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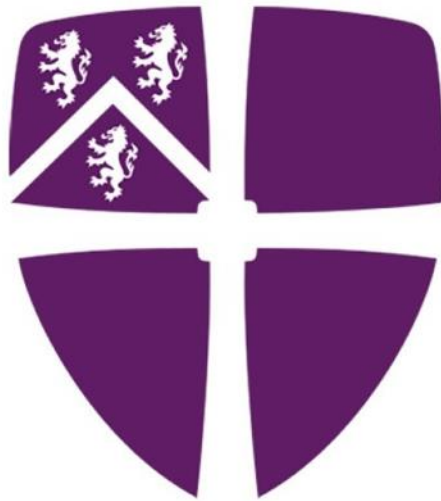
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***The Influence of the Translators' Theology
on Bible Translation:
A Comparative Study of
the Chinese Union Version and
the Chinese Recovery Version
of the New Testament***



Chao-Chun Liu

School of Modern Languages and Cultures
Durham University

Thesis submitted for the degree of
Doctor of Philosophy

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The Influence of the Translators' Theology on Bible Translation: A Comparative Study of the Chinese Union Version and the Chinese Recovery Version of the New Testament

Abstract:

The influence of theology on Bible translation is a phenomenon that has been increasingly acknowledged by Bible translation scholars in recent decades, yet for various reasons including the long-established secular-sacred divide in modern academia, it has remained an underexplored subject in both the fields of Translation Studies (TS) and biblical translation studies (BTS). To address this gap, this study is the first study that examines the influence of the translators' theology on Bible translation by a comparative study of two New Testament translations in their entirety, and it is also the first study of this kind on both the Chinese Union Version (CUV) and the Chinese Recovery Version (CRV), with the CUV being the most popular and influential Chinese Bible over the last hundred years. By adopting a new theoretical framework for studying theological influence in Bible translation, by following a methodology that minimizes the researcher's subjectivity and overcomes the difficulties inherent in such a study, and by analyzing and presenting the empirical findings according to the main subjects of systematic theology, this study discovered that the translators' understandings of what God's overall plan is for mankind exerted the most dominant and overarching influence on their Bible translations in the cases of the CUV and the CRV. Besides revealing many other new insights concerning how the translators' theology may influence Bible translation, this study also offers both methodological and theoretical contributions to the fields of BTS and TS, illuminates the way and importance of conducting similar studies on other Bible translations, points to the need of charting a new sub-field called 'biblical translator studies', and shows that to understand and speak about any Bible translation, we must thoroughly understand the translators' theology.

Keywords: translators' theology, theology, Bible translation, Chinese Union Version, Chinese Recovery Version, New Testament, translator studies, biblical translator studies, Chinese Christianity, missionaries

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List of Abbreviations

ABS	American Bible Societies
AMP	The Amplified Bible
ASV	The American Standard Version
BTS	Biblical translation studies
CBT	Chinese Bible Translation
CUV	The Chinese Union Version
CRV	The Chinese Recovery Version
DBY	The Darby Bible
DV	The Delegates' Version
DE	Dynamic Equivalence
KJV	The King James Version
M	Robert Morrison's version
NASB	The New American Standard Bible
NIV	The New International Version
PV	The Peking Version
RSV	The Revised Standard Version
RV	The Revised Version (also known as English Revised Version)
TS	Translation Studies
UBS	United Bible Societies

Introduction

I. Theme: The Influence of the Translators' Theology on Bible Translation

The influence of theology on Bible translation is a phenomenon that has been increasingly acknowledged by Bible translation scholars in recent decades, with some conclusive remarks such as ‘Bible translation is a theological enterprise...a theological task from beginning to end’ (Ogden, 2002, pp. 312, 316) and ‘Bible translation inevitably involves the translators in a significant and sustained act of “theologizing”. It is not a question of “if” but “when”—more specifically, *how*, *where*, and *why* in the text this specialized act...is effected’ (Wendland, 2002, p. 316). However, although most Bible translation scholars today would heartily agree that a Bible translation free of theological influence is simply an impossibility, it remains a curious fact that the subject of theological influence on Bible translation has received relatively little scholarly attention. For example, the present study will be the first study that examines the influence of the theology of the translators on the translation of the Chinese Union Version of the New Testament in its entirety, even though this still most popular Chinese Bible version was published more than a century ago and has long been praised for its unparalleled influence on Chinese Christianity and Chinese language (Mak, 2017). One would imagine many such studies should have been done, even long ago, on the King James Version, the Revised Version, the American Standard Version, the New International Version, to name but a few major English Bible translations. But surprisingly, besides the study on the influence of Theodore Beza on the English New Testament by Irena Dorota Backus (1980)—which only covers the Synoptic Gospels and four epistles—one would be hard-pressed to find another work on such scholarly level that examines the theological influence on a major English Bible translation in a similar or more comprehensive way. If the lack of such studies on Chinese Bible translations can be explained by the relatively short history of academic interest in studying Chinese Christianity and the difficulties involved in carrying out such a study, the lack of the same on English Bible translations is downright puzzling and begs an explanation.

Upon studying this question, the phenomenon mentioned above turns out to be more complex than meets the eye. Somewhat like the proverbial elephant in the room, the inevitability of theological influence on Bible translation has been almost as commonly recognized among Bible translation scholars (when asked) as it is shunned, for many reasons. To start with, theology has received bad press ever since the rise of the Enlightenment. In popular opinion, theology has often been perceived as dogmatic, unscientific, unintellectual, as something of a bygone era, and such perception pervades not just the secular realm but even the religious as well. This is pointed out, for example, in an article published in 2000 by theologian Joel B. Green, titled ‘Scripture and Theology: Uniting the Two So Long Divided’, in which he lamented the separation between the study of the Bible and theology and admitted that this separation is ‘not a new phenomenon, but is the consequence of tectonic shifts and their aftershocks over the last three centuries’ (2000, p. 24), a movement described by Alister McGrath as theology ‘being condemned to history’, for the ‘confident and restless culture of the Enlightenment experienced the past as a burden, an intellectual manacle which inhibited freedom and stifled creativity’ (1997, p. 81). Another reason is that ever since the Reformation, the history of Christianity, especially of Protestantism, has been one of endless controversies and divisions usually caused—at least in name—by different theological interpretations. As a result, there has been a fear of broaching issues of theology among Bible translation scholars since it is a controversial and debatable subject among both scholars and lay-people alike¹. In addition, there are seven more possible reasons that may explain why theological influence on Bible translation has not received more scholarly attention. As these reasons also provide the context for and point to the value of the present study, they will be briefly discussed below.

