and fidelity, that we can have spiritual life in him. This, of course is merely a summary, like the bruised rind of an orange from which all the delicious juices have been squeezed. A harpsichord has been exchanged for a pennywhistle. The summary simply illustrates the fact that every interpretation of a poem involves in some way the process of analysis, or the careful examination of the whole and the definition of all the parts and their relationship. Analysis is but the thoughtful consideration of a poem. Its first responsibility is to evaluate; its end is to understand. But if readers are to become deeply involved, if they seek a lasting experience with the poem, they must accept the poem's invitation to enter, to step inside and participate in the physical life of the poem—listening to its music, observing its shifting colors, feeling its shape and form.

A Song of Love (1 Corinthians 13:4-7)

Paul's description of love is perhaps one of the best known passages in all the Bible. Every one of the moral excellences that he enumerates is aimed at the special faults exhibited by the Corinthians. The pleasure of these lines comes partly from their own lilt and rhythm, their tune. It also comes from the exactness, the intensity, of what is named: love in all her multifaceted expressions. Paul convincingly promises the impossible.

> *Love is always patient,*
>   *love is always kind,*
> *Love is never envious*
>   *or arrogant with pride.*
> *Nor is she conceited,*
>   *and she is never rude,*
> *She never thinks just of herself,*
>   *or ever gets annoyed.*
> *She never is resentful,*
>   *is never glad with sin,*
> *She's always glad to side with truth,*
>   *and pleased that truth will win.*
> *She bears up under everything,*
>   *believes the best in all,*
> *There is no limit to her hope,*
>   *and never will she fall.*

The Dead Sea Scrolls *and the* ISV®

The ISV pays particular attention to the importance of the Dead Sea Scrolls. Discovered in the late 1940's by Arab Bedouin tribes living near the Qumran caves located to the northwest of the Dead Sea in what was then Jordanian territory, the Qumran cave scrolls contain the most important treasury of biblical and inter-testamental literature ever found.

Among the priceless treasures discovered in cave number one was a complete copy of the text of the book of Isaiah. This scroll is known as the *Great Isaiah Scroll* and is referred to as 1QIsa. The *Great Isaiah Scroll* has been dated to the mid-second century BC, and perhaps even as much as a century earlier. In contrast to the mid-second century BC date for 1QIsa, the earliest previous copies of the book of Isaiah written in Hebrew are contained in two separate manuscript copies of the Masoretic Text of the Hebrew Scriptures. The two manuscripts date from about the 950's AD and 1050's AD, respectively—more than 1,100 years after 1QIsa was produced by the Qumran community.
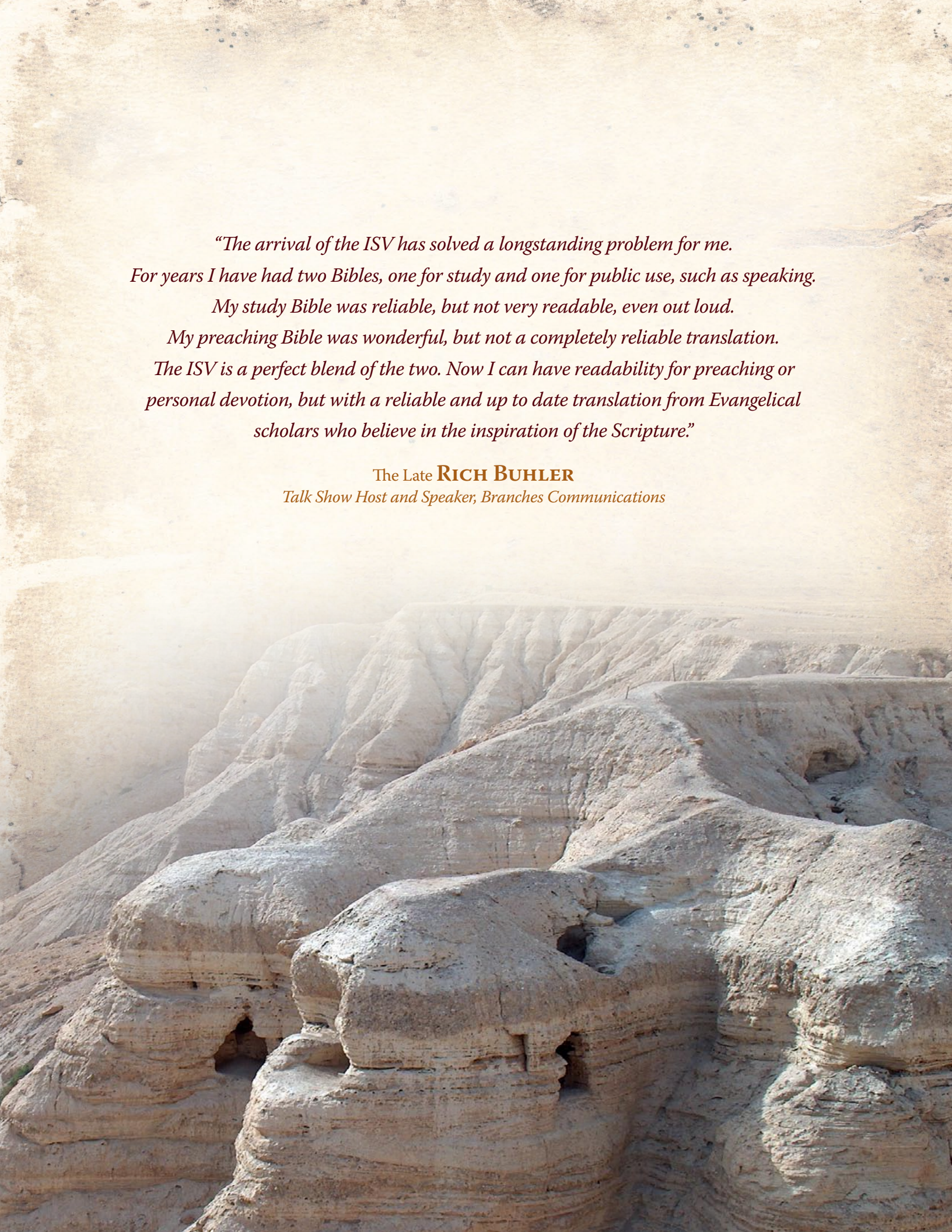
Dr. Peter Flint, Professor and Canada Chair in Dead Sea Scrolls at Trinity Western University, Langley, British Columbia, translated the book of Isaiah for the ISV directly from the *Great Isaiah Scroll*. (Earlier, Dr. Flint had also prepared a separate English translation of the Book of Isaiah from the *Great Isaiah Scroll* for the government of Israel in celebration of that nation's 40th anniversary.)

