

# **Complete Equivalence in Bible Translation**

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**Thomas Nelson Publishers**  
Nashville

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## Translation Theory

A translation is no better than the theory on which it is based. A sound translation theory produces a sound translation. Yet Bible translators are not agreed on what constitutes "sound translation theory" for Bible translation. The disagreement centers on how much of the original language structure can be represented in the receiving language without decreasing either the accuracy or understandability of the translation.

### **The Problem of Accuracy *or* Understandability**

Bible translations have received criticism for emphasizing either the original language structure or the receiving language readability at the expense of the other. The literal method of translation seeks to convey the exact sense of both the words and structure of the original language, thus representing all of the information of the text. However, critics of the literal method claim this emphasis on the structure of the original language sacrifices the literary form of the second language, producing unnatural English which is often awkward, unclear, and inaccurate.

The response of alternate translation theories has been to abandon the attempt to reflect the structure of Hebrew or Greek. Instead, their goal has been to produce equivalence of thought between the two languages, emphasizing naturalness, clarity, readability, and the natural idiom of the second language. However, critics of these alternate translations claim that the lack of structural correspondence between the English and the original Hebrew or Greek produces unfaithful translations that sacrifice accuracy and precision for naturalness and clarity.

### **The Solution of Accuracy *and* Understandability**

In recent years, translators have applied advances in the areas of language study, structural linguistics, and transformational

grammar to the task of Bible translation. Complete equivalence, though a recent theory, preserves principles of translation used intuitively by the master translators of much earlier generations. The theory "seeks to preserve *all* of the information in the text, while presenting it in good literary form."<sup>1</sup> "All information in the text" refers not only to the information derived from the meanings of words used in the original text, but also to *structural information*—information contained in the structure of phrases, clauses, and discourse. Once this information is transferred to the second language, it is restructured to an acceptable form that communicates with the reader. The result is faithful literal translation in good literary idiom.

## The Tradition of Literal Translation

The literal method of translation has been used since antiquity. Although the method has been misused, giving rise to justifiable criticism, proper use has produced faithful translations that have been widely regarded as the most accurate. This public opinion is based on the natural association of accuracy, precision, and faithfulness with a translation that has close correspondence to the original Hebrew and Greek. On the other hand, there is natural mistrust for translations that lack this kind of correspondence, because no clear means exists for comparing the translation with the original language in order to judge its accuracy. This explains the widespread popularity of literal Bible translations throughout the ages.

### The Antiquity of the Literal Method

The most ancient translations of the Bible were made according to the literal method. Although other translations were made using other theories, the literal translations have been the most widely accepted and culturally influential.

*The Greek Septuagint (c. 250 B. C.).* The first translation ever made of the Bible was the Greek translation of the Hebrew Scriptures known as the Septuagint, rendered in the third century B. C. The translators, Greek-speaking Jews in Alexandria, Egypt, predominately used the literal method, producing a work that was widely used by the Jews and was accepted by the Christians as an authoritative translation of the Old Testament. Although Greek translations were made in later centuries using other translation theories, the Septuagint has retained its role as the dominant Greek translation. It is still used today by the Greek Orthodox Church.

*The Aramaic Targums (c. A. D. 250).* Soon after the Jews returned from the Babylonian Captivity, the reading of the

<sup>1</sup>*The Holy Bible, New King James Version* (Nashville: Thomas Nelson Publishers, 1982), p. iv.

Hebrew Scriptures in the synagogues was accompanied by an oral translation in the Aramaic language. This was necessary because most Jews had lost their use of Hebrew and had taken on the language of their captors, Aramaic.<sup>2</sup> However, it was not until after the Jews were banished from Palestine in A.D. 138 that the oral translation was put into writing.<sup>3</sup>

The Targum of the Pentateuch was made according to the literal method, although other portions, particularly the Prophets, include paraphrase.<sup>4</sup> The Targums are still included in the official Rabbinic Bible.<sup>5</sup>

*The Latin Vulgate (c. A.D. 400).* The first Latin translation of the Old Testament from the Hebrew was made by Jerome between A.D. 390 and 404. Earlier Latin translations were translated from the Greek Septuagint. Jerome properly used the literal method. His translation became known as the Vulgate and is the authoritative Latin Bible of the Roman Church.<sup>6</sup>

*Luther's German Bible (A.D. 1534).* Although the Bible had been translated into German earlier, Martin Luther produced the German translation that had lasting influence on the Reformation and on the development of the German language. He properly used the literal method: his translation did not adhere slavishly to the style and syntactic structure<sup>7</sup> of the original Hebrew and Greek, but was wholly rendered into German, and at the same time linguistically exact in detail.<sup>8</sup> Hans Volz said, "The Bible first became a real part of the literary heritage of the German people with Luther. . . . In the history of the language his version is also a factor whose significance cannot be overestimated

in the development of the vocabulary of modern literary German."<sup>9</sup>

*Early English Versions.* The translators of the early English versions, beginning with Tyndale, Coverdale, and Rogers, and including the translators of the Geneva Bible, The Bishops' Bible, and the King James Bible, followed the literal method, and their translations have been praised for literary excellence. The King James Bible, the crowning revision of the earlier versions, has been unsurpassed in excellence of language, rhythm, cadence, majesty, worshipful reverence, and literary beauty.

*Later English Revisions.* The translators of the English Revised Version (1881), the American Standard Version (1901), and the New American Standard Version (1960) all used the literal method of translation. Although their literary quality has not matched that of the King James Bible, the fault is not with the theory of translation, but with their lack of attention to English style.

The proper use of the literal method produces translations that are regarded as accurate and precise, but at the same time exhibit literary excellence. Therefore, criticism of the literal method should be directed at the misuse of the method and not at the theory itself.

### Abuses of the Literal Method

Two types of abuse have plagued the literal method. Some translators, thinking themselves to be precise and accurate, have translated every occurrence of a given Hebrew or Greek word with the same English word, regardless of context. Secondly, they have arranged the English words according to the order of the Hebrew or Greek words, not regarding the differences in syntax between the languages. These are obvious abuses of the literal method which merit criticism.

*Aquila's Greek Version.* About A.D. 130 Aquila, a Greek proselyte and disciple of Rabbi Akiba, translated the Hebrew Bible into Greek. He had a precise and unique set of Greek words to match corresponding Hebrew words, using an in-

<sup>2</sup> Aramaic was the dominant spoken language in Mesopotamia at the time of the captivity; Franz Rosenthal, *A Grammar of Biblical Aramaic* (Wiesbaden: Otto Harrassowitz, 1961), p. 6.

<sup>3</sup> G.L. Archer, *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1964), p. 6, 4 Archer, pp. 42-43.

<sup>4</sup> Ernst Würthwein, *The Text of the Old Testament*, trans. Errol F. Rhodes (Grand Rapids: Wm. B. Eerdmans, 1979), p. 172.

<sup>5</sup> Archer, pp. 43-44.

<sup>6</sup> Syntactic structure or syntax refers to the way in which words are put together to form phrases, clauses, or sentences.

<sup>7</sup> S.L. Greenslade, "English Versions of the Bible, 1525-1611," *The Cambridge History of the Bible, the West from the Reformation to the Present Day*, ed. S.L. Greenslade (London: Cambridge University Press, 1963), p. 103.

