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**A COMPARATIVE ANALYSIS OF FORMAL  
SHIFTS IN ENGLISH BIBLE TRANSLATIONS**

**WITH A VIEW TOWARDS DEFINING AND DESCRIBING PARADIGMS**

Supervisor:

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UN ANÁLISIS COMPARATIVO DE LOS CAMBIOS FORMALES EN

LAS TRADUCCIONES DE LA BIBLIA AL INGLÉS

CON EL FIN DE DEFINIR Y DESCRIBIR PARADIGMAS

DAVID B. BELL



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David B. Bell

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## **ABSTRACT**

### **A Comparative Analysis of Formal Shifts in English Bible Translations with a View Towards Defining and Describing Paradigms**

If, as might seem evident to any reader who is familiar with the literature, there truly does exist a real difference between the traditional translations of the Bible, often labeled as *formal equivalence*, and the modern translations of the Bible, commonly known as *functional equivalence*, then there should be some objective way to study these two families of translations and verify that there truly is a distinction, as well as describe and define those practices which differentiate the two. This study creates a vertical arrangement of ten different major English translations, comparing their formal features with those of the original Hebrew and Greek texts. The data of this comparison are then represented through numerical scores and then analyzed in further detail. The results of this comparative analysis yield facts which can lead to broad conclusions concerning the treatment of the form of the original in traditional and modern English translations of the Bible.

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## *Abbreviations*

ASV	<i>The American Standard Version</i>
HCSB	<i>The Holman Christian Standard Bible</i>
KJV	<i>The King James Version, or the Authorized Version</i>
LXX	<i>Septuagint</i>
MSG	<i>The Message</i>
MT	<i>Massoretic Text</i>
NASB	<i>The New American Standard Bible</i>
NEB	<i>The New English Bible</i>
NIV	<i>The New International Version</i>
NJB	<i>The New Jerusalem Bible</i>
NT	New Testament
OT	Old Testament
RSV	<i>The Revised Standard Version</i>
TEV	<i>Today's English Version, also known as The Good News Bible</i>
TR	<i>Textus Receptus</i>

## ***Resumen en Castellano***

*En el principio era el Verbo, y el Verbo era con Dios, y el Verbo era Dios. [...] Y aquel Verbo fue hecho carne, y habitó entre nosotros (y vimos su gloria, gloria como del unigénito del Padre), lleno de gracia y de verdad. (Juan 1.1, 14: Reina-Valera, 1569, 1960)*

*En el principio ya existía la Palabra; y aquel que es la Palabra estaba con Dios y era Dios. [...] Aquel que es la Palabra se hizo hombre y vivió entre nosotros. Y hemos visto su gloria, la gloria que recibió del Padre, por ser su Hijo único, abundante en amor y verdad. (Dios Habla Hoy, 1994)*

### ***Introducción:***

Sólo con la mayor dificultad podría el apóstol Juan haber encontrado una estructura sintáctica más sencilla para expresar los conceptos teológicos tan grandes y profundos de la deidad de Cristo y la encarnación, los cuales dan comienzo a su evangelio. Sus frases cortas son claras más allá de cualquier confusión, y su vocabulario se encuentra perfectamente ajustado al tema que trata. Comienza con la misma sencillez que se encuentra en el *Génesis* de Moisés: “En el principio” (*Génesis* 1.1), y por lo tanto, él, como Moisés su precursor, presupone que cuando la totalidad del universo material apareció de la nada, existía ya la Presencia universal, que Juan aquí denomina *Logos* o *Verbo*, siguiendo el vocablo de *la Vulgata*. A continuación agrega que este *Verbo* era distinto de Dios, porque existía juntamente con Dios en la perfecta comunión de la presencia de Dios. Y finalmente, en el tercer sintagma, Juan establece claramente la doctrina cristiana de la trinidad al afirmar que el *Verbo*,

aunque distinto de Dios, era a la vez Dios mismo. Juan, sin embargo, no deja a su lector con una imagen de esta *Palabra* divina en comunión pasiva o inactiva con la deidad en la eternidad pasada; más bien le presenta activamente involucrado en el mundo de los hombres, porque este *Verbo* se transformó, o quizás lo que viene a ser más apropiado en el presente contexto, *se tradujo* en forma humana. Ahora como hombre, habitó con los hombres, como el mismo Juan que da testimonio de que Jesucristo verdaderamente era “el unigénito del Padre”, el Hijo de Dios. Por su contacto cotidiano con Jesús, aquellos primeros discípulos se convencieron de su deidad, porque vieron completos en él aquellos atributos de Dios que ningún hombre posee perfectamente: gracia y verdad. El primero que menciona, gracia, lo cual se asocia en el contexto inmediato con el mensaje del evangelio (1.17), implica un favor que se muestra a los que no lo merecen. Y el segundo, verdad, significa la absoluta ausencia de error, algo que es perfectamente todo lo que debe ser. Estos dos atributos son, en la mente del evangelista, aquellas características esenciales que poseía el Cristo, dando testimonio ineludible de que era mucho más que un buen hombre: era nada menos que Dios manifestado en carne.

Propongo que dentro de la verdad de la encarnación se encuentra la esencia de lo que es realmente la traducción, porque tal como en la encarnación, la *Palabra* se hizo carne, una manifestación distinta de la de su estado original, y sin embargo mantuvo aquellas cualidades esenciales sin las cuales hubiera dejado de ser Dios, así la traducción implica la representación de un evento comunicativo en otro idioma, buscando retener en todo momento los elementos esenciales, sin los cuales la comunicación perdería su identidad y así quedaría irreconocible en su nueva forma.

## *Resumen en castellano*

Con lo sencilla que parece una definición o descripción teórica de la traducción, el trabajo en sí no es nada sencillo. Muchos creen que la traducción es un proceso casi innato, algo que pertenece a cualquier persona que se haya tomado el tiempo necesario para aprender por lo menos dos idiomas, o lo que es muchas veces peor, cualquier persona que tenga en su posesión un diccionario bilingüe o un programa informático para la traducción automática. No es de sorprender entonces que la traducción, que sigue siendo una herramienta didáctica para la enseñanza de idiomas, en un momento fuese considerada el recurso principal para la adquisición de un nuevo idioma. Se les daba a los estudiantes un texto para traducir, el cual entonces se corregía, como si la traducción fuera tan objetiva o absoluta como las matemáticas. Cualquier persona que haya intentado traducir, sin embargo, se habrá dado cuenta de que la traducción no es tan objetiva como parece intuitivamente al principio, porque se trata de un esfuerzo sumamente personal. Una traducción siempre lleva las marcas de su autor, no solamente en sus posibles defectos, sino también en sus aspectos más destacables. Si dos traductores trabajan sobre el mismo texto, incluso si han tenido la misma formación lingüística y disponen de las mismas herramientas, el resultado de su trabajo será siempre objetivamente diferente. Con todo, no quiero decir que los resultados no sean similares, porque en verdad deberían ser equivalentes hasta cierto punto, suponiendo que cada uno intente dar una fiel representación del texto original. No obstante, permanece la verdad de que los resultados no son matemáticamente iguales. Uno podría haber encontrado un estilo más elevado, mientras que el otro se leería más directamente; uno podría expresarse en términos normales y cotidianos, mientras que el otro emplearía un vocabulario más académico.

Detrás de todas estas pequeñas variaciones se encuentra nada menos que la constante toma de decisiones. Cada traductor bíblico, directa y decisivamente influido por su época y las convenciones exegéticas y estilísticas de la misma, escoge consciente o inconscientemente las palabras, estructuras gramaticales y frases que según su parecer corresponden mejor a las empleadas por el autor original. Pero con cada elección viene el rechazo, dejando atrás todas las otras posibilidades que quizás en la opinión de otro traductor, o incluso el mismo traductor si lo considerara de otra forma o en otro contexto, podrían haber sido preferibles. Si no fuera por este elemento personal de la traducción, en primer lugar, parece evidente que todos los esfuerzos detrás de la traducción automática se verían enormemente facilitados, más allá de donde están en el presente momento. En segundo lugar, nunca existiría dos traducciones de la misma obra, porque una vez que alguien hubiera hecho una traducción, nadie pensaría en perder el tiempo meramente para repetir el mismo proceso. Es este segundo resultado de este aspecto personal e histórico de la traducción, la posibilidad de múltiples traducciones de un solo texto, el que provee la justificación última de esta tesis.

El trasfondo histórico de la Biblia en inglés:

Dado el hecho, como se ha comentado antes, de que no solamente puede, sino que en verdad existe más de una forma de traducir, entonces es lógico preguntarse si en cualquier momento de la historia, a pesar de la multitud de opciones posibles, los traductores de la Biblia han seguido por lo general alguna convención homogénea e identificable. La contestación a esta pregunta requiere no solamente una familiaridad

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con los rasgos generales de la teoría de la traducción occidental sino también un conocimiento de las traducciones principales de la Biblia en inglés, empezando con sus precursores en griego y latín que han contribuido tanto a la tradición de la Biblia en dicho idioma.

Una de las primeras traducciones de las escrituras de los judíos que forman el Antiguo Testamento fue *la Septuaginta*. El trabajo de traducción, realizado en el tercer siglo antes de Cristo por los mismos judíos, se dirigía a sus numerosos hermanos que se encontraban aislados del texto sagrado porque ya no sabían hebreo. Un grupo de setenta y dos traductores realizaron su versión del Pentateuco en un periodo de tiempo relativamente corto, presentando como resultado un texto griego que durante los próximos siglos serviría a la comunidad judía como única biblia. Filo, el famoso historiador judío del primero siglo después de Cristo, da testimonio de que esta traducción se consideraba perfecta, incluso insinuando que los traductores fueron guiados milagrosamente por Dios en su trabajo para crear una correspondencia perfecta entre el hebreo original y la traducción griega. Sin embargo, cuando *la Septuaginta* empezó a gozar de popularidad entre los cristianos, los judíos comenzaron a rechazarla en busca de una traducción alternativa.

Las nuevas versiones griegas que vinieron a reemplazar a *la Septuaginta* entre los judíos arrojan luz sobre su carácter: Aquila, un griego convertido al judaísmo, realizó una nueva traducción en el siglo II que, siguiendo las enseñanzas de su escuela rabínica, representó el texto original de forma absolutamente literal y frecuentemente ilógica. Otra traducción del mismo siglo llevó el texto en la otra dirección. Simaco

intentó representar el texto hebreo de forma mucho más libre que *la Septuaginta*, siguiendo las convenciones de la sintaxis griega más que las del hebreo original. *La Septuaginta*, entre las traducciones que le siguieron, aparece como un tipo intermedio entre la extrema literalidad y una traducción más libre y coloquial.

Con el paso del tiempo, sin embargo, el griego poco a poco se fue perdiendo frente al latín en Occidente. Con el triunfo del latín, vino la necesidad de una nueva traducción de la Biblia, esta vez incluyendo los escritos de los apóstoles recogidos en el Nuevo Testamento. Las primeras traducciones de la Biblia en latín provenían de los creyentes de África y poco a poco fueron llegando a Roma. Estas traducciones venían de muchos individuos y representaban diferentes tipos de traducción, pero en general las que han sobrevivido son versiones sumamente literales del texto griego. Frente a la proliferación de múltiples traducciones, el Papa Dámaso decidió poner fin a toda la confusión con una sola traducción que sustituiría a todas las existentes. Así que escogió al monje Jerónimo y le encargó el trabajo de revisar los manuscritos latinos existentes y de corregir cualquier error, produciendo así un texto superior y aceptable para todos. Jerónimo pronto publicó su primera copia del texto latino, en el cual se limitó a corregir la traducción esencialmente literal del *Vetus latina*. Sin embargo, Jerónimo no estaba satisfecho con su primer trabajo y argumentó que en el Antiguo Testamento hacía falta rechazar las traducciones de *la Septuaginta* y trabajar directamente del texto hebreo. Jerónimo dedicó el resto de su vida a la traducción del texto bíblico, y así produjo lo que en siglos venideros llegaría a llamarse *la Vulgata*. Dicha traducción, como *la Septuaginta* que le precedía, es una versión que sigue muy

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de cerca el texto original, pero sin ser tan literal como las traducciones que formaron su base inicial.

Durante la Edad Media en Europa existía relativamente poca actividad traductora en torno al texto bíblico. Sin embargo, en el siglo XVI, una serie de eventos históricos dio lugar a un nuevo interés en las fuentes de la Biblia. De repente, nuevos manuscritos griegos y hebreos aparecieron en Europa y se despertó un deseo renovado de traducir la Biblia en la lengua del pueblo. El primero en traducir el Nuevo Testamento directamente del griego al inglés fue William Tyndale. Su traducción, empezada en Inglaterra y terminada en Alemania, donde estuvo bajo la gran influencia de Martín Lutero, estableció una tradición de registro y fraseología que ha guiado la historia de la Biblia en inglés durante más de cuatro siglos. Su deseo fue crear un texto sumamente legible para el hombre común, lejos del inglés teñido de vocablos eclesiásticos que parecían esconder el significado de la Biblia. Su traducción del Nuevo Testamento y partes del Antiguo trajo consigo una línea de traducciones bíblicas que dio como resultado la magnífica versión dedicada al rey Jacobo I de Inglaterra en 1611 (*King James Version*). Esta famosa traducción inglesa sigue las huellas de *la Septuaginta* y *la Vulgata* como una versión que se ciñe al texto original sin caer en un completo literalismo.

La *King James Version* llegó a reinar como la traducción principal de la Biblia en inglés durante casi cuatro siglos. Sin embargo, durante estos años hubo muchos avances en las ideas lingüísticas y teorías de traducción, y cuando llegó el siglo XX, el mundo inglés estaba preparado para un cambio. El siglo empezó con la edición

americana de la *Revised Version*, la *American Standard Version*. Esta revisión de la *King James Version*, aparte de incorporar los nuevos hallazgos de los últimos descubrimientos de manuscritos, llevó a la famosa Biblia inglesa en una dirección claramente más literal. Luego, en los años 50, una nueva revisión, la *Revised Standard Version* intentó llevar el texto en la otra dirección, creando una traducción mucho más coloquial. En la segunda mitad del siglo XX, sin embargo, han dominado las nuevas traducciones. Aunque nuevas traducciones de la Biblia en inglés habían existido, ninguna gozó de gran popularidad. Una de las personas más influyentes en las nuevas traducciones ha sido Eugene A. Nida. Empezó a colaborar con la American Bible Society como filólogo en los años 50, y pronto llegó a ser el secretario de traducciones. Su trabajo le ha llevado por todo el mundo, entrevistándose con traductores bíblicos, aconsejándolos y buscando soluciones a las dificultades que encuentran en sus labores. Sus experiencias le han llevado a publicar numerosos artículos y libros, incluyendo dos volúmenes muy populares e influyentes sobre la teoría de la traducción.

Nida propuso que el enfoque anterior en la traducción se había centrado en un tipo de equivalencia que se basaba en la forma del texto original, a lo que llamó *la equivalencia formal*. Eso llevaba a los traductores a dar demasiada importancia a las formas gramaticales específicas que aparecían en el original, sin llegar a considerar el significado comunicado por esas mismas formas. Nida argumentó que hacía falta un nuevo concepto de equivalencia, una *equivalencia dinámica* o *funcional*. Este nuevo enfoque teórico trataba la traducción dentro del campo de la comunicación y propuso una equivalencia que se centraba más bien en la respuesta de los lectores de la

### *Resumen en castellano*

traducción. Por medio de un proceso de retrotransformaciones a un núcleo semántico, el traductor podría determinar todo el significado que contenía el original y luego encontrar una forma adecuada de traducirlo para el lector meta. La segunda mitad del siglo XX ha visto la producción de numerosas nuevas traducciones de la Biblia bajo la influencia de las ideas teóricas de Nida, algunas de las cuales rechazan completamente la fraseología tradicional de la *King James Version* y otras que la siguen hasta cierto grado. En la actualidad, hay un debate continuo entre estos dos campos de la traducción. Por un lado, están los que argumentan que las traducciones tradicionales como la *King James Version* o algunas de sus más recientes revisiones son las mejores representaciones del texto original de la Biblia. Por el otro lado, viene la voz de los que defienden vehementemente la superioridad de las nuevas traducciones comunicativas. Y entre todas las teorías y etiquetas, existe mucha confusión sobre lo que realmente hay en el campo actual de la traducción bíblica.

#### Metodología:

Esta tesis propone un estudio de las traducciones de la Biblia al inglés con el fin de definir y describir mejor las verdaderas características de las diferentes tendencias actuales en la traducción bíblica. El estudio se apoya en un análisis comparativo de aspectos formales de diez traducciones populares. La idea nace de una metodología desarrollada por William Wonderly que apareció en *Towards a Science of Translating* (Nida 1964: 184-192). Sin embargo, está modificada significativamente para poder facilitar una comparación mucho más extensa. El análisis se ha realizado por medio de la colocación horizontal de las diferentes traducciones relacionadas con las

palabras del original. Después de la colocación inicial de los textos, se procede a un análisis de los diferentes tratamientos del mismo estímulo original, agrupados bajo las categorías generales de *adiciones*, *eliminaciones*, y *cambios*, tanto de formas como de orden. Cada ejemplo bajo estas categorías recibe una puntuación, que cuantifica el cambio formal que existe entre cada traducción y el texto original y sirve como base de comparación entre ellas. Finalmente sigue un análisis más profundo de los diferentes tipos de categorías mencionadas antes y que se basan en el comentario sobre clases de modificaciones que propone Nida (1969: 226-238).

Los datos numéricos que genera este estudio son limitados en su representación de las traducciones. En primer lugar, no están diseñados para representar la capacidad de cada traducción para comunicar el mensaje del original. Puesto que la semántica no pertenece a la rama de las ciencias exactas, es imposible representarla adecuadamente con números. Sin embargo, las varias modificaciones en la forma entre la traducción y el original sí se pueden representar numéricamente. En segundo lugar, los datos numéricos no son una base para demostrar la superioridad de una traducción sobre otra. Obviamente, los que favorecen una traducción más literal verán en los resultados numéricos bajos que representan un nivel reducido de cambios formales algo favorable, pero en principio los números aquí se presentarán como un dato neutral sobre el grado de cambio formal en cada traducción. El número en sí representa varios aspectos de este cambio formal. En primer lugar, es el número de adiciones, eliminaciones y cambios que se encuentra en una determinada traducción. Pero es también una representación del número de palabras en la traducción comparado con el original. Así de esta forma se distingue entre la adición de una sola palabra y la de seis

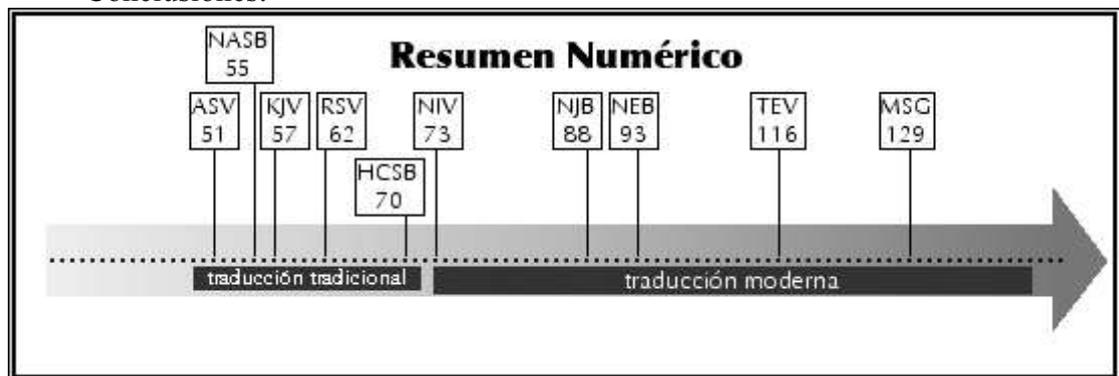
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o siete. Finalmente, se ha dividido esta cifra por el número total de palabras presentes en el versículo original para poder crear una media que se podrá comparar con otros versículos más largos o más cortos.

Obviamente sería prácticamente imposible realizar un análisis de este grado de complejidad sobre el texto entero de la Biblia, así que se ha buscado limitarlo a un corpus representativo de la literatura bíblica. He escogido diez pasajes distintos de la Biblia, cada uno de unas cien palabras, intentando respetar lo que son párrafos o ideas semicompletas en el texto original. Estos textos provienen tanto del Antiguo como del Nuevo Testamento, y representan todos los géneros literarios de la Biblia: historia, salmos, literatura sapiencial, profecía, epístolas, y apocalíptica. También representan las diferentes clases de estilos de discurso: narración, descripción, argumentación, y diálogo. Finalmente, los textos representan igualmente las dos clases de poesía que se encuentra en el canon hebreo: la lírica y la no lírica. La elección de las traducciones estudiadas también ha sido necesariamente limitada por motivos prácticos. Puesto que los textos provienen tanto del Antiguo como del Nuevo Testamento, he tenido que seleccionar entre las traducciones que contienen los dos testamentos. También se ha limitado la selección a las versiones traducidas de los idiomas originales. Sería muy difícil e incluso engañoso comparar el grado de cambio formal en una traducción basada en otra traducción. Finalmente, he intentado limitar la selección a las versiones más populares que se han mantenido en circulación durante muchos años. Así se puede reducir el campo total de traducciones de la Biblia en inglés a unas treinta versiones, de las cuales se puede hacer una elección de unas diez que son representativas de las demás. Dado el objeto de estudio de esta tesis, de estas diez, las

de tendencia tradicional y moderna deben tener igual representación, así que he escogido cinco traducciones tradicionales (*King James Version, American Standard Version, Revised Standard Version, New American Standard Version* y *Holman Christian Standard Bible*) y cinco traducciones modernas (*Today's English Version, New English Bible, New International Bible, New Jerusalem Bible* y *The Message*). Aquí están representadas traducciones americanas e inglesas, protestantes y católicas, conservadoras y liberales, las que usan el texto tradicional y las que traducen el texto crítico y las que siguen la fraseología tradicional de la Biblia y las que la abandonan. Cuando los diez textos que representan el texto bíblico se comparan a través de las diez traducciones, que representan al resto de las traducciones bíblicas al inglés, se puede llegar a unas conclusiones generales sobre ciertas tendencias en las convenciones de la traducción bíblica al inglés.

Conclusiones:



Los datos del estudio sugieren varias conclusiones generales y específicas acerca de la traducción bíblica de forma global y sobre las varias tendencias presentes en las principales traducciones de la Biblia al inglés. Los resultados de los datos numéricos presentan una medida objetiva del grado de cambio formal que existe en las varias traducciones. Estos datos revelan el carácter individual de cada versión y

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una clara división entre las traducciones tradicionales y modernas: la *American Standard Version* de 1901 (51), la *New American Standard Bible* de 1960 (55), la *King James Version* de 1611 (57), la *Revised Standard Version* de 1952 (62), la *Holman Christian Standard Bible* de 2003 (70); la *New International Version* de 1973 (73), la *New Jerusalem Bible* de 1985 (88), la *New English Bible* de 1970 (93), la *Today's English Version* de 1966 (116) y *The Message* de 2002 (129). Está claro que las traducciones tradicionales son más homogéneas que las modernas. En general, la filosofía que subyace en las tradicionales tiende a producir traducciones más parecidas entre sí que la filosofía que subyace en las modernas. También es verdad que la mayoría de las tradicionales se ven muy influidas por las convenciones de una sola traducción, la *King James Version*.

Los datos numéricos también proporcionan un criterio objetivo para juzgar la consistencia de cada traducción. Las traducciones que registran menos variación entre los diez pasajes estudiados demuestran que siguen su propia política de traducción de forma más consistente que las que contienen una variación mayor. La *American Standard Version*, la traducción con menos cambios formales de todas las demás es la que resulta ser la traducción más consistente. No es de sorprender que *The Message*, la que registra el mayor cambio formal sea la menos consistente. En general, las traducciones tradicionales tienen menos variación entre pasajes que las modernas. Las traducciones realizadas en grupo registran la menor variación en la traducción de la prosa narrativa. La variación más importante se encuentra en la prosa argumentativa. Aquí las estructuras compactas suelen dar más lugar a la expansión y clarificación que otras. Otro hecho interesante es que la poesía bíblica en general suele provocar menos

cambios formales que la descripción y el diálogo en prosa. El hecho de que la poesía bíblica se basa más en el paralelismo semántico y gramatical que en la rima y el metro significa que es sumamente traducible, sin exigir tantos cambios formales como los que serían necesarios en otro tipo de poesía.

El tratamiento de las divisiones entre oraciones también nos proporciona otra clasificación entre las traducciones. Las más antiguas de las traducciones tradicionales (*King James Version*, *American Standard Version*, *Revised Standard Version*, y *New American Standard Bible*) siguen las divisiones con cierto grado de exactitud, especialmente en el Antiguo Testamento. La *New English Bible* y la *New Jerusalem Bible* también contienen un número parecido de divisiones de oraciones. Las dos traducciones que caen en medio del espectro (*Holman Christian Standard Bible* y *New International Version*) son ligeramente más libres al añadir divisiones, sobre todo en el Nuevo Testamento. Finalmente, la *Today's English Version* y *The Message*, las que contienen el mayor grado de cambio formal, realizan también el mayor número de adiciones en el terreno de la división oracional. Los datos sobre el número de palabras de las traducciones también dan como resultado otra clasificación suplementaria de las traducciones. Las traducciones más cortas son las que caen en medio del espectro (*Holman Christian Standard Bible* y *New International Version*). El resto produce números muy parecidos, si bien la *Today's English Version* y *The Message* se distinguen de las demás al producir traducciones mucho más cortas en el Antiguo Testamento y más largas en el Nuevo Testamento.

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Lo que revelan los datos es una imagen más clara de lo que significan los términos que comúnmente se emplean para referirse a las traducciones de la Biblia. En primer lugar, el término *equivalencia formal* obviamente no significa que se produzca una reproducción de todos los elementos formales del original. Esta tesis demuestra claramente que todas las traducciones que con frecuencia reciben la etiqueta de *equivalencia formal* contienen numerosos cambios formales con respecto al original. Y es importante constatar que muchas veces, hubiera sido posible producir una traducción que mantuviera estos elementos de la forma sin cometer incorrecciones gramaticales en inglés. Sería quizás más adecuado decir que la *equivalencia formal* busca como regla general expresar el mensaje del original de la misma forma que el original, pero que también coloca el valor de inteligibilidad en primer plano, si bien exigiendo con frecuencia del lector que se aparte de sus usos lingüísticos habituales. La *equivalencia dinámica* o *funcional*, por el contrario, está mucho más dispuesta a sacrificar la forma del original para poder expresar el significado tan clara e idiomáticamente como sea posible.

El análisis profundo de las categorías específicas de adiciones, eliminaciones y cambios revela que hay seis tipos de cambios formales que aparecen en todas las traducciones. A veces, aparecen con más frecuencia en las traducciones modernas que en las tradicionales, pero la diferencia no es suficiente para considerarlas significativas. El tipo de modificación más común es el cambio en la clase de palabra. Aunque las traducciones modernas suelen emplear cambios más radicales entre estas clases, como por ejemplo sustituyendo verbos por sustantivos (en *Éxodo 22:3*, el hebreo para *theft* se traduce “what he has stolen” en la *Today's English Bible* y la *New*

*Jerusalem Bible*), ninguna de las versiones mantiene siempre las mismas clases de palabras del original en la traducción. Muchas veces, estos cambios se efectúan para armonizar el texto en su contexto inmediato, dando como resultado estructuras paralelas. Por ejemplo, en *Apocalipsis 9:9*, la estructura en el griego que literalmente sería *they had breastplates* se traduce “their chests were covered [...]”, siguiendo las estructuras de los versículos anteriores. En segundo lugar, todas las traducciones producen cambios en las categorías gramaticales dentro de la misma clase. Estos cambios pueden ser de número (de singular a plural en *Salmo 8:4*), tiempo verbal (de presente a pasado en *Mateo 16:15*) o incluso la voz del verbo (de pasiva a activa en *Job 28:21*). En tercer lugar están las eliminaciones provocadas por la reestructuración gramatical. Las reglas del inglés a veces no permiten que se traduzcan todas las palabras del original. Por ejemplo, muchas veces un artículo del original se tiene que suprimir en la traducción porque la sintaxis del inglés no permite tal uso del artículo (*Mateo 16:17* dice literalmente *the Jesus*).

El siguiente cambio involucra las adiciones de palabras en casos de elipsis. El hecho de que el griego o el hebreo puedan usar un verbo implícito en una estructura elíptica no significa que el inglés pueda hacer lo mismo. La frase en el hebreo de *Génesis 2:4*, *estas las generaciones*, se traduce “These are [...]” o “This is [...]” en todas las versiones. Incluso, es bastante común añadir este tipo de palabra para clarificar más la traducción, como por ejemplo *Romanos 5:3-4*: *affliction works patience, and patience [works] approved character, and approved character [works] hope* que la *Today's English Version* traduce, “trouble produces endurance, endurance brings God's approval, and this approval creates hope.” En quinto lugar están las

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eliminaciones de palabras que no gozan de una palabra equivalente en el idioma meta. En estos casos la palabra suele tener algún tipo de función que en la gramática del idioma meta no existe o no se puede señalar mediante una palabra independiente, como por ejemplo la señalización del objeto directo en hebreo (*Génesis* 2:4, 5, 6, 7) o las partículas modales del griego (*Hechos* 14:3, 9). Finalmente, el último cambio común a todas las traducciones es la adición que requiere la gramática del idioma meta. Estos ejemplos suelen ser casos en que el inglés necesita añadir una palabra para que la traducción sea natural en el idioma meta (*Romanos* 5:7, the good [*man/person/one*]). En las traducciones tradicionales, esta clase de palabras suele aparecer en cursiva, que indica que los traductores han añadido una palabra para clarificar la traducción. No hay ninguna de las modernas que emplee la cursiva con esta función.

Quizás lo más revelador sean los cinco tipos de cambios formales que caracterizan a las traducciones modernas. Éstos son los que ocurren con una frecuencia mayor del 2% en las traducciones modernas en general y más del doble en las modernas que en las tradicionales, aunque no dejen de estar presentes esporádicamente en las tradicionales.

La más común es la eliminación de palabras vinculantes como conjunciones y adverbios. La práctica general en las versiones modernas de dividir las oraciones más largas en varias más cortas, incluso sustituyendo estructuras paratácticas por las hipotácticas originales, frecuentemente provoca este tipo de eliminación (cf. *Salmo* 8).

El segundo tipo es el cambio en el nivel de especificidad entre el original y la traducción. Muchas veces las versiones modernas emplean una palabra mucho más específica donde el original tenía una más genérica (*Salmo 8:2*, *established* se traduce *rebuked* o *ordained*). Aunque muchos de estos cambios involucran asuntos de estilo en la elección entre términos, hay también muchos ejemplos que sustituyen un pronombre por su antecedente. En *Hechos 14:1*, el capítulo comienza con el pronombre *they*, que en la *Today's English Version* y la *New International Version* se traduce “Paul and Barnabas.” A veces, sin embargo, el cambio va en la otra dirección y las modernas usan una palabra más genérica que el original (*Salmo 8:4* *the son of Mana* es “mortal man” en la *New English Bible*). La mayoría de estos últimos casos tiene que ver con el debate sobre el lenguaje no sexista en que una palabra como *hombre* es reemplazada por otra más genérica como *ser humano*. En *Romanos 5:7*, *a good one* (masculino) es “a good person” en la *Holman Christian Standard Bible*, la *Today's English Version* y la *New Jerusalem Bible*.

El tercer cambio es la adición de información implícita. Este tipo de información, como regla general, se encuentra de forma implícita en las traducciones tradicionales, pero las versiones modernas suelen amplificar esta información y comunicarla explícitamente. En la traducción de *Génesis 2:6* en la *Today's English Version*, la frase *a mist watered the face (surface) of the ground* se traduce “and water would [...] water the ground.” En la bibliografía de la *equivalencia dinámica* ha habido un énfasis muy grande en este tipo de estrategia y su importancia en el proceso de la comunicación. Por lo tanto, todas las traducciones actuales son muy conscientes de este tipo de información. Por ejemplo, donde la *Revised Standard Version* traduce

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“they remained for a long time” en *Hechos* 14:3, la *New American Standard Bible* y la *Holman Christian Standard Bible* dan “they spent/stayed there.”

El cuarto tipo de cambio formal tiene que ver con los sustitutos descriptivos, explicaciones o expansiones del término original, al no existir una sola palabra inglesa que comunique todo el significado del término original (*Salmo* 8:2, *nursing babies*). Los sustitutos descriptivos son especialmente comunes en la traducción de conceptos teológicos (“having been justified” en *Romanos* 5:1) o términos culturales (“bloods” en *Éxodo* 22:2) en las versiones modernas. Aunque hay ejemplos de este tipo de cambio en las traducciones tradicionales (la *King James Version* de *Rut* 3:13 traduce el verbo hebreo *goal*, que significa casarse con la viuda de un familiar muerto para producir descendencia para el muerto, “perform the part of the kinsman”), la frecuencia en las versiones modernas es mucho mayor.

El último tipo de cambio que caracteriza a las traducciones modernas es la eliminación de expresiones idiomáticas. Estas formas específicas de expresar un pensamiento no suelen ser naturales en inglés (*Hechos* 14:2 *souls of the Gentiles* se convierte simplemente en “the Gentiles”) y por lo tanto desaparecen de las versiones modernas. Como regla general, las tradicionales escogen representarlos directamente, aunque la expresión no forme parte del inglés tradicional (*Génesis* 2:6 *the face of the ground* se traduce “the ground”). Como resultado de la influencia de las traducciones tradicionales de la Biblia, muchas de estas expresiones han pasado a formar parte del inglés bíblico: *Jesus answered and said* (*Mateo* 16:17, *the sun has risen on him* (*Éxodo* 21:3 o *hear [...] with our ears* (*Job* 28:22). La eliminación de estas

expresiones idiomáticas no suele cambiar el significado de la traducción de forma importante. Incluso, las traducciones modernas argumentarían que mejoran la comunicación al suprimir información irrelevante.

Finalmente, quedan siete tipos de cambios formales que no aparecen con frecuencia suficiente para considerarse esencialmente característicos de las versiones modernas, pero sí aparecen con una frecuencia suficiente para distinguir tendencias en las traducciones modernas frente a las tradicionales. El primero es la adición semántica. Estas adiciones no ocurren con mucha frecuencia en las traducciones modernas, pero apenas aparecen en las tradicionales. Son casos en que la traducción comunica nueva información que no existía ni de forma implícita en el original. Como regla general, este tipo de cambio se limita a *la Today's English Version* y *The Message*, las dos traducciones que son más radicales en sus cambios formales del texto original. Por ejemplo, *The Message* añade en su traducción de *Romanos* 5:1 que la justificación es “what God has always wanted to do for us.” Esta frase, que no proviene del texto original, aparentemente revela la postura teológica del traductor más que el significado directo del texto sagrado.

El segundo, el cambio semántico es una vez más bastante infrecuente. Sin embargo es perfectamente natural que las traducciones modernas contengan este tipo de cambio. Sería muy difícil realizar múltiples cambios entre las clases de palabras sin provocar un verdadero cambio semántico de vez en cuando. Por ejemplo, la *New English Bible* traduce la frase en el original *tenemos paz para con Dios* de *Romanos* 5:1 como “we continue at peace”. Esta modificación, aparentemente insignificante,

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cambia radicalmente las presuposiciones del lector con respecto a este pasaje, porque implica que no se produce el cambio de estado de “enemistad” a “paz” que sí existe en la frase original.

El tercer tipo de elemento distintivo es la eliminación de estructuras repetitivas. Los idiomas bíblicos en general, y el hebreo en concreto, suelen ser mucho más repetitivos que el inglés. No es sorprendente entonces que lo que se considera sintaxis normal en el hebreo resulte sumamente repetitivo para el lector meta del inglés. La frase *my bread and my water, my wool and my linen, my oil and my drinks* de *Oseas 2:5* es sencillamente “my keep, my wool, my flax, my oil, and my drinks” en la *New Jerusalem Bible*. Las traducciones modernas generalmente suelen seguir la sintaxis inglesa más de cerca y frecuentemente eliminan o suavizan muchas de las estructuras repetitivas.

El cuarto cambio distintivo es la eliminación de ideas en la traducción. Esta clase de eliminación va mucho más allá de sencillamente omitir información que en cualquier caso queda implícita en la traducción. Ahora se trata de información que ya no aparece en la traducción, incluso indicando quizás una omisión involuntaria por parte del traductor (*Éxodo 22:3b* y *Salmo 8:1* en *The Message*, *Oseas 2:5a* en la *Today's English Version* y *Rut 3:15b* en la *Holman Christian Standard Bible*). Los números aquí, sin embargo, sugieren que no es un procedimiento muy común entre todas las traducciones modernas. Más bien, aparece frecuentemente en las dos traducciones modernas más radicales en su trato de la forma del original: *la Today's English Version* y *The Message*. Como se ha comentado en casos anteriores, estas dos

traducciones suelen ser más radicales en su trato de la forma del original, y es natural suponer entonces que de vez en cuando eliminen una idea, incluso a veces trivial, de su traducción.

El quinto tipo de cambio que distingue a las traducciones modernas es el del estado explícito de la traducción. Este tipo de eliminación ocurre cuando una palabra explícita en el original se representa de forma implícita en la traducción. Por ejemplo, *Hechos 14:1* menciona *la sinagoga de los judíos*. Sin embargo, parece bastante evidente que una sinagoga es siempre de los judíos en el lenguaje moderno, así que esta última frase desaparece de *la Today's English Version* y de la *New International Version*. Como regla general, las traducciones tradicionales intentan expresar de forma explícita todo lo que aparecía explícitamente en el original y por lo tanto no aportan muchos ejemplos de este tipo de cambio.

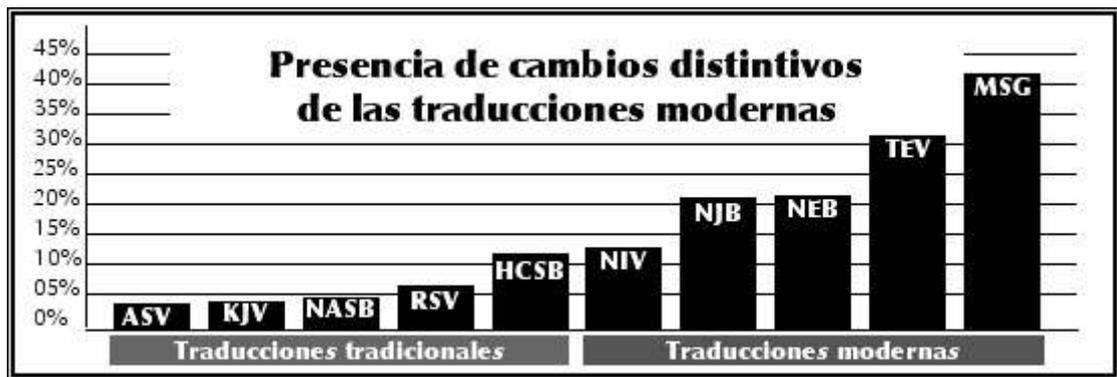
El siguiente tipo es el cambio de una expresión idiomática. Normalmente, estos cambios traen consigo la sustitución de palabras o estructuras que son más comunes en el inglés que las expresiones idiomáticas del texto original. Por ejemplo, la expresión de *Génesis 2:4*, *In the day that Yahweh God made [...]*” cambia a una simple frase adverbial en casi todas las versiones modernas: “When the Lord God made [...]”. Una vez más, la tendencia de las tradicionales es más bien la de mantener este tipo de expresión donde les parezca posible. Sin embargo, las modernas suelen sustituirlas con otras más comunes para el lector meta o eliminarlas por completo.

Finalmente, el último tipo de cambio formal es la adición de palabras vinculantes. Aunque parezca extraño, las traducciones modernas no sólo eliminan

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estas palabras vinculantes con mucha frecuencia, sino que también las añaden mucho más que las tradicionales. Esta práctica aparentemente contradictoria proviene de la tendencia general en las versiones modernas de añadir nuevas divisiones en las oraciones originales (*Hechos* 14:3, 5, 6). La conexión entre las dos oraciones muchas veces se deja implícita. Sin embargo, cuando el texto original junta dos oraciones cortas con una conexión implícita, frecuentemente las traducciones modernas añaden una palabra vinculante explícita (*Job* 28:24 en la frase del original *él mira hasta los finales de la tierra, ve todo lo que hay bajo los cielos*).

Otra conclusión clara de esta tesis es la confirmación de que ningún tipo de traducción es monolítico; aunque establezcamos categorías entre versiones tradicionales o modernas, hay diferencias dentro de la misma clase. Las características antes mencionadas nos proporcionan un criterio que describe mejor la naturaleza de cada una de las diez traducciones. Al analizar los ejemplos de cada categoría que distingue a las traducciones modernas de las tradicionales, se puede hablar del porcentaje de las características modernas en cada traducción. La *American Standard Version* (2,71%), la más literal, es la que menos tendencias modernas tiene, y la *King James Version* viene poco después (4,31%). La *New American Standard Bible* (4,90%), que según los datos numéricos era un poco más literal que la *King James Version* contiene incluso algunas características modernas más que la *King James Version*, lo cual no es de sorprender puesto que se publica en la misma época de las versiones modernas. La *Revised Standard Version* (6,31%) y la *Holman Christian Standard Bible* (12,40%) vienen justo después, poniendo fin a la serie de versiones tradicionales. La *New International Version* (14,63%) es al final muy parecida a la



*Holman Christian Standard Bible* no solamente en su puntuación de cambio formal, sino también en el número de características modernas. La *New Jerusalem Bible* (20,48%) y la *New English Bible* (21,77%), como muestran los datos numéricos, producen resultados muy parecidos. Y finalmente, con un grado de cambio formal considerablemente mayor se encuentran la *Today's English Version* (32,34%) y *The Message* (42,30%).

Aunque este estudio se ha diseñado para definir y describir las tendencias históricas y actuales en la traducción bíblica al inglés, su principal valor, creo, radica no en su identificación de tendencias comunes entre lo que se puede considerar una familia de traducciones, sino en la identificación de las opciones específicas que están a disposición de los traductores para ayudarles a encontrar las mejores formas de expresar el mensaje que buscan traducir. Sin embargo, cabe admitir que no todos estos cambios formales serán recibidos igualmente por los lectores meta. Aquí, como se dijo al principio, el traductor vuelve a su idiosincrasia. Sin embargo, cuanto más consciente sea el traductor de las diferentes opciones posibles, más eficazmente podrá tomar decisiones que crearán una traducción de relevancia óptima para sus lectores.



## **Introduction**

*In the beginning was the Word, and the Word was with God, and the Word was God.[...] And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1:1, 14: King James Version, 1611; 1769)*

*In the beginning the Word already existed; the Word was with God, and the Word was God. [...] The Word became a human being and, full of grace and truth, lived among us. We saw his glory, the glory which he received as the Father's only Son. (John 1:1, 14: Today's English Version, 1966; 1976)*

## **On the Nature of Translation**

Only with the greatest of difficulty could the apostle John have found simpler syntactic structures to express such lofty and complex theological concepts as those of the incarnation with which he begins his gospel. His short phrases are clear beyond all confusion, and his vocabulary, perfectly measured to his subject. He begins as simply as Moses began his account of the creation in Genesis: “In the beginning” (Genesis 1:1), and thus he, like Moses before him, presupposes that when the whole material universe burst into existence, there already was in existence a universal Presence which John here denominates, *Logos* or *Word*. Next he simply adds that this *Word* was distinct from God, for he existed together with God, in the perfect fellowship of God's presence. And then, in his third statement, John establishes the Christian doctrine of the Trinity by affirming that the *Word* was at the same time distinct from God, yet God himself. John, however, does not leave his reader with the image of this

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divine *Word* in passive or inactive communion with the Godhead in eternity past; rather he presents him as actively involved in the human world, for this divine *Word* was transformed, or perhaps more appropriately for the present context, *translated* into human flesh. Now as a human, he *tabernacled* or lived with men like John himself, who gives testimony that Jesus Christ truly was “the only begotten of the Father,” the Son of God. In their day-to-day contact with Jesus, those first disciples became convinced of his divinity, for they saw complete in him those attributes of God which no man fully possesses: grace and truth. The former, which John immediately associates with the gospel message (1:17), speaks of showing favor unto those who are undeserving, and the latter involves the complete absence of error, that which is absolute perfection. These attributes are, in the mind of John, those essential characteristics which the Messiah possessed giving indisputable testimony to the fact that he was so much more than just a good man: he was nothing less than the God-man.

I would propose that buried within the truth of the incarnation is the essence of what translation really is, for just as in the incarnation, the *Word* took on human flesh, a manifestation wholly other from that of his original state, and yet maintained those essential qualities without which he would have ceased to be God, so translation involves the re-presentation of a communication event in a different language while seeking to maintain whatever may be its essential elements, without which the communication would forfeit its very identity and thus become unrecognizable in its new form, unrelated to the original.

As simple as a definition or theoretical description of translation may seem, however, the actual work itself is anything but simple. Many assume that translation is almost an innate ability, something which belongs to any person who has taken the time to learn at least two languages, or what is often worse, anyone who has in his possession a bilingual dictionary or computer translation program. Viewed simply as an outgrowth of language aptitude, translation, which continues to function as a didactic tool in the teaching of languages, was at one time considered the primary means of language testing. Students were given texts to translate and then assessed on their work, as if translation were as objective or absolute as addition and subtraction. Anyone who has endeavored to translate, however, must realize that it is not quite so objective as it intuitively appears at first glance, for translation is a personal endeavor. The translation bears the marks of its author, not only in its possible defects, but even where it most excels. If two translators were given the exact same text to translate, even if they had access to the same linguistic training and tools, the results of their work would be objectively different. This is not to say that the results would not be similar, for truly they should be to some extent equivalent, assuming that both are a faithful representation of the original. And yet, the truth remains that the results are not mathematically equal. One may have found a more graceful style, while the other reads more directly; one may lay the text out in extremely plain and bare terms, while the other chooses to employ a more elevated vocabulary.

Behind these minor variations lies nothing less than the ubiquitous decision making process of translation (Levý 1966). Each translator, who is also directly and decisively influenced by his time and its exegetical and stylistic conventions, either

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consciously or unconsciously, chooses words, grammatical structures, phrases, and clauses which to him seem to relate most closely to those employed by his counter type, the original author. And with each choice comes a rejection, a leaving behind, of all other possibilities, which perhaps in the opinion of another translator—or even the same translator upon further deliberation—might have been preferable. If it were not for this personal aspect of translation, first of all, it seems evident that all of the efforts in the field of automatic translation would be greatly advanced, far beyond the point where they stand at present. Secondly, there would never exist two translations of the same work of literature, for once the work had been done by one, no one would think to waste the time of repeating the entire process again. It is this second outcome of the personal and historical side of translation, the possibility of multiple translations from a single source text, that provides the impetus for this dissertation.

## *Presuppositions*

This dissertation is limited specifically to the field of Bible translation. The simple fact that the Bible has been translated more than any other book in history means that Bible translations have made and continue to make great contributions to the entire concept of translation theory. While other materials have been widely translated and would certainly provide an interesting opportunity for study, my academic background and interests have led me to narrow my research to this one specific field.

In the second place, this dissertation is not designed to argue for or even to critique specific translations or types of translations of the Bible. Everyone, including

this writer, is entitled to his own opinions and preferences, which may lead him to prefer some translations above others or even personally to reject a specific type of translation as unsatisfactory in a given context. This dissertation, however, seeks to view each translation as a specific pattern of behaviors which can be submitted to objective study in order to reveal interesting conclusions about the original text itself, any given translator, or even a society or historical period which accepts a specific behavior as valid translation.

### ***Methodology***

The first step of the analysis will involve the collection of excerpts from the original languages of the Bible which are meant to be representative of the major genres of Biblical literature. These texts will come from both the Old and the New Testament and will represent the major genres and discourse styles which are present in narrative as well as the types of poetry found in the Bible. Next will be the selection of the different translations to be studied. These translations will need to be in some way sufficient in quantity and quality so as to be fairly representative of the existing translations of the Bible in English. Finally, attention will be given as to how each translation has handled such formal aspects as the words and phrases of the original. Specifically, this analysis will take note of such translational shifts as additions, deletions, and modifications. These will in turn produce the data which will lead to the conclusions.

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### ***Objectives***

This dissertation will seek to investigate the following topics: 1. Has there truly been a paradigm shift in Bible translation that can be measured objectively? This shift has not always been easy to study quantitatively because much of the rhetoric of translation theory does not actually represent the practice. This study proposes an objective context in which to understand statements of translation theory. 2. The same system which demonstrates the shift in paradigm will also allow for a systematic means of establishing a scientific comparison of translations among themselves. Typically these versions have been compared with no fact behind the comparison other than the subjective sense that it gives the reader. Thus many of these charts contradict each other in the exact sequence of the versions (cf. Appendix C). However, an objective study would give a means for determining a more exact relationship between these versions. 3. Next, this study will attempt to provide a clearer definition of the translation practice of the traditional type of Bible translation. Obviously these versions, frequently called *literal* or *formal equivalent*, cannot be completely literal, for no two languages are so close to each other that the form of the translated text could parallel perfectly both the form and the meaning of the original text and remain readable or even understandable. This study proposes to show which types of formal shifts have traditionally been acceptable in traditional translations, which in turn will provide a better understanding of just what exactly has happened in these traditional translations. And finally, 4. this study should produce a much clearer and more objective definition of the new translation practice of the so called

*functional* or *dynamic equivalence* Bibles. It will attempt to highlight the ways in which, generally speaking, modern translations differ from traditional versions.

### ***Structure***

In order to achieve these goals, this dissertation must first establish the historical framework in which Bible translation has taken place. It must also establish a theoretical structure which should lend a greater understanding of the importance of the proposed problem and its various treatments. And finally it must give the necessary description and analysis of the data which will give way to the conclusions. The first chapter will present the history of the major translations of the Bible with a special emphasis on the theoretical frames which propelled them, thus establishing the state of the art. This chapter will also seek to investigate some of the external factors which have influenced the various approaches to Bible translation. The second chapter will establish, explain, and defend the methodology used in this dissertation. Specifically it will deal with the choice of texts to be studied and the translations which will be studied, as well as the exact methodology followed in the study of these versions. The analysis of the translations is based on a vertical arrangement of the different translations together with the original texts. The result is a horizontal relationship of each word in the original with the different translations of that term, which facilitates a comparison among the translations as well as a deeper analysis of each translation. The third chapter will analyze the data of the comparison, seeking to provide a description and a classification of the data, and the fourth chapter will bring all of the analysis together in summary form. Finally, the last chapter will present the broad conclusions based on the analysis of the data. The dissertation will conclude

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with a bibliography and appendices. The bibliography will be divided in two parts. The first will contain all of the original sources used in the research, namely the different versions of the Bible, and the second part of the bibliography will contain the rest of the works consulted which were necessary in establishing the theoretical framework, the methodology, and the specific helps in the analysis of the data. The appendices will include other pertinent information which was not included in the actual text of the dissertation, as well all of the texts which form the corpus of the study and the totality of the data collected through the study of the different translations.

## ***Chapter 1: The Historical Background of English Bible Translations***

### ***1.1 Introduction***

If, as has been stated previously in the introduction, there not only can, but truly does exist more than one way to translate a text, then it is only logical to ask if in some way Bible translators during a given period of history, in spite of the multitude of translational options open to them, have generally fallen into a general practice or convention of translation which is identifiable and in some way unified, and if at any point in history that general practice has changed. The answer to this question will require a familiarity not only with the salient points of Western translation theory, establishing broad categories for historical types of translation, especially with regard to the translation of the Bible, but also with the general history of the English Bible, starting with those early translations into Greek and Latin which contributed so much to the Biblical tradition in English, and tracing its history up until the present.

### ***1.2 Western Translation and the Bible through the Renaissance***

#### ***1.2.1 Translation from the Classical Period until the Middle Ages***

The formal discipline of translation theory, which was officially recognized only a few decades ago (Gentzler 1993: 1), is as old as language itself, for as long as the

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need to translate information from one language to another has existed, there have been those who philosophized about the way in which it should best be carried out. In its early stages, translation theory consists mainly of texts which were written to introduce and defend translations. These texts, many of which have become famous and are frequently quoted in works on translation, often present a rather one-sided picture of translation, for one must remember that their authors often wrote to defend themselves and their works against the accusations of those who would read their translations and, finding that they in some way differed from those norms which a culture in general dictates for a translation, would criticize the way the translator had carried out his task. Thus the reader of these classical texts must often remember that these texts, as famous as they seem to the modern reader and as influential as they have proved to be in subsequent generations of translators, most likely did not represent the common modes of thinking concerning current translation, for no one takes it upon himself to defend or justify that which represents an established practice. Taking into account this fact, these texts provide not only the theoretical philosophizing of translators, but also a more realistic understanding of the expectations that translators labored under, as well as the reasons they translated as they did.

It is difficult to be accurate when making broad, sweeping comments about the history of translation over a period so long as that which is here introduced. And yet, as will be developed below, translation during this period represents an unending struggle between the two polar distinctions of faithful and free translations (Snell-Hornby 1988: 9; Gertzler 1992:2). Faithful translation, in this context, refers to a

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more literal, word-for-word type of translation, as opposed to free translation, which rejects the slavish following of the words of the original and falls into what in this period is frequently called imitation. It is helpful to make one further distinction in this context before sketching a historical framework for these common tendencies in translations: this period is dominated by the translation of the classics and the canonical texts.<sup>1</sup> As can be imagined, if the translator subscribes to the ultimate superiority of the source text, it will obviously affect the way he undertakes his translation. Thus, from the Latin translations of the Greek classics to the various early efforts to translate the Bible, there is always a voice for some type of literal word-for-word translation based on the superiority of the original. There are many metaphors which appear in these texts to illustrate this fact, but perhaps the most famous is Luther's description of the original as king and the translation as servant (Wilt: 2003: 41). At the same time, however, there exists a continual cry against this established practice in favor of a departure from mere glosses for a freer rendering, enabling the translation to act as a text in its own right, comparable in readability and stylistic value to the original.

### *Cicero and the Legacy of Latin Translation*

Marcus Tullius Cicero (106-43 B.C.) can easily be considered the father of Western translation theory, for although he did not invent translation—translation was common, for instance, in Egypt long before Cicero's time (Archer 1994: 522)—with his remarks concerning his translations of Greek texts, Cicero becomes one of the first and the most famous extant texts to philosophize about how and why he translated as

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<sup>1</sup> Obviously this is not to say that this is the only type of translation which takes place during this period.

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he did.<sup>2</sup> In his work *De optimo genere oratorum*, 46 B.C., Cicero complains about those who had so elevated the unadorned style of the Attic Greek orators that they believed that Latin orators, with their concern for style and eloquence, were unable to attain the same perfection. Cicero counters, “A grand, ornate, and copious style that is equally faultless is the mark of the Attic orators” (in Robinson 1997: 9), thus establishing the fundamental trait of the Romans as their perfection instead of plainness of speech. Cicero, in an attempt to prove his point, proceeds to translate the Attic orators Aeschines and Demosthenes. He states the following, however, about the way he carried out this task:

[I did so not] as an interpreter[translator], but as an orator, keeping the same ideas and the forms, or as one might say, the 'figures' of thought, but in language which conforms to our usage. And in so doing, I did not hold it necessary to render word for word, but I preserved the general style and force of the language. For I did not think I ought to count them out to the reader like coins, but to pay them by weight, as it were. (in Robinson 1997: 9)

It is important to note that Cicero here argues against a literal, unnatural word-for-word translation, and yet, against this fact must be weighed the previous sentence in which he speaks of maintaining both the ideas and the forms. It is to this thought that he returns at the end of his introduction when he speaks of “retaining all their virtues, that is, the thoughts, the figures of thought and the order of topics, and following the language only so far as it does not depart from our idiom—if all words are not literal translations of the Greek, we have at least tried to keep them within the same class or type” (in Robinson 1997: 10). As Cicero's argument comes into focus, it

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<sup>2</sup> The fact that so many other translators down through history have made reference to Cicero helps establish him in this important role.

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is clear that he argues against a literal or direct form of translation which would seem unnatural to his Latin readers. And yet, it is also important to note his remarks about “coining by analogy certain words such as would be new to our people, provided only they were appropriate” (in Robinson 1997: 7). These, as well as the previous remarks about form and word class, suggest that his translations were not always as “free” as some have assumed. And yet, if not directly here, at least in some of his other works, he argues that the translator should be free to “add [to our translations] our own criticism and our own arrangement” (“Translating Greek Philosophy into Latin” in Robinson 1997: 11). In so doing, Cicero suggests elevating of the translated text from its status as inferior and subservient to an equal footing with the original work.

Quintus Horatius Flaccus, more commonly known as Horace, who lived from 65 to 8 B.C., is often quoted alongside of Cicero's argument for free translation. In *Ars Poetica*, 20 B.C., Horace proposes that “you may acquire private rights in common ground, provided you will neither linger in the one hackneyed and easy round; nor trouble to render word for word with the faithfulness of a translator; nor by your mode of imitating take the 'leap into the pit' out of which very shame, if not the law of your work, will forbid you to stir hand or foot to escape” (in Robinson 1997: 15). Horace's advice, apart from establishing a prerogative for a freer form of translation, opens a window on the current ideas of translation that he struggled against.<sup>3</sup> Obviously for Horace, the expectation for a translator was to give a faithful representation of each

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3 There is some debate over the exact interpretation of Horace's comments about the “faithful translator.” Some understand him to be arguing for a more conservative, faithful translation, while others, including this author, read his words as a statement in favor of a freer translation.

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word of the original text. Horace, however, encourages the translator here to break free from such concerns into a much freer imitation.

### ***Bible Translation in Antiquity: the Targums***

Interestingly enough, the practice of translating what we know today as the Bible actually predates the writings of Cicero mentioned above. The first known translation of the Jewish scriptures, occurred in the fifth century B.C. From the times of Moses (fifteenth century B.C.) until Nehemiah (fifth century B.C.), the Hebrew scriptures were written and transmitted in Hebrew<sup>4</sup> with little or no concern to provide translation for other ethnic groups. During Ezra's days, however, the nation had experienced a crisis which gave rise to a new need among the Jews. In 586 B.C. Jerusalem fell to the Babylonian army, and the Jewish nation entered into a period of foreign captivity. During the seventy years in which the Jews lived in Babylon, Aramaic, the *lingua franca* of the day, slowly began to intrude on their native Hebrew tongue. In spite of the many similarities between these cognate languages, many of the Jews who returned to rebuild Jerusalem after Cyrus's decree in 538 B.C. found the reading of the Hebrew scriptures to be either unintelligible or, at very least, difficult to understand. According to Nehemiah's account, the solution was the first translation of the Hebrew scriptures, actually a sort of running commentary or oral explanation of the passage in the language of the people (Nehemiah 8:8). Over the following centuries, this practice was repeated to the point that these Aramaic explanations eventually came to be published in parallel columns with the Hebrew text in what

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4 This statement assumes, of course, that the book of Job was not written in the time period in which its events seem to take place, before the Hebrew language existed in its canonic form, but rather in a much later period of Israel's history, such as during Solomon's reign (Archer 1994:509).

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were known as *Targums*, the Aramaic word for “interpretation.” These interpretive versions of the Hebrew scriptures often add details lacking in the original Hebrew and bear witness to contemporary rabbinical interpretations of the canon. The circumstances, however, which gave rise to the *Targums* suggest that at least originally these were not designed to stand in place of the original text, as is common for most translations, but rather to enhance and explain the original.

Over the next few centuries other translations of the Bible appeared in languages like Armenian, Syriac, and Coptic. These other translations are certainly significant versions, each having its own particular value, and yet in this context the more narrow focus on the history of the English Bible specifically will limit the study to those ancient versions which in a more direct way have influenced the tradition of the Bible in English.

### *The Septuagint*

The first significant example of Bible translation from the standpoint of the English Bible took place two hundred years after Ezra and Nehemiah returned with the Jews to Jerusalem. In the aftermath of Alexander's worldwide conquest and the establishment of Greek as the *lingua franca*, many Jews, especially those living in Alexandria, found that the Aramaic of the *Targums* was no longer helpful, since Greek was now their principle language. Therefore, the Jews under the rule of Ptolemy Philadelphus, 285-47 B.C., undertook a translation of the Hebrew *Pentateuch* into Greek. According to the tradition found in the *Letter of Aristeas*, 130 B.C. (in Robinson 1997: 4), which, although presented as an authentic, contemporary witness,

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seems more likely to belong to a later period, six of the best Hebrew scholars from each tribe, seventy-two in total, were chosen to translate the sacred text of the five books of Moses. This early tradition states that the translators “proceeded to carry it out, making all details harmonize by mutual comparison. The appropriate result of the harmonization was reduced to writing under the direction of Demetrius” (in Robinson 1997: 5). Finally after seventy-two days, they presented the fruit of their labors to the priests and elders, who, according to the record, immediately received it with great joy and rejoicing, for they found it to be “in every respect accurate” (in Robinson 1997: 5). With time, this tradition, as is common in human history, was embellished and added to. According to Philo Judaeus, 15 B.C. to A.D. 50, the translators “became as it were possessed, and, under inspiration, wrote, not each several scribe something different, but the same word for word, as though dictated to each by an invisible prompter” (in Robinson 1997: 14). Thus, instead of a human process of translation, comparison, and harmonization, as had appeared in the *Letter of Aristeas*, Philo presents a perfect process which is nothing short of divine inspiration, not only in the process of the translation but also in its result. This tradition, which Jerome attributed to some “lying author” (in Robinson 1997: 30) because of its rather fantastic and dubious nature, appears in subsequent writers as proof of the superiority of this translation over any other. Philo continues, “Yet who does not know that every language, and Greek especially, abounds in terms, and that the same thought can be put in many shapes by changing single words and whole phrases [metaphrasing and paraphrasing] and suiting the expression to the occasion? This was not the case, we are told, with this law of ours, but the Greek words used corresponded literally with

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the Chaldean [Hebrew], exactly suited to the things they indicated” (Philo in Robinson 1997: 14). It is obvious that in Philo's day, this translation was accepted as an exact and perfect equivalent of the Hebrew original. This fact, however, is not meant to confirm the myth that the this translation was perfect. One need only to realize that the *Septuagint* went through a considerable revision and in many cases correction at the hands of Origen in the third century. However, what Philo's comment does demonstrate is the high degree of respect that the *Septuagint* enjoyed among Jews, even by those who were able to compare it to the original Hebrew text.

Throughout the following centuries, the rest of the books of the Hebrew canon were translated, although without nearly the same uniformity of practice and style as the Pentateuch, and were eventually incorporated into what became known as the *Septuagint* (LXX), because of the famed tradition of the original seventy-two translators (Rahlfs 1979: LVI). This translation was very popular among Jews scattered all over the ancient world, as is obvious by the fact that it is used almost exclusively by authors such as Philo and Josephus (Rahlfs 1979: LVII). However, in the first century when Christians began to use it, largely because of the indisputable role it played in the teachings of Jesus and the apostles, “the Jews became alienated from the LXX” (Rahlfs 1979: LVII). Not only was it the Bible of the primitive church, frequently quoted directly by the New Testament (NT) authors in place of the Hebrew original—even in passages where its source text apparently varies slightly from any extant Hebrew text—but also its language affected the *koine* style of the NT. There are numerous examples of what has been termed Hebraic Greek in the NT, even with non-Jewish authors such as the physician Luke. The best explanation seems to be the

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overpowering influence of the LXX translation of the Old Testament (OT) which dominated the ecclesiastical language.

The character of this translation is impossible to define with one generic statement; since the different books were translated during different periods and by different translators, the results are quite varied. Notwithstanding, Philo's description must be taken into account: "If [Hebrews] have learned Greek, or Greeks [Hebrew], and read both versions, the [Hebrew] and the translation, they regard them with awe and reverence as sisters, or rather one and the same, both in matter and words" (*The Life of Moses* in Robinson 1997: 14). It is certainly true that the LXX translation of the Pentateuch is in most aspects a very careful and close translation of the Hebrew. The other books of the canon, however, display a wide range of variation, "from the most literal to the most free" (Rahlfs 1979: LVI). But perhaps the best witnesses to the general character of the Septuagint translation are the subsequent revisions and translations designed to replace it.

#### ***Other Greek translations***

It was only natural among those early Christians that the LXX would begin to be closely associated with the writings of the apostles, not only because they were both written in the same *koine* Greek, but also because of the heavy dependence of the NT upon the Greek translation of the Jewish canon. And so, as has been stated earlier, Jews began to reject the Septuagint as Christians embraced it. This was not, however, the only influential factor, for "there is every likelihood that, towards the end of the first century A.D., the Text and Canon of the OT were definitely fixed by Jewish

scholars in Palestine. The LXX, which was produced in an earlier and less rigidly regulated period, did not in many points conform to so strict a ruling” (Rahlfs 1979: LVIII). The fact that the LXX included what have come to be known as the Apocryphal or Deutero-canonical books, as well as the fact that it at times seems to follow a Hebrew textual tradition which was distinct from that of the second century A.D., also contributed to its gradual rejection among Jews. And so it was that the need for a new Greek translation of the Hebrew scriptures, particularly among the Jews, came into being.

Aquila—a Greek convert to Judaism and a student of the Rabbinical school of Akiba which emphasized the importance of interpreting every word of the Hebrew, thus at times drawing rather fantastic teachings even from rather mundane passages—was the first to succeed in creating a new translation (Rahlfs 1979: LVIII). His work stands in stark contrast to the *comparatively* free translation of the Septuagint, for he sought to translate each Hebrew word with one corresponding, and often invented, Greek word.<sup>5</sup> The direct literalness of Aquila's version, which “must on occasions have proved altogether incomprehensible to Non-Jews” (Rahlfs 1979: LVIII), creates a clearer picture of the supposed “literalness” of the *Septuagint*. Clearly, the LXX did not meet the demands of those who required the strictest of literalness in translation.

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5 As an example of this, one need only to look at the first verse of Genesis. “The LXX had rendered it into correct and good Greek by ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν [In the beginning God made the heaven and the earth]. This translation was, however, very far from being accurate enough for Aquila's tastes. The etymology of the Hebrew תְּשׁוּבָה [beginning] did not find expression in ἀρχῇ [beginning]; [...] He therefore translated תְּשׁוּבָה [beginning] as a derivative of תְּשׁוּבָה [head] by κεφάλαιον [principle], being a derivative of κεφαλή [head]. It did not matter that the Greek word κεφάλαιον did not mean “Beginning” but “chief point” or “Sum” etc. [...] Finally, there came in the LXX the words τὸν οὐρανὸν καὶ τὴν γῆν [the heaven and the earth]; Aquila, in order to have a special Greek rendering even for תְּשׁוּבָה [a function word in Hebrew which has no direct translation], wrote σὺν τὸν οὐρανὸν καὶ σὺν τὴν γῆν [God created *with* the heavens and *with* the earth].” (Rahlfs 1979: LIX).

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Following Aquila's translation in the second century A.D. and a contemporary revision of the LXX by Theodotion, Symmachus produced yet another Greek translation of the Hebrew scriptures. "In common with all later translators he kept closely to the Hebrew text. He was, however, anxious to make his translation good Greek, and this is illustrated, among other instances, by his preference for participial constructions, by which he turned Hebrew main clauses into subordinate clauses" (Rahlfs 1979: LXI). Symmachus sought to abandon Hebrew syntax to a greater degree than had been common in the LXX. Thus he attempts to translate the Hebrew text, not following Hebrew syntax step by step, but rather in the style which his Greek audience was used to reading.

In summary, a clearer picture of the LXX<sup>6</sup> begins to form as it is compared to and contrasted with these subsequent translations of the Hebrew scriptures. The LXX was first of all considered extremely accurate by those who read it and compared it to the Hebrew original. In fact, those places which were once considered by many to be mistranslations of the Hebrew have in some cases come to be seen as variant textual traditions in the Hebrew text used to translate from (Vila 1984: 1139). Secondly, the LXX is not a wooden, literal translation of the Hebrew, for if it had been such, there would not have been the same impetus for Aquila's extremely literal translation to replace it. Finally, the LXX does not take liberties in reconstructing the phrases from the Hebrew, as did the version of Symmachus. In general the Septuagint must be seen

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6 Since the nature of the LXX translation is eclectic, I here speak in general terms about the overall quality of the version, taking into account the various fluctuations which are ever present throughout.

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as leaning toward a more literal, translational approach, somewhere between the very literal version of Aquila and the more idiomatically free translation of Symmachus.

#### *The Old Latin*

The Septuagint, together with the books of the NT, spread throughout the Roman world in the hands of Christians, many of whom were either Gentile converts who had come under the influence of the missionary efforts of the early church or converts from Judaism who were dispersed throughout the known world after the destruction of the temple in A.D. 60. The language of these early Christians, in spite of the ubiquity of Latin throughout the empire, was initially Greek, for their Bible, the LXX together with the writings of the Apostles, was written in Greek. In fact, when Paul in the year A.D. 60 addressed his epistle specifically to those Christians living in Rome, he wrote it exclusively in Greek. Furthermore, the writings of Clement, an early bishop of the Roman church and his immediate successors are all written in Greek, instead of Latin (Nicol 1915: n.p.). However, by the second century in the Christian communities of North Africa, Latin translations of the Scriptures began to appear. The Latin of these early versions was not the polished language of Rome, but rather a “simple rude and vernacular [Latin], abounding in literalisms and provincialisms. In many ways, in vocabulary, diction and construction, it offended scholars” (Angus 1915: n.p.). These versions—translated from the LXX instead of the Hebrew text, in the case of the Old Testament—are preserved in various extant manuscripts, commonly referred to as *Vetus Latina*, or the Old Latin. As the number of Christians increased in the Western church, Latin slowly began to replace Greek as the liturgical language. So it was that the multiple translations from Africa began to

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make their way to Rome. And yet, the Romans, not wholly satisfied with the style of the African Latin, soon began to make their own translations, distinguished by textual criticism as the *Itala* family of the Old Latin. Augustine complained that during this period, anyone who knew any Greek would take it upon himself to translate into Latin (Nicol 1915: n.p.). As can easily be imagined, these translations vary greatly in style. In fact, Jerome once complained that there were almost more types of translations than there were manuscripts!<sup>7</sup> (in Schaff *Jerome* 1892: 488). In general, however, “they are manifestly very literal translations” (Nicol 1915: n.p.).<sup>8</sup>

### *The Vulgate*

By the fourth century, the situation of the Latin scriptures used throughout Rome was nothing short of chaotic. “Independent and unauthorized or anonymous translations—especially of the New Testament—aided by the gross carelessness of scribes, made confusion worse confounded” (Angus 1915: n.p.). “There are infinite varieties of Latin translations<sup>9</sup>,” complained Augustine (Nicol 1915: n.p.). In many cases, the Roman Christians found themselves immersed in a multitude of contrasting translations, which caused severe confusion concerning the exact wording of various Biblical texts. What is more, these private translations at times gave rise to heretical interpretations. Finally, in A.D. 382, Damasus, the current bishop of Rome, decided to do something about the distressing situation of the Latin Bible by replacing these multiple and varied translations with one superior and universally accepted

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7 “*Tot exemplaria paene quot codices*”

8 One of the values of the Old Latin manuscripts is the witness to the early Greek text. There are relatively few extant Greek manuscripts from this period, compared to the Latin codices. The literal translation in most cases is a very transparent witness to the text these translators used.

9 “*Latinorum interpretum infinita varietas*”

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translation. He chose for this task an extremely gifted monk named Eusebius Hieronymus, better known to the modern world as Jerome.

Jerome, born in a Christian home in Dalmatia sometime around the year 340, was educated in the classics, especially in the writings of the famous Roman orators such as Cicero. And yet, as a consequence of a dream, he fell under deep conviction that he was more of a follower of Cicero than of Christ, (“*Mentiris, Ciceronianus es, non Christianus*” in Nicols 1915: n.p.) and decided to dedicate himself more fully to the study of the Scriptures. After studying theology in Gaul, he chose the ascetic life of a monk in the deserts of Antioch, where he first began his studies of Hebrew with a converted Jewish rabbi. In 382, Jerome moved to Rome, during which time he wrote numerous letters many of which are extant (Schaff *Jerome* 1892), including an extended personal correspondence with Pope Damasus in which Jerome answers, frequently in extensive detail, the theological and exegetical questions that Damasus proposes. Although the exact date on which Jerome received the papal commission is not known, by 383 Jerome had finished his first Bible, a revision of the first four books of the New Testament<sup>10</sup> just as Damasus had asked for: a revision based on existing Latin translations rather than a completely new translation. Jerome's work was not, however, as simple as it may sound, for, as he complained to Damasus in his letter in 383, “in judging others I must be content to be judged by all [...]. Is there a man, learned or unlearned, who will not, when he takes the volume into his hands, and perceives that what he reads does not suit his settled tastes, break out immediately into violent language, and call me a forger and a profane person for having the audacity to

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<sup>10</sup> Some believe that this initial revision included all of the books of the New Testament. See Angus 1915.

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add anything to the ancient books, or to make any changes or corrections therein?” (in Schaff *Jerome* 1892: 487-488). Jerome resolves his dilemma based on Damasus's authority which backs the translation and ends his letter by stating: “But to avoid any great divergences from the Latin which we are accustomed to read, I have used my pen with some restraint, and while I have corrected only such passages as seemed to convey a different meaning, I have allowed the rest to remain as they are” (in Schaff *Jerome* 1892: 488). That Jerome's work on the Gospels is merely a revision of the existing Latin translations is evidenced by his reply to “[Augustine's] gratitude for 'his translation of the Gospels,' [to which] he tacitly corrected him by substituting for this phrase, 'the correction of the New Testament’” (Schaff *Jerome* 1892: 487). Upon completion of this initial stage of translation, Jerome began his work on the OT, initially comparing the Latin translations primarily with the LXX text. He started with two revisions of the Psalms, apparently with much the same idea as that which he had followed in the NT.<sup>11</sup> Soon after, Jerome completed his revisions of several other books of the Old Testament. It is difficult to know how many of these books were included in this first revision, and only the book of Job is extant today.

Throughout Jerome's work on the OT, however, he was repeatedly convinced of the need to return to the original Hebrew, instead of working indirectly through the filter of the Greek. In his previous work on the OT, Jerome had employed a system of notation to distinguish those passages which the LXX had added to or deleted from the Hebrew. Obviously, this system of notation became rather heavy for the reading of

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<sup>11</sup> Apparently, the first revision “soon became so corrupted by the Old Latin version that Jerome (circa 387) undertook a second revision at the request of Paula and Eustochium. This became known as the Gallican [as opposed to the previous Roman] Psalter because of its early popularity in Gaul” (Angus 1915: n.p.)

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the text (Schaff *Jerome* 1892: 117; see Letter CXII bible-researcher.com), so in 390 Jerome began the final stage of his Biblical translation, which he completed in 405: the OT translated directly from the Hebrew.

Jerome, unlike the practically anonymous translators of the LXX, opens a window on his own ideas about translating in his personal correspondence. In a letter written to Pammachius in 395, Jerome defends himself against the accusations that he had mistranslated a letter from Pope Epiphanius to Bishop John of Jerusalem. Jerome cuttingly remarks, “They tell the unlearned that I have falsified the original, that I have not rendered word for word, that I have put ‘dear friend’ in place of ‘honourable sir’”(in Schaff *Jerome* 1892: 113). Jerome's reply, extensive and at times biting, but convincingly constructed, seeks to prove simply that his translation should not be considered an error. Jerome openly admits, “For I myself not only admit but freely proclaim that in translating from the Greek (except in the case of the holy scriptures where even the order of the words is a mystery) I render sense for sense and not word for word” (in Schaff *Jerome* 1892: 113). Jerome in his defense appeals to Cicero and Horace, translations of the Aramaic phrases Jesus spoke found in the NT, the translation of the LXX, as well as other common translations of the day.<sup>12</sup> He does so to prove that his ideas on translating are not new in themselves; and in doing so, he hopes to make his opponents see that they are not opposing Jerome alone, but many

<sup>12</sup> “In quoting my own writings my only object has been to prove that from my youth up I at least have always aimed at rendering sense not words, but if such authority as they supply is deemed insufficient, read and consider the short preface dealing with this matter which occurs in a book narrating the life of the blessed Antony. 1671 'A literal translation from one language into another obscures the sense; the exuberance of the growth lessens the yield. For while one's diction is enslaved to cases and metaphors, it has to explain by tedious circumlocutions what a few words would otherwise have sufficed to make plain. I have tried to avoid this error in the translation which at your request I have made of the story of the blessed Antony. My version always preserves the sense although it does not invariably keep the words of the original. Leave others to catch at syllables and letters, do you for your part look for the meaning.'” (114)

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great and famous men, as well as the Bible itself. Notwithstanding, it is very important to note that Jerome distinguishes his work with the scriptures from other translations, stating that “even the order of the words is a mystery.” This one clause helps to explain his revisions of the Old Latin, which follow the Greek text of the NT very literally. As for his translations from the Hebrew, which are freer in character than the previous revisions based on the LXX, one can only say that perhaps here he allowed himself to abandon his habitual practice with scriptural books and acted upon it in a manner which he was more accustomed to assuming in literary translation.