First, the very idea that Bible translation is influenced by the translators’ theology goes against the natural and widely popular conception of what a translation and translator—especially of a canonical religious text like the Bible—should be, especially among the general public. The popular conception is: Bible

¹ The author owes this insight to Ernst R. Wendland (2021, personal communication, September 23).

translation should be unbiased, neutral, impersonal, and objective, all of which is to ensure a faithful translation of the original text. After all, it is the ‘Word of God’ that is being translated; what can be more important than faithfulness to the ‘Word of God’? This concept is reinforced by the common idea that translation in general should be free from the translator’s subjectivity, as Eugene Nida wrote in his *Toward a Science of Translating* about ‘Dangers of Subjectivity in Translating’:

Intellectual honesty requires the translator to be as free as possible from personal intrusion in the communication process. The translator should never tack on his own impressions or distort the message to fit his own intellectual and emotional outlook...he must exert every effort to reduce to a minimum any intrusion of himself which is not in harmony with the intent of the original author and message (1964, p. 154).

This concept of translation is commonly perceived as diametrically opposed to the idea that Bible translation can be influenced by translators’ theology. For theological influence sounds exactly like the kind of unwanted personal and subjective interferences that a faithful translation should guard against and reject. This attitude is exemplified by Nida’s advice to Bible translators back in 1947 and 1961:

The Bible is the heritage of the entire church and should not be made the means of propagandizing one’s own special theories of interpretation...Every translation will to some extent represent the theological views of the translator. It is impossible to avoid this. But such features should be kept at a minimum (1947/1961, p. 21).

Therefore, especially after the ‘linguistic and cultural turn’ in Bible translation since the 1960s (see 1.2.1), whether it is among Bible societies, Bible publishers, Bible translation organizations and sponsors, Bible translators, or Bible translation scholars, this topic of theological influence on Bible translation has rarely appeared in public discussion about Bible translation, most likely for fear that the projected image of neutrality of their translation work would be damaged and the readers would lose confidence and trust in their work. Understandably, it is troubling

for religious readers and communities to think that the Bible they have been reading is somehow shaped by the theology of the translator(s). Therefore, this topic has generally been avoided by those working in the field of Bible translation, for it casts a cloud over the supposed neutrality, objectivity, integrity, and faithfulness of their work.

Second, throughout the history of Christianity, different Christian groups have often associated their identities with certain Bible translations. For example, for many centuries, Jerome's Latin Vulgate was the only officially approved Bible for the Catholic Church, so much so that '[t]he theology and the devotional language typical of the Roman Catholic Church were either created or transmitted by the Vulgate' (Metzger, p. 30, 2001). Similarly, for over two hundred years, the King James Version was to most Protestant Christians the most authoritative Bible version, and some Protestant Christians today still believe that the King James Version is the only legitimate Bible translation (White, 2009). Likewise, since 1920s until today, most Protestant Chinese Christians have regarded the Chinese Union Version as the most authoritative if not the only trustworthy Bible version. Even though today among Protestant denominations, most church leaders do not mandate that their church members use a certain Bible version, many denominations are still to various degrees characterized by the Bible version(s) they choose (Joseph, 2021). Understandably, since Christianity is a text-centered religion, for any Christian group to establish its identity, theology, and unity requires a more or less standardized and stabilized Bible upon which its identity, theology, and unity can be built. For this reason, it can be imagined that most church leaders probably would not like to see their church members troubled by the thought that the Bible version(s) endorsed by their church leaders have been influenced by a certain kind of theology, for this may lead to their questioning of established readings and interpretations of the Bible, resulting in dissensions and controversies. Seen in this light, theological influence on Bible translation naturally appears as a controversial, unprofitable, and potentially 'dangerous' subject to explore, at least publicly.

Third, since the Bible is the foundational scripture shared by Christians regardless of denominational persuasions, Bible translation especially in the modern era is often done in a trans-denominational setting with an ecumenical purpose. That is, except in a minority of cases², Bible translations, for both religious and economic reasons, are usually produced with the hope that they will be universally accepted and used by all Christians across denominational spectrum. As such, theological influence is not supposed to happen or be talked about in the open lest the Bible translation loses its appeal to believers of different theological persuasions. As Paul Ellingworth's own account (see 1.2.1) shows, for quite a long time, in the United Bible Societies—an ecumenical organization—*theology* was a word even to be avoided, and 'the correct term was "linguistics"' (2002, p. 302).³ Understandably, the only way for theologically diverse Christian groups to arrive at unity is to avoid and compromise on theological issues. This strategy, which is itself a theological position and may exercise as much theological influence on translation as other theological positions, can be seen in Nida's advice to Bible translators on not adopting an interpretation contradictory 'to the exegetical position of any Christian constituency on the field' (1947/1961, p. 22). He wrote:

Certain Christian groups have widely differing viewpoints with regard to many phases of Christian teaching. It would be impossible to conform to all, and yet within certain limits it is wise not to make the translation of the Bible an arena for theological controversy (p. 22).

This ecumenical strategy is clearly stated in the preface of the various editions of the New International Version Bible (commonly called the NIV):

The translators [of this Bible] came from...many denominations and churches—including Anglican, Assemblies of God, Baptist, Brethren,

² Such as certain denomination-specific Bibles, e.g., the Bibles produced by the Catholic Church and the Orthodox Church. These Bibles are expressly produced for Catholic and Orthodox Christians, respectively.

³ The ascendancy of linguistics over theology in the field of Bible translation in the second half of the twentieth century can thus also be explained by the prevalence of this ecumenical sentiment in the field.

Christian Reformed, Church of Christ, Evangelical Covenant, Evangelical Free, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, Wesleyan and others. This breadth of denominational and theological perspective helped to safeguard the translation *from sectarian bias* (2011, p. xiv, italics added).

Ironically, despite its ecumenical effort to avoid ‘sectarian bias’, the NIV remains one of the most controversial Bible translations in English because of its gender-neutral philosophy (Poythress, 2011; 2012) and less literal approach (Radmacher and Hodges, 1990), which all reflect certain theological influences. This is not surprising: ecumenicalism is itself a *theological* ideology. Therefore, an ecumenical Bible translation can be just as theologically charged as any other non-ecumenical version. Ecumenical or not, Bible translation always remains a theological task.

Fourth, the lack of interest in studying theological influence on Bible translation has to do with the system of modern education. The secular-religious divide between Translation Studies (TS) on the one hand and Bible translation and theology on the other hand means that most of the scholarly works in TS since the 1970s until now have been secular (Liu, 2022a), while the field of ‘biblical translation studies’ (a term coined by Ernst Wendland to distinguish this field from TS) has become an isolated niche field occupied by a relatively small number of scholars, whose primary concern, like Nida’s, has mostly been evangelical and pragmatic, i.e., how to translate the Bible more effectively into minority languages for evangelization. Understandably, those whose top priority is evangelization would have little time (and maybe interest too) in carrying out the arduous and controversial task of analyzing theological influences on Bible translations, which may seem useless if not counterproductive to evangelization.

Fifth, because of the ‘linguistic and cultural turn’ spearheaded by Nida in the field of Bible translation since the 1960s⁴, there has also been a divide (though less so in recent years) between the discipline of biblical translation studies and the

⁴ Or even earlier, see Aldridge (2012).

discipline of theology (see 1.2.1). As a result, there have been far more linguists, language scholars, anthropologists, and other non-theological scholars working in the field of Bible translation than professional theologians.⁵ Fredrick A. Aldridge Jr. observed that in Wycliffe Bible Translators and Summer Institute of Linguistics (SIL), two highly influential Bible translation organizations in the second half of the twentieth century, ‘theology ranked well behind linguistics in importance when it came to scholarship’, and ‘the dearth of seminarians and theologians in the organization emphasizes the fact that theology was of far less scholarly interest than linguistics’ (2012, p. 289). So with the lack of theologically trained scholars, and considering that the main interests dominating the field of Bible translation have usually not been theological (Wilt, 2003), it is of little surprise that a thorough examination of theological influences on Bible translation has not been taken up.

