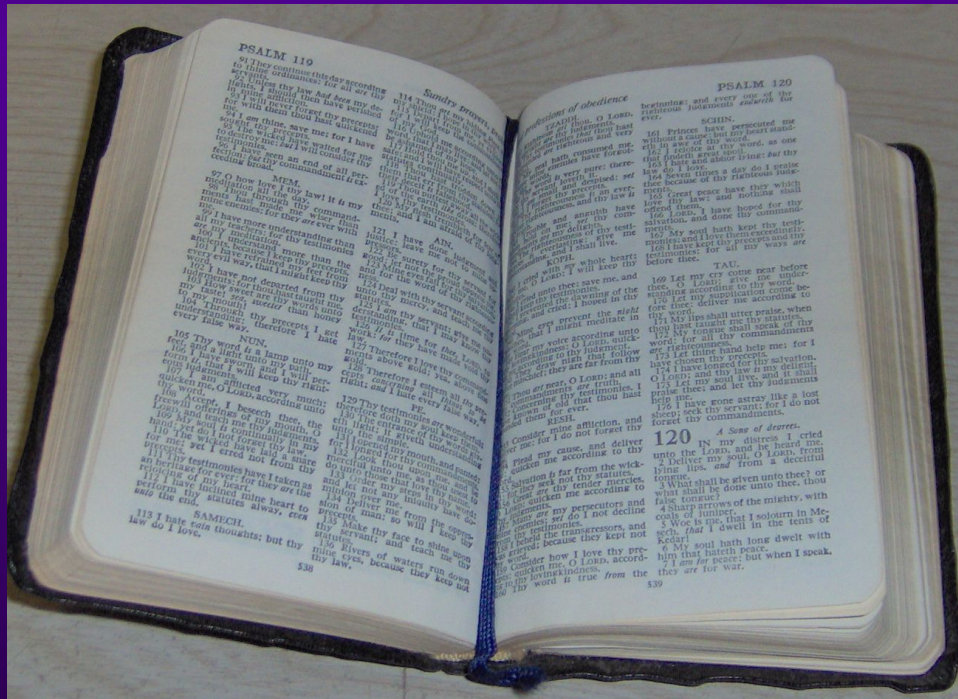
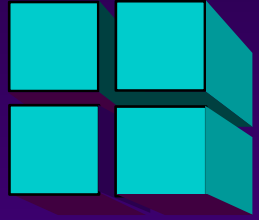


# Bible Translation





# *Bringing the Bible to Us*

Original

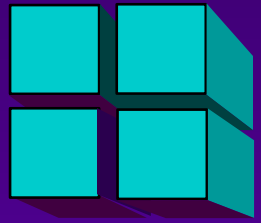


Ancient Copies



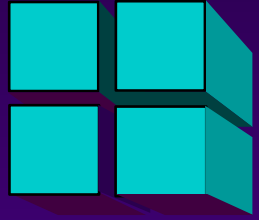
English translation

what kind  
of process?



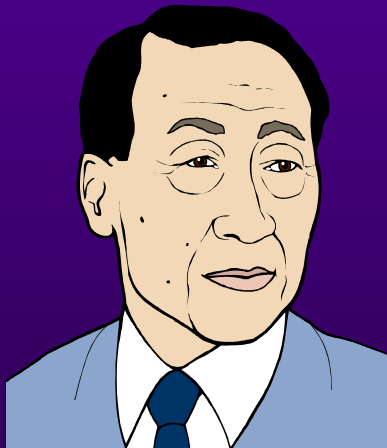
## *III. How to Translate*

### **Principles of Translation**



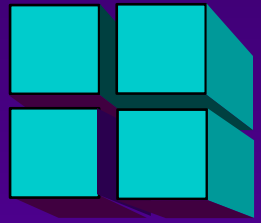
# *The Bible in English*

Why do translations differ?

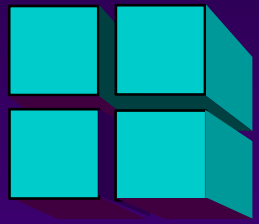


They may differ in translation principles.