The *Vulgate*, as Jerome's work became known much later, “is a masterpiece [...] in the harmonious blend of simple, popular, forceful language and a scholarly graceful translation” (Angus 1915: n.p.). It is in many ways similar to the LXX before it: a careful blending of literal renderings with a freedom so as to avoid unintelligible literalness. As B. F. Westcott states, “As a monument of ancient linguistic power the translation of [Jerome's] Old Testament stands unrivaled and unique” (in Angus 1915). And so it came about that Jerome's translation of the Bible reigned virtually unchallenged as the Bible for Western society for more than a thousand years, throughout the Middle Ages until the dawn of the Renaissance. It is not that no other translational activity took place, for certainly, there were others who translated the Bible into Latin and even a few examples of early English translations; and yet none of them was able to achieve the widespread acceptance that Jerome's version had come to enjoy. In 1457, with the invention of the movable type printing press by Gutenberg, it was Jerome's Latin text that received the honor of being the first book with a printed date (Nestle in Schaff *Encyclopedia* 1952). Jerome's Vulgate had risen

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above a mere translation and had been converted into the Bible itself. The Vulgate was so powerfully entrenched in society that it is a constant influence on all translations of the Bible up until and even through the Renaissance.

#### ***1.2.2 Translation from the Middle Ages to the Renaissance***

During the Middle Ages, the amount of cultural distance between the translator and the culturally superior Classics or the canonical text only increased. As Europe dwindled in this dark period where learning was the privilege of very few, the practice of literal, word-for-word translation reigned (Hermans 1992: 98-99), although not without exceptions. Jerome's Latin translation/revision gradually won out over all the Old Latin translations and even came to replace, just as the LXX had done with the Hebrew up until the time of Jerome, the original Greek NT in the West, where Greek had become practically unknown until its rediscovery during the Renaissance. The basic literalism of Jerome's *Vulgate* defined for centuries an ideal for translation in Europe. There were, of course during this period, those who called for a practice in translation which was radically different, not from Jerome's ideas *per se*, but rather from his practice in the *Vulgate*.

One such example is King Alfred (849-899), the wise king of Wessex who sought to promote learning in England during his reign. In the preface to his translation of Boethius' *Consolation of Philosophy*, "Translating plainly and Clearly," King Alfred states rather straightforwardly that he at times has translated "word by word, sometimes meaning of meaning, as [I] the most plainly and most clearly could explain it" (in Robinson 1997:37). A few years later in another work, he states that he

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translated “sometimes word for word, sometimes in a paraphrase [...]. When I had learned [*Pastoralis*], I translated it into English as I understood it and as I could interpret it most intelligibly” (in Robinson 1997: 38). And yet, Alfred's words stand in stark contrast to those of the monk Aelfric only a century later. In the introduction to his translation of Genesis Aelfric defends his translation by saying, “We dare write no more in English than the Latin has, nor change the order except so far as English idiom demands. Whoever translates or teaches from Latin into English must always arrange it so that the English is idiomatic, else it is very misleading to one who does not know the Latin idiom” (in Robinson 1997:40). Thus, although Aelfric argues for idiomatic English, it is clear that he retains an extremely literal idea of translation, not very distant from the language of the *Vulgate*. And so, throughout this period there is no evidence of any change in the general tradition of translation established by the LXX and the *Vulgate*. In fact, the first Humanists continued the basic pattern of Bible translation which was established during the Middle Ages, which in turn influenced the ever widening translational activity into the various languages in Europe during the Renaissance (Hermans 1992: 99). But with the Renaissance, the voices arguing for a freer type of translation become more common.

One famous example is the French humanist Etienne Dolet (1509-46). This translator and printer who translated, among other works, the NT and the Psalms, was eventually executed as a heretic for what was purportedly a heretical mistranslation of Plato. In his 1540 manuscript “La maniere de bien traduire d'une langue en aultre” Dolet states the following:

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One must not give in to translating word for word. Those who do suffer from a poor and absent mind. [...] Therefore, it is too much devotion (I would say stupidity or ignorance) to begin the translation at the beginning of the clause. However, if you express the meaning of the author you are translating by reordering the words, no one can fault you for it. [...] One should recognize that those who endeavor to translate line by line or verse by verse are fools. This error often leads them to deprave the meaning of the author they are translating, failing as they do to express the grace or completeness of either language. (in Robinson 1997: 96)

Dolet's ideas, while obviously not readily accepted by all in his day, signal a new direction that translation was slowly beginning to take.

### *Early English Bible Translation and John Wycliffe*

Although there were during the Middle Ages portions of the Bible translated into the early forms of English, no one had undertaken the task of systematically translating the entire Bible into English. For the most part, these translations involved portions of the Psalms (for example that which is attributed to King Alfred) or a few scattered books of the Bible, such as the eighth century translation of the *Gospel of John* into Old English by the venerable Bede or Aelfric's eleventh century translation of Genesis cited above. The English world would have to wait until the fourteenth century for the first complete translation of the Bible. John Wycliffe, an Oxford professor, with the help of his disciples, later known as Lollards, translated the entire Bible into English and filled England with its teachings. With his translation Wycliffe brought upon himself the charge of heresy, and thus, in 1382 he was forced to leave Oxford. In 1424, he was even posthumously burned for his doctrines. Wycliffe made

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his translations from the only text he had available to him, that of the *Vulgate*, for the true influence of the Renaissance was yet to be felt. Change did not come until the middle of the fifteenth century. When Constantinople and with it the head of the Eastern Church fell into the hand of the Turks, suddenly Greek scholars and manuscripts began to appear in the West. Within a matter of years, the University of Paris and Oxford began to teach Greek for the first time, and soon, the first Greek grammar and lexicon appeared. At the same time, there was a renewed interest in the study of Hebrew, helped, no doubt, by the numerous communities of Spanish and Portuguese Jews who were forced to relocate after their expulsion from their native countries. During this period, the first printed Hebrew Bible and lexicon were published as well.

By the beginning of the sixteenth century, the situation had changed drastically from Wycliffe's day. In 1505 Desiderius Erasmus began his work on a new translation of the NT into Latin, with the goal of improving those places where the text of the *Vulgate* obviously differed from the ever more common Greek manuscripts. He, like Jerome before him, faced constant opposition to any changes in the sacred text. Finally, his solution was to publish a bilingual Bible with parallel columns of Greek and Latin so that his reason for making any small change might remain vindicated by all who knew enough Greek to compare. And so it was that in 1516 he published the first compilation of Greek manuscripts of the NT, which strangely enough, became more popular than the translation it originally accompanied. At roughly the same time, the Complutensian Polyglot—Hebrew, Aramaic, Greek, and Latin parallel text—

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appeared.<sup>13</sup> And so, as Providence would have it, Martin Luther, who lived merely a century after John Wycliffe, had access to a wealth of Biblical texts that Wycliffe could not possibly have even dreamed of.

***Martin Luther***

It may seem strange that the name of this great German reformer should appear in this brief history of the English Bible, and yet, the fact of the matter is, that Luther and specifically his German translation of the Bible were extremely influential on generations of Bible translators in England. In the year 1517, the same year that Erasmus published the first edition of his Greek text, Luther began his spiritual journey which would lead him to split with the Roman church he had sworn his loyalty to. It was in that year that he published and, according to tradition at least, nailed his ninety-five theses to the door of the church at Wittenberg. In the years which followed, Luther found himself in constant conflict with the Roman hierarchy in his attempt to reform the church, until finally in 1521 at the diet of Worms, after refusing to recant unless he saw clear proof of his supposed doctrinal error from the Scriptures themselves, he was excommunicated by Rome. Since Luther's very life was now in danger, Fredrick the Wise brought Luther to the castle at Wartburg to protect him from his enemies. It was there, from 1521 until 1534, that Luther worked on his translation of the New Testament into his dialect of German.

Luther, like Jerome before him, possessed a fiery personality which did not take the criticism of his enemies lightly. In his *Sendbrief vom Dolmetschen*, an open letter

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<sup>13</sup> There is some disagreement as to which Greek text comes first. The Complutensian seems to have been finished earlier, but because of the extended wait for official church approval, it was released after Erasmus's text.

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dated 1530, Luther responds to some of the attacks on his translation, which, like Jerome's letter a millennium before, helps shed light on Luther's ideas about translation. Luther begins by justifying his translation of *iustificari ex fide* from Romans 3:28<sup>14</sup> as “allein durch den glauben” (only by faith). He freely admits that the word “allein” or “only” in English does not occur in Paul, but he justifies his addition on the grounds of the clarity of the translation as well as the meaning. He states, “If you want to translate it into strong and clear German, you've got to put it in there. You see, I want to speak German, not Latin or Greek, since German was the language I was translating into. And see, that's the way we do it in German” (in Robinson 1997: 86). He goes on to give other examples where a literal translation would be inappropriate or misleading, including finally his translation of the angelic greeting to Mary, which, because of the rather literal translation in the Vulgate, or even in the opinion of some, a mistranslation (Nida 1964: 28), had taken on special doctrinal importance throughout the Middle Ages. Here he substitutes “du holdselige” [thou pleasing one] in place of the *Vulgate's gratia plena* [full of grace] (Luke 1:28). This translation, continues Luther, “[gives] Germans a chance to think about what the angel's greeting meant” (in Robinson 1997: 87). He even goes so far as to show that his translation was rather conservative, compared to what he considered to be the *best German*: “Gott grüsse dich, du liebe Maria' [God greet you, dear Mary], for that is all the angel meant to say, and what he would have said if he had greeted her in German (Luther 1530: n.p.).

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14 The fact that Luther mentions the Latin text instead of the Greek text is nothing strange. Even though he translated from the Greek, the majority of those who opposed his translation were more familiar with Latin than Greek. Therefore, he argues for his translation by mentioning the Latin.

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Luther's linguistic standard was not ecclesiastical language, heavily influenced by Latin, but the language that “the mother in her house and the common man would [speak] [...] 'straight from the heart'. This is the kind of ordinary phrasing that I've always striven for, but alas, haven't always managed to find. The letters of the Latin alphabet make it pretty hard to speak good German” (in Robinson 1997: 87). In fact, later in the text he speaks of ignoring the actual wording of the original in order to discover a good German equivalent (88). But it must of course be added that Luther follows these remarks with one important clarification: “On the other hand I have not just gone ahead and disregarded altogether the exact wording in the original. Rather, with my helpers I have been very careful to see that where everything depends upon a single passage, I have kept to the original quite literally and have not departed lightly from it” (Luther 1530: n.p.). Luther's ideas about translation, as is clear from these statements, are admittedly freer than the conservative literalness of the *Vulgate*.

### *William Tyndale*

Almost one hundred years after John Wycliffe's death, William Tyndale was born. A competent scholar, Tyndale once promised an adversary, “If God spare my life, ere many years I will cause the boy that driveth the plough in England to know more of the Scriptures than thou doest” (in Beale 1982: 17). In 1524 he began work on a translation of the NT into English, but when the situation in London started to change for the worse, he moved to Germany, where he made contact with Luther and soon thereafter published the first English translation of the NT translated from a Greek text instead of the Jerome's *Vulgate* as Wycliffe had done. Tyndale, in spite of fierce opposition from the church, both in England—as evidenced by the

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correspondence of Sir Thomas More—and Rome, continued his work, and in 1530 he published a translation of the *Pentateuch* in English, followed by a revision of his previous translation. Tyndale was betrayed, however, by a friend in 1535 while living in Antwerp, and subsequently imprisoned in Brussels, where he remained for a year until he was convicted of heresy and then burned at the stake on October 6, 1536. During his time in prison, it seems likely that Tyndale was able to continue his translations of the OT, which he gave to his friend John Rogers, who later published them. The *Matthew's Bible*, 1537—named for Tyndale's pseudonym, Thomas Matthew, since all of Tyndale's works were under the ban—contained Tyndale's NT as well as those OT books which Tyndale himself had been able to complete. But because Tyndale's work had been incomplete, it was finished by incorporating the missing books from the recently published *Coverdale's Bible*, 1535, the first complete English Bible to be published (Beale 1982: 21). Coverdale, who knew no Greek or Hebrew, consequently had translated the OT from the Latin with the help of Luther's German translation, which he then added to Tyndale's previously completed NT. The text itself of *Coverdale's Bible*, obviously greatly indebted to Tyndale's work, was much better received than Tyndale's translation, for Coverdale not only deleted Tyndale's polemic name and interpretive notes, but also dedicated the volume to Henry VIII.

Then in 1538 Coverdale himself was commissioned by the King's Vicar General to revise the text of the *Matthew's Bible* and remove Tyndale's controversial notes. Thus in 1539, just three years after the death of Tyndale, the *Great Bible* was published in England, following the split between Rome and Henry VIII. This was the

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first English Bible that was officially sponsored by the King, and it soon began to appear in churches throughout England, where common people for the first time had access to the Scriptures in their language. Certainly, Tyndale would have been thrilled to know that despite the fierce opposition his translation created during his own lifetime, it would soon find its way back to England and into the hands of the common men that he had vowed to make it available to.

Tyndale's contribution to the English Bible is great indeed. It is estimated that Tyndale's translation, although very few of the original copies are extant, survives in over eighty percent of the text of the NT in what has come to be known as the King James Version (Beale 1982: 20; Daniels 2003: 152). "Tyndale's gift to the English language is unmeasurable. He translated into a register just above common speech, allied in its clarity to proverbs. His rhetorical aims were always accuracy and clarity. [...] King Jame's revisers adopted his style, and his words, for a good deal of their version" (Daniels 2003: 158). Tyndale's translation set the tone for almost all English translations of the Bible for the next four hundred years.

### *The Geneva Bible*

In 1533 a chain of events drastically threatened the progress of the English Bible. When Queen Mary took the throne of England, she pledged her loyalty once again to Rome, which resulted in the banning of the Bible in English and the subsequent execution of many of those who had been influential in the publication of the Bible in English. Many English Protestants fled England when Mary took the throne and made their way to Geneva. It was there in 1560 that they printed the

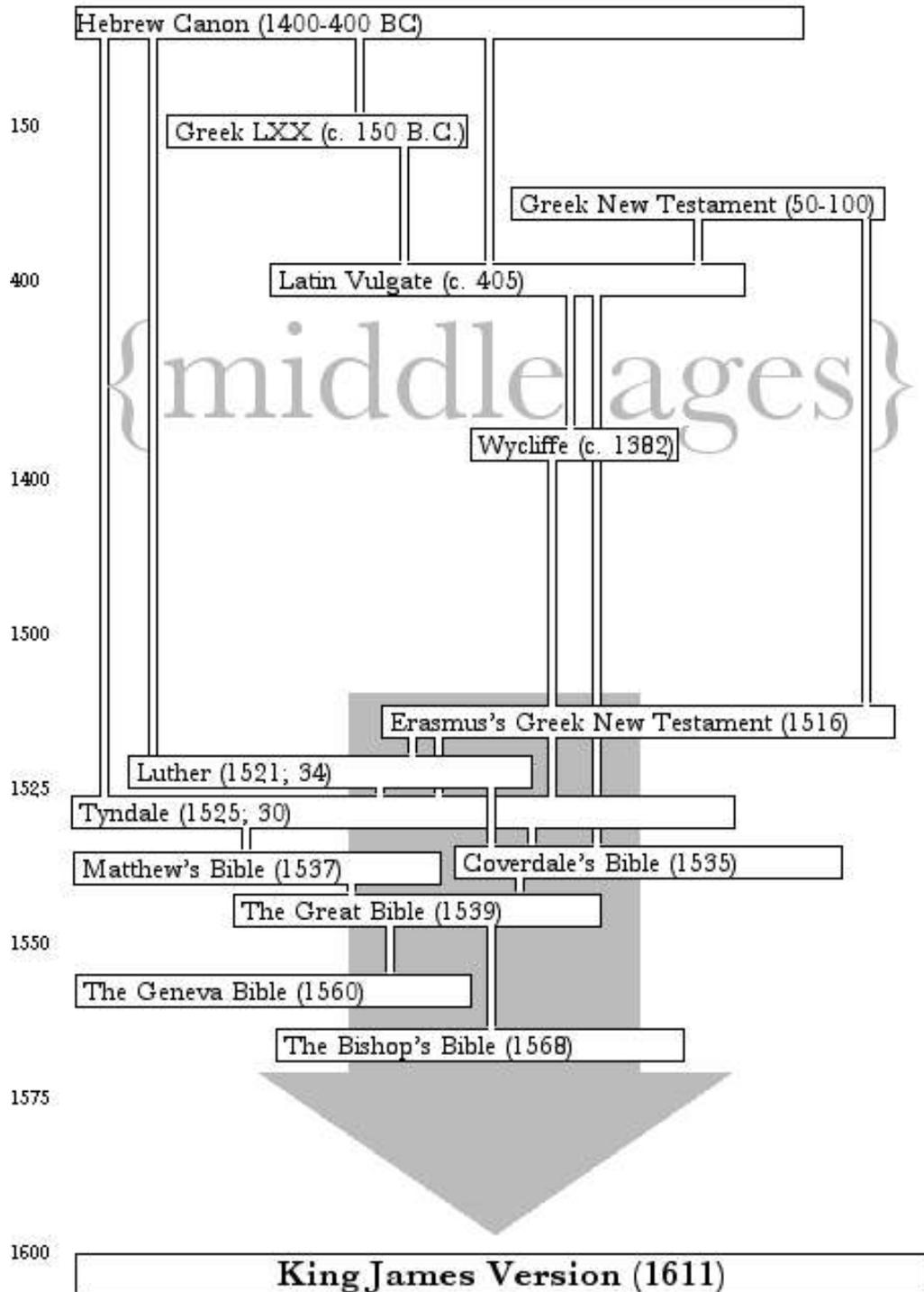
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*Geneva Bible*, the first complete English Bible translated entirely from the original languages, even though it relied heavily, as one might suppose, upon the previous work of Tyndale, and specifically the text of the *Great Bible*. The major difference between the *Geneva Bible* and the *Great Bible* was the fact that it, like Tyndale's original translation and the *Matthew's Bible*, included many interpretive notes in the margins. When Elisabeth, who, if not favorable, was at least open to the English Protestants, became Queen, the *Geneva Bible* managed to return to England through the efforts of Christopher Barker. In 1577 as the Printer to the Queen's Most Excellent Majesty, Barker published the *Geneva Bible* together with the *Book of Common Prayer*. The *Geneva Bible* rapidly became more common in England than the *Bishop's Bible*, a 1563 revision of the *Great Bible*. As a witness to its popularity, it is interesting to note that in the preface to the *King James Version* of 1611, the translators chose to cite exclusively from the *Geneva Bible* in place of their own translation (Beale 1982: 34).

### ***The King James Version of 1611 and its influence***

When in 1603 Elisabeth died, leaving no heir to the throne, James VI of Scotland assumed the English throne. The interpretive notes of the *Geneva Bible*, which often openly attacked corrupt monarchy, were once again its downfall, and James agreed that the time was right for a new translation of the Bible in English. King James appointed forty-seven of the best scholars and linguists of the day, to work on a translation which would not contain the polemical notes that were so common in English Bibles up to that point. So, divided into six companies between Westminster, Oxford, and Cambridge, with an order that is reminiscent of the famous

## The History of the King James Version of 1611



seventy-two described in Aristeia's letter, the translators worked on their assigned portions of the sacred text. Finally, when they had all reached a consensus on their

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translation, two from each group met together during nine months to determine the final text. The result of their work was published in 1611, and slowly began to grow in popularity, even though many groups, including the Puritans who first settled America, refused to accept what they viewed as a corrupted translation and chose instead to hold on to the *Geneva Bible*. Finally, however, KJV managed to replace all previous versions of the Bible in English to take its place alongside of its great precursors, the LXX and the *Vulgate*. Just as the LXX was accepted almost unquestionably as *the* Bible for over five hundred years and the *Vulgate*, for almost a thousand years, so KJV was almost unquestionably *the* English Bible from the sixteenth through the nineteenth century.

In the preface to this great version, the translators defend their work, which they readily recognize not as a new translation, but rather “out of many good ones, [to make] one principall [sic] good one” (in Daniels 2003: 789). After expounding their reasons, both historical and philological, for working from the original languages instead of the Latin, they proceed to defend their practice of translation. Like Jerome, they saw the need to explain why they did not translate as many expected them to: a completely literal rendering of each word and phrase of the original:

wee haue not tyed our selues to an vniformitie of phrasing, or to an identitie of words, as some peradventure would wish that we had done, because they obserue, that some learned men some where, haue beene as exact as they could that way. Truly, that we might not varie from the sense of that which we had translated before, if the word signified that same thing in both places (for there bee some words that bee not of the same sense euery where) we

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were especially carefull, and made a conscience, according to our dutie. [sic] (in Daniels 2003: 792)

Their justification for avoiding a strictly literal translation lies in the fact that “it would breed scorn in the Atheist, [rather] then bring profite to the godly Reader. For is the kingdome of God become words or syllables? why should wee be in bondage to them if we may be free, vse one precisely when wee may vse another no lesse fit, as commodiously” [sic] (in Daniels 2004: 792). In part, this freedom may in some way be considered in part Luther's legacy to the English Bible. His influence, both directly on Tyndale during his time in Germany and also indirectly through his translation which the translators of KJV consulted, helped establish the general tenor of the translation. Thus, KJV avoids a strictly literalistic approach to translation without varying too significantly from the basically literal tradition of the great Bible translations in its lineage.

In summary, the multitude of possible decisions available to Bible translators had fallen into a recognizable tradition in translation, a golden mean between the two extremes of strict literalness and free imitation.<sup>15</sup> The LXX finds its balance between the extreme literalness of Aquila's translation and the relative freedom of Symmachus's. Jerome's *Vulgate* achieved its balance at the hand of a competent linguist and translator who carefully revised the largely literalistic translations of the

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<sup>15</sup> Once again, this tradition in translation is by no means presented here as being completely monolithic, for it is certainly true that in many instances, the LXX and the *Vulgate* are more literal than KJV, a fact which is to be expected given the linguistic affinities between those languages and the original Biblical languages. English does not have the flexibility in word order, for example, that Latin and Greek enjoy. Therefore, it is only logical that English translators could not follow a Greek source text as closely in word order as say a Latin translator. And yet, there is a recognizable continuity between these translations. The so called freedoms, or deviations from strictly literal translation which KJV takes are hardly out of character with the previous tradition that has been presented above.

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Old Latin. And KJV of 1611, obviously influenced by the afore mentioned English translations and by Luther's version, avoided strict literalness and adopted the plain English style established by Tyndale.

### ***1.3 Translation from the Renaissance until the Modern Period***

#### ***1.3.1 Translation Theory up to the Modern Period***

In the wake of the Renaissance, the study of modern languages began to grow and with it, new understandings of translation. As grammarians shifted their focus from the study of Latin and Greek to the modern languages, there was a growing acceptance of freer translational practices (Hermans 1992: 105). By the middle of the seventeenth century, Nicolas Perrot d'Ablancourt, (1606-1664), famous for his free translations of the classics which are a part of what has come to be known as “belles infidèles” (Snell-Hornby 1988: 9), states:

I do not always stick to the author's words, nor even to his thoughts. I keep the effect he wanted to produce in mind, and then I arrange the material after the fashion of our time. Different times do not just require different words, but also different thoughts, and ambassadors usually dress in the fashion of the country they are sent to, for fear of appearing ridiculous in the eyes of the people they try to please. (in Lefevre 1992: 6)

This language, reminiscent of Dolet, found new acceptance in post-Renaissance France. In England, one of the most influential figures of this period is perhaps John Dryden (1631-1700). Although he was not the first to recognize that there are different types of translations which are possible, his classification has become famous.

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All translations, I suppose, may be reduced to these three heads. First, that of metaphrase, or turning an author word by word, and line by line, from one language into another. [...] The second way is that of paraphrase, or translation with latitude, where the author is kept in view by the translator, so as never to be lost, but his words are not so strictly followed as his sense [...]. The third way is that of imitation, where the translator (if now he has not lost that name) assumes the liberty, not only to vary from the words and sense, but to forsake them both as he sees occasion. (in Robinson 1997: 172)

Dryden argues that the first form of translation is difficult if not impossible. “Tis much like dancing on ropes with fettered legs: a man may shun a fall by using caution; but the gracefulness of motion is not to be expected: and when we have said the best of it, 'tis but a foolish task; for no sober man would put himself into a danger for the applause of escaping without breaking his neck. [...] Imitation and verbal [literal] version are, in my opinion, the two extremes which ought to be voided” (in Robinson 1997: 172-173). And yet, Dryden's attitudes toward translation cannot merely be relegated to the freedom that Dolet encouraged or that Abraham Cowley, 1618-1667, Dryden's contemporary, practiced. It is important to remember the sense of subjection to the original which translators have labored under. In his essay, “Steering Betwixt Two Extremes,” (1697) Dryden admits the following:

[...] There is one [difficulty] remaining, which is insuperable to all translators. We are bound to our author's sense [...]. But slaves we are, and labour on another man's plantation; we dress the vineyard, but the wine is the owner's: [...] we are forced to untune our own verses, that we may give his meaning to the reader. He who invents is master of his thoughts and words: he can turn and vary them as he pleases, till he renders them harmonious; but the wretched translator has no such privilege: for, being tied to the

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thoughts, he must make what music he can in the expression; and for this reason, it cannot always be so sweet as that of the original. (in Robinson 1997: 175).

Alexander Fraser Tytler, 1747-1813, like Dryden nearly half a century before him, once again attempted to whittle the field of translation down to its two polar opposites and their golden mean. In his essay “The Proper Task of a Translator,” (1790) he defines two opinions which have historically been adopted by translators: the first render the sense of the original through whatever structures the translator deems best, while the second goes beyond the sense to include even the style and order. Then he concludes the following:

As these two opinions form opposite extremes, it is not improbable that the point of perfection should be found between the two. I would therefore describe a good translation to be, *That in which the merit of the original work is so completely transfused into another language as to be as distinctly apprehended, and as strongly felt, by a native of the country which that language belongs as it is by those who speak the language of the original work.* [italics in original] (in Robinson 1997: 209)

Based on this ideal, Tytler suggests a series of laws: “That the translation should give a complete transcript of the ideas of the original work. That the style and manner of writing should be of the same character with that of the original. That the translation should have all the ease of original composition” (209). Thus Tytler argues once again for a freer form of translation than was common in centuries previous.

The relative freedom of the seventeenth and eighteenth centuries caused the pendulum to a swing back toward more literal type of translation in the following

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century. By the beginning of the nineteenth century, there was a new attitude toward translation, which was especially well articulated by the German theologian Friedrich Schleiermacher (1768-1834). Like Dryden and Tytler before him, Schleiermacher once again attempts to account for the wide variations between translations and then argue for that which he sees as most beneficial. And yet, his outline is fresh in the respect that he postulates translation not on the grounds of faithful and free, as those before him, but rather the orientation of the translation. “I believe there are only two [ways of translating]. The translator either (1) disturbs the writer as little as possible and moves the reader in his direction, or (2) disturbs the reader as little as possible and moves the writer in his direction” (in Robinson 1997: 229).<sup>16</sup> According to Schleiermacher, the former produces a rather foreign sounding text which is extremely beneficial, although difficult for its target audience, while the latter results in a very natural text, easily read and understood by the target reader. When the translator attempts to bring the reader to the original, he is involved in “the admittedly arduous task of supplying the reader with an awareness of this foreign world as economically as possible, while at the same time letting the greater ease and naturalness of the original shine through everywhere” (in Robinson 1997: 237). Throughout his essay, Schleiermacher argues that the naturalizing translation, while always more popular, does little to really benefit those who read it, for it conceals that which is foreign and thus causes the reader to miss out on one of the greatest benefits of translation: the introduction of that which is different and new. This type of translation is especially helpful at provoking fresh ideas in a society.

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<sup>16</sup> Schleiermacher defines both paraphrase and imitation, but then proceeds to exclude both in his essay, focusing exclusively on what he defines translation.

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Wilhelm von Humboldt, 1767-1835, a contemporary of Schleiermacher, pushed even further than others before him in his ideas about language and meaning. Although he is famous for several reasons, what has most radically affected translation is his idea about meaning. "All linguistic forms are symbols: not the things themselves, nor conventional signs, but sounds that, through the spirit from which they emanate and continue to emanate, find themselves in an actual and if you like mystical relation with the things and concepts they represent" (in Robinson 1997: 239). Up to this point, language had generally been viewed in terms of signs or symbols which stood in place of the reality which they referred to. Translational equivalents were taken for granted: the word that one language used to refer to an object or concept must of necessity be equal to the word another language uses to refer to the same object or concept. Humboldt, however, argued that every language is unique in its conceptualization:

How could one word whose meaning is not directly grounded in sense perception be absolutely identical with a word in another language? There must be differences; and in fact if one closely compares the best, most painstakingly faithful translations, one is astonished at the divergences that appear where the translator sought only sameness and similitude. One could even argue that the more a translation labours to be faithful, the more divergent it becomes. (in Robinson 1997: 239)

It was with these ideas that the topic of translatability came to fruition, for it was only logical to ask if realistically there was any possibility for translation within the linguistic framework which Humboldt described. And yet, Humboldt himself continues in his Romantic essay to argue in favor of translation: "The wonderful thing

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about languages is [...] each can be infinitely complicated, enhanced, and ennobled by the spirit of the nation that works on it. It would not be too much to say that every language [...] is capable of expressing *everything*, from the sublime to the base” (in Robinson 1997: 239). Thus Humboldt is the voice which brought to the forefront the fact that translation, while valuable in its own right, is not what previous generations had assumed it to be: a simple matter of exact or nearly exact equivalence. As Roman Jakobson states in his essay, “On Linguistic Aspects of Translation,” 1959, “Languages differ essentially in what they *must* convey and not in what they *may* convey. [...] In its cognitive function, language is minimally dependent on the grammatical pattern [...]—the cognitive level of language not only admits but directly requires recoding interpretation, i.e. translation” (in Rainer 1992: 149). Jakobson argues, for example, that when one translates an English plural into a language like Russian, which makes a distinction between dual and plural, he must interpret and specify the text to a greater degree than perhaps even the original author had intended. Translation theory was ripe for a change. New understanding of language and linguistics had all but killed the idea of true, literal correspondence between two languages. It would not be long until the pendulum would swing away from the more literal tradition of Bible translation to a much freer model.

#### **1.3.2 Revisions of the King James Version**

Translational activity on the Bible during this period is rather scarce. As was stated above, the popularity of the 1611 version continued to grow and stifle other versions. Even the American colonies, which had been founded by the Puritans, carrying *The Geneva Bible*, came to accept as their own what became commonly

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known as *The King James Version* (KJV). This is not to say, however, that there was no activity in Bible translation. One example is the translation of the NT which John Wesley finished in 1755. And yet, no translation of the Bible from this period made as significant an impact upon Christendom as the grand KJV. Principally, however, translation activity showed up in efforts to revise KJV. There were a series of minor changes to the text in England which finally resulted in the 1769 revision, which is the version of the text that is usually published today. Almost all other revisions have died out, including the 1833 American revision by Noah Webster, the author of the famous dictionary.

The first substantial change to KJV, known as *The Revised Version*, was published in 1881 at Oxford, followed by a parallel revision in 1901 in the United States, known as *The American Standard Version*. As it turns out, there were competing preferences for translation institutionalized in both Cambridge and Oxford, the former preferring a freer translation type while the latter, the more literal. In the end, it was the Oxford tradition which manifested itself in this revision, which, together with its American counterpart is generally recognized as one of the most literal translations of the English Bible. As Eugene Nida states, “These versions are as literal as they can be and still make sense” (Nida 1960: 20). They attempted to maintain much of the phraseology of Tyndale from the KJV while bringing the text closer to a literal translation of the original. *The Revised Version* and *The American Standard Version* were never extremely popular translations, most likely due to the extremely difficult level of readability and what was frequently an even more archaic vocabulary than KJV. In 1952, however, the International Council of Religious

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Education in the United States published a new revision of KJV called *The Revised Standard Version*. Luther A. Weigle, the chairman of the revision committee expressed the goal of this new version: to maintain “those qualities which have given the King James Version a supreme place in English literature” (in Daniels 2003: 738). *The Revised Standard Version* reacted against the excessive literalness of the earlier revisions and went back in the direction of the idiomatic level of KJV. It also incorporated many of the results of critical Bible research since the turn of the century, such as the new manuscript evidence from the papyri.

### **1.4 Western Translation Theory and the Bible in the Modern Period**

#### **1.4.1 Modern Linguistics**

By the middle of the twentieth century, the field of linguistics was also ripe for a change. The advances that had been made in the previous century were ready to give birth to new movements which would stimulate growth in new directions. One important name in modern linguistics is Ferdinand de Saussure, 1857-1913. His famous distinction between *langue* and *parole* became the basis for what would eventually grow into the recognized paradigm of Structuralism, a study of general language as a unified system. This movement was then propelled by such contributions as the book *Verbal Behavior* (1957) by B.F. Skinner. His application of the scientific method to the study of linguistics and specifically the idea of the classification of the relationships between the various parts of a language, increased the influence of Structuralism. This movement, which sought to classify and determine the relations between words, resulted in an extremely productive and influential paradigm shift.

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Roughly at the same time as Skinner, another movement was born under the influence of Noam Chomsky. His approach to language was completely different from Structuralists. His interest in human speech lay in what it revealed about the human mind. This mentalist approach is especially famous for the concept of a kernel phrase and deep structure. These allowed for a separation between meaning and form, positing that the mind generates deep structure (meaning) which is then transformed into one of several surface structures (form) by means of a series of innate rules which can be discovered and mathematically delineated. Both of these linguistic paradigms have contributed greatly to the field of translation theory, although Chomsky himself suggested that his theory was hardly applicable to translation.

#### ***1.4.2 Early Modern Bible translations***

The start of the twentieth century is marked by several fresh translations of portions of or the whole Bible. Against the archaisms of KJV and its subsequent revisions which were often even more awkward to modern English speakers, the majority of the new translations, mainly of the NT, sought to render the Bible into a much more colloquial and modern English. Two such examples are the translations by James Moffat (1924) and Edgar Goodspeed (1931). J.B. Philip's paraphrase of the NT (1952) represents an attempt to produce not only colloquial English but also a freer paraphrase of the text. Philip's translation, unlike Moffat's and Goodspeed's, was billed as a paraphrase from the beginning, as opposed to what was commonly accepted as a translation.

### ***1.4.3 Eugene Nida and Functional Equivalence***

Eugene A. Nida, 1914-present, is almost undoubtedly the most influential figure in modern Bible translation. After finishing his undergraduate degree in Greek, he pursued an interest in Bible translation through the Summer Institute of Linguistics (Dallas). There he was introduced to the field of linguistics, which in turn led him to pursue a Masters and then a Ph.D. in linguistics from the University of Michigan. Soon after finishing his degree, he joined the American Bible Society to investigate “why so many of their publications of the Scriptures were so seldom read and so frequently misunderstood” (Nida 2003: 135). For the next forty years, he served as the Secretary for Translations, a position which took him to every part of the globe and gave him first hand experience with the problems faced by Bible translators in the broadest of contexts. It was from these experiences that Nida drew as he began to write concerning translation.

Although Nida had published a number of books and articles throughout the forties and fifties, including his early book, *Bible Translation*, 1946 and revised in 1961, one of his most influential books on translation is *Toward a Science of Translating*, 1964. He begins the book by showing that the basic conflict between the classic extremes in translation, “(1) literal vs. free translating, and (2) emphasis on form vs. concentration on content [...] are not well defined. For the most part such expressions as literal vs. free, translation vs. paraphrase, and words vs. sense are essentially battle cries for those who wish to defend their own work or criticize the work of others” (Nida 1964: 22). His summary of Bible translation results in the creation of a new term which has been extremely popular in the literature ever since it

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was coined. Nida referred to the previous practice, common in Bible Translation, as *Formal Equivalence*, a source-oriented translation which aims to represent even the formal elements of the text. On the other end of Nida's spectrum is what he calls here *Dynamic Equivalence*, “directed not so much toward the source message, as toward the receptor response” (Nida 1964: 166). In some ways, Nida is not new in his theory (and neither does he claim to be). The idea of receptor response had appeared earlier among theorists such as Nicolas Perrot d'Ablancourt, 1606-1664 (in Lefevere 1992: 36), but Nida's presentation pulls many elements together into a unified, teachable approach, which among other important factors, has helped establish his methodology as an important milestone in translation history. The foundation of translation for Nida rests upon finding the “closest natural equivalent:” the word or phrase in the receptor language which will produce the same response for the modern reader that the original produced in its primary audience. Herein, perhaps, lies the greatest novelty of Nida's theory: up until this point in the history of translation, faithfulness was typically defined on the basis of either word-for-word or sense-for sense correspondence. The former was, as many had noted, rather difficult to achieve and at times deceptive, while the latter was difficult to measure objectively. Nida, however, is able to redefine faithfulness in translation without making reference to the need to follow the exact form of the original. By couching the argument in terms of behavior or more specifically, reader response, Nida, initially at least, avoids the slippery slope of sense-for-sense translation.

Five years after the publication of *Toward a Science of Translating*, Nida published another influential theoretical work on Bible Translation together with

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Charles R. Taber, *The Theory and Practice of Translation*, 1969. This second book “presents certain of these same theories [presented in *Toward a Science*] in a pedagogically oriented order, designed to assist the translator to master the theoretical elements as well as to gain certain practical skills in learning how to carry out the procedures” (Nida 1969: vii). One of the important differences between the first and second book is the emphasis placed upon organizing the material in such a way as to facilitate the training of translators, including exercises and activities to be used in a classroom setting.

Both of these books teach the same “scientific” approach to the art of translation. Whereas the former approach to translation, *formal equivalence*, viewed the process of translation as the direct substitution of equivalents, Nida postulates a three step process (Nida 1969: 3). The source text must first be analyzed to determine meaning. This analysis, however, is complicated by the complex relationships of meaning to grammar as well as specific problems like ambiguity. Therefore Nida proposes an analysis based on the four semantic categories of object, event, abstract, and relation (Nida 1969: 37). All words in a language can be classified under one of these four categories, and these four semantic categories enjoy some sort of intuitive relationship with particular grammatical classes of terms. Generally, objects relate to nouns, events to verbs, abstracts to adjectives and adverbs, and relations to prepositions and conjunctions. The problem arises, however, when these semantic categories are shifted or skewed (Nida 1969: 38, Larson 1984: 30). Skewing occurs, for example, when a noun, which in the most direct case is a thing, refers instead to an event. The translator should therefore rework the text to eliminate skewing in the

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analytical stage. Thus, he should seek to convert all object words into nouns, all event words into verbs, and all abstract words into adjectives or adverbs. This careful analysis makes it possible for the translator to then reformulate the meaning of the text in simple, clear, and unambiguous kernel sentences.<sup>17</sup>

These kernel sentences are then transferred to the target language in the second step. Here Nida deals with various problems that translators face when they move from one language to another such as idiomatic expressions, but by far the most interesting treatment is the subject of implicit and explicit meaning in the text. Nida demonstrates that frequently the implicit meaning of word or phrase in one language does not correspond to what is implicitly understood in a similar term or construction in another language. Therefore, the translator may frequently find it necessary to make explicit what was only implicit in the original or may even leave what was explicit in the original as merely implicit in the translation (Nida 1969: 111). Finally, in the third step, the translator can determine the most natural way to communicate the transferred kernel to the target audience.

The result of Nida's "science" is in essence the same type of translation which Cicero, Jerome, Dolet, Luther, *et al.* had argued for, but under an entirely different framework. Instead of presenting it as a translation which is free from slavery to the words and structures of the original, it is a translation which is faithful to the results of

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<sup>17</sup> One of the major attacks on Nida's theory is that he misappropriates the Generative concept of deep structure or kernel sentences for his own theory (Gentzler 1993: 44). Although Nida did initially make reference to Chomsky and "transformational grammar" (Nida 1969: 39), he has since made it clear that there is a fundamental difference between his use of terms and those of Chomsky: "I was personally pleased to use the term 'kernel' because it fit well the kinds of distinction I was already making between basic combinations of entities, activities, processes, states, characteristics and relationals" (Nida 2003: 141).

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the original. It is interesting to note that in the two major works which purportedly build on Nida's theoretical foundation, the function, or reader response is absent. In both Beekman and Callow's *Translating the Word of God*, 1974, 1988, and Mildred L. Larson's *Meaning-based Translation: A Guide to Cross-language Equivalence*, 1984, the emphasis falls simply upon meaning over form. Beekman and Callow define fidelity by means of two questions: "(1) Does the translation communicate the same meaning as the original? (2) Does it communicate it as clearly and as idiomatically as the original did?" (Beekman and Callow 1988: 34). Larson, in similar terms argues that the translator must find the appropriate form in the target language to idiomatically communicate the meaning of the original. Both of these approaches, while slightly different from Nida's, generally yield the same result and are usually considered methodologies for *dynamic equivalence*.

#### ***1.4.4 Functional Equivalence and Bible Translations***

Nida's theoretical models have inspired a landslide in new translations of the Bible. Starting in the late sixties, multiple translations begin to appear under the label of *dynamic* or *functional equivalence*. Unlike the traditional model of translation, *functional equivalence* truly opened the door for multiple translations. If one starts with the traditional model of translation, seeking to represent the original text as carefully and as accurately as the normal usage of the target language will allow him, he will be somewhat limited in the number of truly different translations he can produce. New translations could revise vocabulary or even "fix" certain mistranslations, but there comes a point when the changes become minimal.<sup>18</sup>

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<sup>18</sup> This of course takes for granted the minor variations that may occur in synonyms or other such minor variations which may serve to distinguish between translations but not between different types

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*Functional equivalence*, however, with its hermeneutic step of back transformations and reconstructions, opens up the field for multiple, significantly different translations. Also, perhaps the simple fact that Nida himself was not directly behind any one translation has stimulated the field as well to continue producing translations.

The first major modern translation which is usually associated with this methodology is the *New English Bible* (NEB). This British translation was first published as a NT in 1961 and then as a complete Bible in 1970. As David Daniell states in his book *The Bible in English*, (2003) “It is absolutely not KJV, nor RV, nor RSV. It is a fresh English voice, and good for the Greek” (748). In many ways the NEB represented many of the scholarly advances of modern textual criticism, and even boasted the name of the famous liberal theologian C. H. Dodd as its general editor. Meanwhile, back in the United States, the Bible Society was working on another new translation to follow Eugene Nida's theoretical framework. In 1966, the American Bible Society published Robert G. Bratcher's *Good News for Modern Man: The New Testament in Today's English Version* (TEV). This new translation, which in 1976 appeared with the OT as well, was inspired in part by a new translation in simplified Spanish for use among tribal groups in South America (Nida 2003: 69-70). According to the Preface, it sought “to follow the original texts [...] in a standard, everyday, natural English, [...] at the [American] elementary school reading level” (Bratcher in Daniell 2003: 758). This common language Bible, which avoids technical, ecclesiastical vocabulary, has become for many synonymous with *dynamic equivalence*.

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of translations.

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Two other important translations appeared in the seventies. The first was the *Living Bible* (NT 1967; OT 1971). Kenneth Taylor, who was working for Moody Publishers during this period, felt the need to make the Scriptures more intelligible, especially for small children. Taylor, however, unlike J. B. Philips who had worked from the original Greek, did his paraphrase from *The American Standard Version* of 1901. The results, surprisingly have been extremely popular, perhaps in part due to an endorsement by the extremely influential evangelist Billy Graham. A few years after the *Living Bible*, the *New International Version* appeared (NT 1973; OT 1978). Under the banner of *dynamic equivalence*, it sought to produce a much more conservative translation than TEV. Other new translations within this tendency include several revisions of the above mentioned versions, specifically those major revisions such as *New Revised Standard* (1990) and the *New Living Translation* (1996). There have also been other new efforts, such as *The New Century Version* (1987), *The Contemporary English Version* (1995), Eugene Peterson's paraphrase *The Message* (NT 1993; OT 2002), and the Lutheran translation *God's Word to the Nations* (NT 1992; OT 1995).

As is common with any strong movement, there has also been a counter reaction to *dynamic equivalence*. Adapting Nida's terminology, a number of versions have appeared in recent years claiming to be *formal equivalent* translations, even arguing for the benefits of this methodology over *dynamic equivalence*. Perhaps one of the most popular has been *The New American Standard Bible* (NT 1963; OT 1970). Unlike earlier revisions of KJV, this attempt was presented as an effort to retranslate while retaining a preference for the phraseology of the traditional English translations.

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The result is a very literal version in the spirit of ASV, but which avoids the archaic and frequently awkward wording that made that version so difficult to read. This period has also been marked by several efforts to revise KJV more directly, the most famous of which is *The New King James* (NT 1979; OT 1982). The major difference between this revision and all of the previous revisions mentioned is that here the original language texts behind the translation have not been modified. Instead of dealing with textual matters, the revision is limited to merely stylistic concerns. Other important new translations in this tendency include *The English Standard Version* (2001), a new revision of the *Revised Standard Version*, the collaborative internet-based *New English Translation (NET) Bible* (2001), and *The Holman Christian Standard Bible* (2004).

#### **1.4.5 Current Trends in Translation Theory with Regards to the Bible**

Nida's influence on the field has certainly been great, as all freely admit. And yet, the field continues to develop. Interestingly enough, on the practical side, it is hard to find reference to any theory other than *dynamic equivalence* in the introduction to a modern English Bible. And yet, on the technical side in articles and books, there is obviously a push to refine *dynamic* or *functional equivalence* or even move beyond it.

One voice calling for a revision of *functional equivalence* is that of Ernst Wendland. In his chapter "A Literary Approach to Bible Translation" in *Frames of Reference* (2003), he argues that traditionally *formal equivalence* has been more concerned with what it called the deep structure of the text or its meaning, and has

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tended to ignore some of the higher level factors involved in the organization of the text (Wendland 2003: 200). Instead of focusing rather exclusively on the function of the original, he moves beyond to consider content and form as well (208). Wendland recognizes that at times the focus on meaning in translation has robbed the text of certain recurring literary markers and even deeper meaning, since at times interpretation “is not a matter of either/or, but both/and” (218). He concludes by calling his approach *literary functional equivalence* (LiFE), a “development (and corrective) of, rather than a radical break from, earlier statements on Bible translation developed primarily through the influence of Nida” (228). The inclusion of the term *literary* to the already established *functional equivalence* “enables one to distinguish this significant shift in perspective from earlier descriptions of functional equivalence, in which the literary character of the biblical texts has not been fully considered and focus has been on lower levels of text” (227). Finally in a summary of his approach, he delineates the five principle traits:

-A *discourse-centered, genre-based perspective*, [...]

-A *prominent pragmatic-functional component*, [...]

-A concern for how the overall *situational frames of reference* [...] would have influenced early interpretations of the original document and how the contemporary contextual setting of the translated passage will influence the intended audience's interpretation;

-A focus upon the interrelated *artistic* and *rhetorical* dimensions of discourse, [.. and]

-A special interest also in the *oral/aural* dimension of the biblical message. [italics in original] (Wendland 2003: 228-29)

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This approach represents an interesting development in Bible translation. The traditional approach to translation worked on the level of words and perhaps phrases. Nida's work with kernel sentences and back transformation extended the unit of translation to the sentence. Now, this pragmatic approach widens the focus even more to try to represent even the broadest unit, the entire text itself.

Cognitive grammar has also yielded some very interesting conclusions which are relevant to the field of translation. According to David Tuggy, of SIL, in his paper "The literal-idiomatic Bible translation debate from the perspective of Cognitive grammar", Cognitive grammar adopts the distinction between the *significant*, a phonological structure, and the *signifié*, a semantic structure. But Cognitive grammar applies this same distinction to units as well as individual words; therefore, a given grammatical structure has a recognizable sound as well as its own specific meaning. As far as meaning is concerned, Cognitive grammar analyzes meaning not on the basis of the container metaphor but rather "as windows onto the network of conventional ideas" (17). Cognitive grammar sheds an interesting light on translation, for in translation words in the original must be changed to different words in the target language. While it is possible that some words from the original and the target language may coincide, the translator can hardly expect the majority of the cases to work like this. However, since Cognitive grammar also considers larger units to have meaning, the translator can many times find corresponding structures, especially if he is working between related languages (18). Another interesting insight comes in the area of meaning. If words and structures function like windows, revealing multiple interrelated ideas, then the possibilities of two words or structures from different

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languages revealing the exact same “network of ideas” is extremely improbable. Thus, the translator must consider both the explicit and implicit meaning in both the original as well as in his translation to try to find the word or structure which most closely corresponds to the original. Obviously, from the standpoint of Cognitive grammar, translation always results in the addition, loss or confusion of meaning. “Meaning is too complex, too thoroughly integrated into and dependent on the culture- and language-specific cognitive network, too intricately interwoven with its context, to allow of total reconstruction in another language” (23). And yet, Cognitive grammar's emphasis on the “overall picture” which the cognitive units make up, is a legitimate goal for the translator. Cognitive grammar provides support to both of the current trends in Bible translation, namely the idea that the form of the original message has meaning, but that a similar form in the target language will most likely not communicate the same meaning or meanings without taking into account implicit and explicit information. It calls for a reevaluation of the field with a philosophical framework for how translational decisions are to be made.

One final contemporary direction in translation theory is the application of Relevance Theory (Sperber and Wilson: 1986) to translation. The principal figure in this effort is Ernst-August Gutt, whose book *Translation and Relevance: Cognition and Context* (1991), attacks the current paradigm which offers equivalence as the principal way to evaluate translation. Based on the various difficulties in objectively evaluating equivalence, he suggests that the idea of relevance proves to be a better theoretical basis for translation. His approach to translation works under the assumption that translation is communication rather than simply behavior, and his

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goals are descriptive rather than prescriptive (Gutt 1991: 21). But the true challenge that Gutt faces is the attempt to deal with translation in a more general, overall sense, rather than merely describing a narrow type of translation, such as literary or poetic translation, while ignoring technical translation, for example, the point at which previous theories have failed (99). For Gutt, translation must be considered as interlingual interpretive use based on “what the translator believe[s] to be relevant to his contemporary [sic] audience” (117). Perhaps the simplest summary of this theory lies in an analogy between quotation, or intralingual interpretive use, and translation, interlingual interpretive use. A speaker who wishes to make reference to something another speaker has said will choose to do so either by direct or indirect quotation, depending on which he deems to be more relevant in a particular situation. “Indirect quotations depend on resemblance in cognitive effects, [while] direct quotations depend on resemblance in linguistic properties” (126). And so, by means of analogy, he establishes two basic types of translation: direct and indirect.<sup>19</sup> The difference between these two categories, however, does not merely lie in the treatment of form and/or meaning, as most previous theories suggest. Rather, “the crucial point is that direct translation presumes to [communicate the originally intended interpretation] in the context envisaged by the original communicator and not in any context the receptor audience may happen to bring to the translation” (165). Semantic and stylistic elements often cannot be retained directly in translation because of the asymmetrical relationship between languages, and yet, a translator may seek to use structures that

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<sup>19</sup> Gutt defends his limitation of types of translation to two, instead of three or more as others over the course of translation history have argued in the following way: “The answer is that this is natural on the assumption that interpretive resemblance is a graded notion that has complete resemblance as its limiting case: indirect translation covers most of the continuum, and direct translation picks out the limiting case” (Gutt 1991: 164).

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will communicate similar clues (127). For example, it would be valid to translate the Amharic greeting “*t'ena yist'illiñ*, literally 'May he give (you) health on my behalf!' by an English expression like *hello*. Though this expression does have a semantic representation, involving concepts like giving and health, no thought of these seems to cross people's [sic] minds when they exchange this greeting” (149). Gutt stresses that it is important to note that direct translation does not necessarily succeed in perfectly communicating the original interpretation, but rather that it presumes to do so: “it creates the *presumption* of complete interpretive resemblance. [... Direct translation] gives the receptors important information about the informative intention of the communicator. It entitles them to consider all the explicatures and implicatures which they can recover with respect to the original context as having been part of the intended interpretation of the original” (186). Indirect translation, in contrast, does not have the same “demand for the translation to be interpreted with regard to the original context” (165). Rather it carries “the presumption of complete interpretive resemblance” “in any context the receptor audience may happen to bring to the translation” (165). Gutt's work in translation theory presents an extremely plausible and profound analysis of translation which promises very interesting developments for the future.

These modern tendencies in translation, along with others that have not been included here, point to possible directions which the field may take in the future. And yet, none of them have had a noticeable effect on English Bible translations, as of yet. They help to provide a clearer picture of the theories which preceded them and will hopefully result in new translations which will further the field in the future.

## **1.5 Conclusions**

There are multiple ways to translate, but traditionally there has been an established pattern in Bible translation. Perhaps one of the simplest summaries of translational possibilities appears in Beekman and Callow's *Translating the Word of God*. According to them, all translation, which is made up of “two essential components [...] (1) *form* and (2) *meaning*,” is concerned primarily with meaning; therefore, what distinguishes different types of translations is the way in which they handle the form. “If [the translation's] form corresponds more to the form of the original text, it is classed as *literal*; if its form corresponds more to the form of the receptor language (RL), then it is classed as *idiomatic*” (1984: 19-20). They continue to further distinguish two more positions on the continuum between the two poles of “highly literal” and “unduly free,” extremes which they call “unacceptable translation” (21): the first is called “modified literal” and the second “idiomatic.”

The LXX, the *Vulgate* and KJV must all be considered some degree of modified literal translation, according to the above mentioned system, for all find some middle ground between a complete literalism and a freer paraphrase. The term modified literal seems to describe them well, for they all contain some very literal elements in the translation, and yet none of them swings too far from its conservative roots. However, in the last half of the twentieth century, largely connected to the influence of Eugene Nida, Bible translation has experienced a noticeable shift. Whereas the previous versions had sought for a balance between strict literalism and free paraphrase, Nida established his position as a middle ground between what he called *formal equivalence*, a position which is not the same as literal translation, and free

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imitation. This new pattern, which Beekman and Callow distinguish as *idiomatic*, has produced dozens of new translations of the Bible in English alone, not to mention in the hundreds of other languages around the globe. In light of this significant change, it is valid to ask what kinds of differences actually exist between traditional and modern translations. In fact, it may even be posited if there is actually any objective way to measure the differences of this new, scientific approach to translation.

## ***Chapter 2: Methodology***

### ***2.1 Introduction***

Because translation is a personal undertaking which is marked by constant, individual choices, no two translations are exactly the same. And yet, as has been shown above, over the course of history, certain societies or cultures can fall into a generally accepted style of translation. In the specific case of Bible translation, this tendency can be labeled as a modified literal approach in the majority of the major translations of the Bible up until the twentieth century. However, in the last half of the twentieth century, there has been a visible shift away from this former practice in translation in favor of a much more idiomatic style of translation. Any reader who picks up two representative translations from these two tendencies can readily note the difference, but is there any way to study and perhaps even measure this difference in a more objective way?

There are numerous studies which have attempted to compare translations of the Bible (Wasserman 2001; Strauss 1998), and yet what frequently appears falls into two categories: 1. either the comparison focuses on key words or phrases, because of their immediate interest, or 2. the comparison signals out a particularly important passage which is then compared in what is frequently less specific detail. The problem with

the first approach is that it is often too open to bias. Many times, the words or phrases are chosen to reinforce the comparer's translational preferences. Thus, one who prefers a more traditional model of translation might choose certain stylistic features of the original which could help signal the reader of certain important literary characteristics in the book. His study would of course show that there is a series of traditional translations which tend to maintain these stylistic features and thus provide keys to interpretation which are missing in many of the modern translations. On the other hand, one who prefers a more modern approach to translation might choose certain hard figures of speech which do not communicate well in literal translation. His study would subsequently show how the traditional versions fail to bring out the proper meaning which was apparently evident to the original audience, as the newer translations frequently do. What would truly be interesting would be a more extensive approach to translation analysis, one which is not presented as a defense of or argument for a specific type of translation; rather a description of what is really happening in translation.

The present dissertation is designed to do just that. It is not meant to show the superiority of one translation or even type of translation over another. It seems to me that such questions of superiority or correctness must take into account both the goals of the translator as well as the needs of the readers. Therefore, it would be impossible to compare in a truly fair manner two translations realized in different moments in history for vastly different constituents. This is not to say, however, that an individual reader may not have a strong feeling or even a preference for a certain type of translation or even one specific translation. Of course, each person can and most often

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will choose a translation or translations which most conform to his own ideology and needs. Rather, this study seeks to hold back that class of judgment in favor of a more informed study about what is really happening in Bible translation, behind all of the labels. While it seems clear from the theoretical side of the study that there is a vast difference between the *formal equivalent* and the *dynamic equivalent* versions, the question remains about what exactly that difference really is. Certainly it is too simple to say that the traditional way of translating focused *only* on the form of the original, just as it is too simplistic to say that the modern translations focus *exclusively* on the meaning. It is impossible to imagine that the modern versions could work completely unaffected by the form of the original, just as it is unthinkable that the traditional versions are not concerned also with the meaning. So, how can a comparative analysis be organized to study these translations in a more systematic way?

## **2.2 *The Instrument of Measurement***

### **2.2.1 *The Initial Construction of the Instrument***

I would like to begin with a proposal for a tool which seeks to measure one of the vital aspects of translation: the formal relationship between the original and the target text. While it is abundantly clear from history that translation is much more than grammatical and lexical equivalents or glosses, there is an innate understanding in humans that certain words are related to others across language barriers. Obviously, Linguistics has done much, especially in the last century, to dispel many of the erroneous concepts about equivalence, but there is still some undeniable relationship between the words or phrases of the original and those of the target text, even if the former are seen as mere stimuli that produce the latter.

William Wonderly developed an interesting methodology for analyzing translations which Eugene Nida includes in his book *Towards a Science of Translating* (1964: 184-192). Nida presents this methodology as part of a proof that there are noticeable differences between translations. It begins with the original text in which each word is numbered. Next the text undergoes a process of minimal transfer. Here each word of the original is glossed with an English term. Certain words must be added in this step because the target grammar requires them. These words are marked with italics. For example, English modal auxiliaries are added to show the meaning of the Greek subjective verbs. Also, word order must frequently be changed. For example, English subjects must be placed before the verb. The numbering maintained from the original clearly shows these changes. Thirdly, some concepts may have to be altered. These changes are marked with small capitals. For example, the initial verb, *ἔΓΕΝΕΤΟ*, in John 1:6-8 has traditionally been translated with an English expletive construction (*There CAME/was*), even though the verb in Greek does not follow the same type of construction. Fourthly, some words must be omitted, which are marked by asterisks. For example, two of the translations delete the possessive relative pronoun *whose* in John 1:6, as well as the conjunction *but* from verse eight. Finally several translations are then compared to this example of minimal transfer. In Nida's example, he compares *The American Standard Version (ASV)*, *The Revised Standard Version (RSV)*, *The New English Bible (NEB)*, and J. B. Philip's *Modern English Paraphrase (PME)*. The changes between the minimal transfer and the translation are then tallied: changes in order, omissions, structural alterations, and additions. These statistics can then be weighted and analyzed to produce a numeric evaluation of the

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translation which serves as a summary of the comparison. In Nida's example, John 1:6-8 receives a 3 in ASV, 41 in the RSV, 79 in the NEB, and 141 in the PME (191).

The truth is that this type of comparison sounds very interesting. And yet it has several limitations. It serves to compare translations of a single passage, but cannot be expanded easily to take in larger units of the text for it does not take into account the length of the passage in question. Also, the initial minimal transfer stage is open to some subjectivity. One researcher's idea of *minimal* transfer may not coincide with that of another researcher. Also, the methodology is limited to one language. There is no way it can attempt to compare translations across languages or even across time in the same language because of the initial stage of minimal transfer.

For this reason, I am seeking to suggest a similar analytical tool to study translations, but which will be more open to broader application. The basis of this proposed tool is a horizontal arrangement of the original and target text designed to explicate the relationships between the two in a more evident way. This should provide a much clearer presentation than the linear format of Wonderly's original methodology.

The best format I could find for this arrangement is a spreadsheet. In one numbered column I have started with the individual words of the source text, one on each line. In the adjacent columns, I have placed the word or phrases of the various translations, so as to allow for a horizontal scanning of the different treatments of the same source text word. While the first column obviously follows the order of the original, the subsequent columns as a general rule do not. The words in the

translations must therefore be numbered so as to be able to reconstruct the text of the translation as well as to be able to compare the order followed in the translation with the order of the original.

The Hebrew texts from the OT presented a special problem. Since Hebrew employs a very different morphological system, it is in many ways difficult to compare with English. The fact that so many Hebrew prefixes and suffixes translate into English as free morphemes makes a direct comparison difficult. Therefore, I have laid out the Hebrew from what we might call an English point of view. I have separated on different lines the prefixed conjunctions from the noun or verb, the prefixed prepositions from their objects, objective suffixes from the verbs, and suffixed absolute pronouns from the construct nouns. However, so as to maintain an accurate word count, I have labeled these suffixes and prefixes as a,b,c in relation to the entire word. Thus the fourth word in Hosea 2:1 *וְלֵאחֶיךָ יְכַמְרֵנִי*, *and-to-the-sisters-of-you*, is numbered as *and* 4a *to* 4b *the-sisters-of* 4c *you* 4d. I will always refer to these simply as morphemes, even though I am really speaking only about the morphemes that are independent words in English.

Before proceeding any further, I must state very emphatically that this tool which is here proposed and described is limited in its ability. As I have stated earlier, it is designed to deal with one particular aspect of translation: the formal relationship between the source and the target texts, and therefore a comparison between different target texts. This tool does not and in fact cannot measure meaning. What is more, modern linguistics has shed much light on the deep subject of meaning, and it would

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be senseless to think that with charts and numbers one could measure something so complex as meaning. This tool does not seek to show which translation most closely resembles the meaning of the original, or how effectively one translation communicates the meaning as compared to another. It is designed to measure only the amount of formal shift between the original and the translation. From an initial standpoint, I must start out with the assumption that all of the translations are legitimate representations of the meaning of the original. My only concern here is to compare what forms they have chosen to communicate the message of the original.

### ***2.2.2 The Analytical Components***

So far, this tool consists of a vertically arranged source text followed by horizontal relationships in the various target texts, with the simple addition of numbers to show the changes in order necessary for its presentation in the tool. Now, however, enters the first step of analysis. It seems generally accepted that there are a limited number of categories for translation adjustment. In other words, when a translator works on a text, he will find it necessary to make certain adjustments that will cause his translation to vary in a greater or lesser degree from the form of the original. These adjustments of course are designed to make the translation communicate the message correctly. His translation will either add, subtract, or change specific words or concepts (Nida 1964: 226-238).

The first category of adjustment is addition. Sometimes, a translator will find that in order to convey the message he is trying to communicate, he must add a word or a concept. Sometimes, this need arises simply because of asymmetrical

relationships between the grammars of two languages. If one attempts to translate the NT into English, he will find that *koine* Greek quite naturally will leave a stative verb elliptical, while English grammar will usually require the verb to be explicit. Here, it is also extremely helpful to maintain the distinction between explicit and implicit information, which occurs so frequently in much of the modern literature about Bible translating. The original text will frequently contain implicit information which the original readers would have understood immediately. For example, the rather concise narrative style of Mark may lead the translator to add pieces of information which were merely implied or implicit grammatically in the original. Hebrew presents an additional problem. It contains one more grammatical category for nouns than English has: singular, plural, and dual. When a translator comes across a dual noun in Hebrew, he must determine if he should explicitly state what Hebrew grammar communicated implicitly. Is it sufficient to say “horses” or should he say “two horses” or perhaps “both horses.” The translator is not adding words at will because he believes the original communication was somehow lacking. He is merely adding that which he deems necessary to communicate correctly the sense of the original. The tool that is here proposed will note places where words or phrases are added to the translation, independently of whether or not those words carry any explicit relationship to the word in the original. All added words will be marked with brackets.

The second category of adjustment can be labeled as deletion. This is really the opposite case of the previous category. Whereas addition frequently becomes necessary when the original text contains information which the translation could not communicate implicitly, deletion may happen when the source text contains explicit

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information which the target language may communicate implicitly. For example, languages tend to differ in the way they use grammatical elements such as the article. Greek, for example, frequently uses a definite article with a proper name or a specific noun. Thus, throughout the NT there are numerous references to *the Jesus* or to *the God*. From the point of view of English grammar, these concepts are already considered definite, and therefore no article is necessary. For this reason, almost all English translations delete the articles from these words. In other situations, words may be deleted simply because they do not seem necessary in the translated text. The Hebrew use of the *waw*, (*and*) may sound repetitive in English if it is translated with the same conjunction every time. A translator may choose to suppress these types of formal features on the grounds that they create a negative influence on the overall style of the translation. I will note all deletions by use of the letter x in the adjacent columns with the word in question.

Finally the third category of adjustments are changes. While it is clear that every gloss is automatically a change, for words are not universals, there is a sense in which there are certain formal features which can be understood to be some type of equivalent, if not in meaning, at least in form. Thus, the translator may find that the use of the present tense in Greek narrative to be distracting. Thus he may change the present tense Greek verb into a past tense English verb. He may decide that the passive voice constructions that are so common in Matthew's gospel would be much more vivid if they were changed to active voice. Or simply he may find it most natural to represent the construct absolute chain in Hebrew with a single noun phrase: for

example, “the brothers of you” is changed into “your brothers.” Here the translator has chosen to modify the specific word class or category of the original word.

It is interesting to notice that all translations adjust the text in the ways stated above. Even those which claim to be extremely literal are not completely consistent in their application of adjustment procedures. Normally a supposedly literal translation might be very careful about some of the more overt adjustments, but it is full of more minor adjustments, for if no adjustments were made, the resulting translation would be so difficult to read that it would be of little use to anyone who did not have a working knowledge of the original language.<sup>20</sup> An interlinear translation may perhaps be one of the few places where very few of the above mentioned adjustments occur, for the translation must follow the original word for word.

### ***2.2.3 The Analytical Procedure***

With these three broad categories of additions, deletions, and changes in mind, I may now propose a system of more specific analysis for comparing translations with an original and thus establishing a comparison among themselves. Nida recognizes the same three basic categories mentioned above in his chapter “Techniques of Adjustment” in *Toward a Science of Translating* (1964: 226-238). He even proposes the following specific subcategories. Under additions, he mentions seven: (1) filling out elliptical expressions, (2) obligatory specification, (3) additions required by grammatical restructuring, (4) answers to rhetorical questions, (5) classifiers, (6) connectives, and (7) categories of the receptor language. For deletions, he gives six

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<sup>20</sup> One is reminded of Jerome's statement: “If one translates each and every word literally, the passage will sound absurd” (in Robinson 1997: 26).

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more: (1) repetitions, (2) specification of reference, (3) conjunctions, (4) transitionals, (5) categories, and (6) formulae. And under alterations he includes seven more: (1) sounds, (2) categories, (3) word classes, (4) order, (5) clause and sentence structure, (6) semantic problems involving single words, (7) semantic problems involving exocentric expressions. Several of these categories may be too language specific for the concerns of this study, such as modifications of sounds. Nida here refers to sound modification in transliterated words, specifically when a transliterated word coincides with an existing word in the language. But the general structure of Nida's categories will serve as a good basis for a more detailed analysis of the different types of translation adjustment. The question is what types of adjustment frequently appear in traditional translations, as opposed to those which appear in modern translation. On this basis, it will be possible not only to measure an objective difference in translation practice, but also to go beyond and create a more specific description of translation practice.

I have simplified each of these three categories down to a minimum of specific subcategories roughly based on Nida's work stated above. These subcategories are designed to provide an adequate account of the specific types of additions, deletions, and changes throughout the ten passages included in this dissertation. I will be using five subcategories to describe the specific types of additions. The first involves additions in the case of elliptical constructions. These constructions are primarily verbs, and specifically stative verbs or verbs in parallel constructions. The second type of addition includes those words which are required by the target grammar in order to function in a natural way with other structures in the verse. These words might include

a specific object pronoun for a verb which is transitive in English even though the verb in the original did not require any such explicit object. The third category of additions involves a change of status from implicit to explicit. There is much information in language which is implicit in the structure. When this information is overtly stated in the translation, it is viewed as an addition, even though the idea existed in some form in the original. For example, the original might simply use the verb *to enter*, while the translation could possibly give *go home* (cf. Ruth 3:17). There is no specific word in the original which relates to the concept of *home*, but the destination does seem to be implicit in the verb of motion. The fourth subcategory of addition involves new connective words. These words may well be conjunctions, which detail the specific relationship between clauses where the original has no specific conjunction. But this subcategory also includes adverbs which frequently specify the exact relationship of a more general adverbial phrase. The final subcategory of additions are semantic additions, any material which is genuinely new to the translation. These semantic concepts were not in the original in any form, neither elliptically nor implicitly. There are relatively very few examples of this type of addition, because the majority of the translations seek to limit themselves to translating what is actually in the original instead of adding new information to the original.

The broadest category is that of deletions. Here I have chosen to use seven subcategories to classify the types of words which are not translated. The first subcategory involves the deletions which result from the lack a specific category of words in the target grammar. These words tend to be function words which the target

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language does not have, and must therefore be deleted. Hebrew, for example contains a function word which identifies a definite direct object. This term fulfills a very specific grammatical function, but has no direct translation and is completely unnecessary in English. The second type of deletion, like the second category under additions, are those which are based on the rules of the target grammar. For example, Hebrew and Greek frequently use a definite article together with another determiner, such as *the these* (cf. Ruth 3:17 or Romans 5:2). Since English grammar cannot use both of these determiners together, the translation must choose one and delete the other, or it will sound completely unnatural in English. The third type of deletion, parallel with the third subclass of additions, involves explicit information in the original which is left implicit in the translation. This is considered a deletion, because there is no one word which translates the explicit concept in the original, even though there is a sense in which the reader should still be able to understand the information. The fourth is the deletion of specific connective words. Once again, as in the parallel category under additions, these include not only specific conjunctions which are deleted from the original, but also adverbs which specifically state the relationship between grammatical parts. Frequently, however, this type of deletion involves the simple elimination of a conjunction. Hebrew style tends to use simple conjunctions far more often than common English style does. This feature, which is often repeated in *koine* Greek, can often break up the English text significantly, and so is therefore often deleted. Next are the deletions of formulaic expressions. These expressions are language specific idioms or figures of speech. Frequently, there is little new information communicated in the idiom, and so it may easily be eliminated without

significantly changing the total information communicated. For example, the common structure for introducing dialogue in both Hebrew and Biblical Greek is to use the phrase *he answered and said* (or more literally, *answering he said*). This formula can easily be reduced to the more specific of the two verbs without any apparent loss of content. The sixth type of deletion occurs in the elimination of repetitive material. This type of deletion is particularly common in parallel constructions where the translation does not reproduce all of the elements which are repeated in the two phrases. The deletion may involve only the verb, or it may involve also a second or a third repetition of the direct object or another noun phrase. The final type of deletion, like the last type of addition, is the most radical: semantic deletion. This happens when specific material disappears from the translation with no specific element designed to communicate that information. This category usually involves an apparent oversight in the translation in which a word, phrase, or clause is skipped altogether, or such a complete restructuring of the verse that the word or phrase is left out.

The last general category, changes, will be divided into six more specific subcategories. The first are the changes in specific categories. This involves a change within the different categories belonging to that word. For example, a noun may change from singular to plural, or from definite to indefinite. A verb may change from second to third person, or active to passive voice. The second subcategory is very similar, but involves a change outside the specific word itself, a change in word class. Here an abstract noun might be translated as its cognate verb, or an article replaced by a demonstrative adjective. The third type of change happens when specific formulaic expressions such as idiomatic expressions or figures of speech are modified in some

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way. This modification may involve a substitution for a similar figure of speech or expression in the target language, or simply a more literal expression of the idea communicated by the formulaic expression. The fourth subcategory is that of descriptive substitutes. In this case, a word in the original is translated by a longer phrase which helps explicate certain aspects which would be otherwise lost, since there is no single term in the target grammar which communicates all of the specific components of meaning involved in the original term. The fifth subcategory is similar to the previous, but in this case, the translation does not expand in words, but rather in meaning. In this case, the translation uses a noticeably more specific word in the translation than was present in the original. For example, a more generic and possibly confusing pronoun may be exchanged for its specific antecedent, or an extremely generic verb such as *said* may be transformed into the much more specific verb *replied*. This change also occurs in the opposite direction, although not as frequently. Sometimes, a more generic word will substitute a more specific word in the original. This is especially true in the current issue of gender neutral translations where words like *man* or *him* are often replaced with more generic terms like *people* or *them*. The final subcategory involves semantic changes. Here the translation in question actually modifies the meaning of the original, giving a different interpretation to the original. Frequently, these are not major modifications, but they are definitely important in the specific information which is communicated.

These eighteen subcategories can be summarized under eight different headings. The first, the deletion of words which lack specific equivalents in the target language, is unique to deletions, for what else could the translator do in this situation. The

second heading deals with parallel constructions or elliptical constructions. Here elliptical words may be added or repetitive words may be deleted. The third heading involves implicit and explicit information. The additions involve the change of status from implicit to explicit, and the deletion, the change from explicit to implicit. The next general heading involves the treatment of connective words, which may be either added or deleted. The fifth heading involves the influence of the target grammar, which may require or at least permit that in a given structure, words may be added, deleted, or changed. These changes may include rather minor variations within the same word (modification of category) or changes between word classes. The sixth heading deals with the semantic message of the communication, which may be added to, deleted from, or modified in some way. The eighth heading is specific only to changes and involves an expansion either on the level of the word (descriptive substitute), or the more general idea of the translation, (a change in the degree of specificity). The chart belows sums up the relationship between the three categories of addition, deletion, and change, and the eighteen subcategories which will be used throughout the analysis of the data below.

<i>Additions</i>	<i>Deletions</i>	<i>Changes</i>
	1. Categories	
2. Ellipsis	2. Repetitions	
3. Implicit to Explicit	3. Explicit to Implicit	
4. Connective words	4. Connective words	
5. Grammar	5. Grammar	5. Categories/word classes
6. Semantic	6. Semantic	6. Semantic
	7. Formulaic	7. Formulaic

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<i>Additions</i>	<i>Deletions</i>	<i>Changes</i>
		8. Descriptive/Specificity

With these three broad categories in mind, I may now propose a system of analysis for comparing translations with an original and thus establish a comparison among themselves. Each translation must first be compared to the original to look for examples of addition. These additions will be marked in the translations by means of brackets [ ] and then tallied below. As stated earlier, the purpose of this tool is simply to measure the amount of formal shift between the original and the translation, and at this point an addition is simply an addition. Deletions can be marked with an “x” in the column adjacent to the original text and then tallied below. Finally in the third place, there are many different types of changes which are common in translation. All of these changes will be marked in the translation by means of lower corner brackets {}. Finally, the results will all be tallied below, once again with no special attention to the individual types of adjustment which I have specified above.

There is one final type of adjustment which has not specifically appeared as of yet—although it could be included under the category of change—but is nonetheless interesting from the standpoint of this study: order. This is more specifically the relationship of words and concepts to one another. Once again, this is not designed as a judge of the translation. It is clear that the order of words and phrases must be modified in a translation, unless two languages share the same exact syntactical system. This element, like the other three which appear above, simply serves as another indicator as to the amount of formal shift which is present in the translation.