<sup>9</sup> Greenslade, p. 103.

genious method for reflecting the various root relationships of the Hebrew words by corresponding root relations in the Greek. He also arranged the Greek words in the same order as the Hebrew words. Rahlfs stated, "Aquila . . . rendered every detail of the sacred Text as precisely as possible into Greek, and he did not shrink from perpetrating the most appalling outrages to the whole essence of the Greek language."<sup>10</sup>

Aquila's translation was quite popular with the Jews, but it must have proved incomprehensible to non-Jews in many passages. It is no wonder that it dropped out of use and is preserved only in a few meager fragments.<sup>11</sup>

*English Versions.* Various English translations misused the literal method, producing non-English word order. The early Wycliffe version of 1382 was a word-for-word rendering of the Latin original. Latin word order was used even where it conflicted with English usage, reflecting Wycliffe's belief that the sacred quality of the Latin Vulgate could only be preserved by a careful word-for-word correspondence. This rendering proved of little value to the common people for whom the translation was made. Purvey's revision corrected the problem to some extent, but the Wycliffe Bible fell into disuse and was not consulted by later English translators.<sup>12</sup>

Later English translations perpetuated this abuse. In 1898 Robert Young produced a translation of the Bible in which he endeavored to be very literal, reproducing, as much as possible, the word order of the Hebrew and Greek. In 1902 Joseph B. Rotherham produced a translation of the New Testament in which he endeavored to be literal and to indicate the various degrees of emphasis expressed by the Greek. He made use of various symbols to mark the emphasis. The English of both Young's and Rotherham's translations is difficult to read and understand (see the Appendix for examples). Such translations obviously merit criticism for abuses of the literal method. They

<sup>10</sup> Alfred Rahlfs, *Septuaginta* (6th ed.; Stuttgart: Privilegierte Württembergische Bibelanstalt, [n.d.]), p. xxiv.

<sup>11</sup>Rahlfs, pp. xxvi-xxvii.

<sup>12</sup>F. E. Bruce, *The English Bible: A History of Translations* (London: Lutterworth Press, 1961), pp. 15-16.

have sometimes placed the English words in the order of the Greek words, resulting in awkward English. They may have some value for study purposes, but have no value to the general public.

### Misdirected Criticism of the Literal Method

Those who criticize the literal method focus attention on the abuses mentioned above, and then accuse all literal translations of the same offenses. For example, Glassman wrote:

Those who follow this [literal] method assume that languages are largely alike, at least enough so that a translator can move directly from one language to another. The approach is generally called *formal correspondence*, in which the word *formal* is used in the sense of being concerned with the outward *form* of something as distinguished from its content. In other words, the emphasis is on the form of the original or source language, with the assumption that the form can largely be carried across into the new or receptor language.<sup>13</sup>

Then by using examples of passages from literal translations that are difficult to understand, they criticize the method, not recognizing that the difficulty in understanding may lie with the use of archaic expressions and not with form (syntax). For example, Glassman used 2 Corinthians 10:14-16 from the ASV to illustrate his comment quoted above:<sup>14</sup>

For we stretch not ourselves overmuch, as though we reached not unto you: for we came even as far as unto you in the gospel of Christ: not glorying beyond our measure, that is, in other men's labors; but having hope that, as your faith groweth, we shall be magnified in you according to our province unto further abundance, so as to preach the gospel even unto the parts beyond you, and

<sup>13</sup>Engene H. Glassman, *The Translation Debate* (Downers Grove, IL: InterVarsity Press, 1981), p. 48.

<sup>14</sup>Glassman, p. 49.

not to glory in another's province in regard of things ready to our hand.

Obviously this passage is difficult to understand, but the problem is primarily the translator's choice of English words and syntax (the way in which words are put together to form phrases, clauses, and sentences). The translator actually rearranged the Greek form (syntax) in order to make sense in English. He inverted the sequence of the first two clauses:

Example 1<sup>15</sup>

Greek word order:  
Not for *as-though* not *we-reaching unto you* we-overextended ourselves

ASV:  
For we stretch not ourselves overmuch, *as though* we reached not unto you

He moved the negatives to the proper English position:

Example 2

Greek word order:  
Not for *as-though* not *we-reaching unto you* we-overextended ourselves

ASV:  
For we stretch not ourselves overmuch, *as though* we reached not unto you

The problem is with the English words and syntax, not with the

<sup>15</sup>Hyphenated words represent one word in the Greek.

literal translation method. The rendering "stretch overmuch" rather than "overextend" makes less sense today than in 1901 when the ASV was published. The position of the archaic word *overmuch* was purely a choice of English style, since the two words, "stretch overmuch" came from one word in Greek, meaning "to overextend."

The NASB, a careful revision of the ASV, rendered the passage as follows:

For we are not overextending ourselves, as if we did not reach to you, for we were the first to come even as far as you in the gospel of Christ; not boasting beyond our measure, that is, in other men's labors, but with the hope that as your faith grows, we shall be, within our sphere, enlarged even more by you, so as to preach the gospel even to the regions beyond you, and not to boast in what has been accomplished in the sphere of another.

The NASB revisers modernized the English vocabulary, grammar, and syntax, but they retained the essential form of the ASV. Vocabulary changes include "overextending" for "stretch . . . overmuch"; "boasting" for "glorying"; "be enlarged" for "be magnified"; "sphere" for "province"; and "has been accomplished" for "ready to our hand." Grammar and syntax changes are "we did not reach" for "we reached not" and "even more by you" for "in you . . . unto further abundance." The NASB changes made the passage much more understandable, though further improvement could have been made in clarity and style. The difficulty with understanding the ASV translation is not caused by the literal translation of Greek form, but by the choices made concerning English words and syntax.

Glassman tacitly accused translators who follow the literal method of not understanding the formal differences between languages, but of ignorantly carrying across the form of the Hebrew or Greek into English.<sup>16</sup> The NASB example surely negates such an accusation. It illustrates that, far from being ig-

<sup>16</sup>Glassman, p. 16.

norant of the formal problem, the translators worked diligently to convey the information contained in both the words and form of the Greek into equivalent English words and form in good English style, but with maximum faithfulness to the Greek. The example also illustrates that earlier translations, such as the KJV and the ASV, though appropriate for their day, must have their language updated to current usage from time to time.

## Alternate Translation Theories

In place of the literal method are various alternate theories of translation. Abandoning any attempt to retain correspondence with the Hebrew or Greek, they restructure and paraphrase, and at times, expand or condense. Thus, they depart somewhat from simple translation and enter the realm of interpretation.

### Paraphrase

The dictionary defines *paraphrase* as "a rewording of the meaning of something spoken or written."<sup>17</sup> Comparing a translation with a paraphrase, the dictionary states, "*paraphrase*, in this connection, is applied to a free translation of a passage or work from another language."<sup>18</sup> A translator who uses the paraphrase method freely rewords the English to convey the meaning of the Hebrew or Greek. As a consequence, the translation nearly always contains an element of interpretation. For example, the following translations of 2 Timothy 2:15, made by the literal method, exhibit close correspondence to the original Greek.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (KJV)

Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. (NKJV)

Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth. (NASB)

<sup>17</sup>Webster's *New World Dictionary*, David B. Garnnik, ed. (2nd college ed.; New York: World Publishing Co., 1970), p. 1031.