Sixth, there has been a general secularization of the discipline of theology itself in the West since the Enlightenment and most drastically since the twentieth century (D’Costa, 2005; Frame, 2015, pp. 214-250). One feature of this secularization is that the Bible is no longer studied as a theological text, i.e., no longer as the Word of God as it had been read from the dawn of Christianity; instead, it is now studied only as a purely human product. As a result, as theologian Stephen Fowl noted, ‘the separations between theology and biblical studies have been so severe for so long that there are few scholars who have much experience interpreting [the Bible] theologically’ (2009, p. 71). Although an academic movement called ‘Theological Interpretation of the Scriptures’ (TIS) that arose in the 1990s (Treier, 2008) has sought to recover the ancient practice of interpreting the Bible theologically in academia, the divide between theology and biblical studies remains

⁵ The term ‘theologians’ here is used in the narrower sense of people who have their higher or highest degrees in theology—or, if circumstances did not allow for such educational attainment, who are manifestly deeply learned in theology—and whose professional life is devoted to the subject of theology. All those who have published works on the theories of Bible translation from the 1960s until now, including Nida himself, Charles R. Taber, John Callow, John Beekman, Kathleen Callow, Mildred Larson, Jan de Waard, Ernst-August Gutt, Harriet Hill, and Ernst Wendland, hold their higher or highest degrees in linguistics, literature, or other humanities subjects, not in theology, and therefore, are not ‘theologians’ in the narrower sense defined above.

strong. This decline of theological interpretation of the Bible in the field of theology may also explain why theologians have generally not been interested in studying Bible translation theologically.

Seventh, it is difficult and sometimes nearly impossible to study the influence of the translators' theology on Bible translation, because 1) the translators and their associates might have all passed away and therefore cannot be inquired of⁶, or if they are alive, they might not welcome or speak honestly during such an inquiry; 2) the translators often did not leave behind anything that would explain the reasonings behind their translation; 3) there is often little or no information available about the translators' personal theological beliefs, especially their beliefs about the meanings of particular Biblical passages; 4) the translation might be done by a translation committee and the final translational decision might always be determined by votes, thus making it hard to determine whose theological belief might be responsible for a particular translational choice. On top of that, it is also very difficult to prove 'influence' in historical studies in general, as W. T. Jones's 1943 article 'On the Meaning of the Term "Influence" in Historical Studies' abundantly shows. In this article, Jones presented four conditions for establishing influence: temporal priority, dependence, awareness, and similarity; but he declared that the condition of dependence—if *a* had not occurred, *b* would not have happened—is in principle 'unverifiable' (p. 194). In addition, it has been suggested that it is simply impossible to know what a translator *truly* was thinking when he or she was translating (Robinson, 1999, p. 116), even if the translator offered an account. For how do we know he or she is telling the truth? This shows the complexity and difficulty in studying influence.

It is against this complex backdrop, a controversial and paradoxical one, that the idea of the present study is conceived. Controversial, because the subject of theology itself is controversial, and to discuss theology in the context of Bible translation is especially so because the question how the Bible should be translated

⁶ Questionnaires and interviews are the two main methods for conducting a 'participant-oriented research' in Translation Studies (Saldanha and O'Brien, 2013, pp. 150–151).

touches the nerve of deep-seated personal beliefs for many. Paradoxical, because as mentioned at the beginning, while almost no Bible translation scholar today would deny that Bible translation is inevitably influenced by the translators' theology, few have done substantial work on this subject, for fear of stirring up controversies or for other reasons as mentioned above. Thus, although it was already forty years ago that Daniel C. Arichea alerted Bible translation scholars and beyond of the importance of this subject by his article titled 'Taking Theology Seriously in the Translation Task' (1982), the most high-profile and substantial discussion of this topic since then has still been the 2002 Special Issue of *The Bible Translator* on the subject of 'Translation and Theology'. Thus, this present study, the first of its kind in terms of its goals and scope, hopes to be one of the initial steps toward breaking down the various barriers mentioned above and further opening up a new field of study that hopefully would receive more scholarly attention and contribute to both the fields of biblical translation studies and Translation Studies in the future.

Before moving on to discuss the specific goals of the present study, some may ask: how does such a study focusing on theological influence on Bible translation relate to the larger field of Translation Studies (TS)? This is an important question that will be more fully addressed in the Conclusion, but some initial discussion here is helpful as it will show the potential value of the present study to TS scholars in general. The study of translation in academia has gone through several phases and turns—the linguistic turn in the 1950s, the cultural turn in the 1980s, and the social-psychological turn in the 2010s—and opened many new fields of study. Yet the theological dimension of translation has remained an underexplored territory to this day, partly owing to the long-established secular-sacred divide that keeps TS away from the theological realm. Eugene Nida did offer some of his views on the theological dimension of translation in the field of Bible translation in chapter 10 of his book *Message and Mission* (1960), which is titled 'The Theological Basis of Communication' (pp. 206–229), but he never developed this subject later on in his career, nor has this subject been taken up by any scholars in the field of TS so far. Yet, some scholars, including the present researcher, have argued (Liu, 2022a; Poythress, 2009; Vanhoozer, 1998, 2002; Steiner, 1989) that

hidden in the most fundamental elements of translation, such as language, interpretation, equivalence, and ideology, are often layers of deep-seated theological presuppositions that have mostly remained unnoticed and unexamined. For example, inspired by George Steiner's series of lectures that became his book *The Real Presence* (1989), theologian Kevin Vanhoozer in his *Is There A Meaning in this Text* (1998) extensively argued that to ask if there is a meaning in a text is, 'ultimately, a thoroughly *theological* question', for behind it 'lurks philosophical and theological issues that are all too often overlooked', and that just as theology has an interpretive dimension, 'interpretation has a theological dimension' also (p. 29). Perhaps most importantly to our discussion here, the works of these scholars demonstrate, among many other things, that it can be argued that any attempt to determine the meaning of a text ultimately involves the question of authority, i.e., 'who gets to decide the meaning of such and such?', and thus, the question of meaning, ultimately, involves the question whether there is such a thing as ultimate authority or God, which is a theological question that inevitably needs to be answered as part of one's worldview or frame of reference. If the insights of these scholars are not to be dismissed lightly but deserve the attention of TS scholars, then it indicates that the *theological dimension of translation* remains a subject that awaits further explorations and discoveries in the field of TS.