As with the other categories above, here I have distinguished several subcategories. The first are changes in the order of individual words. This analysis is somewhat complicated by the fact that English syntax varies so drastically from the original languages of the Bible. Of particular difficulty is the English auxiliary verb, which is often separated from the main verb by one or even several words. In these situations, I have joined the auxiliary to the main verb for the sake of counting. Thus if the original places the negative before the verb, the English construction *do not go* would not represent an example of a variation in word order, because the negative still comes before the principal verb. However, if the original places the negative after the verb and the English translates it as *had not been*, then the word *not* would be counted as a variation in word order, for the English translation places the negative immediately before the principal verb. The second subcategory of order deals with phrases: words which are maintained together, but out of place from the position the same phrase in the original maintained. These will be counted for the length of the phrase. Thus a short phrase like a transposition of a subjective noun phrase and the main verb of the sentence is not counted the same as moving an entire clause to a different place in the verse, or even moving it to different place in the paragraph.

#### ***2.2.4 The Results***

The results of the analysis discussed above must then be brought together into one number to represent the amount of formal shift present in the translation. While it would be possible to create this tally for an entire paragraph, it seems more manageable to break it into smaller units. Therefore, the analysis roughly follows the verse divisions. Frequently, these divisions involve independent sentences in the

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original, especially in the case of the Hebrew. There are times, however, when this unit is too small for the analysis. For example, if there happens to be a more radical reordering of the clauses in one version, and an independent clause from a later verse is moved up in the paragraph, then the analysis must treat the entire selection together, or else it would be impossible to show this modification in order. In these cases, the analysis must group two or three verses together in order to function correctly.

At the end of each passage then, all of the tallies from the additions, deletions, and changes must then be combined to generate one number to measure the amount of formal shift which is present in the translation. This number begins with the simple addition of the four categories mentioned above: the number of concepts that the translation has added, deleted, or in some way changed, as well as the number of modifications in word order. These numbers can show very clearly that there is an actual difference between translations, and yet, they are not suitable for comparison outside of the same verse. Obviously, the longer the verse, the more possibilities there are for additions, deletions, changes and order modifications. Thus, there would be a higher possibility for a larger score. Genesis 2:4, for example, contains eighteen different morphemes, according to the system of counting explained above, but the next verse contains thirty-two. The best way to make these results comparable is to take the sum and divide it by the number of words in the verse. Thus a short verse could potentially result in the same score as a longer verse, assuming of course that the additions, deletions, changes, and order modifications occur in roughly the same proportion.

Next, the relative length of the translation must be factored in. The sum of additions, deletions, and changes in no way represents the real length of the translation. The addition of either one word or of an entire phrase both count as a single addition, for up to this point, the analysis has treated mainly concepts rather than actual words. In order to represent the actual length of the text, the sum of the additions, deletions, and changes should be multiplied by a percentage which represents the real length of the translation compared to the original. This percentage is obtained by dividing the number of words in the translation by the number of words in the original. As has been mentioned above, in the case of the Hebrew, this number does not represent actual words in the original, but rather all morphemes which are free in English: prepositions, pronominal suffixes, and conjunctions. The most common situation is for the translation to be longer than the original. For example, if the verse in the original contains ten words, and a given translation has eleven, then we would find a percentage of 110%. However, sometimes the translation may be shorter than the original. If in the same verse mentioned above, another translation contained only nine words, it would generate a 90%. Both of these translations differ from the original by the same amount, 10%. In other words, percentages below 100% are modified so that the multiplication will take into account the amount of variation from the original. Thus 80% generates the same results as 120%, and 70%, as 130%, etc. But this percentage alone is still not a sufficient measure of the actual length, for it does not take into account the deletions, only additions and changes. Two translations may contain roughly the same number of words, but one may expand numerous concepts and delete several terms which appear in the other translation.

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And so, to this overall percentage of the amount of variation between the translation and the original will be added the percentage of deletions. Thus if a translation of an original text made up of ten words contained twelve, the length would be 120%. But if the translation also contained two deletions, then another 20% would be added to the overall percentage of length, and the sum of the additions, deletions, and changes would then be multiplied by 140%. While it may seem that this in effect double counts the category of deletions, it actually does not. The initial sum looks at the shifts in the concepts of the translation (additions, deletions, and changes), while the percentage views the same categories from the stand point of the number of words. This allows the analysis to distinguish between a situation where a translation adds a single word as opposed to another translation which adds an entire phrase. These numbers can then be gathered and averaged over a representative sampling of passage to generate the mean amount of formal shift which is present in a version.

Let us look at a concrete example of this tally system. In Genesis 2:4, the Hebrew contains eighteen different morphemes in one sentence. The KJV contains two specific additions, zero deletions, four changes and two simple word order modifications. These numbers must next be converted into percentages. Thus the sum, eight, must be divided by eighteen. Therefore the result of the initial sum is 0.44. Next, the twenty-eight words of KJV compared to eighteen of the original results in 156%. And since there are no deletions in this verse, the number will stand as is. Therefore, the sum of 0.44 must be multiplied by the difference in length (1.56), resulting in 0.69. For the sake of comparison, I have multiplied this number by one

hundred so as to make it a little easier to work with. Therefore, the score for KJV in Genesis 2:4 is 69.

The same verse in TEV, however, contains three additions, four deletions, four changes and two order modifications. Thus, the sum of its tallies, thirteen, must then be divided by eighteen, resulting in 0.72. Next, TEV contains only fifteen words, compared to the eighteen Hebrew morphemes. Thus, the translation is 83% percent of the length of the original. This percentage must be modified to show the amount of change in the translation, and so it becomes 117%, to which the percentage of deletions must be added, 22%. Thus the sum of the tallies must be multiplied by 139% percent. The result, 1.00, multiplied by one hundred, is 100. The 69 of KJV, compared to the 100 of TEV shows that KJV follows the form of the original more closely than TEV.

Thus, the measuring tool described above takes into account a number of factors which are relevant to the form of the original. First of all, it tallies the number of additions, deletions, and changes in the translation. Secondly, it counts the number modifications in order. Next it deals with the overall length of the translation. Finally, it places all of this analysis in a comparable context by relating it to the number of words in the verse. The final result is a number which is designed to show how closely the translation adheres to the form of the original, and thus create a basis on which different translations can be compared. This numerical result must not be mistaken for something it is not. It is not at all a judge of the superiority of one translation over another. Once again, at the risk of being repetitive, this study is not

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designed to show that the lower the number, the better the translation. If a translation were a truly literal translation, the result would be a zero: there would be no additions, deletions, or changes. The order of the translation would follow the original in every aspect. Even the sentence divisions would follow the original. There would be nothing to tally. Some may jump to the conclusion that this would be an ideal translation. And yet, even if a translation could achieve that degree of unity with the form of the original, certainly it would hardly be readable to the average English reader. All this score is designed to show is how much the translation follows the various aspect of the form of the original.

The numerical score generated through the analytical tool creates a way to objectively compare translations. History and theory suggest that there has been a shift in the practice of Bible translation. A simple reading of different versions results in a subjective feeling of a difference. And specific studies of limited examples show a different handling of various stimuli. But this study attempts to obtain a larger picture of the field by setting up an objective measurement of one important and heatedly debated aspect of translation: the relationship between the form of the original and that of the translation. If the true distinction between the traditional and the modern way of translating the Bible is really *formal* vs. *dynamic equivalence*<sup>21</sup>, then it is logical to expect noticeably different scores between these two types of translation.

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21 I am using dynamic equivalence because it is so common in the field; functional equivalence seems to be more common in the theory books, but modern translations more frequently tend to claim the label of dynamic equivalence.

### **2.3 Deeper Analysis**

The initial analysis attempted to ignore meaning and focus exclusively on form. Through means of numerical tallies, a score is generated to show the amount of formal shift present in each translation. And yet, a formal shift says nothing about the actual meaning of the original. Therefore, it is necessary to follow the initial, superficial analysis with a deeper analysis which tries to take meaning into account as well. The question is what specific types of formal shifts frequently appear in traditional translations, as opposed to those which appear in modern translation. On this basis, it will be possible not only to measure an objective difference in translation practice, but also to go beyond and create a general description of translation practice.

While it is not the purpose of this study to criticize translations, there will be times when faults or what must be considered a mistranslation will be noted. But the main focus will remain on the description of the translations. Here, the horizontal layout of the analytical tool is helpful in comparing translations. It is assumed, once again, that all of the words or phrases on the same line are roughly equivalent. There will be times, however, when it will be evident that there are obvious differences in meaning. One version may add a word or a phrase which significantly modifies the sense of the original. Another version may leave words untranslated that happen to affect the text in a rather important fashion. It is at this level that the analysis will attempt to note more specific tendencies within the two different practices in translation.

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### **2.4 Selection of the Corpus**

#### **2.4.1 Introduction**

In order for the analysis described above to be valid, the study must be based on a representative sampling of the entire body of literature. In the case of the present study, the corpus includes two elements, both of which must be sampled in a representative form. The first is the Bible itself. Obviously it would be impossible to carry out a study like this one on the entire Bible. There are over 30,000 verses in the Old and New Testament, a truly staggering number to try to analyze with any degree of detail. Out of all these verses, there must be some selection for study. And yet, the selection cannot simply be made by chance or at will. It must be somehow representative of the whole. In the second place, this study must limit the number of translations it studies. If the size of the Bible is more than could possibly be studied in one dissertation, then it goes without saying that the number of translations could hardly be accounted for. In 1969, Eugene Nida spoke of 800 languages into which the Bible had been translated (Nida 1969: 1). Currently, the figure is well over a thousand ([www.wycliffe.org/wbt-usa/trangoal.htm](http://www.wycliffe.org/wbt-usa/trangoal.htm) 04/15/2005). Even if one ignores all other translations and focuses only on English, the number is still overwhelming. David Daniell, in his book *The History of the English Bible*, states that in the twentieth century alone there have been some 1,500 new translations of the Bible in English (2004: 769). Once again, the number of translations included in this dissertation must be limited in some way so as to provide a representative sampling of field.

#### ***2.4.2 Selection of the Passages Included in the Study***

If there is to be any selection of passages which will be representative of the entire Bible, there must first be a general description of the contents of the Bible. Once there are established categories of Biblical literature, it is simply a question of choosing example passages from each of the types of literature in the Bible. These categories most naturally bring one to the idea of literary genres. The classification of the genres of the Bible, however, is not as simple as it may at first appear. It certainly can be simplified to the greatest degree by stating that the Bible contains both poetry and prose. However, there is such a great degree of variation in the different types of poetry and prose in the Bible that this distinction is hardly specific enough. Traditionally, the Bible has been divided by its contents. In fact, the order of the books in the English Bible is based not so much on the Jewish structure of the canon—law, prophets, writings—as on the classification of the books as they appear in the LXX which is suggestive of broad genres (Osborne: 1991: 149-260). First come the five books of Moses which contain both history and legal code. These are followed by the rest of the historical books. Next appear the poetic books, followed by the prophetic writings. The order of the NT follows a similar structure: the historical books, the Gospels and Acts, are followed by the epistles and finally John's Revelation. And yet this categorization alone is not sufficient for the purposes here outlined, because within these broad categories are widely varying types of literature. The prophetic writings frequently contain poetry, even though their poetry is different from the lyrical poetry of Psalms. Even the historical books of the OT often contain poetic sections. And the prose of historical narrative is very different from the prosaic

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legislative code. The former relates events, principally in the past tense, while the latter makes broad use of the imperative. From the standpoint of the translator, these categories often hold little importance, beyond the idea of text type and how an equivalent text type can be found in English.

It would seem much more helpful to divide the Bible based on the different discourse styles as well as literary genres. According to Nida and Reyburn (1981: 42-45) there are four basic types of discourse style that a translator may find. They can be classified as narrative, description, argument, and dialogue. These classifications of Biblical texts have a much greater relevance for the translator. The fact that a description takes place in a historical or prophetic book is perhaps irrelevant. Argumentation may take the form of poetry or prose. Therefore, when all of these classifications are taken together, they provide a key for creating a representative selection of Biblical passages. First, all the major literary genres of the Bible must be present: Legal code (Leviticus, and Deuteronomy), historical books (Genesis, Exodus, Numbers, and Joshua through 2 Chronicles, Matthew through Acts), wisdom literature (Job, Proverbs, Ecclesiastes, and Song of Solomon), psalms (Psalms), prophetic writings (Isaiah through Malachi), epistles (Romans through 3 John), and apocalyptic writings (Revelation). Within these broad classes of literature, there should be examples of the four major types of discourse style, which are primarily prose in the Bible: narrative, description, argument, and dialogue. Finally, there must also appear examples of the two basic types of poetry in the OT: lyrical and non-lyrical. For this study I have chosen ten passages to cover the above mentioned categories. This means that one of the major literary genres of the Bible must be repeated. Because the

category of historical books is the largest in the OT, I have chosen two different passages from that category varying only in the time period of the composition. In the NT, I have chosen an example from the Gospels as well as from the book of the Acts, because it is generally recognized that the purpose of the Gospel writers is different from that of Luke in Acts (Carson 1992: 181). And so it seems to warrant a separate treatment. Finally, the size of each passage should be roughly uniform so as to make comparison across passages easier. As a general rule I chose to limit the passages to roughly one hundred words. However, these passages were not taken completely at random within the sections, and neither were they truncated unnaturally at the hundredth word. I have chosen short paragraph units which would roughly provide one hundred words. Once again, as has been stated above, in the OT I have not actually counted independent words but rather what are independent morphemes from the standpoint of English. The actual word count then in the OT passages is much smaller, but from the standpoint of English, the modified word count is much more accurate. If I were to count actual Hebrew words, the variance between the number of Hebrew words and the words of the English translation would be extremely great, and make comparison between the OT and NT difficult. In my actual selection of the passages, I tried to be representative of the Biblical material once again, choosing not just famous or important texts, but also some of what one might call “common” texts which may seem relatively unimportant to the overall development of the book or section they are found in. The passages included come only from the canonical books of the OT and NT. While it would certainly be interesting to include something from the Apocrypha, the fact that not all Bibles include these books makes a valid

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comparison difficult.

As a result, this study will include Genesis 2:4-7 (88 words) as representative of OT historical prose narrative, and Acts 14:1-7 (116 words) as representative of NT historical prose narrative. Ruth 3:13-18 (147 words) is representative of OT historical prose dialogue, and Matthew 16:13-19 (145 words), of NT historical prose dialogue. Exodus 22:1-6 (123 words) serves as an example of OT legislative prose description, and Revelation 9:7-12 (110 words), of NT apocalyptic prose description. Hosea 2:1-5 (105 words) is OT prophetic prose/poetry argument, and Romans 5:1-8 (127 words) is NT epistolary prose argument. Finally Psalm 8 (114 words) represents OT lyrical poetry and Job 28:20-28 (96 words), OT wisdom literature, non-lyrical poetry. Thus in the end I propose six passages from the OT: two from the historical writings [Genesis and Ruth], one from the legislative code [Exodus], a psalm [Psalm 8], a passage from the wisdom literature [Job], and a sample of prophetic writings [Hosea]). Several of these are highly significant passages, either for their immediate context (such as Job 28) or for the Bible as a whole (such as Psalm 8 which is quoted several times in the NT). Others are very mundane passages which are not famous in themselves (e.g. Exodus 22). From the NT I have chosen four more passages: two from the historical writings [Matthew 16 and Acts 14], one passage from the epistles [Romans 5], and one from the apocalyptic writings [Revelation 9]. Even the proportion of passages from the OT and NT is designed to be roughly representative of the amount of material in the OT and NT. All of these passages come from different authors<sup>22</sup> (Moses, David, Hosea, two unknown OT authors, Matthew, Luke,

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<sup>22</sup> All of these passages are from different authors, with the exception of the Genesis account of man's specific creation and the legal code of Exodus, both of which come from the pen of Moses, even

Paul, and John) as well as different periods of Biblical literature (the Mosaic period, the period of the Judges, the united kingdom, the divided kingdom, and the NT period. In total they contain 1,171 words.

### ***2.4.3 Selection of the Translations***

With the establishment of the above mentioned passages, we must now proceed to the limitation of the actual translations which will form a part of this study. As was mentioned above, it would be impossible to study all of the translations of the Bible; therefore the field must be limited in some way. I propose the following five criteria to limit the enormous field of translations down to a workable selection.

First of all, this study will be limited to translations of the Bible in English. Although it would certainly be interesting and informative to compare how other languages have handled the various passages which are proposed for this study, there is no room in this dissertation to explore this question. The specific method of analysis described above does not exclude the possibility of producing such a comparison, but it is outside of the scope of this dissertation, which is limited to the study the English Bible.

Secondly, this study is limited to complete translations of the Bible. Since it seeks to be representative of the entire Bible, it is impossible to include such important versions from the twentieth century as J.B. Philips' paraphrase of the NT. It would also be interesting to have included translations from completely different backgrounds, such as Jewish translations, but since the majority of those translations

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though the first might possibly represent an earlier oral tradition which Moses recorded under inspiration.

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contain only the text of the OT, they do not provide a sufficient base for comparison with other translations. Some of the translations included in this study contain the Apocrypha with the OT. This fact, however, is irrelevant since the examples to be studied will be chosen only from the canonical books of the OT and NT, which all of the translations contain.

In the third place, this study will focus on translations which were made from the original languages of the Bible. Those versions which were translated from the *Vulgate* or from other modern languages could quite possibly be very interesting and yield many helpful insights on translation, but the fact that they are filtered directly through another translation makes them difficult to compare with other translations which come directly from the original languages. Translations like the very popular *Living Bible* must be excluded, since it was paraphrased from *The American Standard Version*. This, however, does not necessarily exclude revisions of a translation. It would be a mistake to exclude all the major revisions of *The King James Version*, or even *The King James Version* itself, since it was merely a revision of previous versions. These revisions were carried out from the original languages in an attempt to retranslate while maintaining phraseology characteristic of the original translation.

In the fourth place, this dissertation will focus on those translations which have withstood the test of time and established themselves as important, long-standing translations of the Bible. Obviously, this fourth criterion is rather limited when evaluating modern translations, especially those current translations which have just been released on the market. And yet, translations of the Bible which have a relatively

narrow constituency or are produced in a tight sectarian framework are unlikely to make an important impact on the field in general. This study attempts to point out the broad tendencies in the field which are marked by the most influential translations of the Bible. These four criteria mentioned up to this point significantly limit the field of Bible translations. And yet, there are still too many translations for all to be included in a detailed study such as has been proposed above. Therefore I present one final limitation.

And finally, this dissertation will consider an equal number of traditional and modern translations. Traditional translations, in this context, are those which follow the model established by *The King James Version*. Modern translations, which are not to be confused with current translations, are those which break from the type of translation in KJV and follow what is commonly called thought-for-thought translations, or perhaps in a general sense, *dynamic* or *functional equivalence*. I have chosen to limit the study to ten of the most important translations of the English Bible; therefore, I must limit the study to only five traditional versions and five modern versions. Below I present the ten translations I have chosen as well as a brief description of each one. I have attempted once again to be as broad as possible in the selection of translations, including translations from the TR as well as from the critical text. Most of the translations are the work of a team of translators, but several include the work of an individual translator. There are both conservative as well as liberal translations. There are translations which represent Protestants, Evangelicals, and Catholics, as well as those which are ecumenical. These ten translations also represent the various periods of the history of the English Bible: seventeenth and

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eighteenth century (KJV), nineteenth century (ASV), early twentieth century (RSV), 1960's (NASB, TEV), 1970's (NEB, NIV), 1980's (NJB), and current versions (HCSB, MSG). In order to provide a better understanding of the above mentioned choices, a brief summary and history of each translation will be presented below.

### ***The King James (1611; 1769)***

The first translation included in this study is *The King James Version*. It would seem almost inconceivable in a study of the English Bible not to include this translation. It has been perhaps more influential than any other single translation in English. Even though the language may seem out of date to the modern reader, the version sounds majestic and beautiful. The use of the archaic pronouns *thee* and *thou* throughout have come to sound like Scripture to many. As has been pointed out earlier in the history of this important translation already included above, *The King James Version* represents more of a revision of previous translations than a completely new translation. William Tyndale set a course for the English Bible with his translation of the NT, which was revised several times and served as the basis for many subsequent translations. These efforts finally culminated in the 1611 publication of what has come to be known as *The King James Version*. The original publication which was designed to be used in Anglican churches throughout England contained the Apocryphal books of the OT which had traditionally been included in translations ever since the LXX, in addition to the thirty nine canonical books. It was only until later when the controversy over these books came to a head dividing Protestants and Catholics that KJV began to be printed without these books. Due to errors in various printings, there were many different, early revisions of the text, which strangely

enough were often named for the errors that they corrected. The revision of the text which is most commonly found in print today is the 1769 revision, which is the text which will appear in this study.

In spite of the difficult reading level of this version, it has continued to be popular. This popularity has been propelled even more in the last half of the twentieth century by the King James Only movement. In its various flavors, this movement claims that KJV is the only faithful translation of the Bible. Some support the position that the translators were divinely directed to produce a perfect translation, while others argue simply that it is the best scholarly representation of the best manuscripts, and therefore, it cannot be or has not been bettered by modern translations. The text behind KJV is basically the MT of the OT—although there are instances where it does not follow the MT (e.g. Ruth 3:15)—and the TR in the NT. KJV parallels the Jewish practice of substituting God's divine name, commonly referred to as the Tetragramaton, with the more general term Lord. It signals this substitution by placing the word in all capital letters.

The text of KJV is set up with each verse beginning a new line, rather than larger blocks of text. Paragraphs are commonly noted by use of a small paragraph symbol after the verse number. Poetry is not differentiated from prose in the translation. In the NT, the words of Christ are frequently printed in red, and the version makes use of italics to show the words which have been added by the translators. There are often footnotes which give alternate translations or clarifications about the text.

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### ***The American Standard Version (1901)***

*The American Standard Version*, the American revision of *The English Revised Version* of 1885 mentioned in more detail above, represents the first major revision of KJV. It was an attempt to take KJV text and make it even more literal in the way it follows the original text while maintaining much of the same phraseology. One interesting change that has not been followed by the majority of subsequent translations deals with the treatment of the divine name in the OT. ASV transliterates the Tetragrammaton with the traditional *Jehovah* instead of substituting a term like Lord. Other changes include minor matters of punctuation. This revision, however, was more than just phraseology. It also attempted to introduce some of the new textual findings that had appeared since the publication of KJV. It contains several changes in the text which follow the critical text of the NT, for example. This version is not very common in print any more, but it has become an extremely popular electronic text. Since it, like KJV, is no longer under copyright, it appears in almost every major Bible program and on numerous web sites.

The text of the version was designed to be very similar to KJV in every way. Each verse begins a new line, although paragraphs are still marked with the paragraph symbol. Poetry and prose appear undifferentiated on the page, and italics still mark additions by the translators. Footnotes in the text provide many of the same clarifications and alternate translations which appeared in KJV.

***The Revised Standard Version (1946 [NT], 1952)***

The first completely American revision of KJV was *The Revised Standard Version*. The NT appeared first in 1946, followed by the entire Bible in 1952. Like ASV before it, RSV sought to incorporate new textual findings in the translation of the Bible. It rejects the TR in favor of the critical text of the NT. Unlike ASV, however, RSV avoids the name *Jehovah* and goes back to the traditional substitution of LORD. But perhaps the most controversial change was in the way it dealt with the OT. RSV attempted to translate the OT independently from the interpretations found in the NT. This led to one of the most famous controversies that has marked this version: the problem of the virgin in Isaiah 7:14. Here Isaiah prophesies that a virgin would conceive a son and call his name Immanuel. Matthew 1:23 quotes this prophecy as a clear reference to Jesus, born of the virgin Mary. Thus traditionally the interpretation of the NT had affected the reading of the Hebrew text. The LXX translated the Hebrew word with the Greek term for virgin (*parthenos*), which was the exact term that Matthew quotes. It mattered very little that the Hebrew term in Isaiah 7:14 did not always refer to a virgin. ASV had followed the traditional translation of KJV, “Behold, a virgin shall conceive, and bear a son.” But it includes three footnotes with the phrase. First of all, it notes that “a virgin” might possibly be “the virgin”. Secondly, “virgin” might be translated “maiden.” Finally “shall conceive, and bear a son” might also be “is with child, and beareth a son.” RSV, however, took the step of replacing *virgin* in the text with *a young woman*. RSV was enveloped in controversy over its decidedly liberal presuppositions stemming from Higher Criticism. Another interesting fact about this version is that it is the first Bible to present itself as

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ecumenical. The Apocrypha was translated in 1957 and in 1966 a Catholic version was released. With a few minor changes to the NT to favor traditional catholic readings and the addition of the deuterocanonical books, the Roman Catholic Edition was officially recognized by the church for liturgical use. A further “Ecumenical Edition” in 1973 included the two remaining books recognized by the Eastern Orthodox churches as well as Psalm 151. RSV became the first Bible to be accepted by a representative of the three major branches of Christianity (Metzger 1993).

The text of RSV continues to be laid out by verse divisions. However, there is a marked distinction in the treatment of poetry which now appears set off by lines, as is the common practice with poetry in English. Another significant change is the absence of italics which marked additions by the translators in KJV and ASV. This version, like others before it, contains footnotes in the text to provide clarifications or alternate translations.

In 1990, a major revision of the RSV was published under the title *The New Revised Standard Version*. Perhaps one of the most notable changes in this version is in the direction of gender neutral language: one of the most popular current trends in Bible translation today. The committee eliminated “masculine-oriented language relating to people so far as this can be done without distorting passages that reflect the historical situation of ancient patriarchal culture” (Metzger 1993: 413). A more conservative revision of the RSV was undertaken in 2002 under the title *The English Standard Version*. This new revision seeks to maintain the linguistic balance achieved by the original RSV between literal and free translation, while avoiding many of the

liberal presuppositions present in the original version and what some consider to be the sexist rhetoric of the gender neutrality debate.

***The New English Bible (1961 [NT]; 1970)***

Roughly at the same time that RSV was being produced in America, a separate process began back in England. This new project was, however, to take a vastly different road to its goal. While the Americans attempted to produce a current translation through the revision of the traditional Bible text, the English dared to depart altogether from the Tyndale-*King James* tradition and produce a completely fresh translation of the Bible. The translation was carried out by four multi-denominational panels—headed by scholars such as G.R. Driver and C.H. Dodd—which met among other places in the Jerusalem chamber where the original KJV translators had met. According to the introduction, they attempted to render the Bible “into the English of the present day, that is, into the natural vocabulary, constructions, and rhythms of contemporary speech” (in Metzger 1993: 408). This new version is, as Bruce Metzger points out, “marked by a vigorous and colorful English style, tending at places to be periphrastic with interpretive additions” (408). Unlike RSV, which was first published without the Apocrypha, which did not appear until later ecumenical versions, NEB included these books from the start of the project.

It was not only in the abandonment of traditional phraseology that NEB was novel. Although it maintains the traditional substitution of LORD for the Tetragramaton, it substitutes *Messiah* for *Christ* in the NT. Gone are the italics which marked the words which the translators felt necessary to add. It is also a significant

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translation in that it prints the text in one single column and moves verse numbers out of the text, placing them in the margin. This meant, first of all, that the reader was able to read entire paragraphs without the sensation that each verse in the paragraph was somehow to be taken on its own. Certainly many insights have come to readers who for the first time were able to see the larger picture of the Biblical text. Secondly, this gave the translators more freedom to rework the text, even slightly rearranging or joining verses where they found it necessary. As the introduction to the translation states, “Any system of division into numbered verses is foreign to the spirit of this translation, which is intended to convey the meaning in continuous natural English rather than correspond sentence by sentence with the Greek” (in Daniell 2003: 748). As this comment suggests, NEB while at times retaining what might be considered a more literal rendering, is decidedly more idiomatic and at times even a paraphrase.

A major revision of the New English Bible appeared in 1989 under the title *The Revised English Bible*. This new revision tackles the problem of gender neutrality, and its “changes in wording are in the direction of a more conservative and less adventuresome rendering” (Metzger 1993: 413).

### ***The New American Standard Bible (1960 [NT]; 1971; 1995)***

The decidedly liberal leanings of RSV brought about a call from American conservatives for a new revision of KJV which would update ASV in light of a modern understanding of the Biblical scholarship without incorporating liberal ideas. Among the several candidates to fill this role was *The New American Standard Bible*, published by the Lockman foundation in 1960. This translation, which maintained

much of the traditional language present in KJV and ASV, was designed to be as accurate as possible in following the original texts, without falling into the excessive literalism of ASV. However, not all of the positions that ASV took were upheld by the NASB. One of the most notable is the treatment of the divine name in the OT. NASB returned to the traditional use of all capital letters, normally with the word LORD, instead of *Jehovah*. The archaic pronouns of ASV were revised and replaced with modern pronouns, except in the case of direct address of Deity, where the archaic pronouns *Thee* and *Thou* still appear. This practice, however, was updated in the most recent revision, which uses the modern pronouns throughout. The use of italics, which had disappeared from RSV, reappeared in NASB to indicate words which the translators felt necessary to communicate the message, even though they were not present in the original. The text of NASB follows the traditional format of KJV: generally it is printed in parallel columns marked by verse divisions. Another interesting feature which is employed in this version is the use of all capital letters in a NT phrase or verse to indicate that it is quoted from the OT. Perhaps the only other major difference from KJV is the fact that poetic material is set off as poetry to distinguish it from prose.

***The Good News Bible (1966 [NT]; 1976; 1992)***

Bible translation in America up to this point had focused on revision of the traditional KJV. And yet, the Bible societies involved in translating the Bible into other languages had been making great strides in abandoning a traditional model of translation, which was many times unintelligible to people groups who lacked a culture steeped in the Bible. For example the Bible societies found that some of the

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South American tribal groups were unable to understand the traditional Spanish translation of the Bible. Bill Wonderly headed up a new translation into simplified Spanish which employed the principles that Eugene Nida, the secretary of translations for the American Bible Society, had popularized in numerous articles and several books. The Bible Society realized that there was a growing need for someone to do the same in English. Non-native speakers of English all over the world were to benefit from a translation which would be greatly simplified in vocabulary and much clearer and interpretive in expression. The man for the task was Robert Bratcher. He translated the entire NT himself, which was then sent to international consultants, and finally published in 1966 under the title *Good News for Modern Man: The New Testament in Today's English Version*. After a decade of numerous editions, incorporating many minor changes, a team of scholars, including Bratcher, published the text of the OT as well. This was the first major American Bible translation to abandon the Tyndale tradition, and it was popular mainly because it is so easy to read and understand. It is also the first Bible which officially claims the label of *dynamic equivalence*. In the subsequent writings of Eugene Nida, TEV always figures very prominently among the examples of translations. A subsequent revision in 1992 brings this translation to its current form.

TEV, like NEB before it, abandons the traditional practice of dividing the text up by verses, using paragraphs instead. Verse numbers, however, are inserted into the text instead of being placed in the margin. Poetry is, as might be suspected, treated like poetry, and thus distinguished from prose. TEV often follows the traditional

substitution of Lord for Jehovah, although it has abandoned the use of all capital letters to distinguish this name from the Hebrew title *Adonai* (Lord).

***The New International Version (1973 [NT]; 1978; 1984)***

The situation in America during the last half of the twentieth century was such that there was a fracturing of Christianity over the issue of Bible translation. The unity of acceptance that KJV had come to enjoy over its long history seemed impossible. For many, KJV seemed too archaic, ASV had been too literal, RSV was too liberal, and TEV sounded too free. In 1965 under the direction of Edwin Palmer, a new translation was begun. Twenty teams of translators and consultants were formed from a broad international and interdenominational Evangelical base. These teams began producing translations which were at first published individually and eventually incorporated into a complete NT (1973) and later the entire Bible (1978). The cost of the project, estimated at eight million dollars (Metzger 1993: 411), was provided by the New York Bible Society and later Zondervan Bible Publishers. The result was a *dynamic equivalent* version which was “more colloquial than the Revised Standard Version, less free than the New English Bible, and more literary than the Good News Bible” (Metzger 1993: 411). NIV does not seek to maintain the traditional phraseology of the English Bible tradition, although it does not abandon much of the traditional theological vocabulary of the Bible. It takes the critical text as its basis. The format of the text follows most other modern versions: poetry is set off from prose, and the text is divided by paragraphs rather than verses, although verse numbers are given in the text. The traditional substitution of LORD in all capital

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letters for *Jehovah* appears in the text. The only traditional element which is missing is the use of italics to signal additions to the text.

The text of NIV has gone through several revisions since it was produced, resulting finally in the 1983 revision. As Metzger (1993) states, “All in all, the revisions, though rather numerous, do not reflect a major change in translation philosophy” (411). NIV has been extremely popular in America, outselling any other translation of the Bible. Starting in the nineties, NIV has undergone some rather significant revisions in the area of gender-neutral language. The publishers, however, under pressure from their conservative constituency, have chosen to branch off NIV and thus continue publishing the 1984 edition unchanged. The newest versions are *The New International Reader's Version* (1994; 1998), a simplified version for children, and *Today's International Version* (2001 [NT], 2005), the third gender-neutral version of the translation.

### ***The New Jerusalem Bible (1985)***

*The Jerusalem Bible*, unlike the translations mentioned above, did not originate as an English translation, and secondly, it was not even an attempt originally to produce a translation. Rather, it was born in a set of commentaries on the Scriptures produced by French Dominican monks at the École Biblique de Jérusalem. Each book of the Bible contained an introduction, a new translation of the text, and, finally, a series of extensive notes. The series was completed in 1954, and two years later, the translations of the Biblical books with abridged notes and introductions appeared in the *La Sainte Bible traduite en français sous la direction de l'École Biblique de*

*Jérusalem*. The English translation, first published in 1966, was carried out in some cases from original languages, following the French translation, and in other cases directly from the French, which was later compared carefully with the Hebrew and Greek. Curiously enough, the finished English translation was then heavily revised by a French monk, insuring a general consistency with the original French version. *The Jerusalem Bible* is novel in that it represents in many aspects the cutting edge of Textual Criticism, as well as the incorporation of certain canons of Higher Criticism. It certainly went much further in these areas than previous Catholic editions of the Bible. And yet, there is still present in this translation some ostensible link to the *Vulgate* (Daniell 2003: 752).

In America at roughly the same time, work was under way to produce another new translation of the Bible for Catholics. Working from previous English translations of the *Vulgate*, the translators revised and retranslated the Biblical books, publishing their work in various portions between 1952 and 1970, when the completed translation appeared under the title *The New American Bible*. As Bruce Metzger states, “This work represents capable and dedicated scholarship and provides a rendering of the Scriptures in modern American idiom” (1993: 404). The text has since gone through several minor revisions, specifically aimed at improving the consistency of style in the translation.

Back in Europe, however, the focus continued on *The Jerusalem Bible*. In 1973, the French translation underwent a heavy revision, so it was only natural that work should begin on a new revision of the English so as to keep abreast with the French.

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This task fell upon Dom Henry Wansbrough, an English monk and teacher, together with other monks at Ampleforth Abbey in Yorkshire. *The New Jerusalem Bible*, published in 1985, improves many elements of the original translation, but perhaps the most innovative aspect of the new version is the added concern for gender-neutral language. As the translators state in their preface, “Considerable efforts have been made, though not all costs, to soften or avoid the inbuilt preference of the English language, a preference now found offensive by some people, for the masculine; the word of the Lord concerns women and men equally” (in Metzger 1993: 412).

The text of NJB is laid out by the paragraph and includes the superscripted verse numbers in the text. The original interpretive notes have disappeared from the translation, leaving behind only an occasional footnote. It handles poetry in a different fashion from prose, and makes use of quotation marks and other modern punctuation. It does not, however, use italic text to indicate the words which the translator has added for clarity sake. Faithful to the original *Bible de Jérusalem*, NJB uses the scholarly transliteration *Yahweh* in place of the traditional LORD or *Jehovah*.

### ***The Holman Christian Standard Bible (2003)***

One of the most contemporary translations of the Bible is the result of the Evangelical publishing company Broadman-Holman. HCSB is not a revision of a previous translation, but rather an entirely new translation. It makes no pretense of following the traditional phraseology of Tyndale or KJV. Rather it presents itself as a new translation which has taken advantage of new technology to produce a Bible which is more accurate than previous versions. Its starting point is basically a literal

translation which has then been modified in the direction of readability. Therefore HCSB maintains much of the traditional vocabulary of the English Bible, such as theological terminology and proper names. With regard to translation theory, HCSB delineates its position as *optimal equivalence*, a middle ground between *formal equivalence* and *dynamic* or *functional equivalence*: “Optimal equivalence as a translation philosophy recognizes that form cannot be neatly separated from meaning and should not be changed [...] unless comprehension demands it. The primary goal of translation is to convey the sense of the original with as much clarity as the original text and the translation language permit” (“Introduction” n.d.: 4). Basically the result is a mixture of the strongest features of both: “When a literal translation meets these criteria [mentioned above], it is used. When clarity and readability demand an idiomatic translation, the reader can still access the form of the original text by means of a footnote” (4). HCSB, as one might imagine, makes ample use of footnotes!

The form of HCSB is very similar to previous conservative translations. Poetry is formatted differently from prose. The italics of KJV, ASV and NASB have become lower corner brackets, because the HCSB has used italics for transliterations. The use of small capitals in NASB to signal quotations from the OT in the NT has been replaced with boldface type. Another feature is that a new speaker in dialogue is set off from the previous speaker by the insertion of a paragraph break. In its representation of the OT divine name, HCSB usually uses the traditional substitution of LORD. However, when the Biblical reference seems to focus on the personal name of God, HCSB transliterates *Yahweh*, since LORD is merely a title in English, rather than an actual name (“Introduction” n.d.: 5).

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### *The Message (1993 [NT]; 2002)*

Eugene Peterson, a pastor and Bible teacher, found distressingly that many people had become disconnected from the Bible due to excessive familiarity with the same type of phraseology. When they heard the English Bible, it all sounded familiar, but none of it really made an impact on them. And so, he decided to create a translation which would communicate the vividness that he sensed when reading the original Greek of the NT. His rather free translation of Galatians, similar to J. B. Philip's work half a century earlier, was well received by his congregation and later, in published form, by a broader audience. NavPress saw the potential in this work for a new translation, and encouraged Peterson to continue his work and finish the entire NT. *The Message*, published in 1993, became a best seller, and so Peterson took the next decade to translate the entire OT in the same style. His translation is extremely idiomatic and communicates clearly with the modern reader.

The text of *The Message* is set up for a reader, not for a student of the Bible. It is not designed to translate word by word or even phrase by phrase. It formats poetical passages differently from prose. But probably the most interesting element of the translation is the absence of verse numbers in the print version of the translation. Here the text appears completely independent from those smaller divisions which often obstruct a clearer vision of the larger picture of the text. As one might suspect, Peterson does not use the traditional italic text to indicate words which the translator has added to the text, but he does follow the traditional practice of using all capital letters to indicate the Hebrew Tetragramaton, even though he does not follow the traditional practice of using the word LORD in its place.

## **2.5 Conclusion**

From the wealth of Biblical material, I have chosen a small, representative corpus of texts which attempts to broadly represent Biblical material. It includes prose as well as poetry, OT as well as NT, lyrical as well as non-lyrical poetry, and narratives, dialogue, descriptions and argumentation. I have taken these sample passages from all of the major sections of the OT and the NT: historical books, wisdom literature, legal code, psalms, prophetic writings, epistles, and apocalyptic books. Next I have attempted to create a representative corpus of ten of the most important translations of the Bible in English over the past four centuries. I have included traditional translations as well as modern. Most of them were done by committees, but two represent individual scholarship. Some of them are considered Protestant, others Evangelical, one is specifically Catholic, and several are ecumenical. There is a representative for the traditional Greek text of the NT, and other representatives for the critical text, produced through the efforts of Textual Criticism over the last one hundred years. There are conservative translations as well as liberal translations. While these ten translations do not include all the major translations of the Bible in English, they certainly attempt to be representative of this extremely broad field.

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Finally, I have presented an instrument designed to measure, analyze, and compare what is actually happening in English Bible translation. Its parallel columns show clearly what the translators are doing with the original text. The additions, deletions, and changes in the formal structure of the text provide one basis of comparison, which should allow for a clearer picture of how Bible translation has changed over the last four centuries in general and specifically in the last fifty years.

## ***Chapter 3: The Analysis of the Data***

### ***3.1 Introduction***

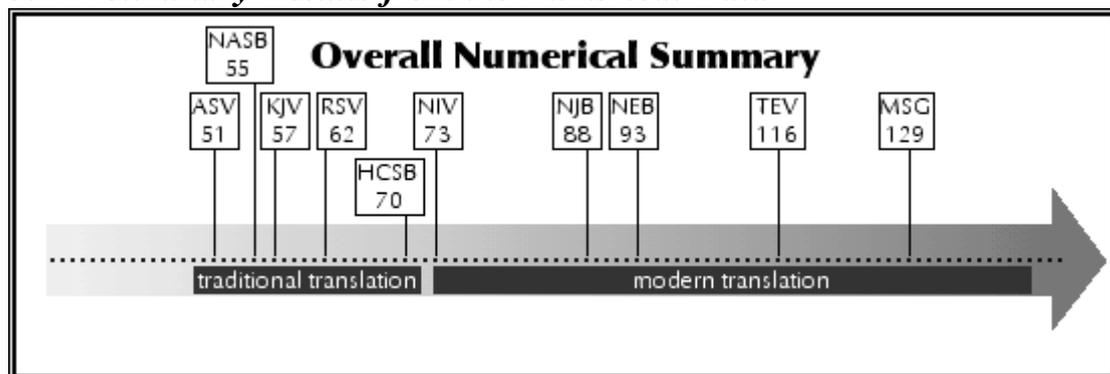
Having established the background and the specific methodology for a comparative analysis of Bible translations, I must now move on to the specific analysis of the data involved in the study. While there is much that could be said about the data which have been generated, this dissertation will try to focus on the primary goal of describing specific tendencies in English Bible translations. I will treat each passage separately in this chapter, and then bring these initial conclusions together into more general conclusions in the next chapter. Each section will begin with two sample translations of the passage. I have chose ASV and TEV for these samples because they are consistently very different translations for comparison sake. Next, will follow a brief introduction to the passage which will seek to highlight certain significant aspects of the text, such as its historical, cultural, and literary background and any textual or translational problems found in the passage. This introduction will be followed by a broad analysis and comparison of the sentence structures employed in the translation. Next will be the summary of the numerical data from the translations, followed by the specific analysis of the additions, deletions, and modifications in the translation. Each section will end with some initial conclusions

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based on a comparison of the frequency of specific types of formal shifts present in modern and traditional translations as groups. All of the information presented in the analysis will be represented in a chart which summarizes the comparison between traditional and modern translations for each of the categories and subcategories of the analysis using percentages.

But first, let us look at the results of the initial, superficial numerical data. The first chapter of this dissertation sought to present a radical shift in Bible translation during the second half of the twentieth century from the point of view of translation history. There is a general pattern of English Bible translations, established by KJV and its successive revisions. And yet, the last half of the twentieth century saw a new paradigm, introduced partially through the influence of Eugene Nida. This shift has resulted in multiple, new translations of the Bible in English. And yet, not all of the translations of the Bible in the second half of the twentieth century and the first years of the twenty-first have openly identified themselves with Nida's theoretical framework. It is only logical to ask how similar these translations really are, and therefore, if there is any basis for grouping them together under some label. It does not seem valid to automatically group a translation such as NJB together with the NIV as an example of *dynamic equivalence*, for although the latter makes open claim to the label, the former has a very different background which is not openly related to the theoretical methodology of *dynamic* or *functional equivalence*. Is there any way to establish this grouping other than an extremely subjective and fuzzy label such as sense-for-sense? Here, the analytical instrument described in the previous chapter will provide a more objective way to group translations.

### 3.2 Preliminary Results from the Numerical Data



The number of additions, deletions, and changes—in structures as well as in order—together with figures which represent the length of the translation yields a numerical value designed to measure the amount of shift from the form of the original which is present in any given translation. If we take the results for certain clearly identifiable translations of the English Bible, we can start to delineate the field more clearly. For example, KJV, in the ten passages selected for this dissertation, scores a 57. It is closely flanked on either side by the slightly more literal ASV (51) and the slightly freer RSV (62). In the overall score, NASB (55) scores slightly more literal than KJV. This places NASB in between KJV and ASV. These numbers provide a range within which one can comfortably talk about a traditional paradigm of translation. On the other hand, if we take the results for the conservative *dynamic equivalence* of NIV (73) and together with the results of the translation that Nida so often cites as optimal, TEV (116), we can establish an effective range for what are generally referred to as *dynamic* or *functional equivalent* translation. However, in this study they will be referred to by the more general tag of modern translations. Now, it is merely a question of placing the other translations selected with the criteria mentioned above into their proper context. NEB (93) and NJB (88) fall relatively

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close to each other and seem to be roughly equidistant from NIV and TEV. MSG (129) in the end appears slightly on the other side of TEV. The only other translation is HCSB, the most current translation which claims to be middle ground between *formal* and *functional equivalence*. Its results (70) place it in between the RSV and the NIV. Since it openly reacts against *functional equivalence*, it will be included with the traditional translations.

And so, for the purpose of this analysis, the five representatives for the traditional model of translation, listed here in chronological order, will be KJV, ASV, RSV, NASB, and HCSB. The five modern translations, once again in chronological order, are TEV, NEB, NIV, NJB, and MSG. The entire spectrum of translation between the two extremes of completely literal translation of all the formal features (0.00)<sup>23</sup> and very free and frequent changes in the formal features (2.0)<sup>24</sup> is as follows: ASV-1901 (51), NASB-1960 (55), KJV-1611 (57), RSV-1952 (62), HCSB-2003 (70), NIV-1973 (73), NJB-1984 (88), NEB-1970 (93), TEV-1966 (116), and MSG-2002 (129).

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23 0.00 is the unattainable situation in which a translation contains no additions, deletions or changes. Such a translation may initially seem optimal for some, until one considers the complete impracticality of such a translation.

24 I present 2.0 as an appropriate extreme for a polar distinction. Obviously, as the number begins to get this high, there could legitimately be a question as to how “equivalent” such a translation really may be. When a translation begins to generate a score like this, it reads more like a paraphrase than a translation. See the passage from Romans in *The Message* which scored a 2.06.)

### **3.3 Analysis of Genesis 2:4-7: Old Testament Prosaic Narrative**

*These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven. And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth: and there was not a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (American Standard Version, 1901)*

*And that is how the universe was created. When the Lord God made the universe, there were no plants on the earth and no seeds had sprouted, because he had not sent any rain, and there was no one to cultivate the land; but water would come up from beneath the surface and water the ground. Then the Lord God took some soil from the ground and formed a man out of it; he breathed life-giving breath into his nostrils and the man began to live. (Today's English Version, 1966, 1976)*

#### **3.3.1 Introduction**

Genesis begins, as its name suggests, with origins. The first chapter starts with the creation of the material universe and describes in detail the divine activity on each of the six days of creation, culminating in the first verses of the second chapter, with the seventh day when God rested, thus blessing and sanctifying that day (2:3). The following verse, however, returns to the beginning once again, and proceeds to give a second narration of the events mentioned in the first chapter with a particular focus on the creation of man.

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This passage frequently appears at the heart of Higher Criticism due to its key role in the establishment of the famous documentary hypothesis of the Pentateuch. Jean Astruc, 1753, was one of the first to postulate two different sources in these two creation accounts (Archer 1994: 89-90). Propelled by the shift in the divine name between the first account, God (*Elohim*), and the second, LORD God (*Yahweh Elohim*), he proposed that this second account belonged to a different source from the first. Astruc's ideas were modified by many over the following centuries, but perhaps the most famous formulation came at the hands of Julius Wellhausen in 1876 (Archer 1994:95). Wellhausen, building upon the ideas formulated by others before him, tried to show that the entire Pentateuch could be divided up between the two editorial hands distinguished in these two accounts of creation, named for the divine names (J and E), as well as two other hands, named P and D for priests and Deuteronomy. Higher Criticism has turned this second chapter of Genesis into one of the key passages of the Pentateuch.

This passage presents a rather straightforward example of simple prosaic narrative. It begins with the day (perhaps in a very generic sense) that the earth was created (2:4), and then describes the condition of the earth before man existed (2:5-6), reaching its climax with the creation of man and the gift of life by the breath of God (2:7). The text consists of 58 Hebrew words (87 morphemes) with a unified textual backing. There are no major *qere* readings<sup>25</sup> or textual variants.

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<sup>25</sup> The Massoretes were very faithful in transmitting the sacred text exactly as they understood it. Therefore, they often included a note about how to read (*qere*) the text when there was a legitimate variant in the textual tradition. These notes appear in the margin of the Hebrew Bible.

### 3.3.2 Sentence Structure

Verse four begins with a main construct-absolute phrase with an elliptical verb followed by two subordinate phrases. The first subordinate verb is a *niphil* (passive) and the second is *qal* (active). KJV, ASV, RSV, NASB, and HCSB all translate with a main clause followed by an adverbial, passive clause and then a dependent, active clause. TEV combines the two phrases into one. The Hebrew separates this verse from the next, but all of the modern translations (TEV, NEB, NIV, NJB and MSG) as well as the RSV divide the verse in the middle and then connect the second half with the following verse. MSG, however, has the most radical restructuring. It takes the verb from the second subordinate phrase with the first and vice versa. The preposition *in* (2:4.5a) is substituted by *how* and the verb *made* (2:4.7) becomes *started*.

In verse five, an initial compound phrase is followed by two dependent phrases which give the reason for the condition of the creation described in the first part of the verse. ASV, NASB, and HCSB, like the Hebrew, begin a new sentence by supplying the elliptical verb *was*. KJV takes this initial phrase as a third direct object (cf. *heavens and earth*) of the verb *made* in verse four. TEV, NEB, NJB, and MSG all introduce this main clause with the adverbial clause of the preceding verse. NIV makes the entire compound clause independent but parenthetical.

Verse six in the Hebrew contains a compound verb which explains the first dependent clause of verse five: how the plants existed before it had rained. All of the versions translate with a similar English compound verb, although ASV, RSV, TEV, and NIV do not begin a new sentence. MSG restructures the verse completely into one

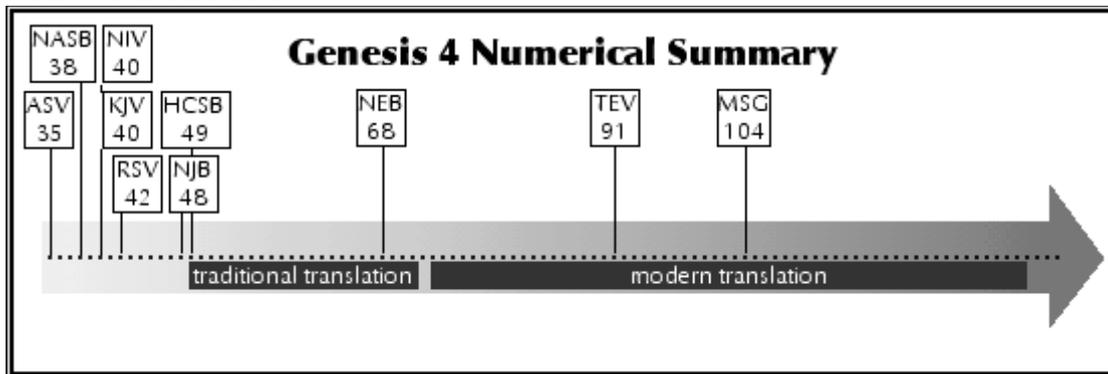
### *Analysis*

independent clause. It changes the second verb from active to passive, and substitutes the first verb with a noun.

Verse seven consists of two independent clauses joined by a conjunction. The first has a compound verb and the second, a simple. All of the versions except TEV translate with the same type of structure in English. TEV adds an additional parallel verb to the first verb in Hebrew.

These four short verses demonstrate the tendency of traditional translations to follow the basic syntax of the original very closely. Even though several obvious deviations from the grammar of the original can be pointed out, for example verse five in KJV, the tendency is very different from that of the modern translations, which frequently significantly modify the structure of the original.

#### **3.3.3 Numerical data**



The numerical data in this passage does not show as clear of a distinction between the traditional and the modern versions as in the overall data; even though the order within the two groupings is the same, there is a very obvious overlapping of the two groups (e.g. KJV and NIV both score 40). Most of the scores reveal a very conservative treatment of the text, with the exception of the more radical TEV and

MSG. And yet, all of the scores are well below their overall average. The progression is as follows: ASV(35) NASB(38) KJV(40) NIV(40) RSV(42) NJB(48) HCSB(49) NEB(68) TEV(91) MSG(104). It might perhaps be argued that the very simple formal structures in this passage result in basically straight forward translation. However, there may be other factors involved such as a great deal of familiarity with these initial chapters of the Bible which makes a much freer translation less desirable.

Another interesting comparison of these translations is the overall length compared to the length of the original. This passage contains 88 Hebrew morphemes. The traditional translations contain anywhere from 110 (NASB) to 116 words (KJV). TEV, however, contains only 85 words, and MSG has only 80. Because the modern versions are freer to restructure the text and eliminate more words than the traditional versions, the translated texts are often actually shorter than the original. This is not generally the case with traditional translations in English, since English normally requires more words to express the same meaning in the original.

#### ***3.3.4 Additions:***

Some of the additions in this passage are rather unimportant, because nearly all of the translations make the same type of addition. For example, in verse four, the Hebrew sentence contains an elliptical verb. All of the English translation must obviously supply a linking verb. This type of addition may be labeled as an addition based on an elliptical expression. Later on in the same verse, the grammatical restructuring requires a further addition. The traditional versions all add a relative pronoun (in the day *that* the LORD God made) to show the subordination of the

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clause. Here the modern versions all treat the Hebrew prepositional phrase, *in the day*, as an adverb, *when*, and thus avoid subordinating this clause (cf. 3.3.6 below). Another example is found in verse seven in MSG. Here the Hebrew adjective חַיִּים, *living*, is translated with the English verb, *came alive*, and then again with the noun, *a living soul*. Thus the grammatical restructuring has resulted in the addition of an extra verb. Another example appears in verse seven. The Hebrew places this noun phrase after the definite direct object without expressing an explicit relationship between the former and the latter: God made the man *dust of the ground*. All of the translations except TEV add a preposition to highlight the material used for the verb in 2:7.1b, *formed*. KJV, ASV, RSV, and NASB all supply “of.” (Both KJV and ASV add a definite article as well). HCSB and MSG use a more specific preposition *out of* (HCSB also adds a definite article), and NEB and NIV both use “from” (with a definite article in both translations). Only TEV does not add the preposition. It adds the verb *took*, thus placing this idea before the first verb in the sentence (*he took dust .. and formed*).

This text provides several interesting examples of additions which are more important in distinguishing between modern and traditional translations. Several of these additions are more widely followed than others. This passage contains only three example of added connective words, but all of the examples occur in modern translations. In verse four, TEV creates a relative clause, which allows it to join the Hebrew main clause with the first subordinate phrase in verse one. Then it adds the conjunction *and* to show the connection between this first clause and the previous section. NJB substitutes *such* for *these*, to achieve the same effect. Later in verse

seven, TEV once again supplies a conjunction to connect the original verb with the added verb mentioned above (*took .. and formed*).

But by far, the most important type of addition in this passage involves the amplification from implicit material to explicit status. In verse four, NEB adds the phrase “of the making to the story .. of heaven and earth.” And NJB adds an adverbial phrase to the second half of the verb (*At the time when ...*). In verse five, MSG simply adds the adverb *yet* to the verb to emphasize the time of the verb (*hadn't yet sent rain*). This adverb serves to clarify the English verb, but corresponds to nothing explicit in the Hebrew text. In this same verse TEV adds *any* to the object of the same verb: *sent any rain*. Also in verse six, TEV adds the adverb *beneath* after the preposition *from*. This word helps to clarify the source of the water. It does not come simply *from the ground* but rather *from beneath the surface*. This translation also seems to draw upon the final construction of the verse which is left untranslated by the TEV.

#### **4.3.5 Deletions**

Perhaps the most consistent type of deletion present in this passage is what Nida calls subtraction of categories (1964: 232). This is the case where English has no word which corresponds directly to the function of the word in the original language. For example, in verses six and seven, the Hebrew sign of the definite direct object appears. This word has no formal equivalent in English, and must, therefore, be left untranslated. At the end of verse seven, the *lamed* presents a similar example. This particle, which often serves as a preposition meaning *to* or *for*, forms a part of a

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construction with the verb  $\text{הָיָה}$ , *to be*, which is frequently translated as *become* in English. Here all of the translations understand the construction in this way and do not give a direct translation for the *lamed*.

Verse four contains a repetition of the phrase *heavens and earth*. However, the two phrases differ in the use of the article. The first pair employs the definite article, while the second does not. And yet, the grammar behind the two phrases seems to account for this difference. The first phrase is the head of the construct-absolute chain, which must grammatically be definite (the accounts of *the heavens and the earth*). The second, however, serves as a complement to a verb with no sign of the definite direct object (Yahweh God formed *earth and heavens*). The majority of the translations follow the Hebrew in the use of the English definite article. Only NEB and NJB delete the articles on the first pair, making them parallel, although in inverse order.

Other less distinctive types of deletions include those deletions which are required by the target grammar either because of restructuring or because of syntactical norms. For example, in verse four, TEV combines two Hebrew phrases with an adverbial relative clause, *how the universe was made*, thus deleting a preposition (2:4.5a). The specificity of the English relative clause makes the preposition unnecessary. Twice in verse seven, the Hebrew uses the definite article with the word *man*. In the first example (2:7.5a), only the NIV translates with an English definite article. All of the traditional versions as well as the other modern versions delete the article and translate with the generic English *man*. In the second

example, HCSB, NEB, NIV, and MSG translate with an English definite article (*the man*), while the majority of the traditional versions (KJV, ASV, RSV, and NASB) as well as TEV and NJB leave the article untranslated. In verses four and five, MSG deletes the name *Yahweh God* by switching the two subordinate verbs, thus using a passive voice construction with *heaven and earth*.

Much more important deletions, however, include those which leave information implicit which was explicit in the original and the elimination of formulaic expressions. In verse five, the Hebrew states that *plants had not yet sprouted*. TEV and NEB both leave the word translated by the rest of the translations as *yet* implicit in the translations. Also in verse six, MSG translates the phrase *a mist went up from the earth* with the noun phrase “an underground spring.” In this rendering, the idea that the water rose from under the earth's crust is implicit in the translation.

The elimination of formulaic expressions is more common. In verse four, the Hebrew text could be translated literally *in the day Yahweh made*. Here there is a clear break between the traditional and the modern versions. All of the traditional versions include the phrase *the day*, while the modern versions treat the phrase as a formula specific to Hebrew. Thus TEV, NEB, NIV, NJB, and MSG all translate simply *when [the LORD] made*. In verse five, the Hebrew idiom *plant of the field* is reduced to *plants* by TEV, *shrub* by NEB, *wild bush* by NJB and *grasses* by MSG. Of these renderings, only the NJB attempts to deal with the concept represented by the Hebrew term *field*. It takes the Hebrew construct-absolute chain and represents it with the

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English adjective, *wild* bush. The others delete the concept altogether. The parallel phrase, *herb of the field*, is treated similarly: TEV and MSG delete the idea communicated by *field*. Once again, NJB gives *wild plant* while NEB this time adds *wild* as well, although it uses the term not as an adjective of *plant* but as an adverb of the added verb *growing*. Also in verse four, TEV and MSG understand the phrase *heaven and earth* as hendiadys, a single idea expressed through two words, and thus translated *universe* and *it all*; TEV repeats the same procedure at the end of the verse four. One final example of the deletion of a formulaic expression is found in the phrase *had sent rain on the land* in verse five. TEV deletes what in English seems to be a rather obvious and unnecessary phrase: *on the land*. In English, it is sufficient to say that it rained without specifying where it rains.

But the biggest difference between modern and traditional translations is seen in the deletion of connective words. In verse five, HCSB and all of the modern versions, except NIV, delete the *waw* copula. The rest of the traditional versions and the NIV translate *and/when/now*. Later on in the verse, MSG deletes a second conjunctive particle (וְ), since it translates the Hebrew main clause with a subordinate adverbial clause, thus inverting the subordination of the original. In verse six, NEB and MSG both delete the initial *waw* conjunction, and MSG deletes an internal conjunction as well. Finally, in verse seven, NIV, NJB, and MSG all once again delete the initial *waw* conjunction. TEV deletes one of the internal conjunctions that join the two verbs (2:7.9a) and MSG deletes another (2:7.13a).

Perhaps the most radical type of deletion in this passage is the elimination of semantic material. For example, in verse four of TEV, the term *the generations of* disappears from the text. This term is generally accepted to be an important stylistic feature of the book of Genesis. The absence of a direct translation of this term must surely hurt the literary structure of this translation. In the second half of verse five (2:5.15) and in verse seven, MSG deletes the divine name from the compound *Yahweh God* and translates only *God*. And in verse seven, TEV substitutes the Hebrew adjective *living* in the phrase *a living soul* for the English infinitive *to live*, thus deleting the reference to man's soul. Although it is possible that the word *שֵׁנֶפֶס*, *soul*, here does necessarily mean the same as the English *soul*, this seems to be a very important concept in the passage.

### **3.3.6 Changes**

The changes in this passage are the least significant in distinguishing between modern and traditional translations. Perhaps most significant are the changes in the degree of specificity. In general these involve the substitution of a more generic term in the translation for the more specific term in the original. The classic substitution of the term Lord for the divine name *Yahweh* is a good example of this type of change (2:4, 5, and 7). All of the versions follow this substitution except ASV, which uses the traditional form *Jehovah*, and NJB, which takes the modern transliteration *Yahweh*. Only HCSB and TEV do not use all capital letters to show this substitution. In verse five, HCSB and NIV substitute a more specific verb for *הָיָה* (traditionally translated *to be*), apparently to make it parallel with the second half of the main clause *had sprouted*. HCSB gives *had grown* and NIV, *had appeared*. TEV translates the second

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noun phrase *herb/plant of the field* as simply *seeds*, apparently based on the following verb, *had sprouted*. This is an interesting example of change in translation, for there seems to be no other reason for this change except the immediate context, which does not argue against the traditional understanding of the noun. Both plants and seeds can sprout. In verse five, TEV replaces the specific name of God with the more generic pronoun *he*. The end of verse five presents another interesting problem. The Hebrew uses the term *man* in what is either a general reference or a play on Adam's name: *there was no man (heb. adam) to cultivate the ground*. The majority of the translations simply translate *man*; however, TEV and MSG take the term as a general reference and give a gender neutral translation: *no one* and *anyone*. Finally, in verse six, the majority of the translations translate the Hebrew term as *mist* (KJV, ASV, RSV, and NASB), *water* (HCSB, TEV, and NJB) *springs* (MSG), or *streams* (NIV). NEB, however, gives *floods* which seems to be the most radical. In Job 36:27 the word is used in the context of small drops and the rain. Here the translation makes sense in the immediate context, but does not seem to answer to other uses of the term.

Another important type of change is descriptive substitution. In verse six, the Hebrew idiom *the face of the ground* is handled literally in all of the traditional versions (KJV, ASV, RSV, NASB, and HCSB). NEB, NIV, and NJB, however, translate *face* as *surface*, and TEV and MSG delete the idiom all together and just translate *the ground* and *the whole earth* respectively.

There are several more common changes which do not occur significantly more often in modern translations so as to be considered as important differences. The first

of these are changes in word classes. In verse four, HCSB substitutes a noun phrase, *their creation*, for the verb phrase *when they were created*. A similar alteration takes place in the MSG at verse six: an adjective, *underground*, substitutes the verb *rises up*. Naturally, if the earth was watered by an *underground spring*, the water had to rise up from out of the ground at some point. Finally, the change in word class in the TEV translation of verse seven was treated above, for it resulted in the elimination of the term *soul*. Surprisingly, however, this passage contains relatively few examples of alterations in word classes.

But by far, the most common type of change, both in modern as well as traditional translations of this passage is the modification of categories. Some of these are very common changes which take place in all of the translations. For example Hebrew tends to use construct/absolute chains with a pronoun at the end, *the-nostrils-of him* (2:7.10c). The English use of the possessive adjective here, *his nostrils*, is followed by all of the translations. A similar change, however, in the following phrase is not as uniform. The phrase *the-breath-of life* appears in all of the translations except the TEV. Here the construct/absolute chain is modified into a noun phrase with an adjective. *Life*, the grammatical head of the chain in Hebrew, is changed into its related (and more specific) adjectival phrase, *life giving*. Other common changes involve the modification of a noun from indefinite to definite. For example in verse four, the majority of the translations add a definite article where the Hebrew has neither the article nor the sign of the definite direct object. In verse seven as well, the Hebrew has *dust*, and yet only RSV, NASB, TEV, and MSG leave the reference general: *of dust, some soil, out of dirt*. The rest of the translations add a definite

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article, since it is not abnormal for English to use the article when something is further specified by a prepositional phrase: *the dust of the ground*. A very common type of modification involves a change in the number of a noun. The important term *דִּלְדֹלֹת*, *generations*, is plural in Hebrew, but NASB, NEB, NIV, and NJB make it singular. NEB, NIV, NJB, and MSG also translate the Hebrew word for *heavens* (2:4.3b 2:4.11b) as singular. Finally, in verse five, the majority of the traditional versions render the *hiphil* verb, *to caused to rain* as a main verb followed by an infinitive phrase (KJV, ASV, RSV, and HCSB): *caused it to rain* or *made it rain*. All of the modern versions as well as NASB translate *sent rain*. The former translation is in some ways closer to the construction of the original in that it represents the verb with a verbal phrase. But the latter is much more natural in modern English. The only surprising part of this translation is the fact that NASB, famed for its literalness, departs from the traditional rendering of this verb.

### **3.3.7 Changes in Order**

In general, this passage does not contain any radical reordering of elements. Of course there are certain, rather unimportant examples of word order changes, for example where the Hebrew places the subject after its verb (2:4.8-9, 2:5.15-16) or the English uses an expletive construction which is very different from the order of the original (2:5.20, 2:6). One interesting change, however, can be observed in verse five. KJV, RSV, TEV, and NIV all connect the first phrase of verse five with the last phrase of the preceding verse, treating the nouns in verse five as parallel direct objects of the verb *made* in verse four. ASV, NASB, HCSB, NEB, NJB, and MSG all treat the initial clause as separate. MSG, however, subordinates the initial clause with the

preposition "before," thus inverting the hypotactic structure of the original. In order to do so, MSG must delete the subordinate conjunction (2:5.12). While all translations practice some type of changes in order (11.82% vs. 16.51%), none of the traditional translations contains the types of radical reordering that are present in some of the modern versions.

### 3.3.8 Preliminary Conclusions

<b>Additions 153%</b> <b>( 3.41% vs. 5.23% )</b>	<b>Deletions 431%</b> <b>( 3.64% vs. 15.68% )</b>	<b>Changes 136%</b> <b>( 12.50% vs. 17.05% )</b>	<b>Order 140%</b> <b>( 11.82% vs. 16.59% )</b>
Connective (0.00% vs. 2.27% )	Connective 1200% (0.23% vs. 2.73% )	Specification 150% (0.91% vs. 1.36% )	Multiple 1050% (0.45% vs. 4.77% )
Implicit 0.00% vs. 0.68% )	Formulaic (0.00% vs. 4.55% )	Word class 94% (4.09% vs. 3.86% )	Single 104% (11.36% vs. 11.82% )
Semantic (0.00% vs. 0.23% )	Explicit (0.00% vs. 1.59% )	Descriptive 142% (2.73% vs. 3.86% )	
Ellipsis 124% (1.30% vs. 1.61% )	Repetitions Err:503 (0.00% vs. 1.36% )	Categories 119% (4.77% vs. 5.68% )	
Grammar 50% (2.27% vs. 1.14% )	Grammar (0.00% vs. 1.14% )	Semantic (0.00% vs. 1.59% )	
	Semantic Err:503 (0.00% vs. 0.91% )	Formulaic (0.00% vs. 0.68% )	
	Categories 100% (3.41% vs. 3.41% )		

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The most significant difference between modern and traditional translations of this passage involves the deletions. The most important type of deletion is the elimination of connective words. In general, the traditional translations follow the structure of the original more closely and do not tend to delete connective words. The modern translations, however, are much more likely to restructure the passage and thus eliminate many of the conjunctions or adverbs which are present in the original. Other important deletions include the deletion of formulaic expressions and explicit material. Both of these categories appear only in modern translations.

The next most important distinction involves additions. While all translations add words, traditional translations in general add fewer words than modern translations (5.45% compared to 9.09%). The most significant type of addition involves the amplification of implicit material to explicit status. Modifications in word order are another distinction between the two types of translations. While all of the translations contain roughly the same re-orderings of individual words, the modern translations have many more examples of phrases and clauses which are modified in their order.

Finally, the specific types of changes also seem to point to more minor differences between modern and traditional translations. The most important of these changes are those which involve the degree of specificity and descriptive substitutions. Changes in formulaic expressions are also important because they occur only in modern translations, although they do not occur very frequently.

### **3.4 Analysis of Acts 14:1-7: New Testament Prosaic Narrative**

*And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude both of Jews and of Greeks believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. Long time therefore they tarried there speaking boldly in the Lord, who bare witness unto the word of his grace, granting signs and wonders to be done by their hands. But the multitude of the city was divided; and part held with the Jews, and part with the apostles. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to treat them shamefully and to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about: and there they preached the gospel. (American Standard Version, 1901)*

*The same thing happened in Iconium: Paul and Barnabas went to the synagogue and spoke in such a way that a great number of Jews and Gentiles became believers. But the Jews who would not believe stirred up the Gentiles and turned them against the believers. The apostles stayed there for a long time, speaking boldly about the Lord, who proved that their message about his grace was true by giving them the power to perform miracles and wonders. The people of the city were divided: some were for the Jews, others for the apostles. Then some Gentiles and Jews, together with their leaders, decided to mistreat the apostles and stone them. When the apostles learned about it, they fled to the cities of Lystra and Derbe in Lycaonia and to the surrounding territory. There they preached the Good News. (Today's English Version, 1966; 1976)*

#### **3.4.1 Introduction**

The Book of the Acts of the Apostles narrates the history of the apostolic church. It begins where the Gospel of Luke, written by the same author, finishes: Christ's promise of the Holy Spirit to empower and enable those early Christians to spread the good news throughout the entire world. Then, after the ascension, it describes the scene at Pentecost when the Spirit came upon them in power, and they

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publicly proclaimed the gospel to Jerusalem so that more than three thousand were added to the Church (2). As the book follows the progression of the gospel, it tells of the miracles performed by the apostles (3-4), the first problems encountered in the church (5), the first elected officers of the church, the deacons (6), and the first martyr of the church, Stephen (6-7). However, in chapter eight, the book takes an interesting turn. It suddenly focuses on Saul, the self-righteous pharisee who had consented to the death of Stephen. Chapter nine shows him in all his zeal as he travels towards Damascus, a city outside of Israel, with permission from the Jewish high priest to arrest Christians who had fled from the persecution in Jerusalem and bring them back with him. On that road, however, Saul experienced an important encounter with the risen Christ and was forever known afterwards as Paul, the last of the apostles and the great missionary to the gentiles. The rest of the book is dedicated to the history of the spread of the gospel throughout all the world, principally at the hands of Paul, with the exception of two chapters which focus on Peter's first proclamation of Christ's message to the gentile centurion Cornelius (10-11).

The passage selected for this study is a summary of the missionary efforts during Paul's first journey through Asia Minor. It specifically narrates the events in the city of Iconium. Paul and his fellow laborer, Barnabas, followed the same practice of evangelizing in synagogues, as they had done in previous cities, and once again many believed (14:1) and God used them to do many miracles which corroborated their bold preaching (14:3). But the problems came from the Jews who did not believe their message (14:2). These Jews sowed discord among those who had believed and ended up dividing the city over the matter (14:2,4). Finally they provoked their rulers to

oppose the apostles and even to stone them (14:5). But the apostles found out about the plot and were able to escape to a neighboring city and there continue their preaching (14:6-7).

This text consists of one-hundred and sixteen Greek words with a unified textual backing. The only significant textual variation occurs in verse three, where the TR adds a conjunction before the second participle. There are two other rather minor variants, neither of which affects translation. There is some doubt about the origin of the second preposition (ἐπί, *unto*) in verse three. And yet, this minor variation in no way affects the meaning or the translation of the text, because here, as is common in *koine* Greek, the preposition merely reinforces the case ending. Even in the absence of this supposed addition, the dative case ending of its object would result in the same reading. Also, in verse two, the TR includes a present participle while the critical text has an aorist verb. And yet, due to the use of the participle with the article, once again the difference does not affect the translation.

There is one structure which creates some difficulty for translators. In verse one, the first prepositional phrase is difficult to interpret. Literally it reads, *according to the same*. Some treat it rather literally: *the same thing* (HCSB and TEV) and *in the same way* (NJB). KJV, ASV, RSV, and NASB take it to mean *together*. A similar phrase in roughly the same context appears in Acts 3:1 in the TR, where KJV translates *together*. NEB includes this meaning in a footnote, but in the text, it translates it as an adverb: *similarly*. NIV and MSG treat it as an adverbial phrase or clause: *as usual* or *as they always did*.

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### **3.4.2 Sentence Structure**

The Greek sentence begins with a simple affirmation based on the verb ἔΓΕΝΕΤΟ, *it happened*, followed by two infinitive phrases which function as the subject of the preceding verb: *to enter* and *to speak*. These are followed by a subordinate result clause, also with an infinitive: *so that .. to believe*. Since English infinitives differ greatly from Greek infinitives, all of the translations use verbs phrases in these positions. RSV, NASB, NEB, and NIV leave the initial verb untranslated and jump directly to the parallel infinitive phrases which become the main clauses. KJV and ASV introduce these verbal clauses with the relative pronoun *that*. HCSB and TEV give the initial clause as an introduction and separate it from the rest of the sentence with a semicolon: *The same thing happened [...]; they [...]*. The final result clause is handled very similarly by all of the translations except MSG, which divides it into a separate sentence which is not explicitly marked as a result.

In the Greek verse two contains a compound verb, *stirred up and polluted* with a single direct object, *the souls of the gentiles*. HCSB is the only translation which follows this structure exactly in English. KJV separates the noun phrase and uses the noun as the direct object of the first verb and the prepositional phrase as the object of the other. RSV, NEB, and NIV all follow KJV in the same structure. ASV, NASB, TEV, and NJB use a more literal structure: they all give the entire noun phrase as the direct object of the first verb and then use a pronominal direct object with the second. Once again, MSG contains the most radical restructuring. It modifies the first verb from *stirred up* to “started a whispering campaign” and then converts the parallel Greek verb into an English participial phrase.

Verse three is a much more complex sentence. It begins with a simple *therefore* which shows that it is the result of the previous clause. The main clause of the sentence contains a verb, *stayed*, completed by a participial phrase, *speaking boldly in the Lord*. The final noun is then modified by two parallel participial phrase, *the one bearing witness*, and *giving signs*. This final participle is completed by a passive infinitive phrase. All of the translations except MSG use a relative clause to translate the first of the two final participles. ASV, RSV, NASB, and NJB follow the rest of the structure literally. HCSB, TEV, NEB, and NIV merely add a preposition before the second participle to bring out the adverbial sense. Only KJV treats the two participles as completely parallel, *Lord which gave testimony .. and granted signs*. This interpretation is favored in part by the addition of the conjunction between the two in the TR (cf. above). Verse four consists of an initial passive voice verb, *was divided*, followed by a compound explanatory clause, *some were with the Jews and others with the apostles*. All of the versions follow the same structure with only minor variations in word choice.