<sup>18</sup>Webster's, p. 1511.



In contrast, the following translations, made by the paraphrase method, exhibit considerable rewording and interpretation:

Work hard so God can say to you, "Well done." Be a good workman, one who does not need to be ashamed when God examines your work. Know what his Word says and means. (Living Bible)

Do all you can to present yourself in front of God as a man who has come through his trials, and a man who has no cause to be ashamed of his life's work and has kept a straight course with the message of truth. (Jerusalem Bible)

These paraphrases rework the grammar and syntax of the original Greek, interpreting the message in the process. The text exhorts one to present himself to God as "a worker who does not need to be ashamed." The Living Bible adds words to the text, noting that the time to be unashamed is "when God examines your work." Certainly, one would not want to be ashamed at that time, but the words have no equivalent in the Greek text. The Jerusalem Bible describes "being approved" as "a man who has come through his trials." The Greek word carries the idea of "tested and approved" or "approved by a test," thus one might render "as a man who has been tested by trials and approved." The Jerusalem Bible paraphrase may not communicate that concept to its readers.

Occasionally paraphrase is necessary because no corresponding English expression exists. This is true for idioms, figures of speech, and unusual syntax. Though the literal method must use paraphrase in these cases, care is taken to convey the exact meaning without unnecessary interpretation. The Hebrew expression "lifted up his feet and came" is not used in English. The literal translations of NKJV and NASB both render the Hebrew idiom with an English expression of equivalent meaning:

Jacob lifted up his feet and came to the land . . . (Hebrew word-for-word translation)  
Jacob went on his journey and came to the land . . . (NKJV, NASB)

### Expanded Translations

An expanded translation endeavors to provide the reader with a complete spectrum of meaning for key words, with explanatory comments, and with the full sense of verb tenses. The result is complex, wordy, often hard to understand, lacking any literary beauty. Such work is actually a running commentary, the author's interpretation, not a translation. Expanded translations may be helpful for study purposes, but they confuse those who cannot distinguish what part of the translation comes from the original language, and what part comes from the translator. The multiplicity of meanings may lead to doctrinal error. See the Appendix for examples.

### Dynamic Equivalence

Dynamic equivalence (also called functional equivalence) is a relatively new theory of translation that amounts to scientific paraphrase. This theory attempts to bring the science of structural linguistics to bear upon the task of translation, a noble undertaking if properly done.

## From Structural Linguistics to Dynamic Equivalence

To understand the operations of structural linguistics it is helpful to be familiar with the terminology that is employed.

"Source language" refers to the original language whose message is being translated. "Receptor language" is the language that receives the translated message. In modern English Bibles the Scriptural message is translated from the source languages of Greek, Hebrew, and Aramaic to the receptor language of English.

"Surface structure" refers to the sequence of words as they appear to the reader "on the surface." "Kernels" or "kernel clauses" are the basic structures of a language. If the surface structure of a sentence to be translated is "The woman was given water by Jesus," then the kernel clause or basic structure would be "Jesus gave the woman water."

The same terms are used to describe both the *process* of "transforming" the surface structure to basic structures (or, the reverse, basic structures to the surface structure) and the *operations* that are performed to complete the process. The process of change from simple kernels to more complex surface structure is labeled "transformation." If the process is reversed in order to move from the surface structure *back* to the basic kernels, it is called "back transformation." Thus, *transformation* changes the basic structure "Jesus gave the woman water" to the surface structure "The woman was given water by Jesus." *Back transformation* moves from "The woman was given water by Jesus" to "Jesus gave the woman water." While structural linguists call the *process* of change "transformation" or "back transformation," the *several operations* that take place to bring about the change are called "transformations" or "back transformations."

The move of information from the kernels of the source

language to the kernels of the receptor language is called "transfer." Three terms describe the stages involved in translation from source sentence to receptor sentence. *Analysis* of the source language surface structure allows for the back transformation of that surface structure into its kernel clause. *Transfer* is the process of changing the kernel clause of the source language into an equivalent kernel clause in the receptor language. *Restructure* then changes the receptor kernel clause by transformation into a surface structure in the receptor language. See chart 1.

### Dynamic Equivalence Theory

Dynamic equivalence theory was developed through the efforts of the Wycliffe Bible Translators and the United Bible Societies to apply structural linguistics to the science of translation.<sup>19</sup> The object of the theory is

to produce in the reader or hearer in the receptor language the same reaction to the message that the original author sought to produce in the immediate readers or listeners. It assumes that the original message was natural and meaningful and that the grammatical structure and words were not discouragingly difficult but that people used them in their everyday lives.<sup>20</sup>

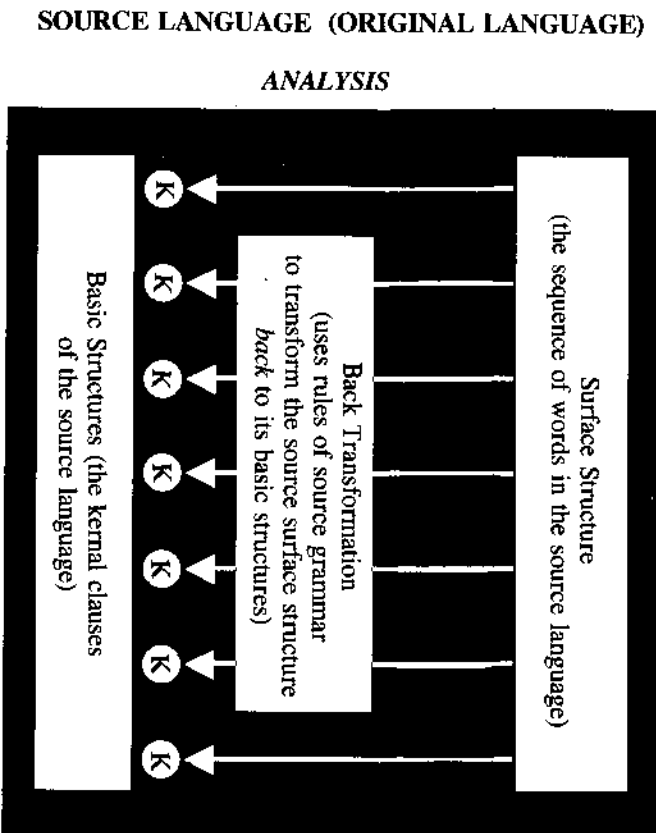
Those who seek dynamic equivalence in translation attempt to produce in the receptor language the closest natural equivalent of the message contained in the source language, keeping in mind both the meaning and the style. They recognize, of course, that no translation can succeed one hundred per cent; every translation suffers some loss of information, some addition of information, and possibly also some distortion of information. For all that, however, one can find the closest equivalent possible.<sup>21</sup>

<sup>19</sup>Glassman, p. 72.

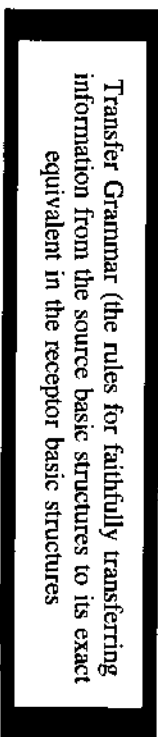
<sup>20</sup>Glassman, p. 52.