Moreover, on the question of the relevance of the present study to the field of TS, if the secular-sacred divide can be broken down, and if theology can be 'demythologized' or divested of the 'mystical aura' or religious images associated with the term, what is theology but a kind of human ideology? What is 'theological influence on Bible translation' but the influence of one type of human ideology on the translation of a particular type of text? Looked at in this way, the present study is but a study on how a particular type of human ideology may influence the way translators interpret and translate a particular type of text, and whatever discoveries and conclusions this study may arrive at should be of relevance and interest to all translation activities in general, for it has long been acknowledged that no translator lives in an 'ideological vacuum' and no translation is 'ideology-free'. With this, we may now turn to the specific goals of the present study.

II. Goals and Scope

The present study seeks to examine the influence of the translators' theology on their Bible translations, in the cases of two Chinese Bible translations, the Chinese Union Version (henceforth, the CUV) and the Chinese Recovery Version (henceforth, the CRV). It hopes to answer the questions raised by Wendland quoted earlier, that is, 'how, where, and why' the translators 'theologized' in their Bible translation. Lying behind these questions are the greater and more fundamental questions that this study also hopes to answer in an initial way: what exactly is the role of theology in Bible translation? How dominant or influential is it? In what ways can theology shape Bible translation? What can it do and what can it not do? What is its relationship with other types of influence, such as cultural, social, economic, or political influence, on Bible translation? Although it is impossible for one study to fully answer all these questions, the present study hopes to shed some light on them.

The scope of this study will be limited to only the New Testament portions of the two versions mentioned above, that is, from Matthew 1:1 to Revelation 22:21 in both versions. As such, this should be the first-ever study that covers such a scope in examining the influence of the translators' theology on Bible translation. Moreover, although this study will focus only on these two versions, when profitable, references will be made to many other Chinese Bible translations to provide the historical context of a certain translational issue and make clear certain points. English Bible translations that are known to be an important reference source such as the King James Version and the Revised Version will also be consulted. Another limitation of the scope of this study is that the examination of theological influences will be limited to those behind translational differences between the CUV and the CRV and will not include those behind translational sameness, i.e., passages where the CUV and the CRV are essentially the same. This limitation is imposed so that, first, the involvement of the researcher's subjective judgments can be most minimized, thus making this study as objective and scientific as possible; second, the scope of this study can both cover the entire New Testament of both versions and at

the same time focus only on the two selected versions, not needing to involve a comprehensive comparison with a third version and thus exceed the scope of the present thesis. The rationale for this will be explained more fully in chapter 4.

In the usage of the present study, the term ‘translators’ theology’ refers mainly to the theological beliefs of the translators, which include their beliefs about God, God’s plan for mankind, the nature, purpose, and message of the Bible, and how the Bible in part or in whole should be translated. In the case of the Chinese Union Version, since its translation was done by a translation committee and under certain organizational theological constraints as a translation project commissioned by representatives of the whole Protestant Mission in China to be the standard version acceptable to all Protestant missionaries at the time, translators’ theology in this case should also refer to the translators’ theological context that might have influenced their translation of the Bible in part or in whole. By the context of this study’s discussion, it should be clear whether translators’ theology is employed more in the personal sense or in the contextual sense or both. However, since even in the case of the CUV, it was the translators—not the commissioners, the mission boards, the churches, or anyone else—who had the ultimate authority to decide the final form of their translation, for the sake of simplicity, this study will just use the term ‘translators’ theology’ to designate the theology behind the CUV’s translation, though translators’ theology in this case might often be a kind of negotiated theology and thus is different from purely personal theological beliefs. In contrast, in the case of the Chinese Recovery Version, since its translation was mainly done by one person, Witness Lee, who alone had the ultimate authority to decide the final form of the translation and who did decide the final form of every verse in the CRV (see Appendix 3), this translation project is essentially a personal project completed by one person with his assistants. Thus, the theological beliefs behind this translation should be considered as Lee’s personal beliefs alone, for which ‘translator’s theology’ would be the most appropriate term.

III. Material

First, a word of explanation on why the CUV and the CRV are chosen for this study is in order. Over the last one hundred years, the Chinese Union Version—translated by Western Protestant missionaries—has enjoyed an unparalleled status as *the* Chinese Bible or the ‘Authorized Version’ of the Chinese Bible. If there is one literature work that has had the greatest influence on Chinese Christianity in the twentieth century, it will undoubtedly be the Chinese Union Version. However, despite such towering significance, no scholarly works to date have systematically examined the influences of Protestant missionary theology on the translation of the CUV and, in turn, on Chinese Christianity. Thus, this study is the first introductory attempt to explore the theology behind the CUV and hopes to contribute to the filling of this gap. The Chinese Recovery Version is chosen because in five important ways, it serves as a contrast to the CUV (see 3.2). First, instead of being a translation done by Western missionaries with Chinese assistants, it is a version done by a native Chinese, Witness Lee (1905–1997), whose mother tongue was Chinese. Second, instead of being a translation done by a committee of translators, it is essentially the work of one individual with his assistants, including an expert in Greek, Kerry Robichaux. Third, instead of aiming to be an ecumenical version that would be acceptable to all Protestant missionaries and Christians in China and beyond in early twentieth century, it aims to be a version that would convey the theological interpretation of a Christian minister, Lee, and his mentor Watchman Nee (1903–1972), and primarily serve the need of the churches raised up by their ministry. Fourth, instead of being a translation influenced by the late nineteenth-century Protestant Evangelicalism, it is a translation influenced by the theology of Nee and Lee, which shares both continuities and discontinuities with Protestant Evangelicalism. Fifth, instead of being a translation whose primary function is the evangelization of the Chinese, it is a translation whose primary function is to convey what Lee considered the divine revelation in the Bible. However, at the same time, the translators of both versions all shared the conservative Protestant tradition as their main theological background, and Lee also openly acknowledged that the CRV took the CUV as its main model and endeavoured to retain its elegance in terms of

style, rhythm, and proper names. Thus, the CUV and the CRV provide an extremely interesting pair that could show how translators from the same theological tradition yet working under such contrasting circumstances would differ in their Bible translations.

The materials used for this study include the following. The primary sources for the Chinese Union Version include the different editions of the CUV from its tentative editions of individual books beginning from 1900 up until its final edition in 1919; archival material about the CUV in Cambridge University Bible Society's library and in American Bible Society Archives; the personal Bible of one of the CUV's leading translators, Chauncey Goodrich, which is full of his handwritten notes and is found in a Chinese church in Connecticut (digitized by Yale University); the diaries of another main translator Spencer Lewis at United Methodist Archives and History Center in New Jersey; publications and letters of the CUV's translators available online or in libraries, including the collections of Goodrich's letters, notes, and documents at Yale University and Williams College and those kept by his descendants; and *The Conference Commentary on the New Testament* (Muirhead et al., 1898/1907). Like the CUV, this Conference Commentary was also commissioned by the 1890 missionary conference to be a 'union commentary' (Woodbridge, 1898, p. 355) similar to the 'union Bible' and was even hailed by some as 'the greatest work ever undertaken by the missionaries in China'⁷; thus, it should best represent the theological consensus among the Protestant missionaries at the time and therefore is a crucial primary source for this study. Other primary sources include numerous Chinese Bible versions published before and after the CUV, commentaries and dictionaries specifically assigned by the commissioning body to the CUV's translators for their translation, and numerous Christian publications published by the Protestant missionaries especially in the late nineteenth century and early twentieth century. All the tables that contain Biblical verses in this thesis were produced with the help of the FHL website (<https://bible.fhl.net/>, accessed on 8 September 2022), the Bible Hub website

⁷ In the Eighty-First Annual Report of the American Tract Society (American Tract Society, 1906, p. 180).