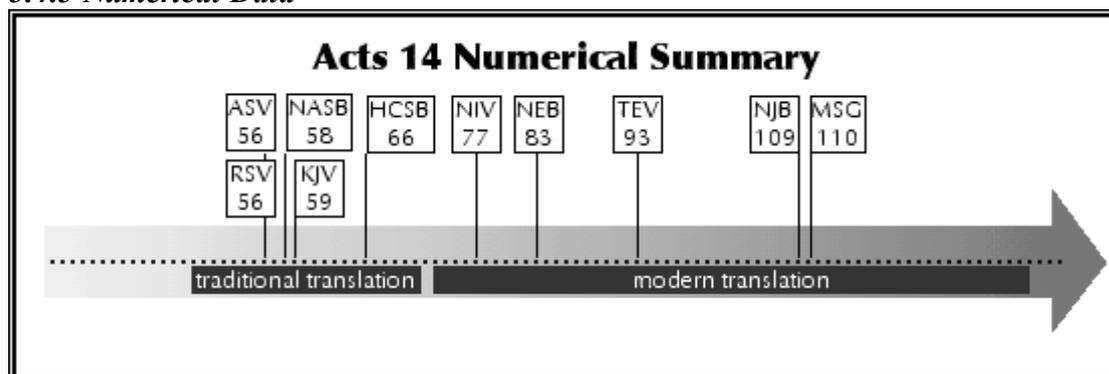
The final sentence of this paragraph spans from verse five until verse seven. It is built on the main verb, *fled*, (6) followed by a conjunction and the periphrastic verb *they were preaching* (7). There is an adverbial participial phrase which modifies the subject of the main verb in verse six, *becoming aware*. Verse five is an adverbial clause which consists of a verb phrase, *there was an assault* which is completed by the two infinitive phrases, *to mistreat* and *to stone*. The majority of the translations take the first participle in verse six as attendant circumstance, *they found out .. and they fled* (KJV, ASV, RSV, NASB, HCSB, NIV, and NEB). NIV is the only one of

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these to treat verse five as a separate sentence. The rest make it an adverbial clause introduced by *when*. TEV and NJB maintain the subordination of the first verbal by translating it as an adverbial clause, *when they found out*. Both translations separate verse five from verse six, and thus avoid having two adverbial clauses which modify distinct nouns. MSG has a very interesting restructuring of the verse. By placing the participle phrase in verse six before the material in verse five, *learning that ...*, MSG achieves a very natural English equivalent for this rather complex Greek sentence. All translate the final verse the same, although some treat it as a separate sentence.

In this passage, all of the translations, with the exception of the MSG which at times presents a more radical restructuring of the text, follow the grammar of the original in a very similar manner. The biggest difference in this passage deals with the division of the units. KJV, ASV, RSV, NASB, NEB, and NJB all follow the Greek sentence divisions. HCSB, NIV, and MSG, however, add an extra sentence. And TEV adds two extra sentences. This tendency in the modern versions to break the longer sentences down into smaller units is very common.

### 3.4.3 Numerical Data



The numerical data for this passage show a clear break between the traditional and the modern translations. Surprisingly, HCSB and RSV pass up ASV, KJV and NASB in adherence to the form. In this passage HCSB follows the form of the original most closely of all the other translations, and the RSV is right behind it. Among the modern translations, NEB ends up being more literal than NIV, and TEV than NJB. The final results for the translations are as follows: ASV(56) RSV(56) NASB(58) KJV(59) HCSB(66) NIV(77) NEB(83) TEV(93) NJB(109) MSG(110). In length, all of the translations are roughly equal. Although modern translations generally contain more additions and deletions than traditional translations, no clear pattern emerges in the number of additions and deletions. A few of the modern translations have roughly the same number of additions or deletions as some of the traditional translations. In the number of changes, however, there is a very clear break between the traditional and the modern translations. All of the traditional translations fall within a very conservative range: they vary from 8.62% to 14.66%. The modern translations all fall between 19.83% and 25.00%. Here it is clear that the modern versions are employing more modifications and substitutions than is common in the traditional translations.

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### **3.4.4 Additions:**

There are several additions in the translations of these passages which occur in all of the translations and are, therefore, of little interest to this study. For example in Acts 14:5, the Greek begins with the generic verb ἔγένετο, *there was*. All of the translations—except TEV which leaves the word untranslated and NIV which uses an English expletive construction—add a verb to specify the generic original: *made* (KJV, ASV, RSV, NASB, HCSB, NEB, NJB) *had been organized* (MSG). Also in 14:5, all of the translations add a pronominal object to the second infinitive phrase. This example has already been dealt with above (cf. 3.4.2). A similar addition occurs in 14:6 in all of the translations.

The addition of connective words occurs much more frequently in modern translations than in traditional translations, although it does not occur enough to be considered as characteristic of modern translations. In verse one, MSG adds a conjunction to the final phrase because it treats the phrase *a great multitude* separately from the genitive it modifies in the original. MSG takes it instead as a parenthetical comment added onto the noun: “Jews and non-Jews, and not just a few, either.” In MSG, there is an addition of the adverbial connector *then* in four. In verse three and in verse six, several of the translations add connective words because they change the structure of the verse. HCSB and NEB in verse three and NEB and NIV in verse six both change the participial construction into a finite verb, and therefore must add a conjunction. NEB and NJB in verse three both transform the relative clause into an independent clause and thus require the addition of a conjunction. Finally, NIV and

NJB both divide the sentence in verses five and six, and thus both translations add the conjunction *but*.

The most common type of addition in this passage, however, is the amplification of implicit to explicit status. For example, in 14:1, KJV adds the English *both* to the pronoun referring to Paul and Barnabas. From the context it is clear that the pronoun refers to two people, so the addition simply makes explicit in the translation what was implicit in the original. Also in the same verse, NASB translates  $\pi\lambda\eta\theta\omicron\varsigma$ , *multitude*, as *number*, and further specifies it with the addition of the phrase *of people*. This addition is not necessary in the other translations because the gloss is specifically related to people: *multitude*, *company*, and *body*. Also in verse three, the implicit adverb *there* is added to the verb *they stayed* in several of the traditional as well as the modern translations (ASV, NASB, HCSB, TEV, NIV and MSG). Only KJV, RSV, NEB and NJB do not add the word. Later in the same verse, the generic phrase *speaking boldly in the Lord* seems a bit unclear in English. Many of the translations add a word or phrase to clarify. KJV adds *the name of*; NASB, HCSB, and NEB add *reliance upon*. Those that do not add a phrase have in some cases used a more specific preposition, such as *about* or *for* (TEV, NIV, and RSV).

The traditional versions appear in two of the four examples listed above. However, there are another six examples where only modern versions are involved. Four are unique examples, where only one translation makes the addition. In verse two, MSG adds the phrase “a whispering campaign” after *stirred up*. This takes care of the need for an object of the verb and avoids the awkwardness of sharing the object

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with the following verb, which in MSG is not parallel but rather subordinate (cf. 3.4.2 above). In the phrase *giving signs* in verse three, TEV adds a new object rather than following the structure of the Greek: “giving the power to perform miracles.” In verse five, only NEB clarifies that these *leaders* were *city authorities*. And in verse seven, only MSG adds the phrase *right back at it again* to strengthen the verbal construction. There are, however, two more examples of the amplification of material from implicit to explicit status which are followed by more than one of the modern versions. In verse five, both NEB and NJB add *connivance of* where the original simply stated that the Jews and Gentiles *joined* their leaders. The addition here plays upon the implicit, connotative meaning of the term. From the context, there is obviously a negative aspect to this rather generic sounding verb in English. Also in verse six, NJB and MSG both add phrases to the verb *fled*: *for safety* (NJB) and *as best they could* (MSG).

The only example of semantic addition appears in the final verse of MSG. The original states that the apostles *were proclaiming glad tidings there*. MSG, however, states that “they were right back at it again, getting out the message.” The idea that they started doing what they had done before is at best implied by the context, but the actual construction does not yield this information.

### **3.4.5 Deletions:**

The deletions in the translations of this passage yield some very clear patterns. First of all, though, just as with the additions, there are times when all translations delete words. Of course, when the target language lacks certain categories of terms

present in the original, then words will not be translated. In verse three and in verse nine, the Greek uses two particles which have no direct translation in English. Also, there are times when the grammar of the target language will not allow for a direct translation of every term. For example, the genitive pronoun in verse three is translated with the English possessive adjective in all of the translations. The Greek, however, places the definite article with the main noun of the noun phrase: *the hands of them*. Since English possessive adjectives replace definite articles, none of the translations represent this article. Another similar situation occurs in the same verse because of the grammatical restructuring in the modern versions (cf. 3.4.6 below). Since all of the modern translations use a transitive verb, the prepositional phrase becomes the direct object, thus resulting in the deletion of the specific preposition.

The last five types of deletions appear mainly in the modern versions. The first is a deletion resulting from making what was explicit in the original implicit in the translation. In verse one, the Greek speaks of *the synagogue of the Jews*. Here, TEV and NIV simply translate as *the synagogue*, which is understood in modern English as a Jewish place for religious meetings. The unnecessary Greek genitive phrase is left implicit. A second type is the deletion of connective words. In verse three, the word οὖν, *therefore*, establishes the relationship between the events of this verse and the previous. However, it is left untranslated by TEV, NEB, and MSG. Also, in verse five, TEV and NIV delete the initial adverb, thus eliminating the grammatical subordination of the verb in this verse with the verbal construction in verse six. Both of these versions divide the two verses, thus making it impossible to translate the adverb in this position.

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There are also two examples of deletion of formulaic expressions in the modern translations. The passage starts with the Greek verb *ἔΓΕΝΕΤΟ* , which is rather difficult to translate directly in English. It is commonly translated as *it happened that* or *it came about that*. RSV, NASB, NEB, and NIV all delete the verb as and move directly to the following verb phrase. Since this verb carries no denotative meaning, it can easily be deleted, even though its stylistic usage may not be represented in the translation. Also, in verse two, the expression *the souls of the Gentiles* is translated simply as *the Gentiles* in TEV and NJB.

The most common type of deletion in this passage is the elimination of conjunctions. In two cases, this deletion occurs in the traditional translations as well as in the modern. In verse one, only KJV, ASV, and RSV translate the postpositioned conjunction *δέ*. NASB, HCSB, TEV, NEB, NIV, NJB, and MSG all delete the word. The fact that a chapter or paragraph which is logically unconnected to the preceding material (although it is connected chronologically) begins with a conjunction may seem strange in English. Verse five also contains the same conjunction. This time, however, only RSV, HCSB, NIV, and MSG delete the conjunction. NASB, TEV, NEB, and NJB all delete it in verse one but translate it in verse five. In the remaining cases, this type of elimination of conjunction occurs only in modern versions. There are two more situations in which the conjunction *δέ* occurs. In verse four, TEV, NEB, NIV and NJB all delete the conjunction. Later in the same verse, TEV, NEB, NIV, NJB and MSG all delete the conjunction which now introduces the second half of the verse. A different type of conjunction occurs in verse one. Here only MSG deletes the conjunction and its accompanying adverb which specifies the relationship between the

two clauses of the sentence. Since MSG translates this verse with two independent sentences, it gives no marker as to the relationship between the two in the Greek. Also in verse one, TEV, NIV, and NJB all delete the correlative conjunction *both*. Finally in verse seven, the first word is a compound term made up of *and* as well as *there*. TEV, NEB, NIV, and NJB delete the conjunction. NJB does not even represent the second part of the word, and HCSB gives only the conjunction.

The final type of deletion, which occurs only in MSG, is perhaps the most radical, for it results in the loss of meaning. In verse three, MSG deletes the phrase which specifies the source of the apostolic message. Then it eliminates the phrase about who performed the signs and wonders. Finally in verse five it gives only one infinitive phrase, *to beat up* and leaves the second phrase, *to stone* untranslated.

#### **3.4.6 Changes:**

There are of course certain types of changes which occur in both modern as well as traditional translations. There are a number of examples of changes in categories. In verse three TEV and NIV change the passive verb to active voice. And in verse four, MSG changes the passive verb into an English expletive construction. Finally in verse seven, KJV, ASV, RSV, TEV and NJB all ignore the periphrastic Greek verb and translate as a past simple. NASB, NEB, and NIV all use an infinitive phrase. Only HCSB and MSG use a participial verb phrase which is similar to the verbal construction of the Greek. The case of HCSB, however, is interesting, for it uses an English cognate of the Greek verb, *εὐαγγελιζόμενοι*, (to share the good news) “they kept evangelizing” which does not necessarily carry the same implications.

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Even more common than changes in categories are the modifications of word classes. And yet, once again, these do not appear significantly more often in modern translations. In verse one, HCSB, NEB, and NJB replace the prepositional phrase *of the Jews* with the adjective *Jewish*. Also in verse one, MSG replaces the verb *speak* with *give* and adds the implicit object *their message*. Since MSG also substitutes *convinced* for *believed*, it must therefore add a subject: *the message*. It therefore changes the subject of the original verb into the object of new construction. Finally, in verse one, TEV, NEB, and NJB substitute *become believers* for the verb *believed*. In verse two, the Greek participle ἀπειθήσαντες, *disobedient*, is translated as a relative clause, *who disbelieved/who were disobedient/who refused to believe*, by ASV, NASB, HCSB, TEV, NIV, and NJB. Only KJV, RSV, and MSG treat it much more literally with a participle in English: *unbelieving, disobedient*. NEB substitutes the passive participle *unconverted*. TEV substitutes and expands the idea of *testimony* in verse three with the phrase *prove that something was true*. *The word* becomes “all they said about” in NJB, and in MSG “as they presented the clear evidence.” In verse five, NJB and MSG substitute the adverb ὡς, translated *when* by all of the traditional translations with the more specific adverb *eventually* (NJB) or an adverbial phrase like *one day* (MSG). TEV substitutes a verb, *decided*, for the noun phrase *to make a plot*. It also substitutes *some* for the definite article to clarify that not all of the Jews were involved in the plot. Finally in verse six, NEB expands a verb into a verbal phrase: *fled* becomes *made their escape*, and HCSB, NEB, and NIV modify the prepositional phrase *of Lyconia* to an adjective: *Lyconian*. Strangely enough, MSG takes *Lyconia* as another name of a city like *Lystra* and *Derbe*. All the other translations treat it as a

region.

The final types of changes are much more important in establishing the distinction between modern and traditional translation. The first involves a change in the degree of specification. In verse one, the adverb is treated simply as a result in KJV, ASV, and RSV: *so*. It is expanded slightly in NASB, HCSB, TEV, and NEB: *in such a manner, in such a way, and to such purpose*. NIV and NJB both translate it as *so effectively*, adding a clear element of interpretation. In verse two, the Greek verb ἐκάκωσαν has a very general meaning *to make evil or bad*. And yet, it lacks a common gloss in English. KJV and ASV use *evil affected*, while RSV, HCSB, NEB, and NIV use *poisoned*. NASB translates it as *embittered*. TEV, however, uses a more generic gloss *turned*, taking advantage of the preposition in 14:2.12 *against*. But MSG expands the translation to fill in the idea. It gives “sowing mistrust and suspicion in,” also converting the verb into a subordinate phrase. Also in verse four, the literal translation *were with the Jews* is given only in TEV and in a note in NASB. All the rest substitute a more specific verb *to hold* (KJV ASV), *to side* (RSV, NASB, HCSB, NEB, NIV, and MSG), or *to support* (NJB). The last seven examples involve only the modern versions. In verse one, TEV and NIV replace a pronoun with the names of the apostles. Since the antecedent of this pronoun is found in the previous chapter, the pronoun could be difficult to understand for a reader who begins his reading in this chapter. In verse two, TEV and NEB substitute the original ἀδελφῶν, *brothers*, with *believers* and *Christians*, respectively. MSG substitutes the specific names *Paul and Barnabas* for the generic reference of *brothers*. In verse three, MSG substitutes *God* for the Greek article which here functions like a generic masculine relative pronoun.

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Also in this same verse, MSG substitutes *God* for the genitive pronoun *of him*. The generic verb phrase *διέτριψαν*, *they stayed*, is given a more specific referent in NEB, NIV, NJB, and MSG: *the apostles* or *Paul and Barnabas*. Then in verse four, MSG substitutes the generic Greek verb *ἐγένετο*, *there was* for the more specific English verb, *had been organized*. Finally, in verse five, TEV specifies the accusative pronoun *αὐτούς* as *the apostles* instead of simply *them*.

There are also several important examples of descriptive equivalents in the passage which occur mostly in modern translations. In verse one, KJV and ASV begin with the phrase “And it came to pass.” This is a descriptive equivalent of the verb *ἐγένετο*. Also in the same verse, NASB, HCSB, TEV, NEB, NIV, and NJB all give an expanded translation to the adverb *οὕτως*, *thus*. TEV, NEB, NIV, and NJB all expand the infinitive *believe* into *became believers*. TEV, NEB, NIV, and NJB also change the term *ἐλλήνων*, *of the Greeks* for the frequent Biblical word *Gentiles*, thus harmonizing this verse with verse two and five. Finally in verse one, MSG replaces *synagogue* with the more generic description *meeting place*. In verse two, ASV, NASB, HCSB, TEV, NIV, and NJB expand the participle *disobedient* into the more descriptive phrase: *that were disobedient* (ASV), *who disbelieved* (NASB), *who would not believe* (TEV), and *who refused to believe* (HCSB, NIV, and NJB). In verse three, all of the traditional translation as well as TEV and NIV, use the adverb *boldly* to specify the generic English verb *spoke/preached*. MSG and NEB, however, use various adverbs to capture more exactly the meaning of the original verb: “freely openly confidently” (MSG) and “boldly and openly” (NEB). This expansive practice

is common when trying to give a descriptive equivalent of an original term. And in verse four, MSG translates the word *people* as *public opinion*, since it was really their opinion that was divided, and not the people themselves. In verse six, NEB uses an idiomatic expression *to get wind of something* to represent the original, *becoming aware*.

The final type of change, while not very common in this passage, is decidedly weighted in favor of the modern translations: the modification of formulaic expressions. In verse two, the Greek text speaks of the  $\psiυχᾶς$ , *souls*, of the Gentiles. Only ASV translates with the traditional gloss *soul*, although this translation does appear in the notes of NASB and HCSB. Others give the more natural English gloss, *minds* (KJV, RSV, NASB, HCSB, NEB, NIV, and MSG). Also in verse three, HCSB, TEV, NIV, and NJB all delete the concept of *hands* in the phrase *miracles done through their hands*, and simply translate “through them.” This figure of speech, synecdoche, while possible in English, certainly raises the level of difficulty in interpreting the text. Since many of the modern translations aim at a very easy level of readability, it is natural that they should eliminate figures of speech. There is another occurrence of a figure of speech in verse four. The original text mentions that the *city was divided* (metonymy). NEB substitutes *townspeople* for *city*, thus erasing the figure of speech.

### **3.4.7 Changes in Order:**

The changes in order in this passage either deal with changes which are common to the English grammatical structure which the translation has chosen to use

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(cf. 3.4.2 above), or simply peculiarities of Greek grammar which cannot be reproduced in English, for example the postpositioned conjunction in verses one, two four (twice) and five. There are no major reordering of the concepts which are worth mentioning again.

**3.4.8 Primary Conclusions:**

<b>Additions 166%</b> <b>(7.07% vs. 11.72%)</b>	<b>Deletions 211%</b> <b>(7.93% vs. 16.72%)</b>	<b>Changes 187%</b> <b>(12.07% vs. 22.59%)</b>	<b>Order 95%</b> <b>(19.14% vs. 18.28%)</b>
Implicit 1000% (0.17% vs. 1.72%)	Explicit 700% (0.17% vs. 1.21%)	Formulaic 600% (0.17% vs. 1.03%)	Multiple 128% (5.00% vs. 6.38%)
Connective 147% (2.93% vs. 4.31%)	Semantic 600% (0.52% vs. 3.10%)	Descriptive 357% (1.21% vs. 4.31%)	Single 84% (14.14% vs. 11.90%)
Grammar 108% (2.07% vs. 2.24%)	Connective 414% (1.21% vs. 5.00%)	Specification 270% (1.72% vs. 4.66%)	
Semantic (0.00% vs. 0.17%)	Formulaic 275% (0.69% vs. 1.90%)	Word class 146% (6.03% vs. 8.79%)	
Ellipsis (0.00% vs. 0.00%)	Grammar 106% (2.76% vs. 2.93%)	Categories 112% (2.93% vs. 3.28%)	
	Categories 100% (2.59% vs. 2.59%)	Semantic (0.00% vs. 0.52%)	
	Repetitions (0.00% vs. 0.00%)		

This example of historical narrative, like the previous example from the OT, presents fairly easy structures to translate, although it does contain several figures of speech. Most of the translations, with the exception here of MSG, follow the sentence structure of the original rather closely. The specific analysis of the additions, deletions, and changes in the translations shows what really distinguishes the modern from the traditional translations. The most important difference comes in the types of deletions. The modern translations are more likely to delete connective words such as conjunctions and adverbs. They also frequently delete semantic material, although this is most common in MSG. Other important distinctions involve the deletion of formulaic expressions and the deletion of explicit material, leaving it implicit in the translation.

The specific additions in this passage are also very important in establishing the distinction between modern and traditional translation. The amplification of implicit material to explicit status is very common. The addition of connective words, while not very frequent, occurs much more often in the modern translations than in the traditional ones. The most important types of changes are the descriptive substitutes and the changes in the degree of specification. Changes in formulaic expressions are more common in modern translations than in traditional ones, but are not frequent enough to be considered characteristic in this passage. Finally, modifications of word order do not play a significant role in the distinction between modern and traditional translations of this passage. The modern translations contain slightly more modifications of short phrases, and therefore fewer changes in the order of single words, but these numbers do not indicate a significant distinction between the two.

### **3.5 Analysis of Exodus 22:1-6: Old Testament Prosaic Description**

*If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall pay five oxen for an ox, and four sheep for a sheep. If the thief be found breaking in, and be smitten so that he dieth, there shall be no bloodguiltiness for him. If the sun be risen upon him, there shall be bloodguiltiness for him; he shall make restitution: if he have nothing, then he shall be sold for his theft. If the theft be found in his hand alive, whether it be ox, or ass, or sheep, he shall pay double. If a man shall cause a field or vineyard to be eaten, and shall let his beast loose, and it feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution. If fire break out, and catch in thorns, so that the shocks of grain, or the standing grain, or the field are consumed; he that kindled the fire shall surely make restitution.* (American Standard Version, 1901)

*"If someone steals a cow or a sheep and kills it or sells it, he must pay five cows for one cow and four sheep for one sheep. He must pay for what he stole. If he owns nothing, he shall be sold as a slave to pay for what he has stolen. If the stolen animal, whether a cow, a donkey, or a sheep, is found alive in his possession, he shall pay two for one. If a thief is caught breaking into a house at night and is killed, the one who killed him is not guilty of murder. But if it happens during the day, he is guilty of murder. If someone lets his animals graze in a field or a vineyard and they stray away and eat up the crops growing in someone else's field, he must make good the loss with the crops from his own fields or vineyards. If someone starts a fire in his own field and it spreads through the weeds to someone else's field and burns up grain that is growing or that has been cut and stacked, the one who started the fire is to pay for the damage."* (Today's English Version, 1966, 1976)

#### **3.5.1 Introduction:**

The book of Genesis records not only the origins of the the material universe, but also the founding of God's chosen people, the descendants of Abraham. God first called Abraham when he was in Ur, and he brought him to live in the land that his descendants would one day inherit. His son and his grandsons lived in that land, until

a great famine drove them down to Egypt where Joseph, the great grandson of Abraham, had achieved high status. Through Joseph, Jacob and his other eleven sons were able to survive the crisis and reestablish themselves. In the succeeding generations, however, they fell into slavery under a pharaoh who did not know Joseph. And so, the family of Jacob, also known as Israel, grew under oppression, until the great leader Moses delivered them from their bondage to lead them to the promised land. But Moses faced no small task. The people had multiplied in the four hundred years they had lived in Egypt, and now this mass of freed slaves needed to be organized into a nation. The books of Exodus and Leviticus record the divine laws established by God to rule this new nation, the most famous of which are the Ten Commandments (Exodus 20). But these laws are more than just moral and religious or ceremonial in character. They also include the civil codes which were to govern all aspects of life in Israel.

This passage from Exodus deals specifically with the problems of theft (v. 1-4) and vandalism (v. 5-6). The law establishes the fact that a thief must make restitution for what he has stolen. If he had already disposed of the stolen property—either killed it or sold it—then he had to pay back four times what he stole. If, however, he still had the stolen goods in his possession, he was required to return double what he had taken. Finally, if the thief did not have sufficient means, he was to be sold into slavery to pay for his crime. This law also establishes the right of the people to defend themselves from thieves. If a thief tried to break in during the night, a person could defend himself, even if he killed the thief in the process. If, however, he killed a thief who was robbing in broad daylight, he would be guilty of murder. The last two verses

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in this text deal with the problem of non malicious property damage. If someone allows his animals to graze in another's field, so that they consume what is not his own, he must restore from his own field what they destroyed. The second condition plays upon the same idea of consuming, but this time what consumes is not an animal, but a fire. If someone starts a fire to burn off unwanted shrubs and the fire accidentally spreads into a neighboring field and does damage to another's crops, the one who started the fire is responsible for the damaged property and must pay for the damages.

The text consists of 87 Hebrew words or 123 independent morphemes. The verse numbering of the original passage in Hebrew differs from the English tradition which follows the *Vulgate*. The Hebrew, as well as the LXX, includes the first verse with the previous chapter (21:37). NJB is the only translation which follows the Hebrew verse numberings. The textual tradition is unified with only minor *qere* readings: verses one and five add a *waw* at the beginning of the verse, verse two adds a pronominal suffix to the second verb, verse three has a different verbal form for the first verb, and verse four adds the the word *other*. None of these readings, however, are followed in the translations included in this study.

There are several interesting translational problems in verse five. The relationship between the first and second clause of the verse is somewhat difficult. The Hebrew seems to make the two clauses independent, but this reading leaves it unclear as to whose the first field or vineyard is: *he causes a field or vineyard to be consumed and he sends out his animal and it consumes in another's field or vineyard*. NJB deletes the *waw* conjunctive and joins the two clauses by converting the first into

an infinitive phrase: “If anyone puts his animals out to graze in a field or vineyard.” KJV, ASV, NASB, TEV, and NIV simply connect the two with *and* as the Hebrew does. HCSB translates *and then*, and MSG gives *but*. All of these translation seem to imply that a person put his animals out to graze in an appropriate place, but since he did not watch them closely enough, they wandered onto another's property where they ate what did not belong to their owner. RSV translates the *waw* as *or*. This translation establishes two separate situations. In the first, the shepherd probably took his animals to that field with the purpose of grazing them on another's property; the second situation is a person whose animals strayed onto another's property accidentally and grazed there.

The second difficulty in this verse deals with the interpretation of the verb *consume*. NEB, as well as TEV in a footnote, interpret the verse as a reference to fire instead of animals. Since the verb *consume* or *eat* is the same verb used of fire, and the immediate context does talk about fire, NEB applies this verse to an intentional fire designed to burn off a field but which gets out of hand. The following verse, then, is a fire designed to burn up thorns. The biggest problem with this interpretation is the specific word *בְּעִירָה*, *animal*, which occurs in the second clause. Here NEB simply translates this term as *the fire*, even though the word is never used to refer to anything but cattle all six times it occurs in the OT.

A third difficulty involves the text behind the passage. The most radical additions to this passage are found in NEB and NJB at the end of verse five. The Hebrew states that if the field is consumed (eaten), the person responsible for it must

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make restitution from the best of his own field or vineyard. NEB, however, states that he must make restitution “according to the yield expected; or if the whole field is laid waste, he shall make restitution from the best part of his own field or vineyard.” NJB follows the same addition. It states that this person should make restitution “for the part of the field that has been grazed on the basis of its yield. But if he lets the whole field be grazed, he will make restitution.” The entire first half of this quotation finds no basis in any extant Hebrew manuscript. This phrase is based solely upon the LXX, which may or may not be a reliable witness to the Hebrew text that was current in their day.

#### **3.5.2 Sentence Structure:**

Verse one begins with a compound conditional sentence based on the concessive particle  $\text{כִּי}$ . The result clause of the conditional establishes the punishment for the thief. All of the translations use standard conditionals clauses. KJV, ASV, RSV, NASB, TEV, NIV, and MSG begin with *if* (undistinguished from  $\text{כִּי}$ , *if* in the following verses) and HCSB and NEB use *when*. KJV and ASV have the archaic auxiliary *shall* while the rest use the present tense. KJV, ASV, RSV, NASB and NEB all use *shall* and NJB uses *will* as the future auxiliary in the result clause. TEV, NIV, MSG, and HCSB use the modal auxiliary *must*.

The information from the next three verses is ordered in a different manner in several of the translations. The Hebrew text begins with another compound conditional (in the case of theft at night) with two passive voice verbs and one intransitive active: *If the thief is found and struck and dies*. All of the English

translation here use the conditional word *if*. KJV and ASV use the subjunctive in two the conditionals (*be found* and *be caught*) but not in the third (*dies*). The result clause in Hebrew, establishing the innocence of the one who kills a thief at night, is made up of the noun ׀א, *non-existence*, which must usually be handled with a negative verbal construction in English. KJV, ASV, RSV, NASB, and MSG all use an expletive construction with the negative. HCSB, TEV, NEB, NIV, and NJB supply another verb and translate the noun as *no* or *not*.

Next follows another conditional, *if the sun has risen on him*, with an implicit inclusion of the three conditional verbs from the previous verse: *found*, *struck*, and *dies*. This condition establishes the guilt of the one who kills a thief during the day. All of the translations handle the construction in the same way as the previous conditional. Following the word *bloods*, which is parallel to the final word in verse two, is an emphatic affirmation with an infinitive and an imperfect (*paying he must pay*), followed by one more conditional clause in the case of a thief who does not have the means to pay. Once again, the noun ׀א, *non-existence*, is used. This time, however, it is translated as *nothing* (KJV, ASV, RSV, NASB, TEV, and NIV) or *no means/has not the means* (NEB and NJB). HCSB uses *is unable*. The result clause here, unlike the previous examples, is marked by a *waw* conjunction. Only KJV, ASV, RSV, and HCSB use the English result marker *then*. In the final part of verse three, MSG skips a major portion of the verse. It is not clear whether this is a mistake in the translation or an intentional deletion, but the fact is that the information in this part of the verse does not appear in any way, implicit or explicit, in the translation.

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The final verse begins with another emphatic conditional clause with an adjective, *If finding is found the stolen article in his hand alive*, in the case when the thief has not disposed of the stolen article, and the phrase ends with a simple result clause without the *waw*. Most of the translations handle the structure with an English adjective. MSG, however, divides the conditional into two clauses: “If caught red-handed with the stolen goods, and the ox or donkey or lamb is still alive.”

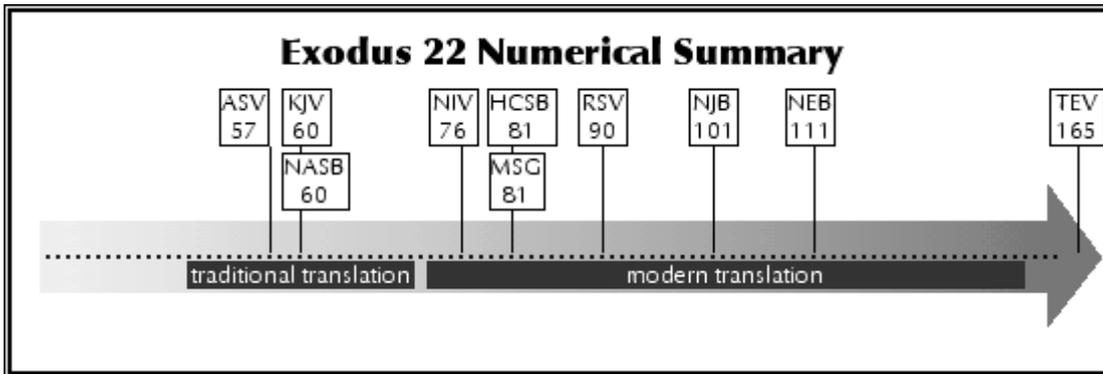
Verse five begins with three parallel conditional verbs, introduced with the same concessive conditional as verse one: *when a man causes to be consumed [...] and sends [...] and his animal consumes*. KJV, ASV, NASB, TEV, NIV, NJB, and MSG translate with *if*. Only RSV, HCSB and NEB differentiate from the previous conditionals by translating with *when*. The condition contains three parallel verbs, the first and the last of which are based on the same lemma: *causes to be consumed* (hiphil), *sends out* (piel), and *consumes* (piel). NASB, NEB, NIV, NJB, and MSG give translations for the first and the third verb which show the lexical relationship between the two verbs. The unmarked result clause containing a simple unemphatic verb is handled the same way in all of the translations.

The final verse begins with the same concessive particle as the previous verse. All of the translations handle it in exactly the same way as the previous verse. In HCSB and NEB, the particle is distinguished all three times from the similar conditional used in verses two through four. RSV, however, does not maintain this same consistency in translation. The first two conditional verbs are active (*qal*) and the third is passive (*niphal*) with three parallel subjects. All of the translations handle

the first two verbs in a very similar manner except TEV, which adds a personal subject to the first verb, making the Hebrew subject into the object: *if someone starts a fire*. NJB makes the second and the third verbs into parallel participial phrases. The third verb, however, is changed into active voice to make it parallel with the other two by HCSB, TEV, NIV, and NJB. The conjunction which introduces the third verb is translated as a result (*so that*) by KJV, ASV, RSV, NASB, NEB, NIV, and MSG. Only HCSB, TEV, and NJB translate it as logically parallel to the other two. The simple result clause once again employs a Hebrew emphatic affirmation (infinitive and imperfect) Only TEV, NIV, and MSG do not distinguish this emphatic result clause from the unemphatic result clause of the previous verse.

An analysis of the macro-structure of the text reveals a very high degree of formal consistency in all of the translations, because, even though several present radical reordering of the material, they all follow the basic conditional structures of the Hebrew throughout. Perhaps what is most surprising about this analysis is the way MSG follows the basic structure of the text, with the exception of the radical deletion in the latter half of verse three. On the micro-structural level, however, it is surprising that the traditional translations do not always make the distinctions that one might expect (difference between *when* and *if* in verses one, five, and six; switching verb roots in related verbs in verse five, and representing the *waw* conjunction as *so that* in verse six).

### 3.5.3 Numerical Data:



As the analysis of sentence structure suggests, these translations generally give a conservative translation of the passage. ASV(57), KJV(60), and NASB(60) follow the form most closely. Normally, both ASV and NASB score lower than KJV, but here KJV scores equal with NASB. The next grouping, however, is the most surprising. NIV(76), HCSB(81), MSG(81) and RSV(90) are all out of order from their overall ranking. NIV scores fairly close to its overall average, but RSV, due to its reordering of material in verses two to four, scores much higher than is usual. In this passage, MSG is far more conservative than is usual. The final three score generally much higher than their overall average: NJB(101), NEB(111), and TEV(165).

In overall length, the translations fall roughly into three groups. NEB and NIV are between 136% and 140% the length of the original. All of the traditional translations are between 142% and 148%. Finally, NJB and TEV are 150% or above. MSG is the only translation which does not fit any of these three groupings. At 120%, it is well below the rest, in part because of the deleted material at the end of verse three.

### 3.5.4 Additions:

This passage contains surprisingly few examples of additions due to elliptical expressions in the original. In verse four, however, in a noun phrase in apposition to the subject, the Hebrew reads literally: *the stolen thing, either ox or donkey or sheep*. NASB, HCSB, TEV, NIV and MSG all follow the structure fairly closely. It is in KJV, ASV, RSV, NEB, and NJB that a verbal phrase is added: *whether it be or be it*. The most common type of additions in this passage is the amplification of implicit material to explicit status. In verse one, NIV and NJB add words to the expression, *five cattle*. NIV gives “five head of cattle,” while NJB has “five beasts from the heard.” In verse two, TEV specifies the implicit object of the Hebrew verb, *breaking into a house*, as well as the time, *at night*, which is clearly implied by the contrast with the following verse. MSG in this same verse adds the implicit adverb, *hard*, to the verb *hit*. Obviously if someone strikes a thief and he dies, the blow must be considered hard! An addition in verse three is one of the most widely followed. The Hebrew simply begins the verse with a conditional, *if*. HCSB, TEV, NIV, NJB, and MSG add a phrase to clarify the unstated but implied relationship between this verse and the previous. All of these versions begin with *if this/it happens*, meaning, if he breaks in and is hit so hard that he dies. NEB is a little more explicit, adding *if he breaks in[...] and is fatally injured*. NIV clarifies with a footnote: *happens* means *he strikes him*. In the final part of the verse, TEV clarifies that the punishment here meted out to the thief who cannot pay is that he should be sold *as a slave*. TEV continues to clarify that this sale is designed to pay for the expense of what he stole. NEB, NIV, and NJB all include this same addition. In verse five, the Hebrew verb is

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intransitive, simply stating that the animals *eats in a field*. TEV inserts the implicit object of the verb, *crops growing*. Then, just a few words later, TEV again fills out the phrase *from the best of his field* by inserting the implicit *crops* again. TEV also adds the implicit *the loss* to the phrase *make good*, which it offers as a translation for *make restoration*. In verse six, TEV restructures the Hebrew verb, *if a fire starts* with the implicit information. It must therefore supply a subject, *someone*, and then turn the Hebrew subject into the object. It also clarifies with what is presumably implicit in the verse from the larger context. It adds the adverbial phrase *in his own field*. In light of the note in the previous verse concerning the interpretation of verse four as a reference to a fire, this phrase could be designed to distinguish the fire that is mentioned here from the fire implied in the footnote of the previous verse.

This passage also contains several examples of added connectives. In the previous passages dealt with above, these types of additions appeared more frequently in the modern translations. Here, however, two of the three examples are in traditional versions. In verse three, RSV, NASB, and HCSB, as well as all of the modern translations, add the conjunction *but* to emphasize the contrast between the first and the second half of the comparison. Only KJV and ASV follow the text more literally. In the following verse, in a parallel context, only NEB adds the conjunction *but*. In verse five, however, KJV adds the connective word *therefore* as a clarification. None of the revisions of KJV follow this addition.

### 3.5.5 Deletions:

As in the previous passages analyzed above, there are certain deletions which occur in all of the translations. The most regular is in cases where there is no corresponding category in the target grammar for an element in the original. In this passage, the sign of the definite direct object occurs in verses five and six. This morpheme is not represented in any of the translations since English has no specific equivalent. Another type of common deletion in the other passages mentioned above was the deletion due to restructuring. In verse two, the Hebrew uses a preposition with an adverbial sense: *if he is caught in[when] breaking in*. All of the translation delete this preposition except HCSB and NEB, which add the phrase, *the act*, and therefore translate with a preposition. This translation, however, does not really represent the adverbial structure of the Hebrew. Here it is surprising that none of the traditional translations give the English adverb *when*. Finally, at the end of verse two, the Hebrew states, *non-existence to him bloods*, meaning that there is no bloodguilt upon him. HCSB, TEV, and NIV all delete the preposition *to* and use its object as the subject of a verbal phrase created from the Hebrew noun יָרָא, *non-existence*. NEB and MSG delete the entire prepositional phrase *to him*, leaving the sentence completely generic.

There are three examples of deletions of repetitions in this passage which occur mainly in the modern translations. In verse five, the repetition of the Hebrew preposition is not followed by RSV, NASB, HCSB, TEV, NIV, NJB, and MSG. Also the repetition of *the best of* and *him* in the same verse, is not followed by HCSB, TEV, NIV, NJB, and MSG. There are two examples, both in modern translations, of

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deletions due to explicit material from the original which is left implicit in the translation. In verse two, TEV leaves the idea that the thief is hit as implicit and simply mentions that he is killed. And in verse five, both TEV and NEB do not explicitly mention the concept *best*. An example of the deletion of a conjunction appears in verse three in the majority of the modern translations. HCSB, TEV, NEB, NIV, and NJB all delete the conjunction translated *then* by the rest of the traditional translations.

The deletion of formulaic expressions is also more common in the modern than in the traditional translations. In verse three, KJV, ASV, RSV, and NASB all follow the Hebrew phrase literally: *if the sun has risen upon him*. HCSB, TEV, NEB, NIV, NJB, and MSG give a more idiomatic equivalent such as *after sun rise* (HCSB, with a note containing the literal reading), *after daybreak* (NEB, NIV, NJB, and MSG) or *during the day* (TEV). These translations result in the deletion of the prepositional phrase *upon him*. Another Hebrew idiom occurs in this same verse. Hebrew frequently emphasizes a verb by placing it in a verbal construction with an infinitive of the same root. This is frequently represented “literally” in English with a participle together with the future tense verb: *restoring he will restore* (Tabor 2002: n.p.). None of the translations give this more literal translation using an English verb-verbal construction. KJV, NASB, HCSB, NEB, NIV, NJB, and MSG, however, all add an adverbial element to show the added emphasis. KJV, HCSB, and NJB have *full restitution*, while NEB gives *pay in full*. NASB uses the adverb *surely*, and NIV, *certainly*. ASV, RSV, and TEV do nothing to distinguish this verbal construction from other, non-emphatic verbs in the passage. The most surprising of these three is

ASV, which is famous for its literalness. It seems strange indeed that there is no indication of this significant element of the text. In verse four, this same idiomatic construction occurs again. This time, however, only KJV (*certainly*), NASB, and HCSB (both *actually*) treat the emphasis. None of the other traditional translations and none of the modern translations show any emphatic structure. The final occurrence of this structure in verse six, appears as emphatic in only KJV, ASV, NASB (all give *surely*), RSV, NEB, and NJB (which all give *full restitution*). TEV, NIV, and MSG here do nothing with the structure.

There is only one example of semantic deletion in this passage, and it is truly interesting. In MSG, the entire second half of verse three disappears. Since there seems to be no textual reason for such a deletion, it seems to be merely an accidental deletion. The idea of restitution obviously appears at the end of verse one and again in verse four. But nowhere does MSG tell what is to be done with the thief who does not have the means to make restitution.

### **3.5.6 Changes:**

As with the other categories, this passage contains certain changes which show no clear distinction between traditional and modern translations. This is especially true of changes in categories. In verse one (22:1.14a and 22:1.18a), the Hebrew reads, *he must restore five oxen for the ox and four sheep for the sheep*. KJV, ASV, RSV, NASB, and HCSB all make the objects of the prepositions indefinite: *an ox* and *a sheep*. NEB, NIV, NJB, and MSG, however, all leave it definite as in the Hebrew. While it might be argued that the definite article here has more of a grammatical

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function in Hebrew than any specific meaning, it is still interesting to note that all of the traditional translations have deviated from a formal aspect which would have been very easily represented in the translation. In verse two, KJV, ASV, RSV, HCSB, TEV, NEB, NIV, and NJB all change the definite Hebrew article into an English indefinite article. Only NASB and MSG translate it as definite. This change is probably designed to avoid confusion with the thief dealt with the previous verse. Also in verse two, TEV turns an active verb into passive voice. Finally, in verse six, HCSB, TEV, NIV, and NJB modify the verbal construction from active to passive voice, making it *the fire* that consumes rather than *the crops* that are consumed.

But the most common type of changes in this text are changes in word classes. Some of these examples are common in the majority of translations, and are related to the asymmetrical relationship between Hebrew and English. For example, in verse three, KJV, ASV, RSV, NASB, HCSB, NEB, and NIV all use a possessive adjective to represent the Hebrew absolute. TEV and NJB, however, make the pronoun the subject of the verbal clause. In verse four, all of the translations substitute the English possessive adjective for the Hebrew absolute. In verse five, once again all substitute the English possessive construction for the Hebrew absolute. KJV, ASV, RSV, NASB, NEB, and NIV use *man's*; HCSB, TEV, NJB, and MSG all use the gender neutral *someone else's*. Also in verse five, all give *his own* for the Hebrew absolute. Only MSG uses the more specific *the owner's*. The same translations appear in verse five except for HCSB, TEV, NIV, NJB, and MSG, which all delete the word.

But interestingly enough, there are a number of examples of more radical changes in word classes which are found almost exclusively in modern translations. In verse one, TEV, NJB, and MSG substitute *someone* for *a man*; presumably this is based on the effort to create a gender neutral translation. The same substitution happens again in verse five. Also in verse one, (1.14a, 1.18a) TEV substitutes *one* for the Hebrew definite article. In verse two, HCSB replaces the second compound verb with a single infinitive. NEB reduces the Hebrew phrase *hit and dies* to *fatally injured*, while NJB gives “struck a mortal blow.” NASB a few words later in the same verse substitutes “his account” for *him*. It gives the same reading in the following verse (3.15). In verse three, HCSB reduces the Hebrew construction *if non-existence to him* to *if he is unable*. In verse three, KJV, ASV, RSV, NEB, NIV, and NJB substitute the more idiomatic English verb phrase *he has* for the Hebrew prepositional phrase. NASB and TEV both use *he owns*. Also in verse three, TEV and NJB substitute the verbal clause *what he has stolen* for the Hebrew noun *theft*. In verse four, Hebrew uses an article with an adjective. KJV and ASV substitute a noun *theft*. RSV, TEV, NIV, NJB, and MSG all use an adjective with an added noun: it is a *beast* (RSV), *animal* (TEV, NIV, and NJB), or *goods* (MSG). Strangely enough, NEB deletes the idea of *stolen* and simply translates *animal*. NASB and HCSB both translate with the more generic *what was stolen*. Finally, in verse six, the article with the verb is translated *he that/who* in KJV, ASV, RSV, and NEB. NASB, HCSB, TEV, and NIV give a more gender neutral *the one who* as well as NJB, *the person who* and MSG, *whoever*.

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The final three types of changes, however, are decidedly more common in the modern translations. The first are changes in the degree of specificity. In verse one, KJV, ASV, RSV, and TEV all use the more general gloss *kill*, while the rest use a much more specific word such as *slaughter* (NASB, NEB, NIV, NJB, and MSG) or *butcher* (HCSB). Again in verse five, the Hebrew verb used is rather generic: *to be consumed*. All of the translations use a more specific English verb: *to eat*. (KJV and ASV), or *to graze* (RSV, NASB, HCSB, TEV, NIV, NJB, and MSG). NEB uses *burns off*, because it goes with a different interpretation of the passage, even though it requires translating the word *beast* as *fire* (cf. 3.5.1 above). This passage also contains several examples of specification in the replacement of general pronouns with their more specific antecedents, as is common in the modern translations. In verse two, both TEV and NIV specify the generic pronoun *he* as *the one who killed him* or *the defender*. Also, in verse one and then again in verse four, MSG substitutes *the thief* for the generic Hebrew third person pronoun implicit in the verb.

Changes in formulaic expressions are also frequent in modern translations. This passage contains several repetitions of an interesting use of the Hebrew plural (22:2.9, 22:3.15). Literally, the law states that one who kills a thief in broad daylight has *bloods* upon him. This use of the plural is common to speak of violent death (Gesenius §124n). While none of the translations give a literal gloss of this word, a reading which could certainly provoke a rather creepy image if interpreted literally, all of the traditional translations as well as NIV, NJB, and MSG maintain the word *blood* in the translation: *blood for him* (KJV), *bloodguiltiness* (ASV and NASB), *bloodguilt* (RSV and MSG), or *guilty of bloodshed* (HCSB and NIV). Only TEV and NEB delete

the explicit reference to blood and translate *murder*. All of the translations are consistent in their handling of the same word in verse three. Also in verse three, KJV, ASV, RSV, and NASB all follow the Hebrew phrase literally: *if the sun has risen upon him*. HCSB, TEV, NEB, NIV, NJB, and MSG give a more idiomatic equivalent such as *after sun rise*, (HCSB has a note with the literal reading), *after daybreak* (NEB, NIV, NJB, and MSG), or *during the day* (TEV). These translations result in the deletion of the prepositional phrase *upon him*. In verse four, the Hebrew word for *hand* is used in an idiomatic way meaning *possession*. Only KJV and ASV treat the phrase literally: *found in his hand*. All the rest translate *possession*. MSG translates idiomatically with the adverb *red-handed*. This is based on the restructuring of the verb from *the stolen thing is found* to *he is caught*.

### **3.5.7 Changes in Order:**

This passage, like the others before it, demonstrates a number of minor variations in order, both in traditional as well as modern translations. Grammatical asymmetry between Hebrew and English results in many of the same changes across the translations: Hebrew subjects which follow the verb (22:1.3; 22:2.3; 22:3.12; 22:4.28; 22:5.3; 22:6.3; 22:6.6b; 22:6.12-13a) or objects which precede the verb (22:1.12) must be placed in their normal position in English syntax. In verse two, the Hebrew places a prepositional phrase before the noun it modifies (cf. 22:3.20). Once again, all of the translations turn this around, except for NEB and MSG which delete the phrase. Finally, the position of the adverb outside the clause it modifies in verse four (4.34) changes in all of the translations. Also, some of the grammatical changes result in a different word order as well. The position of the English possessive

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adjectives in verse five differs slightly from the Hebrew absolute that it replaces. Finally there are two minor changes in order which are more stylistic and not followed widely by the different translations. In verse four, HCSB and TEV place the list of animals together with the phrase *that which was stolen*, rather than separating them as the Hebrew does. And in verse six, only TEV changes the position of an entire phrase because of it uses a passive voice verb instead of active.

But by far, the most important change in order comes in verses two and three. The Hebrew text begins with the penalty for theft: restitution (22:1). It then treats the problem of guilt involved in the slaying of a thief (22:2-3a), only to return to the idea of restitution, treating the case in which a thief does not have the means to make the required restitution (22:3b), or still has the stolen merchandise in his possession (22:4). The majority of the versions follow this exact order of ideas (KJV, ASV, NASB, HCSB, NIV, NJB, and MSG). RSV, TEV, and NEB, however, recast these verses in a more logical restructuring. They deal first with the idea of restitution (22:1, 3b-4), and then move on to the problems involved with self-defense (22:2-3a). The fact that all three of these translations generally present the material in paragraph form rather than individual verses, makes this type of restructuring on the level of the paragraph much easier. It is interesting to note that none of the other traditional translations follows RSV in this change; even the newest revision within the Tyndale tradition based on the RSV, *The English Standard Version 2001*, has abandoned this change. It seems that the more radical type of change is much more suited to the modern translations in general than the traditional.

**3.5.8 Primary Conclusions:**

<b>Additions 272%</b> <b>(5.85% vs.</b> <b>15.91%)</b>	<b>Deletions 322%</b> <b>(4.07% vs.</b> <b>13.08%)</b>	<b>Changes 140%</b> <b>(14.80% vs.</b> <b>20.75%)</b>	<b>Order 112%</b> <b>(23.25% vs.</b> <b>26.15%)</b>
Connective 632% (0.81% vs. 5.14% )	Grammar 567% (0.16% vs. 0.92% )	Semantic 1324% (0.16% vs. 2.15% )	Single 131% (13.01% vs. 17.06%)
Implicit 134% (0.33% vs. 0.43% )	Explicit 301% (0.65% vs. 1.95% )	Specification 386% (0.49% vs. 1.88% )	Multiple 89% (10.24% vs. 9.09%)
Ellipsis 101% (2.60% vs. 2.64% )	Formulaic 289% (1.30% vs. 3.76% )	Formulaic 219% (1.63% vs. 3.56% )	
Semantic (0.00% vs. 0.16% )	Repetitions 287% (0.81% vs. 2.33% )	Descriptive 145% (0.65% vs. 0.94% )	
Grammar (0.00% vs. 0.00% )	Connective 228% (0.33% vs. 0.74% )	Categories 142% (4.07% vs. 5.77% )	
	Categories 96% (0.81% vs. 0.78% )	Word class 92% (7.80% vs. 7.22% )	
	Semantic (0.00% vs. 2.58% )		

The deletions in this passage in general show the greatest difference between traditional and modern translations. While the modern translations, as is common, delete more words than the traditional ones, the difference can be more specifically noted in the tendency to delete conjunctions, and repetitive structures. The modern translations also more frequently delete formulaic expressions. But the type of

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deletion which distinguishes modern from traditional translations the most is the tendency to leave explicit material in the original implicit in the translation. The one semantic deletion in this passage can hardly be considered normative of all modern translations. It seems to be an oversight, and therefore, cannot be counted as a characteristic of modern versions. Modern translations are more likely to add words than traditional translations (16.91% vs. 4.39%). While this passage gives a few examples of additions due to elliptical phrases in the original, in general these additions do not distinguish between the two types of translation. Slightly more significant are the additions of connective words, but the most distinctive type of addition involves the amplification of implicit material. Finally, there are the changes in form. The modern translations generally give more descriptive substitutes and are more likely to change formulaic expressions. But the biggest distinction involves the tendency towards changes that result in a greater degree of specificity in the text.

The figures on modifications of word order do not show any significant difference between modern and traditional translations. This is because the significant reordering of material in verses two and three appears not only in a modern (TEV), but also in a traditional translation (RSV). Therefore, the two categories appear balanced. In general, however, in contrast with the previous passage, the modern translations tend to make more modifications in the order of specific words than the traditional translations and fewer changes in order of larger phrase units.

### **3.6 Analysis of Revelation 9:7-12: New Testament Prosaic Description**

*And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces. And they had hair as the hair of women, and their teeth were as teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war. And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months. They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon. The first Woe is past: behold, there come yet two Woos hereafter.*(American Standard Version, 1901)

*The locusts looked like horses ready for battle; on their heads they had what seemed to be crowns of gold, and their faces were like human faces. Their hair was like women's hair, their teeth were like lions' teeth. Their chests were covered with what looked like iron breastplates, and the sound made by their wings was like the noise of many horse-drawn chariots rushing into battle. They have tails and stings like those of a scorpion, and it is with their tails that they have the power to hurt people for five months. They have a king ruling over them, who is the angel in charge of the abyss. His name in Hebrew is Abaddon; in Greek the name is Apollyon (meaning "The Destroyer"). The first horror is over; after this there are still two more horrors to come.*(Today's English Version, 1966, 1976)

#### **3.6.1 Introduction:**

Revelation, the final book of the New Testament, is filled with strange and mysterious descriptions. The fantastic visions that the apostle experienced from the Island of Patmos had to be put into language, a task which at times must have seemed nearly impossible for the simple apostle. He witnessed scenes which were far beyond the capacity of his language to express precisely. Perhaps this is one of the reasons that this book so often seems strange and difficult to understand.

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After the introductory paragraphs of chapter one, and following several chapters with specific messages to the churches in the regions where John lived and ministered (2-3), John describes the heavenly scene around God's throne (4-5). Following this scene, John witnesses God's judgment upon the earth in the figure of seven seals (6-9). As each one is opened, terrible catastrophes are unleashed upon the inhabitants of the Earth. This passage describes part of the fifth seal judgment which John prophesied would be released upon all who serve Antichrist.

In this short extract, the apostle John describes the heavenly beings involved in the fifth trumpet seal judgment upon the earth. He begins by describing their bodies, which he likens to locust and horses (7a). He then continues with their heads and faces (7b), their hair and their teeth (8), their chests and the sound produced by their wings (9) and their tails, including the power they have to punish mankind (10). Next, John describes their leader (11), and finally he ends with a formula which closes this fifth judgment and points to the two remaining judgments (12).

The text consists of four sentences in Greek with a total of 110 words. The textual tradition is unified, with only a few minor variant readings that do not normally affect translation. The only variant which does affect translation is the addition of a conjunction,  $\kappa\alpha\iota$ , at the beginning of verse eleven, which appears in the TR. This reading is followed by KJV alone. Other minor variants have an insufficient textual basis and are therefore not followed by any of the translations studied.

There is one particular translational difficulty in this passage. Verse nine has a bit of ambiguity in the final phrase: literally it reads *as a sound of chariots of horses*

*of many running into battle.* The three genitive nouns (of chariots, of horses, of many) create the ambiguity. Grammatically it is not clear what the word *many* should modify, since it agrees with both horses and chariots. KJV, ASV NASB, HCSB, and NJB translate *many horses*. RSV and TEV give *many chariots*. NIV connects the two and takes *many* with both words. NEB and MSG leave the word in question untranslated! Also, it is not clear exactly what the relationship is between the first two genitives. The translations treat them in three different ways. The older translations treat them as apposition: the sound of the chariots is the sound of horses (KJV, ASV, and NASB). Two of the modern translations take the word horses as a simple modifier of the first: *horse-drawn chariots* (TEV and MSG). These translations understand the underlying kernel structure to be something like *chariots of horses (horse-drawn chariots) make a noise*. The other translations join the two nouns with a conjunction, *horses and chariots* (NEB and NIV) or with a preposition, *chariots with horses* (RSV, HCSB, and NJB). While this grammatically ambiguous phrase does not make a significant difference in the interpretation of the passage, it does yield several slightly different readings. In general, the traditional translations seem to be more influenced by the word order, even though, in the case of the first problem mentioned above, it would not be impossible to have a grammatical modification across several words in Greek (*many* modifying *chariots* instead of *horses*), and in the second, to have a slightly different relationship than mere apposition. The modern translations seem to involve a deeper exegesis of the text which brings different options to the surface.

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### **3.6.2 Sentence Structure:**

All six verses contain very similar sentence structures. In fact, four of the six are based on almost the exact same structure: a descriptive clause with the third person plural of εἶχον, *they have*, followed by an independent clause with an explicit (8) or implicit εἰμι verb, *to be* (9-11). The most common words are the comparative adverbs ὅμοια and ὡς, which appear nine times in this short description.

Verse seven begins the paragraph with a conjunction, reminiscent of Hebrew syntax. It then follows with three independent clauses, all of which are based on elliptical verbs. In the first clause, *their forms like horses*, KJV, ASV, RSV, NASB, HCSB, and NEB all add the elliptical verb *to be*. TEV, NIV, NJB, and MSG understand *looked like*. The participial modifier, *prepared for battle*, is treated with a similar structure in all of the translations. The second clause shows greater variety. Here the original contains two implicit ideas: *[something] like crowns [were] on their heads*. ASV is the only translation which leaves the phrase with no explicit verb. KJV, RSV, and HCSB all add the verb *to be* once again. NASB and TEV have *appeared* and *seemed*, respectively. NIV adds *wore*, and NJB and MSG give *had*. KJV, ASV, and NASB manage to leave the initial idea implicit in the translation as well: *on their heads were as it were/appeared to be crowns*. RSV, TEV, NEB, and NJB all use the relative pronoun *what*. HCSB and NIV both add the word *something*. The final clause, *their faces as the faces of men*, is treated very similarly in all. Only NIV, *resembled*, and NJB, *looked*, add a verb other than the verb *to be*. MSG is the only translation which varies the structure significantly. It breaks the sentence up into two: one simple and the other compound.

Verse eight sets up the structure for the next three verses. It starts with *they had*, and then it follows with another clause built on the verb ἦσαν, *they were*. The first clause describes their hair, and the second their teeth. KJV, ASV, NASB, and HCSB all follow the structure very literally. TEV, NEB, NIV, and NJB change the verbs to make the two clauses parallel. TEV and NIV build both clauses on the verb *to be*. NEB and NJB make both verbs *to have*. RSV and MSG connect this verse with the previous and thus leave the verbs here elliptical.

The description in verse nine details their breastplates and the sound of their wings: *they had breastplates .. and the sound [was]*. This time, KJV, ASV, RSV, NASB, HCSB, NIV, and NJB (although this last one translates the second verb as *sounded like*) follow the structure of the Greek very literally. NEB changes the first verb for *wore*, and the second for *was*. TEV diverges most from the structure of the Greek: “their chests were covered with what looked like iron.” MSG connects the first part of the verse with the previous two verses by elliptical verbs, but follows the last clause fairly literally.

In verse ten, the Greek verb ἔχουσιν has two direct objects: *they have tails and stingers*. Only ASV, RSV, NASB, TEV, and NIV follow this structure exactly. KJV separates the objects by supplying the verb *to be* with the second, following the structure of the previous verse exactly. HCSB, NEB, NJB, and MSG all add the preposition *with* between the two objects. In the second half of the verse, *authority in their tails to damage*, KJV, ASV, and NASB all treat it fairly literally with the addition of the elliptical verb *to be*. NJB and MSG also add the verb *to be* but in the

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verbal construction: *be able* (NJB) and *be ordered* (MSG). HCSB, TEV, and NIV add the verb *have*, making this second clause parallel to the verb in the first clause, and RSV and NEB add *to lie*.

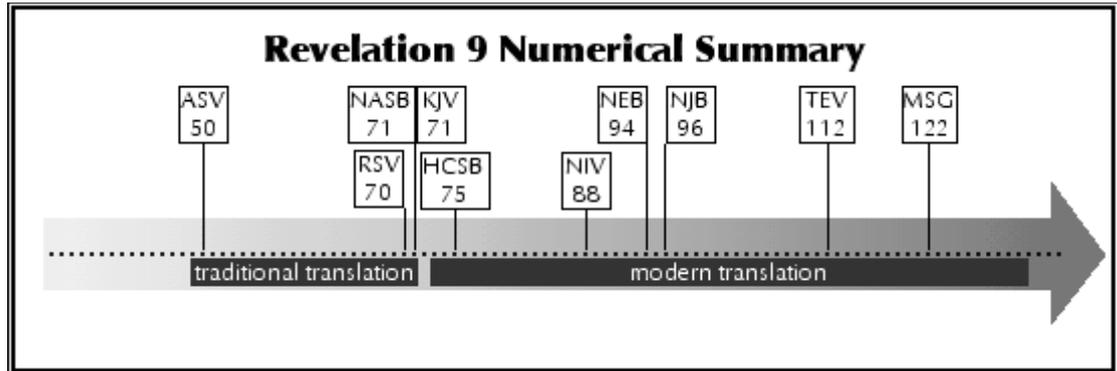
The initial clause in verse eleven, *they have over them a king*, is basically treated literally in KJV, ASV, RSV, NASB, TEV, NIV, and MSG. HCSB (although it has a note with the literal reading) and NJB delete the prepositional phrase. NEB modifies the prepositional phrase to read *for their king*. The second half of the verse follows a parallel structure with the verb at the end: *his name in Hebrew Abaddon and in Greek he has a name Apollyon*. All of the translations divide this into two clauses by adding the implicit verb *to be* before the first name. The second verb is translated literally by KJV, ASV, NASB, and HCSB. TEV makes the clause parallel by translating the verb as *to be*, and NEB, NIV, NJB and MSG leave the second verb implicit in the translation. The majority of the translations separate the second half of the verse with some punctuation mark. Only KJV, NEB, and NJB make it into a relative clause.

The final verse is made up of two parallel intransitive verbs: *first woe passed, the second woe comes*. The first verb is handled roughly the same way: *is passed* (KJV, ASV, NASB, NIV, MSG), *has passed* (RSV, HCSB, and NEB), *is over* (TEV) or *was* (NJB). The second is handled most frequently with an English expletive construction (KJV, ASV, HCSB, TEV, NEB, NJB, and MSG). RSV, NASB, and NIV translate *are coming*.

Throughout these six verses, the traditional translations generally follow the structures of the original much more closely than the modern translations. This is not

to say that they always reproduce an exactly parallel structure to the original, but in general they are less likely to make modifications in the structure than the modern translations.

**3.6.3 Numerical Data:**



The numerical data for this passage present a clear break between the traditional and the modern translations. Especially in the modern translations, there seems to be a much tighter grouping than normal with NIV, NEB, and NJB scoring very closely together, much more conservatively than TEV and MSG. The entire spectrum is as follows: ASV(50), RSV(70), NASB(71), KJV(71), HCSB(75), NIV(88), NEB(94), NJB(96), TEV(112), and MSG(122). The only surprise in the order of the traditional translations comes in the placement of RSV, which scores more conservatively in this passage than either KJV or NASB. As far as the length of the translations, there seem to be two major groups. ASV, NASB, and TEV are all between 120% and 125% in length. And RSV, HCSB, NEB, NIV, NJB are all between 105% and 110%. The two extremes are KJV at 133% and MSG at only 85%. This extremely short translation is due to the use of elliptical structures in joining verses with similar content. The general tendency in this passage is for the traditional translations to be longer than the

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modern translations. There are, of course, exceptions to this generalization, as can be observed in TEV as well as RSV and HCSB.

#### **3.6.4 Additions:**

One of the most common types of addition in this passage is based on elliptical structures in the original. In the description of the structure above, the use of elliptical verbs was already treated. All of the translations add words in these cases. In verse seven, all three clauses require an added verb in English. Another verb must be added in verses nine, ten, and eleven. Traditional translations tend to add the verb *to be* in these situations. Several of the translations avoid adding verbs in some of these clauses. ASV perhaps sounds very literal in the second clause because it does not add a verb, and MSG avoids adding a verb in the third clause by joining the last two clauses with one verb, thus creating a much more compact structure. The modern translations, however, frequently add more specific verbs (this tendency towards greater specificity is dealt with below in 3.6.6). In verse seven, in the second elliptical verb, TEV, NJB, and MSG add *have* and NIV adds the even more specific verb *wore*. In the third clause, two of the modern translations once again add very specific verbs: *resembled* (NIV) and *looked* (NJB). In verse ten, RSV and NEB add *lie* and HCSB, TEV, and NIV all use a form of the verb *to have*. In the other examples of elliptical verbs, all of the translations use the generic verb *to be*. Another elliptical construction appears in verse eight. The original leaves the final part of the comparison unstated: *their teeth like lions'*. While English can state the comparison in this way, it would be extremely confusing in oral reading, since the plural is not distinguished from the

possessive in spoken English. Here, all of the translations fill out the comparison: *lions' teeth*.

There are also two examples of additions which are called for on the basis of the target language grammar. In verse ten, the Greek uses the genitive case in a time construction: *of five months*. English generally must use the preposition *for* in this type of time construction. Here all of the translations add *for* with the exception of ASV, which is a more literal translation: “their power to hurt men five months.” In verse eleven, the original uses the word *name* without an article. And yet, English here needs some type of determiner for this noun phrase. All of the translations which give a translation for *name* (cf. 3.6.5 below) add an article, or in the case of KJV, a possessive adjective.

The following category of additions is not as widely followed, and is not as conclusive in the direction of either traditional or modern translation: the addition of connective words. In verse ten, the parallel direct object (cf. 3.6.2) is separated by KJV, HCSB, NEB, NJB, and MSG. KJV adds an elliptical verbal construction to make the new connection, *there are*. But HCSB, NEB, NJB, and MSG all add the preposition *with*: *tails [...] with stings/stingers*. In order to make this translation possible, they all must delete the conjunction which originally joined these parallel direct objects. Then in verse eleven, ASV, RSV, NASB, HCSB, NIV, and NJB all add *as* to the construction, and NEB adds *for*: *they have as/for their king*. Only KJV, TEV, and MSG treat the construction more literally. But KJV and TEV both add a relative pronoun to clarify the following noun, which in the original and the above mentioned

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translations is clearly in apposition to *king*. Finally, in verse twelve, TEV adds the adverb *now* to clarify the time relationship between the two clauses.

But by far, the most common and the most conclusive type of additions involves the amplification of implicit material. All of these examples come from modern translations, with the exception of a few which appear in KJV. In verse ten, the comparison is different from the previous comparisons in verse eight. There, their hair was compared with women's hair, and their teeth, with lions' teeth. The first comparison is explicitly stated, but in the second, the basis of the comparison is left implicit (cf. above). There, however, the grammar behind the comparison was different. The particle ὥς is followed by either a nominative or an accusative noun, possibly elliptical, and then a genitive: *hair of women* or *[teeth] of lions*. Here, however, the adverb used is ὁμοίως, and the following noun is dative: *tails like scorpions*. The comparison is in fact parallel to the first comparison of verse seven. And yet, here TEV, NJB, and MSG add the word *tails* and translate the word in the text as if it were a genitive, thus making the comparison completely parallel with the comparisons immediately preceding it. The rest of the translations treat the construction in a more direct fashion. In verse eleven, there are several additions of implicit material. TEV adds the implicit participle *ruling* to clarify the prepositional phrase *over them*. It also adds the phrase *in charge* to clarify the genitive article in the noun phrase, "the angel in charge of the abyss." At the end of the same verse, KJV adds the word *tongue* to clarify the two phrases *in the Hebrew* and *in the Greek*. ASV does not add the word in the first phrase, but does in the second. Finally, in the last verse, KJV, TEV, NEB, NIV, and NJB all add *more* or *other* to clarify that two *more*

woes are still to come. This usage, while not required by grammar, is certainly very common in English, since it shows the unity of the seven woes.

### **3.6.5 Deletions:**

The deletions in this passage are much more conclusive than the additions. The broadest category of deletions in this passage are those based on the grammatical restructuring of the text. For example, in verse seven, the original uses a noun with an article followed by a genitive pronoun: *the heads of them*. All of the translations use the English possessive adjective to translate the genitive pronoun, and yet the English possessive adjective must replace the article in the construction. Therefore, all of the translations delete the article here as well as in verses seven, eight, nine, and ten. The articles in the last part of verse eleven also disappear in the majority of the translations. The original reads *in the Hebrew* and *in the Greek*. This translation possibly could sound too colloquial unless the implicit noun *language* or *tongue* (cf. above) is added. An article in verse twelve is also deleted by all of the translations. The construction literally is *the woe the first*. The article with the English adjective is unnecessary and must therefore be dropped, even though Greek does make use of the article in this fashion. Finally in verse eleven, HCSB, NEB, and NJB all delete the preposition in the phrase, *they had over them a king*. HCSB gives the literal reading in a note, but NEB and NJB simply delete the preposition and restructure the phrase: “they had for their king” or “As their leader they had their emperor.”

The other types of deletion in this passage are much more common in modern translations than in traditional ones. For instance, there are several cases of the

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deletion of connective words, the majority of which occur in modern translations. In verse seven, only KJV and ASV begin the first sentence with a conjunction. All of the rest delete it. The same practice is followed in the first word of verse eight with the exception of NEB and NJB, both of which include the conjunction this time. Verses nine and ten begin the same way as verse seven and are translated the same way with the exception of MSG and NEB both of which include the conjunction in verse nine and HCSB which includes the conjunction in verse ten. Thus, the only translations which include all of the initial conjunctions are KJV and ASV. NEB deletes only the first conjunction which begins the paragraph, a usage which is rather foreign to English. The second clause of verse seven is distinguished by a conjunction. HCSB, NEB, NIV, NJB, and MSG all delete the conjunction and begin a new sentence. RSV, TEV, and MSG delete the conjunction but do not begin a new sentence. The third conjunction of verse seven disappears in RSV, HCSB, NEB, and MSG. The internal conjunction in verse eight disappears in RSV, HCSB, TEV, and MSG, and in verse nine, HCSB, NEB, and MSG, and in verse eleven, TEV and MSG. The translations which most delete conjunctions in this short passage are HCSB(7), RSV(7), TEV(7), and MSG(9).

Another type of deletion involves repetitions. While there are several examples from traditional translations in this category, the majority of the examples once again come from modern translations. In verse eleven, the original repeats the phrase *his name*. The majority of the modern translations (NEB, NIV, NJB, and MSG) delete the second occurrence of the phrase. In verse twelve, RSV, TEV, NEB, NIV, NJB, and MSG all delete the phrase *after these things*. Presumably this phrase is redundant in

the word *yet/still*. KJV includes this phrase but deletes the adverb *yet* (9:12.8). The deletions which happen when material which is explicit in the original is made implicit in the translation, however, happen only in the modern translations. In verse nine, NEB and MSG delete the word *many* (cf. above). They both take the noun *horses* as an adjective, but they do not explicitly represent the concept of *many*, as TEV does in its translation: “many horse-drawn chariots.” In the same verse, NJB deletes a prepositional phrase, thus leaving the idea of *into battle* implicit in the participle *charging*. Also, there is only one example of a deletion of a formulaic expression in this passage. In the final verse, the characteristic tag which comes at the end of each woe is introduced by the word ἰδοὺ, *behold*. HCSB and all of the modern translations delete this term directly from the translation, since it does not carry any explicit meaning.

The final category is semantic deletion. These examples, unlike all of the previous types, involve the true loss of information, for there is some meaning which is not communicated even implicitly in the translation. For example in verse seven, KJV, ASV, and NASB treat the comparative construction rather directly and leave an implicit noun just like the original (cf. 3.6.2 above). RSV, HCSB, TEV, NEB, NIV, and NJB, however, all state explicitly that there was *something* on their heads which resembled crowns. Only MSG misses the fact that the text implies that they did not have literal crowns on their heads. This same idea is continued throughout verses eight and nine, since MSG connects them with an elliptical construction. Here MSG loses the comparisons of the original and instead turns them into statements of fact. MSG implies that these creatures have actual crowns, human faces, women's hair,

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lion's teeth, and iron breastplates. Also in verse seven, the original comparison states that the crowns merely looked like gold. John does not actually state that they were made of gold. RSV, HCSB, TEV, NEB, NIV, NJB, and MSG all delete the adverb ὅμοιοι which KJV, ASV, and NASB translate as *like gold*.

#### **3.6.6 Changes:**

The fact that the passage contains only one deletion of a formulaic expression suggests that it does not contain many changes in formulaic expressions either. This may be related to the fact that it is a straightforward description or to the simple syntax which the Apostle John usually uses in his books. The passage contains surprisingly few examples of changes in categories as well. The only examples involve a change in verb tense in verses ten and eleven. *Koine* Greek frequently uses present tense verbs when narrating a past event. NASB usually translates these with the English past tense, but it marks all of them with an asterisk, which is referenced in the preface. The switch in this passage probably seems especially strange the English reader. Verses eight and nine are not noticeably different in their descriptions from verses ten and eleven. And yet, suddenly the tense shifts from past—*they had* in verses eight and nine—to present tense: *they have* in verses ten and eleven. ASV, RSV, NASB, and TEV all follow the shift in tense in both verses. KJV, HCSB, NEB, and NIV continue the past tense verb throughout both verses. In verse ten, NJB and MSG substitute the verb for an English possessive adjective (cf. below), and in verse eleven, both translate it as past tense.

The most common types of changes in this passage are the changes in word class. Some of these changes occur in all of the translations. All of the translations substitute the English possessive adjective for the Greek genitive pronoun (9:7.14, 7.23, 8.10, 9.12, 10.12, 10.15, and 11.3). Other changes occur primarily in the modern translations. The noun ὁμοιώματα, *shapes* (KJV and ASV) or *appearance* (NASB and HCSB) in verse seven becomes either a prepositional phrase, *in appearance* (RSV and NEB), or a verb, *looked [like]* (TEV, NIV, NJB, and MSG) in all of the modern translations and RSV. In verse eight, RSV, NJB, and MSG all delete the verb, *they have*, and treat the object as a compound object of the elliptical verb from the previous verse. NIV and TEV delete the verb as well, but both add the English possessive adjective *their* which fulfills the same function as the verb *to have*. This deletion and modification requires the addition of the verb *to be*. Besides RSV, the other traditional translations all handle the construction literally with no addition or deletion. In verse nine, in contrast, the Greek switches from using genitive nouns to an adjective. This time, however, KJV, ASV, NASB, and NIV all make the verse parallel with the previous verses by translating the adjective as a prepositional phrase: *breastplate of iron*. RSV, HCSB, TEV, NEB, NJB, and MSG all treat it more directly with an English adjective. In verse eleven NJB and MSG both make significant changes in word class. The Greek noun ἐξουσία, *power* or *authority*, is replaced by the passive verb phrase *they were ordered* (MSG) or the verbal construction *they were able* (NJB). The final two changes in word class involve only RSV. The infinitive phrase in Greek is translated with an English infinitive by all of the translations, *power to hurt/plague/torment/torture* except RSV, which makes it into a prepositional phrase:

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*their power of hurting lies*. Again in verse eighteen, RSV alone changes the clause *he has a name* to *he is called*. While many of these examples of changes in word class include traditional translations, the most radical of them are the modern translations and RSV.

