

THE CUV

Verse 节	Our KJV-based Translation 英皇钦定本	Chinese Version 中文和合本	Union	Reason Changes 修改理由
John 1:1	The Word 圣言 (<i>shengyan</i>)	Dao 道 (<i>dao</i>)		(see below)
<p>The Chinese Union Version uses the word <i>dao</i> to translate "the word", however, <i>dao</i> doesn't mean word. It's a Daoist (Taoist) term meaning the principle of the universe, the way, or the path. This word, when used in a non-Taoist context refers to a path or road, a principle, or a method of doing something. As you can see, none of these meanings is related to "word". As a result we wanted to translate "the Word" as 言 <i>yan</i>, which means "that which is spoken". However, because 言 <i>yan</i> sounds like another Chinese word 盐 <i>yan</i> and would be confusing to someone who heard the text read without seeing which character was used, so we translated "the Word" as 圣言 <i>shengyan</i>, meaning "holy Word". Because we added the word 圣 <i>sheng</i> before 言 <i>yan</i>, we underlined the first character to show that it was added. Much of the feedback we have received on this change has indicated a preference for <i>dao</i>, which is deeply rooted in a lot of people's minds, and fits Chinese culture, but we are endeavor to translate the original meaning of each word, not purposely meet the culture or tradition. In addition the first two Chinese translations of the Bible (by Joshua Marshman, 1822, and Robert Morrison, 1823) both use 言 <i>yan</i> in their translation of "the Word".</p>				
John3:22	Baptism 浸礼	Washing Ceremony 洗礼		(see below)
<p>It is common to use 洗礼 <i>xi li</i> (<i>xi</i> for washing; <i>li</i> for ceremony) for baptism, and the dictionary indicates that <i>xi li</i> means "baptism". However, translating baptism as <i>xi li</i> is doctrinally erroneous, because baptism is not a washing ceremony, but a complete immersion into something. The word <i>xi li</i> was used to translate baptism very early on in the history of Bible translation in China, because the translators who chose that word wanted to make it fit their false teachings about baptism (e.g. that it washes away original sin, or that it doesn't necessarily have to be administered via immersion). As a result the word has become familiar and accepted by most people.</p> <p>However, we felt it was necessary to change <i>xi li</i> to 浸礼 <i>jin li</i> (<i>jin</i> to soak into, or to immerse; <i>li</i> for ceremony). Though the term might come under attack in the future because "it is translated to fit the Baptist ideas", the translation is nevertheless doctrinally correct.</p>				
John 4:48	signs 迹相	miracles 奇迹		

The word "sign" doesn't simply refer to a miracle, but to an action, event or custom that is indicative of something else (e.g. "tongues are for a sign"). In other words, a sign "signifies" something else. However, in the CUV the word that is usually used to translate "sign" can only mean a miraculous act, or divine act. After much discussion and debate, we found a word that is not that common in Chinese 迹相, but means an event that has special, symbolic significance, and so we have decided to use this word instead of the CUV word 奇迹.

John 10:35	scripture cannot be broken 经文是不能破的	<p>"break" in different contexts can be translated in different ways, CUV translated to "abolish" or "discard"</p> <p>break the law 犯法(违背律法 violate the law)</p> <p>break the glass 打破杯子</p> <p>break the pencil 折断铅笔</p> <p>break up a home 破坏家庭</p>	<p>Here we just translate literally.</p> <p>We considered words like "破坏", "打破"、"折断", all mean still won't match the "law",</p>
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The word "broken" is quite difficult to translate as used in this context. In Chinese there are many words for "break", "broke", or "broken", but they are used in a wide variety of contexts. For example, there is one word for breaking a glass, and a different word for breaking a pencil, and still another word for breaking up a home. However, none of these can be used to indicate the idea of breaking the law or the scriptures.

The word used in the CUV doesn't actually mean "break". The word used is 废, which means to "abolish" or to "do away with". Obviously this doesn't fully communicate the idea of something being "broken". After much discussion and deliberation, we decided to use the word 破, which literally means "break", and can be used to refer to violating a law or precept in some cases.

Jude 1:14	ten thousands of 数万	千万
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The expression "ten thousands" is very difficult to express in Chinese, because the word "thousands" is in the plural form. The CUV uses the expression 千万, which literally means "10 million" and can also mean a large indefinite number. However, how the phrase is understood depends on the context and the individual reader. If we

translate “ten thousands” as 一万 (10,000), it can only mean ten thousand exactly and no more. The only way that we could find to translate the idea of a plurality of “10,000s” was to use the expression 数万, which is a multiple form of “ten thousand”, but it is limited to between 10,000 and 99,999 only, but less than 100,000.

Jude 1:25	both now and ever 从 <u>现在</u> 到 <u>永远</u>	从万古以前，并现今，直到永永远远
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There are two problems in this verse. First, the CUV adds the expression 从万古以前 (before all ages), which is an addition to the text based on faulty critical Greek texts. This addition has been removed. The other issue is how to render the expression “both now and ever” presents a great translation challenge. We can render the phrase as “from now until forever”, which is close to the meaning of the English, but doesn’t express the idea of “both”. At present we haven’t been able to find an acceptable way to indicate that the expression is not referring to a continuous linear progression from the present time out into eternity, but means both now AND for ever (i.e. “in eternity”). In other word the dual spheres of time are not equally emphasized.

Gen.1:2 2	blessed祝福	give blessings赐福
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The Chinese Union Version translated “blessed” to “give blessings赐福”, which shows the blessings are from someone that is high above. However, if we literally translated to “bless祝福”, it will not carry the respectful connotations. We discussed about it, but we have not settled it yet.