## *A. Theory of Translation*

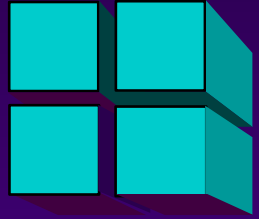


# *Possible Purposes of Translations*

- ❑ A help for Greek and Hebrew
- ❑ Illustration of cultural relevance
  - ❖ Cottonpatch NT
  - ❖ Letters to Street Christians
  - ❖ The Message
- ❑ Continuous reading
- ❑ Study of cross-references
- ❑ General

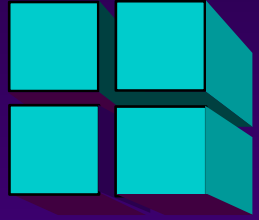
Many goals.





# *Possible Audiences*

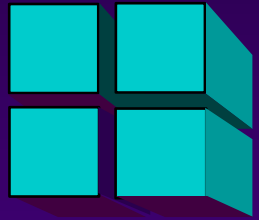
- ❑ Audiences with lower skills
  - ❖ Children's Bibles
  - ❖ Bible in Basic English
- ❑ Audiences with high skills (college graduate): NEB
- ❑ Using ecclesiastical tradition
- ❑ General



## *Ephesians 3:16*

“that according to the riches of his glory  
he may grant you to be strengthened with  
power through his Spirit in your inner  
being ...” (ESV)





## *An Example: Eph. 3:16*

□ κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ

□ “according-to the wealth of-the glory his” (intrl.)

interlinear: copies form, with ungrammatical results.

□ “according to the riches of his glory” (KJV, ESV)

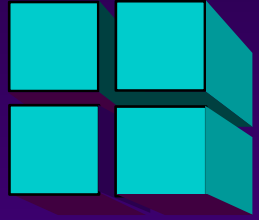
formal method: copies form, with minimal changes

□ “out of his glorious riches” (NIV)

natural-idiom method: finds natural English idiom

□ “from his glorious, unlimited resources” (NLT)

paraphrastic method: rephrases basic idea



# *Comparison of Methods (1)*

## Interlinear

“according-to the  
wealth of-the glory his”

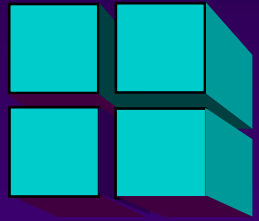
- ❑ **exact copy**
- ❑ **ungrammatical**
- ❑ **unclear**

## Formal

“according to the  
riches of his glory”

- ❑ **words correspond**
- ❑ **strange** Improvements.
- ❑ **fairly clear**





# *Comparison of Methods (1)*

## Interlinear

“according-to the  
wealth of-the glory his”

- ❑ exact copy
- ❑ ungrammatical
- ❑ unclear

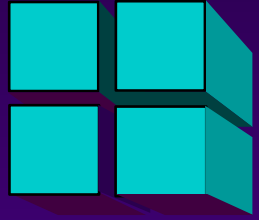
## Formal

“according to the  
riches of his glory”

- ❑ words correspond
- ❑ strange
- ❑ fairly clear

Improvements





## *Comparison of Methods (2)*

### Natural idiom

““out of his  
glorious riches””

- ❑ some word relations
- ❑ ordinary English
- ❑ clear

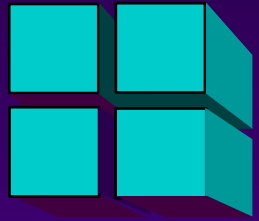
### Paraphrase

“from his glorious,  
unlimited resources”

- ❑ ideas only
- ❑ easy
- ❑ clear

Loss.





# *Spectrum of Methods*

copy grammar

restructure grammar



inter-  
linear

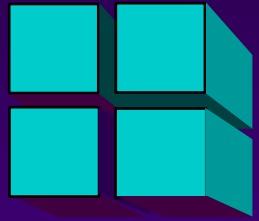
formal

natural  
idiom

para-  
phrase

easier  
English

problems?