The substitution of descriptive equivalents is a change which is more characteristic of modern translations. For example, in verse nine, TEV replaces the noun *breastplates* with the phrase “their chests were covered with [...].” Some of the other translations employ a variety of terms to avoid the repetition of terms in the original (*they have breastplates like breastplates of iron*). Even though this word, in the other three occurrences in the NT (Ephesians 6:14, I Thessalonians 5:8, and Revelation 9:17) always refers to actual armor, HCSB translates the word as *chests*, and RSV, *scales*. In verse eleven, NJB translates βασιλέα, *king*, as *their leader*, and then a few words later as *their emperor*. The same verse also gives three names: ἀβύσσου, ἀβαδδών, and ἀπολλύων. KJV and RSV explain the first term as *the bottomless pit*. The rest transliterate it *abyss*. All of the translations transliterate the names, *Abaddon* and *Apollyon*. NASB and HCSB add a note with the meaning, and TEV, NEB, and MSG include the meaning in the text, similar to other descriptive equivalents.

Finally, the passage presents several translations which illustrate changes in the degree of specificity. In verse seven, the Greek participle ἡτοιμασμένοις, *prepared*, is rather general. The majority of translations use a more generic English word (a participle in the majority of the cases, *prepared*, *arrayed*, or *equipped*, and an

adjective, *ready*, in TEV, NIV, and MSG). NJB gives the most specific rendering: *armoured*. Again towards the end of the verse, the genitive noun ἀνθρώπων is translated as a prepositional phrase, *of men* (KJV and NASB), or a possessive structure, *men's* (ASV and HCSB). A parallel genitive noun in verse eight is treated as a prepositional phrase by KJV, ASV, and NASB, and as a possessive structure by all the rest. Here, however, RSV, TEV, NEB, NIV, NJB, and MSG all turn it into the adjective, *human*. Of course, the issue of gender neutral translation may quite possibly be at play here in several of these translations. This is clear from the treatment of the same word in verse ten: *men* (KJV, ASV, RSV, and NASB) is replaced with *people* (HCSB, TEV, NIV, and NJB), *mankind* (NEB), or *human race* (MSG). Finally in verse ten, HCSB translates the internal conjunction much more specifically as a result clause. This translation is based upon the assumption that John is using the Greek conjunction καὶ in the same way as he would the Hebrew *waw*, which often can be used to introduce a result clause.

### **3.6.7 Changes in Order:**

All of the examples of changes in order are rather minor grammatical reordering. Some are based on the specific order of English substitutes, such as the possessive adjective which comes before the noun it modifies, as opposed to the genitive noun which usually follows the word it modifies (7). Other examples appear when Greek word order is simply impossible to maintain in English (9:8.13 and 9:10.20). Of slightly more importance is the modification in the order of the first clause of verse eleven. The object of the first verb is separated by the prepositional phrase: *they have over them a king*. The order is more natural in English without the

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separation. All except ASV follow this more natural order. In verse ten, RSV reorders the text by understanding the prepositional phrase *in their tales* as *[they have] power* rather than *they have stingers*. All of the other translations except KJV understand the text the same way, but communicate it without moving the prepositional phrase. KJV must place the conjunction after the prepositional phrase to keep this meaning. These rather minor examples of reordering do not show any significant differences in the tendencies between traditional and modern translation.

### 3.6.8 Primary Conclusions:

<b>Additions 120%</b> (10.00% vs. 12.00%)	<b>Deletions 201%</b> (12.73% vs. 25.09%)	<b>Changes 134%</b> (13.27% vs. 17.82%)	<b>Order 122%</b> (16.00% vs. 19.45%)
Connective 360% (0.91% vs. 3.27%)	Repetitions 3200% (0.18% vs. 5.82%)	Specification 400% (0.73% vs. 2.91%)	Multiple 288% (1.45% vs. 4.18%)
Implicit 350% (0.36% vs. 1.27%)	Formulaic 500% (0.18% vs. 0.91%)	Word class 135% (8.36% vs. 11.27%)	Single 105% (14.55% vs. 15.27%)
Grammar 92% (2.36% vs. 2.18%)	Semantic 367% (0.55% vs. 2.00%)	Semantic 100% (0.18% vs. 0.18%)	
Ellipsis 91% (6.36% vs. 5.82%)	Explicit 350% (0.73% vs. 2.55%)	Descriptive 100% (0.55% vs. 0.55%)	
Semantic (0.18% vs. 0.00%)	Connective 183% (3.27% vs. 6.00%)	Categories 84% (3.45% vs. 2.91%)	
	Grammar 106% (5.82% vs. 6.18%)	Formulaic (0.00% vs. 0.00%)	

<b><i>Additions 120%</i></b> <b><i>(10.00% vs.</i></b> <b><i>12.00%)</i></b>	<b><i>Deletions 201%</i></b> <b><i>(12.73% vs.</i></b> <b><i>25.09%)</i></b>	<b><i>Changes 134%</i></b> <b><i>(13.27% vs.</i></b> <b><i>17.82%)</i></b>	<b><i>Order 122%</i></b> <b><i>(16.00% vs.</i></b> <b><i>19.45%)</i></b>
	Categories 100%  (1.82% vs. 1.82%)		

The deletions in this passage are perhaps the most significant category to distinguish between traditional and modern translations. The modern translations delete words far more often than the traditional translations (25.09% vs. 12.73%). And the types of deletions are significant: the modern translations here do tend to delete repetitions and at times make explicit ideas merely implicit in the translation. The deletion of conjunctions and simple semantic deletions occur mostly in the modern translations, although RSV and HCSB frequently appear in the same lists with the modern translations. These two translations score closer to the modern translations on the spectrum presented above, and it should not be surprising to find common characteristics of modern translations in them. Up to this point, all of the passages have demonstrated a clear difference in the amount of addition in the traditional as opposed to the modern translations. Here, however, there is no such clear distinction (10% vs. 12%). However, the individual statistics show that this lack of distinction is due to a very conservative treatment by several of the modern translations. The majority of the translations oscillate between 8% and 12% (ASV, RSV, HCSB, NIV, MSG, NJB, NASB, NEB). KJV scores a slightly higher 13.64%, in part due to the amplification of implicit information dealt with above, and TEV scores 18.18%. These numbers show that the treatment of KJV as well NEB, NIV, NJB, and MSG are all very different from their overall averages. But the tendencies noted in previous

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passages are still observable. Especially notable is the amplification of implicit material in the modern translations, although this passage argues that KJV, at times, amplifies as well. And yet, in comparison with TEV, the amplification in KJV is still rather limited. The modern translations and often RSV and HCSB tend to make more significant changes in word classes, to use more descriptive equivalents, and to make changes which result in a greater specificity in the translated text. The inclusion of RSV and HCSB in many of these changes does not mean that they form a part of the class of modern translations; rather they often demonstrate characteristics of modern translations.

There is no significant difference between modern and traditional translations in the analysis of word order modification. Nonetheless, there is a noticeable tendency in modern translations to make more modifications in phrases than happens in the traditional translations.

### **3.7 Analysis of Hosea 2:1-5: Old Testament Prosaic/Poetic Argument**

*Say ye unto your brethren, Ammi; and to your sisters, Ruhamah. Contend with your mother, contend; for she is not my wife, neither am I her husband; and let her put away her whoredoms from her face, and her adulteries from between her breasts; lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. Yea, upon her children will I have no mercy; for they are children of whoredom; for their mother hath played the harlot; she that conceived them hath done shamefully; for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.*(American Standard Version, 1901)

*So call your fellow Israelites "God's People" and "Loved-by-the-Lord." My children, plead with your mother--though she is no longer a wife to me, and I am no longer her husband. Plead with her to stop her adultery and prostitution. If she does not, I will strip her as naked as she was on the day she was born. I will make her like a dry and barren land, and she will die of thirst. I will not show mercy to her children; they are the children of a shameless prostitute.<sup>1</sup> She herself said, "I will go to my lovers--they give me food and water, wool and linen, olive oil and wine." (Today's English Version, 1966, 1976)*

#### **3.7.1 Introduction:**

Hosea is the first of the twelve smaller prophetic books which are grouped together in the Hebrew Scriptures and close the OT in the English Bible. His ministry took place in Israel, and he was a contemporary of Amos and Micah, as well as the great Isaiah, who ministered in the southern kingdom of Judah. The main message of this book deals with the loving-loyalty of God towards the wayward nation. Never in the history of the kingdom had this message been more poignant. When Rehoboam, the son of the great Solomon, refused to listen to the pleas of the people, Jeroboam

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headed a rebellion which split the nation in two: only Judah remained loyal to the house of David, while the ten tribes to the north followed Jeroboam. One of the biggest threats, however, to Jeroboam's authority was the unified worship of Jehovah in the magnificent temple in Jerusalem. It is not surprising, therefore, that one of the first changes which the new king in the north implemented was the establishment of new centers of worship, to avoid having his subjects constantly crossing into the southern kingdom of Judah to worship their God. These new centers of worship incorporated one of the most famous idols from Israel's past, the golden calf. Here all Israel joined together in this new form of worship, which ignored the prophetic message which God had delivered since the days of Moses. It was in this climate that the prophet came to announce not only God's judgment on idolatrous Israel, but also his covenant loyalty which would result one day in restoration.

God's message to Israel came in the form of a picture prophecy through the prophet's family. God commands Hosea in the opening verses to marry "a wife of whoredoms" (KJV). Interpreters have long wrestled about the exact meaning of this phrase. A superficial reading of the text suggests that Hosea married a prostitute. Many of the recent translations of the Bible follow this interpretation: *whore* (MSG) and *prostitute* (*New Living Translation* and *God's Word*). While prostitution, and specifically a religious brand of prostitution which was practiced in temples, was very common in Hosea's day, it seems difficult to justify on a moral level how God could ask this of a prophet, who, like the priests of his day, carried out his duties under the highest moral scrutiny. And yet, the immorality of Hosea's bride seems to be a key piece in the message of the book. There have been several proposed solutions to this

problem. Perhaps one of the easiest is to assume that the prophecy was meant to be used as a teaching tool, and that the events described did not actually occur in the life of the prophet. In this view, the entire episode is relegated to the level of a vision. The language used throughout the book, however, does not seem to lend credence to this view. Another proposed solution sees the initial command in light of the full ministry of the prophet. Since by the end of his ministry when he wrote the book, he speaks of his wife who had eventually been unfaithful to him, he calls her for what she would become rather than what she was. This interpretation is perhaps most clearly communicated by TEV, which translates “who will be unfaithful.” The fact, however, that this command is presented as a direct quotation of what Jehovah said to the prophet is perhaps the greatest difficulty for this proleptic interpretation. Another interpretation suggests that the form of the Hebrew noun used here suggests that the command focuses on propensities rather than actual physical acts (Barrett 1996: 5). Thus, this *wife of whoredoms* was not necessarily a prostitute, but rather a girl who saw nothing inherently wrong in the immoral practices of her day, and therefore, not surprisingly, fell into immorality several years into her marriage.

The paragraph which will be analyzed here comes from one of the messages that the prophet was to deliver to the people of Israel, once again begging them to forsake their idolatry, which is compared to the immorality Hosea had experienced in his own family life. His message, however, begins with hope, pictured through the names that God gives to future generations: *Ammi*, my people, and *Ruhamah*, she has obtained mercy (1). However, from there, the tone changes to pleading with the present, unfaithful generation, whose sin is pictured as fornication. The prophet pleads with

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Israel on behalf of God to turn away from her sin and return to the Lord (2) before he exercises his right as a husband to humiliate his unfaithful bride publicly for her sins (3-4). The paragraph ends by reiterating the voluntary nature of Israel's sin; she chose the life of spiritual fornication or idolatry because she saw it as the way to get what she viewed as necessary for her survival (5).

The text consists of fifty-nine Hebrew words, which are made up of one hundred and five independent morphemes. The textual tradition is unified with no *qere* readings. The only variation in the text involves the numbering of the verses in the Hebrew text, which does not match the English. The MT begins the second chapter two verses earlier (English 1:10); but the English here follows the text of the *Vulgate*. Only NJB follows the Hebrew numbering. Starting in verse two of the English, the Hebrew text slips into a poetic structure. NASB, HCSB, NEB, NIV, and NJB all format the English text as poetry. The rest treat it as normal prose, undistinguished from the first two verses.

#### **3.7.2 Sentence Structure:**

The first verse begins with an imperative verb, *say*, with two indirect object phrases *to your brothers* and *to your sisters*. Only TEV joins these two indirect object phrases into one. RSV is unique in that it translates these two plural Hebrew nouns with singular nouns in English. The objects of the imperative are what appear to be two proper names. KJV, ASV, and NASB all transliterate the names, and include the meaning in a note. The rest translate the meaning of the names. TEV avoids the whole sex issue of the brothers and sisters and joins the two together in "fellow Israelites"

Obviously the names in Hebrew were probably fit for boys in the first case and girls in the second; however, this is lost on the English reader. TEV chooses not to transliterate the names and translates them instead.

The second verse contains two imperative verbs, repeated for emphasis, *contend [...] contend*. This initial clause is completed by an adverbial clause which states the reason for the imperative action: *she is not my wife, and I am not her husband*. This same parallel structure is mirrored in the second half of the verse. A waw-perfect (subjunctive) verb states the initial part of a conditional which is completed in verse three: *let her put away*. NJB is the translation which most openly communicates this connection between verses: “She must either [...] or.” The verb once again is followed by parallel phrases: *fornications from her face* and *adulteries from her breasts*. MSG combines these two phrases into one: *dressing like a whore*. One interesting modification in the structure appears in NEB, where the phrase *because she is not my wife* becomes a question with an understood affirmative answer: *Is she not my wife?*

Verse three continues the thought from the previous verse with a threat for the unrepentant nation pictured as the unfaithful bride. Both MSG and TEV bring out this relationship clearly with the phrase, *If she refuses/does not*. The parallelism of the poetic structure is once again very evident in this verse. All five of the clauses of the verse are parallel future verbs: *I will strip her naked, present her as a day to be born, put her as a wilderness, set her on a dry land, and kill her with thirst*. Verbs one and two, just like three and four, seem to be parallel to each other. Verse five is apparently the result. TEV and NEB both join the parallel verbs together to end up with only

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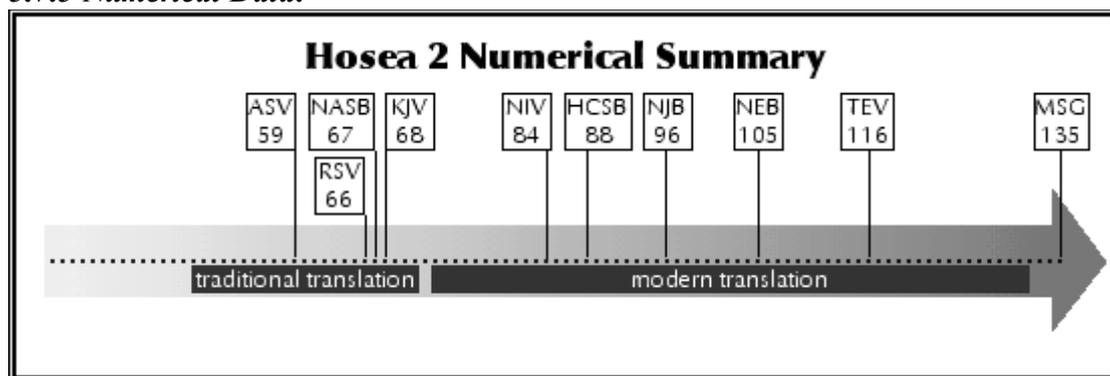
three instead of five. MSG joins only the first two verbs into one. NJB joins only the first two verbs into one compound verb: “strip her and expose her naked as the day she was born.” Also, TEV and NJB soften the final verb by translating “leave her to die” and “let her die.”

Verse four continues the threat from the previous verse and extends the consequences of Israel's unfaithfulness upon future generations. All of the translations handle the initial phase in much the same way. The inverted order, *and with her children I will show no compassion*, is followed only in ASV and RSV. The final adverbial clause with an elliptical verb is likewise handled very directly by all of the translations: *because they [are] children of fornication*.

The final verse explains the last phrase of verse four. These future generations are called children of fornication *because their mother has committed fornication*. This clause is then repeated in poetic fashion: *the one that conceived them has acted shamefully*. HCSB, TEV, NIV, and MSG lose some of this poetic repetition. HCSB combines the two clauses into one compound verb: “she conceived and acted shamefully.” NIV makes the second verb into a noun: “she has conceived them in disgrace.” TEV gives a more radical combination of the two phrases in the translation “children of a shameless prostitute.” MSG has, “face it, your mother's been a whore, bring bastard children into the world.” The end of the verse then illustrates why her fornication is shameful: *because she said I will pursue my lovers*. These lovers are then specified through three poetic couplets: *[the ones] giving me bread and water, wool and linen, oil and drinks*. NJB joins the first couplets, *bread and water*, into her

*keep*. MSG uses common couplets in English, even if they do not always have the same exact meaning as the Hebrew: *wine and dine, dress and caress, and perfume and adorn*.

### 3.7.3 Numerical Data:



The numerical data show significantly higher scores on average than in previous passages, ranging from 59 (ASV) to 135 (MSG). The break down roughly follows the overall order of the versions, with the exception of HCSB, which scores slightly to the left of NIV and NJB. The results fall into three fairly tight groupings: (1) ASV(59), RSV (66), KJV (67), and NASB(68); (2) NIV(84), HCSB(88), and NJB(96); and (3) NEB(105), TEV(116), and MSG(135). The overall length of the translations show a very clear difference between the traditional and the modern translations. All of the traditional translations have between 134 and 136 words. The modern translations, however, vary greatly: between 113 and 143. The shortest translations are TEV (113) and MSG (124).

### 3.7.4 Additions:

As in the previous passage, this one also reveals that some types of additions are common across all translations. The most regular of these is the addition of words due

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to elliptical expressions. For example, in verses two and four, all of the translations, except MSG in the second example, add the English verb *to be* which is elliptical in the Hebrew. In verse one MSG repeats the imperative verb which elliptically governs both names. The other type of broad addition occurs in cases where the target grammar requires an addition. In verse five, all of the translations add the indirect object pronoun *me* which is unstated in Hebrew since the verb *give* in English usually functions with both indirect and direct objects. In verse two, HCSB and NIV use the English verb *rebuke*, which must have a stated object. MSG makes the same addition since it translates *accuse*. TEV and NEB both add the prepositional phrase *with her* to clarify the verb. Finally, in verse three, most of the translations add a preposition to smooth out the English construction: *in* (KJV, ASV, and RSV) and *on* (NASB, HCSB, TEV, and NIV).

The last two categories of additions are more limited to modern translations. In verse one, TEV adds the connective word *so* to introduce the paragraph. NEB and NJB both add the word *then*. These additions do not relate to any specific word in the original. But the most common type of addition in this passage is the amplification of implicit material to explicit status. In verse two, TEV adds *my children*, since it is implicit in the original. NEB adds *my cause*, the implicit object of the verb. In verse three, the Hebrew reads, *I will make her a wilderness*. MSG specifies that it is her *body* and then in the second half of the stich, *her skin* that will become dry. Then in verse five, TEV adds the intensive reflexive pronoun *herself* which is not explicitly stated in the original. Finally in the same verse, TEV once again clarifies the implicit subject of the verbal *giving* with the explicit *the men who*.

### 3.7.5 Deletions:

In some of the other passages, there have been deletions which involved asymmetrical relationships between languages and the lack of specific categories. These types of deletions are common to all translations in that language. This passage, however, does not contain any examples of this category. Instead, almost all of the deletions are more characteristic of the modern translations.

The modern translations tend to delete words because of grammatical restructuring of the text. In verse one, TEV is the only translation which reduces the dual address into a single address with the more generic word *people* substituting the Hebrew *brothers and sisters*. Thus the second group is implicit in the first. Then in verse two, NEB uses the singular *bosom* in place of the plural *breasts*. It must therefore delete the Hebrew pronoun *between*, which obviously requires a plural object. Also in verse five, TEV represents the entire phrase *because their mother has committed fornication and the one that bore them has acted shamefully* with the adjective *shameless*. This is perhaps the most radical example of deletion in the passage.

In verse two, there is a good example of deletion of a formulaic expression. The Hebrew reads *let her put her fornication away from her face*. The Hebrew idiomatic use of the term *face* is commonly recognized as a reference to a person's presence. KJV follows the basic meaning of the idiom: *out of her sight*. (cf. 3.7.6). ASV, RSV, NASB, HCSB, NIV, and NJB all translate the expression literally. TEV, NEB, and MSG, however, delete the prepositional phrase all together. While this phrase does

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not seem to carry any explicit meaning in the phrase, it has a very clear function in the parallelism of the verses, which is affected in the aforementioned translations. HCSB, NEB, and NIV include a part of the imagery involved by translating the word *look* in 2:2.12a. The parallel phrase, *and her adulteries from between her breasts*, is deleted by TEV only.

One of the more common deletions in this passage involve connective words and conjunctions. At the beginning of verses two, four, and five, as well as internally in this last verse, the Hebrew particle *כִּי*, *because*, is used to give an adverbial connection between phrases. In verse two, NEB and MSG both delete this word. In verse four, TEV, NEB, and MSG delete it. NIV is the only translation to delete the initial particle in verse five, but TEV, NEB, NIV, NJB, and MSG all delete it in the middle of the verse. This connective word specifically states the relationship between the clauses. These translations frequently delete this word because they have subdivided the sentences of the original, and therefore cannot maintain the adverb. The final examples of deletions involve conjunctions. In verses two (2.2.11a) and three (2:3.7a), HCSB, TEV, NEB, NIV, NJB, and MSG all delete the *waw* conjunction. In verse four (2:4.1) all but NJB delete the initial *waw*. This conjunction often takes on an almost formulaic use in Hebrew, as has been stated above. And frequently the repetition of this conjunction does not make for good English style. In verse three NASB, NEB, NIV, NJB, and MSG all delete the conjunction between the parallelism(2:3.9a). HCSB, TEV, NEB, and MSG deleted the entire clause, so it is logical that they also delete the conjunction.

But the biggest difference between traditional and modern translations of this passage is seen in the case of those terms which are deleted to avoid awkward repetitions. For example, in verse five, TEV, NEB, and MSG all delete multiple Hebrew pronominal suffixes which are repeated. All of the traditional translations translate with repeated possessive adjectives, even though it becomes rather heavy stylistically. TEV deletes all of these Hebrew pronominal suffixes. Both NEB and MSG delete them from the second word in each couplet. A verbal couplet in verse three, *make and set*, is also reduced by HCSB, TEV, NEB, and MSG. TEV also reduces another verbal couplet earlier in the same verse, *strip and make*.

The number of semantic deletions is rather high mainly because of a rather radical deletion in TEV. The first phrase of verse five disappears completely from TEV. It has no rendering whatsoever for the phrase *For their mother has committed fornication, the one who bore them has acted shamefully, because*. Other less radical deletions include the deletion of the pronominal suffix in verse two in HCSB, TEV, NIV (twice), and MSG (twice). Also in verse two, MSG deletes the word *adulteries* in the phrase *let her put aside [...] her adulteries from between her breasts* and translates “tell her to quite [...] displaying her breasts for sale.” MSG also deletes the verb *has acted shamefully* in verse five. It has a translation for all of the other elements of the verse except this one verb.

### **3.7.6 Changes:**

Perhaps the most common type of changes in this passage are the changes in category and word class. In verse one, RSV translates *brothers* and *sisters* as if both

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were singular; presumably, this makes better sense with the singular name. Then in verse two, the Hebrew uses two plurals: זִנְוֹנֶיהָ *her fornications* and גְּאֻפְוֹפִיהָ *her adulteries*. The use of the plural in Hebrew differs significantly from that of the English plural, and it is most likely that this plural is an *abstract plural* referring to a characteristic more than an action (Gesenius §124f). Only KJV, ASV, NEB, and NJB translate both words with an English plural, which does not really begin to give the nuances of the Hebrew plural, but does at least give testimony to the fact that the Hebrew contains a plural. In verse four, where זִנְוֹנֶיהָ *fornications* appears again, only KJV, ASV, and NJB use a plural. NEB this time switches to an abstract quality, *wantonness*. Finally in verse five, the Hebrew text contains another general plural: וּשְׂקָיָהּ *drinks*. All of the traditional translations give the singular noun in English, although KJV and ASV give the plural in a note. The modern translations, however, follow a different practice. NIV is the only translation that gives the singular, generic word *drink*. NJB translates literally as *drinks*. TEV interprets with the more specific *wine*. And NEB and MSG both give rather strange, interpretive glosses: *perfumes* (NEB) and *adorn* (MSG). The latter translation seems to be motivated to come up with poetic couplets in English rather than directly translate the Hebrew word. It seems here that MSG makes an attempt at translating the form of the original rather than its meaning. There are two more modifications in categories. In verse two, TEV and NEB both make the second main verb into an infinitive phrase, and in verse three, NEB modifies the generic *wilderness* with a definite article.

The other common type of change involves word classes. One of the most frequent changes in word classes is the representation of the Hebrew absolute pronoun

with the English possessive adjective (2:1.2c, 2:1.4d, 2:2.2c, 2:2.7b, 2:2.10b, and 2:5.3b). Nearly all of the translations, follow this substitution. In verse three, the Hebrew verb in the phrase *the day she was born* becomes a noun in HCSB (*birth*) and MSG (*a new-born*). Later in the same verse, MSG substitutes the phrase “a rack of bones in the desert” for the verbal phrase in the original *I will kill her with thirst*. In this same verse, TEV turns the Hebrew noun *wilderness* into an adjective and incorporates it into the parallel clause: *a dry and barren land*. Here MSG substitutes the figure of a desert for *dried out leather*. This substitution works nicely with the addition of the word *skin* in 2:3.9. Last of all, in verse five the first two verbs are parallel: *she has committed fornication* and *the one who conceived them has acted shamefully*. All of the traditional translations show the parallelism. NEB and NJB make it parallel as well, but NIV and MSG lose the exact parallelism. NIV treats the Hebrew substantive participle, which functions as the subject of the parallel clause in Hebrew, as the verb itself, relegating the verb to a prepositional phrase: “Their mother has been unfaithful and has conceived them in disgrace.” MSG translates the parallel clause as “bringing bastard children into the world.” This translation does not follow the parallel structure in the translation of the first clause, “your mother’s been a whore.” Rather, it seems to be more of an explanation.

The use descriptive equivalents in this passage is heavily weighed in favor of the modern translations. In verse one, MSG changes the Hebrew verb *אָמַר*, *say* into the more specific and expanded *rename*. In verse two, it substitutes *haul into court* for *contend*. NJB simply translates *To court!* Both of these translations highlight the legal overtones of the word in the original. In verse three, MSG translates “rip off her

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clothes” for *strip her naked*. Also in verse four, the same translation gives “have nothing to do” for the Hebrew *have no compassion*. Finally in verse five MSG translates the verb *go* as “I’m off to see.” All of these translations play off the original while slightly expanding or intensifying meanings. A broader example of this category, however, is found in verse three. TEV gives “she will die of thirst” for the Hebrew *I will kill her with thirst*. This is perhaps has some theological motives behind it, for it slightly softens the phrase in the original. The Hebrew seems to be hard language for the mouth of God. HCSB, NEB, and NJB all seem to head in the same direction with *let her die* and *leave her to die*. MSG gives simply *a rack of bones in the desert* and does nothing with the verb. The rest of the traditional translations handle the phrase directly. At the beginning of verse five, the traditional translations all translate the Hebrew particle as *for*. The modern translations either delete it (cf. 3.7.5), translate as *and* (NEB), or give a descriptive substitute: *Yes* (NJB) or *Face it* (MSG). Lastly, in verse five, the Hebrew says literally *bread* and *water* which is a figure of speech standing for all food and drink. KJV, ASV, RSV, and NASB all translate directly. HCSB, TEV, NEB, and NIV translate *food* and *water*, except for NEB, which gives *food* and *drink*. NJB takes both together as *my keep*, but does not follow the same practice in the other two couplets, and MSG has *wine and dine me*. This free treatment of these poetic couplets, as has already been mentioned above, attempts to convey the structure of the original, but here it is worth noting once again that this substitution probably does not catch the exact idea of the original. *Bread* and *water* seem to stand for that which is necessary to sustain life. The English phrase *wine and dine* refers to festivities.

The last two types of changes are very common in and almost exclusively limited to the modern translations. The first are changes in formulaic expressions. In verse two, KJV is the only translation which modifies the idiomatic phrase *from her face*. It translates “from her sight.” The rest of the translations either delete the phrase (cf. 3.7.5) or translate it literally. Then in verse four, MSG gives *born in a whore house* for the Hebrew idiom *children of fornications*. TEV gives *children of a shameless prostitute*. The note on this verse is rather strange: *they are as shameless as their mother, a prostitute*. Frequently, the translations use notes to give a more literal reading. In this case, however, the Hebrew does not imply a comparison.

There are also several clear examples of changes in the degree of specificity. In verse one, as has been noted above, the Hebrew names are translated by all of the modern translations. The traditional translations give the meaning of the names very literally either in the text or in a note. The modern translations tend to be more interpretive: TEV substitutes the more specific *God's* for *my*; NEB adds *you are* to the name; and MSG translates *God's somebody*. The second name demonstrates the same tendency, except HCSB translates with a noun instead of the Hebrew *pual* verb.<sup>26</sup> TEV specifies the actor of the passive verb: *Loved by the Lord*. NEB and NIV both make the name parallel with the previous one: *you are loved* and *my loved one*; MSG translates *All mercy*. In verse two, TEV, NJB, and MSG all specify the simple Hebrew negative with the translation *no longer*. This emphasizes the fact that she was his wife before. The same translation is given for the parallel clause (2:2.9). Then in verse three, TEV and MSG expand the particle translated as *lest* in the majority of the

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<sup>26</sup> The *pual* is the passive of the *piel* causative

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traditional translations into the clearer introductory phrase *if she does not* or *If she refuses*. These translations clarify the logical relationship between these two verses. In verse five, HCSB uses *thought* instead of *said* since this is obviously not dialogue. And finally in the end of verse five, the original is simply *oil*. TEV clarifies that it is *olive oil*. MSG gives the verb *to perfume*. Since *oil* here is parallel with *drinks*, it does not seem to be cooking oil but rather an ointment. The idea of *to perfume* is different, but perhaps not too far from the meaning.

The final category of changes involves actual modifications of semantic material. In verse two, the word *הַפְּנֵי הַזֵּנוּת*, *adulteries*, is modified in HCSB, NEB, and NIV with the translation *look*. MSG translates *stop dressing like a whore*, which is very difficult to justify from the Hebrew. These translations are influenced by the following idiomatic phrase: *from before your face* (cf. 3.7.5). Also, in the parallel phrase, MSG once again makes a rather radical substitution for *let her put away her adulteries from between her breasts*: Here MSG gives *displaying her breasts for sale*.

#### **3.7.7 Changes in Order:**

The changes in order in this passage are not significant. Of course, Hebrew syntax is generally modified when it differs from English, such as the placement of subjects after verbs in verse five. Also the use of the English possessive adjective differs from the placement of the Hebrew pronominal suffix. Perhaps the most significant change in order comes when MSG inverts the order of the poetic couplet in verses three and five.

## 3.7.8 Primary Conclusions:

<b>Additions 165%</b> <b>(5.90% vs. 9.71% )</b>	<b>Deletions 940%</b> <b>(1.90% vs. 17.90% )</b>	<b>Changes 127%</b> <b>(21.90% vs. 27.81% )</b>	<b>Order 87%</b> <b>(23.62% vs. 20.57% )</b>
Implicit 400% (0.19% vs. 0.76% )	Repetitions 2200% (0.19% vs. 4.19% )	Descriptive 1700% (0.19% vs. 3.24% )	Multiple 131% (3.05% vs. 4.00% )
Connective 350% (0.76% vs. 2.67% )	Semantic 1500% (0.19% vs. 2.86% )	Semantic 933% (0.57% vs. 5.33% )	Single 79% (18.48% vs. 14.67% )
Ellipsis 113% (2.86% vs. 3.24% )	Grammar 375% (0.76% vs. 2.86% )	Specification 700% (0.38% vs. 2.67% )	
Grammar 91% (2.10% vs. 1.90% )	Connective 967% (0.57% vs. 5.52% )	Categories 116% (6.10% vs. 7.05% )	
Semantic (0.00% vs. 1.14% )	Formulaic (0.00% vs. 3.05% )	Word class 80% (17.90% vs. 14.29% )	
	Categories (0.00% vs. 0.00% )	Formulaic (0.19% vs. 0.00% )	
	Explicit (0.00% vs. 0.00% )		

By far the deletions in this passage constitute the biggest difference between modern and traditional translations (940%). Of these, the most significant for this passage are the deletions of repetitive words. In the poetic section of this passage, the Hebrew becomes very repetitive with the pronominal suffix, and several of the modern translations are very free with their deletions. The semantic deletions are also

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numerically very important in this passage, although they are significantly more important in TEV than in any other translation. This is due to a radical deletion at the beginning of verse five. But perhaps the most common types of deletions which appear in modern as opposed to traditional translations are the deletions of connective words and the deletions required by grammatical restructuring.

The additions in this passage are not nearly as distinctive. The most important categories of additions are the connective words and the explicit words which were simply implicit in the original. The additions of elliptical words and words required by the target grammar do not constitute a significant difference between modern and traditional translation. The examples of semantic addition do not occur in the traditional translations, but the majority of the examples in modern translations are limited to MSG. Therefore they do not seem to be an important distinction which is representative of modern translation.

Finally, the last important category involves the changes. The most important types of changes are the descriptive substitutes, semantic changes, and the changes in the degree of specificity. In this passage, the semantic changes are more evenly spread out across the different translations, thus warranting the inclusion of this category in the list of distinctive characteristics of modern translations. The changes in categories or word classes are extremely common in both traditional and modern translations alike, with no clear margin of difference. One interesting note in this passage is the fact that the only translation which changes a formulaic expression, one of the common categories for modern translations in the previous passages studied, is KJV.

The analysis of modifications in word order, however, reveals no clear indication of any distinctive practice between the two types of translation.

### **3.8 Analysis of Romans 5:1-8: New Testament Prosaic Argument**

*Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God. And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh stedfastness; and stedfastness, approvedness; and approvedness, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.* (American Standard Version, 1901)

*Now that we have been put right with God through faith, we have peace with God through our Lord Jesus Christ. He has brought us by faith into this experience of God's grace, in which we now live. And so we boast of the hope we have of sharing God's glory! We also boast of our troubles, because we know that trouble produces endurance, 4 endurance brings God's approval, and his approval creates hope. 5 This hope does not disappoint us, for God has poured out his love into our hearts by means of the Holy Spirit, who is God's gift to us. For when we were still helpless, Christ died for the wicked at the time that God chose. It is a difficult thing for someone to die for a righteous person. It may even be that someone might dare to die for a good person. But God has shown us how much he loves us--it was while we were still sinners that Christ died for us!* (Today's English Version, 1966, 1976)

#### **3.8.1 Introduction:**

The NT book of Romans contains one of the clearest and most complete presentations of Christian theology in the entire Bible. Its structure proceeds very logically from the sinfulness of mankind, and therefore the need of salvation, to the service of the believer. It seems to date to roughly the year A.D. 60, before Paul was

taken prisoner and sent to Rome for trial, because the apostle states very clearly his intentions of visiting Rome on his way to Spain. The letter is addressed to the nucleus of believers which had formed in Rome, but the contents of the letter seem to lend themselves to a much broader audience, at least in the opening chapters. The various references to both Jews and Gentiles may reveal the mixed nature of the Roman church, but also reveals the proselyte nature of the letter. Paul's purpose is to expound the clear basis of Christian faith and practice. He begins with three chapters to establish the sinfulness of the human race, a state which results in a broken relationship with the God of heaven. Then in the fourth chapter he demonstrates from the OT the possibility of the forgiveness of sins based on the lives of Abraham and David. This forgiveness comes not through the works of the law but rather as imputed righteousness through faith in Jesus Christ.

Paul begins this fifth chapter with the statement of the results of this justification or imputed righteousness: peace with God (5:1), entrance into God's favor, and the hope of the glory of God (5:2). Once he has established these spiritual glories, Paul continues by coming back down to the difficulties which believers face in this world. He deals with the attitude of the believer toward present suffering: rejoicing since affliction produces patience, which in turn brings tried character and hope (5:3-4). This hope or expectation, which is the result of trials, will never fail because of God's loving gift through the Spirit to the believer (5:5). Therefore, Christ's death for the ungodly at just the right moment (when the sinner was truly helpless 5:6, 8b), something that humanly speaking is unfathomable (5:7), demonstrates God's immense love toward believers (5:8a).

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The text consists of 127 words arranged in three sentences, and divided into eight verses. The passage contains two significant textual variants. Several manuscripts give the main verb in verse one as subjunctive rather than indicative mood. While ASV, NASB, HCSB, TEV, and NIV all includes this reading in a note, only NEB adopts the reading in the text. Also verse two contains a prepositional phrase, *by faith*, which is omitted in several important manuscripts (especially *Vaticanus*). RSV and NEB both delete the phrase, while ASV, NASB, HCSB, TEV, NIV, NJB, and MSG, all of which follow the critical text, include the phrase. Finally in verse six, there is some question about the wording of the text. The TR begins with the adverbial particle ἔτι, *yet* or *still*, which is displaced from the verbal it modifies ἄσθενῶν, *sick*. Several major manuscripts (*Aleph*, *Alexandrinus*) repeat the particle in this position. Other manuscripts place the adverb in a latter position, but have introductory particles at the beginning of the verse εἰ γέ, *if indeed* (cf. *Vaticanus*). All of the translations here seem to follow the reading in the TR, with the exception of NEB: *For then .. still*.

This passage also contains a very interesting translational problem. Paul speaks of καυχώμεθα, *boasting*, in verses two and three. Since this is a contract verb, the final vowel elides with the vowel of the ending, causing this second vowel to lengthen into an *omega*. The resulting form is the same in both indicative and subjunctive mood (Robertson 1932: n.p.). Traditionally, the word has been parsed as indicative, and the majority of the translations render the word this way: *we rejoice*. The variant in verse one containing the subjunctive form, however, raises the question of whether

or not this verb was also meant to be subjunctive (parallel with verse one). In verse two, only NEB translates the verb as subjunctive. ASV, NASB, TEV, and NIV all translate with an indicative verb, but include a note with a subjunctive translation. Then in verse three, both NEB and NJB treat it as a subjunctive. NJB's translation seems a little strange since it translates the two interchangeable forms differently in what is roughly the same context. This example is interesting because of the nature of the grammatical ambiguity involved in the text. The translators must decide on one interpretation over the other. The interpretation of KJV (which follows the *Vulgate*) is very influential on the other translations, especially in the traditional translations. It is interesting to note that only two of the traditional translations include a note about the other possibility, compared to the three modern versions that contain a note. It seems strange, however, that none of the translations include a note about the same problem in verse three.

Another grammatical ambiguity occurs in the final verse of the passage. In verse eight, the text states that God demonstrates his love *to us*. The preposition here could belong to the verb (*God demonstrates to us his love*), or it could belong to the object (*his love to/for us*). KJV, ASV, NASB, and NEB all translate with the preposition *toward*, which in this context could be considered sufficiently ambiguous so as to allow for either interpretation. The position of the phrase in English would obviously lead one to think first that it speaks of God's love toward us, but the idea that he demonstrates toward us his love would not be impossible. RSV, HCSB, NIV, and NJB all translate *his love for us*, which limits the meaning. TEV restructures the phrase completely and clarifies it as *he shows us [...] his love for us*. Here, instead of

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choosing the best, they go ahead and give both meanings. The tendency in these modern translations seems to be away from maintaining possible ambiguities in favor of clearer readings.

#### **3.8.2 Sentence Structure:**

Verse one begins with a adverbial passive participle. KJV, ASV, and NASB all translate with a more generic participial phrase: *being/having been justified*. RSV, HCSB, and NIV specify the participle slightly by turning it into an adverbial clause: *since we have been [justified]*. TEV, NEB and NJB do the same, but use instead *now that* to introduce the clause. MSG repositions the participle and translates *by entering*. The final two prepositional phrases, *with God* and *through Christ Jesus*, are handled similarly in all of the translations.

Verse two begins with two relative clauses: the first refers to Jesus Christ, the final words of verse one, and the second, to *this hope*, the final words of the first relative clause. The second relative clause is translated with an English relative clause by all of the translations: *in which* (KJV, ASV, RSV, NASB, HCSB, TEV, NIV, and NJB) or *where* (NEB, and MSG). The first, however, shows greater variety. RSV, HCSB, NEB, and NJB divide the verses and therefore translate the relative pronoun as a personal pronoun.

Verse three begins with the idea of *boasting* which was presented in verse two. It is introduced, however, by correlative conjunctions: οὐ μόνον δέ, ἀλλὰ καὶ, *And not only but also*. Paul here takes the idea of rejoicing and applies it in an unexpected way, for this boasting includes not only the hope of glory but also the present

suffering. KJV, ASV, NASB, HCSB, NIV, and NJB all introduce this verse with English correlative conjunctions. The other translations simplify the contrast between the two verses: *more than that* (RSV), *also*(TEV), and *There's more to come* (MSG). NEB does nothing at all with these conjunctions. Paul then backs up this idea of boasting in affliction with a participial phrase, εἰδότες ὅτι, *knowing that*, and three clauses which share the same elliptical verb: *affliction works patience, and patience approved character, and approved character hope*. Thus, present affliction becomes the road to the hope of God's glory presented in verse two. The introductory participle is translated with an English participle in KJV, ASV, RSV, NASB, and NJB. TEV, NEB, NIV and MSG use the English adverb *because* to introduce the following clauses. In the Greek text, all three clauses rely elliptically upon the same verb, καταργάσεται, *works* or *produces*. KJV, ASV, NASB, and NIV follow the elliptical structure exactly as it is in the original. The rest of the translations add all of the elliptical verbs. RSV, HCSB, and NJB simply repeat the same verb in all three clauses, although NJB varies the form in the third clause. TEV, NEB, and MSG all supply three different verbs, and MSG, like NJB, avoids the parallelism in the form of the third verb.

This second sentence comes to a close in verse five, where Paul comes back to the Christian hope (cf. verse two), which never fails. He backs up this statement with a dependent clause introduced by ὅτι, *because*. The main verb of the clause is in passive voice: *God's love is poured out through the Holy Spirit*. All of the traditional translations as well as NJB leave this verb in passive voice. TEV, NIV and MSG turn the construction into active voice: *God has poured out his love*. NEB uses an

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intransitive verb, *has flooded* which maintains the imagery. The verse ends with a Greek relative clause, modifying the Holy Spirit. The older translations follow the archaic use of the relative pronoun *which* (KJV and ASV), where most of the twentieth century translations have *who*. RSV and NJB have strangely maintained *which* (Holy Spirit is neuter in Greek), even though the Bible often refers to the Holy Spirit with masculine pronouns.

Verse six contains one main verb and a prepositional phrase together with two adverbial phrases. The order in the Greek is as follows: [Christ.. (A)] [while we were weak (B)] [at the right time (C)] [for the ungodly (D)] [died (E)]. The order of the Greek might be described as ABCDE. English grammar requires that E follow A, and so all of the translations follow this modification. KJV, ASV, RSV, NASB, HCSB, and NJB slightly modify the order further by placing the different adverbial units together at the beginning of the sentence: BCAED. NEB and NIV simply invert the two adverbial phrases: CBAED. TEV and MSG completely reposition the different elements of the sentence: BAEDC (TEV) and CAEDB (MSG). The first adverbial phrase is a genitive absolute in Greek. When the same genitive phrase appears in verse eight, all of the translations use the English adverb *while* to introduce the clause. Here, however, only KJV, RSV, NASB, and HCSB give *while*. ASV, TEV, NEB, NIV, NJB, and MSG all translate *when*. While this maintains the adverbial nature of the genitive absolute, it seems to lose the specific contemporaneous time relationship of the events.

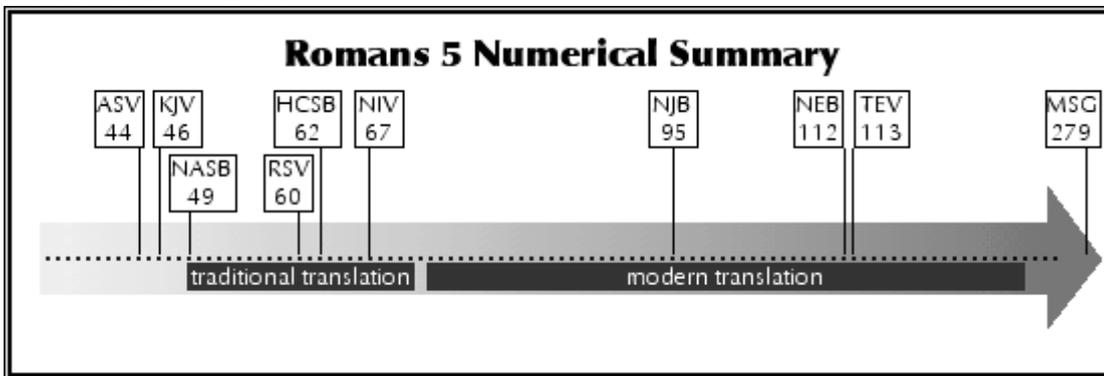
Verse seven also contains various elements which may be reordered in various ways in English. In two lines reminiscent of Hebrew poetry, Paul parenthetically builds his case for the greatness of Christ's sacrificial death. Both phrases begin with the conjunction γὰρ and contain parallel concepts: FOR [rarely (A)] [in behalf of a righteous person (B)] [would one die (C)] FOR [in behalf of a good person (B)] [perhaps (A)] [one might decide to die (C)] (ABC/BAC). KJV and ASV maintain the order of the first half and then make the second half of the verse conform to the first half (ABC/ABC). RSV, NASB, NJB, and MSG change the order of both lines (ACB/ABC). The other translations make other minor adjustments: ACB/BAC (HCSB), ACB/ACB (TEV), and BACA/BC (NEB). Probably the most interesting point about all of this is that none of the translations follows the literal order of the original, even though in this case English could do so without creating a structure which would be excessively foreign. Even the translations which accept the label of *formal equivalence* reorder certain elements in the text.

The final verse of the paragraph comes in stark contrast to the statements of verse seven. The verse is made up of three clauses. The first clause is independent: (A) God demonstrates his love. It is followed by two dependent clauses introduced by ὅτι, *that*. The first is a genitive absolute participial phrase in Greek. All of the translations use an adverbial clause introduced by *while* (cf. verse five above). The second is a rather straightforward clause: *Christ for us died*. KJV, ASV, RSV, NASB, HCSB, TEV, and NIV all follow the same order of clauses as the Greek (ABC). NEB inverts the first and the third (CBA). NJB and MSG invert the two dependent clauses: ACB.

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Once again, as in the previous verse, the tendency in the modern translations is to make greater changes in the overall structure of the text. And yet, as is clearly shown in the above analysis, the traditional translations do not always follow the form of the original in a slavish way. They often follow the form, but there are many examples where they slightly deviate from a tight relationship with the formal aspects of the original.

#### **3.8.3 Numerical Data:**



The numerical data in this passage once again shows a rather clean break between the traditional and the modern translations at roughly the same spot as the overall comparisons. The traditional translations are grouped fairly tightly: ASV(44), KJV(46), NASB(49), RSV(60), and HCSB(62). All of these scores are slightly below the overall averages, and the only significant change in order happens in NASB, which comes slightly behind KJV instead of before. The modern translations, however, show a much wider range: NIV(67), NJB(95), TEV(112), NEB(113), and MSG(279). The two versions which are most surprising are NEB and MSG. Compared to the overall score, NEB has varied from the form of the original more drastically in this passage than is usual. It normally appears very close to NJB, but in this case, it passes up TEV. It is also interesting to note the incredibly high score for

MSG. This is by far the largest score any translation has obtained in this entire study. It is not difficult, however, to see why it has scored this way. Here in Romans, unlike the majority of the other passages, this translation is extremely free, giving what amounts almost to entire paragraphs to explain and clarify one concept. This tendency is flagrantly obvious in the overall length of the translation. All of the translations expand the 127 words of the original slightly. They can roughly be grouped in the following way: 108% (KJV), 111%-119% (RSV, ASV, NIV, NASB, and HCSB), and 127%-137% (NJB, NEB, and TEV). MSG, however, contains more than double the words of the original (221%). This massive expansion reveals the fact that this translation of Romans is much more of a paraphrase than the previous passages studied, where the length was more or less similar to the other translations.

#### ***3.7.4 Additions:***

In the previous passages, the most regular type of addition across all the translations involved elliptical constructions. In this case, however, the only elliptical construction occurs in verses three and four. But perhaps the most interesting fact about this elliptical construction is the fact that it can be translated with an elliptical construction in English as well (KJV, ASV, NASB, and NIV). Here two of the traditional translations (RSV and HCSB) and four of the modern translations add verbs to fill out the elliptical construction (cf. 3.7.3 above). The tendency to fill out ellipsis clearly belongs to modern translations in this passage. But it is also important to notice in what way these translations tend to fill out the constructions. The elliptical verb here occurs to reduce redundancy. Obviously the author had the verb from verse three in mind in both constructions in verse four: *afflictions work patience, and*

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*patience [works]approved character, and approved character [works] hope.* The traditional translations (RSV and HCSB) explicate the implicit verbs in the elliptical construction, but they fill in with the same verb. TEV, NEB, NJB, and MSG, however, supply different verbs: *produces, brings, creates* (TEV), *trains, brings, is* (NEB), *develops, develops, gives* (NJB), *develop, forge, keeping* (MSG). Finally, there is also a difference in the type of the verbs supplied. MSG and NJB do not keep all three parallel, which differs most importantly from the structure in the original.

This passage also contains relatively few examples of added connecting words, but all of the examples occur in MSG. In verse two, it joins the material to verse one by adding the phrase, “And that's not all.” In verse five, it adds the phrase “Quite to the contrary,” a phrase which shows contrast, where the original is a result. Here the addition causes a significant change in meaning. It places the second half of the verse into a contrast with the first half, instead of an explanation. MSG also adds simpler connectors later in verse two, *and*, in verse three, *even when*, and in verse four, *how that*. The number of additions based on the target grammar is much more significant. In verse five, for example, the Greek gives an intransitive verb: *hope does not disappoint*. KJV, ASV, NASB, and HCSB all use an English verb with no direct object, even though in the case of KJV and ASV, the lack of the object with the verbal construction *make ashamed* sounds rather strange to the modern ear: “hope maketh not ashamed.” Therefore, RSV, TEV, NIV, and NJB all add the implicit object to smooth out the phrase in English. Also, in the same verse, all of the translations add a noun to the substantive adjective  $\tau\omicron\upsilon\tilde{\nu}$   $\acute{\alpha}\gamma\alpha\theta\omicron\upsilon\tilde{\nu}$ , *the good*. KJV, ASV, RSV, NASB, NEB, and NIV all pick up on the fact that the pronoun is masculine and translate [*a*]

*good man*. HCSB, TEV, NJB and MSG see the universal gender in the masculine adjective and give a neutral translation: [*a*] *good person*. The remaining examples are much more limited in scope. In verse three, NEB and MSG choose verbal glosses which require further explanation in English: *trains [us]* and *can develop [in us]*. Also in verse four, TEV and NEB add a demonstrative to further identify the repeated concept: *this approval/proof*.

But by far, the most common type of addition in this passage is the amplification of implicit material. In verse two, for example, TEV, NEB, NIV, and NJB all add the implicit time *now* to the construction *in which we stand*. This translation brings out the present state that Paul seems to be emphasizing. Later in the same verse, the Greek text states that we boast in hope (KJV, ASV, and NASB). And yet, it seems clear from the context that this is the same hope spoken of before. Therefore, HCSB, TEV, NEB, and NIV all add the article to the word. RSV specifies further with a possessive adjective: *our hope*. RSV and TEV go on to specify this *hope of the glory of God*. By adding the implicit verbal concept of *sharing*, they define more clearly the nature of this hope. NEB adds the implicit idea that this hope *is to be ours*. In verse eight, ASV, NASB, HCSB, NIV, and NJB all add the implicit *own* to the possessive adjective to intensify it. NJB does the same but makes it instead the possessive *God's*, the word which it then deletes from its position later on in the verse. The final examples are limited to specific translations. In verse one, MSG adds to the phrase *by faith*, the implicit verbal idea of *entering through*. In verse three, NEB specifies the implicit time involved in the suffering: *out present suffering*. In the next verse, NEB fills out the noun *hope* with the implicit *the ground of*. In verse four, TEV

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adds *God's* to the phrase *approval*. This helps clarify the actor of this event noun. Then in verse five, NJB brings out the idea of the adjective with the implicit qualifier: *really good*.

There are also several interesting examples of semantic additions, words or phrases which are not implicitly present in the original. All of these examples occur in modern translations. In verse one, MSG clarifies the idea of justification as *what God has always wanted to do for us*. This idea may be the result of Systematic Theology, but there is nothing in this particular context which gives the idea that God has always wanted to justify the sinner. Also in verse three, MSG modifies the idea of patience by adding the adjective *passionate*. Once again, it is hard to find anything in the context which requires that this patience be passionate. It may very well be that the patience which suffering produces is anything but passionate! Finally in verse four, MSG translates *approved character* as *the tempered steel of virtue*. The additional metaphor creates a good mental picture in the modern English reader, but it is not found in the meaning of the text.

Between traditional and modern translations, there is a clear difference in the number of additions which bring out implicit elements of the text, smooth out grammatical structures for the target grammar, and add connective words. The number of additions which add semantic ideas to the translation are limited to MSG in this case. The other types of additions are roughly similar between traditional and modern translations.

### 3.8.5 Deletions:

The specific examples of deletions in this passage fall into three major categories, with a fourth minor category with only one example. The category with only one example is that of repetitions. In verse four, the Greek repeats each noun as it moves from what that quality produced to what the resultant quality in turn produces. MSG restructures the verse in such a way that it avoids the last repetition by turning the elliptical verb into a verbal structure. Thus the noun (5:4.4) functions both as the direct object of the first elliptical verb and the subject of the participle (5:4.7). More significant, however are the deletions which in some way are required by the grammar of the target language. Some of these deletions happen in all of the translations. For example, in verses one, two, and eight, the Greek places an article on the word *God*. Since English never places an article with the noun *God*, all of the translations delete this article. In verses one and eight, the original uses an article together with a genitive pronoun. Since all of the translations use a possessive adjective, they must all delete the article. The rest of the examples are more limited in their application. In verse two, TEV and MSG both delete the relative pronoun because they have separated this verse from the previous one. Later in the same verse, the Greek uses an article with the direct object of the verb, which is unnatural in English: *the entrance*. All delete the article except for ASV and NASB, which replace it with a possessive adjective. In the same verse, the following noun also appears with a similar article, *the grace*. Here, however, all of the translations delete the article. Only NEB translates with an article, but this is because of the additional words in the phrase *the sphere of grace*.

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More common is the deletion of certain connecting words. In verse one, TEV and MSG both delete the initial conjunction that connects this material to that of the previous chapter. TEV also replaces the relative pronoun with a normal personal pronoun, without any preposition. MSG has a rather radical rewording which deletes the direct reference to Jesus all together. RSV, HCSB, and NJB begin a new sentence, but all maintain the prepositional phrase. The same structure occurs in 5:1.16 in NEB and MSG. In verse two, RSV, TEV, NEB, NIV, NJB, and MSG all delete the second conjunction *also*. In verse three, the Greek begins with correlative conjunctions. RSV and NEB have simply *More than that/this*. MSG translates *there's more to come*; and NJB deletes only the contrasting conjunction *but*. In verse three, RSV, NEB, NIV, NJB, and MSG all delete one of the conjunctions that connects this material with the previous verse. Then in verse four, HCSB, TEV, and NIV all delete the initial conjunction. NJB and MSG both delete the second conjunction of the verse. Once again in verse five, HCSB, TEV, NEB, and MSG all delete the initial conjunction. The initial conjunction in verse six disappears in NJB and MSG. In verse seven, TEV, NIV, and MSG all delete the initial conjunction. Only TEV deletes the same conjunction which is repeated in the second half of the same verse. Finally, MSG deletes the adverbial connectors between the two parts of verse eight. These examples are significantly weighted in favor of the modern translations. It seems that the traditional translations are not nearly as likely to delete a connecting word as the modern translations.

The final category are semantic deletions. These deletions occur exclusively in MSG and are therefore not characteristic of modern translation in general. In verse

one, MSG deletes the title *Christ* from the verse, with no textual evidence to justify the deletion. In the second verse, the rather radical reformulation of the text leads to the deletion of the idea *the entrance into grace*. In verses six and eight, MSG deletes an adverb which appears in parallel structures. Then in verses seven and eight, it deletes a very important preposition. Theologically speaking, the use of the preposition ὑπὲρ, *in behalf of*, is very significant, especially in reference to Christ's atonement (Erickson 1985: 814). The fact that MSG restructures the verse to the point that this substitutionary idea disappears from both verses is significant indeed.

The most important distinctions between traditional and modern translations involve the deletion of conjunctions and deletions of words called for by the grammar of the target language. Both of these categories contain significantly more examples across the spectrum of modern translation than traditional translation.

### **3.8.6 Changes:**

Perhaps the least significant category of change involves the degree of specification in the translation. While the passage provides some good examples of this type of change in translation, the results show that there are not significantly more examples in modern translation compared to traditional translation. Several examples include the use of *God's* in verse two in place of the more generic original *this* in TEV, NEB, and NJB. In the same verse, TEV and NJB both interpret the metaphorical verb *stand* as meaning *to live*. In verse five, the word *heart* is specified in NEB as *our inmost heart*, and MSG interprets it as meaning *our lives*. The change in MSG which substitutes *everything* for the more specific *love of God* is rather surprising, since it is

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a shift away from a higher degree of specificity. Finally in verse seven, the masculine substantive adjective, *the good man*, is replaced with the less specific and gender neutral *person/someone* in HCSB, TEV, NEB, NJB, and MSG. The indefinite pronoun later in the same verse is changed into a first person objective pronoun in MSG. While these changes are certainly interesting, they do not, once again, constitute a sufficient basis for describing modern translation in this passage.

A more important type of change involves the changes in word classes. In verse one, the initial participial phrase becomes an adverbial clause in RSV, HCSB, NEB, NIV, NJB, and MSG. RSV, HCSB, and NIV all use the word *since*, and TEV, NEB, NJB translate *now that*. In verse one as well, an English possessive adjective is used to translate a genitive pronoun. Then in verse two, TEV and NJB both change a noun into a verb. Thus the object of the original sentence becomes the subject of the new sentence. In verse two, NJB uses *look forward to* for *hope of*, and MSG gives *where we always hoped*. In the same verse, NEB substitutes the adjective *divine* for *God*. In verse three, the Greek uses an article with the abstract noun *afflictions*. KJV and MSG delete the article. ASV, RSV, NASB, HCSB, TEV, NEB, NIV, and NJB all substitute with a possessive adjective. An article with the following noun is deleted by all. In verse five, a Greek participle is translated by the English participle in KJV, ASV, RSV, NASB, and NJB; the same structure appears as an English adverbial clause in HCSB, TEV, NEB, NIV, MSG. In the same verse, NEB turns the noun *patience* into an infinitive *to endure*, and in verse eight, TEV uses the verb *loves* in place of the noun *love* and adds *how much*.

Even more significant in comparison to the traditional translations are the changes which involve shifts in categories. For example, in verse five, the passive participle is translated with a passive relative clause by KJV, ASV, RSV, NASB, HCSB, and NJB. TEV, NEB, and NIV, however, all change it to active voice. In verse six, the Greek uses a participle here where English must use a finite verb in the adverbial clause. Finally, in verse seven, TEV, NEB, NJB, and MSG all modify the future tense verb. They use either an infinitive (TEV and NJB), a conditional (NEB) or a participle (MSG). Most are based on a change in 5:7.1. All of the traditional translations, however, follow the tense of the original verb.

The most important type of changes involve expansions through descriptive substitutes. Many of these occur in MSG. For example, in verse one the text of MSG reads *have it all together* in place of *have peace with God*. In verse two, MSG translates “we throw open our doors to God for we have entrance by faith and the wide open spaces ...standing tall and shouting out our praise, for we rejoice.” In verse three *affliction* becomes “when we are hemmed in with troubles.” *Hope* in verses four and five becomes “whatever God will do next and alert expectancy.” *Does not disappoint* in verse five becomes “we're not left feeling shortchanged.” In verse five, *has been poured out* becomes “we can't round up enough containers to hold everything God generously pours,” which perhaps brings to mind a miracle from the OT. In verses six and eight, MSG expands *died* into “he presented himself for this/offering himself in sacrificial death.” *Good* in verse seven becomes “someone good and noble.” *Sinners* in verse eight are people “of no use whatsoever to him” [God] and *Christ* is explained as “his son.”

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But this type of descriptive translation does not occur only in MSG. In verse one, the theological term *justified*, as appears in KJV, ASV, RSV, NASB, NEB, NIV, and NJB is explained and expanded by HCSB, “declared righteous,” TEV, “put right with God,” and MSG, “set us right with him, make us fit for him.” In verse four, *approved character* becomes “proof that we have stood the test” in NEB. *Appointed time* in verse six is “the time that God chose” in TEV. And *weak* turns out to be “without strength” in KJV, a gloss which reflects the etymology of the Greek. Here in this same phrase, MSG expands into “far too weak and rebellious to do anything to get ourselves ready.” This type of expansive, interpretive translation is particularly frequent in this passage, because of the higher level of theological terminology. MSG, however, is rather surprising in its excessive use of this technique in such a short section. This type of change does, however, seem to fit modern translation as a whole. Although there are a few specific examples in traditional translations, it belongs more appropriately to modern translation.

The final type of change involves semantic changes in the text. In verse one where all of the translations speak of *having* or *being at peace*, NEB translates *continue at peace*. This change implies that we have been at peace for some time. And yet, the text does not seem to imply this at all. But perhaps the biggest changes in semantic material occur in verse seven of MSG. The text states that one can hardly understand how a person could give his life for a good person, which in turn implies, let alone a wicked person. This point then culminates in the statement in verse eight that Christ died for the ungodly. Yet MSG turns the phrase around and states, “We can understand someone dying for a person worth dying for, and we can understand

how someone good and noble could inspire us to selfless sacrifice.” The fact that MSG changes the verse to first person is also important. Paul does not seem to have the idea of the reader making a sacrifice, but rather the reader is set up to feel the need of someone else making a sacrifice in his place. All in all, these more radical examples of semantic changes are rare in the other translations studied.

### **3.8.7 Changes in Order:**

The examples of changes in order in the passage are not of great weight or importance. Obviously there are many places where Greek word order cannot be followed in English. For example, the Greek post-positioned conjunction must be repositioned (5:1.2, 5:3.3, and 5:6.2). Also Greek can place a direct object before its verb (5:1.5-6, and 5:3.14-15) and the genitive comes after the noun where the English possessive adverb comes before (5:1.13, 5:5.10, and 5:5.15). Perhaps the strangest ordering from the standpoint of English occurs in verse six. The subject appears at the beginning of the verse, but the verb does not come until the very end: *Christ while we were still sinners at the right time for the ungodly died*. Obviously all of the translations must render the verse with acceptable English syntax and therefore reorder the material accordingly.

But there are a few places where some of the translations move more significant elements of the text. In verse one, MSG is the only version which makes any shift in the order. It begins with the prepositional phrase, *By entering through faith*, rather than the verbal *being justified*. In verse two, MSG does some radical reordering in the second half of this verse. It connects *glory* (5:2.21) not with *hope* (5:2.19) but with

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*standing in grace* (5:2.15). Finally in verse eight, NEB turns the sentence around and begins with the Greek adverbial clause. All the other translations follow the order of the Greek. While all of the translations vary the word order of the text, certain modern translations frequently take more liberty in restructuring the text, changing the position not only of individual terms, but also of entire phrases or clauses.

**3.8.8 Primary Conclusions:**

<b>Additions 476%</b> <b>(2.06% vs. 9.83%)</b>	<b>Deletions 213%</b> <b>(9.52% vs. 20.29%)</b>	<b>Changes 196%</b> <b>(12.06% vs. 23.61%)</b>	<b>Order 114%</b> <b>(18.10% vs. 20.59%)</b>
Connective 579% (0.79% vs. 4.59%)	Connective 899% (0.63% vs. 5.71%)	Descriptive 2599% (0.16% vs. 4.13%)	Multiple 382% (1.90% vs. 7.28%)
Grammar 300% (0.79% vs. 2.38%)	Grammar 125% (8.89% vs. 11.09%)	Specification 549% (0.32% vs. 1.74%)	Single 82% (16.19% vs. 13.31%)
Ellipsis 233% (0.48% vs. 1.11%)	Explicit (0.00% vs. 0.32%)	Categories 190% (3.17% vs. 6.02%)	
Semantic (0.00% vs. 0.95%)	Semantic (0.00% vs. 3.02%)	Word class 122% (8.41% vs. 10.30%)	
Implicit (0.00% vs. 0.79%)	Repetitions (0.00% vs. 0.16%)	Semantic (0.00% vs. 1.43%)	
	Categories (0.00% vs. 0.00%)	Formulaic (0.00% vs. 0.00%)	
	Formulaic (0.00% vs. 0.00%)		

The data for this passage reveal that there are very obvious differences between traditional and modern translations. In the first place, modern translations tend to add (9.92%), delete (20.63%), and change (23.31%) more frequently than traditional translations (2.05%, 10.24%, 11.97%). The majority of these differences occur specifically in certain categories. The most significant type of addition that modern translations make in this passage involve connective words. The traditional translations on average score a 0.79%, while the modern translations average 4.59%. Modern translations also score quite above the traditional translations in the additions required by the target grammar (2.38% vs. 0.79%). It is interesting to note that there is not a significant difference in the number of additions of connective words, as has been seen in previous passages.

In deletions, however, the modern translations score well above the traditional in the elimination of connective words (5.71% vs. 0.63%). Another large category involves the deletions based on the target grammar. Here, however, it is not that the traditional translations do not make these types of deletions (8.82%) but simply that the modern translations employ many more structures which require these deletions (11.09%). This passage also seems to suggest that the modern translations also differ significantly from the traditional translations in the number of semantic deletions (3.02% vs. 0%). However, a closer examination of the data reveals that it is only MSG which contains deletions (15.75%).

The types of changes present in these translations do not reveal the same clear tendencies seen in the additions and deletions. Modern translations do exceed

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traditional translations in general (23.61% vs. 12.06%), and even rather significantly in specific categories: changes in categories (6.02% vs. 3.17%) and word class (10.30% vs. 8.41%). The biggest difference, however, comes from the descriptive translations and the semantic changes. And yet these categories score very high mainly because of the very free translation in MSG. The category of descriptive translations, however, even when the results of MSG are ignored is usually significantly above the traditional translations.

Finally, in changes in order, the biggest difference appears in the reordering of multiple words. The modern translations more frequently modify the position of phrases and clauses. The data for the changes of order in individual words can be somewhat deceiving. It seems to imply that modern translations make fewer changes of order than traditional. This lower number, however, is influenced especially by the number of deletions and changes which occur in these translations, which often times allow the translation to follow the order of the text, either because some words are deleted or because a new construction is used that happens to respect the Greek word order.

### **3.9 Analysis of Ruth 3:13-18: Old Testament Prosaic Dialog**

*Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as Jehovah liveth: lie down until the morning. And she lay at his feet until the morning. And she rose up before one could discern another. For he said, Let it not be known that the woman came to the threshing-floor. And he said, Bring the mantle that is upon thee, and hold it; and she held it; and he measured six measures of barley, and laid it on her: and he went into the city. And when she came to her mother-in-law, she said, Who art thou, my daughter? And she told her all that the man had done to her. And she said, These six measures of barley gave he me; for he said,<sup>3</sup> Go not empty unto thy mother-in-law. Then said she, Sit still, my daughter, until thou know how the matter will fall; for the man will not rest, until he have finished the thing this day. (American Standard Version, 1901)*

*"Stay here the rest of the night, and in the morning we will find out whether or not he will take responsibility for you. If so, well and good; if not, then I swear by the living LORD that I will take the responsibility. Now lie down and stay here till morning." So she lay there at his feet, but she got up before it was light enough for her to be seen, because Boaz did not want anyone to know that she had been there. Boaz said to her, "Take off your cloak and spread it out here." She did, and he poured out almost fifty pounds of barley and helped her lift it to her shoulder. Then she returned to town with it. When she arrived home, her mother-in-law asked her, "How did you get along, daughter?" Ruth told her everything that Boaz had done for her. She added, "He told me I must not come back to you empty-handed, so he gave me all this barley." Naomi said to her, "Now be patient, Ruth, until you see how this all turns out. Boaz will not rest today until he settles the matter." (Today's English Version, 1966, 1976)*

#### **3.9.1 Introduction:**

The history of the Moabite nation goes back to Lot, the nephew of the patriarch of the Jewish nation, Abraham. When Abraham obeyed the divine call to leave Ur of the Chaldeans, Lot came along with him (Genesis 12:1). As the possessions of the two

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men grew, however, they soon realized that they could not stay together. So Abraham gave his nephew the opportunity to choose where he would settle, and Abraham went in the other direction. Lot's choice of the fertile plain near Sodom and Gomorrah suggested that he would prosper more than his uncle who was left with the comparatively desert land. And yet, as Lot slowly incorporated himself into the culture of those cities, he found himself further away from the divine blessing he had experienced together with Abraham. When judgment finally came upon the cities of the plain, Lot was rescued with his immediate family, but his fear of the inhabitants of the surviving city led him to flee to cave with his two daughters, who pacted together to preserve their family name by having offspring with their inebriated father. The son of the oldest daughter was Moab, the father of the Moabite nation. It is not surprising that the Jews, even generations after the fact, still looked down upon the descendants of their father's nephew.

The book of Ruth tells the difficult story of a Moabitess immigrant in Israel. It starts when the Jewess Naomi and her family emigrated to Moab during a famine in Israel, sometime during the period after Joshua and before the monarchy. While living in Moab, however, her husband and two sons died, leaving Naomi behind with her two daughters-in-law. When Naomi decided to return to her homeland, both of her daughters-in-law insisted on accompany her. In response to Naomi's advice, however, Orpah remained in her homeland, and only Ruth accompanied her widowed mother-in-law back to Jerusalem.

The future of these two women looked very bleak, until Providence led Ruth to glean in the field of Boaz, a wealthy land owner who was also a relative of Naomi. Their situation would change drastically for the better if only Boaz would perform the right of the next-of-kin. This custom involved marrying a close relative's widow to show mercy (טֶדֶן, *loving loyalty*) to this person and provide for her.

In the scene in this passage, Ruth, according to her mother-in-law's plan, confronts Boaz with this proposition during one of the nights of the barley harvest. Boaz, however, informs her that there is another family member who is closer, and he must first be consulted. But Boaz assures her that he will take care of the matter the following day without fail. As a token of his promise, he sends her back to her mother-in-law with a sizable quantity of barley. When Ruth arrives at her mother-in-law's house with so much food, Naomi asks how the plan went, and Ruth tells her all that happened. Naomi reassures Ruth that Boaz will keep his word and resolve the situation immediately.

The Hebrew text is basically unified, apart from one major textual variant at the end of verse three. A few Hebrew manuscripts, as well as the *Vulgate* and the Syriac, reads “she went.” The MT, however, followed by the LXX and Targum, says “he went.” Here the majority of the translations surprisingly do not follow the MT. ASV and NIV are the only ones. NIV includes a note with the alternate reading.

There are various other *qere* readings, the majority of which are rather unimportant. The most significant are found in verses fourteen and seventeen. In the first case, the reading in the text gives the singular noun: *his leg*. The *qere* reading,

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however, gives the plural form, *his legs*, which all of the versions follow. Then in verse seventeen, *qere* adds a preposition which the MT does not include: *he said to me*. This textual variant is due to the confusion over the similarity between this preposition and the following negative: לִּי, *to me*; לֹא, *not*. Only KJV, TEV, and MSG include the preposition.

Verse sixteen contains what seems to be a rather difficult question to translate. A literal rendering of the Hebrew question that Naomi asks seems strange in this context. The question begins with the Hebrew interrogative which is commonly translated as *who* (מִי), and yet it seems obvious that she knew exactly who Ruth was: she calls her *my daughter*, and Ruth doesn't answer by saying "It is I, Ruth, your daughter-in-law." Some have suggested that this could be the question that Naomi asked when Ruth knocked at the door (De Waard 1973: 60). Only KJV and ASV translate the question literally as *who are you*. Recent textual discoveries, however, suggest that Hebrew used this interrogative word in a more general sense (De Waard 1973:96). Therefore, all of the twentieth century versions translate the question with the word *how*: *how did you fare* (RSV), *how did you get along* (TEV), and *how did things go with you* (NEB and NJB). Only NASB, HCSB, NIV, and MSG delete the second person pronoun and make the question more generic: *How did it go* (NASB, HCSB, and NIV), *How did things go* (MSG).

#### **3.9.2 Sentence Structure:**

Verse thirteen begins with a command which is connected to a compound conditional sentence. The conditional, however, is not completely parallel. It is

introduced in common Hebrew fashion: *It shall be that in the morning*. The second conditional clause, however, adds the verb *to delight*: *If he will redeem [...] let him redeem, and if he delights not to redeem, I will redeem*. Then the verse ends with another imperative. KJV and ASV seem to smooth out this conditional into a more parallel structure by the use of the auxiliary *will* in both clauses. NASB changes the *will not redeem* of KJV into *is not willing to*. The traditional translations tend to follow the Hebrew structure more exactly (with exception of HCSB). The modern translations tend to make use of abbreviated English structures like “I will” where the traditional translations give “I will redeem you” (3:13.13b). HCSB, NEB, NIV, NJB, and MSG add the idea of “willing” to the first verb to make the conditional parallel.

Verse fourteen contains a series of three waw-imperfects: *and she lay down, and she arose, and he said*. The three events, while grammatically parallel, have a strange flow to them. The change in the subject of the third event seems especially strange in English. KJV, ASV, HCSB, and MSG solve the problem by beginning a new sentence. RSV, NASB, NEB, NIV, and NJB use a semicolon to separate the idea. TEV turns the third clause into an adverbial clause (*because [...]*) and eliminates the quotation. (*because he didn't want [...]*)

Verse fifteen introduces a compound imperative (direct quotation *Bring your veil and hold it out*), after which follows another series of waw-imperfects that narrate Ruth's reaction to Boaz's command. The series is made up of four actions: *she held it out, he measured, he put it on her, he went into the city*. All of the versions, with the exception of ASV which uses a semicolon, divide the sentence after the quoted

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imperatives. HCSB and NIV make the first waw-imperfect subordinate by turning it into an adverbial clause. KJV, ASV, TEV, NIV, and MSG all place another sentence division before the final waw-imperfect.

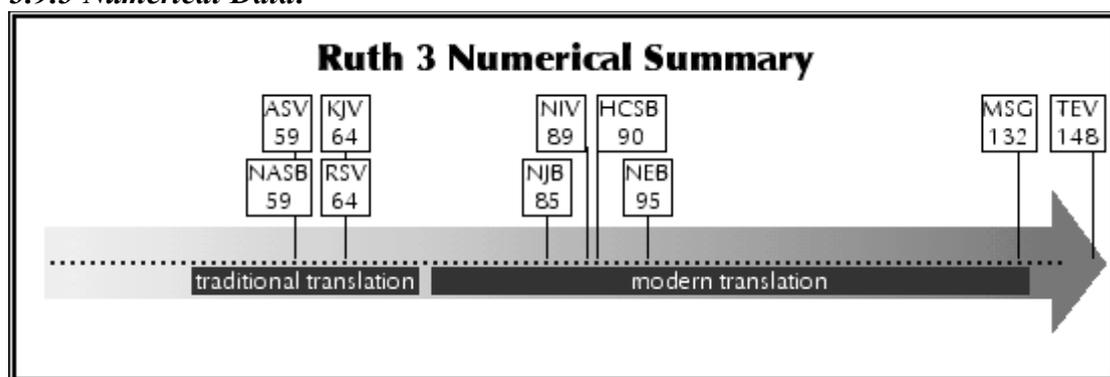
In verse sixteen, the direct quotation of Naomi's question is introduced by two parallel waw-imperfects: *she entered* and *she said*. The subjects of the two third person singular verbs are obviously different from the context: *Ruth entered* and *Naomi said*. KJV, ASV, RSV, and NASB leave the pronouns as they are in the original. All of the modern translations and HCSB clarify the pronouns by substituting their antecedents. HCSB is the only translation which modifies the structure slightly, introducing the quotation with a relative clause. Following the question, there is a waw-imperfect with a noun clause for the direct object: "she told her everything that the man had done for her." Here, TEV and NIV both substitute the generic reference to *the man* for the more specific name *Boaz*.