While the Masoretic Text (MT) and the Greek language Septuagint (LXX) translation of the Old Testament were also consulted for Dr. Flint's translation of the *Great Isaiah Scroll*, the primary basis for producing the book of Isaiah for the ISV is the *Great Isaiah Scroll*. Dr. Flint's rendering of the book of Isaiah for the ISV thus represents one of the first complete translations of the *Great Isaiah Scroll* to be made available to English readers in a presentation format that can be read easily by lay readers of almost any age and education.

Dr. Flint's footnote textual apparatus for the book of Isaiah for the ISV includes an exhaustive listing of all relevant differences that contrast 1QIsa with the MT and the LXX.

One of the key reasons for using the Dead Sea Scrolls to compare the MT stems from an apparent polemical reasoning discernible on the part of certain MT copyists and editors, who appear to have adjusted the vowel pointing of the MT to make the text not agree with the standard of hermeneutic applied by NT writers. These polemical changes arose, we believe, in the post-Constantine Judaic world as a defensive apologetic response to anti-Semitic posturing by the Constantine-era church in the seven centuries that passed from Constantine's administration to the 9th and 10th centuries of the Christian era, to which the MT texts located in Leningrad (St. Petersburg) and Aleppo are dated.

"The arrival of the ISV has solved a longstanding problem for me.
For years I have had two Bibles, one for study and one for public use, such as speaking.
My study Bible was reliable, but not very readable, even out loud.
My preaching Bible was wonderful, but not a completely reliable translation.
The ISV is a perfect blend of the two. Now I can have readability for preaching or
personal devotion, but with a reliable and up to date translation from Evangelical
scholars who believe in the inspiration of the Scripture."

The Late **RICH BUHLER**
Talk Show Host and Speaker, Branches Communications

The ISV® Bible Translators

These are the biblical scholars who contributed to crafting the base translation of the Holy Bible: International Standard Version from the original languages in which the individual books of the Bible were composed.

Gleason Archer, Ph.D. (1916–2004) | One of the fifty original translators of the NASB published in 1971 and also worked on the team that translated the NIV Bible published in 1978. His defense of the doctrine of Biblical inerrancy by proposing harmonizations and exegesis regarding alleged contradictions in the Bible made Archer a well-known biblical inerrantist. Dr. Archer believed "One cannot allow for error in history-science without also ending up with error in doctrine." He was critical of the documentary hypothesis that denies the Mosaic authorship of the Pentateuch. One of Dr. Archer's last contributions to the Christian community before going home to be with the Lord was his rendering of the base translation of chapters 1–3 of the book of Daniel for the ISV.