(<https://biblehub.com/>, accessed on 8 September 2022), and the YouVersion website (<https://www.bible.com/>, accessed on 8 September 2022).

The primary sources for the Chinese Recovery Version include the published edition of the CRV (1987); the diaries, letters, and notes of Witness Lee (including the published notes in his six personal Bibles); the publications by both Lee and his mentor Watchman Nee (*The Collected Works of Witness Lee* and *The Collected Works of Watchman Nee*); and correspondences and interviews with two leading assistants of Lee for the CRV: Moses Chu, who has been serving as the editor-in-chief of the Taiwan Gospel Book Room, the official publisher of Nee's and Lee's works in Chinese, and James Churng, who for thirty-five years served in the Chinese section of Living Stream Ministry, the official publisher of Nee's and Lee's works in English, until his passing in 2019. Other primary sources include books in Lee's own personal study in his house in Anaheim, and literature that Nee and Lee referred to as an important source of their interpretations of the Bible.

A short note about citation is in order: since there are multiple printings and editions of both the CUV and the CRV with essentially the same texts but just different formats, whenever these two versions are cited, only verse references but no page numbers will be given, with the understanding that it should be easy to find the verses in discussion. For the same reason, since both the 1898 and 1907 editions of *The Conference Commentary on the New Testament* will be consulted, whenever the notes in this commentary are mentioned, the term *the note(s) in the Conference Commentary* refers to the note(s) in both editions on the verse(s) in discussion, and no page numbers will be given.

IV. Methodology

The methodological approach of this study is based on the scholarly consensus among Bible translation scholars that no Bible translation is free of theological influence, for no translator lives in a 'theological vacuum' (or 'ideological vacuum' if theology is seen as just a type of ideology). Based on this consensus, the present study proposes to examine the influence of the translators' theology upon the translations of the CUV and the CRV by comparing the New

Testament portions in both versions in their entirety and examining the translational differences between them to determine whether the translational differences constitute different meanings that are possibly theologically significant, i.e., possibly related to certain theological interpretations that are associated with the theology of the translators. If a different meaning is determined to be possibly theologically significant, the researcher will look for direct or circumstantial evidence that may prove and explain the theological influence behind the translational difference. Translational differences caused by different readings in the Greek texts will be taken into consideration to determine if the Greek textual variant chosen was the translators' theologically-motivated choice among other available variants. If a Greek textual variant chosen was the only choice available to the translators, such as in the case of the CUV⁸, the translational choice will not be considered as a possibly deliberate one influenced by the theological preference of the translators. Many more considerations have gone into the designing of this methodology, and they will be fully discussed in chapter 4.

After comparing the New Testament portions in the CUV and the CRV in their entirety and examining the theological influences behind translational differences, a crucial question is how to present the findings in a way that will show the breadth, depth, and variety of theological influences on translation in the most balanced and representative way within the scope of a PhD thesis. For this, the present study will first present an overview of the findings book by book from Matthew to Revelation, with brief analysis of the findings in each book. This will allow us to have a comprehensive view of the theological influences on both versions and gain some insights about the overall characteristics of these theological influences which otherwise could not be revealed if only a portion of the New Testament were examined. Then the study will select case studies to analyze individual verses in detail by the categories of theological concepts detected as

⁸ The only Greek texts the CUV's translators were allowed to use were the Textus Receptus and the base texts of the Revised Version of 1881 (Mak, 2010, pp. 59–91). In contrast, the CRV did not have any restrictions on what Greek texts it could use, but it mostly followed the Nestle-Aland Greek text as found in *Novum Testamentum Graece* (26th edition) (Lee, 1991b, 'A Brief Explanation').

having influenced the translations, following the usual main subjects of systematic theology. In other words, the case studies will be presented in the order of how usually theology is studied in a systematic way: from God (or the Trinity), Christ (Christology), the Holy Spirit (pneumatology), salvation (soteriology), human beings (anthropology), the church (ecclesiology), to the End Time (eschatology). This method, in addition to having been suggested by Piotr Blumczynski (2006, p. 253), should provide a more representative overview of how the translators' theology influenced the two Bible versions and in turn allow us to draw some overarching conclusions about theological influence on Bible translation, perhaps not only in the cases of the CUV and the CRV but also in general.

It should be made clear that in examining theological influence on Bible translation, this study only seeks to be a descriptive translation study that will shed light on the relationship between theology and Bible translation and does not seek to evaluate the rightness or wrongness of the translators' theological beliefs and interpretations or their resultant translational choices. Thus, although the present researcher out of necessity for this study will discuss the theological beliefs and interpretations of the translators of both Bible versions, his goal in discussing them is simply to facilitate the analysis of how these translators' theological ideas might have influenced their translational choices. Nevertheless, following the example of Blumczynski in his *Doctrine in Translation* (2006)—a similar study on theological influence on Bible translation—where he made known his own theological background from the beginning as an acknowledgement that his judgments and conclusions are not immune to the influence of his own theological background, the present researcher for the same reason would like to make known that his own theological background is Protestant and his own theological beliefs are mostly in line with the Evangelical Christian faith shared by most conservative Protestant Christians. This disclosure does not mean that the present author will be researching and writing from the viewpoint of a conservative Protestant Christian; this only means that he acknowledges that just as no one is in a 'theological vacuum' and there is no such thing as 'a non-theologically-influenced Bible translation', his own judgments and conclusions about the two chosen Bible versions, or we may say, his

‘translation of these translations’, is just as prone to be influenced by his own theological background as any Bible translators are. But he will do his best to not allow his own theological background and preferences to interfere with his judgments and conclusions.

V. Structure

This study consists of two main parts: Part One will lay the necessary theoretical, historical, and theological foundations for Part Two, which will be the heart of the present study to examine and analyze the influence of the translators’ theology on the CUV and the CRV. Chapter 1 will present a literature review to situate the present study in the fields of Translation Studies (TS), biblical translation studies (BTS), and Chinese Bible translation, showing how the present study will contribute to the filling of a gap in scholarship. Chapter 2 will lay the theoretical foundation for the present study by examining useful theoretical concepts from both TS and BTS that can provide a suitable theoretical framework to interpret theological influence on Bible translation. Chapter 3 will survey the theological backgrounds of the CUV and the CRV and of their translators, thus providing the necessary historical-theological contexts of these two Bible versions. Additionally, Appendix 1 will provide a survey of the historical-theological backgrounds of Chinese Bible translation from its beginning in the seventh century until the commission of the CUV in 1919, focusing on how theological influences have shaped the history of Chinese Bible translation. Chapter 4 will discuss in detail the methods and criteria used for examining the influence of the translators’ theology on the two Bible versions, and then provide an overview of the results of such an examination. Chapter 5 to 7 will provide detailed analyses of case studies selected from the above examination focusing on theological concepts related to God and Christ (ch. 5), the Holy Spirit and salvation (ch. 6), and human constitution, the church, and the End Time (ch. 7). The Conclusion will offer insights and conclusions gained from this study’s examination and provide suggestions for future research. This study is accompanied by many appendices that supply further information and charts, including one (Appendix 4) that contains all the unique cases

of translational differences showing theological influences between the CUV and the CRV.