Verse seventeen is a direct quotation. It is introduced simply by a waw-imperfect: *and she said*. The main verb is a perfect, since it comes in non-initial position. This main clause is then followed by an adverbial clause introduced by ׀; *because*. This structure is reproduced rather directly in all of the traditional translations. The modern translations, however, handle it in a slightly different manner. TEV turns the phrase around so that it follows a chronological order: "He told me I must not come back to you empty-handed, so he gave me all this barley." NJB makes it into two parallel clauses (*he gave me* and *he told me*). NEB and MSG both leave the adverb implicit: 'He gave me [...],' she said; 'he would not let me come

home [...].’ (NEB); “And he gave me [...].! He told me, ‘You can’t go back empty-handed [...].!’” (MSG). NIV uses the less specific adverbial clause with the participial construction *saying* instead of *because*.

Verse eighteen quotes Naomi’s response to Ruth. It is introduced in the typical fashion with a *waw-imperfect*, *and she said*. The first clause is imperative, *sit until you know how it will turn out*, followed by an adverbial clause introduced by וְ (cf. previous verse). All of the traditional versions, as well as NIV, translate the structure directly. TEV, NEB, NJB, and MSG all make a break at this point and begin a new phrase with no connecting word.

### 3.9.3 Numerical Data:



The numerical data for this passage does not reveal the same kind of clean break between traditional and modern translations as seen in several of the previous passages. ASV(59), NASB(59), KJV(64), and RSV(64) are all grouped very tightly together with scores which are just above their overall averages. HCSB is separated from these translations by a rather large gap (90). NJB(85), NIV(89), and NEB(95) all score very close to HCSB. MSG(132) and TEV(148) are on the more radical end of

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the spectrum. In this passage, MSG does not make as many changes in the form as TEV, which is rather uncharacteristic.

In length, there is no particular pattern which is readily discernible. The translations fan out between 116% and 142%. The shortest translations are those which scored in the middle of the overall spectrum (NIV and HCSB). The longest translations are RSV and KJV.

#### **3.9.4 Additions:**

The types are additions which are least significant are those which are due to ellipsis and the requirements of the target grammar. In verse fifteen, KJV, ASV, NASB, and NEB all add a verb—*hast*, *have*, or *is*—to fill out the elliptical construction *the cloak which upon you*. TEV changes *the cloak* into *your cloak* and thus eliminates the entire phrase *upon you*. HCSB, NIV, NJB, and MSG all substitute the phrase *you are wearing*. Also in verse sixteen, all of the translations must add a verb. KJV and ASV add only *are*, but the question does not seem to make sense. The rest add a verb and object and modify the pronoun: *you* becomes *with you*. For more detail on this phrase, see treatment above. The additions due to the target grammar are also very frequent in both traditional and modern translations. In verse thirteen, both KJV and ASV add the relative pronoun *that* to clarify the phrase. The other translations leave the relative implicit, as the Hebrew does. Also in verse thirteen, the Hebrew does not include the object of the verb the second time it appears: *If he will redeem you, let him redeem*. NASB, HCSB, and NJB all supply the pronoun *you* to smooth out the construction in English. NIV surprisingly follows the Hebrew more

literally and gives a rather non-English sounding translation: *Let him redeem*. The other translations avoid the structure by giving a freer translation of the verb, “let him do the kinsman' part” (KJV and ASV), supplying an abbreviated verbal structure, “let him do it” (RSV) or “he'll have his chance” (MSG), or deleting it all together (TEV and NEB). Once again in verse fifteen, the Hebrew does not give an object pronoun for the verb. This time, all of the translations add the neuter English pronoun *it*. The Hebrew oath in verse thirteen, also requires some type of addition in English: *Yahweh lives*. KJV, ASV, RSV, NASB, HCSB, NIV, NJB, and MSG all add the word *as* to the oath. MSG and NEB complete the expression with the phrase *I swear by*. Finally, in verse fifteen, the Hebrew does not state the explicit object of the verb: *and he said*. Only HCSB and TEV add the implicit person that Boaz addresses. HCSB adds *he told Ruth*, while TEV simply adds the pronoun: *Boaz said to her*.

The addition of connecting words and semantic material are much more common in modern translations than traditional, but not nearly common enough in this passage so as to talk of general tendencies. In verse thirteen, MSG adds an initial conjunction to connect the verse with the previous context. Then at the end of the verse, HCSB, TEV, NEB, and MSG all add the adverb *now* to provide a transition back into his instruction for Ruth. TEV adds the phrase *and stay here*, which is taken from the opening phrase of the verse. There are also two examples of semantic additions both of which occur in modern translations. In verse thirteen, the Hebrew employs a structure which is surprisingly nonparallel: *if he will redeem you [...] and he he does not delight to redeem you*. NEB, NIV, NJB, and MSG make the phrase parallel by adding the idea of *wishes* to the first verb. In verse fifteen, only TEV adds

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the phrase *he helped her lift it* where the Hebrew states simply that he laid it on her. TEV also specifies that the amount of barley which he gave her was fifty pounds. If indeed the barley was that heavy, it seems logical that he would have lifted the load himself and placed it upon her shoulder, rather than simply helping her lift it. This is a rather strange addition which is uncalled for in the context.

But by far the most significant type of addition in this passage is the amplification of implicit material. Verse thirteen begins with the command *stay*. HCSB, TEV, NEB, NIV, and NJB all add the implicit adverbial idea *here* to the imperative. Then TEV and MSG both add the phrase *the rest* where the Hebrew simply states *the night*. In the context, it was obviously night already, so his advice must be that she should stay *the rest of the night*. NEB adds the word *then* to the conjunction that follows this structure. TEV adds the phrase *we will find out* to the conditional particle *if*. In verse fourteen, the Hebrew phrase is simply *before one could recognize his friend*. TEV adds the clarification *it was light enough* and NJB adds *the hour*. In verse fifteen, all of the translations add the implicit idea of the measurement. The Hebrew says *he measured six barleys*. KJV, ASV, RSV, NASB, HCSB, NEB, NIV, NJB, and MSG all translate *six measures of barley*. Only TEV specifies *almost fifty pounds*. While there is no doubt that the quantity of barley that Boaz gave Ruth was impressive, there is some disagreement as to the exact amount involved here. Since the Hebrew text leaves the exact measurement implicit, a dogmatic opinion about the exact amount is impossible. Also in verse fifteen, TEV adds the adverb *here* as implicit information. HCSB adds the implicit *into her shawl*. NEB, NIV, and NJB are a little less specific with *put in* or *poured/put into it*. MSG

has *poured it full*. TEV adds another implicit phrase at the end of the verse: she entered the city *with it* (with the barely). In verse seventeen, RSV, HCSB, TEV, NIV, and MSG all add *back* to the imperative *go*, and NEB and NJB both add *home*. KJV, ASV, and NASB are the only versions with no addition here. In verse eighteen, TEV alone gives the implicit receiver of the conversation: *said to her*. KJV, ASV, and RSV all add the implicit adverb *still* to the verb. (cf. 3:13.1). TEV adds the adverb *now*. Towards the end of the verse, NJB adds *I am sure* to the phrase, and MSG adds *Mark my words*. Finally, NJB adds *very* to the phrase *this day*.

When considering the types of additions that modern translations tend to make which are not common in traditional translations, the additions which reflect implicit material in the original are the most common. These occur over double the times in modern translations than in traditional translations. It is not that the traditional translations do not also make this type of addition, but the numbers show that in this passage, the modern translations do so much more frequently.

### **3.9.5 Deletions:**

In this passage, there are three types of deletions which do not occur significantly more in modern than in traditional translations. These three are the deletions of formulaic expressions, deletions required by the target grammar, and deletions due to the lack of categories. All of the translations must necessarily delete words which the receptor language has no existing category for. The major example of this involves the Hebrew sign of the definite direct object (3:16.10). But the grammar of the target language also frequently requires a translation to delete certain words. In

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verse fifteen, all of the translations delete the preposition  $\text{ב}$ , *in*: *grasp in it*. While the translations might have considered an option which would parallel this use of the preposition, such as *hold onto it*, none of them do. This same structure is repeated a few words later in the same verse and is treated in exactly the same way in all of the translations. In verse sixteen, the Hebrew verb of discourse used here requires a preposition. Since all of the translations use the English verb *tell*, all delete the pronoun. In the same verse, the majority of the translations use a relative pronoun to represent the Hebrew word  $\text{אֲשֶׁר}$ . Only HCSB and NIV leave the relative implicit. In verse eighteen, in a similar construction, all of the translations leave the  $\text{אֲשֶׁר}$  untranslated. In verse seventeen, the Hebrew uses a definite article with the demonstrative pronoun. English must choose one or the other. All of the versions give the pronoun and delete the article. Finally in verse seventeen, NASB is the only translation which follows the Hebrew structure and places the preposition with the verb *give*: *gave to me*. The rest simply use the indirect object.

While this passage contains several examples of deletions of formulaic expressions, the difference between traditional and modern translation is not significant. In verse thirteen, the Hebrew verb is rendered literally in KJV and ASV: *and it shall be in the morning that*. NASB substitutes with *when morning comes*. RSV, HCSB, TEV, NEB, NIV, NJB, and MSG all delete the formulaic verb and retain only the prepositional phrase. Also, in verse sixteen, NASB, HCSB, NIV, and MSG all delete the pronoun *you* from the question that Naomi asks Ruth when she returns from her encounter with Boaz and translate, *how did it go?* There are also a few examples of deletions in which explicit information in the original is left implicit in

the translations. For example, in verse sixteen, Naomi calls Ruth *my daughter*. Both TEV and NJB delete the Hebrew pronoun and simply leave the address as *daughter*.

The following types of deletions occur more than twice as often in the modern translations than in the traditional ones. The deletion of connective words is extremely common in this passage. The major occurrence of this type of deletion happens at the beginning of a verse. All of the verses in this passage, with the exception of the first, begin with a *waw* conjunction. In verse fourteen, only MSG deletes the conjunction. TEV deletes the conjunction which begins verse fifteen. HCSB deletes the initial conjunction in verse sixteen. In verse seventeen, however, NASB, RSV, HCSB, TEV, NEB, and NJB all delete the conjunction. RSV does so because it has converted the first phrase into a participial phrase. And in verse eighteen, HCSB, TEV, NEB, NJB, and MSG all delete the conjunction. Other connective words are deleted from internal positions in the verses. In verse thirteen, MSG deletes the conjunction which connects the two parts of Boaz's speech, and thus begins a new sentence. Later in the same verse, TEV deletes the conjunction which the majority take as a contrastive word in the condition. In the final part of the verse, NASB, TEV, NEB, NIV, NJB, and MSG all delete the conjunction which introduces the result clause in the conditional. In these last two cases, the lack of the conjunction is balanced by the implicit parts of the conditional structure. HCSB and NIV both delete a conjunction in verse fifteen by compounding the verbs in the sentence. In verse sixteen, NASB, HCSB, TEV, NEB, NIV, NJB, and MSG all delete a conjunction because they turn the first clause into an adverbial clause, thus eliminating the need for the conjunction. In verse seventeen, NEB, NIV, and MSG all delete the connective particle ׀, *because*, by restructuring

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the text. MSG starts a new sentence, while NEB eliminates the quotation altogether, translating it as reported speech. NIV turns the following clause into an adverbial participial phrase. In verse eighteen, TEV, NEB, NJB, and MSG once again delete the connective particle *כִּי*, *because*. MSG also deletes the preposition *עַד*, *until*, and in its place it adds the colloquial phrase *Mark my words*.

Even more significant are the deletions which involve repetitions. In verse thirteen, the conditional contains several repetitive structures. The first result clause, *let him redeem*, is deleted by TEV and NEB. It is reduced to an tag structure by RSV: *let him do it*. Only TEV deletes the verbal idea of *delight* involved in the negative conditional, thus making the structure parallel with the first part of the conditional (cf. semantic additions above). All of the modern translations, except NJB which gives an abbreviated verbal form, delete the repetitive verbal phrase *to redeem you* in the negative conditional. Finally in verse fifteen, TEV and NIV delete the repetitive construction and substitute with the English *she did/did so*.

The last type of deletion is probably the most interesting. These two examples involve semantic deletions. In verse fourteen, TEV deletes the phrase *until the morning*. If Ruth lay down *until* morning, then there is obviously a difficulty in the following phrase which implies that she got up before it was light. The Hebrew word for *morning* must not imply a time after sunrise, as the English term frequently does. Verse fifteen contains a surprising deletion in HCSB. In Hebrew, Boaz lifts the barley up on her shoulder so that she can carry it back to the town. And yet, this step is missing in HCSB. This seems to be an oversight in the translation.

The most important deletions in this passage involve the deletions of connective words and deletions of repetitive structures. While these types of deletions may occur in traditional translations from time to time, the frequency is much greater in the modern translations.

### **3.9.6 Changes:**

All of the translations contain various types of changes. In the present passage, the most common type of change involves the modification of word class. For example, in verse thirteen, the Hebrew construction is literally *the night*. Only NEB and NIV find a structure to maintain the article: *spend the night here* and *Stay here for the night*. All of the traditional translations change the construction into *this night*, with the exception of HCSB: *tonight* (cf. NJB). TEV and MSG translate “the rest of the night.” A similar structure appears in verse eighteen: *the day* becomes *this day* in KJV and ASV (*this very day* NJB), and *today* in RSV, NASB, HCSB, TEV, NEB, NIV, and MSG. Also in verse thirteen, the expanded translation of the verb turns the object of the Hebrew verb into a prepositional phrase in KJV, ASV, RSV, TEV, and NJB. MSG deletes the word all together. Also in verse thirteen, in the oath, TEV changes the Hebrew verb, *as Yahweh lives*, into an adjective: *I swear by the living LORD*. NEB, interestingly enough, deletes the verb altogether. In verse fourteen, all of the translations use a possessive adjective to render the Hebrew pronoun. In verse fifteen, the Hebrew prepositional phrase *your cloak upon you* is turned into an English relative clause, *the cloak you are wearing*, in RSV, HCSB, NIV, NJB, and MSG. TEV simply gives *your cloak*. And in verse seventeen, TEV and NEB change the structure of the quotation. TEV changes from direct to indirect speech, and thus they substitute

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*mother-in-law* for *you*. NEB deletes the second quotation and makes it reported speech, thus changing the pronominal reference to first person: *my mother-in-law*.

The most important changes involve descriptive translations, changes in the degree of specification, and changes in categories. In this passage, the number of descriptive translations is rather high, compared to the overall averages. The majority of the descriptive translations in the traditional translations occur in verse thirteen where the verb related to the noun  $\text{לְקַיֵּן}$ ; *the kinsman redeemer* appears. There is no one English word which can effectively represent all of the elements of the Hebrew term. Therefore, KJV, ASV, RSV, NEB, NJB, and MSG all explain the term, expanding upon it somewhat. NASB, HCSB, and NIV choose the word *redeem* even though it does not carry all of the specific details of the Hebrew. TEV simply gives *take responsibility*, and MSG has *He'll have his chance*. In the conditional statement in this same verse, the result clause of the positive condition in Hebrew is simply, *good*. TEV and NEB expand this into *well and good*. NJB expands slightly by giving *very well*. In the final part of the verse, MSG expands the generic *lie down* into *go back to sleep*. The traditional substitution of LORD for the name *Yahweh* occurs in this verse and is followed by all of the translations except ASV and NJB which transliterate the divine name. MSG replaces the name with the title *God*. Finally in verse eighteen, MSG translates “he's going to get everything wrapped up” in place of the Hebrew verb *he will finish the matter*.

The examples of increased specification are even more common. In verse fourteen, the Hebrew reads literally, *before a man could recognize his friend*. None of

the translations treat this phrase literally. KJV, ASV, RSV, NASB, NEB, and NJB substitute *another* in place of *his friend*. TEV, NIV, and MSG use a passive voice construction instead of active: “for her to be seen, anyone could be recognized,” or “[she] wouldn’t be recognized.” And HCSB substitutes with the phrase *it was still dark*. The more generic *waw* copula is translated as *for* in ASV, *then* in HCSB and MSG, and *because* in TEV. In verse fifteen, NASB translates the *waw* copula as *again*, NEB and NJB have *then*, and MSG, *so*. In verse sixteen, the *waw* copula is translated as *when* by all except HCSB which eliminates it. This makes the first clause subordinate to the second (adverbial clause). Therefore, they must delete the following *waw* copula.

Also in verse fourteen, the generic pronominal verb ending is specified as *Boaz* by HCSB, TEV, and MSG. A few words later, TEV replaces *the woman* with *she*, and MSG gives *Ruth*. TEV also replaces *the threshing floor* with the less specific adverb *there*. In verse sixteen, NIV and NJB both replace the third person pronominal verb with the specific antecedent: *Ruth*. Then HCSB, NEB, NIV, and MSG all substitute *Naomi* for the Hebrew pronoun. TEV and NJB translate *her mother-in-law*. In the middle of verse sixteen, HCSB, TEV, NEB, and MSG all replace the generic pronominal verb with its specific antecedent *Ruth*. At the end of sixteen, TEV and NIV both replace the generic noun *the man* with the proper name *Boaz*. Once again in verse eighteen, TEV, NEB, NIV, NJB, and MSG all replace the pronominal affix of the verb with the specific antecedent: *Naomi*. TEV then makes a change in the other direction: it replaces the specific name *Ruth* with the more generic *my daughter*. In verse eighteen, MSG substitutes the demonstrative adjective, *that man*, for the

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articular noun in Hebrew, and HCSB, NEB, and NJB substitute the pronoun, *he*, while TEV substitutes the name, *Boaz*.

In verse fifteen, the Hebrew construction speaks of grasping something. NEB, NIV, NJB, and HCSB all substitute with a more specific verb in English: *hold it out*. Boaz then places the barley on Ruth. TEV and MSG both substitute with the more specific *on her shoulder* and NEB gives *on her back*. The verse ends with the generic verb: *to go*. This is replaced by a more specific verb in several translations: *returned* (TEV), *went back* (NIV and MSG). One last change in specification occurs in verse eighteen. The Hebrew repeats *the business* from earlier in the verse, but this time with the article. Only RSV translates both the same. KJV and ASV give *the thing* (before *the matter*). NASB has *it* and HCSB translates *this*. TEV, NEB, NIV, and NJB have *the matter*, and MSG reads *everything*.

The changes in formulaic expressions, while not excessively frequent in the present passage, do demonstrate a significant number in the modern translations as opposed to the traditional. For example, in verse sixteen, the Hebrew states that Ruth *entered to her mother-in-law*. KJV, ASV, RSV, NASB, HCSB, NEB, NIV, and MSG all translate directly. TEV and NJB simply reduce the phrase to the word *home*, and therefore delete the rest of the phrase. In verse eighteen, Naomi tells Ruth to sit until they find out what the other relative will do. NASB, HCSB, NEB, and NIV all replace the idiomatic verb with the English *wait*. TEV says *be patient* and NJB gives *do nothing*. But by far the most idiomatic substitution is MSG: *sit back and relax*. The next part of Naomi's statement assures Ruth that soon they would *know* what the

relative would do. TEV, NEB, and NJB give a more idiomatic English expression: *until we see*. The final part of the expression, *he will not rest*, becomes “he is not going to fool around” in MSG.

The most significant type of change in this passage involves changes in categories. The change in verse fifteen occurs in all of the translations. The Hebrew uses the plural of barley without the specific measurement. All of the English translations make the word singular. Other changes, however, are more characteristic of the modern translations. In verse fourteen, the Hebrew uses the definite article in the phrase *the woman*. Only ASV, RSV, and NASB translate literally. KJV, HCSB, NEB, and NIV make the word indefinite. This change seems to change the meaning of what Boaz is saying. He seems to be worried specifically that others would find out about Ruth's visit, not the general idea that simply any woman had been at the threshing floor. TEV and MSG make the change even more marked by substituting with *she* and *Ruth*, respectively. In verse seventeen, TEV and MSG make the demonstrative pronoun singular and add *all* to achieve a very colloquial translation. Finally, in verse eighteen, NIV changes the verb to passive voice, thus deleting the pronoun implicit in the verbal form, he, i.e. Boaz. MSG employs a similar passive construction.

The example of semantic change occurs only in modern translations of verse fifteen. TEV and NJB substitute a colloquial phrase for the Hebrew *bring the veil*. TEV gives *Take off* and NJB *Let me have*. The latter parallels more closely the idea of the Hebrew. The former is based more on the fact that at the end of the verse he helps

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lift it to her back. The Hebrew text then has Boaz tell Ruth to *grasp in the veil*. TEV and MSG make a rather interesting change in imagery: they both substitute the phrase *spread it out* for the Hebrew *grasp*. This translation implies that she placed the veil on the floor or a table, in which case it is hard to maintain the original idea of the holding.

**3.9.7 Changes in Order:**

This passage does not contain any major examples of reordering of material such as has appeared in previous passages. There are certainly many examples of individual words which must be shifted in order to follow English syntax. Frequently these changes involve several words since they deal with an entire noun phrase which is the subject (3:14.16, 16.15, 18.13). The only other reordering appears in HCSB, TEV, NIV, and MSG. All of these translations make a minor adjustment in the position of the oath that Boaz makes in verse thirteen.

**3.9.8 Primary Conclusions:**

<b><i>Additions 191%</i></b> <b><i>(5.99% vs. 11.43%)</i></b>	<b><i>Deletions 201%</i></b> <b><i>(11.02% vs. 22.18%)</i></b>	<b><i>Changes 150%</i></b> <b><i>(15.10% vs. 22.59%)</i></b>	<b><i>Order 106%</i></b> <b><i>(15.10% vs. 16.05%)</i></b>
Implicit 1000% (0.14% vs. 1.36% )	Repetitions 2500% (0.14% vs. 3.40% )	Semantic 600% (0.14% vs. 0.82% )	Multiple 129% (4.76% vs. 6.12% )
Semantic 500% (0.14% vs. 0.68% )	Explicit 800% (0.14% vs. 1.09% )	Formulaic 300% (0.41% vs. 1.22% )	Single 96% (10.34% vs. 9.93% )
Connective 250% (2.45% vs. 6.12% )	Connective 400% (1.09% vs. 4.35% )	Categories 258% (1.63% vs. 4.22% )	

<b><i>Additions 191%</i></b> <b><i>(5.99% vs. 11.43%)</i></b>	<b><i>Deletions 201%</i></b> <b><i>(11.02% vs. 22.18%)</i></b>	<b><i>Changes 150%</i></b> <b><i>(15.10% vs. 22.59%)</i></b>	<b><i>Order 106%</i></b> <b><i>(15.10% vs. 16.05%)</i></b>
Grammar 113% (2.04% vs. 2.31%)	Semantic 200% (1.09% vs. 2.18%)	Specification 177% (5.31% vs. 9.39%)	
Ellipsis 78% (1.22% vs. 0.95%)	Formulaic 175% (0.54% vs. 0.95%)	Descriptive 106% (2.18% vs. 2.31%)	
	Grammar 133% (6.67% vs. 8.84%)	Word class 90% (5.71% vs. 5.17%)	
	Categories 100% (1.36% vs. 1.36%)		

In this passage, the data suggest that the most significant difference between the modern and the traditional translations occurs in the deletions. Specifically, the elimination of repetitive structures, the deletion of connective words, and the deletion of semantic content. Behind the deletions come the additions. The only major type of addition which occurs significantly more frequently in modern translations than in the traditional ones is the amplification of implicit material. Finally, the most significant examples in the passage of changes involve changes in categories. The modern translations make over 250% more changes in categories than the traditional translations. The other category which appears frequently and demonstrates a significant shift over traditional translations is the change in the degree of specification (171%). The semantic changes and the changes in formulaic expressions, while they are more frequent in modern translations, do not appear with sufficient

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frequency to be considered characteristic of modern translation. None of the modifications of word order in the translations are frequent enough to be considered important in establishing characteristic distinctions between these two families of translation.

### **3.10 Analysis of Matthew 16:13-19: New Testament Prosaic Dialog**

*Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. (American Standard Version, 1901)*

*Jesus went to the territory near the town of Caesarea Philippi, where he asked his disciples, "Who do people say the Son of Man is?" "Some say John the Baptist," they answered. "Others say Elijah, while others say Jeremiah or some other prophet." "What about you?" he asked them. "Who do you say I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." "Good for you, Simon son of John!" answered Jesus. "For this truth did not come to you from any human being, but it was given to you directly by my Father in heaven. And so I tell you, Peter: you are a rock, and on this rock foundation I will build my church, and not even death will ever be able to overcome it. I will give you the keys of the Kingdom of heaven; what you prohibit on earth will be prohibited in heaven, and what you permit on earth will be permitted in heaven." (Today's English Version, 1966, 1976)*

#### **3.10.1 Introduction:**

Matthew's account of the life of Jesus takes on a distinctly Jewish tone as it presents Jesus as the long promised Messiah, the hope of the Jewish people and the Savior of the world. It begins with his genealogy (1) and his birth (1-2), and then jumps directly to his earthly ministry, starting with his baptism (3) and the wilderness temptation (4). Matthew gives the details of Jesus' teaching, dedicating three chapters

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to his sermon on the mount (5-8) and another entire chapter to his kingdom parables (13). But Matthew also takes the time to narrate many of the details of the personal encounters Jesus had with his disciples.

This paragraph records perhaps one of the most famous conversations between Jesus and his disciples which ends up being extremely important for the foundation of the Christian church. As Jesus and his small band of disciples were returning to the region of Caesarea, in the north of Israel, Jesus confronts the disciples about his reputation. He asks what people think of him (13). The disciples answer with some comparisons which apparently were common in that day (14). Some, including Harrod (Matthew 14:2), either thought Jesus was John the Baptist raised from the dead or was a person who was continuing the ministry of John. Others compared him to Elijah, the miracle-working prophet from Israel's past. Still others considered him to be like Jeremiah, the weeping prophet of Judah who lived around the time of the exile, or one of the other great prophets. Jesus, obviously not through with his questioning, brings the question down to a personal level by asking them what each one of them personally thought of him (15). Simon Peter, the bold and gregarious disciple, is the first to jump at the question. He answers that Jesus is much more than any one of the great prophets from the past or present: he is the awaited Messiah or the anointed one, the Son of the living God (16). These terms are very significant from the point of view of the Jewish Scriptures. Peter declared Jesus to be that long promised one who was chosen by God and prepared for the special task of salvation. But he was much more than any of the prophets, priests, or kings from the *Torah* who had been anointed by God, for he was the Son of God. This term takes on special importance in the

prophetic visions of the book of Daniel. Peter's identification of Jesus was bold indeed. But rather than rebuking him for such an outright statement that would surely have been viewed as blasphemy by the religious institution of the Jews, Jesus pronounces a blessing upon him, since Peter had spoken not out of human insight, but by divine revelation (17). This blessing culminates in the promise that Jesus Christ would build his Church “upon this rock”—a play on words between the name Peter (πέτρος *petros*) and rock (πέτρα *petra*)—and that his Church would be invincible. Jesus then continues by promising Peter the keys of the kingdom, a figure of speech to designate the authority and responsibility to carry out (*bind* and *loose*) on earth the will of God in heaven (18).

The text contains two slight variations. In verse thirteen, the TR inserts a pronoun which functions as the subject of the passive infinitive, following the unquestioned parallel reading of Mark 8:27 and Luke 9:18 and the structure of the parallel question in verse fifteen. In this same phrase there are several more very minor variations in word order in various other manuscripts as well as a few early versions which also include the pronoun. KJV of course inserts this reading in text, *that I the Son of man am*, as does ASV curiously, which normally follows the critical text. TEV includes the reading in a note. Also, the TR begins verse nineteen with a conjunction. KJV once again follows the TR, but this time ASV does not. MSG also inserts the pronoun, although it is not clear that it is following the TR. It seems more likely that the conjunction is added to smooth out the transition from the previous verse.

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The text contains several interesting difficulties for translation. One involves proper names. In verse seventeen, Jesus addresses Simon by his Aramaic surname *Barjona*. This is transliterated by the majority of the traditional translations except for HCSB (KJV, ASV, RSV, and NASB, although the latter includes a note with the translation). It is translated by the rest as *the son of [Jona]* (HCSB, TEV, NEB, NIV, NJB, and MSG). TEV makes it *John* instead of *Jona*, supposing a transposition of the final two letters in the Greek. HCSB gives this reading in a note. Then in verse eighteen, the phrase *gates of Hades* presents two decisions for the translators. First of all, there is the problem with the word *Hades*, a simple transliteration of the Greek term. ASV, NASB, HCSB, and NIV all transliterate the name. KJV and MSG translate it as *hell* (NIV includes this translation in a footnote). NJB gives an expansive descriptive substitute, *the underworld*, and TEV and NEB interpret it as *death*. Secondly, the whole figure of speech itself is treated differently. KJV, ASV, NASB, NIV, NJB, and MSG all translate the figure of speech involving *gates* literally. RSV, HCSB (with a footnote containing the literal translation of *gates*), NEB, and NJB interpret *gates* as a figurative representation for the strength of a city: *powers* (RSV and NEB) or *forces* (HCSB and NJB).

This passage contains one phrase which is especially difficult, if not impossible, to translate into English: the play on words between Peter's name and the rock. The traditional Roman Catholic interpretation views the rock as Peter himself and thus finds pretext for calling Peter the first Pope. Others interpret the rock to be a reference to Peter, but do not see the idea of Papal authority. Yet another interpretation views the rock as being the confession that Peter made, or the character that Peter

demonstrated. All of the translations studied leave the interpretation of this phrase to the reader. Some, however, present a clearer view of the play on words than others. For example, TEV chooses to translate *Peter* as *You are a rock*. NEB and MSG give *Peter, the/a rock*. Of these, only TEV plays on the difference between the two words (Peter's name and the word Jesus employed for *rock*) by translating the word *rock* as *rock foundation*.

Finally the use of the terms *binding* and *loosing* in the final verse also presents an interesting problem for the translator. This is apparently rabbinical language, commonly used in Jesus' day to speak of allowing and forbidding. KJV, ASV, RSV, NASB, HCSB, NIV, and NJB all give literal translations. TEV gives *prohibit* and *permit*, while NEB chooses *forbid* and *allow*. MSG goes with a simpler *No* and *Yes*.

### **3.10.2 Sentence Structure:**

Verse thirteen begins with an adverbial participial phrase which is treated as an adverbial clause in nearly all of the translations: *When Jesus came*. TEV is the only translation to vary the structure. It subordinates the principal verb to this introductory verb by turning the main verb into an adverbial clause: *Jesus went [...] where he asked*. The main verb of the Greek sentence is a made up of the common New Testament discourse formula of a verb and a participle: *he asked [...] saying*. KJV and ASV are the only translations that maintain this repetitive structure. All the rest simplify it down to one past tense verb. The verse ends with Jesus' question to the disciples: *Who do men say the son of man to be*. The infinitive at the end of the verse is handled in the same way in all of the translations, with a relative clause: *that the*

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*Son of man is.* TEV, NIV, and NJB leave the relative pronoun implicit, and MSG varies the type of relative clause: “What are people saying about who the Son of Man is.”

In verse fourteen, the disciples give their answer to Jesus' question. The different opinions they express are joined by a series of correlative conjunctions: οἱ μὲν (the ones) [...] ἄλλοι δὲ (but others) [...] ἕτεροι δὲ (but others). The variation in the synonyms οἱ, *some*, ἄλλοι, *others*, and ἕτεροι, *others*, is difficult to translate in English. All of the translations use the English words *some* and *others*. KJV, ASV, RSV, and NJB translate *some [...] some [...] others*; NASB, HCSB, TEV, NEB, and NIV have *some [...] others [...] others*; and MSG gives *some [...] some [...] some*. NASB, HCSB, TEV, and NIV all make some distinction between the two *others* by adding the adverb *still* or *while*.

In verse fifteen Jesus comes back to them to challenge them about their own opinions concerning him. The Greek text begins with the introduction to the quotation in which Matthew suddenly switches to present tense: *he says to them*. Only KJV and ASV maintain the switch in tense, although NASB marks the change with an asterisk. HCSB, TEV, NEB, NIV, NJB, and MSG all reposition the phrase to come inside the quotation, as is common in English style. The infinitive phrase which is parallel to the infinitive phrase in verse thirteen is once again handled as a relative clause in all of the translations. This time, however, more of the translations leave the relative pronoun implicit: TEV, NEB, NIV, NJB, and MSG.

Peter's answer in verse sixteen is introduced with the same structure as Jesus' original question in verse thirteen: *but answering, Simon Peter said*. This time, KJV and ASV are joined by NJB in a slightly less literal rendering of this structure: *he answered and said*, but one which retains both verbs. The rest reduce it down to the past tense of the more specific verb, *answered*. Peter confesses that Jesus is the *Christ, the Son of the living God*. There is some variation in the translation of the title *Christ*. Since this is the Greek equivalent of the Hebrew *Messiah*, HCSB, TEV, NEB, and MSG all place the transliteration of the Hebrew word *Messiah* in the text. KJV, ASV, RSV, NASB, NIV, and NJB all transliterate the Greek term: *Christ*. The adjectival structure at the end of the verse, *the God the living*, is translated the same way in all of the translations: *the living God*.

In verse seventeen, the same introductory participle-verb structure appears as that of verses thirteen and sixteen. KJV and ASV once again smooth out the structure into two coordinate verbs: *answered and said*. The rest choose the more specific of the two verbs, with the exception of NASB and NEB, which both choose the more generic verb *said*. TEV is the only translation in this case to move the phrase to the internal position. Jesus' blessing on Peter is generally handled very literally, with the exception of TEV, which uses an idiomatic phrase, *Good for you*. The following phrase, *flesh and blood has not revealed to you*, requires an explicit direct object in English. All of the traditional translations as well as NJB add *it* or *this* as the object. The majority of the modern translations, however, turn it into a passive construction (NEB, NIV, and MSG). NEB, NIV, and MSG all leave the original implicit object general: *that*. TEV, however, uses an intransitive verb whose subject is the implicit

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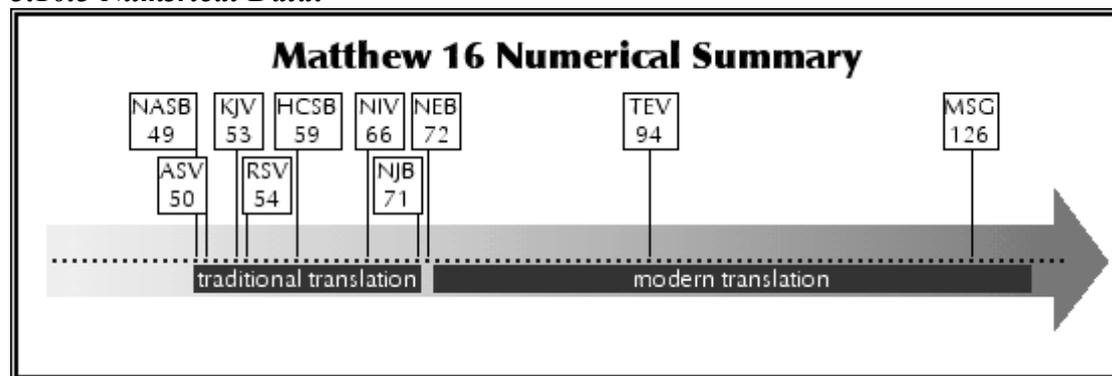
object of the original structure: *This truth did not come to you from any human being*. The final phrase of the verse, *my Father the one in heaven*, is translated with a relative pronoun in the majority of the translations. HCSB, TEV, NIV, NJB, and MSG all leave the relative pronoun implicit. NEB is the only translation to reduce it down to an adjectival construction: *heavenly Father*.

The introductory verb in verse seventeen, *say*, is used intransitively. Only NEB adds the word *that* as an object. The following phrase is introduced by the word ὅτι, *that*: *And I also say to you that you are Peter*. KJV, ASV, NASB, and HCSB all translate with a relative pronoun. RSV and the rest of the modern translations all leave it implicit. This famous saying of Jesus is rendered almost literally in all of the translations. It tends to be rather difficult to translate because of the play on words with Peter's name. But none of the translations deviates too far from the grammatical structuring of the ideas found in the Greek.

The final verse continues with Jesus' promise to Peter. He promises him *the keys of the kingdom of the heavens* which in all of the translations is carried across almost literally: *the keys of the kingdom of heaven*. And then he ends with an elaborate conditional which employs common rabbinical language of the time: to bind and to loose is commonly used to refer to forbidding or allowing (Barnes 1962: 76). Once again, as in the previous verse, the translations tend to follow the text very closely. MSG is the only translation to abandon the structures of the original and simplify it down to *a yes* and *a no*. This final phrase of the verse explains the meaning of the figure of *the keys* mentioned in the first phrase, a figure of authority. The verb tenses

used in this construction are very specific and important to the interpretation of the verse. The parallel relative clauses about *forbidding* and *permitting* on earth are both introduced by *orist* active subjunctive verbs followed by the future perfect passive: *will have been bound or loosed*. Peter here, like the other disciples in Matthew 18:18, is given authority within the bounds of God's will; he must limit himself to restricting and permitting only that which God has already restricted or permitted. NASB, HCSB, and TEV (NIV in the margin) are the only translations which reflect the precise meaning of the tenses in the construction. The rest translate with simple future passive verbs (KJV, ASV, RSV, NEB, NIV, and NJB), as if God were required to forbid or allow whatever Peter or the other disciples allowed or forgave on earth.

### 3.10.3 Numerical Data:



Even though the majority of the translations tend to score fairly closely to one another, the numerical data for this passage reveals a very clean break between traditional and modern translations: NASB(49) ASV(50) KJV(53) RSV(54) HCSB (59) NIV(66) NJB(71) NEB(72) TEV(94) and MSG(126). There are, however, some minor changes in the order of the traditional translations. Here NASB comes before ASV, even though the difference is very slight. Once again, all of the traditional translations are grouped very tightly, between 49 and 59. The modern translations fall

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into two general groupings. NIV, NJB, and NEB are all very tightly grouped between 66 and 72. Then TEV and MSG are widely separated from the rest as well as from each other. In length, there is no particular pattern which is readily discernible. The translations fan out between 103% (NIV) and 135% (MSG). The shortest translations are those which scored in the middle of the overall spectrum: NIV and HCSB. The longer translations are KJV, ASV, TEV, and MSG. It is interesting to note that NASB presents a rather short translation, 108%, even though it is very literal. Usually, the closer the translation follows the form of the original, the more words it ends up having (cf. KJV and ASV at 113%).

#### **3.10.4 Additions:**

All translations must fill out elliptical constructions. In verse fourteen, the disciples answer Jesus' question, *who do men say [...]*, without stating the verb explicitly: *some John the Baptist, others [...]*. ASV, RSV, NASB, HCSB, TEV, NEB, NIV, and NJB all add the same verb, *say*. RSV, TEV, NIV, and MSG also add the verb again later in the same answer (16:14.9). TEV is the only translation which inserts the implicit verb in all three phrases. KJV and MSG, however, add the relative clause from the question as well as the verb: *say thou art/think you are*. Thus, while all of the translations add elliptical words, the modern translations tend to do so more frequently. In verse seventeen, Jesus tells Peter that no human being had given him the knowledge to make that confession, but rather God Himself. Here the verb in the second half of the construction is left elliptical. TEV and NEB both supply the elliptical verb: *it was given/revealed to you*.

This passage does not contain any examples of the addition of connective words. It seems that the style of this passage does not call for excessive restructuring of the material with new conjunctions and transitions added. Since this is discourse, the sentences are fairly short, unlike the longer Pauline discourses in Romans and the other Epistles. The only example of a semantic addition appears in MSG. In verse nineteen, MSG adds an entire clause: “That’s not all.” This clause seems to aid in the transition from the previous verse, and yet there is nothing in the original, apart from a conjunction in the TR, to suggest the idea that Jesus was highlighting the fact that he was going to go above and beyond the blessings in the previous verse.

Much more important are the additions which are required by the target grammar. While this passage does not contain many examples of this type of addition, they are decidedly weighted in favor of the modern translations. In verse fourteen, TEV and MSG translate *other prophets*, since Jeremiah and Elijah were obviously prophets. This follows modern English usage and grammar. In verse seventeen, the Greek gives the verb with no direct object: *flesh and blood has not revealed to you*. All of the translations supply the object. KJV and ASV add *it*, while the majority translate *this/that* (RSV, NASB, HCSB, NIV, NJB, and NEB). TEV and MSG explicate a little further with *this truth* and *that answer*. The verb *say* in verse eighteen presents a very similar case, with the exception that this verb in English can function intransitively. Only NEB adds the demonstrative pronoun *this* as the object of the verb. The rest leave the construction as it is in the Greek text.

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The most important type of addition in this text involve the amplification of implicit material to explicit status. All of these examples occur in modern translations. In verse thirteen, the majority of the translations mention *Caesarea* with no further explanation. TEV is the only one which adds the clarifying phrase *the town of* to the unfamiliar proper name to help the reader who is unfamiliar with Biblical geography. In verse fifteen when Jesus asks his disciples for their own personal opinion, TEV, NIV, and MSG all add the question, *what/how about you?* This seems to highlight the implicit contrast between the first and the second question. It is one thing to know what other people think, but Jesus here wants to know what they themselves think of him. In Jesus' blessing upon Peter in verse seventeen, NEB, NJB, and MSG all add implicit material to fill out the translation. NEB adds the word *indeed* to strengthen the blessing. NJB adds a noun to the predicate adjective, thus translating it as a predicate noun: *a blessed man*. MSG changes the adjective to a verb and therefore adds the implicit subject: *God bless you*. In verse eighteen, TEV adds *Peter* after the pronoun, to clarify the antecedent. And in the phrase *the gates of Hades will not be able to prevail against it*, TEV and MSG translate *not even*, and TEV follows with *ever be able*. The words *even* and *ever* are not present explicitly in the original, but they serve to strengthen the translation. Finally, in verse nineteen, MSG adds implicit material to Jesus' phrase *the keys of heaven*: "keys to open any and every door."

#### **3.10.5 Deletions:**

This passage contains only one example of a word which must be deleted in all of the translations because it has no corresponding word in English. In verse fourteen, the Greek particle that functions with the correlative conjunctions is deleted in all of

the translations. This term seems to have function instead of meaning, and there is no need for a word to perform this function in English. All of the translations also make frequent changes which are required by the target language grammar. In verse thirteen, the Greek uses a definite article with the name Jesus. This practice is unacceptable in English grammar, and therefore the article does not appear in any of the translations. In the same verse, there is also an article with the name of the city. Once again, all of the translations delete the article. Also all of the translations delete the definite articles on *heaven* and *earth* in verse nineteen, as well as the definite article with genitive pronouns, since all of the translations use an English possessive adjective, which functions in place of the article in English (16:13.12, 16:17.19, and 16:18.16). Finally, Greek often uses a definite article for a plural which is really indefinite: *the men* in verse thirteen. None of the translations use an article in English, since English naturally communicates this general concept without an article.

The more important deletions, however, are those which mark a difference between traditional and modern translation. The deletions which make explicit material in the original implicit in the translation, while not very frequent, are unique to modern translation. In verse fifteen, for example, NEB, NIV, and NJB all delete the indirect object phrase. They simply translate *he said* and leave phrase *to them* implicit since in the context it is clear whom he is addressing. The same structure occurs again in verse seventeen. This time, however, all of the modern translations, as well as HCSB, leave the indirect object phrase implicit.

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The deletion of formulaic expressions also appears exclusively in modern translations. This passage begins with the common introduction to discourse: *he asked saying*. Only KJV and ASV maintain something of this structure (cf. 3.10.6 below). All the other translations delete one of the verbs and make the structure conform to the way that English would more commonly introduce discourse. Also in verse eighteen, TEV deletes the reference to *the gates*, which is a figure of speech, and just translates as *death*.

But the most important type of deletion involves the elimination of connective words. These deletions occur with enough frequency in modern translations to be able to talk about them as a characteristic deletion. Verse thirteen is introduced by the post-positioned conjunction  $\delta\grave{\epsilon}$ , translated as *now* by RSV and NASB. All of the modern translations delete the word. Interestingly enough, KJV and ASV delete the word as well. The same word is deleted in verse fourteen by TEV, NEB, NIV, and MSG, in verse fifteen by TEV, in verse sixteen by RSV, NASB, HCSB, TEV, NEB, NIV, and MSG, in verse seventeen by TEV, NIV, NJB, and MSG, and in verse eighteen by NASB. In the case of verse eighteen, the verse begins with a compound conjunction in addition to the common conjunction used at the beginning of the other verses,  $\kappa\acute{\alpha}\gamma\omega\delta\acute{\epsilon}$  *and-also but*. Here, RSV, NEB, and NIV all delete this intensive conjunction, *and-also*. Other internal conjunctions are deleted in verse fourteen by HCSB, NEB, and MSG, in verse seventeen by NEB and MSG, in verse eighteen twice by MSG, and in verse nineteen by all of the modern translations. In the majority of these cases, the translations either begin a new sentence or use a semicolon to divide the clauses.

The last subcategory, semantic deletion, occurs in TEV, NEB, and MSG. These translations all delete the subjunctive particle that functions with the relative pronoun. The rest of the translations give *whatsoever* or *whatever*. These translations simply say *what* or nothing at all in the case of MSG.

### 3.10.6 Changes:

The most common types of changes in the translations of this passage are the changes in categories and word classes. In verse thirteen, MSG modifies the present tense interrogative verb *say [...]* to a present continuous verb: *What are people saying*. NASB is the only translation to reflect the imperfect action in the verb *ask* in the middle of verse thirteen. The rest of the translations translate it as if it were an *aorist* verb. In verse fifteen, the narrative suddenly switches to present tense, a common literary practice in the NT. KJV and ASV are the only translations which reflect this change in the text. NASB marks this change in tense with an asterisk but continues with the narration in past tense. All of the other translations maintain the past tense, as would be natural in modern English. In verse nineteen, MSG changes the verb phrase *I will give you* to *you will have*. Thus, the pronoun which is the object in the original becomes the subject of the verb, and the first person reference disappears. Also, all of the translations translate the Hebraism οὐρανοῖς, *heavens* as a singular noun in verse seventeen and all three times it appears in verse nineteen, with the exception of MSG.

Changes in word classes are also very common. In verses thirteen and fifteen, the Greek forms the indirect speech with an infinitive phrase. While English

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frequently uses infinitive phrases, all of the translations modify the structure by translating with a relative clause in both verses. In verse fourteen, the Greek uses an article where English normally uses a pronoun. All of the translations make this substitution. Also in verse fourteen, the disciples mention *John the Baptist*. This title has become the standard translation for the Greek ἰωάννην τὸν βαπτιστήν, even though the modifying phrase is really a present participle. MSG is the only translation which breaks with the traditional title to give an English translation which more closely follows the form of the Greek: *John the Baptizer*. In verse seventeen, NEB turns the prepositional phrase, *my Father in the heavens*, into a simple adjective: *my heavenly Father*.

The most significant changes involve descriptive translations, changes in the degree of specification, and changes in formulaic expressions. In verse seventeen, TEV, NEB, and MSG all expand on the idea of the verb ἀπεκάλυψέν, *it was revealed*: “didn't come to you” (TEV), “you didn't learn” (NEB), and “you didn't get” (MSG). MSG expands the idea of the verb οἰκοδομήσω, *I will build* in verse eighteen by translating *put together*, and it expands the idea of ἐκκλησίαν, *church* by adding the phrase *so expansive with energy that [...]*. NJB is the only translation to avoid the English term *church* in this passage. It translates *community* instead. Finally in verse nineteen, MSG once again expands on the word *keys* by adding the phrase *complete and free access*.

The examples of specification in this passage occur much more frequently in the modern translations than in the traditional ones. In verse thirteen, KJV, ASV, RSV,

and NEB all translate the word ἄνθρωποι rather literally as *men*. The more modern translations give the generic, gender-neutral sense of this noun (NASB, HCSB, TEV, NIV, NJB, and MSG), even those versions which are not aiming at gender neutral translation. The dialogue in verses fourteen and fifteen is introduced with the rather generic verb *said*. In verse fourteen, TEV and NEB replace the generic verb with the more specific *answered*, and NIV and MSG use *replied*. In verse fifteen HCSB, TEV, NEB, and NIV all exchange the generic verb for *asked*, and MSG uses *pressed*. Here, the majority of the modern translations change the level of specificity of the verb to fit the context. One final example occurs in verse thirteen. Only ASV gives a literal translation of the Greek μέρη, *part*. The rest use a much more specific term: *coasts* (KJV), *district* (RSV and NASB), *region* (HCSB, NIV, and NJB), *territory* (TEV and NEB), and *villages* (MSG). KJV and MSG both change the number of the term as well as the degree of specificity.

The final type of change, and by far the most significant, is the change in formulaic expressions. Verses sixteen and seventeen both begin with a common NT structure to introduce dialogue: a participial phrase joined to a finite verb: *answering he said*. None of the versions follow the structure literally. KJV, ASV, and NJB replace the participial phrase with another finite verb and therefore must add another conjunction. RSV, NASB, HCSB, TEV, NEB, and NIV simply translate the more specific participle as a finite verb and delete the more generic verb. MSG strangely enough ignores the participle and translates the generic verb *said*. The same structure appears again in verse seventeen. This time, however, with Jesus as the subject. Once again, KJV and ASV treat it the same way as before. RSV, HCSB, TEV, NIV, NJB,

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and MSG all make the first participle the main verb and leave the more generic Greek main verb untranslated. Interestingly enough, NASB and NEB skip the participle and translate the more generic verb *said*. Finally, in verse seventeen, the idiomatic phrase *flesh and blood* is rendered literally in all of the traditional translations; the modern translations, however, all interpret the expression: *human being* (TEV), *human agency* (NJB), *mortal man* (NEB), or *man* (NIV). MSG changes the expression, but seeks to maintain something of the structure: *books or teachers*.

This passage contains only one example of semantic change which occurs in MSG. The figure of gates overcoming something or someone may seem rather strange to the modern English reader, since gates are usually considered to be defensive rather than offensive structures. MSG solves the problem by changing the expression to *gates [...] will not be able to keep out*. If this is indeed a reference to death, perhaps the image of *keeping in* would be more appropriate. This translation could give the image of the church assaulting death, trying to get in and finally achieving it, when in reality the image seems to be the opposite. Death will not have the final victory over the church.

#### **3.10.7 Changes in Order:**

This passage provides no clear examples of major changes in the order of the text. Of course, there are numerous examples of minor changes in word order, especially in those cases where Greek syntax varies from modern English syntax, such as the placement of subjects after verbs or objects before verbs. There are some rather minor variations in phrase order, however. In verses fourteen and fifteen, the Greek

introduces the quotation at the beginning of the verse with the words *he says to them*. TEV moves this introduction to an internal position in verse fourteen, and HCSB, TEV, NEB, NIV, and NJB all reposition the introductory phrase in verse fifteen. HCSB, NEB, and NJB all have a minor variation in word order in verse seventeen. Instead of placing the vocative after the blessing, as the Greek text does, they place it before, *Simon, you are blessed*.

**3.10.8 Primary Conclusions:**

<b>Additions 219%</b> <b>(3.59% vs. 7.86%)</b>	<b>Deletions 146%</b> <b>(13.93% vs. 20.28%)</b>	<b>Changes 158%</b> <b>(14.90% vs. 23.59%)</b>	<b>Order 117%</b> <b>(12.00% vs. 14.07%)</b>
Grammar 240% (0.69% vs. 1.66%)	Explicit 650% (0.28% vs. 1.79%)	Formulaic 1250% (0.28% vs. 3.45%)	Multiple 150% (3.03% vs. 4.55%)
Ellipsis 150% (0.83% vs. 1.24%)	Connective 300% (1.79% vs. 5.38%)	Specification 650% (0.55% vs. 3.59%)	Single 106% (8.97% vs. 9.52%)
Implicit 50% (0.55% vs. 0.28%)	Formulaic 167% (1.24% vs. 2.07%)	Descriptive 500% (0.14% vs. 0.69%)	
Connective (0.00% vs. 2.07%)	Grammar 103% (9.79% vs. 10.07%)	Categories 130% (6.34% vs. 8.28%)	
Semantic (0.00% vs. 0.28%)	Categories 100% (0.69% vs. 0.69%)	Word class 98% (7.59% vs. 7.45%)	
	Semantic (0.00% vs. 0.28%)	Semantic (0.00% vs. 0.14%)	

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	<b>Repetitions</b> <b>(0.14% vs. 0.00%)</b>		

In this passage, the data suggest that the most significant difference between the modern and the traditional translations occurs in the additions. Specifically, the amplification of implicit material is the most significant characteristic of the modern translations. Other less frequent additions which occur significantly more in modern than in traditional translations are additions based on the target grammar. Changes are the next most significant category. The changes in formulaic expressions, level of specification, and descriptive translations are all significant characteristics in the modern translations of this text. Deletions are the next most significant type of formal modification behind changes. The most important subcategory is the deletion of connective words. Deletions which make explicit material implicit and which eliminate formulaic expressions, while they occur much more frequently in modern translations than in traditional translations, do not occur enough to be considered a normal characteristic. Finally, the last type of formal modification are the changes in word order. While the repositioning of single words appears roughly equal between traditional and modern translations, there is a noticeable jump in the number of phrases which are repositioned in modern translations, even though the difference is not sufficient to be considered truly distinctive.

### **3.11 Analysis of Psalm 8: Old Testament Lyrical Poetry**

*For the Chief Musician; set to the Gittith. A Psalm of David.  
O Jehovah, our Lord, How excellent is thy name in all the earth, Who hast set thy glory upon the heavens! Out of the mouth of babes and sucklings hast thou established strength, Because of thine adversaries, That thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, The moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him but little lower than God, And crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands; Thou hast put all things under his feet: All sheep and oxen, Yea, and the beasts of the field, The birds of the heavens, and the fish of the sea, Whatsoever passeth through the paths of the seas. O Jehovah, our Lord, How excellent is thy name in all the earth!* (American Standard Version, 1901)

*O Lord, our Lord, your greatness is seen in all the world! Your praise reaches up to the heavens; it is sung by children and babies. You are safe and secure from all your enemies; you stop anyone who opposes you. When I look at the sky, which you have made, at the moon and the stars, which you set in their places— what are human beings, that you think of them; mere mortals, that you care for them? 5 Yet you made them inferior only to yourself; you crowned them with glory and honor. You appointed them rulers over everything you made; you placed them over all creation: sheep and cattle, and the wild animals too; the birds and the fish and the creatures in the seas. O Lord, our Lord, your greatness is seen in all the world!* (Today's English Version, 1966, 1976)

#### **3.11.1 Introduction:**

The eighth psalm carries a title which attributes its authorship to David, the great king of Israel, who spent his youth tending sheep and learning to play the harp. This hymn begins by describing the wondrous glory of the Lord as seen through His acts of creation (1-3). But in the middle of the psalm, David suddenly contrasts the person of God with that of man, his creation (4). Although man is nothing compared

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to the greatness of his creator, God has given man authority over all creation (5-8). This leads the psalmist to return to his initial thought: the wondrous glory of the Lord (9).

This psalm takes on special importance because of the fact that it is quoted in the New Testament, and specifically it is understood in Messianic terms. The author of the Epistle to the Hebrews uses this psalm to prove that Christ is far superior to the angels, for to man in general and Christ, the Man, specifically. God has given over the entire creation (Hebrews 2:6). This is especially related to the use of the term *Son of Man* in the fourth verse of the psalm.

The text of the psalm presents a unified witness. There is only one significant textual note on the second verb of the first verse. Although all of the manuscripts point the verb as an imperative, it should be understood as an infinitive (Delitzsch 1884b: 92). Even though the titles are included in the psalms in the MT, they are generally recognized as later additions. RSV is the only translation which joins the title to the text and numbers it as one of the verses like the MT. Several of the modern translations delete part (TEV and MSG) or all of the title (NEB) and begin directly with the poetry.

The psalm contains two especially difficult structures to translate. The titles of the psalms are traditionally difficult to translate. Some of the technical terms which we assume to be musical terms are beyond modern scholarship's ability to provide precise definitions. This title contains one such term, *תִּתִּיחַ*, *the gittith*, which is transliterated by all of the versions which include the title. There have been several

proposed meanings for this difficult term: 1. a musical instrument such as a lyre ([to be played] upon the Gittith.), 2. a specific type of melody (a psalm according to the Gittith), or 3. related to the word for a wine-press, this may be a psalm used at the Jewish feast of booths (Brown 1979: 388). The same term appears again in Psalms 81 and 84. Another difficulty is found in verse two in the clause *you established strength because of your enemies*. All the traditional versions translate it directly as it appears in the MT (although RSV and HCSB interpret *strength* as *a bulwark/stronghold*). TEV, however, gives “You are safe and secure from all your enemies.” NEB interprets the verb  $\text{קִיַּיִן}$ , *establish*, as *rebuke*, thus “thou hast rebuked the mighty.” NIV follows the LXX and the *Vulgate* and interprets word *strength* as *praise*, although it gives the other meaning in the note. NJB adds the idea of a person and translates the adverbial  $\text{בְּגִיִּתִּיח}$ , *because of*, as a preposition: “You made him a fortress against your foes.” MSG makes the verb phrase parallel with the previous phrase “gurgles choruses [...] shout the songs.”

### **3.11.2 Sentence Structure:**

The title of the psalm contains three phrases. The first identifies the recipient of the psalm (to/for the overseer). The second mentions either the type of music or the use of the psalm (on/according to the Gittith). And the third identifies the human source of the psalm (a psalm belonging to David.) TEV NEB and NJB all leave the title untranslated, and MSG translates only the third phrase.

The psalm begins with an exclamation, which appears as well in the conclusion, addressing the Lord God and praising Him for the excellency of His name . The

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second part of the verse is unique to the opening, thus further describing the Lord. The translations basically follow the same structure. All, with the exception of KJV which uses a non sentential exclamation mark and NASB, break the verse in the middle and establish two sentences. ASV creates a sentence fragment by following the structure of the Hebrew. RSV, HCSB, and NJB connect this verse to the following in spite of the *soph pasuk* which divides the verses in Hebrew. TEV, NEB, and NIV all create a short, independent clause from the final dependent clause of the Hebrew. Interestingly enough, MSG leaves this second half of the verse completely untranslated.

The second verse in Hebrew contains a main clause followed by a subordinate adverbial infinitive phrase of purpose. KJV, ASV, NASB, NEB, NIV, NJB, and MSG all follow the initial structure. RSV, HCSB, and NJB connect the idea with the first verse. NEB, however, deletes the conjunction which connects the second part of the verse and converts the Hebrew infinitive into an English participle, thus creating the grammatical subordination. NJB translates the adverb as *against*, thus joining *foes* with the previous phrase instead of the latter. TEV deletes the *lamed* particle with the infinitive and thus starts an independent sentence with the verbal. MSG does something similar by translating the *lamed* as if it were a conjunction.

Verse three begins with the adverbial particle *כי*, *because*, which takes on a temporal sense. In English, this creates a dependent clause which therefore must be connected to another clause. KJV, ASV, RSV, and NASB end the verse with a semicolon to avoid the fragment. HCSB, NEB, and NIV use a comma, while TEV and NJB use no punctuation at all between the verses. MSG deletes the initial particle and

thus makes the verse one complete sentence. The initial Hebrew verb has two compound objects: *the heavens, the works [...]* and *the moon and stars*. MSG and NJB bring this out by repeating the preposition *at*.

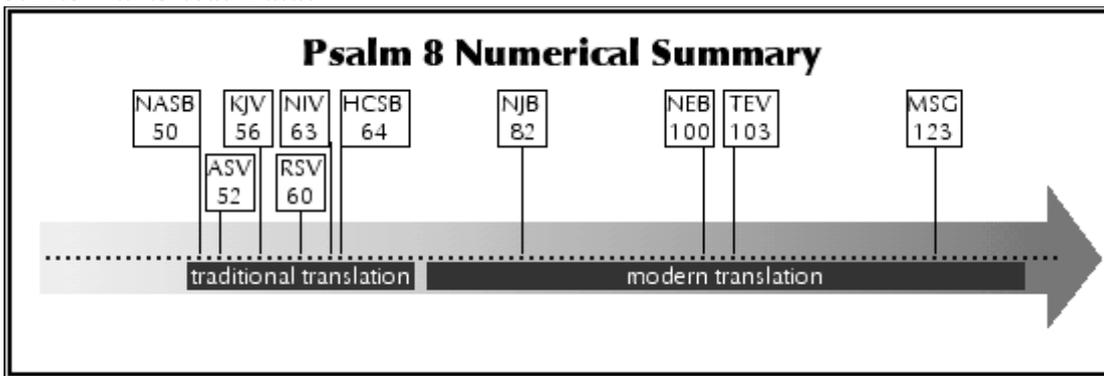
Verse four contains the parallel question, with parallel result clauses: *what is [man/the son of man] that you [remember/pay attention to] him?* All of the versions follow the Hebrew exactly as far as the form is concerned. The differences here deal mainly with the treatment of *man/son of man*. Two imperfect *piel* verbs (causative) make up the clause in verse five: *you made him lack a little* and *you crowned him*. Once again, the majority of the translations follow the basic structure of the Hebrew. NEB, however, connects the two by making the second into a participial phrase. The imperfect *hiphil* in verse six continues in parallel structure to the previous verse. The second clause of the verse follows without any conjunction between the two. Outside of some English structures that require a slight reordering of the elements (cf. TEV), the majority of the translations follow the structure. NJB is the only translation which joins this verse to the previous.

Verse seven, as well as verse eight, contains no explicit verb. Both together seem to enumerate the phrase *all things* from the previous verse. All of the translations divide the verses with a semicolon or a comma, but punctuate the end of verse eight with a period, in spite of the fact that there has been no English clause. MSG repeats the verbal idea from verse six. Literally the original reads, *Flock and cows, all of them*. Only NJB gives a literal translation. The psalm ends by repeating the introductory exclamation. The majority of the translations repeat the same

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translation. MSG, however, changes its translation for one which is slightly more literal. It translates the opening phrase as *God brilliant Lord, yours is a household name*. The final phrase appears as *God brilliant Lord, your name echoes around the world*.

#### 3.11.3 Numerical Data:



The scores for the translations generally come out slightly higher than the overall average NASB(50) ASV(52) KJV(56) RSV(60) NIV(63) HCSB(64) NJB(82) NEB(100) TEV(103) MSG(123). The division between traditional and modern translations is pretty clear with the exception of NIV and HCSB which score roughly the same in the middle. Once again the traditional translations are closely grouped, whereas the modern translations have a wider range. In length, the majority of the traditional translations fall between 150% to 155% the number of morphemes in the original. The modern translations on average slightly shorter. NEB, NIV, and NJB are between 145% and 148%. HCSB is the shortest of its category at 135%, and TEV and MSG present the shortest translations of all at 125% and 115% respectively.

### 3.11.4 Additions:

This psalm contains relatively few examples of additions in the translation of elliptical constructions. There are actually fewer of these types of additions in the modern than in the traditional translations because on several occasions MSG restructure the verse in such a way so as to avoid the ellipsis all together. In verse one, however, where the Hebrew reads *how excellent your name*, all of the translations add the verb *is*, with the exception of TEV, which adds *is seen*. The same structure appears again in verse nine, and all of the translations handle it in the same way except MSG, which modifies the structure in such a way so as to avoid the elliptical verb. Another elliptical structure appears in verse four in the question: *what man?* Once again, all of the translations except MSG add the verb *is*. The additions required by the target grammar are not very frequent either. In verse two, for example, NJB adds an indirect object to the construction, since it translates the word רִצְוֹ, *strength*, as *fortress: you have made him a fortress*. In verse three, all of the translations add an article to the words *moon* and *stars*. Since these nouns are modified further by a relative clause, they must be definite in English.

The most important type of addition in this passage involves the amplification of implicit material to explicit status. In verse two, the psalmist speaks of *the mouth of children and nursing babes*. NJB adds the word *even* to the beginning of the phrase, and MSG, which interprets the noun *mouth* as a verb, *gurgle choruses*, adds the implicit phrase *about you*. TEV adds the word *all* where the Hebrew simply states *your enemies*, and MSG interprets the noun as *enemy talk*, since the context speaks of *silencing an enemy and an avenger*. In verse three, NEB, NJB, and MSG all add the

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implicit adverb *up* to the phrase *look at the heavens*. Also, TEV, NEB, NIV, MSG, and HCSB all add *in their place/places* to the final verb, *you have established or set*. This verb in the *poel* means to establish and is used most frequently in reference to the act of creation which is set or firm (Psalm 119:90; Proverbs 3.19; Isaiah.45:18; 51.13). This is the idea that NJB brings out with the adjective *firm*. MSG gives *mounted in their settings*.

The examples of semantic additions are rather radical and generally more contained to single translations. In verse two, MSG seeks to make the two hemistichs of the verse parallel, and so it translates *the mouth of babes* as “gurgle choruses about you” and *you established strength* as “shout the songs.” Here the words have nothing to do with singing necessarily. This concept is added to the text. In verse three, MSG once again adds a concept, this time in a verbal image. The Hebrew talks about the sun and moon as *the works of your hands*. In MSG this becomes *sky jewelry*, a rather interesting verbal image, which does not, however, belong to the original. Then in verse four, MSG once again adds a clause, “Then I look at [...] and wonder,” this time bringing out the contrast with the previous verse. Finally, in verse seven, MSG adds the phrase “Made us lords of” to connect this verse to the previous. This phrase is based on the verb in verse six, and is a much more literal translation of the verb than appears in verse six.

#### **3.11.5 Deletions:**

This psalm does not contain any examples of words which are deleted because there is no similar word in English to translate that one word. This is the first of the

Hebrew passages which does not have any such deletions. The deletions which involve making explicit material implicit are relatively few, and do not constitute a significant difference between traditional and modern translations. In verse two, the Hebrew uses the word  $\text{אֲשֶׁר}$ , which generally corresponds to the English relative pronoun. Most of the translations state this term explicitly in the translation, with the exception of TEV and NEB, which leave the relative elliptical. In verse seven, all of the translations delete the pronominal suffix except NJB. The rest take *all* with the first of the two nouns instead of with the pronominal suffix. TEV and MSG delete *all* as well as the suffix.

But the most significant types of deletions involve the deletions because of the target grammar and the deletion of connective words. In verse one, TEV and MSG delete the exclamatory word, *how*, transforming the structure into a simple statement. In verse two, MSG deletes the preposition from the Hebrew because of the various changes it makes in the following phrases. Also in verse three, NEB, NJB, and MSG all delete the particle translated by the rest with a relative adjective, because they all translate the verb as an English past participle, thus transforming the concept into a passive construction. But much more significant are the deletions involving connective words. In verse two, NEB and MSG delete the *waw* which joins the parallel absolutes of the chain. NEB uses a comma and repeats the *of* from the parallel structure, while MSG makes *nursing infants* the subject of the following verb phrase. In the Hebrew, this phrase is second person singular: *you established strength*. MSG, however, translates it as “Nursing infants shout the songs.” In verse two, NEB deletes the Hebrew particle translated by the rest as *because of* in the traditional translations

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as well as NIV, or *from* (TEV), *against* (NJB), and *that* (MSG). Verse three begins with the Hebrew particle ׀, *because*. All translate it as a relative adverb except NJB and MSG which delete the word. In verse four, MSG once again deletes this same Hebrew particle. In verse four, HCSB, TEV, NEB, NIV, and MSG all delete the *waw* copula which joins the parallel stichs. In verse five, HCSB and NIV both delete the *waw* copula which gives the logical connection between this verse and the previous one. Then, TEV, NEB, NJB, and MSG all delete the second *waw* which joins the parallel clauses. Once again in verse seven, NEB deletes the *waw* copula as well as the following connective particle. NIV deletes only the connective particle, while NJB and MSG translate the particle but delete the *waw*. And in verse eight, NJB once again deletes a *waw* copula.

The final examples of deletions occur only in modern translations, but not with enough frequency so as to talk about characteristic deletions. The deletion of formulaic expressions occurs in verse verse one. TEV deletes the reference to the Lord's *name*. Since Hebrew frequently uses a person's name to substitute for the person himself, TEV replaces the *majestic name* here with the more direct phrase *your greatness*. In verse three, TEV also deletes the poetic reference (synecdoche) to God's *fingers*. Once again it simply substitutes the more direct reference, *which you have made*. Also, in verse eight, the Hebrew speaks of *birds of the air*, which in TEV becomes simply *birds*. It treats the following phrase, *the fish of the sea* in the same way. The final type of deletion involves the elimination of semantic material. In verse one, MSG curiously deletes the entire last half of the verse with no explanation whatsoever. This could very possibly be a mistake in the translation. The other

deletions are more deliberate. In verse three, only TEV and NJB delete the Hebrew pronoun in the construct absolute chain, *the heavens of you*, and translate simply *the sky/heavens*. The specific relationship of the sky to its Lord is lost in these renderings. Also in verse four, MSG makes a rather surprising deletion when it does not translate the parallel phrase *the son of man*, especially since this phrase is so important in the New Testament references to this psalm.

### **3.11.6 Changes:**

The changes in categories and word classes are common across all types of translations. These changes in categories can be seen in verse three, for example. Only TEV makes the word *heavens* singular when it translates as *the sky*. All of the other translations maintain the plural of the Hebrew, even though in verse eight, all but ASV and NASB translate with a singular. Also, in verse three, the Hebrew word *works* is plural. KJV, ASV, RSV, HCSB, NEB, and NIV all make the word singular. Only NASB maintains the plural form. TEV and NJB translate it with a verb, and MSG, with an adjective. In verse four, TEV and NJB translate the third person singular pronoun as plural, and MSG makes it first person plural. MSG continues the first person into verses five and six, as does TEV with the third person plural. This change in person significantly modifies the interpretation of the psalm which appears in the NT. NJB is the only translation of the three which switches back to singular pronouns in verses five and six. Finally in verse eight, the Hebrew, צִפּוֹר, *fowl* is not plural. All of the translations except KJV uses a plural noun.

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The changes in word classes are also very prevalent across all of the translations. In the title, surprisingly ASV, which is generally the translation which stays closest to the form of the original, translates the Hebrew preposition with a verb: *set to*. In verse one, all of the translations substitute an English possessive adjective for the absolute pronoun (cf. also 8:1.5b, 1.11, 2.7b, 3.3b, 3.5b, 6.3a, 6.7b). Also in verse one, RSV, HCSB, and NIV substitute personal pronouns for the Hebrew  $\text{רָשָׁע}$ , frequently translated with an English relative pronoun. They do so because they have divided the sentences into two. KJV, ASV, NASB, and NJB all give a more traditional translation with a relative pronoun to show the subordination. TEV and NEB delete the word all together. In verse two, the Hebrew infinitive appears as an English infinitive in RSV, NASB, HCSB, NEB, NIV, and NJB. KJV and ASV make it subjunctive *that thou mightest still*. The others, TEV and MSG, treat it as an independent verb. NEB translates it twice: the first time as a participle and the second as an infinitive. Also in verse five, TEV replaces the comparative particle with *only to*. This produces a very different reading for the verse.

The changes which involve formulaic expressions are much more common in the modern than the traditional translations, but not common enough to talk about a normal characteristic. In verse two, all of the traditional translations give the parallel objects of the verb *silence* in the same way: *the enemy and the avenger/vengeful*. NIV and NJB treat them similarly, but with different words “the foe and the avenger” or “the enemy and the rebel.” TEV and MSG, however, join the two as one concept (hendiadys): “anyone who opposes you”(TEV) and “atheist babble” (MSG). NEB makes them abstract nouns: “enmity and vengeance.” In verse three, the expressions

*the works of your fingers* becomes an adjective in MSG: “hand-made.” The similar expression in verse six, *the works of your hands* is also changed in TEV, NEB, and MSG: *everything* (TEV), *all creatures* (NEB), and *handcrafted world* (MSG). In verse eight, the psalmist uses the phrase *the son of man*. Many of the translations reproduce the structure directly, in part because of the literary importance of this phrase in the rest of the Bible. TEV and NEB, however, interpret it as a Hebrew idiom, and translate *mere mortals* or *mortal man*. Also in verse seven, the idiomatic phrase, *beasts of the field*, is changed in HCSB and the modern translations. HCSB and MSG interpret *field* as the place where the beasts live and thus translate “animals [out] in the wild” (HCSB and [MSG]). TEV, NEB, and NJB interpret the word *field* in the sense of an adjective: *wild animals/beasts*. It is interesting to note that in the parallel phrases in verse eight, *fowl of the heavens* and *fish of the seas*, the majority of the translations follow a much more direct form of translation. Only TEV and MSG give a different translation.

By far the most important changes are those which deal with descriptive substitutes and changes in specificity. In verse one, all of the translations except ASV and NJB use the traditional substitution for the Tetragramaton. MSG, however, gives *God* in place of LORD. KJV, RSV, NASB, NEB, and NIV put LORD in all capital letters to distinguish from יְהוָה, *Lord*, the following word. HCSB and TEV translate as if the same word had been repeated. NEB translates, אֲדֹנָי, *adonai* as *sovereign* instead of the traditional *LORD*. Also in verse one, the Hebrew uses a rather generic verb, *give*. KJV, ASV, and NIV have *set* (HCSB note); RSV translates *chanted*, NEB, *praised*, NJB, *singing*, NASB, *displayed*, TEV, *reaches up*, and HCSB, *covered*. All

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of these ideas are much more specific than the original. In verse four, the Hebrew uses the word for *man*. TEV and NJB make it a more general plural: *human beings*. MSG gives *my micro-self* to contrast with the translation *macro-skies* of the preceding verse.

The first example of a descriptive substitute appears in verse one. MSG translates the phrase *how great is your name in all the earth* as “your's is a household name.” In verse two, the word  $\text{נְּנִיִּים}$ , *nursing babies*, is hard to translate with a single term in modern English. KJV and ASV have *suckling*. *Infants* (RSV and NIV) or *babies* (TEV) does not have all of the same implications of the original term. Most expand the term with a participle, *nursing babes/infants*. (NASB, HCSB, and MSG), or an explanatory phrase, *infants at the breast* (NEB). Only NJB changes the phrase for “babes in arms,” a very different idea from the Hebrew root. The phrase which follows this word is rather difficult to interpret. Directly, the text reads, “You-established strength because-of the-enemies-of you.” All of the traditional translations handle it in this way, although RSV HCSB interpret *strength* as *a bulwark/stronghold*. TEV, however, gives “You are safe and secure from all your enemies”. NEB interprets the verb as *rebuke*, thus “thou hast rebuked the mighty.” NIV, following the LXX and the *Vulgate*, interprets *strength* as *praise* although it gives the other option in the note. NJB adds the idea of a person and translates the particle as a preposition. “You made him a fortress against your foes.” MSG makes the verb phrase parallel with the previous phrase “gurgle choruses [...] shout the songs.” In verse three, MSG adds *dark and enormous* to expand the original *skies*. Also in verse five, MSG gives “we've missed being” for *You have caused him to lack*. This switch of subjects creates

a rather distinct sense. Finally, in verse eight, the use of *feet* is a figure of speech. Interestingly enough, none of the translations provide a descriptive substitute in the text. HCSB is the only one to mention in a note that *feet* here stand for *authority*.

The final changes all involve changes in meaning. In verse five, the phrase *crowned with glory and splendor* becomes “bright with Eden's dawn light” in MSG. The idea of light does not come from the Hebrew structure. It seems influenced by the context. The first phrase of verse six is a reference to the authority which God gave to Adam over the creation. MSG brings this connection to the surface by translating the phrase *all things under his feet* as “repeated to us your Genesis-charge” (8:6.5-7). This same phrase in TEV is modified slightly in such a way so as to place a different emphasis on the text: *put everything under* becomes “put them over.” Finally, the structure in verse eight gives rise to a rather interesting difficulty. The participle that follows the reference to fish may either refer to the activity of the fish, *the fish of the seas, passing through the paths of the seas*, or to some other creature, *something passing through the paths of the seas*. HCSB and NJB understand the participle to modify fish. All the rest must modify the meaning of the text in some way. KJV, ASV, RSV, and NASB turn the participial phrase into an indefinite relative clause. NEB and NIV add *all that* to the verb. TEV is more specific with the addition, *the creatures*. MSG has the most radical modification of idea: “whales singing,” even though the verb refers to motion, not to singing.