# *Nuances*

## Formal

“according to the  
riches of his glory”

OT:  
God appears  
in splendor  
and brightness

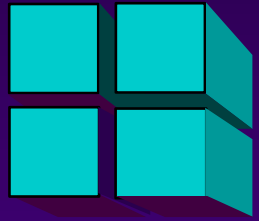
## Natural idiom

“out of his  
glorious riches”

idea of  
glory in OT?

proportion?

nuances lost



# *Nuances in Paraphrase*

Formal

“according to the riches of his glory”

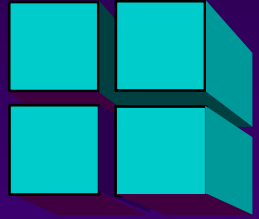
Paraphrase

“from his glorious, unlimited resources”

idea of  
lack of limit?

idea of  
riches gone?

nuances changed



## *An Example: 2 Sam. 5:19*

- הַתְּתִימִם בְּיָדִי (II Sam. 5:19)
- “?-you-give-them into-hand-my” (interlinear)

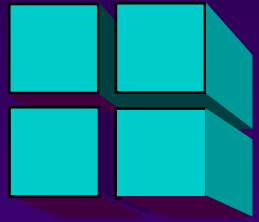
- “Will you give them into my hand?” (ESV)

formal method: copies form, with minimal changes

- “Will you hand them over to me?” (NIV)

natural-idiom method: finds natural English idiom



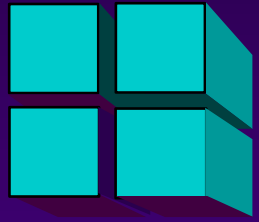


# *Evaluation*

- ❑ Paraphrase is easier, but less nuanced.
- ❑ Choose ease or accuracy, but not both.
- ❑ Is the most formal always most accurate?

Loss and gain.





# *Spectrum of Methods*

copy grammar

restructure grammar



inter-  
linear

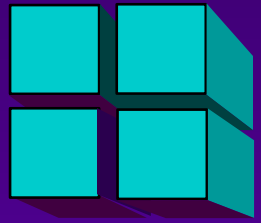
formal

natural  
idiom

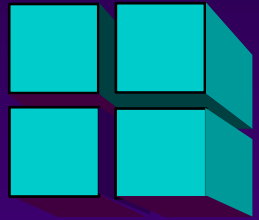
para-  
phrase

more  
obscure?

problems  
here?



# *Challenges with Meaning*



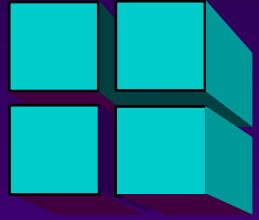
## *An Example: Prov. 23:16*

- וְתֵעָלְזָה בְּלִיּוֹתַי (Prov. 23:16)
- “and-will-exult kidneys-my” (interlinear)
- “Yea, my reins shall rejoice” (KJV)

formal method: copies form, with minimal changes

- “My inmost being will exult” (ESV; etc.)
  - ❖ kidneys are site of emotion

conservative method: when form is unclear,  
copies meaning



# *Comparison of Methods (3)*

## Formal

“my kidneys  
will exult”

- ❑ words correspond
- ❑ strange
- ➔ ❑ **obscure**

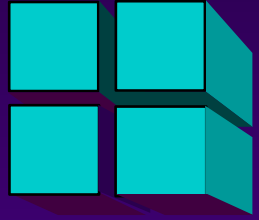
## Conservative

“my inmost being  
will exult”

- ❑ words correspond
- ❑ less strange
- ➔ ❑ **clear**

Improvements.



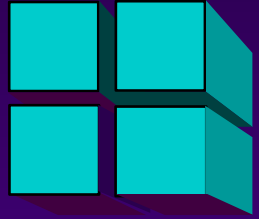


# *Footnotes Add Information*

“My inmost being<sup>1</sup> will exult” (ESV)

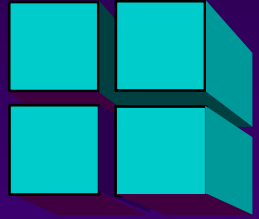
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<sup>1</sup>Hebrew *my kidneys*



## *When to Change Form*

- ❑ Change to make grammatical.
- ❑ Change to indicate meaning.
- ❑ But questionable whether one should change for ease.



