

1.1.1 /- 04.C : 1:19

**Youdaiou**

**C#** From **1:19** onwards within Jhn.1–9, I have taken the 22 verses (*viz* Jhn.1:19; 2:18,20; 5:10,15,16,18; 6:41,52; 7:1,11,13,15,30,35; 8:22,31,48,52,57; 9:18,22: 7:30 (they) included as a point where some have wrongly indicated leadership), which speak of *hoi Youdaioi*, in order to test post-holocaust sensitivity over woodenness. I do not say that it didn't matter pre-holocaust, merely that contextually sensitive translation does clarify the Jewish question. The phrase can range in John's context from Jewish leadership, to Judeans, to the ethnic Jews in the areas under discussion. Any English version that competently or incompetently links some references to leadership & some to laity in the text, get 4 marks *per* mention. To at least footnote the distinction, or the parochial nature of the population, 1 or 2 marks. A uniform 'the Jews', zero marks. No bonus for footnotes merely highlighting the classical reading.

I have allowed a maximum of 3 points per text – one or two bonus points were given, for instance, when 'the' or 'they' was translated as 'some', or a helpful footnote (sometimes offset by a bad footnote). Where the expression "the Jews" is unqualified, an ethnic solidarity term, I have given 1 point. Many versions are *undersensitive* to antisemitism, and woodenly use 'the Jews' as a solidarity term throughout: fourteen matched the KJV. Some versions are *oversensitive* to antisemitism: avoidance mechanisms included tacking on the qualifier 'leader' even when leaders were nowhere in sight (ISV/TLV), or a simple change to the less loaded term Judean (CJB), technically Southern Jews even when Northern Jews or leaders at large were the target. Since leaders were more often the biblical target than southern Jews, bias towards leadership scores the higher. Other than on Jhn.2:20; 7:30, and 7:35, I gave the NLT maximum marks. The only texts where however a version handled one, it always handled the other, were 7:13 & 9:22.

Expression range	0 points	1 point (base) + ½ if a good note	2 points	3 points
<b>1:19; 2:20; 5:10,15,18; 7:1,11,13</b>	Judeans	The Jews	Ambivalent	leaders
<b>2:18; 9:18</b>	Judeans	The Jews	Some of the Jews/ Ambivalent	leaders
<b>5:16</b>	Evil people/Judeans	The Jews	Ambivalent	leaders
<b>6:41</b>	Judeans/leaders	The Jews	[the] Ambivalent	<i>some</i> Jews/Galileans/people
<b>6:52</b>	Evil people/Judeans/leaders	The Jews	Ambivalent	<i>some</i> Jews/Galileans/people
<b>7:15</b>	leaders	The Jews	Ambivalent	Judeans/people
<b>7:30</b>	leader	The Jews	They/the people	Some people
<b>7:35</b>	leaders	The Jews	Judeans	people
<b>8:22</b>	leaders	The Jews	Some of the Jews / Judeans/opposition	people
<b>8:31</b>	leaders	–	Judeans	The Jews [no comma] who/those Jews/people
<b>8:48,52,57</b>	leaders	The Jews	Judeans/[ambivalent] opposition	people
<b>9:22</b>	Judeans/elders	The Jews	Ambivalent	leaders

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### Results

Each column has been calculated or recalculated to yield a comparative percentage. Okay, this might not show how many marks each version has scored, but it does show all comparative to all others, using the lowest scorer as the zero baseline, and the highest scorer as the maximum marks per test, 100. Adding up each row, the best version here scored 59 marks (NLT), and the joint lowest scored 17 marks (CJB). I have recalculated the lowest to be zero (17 minus 17), and reduced the highest to 42 (59 minus 17). All final scores have then been divided by 42%, to rank from zero to 100%.