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**3.11.7 Changes in Order:**

For the most part, the changes in order are limited to very minor changes in specific words based on the differences between Hebrew and English syntax. Slightly more significant changes in order appear, for example, in verse two, where the poetic phrases are restructured into a more standard English syntax in HCSB and TEV. TEV also moves the position of a phrase in verse six. Other than these examples, the translations all follow the word order of the Hebrew very closely.

**3.11.8 Primary Conclusions:**

<b>Additions 222%</b> <b>(3.68% vs. 8.19% )</b>	<b>Deletions 735%</b> <b>(1.75% vs. 12.89% )</b>	<b>Changes 159%</b> <b>(18.42% vs. 29.36% )</b>	<b>Order 99%</b> <b>(13.51% vs. 13.32% )</b>
Connective 965% (0.35% vs. 3.39% )	Connective 1015% (0.35% vs. 3.56% )	Formulaic 608% (0.18% vs. 1.07% )	Multiple 108% (2.11% vs. 2.28% )
Grammar 129% (0.70% vs. 0.90% )	Grammar 436% (0.53% vs. 2.29% )	Specification 306% (1.05% vs. 3.22% )	Single 97% (11.40% vs. 11.04% )
Ellipsis 88% (2.63% vs. 2.32% )	Explicit 80% (0.88% vs. 0.70% )	Descriptive 276% (1.40% vs. 3.87% )	
Semantic (0.00% vs. 1.40% )	Semantic (0.00% vs. 4.93% )	Categories 132% (6.49% vs. 8.55% )	
Implicit (0.00% vs. 0.00% )	Formulaic (0.00% vs. 1.05% )	Word class 117% (9.30% vs. 10.86% )	
	Repetitions (0.00% vs. 0.35% )	Semantic (0.00% vs. 1.78% )	

<b>Additions 222%</b> <b>(3.68% vs. 8.19%)</b>	<b>Deletions 735%</b> <b>(1.75% vs. 12.89%)</b>	<b>Changes 159%</b> <b>(18.42% vs. 29.36%)</b>	<b>Order 99%</b> <b>(13.51% vs. 13.32%)</b>
	<b>Categories</b> <b>(0.00% vs. 0.00%)</b>		

The most significant difference between traditional and modern translations in this passage appear in the deletions. The traditional translations make relatively few deletions (1.75%), and these tend to occur in situations where the target grammar requires a deletion because of the structure chosen for the translation or because a word is left implicit in the translation which was explicit in the original. The modern translation, however, contain on average 12.89% deletions. The most notable of the categories is the deletion of connective words. Also significant are the deletions of words required by the target grammar because of other restructuring. Finally, it is significant to note that none of the traditional translations contains semantic deletions, deletions of formulaic expressions, or deletions of repetitive structures. All of these categories, however, appear in the modern translations.

The next most important difference between traditional and modern translations involve the additions. The most significant category involves the additions because of the amplification of implicit material (965% more than traditional translations). The other categories are not significant in the frequency of examples. It is interesting to note here that there are no examples of the addition of connective words in this passage. It seems that this psalm contains many connective words, which make it unnecessary to add new connective words.

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The least important difference between traditional and modern translations involves changes. The most important categories of changes are descriptive substitutes and changes in the degree of specification. While it is clear that the modern translations change formulaic expressions much more frequently than traditional translations (608%), these changes do not occur very frequently. The rest of the categories do not show a significant difference between modern and traditional translations. The modifications in word order also do not show a significant difference between the two types of translations either.

### **3.12 Analysis of Job 28:20-28: Old Testament Non-lyrical Poetry**

*Whence then cometh wisdom? And where is the place of understanding? Seeing it is hid from the eyes of all living, And kept close from the birds of the heavens. Destruction and Death say, We have heard a rumor thereof with our ears. God understandeth the way thereof, And he knoweth the place thereof. For he looketh to the ends of the earth, And seeth under the whole heaven; To make a weight for the wind: Yea, he meteth out the waters by measure. When he made a decree for the rain, And a way for the lightning of the thunder; Then did he see it, and declare it; He established it, yea, and searched it out. And unto man he said, Behold, the fear of the Lord, that is wisdom; And to depart from evil is understanding. (American Standard Version, 1901)*

*Where, then, is the source of wisdom? Where can we learn to understand? No living creature can see it, Not even a bird in flight. Even death and destruction Admit they have heard only rumors. God alone knows the way, Knows the place where wisdom is found, Because he sees the ends of the earth, Sees everything under the sky. When God gave the wind its power And determined the size of the sea; When God decided where the rain would fall, And the path that the thunderclouds travel; It was then he saw wisdom and tested its worth— He gave it his approval. God said to us humans, "To be wise, you must have reverence for the Lord. To understand, you must turn from evil." (Today's English Version, 1966, 1976)*

#### **3.12.1 Introduction:**

As a book of Jewish wisdom literature, Job deals with the philosophical problem of suffering. If there is a God who is all goodness and at the same time all powerful, why then is there suffering in the world? The book begins by presenting Job, a wealthy and godly man who probably lived before the time of Abraham. Yet one day, unknown to Job, Satan accuses him before God of having served God with ulterior motives. God gives Satan permission to test Job through suffering, as long as

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he does not touch Job's health. And so it happens that in one day all of Job's wealth and family are taken from him. Job's reaction is exemplary, for he refuses to curse God as Satan had suggested he would. Satan's accusations, however, continue, in spite of Job's faithfulness, and thus Satan finally receives permission to afflict Job's body with illness. Job once again receives these trials as from the Lord and refuses to turn from God in bitterness. When Job's friends hear of the terrible dilemma of their friend, they come to comfort him; their consolation, however, quickly turns to accusation when Job is not willing to admit his sin which, according to their way of thinking, has obviously brought this terrible judgment upon him. The poetic messages of these friends and Job's poetic answers make up the majority of the book. In the middle of these speeches, the book presents a poem about wisdom. This poem (chapter 28) is presented in the middle of Job's speeches (chapters 27 and 29) and seems to set the stage for the conclusion of the book when God finally talks to Job. The entire poem comes to a climax with the passage which deals with where true wisdom can be found.

The question of where wisdom can be found is framed by the fact that wisdom is not readily accessible to all: it is hidden from the eyes of the living (28:21), and even the dead give testimony that while it is famous, it is rather elusive (28:22). But God knows where it can be found, for He knows everything (28:23-24), even the deepest secrets of this material universe (28:25-26). But the best news of all is that He has decided to reveal wisdom to men (28:27). For true wisdom is summed up in a reverential fear of the Lord (v. 28).

The only major textual variation occurs in verse twenty-eight. The MT gives  $\text{יְהוָה}$ , *Lord* while several later manuscripts have the divine name *Yahweh*. The internal evidence of the book argues for the reading of the MT over the variant (Delitzsch 1884a: 552), even though the use of the divine name is much more common in the same phrase in Proverbs, for example.

This passage contains several interesting problems for translation. In verse twenty-three, the Hebrew says simply *the way of her* [wisdom]. The translations which specify the rather ambiguous nature of the construct-absolute chain follow two different interpretations: 1. the path that wisdom takes (NASB and NJB) or 2. the path which leads to wisdom (HCSB and MSG). Both ideas make good sense in the parallel clause: God knows where wisdom goes and where it lives; or God knows how to get to wisdom because he knows where it lives.) KJV, ASV, RSV, NEB, and NIV all translate with the somewhat more ambiguous *the way thereof/of it*. TEV deletes the pronoun and simply gives “God alone knows the way.” This translation also is broad enough to avoid choosing one specific interpretation.

Verse twenty-four contains another interesting translational difficulty. The Hebrew particle  $\text{כָּל}$ , *whole*, in the second clause very clearly modifies the noun *heavens* which follows immediately and functions as the object of the preposition *under*. Interestingly enough, this translation “he sees under the entire heavens” appears only in KJV and ASV. The rest of the translations take the word as the object of the verb and translate, *he sees everything under the heavens/sky*. (RSV, NASB, HCSB, TEV, NEB, NIV, NJB, and MSG). Both constructions seem to have roughly

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similar meanings, but the second is perhaps a more natural construction in English. One final translational problem occurs in verse 26. The Hebrew states that God made *a way for lightning of thunders*. The final two words are in a construct absolute phrase; the exact meaning of which is not completely clear. KJV, ASV, RSV, and MSG all translate them as a construct absolute: *lightning of the thunder*. NASB and NJB translate both together as *thunderbolt* and *thunderclaps* respectively. The former translation makes sense, since a thunderbolt in English is the combination of lightning and thunder. The later translation, however, includes only the sound, and one can hardly imagine why the poem would speak of mapping out the path of a sound. TEV, NEB, and NIV also take the two words together but translate *thunderclouds* (TEV) and *thunderstorm* (NEB and NIV). The storm or the clouds do obviously follow a definite path which only God knows.

#### **3.12.2 Sentence Structure:**

Following the paragraph break after verse nineteen, verse twenty begins with a parallel question. The subject is placed before the interrogative for emphasis and is then inverted in the parallel phrase: *and wisdom where does it come from; and where the place of understanding?* All of the translations insert the elliptical verb in the second phrase and then follow standard English word order for a question.

Verse twenty contains a chiasmic structure with two *niphal* verbs (passive) and parallel prepositional phrases: *it is hidden from the eyes [...] and from the birds [...] it is concealed*. All of the traditional translations, as well as NIV and NJB, make the two clauses parallel. TEV and NEB change the first verb to active voice. NEB then

switches to passive while TEV leaves the second verb elliptical. MSG translates the first part of the verse rather directly and the second half rather freely, deleting the verb all together.

Verse twenty-two is a quotation introduced with parallel subjects. All of the translations include the parallel subject, although TEV switches the order of the two. MSG represents the two subjects as verbal clauses. All of the rest translate with more standard English order.

Verse twenty-three comes as a contrast to the ignorance presented in the preceding verse: death and destruction may not know where wisdom is, but God does. The verse, however, is not introduced with a connecting word to state this contrast. The parallel clauses of this verse follow the same order as English syntax: subject, verb, object. All of the translations therefore follow this structure exactly, although several delete the *waw* copula; NJB deletes the explicit pronoun in the second clause. Verse twenty-four contains yet another parallel structure: *to the ends of the earth he regards, under all of the heavens he sees*. All of the translations turn both of the verb phrases around to follow standard English order.

The parallelism in verse twenty-five is not as clean as those of the previous verses. It begins with an infinitive with a prefixed *lamed*, and then follows with a finite verb (perfect). The construction seems rather strange, and some have proposed possible variants in the text (cf. beginning of verse twenty-six). There is no concrete manuscript evidence, however, to back up a variant reading. Only KJV and ASV follow the exact Hebrew structure. All of the rest, including ASV in a footnote,

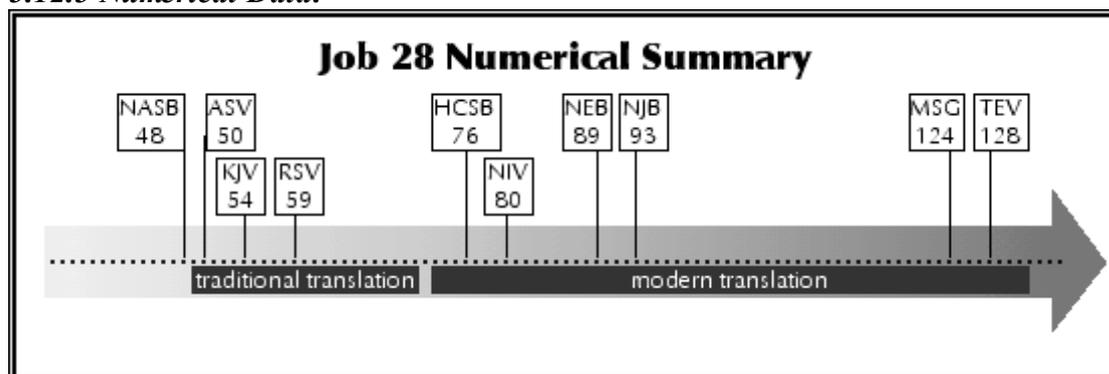
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translate both verbs together in an adverbial clause: *when he gave [...] and measured out*. All of the translations which understand *לְשֵׁקֶל*, *a weight*, as the object of the infinitive (KJV, ASV, NASB, HCSB, NEB, NIV, and NJB), change the order to follow standard English syntax, except for RSV: “he gave to the wind its weight.” TEV and MSG delete the *lamed* preposition on *the wind* because they translate it as an English indirect object: *God gave the wind its power*. MSG translates the object of the Hebrew infinitive with a verb: *made the wind to blow*. All of the translations restructure the second phrase in the same way to follow standard English syntax.

The structure of verse twenty-six is chiasmic once again. All of the translations change the order of the first clause and thus make the two parallel. Verse 27 contains four parallel verbs: *he saw, declared, established, examined*. The first is intransitive and the rest transitive. All the translations except NJB and MSG translate with four transitive verbs and therefore must add objects in English. NJB makes the third verb into a participle and places it after the fourth. MSG turns the last two verbs into adjectives.

The final verse is a quotation, introduced once again with the standard introduction: *and he said*. The actual quotation is in turn introduced by the particle *וְהִנֵּה*, *behold*. The content of the quotation is presented in parallel form. All of the traditional translations, as well as NEB and NIV, follow the Hebrew structure exactly. TEV, NJB, and MSG turn the phrase around and start with what is the final Hebrew noun.

### 3.12.3 Numerical Data:



The numerical data for this passage once again show a fairly clear grouping of translations with a clear break between traditional and modern translations: NASB (48), ASV(50), KJV(54) RSV(59) HCSB(76) NIV(80) NEB(89) NJB(93) MSG(124) TEV(128). Once again, the traditional translations show a fairly tight grouping, which is generally more conservative than the overall averages. Here, however, there is a much larger gap than usual between RSV and HCSB. The order of several of the modern translations differs from the overall averages. NEB in this passage follows the form more closely than does NJB, and MSG than TEV. In length, all of the translations are very close, ranging between 131% and 144%. The shortest translations are TEV (131%), NIV (133%), and MSG (133%), while the longest are KJV (143%) and ASV (144%).

### 3.12.4 Additions:

The same addition of elliptical verbs generally occurs in most of the translations, although there are times when the modern translations tend to restructure in different ways, and therefore no longer need the elliptical verb (cf. TEV). In the first verse, all of the translations add the verb *is* to the second clause, except TEV, which translates the following noun as a verb. Then in verse twenty-eight, the

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majority of the translations once again add the verb *is* to two clauses. Once again TEV avoids the elliptical verb in both cases. There are also relatively few examples of additions required by the target grammar. In verse twenty-seven, all of the translations add the object to the verb *saw*, except NJB which joins it to the following verb so as to share the object pronoun. KJV, ASV, RSV, and NASB all add the neuter pronoun *it*. HCSB, TEV, NEB, NIV, and MSG are all more specific and add *wisdom*. Here TEV adds the elliptical phrase “It was” to *then*.

Both traditional as well as modern translations add connective words in this passage. In verse twenty-two, TEV adds the word *even* to smooth out the transition into this verse. In the following verse, HCSB and NEB both add the conjunction *but* to show the contrast between God and His creatures. They may not know much about wisdom, but God certainly does. TEV, NJB, and MSG all add *alone* after *God* to bring out this same contrast. NEB and NIV add *alone* to the second pronoun (28:23.4b). These last two examples fall under the category of amplification of implicit material. Finally in verse twenty four, the Hebrew places two clauses together with no conjunction between them. KJV, ASV, RSV, NASB, HCSB, NEB, NIV, and NJB all add a conjunction. Only TEV and MSG do not.

But the most important type of addition is the amplification of implicit material. In verse twenty-two, TEV, NEB, NIV, NJB, and MSG all add *only* to the object of the second verb. In this same verse, NJB and MSG both add a word to the subject. NJB adds *both* while MSG states the pronoun, since it has created a conditional clause out of the Hebrew subjects. In verse twenty-four, only NJB adds the explanatory phrase

*that lies* to the prepositional phrase *under heaven*. The infinitive in verse twenty-five has no explicit subject. RSV, NASB, NEB, NIV, NJB, and MSG all supply the pronoun *he*. HCSB and TEV supply the more specific subject, *God*. All of the translations supply the more generic pronoun for the verb in the following verse except TEV, which once again supplies *God*. Then in the same verse, the Hebrew verb from the beginning of the verse governs both objects: *he established a decree [...] and a path*. NJB adds a new verb for the second object: “mapped a route for the thunderclaps to follow.”

The final additions, semantic additions, occur mainly in TEV and MSG. In verse twenty-one, MSG adds the interpretive phrase “no matter how deep you dig,” which does not correspond to the Hebrew of this verse. If anything, it relates to previous ideas in the chapter. In the following verse, it once again adds, “If you search through” and “question.” These verbs once again help connect this verse to the previous. And in verse twenty-eight, TEV adds the pronoun *us* before *humans*. The first person is not in the original.

### **3.12.5 Deletions:**

A deletion because of the lack of equivalent categories occurs in verse twenty-three. As in previous passages in Hebrew, the sign of the definite direct object in Hebrew has no specific translation in English and is therefore deleted in all of the English translations. Deletions required by the target grammar are a bit more common in general, although they are much more common in modern than in traditional translations. In verse twenty, the Hebrew text uses a demonstrative pronoun הַזֶּה, *this*, a

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use which does not sound natural for the English demonstrative pronoun. Therefore all of the translations delete the word. In verse twenty-four, the text states that God sees *to the ends of the earth*. TEV, NIV, and MSG all delete preposition ל, *to*, because they choose a verb for seeing which does not require a preposition. The rest of the translations use the verb *look* or *see* both of which can function with a preposition. Once again in verse twenty-eight, NIV, NJB, and MSG delete the Hebrew preposition מן, *from*, due to changes in the verb structure.

Repetitive structures are deleted more frequently in modern translations as well. For example, in verse twenty-one, TEV and MSG both delete the second Hebrew verb which is parallel to the first. Here the poetic parallelism is lost in favor of the simpler communication. Also in verse twenty-eight, the Hebrew text contains the rather repetitive pronoun translated as *that: the fear of the Lord, that is wisdom*. KJV, ASV, RSV, NASB, HCSB, NIV, NJB, and MSG all include the repetitive word, but TEV and NEV both delete it.

The most important category of deletion involves the deletion of connective words. In verse twenty, TEV, NIV, and NJB all delete the *waw* copula which introduces the second clause. In verse twenty-one, only KJV, ASV, and NASB translate the *waw* consecutive. KJV and ASV translate it rather uncharacteristically as *seeing*. NASB gives a more standard *thus*. The rest of the translations simply delete the conjunction. In the middle of the same verse, NJB deletes another *waw* copula which appears in all of the other translations. Again in verse twenty-three, TEV, NEB, and MSG all delete a *waw* copula which joins the two halves of the verses. TEV

continues by deleting the independent pronoun which forms the subject of the second clause, thus further connecting the two clauses. In verse twenty-seven, the Hebrew text has two conjunctions. KJV, ASV, and NASB translate both conjunctions: “yea and” and “and also”. RSV, HCSB, NEB, NIV, and MSG all delete the second and translate only the *waw* copula. NJB and TEV delete both. Verse twenty-eight contains two more *waw* consecutive, the first of which is deleted in HCSB and TEV, and the second in TEV and NJB. MSG deletes the initial adverbial particle which establishes the logical connection between the two verses, and HCSB and MSG both delete a different particle at the beginning of verse twenty-seven. Only MSG deletes the adverbial preposition at the beginning of verse twenty-six.

Deletions which result in explicit material in the original being left implicit in the translation appear only in TEV in this passage. In verse twenty-two, the Hebrew mentions that the dead have heard only *the rumors about it* [wisdom]. TEV leaves the final pronoun implicit in the translation and simply says, “They have heard only rumors.” The following verse contains a very similar structure, but this time it is *the way of it* [wisdom]. Once again TEV gives simply “God knows the way.” There are several examples of deletions of formulaic expressions. In verse twenty-two, TEV, NEB, NJB, and MSG all delete this Hebrew phrase, *with our ears*. Since the phrase *to hear with your ears* seems a bit repetitive in English, for with what else would one hear, it is deleted here. Also the Hebrew particle traditionally translated as *behold* which often begins a quotation, is deleted in TEV, NEB, NIV, and NJB.

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The examples of semantic deletions occur only in TEV and MSG. In verse twenty-one, there are various treatments of the adjective *living*: some take it as a substantive adjective, others add an implicit noun such as *thing* (HCSB and NIV), *creature* (TEV and NJB), and NEB replaces it with the phrase *on earth*. MSG, however, deletes the reference altogether because it has changed the verb to passive voice. In verse twenty-six, MSG once again deletes the object of the verb, *decree*, because of a different structure in the verb: *arranged*. Finally, TEV deletes the final verb phrase of verse twenty-seven, maintaining only the parallel verb. Thus, instead of the four verbal actions of the verse, *saw*, *recounted*, *established*, and *examined*, TEV contains only three: *saw*, *tested its worth*, and *gave his approval*.

#### **3.12.6 Changes:**

One of the most common types of changes in this passage are the changes in categories. And yet, these changes do not occur significantly more in modern than in traditional translations. In verse twenty-one, the Hebrew passive verb *נִגְעַלְמָה* *is hidden*, is replaced by active verb in TEV and NEB. This deletes an implicit reference to God, the one who hid it. NJB and MSG use a passive construction but substitute the verb *see* (NJB) or *find* (MSG). Thus, they delete the idea that another party was involved. NEB translates the parallel verb directly *it is hidden* as does NJB. TEV and MSG both delete the second verb. All of the traditional translations treat the second verb directly. This means that TEV and NEB must turn the inclusive particle *all* into a negative, since they changed the verb from passive to active. NJB translates with an indefinite *any* instead of a traditional gloss like *all* or *every*. Also in verse twenty-one, the Hebrew plural *heavens* is translated by the singular noun *air* in KJV (although it

includes a footnote with the literal reading), RSV, NEB, and NIV or *sky* in NASB, HCSB, and NJB. Only ASV maintains the number of the original noun with the translation *heavens*. In verse twenty-four, however, KJV, ASV, NEB, NJB, and MSG translate the same word as *heaven*, while RSV, NASB, HCSB, and NIV translate with the plural *heavens*. Only TEV translates *sky* in this verse. In verse twenty-five, the plural noun *waters* is left plural in English by KJV, ASV, RSV, NASB, NEB, NIV, NJB, and MSG. HCSB makes it *water*, and TEV gives the more idiomatic translation, *the sea*. There are also several examples of words which are made definite or indefinite in translation. In verse twenty-two, the Hebrew word must be definite since it is in construct to an absolute. Yet, KJV is the only translation which uses a definite article in English. ASV, RSV, NASB, HCSB, NEB, and NIV all give *a rumor, a report, by report, or news*. The rest translate as a plural: *rumors* (TEV, NJB, and MSG). In verse twenty-five, the Hebrew noun *לִשְׁקָל*, *a weight* is indefinite. KJV, RSV, HCSB, TEV, and NIV all make the noun definite, either by adding an article or by adding a possessive adjective. Once again in the parallel phrase, the indefinite noun *מַיִם*, *waters* becomes definite in all of the translations. TEV has a rather radical restructuring of this phrase. It turns the prepositional phrase *by measure* into a noun, *the size*, which now becomes the object of the verb. It then translates the original object of the verb, *waters*, as a modifier for the new object: *the size of the sea*. One final change in categories occurs in verse twenty-two. The Hebrew uses a feminine pronominal suffix to refer to Wisdom. KJV and ASV use a structure which avoids the gender reference: *thereof*, but RSV, NASB, HCSB, NEB, NIV, and MSG all translate with a neuter pronoun. NJB, however, chooses the more poetic feminine pronoun and

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follows the form of the Hebrew more closely. The same pronoun usage occurs in verse twenty-eight as well.

More significant is the difference between modern and traditional translations in the changes in word classes. In verse twenty, all of the versions translate with the verb *come*, and the majority of the twentieth century translations add the preposition *from*. TEV, however, changes the verb for a noun: “where is the source?” In the following clause, TEV then changes a noun into a verb: the phrase *where [is] the place* becomes “where can we learn.” HCSB, NIV, NJB, and MSG all turn the noun into a verb as well. They follow two very different interpretations: 1. the active verb *live* (MSG) or  *dwell* (NIV), or 2. the passive verb *be found* (NJB) or *be located* (HCSB). At the end of the verse, TEV alone changes the noun into an infinitive. Thus it loses the parallelism in the verse. In verse twenty-five, the Hebrew noun *measure* becomes *limited* (HCSB) or *determined* (TEV). In verse twenty-seven, NJB takes the parallel verb and turns it into a participle. MSG takes the final two verbs and makes them into an adjective. In the final verse, only TEV modifies the structure *the fear of the Lord* by changing the noun into a verb: “you must have reverence for.” TEV also modifies the infinitive by translating it as a finite verb form, parallel to its treatment of the previous verb. NJB translates the infinitive as an abstract noun, also parallel with the previous verb. MSG translates the infinitive as a participle. TEV also substitutes the final noun for an infinitive. All of these changes are designed to help create parallel structures in this verse.

The most important difference in the changes between modern and traditional translations happens in the changes in the degree of specification. For example, in verse twenty, the *waw* consecutive is taken in a temporal sense by all of the traditional translations as well as TEV, NEB, and NIV. Only NJB and MSG differ: *but* NJB and *so* (MSG). The *waw* copula in the middle of the verse is rendered *and* by all of the traditional translations and NEB. TEV and NIV, however translate it as *even*, while MSG gives *no matter how high*, to contrast with the interpretive addition in the previous phrase. Frequently, the translations replace more generic verbs in Hebrew with more specific verbs in English. In verse twenty-two, TEV uses a more specific verb of speech than the Hebrew. It alone translates *admit* where the rest use *say*. TEV also changes the structure from direct to indirect speech. Thus they must change the first person pronouns into third person. The more generic verb *hear* becomes *to know of* in NEB. In verse twenty-four, the Hebrew uses a verb of sight. Only MSG substitutes with the phrase “know where everything is.” The generic verb of sight in verse twenty-seven becomes more specific only in HCSB: *consider*. The more generic verb *make* in verse twenty-five is translated as *impart* (NASB), *fix* (HCSB), *establish* (NIV) and *command* (MSG). The generic verb in verse twenty-six *made* (KJV, ASV, RSV, and NIV) or *set* (NASB) becomes the more specific *established* (HCSB), *decided* (TEV), *laid down* (NEB), *imposed* (NJB), and *arranged* (MSG). Finally, the noun *weight* in verse twenty-five is replaced by a more specific noun in TEV (*power*), NIV (*force*), NEB (*counterpoise*), and MSG (*to blow*). In verse twenty-three, HCSB and MSG both replace a pronoun with its specific antecedent, *wisdom*. And in verse twenty-eight, TEV translates the implicit subject of the verb with the specific

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antecedent: *God*. The one change toward lesser specification occurs in the gender neutral translation of the word *man* in verse twenty-eight: *mankind* (HCSB), *humans* (TEV), *human beings* (NJB), and *the human race* (MSG).

The final three types of changes occur only in modern translations, although not with enough frequency to be considered characteristic. The first are descriptive substitutes. In verse twenty-two, MSG expands the two nouns into phrases: *Destruction* becomes “If you search through the graveyard,” and *death* is “question the dead.” In this way, MSG ties this verse into its translation of the previous verse with the idea of searching and finding. In verse twenty-seven, the majority of the translations use verbs like *declare* (KJV, ASV, RSV, and NASB), *evaluate* (HCSB and NJB), *appraised* (NIV), *test its worth* (TEV), and *take stock of* (NEB). MSG expands to “made sure it was all set.” A similar expansion occurs in verse twenty-seven: “he gave it his approval” (TEV), “fathomed very depths” (NEB), and “looked through and through” (NJB).

There are also a few examples of formulaic expressions which are changed in the modern translations. In verse twenty-one, the expression *hidden from our eyes* seems rather redundant in English. TEV, NEB, and NJB reduce it down to one phrase: “can see it” (TEV and NEB) and “she cannot be seen” (NJB). MSG is similar, “it can't be found,” but makes a substitution for the phrase *from the eyes*: “by looking.” The final changes are semantic. The phrase *birds of the heavens* in verse twenty-two is also very poetic. This same phrase occurs in the eighth psalm (cf. above) where TEV translated it as “birds in flight.” Here, however, all of the translations treat it literally,

with the exception of MSG, which substitutes with the clause, “no matter how high you fly.” In verse twenty-six, MSG substitutes the phrase “set off explosions” for the more straightforward *a path*. This seems to be based on the objects *thunder and lightning* rather than the actual meaning of the verb.

**3.12.7 Changes in Order:**

Other than the normal changes in word order which are occasioned by English syntax, the passage contains no major reordering of material. There are however, several minor changes that involve multiple words. In verse twenty-one, TEV changes the order of the phrase “No living creature,” since it modifies the verb from passive to active voice. And in verse twenty-seven, NJB exchanges the position of the final two verbs in the verse. Finally in the last verse, KJV, ASV, and NASB use a more poetic structure and place the indirect object prepositional phrase *to man* before the verb *he said*. None of these changes, however, constitute any real significant difference in the translations.

**3.12.8 Primary Conclusions:**

<b><i>Additions 182%</i></b> <b><i>(5.83% vs. 10.63%)</i></b>	<b><i>Deletions 553%</i></b> <b><i>(3.13% vs. 17.29%)</i></b>	<b><i>Changes 160%</i></b> <b><i>(17.08% vs. 27.29%)</i></b>	<b><i>Order 84%</i></b> <b><i>(14.17% vs. 11.88%)</i></b>
Connective 1100% (0.42% vs. 4.58%)	Repetitions 700% (0.21% vs.1.46%)	Specification 242% (2.50% vs. 6.04%)	Single 100% (10.42% vs. 10.42%)
Target Gram. 120% (1.04% vs. 1.25%)	Connective 625% (0.83% vs. 5.21%)	Word class 240% (2.08% vs. 5.00%)	Multiple 39% (3.75% vs. 1.46%)

*Analysis*

<b><i>Additions 182%</i></b> <b><i>(5.83% vs. 10.63%)</i></b>	<b><i>Deletions 553%</i></b> <b><i>(3.13% vs. 17.29%)</i></b>	<b><i>Changes 160%</i></b> <b><i>(17.08% vs. 27.29%)</i></b>	<b><i>Order 84%</i></b> <b><i>(14.17% vs. 11.88%)</i></b>
Implicit 117% (1.25% vs. 1.46%)	Grammar 360% (1.04% vs. 3.75%)	Categories 106% (11.04% vs. 11.67%)	
Ellipsis 73% (3.13% vs. 2.29%)	Categories 100% (1.04% vs. 1.04%)	Descriptive (0.00% vs. 1.88%)	
Semantic (0.00% vs. 1.04%)	Formulaic (0.00% vs. 3.33%)	Semantic (0.00% vs. 1.04%)	
	Semantic (0.00% vs. 2.08%)	Formulaic (0.00% vs. 0.21%)	
	Explicit (0.00% vs. 0.42%)		

The most important difference between modern and traditional translations involves deletions. There are specifically three types of deletions which occur significantly more often in modern translations with enough frequency to be considered characteristic: deletions required by the target grammar, deletions of formulaic expressions, and deletions of connective words. The second of these, deletions of formulaic expressions, does not occur at all in the traditional translations.

The next most significant difference between modern and traditional translations in this passage are the additions. Specifically, the most important type of addition is the amplification of implicit information. While semantic additions occur only in modern translations, they are limited to only two translations, and therefore cannot be considered a characteristic of modern translations. All of the other categories of additions occur too infrequently to be considered a significant difference.

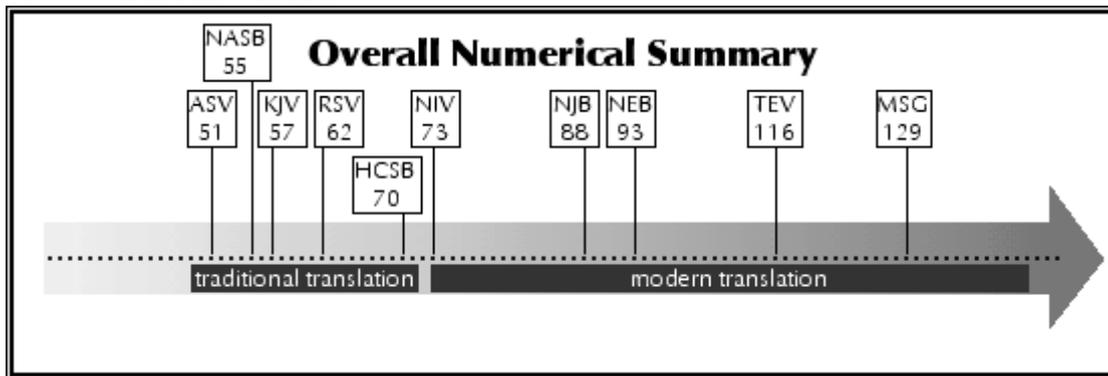
The most important types of changes are those involving the degree of specification, word classes, and descriptive substitutes. This final category is especially important because it occurs only in the modern translations of this passage. Changes in order are generally not significant in this passage.

## Chapter 4: Recapitulation

### 4.1 Introduction

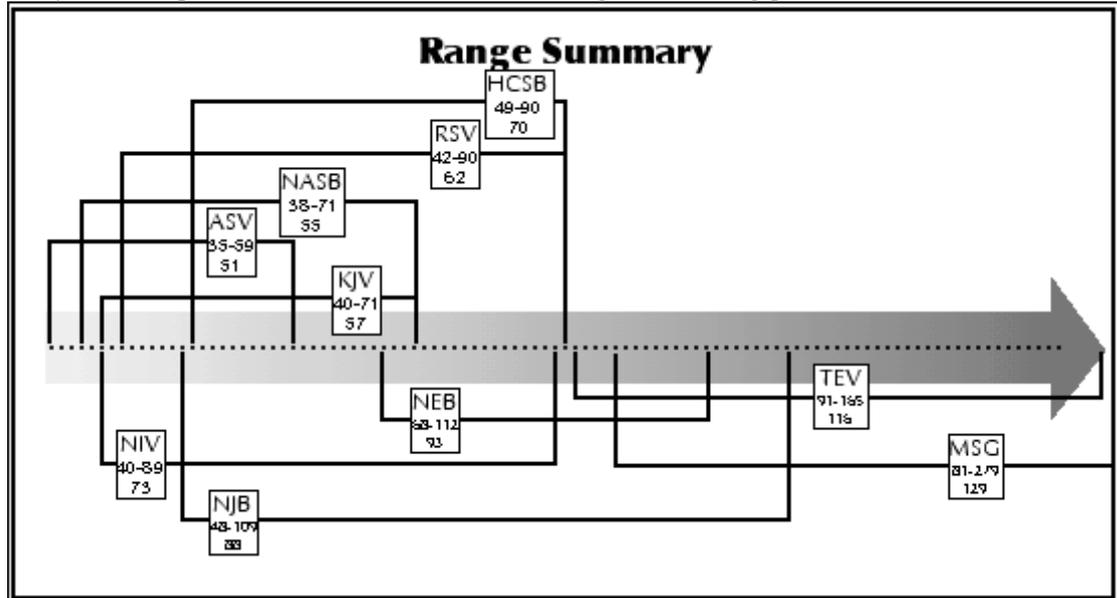
The data, organized and presented in the previous chapter, have led to several broad conclusions concerning formal shifts which help to define better what is happening in Bible translation. The recapitulation which follows is designed to show general tendencies or trends noted in the analysis of the translations which can lead to a definable grouping of translations.

### 4.2 A Global Review



The numerical data, as shown before, provide an objective way to measure the amount of formal shift which is present in each translation. While these numbers say nothing about the ability of each translation to communicate the message of the original, they do show a very clear difference between translations. They also show

two general groupings of translations: traditional and modern. The break between these two broad families of translations is really determined by the translations themselves. Since HCSB claims to be a reaction against *dynamic equivalence*, it is grouped together with the traditional translations. NIV, however, does claim the label of *dynamic equivalence*, and so is therefore a good starting point for modern versions.



A comparison of the specific ranges covered by the different translation also reveals some interesting conclusions. If the numbers generated by this study are an accurate measure of the amount of formal shift involved in any given translation, then a study of the range of these scores should indicate the translation's consistency in the application of its own particular practice of translation. The tighter the range, the more uniform a translation is. ASV is the translation with the smallest range. It ranges from thirty-five in its translation of Genesis 4 to only fifty-nine in its translation of Ruth 3 and Hosea 2. MSG is the translation that covers the greatest range, suggesting that it is very inconsistent. Some passages follow the form of the original fairly closely (cf. Exodus), while others are so extremely free that, comparatively speaking, they seem to

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be more of a free paraphrase of the text rather than what would commonly be considered a translation (cf. Romans).

The average range summary for traditional translations produces numbers between forty-one and sixty-nine. This very tight grouping of translations, a difference of only twenty-eight, indicates that in general the traditional translations are fairly uniform in the way they translate the different passages studied. The average range summary for the modern translations, however, falls between seventy and one hundred and thirty-three. That is a difference of sixty-three compared to twenty-eight of the traditional translations. This greater difference suggests that modern translations are generally mixed in nature. They may contain sections which are very literal, as well as others which are much freer in their treatment of the form of the original. It is also interesting to note that all of the modern translations except TEV and MSG have some passages which score in a very similar range as the traditional translations.

<i>Translation</i> <i>n</i>	<i>Lowest</i>	<i>Highest</i>	<i>Difference</i>
ASV (51)	Genesis (35)	Ruth/Hosea (59)	24
KJV (57)	Genesis (40)	Revelation (71)	31
NASB (55)	Genesis (38)	Revelation (71)	33
HCSB (72)	Genesis (49)	Ruth (90)	41
NEB (95)	Genesis (68)	Romans (112)	44
RSV (63)	Genesis (42)	Exodus (90)	49
NIV (74)	Genesis (40)	Ruth (89)	50

<i>Translation</i> <i>n</i>	<i>Lowest</i>	<i>Highest</i>	<i>Difference</i>
NJB (90)	Genesis (48)	Acts (109)	61
TEV (118)	Genesis (91)	Exodus (165)	74
MSG (132)	Exodus (81)	Romans (279)	198

The range summaries also provide some interesting data about the different types of literature in the translations. It is informative to notice which passages generate the lowest scores in the translations as opposed to those that generate the highest. Narrative prose on average results in the lowest scores. This fact suggests that there is the least amount of difference in the treatment of form in narrative prose than in any other type of literature. The highest scores appear in the translation of argumentative prose. The complex argumentative structures in these passages which are often crafted in very precise ways are normally more tempting to expand and clarify for the target audience. It is also interesting to note that Biblical poetry scores well below descriptive prose and prose dialogue. The fact that Hebrew poetry is based on a parallelism of meaning rather than rhyme means that it is much easier to translate than other types of poetry. For this reason the scores for the sections containing poetry do not differ significantly from the sections containing only prose.

<i>Translation</i>	<i>Total Sentences</i> <i>(58)</i>	<i>OT Sentences</i> <i>(40)</i>	<i>NT Sentences</i> <i>(18)</i>
ASV	58 (100%)	35 (87.5%)	23 (127.7%)
NASB	63 (108.6%)	40 (100%)	23 (127.7%)
KJV	60 (103.4%)	37 (92.5%)	23 (127.7%)
RSV	58 (100%)	35 (87.5%)	23 (127.7%)

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<i>Translation</i>	<i>Total Sentences (58)</i>	<i>OT Sentences (40)</i>	<i>NT Sentences (18)</i>
HCSB	70 (120.6%)	45 (112.5%)	25 (138.8%)
NIV	67 (115.5%)	40 (100%)	27 (150%)
NJB	62 (106.9%)	39 (97.5%)	23 (127.7%)
NEB	61 (105.2%)	38 (95%)	23 (127.7%)
TEV	76 (131%)	44 (110%)	32 (177.7%)
MSG	82 (141.3%)	43 (107.5%)	39 (216.6%)

The treatment of sentence divisions is another interesting aspect to compare among these translations. Biblical Hebrew tends to divide sentences into very small units, which basically coincide with the verse divisions. In the passages included in the analysis above, there are forty divisions with a *soph pasuch*, which roughly corresponds to a sentence division in English. *Koine* Greek, on the other hand, tends to have much longer sentences. In the NT passages, which are in fact proportionately fewer than the OT examples, there are only eighteen sentence divisions.

Many of the translations follow the sentence divisions in the OT exactly (NASB and NIV) or contain even fewer sentences (ASV, KJV, RSV, NJB, and NEB). Only HCSB, TEV, and MSG introduce more sentence divisions. While the grouping is not uniformly divided between traditional and modern translations, it is clear that in general the traditional translations do not normally add more sentences, with the exception of HCSB. Their tendency is either to maintain or to delete divisions. HCSB is the only translation in its grouping which adds more sentence divisions. The general tendency in modern translations seems to be evenly divided between deleting (NJB and NEB) and adding sentence divisions (TEV and MSG). NIV is the only translation

in its category which maintains the same number of sentence divisions as the original in these passages.

Whereas the majority of the translations maintain the same number of sentences or even delete divisions in the OT passages, the tendency in the NT passages is exactly the opposite: all of the translations add more sentence divisions. The majority of the translations expand the original eighteen sentences into twenty-three (KJV, ASV, RSV, NASB, NEB, and NJB). The most radical are TEV (32) and MSG (39). HCSB (25) and NIV (27) fall into a middle ground between these two groupings. The tendency in all of the translations is to divide the longer Greek sentences into shorter units. TEV and MSG, which usually tend to be more radical in their translations, are the only ones which contain a significantly higher number of sentence divisions.

The overall sum of sentences divides the translations into three general groups: those that follow the sentence divisions closely (KJV, ASV, NASB, NEB, and NJB), those that follow them loosely (HCSB and NIV), and those that are much freer in adding sentence divisions (TEV and MSG). It is not surprising then that these last two translation also have the highest scores in the deletion of connective words. Since they often divide longer sentences into shorter units, the conjunctions and adverbs which express the logical relationship between phrases or clauses often disappear. Perhaps more surprising is the fact that NEB and NJB, which generally follow the sentence division more closely, score so close to TEV and MSG in the deletion of connective words.

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<i>Translation</i>	<i>Total Words (1170)</i>	<i>OT Words (673)</i>	<i>NT Words (497)</i>
ASV	1537 (131.4%)	937 (139.2%)	600 (120.7%)
NASB	1492 (127.5%)	911 (135.4%)	581 (116.9%)
KJV	1567 (133.9%)	957 (139.2%)	610 (122.7%)
RSV	1481 (126.6%)	939 (139.5%)	542 (109.1%)
HCSB	1437 (122.8%)	875 (130.0%)	562 (113.1%)
NIV	1429 (122.1%)	883 (131.2%)	546 (109.9%)
NJB	1524 (130.3%)	938 (139.4%)	586 (117.9%)
NEB	1480 (126.5%)	897 (133.3%)	583 (117.3%)
TEV	1478 (126.3%)	861 (127.9%)	617 (124.1%)
MSG	1535 (131.2%)	810 (120.4%)	725 (145.9%)

Another interesting area of comparison involves the number of words in the translations. Once again it is interesting to separate the OT data from the NT because of the difference between Hebrew and Greek. In general, English morphology is more nearly similar to that of the Greek. Thus the length of many of the translations of the NT passages tend to be closer in length than those of the OT. Hebrew morphology, however, is very different from English. Even though in this study, I have divided prefixed and suffixed morphemes from the base word and treated them as separate words for the purpose of the analysis, the figures still show a greater difference. This may be related in part to the fact that Hebrew verbs are very compact, and it often takes multiple words to catch the sense of the different verbal themes such as *niphal* or *hiphil* verbs. It could also be related to the fact that the system of relating nouns to each other though a construct-absolute chain is also very telegraphic from the standpoint of English. Finally, Hebrew also makes very free use of elliptical verbs.

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The OT passages in the translations always contain more words than the original. The majority fall between 130% and 139%. Only TEV and MSG are noticeably shorter than the rest: 127.9% and 120.4% respectively. In these passages the traditional translations on average show a clear tendency to be longer than the modern translations. This fact is due in part to the higher frequency of deletions in modern translations (18% vs. 7%).

In the NT, the majority translations are once again longer than the original, but there is not nearly so great a difference. All of the translations produce lower percentages in the NT passages than in the OT, with the exception of MSG. In this case, the extremely free translation of Romans 5 produces a slight skewing of the results. Overall, the shortest translations are those in the middle of the overall numerical spectrum (NIV and HCSB). The rest end up being very similar in overall word count, although TEV and MSG are obviously very different from the rest, for their translations of the OT passages were much shorter than the rest and their translations of the NT passages were much longer than the rest.

The data show, as has been alluded to before, that there has been a measurable shift in the translations of the English Bible in regard to the treatment of the form of the original. This fact seems evident, in that most of the literature talks about different trends in translation, but this study reduces this difference down to objective data. By measuring the amount of shift from the form of the original, it becomes clear that the modern translations of the Bible allow for a much greater formal shift than the traditional translations.

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The terms which are commonly used in the literature are rather confusing at times. The use of the term *formal equivalence* seems to imply that such translations do follow the form of the original in nearly every possible detail. The data show, however, that this is simply not true. If this truly were what was meant by the term, these translations should have scored much lower in this study. The fact that the most literal of these translations, ASV, scores a fifty-one shows that even the most literal of the mainstream translations involves multiple modifications of the form of the original. The term *formal equivalence*, therefore, must obviously refer to a very general tendency to try to follow the original form, but only where this is possible within the boundary of relatively natural English usage. The fact that the term was originally coined, not by those who have made these translations, but rather by the literature of *dynamic* or *functional equivalence* helps shed light on its meaning as well. This term is obviously designed to highlight the contrast between a traditional type of translation and a new paradigm. Whereas *dynamic* or *functional equivalence* is more ready to domesticate the form of the original to bring out a functionally more relevant meaning of the text for the readers, *formal equivalence* would prefer to express the original message in as similar a way as possible. And yet, all honest translators admit that they must add, delete, and change the form of the original in order to communicate effectively.

The term *functional equivalence* can also be problematic. The fact is that almost all of the mainstream translations studied here aim at a functional equivalence; only traditionally, this was not seen to be in conflict with maintaining many elements of the form. The difference is probably better captured in the original term, *dynamic*

*equivalence*. This term suggests that true equivalence is not achieved by maintaining the form but rather often requires that the translator change it. The freedom to change the form of the communication in ways that traditionally were not accepted is what has led to significantly different translations of the Bible. Historically many treated these translations as paraphrases, or simply an interesting take on the text for specific groups, but not as a serious translation of the original for general use. And yet, through the specific methodology of *functional equivalence*, this type of translation has become extremely popular.

### 4.3 Recapitulation of Primary Conclusions

<b>Additions 192%</b> (5.34% vs. 10.25%)	<b>Deletions 262%</b> (6.94% vs. 18.16%)	<b>Changes 153%</b> (15.21% vs. 23.24%)	<b>Order 106%</b> (16.67% vs. 17.70%)
Semantic 1906% (0.03% vs. 0.61%)	Repetitions 1144% (0.17% vs. 1.91%)	Semantic 1424% (0.11% vs. 1.50%)	Multiple 140% (3.58% vs. 5.01%)
Connective 408% (0.94% vs. 3.84%)	Semantic 1022% (0.23% vs. 2.39%)	Formulaic 394% (0.28% vs. 1.12%)	Single 97% (12.88% vs. 12.49%)
Implicit 293% (0.30% vs. 0.88%)	Formulaic 545% (0.40% vs. 2.16%)	Descriptive 280% (0.92% vs. 2.58%)	
Target Gram. 113% (1.41% vs. 1.60%)	Connective 429% (1.03% vs. 4.42%)	Specification 268% (1.40% vs. 3.75%)	
Ellipsis 99% (2.14% vs. 2.12%)	Explicit 409% (0.28% vs. 1.16%)	Categories 127% (5.00% vs. 6.34%)	

*Recapitulation*

<b><i>Additions 192%</i></b> <b><i>(5.34% vs.</i></b> <b><i>10.25%)</i></b>	<b><i>Deletions 262%</i></b> <b><i>(6.94% vs.</i></b> <b><i>18.16%)</i></b>	<b><i>Changes 153%</i></b> <b><i>(15.21% vs.</i></b> <b><i>23.24%)</i></b>	<b><i>Order 106%</i></b> <b><i>(16.67% vs.</i></b> <b><i>17.70%)</i></b>
	Grammar 138% (3.64% vs. 5.01%)	Word class 109% (7.73% vs. 8.42%)	
	Categories 100% (1.17% vs. 1.17%)		

The data reveal that there are six common practices in Bible translation. These six types of formal shifts appear in all of the translations. They frequently appear slightly more often in modern than in traditional translations, but the amount of difference is not significant enough to warrant their being considered as true distinctive patterns. They appear here in order from the greatest frequency to the least.

Changes in word class (traditional: 7.73% vs. modern: 8.42%): It turns out that all of the translations in this study include rather frequent changes in word classes. Often times these involve what may be considered rather minor changes, such as substituting a possessive adjective in English for a definite article in the original. Here a real change has taken place, although both words, in a sense, belong to the same larger category, which English grammar would call determiners. Other times, this change involves a higher level. For example, especially in the modern translations, it is very common to replace nouns with verbs. But on the whole, this general type of change does not constitute a significant difference between modern and traditional translations.

## *Recapitulation*

Changes in grammatical categories (traditional: 4.88% vs. modern: 6.20%): This type of shift involves minor changes within the same word class. The most common of these is probably the change from singular to plural in both nouns and verbs, or changes in verb tenses, for example from present to past tense. These types of subtle changes happen in both modern and traditional translations. Although the data show that they happen slightly more often in modern translations, once again the amount of difference is not sufficient to consider this as a significant difference between traditional and modern translation.

Deletions due to grammatical restructuring (traditional: 3.64% vs. modern: 4.93%): There are certain words which, although they could be translated, are often left untranslated because the target grammar does not usually use the word in that specific position or because of previous changes in the structure of the sentence which make that word unnatural or even ungrammatical. Here, once again, the modern translations are more likely to have examples of this type of deletion, but they also occur frequently in the traditional translations. Since all of the translations contain examples of changes in word class (cf. above), it is natural that all of the translations will also contain deletions of words due to grammatical restructuring.

Addition in elliptical structures (traditional: 2.14% vs. modern: 2.38%): Even more closely related between traditional and modern translations are the number of additions in elliptical structures. The most common type of elliptical structures, especially in Hebrew, involve stative verbs. Here it is common for all of the translations to add a form of the verb *be* in English, although it is not uncommon for

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the modern translations to add a more specific verb. Other times, however, the modern translations are a little freer to fill in other elliptical structures such as comparisons or conditions. The tendency of the traditional translations here is generally to leave elliptical structures as they are in the original if English can naturally employ ellipsis in that specific context. But once again, as stated above, this distinction does not appear with sufficient frequency to warrant identifying this as a distinguishing characteristic.

Deletions due to lack of grammatical categories (traditional: 1.17% vs. modern: 1.17%): The deletions due to the fact that the target grammar has no specific word to translate the word in the original are, as might be expected, exactly equal between the two groupings. Since English has no word for the sign of the definite direct object Hebrew for some of the modal particles of Greek, then one can expect all of the translations to follow the same practice: they all delete the term.

Additions required by target grammar (traditional: 0.31% vs. modern: 0.87%): Finally, the additions required by the target grammar, a formal shift which does not occur with great frequency, appear in all translations and, once again, do not constitute a significant difference between modern and traditional translations. Since all of the mainstream translations aim at sounding somewhat natural, all of them add words to produce this natural flow. These are the types of words which in the traditional translations are frequently placed in italics to show where terms have been added. Some of the traditional translations add more than others, but they all mark the additions in the above mentioned manner. None of the modern translations, however,

mark these additions, which is significant for it speaks of the underlying rational behind the concepts of trust in each group.

The data also reveal five major distinguishing characteristics of modern translation. In order for a specific type of addition, deletion, or change to be considered a characteristic of modern translation, I have tried to draw a decisive and clear border: it must occur more often than two percent in the translation as a whole, and in order for it to be considered a distinguishing characteristic, it must occur more than double the number of times it occurs in traditional translations. The categories below appear in the order of their frequency.

Deletion of connective words (modern: 4.42%, 429% more than traditional): One of the major characteristics of modern translations is the deletion of connective words. These connective words include not only conjunctions but also adverbs and even short adverbial phrases which establish relationships between clauses. The general practice of breaking up longer sentences in the modern translations (cf. above) often provokes this type of deletion. The two independent sentences often make the specific relationship between the two thoughts implicit, rather than explicit. While there are examples of this type of deletion in the traditional translations, it is obvious that they do not reach the same degree of frequency as in modern translations. Here is the first true characteristic of modern translations.

Change in the degree of specificity (modern: 3.74%, 268% more than traditional): The second characteristic involves frequent changes in the degree of specificity. Often the modern translations will use more specific words where the

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original uses generic ones. These changes are usually based on English style rather than the specific implications of the word which was used in the original. These changes frequently involve a choice between legitimate glosses, or the substitution of an antecedent for a pronoun. Other times, the translations use a much more generic term than the one used in the original. The majority of these cases involve gender neutral concerns, such as the substitution of *human beings* for *men* or *anyone* for *him*.

Addition of implicit information (modern: 3.37%, 410% more than traditional): The addition of explicit information in the translation which was merely implicit in the original happens frequently enough to consider it to be another general characteristic of modern translations. This information tends to be present implicitly in the traditional translations, but the modern translations tend to amplify it and make it explicit. This is perhaps one of the contributions of the theoretical work of Nida and those who have built upon his work. There has been an increased awareness in translation of the importance of implicit information in the communication process. Therefore, all of the current translations, even HCSB which reacts against *dynamic equivalence*, are very aware of this type of information and how to communicate it most effectively in a translation.

Descriptive substitution (modern: 2.56%, 284% more than traditional): Another common characteristic of modern translation involves descriptive substitutes. These are generally a free explanation or expansion of the original term, since frequently there is no one simple English term capable of communicating all of the elements of meaning in the original term. Descriptive substitutes are especially common when

dealing with very important theological concepts or culturally specific terms. These expanded translations do occasionally occur in traditional translations, but not nearly as often as they do in modern translations.

Deletion of formulaic expressions (modern: 2.04%, 516% more than traditional): The final distinctive characteristic of modern translations is the deletion of formulaic expressions. These are specific ways of expressing thoughts that do not naturally belong to English. Since these can often be expressed in English, albeit slightly unnatural, the traditional translations frequently tend to translate them directly. Thus, through the influence of the English Bible, many of these forms of expression have passed into English as a sort of specialized language that sounds “Biblical:” *he answered and said*, or *the sun has risen on him*, or *he who has ears to hear*, to name a few. The modern translations generally support the position that the meaning in a broad sense is not affected by this deletion. In fact, they argue that the effectiveness of the communication is improved by the elimination of extraneous material that detracts from the communication (Nida 1964: 226).

Finally, the data suggest that there are seven other distinguishing types shifts between modern and traditional translations. These specific formal shifts occur in modern translations significantly more frequently than in traditional translations, but not frequently enough in each specific translation to be considered a general characteristic of modern translation (less than two percent).

Semantic addition (modern: 0.59%, 1851% more than traditional): Semantic additions occur very infrequently in modern translations, but significantly more often

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than in traditional translations, where they hardly occur at all. These are cases where the translation communicates new material which did not exist in the original, neither explicitly nor implicitly. This type of addition is generally limited to TEV and MSG.

Semantic change (modern: 1.52%, 1453% more than traditional): Semantic changes in the meaning are also very infrequent, but they are much more common in the modern translations than in traditional. It is natural that the translations should contain these types of changes, for it is very difficult to make multiple changes in word classes (cf. above) without causing a true semantic change from time to time. This happens specifically with the more radical types of substitution which converts nouns into verbs, for example.

Deletion of repetitive material (modern: 1.62%, 1049% more than traditional): The deletion of repetitive material is rooted in the rules of modern English syntax. The Biblical languages obviously functioned under completely different canons from modern English. Therefore, it is not surprising that what seems rather repetitive to the modern reader was acceptable syntax for the Biblical authors. The traditional translations have a tendency to maintain these very repetitive structures. The modern translations generally follow English syntax more closely and frequently eliminate them or smooth them out.

Deletion of semantic ideas (modern: 2.39%, 1022% more than traditional): The elimination of semantic ideas, not just changing their status from explicit to implicit, is also weighted significantly in the direction of the modern translations. The results, however, seem to be skewed by the overabundance of examples in two translations:

TEV (2.89%) and MSG (7.44%). This higher frequency seems to be due to the more radical restructuring which is a characteristic of both of these translations.

Deletion because of change in explicit status (modern: 1.90%, 591% more than traditional): These deletions happen when a word which was explicit in the original is left implicit in the translation. In general, they tend to occur in modern translations, because frequently traditional translations attempt to leave explicit in the translation what was explicit in the original.

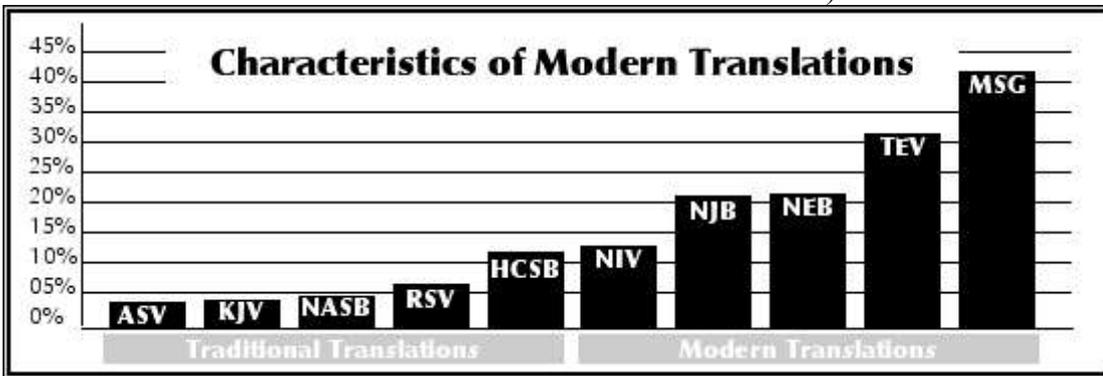
Change in formulaic expressions (modern: 1.11%, 388% more than traditional): These changes involve the substitution of common English words or structures in the place of the formulaic expressions in the original. This category includes examples of idiomatic expressions and literary devices. The tendency in traditional translations is generally to maintain idioms and figures of speech wherever possible. But the tendency in the modern translations is generally to change them for more familiar figures of speech or idiomatic expressions, or, as seen above, to delete them all together (cf. below).

Addition of connective words (modern: .087%, 279% more than traditional): The last category involves the addition of connective words. Strangely enough, even though the modern translations often delete connective words (cf. above), they also add them at times, although not with the same frequency as they delete them. This seemingly contradictory practice is also related to the general tendency to divide sentences. As was stated above, the relationship between the two sentences is often left implicit. Other times, however, the original has rather short sentences which are

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joined with only an implicit connection. In these cases, the modern translations sometimes explicate the connection with the addition of connective words.

No translation is monolithic. Within the categories of traditional and modern translations, the data show that there is a range of translations, although more tightly grouped in the first than in the second. The characteristics described above provide a criterion for describing more specifically the nature of each translation specifically. By analyzing the number of occurrences of examples from each of the characteristic categories, each translation can be more clearly defined by the percentage of characteristic modern formal shifts which are present in it. (It is hard to do the opposite, since modern translations tend to do everything that traditional translations do, and more; what distinguishes is not what the traditional translations do, but what the modern translations have done that the traditional did not do).



ASV (1901), 2.71%, surprises no one as the translation with the fewest of the modern formal shifts, for it is the translation which, according to this analysis, follows the structure of the original most closely. If there is anything surprising about this number, it is simply that ASV contains any of those characteristics at all. And yet, it would seem that what distinguishes the modern translations from the traditional is not so much what they do with the text, but rather how frequently they do it. The biggest

category of modern tendencies is the addition of explicit material which the original contained only implicitly (0.81%). And yet, this type of shift appears so infrequently in this version that it can hardly be considered significant.

KJV (1611; 1769), 4.31%, is just behind ASV. In the overall summary of the numerical data, NASB came before KJV in overall adherence to the form of the original. And yet these numbers reveal that NASB contains slightly more modern tendencies in translation than does the older KJV. This fact is not surprising in the least. It is only natural that NASB would have a tendency to incorporate more of these types of formal shifts which have become very common in Bible translation in the last half of the the twentieth century. The most frequent types of distinguishing formal shifts in KJV are the addition of explicit material which was merely implicit in the original (1.09%) and the use of descriptive substitutes (1.03%).

4.3. NASB (1960; 1995), 4.90%, as stated above, falls just behind KJV in the number of formal shifts which are characteristic of modern translations. NASB is generally considered to be a very literal translation, but the most common type of modern formal shift is that of changes in the degree of specification (1.43%).

RSV (1952), 6.31%, contains slightly more of the modern tendencies than any of the previous translations. The most common categories involve changes in the degree of specification (1.47%) and the deletion of connective words (1.45%). While neither of these categories contains as many examples as any of the modern translations, RSV is really a sort of forerunner of the modern translations.

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4.5. HCSB (2003), 12.40%, the most current of all the traditional translations included in the corpus, and in many ways a conservative hybrid between the modern and the traditional translations, contains by far the most modern tendencies of all of the other translations in its grouping. The most common types of formal shifts are the deletion of connective words (2.67%) and the changes in the degree of specification (2.61%). And yet, once again, both of these numbers are still below the lowest of the modern translations.

NIV (1973; 1984), 14.63%, the most conservative of the modern translations, contains only slightly more of the modern tendencies than HCSB. By far the most common tendency in NIV is the deletion of connective words (3.31%).

NJB (1985), 20.48%, makes a substantial jump beyond NIV. The major types of modern formal shifts in this version include the deletion of connective words (4.13%), the addition of explicit material which was implicit in the original (3.46%), and changes in the degree of specification (3.39%). All of these categories are significantly above any of the previous translations.

NEB (1970), 21.77%, which scores significantly higher than NJB in the overall numerical summary, comes just behind it in the frequency of modern formal shifts. The three most significant categories are virtually identical to those of NJB: the deletion of connective words (4.05%), the addition of explicit material (3.47%), and the changes in degree of specification (3.23%). The biggest category of difference comes in the deletion of formulaic expressions (2.12%), which is almost double that of NJB.

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TEV (1966; 1976), 32.34%, is quite a bit higher than the previous two translations in occurrences of these modern formal shifts. The largest categories are the addition of explicit material which was implicit in the original (5.63%) and changes in the degree of specification (5.01%). TEV, however, is the first translation to score above three percent in all of the tendencies of modern translation.

MSG (2002-03), 42.30%, the translation which takes the most liberties in representing the form of the original, is not surprisingly the translation with the most examples of modern tendencies. The most significant category involves the deletion of connective words (6.29%). MSG is also significant in the high number of examples of semantic addition (2.28%), deletion (7.44%), and change (3.28%). These numbers perhaps slightly skew the overall averages and make these three categories appear to be more common in modern translations in general than they really are. The very free nature of this translation most likely makes these types of readings more common in this translation than in any of the others.

## ***Chapter 5: Conclusions***

1. The data in this study backs up the subjective sensation that there is truly an objective paradigm shift in modern Bible translation. Many times this difference is simply attributed to the changes in the English language, as if to say that the only difference lies in the use of modern as opposed to archaic vocabulary. The measurement of the amount of formal shift in translations gives a specific criterion by which translations can be compared and analyzed.

2. The major areas of change between modern and traditional translations are seen specifically in the following five types of formal shifts, listed here in decreasing order of frequency: 1. the deletion of connective words, 2. the change in the degree of specificity of terms, 3. the addition of implicit information, 4. the use of descriptive substitutes, and 5. the deletion of formulaic expressions. All of these types of formal shifts occur more frequently than two percent in the passages studied, and all occur more than twice as often in the modern as in the traditional translations.

3. The other types of formal shifts which distinguish modern from traditional translations do not occur as frequently as the five mentioned above, but they are, none the less, significant in that they occur much more frequently in modern than in

traditional translations. There are a total of seven distinguishing types of formal shift once again listed in decreasing order of frequency: 1. semantic additions, 2. semantic changes, 3. deletions of repetitive material, 4. semantic deletions, 5. deletions because of change in status from explicit to implicit, 6. changes in formulaic expressions, and 7. additions of connective words.

While this study is designed to be descriptive, its main value, I believe, does not lie simply in its description of translational tendencies and its identification of specific translations under those labels. Rather, I would propose that its true worth lies in its identification of specific practices which are open to translators to help them find better ways to express the message that they seek to translate. But certainly not all of the subcategories of formal shifts reviewed in these pages will be equally acceptable to different audiences. Here, as was stated in the beginning, the translator is simply left with his decisions. But the more the translator is aware of his options, the better he will be able to make his choices effectively to create a translation that obtains the optimal relevance for his audience.

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## ***Appendices***

### ***Appendix A:***

Appendix A consists of a list of English translations of the Old and New Testaments made from the original languages since the King James Version (1611). An asterisk (\*) indicates that the version is a revision of KJV. Titles in bold letters are the versions included in this study. This appendix is important in establishing the representativity of the selection of corpus for this study.

### ***Appendix B:***

Appendix B shows several charts of Bible translations from publishers or private sources. These charts are designed to establish some basis of comparison, even though there is no objective discussion of criteria used to create the charts. They demonstrate, however, the fact that there is a subjective feeling for differences between the translations, even though not all of the charts agree amongst themselves about the exact order.

## *Appendices*

### ***Appendix C:***

Appendix C contains the complete translations of all ten passages which appear in this study in all ten of the translations. A reader can obtain a general feeling for the overall layout and length of each translation by looking at the example passages.

### ***Appendix D:***

Appendix D provides all of the raw data from the study which is behind all of the conclusions in this dissertation. Each verse appears first with the ten different translations, followed by a page of analysis which breaks down the different categories giving the specific word number where each subcategory appears. At the end of each passage, a final analysis brings all of the data together. At the end of ten passages, there are several different summaries of the data from all ten passages together.

## **Appendix A:**

### *Seventeenth Century Versions:*

#### **1. King James Version 1611**

### *Nineteenth Century Versions:*

2. Young's Literal Translation 1863
3. Holy Bible, Revised Version\* 1885

### *Twentieth Century Versions:*

- 4. The American Standard Version\* 1901**
5. A New Translation of the Bible (Moffatt) 1926
6. The Bible: An American Translation (Smith-Goodspeed) 1931
7. The Basic Bible 1949

### *1950's:*

- 8. Holy Bible, The Revised Standard Version\* 1952**
9. The Holy Bible, The Berkeley Version in Modern English 1959

### *1960's:*

10. The New World Translation 1961
11. The Jerusalem Bible 1966

### *1970's:*

- 12. The New English Bible 1970**
13. The New American Bible 1970
- 14. The New American Standard Bible\* 1971**
15. The Holy Bible in the Language of Today, An American Translation (Beck) 1976
- 16. The New International Version 1978**
- 17. Today's English Version (The Good News Bible) 1976**

### *1980's:*

18. The New King James Version\* 1982
- 19. The New Jerusalem Bible 1985**
20. The New Century Version 1987
21. The Complete Jewish Bible 1989
22. The Revised English Bible 1989

### *1990's:*

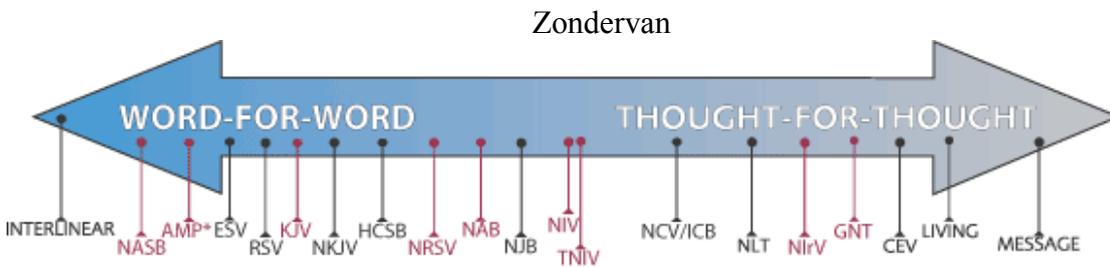
23. The New Revised Standard Version\* 1990
24. The Contemporary English Version 1995
25. God's Word to the Nations 1995
26. The New Living Translation 1996
27. The New International Version Inclusive Language Edition 1996
28. The New International Reader's Version 1996

### *Twenty-first century versions:*

29. The Holy Bible, The Net Bible 2001
30. The Holy Bible, English Standard Version\* 2001
- 31. The Message 2002**
- 32. The Holman Christian Standard Bible 2004**

Appendices

**Appendix B:**



<http://www.zondervanbibles.com/translations.htm>



<http://www.ibs.org/bibles/translations/index.php>

Note: placement of RSV, NJB,

Mark D. Roberts



<http://www.markdroberts.com/#feb1805>

**Appendix C:**

**Genesis 2:4-7**

אֱלֹהִים תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וּשְׁמַיִם:  
 וְכָל־שִׁיחַ הַשָּׂדֶה טָרָם יִהְיֶה בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טָרָם יִצְמַח כִּי לֹא הִמְטִיר  
 יְהוָה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אִין־לְעַבֵּד אֶת־הָאֲדָמָה:  
 וְאֵד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי־הָאֲדָמָה:  
 וַיִּיצַר יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי  
 הָאָדָם לְנֶפֶשׁ חַיָּה:

**King James Version (1611; 1769)**

- 4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,
  - 5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.
  - 6 But there<sup>1</sup> went up a mist from the earth, and watered the whole face of the ground.
  - 7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.
- <sup>1</sup> a mist which went up from, etc.

**American Standard Version (1901)**

- 4 These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven.
- 5 And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth: and there was not a man to till the ground;
- 6 but there went up a mist from the earth, and watered the whole face of the ground.
- 7 And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

**Revised Standard Version (1952)**

- 4 These are the generations of the heavens and the earth when they were created. In the day that the LORD God made the earth and the heavens,

## Appendices

- 5 when no plant of the field was yet in the earth and no herb of the field had yet sprung up--for the LORD God had not caused it to rain upon the earth, and there was no man to till the ground;
- 6 but a mist went up from the earth and watered the whole face of the ground--
- 7 then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

### **New American Standard Bible (1960; 1995)**

- 4 This<sup>38</sup> is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven.
- 5 Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the LORD God had not sent rain upon the earth, and there was no man to cultivate<sup>39</sup> the ground.
- 6 But a mist used to rise<sup>40</sup> from the earth and water the whole surface<sup>41</sup> of the ground.
- 7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.<sup>42</sup>

38: Lit *These are the generations*

39: Lit *work, serve*

40: Or *flow*

41: Lit *face of*

42: Lit *soul*

### **Holman Christian Standard Version (2003)**

- 4 These are the records of the heavens and the earth, concerning their creation at the time<sup>8</sup> that the Lord God made the earth and the heavens.
- 5 No shrub of the field had yet *grown* on the land,<sup>9</sup> and no plant of the field had yet sprouted, for the Lord God had not made it rain on the land, and there was no man to work the ground.
- 6 But water would come out of the ground and water the entire surface of the land.
- 7 Then the Lord God formed the man out of the dust from the ground and breathed the breath of life into his nostrils, and the man became a living being.

8 Lit *creation on the day*

9 Or *earth*

### **Today's English Version (1966; 1976)**

- 4 And that is how the universe was created.

When the Lord God made the universe, 5 there were no plants on the earth and no seeds had sprouted, because he had not sent any rain, and there was no one to cultivate the land; 6 but water would come up from beneath the surface and water the ground. 7 Then the Lord God took some soil from the ground and formed a man out of it; he breathed life-giving breath into his nostrils and the man began to live.

### **New English Bible (1970)**

4 This is the story of the making of heaven and earth when they were created.

5 When the LORD God made earth and heaven, there was neither shrub nor plant growing wild upon the earth, because the LORD God had sent no rain on the  
6 earth; nor was there any man to till the ground. A flood<sup>1</sup> used to rise out of the  
7 earth and water all the surface of the ground. Then the LORD God formed a man<sup>2</sup> from the dust of the ground<sup>3</sup> and breathed into his nostrils the breath of life. Thus the man became a living creature.

### **New International Version (1973; 1984)**

4 This is the account of the heavens and the earth when they were created.

When the LORD God made the earth and the heavens- 5 and no shrub of the field had yet appeared on the earth<sup>2</sup> and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth<sup>3</sup> and there was no man to work the ground, 6 but streams<sup>4</sup> came up from the earth and watered the whole surface of the ground- 7 the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

2 Or land

3 Or land

4 Or mist

### **New Jerusalem Bible (1985)**

4 Such was the story of heaven and earth as they were created.

At the time when Yahweh God made earth and heaven  
5 there was as yet no wild bush on the earth nor had any wild plant yet sprung up, for Yahweh God had not sent rain on the earth, nor was there any man to till the soil.  
6 Instead, water flowed out of the ground and watered all the surface of the soil.  
7 Yahweh God shaped man from the soil of the ground and blew the breath of life into his nostrils, and man became a living being.

### **The Message (2002-2003)**

4 This is the story of how it all started, of Heaven and Earth when they were created. At the time God made Earth and Heaven, 5 before any grasses or shrubs had sprouted from the ground - God hadn't yet sent rain on Earth, nor was there anyone around to work the ground 6 (the whole Earth was watered by underground springs) - 7 God formed Man out of dirt from the ground and blew into his nostrils the breath of life. The Man came alive - a living soul!

**Acts 14:1-7**

- 1 ἐγένετο δὲ ἐν ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν ἰουδαίων καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι ἰουδαίων τε καὶ ἐλλήνων πολὺ πλῆθος.
- 2 οἱ δὲ ἀπειθήσαντες ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν.
- 3 ἰκανὸν μὲν οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι [ἐπὶ] τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν.
- 4 ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς ἰουδαίοις οἱ δὲ σὺν τοῖς ἀποστόλοις.
- 5 ὡς δὲ ἐγένετο ὀρμὴ τῶν ἐθνῶν τε καὶ ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς,
- 6 συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς λυκαονίας λύστραν καὶ δέρβην καὶ τὴν περίχωρον,
- 7 κάκεῖ εὐαγγελιζόμενοι ἦσαν.

**King James Version (1611; 1769)**

- 1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.
- 2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.
- 3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.
- 4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.
- 5 And when there was an assault made both of the Gentiles, and also of the Jews with their ruler, to use *them* despitefully, and to stone them,
- 6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:
- 7 And there they preached the gospel.

**American Standard Version (1901)**

- 1 And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude both of Jews and of Greeks believed.
- 2 But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren.
- 3 Long time therefore they tarried *there* speaking boldly in the Lord, who bare witness unto the word of his grace, granting signs and wonders to be done by their hands.
- 4 But the multitude of the city was divided; and part held with the Jews, and part with the apostles.

- 5 And when there was made an onset both of the Gentiles and of the Jews with their rulers, to treat them shamefully and to stone them,
- 6 they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about:
- 7 and there they preached the gospel.

### **Revised Standard Version (1952)**

- 1 Now at Ico'nium they entered together into the Jewish synagogue, and so spoke that a great company believed, both of Jews and of Greeks.
- 2 But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brethren.
- 3 So they remained for a long time, speaking boldly for the Lord, who bore witness to the word of his grace, granting signs and wonders to be done by their hands.
- 4 But the people of the city were divided; some sided with the Jews, and some with the apostles.
- 5 When an attempt was made by both Gentiles and Jews, with their rulers, to molest them and to stone them,
- 6 they learned of it and fled to Lystra and Derbe, cities of Lycao'nia, and to the surrounding country;
- 7 and there they preached the gospel.

