

Translation Principles from the William Carey Bible Society

1. A translation should always be based upon the right source text: For the Hebrew Scriptures, (i.e. the Old Testament) the Masoretic Text (Ben Chayyim, Second Rabbinical Edition, printed by Bomberg) is considered to be the Hebrew Text God has preserved for us. Over 1,000 hand-copied manuscripts of this text are still available today. For the New Testament, the Received Text as edited by Dr. Scrivener in 1894 is considered to be the most reliable. There are over 5,700 manuscripts that exist to support this text. **[If those two source texts are used, there will be places where the resultant translation will differ considerably from what the KJB says, preaches and teaches. The conclusion being that if Scrivener and ben Chayyim are right, then the KJB is wrong. So why isn't one of these guys checking out the differences and showing us where to fix the KJB (or on the other hand, to fix Scrivener – I mean other than my mere haphazard collations)?]**
2. Translators should be mature in their walk with the Lord and dedicated to finishing the challenge of translation once they have started.
3. Translators should translate and not interpret. **[Practically speaking, if you don't know the correct interpretation, you'll have trouble translating correctly. Do these guys not understand what it means to actually DO a Bible translation?]**
4. Every translator should have a healthy, holy fear of adding to, or detracting from the Word of God. **[Note: “the” “W”ord of God is a reference not to the KJB, but to “the” Greek and “the” Hebrew – never defined by these guys. See comments above on Scrivener's text.]**
5. Translators should seek to reproduce the original words that God gave, whether they understand them or not. **[If Scrivener for example is only the “most” reliable, see nr.1 above, then how does one REALLY know what those original words are? Now Stephen and I know that the exact words/texts/readings underlying the KJB are an exact match of the original words that God gave. But those exact readings have never been published anywhere to date (and Scrivener is not entirely those exact words).]**
6. The translators should be sure that the meaning of every word in the Hebrew and Greek and Aramaic Scriptures find its way into the national translation. **[Well just what is “the” meaning, if not that of the words of the English KJB? Or are there mistakes in the KJB? Is not “the” meaning exactly what one finds in the KJB? If that is the case, isn't it just as valid to say that the meaning of every word of the KJB should be in the national translation? (YES!) So just what is the point of an English speaker doing a translation from something other than the KJB if the KJB itself gives the correct meanings of the Hebrew, Aramaic, and Greek words?!?]**

7. When words must be added because of the differences in language, this should be indicated by the use of italics.
8. Translation efforts should be compared to long-established Received Text translations to verify accuracy in translations. **[Interesting that the KJB is not mentioned here. It's probably because it is referring to other "TR" translations in the receptor language under consideration, or its cognates, and the KJB isn't even listed as a good "check" on a translation. Of course if one assumes(!) presuppositionally that it is impossible (how big/small is God? – Lu. 1:37)] for a translation to be inerrant or perfect, then obviously the KJB will not be listed here. But that being the case, why then even mention "TR" "translations" at all?!**
9. Rough drafts of a translation should be circulated for the purpose of extensive scrutiny.
10. Translators should be humble enough to support a thorough process of examination and purification. **[Too bad they often reject suggestions regarding the adjustment of a translation to more correctly match the KJB.]**
11. Translators should remember that the grammar of the original languages "trumps" the grammar of the national language. This may create some "unusual phrasing" but it preserves accuracy. **[Of course I understand what's trying to be said here, but it should also be pointed out that the term, "national language" really doesn't have much meaning if the resultant translation into the "greekified" or "hebraified" form/grammar of it isn't "national" any longer, and if the "national" (no longer) language is forced into the mold of (for Stringer, et al) "the" Greek or "the" Hebrew. Missiologically speaking, how that promotes INDIGENEOUS [national] works, workers, and converts for the long term is also mystifying.]**