<sup>21</sup>Glassman, pp. 56-57.

CHART 1

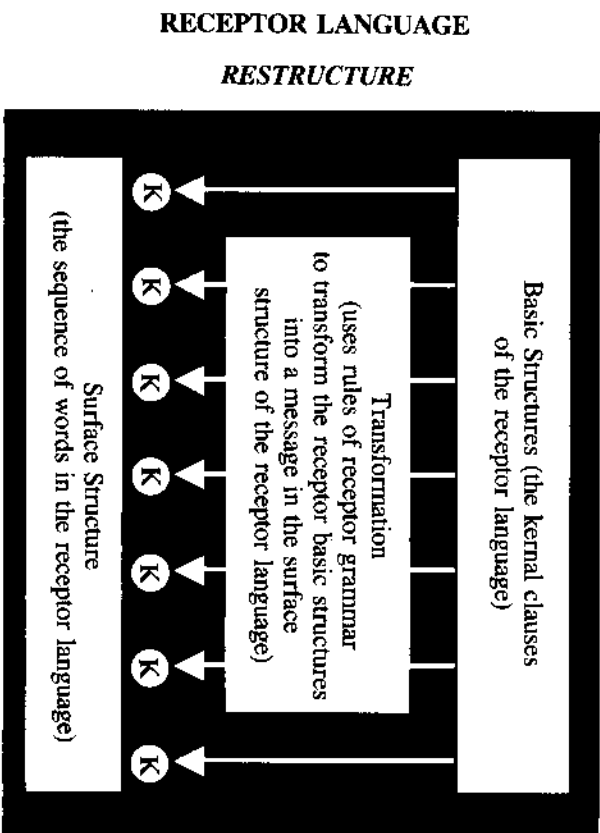


**TRANSFER**



**TRANSLATION PROCESS**

*Chart 1 cont'd...*



One of the most influential persons in the development and promotion of the theory is Eugene A. Nida, Translations Research Coordinator for the United Bible Societies, and Executive Secretary for Translation for the American Bible Society.<sup>22</sup> Nida defined dynamic equivalence as that

quality of a translation in which the message of the original text has been so transposed into the receptor language that the response of the receptor is essentially like that of the original receptors. Frequently, the form of the original text is changed; but as long as the change follows the rules of back transformation in the source language, of contextual consistency in the transfer, and of transformation in the receptor language, the message is preserved and the translation is faithful.<sup>23</sup>

The theory is partially based on a structural approach to grammar known as *transformational grammar*. Transformational grammar regards all languages as having a small number of transformations that operate in sequence on the structure of kernel clauses to produce the surface structure<sup>24</sup> of the language.<sup>25</sup> Nida and Taber wrote:

One of the most important insights coming from "transformational grammar" is the fact that in all languages there are half a dozen to a dozen basic structures out of which all the more elaborate formations are constructed by means of so-called "transformations." In contrast, back-transformation, then, is the analytic process of reducing the surface structure to its underlying kernels. From the standpoint of the translator, however, what is even more important than the existence of kernels in all languages is the fact that languages agree far more

<sup>22</sup>E. A. Nida, *Toward a Science of Translation* (Leiden: E. J. Brill, 1964); E. A. Nida and Charles R. Taber, *The Theory and Practice of Translation* (Leiden: E. J. Brill for the United Bible Societies, 1969); E. A. Nida, *Language Structure and Translation* (Stanford: Stanford University Press, 1975).

<sup>23</sup>Nida and Taber, p. 202.

<sup>24</sup>Surface structure is the actual sequence of words that are written or spoken in a given message; deep structure is the underlying kernel clauses and the transformations that operated on them to produce the message.

<sup>25</sup>Noam Chomsky, *Syntactic Structures* (Gravenhage, Holland: Mouton and Co., 1975).

on the level of the kernels than on the level of elaborate structures. This means that if one can reduce grammatical structures to the kernel level, they can be transferred more readily and with a minimum of distortion.<sup>26</sup>

The theory emphasizes the importance of the naturalness and understandability of the translation. All of these are worthy objectives, but, as shown below, there is a problem with subjectivity within the methodology. The methods of dynamic equivalence may be reduced to three steps: analysis, transfer, and restructuring.<sup>27</sup>

**Analysis.** This step consists of a thorough study of the message of the source language to determine exactly what it means. Each word, phrase, clause, and discourse must be evaluated in light of its context and historic cultural setting; the exact meaning must be transferred to the receptor language. Nida and Taber wrote:

One of the most effective ways to determine the underlying relationships between elements in a phrase is to go beneath the surface structure, by the process of back-transformation, and to determine what is the kernel from which the surface structure is derived. This provides the clearest and most unambiguous expression of the relationship.<sup>28</sup>

The ultimate objective of the analysis step is to identify the underlying kernel clauses together with their interrelationship. This information is then transferred to the receptor language. All of this is good, as far as it goes; but the analysis step should include a thorough syntactic analysis of the phrases, clauses, and discourse, in order to determine all the structural information to be transferred. It is at this point that the methodology of dynamic equivalence appears weak. An examination below of Nehemiah

<sup>26</sup>E. A. Nida and Charles R. Taber, *The Theory and Practice of Translation* (Leiden: E. J. Brill, 1969), p. 39.

<sup>27</sup>Glassman, pp. 58-64. Cf. William L. Wonderly, *Bible Translations for Popular Use* (London: United Bible Societies, 1968); Nida and Taber, *The Theory and Practice of Translation*; John Beekman and John Callow, *Translating the Word of God* (Grand Rapids: Zondervan Publishing House, 1975).

<sup>28</sup>Nida and Taber, p. 43.

1:4-6 and Ezra 8:22 will reveal certain types of structural information that are not transferred in dynamic equivalence renderings.

*Transfer.* The second step in the dynamic equivalence method is to transfer all the semantic information obtained in the analysis to its equivalent in the receptor language. Likewise the structural information must be transferred at the level of the kernel clauses, not at the surface level. Nida and Taber wrote:

One must not transfer the message from language A to language B merely in the form of a series of disconnected kernels. Such unrelated simple constructions would make little or no sense. Rather, it is important that one indicate clearly the precise relationship between the kernels. In other words, the transfer is not made at the extreme level of individual kernels, but at the point where they are connected into meaningful series.<sup>29</sup>

Unfortunately they do not seem to use the information from the back transformations of the analysis to define the relationships of the kernel clauses. Instead the relationships are defined in terms of time, space, and logic by a subjective process. Glassman wrote:

Transfer is essentially a subjective process that goes on in the minds of translators as they struggle in their roles as "bridge" between the meanings of the source language and the various options open to them in expressing that meaning in the receptor language.<sup>30</sup>

Here is a serious problem in methodology; transfer should not be regarded as a subjective process. The science of structural linguistics makes it possible to provide specific rules of transfer from one language to another, thus removing subjectivity. This is true even when the two languages have little or no correspondence, though the rules are more complicated. In transformational grammar the rules of transfer that govern the

relationship of the kernels should be derived from the back transformations, with strict observance to the sequence in which they operate. This assures maximum transfer of equivalent information, and minimum subjectivity.