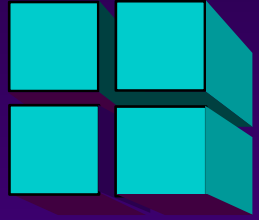
## *An Example: 1 Peter 1:13*

- ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν
- “up-girding the loins of the mind-your” (interl.)
- “gird up the loins of your mind” KJV
  - ❖ formal equivalence
- “preparing your minds for action<sup>1</sup>” ESV
  - ❖ conservative equivalence

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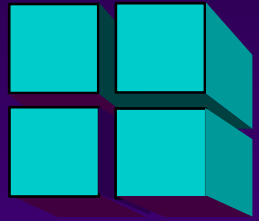
<sup>1</sup>Greek *girding up the loins of your mind*





## *An Example: Eph. 1:18*

- ἡ ἐλπίς τῆς κλήσεως αὐτοῦ (Eph. 1:18)
- “the hope of-the calling his”
  - ❖ interlinear
- “the hope of his calling” KJV, NKJV, NASB
  - ❖ formal equivalence
- “the hope to which he has called you” RSV, ESV, NIV, NRSV, NEB, GNB
  - ❖ conservative equivalence



# *Difficulties with Meaning*

“hope of  
his calling”



“I hope that he calls me.”

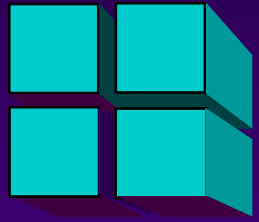
English “of” is naturally  
read as introducing object

“hope to which  
he has called you”



“he has spoken (and  
guaranteed) my  
destiny (hope)”

unambiguous meaning,  
reproducing the Greek



# *Paraphrasing* *(radically restructuring)*

conser-  
vative

the hope to which he has called you. (RSV)

radical

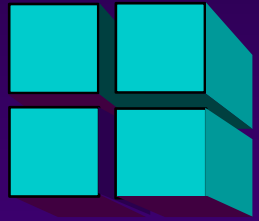
the wonderful future he has promised  
to those he called. (NLT)

super?

where is our  
response  
in hope?

purpose  
of call?

verbal  
promise?



# *Spectrum of Methods (2)*

copy grammar

restructure grammar



inter-  
linear

formal

conser-  
vative

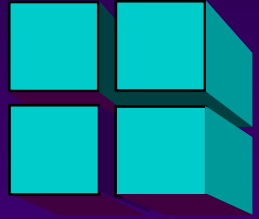
natural  
idiom

para-  
phrase

1-1 match,  
but can lose  
meaning

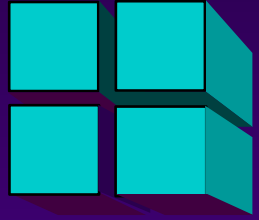
reason-  
able  
middle

easy, but  
lose nuances



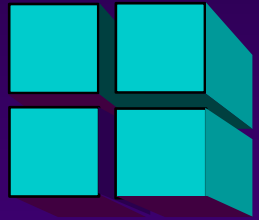
## *Conservative Method*

- ❑ Preserve form when possible.
- ❑ When meaning is obscure, change form.
- ❑ Change form conservatively.
  - ❖ No radical paraphrasing.



# *Terminology for Translation*

- ❑ 20th century: "dynamic equivalence" moved away from form.
- ❑ It used "formal equivalence" to label (somewhat misleadingly) all earlier translations.
- ❑ It covered a spectrum.
- ❑ Now called "functional equivalence," "idiomatic equivalence," "meaning-based translation."



# *Problem with "dynamic"*

- ❑ Focused on basic meaning.
- ❑ Underestimated nuances.
- ❑ Became a broad umbrella.

copy grammar

restructure grammar



formal equivalence

?

dynamic equivalence

inter-  
linear

formal

conser-  
vative

natural  
idiom

para-  
phrase

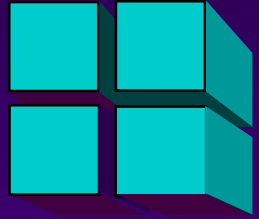


# *Evaluation of Translation*

## *Methods*

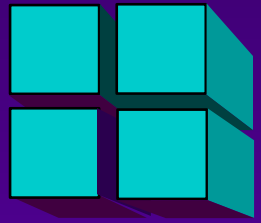
- ❑ Grammar and vocabulary systems differ.
- ❑ Often can copy both grammar and meaning.
- ❑ Cannot always copy both.
- ❑ When forced to choose form or meaning, copy meaning-content.
- ❑ Radical rewriting changes nuances.