<i>Youdaiou</i>	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	T	T-17	%
<b>CEB</b>	3	3	3	3	3	3	3	0	1	3	3	3	0	2	0	0	3	2	2	2	3	3	<b>48</b>	31	<b>74</b>
<b>CEV</b>	3	3	3	3	3	3	3	2	2	3	3	3	0	3	0	0	3	3	3	2	3	3	<b>54</b>	37	<b>88</b>
<b>CJB</b>	0	0	0	0	0	0	0	0	0	0	0	0	3	2	2	2	2	2	2	2	0	0	<b>17</b>	0	<b>0</b>
<b>EJB</b>	1	1	1	1	1	1	1	1	1	1	1	1	1	2	1	1	3	1	1	1	1	1	<b>25</b>	8	<b>19</b>
<b>EOB</b>	1	1	1	1	1	1	1	1	1	1	1	1	1	2	1	1	3	1	1	1	1	1	<b>25</b>	8	<b>19</b>
<b>ERV</b>	3	2	2	2	2	1	2	3	1	3	3	3	0	2	0	0	3	1	1	1	3	3	<b>41</b>	24	<b>57</b>
<b>ESV</b>	1	1	1	2	1	1	1	1	1	1	1	1	1	2	1	1	3	1	1	1	2	1	<b>27</b>	10	<b>24</b>
<b>GNB</b>	3	3	2	3	3	2	3	2	2	3	3	3	0	2	0	0	3	2	2	2	3	3	<b>49</b>	32	<b>76</b>
<b>GWT</b>	1	1	1	1	1	1	1	1	1	2	1	1	1	1	1	1	3	1	1	1	1	1	<b>25</b>	8	<b>19</b>
<b>HCSB</b>	1	1	1	1	1	1	1	1	1	1	1	1	1	2	1	1	3	1	1	1	1	1	<b>25</b>	8	<b>19</b>
<b>ISV</b>	3	3	3	3	3	3	3	0	0	3	3	3	0	0	0	0	3	0	0	0	3	3	<b>39</b>	22	<b>52</b>
<b>KJ21</b>	1	1	1	1	1	1	1	1	1	1	1	1	1	2	1	1	3	1	1	1	1	1	<b>25</b>	8	<b>19</b>
<b>KJV</b>	1	1	1	1	1	1	1	1	1	1	1	1	1	2	1	1	3	1	1	1	1	1	<b>25</b>	8	<b>19</b>
<b>LEB</b>	1	1	1	1	1	1	1	1	1	1	1	1	1	2	1	1	3	1	1	1	1	1	<b>25</b>	8	<b>19</b>
<b>MEV</b>	1	1	1	1	1	1	1	1	1	1	1	1	1	2	1	1	3	1	1	1	1	1	<b>25</b>	8	<b>19</b>
<b>MSG</b>	1	1	2	1	1	1	1	1	1	1	1	3	1	2	1	1	3	1	1	1	1	3	<b>30</b>	13	<b>31</b>
<b>NABRE</b>	1	1	1	1	1	1	1	1	1	1	1	1	1	2	1	1	3	1	1	1	1	1	<b>25</b>	8	<b>19</b>
<b>NASU</b>	1	1	1	1	1	1	1	1	1	1	1	1	1	2	1	1	3	1	1	1	1	1	<b>25</b>	8	<b>19</b>
<b>NCV</b>	3	2	2	1	2	0	2	3	0	0	2	0	3	2	3	1	3	2	2	2	3	0	<b>38</b>	21	<b>50</b>
<b>NET</b>	3	3	3	3	3	3	3	2	2	3	3	3	0	2	0	0	2	2	2	2	3	3	<b>50</b>	33	<b>79</b>
<b>NIV</b>	3	1	2	3	3	3	2	1	1	3	3	3	2	2	1	1	3	1	2	2	2	3	<b>47</b>	30	<b>71</b>
<b>NJB</b>	1	1	1	1	1	1	1	1	1	1	1	1	1	2	1	1	3	1	1	1	1	1	<b>25</b>	8	<b>19</b>
<b>NKJV</b>	1	1	1	1	1	1	1	1	1	2	1	1	1	2	1	1	3	1	1	1	1	1	<b>26</b>	9	<b>21</b>
<b>NLT</b>	3	3	2	3	3	3	3	3	3	3	3	3	3	0	0	3	3	3	3	3	3	3	<b>59</b>	42	<b>100</b>
<b>NLV</b>	1	1	1	1	1	1	1	1	1	1	1	1	1	2	1	1	3	1	1	1	1	1	<b>25</b>	8	<b>19</b>
<b>NOG</b>	1	1	1	1	1	1	1	1	1	2	1	1	1	1	1	1	3	1	1	1	1	1	<b>25</b>	8	<b>19</b>
<b>NRSV</b>	1	1	1	1	1	1	1	1	1	1	1	1	1	2	1	1	3	1	1	1	1	1	<b>25</b>	8	<b>19</b>
<b>NWT</b>	1	1	1	1	1	1	1	1	1	1	1	1	1	2	1	1	3	1	1	1	1	1	<b>25</b>	8	<b>19</b>
<b>REB</b>	1	1	1	1	1	1	1	1	1	1	1	1	1	2	1	1	3	1	1	1	1	1	<b>25</b>	8	<b>19</b>
<b>TLV</b>	3	3	3	3	3	3	3	1	1	3	3	3	0	2	0	2	2	0	0	2	3	3	<b>46</b>	29	<b>69</b>
<b>VOICE</b>	3	2	1	3	3	2	3	1	3	1	3	3	2	3	2	2	3	2	2	2	2	3	<b>51</b>	34	<b>81</b>
<b>WEB</b>	1	1	1	1	1	1	1	1	1	1	1	1	1	2	1	1	3	1	1	1	1	1	<b>25</b>	8	<b>19</b>