*Passive/Active Adjustments.* One subjective aspect of dynamic equivalence is what Nida and Taber refer to as "adjustments made in transfer."<sup>31</sup> Obviously some adjustments must be made where the source language and receptor language lack correspondence; but there is far too much freedom in the adjustments made to structural information. For example, Nida suggested that the passive should frequently be transferred as an active.<sup>32</sup> Unless the receptor language has no passive, or there are additional peculiarities that require the adjustment, actives should remain actives. Such freedom of adjustment is based on the false assumption that actives and passives are identical in meaning; they are not. For example, the two clauses, "John baptized Jesus," and "Jesus was baptized by John," say the same thing, but they are not identical in meaning. The active clause presents John, the agent of the deed, as the prominent participant of the discourse. The passive clause presents Jesus, the recipient of the deed, as the prominent participant. In translation, it is important to transfer information about prominence, such as theme, focus, and emphasis, without distortion. Kathleen Callow wrote:

It is obviously important in translation that material which is thematic in the original should be translated by appropriate thematic constructions in the [receptor language].<sup>33</sup>

The adjustment of a passive to an active creates a further problem when the agent is not named. Nida suggested that the agent should be supplied in such cases. In the following examples from the Sermon on the Mount, the literal translations represent the

<sup>29</sup>Nida and Taber, pp. 105-119.

<sup>30</sup>Nida and Taber, p. 114.

<sup>31</sup>Kathleen Callow, *Discourse Considerations in Translating the Word of God* (Grand Rapids: Zondervan, 1974), p. 59.

<sup>29</sup>Nida and Taber, p. 104.

<sup>30</sup>Glassman, p. 61.

passive structures as they are found in the original Greek. The dynamic renderings adjusted the passive to active and then supplied God as the subject of the action.

**Literal translation:**

Blessed are those who mourn,  
For they shall be comforted (Matt. 5:4, NKJV)

**Dynamic translation:**

Happy are those who mourn;  
God will comfort them! (TEV)

**Literal translation:**

Blessed are the peacemakers, for they shall be called  
sons of God. (Matt. 5:9, NASB)

**Dynamic translation:**

How blest are the peacemakers;  
God shall call them his sons. (NEB)

In each passage dynamic equivalence changed the prominent participant from man to God in the second clause; the agent is interpreted as God, though it may have been God or man or both. Such interpretation should be an aspect of discussion, but not included in translation. The translator should not become a Bible interpreter for the Bible reader.

**Coordination/Subordination Adjustments.** A similar problem is found in adjustments suggested for coordination and subordination. Proposals involve changes from a coordinate phrase, "grace and apostleship" (Rom. 1:5, NKJV) to a subordinate one, "the privilege of being an apostle," as well as from subordination, "baptism of repentance" (Mark 1:4, NKJV), to coordination, "repent and be baptized."<sup>34</sup> Such adjustments amount to interpretations which are better left to commentators, teachers, and pastors.

These areas of subjectivity in the methodology of transfer explain why translations made according to the theory of dynamic

<sup>34</sup>Nida and Taber, p. 114.

equivalence appear so much like paraphrases. The subjectivity of the transfer stage corresponds to the freedom exercised in a paraphrase.

**Restructuring.** The last step in the dynamic equivalence method is to restructure the information transferred from the source language into phrases, clauses, and discourse in the receptor language. In this step the translator must address himself to style, level of vocabulary, and level of complexity. These considerations, together with rules for constructing natural and understandable discourse, guide the translator in producing the final form of the translation.

**Paraphrase is unavoidable.** It is quite clear that paraphrase is unavoidable with dynamic equivalence theory. Glassman wrote:

It is, in fact, impossible to analyze, transfer and restructure without paraphrasing at the level of the underlying kernel structures; and that, in turn shows up at the final level of the surface structure.<sup>35</sup>

This is primarily true because of the subjectivity involved in the transfer step. The failure to employ transfer rules, but rather to depend on the translator's subjective judgment, makes it almost certain that the information transferred to the receptor language will lack complete equivalence with the information of the source message. Thus the theory fails to accomplish equivalence; it is instead scientific paraphrase.

### Characteristics of Dynamic Equivalence

To illustrate the types of structural details that are transferred from the original Greek or Hebrew to English with complete equivalence translation, it is helpful to compare with translations produced according to the theory of dynamic equivalence. While any particular translation might contain examples of both literal and dynamic translation, most modern translations tend to follow one specific translation theory. A comparison of The

<sup>35</sup>Glassman, p. 66.

New King James Version (NKJV) and New American Standard Bible (NASB), based on the literal method, with the dynamic renderings found in the New International Version (NIV), The New English Bible (NEB), The Jerusalem Bible (JB), and Today's English Version (TEV) reveals characteristic differences between the two translation methods. Highlighted portions of the following passage represent structural information transferred by complete equivalence.

*Nehemiah 1:4-6*

(4) *So it was, when I heard these words, that I sat down and wept, and mourned for many days; I was fasting and praying before the God of heaven.*

(5) And I said: "*I pray, LORD God of heaven, O great and awesome God, You who keep Your covenant and mercy with those who love You and observe Your commandments,*

(6) "*please let Your ear be attentive and Your eyes open, that You may hear the prayer of Your servant which I pray before You now, day and night, for the children of Israel Your servants, and confess the sins of the children of Israel which we have sinned against You. Both my father's house and I have sinned.*" (NKJV)

**Transitional Markers.** Hebrew transitional markers are consistently omitted throughout the Bible in dynamic equivalence. The first Hebrew expression of Nehemiah 1:4 is left untranslated in dynamic equivalence, thus losing the significance that marker had in the original language.

**Dynamic translation:**

When I heard this news, I sat down and wept. (NEB)  
When I heard these things, I sat down and wept. (NIV)  
On hearing this I sat down and wept. (JB)  
When I heard all this, I sat down and wept. (TEV)

**Literal translation:**

*So it was, when I heard these words, that I sat down and wept.* (NKJV)  
*Now it came about when I heard these words, I sat down and wept.* (NASB)

The phrase, usually rendered "and it came to pass" in the KJV,

comes from an idiom of transition in Hebrew; it marks a turning point in the narrative.

**Particles.** Hebrew particles are often omitted in dynamic equivalence. Missing in Nehemiah 1:5, 6 are the Hebrew particles of entreaty that express reverence and urgency.

**Dynamic translation:**

O LORD God of heaven, . . . let thy ear be attentive (NEB)  
O LORD, God of heaven, . . . let your ear be attentive (NIV)

Yahweh, God of heaven . . . let your ear be attentive (JB)  
LORD God of Heaven! . . . hear my prayer (TEV)

**Literal translation:**

*I pray, LORD God of heaven, . . . please let Your ear be attentive.* (NKJV)  
*I beseech Thee, O LORD God of heaven, . . . let Thine ear now be attentive.* (NASB)

Though not occurring in Nehemiah 1:4-6, another Hebrew demonstrative particle, usually translated "behold" in the KJV, is used in Hebrew in a variety of ways to attract attention. Both the particles of entreaty and the demonstrative particle add emotional flavor to the narrative, but are not rendered in dynamic equivalence translations.

Two further aspects of dynamic equivalence methodology are illustrated by the various dynamic renderings for "covenant and mercy" (Neh. 1:5).