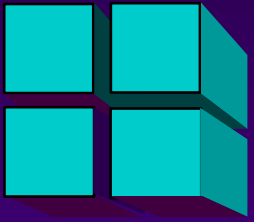


## *Maxim for Translation*

- ❑ Preserve maximal meaning.
- ❑ Preserve form when possible.
- ❑ When form interferes with comprehension, conservative change.
- ❑ For evangelism and for beginning readers, consider ease.



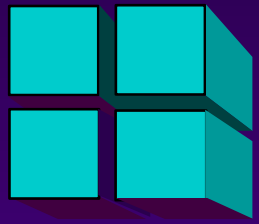
## *B. The Question of Culture*



# *Cultural Transfer:*

## *1 Cor. 16:20*

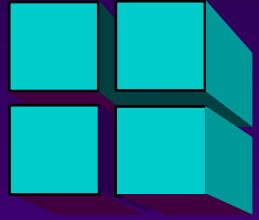
- ❑ “Greet one another with a holy kiss.”  
(NASB, ESV, NIV)
- ❑ “I should like you to shake hands all round as a sign of Christian love.”  
(Phillips)
- ❑ “Pass the greetings around with holy embraces! (Message)
- ❑ “Greet each other in Christian love.”  
(NLT)



## *Cultural Transfer:*

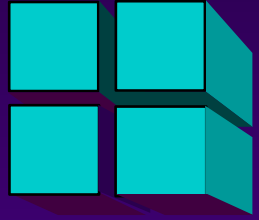
### *Heb. 12:20*

- ❑ “They could not endure the order that was given, ‘If even a beast touches the mountain, it shall be stoned.’ ” (ESV)
- ❑ “They were afraid to move.” (Message)
- ❑ “They staggered back under God’s command ...” (NLT)



## *Cultural: Heb 13:9*

- ❑ “Do not be led away by diverse and strange teachings” (ESV).
- ❑ “So do not be attracted by strange, new ideas” (NLT).
  - ❖ our culture attracted by newness
- ❑ “Don’t be lured away from him by the latest speculations about him” (Message).
  - ❖ our culture attracted by speculation



# *Questions about Culture*

“dynamic equivalence”



from Eugene Nida,  
transferring  
linguistic meaning



from Charles Kraft,  
transferring  
cultural function;  
“cultural equivalence”

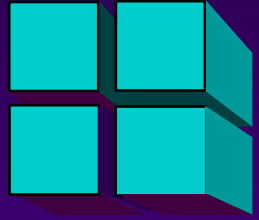


John Beekman calls it  
“idiomatic equivalence”

different  
practices



Watch out!



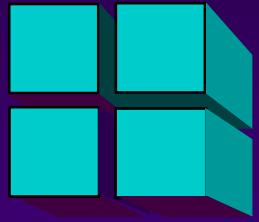
# *Cultural Equivalence*

## +Insights+

- ❑ Embed meaning in cultural context
- ❑ Apply gospel flexibly

## -Dangers-

- ❑ Wipe out unique history
- ❑ Underestimate complexity
- ❑ Anthropologist as new priest



# *Cultural Equivalence*

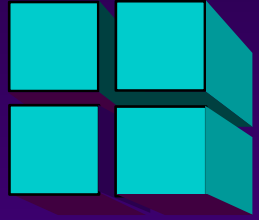
## +Insights+

- ❑ Embed meaning in cultural context
- ❑ Apply gospel flexibly in theology and church

## -Dangers-

- ❑ Wipe out unique history
- ❑ Underestimate complexity in equivalence
- ❑ Anthropologist as new priest





