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THEOLOGY, INTERPRETATION, AND TRANSLATION

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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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