

Teaching Sound Doctrine

Bible Translations Pt.5

Since we will be dealing with Textual Criticism you might want to download the file dealing with the terms. It will listed on the website where our videos and transcripts are.

If you would like more material on this topic Michael Hatcher can make that available for you. You can contact him via email mhatcher@gmail.com

IV. TRANSLATIONS

A. As one moves away from Form Equivalence to Dynamic Equivalence the more interpretation there is.

1. It becomes more a commentary than God's Word.
2. Let us consider some illustrations using the two or the more popular versions sales wise today—the King James and the New International.
3. Then we will consider the English Standard Version (ESV).

B. Rom. 1:17

1. "17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." (KJV) "17 For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith." (NIV)

2. The KJV is a very literal rendering of the Greek.

3. The NIV has several problems.

a. *Gospel* is not in the original but in the NIV.

b. *A righteousness that is by* has no textual basis.

c. *By faith from first to last.*

(1) Very literal rendering (not difficult to translate) would be, "out of faith into faith" or "from faith to faith."

(2) The NIV does not have one word correct.

(3) There are several different interpretations.

(a) The NIV translators believe in salvation by faith only.

(b) They translated the passage according to their interpretation, not what the original says.

(c) It makes no difference if their interpretation is right or wrong; they have violated translation principles and opted for interpretation for the reader.

(d) They wrote their false doctrine into God's Word.

C. 1 Cor. 13:9-10

1. "9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away." (KJV) "9 For we know in part and we prophesy in part, 10 but when perfection comes, the imperfect disappears." (NIV) "9 For we know in part and we prophesy in part, 10 but when completeness comes, what is in part disappears." (new edition of NIV)

2. There is a contrast between *part* and *perfect* in verse 10.

a. Literally it would be: "when the perfect thing comes the out of part thing will be done away with."

b. The KJV does a good job and shows the contrast between *perfect* and *part*.

3. The NIV.

a. One would never know that the *imperfect* of verse 10 is the exact same prepositional phrase *in part* in verse 9.

b. *Disappears* leaves room for some mysterious self-removal of the imperfect.

(1) The original makes it clear that which is in part will be done away and the source is external to itself (it does not disappear by itself, nor causes itself to go away).

(2) They have left room for the continuation of miraculous activity until the coming of Christ.

(3) They had Pentecostals on the translating committee.

D. 1 Cor. 1:6; 2:1

1. "6 Even as the testimony of Christ was confirmed in you:... 2:1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." (KJV) "6 because our testimony about Christ was confirmed in you.... 2:1 When I came to you, brothers, I did not come with

eloquence or superior wisdom as I proclaimed to you the testimony about God.” (NIV) “6 God thus confirming our testimony about Christ among you.... 2:1 And so it was with me, brothers and sisters. When I came to you, I did not come with eloquence or human wisdom as I proclaimed to you the testimony about God.” (a newer edition of NIV)

2. The KJV accurately renders the genitive case which shows possession.

a. It is the testimony which belongs to Christ (1:6)

b. It is the testimony which belongs to God (2:1).

3. The NIV opens the door for testimonials about what they think of God and Christ instead of giving the testimony which originated with God and Christ.

4. The NASV lends itself to this view in 1:6 “6 even as the testimony concerning Christ was confirmed in you,” but then correctly translate the same Greek construction in 2:1 “1 And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God.”

E. Eph. 4:13

1. “13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:” (KJV) “13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.” (NIV)

2. The NIV makes it that everyone must believe the same thing.

a. The context is miraculous gifts.

b. The gives the meaning that miracles will continue till everyone has identical beliefs.

3. *In* is not in the Greek but the NIV inserted it.

4. This verse is correctly rendered by the KJV.

F. The translation of **σάρξ** (*sarx*) as “sinful nature” in the NIV.

1. The NIV repeatedly does this (Rom. 7:5, 18, 25; 8:3, 4, 5, 8, 9, 12, 13; 13:14; Gal.5:13, 16, 17, 19, 24; 6:8).

a. There is no reason to translate it in this manner.
b. However, the translators hold the view of man's total depravity (man is born with a "sinful nature") and is totally evil with no ability to do anything good or pleasing to God.

c. This false doctrine is not in the Bible, so they wrote it into the Bible.

d. The NIV has changed its wording on most of these passages:

(1) They translated it as *flesh*, but also retained "sinful nature" in Rom. 7:18, 25.

(2) This brings up another problem: continual revisions.

2. The KJV and ASV correctly translate it as flesh in every instance above.