# *A Spectrum of Practices*

copy grammar

restructure grammar



cultural  
preservation

KJV/ESV  
NASB RSV NIV GNB  
interlinear NEB  
Young's

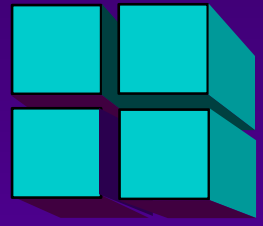
NRSV Phillips  
NLT

cultural  
reexpression

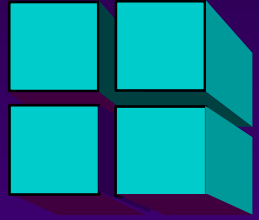
LB

“cultural equivalence”

Message

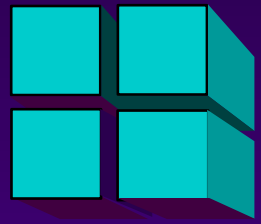


## *C. Difficulties in Achieving Translation Goals*



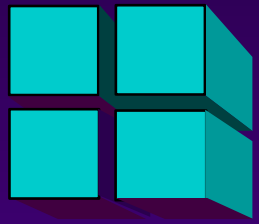
## *Thanks for What We Have*

- ❑ All main translations show main meanings.
- ❑ All show the gospel.
- ❑ People come to salvation through them.



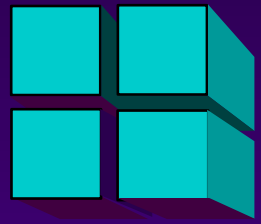
# *Difficulties with Formal-Equivalent Translation*

- ❑ Words don't match, 1-1.
- ❑ Grammar doesn't match, 1-1.
- ❑ 1-1 grammar gives illusion of faithfulness, but subtle obstacles to understanding.
- ❑ Difficult to read in large amounts.
- ❑ Holiness confused with alienness.



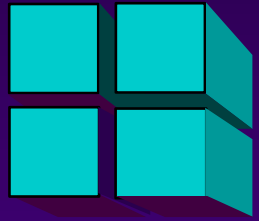
# *Difficulties with Restructuring*

- ❑ Obscurities and ambiguities glossed over.
- ❑ Frustrates preacher's reference to interpretive problems.
- ❑ Flattens metaphors.
- ❑ More prone to big errors.
- ❑ Hides allusions to other passages.
- ❑ Overconfidence in translator's understanding of language.



## *Difficulties with Cultural-Equivalent Translation*

- ❑ Wipes out scandal of incarnation.
- ❑ Can't succeed. (Too many cultural references.)
- ❑ Arbitrary stopping point.
- ❑ Paternalistic in assuming people can't understand cultures.
- ❑ Overconfidence in judging what is "significant."

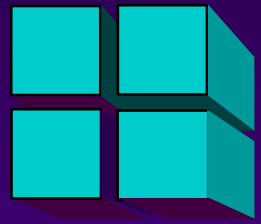


# *Choosing a Translation*

- ❑ One central translation for memorization.
- ❑ Reject cultural modernization.
- ❑ Look for fullest meaning equivalence.
- ❑ Right now in USA, NIV.
- ❑ But NIV is too dynamic.
- ❑ ESV (2001) better.

An imperfect world.

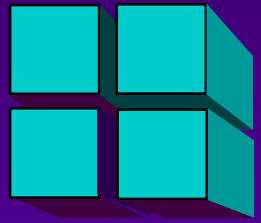




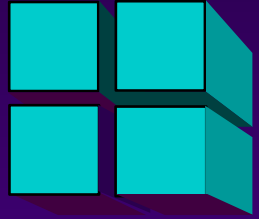
# *Wrapping Up Translation Evaluation*

- ❑ Aim is preserving meaning.
- ❑ Restructuring helps evangelism.
- ❑ Restructuring produces problems for detailed study.
- ❑ Stay formal when possible.





## *D. Examples*



## *1 John 2:2 Vocabulary*

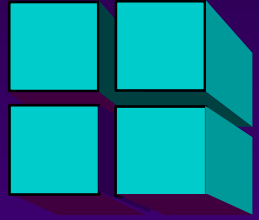
NIV: He is the atoning sacrifice for our sins.

