

ROGER L. OMANSON

THEOLOGY, INTERPRETATION, AND TRANSLATION

The author is a UBS translation consultant based in Louisville, Kentucky.

Several years ago, in an article entitled "Theology and Translation," Daniel C. Arichea, Jr. made the point that the doctrines of verbal inspiration and inerrancy can be said to be counter-productive when related to the translation task.¹ He continues by writing that the doctrine of inerrancy leads to attempts of harmonization.

When inerrancy seems to be contradicted by the text, should translators translate in order to be true to the doctrine of inerrancy, or should they translate the text as it is, regardless of whether it proves or disproves inerrancy? Often, when the former course is followed, there are adjustments made in the translation in order to allow for possible harmonization of the passages in question It seems clear then that verbal inspiration as a presupposition for translation can become a hindrance rather than an aid in the production of translations that are faithful to the meaning and intention of the biblical text.²

Many translators are not aware of the theological presuppositions which underlie the discussions in commentaries and which underlie certain translations of passages in which "the doctrine of inerrancy leads to attempts to harmonize." The purpose of this article is to provide examples, both in the Old Testament and in the New Testament, to show that indeed a "commitment to the authority and infallibility of the Bible as God's Word in written form"³ can and has led to harmonization in various modern translations.

Matthew 9.18-25

Any synopsis of the Four Gospels reveals striking parallels among the texts of Matt 9.18-25, Mark 5.21-43, and Luke 8.40-56. If one may assume with the majority of scholars that Mark wrote his Gospel first and that Matthew and Luke used Mark when they wrote their Gospels, one notes that Matthew has made an interesting change in the story concerning Jairus' daughter and the woman with the flow of blood.

According to Mark (and Luke), Jairus comes to Jesus and says that his daughter is about to die. As Jesus starts off for Jairus' home, the woman with the flow of blood interrupts his journey. After Jesus has healed the woman and is still talking, someone comes from Jairus' home with the news that Jairus' daughter had died after Jairus had left home.

Matthew has the ruler himself, when he first arrives, tell Jesus that his daughter was dead. Since the ruler already knew this, Matthew omits the material found in Mark 5.35f., that is, that someone came from Jairus' house with the news that his

1 Daniel C. Arichea, Jr., "Theology and Translation: The Implications of Certain Theological Issues to the Translation Task," in *Bible Translation and the Spread of the Church: The Last 200 Years* (ed. Philip C. Stine; Leiden: Brill, 1990) 40-67.

2 Arichea, 57-58.

3 From the preface to *The New International Version of The Bible* (Grand Rapids: Zondervan, 1978).

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Presidential Temples Benjamin Hufbauer, 2005 This book explores the visual and material cultures of presidential commemoration memorials and monuments libraries and archives and the problematic ways in which presidents themselves have largely taken over their own commemoration The author sees these various commemorative sites as playing a key role in the construction of our collective political and cultural self images and as another sign of our preoccupation with celebrity culture Ultimately he contends these presidential temples reflect not only our civil religion but also the extraordinary expansion of executive authority and presidential self commemoration since FDR **The Harvard University Catalogue** Harvard University, 1910 **Official Register** Harvard University, 1917 *Annual Reports of the Various City Officers of the City of Minneapolis, Minnesota* Minneapolis (Minn.), 1894 **Annual Report** Minneapolis Public Library. Director, Minneapolis Public Library, Minneapolis Public Library and Information Center, 1891 **General Ashcroft** N. V. Baker, 2006 Reviled as a fascist and zealot by libertarians and liberals but praised as a great patriot and devout man of God by many conservatives John Ashcroft may have been the most powerful and polarizing attorney general in our nation s history Looking past such oversimplified stereotypes Nancy Baker offers the first in depth study of Ashcroft s controversial tenure as attorney general and as domestic commander in our campaign against global terrorism Addressing new concerns about challenges to civil liberties in the wake of 9 11 Baker provides a critical assessment of Ashcroft s impact on national life within the context of an enormous expansion of presidential power Baker depicts a man who even before 9 11 was in search of a mission and then found it in the War on Terror She explores how Ashcroft s counterterrorism actions eroded checks on executive power arguing that the attorney general used both the formal and informal powers of his office to expand executive and law enforcement authority and did so at the additional expense of criminal procedural rights privacy rights and

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Table of Contents Theology July August Issue 2002

1. Understanding the eBook Theology July August Issue 2002
 - The Rise of Digital Reading Theology July August Issue 2002
 - Advantages of eBooks Over Traditional Books
2. Identifying Theology July August Issue 2002
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Theology July August Issue 2002
 - User-Friendly Interface
4. Exploring eBook Recommendations from Theology July August Issue 2002

- Personalized Recommendations
- Theology July August Issue 2002 User Reviews and Ratings
- Theology July August Issue 2002 and Bestseller Lists
- 5. Accessing Theology July August Issue 2002 Free and Paid eBooks
 - Theology July August Issue 2002 Public Domain eBooks
 - Theology July August Issue 2002 eBook Subscription Services
 - Theology July August Issue 2002 Budget-Friendly Options
- 6. Navigating Theology July August Issue 2002 eBook Formats
 - ePub, PDF, MOBI, and More
 - Theology July August Issue 2002 Compatibility with Devices
 - Theology July August Issue 2002 Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Theology July August Issue 2002
 - Highlighting and Note-Taking Theology July August Issue 2002
 - Interactive Elements Theology July August Issue 2002
- 8. Staying Engaged with Theology July August Issue 2002
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Theology July August Issue 2002
- 9. Balancing eBooks and Physical Books Theology July August Issue 2002
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Theology July August Issue 2002
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Theology July August Issue 2002
 - Setting Reading Goals Theology July August Issue 2002
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Theology July August Issue 2002

- Fact-Checking eBook Content of Theology July August Issue 2002
- Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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