

**The new Afrikaans Bible translation  
(to be published about 2016)**

**To be added to the submission, titled:  
“Do we want an Old Testament without Christ”**

**Where are the grey areas?**

1. There are people with the following view: Some passages in the Old Testament are Messianic indeed and in those passages capital letters should be used, for example in Isaiah 53. However, there are grey areas where one can decide whether those passages are Messianic or not, and whether capital letters should therefore be used or not.

Still, the following is recommended:

The passages in the Old Testament where capital letters are employed in the 1953 translation should be regarded as the minimum requirement. Only afterwards the grey areas commence. From that point of departure it is to be decided where more capital letters are to be used. Therefore in the 2016 translation more capital letters should be employed than even in the 1953 translation.

In comparing translations like the New King James Version, the New American Standard Bible, the Amplified Bible and The Scriptures (a Bible translation by the Messianic Jews), one realizes that those translations use capital letters in more passages than the 1953 translation.

2. The names of the Holy Spirit, namely “Spirit” and “Holy Spirit” should be in capital letters throughout – contrary to the translation of Genesis 1:2 in the *Proefvertaling* or specimen translation (2008 edition), namely: “*En die gees van God was aan die sweef oor die water*” (And the Spirit of God was hovering over the face of the waters – NKJV). It was the Triune God who established the creation.
3. The word “Name” indicating the Name of God should also be in capital letters throughout – contrary to the *Proefvertaling* translation of Deuteronomy 5:11, namely: “*Jy mag nie die naam van die HERE jou God misbruik nie*” (You shall not take the name of the LORD your God in vain – NKJV) .

The above should be demanded as essential by all Afrikaans churches.

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Add into Submission, point 7.3

*Note:* The argument that the Bible is a compilation of folk tales proves precisely that this theology originated in the Roman Catholic Church. The view that the Bible is the product of folk tales has existed in the Roman Catholic Church throughout all the ages. In the course of approximately 1600 years (about AD 350 – 1965) the Roman Catholic Church restricted the common people from access to the Bible. With the result that many tales were dishd up to try and reproduce the Bible and to introduce own notions into the church. For example, the history of creation was regarded as the merging of old traditions (or stories) of those (primitive) people. The next step emanating from this is to argue that the old primitive people did not know about Jesus and the Holy Spirit and thus they were not able to talk about them, and therefore the Old Testament cannot relate about them. In this way the Gospel also was merged with heathen mythology. From this, for example, the worship of the Virgin Mary emanated, the product of folk tales by uninformed people.

Since the Roman Catholic Church became involved with Bible translations (thus since 1965) this theology gradually entered the theology of many Protestant churches. At present this influences our Afrikaans Bible translations to a great extent.