RSV: and he is the expiation for our sins.

ESV: and he is the propitiation for our sins.



Use theological vocabulary when appropriate.



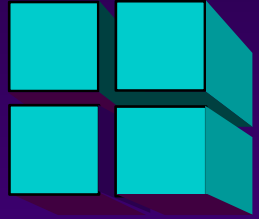
## *Romans 1:16 Connections*

“not for I-am-ashamed the gospel” (interlinear)



<sup>15</sup> So I am eager to preach the gospel to you also who are in Rome.

<sup>16</sup> For I am not ashamed of the gospel, ...  
(ESV)



## *Romans 1:16 Translated*

“not for I-am-ashamed the gospel” (interlinear)

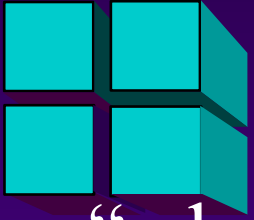
ESV: For I am not ashamed of the gospel, ...

NIV:  I am not ashamed of the gospel, ...

GNB:  I have complete confidence in the gospel;



Show connections of thought.



## *Romans 2:14*

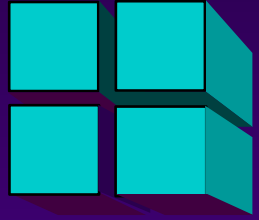
“when for Gentiles the not law having by-nature the of-the law do, these law not having to-themselves are law” (interlinear)

NIV: (Indeed when Gentiles, who do not have ...

RSV: When Gentiles who have not ...

ESV: For when Gentiles who have not ...

Show connections of thought.



## *Romans 1:5 Ambiguity*

“... Jesus Christ our Lord, <sup>5</sup> through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all nations, ....” (ESV)



## *Romans 1:5 Ambiguity*

“obedience of-faith” (interlinear)

KJV: ... obedience to the faith ...

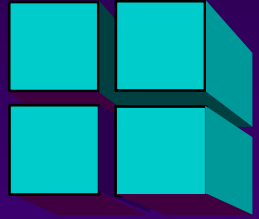
NIV: ... the obedience that comes from faith

GW: the obedience that is associated with faith

NEB: to faith and obedience

ESV: the obedience of faith

Preserve ambiguities in the original.



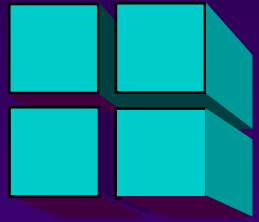
## *Romans 2:14 Ambiguity*

NIV: (Indeed when Gentiles, who do not have the law, do **by nature** things required by the law ...

ESV: For when Gentiles who have not the law **by nature** do what the law requires ...

Preserve ambiguities in the original.





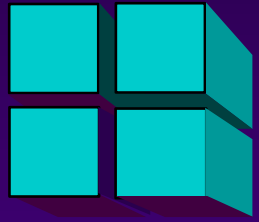
# *Strange Metaphors:* *1 Samuel 3:19*

Hebrew: And-the-Lord was with-him and-not  
he-caused-to-fall from-all words-his to-ground.

GNB: and the Lord was with him and  
made come true everything that Samuel said.

ESV: and the Lord was with him and  
let none of his words fall to the ground.

Preserve metaphors.



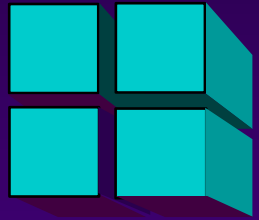
# *Strange Metaphors: Judges* *21:25*

Hebrew: everyone the right in eyes-his does.

... everyone did as he saw fit. (NIV)

everyone did what was right in his own eyes. (ESV)

Preserve metaphors.



## *Metaphor in 1 Peter 1:13*

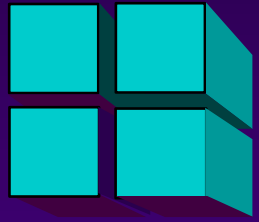
Greek: Therefore girding up the loins  
of the mind your ...