Chapter 1

Literature Review

This chapter will review current scholarship on this study's chosen subject—the influence of the translators' theology on Bible translation—first briefly in the field of Translation Studies and then more closely in the fields of Bible translation and of Chinese Bible translation. It will show how in all three fields, theological influence on Bible translation has been an underexplored area, thus highlighting the significance of the present study.

1.1 The Field of Translation Studies

As the present researcher's recent article entitled 'Theology in Translation' (Liu, 2022a) has discussed in detail, since its birth in the late 1970s until now, Translation Studies (henceforth, TS) has mostly developed as a secular discipline with secular theories, ideologies, and methodologies, partly owing to the long-established secular-sacred divide in modern academia. As a result, the relationship between theology and translation, particularly the influence of theology on translation, has remained an underexplored area in the TS, as exemplified by the paucity of discussions on this and related subjects in major TS reference works (pp. 2–4). To date, Piotr Blumczynski's *Doctrine in Translation* (2006) and chapter titled 'Theology: Translation as Process and a Matter of Faith' (2016, pp. 65–99) are arguably the most substantial attempts by a TS scholar to explore the theological dimension of translation. Understandably, the most relevant works to the present study are found in the field of Bible translation, which will be examined in the next section. Beyond the fields of Bible translation and TS, the most substantial exploration of topics related to theology and translation are George Steiner's *Real Presences* (1989), Kevin Vanhoozer's *Is There a Meaning in This Text* (1998) and *First Theology* (2002), and Vern Sheridan Poythress' *In the Beginning Was the Word* (2009)—both Vanhoozer and Poythress being Christian theologians. All these works relate to the present work in that they highlight the theological dimension of translation, yet they do not specifically answer the question of how theology might influence Bible translation. This shows the current

gap in the field of TS and beyond and the significance of the present study as an effort to address this gap.

In addition, scholarly works on the translation of sacred (or religious) texts, besides being limited both in TS and in religious studies (Israel 2019, p. 328)¹, have also tended to remain ‘atomized with little conversation across religious or linguistic boundaries’, with ‘a long-standing tendency to regard translation as a transparent and mechanical act with no real consequence to the substance of the texts translated’ (p. 329). Thus, besides answering the research questions mentioned in the Introduction, the present study also hopes to offer theoretical insights and even methodological contribution not only to the field of Bible translation but also to the field of TS across religious and linguistic boundaries.

1.2 The Field of Biblical Translation Studies

This section will review the field of Bible translation or biblical translation studies² (henceforth, BTS) to situate the present study in this field. It will first discuss the theological nature of Bible translation and what might be called a ‘linguistic and cultural turn’ of Bible translation led by Eugene Nida. Then it will examine the call for a ‘theological turn’ and ‘a theology of translation’ within the United Bible Societies (henceforth, UBS) in 1981, as a reaction to the aforesaid turn. Lastly, it will examine the affirmation of the theological nature of Bible translation by UBS scholars in 2002 and Piotr Blumczynski’s *Doctrine in Translation* in 2006, as a pioneering study and important reference for the present study.

¹ The most substantial works on the translation of religious texts include Jasper (1993), Long (2005), DeJonge and Tietz (2015), a special issue of *Religion* (Frenz and Israel, 2019), and most recently, *The Routledge Handbook of Translation and Religion* (Israel, 2022).

² Ernst Wendland has been using the term ‘biblical translation studies’ to refer to the field of Bible translation (Wendland, 2012, p. 89; Wendland and Pattemore, 2013) in order to alert the scholars in the secular field of translation studies that there have been many others doing theoretical and practical work besides Eugene Nida and Ernst-August Gutt in the field of Bible translation. He suggests that ‘biblical translation studies’ should be recognized as a distinct and significant branch in the broader field of translation studies (2020, personal communication, August 21).

1.2.1 The Theological Nature of Bible Translation and a ‘Linguistic and Cultural Turn’ of Bible Translation Led by Eugene Nida

A survey of modern literature on Bible translation shows that many of the contemporary issues and debates surrounding Bible translation have to do with the theological nature of Bible translation (Arichea, 1982, 1990; Ogden, 2002). The perennial debates about choosing more literal (formal equivalence) or freer (dynamic or functional equivalence) styles of translation involves theological understanding rather than merely literary or stylistic preference. For example, whether the Greek word σάρξ (*sarx*) should be translated as ‘flesh’, ‘body’, or other words in any given biblical passage is not only a linguistic question but also a theological one, involving the theological understanding of human being, or so-called biblical anthropology. Likewise, whether the Greek word traditionally rendered ‘justified’ can be rendered ‘made right’ or ‘put in a right relationship’ is also a theological issue requiring understanding of the theology of justification, as part of so-called soteriology. Similarly, the gender-neutral Bible controversy (Poythress and Grudem, 2004; Carson, 2000) in recent decades is also not just a linguistic or cultural issue but theological one and involves the theology of the significance of gender in the Bible. It is no exaggeration to say that almost every debate about Bible translation has a theological dimension. This should come as no surprise if one recognizes the fact that the Bible is the foundational text of Christianity and Judaism³ and has three millennia of theological and interpretative traditions built from its text.

Moreover, since Bible translation is almost always done with an evangelical or ecclesiastical purpose, it is also based on a particular theology of mission or ecclesiology, which has been understood very differently, say, by the Catholics and the Protestants (Long, 2019). In addition, significant theological positions, movements, or traditions in history have also often been represented by or associated with new translations of the Bible. The various Protestant Bible versions such as the Tyndale Bible, the Luther Bible, the Geneva Bible, John Wesley’s Bible, John Nelson Darby’s

³ The five books of Moses, the book of Psalms, and elements of the Gospels are also considered as holy text by Islam.