**Dynamic translation:**

"covenant of love" (NIV)  
"covenant of faithful love" (JB)  
"faithfully keepest covenant" (NEB)  
"faithfully keep your covenant" (TEV)

**Literal translation:**

"covenant and mercy" (NKJV)  
"covenant and lovingkindness" (NASB)

**Lexical Meaning.** The first aspect is represented by substitu-

tion of the word "love" for "mercy." The use of "love" finds no support in the Hebrew lexicons. Gesenius defined the Hebrew word as "goodness, mercy, grace" when used of God's relationship to man.<sup>36</sup> Brown, Driver, and Briggs defined the word as "goodness, kindness, . . . lovingkindness."<sup>37</sup> Holladay, whose work was based on the lexicon of Koehler and Baumgartner,<sup>38</sup> defined the word as "faithfulness, kindness, grace."<sup>39</sup> None assigns the meaning "love" to the word in this context. The KJV most often translates the word as "mercy," never as "love." The ASV, followed by the NASB, for the most part renders the word as "lovingkindness."

In spite of this lexical evidence some modern authors have understood the Hebrew word to mean "love." The idea, supported by R. Laird Harris,<sup>40</sup> Leon Morris,<sup>41</sup> and the translation of many new versions (RSV, NEB, TEV, NIV), is the result of recent studies that point out the context of love in many passages where the word is used. This context is to be expected, however, since "mercy" and "lovingkindness" are the outward manifestations of God's attribute of love; but this does not justify substituting the attribute (love) in place of its manifestation (mercy). If such semantic manipulation is allowed, then other manifestations of God's love, such as goodness, kindness, long-suffering, and grace, could also be translated "love." The resulting generalization would obscure both the multifaceted nature of God's love and the richness of the Hebrew and English languages.

Moreover, the change from "mercy" to "love" is contrary to the New Testament interpretation of the word. When the New

<sup>36</sup>William Gesenius, *A Hebrew and English Lexicon of the Old Testament* trans. Edward Robinson (3rd ed., Boston: Crocker and Brewster, 1849), p. 332.

<sup>37</sup>Francis Brown, S.R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Oxford University Press, 1906), pp. 338-339.

<sup>38</sup>Ludwig Koehler and Walter Baumgartner, *Lexicon in Veteris Testamenti Libros* (Leiden: E. J. Brill, 1953).

<sup>39</sup>William Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Grand Rapids: William E. Berdmans, 1971), p. 111.

<sup>40</sup>R. Laird Harris, *Theological Wordbook of the Old Testament*, Vol 1 (Chicago: Moody Press, 1980), pp. 305-306.

<sup>41</sup>Leon Morris, *Testaments of Love: A Study of Love in the Bible* (Grand Rapids: William B. Eerdmans, 1981), pp. 65-84.

Testament authors quoted Old Testament passages containing the Hebrew word "mercy," they translated it by a Greek word that means "mercy"—not "love." The famous "mercy" passage in Hosea 6:6, quoted by Jesus (Matt. 9:13; 12:7), clearly demonstrates this fact. While dynamic translations render the Hebrew word of Hosea 6:6 by English words other than "mercy," they return to "mercy" in order to represent the Greek word used by Jesus in quoting Hosea 6:6:

*loyalty* is my desire, not sacrifice (Hosea 6:6, NEB)

I require *mercy*, not sacrifice (Matt. 9:13; 12:7, NEB)

*faithful love* is what pleases me, not sacrifice (Hosea 6:6, JB)

*mercy* is what pleases me, not sacrifice (Matt. 9:13; 12:7, JB)

There is no lexical basis for changing the word "mercy" to "love."

**Coordination/Subordination.** A second aspect of dynamic equivalence methodology is represented by changing the coordinate phrase "covenant and mercy" to the subordinate phrase "covenant of love" or "covenant of mercy." Nida suggested an adjustment from coordination to subordination based on a Hebrew figure of speech known as *hendiadys* (הַנְּדִיָּאָדִּיס).<sup>42</sup> The same idea was suggested by earlier expositors such as Crosby, who claimed that the phrase "covenant and mercy" was used "by hendiadys for 'the covenant of mercy' or 'the merciful covenant.'"<sup>43</sup> Such changes require linguistic and historic justification. Before a phrase of this kind may be interpreted as hendiadys, the words must be inconsistent with coordination, and the subordinate phrase (covenant of love) must be consistent with facts and reality.

Are the words "covenant" and "mercy" in Nehemiah 1:5 inconsistent as coordinate complements of the verb "keep"?

<sup>42</sup>A figure of speech in which two nouns joined by coordinating *and* are used instead of a noun and a modifier (*Webster's*, p. 654).

<sup>43</sup>Howard Crosby, *The Book of Nehemiah*, Vol III, *Commentary on the Holy Scriptures*, John Peter Lange, trans. and ed. Philip Schaff (1876; rpt., Grand Rapids: Zondervan, 1960), p. 7.



Crosby thought so, and evidently others. Clearly "covenant" is a proper complement of the verb "keep": God keeps His covenants. But does God keep "mercy"? The expression sounds a little unnatural in English without a context; but the words are comparable in Hebrew and natural in English in the proper setting:

The LORD, the LORD God, merciful and gracious, long suffering, and abounding in goodness and truth, keeping mercy for thousands. . . . (Exodus 34:6-7, NKJV)

English "keep" can indicate the concept of "preserving" or "maintaining" in the sense of "watching over" or "defending" the object that is kept. Similarly, the Hebrew word translated by "keep" also means "preserve" or "protect" in some contexts. The Lord "keeps" mercy for thousands in the sense of preserving and protecting that mercy for those who love Him. Therefore the words "covenant" and "mercy" are consistent as complements of the verb "keep," and may properly function as coordinates in this context; the phrase need not be regarded as hendiadys.

Is the phrase "covenant of mercy" or "covenant of love" consistent with facts and reality? Was there a covenant of mercy or a covenant of love? If not, the term is incorrect. No covenant is recorded in the Old Testament in which mercy or love are either the conditions or promises of the covenant. The phrase first appears in Deuteronomy 7:9 where the covenant is viewed as already in existence.

Therefore know that the LORD your God, He is God, the faithful God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments. (NKJV)

The only preceding passage where the terms "covenant" and "mercy" appear in the same context, and where the establishment of a "covenant of mercy" might be recorded, is Exodus 34:4-14. But no such covenant was established there. In 34:6-7 the Lord promised mercy to the obedient and punishment to the disobedient, but not as part of a covenant:

And the Lord passed before him and proclaimed, "The LORD, the LORD God, merciful and gracious, long suffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and fourth generation." (Exodus 34:6-7, NKJV)

In 34:10-11 the Lord made a covenant to drive out the former inhabitants of the land:

And He said: "Behold, I made a covenant. Before all your people I will do marvels such as have not been done in all the earth, nor in any nation; and all the people among whom you are shall see the work of the LORD. For it is an awesome thing that I will do with you. Observe what I command you this day. Behold, I am driving out from before you the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite." (Exodus 34:10-11, NKJV)

The passage then continues to outline the conditions of the covenant, but no reference is made to mercy in the body of the covenant. The first section (vss. 6-7) describes God as merciful; the second section (vss. 10-26) describes the covenant made by the merciful God; but the covenant cannot be regarded as a "covenant of mercy." The same must be said of the reference to God's mercy in the Decalogue (Exodus 20:6): the Decalogue is not a "covenant of mercy." The terms "covenant" and "mercy" are independent and coordinate, not complementary; therefore, hendiadys does not apply. Consequently the translation "covenant of love" is an interpretation that blurs the sense of "covenant and mercy."