Therefore gird up your minds, ... (RSV)

Therefore, prepare your minds for action; ... (NIV)

Therefore, preparing your minds for action,<sup>1</sup> ... (ESV)

<sup>1</sup>Greek *girding up the loins of your mind*

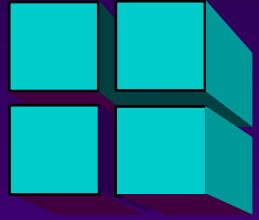


## *Acts 4:25-27 Keywords*

“Why did **the Gentiles** rage,  
and **the peoples** plot in vain?

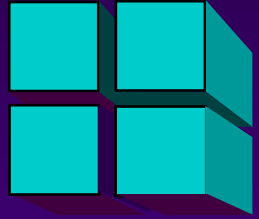
The **kings** of the earth set themselves,  
and **the rulers** were gathered together,  
against the Lord and against **his Anointed** -

for truly in this city there were gathered together  
against your holy servant Jesus, whom you anointed,  
both Herod and Pontius Pilate, along with the  
**Gentiles** and the peoples of Israel, to do whatever  
your hand and your plan had **predestined** to take  
place. (ESV)



## *Showing Keywords*

- ❑ **Keywords repeat in the original.**
- ❑ **Show the repetition in translation.**



## *Metaphor in Luke 16:22*

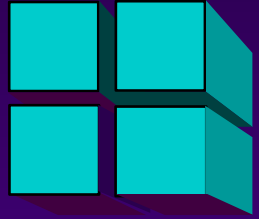
The poor man died and was carried by the angels to Abraham's bosom. (RSV)



"bosom" is now  
only female



Is Abraham  
embracing  
Lazarus?



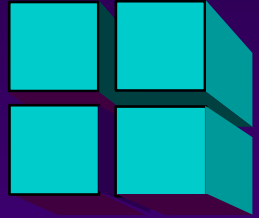
## *Background for Luke 16:22*

One of his disciples, whom Jesus loved, was reclining at table close to Jesus.<sup>1</sup> (John 13:23)

<sup>1</sup>Greek *in the bosom of Jesus*



A place just along side  
the host at a feast



## *The Picture in Luke 16:22*

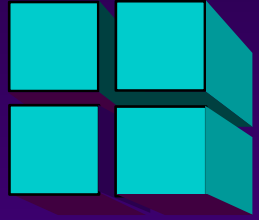
Abraham is host, and Lazarus  
has a place of honor



The poor man died and was carried  
by the angels to Abraham's side.<sup>1</sup> (ESV)

<sup>1</sup>Greek *bosom*; also verse 23



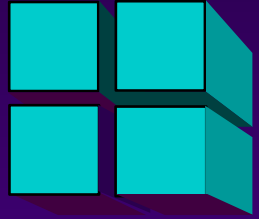


## *Challenge of Genesis 43:34*

So they drank and were merry with him. (RSV)

Hebrew word shakar: "be or become drunk"--  
intoxicated

Don't hide the sins of the saints.



## *Attempt with Genesis 43:34*

Try: "And they drank and became drunk with him"



It sounds as if they were thoroughly soused!  
But Hebrew is not specific. Were they ready  
to pass out, or somewhat drunk, or  
slightly tipsy, or somewhere in between?



# *Second Try for Genesis 43:34*

Try:

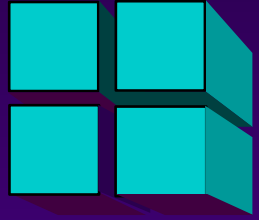
"And they drank and became intoxicated with him"



"Intoxicated" is too technical.  
It's not how one tells a story.  
(Wrong register.)



In the story line,  
the point is not how  
much alcohol,  
but being convivial.

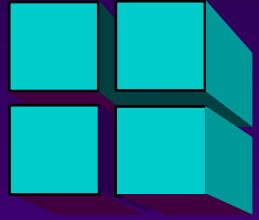


## *Third Try for Genesis 43:34*

In England, we  
"make merry."

They understand what it means.

Maybe American teetotalers are a little naive!



## *Solution for Genesis 43:34*

And they drank and were merry<sup>1</sup> with him. (ESV)

<sup>1</sup>Hebrew *became intoxicated*