Bible, the Scofield Reference Bible, and the various modern versions, as well as the various Catholic Bible versions and the Eastern Orthodox Bible, are all such examples. Therefore, most Bible translation scholars today recognize that every Bible translation is never ‘just a translation’ but is always a *theological* interpretation of the Bible, although this idea has not yet seemed to be widely recognized by the general public, as illustrated by some of the beliefs of the ‘KJV-only’ adherents (White, 2009) and the common debates about literal versus freer translation.⁴

For over two millennia, from the translation of the Septuagint (3rd century B.C.) up until the mid-twentieth century, Bible translation was indeed mostly done with the above understanding of the Bible as a theological text, and Bible translation was mostly done by religious men well-learned in or at least deeply reverent to traditional theology. Consequently, adherence to the literal meaning of the original rather than freer, paraphrasing style was universally prioritized in Bible translation, for the Bible itself says that ‘not an iota, not a dot, will pass from the Law’ (Matt. 5:18–19) and that terrible judgments will come upon those who either add or take away ‘from the words of the book’ (Rev. 22:18–19). However, as Leland Ryken pointed out in his works, in the mid-twentieth century, a seismic paradigm shift took place in the theory and practice of English Bible translation through Eugene Nida’s dynamic equivalence theory (henceforth, the DE theory) (Ryken, 2009, p. 57). His theory profoundly changed how Bible translation had been perceived and practiced and contributed to the marginalization of theology in Bible translation, as Andrei S. Desnitsky observed:

The area of Biblical studies used to be dominated by theology, but theology lost its central importance in the latter 20th century, replaced by linguistics, anthropology and other humanities disciplines...In the good old ‘missionary era’ a century ago...the very process of Bible translation was almost exclusively in the hands of theologians who would only occasionally allow for

⁴ This interpretative nature of Bible translation in recent years is often emphasized in the writings of those who argued in favor of a freer, more idiomatic translation of the Bible over the more literal approach. See Fee and Strauss, 2007; Strauss, 2005. But this interpretative nature of the Bible should not be used to confuse the difference between *linguistic* interpretation and *thematic* interpretation (Ryken, 2002, pp. 85–91).

some cultural adaptations when they were forced to do so...The paradigm changed in the middle of the previous century. This shift is primarily associated with the name of Eugene Nida and his colleagues (2014, pp. 273–274).

To be sure, Nida did not single-handedly effect this paradigm shift or ‘linguistic and cultural turn’⁵, for as noted in the first portion of the Introduction of this study, the waning role of theology in Bible translation and Biblical studies is ‘the consequence of tectonic shifts and their aftershocks over the last three centuries’ (Green, 2000, p. 24), a movement started by the Enlightenment (McGrath, 1990, p. 81). The general decline of the discipline of theology (D’Costa, 2005) can be cited as another factor. How much Nida contributed to this paradigm shift is beyond the scope of this study, but it was certainly the general attitude in the 1960s that, as far as Bible translation was concerned, theology was to be avoided, as theologian Martin H. Woudstra observed in 1967:

[Bible] translation is bound to be influenced by theology in one form or another...Yet the fact of the matter is that in the great majority of instances the word ‘theology’, when used in connection with Bible translation and interpretation, is taken in an *adverse sense*, as something that must be kept down to a minimum, though its inevitable presence is grudgingly recognized. This is probably due to the fact theology is too often viewed as being identical with mere theological conviction and hence as being necessarily subjective (Woudstra, 1967, p. 94, italics added).

Nida, undoubtedly a devoted Christian and once an ordained Baptist minister, was certainly not anti-theology in the sense that he denied all or most of the traditional theological beliefs of Christianity, perhaps except the doctrines of plenary inspiration

⁵ From Nida’s *God’s Word in Man’s Language* (1952), *Customs and Cultures: Anthropology for Christian Missions* (1954), *Message and Mission* (1960), and *Meaning Across Cultures* (1981), it is clear that from as early as the 1950s, Nida had always been deeply devoted to exploring both linguistic and cultural issues in communication. Hence the paradigm shift or turn he effected should be called a ‘linguistic and cultural turn’.

and of inerrancy, both of which he did not seem to believe in (Nida, 1969, p. 101; 1960, p. 228; 2003, 90–94; Liu, 2022a, pp. 15–20). However, in promoting his dynamic equivalence translation theory that challenged the traditional way of Bible translation, Nida perhaps by necessity would often speak of the role of traditional theology in Bible translation in a negative way. A survey of his two most influential early works *Toward a Science of Translating* (1964) and *The Theory and Practice of Translation* (1969) shows that theology, in the rare occasions when it was mentioned, was always described as something negative (1964, pp. 5, 26–29; 1969, pp. 100–101), as he spoke of ‘theological considerations...distort[ing] the meaning of the original message’, called traditional theological terminology ‘meaningless ecclesiastical verbiage’, ‘meaningless vocabulary’, and ‘meaningless phrases’ (1964, p. 29), and described a more traditional and conservative view of the Scriptures as ‘wrong theological presuppositions’ (1969, p. 101) and later, even pejoratively as ‘word-worship’ (2002, p. 46)⁶. Clearly, Nida had a more liberal theological view of the Scriptures that reflected the rising theological trend of his time (Lindsell, 1976), and the following recollection from Nida’s own biographer, who is also his long-time colleague and admirer, Philip C. Stine, made this point abundantly clear:

[Nida’s approach challenged] the view of Scripture that many translators from conservative theological backgrounds had always held...Most Bible translators and church leaders would affirm that in some way God provides the ultimate source of the Bible [and] many also hold...a view that *connects the divine source with actual words and forms*. They see God directing in some way the writing and canonization process. For translators who believe that *not only were the thoughts of the Bible inspired by God through the Holy Spirit but also the words themselves, a translation approach such as Nida’s contradicts their theology*...Inevitably, because of their theological stances,

⁶ However, in his early work *Bible Translating* (Nida, 1961, first published in 1947), he had quite a positive attitude toward theology, as he wrote: ‘Many students are inclined to overlook the value and importance of the study of general Biblical truths, in other words, systematic theology, but the competent translator cannot afford to neglect for a moment the relationship of any translation to general theology’ (p. 57). Nevertheless, theology received very little coverage in this book and did not appear in the general index at the end.

some translators, church leaders, and even Bible Societies did not accept Nida's theory and practice (Stine, 2004, pp. 59–60, italics added).

Under Nida's towering influence, a similar negative view toward the role of traditional theology in Bible translation was adopted to varying degrees by those who espoused his translation theory. For example, Paul Ellingworth, also a colleague of Nida, gave the following account of his experience of working as a former translation consultant at the United Bible Society, an organization that fully embraced Nida's theory especially in the 1970s and 1980s:

Certain words, at certain periods and in certain circles, have particular resonances, particular 'vibes', which they may not have in common language...[O]n joining the UBS in the early 1970s...I soon came to feel that 'theology' was *a deeply suspect word* [at the UBS]: the correct term was '*linguistics*' (2002, p. 302, italics added).

He went on to demonstrate how rarely and negatively the term 'theology' was used in Nida and Taber's *The Theory and Practice of Translation* (1969), the so-called 'Bible translator's Bible', how it did not even appear at all in the index of Nida's *From One Language to Another* (Waard and Nida, 1986), and most remarkably, how in the indexes of *The Bible Translator*⁷ over a period of fifty years, from 1950 until 2002, only a total of *four* articles on theology were published. This lack of attention to theology is generally the case with the publications put out by the UBS, American Bible Society, and SIL International (formerly known as the Summer Institute of Linguistics), the three main organizations that have been heavily influenced by Nida in the last several decades.⁸ This general neglect of theology offers one explanation why scholarship on Bible translation so far has not studied the theological dimension of Bible translation in a more substantial manner.

⁷ *The Bible Translator* is the leading academic journal dedicated to the theory and practice of Bible translation and has been published continuously since 1950 until now.