Consider a second passage:

#### *Ezra 8:22*

For I was ashamed to request of the king an escort of soldiers and horsemen to help us against the enemy on the road, because we had spoken to the king, saying, "The hand of our God is upon all those for good who seek Him, but His power and wrath are against all those who forsake Him." (NKJV)

**Conjunctions.** Dynamic equivalence methodology often omits conjunctions when the original is reconstructed in the receptor language. Thus the first word of the Hebrew text of Ezra 8:22, usually represented by English "for," does not appear in some dynamic translations:

Dynamic translation:

I would have been ashamed to ask the emperor for a  
troop of cavalry (TEV)  
I was ashamed to ask the king for soldiers and horsemen  
(NIV)

Literal translation:

For I was ashamed to request from the king troops and  
horsemen (NASB)  
For I was ashamed to request of the king an escort of  
soldiers and horsemen (NKJV)

This conjunction serves an important function in the original text. Ezra 8:21 notes that a fast was proclaimed to seek from God "the right way" for the journey. Verse 22 explains the reason a fast was proclaimed: Ezra had not asked the king to provide them an army escort for protection against enemies along the way. Omission of the conjunction "for" makes the causal connection between verses 21 and 22 less obvious:

Then I proclaimed a fast . . . to seek from Him the right  
way for us (v. 21)  
For I was ashamed to request of the king an escort . . .  
to help us against the enemy on the road (v. 22, NKJV).

The deletion of conjunctions can reduce clarity of meaning.

**Information from Grammar.** Dynamic equivalence, because of its de-emphasis of the structure and form of the source language, is more prone than the literal method to inaccurately transfer the information contained in the grammar of the original. The NIV changes the Hebrew grammatical structure of preposition and noun ("for good") to an adjective modifying the previous noun "hand":

the *hand* of our God is upon all those seeking Him *for good* (word-for-word translation of Hebrew word order)  
The *gracious* hand of our God is on everyone who looks to him (NIV)

The word "good" is changed to "gracious" and transposed from its adverbial function (explaining the purpose of God's hand on the people) to an adjectival function (defining the quality of God's hand). This produces a simpler, more natural expression, but obscures the purpose involved. Obviously, God's hand is good and gracious, but it is not always upon a person "for good." Job cried to his friends, "Have pity on me, . . . For the hand of God has struck me!" (Job 19:21). Ezra had informed the king that God's hand was upon them for a specific purpose: for good. This sense is carried over from the Hebrew in the following translations:

The hand of our God is upon all who seek him, *working their good* (NEB)  
The hand of our God is upon all those *for good* who seek Him (NKJV)  
The hand of our God is *favorably disposed* to all those who seek Him (NASB)

**Lexical Meaning.** Dynamic equivalence does not always capture the full force of meaning contained in the vocabulary of the original language. The change of "seek" to "look to" (NIV) or "trusts" (TEV) results in a different nuance. "Looking to" or "trusting" the Lord connote primarily a passive dependence on Him; "seeking" the Lord conveys an active dependence. The two concepts are not equivalent in meaning.

**Coordination/Subordination.** The hendiadys used to transfer "covenant and mercy" to "covenant of love" is also employed in Ezra 8:22:

Dynamic translation:  
but his *great anger* is against all who forsake him (NIV)  
but his *fierce anger* is on all who forsake him (NEB)  
but his *mighty retribution* befalls all those who forsake him (JB)

Literal translation:

but His *power* and His *wrath* are against all those who  
forsake Him (NKJV)  
but His *power* and His *anger* are against all those who  
forsake Him (NASB)

The rendering "great anger," "fierce anger," or "mighty retribution" rather than "His *power* and His *wrath*" changes not only grammatical structure, but also meaning. The word "power" is converted from a noun (serving as part of a compound subject) to an adjective "great, fierce, mighty" (defining the intensity of God's anger). The coordinate phrase "power and wrath" is semantically consistent as a subject of the predicate "are against"; the subordinate phrase "great anger" is less consistent with reality. This change produces a simpler expression, but it portrays God as acting purely out of fierce anger, and it obscures the place of His sovereign power in punishing His enemies.

While many of these grammatical and structural details may seem minor and of little consequence, they perform specific functions in the original languages. Dynamic equivalence theory considers structural adjustments necessary "to guarantee intelligibility or to avoid awkwardness."<sup>44</sup> Certainly, the goal of translation is to transfer the message of the source language into a form of the receptor language that is intelligible and free of awkward expressions. However, it must be questioned whether the omission of transitional markers, particles, and conjunctions, especially when done consistently, accomplishes this goal, or instead causes loss of structural information of the source language. Complete equivalence in Bible translation ensures these details will be represented by their equivalents in the receptor language.

<sup>44</sup>Nida and Taber, p. 112.

## The Importance of Structure

Critics of the literal method greatly oversimplify the procedure, representing it as "going directly from one set of surface structure to another."<sup>45</sup> They refer to the literal method as *formal equivalence* which endeavors to preserve the *form* of the original language rather than its precise meaning. This faulty evaluation of the literal method equates all literal translation with the abuse of the method. The same critics also underestimate the value of the structural information of language.

### Structural Linguistics

The science of structural linguistics has uncovered the great amount of information contained in the structure of phrases, clauses, and discourse.<sup>46</sup> Structural information is as much a part of the message as the information contained in the words themselves. The literal method endeavors to faithfully transfer the structural information of the message into its exact equivalent in the receptor language, as well as the meaning of the words. It does not endeavor to preserve merely the outward form (surface structure).

### Transformational Grammar

Transformational grammar is an excellent model for developing a good theory of translation. Although transformational grammar serves as a partial basis for the theory of dynamic equivalence, it is not the use of this grammar that makes the theory defective, it is the misuse. Transformational grammar provides an excellent means for properly identifying all the infor-

<sup>45</sup>Nida, *Language Structure and Translation*, p. 79.

<sup>46</sup>Zelling Harris, *Structural Linguistics* (Chicago: University of Chicago Press, 1951).

tion contained in a message, including the structural information.

Transformational grammar was first introduced by Zellig Harris<sup>47</sup> and further developed into its present form by Noam Chomsky.<sup>48</sup> This grammar views language as having a small set of deep structures defined by phrase-structure rules that produce "kernel sentences." In addition, it views language as having a small set of transformations that operate on the kernel sentences to produce the surface structure of the language. Transformations produce variations of surface structure from the same kernel clause. For example, given the kernel clause "Jesus gave the woman water," the following surface structure expressions may be produced, each by a different transformation:

- (1) The woman was given water by Jesus.
- (2) The water was given to the woman by Jesus.
- (3) Jesus who gave the woman water.
- (4) The woman to whom Jesus gave water.
- (5) The woman who was given water by Jesus.
- (6) The water which Jesus gave to the woman.
- (7) The water which was given to the woman by Jesus.
- (8) Jesus' giving the woman water.
- (9) The giving of water to the woman by Jesus.

