

Select five Bible translations we've discussed. Select a passage from the Bible (it must be at least two verses long) and write out how the translations render this passage.

Luke 14 26-27

1983	New King James Version (NKJV)	<p><sup>26</sup> "If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. <sup>27</sup> And whoever does not bear his cross and come after Me cannot be My disciple.</p>	<ol style="list-style-type: none"> <li>1. Capitol M for Me – when Christ refers to himself.</li> <li>2. Masculine language.</li> <li>3. Personal – own life, bear his cross.</li> </ol>
1989	New Revised Standard Version (NRSV)	<p><sup>26</sup> "Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. <sup>27</sup> Whoever does not carry the cross and follow me cannot be my disciple.</p>	<ol style="list-style-type: none"> <li>1. Lower case when Christ refers to himself.</li> <li>2. Neutral gender language.</li> <li>3. Impersonal – life itself, the cross.</li> </ol>
2001	English Standard Version (ESV)	<p><sup>26</sup> "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. <sup>27</sup> Whoever does not bear his own cross and come after me cannot be my disciple.</p>	<ol style="list-style-type: none"> <li>1. Lower case when Christ refers to himself.</li> <li>2. Masculine language.</li> <li>3. Personal – own life, bear his cross.</li> </ol>
1971	New American Standard Bible (NASB)	<p><sup>26</sup> "If anyone comes to Me and does not hate his own father, mother, wife, children, brothers, sisters, yes, and even his own life, he cannot be My disciple. <sup>27</sup> Whoever does not carry his own cross and come after Me cannot be My disciple.</p>	<ol style="list-style-type: none"> <li>1. Capitol M for Me – when Christ refers to himself.</li> <li>2. Masculine language.</li> <li>3. Personal – own life, bear his cross.</li> </ol>
2011	New International Version (NIV) 2011	<p><sup>26</sup> "If anyone comes to me and does not hate father and mother, wife and children, brothers and sisters—yes, even their own life—such a person cannot be my disciple. <sup>27</sup> And whoever does not carry their cross and follow me cannot be my disciple.</p>	<ol style="list-style-type: none"> <li>1. Lower case when Christ refers to himself.</li> <li>2. Neutral gender language.</li> <li>3. Personal – own life, bear his cross.</li> </ol>

*Summarise what you have observed by comparing the translations*

The most surprising thing about the translations I chose was the use of masculine vs neutral gender language (ie language that can refer to both men and women). The other main difference between the translations was the choice to either refer to Christ in capitalised pronouns, versus uncapitalized.

There seemed to be no correlation with when these translations were first published, or which gender of text they used, or pronoun use. They don't seem to follow a trend or timeline. It would take further research to establish why these choices were made – presumably because of the audience it was to be targeted to.

Overall the five different translations carry on the theme and none of these five seem to be striving for something different in the texts.

*Do you agree that the Bible is a divine-human book? Why or why not?*

Yes. For it to remain coherent through so many translations, over so many years. For it to have been decided what goes in and what stays out. How many books refer to each other, and although many years apart still show the common thread that God is building a family through his son Jesus Christ, who was foretold would come, and when he did come, fulfilled scripture. It's an incredible journey to go through, and surely it is only by divine intervention that such a book could exist.

*What is a Bible translation? Why is translation not a simple exercise?*

Bible translation is the task of taking the bible from its original language – ancient Greek and Hebrew, and turning it into a text that is understood by readers today.

Translation is not simply converting a word from one language into another. It begins by understanding the original authors intention and the audience that text was written for. To rely on language that has changed over time. Adhering to the intent of the text, both the immediate words and the subtext of it. All while keeping in check your own bias as a translator.

Translations of the bible and how they came to be are wrought with conflict, prejudice and different ideas. Over many years, different people have been tasked with translating the bible for different reasons. As a result, we have multiple translations that although all set out with the purpose to speak to a new audience that could better understand God's inspired word, can vary vastly in both thought and in literal meaning.

*Describe the two main approaches to translation as discussed.*

Translation can occur in two main ways. Formal – a word for word swap. And functional – an interpretation of the meaning. A good translation will consist of both, and different translations vary in how much they pull from both.

A formal translations benefit comes when the reader requires an understanding of the language of the day and where the origin of certain words come from.

While a functional translation benefits the reader by conveying the intention of the original author.