Mona Bias, Ph.D. | Director of Admissions and Professor of Biblical Studies at the International Graduate School of Leadership. B.S. Biology, Saint Louis University; M.Div. Exposition and Teaching, International School of Theology-Asia; S.T.M. Academic Ministry, Dallas Theological Seminary; Ph.D. in Old Testament, Dallas Theological Seminary; staff, Campus Crusade for Christ, 1988 to present. Dr. Bias produced the base translation for chapters 25–40 of the book of Genesis, all of the books of Leviticus, Numbers, Deuteronomy, and Job, and Psalms 66–90, 92–116, 118, and portions of the book of Ezekiel for the ISV.

Dr. David Black | Holds a D.Theol. in New Testament from the University of Basel, Switzerland, and teaches New Testament at Southeastern Baptist Theological Seminary. He crafted the base translation of the New Testament for the ISV.

Dr. Ed Curtis | Holds Ph.D. in Hebrew and Biblical Studies from the University of Pennsylvania. He is a Professor of Old Testament at Talbot School of Theology, Biola University, La Mirada, California. He crafted the base translation of the book of Exodus, 1 Samuel, Esther, Song of Songs, and Jeremiah for the ISV.

Dr. Peter Flint | Holds the Canada Research Chair in Dead Sea Scrolls Studies at Trinity Western University, Langley, British Columbia. He crafted the base translation for the book of Isaiah using the famous *Great Isaiah Scroll* of the Dead Sea Scrolls as the Hebrew language text for crafting the base English language translation of the ISV. Dr. Flint is the author of numerous studies on the Dead Sea Scrolls, including the critically acclaimed *The Dead Sea Psalms Scrolls and the Book of Psalms* (Brill, 1997); the *Dead Sea Scrolls Bible* (Harper San Francisco, 1999); and *The Bible at Qumran: Text, Shape, and Interpretation* (Eerdmans, 2001). Area of Expertise: Apocrypha; Biblical interpretation; Dead Sea Scrolls; Greek, Hebrew, ancient Semitic Languages; Isaiah, Psalms, Daniel; Old Testament/Hebrew Bible Septuagint; Textual criticism of the Hebrew Bible.

George Giacumakis, Ph.D. | Former Professor of History & Director Emeritus of the California State University, Fullerton–Irvine Campus (1963–1979; 1985–2008). He was also Professor & Chair of the History & Political Science Department of Biola University, La Mirada, CA (2008–2010). He is at present part-time Professor of History at both California State University, Fullerton and at Biola University. He is also at present Director of the Museum of Biblical & Sacred Writings, Irvine, CA. His M.A & Ph.D. are in Mediterranean Studies (Near East and Islamic Studies) from Brandeis University, Waltham, MA (1959–1963). He formerly served as President and Executive Director, American Institute of Holy Land Studies (now Jerusalem University College) on Mt. Zion, Jerusalem, Israel (1978–1984). Dr. Giacumakis served as the General Editor for the ISV project and crafted the base translation of chapters 1–24 of the book of Genesis, worked with Dr. Ed Curtis on Exodus, 1 Samuel, Esther, Song of Solomon, and Jeremiah, about half of the book of Proverbs, about half of Ecclesiastes, and chapters 4–7 of the book of Daniel for the ISV.

William P. Welty, Ph.D. | Graduate of Trinity Evangelical Divinity School (M.Div., 1978) and Louisiana Baptist University (Ph.D. in Communications, 2005). He taught New Testament Greek for 10 years at Simon Greenleaf University (now part of Trinity Law School, Santa Ana, California). He is the Executive Director of the ISV Foundation and Associate Editor of the ISV. Dr. Welty crafted the base translation of chapters 41–50 of the book of Genesis, all of the books of Joshua, Judges, Ruth, Ezra, Nehemiah, 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Psalms 117, 119–150, about half of Proverbs, most of Ecclesiastes, Lamentations, most of Ezekiel, all twelve books of the minor prophets, and the latter half of the book of Daniel for the ISV.

*"A truly excellent version,
combining both dignity and fine taste…
achieving what the most recent
publications have attempted."*

DR. GLEASON ARCHER

Professor of Old Testament emeritus, Trinity Evangelical Divinity School, Deerfield, Illinois

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ISV Foundation

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