Each of the above was produced from the kernel by a different transformation; each says the same thing, but the exact meaning of each is different. The exact meaning of each is defined by the kernel clause plus the identity of the transformation that operated on the clause. It is evident that transformations affect both form and meaning; they cannot be subjectively manipulated by the translator without introducing distortion of information.

### Structural Faithfulness

A good theory of translation consists of three grammars: (1) a grammar of the source language, (2) a grammar of the receptor language, and (3) a transfer grammar. The grammar of the

<sup>47</sup>Zellig Harris, "Transfer Grammar," *International Journal of American Linguistics*, Vol.

20, No. 4 (Oct. 1954), 259-270.

<sup>48</sup>Chomsky, *Syntactic Structures*.

source language is used to analyze the source message to extract all the information contained in it. The grammar of the receptor language is used to faithfully construct the message in the receptor language out of the information received from the transfer grammar. The transfer grammar defines the rules for faithfully transferring information from the source grammar to the receptor grammar.

If the grammars are of the transformational type, the source grammar defines the rules for determining all the information contained in the source message, such as semantic information, kernel clauses, transformations, and their sequences. The receptor grammar defines the rules for constructing a message from a given set of semantic data, kernel clauses, transformations and their sequences. The transfer grammar defines the rules for transferring all the source information into its exact equivalent in the receptor grammar; no subjective "adjustments" are permitted, only those defined by rules that accommodate the differences between the two languages.

This method assures complete equivalence of the translation, because there is faithful transfer of the structural information in its exact equivalent, as well as transfer of the other information. A translation theory that neglects the exact equivalent transfer of the structural information cannot avoid distortion and paraphrase.

## The Importance of Complete Equivalence

Since the Bible is the divinely inspired Word of God, it is of great importance that translations of the Bible are faithful. There is no room for subjectivity in handling divine truth. Complete equivalence must be the primary goal of the Bible translator.

After a number of years in the study and research of translation theory and practice,<sup>48</sup> it is the author's observation that the translation theory described above produces faithful literal translations in good literary idiom. Such translations can be clear, readable, and natural, without the sacrifice of precision and accuracy. At the same time the translation can exhibit literary excellence, worshipful reverence, rhythmic cadence, and beauty of expression.

Although this type of translation theory has been formulated only in recent decades, translators of earlier generations with innate linguistic genius seem to have intuitively used its principles. This is true because the theory may closely correspond to the natural way the human mind processes linguistic information in the task of translation. The work of those early master translators has been widely accepted as faithful to the original languages, and has remained popular with the common people. Only a rigorous adherence to a sound translation theory will improve on their work. The New King James Version is a major step in that direction, improving an excellent tradition.

<sup>48</sup>James D. Price, "The Development of a Theoretical Basis for Machine Aids for Translation from Hebrew to English," (Ph.D. dissertation, Dropsie University, 1969); "An Algorithm for Generating Hebrew Words," *Computer Studies in the Humanities and Verbal Behavior*, Vol. 1, No. 2 (August, 1968), 84-102; "An Algorithm for Analyzing Hebrew Words," *Computer Studies in the Humanities and Verbal Behavior*, Vol. 2, No. 3 (October, 1969), 137-165; *A Computerized Phrase-Structure Grammar of Modern Hebrew*, 4 Vols., Franklin Institute Research Laboratories, Report No. F-C2585, sponsored by the U.S. Department of Health, Education, and Welfare, Office of Education, Institute of International Studies, June, 1971.

## Appendix

### Wycliffe's Version (1382)

If I speke with tongis of men and of aungels, and I have not charite, I am made as brass sounyng or a cymbal tinkynge/ and if I have profecie, and knowe alle mysteries, and al kynnyng, and if I have al feith so that I meue hills fro her place and I have not charite I am nougt/ and if I departe alle my godis in to metis of pore men/ and if I bitake my bodi so that I brene, and I have not charite it profeth to me no thing/ (1 Cor. 13:1-3)

### Young's Literal Translation (1898)<sup>50</sup>

If with the tongues of men and of messengers I speak, and have not love, I have become brass sounding, or a cymbal tinkling; and if I have prophecy, and know all the secrets, and all the knowledge, and if I have all the faith, so as to remove mountains, and have not love, I am nothing; and if I give away to feed others all my goods, and if I give up my body that I may be burned, and have not love, I am profited nothing. (1 Cor. 13:1-3)

### Rotherham's Emphasized Translation (1902)<sup>51</sup>

Although with the tongues of men I be speaking and of messengers,  
And have not love,  
I have become resounding brass, or a clanging cymbal;  
And though I have (the gift of) prophesying, and know all sacred secrets, and all knowledge,—  
And though I have all faith, so as to be removing mountains,  
And have not love,

<sup>50</sup>Robert Young, *Young's Literal Translation of the Holy Bible* (1898), pp., Grand Rapids: Baker Book House, 1953, 3rd ed.

<sup>51</sup>Joseph B. Rotherham, *The Emphasized New Testament* (New York: Fleming H. Revell Co., 1902). The special symbols have been omitted and the punctuation standardized.

I am nothing;  
And though I morsel out all my goods,—  
And though I deliver up my body,  
that I may boast,

And have not love,  
I am profited nothing. (1 Cor. 13:1-3)

### The Amplified Bible<sup>52</sup>

Study *and* be eager *and* do your utmost to present yourself to God approved (tested by trial), a workman who has no cause to be ashamed, correctly analyzing *and* accurately dividing—rightly handling and skilfully teaching—the Word of Truth. (2 Tim. 2:15)

If I [can] speak in the tongues of men and [even] of angels, but have not love [that reasoning, intentional, spiritual devotion such as is inspired by God's love for and in us], I am only a noisy gong *or* a clanging cymbal. And if I have prophetic powers—that is, the gift of interpreting the divine will and purpose; and understand all the secret truths *and* mysteries and possess all knowledge, and if I have (sufficient) faith so that I can remove mountains, but have not love [God's love in me] I am nothing—a useless nobody. Even if I dole out all that I have [to the poor in providing] food, and if I surrender my body to be burned [or in order that I may glory], but have not love [God's love in me], I gain nothing. (1 Cor. 13:1-3)

### Wuest's Expanded Translation of the Greek New Testament<sup>53</sup>

If in the languages of men I speak and the languages of the angels but do not have love [Greek word here used of God's love produced in the heart of the yielded saint by the Holy Spirit, a love that impels one to deny himself for the sake of the loved one], I have already become and at present am sounding brass or a clanging cymbal. And if I have the gift of uttering divine revelations and know all the mysteries and all the knowledge, and if I have all the faith so that I am able to keep on removing mountain after mountain, but am not possessing love, I am nothing. And if I use all my possessions to feed the

poor, and if I deliver up my body [as a martyr] in order that I may glory, but do not have love, I am being profited in not even one thing. (1 Cor. 13:1-3)

<sup>52</sup>The Amplified Bible (Grand Rapids: Zondervan Publishing House, 1964).

<sup>53</sup>Kenneth S. Wuest, *Acts Through Ephesians*, Vol. 2, *Wuest's Expanded Translation of the Greek New Testament* (Grand Rapids: Wm. B. Eerdmans, 1958).

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