### **New American Standard Bible (1960; 1995)**

- 1 In Iconium they entered the synagogue of the Jews together, and spoke in such a manner that a large number of people believed, both of Jews and of Greeks.
- 2 But the Jews who disbelieved<sup>335</sup> stirred up the minds<sup>336</sup> of the Gentiles and embittered them against the brethren.
- 3 Therefore they spent a long time there speaking boldly with reliance upon the Lord, who was testifying to the word of His grace, granting that signs<sup>337</sup> and wonders be done by their hands.
- 4 But the people<sup>338</sup> of the city were divided; and some sided<sup>339</sup> with the Jews, and some with the apostles.
- 5 And when an attempt was made by both the Gentiles and the Jews with their rulers, to mistreat and to stone them,
- 6 they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region;
- 7 and there they continued to preach the gospel.

335: Or {disobeyed}

336: Lit {souls}

337: Or {attesting miracles}

338: Lit {multitude}

339: Lit {were}

### **Holman Christian Standard Version (2003)**

- 1 The same thing happened in Iconium; they entered the Jewish synagogue and spoke in such a way that a great number of both Jews and Greeks believed.

## *Appendices*

- 2 But the Jews who refused to believe stirred up and poisoned the minds<sup>1</sup> of the Gentiles against the brothers.
  - 3 So they stayed there for some time and spoke boldly, in reliance on the Lord, who testified to the message of His grace by granting that signs and wonders be performed through them.
  - 4 But the people of the city were divided, some siding with the Jews and some with the apostles.
  - 5 When an attempt was made by both the Gentiles and Jews, with their rulers, to assault and stone them,
  - 6 they found out about it and fled to the Lycaonian towns called Lystra and Derbe, and to the surrounding countryside.
  - 7 And there they kept evangelizing.
- <sup>1</sup> Lit *and harmed the souls*

### **Today's English Version (1966; 1976)**

1 The same thing happened in Iconium: Paul and Barnabas went to the synagogue and spoke in such a way that a great number of Jews and Gentiles became believers. 2 But the Jews who would not believe stirred up the Gentiles and turned them against the believers. 3 The apostles stayed there for a long time, speaking boldly about the Lord, who proved that their message about his grace was true by giving them the power to perform miracles and wonders. 4 The people of the city were divided: some were for the Jews, others for the apostles. 5 Then some Gentiles and Jews, together with their leaders, decided to mistreat the apostles and stone them. 6 When the apostles learned about it, they fled to the cities of Lystra and Derbe in Lycaonia and to the surrounding territory. 7 There they preached the Good News.

### **New English Bible (1970)**

1 At Iconium similarly they went<sup>1</sup> into the Jewish synagogue and spoke to such purpose that a large body both of Jews and Gentiles became believers. But the unconverted Jews stirred up the Gentiles and poisoned their minds against the Christians. For some time Paul and Barnabas stayed on and spoke boldly and openly in reliance on the Lord; and he confirmed the message of his grace by causing signs and miracles to be worked at their hands. The mass of the 5-7townspeople were divided, some siding with the Jews, others with the apostles. But when a move was made by Gentiles and Jews together, and the connivance of the city authorities, to maltreat them and stone them, they got wind of it and made their escape to the Lycaonian cities of Lystra and Derbe and the surrounding country, where they continued to spread the good news.

<sup>1</sup> Or *At Iconium they went together*

### **New International Version (1973; 1984)**

1 At Iconium Paul and Barnabas went as usual into the Jewish synagogue. There they spoke so effectively that a great number of Jews and Gentiles believed. 2 But

the Jews who refused to believe stirred up the Gentiles and poisoned their minds against the brothers. 3 So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who confirmed the message of his grace by enabling them to do miraculous signs and wonders. 4 The people of the city were divided; some sided with the Jews, others with the apostles. 5 There was a plot afoot among the Gentiles and Jews, together with their leaders, to mistreat them and stone them. 6 But they found out about it and fled to the Lycaonian cities of Lystra and Derbe and to the surrounding country, 7 where they continued to preach the good news.

### **New Jerusalem Bible (1985)**

1 It happened that at Iconium they went to the Jewish synagogue, in the same way, and they spoke so effectively that a great many Jews and Greeks became believers. 2 (However, the Jews who refused to believe stirred up the gentiles against the brothers and set them in opposition.) 3 Accordingly Paul and Barnabas stayed on for some time, preaching fearlessly in the Lord; and he attested all they said about his gift of grace, allowing signs and wonders to be performed by them.

4 The people in the city were divided; some supported the Jews, others the apostles, 5 but eventually with the connivance of the authorities a move was made by gentiles as well as Jews to make attacks on them and to stone them. 6 When they came to hear of this, they went off for safety to Lycaonia where, in the towns of Lystra and Derbe and in the surrounding country, 7 they preached the good news.

### **The Message (2002-2003)**

1 When they got to Iconium they went, as they always did, to the meeting place of the Jews and gave their message. The message convinced both Jews and non-Jews – and not just a few, either. 2 But the unbelieving Jews worked up a whispering campaign against Paul and Barnabas, sowing mistrust and suspicion in the minds of the people in the street. 3 The two apostles were there a long time, speaking freely, openly, and confidently as they presented the clear evidence of God's gifts, God corroborating their work with miracles and wonders. 4 But then there was a split in public opinion, some siding with the Jews, some with the apostles. 5 One day, learning that both the Jews and non-Jews had been organized by their leaders to beat them up, 6 they escaped as best they could to the next towns - Lyconia, Lystra, Derbe, and that neighborhood – 7 but then were right back at it again, getting out the message.

**Exodus 22:1-6 (21:37-22:5 Hebrew)**

כִּי יִגְנֹב־אִישׁ שׁוֹר אֲרֻשָּׁה וְטָבְחוֹ אוֹ מִכְרוֹ תַמְשָׁה בְּבָקָר יִשְׁלַם תַּחַת הַשּׁוֹר  
וְאַרְבַּע־צֹאן תַּחַת הַשֶּׁה:  
אִם־בְּמַחְתָּרֹת יִמָּצָא הַגָּנֵב וְהָכָה וְנָמַת אִין לוֹ דָּמִים:  
אִם־זָרְחָה הַשְּׂמֶשׁ עָלָיו דָּמִים לוֹ שְׁלֵם יִשְׁלַם אִם־אִין לוֹ וְנִמְכַר בְּגִנְבָתוֹ:  
אִם־הִמָּצָא תַמָּצָא בְּיָדוֹ הַגָּנֵב מִשּׁוֹר עַד־חֲמוֹר עַד־שֶׁה חַיִּים שְׁנַיִם יִשְׁלַם:ס  
כִּי יִבְעֶר־אִישׁ שָׂדֵה אֲרֻכָּרִם וְשָׁלַח אֶת־בְּעִירָה וּבְעֵר בְּשָׂדֵה אֲחֵר מִיֵּטֵב שָׂדֵהוּ  
וּמִיֵּטֵב כְּרָמוֹ יִשְׁלַם:ס  
כִּי־תִצָּא אֵשׁ וְנִמְצָאָה קִצִּים וְנֶאֱכַל גְּדִישׁ אוֹ הַקֶּמֶה אוֹ הַשָּׂדֵה שְׁלֵם יִשְׁלַם הַמְּבַעֵר  
אֶת־הַבְּעֵרָה:ס

**King James Version (1611; 1769)**

- 1 If a man shall steal an ox, or a sheep,<sup>66</sup> and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.
- 2 If a thief be found breaking up, and be smitten that he die, *there shall* no blood be shed for him.
- 3 If the sun be risen upon him, *there shall be* blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft.
- 4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.
- 5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.
- 6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

66: or a sheep: or, or a goat

**American Standard Version (1901)**

- 1 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall pay five oxen for an ox, and four sheep for a sheep.
- 2 If the thief be found breaking in, and be smitten so that he dieth, there shall be no bloodguiltiness<sup>1</sup> for him.
- 3 If the sun be risen upon him, there shall be bloodguiltiness for him; he shall make restitution: if he have nothing, then he shall be sold for his theft.
- 4 If the theft be found in his hand alive, whether it be ox, or ass, or sheep, he shall pay double.
- 5 If a man shall cause a field or vineyard to be eaten, and shall let his beast loose, and it feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.
- 6 If fire break out, and catch in thorns, so that the shocks of grain, or the standing grain, or the field are consumed; he that kindled the fire shall surely make restitution.

<sup>1</sup> Heb. *blood*

### **Revised Standard Version (1952)**

- 1 "If a man steals an ox or a sheep, and kills it or sells it, he shall pay five oxen for an ox, and four sheep for a sheep. He shall make restitution; if he has nothing, then he shall be sold for his theft.
- 4 If the stolen beast is found alive in his possession, whether it is an ox or an ass or a sheep, he shall pay double.
- 2 "If a thief is found breaking in, and is struck so that he dies, there shall be no bloodguilt for him;
- 3 but if the sun has risen upon him, there shall be bloodguilt for him.
- 5 "When a man causes a field or vineyard to be grazed over, or lets his beast loose and it feeds in another man's field, he shall make restitution from the best in his own field and in his own vineyard.
- 6 "When fire breaks out and catches in thorns so that the stacked grain or the standing grain or the field is consumed, he that kindled the fire shall make full restitution.

### **New American Standard Bible (1960; 1995)**

- 1 "If a man steals an ox or a sheep and slaughters it or sells it, he shall pay five oxen for the ox and four sheep for the sheep.
- 2 "If the thief is caught<sup>431</sup> while breaking in and is struck so that he dies, there will be no bloodguiltiness on his account.
- 3 "{But} if the sun has risen on him, there will be bloodguiltiness on his account. He shall surely make restitution; if he owns nothing, then he shall be sold for his theft.
- 4 "If what he stole is actually found alive in his possession,<sup>432</sup> whether an ox or a donkey or a sheep, he shall pay double.
- 5 "If a man lets a field or vineyard be grazed *bare* and lets his animal loose so that it grazes in another man's field, he shall make restitution from the best of his own field and the best of his own vineyard.
- 6 "If a fire breaks out and spreads to thorn bushes, so that stacked grain or the standing grain or the field *itself* is consumed, he who started the fire shall surely make restitution.

431: Lit {by arbitration}

432: Lit {welt}

### **Holman Christian Standard Version (2003)**

- 1 "When a man steals an ox or a sheep<sup>2</sup> and butchers it or sells it, he must repay five cattle for the ox or four sheep for the sheep.
- 2 If a thief is caught in the act of breaking in, and he is beaten to death, no one is guilty of bloodshed.
- 3 But if this happens after sunrise,<sup>5</sup> there is guilt of bloodshed. A thief must make full restitution. If he is unable, he is to be sold because of his theft.
- 4 If what was stolen—whether ox, donkey, or sheep—is actually found alive in his possession, he must repay double.
- 5 "When a man lets a field or vineyard be grazed in, and then allows his animals to

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go and graze in someone else's field, he must repay<sup>6</sup> with the best of his own field or vineyard.

- 6 "When a fire gets out of control, spreads to thornbushes, and consumes stacks of cut grain, standing grain, or a field, the one who started the fire must make full restitution for what was burned.

2 The Hb word can refer to sheep or goats

5 Lit *if the sun has risen over him*

6 LXX adds *from his field according to its produce. But if someone lets his animals graze an entire field, he must repay*; DSS, Sam also supports this reading.

### Today's English Version (1966; 1976)

1 "If someone steals a cow or a sheep and kills it or sells it, he must pay five cows for one cow and four sheep for one sheep. 2-4 He must pay for what he stole. If he owns nothing, he shall be sold as a slave to pay for what he has stolen. If the stolen animal, whether a cow, a donkey, or a sheep, is found alive in his possession, he shall pay two for one.

"If a thief is caught breaking into a house at night and is killed, the one who killed him is not guilty of murder. But if it happens during the day, he is guilty of murder.

5 "If someone lets his animals graze in a field or a vineyard and they stray away and eat up the crops<sup>22</sup> growing in someone else's field, he must make good the loss with the crops from his own fields or vineyards. 6 "If someone starts a fire in his own field and it spreads through the weeds to someone else's field and burns up grain that is growing or that has been cut and stacked, the one who started the fire is to pay for the damage.

22: If . . . crops; [or] If someone burns off a field or a vineyard, and lets the fire get out of control and burn up the crops.

### New English Bible (1970)

1 When a man steals an ox or a sheep and slaughters or sells it, he shall repay five beasts for the ox and four sheep for the sheep.

2-4 He shall pay in full; if he has no means, he shall be sold to pay for the theft. But if the animal is found alive in his possession, be it ox, ass, or sheep, he shall repay two.

If a burglar is caught in the act and is fatally injured, it is not murder; but if he breaks in after sunrise and is fatally injured, then it is murder.

5 When a man burns off a field or a vineyard and lets the fire spread so that it burns another man's field,<sup>1</sup> he shall make restitution from his own field according to the yield expected; and if the whole field is laid waste, he shall make restitution from the best part of his own field or vineyard.

6 When a fire starts and spreads to a heap of brushwood, so that sheaves, or standing corn, or a whole field is destroyed, he who started the fire shall make full restitution.

### **New International Version (1973; 1984)**

1 "If a man steals an ox or a sheep and slaughters it or sells it, he must pay back five head of cattle for the ox and four sheep for the sheep. 2 "If a thief is caught breaking in and is struck so that he dies, the defender is not guilty of bloodshed; 3 but if it happens<sup>1</sup> after sunrise, he is guilty of bloodshed.

"A thief must certainly make restitution, but if he has nothing, he must be sold to pay for his theft. 4 "If the stolen animal is found alive in his possession-whether ox or donkey or sheep-he must pay back double. 5 "If a man grazes his livestock in a field or vineyard and lets them stray and they graze in another man's field, he must make restitution from the best of his own field or vineyard. 6 "If a fire breaks out and spreads into thornbushes so that it burns shocks of grain or standing grain or the whole field, the one who started the fire must make restitution.

<sup>1</sup> Or if he strikes him

### **New Jerusalem Bible (1985)**

37 'If anyone steals an ox or a sheep and slaughters or sells it, he will pay back five beasts from the herd for the ox, and four animals from the flock for the sheep.'

1 'If a thief is caught breaking in and is struck a mortal blow, his blood may not be avenged, 2 but if it happens after sunrise, his blood may be avenged. He will make full restitution; if he has not the means, he will be sold to pay for what he has stolen. 3 If the stolen animal is found alive in his possession, be it ox, donkey or animal from the flock, he will pay back double.

4 'If anyone puts his animals out to graze in a field or vineyard and lets them graze in someone else's field, he will make restitution for the part of the field that has been grazed on the basis of its yield. But if he has let the whole field be grazed, he will make restitution in proportion to the best crop of the field or vineyard. 5 'If a fire breaks out, setting light to thorn bushes and burning stack, standing corn or the field as a result, the person who started the fire will make full restitution.

### **The Message (2002-2003)**

1 "If someone steals an ox or a lamb and slaughters or sells it, the thief must pay five cattle in place of the ox and four sheep in place of the lamb. 2 If the thief is caught while breaking in and is hit hard and dies, there is no bloodguilt. 3 But if it happens after daybreak, there is bloodguilt. 4 If caught red-handed with the stolen goods, and the ox or donkey or lamb is still alive, the thief pays double. 5 "If someone grazes livestock in a field or vineyard but lets them loose so they graze in someone else's field, restitution must be made from the best of the owner's field or vineyard. 6 "If fire breaks out and spreads to the brush so that the sheaves of grain or the standing grain or even the whole field is burned up, whoever started the fire must pay for the damages.

### Revelation 9:7-11

- 7 καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσοῦ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων,  
8 καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν,  
9 καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερυγῶν αὐτῶν ὡς φωνὴ ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον.  
10 καὶ ἔχουσιν οὐράς ὁμοίας σκορπίοις καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.  
11 ἔχουσιν ἐπ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου: ὄνομα αὐτοῦ ἑβραϊστὶ ἀβαδδὼν καὶ ἐν τῇ ἐλληνικῇ ὄνομα ἔχει ἀπολλύων.  
12 ἡ οὐαὶ ἡ μία ἀπήλθεν: ἰδοὺ ἔρχεται ἔτι δύο οὐαὶ μετὰ ταῦτα.

### King James Version (1611; 1769)

- 7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.  
8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.  
9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.  
10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.  
11 And they had a king over them, *which* is the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.<sup>9</sup>  
12 One woe is past; and, behold, there come two woes more hereafter.  
9: Apollyon: that is to say, A destroyer

### American Standard Version (1901)

- 7 And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces.  
8 And they had hair as the hair of women, and their teeth were as *teeth* of lions.  
9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war.  
10 And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months.  
11 They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek *tongue* he hath the name Apollyon.  
12 The first Woe is past: behold, there come yet two Woes hereafter.

**Revised Standard Version (1952)**

- 7 In appearance the locusts were like horses arrayed for battle; on their heads were what looked like crowns of gold; their faces were like human faces,  
8 their hair like women's hair, and their teeth like lions' teeth;  
9 they had scales like iron breastplates, and the noise of their wings was like the noise of many chariots with horses rushing into battle.  
10 They have tails like scorpions, and stings, and their power of hurting men for five months lies in their tails.  
11 They have as king over them the angel of the bottomless pit; his name in Hebrew is Abad'don, and in Greek he is called Apol'lyon.  
12 The first woe has passed; behold, two woes are still to come.

**New American Standard Bible (1960; 1995)**

- 7 The appearance<sup>86</sup> of the locusts was like horses prepared for battle; and on their heads appeared to be crowns like gold, and their faces were like the faces of men.  
8 They had hair like the hair of women, and their teeth were like the teeth of lions.  
9 They had breastplates like breastplates of iron; and the sound of their wings was like the sound of chariots, of many horses rushing to battle.  
10 They have tails like scorpions, and stings; and in their tails is their power to hurt men for five months.  
11 They have as king over them, the angel of the abyss; his name in Hebrew is Abaddon,<sup>87</sup> and in the Greek he has the name Apollyon.<sup>88</sup>  
12 The first woe is past; behold, two woes are still coming after these things.

86: Lit {likenesses}

87: I.e. destruction

88: I.e. destroyer

**Holman Christian Standard Version (2003)**

- 7 The appearance of the locusts was like horses equipped for battle. On their heads were something like gold crowns; their faces were like men's faces;  
8 they had hair like women's hair; their teeth were like lions' teeth;  
9 they had chests like iron breastplates; the sound of their wings was like the sound of chariots with many horses rushing into battle;  
10 and they had tails with stingers, like scorpions, so that with their tails they had the power<sup>6</sup> to harm people for five months.  
11 They had as their king<sup>7</sup> the angel of the abyss; his name in Hebrew is Abaddon,<sup>8</sup> and in Greek he has the name Apollyon.<sup>9</sup>  
12 The first woe has passed. There are still two more woes to come after this.

6 Or *authority*

7 Or *as king over them*

8 Or *destruction*

9 Or *destroyer*

**Today's English Version (1966; 1976)**

- 7 The locusts looked like horses ready for battle; on their heads they had what

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seemed to be crowns of gold, and their faces were like human faces. 8 Their hair was like women's hair, their teeth were like lions' teeth. 9 Their chests were covered with what looked like iron breastplates, and the sound made by their wings was like the noise of many horse-drawn chariots rushing into battle. 10 They have tails and stings like those of a scorpion, and it is with their tails that they have the power to hurt people for five months. 11 They have a king ruling over them, who is the angel in charge of the abyss. His name in Hebrew is Abaddon; in Greek the name is Apollyon (meaning "The Destroyer"). 12 The first horror is over; after this there are still two more horrors to come.

### **New English Bible (1970)**

7 In appearance the locusts were like horses equipped for battle. On their heads were  
8 what looked like golden crowns; their faces were like human faces and their hair  
9 like women's hair; they had teeth like lion's teeth, and wore breastplates like iron;  
the sound of their wings was like the noise of horses and chariots rushing to battle;  
10 they had tails like scorpions, with stings in them, and in their tails lay their power  
11 to plague mankind for five months. They had for their king the angel of the abyss,  
whose name, in Hebrew, is Abaddon, and in Greek, Apollyon, or the Destroyer.  
12 The first woe has now passed. But there are still two more to come.

### **New International Version (1973; 1984)**

7 The locusts looked like horses prepared for battle. On their heads they wore something like crowns of gold, and their faces resembled human faces. 8 Their hair was like women's hair, and their teeth were like lions' teeth. 9 They had breastplates like breastplates of iron, and the sound of their wings was like the thundering of many horses and chariots rushing into battle. 10 They had tails and stings like scorpions, and in their tails they had power to torment people for five months. 11 They had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek, Apollyon.<sup>1</sup>

12 The first woe is past; two other woes are yet to come.

<sup>1</sup> Abaddon and Apollyon mean Destroyer.

### **New Jerusalem Bible (1985)**

7 These locusts looked like horses armoured for battle; they had what looked like gold crowns on their heads, and their faces looked human, 8 and their hair was like women's hair, and teeth like lion's teeth. 9 They had body-armour like iron breastplates, and the noise of their wings sounded like the racket of chariots with many horses charging. 10 Their tails were like scorpions' tails, with stings, and with their tails they were able to torture people for five months. 11 As their leader they had their emperor, the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek Apollyon.<sup>1</sup> 12 That was the first of the disasters; there are still two more to come.

**The Message (2002-2003)**

7 The locusts looked like horses ready for war. They had gold crowns, human faces, 8 women's hair, the teeth of lions, 9 and iron breastplates. The sound of their wings was the sound of horse-drawn chariots charging into battle. 10 Their tails were equipped with stings, like scorpion tails. With those tails they were ordered to torture the human race for five months. 11 They had a king over them, the Angel of the Abyss. His name in Hebrew is Abaddon, in Greek, Apollyon - "Destroyer." 12 The first doom is past. Two dooms yet to come.

**Hosea 2:1-5 (3-7 in Hebrew)**

אָמְרוּ לְאַחֵיכֶם עַמִּי וּלְאֲחֹתֵיכֶם רַחֲמָה:  
רִיבוּ בְּאִמְכֶם רִיבוּ כִּי־הִיא לֹא אִשְׁתִּי וְאֲנֹכִי לֹא אִישָׁהּ וְתִסֶּר זִנְוֹנֶיהָ מִפְּנֵיהָ  
וְנִאֲפֹפֶיהָ מִבֵּין שְׁדֵיהָ:  
כִּי־אֲפֹשֵׁטְנָה עֲרֹמָה וְהִצַּגְתִּיהָ כִּיּוֹם הַנִּלְדָה וְשָׁמַתִּיהָ כַּמִּדְבָּר וְשָׂתָהּ כְּאֶרֶץ צִיָּה  
וְהִמַּתִּיהָ בְּצַמָּא:  
וְאֵת־בְּנֶיהָ לֹא אֲרַחֵם כִּי־בְנֵי זִנְוֹנִים הֵמָּה:  
כִּי־זָנְתָה אִמָּם הִבִּישָׁה הַנֶּרְתָּם כִּי אָמְרָה אֲלֵכֶה אַחֲרֵי מֵאֲהָבֵי נְתַנִּי לְחַמֵּי וּנְמִימֵי  
צִמְרֵי וּפְשֵׁתֵי שְׁמֹנֵי וְשִׁקְוֵי:

**King James Version (1611; 1769)**

- 1 Say ye unto your brethren, Ammi; and to your sisters, Ruhamah.<sup>4</sup>
  - 2 Plead with your mother, plead: for she *is* not my wife, neither *am* I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;
  - 3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.
  - 4 And I will not have mercy upon her children; for they *be* the children of whoredoms.
  - 5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink.<sup>5</sup>
- 4: Ammi: that is, My people Ruhamah: that is, Having obtained mercy  
5: drink: Heb. drinks

**American Standard Version (1901)**

- 1 Say ye unto your brethren, Ammi;<sup>1</sup> and to your sisters, Ruhamah.<sup>2</sup>
  - 2 Contend with your mother, contend; for she is not my wife, neither am I her husband; and let her put away her whoredoms from her face, and her adulteries from between her breasts;
  - 3 lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.
  - 4 Yea, upon her children will I have no mercy; for they are children of whoredom;
  - 5 for their mother hath played the harlot; she that conceived them hath done shamefully; for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.<sup>3</sup>
- 1 That is *My people*  
2 That is *Having obtained mercy*  
3 Heb. drinks

**Revised Standard Version (1952)**

- 1 Say to your brother, "My people," and to your sister, "She has obtained pity."
- 2 "Plead with your mother, plead--for she is not my wife, and I am not her husband--that she put away her harlotry from her face, and her adultery from between her

breasts;

- 3 lest I strip her naked and make her as in the day she was born, and make her like a wilderness, and set her like a parched land, and slay her with thirst.
- 4 Upon her children also I will have no pity, because they are children of harlotry.
- 5 For their mother has played the harlot; she that conceived them has acted shamefully. For she said, 'I will go after my lovers, who give me my bread and my water, my wool and my flax, my oil and my drink.'

### **New American Standard Bible (1960; 1995)**

- 1 Say to your brothers, "Ammi," and to your sisters, "Ruhamah."
- 2 "Contend with your mother, contend,  
For she is not my wife, and I am not her husband;  
And let her put away her harlotry from her face  
And her adultery from between her breasts,
- 3 Or I will strip her naked  
And expose her as on the day when she was born.  
I will also make her like a wilderness,  
Make her like desert land  
And slay her with thirst.
- 4 "Also, I will have no compassion on her children,  
Because they are children of harlotry.
- 5 "For their mother has played the harlot;  
She who conceived them has acted shamefully.  
For she said, 'I will go after my lovers,  
Who give {me} my bread and my water,  
My wool and my flax, my oil and my drink.'

### **Holman Christian Standard Version (2003)**

- 1 Call2 your brothers: My People  
and your sisters: Compassion.
- 2 Rebuke your mother; rebuke *her*.  
For she is not My wife and I am not her husband.  
Let her remove the promiscuous look from her face  
and her adultery from between her breasts.
- 3 Otherwise, I will strip her naked  
and expose her as she was on the day of her birth.  
I will make her like a desert  
and like a parched land,  
and I will let her die of thirst.
- 4 I will have no compassion on her children  
because they are the children of promiscuity.
- 5 For their mother is promiscuous;  
she conceived them and acted shamefully.  
For she thought: I will go after my lovers,

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the men who give me my food and water,  
my wool and flax, my oil and drink.

2 Lit *Say to*

### **Today's English Version (1966; 1976)**

1 So call your fellow Israelites "God's People" and "Loved-by-the-Lord." 2 My children, plead with your mother--though she is no longer a wife to me, and I am no longer her husband. Plead with her to stop her adultery and prostitution. 3 If she does not, I will strip her as naked as she was on the day she was born. I will make her like a dry and barren land, and she will die of thirst. 4-5 I will not show mercy to her children; they are the children of a shameless prostitute.<sup>1</sup> She herself said, "I will go to my lovers--they give me food and water, wool and linen, olive oil and wine."

1: the children of a shameless prostitute; [or] as shameless as their mother, a prostitute.

### **New English Bible (1970)**

- 1 Then you will say to your brothers, 'You are my people',  
and to your sisters, 'You are loved.'
- 2 Plead my cause with your mother;  
is she not my wife and I her husband?<sup>1</sup>  
Plead with her to forswear those wanton looks,  
to banish the lovers from her bosom.
- 3 Or I will strip her and expose her  
naked as the day she was born;  
I will make her bare as the wilderness,  
parched as the desert,  
and leave her to die of thirst.
- 4 I will show no love for her children;  
they are the offspring of wantonness,
- 5 and their mother is a wanton.  
She who conceived them is shameless;  
she says, 'I will go after my lovers;  
they give me my food and drink,  
my wool and flax, my oil and my perfumes.'

### **New International Version (1973; 1984)**

- 1 "Say of your brothers, 'My people,' and of your sisters, 'My loved one.'
- 2 "Rebuke your mother, rebuke her,  
for she is not my wife,  
and I am not her husband.  
Let her remove the adulterous look from her face  
and the unfaithfulness from between her breasts.
- 3 Otherwise I will strip her naked

- and make her as bare as on the day she was born;  
I will make her like a desert,  
turn her into a parched land,  
and slay her with thirst.
- 4 I will not show my love to her children,  
because they are the children of adultery.
- 5 Their mother has been unfaithful  
and has conceived them in disgrace.  
She said, 'I will go after my lovers,  
who give me my food and my water,  
my wool and my linen, my oil and my drink.'

**New Jerusalem Bible (1985)**

- 3 Then call your brothers, 'My people',  
and your sisters, 'You have been pitied'.
- 4 To court, take your mother to court!  
For she is no longer my wife  
nor am I her husband.  
She must either remove her whoring ways  
from her face  
and her adulteries  
from between her breasts,
- 5 or I shall strip her and expose her  
naked as the day she was born;  
I shall make her as bare as the desert,  
I shall make her as dry as arid country,  
and let her die of thirst.
- 6 And I shall feel no pity for her children  
since they are the children of her whorings.
- 7 Yes, their mother has played the whore,  
she who conceived them  
has disgraced herself  
by saying, 'I shall chase after my lovers;  
they will assure me my keep,  
my wool, my flax, my oil and my drinks.'

**The Message (2002-2003)**

- 1 "Rename your brothers 'God's Somebody.' Rename your sisters 'All Mercy.'
- 2 "Haul your mother into court. Accuse her! She's no longer my wife. I'm no longer her husband. Tell her to quit dressing like a whore, displaying her breasts for sale.
- 3 If she refuses, I'll rip off her clothes and expose her, naked as a newborn. I'll turn her skin into dried-out leather, her body into a badlands landscape, a rack of bones in the desert. 4 I'll have nothing to do with her children, born one and all in a

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whorehouse. 5 Face it: Your mother's been a whore, bringing bastard children into the world. She said, 'I'm off to see my lovers! They'll wine and dine me, Dress and caress me, perfume and adorn me!'

**Romans 5:1-8**

- 1 δικαιοθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ,
- 2 δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν [τῇ πίστει] εἰς τὴν χάριν ταύτην ἐν ἣ ἑστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ.
- 3 οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,
- 4 ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα:
- 5 ἡ δὲ ἐλπίς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν,
- 6 ἔτι γὰρ χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν.
- 7 μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται: ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν:
- 8 συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.

**King James Version (1611; 1769)**

- 1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
  - 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
  - 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;
  - 4 And patience, experience; and experience, hope:
  - 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
  - 6 For when we were yet without strength, in due time<sup>16</sup> Christ died for the ungodly.
  - 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
  - 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
- <sup>16</sup> in due time: or according to the time

**American Standard Version (1901)**

- 1 Being therefore justified by<sup>1</sup> faith, we have<sup>2</sup> peace with God through our Lord Jesus Christ;
- 2 through whom also we have had our access by faith<sup>3</sup> into this grace wherein we stand; and we<sup>4</sup> rejoice<sup>5</sup> in hope of the glory of God.
- 3 And not only so, but we<sup>4</sup> also rejoice<sup>5</sup> in our tribulations: knowing that tribulation worketh stedfastness;
- 4 and stedfastness, approvedness; and approvedness, hope:

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5 and hope putteth not to shame; because the love of God hath been shed abroad<sup>6</sup> in our hearts through the Holy Spirit which was given unto us.

6 For while we were yet weak, in due season Christ died for the ungodly.

7 For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die.

8 But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

1 Gr *out of*

2 Many ancient authorities read *let us have*

3 Some ancient authorities omit *by faith*

4 Or *let us rejoice*

5 Gr *glory*

6 Gr *poured out*

### Revised Standard Version (1952)

1 Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ.

2 Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God.

3 More than that, we rejoice in our sufferings, knowing that suffering produces endurance,

4 and endurance produces character, and character produces hope,

5 and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us.

6 While we were still weak, at the right time Christ died for the ungodly.

7 Why, one will hardly die for a righteous man--though perhaps for a good man one will dare even to die.

8 But God shows his love for us in that while we were yet sinners Christ died for us.

### New American Standard Bible (1960; 1995)

1 Therefore, having been justified by faith, we<sup>86</sup> have peace with God through our Lord Jesus Christ,

2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we<sup>87</sup> exult in hope of the glory of God.

3 And not only this, but we<sup>88</sup> also exult in our tribulations, knowing that tribulation brings about perseverance;

4 and perseverance, proven character; and proven character, hope;

5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

6 For while we were still helpless, at the right time Christ died for the ungodly.

7 For one will hardly die for a righteous man; though<sup>89</sup> perhaps for the good man someone would dare even to die.

8 But God demonstrates His own love toward us, in that while we were yet sinners,

Christ died for us.

86: Two early mss read {let us have}

87: Or {let us exult}

88: Or {let us also exult}

89: Lit {for}

### **Holman Christian Standard Version (2003)**

1 Therefore, since we have been declared righteous by faith, we have peace<sup>1</sup> with God through our Lord Jesus Christ.

2 Also through Him, we have obtained access by faith<sup>2</sup> into this grace in which we stand, and we rejoice in the hope of the glory of God.

3 And not only that, but we also rejoice in our afflictions, because we know that affliction produces endurance,

4 endurance produces proven character, and proven character produces hope.

5 This hope does not disappoint, because God's love has been poured out in our hearts through the Holy Spirit who was given to us.

6 For while we were still helpless, at the appointed moment, Christ died for the ungodly.

7 For rarely will someone die for a just person--though for a good person perhaps someone might even dare to die.

8 But God proves His own love for us in that while we were still sinners Christ died for us!

1 Other mss read *faith, let us have peace*, which can be translated *faith, let us grasp the fact that we have peace*

2 Other mss omit *by faith*

### **Today's English Version (1966; 1976)**

1 Now that we have been put right with God through faith, we have<sup>5</sup> peace with God through our Lord Jesus Christ. 2 He has brought us by faith into this experience of God's grace, in which we now live. And so we boast<sup>6</sup> of the hope we have of sharing God's glory! 3 We also boast<sup>7</sup> of our troubles, because we know that trouble produces endurance, 4 endurance brings God's approval, and his approval creates hope. 5 This hope does not disappoint us, for God has poured out his love into our hearts by means of the Holy Spirit, who is God's gift to us.

6 For when we were still helpless, Christ died for the wicked at the time that God chose. 7 It is a difficult thing for someone to die for a righteous person. It may even be that someone might dare to die for a good person. 8 But God has shown us how much he loves us--it was while we were still sinners that Christ died for us!

5: we have; [some manuscripts have] let us have.

6: we boast; [or] let us boast.

7: We also boast; [or] Let us also boast.

### **New English Bible (1970)**

1 Therefore, now that we have been justified through faith, let us continue at peace<sup>1</sup>

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2 with God through our Lord Jesus Christ, through whom we have been allowed to enter the sphere of God's grace, where we now stand. Let us exult<sup>2</sup> in the hope of  
3 the divine splendour that is to be ours. More than this: let us even exult<sup>3</sup> in our present sufferings, because we know that suffering trains us to endure, and  
4 endurance brings proof that we have stood the test, and this proof is the ground of  
5 hope. Such a hope is no mockery, because God's love has flooded our inmost heart through the Holy Spirit he has given us.

6 For at the very time when we were still powerless, then Christ died for the wicked.  
7 Even for a just man one would hardly die, though perhaps for a good man one  
8 might actually brave death; but Christ died for us while we were yet sinners, and that is God's own proof of his love towards us.

### **New International Version (1973; 1984)**

1 Therefore, since we have been justified through faith, we<sup>1</sup> have peace with God through our Lord Jesus Christ, 2 through whom we have gained access by faith into this grace in which we now stand. And we<sup>2</sup> rejoice in the hope of the glory of God.  
3 Not only so, but we<sup>3</sup> also rejoice in our sufferings, because we know that suffering produces perseverance; 4 perseverance, character; and character, hope. 5 And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us. 6 You see, at just the right time, when we were still powerless, Christ died for the ungodly. 7 Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. 8 But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

1 Or let us

2 Or let us

3 Or let us

### **New Jerusalem Bible (1985)**

1 So then, now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ; 2 it is through him, by faith, that we have been admitted into God's favour in which we are living, and look forward exultantly to God's glory. 3 Not only that; let us exult, too, in our hardships, understanding that hardship develops perseverance, 4 and perseverance develops a tested character, something that gives us hope, 5 and a hope which will not let us down, because the love of God has been poured into our hearts by the Holy Spirit which has been given to us. 6 When we were still helpless, at the appointed time, Christ died for the godless. 7 You could hardly find anyone ready to die even for someone upright; though it is just possible that, for a really good person, someone might undertake to die. 8 So it is proof of God's own love for us, that Christ died for us while we were still sinners.

### **The Message (2002-2003)**

1 By entering through faith into what God has always wanted to do for us - set us

right with him, make us fit for him - we have it all together with God because of our Master Jesus. 2 And that's not all: We throw open our doors to God and discover at the same moment that he has already thrown open his door to us. We find ourselves standing where we always hoped we might stand - out in the wide open spaces of God's grace and glory, standing tall and shouting our praise. 3 There's more to come: We continue to shout our praise even when we're hemmed in with troubles, because we know how troubles can develop passionate patience in us, 4 and how that patience in turn forges the tempered steel of virtue, keeping us alert for whatever God will do next. 5 In alert expectancy such as this, we're never left feeling shortchanged. Quite the contrary - we can't round up enough containers to hold everything God generously pours into our lives through the Holy Spirit!

6 Christ arrives right on time to make this happen. He didn't, and doesn't, wait for us to get ready. He presented himself for this sacrificial death when we were far too weak and rebellious to do anything to get ourselves ready. And even if we hadn't been so weak, we wouldn't have known what to do anyway. 7 We can understand someone dying for a person worth dying for, and we can understand how someone good and noble could inspire us to selfless sacrifice. 8 But God put his love on the line for us by offering his Son in sacrificial death while we were of no use whatever to him.

**Ruth 3:13-18**

לִינִי הַלַּיְלָה וְהָיָה בַבֹּקֶר אִם־יִגְאַלְךָ טוֹב יִגְאַל וְאִם־לֹא יִחַפֵּץ לְגַאֲלֶךָ וְגִאֲלֶתִיךָ  
אֲנִכִּי חֵי־יְהוָה שְׁכָבִי עַד־הַבֹּקֶר:  
וּתְשָׁכַב מִרְגְּלָתוֹ עַד־הַבֹּקֶר וּתְקַם בְּטָרוֹם יִכִּיר אִישׁ אֶת־רַעְיוֹנוֹ וַיֹּאמֶר אֶל־יְהוָה  
כִּי־בָאָה הָאִשָּׁה הַגֵּרָוּ:  
וַיֹּאמֶר הָבִי הַמֶּטְפַחַת אֲשֶׁר־עָלֶיךָ וְאַחֲזִיבֶהָ וּתְאַחֲזִי בָהּ וַיִּמַּד שֵׁשׁ־שָׁעֵרִים וַיֵּשֶׁת  
עָלֶיהָ וַיָּבֵא הָעִיר:  
וַתָּבוֹא אֶל־חַמּוֹתָהּ וַתֹּאמֶר מִי־אַתְּ בַּת־יְהוָה וַתִּגְדַּלְהָ אֶת־כְּלֵי־אֲשֶׁר עָשָׂה־לָּהּ הָאִישׁ:  
וַתֹּאמֶר שֵׁשׁ־הַשָּׁעֵרִים הָאֵלֶּה נָתַן לִי כִּי אָמַר זֶה אֶל־תָּבוֹאִי רִיקָם אֶל־חַמּוֹתַי:  
וַתֹּאמֶר שְׁבִי בַת־יְהוָה עַד־אֲשֶׁר תִּדְעִין אִיךָ יִפְלֵ דָבָר כִּי לֹא יִשְׁקֹט הָאִישׁ כִּי־אִם־כָּלָה  
הַדָּבָר הַיּוֹם:

**King James Version (1611; 1769)**

- 13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman<sup>1</sup> part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the LORD liveth: lie down until the morning.
- 14 And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.
- 15 Also he said, Bring the vail<sup>1</sup> that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.
- 16 And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.
- 17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law.
- 18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.
- 1 vail: or, sheet, or, apron

**American Standard Version (1901)**

- 13 Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as Jehovah liveth: lie down until the morning.
- 14 And she lay at his feet until the morning. And she rose up before one could discern another. For he said, Let it not be known that the woman came to the threshing-floor.
- 15 And he said, Bring the mantle that is upon thee, and hold it; and she held it; and he measured six *measures* of barley, and laid it on her: and he<sup>1</sup> went into the city.
- 16 And when she came to her mother-in-law, she said, Who art thou,<sup>2</sup> my daughter? And she told her all that the man had done to her.
- 17 And she said, These six *measures* of barley gave he me; for he said,<sup>3</sup> Go not empty unto thy mother-in-law.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall; for the man will not rest, until he have finished the thing this day.

1 According to Vulg and Syr *she went*

2 Or *How hast thou fared?*

3 Another reading is *said to me*

### Revised Standard Version (1952)

13 Remain this night, and in the morning, if he will do the part of the next of kin for you, well; let him do it; but if he is not willing to do the part of the next of kin for you, then, as the LORD lives, I will do the part of the next of kin for you. Lie down until the morning."

14 So she lay at his feet until the morning, but arose before one could recognize another; and he said, "Let it not be known that the woman came to the threshing floor."

15 And he said, "Bring the mantle you are wearing and hold it out." So she held it, and he measured out six measures of barley, and laid it upon her; then she went into the city.

16 And when she came to her mother-in-law, she said, "How did you fare, my daughter?" Then she told her all that the man had done for her,

17 saying, "These six measures of barley he gave to me, for he said, 'You must not go back empty-handed to your mother-in-law.'"

18 She replied, "Wait, my daughter, until you learn how the matter turns out, for the man will not rest, but will settle the matter today."

### New American Standard Bible (1960; 1995)

13 "Remain this night, and when morning comes, if he will redeem you, good; let him redeem you. But if he does not wish to redeem you, then I will redeem you, as the LORD lives. Lie down until morning."

14 So she lay at his feet until morning and rose before one could recognize another; and he said, "Let it not be known that the woman came to the threshing floor."

15 Again he said, "Give me the cloak that is on you and hold it." So she held it, and he measured six *measures* of barley and laid *it* on her. Then she<sup>1</sup> went into the city.

16 When she came to her mother-in-law, she said, "How did it go, my daughter?" And she told her all that the man had done for her.

17 She said, "These six *measures* of barley he gave to me, for he said, 'Do not go to your mother-in-law empty-handed.'"

18 Then she said, "Wait, my daughter, until you know how the matter turns out; for the man will not rest until he has settled it today."

1 "she" So *with many mss*; M.T. {he}

### Holman Christian Standard Version (2003)

13 "Stay *here* tonight, and in the morning, if he wants to redeem you, *that's* good. Let him redeem *you*. But if he doesn't want to redeem you, as the Lord lives, I will. Now, lie down until morning."

14 So she lay down at his feet until morning but got up while it was still dark.<sup>8</sup> Then

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Boaz said, "Don't let it be known that a<sup>9</sup> woman came to the threshing floor."

15 And he told *Ruth*, "Bring the shawl you're wearing and hold it out." When she held it out, he shoveled six *measures* of barley into her shawl, and she<sup>10</sup> went into the city.

16 She went to her mother-in-law, Naomi, who asked *her*, "How did it go,<sup>11</sup> my daughter?" Then Ruth told her everything the man had done for her.

17 She said, "He gave me these six *measures* of barley, because he said,<sup>12</sup> 'Don't go back to your mother-in-law empty-handed.'"

18 "Wait, my daughter," she said, "until you find out how things go, for he won't rest unless he resolves this today."

8 Lit *up before a man could recognize his companion*

9 LXX; MT reads *the woman*

10 Some Hb mss, Aram, Syr, Vg; MT reads *he*

11 Lit *Who are you*

12 Alt Hb tradition, LXX, Syr, Tg read *said to me*

### Today's English Version (1966; 1976)

13 Stay here the rest of the night, and in the morning we will find out whether or not he will take responsibility for you. If so, well and good; if not, then I swear by the living LORD that I will take the responsibility. Now lie down and stay here till morning." 14 So she lay there at his feet, but she got up before it was light enough for her to be seen, because Boaz did not want anyone to know that she had been there. 15 Boaz said to her, "Take off your cloak and spread it out here." She did, and he poured out almost fifty pounds of barley and helped her lift it to her shoulder. Then she returned to town with it. 16 When she arrived home, her mother-in-law asked her, "How did you get along, daughter?" Ruth told her everything that Boaz had done for her. 17 She added, "He told me I must not come back to you empty-handed, so he gave me all this barley." 18 Naomi said to her, "Now be patient, Ruth, until you see how this all turns out. Boaz will not rest today until he settles the matter."

### New English Bible (1970)

13 There is a kinsman even closer than I. Spend the night here and then in the morning, if he is willing to act as your next-of-kin, well and good; but if he is not 14 willing, I will do so; I swear it by the LORD. Now lie down till morning.' So she lay at his feet till morning, but rose before one man could recognize another; and he said, 'It must not be known that a woman has been to the threshing-floor.' 15 Then he said, 'Bring me the cloak you have on, and hold it out.' So she held it out, and he put in six measures of barley and lifted it on her back, and she went to the 16 town. When she came to her mother-in-law, Naomi asked, 'How did things go with 17 you, my daughter?' Ruth told her all that the man had done for her. 'He gave me these six measures of barley,' she said; 'he would not let me come home to my 18 mother-in-law empty-handed.' Naomi answered, 'Wait, my daughter, until you see what will come of it. He will not rest until he has settled the matter today.'

### **New International Version (1973; 1984)**

13 Stay here for the night, and in the morning if he wants to redeem, good; let him redeem. But if he is not willing, as surely as the LORD lives I will do it. Lie here until morning." 14 So she lay at his feet until morning, but got up before anyone could be recognized; and he said, "Don't let it be known that a woman came to the threshing floor." 15 He also said, "Bring me the shawl you are wearing and hold it out." When she did so, he poured into it six measures of barley and put it on her. Then he<sup>1</sup> went back to town. 16 When Ruth came to her mother-in-law, Naomi asked, "How did it go, my daughter?" Then she told her everything Boaz had done for her 17 and added, "He gave me these six measures of barley, saying, 'Don't go back to your mother-in-law empty-handed.'" 18 Then Naomi said, "Wait, my daughter, until you find out what happens. For the man will not rest until the matter is settled today."

1 Most Hebrew manuscripts; many Hebrew manuscripts, Vulgate and Syriac she

### **New Jerusalem Bible (1985)**

13 Stay here for tonight and, in the morning, if he wishes to exercise his right over you, very well, let him redeem you. But if he does not wish to do so, then as Yahweh lives, I shall redeem you. Lie here till morning.' 14 So she lay at his feet till morning, but got up before the hour when one man can recognise another; and he thought, 'It must not be known that this woman came to the threshing-floor.' 15 He then said, 'Let me have the cloak you are wearing, hold it out!' She held it out while he put six measures of barley into it and then loaded it on to her; and off she went to the town. 16 When Ruth got home, her mother-in-law asked her, 'How did things go with you, daughter?' She then told her everything that the man had done for her. 17 'He gave me these six measures of barley and said, "You must not go home empty-handed to your mother-in-law."' 18 Naomi said, 'Do nothing, daughter, until you see how things have gone; I am sure he will not rest until he has settled the matter this very day.'

### **The Message (2002-2003)**

13 So stay the rest of the night. In the morning, if he wants to exercise his customary rights and responsibilities as the closest covenant redeemer, he'll have his chance; but if he isn't interested, as God lives, I'll do it. Now go back to sleep until morning." 14 Ruth slept at his feet until dawn, but she got up while it was still dark and wouldn't be recognized. Then Boaz said to himself, "No one must know that Ruth came to the threshing floor." 15 So Boaz said, "Bring the shawl you're wearing and spread it out." She spread it out and he poured it full of barley, six measures, and put it on her shoulders. Then she went back to town. 16 When she came to her mother-in-law, Naomi asked, "And how did things go, my dear daughter?" 17 Ruth told her everything that the man had done for her, adding, "And he gave me all this barley besides - six quarts! He told me, 'You can't go back empty-handed to your mother-in-law!'" 18 Naomi said, "Sit back and relax, my dear daughter, until we find out how things turn out; that man isn't going to fool around. Mark my words, he's going to get everything wrapped up today."

**Matthew 16:13-19**

- 13 ἔλθὼν δὲ ὁ ἰησοῦς εἰς τὰ μέρη καισαρείας τῆς φιλίππου ἡρώτα τοὺς μαθητὰς αὐτοῦ λέγων, τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;
- 14 οἱ δὲ εἶπαν, οἱ μὲν ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ ἠλίαν, ἕτεροι δὲ ἱερεμίαν ἢ ἓνα τῶν προφητῶν.
- 15 λέγει αὐτοῖς, ὑμεῖς δὲ τίνα με λέγετε εἶναι;
- 16 ἀποκριθεὶς δὲ σίμων πέτρος εἶπεν, σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.
- 17 ἀποκριθεὶς δὲ ὁ ἰησοῦς εἶπεν αὐτῷ, μακάριος εἶ, σίμων βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.
- 18 ἀγῶ δέ σοι λέγω ὅτι σὺ εἶ πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς.
- 19 δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

**King James Version (1611; 1769)**

- 13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?
- 14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.
- 15 He saith unto them, But whom say ye that I am?
- 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
- 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.
- 18 And I say also unto thee, That thou art Peter,<sup>32</sup> and upon this rock I will build my church; and the gates of hell shall not prevail against it.
- 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.
- 32 Peter: this name signifies a rock

**American Standard Version (1901)**

- 13 Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?<sup>1</sup>
- 14 And they said, Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.
- 15 He saith unto them, But who say ye that I am?
- 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
- 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

- 18 And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.
- 19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.
- 1 Many ancient authorities read *that I the Son of man am?*

### **Revised Standard Version (1952)**

- 13 Now when Jesus came into the district of Caesare'a Philip'pi, he asked his disciples, "Who do men say that the Son of man is?"
- 14 And they said, "Some say John the Baptist, others say Eli'jah, and others Jeremiah or one of the prophets."
- 15 He said to them, "But who do you say that I am?"
- 16 Simon Peter replied, "You are the Christ, the Son of the living God."
- 17 And Jesus answered him, "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven.
- 18 And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it.
- 19 I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

### **New American Standard Bible (1960; 1995)**

- 13 Now when Jesus came into the district of Caesarea Philippi, He was asking His disciples, "Who do people say that the Son of Man is?"
- 14 And they said, "Some *say* John the Baptist; and others, Elijah,<sup>369</sup> but still others, Jeremiah,<sup>370</sup> or one of the prophets."
- 15 He said to them, "But who do you say that I am?"
- 16 Simon Peter answered, "You are the<sup>371</sup> Christ, the Son of the living God."
- 17 And Jesus said to him, "Blessed are you, Simon Barjona,<sup>F372</sup> because flesh and blood did not reveal this to you, but My Father who is in heaven.
- 18 "I also say to you that you are Peter,<sup>373</sup> and upon this rock<sup>F374</sup> I will build My church; and the gates of Hades will not overpower it.
- 19 "I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall<sup>375</sup> have been bound in heaven, and whatever you loose on earth shall<sup>376</sup> have been loosed in heaven."

369: Gr {Elias}

370: Gr {Jeremias}

371: I.e. the Messiah

372: I.e. son of Jonah

373: Gr {Petros,} a stone

374: Gr {petra,} large rock; bed-rock

375: Gr {estai dedemenon,} fut. pft. pass.

## Appendices

### Holman Christian Standard Version (2003)

13 When Jesus came to the region of Caesarea Philippi He asked His disciples, “Who do people say that the Son of Man is?”<sup>7</sup>

14 And they said, “Some say John the Baptist; others, Elijah; still others, Jeremiah or one of the prophets.”

15 “But you,” He asked them, “who do you say that I am?”

16 Simon Peter answered, “You are the Messiah, the Son of the living God!”

17 And Jesus responded, “Simon son of Jonah,<sup>8</sup> you are blessed because flesh and blood did not reveal this to you, but My Father in heaven.

18 And I also say to you that you are Peter,<sup>9</sup> and on this rock<sup>10</sup> I will build My church, and the forces<sup>11</sup> of Hades will not overpower it.

19 I will give you the keys of the kingdom of heaven, and whatever you bind on earth is already bound<sup>12</sup> in heaven, and whatever you loose on earth is already loosed<sup>13</sup> in heaven.”

7 Other mss read *that I, the Son of Man, am*

8 Or *son of John*

9 Peter (Gk Petros) = a specific stone or rock

10 rock (Gk petra) = a rocky crag or bedrock

11 Lit *gates*

12 Or *earth will be bound*

13 Or *earth will be loosed*

### Today's English Version (1966; 1976)

13 Jesus went to the territory near the town of Caesarea Philippi, where he asked his disciples, "Who do people say the Son of Man is?" 14 "Some say John the Baptist," they answered. "Others say Elijah, while others say Jeremiah or some other prophet." 15 "What about you?" he asked them. "Who do you say I am?" 16 Simon Peter answered, "You are the Messiah, the Son of the living God." 17 "Good for you, Simon son of John!" answered Jesus. "For this truth did not come to you from any human being, but it was given to you directly by my Father in heaven. 18 And so I tell you, Peter: you are a rock, and on this rock foundation I will build my church, and not even death will ever be able to overcome it. 19 I will give you the keys of the Kingdom of heaven; what you prohibit on earth will be prohibited in heaven, and what you permit on earth will be permitted in heaven."

### New English Bible (1970)

13 When he came to the territory of Caesarea Philippi, Jesus asked his disciples, 'Who do men say that the Son of Man is?'<sup>1</sup> They answered, 'Some say John the Baptist, others Elijah, others Jeremiah, or one of the prophets.' 'And you,' he asked, 'who do you say I am?' Simon Peter answered: 'You are the Messiah, the Son of the living God.' Then Jesus said: 'Simon son of Jonah, you are favoured indeed! You did not learn that from mortal man; it was revealed to you by my heavenly Father. And I say this to you: You are Peter, the Rock; and on this rock I will build my church, and the powers of death shall never conquer it.'<sup>2</sup> I will give you the keys of the kingdom of Heaven; what you forbid on earth shall be forbidden in heaven, and what you allow on earth shall be allowed in heaven.'

### **New International Version (1973; 1984)**

13 When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?" 14 They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets." 15 "But what about you?" he asked. "Who do you say I am?" 16 Simon Peter answered, "You are the Christ,<sup>1</sup> the Son of the living God." 17 Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. 18 And I tell you that you are Peter,<sup>2</sup> and on this rock I will build my church, and the gates of Hades<sup>3</sup> will not overcome it.<sup>4</sup> 19 I will give you the keys of the kingdom of heaven; whatever you bind on earth will be<sup>5</sup> bound in heaven, and whatever you loose on earth will be<sup>6</sup> loosed in heaven."

1 Or Messiah; also in verse 20

2 Peter means rock.

3 Or hell

4 Or not prove stronger than it

5 Or have been

6 Or have been

### **New Jerusalem Bible (1985)**

13 When Jesus came to the region of Caesarea Philippi he put this question to his disciples, 'Who do people say the Son of man is?' 14 And they said, 'Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.' 15 'But you,' he said, 'who do you say I am?' 16 Then Simon Peter spoke up and said, 'You are the Christ, the Son of the living God.' 17 Jesus replied, 'Simon son of Jonah, you are a blessed man! Because it was no human agency that revealed this to you but my Father in heaven. 18 So I now say to you: You are Peter and on this rock I will build my community. And the gates of the underworld can never overpower it. 19 I will give you the keys of the kingdom of heaven: whatever you bind on earth will be bound in heaven; whatever you loose on earth will be loosed in heaven.'

### **The Message (2002-2003)**

13 When Jesus arrived in the villages of Caesarea Philippi, he asked his disciples, "What are people saying about who the Son of Man is?" 14 They replied, "Some think he is John the Baptizer, some say Elijah, some Jeremiah or one of the other prophets." 15 He pressed them, "And how about you? Who do you say I am?" 16 Simon Peter said, "You're the Christ, the Messiah, the Son of the living God." 17 Jesus came back, "God bless you, Simon, son of Jonah! You didn't get that answer out of books or from teachers. My Father in heaven, God himself, let you in on this secret of who I really am. 18 And now I'm going to tell you who you are, really are. You are Peter, a rock. This is the rock on which I will put together my church, a church so expansive with energy that not even the gates of hell will be able to keep it out. 19 "And that's not all. You will have complete and free access to God's kingdom, keys to open any and every door: no more barriers between heaven and earth, earth and heaven. A yes on earth is yes in heaven. A no on earth is no in heaven."

### Psalm 8

לְמַנְצַחַ עַל־הַגִּיתִית מְזִמּוֹר לְדָוִד:  
יְהוָה אֲדַנִּינוּ מַה־אֲדִיר שְׁמֶךָ בְּכֹל־הָאָרֶץ אֲשֶׁר תָּנָה הַדָּבָר עַל־הַשָּׁמַיִם:  
מִפִּי עוֹלָלִים וְיִנְקִים יִסְדַּתְּ עוֹ לַמַּעַן צוֹרְרֶךָ לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם:  
כִּי־אֲרָאָה שְׁמֶךָ מַעֲשֵׂי אֲצַבְעֹתֶיךָ יָרַח וְכֹכָבִים אֲשֶׁר כִּנְנַנְתָּה:  
מַה־אֲנֹשׁ כִּי־תִזְכְּרֵנוּ וְבוֹרְאָדָם כִּי תִפְקְדֵנוּ:  
וְתַחֲסְרֵהוּ מֵעַט מַאֲלֵהִים וְכִבּוֹד וְהָדָר תַּעֲטֹרֵהוּ:  
תִּמְשִׁילֵהוּ בְּמַעֲשֵׂי יָדֶיךָ כֹּל שֵׁתָה תַחַת־רַגְלָיו:  
צָנָה וְאַלְפִים כָּלָם וְגַם בְּהֵמוֹת שָׂדֵי:  
צַפּוֹר שָׁמַיִם וְדָגֵי הַיָּם עֵבֶר אֲרָחוֹת יַמִּים:  
יְהוָה אֲדַנִּינוּ מַה־אֲדִיר שְׁמֶךָ בְּכֹל־הָאָרֶץ:

### King James Version (1611; 1769)

To the chief musician upon Gittith, A Psalm of David.

- 1 O LORD our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens.
- 2 Out of the mouth of babes and sucklings hast thou ordained<sup>15</sup> strength because of thine enemies, that thou mightest still the enemy and the avenger.
- 3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;
- 4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?
- 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.
- 6 Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:
- 7 All sheep and oxen, yea, and the beasts of the field;<sup>16</sup>
- 8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.
- 9 O LORD our Lord, how excellent is thy name in all the earth!

<sup>15</sup> Heb. founded

<sup>16</sup> Heb. Flocks and oxen all of them

### American Standard Version (1901)

For the Chief Musician; set to the Gittith. A Psalm of David.

- 1 O Jehovah, our Lord, How excellent is thy name in all the earth, Who hast set thy glory upon<sup>1</sup> the heavens!
- 2 Out of the mouth of babes and sucklings hast thou established strength, Because of thine adversaries, That thou mightest still the enemy and the avenger.
- 3 When I consider thy heavens, the work of thy fingers, The moon and the stars, which thou hast ordained;
- 4 What is man, that thou art mindful of him? And the son of man, that thou visitest

him?

- 5 For thou hast made him but little lower than God,<sup>2</sup> And crownest him with glory and honor.
- 6 Thou makest him to have dominion over the works of thy hands; Thou hast put all things under his feet:
- 7 All sheep and oxen, Yea, and the beasts of the field,
- 8 The birds of the heavens, and the fish of the sea, Whatsoever passeth through the paths of the seas.
- 9 O Jehovah, our Lord, How excellent is thy name in all the earth!

<sup>1</sup> Or *above*

<sup>2</sup> Or *the angels*; Heb. *Elohim*

### **Revised Standard Version (1952)**

- 1 To the choirmaster: according to The Gittith. A Psalm of David. O LORD, our Lord, how majestic is thy name in all the earth! Thou whose glory above the heavens is chanted
- 2 by the mouth of babes and infants, thou hast founded a bulwark because of thy foes, to still the enemy and the avenger.
- 3 When I look at thy heavens, the work of thy fingers, the moon and the stars which thou hast established;
- 4 what is man that thou art mindful of him, and the son of man that thou dost care for him?
- 5 Yet thou hast made him little less than God, and dost crown him with glory and honor.
- 6 Thou hast given him dominion over the works of thy hands; thou hast put all things under his feet,
- 7 all sheep and oxen, and also the beasts of the field,
- 8 the birds of the air, and the fish of the sea, whatever passes along the paths of the sea.
- 9 O LORD, our Lord, how majestic is thy name in all the earth!

### **New American Standard Bible (1960; 1995)**

For the choir director; on the Gittith. A Psalm of David.

- 1 O LORD, our Lord,  
How majestic is Your name in all the earth,  
Who have displayed<sup>71</sup> Your splendor above the heavens!
- 2 From the mouth of infants and nursing babes You have established strength<sup>72</sup>  
Because of Your adversaries,  
To make the enemy and the revengeful cease.
- 3 When I consider<sup>73</sup> Your heavens, the work of Your fingers,  
The moon and the stars, which You have ordained;<sup>74</sup>
- 4 What is man that You take<sup>75</sup> thought of him,  
And the son of man that You care for him?
- 5 Yet You have made him a little lower than God,<sup>76</sup>

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- And You crown him with glory and majesty!  
6 You make him to rule over the works of Your hands;  
You have put all things under his feet,  
7 All sheep and oxen,  
And also the beasts<sup>77</sup> of the field,  
8 The birds of the heavens and the fish of the sea,  
Whatever passes through the paths of the seas.  
9 O LORD, our Lord,  
How majestic is Your name in all the earth!
- 71 Lit *kidneys*, figurative for inner man  
72 Lit *upon*  
73 Lit *he*  
74 Lit *fixed it*  
75 Or *His deadly weapons*  
76 I.e. *the crown of his own head*  
77 Or *set*

## Holman Christian Standard Version (2003)

For the choir director: on the Gittith. A Davidic psalm.

- 1 Lord, our Lord,  
how magnificent is Your name throughout the earth!
- You have covered the heavens with Your majesty.<sup>2</sup>  
2 Because of Your adversaries,  
You have established a stronghold<sup>4</sup>  
from the mouths of children and nursing infants,  
to silence the enemy and the avenger.
- 3 When I observe Your heavens,  
the work of Your fingers,  
the moon and the stars,  
which You set in place,  
4 what is man that You remember him,  
the son of man that You look after him?  
5 You made him little less than God<sup>7 8</sup>  
and crowned him with glory and honor.  
6 You made him lord over the works of Your hands;  
You put everything under his feet:<sup>9</sup>  
7 all the sheep and oxen,  
as well as animals in the wild,  
8 birds of the sky,  
and fish of the sea  
passing through the currents of the seas.
- 9 Lord, our Lord, how magnificent is Your name throughout the earth!
- 2 Lit *earth, which has set Your splendor upon the heavens*

- 4 LXX reads *established praise*  
7 LXX reads *angels*  
8 Or *gods, or a god, or heavenly beings; Hb Elohim*  
9 Or *authority*

### **Today's English Version (1966; 1976)**

1 O Lord, our Lord, your greatness is seen in all the world! Your praise reaches up to the heavens; 2 it is sung by children and babies. You are safe and secure from all your enemies; you stop anyone who opposes you.

3 When I look at the sky, which you have made, at the moon and the stars, which you set in their places— 4 what are human beings, that you think of them; mere mortals, that you care for them? 5 Yet you made them inferior only to yourself; <sup>7</sup> you crowned them with glory and honor. 6 You appointed them rulers over everything you made; you placed them over all creation: 7 sheep and cattle, and the wild animals too; 8 the birds and the fish and the creatures in the seas. 9 O Lord, our Lord, your greatness is seen in all the world!

7: yourself; [or] the gods, [or] the angels.

### **New English Bible (1970)**

- 1 O LORD our sovereign,  
how glorious is thy name in all the earth!  
Thy majesty is praised high as the heavens.
- 2 Out of the mouths of babes, of infants at the breast,  
thou hast rebuked<sup>1</sup> the mighty,  
silencing enmity and vengeance to teach thy foes a lesson.
- 3 When I look up at thy heavens, the work of thy fingers,  
the moon and the stars set in their place by thee,
- 4 what is man that thou shouldst remember him,  
mortal man that thou shouldst care for him?
- 5 Yet thou hast made him little less than a god,  
crowning him with glory and honour.
- 6 Thou makest him master over all thy creatures;  
thou hast put everything under his feet:
- 7 all sheep and oxen, all the wild beasts,
- 8 the birds in the air and the fish in the sea,  
and all that moves along the paths of ocean.
- 9 O LORD our sovereign,  
how glorious is thy name in all the earth!

### **New International Version (1973; 1984)**

For the director of music. According to gittith . A psalm of David.

- 1 O LORD , our Lord,  
how majestic is your name in all the earth!

## *Appendices*

You have set your glory  
above the heavens.

- 2 From the lips of children and infants  
you have ordained praise [2]  
because of your enemies,  
to silence the foe and the avenger.
  - 3 When I consider your heavens,  
the work of your fingers,  
the moon and the stars,  
which you have set in place,
  - 4 what is man that you are mindful of him,  
the son of man that you care for him?
  - 5 You made him a little lower than the heavenly beings [3]  
and crowned him with glory and honor.
  - 6 You made him ruler over the works of your hands;  
you put everything under his feet:
  - 7 all flocks and herds,  
and the beasts of the field,
  - 8 the birds of the air,  
and the fish of the sea,  
all that swim the paths of the seas.
  - 9 O LORD , our Lord,  
how majestic is your name in all the earth!
- Title: Probably a musical term  
8:2 Or strength  
8:5 Or than God

## **New Jerusalem Bible (1985)**

- 1 Yahweh our Lord, how majestic is your name throughout the world!  
Whoever keeps singing of your majesty higher than the heavens,
- 2 even through the mouths of children, or of babes in arms,  
you make him a fortress, firm against your foes,  
to subdue the enemy and the rebel.
- 3 I look up at your heavens, shaped by your fingers,  
at the moon and the stars you set firm--
- 4 what are human beings that you spare a thought for them,  
or the child of Adam that you care for him?
- 5 Yet you have made him little less than a god,  
you have crowned him with glory and beauty,
- 6 made him lord of the works of your hands,  
put all things under his feet,

- 7 sheep and cattle, all of them,  
even the wild beasts,  
8 birds in the sky, fish in the sea,  
when he makes his way across the ocean.
- 9 Yahweh our Lord,  
how majestic your name throughout the world!

**The Message (2002-2003)**

A David psalm

1 God, brilliant Lord, yours is a household name. 2 Nursing infants gurgle choruses about you; toddlers shout the songs That drown out enemy talk, and silence atheist babble.

3 I look up at your macro-skies, dark and enormous, your handmade sky-jewelry, Moon and stars mounted in their settings. 4 Then I look at my micro-self and wonder, Why do you bother with us? Why take a second look our way? 5 Yet we've so narrowly missed being gods, bright with Eden's dawn light. 6 You put us in charge of your handcrafted world, repeated to us your Genesis-charge, 7 Made us lords of sheep and cattle, even animals out in the wild, 8 Birds flying and fish swimming, whales singing in the ocean deeps. 9 God, brilliant Lord, your name echoes around the world.

**Job 28:20-28**

וְהַחֲכָמָה מֵאֵין תְּבוּאָה וְאֵי זֶה מְקוֹם בִּינָה:  
וְנֶעְלָמָה מֵעֵינַי כִּלְחֵי וּמַעוֹף הַשָּׁמַיִם נִסְתָּרָה:  
אֲבָדוֹן וְנִמּוֹת אָמְרוּ בְּאָזְנוֹנוֹ שָׁמְעֵנוּ שְׁמֵעָה:  
אֱלֹהִים הֵבִין דְּרָכָה וְהוּא יָדַע אֶת־מְקוֹמָה:  
כִּי־הוּא לְקִצּוֹת־הָאָרֶץ יְבִיט תַּחַת כָּל־הַשָּׁמַיִם יִרְאֶה:  
לַעֲשׂוֹת לַרוּחַ מִשְׁקָל וְנִמִּים חֶבֶן בְּמַדָּה:  
בַּעֲשָׂתוֹ לַמָּטָר חֶק וְדֶרֶךְ לַחֲזִיזֵי קִלּוֹת:  
אֲזַרְאֶה וְיִסְפְּרָה הַכִּנָּה וְגַם־תַּחֲקֶרָה:  
וַיֹּאמְרוּ לְאָדָם הֵן יִרְאֵת אֲדָנִי הִיא חֲכָמָה וְסוּר מֵרַע בִּינָה: ט

**King James Version (1611; 1769)**

- 20 Whence then cometh wisdom? and where *is* the place of understanding?  
21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.<sup>147</sup>  
22 Destruction and death say, We have heard the fame thereof with our ears.  
23 God understandeth the way thereof, and he knoweth the place thereof.  
24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;  
25 To make the weight for the winds; and he weigheth the waters by measure.  
26 When he made a decree for the rain, and a way for the lightning of the thunder:  
27 Then did he see it, and declare<sup>148</sup> it; he prepared it, yea, and searched it out.  
28 And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

147: air: or, heaven

148: declare: or, number it

**American Standard Version (1901)**

- 20 Whence then cometh wisdom? And where is the place of understanding?  
21 Seeing it is hid from the eyes of all living, And kept close from the birds of the heavens.  
22 Destruction<sup>1</sup> and Death say, We have heard a rumor thereof with our ears.  
23 God understandeth the way thereof, And he knoweth the place thereof.  
24 For he looketh to the ends of the earth, And seeth under the whole heaven;  
25 To make<sup>2</sup> a weight for the wind: Yea, he meteth out the waters by measure.  
26 When he made a decree for the rain, And a way for the lightning of the thunder;  
27 Then did he see it, and declare<sup>3</sup> it; He established it, yea, and searched it out.  
28 And unto man he said, Behold, the fear of the Lord, that is wisdom; And to depart from evil is understanding.

1 Heb. *Abaddon*

2 Or *When he maketh*

3 Or *recount*

**Revised Standard Version (1952)**

- 20 "Whence then comes wisdom? And where is the place of understanding?"

21 It is hid from the eyes of all living, and concealed from the birds of the air.  
22 Abaddon and Death say, 'We have heard a rumor of it with our ears.'  
23 "God understands the way to it, and he knows its place.  
24 For he looks to the ends of the earth, and sees everything under the heavens.  
25 When he gave to the wind its weight, and meted out the waters by measure;  
26 when he made a decree for the rain, and a way for the lightning of the thunder;  
27 then he saw it and declared it; he established it, and searched it out.  
28 And he said to man, 'Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.'"

**New American Standard Bible (1960; 1995)**

20 "Where then does wisdom come from?  
And where is the place of understanding?  
21 "Thus it is hidden from the eyes of all living  
And concealed from the birds of the sky.  
22 "Abaddon and Death say,  
'With our ears we have heard a report of it.'  
23 "God understands its way,  
And He knows its place.  
24 "For He looks to the ends of the earth  
And sees everything under the heavens.  
25 "When He imparted weight to the wind  
And meted out the waters by measure,  
26 When He set a limit for the rain  
And a course for the thunderbolt,  
27 Then He saw it and declared it;  
He established it and also searched it out.  
28 "And to man He said, 'Behold, the fear of the Lord, that is wisdom;  
And to depart from evil is understanding.' "

**Holman Christian Standard Version (2003)**

20 Where then does wisdom come from,  
and where is understanding located?  
21 It is hidden from the eyes of every living thing  
and concealed from the birds of the sky.  
22 Abaddon and Death say,  
"We have heard news of it with our ears."  
23 But God understands the way to wisdom,  
and He knows its location.  
24 For He looks to the ends of the earth  
and sees everything under the heavens.  
25 When God fixed the weight of the wind  
and limited the water by measure,  
26 when He established a limit<sup>20</sup> for the rain  
and a path for the lightning,

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- 27 He considered wisdom and evaluated it;  
He established it and examined it.  
28 He said to mankind,  
“Look! The fear of the Lord—that is wisdom,  
and to turn from evil is understanding.”  
20 Or *decree*

### **Today's English Version (1966; 1976)**

- 20 Where, then, is the source of wisdom? Where can we learn to understand?  
21 No living creature can see it, Not even a bird in flight.  
22 Even death and destruction Admit they have heard only rumors.  
23 God alone knows the way, Knows the place where wisdom is found,  
24 Because he sees the ends of the earth, Sees everything under the sky.  
25 When God gave the wind its power And determined the size of the sea;  
26 When God decided where the rain would fall, And the path that the thunderclouds  
travel;  
27 It was then he saw wisdom and tested its worth— He gave it his approval.  
28 God said to us humans, "To be wise, you must have reverence for the Lord. To  
understand, you must turn from evil."

### **New English Bible (1970)**

- 20 Where then does wisdom come from,  
and where is the source of understanding?  
21 No creature on earth can see it,  
and it is hidden from the birds of the air.  
22 Destruction and death say,  
'We know if it only by report.'  
23 But God understands the way of it,  
he alone knows its source;  
24 for he can see to the ends of the earth  
and he surveys everything under the heaven.  
25 When he made a counterpoise for the wind  
and measured out the waters in proportion,  
26 when he laid down a limit for the rain  
and a path for the thunderstorm,  
27 even then he saw wisdom and took stock of it,  
he considered it and fathomed its very depths.  
28 And he said to man:  
The fear of the Lord is wisdom,  
and to turn from evil is understanding.

### **New International Version (1973; 1984)**

- 20 "Where then does wisdom come from?  
Where does understanding dwell?"

21 It is hidden from the eyes of every living thing,  
concealed even from the birds of the air.  
22 Destruction<sup>1</sup> and Death say,  
'Only a rumor of it has reached our ears.'  
23 God understands the way to it  
and he alone knows where it dwells,  
24 for he views the ends of the earth  
and sees everything under the heavens.  
25 When he established the force of the wind  
and measured out the waters,  
26 when he made a decree for the rain  
and a path for the thunderstorm,  
27 then he looked at wisdom and appraised it;  
he confirmed it and tested it.  
28 And he said to man,  
'The fear of the Lord-that is wisdom,  
and to shun evil is understanding.' "

<sup>1</sup> Hebrew Abaddon

### **New Jerusalem Bible (1985)**

20 But where does Wisdom come from?  
Where is Intelligence to be found?

21 She cannot be seen by any living creature,  
she is hidden from the birds of the sky.  
22 Perdition and Death both say,  
'We have heard only rumours of her.'  
23 God alone understands her path  
and knows where she is to be found.  
24 (For he sees to the remotest parts of the earth,  
and observes all that lies under heaven.)  
25 When he willed to give weight to the wind  
and measured out the waters with a gauge,  
26 when he imposed a law on the rain  
and mapped a route for thunderclaps to follow,  
27 then he saw and evaluated her,  
looked her through and through, assessing her.  
28 Then he said to human beings,  
'Wisdom?--that is fear of the Lord;  
Intelligence?--avoidance of evil.'

### **The Message (2002-2003)**

20 "So where does Wisdom come from? And where does Insight live?  
21 It can't be found by looking, no matter how deep you dig, no matter how high you  
fly.

## *Appendices*

22 If you search through the graveyard and question the dead, they say, 'We've only heard rumors of it.'

23 "God alone knows the way to Wisdom, he knows the exact place to find it.

24 He knows where everything is on earth, he sees everything under heaven.

25 After he commanded the winds to blow and measured out the waters,

26 Arranged for the rain and set off explosions of thunder and lightning,

27 He focused on Wisdom, made sure it was all set and tested and ready.

28 Then he addressed the human race: 'Here it is! Fear-of-the-Lord - that's Wisdom, and Insight means shunning evil.'"

***Appendix D:***

Appendix D provides all of the raw data from the study which is behind all of the conclusions in this dissertation. Each verse appears first with the ten different translations, followed by a page of analysis which breaks down the different categories giving the specific word number where each subcategory appears. At the end of each passage, a final analysis brings all of the data together. At the end of ten passages, there are several different summaries of the data from all ten passages together.