⁸ For example, see the works by Ernst-August Gutt (Gutt, 1992), Wilt (2003), and Harriet Hill (2006; Hill et al., 2011). One notable exception is *The UBS Handbook* series, which usually contain more theological discussions on the translation of biblical passages.

As a result of this neglect of theology, Nida's DE theory, despite all its merits and practical usefulness to Bible translation in the mission fields, has been criticized for distorting the theological messages of the Bible for the sake of creating the 'equivalent effect' or 'response' in the readers (Grudem *et al.*, 2005; Leeuwen, 2001b; Nichols, 1996). Bible scholar Raymond C. Van Leewuen wrote: 'In my judgment, functional equivalent translations are liable to confuse the complementary tasks of translation and commentary—to the detriment of both' (2001a, pp. 307–308). In short, among the weaknesses of Nida's DE theory identified by scholars, the most relevant one to the present study is its lack of attention paid to the theological nature and integrity of the Bible. So far, this point has been most clearly demonstrated by the works of Anthony Howard Nichols (1996), Leland Ryken (2002, 2009), Raymond C. Van Leewuen (2001a, b), David Daniell (2003), and a collection of essays by Wayne Grudem, Ryken, C. John Collins, Vern S. Poytheress, and Bruce Winter (2005).⁹ After surveying many Bible translations in English especially in the second half of the twentieth century, Daniell made this conclusion under the heading 'Loss of Theology', which is particularly relevant to our study:

An observable *loss* in the later chapters in this book has been *theology*. English Bibles now must, as noted above, speak the language of the *New York Times*...*The place of theology has been taken by abstract theory*...Until the 1930s, one usually spoke of the user of a Bible as 'believer'...Thereafter, as with western national economies, the important figure is 'the consumer'. The result, over decades, has been a tendency to water down, to avoid words or theology that might disturb (p. 772, italics added).

According to Daniell, the traditional theology that was embedded within the traditional language and vocabulary of the older Bible translations was 'lost' through the birth of a whole new generation of DE Bible translations. But since the Bible remains a primarily theological text no matter how it is translated, instead of calling

⁹ For criticism from a TS scholar, see Venuti (2008). For criticism from UBS scholars, see Wilt (2003). For works that defend the DE approach, see Strauss (2005) and Fee and Strauss (2007).

the above phenomenon a ‘loss of theology’, the present author has suggested in a recent article that it would be more accurate to call it the ascendancy of a new theology, brought about by Nida’s DE theory and these DE translations (Liu, 2022a, pp. 15–21), as it is commonly acknowledged that the influence between theology and Bible translation is not unilateral but reciprocal. Yet, so far, except the aforesaid article and an article written by Roland Boer (2012) that have touched upon the theological dimension of Nida’s theory, how Nida’s own theological beliefs might have influenced his translation theory and all subsequent DE Bible translations remains to be thoroughly examined.

Meanwhile, because of the widespread influences of Nida’s DE theory since the 1960s until now, nearly all subsequent Bible translation theories have been described as the ‘daughters’ of the DE theory (Kerr, 2011), and as such, they mostly bear the same characteristic of paying little attention to the role of theology in Bible translation. For example, Relevance theory when applied to Bible translation (Gutt, 1992) ‘presupposes that every portion of the Bible was always written with the original audience in view’, but this clearly contradicts the prophetic nature of many portions of the Bible, which ‘were often a mystery to the original receptors but became fully meaningful to the later receptors (who saw the fulfillment of those prophecies)’ (Liu, 2022a, p. 21). Similarly, Skopos theory, when applied to Bible translation (Nord, 2018), ‘presupposes that God agrees to modify his words according to the purpose set by the translators or the sponsors of translation’ (Liu, 2022a, p. 21). Yet, these Bible translation theories have been propagated without these theological presuppositions thoroughly examined and evaluated. This is one reason why the present study hopes to draw more scholarly attention to the theological aspect of Bible translation and even of its theories.

1.2.2 The Call for a ‘Theological Turn’ and for ‘A Theology of Translation’ within the United Bible Societies in 1981

In 1981, some scholars within the UBS called for what may be called a ‘theological turn’ and for ‘a theology of translation’ to be formulated. This is particularly relevant to our study because it shows that as early as in 1981, some

scholars who worked closely with Nida had already realized the need for a ‘theological turn’ in the field of Bible translation. Although this call has not resulted in a significant ‘theological turn’ in the field of Bible translation to this day, many of its core convictions are shared by this present study, and an examination of these convictions will contextualize the present study as an effort following the footsteps of those scholars.

Just twelve years after Nida’s *The Theory and Practice of Translation* (1969) cemented the hegemony of the DE theory in the field of Bible translation, in 1981, Heber F. Peacock, who took over Nida’s leading role in translation research at the UBS, and Barclay M. Newman, a UBS translation consultant, wrote two articles entitled ‘Current Trends in Scripture Translation’ and ‘Toward a Theology of Translation’, respectively, in the UBS in-house publication called *Current Trends in Scripture Translation*. Peacock wrote: ‘The translation program of the United Bible Societies is currently motivated by one major concern: quality in translation...the time has come for a more determined effort to produce quality translation’ (1981, p. 5). In explaining what ‘quality’ means, the first two things he mentioned are ‘quality exegesis’ and ‘the importance of theology’ (p. 5). Then he pointed out that even though the DE theory has been well understood and applied, the resulting translation is ‘not always as good as it should be’ and ‘something seems to be missing’ (p. 5). Essentially, he was calling for Bible translation to move from being word or sentence-oriented to being discourse-oriented, which means to take the theological message of the Bible more seriously:

Biblical exegesis must be taken more seriously than has sometimes been done in the past...the translator has not been given as much help as he needs in learning how to be a good exegete. This lack must now be corrected...it is clear that better translations can be produced only if translators become better exegetes (p. 6).

Then, more directly, he wrote:

The development of a *theology of translation* is one part of this task of taking exegesis more seriously...There are three areas that will require a great deal

of attention if the UBS program for translation is to move quickly toward better quality translations. Perhaps these three areas cannot be fully separated, but a *biblical theology for translators, a theology of translation, and a hermeneutical approach to translation* are all required...If the translator is to do his job well, more attention must be given to *the theological message of the Bible itself*...the translator must have some help with what the biblical message is really all about. *The theological message has to be understood, if it is to be translated adequately* (p. 6, italics added).

His plea here is significant because it is akin to one of the goals of the present study: to explore the theological dimension of Bible translation so that it will be better understood and taken more seriously by both translators and readers, and a better quality of Bible translation may follow as a result. The full significance of Peacock's statements above is explained by Stephen Pattemore (2011), according to whom Peacock's call for a theology of translation 'has occupied many UBS writers since' (p. 237), and this call along with Peacock's other proposals 'would shape (but not limit) much of what was to come from UBS scholars in the following twenty years' (p. 238). Following Peacock, Barclay M. Newman in his article called even more forcefully for the formulation of a 'theology of translation' and offered some of the strongest observations affirming the importance of the present study:

Faithful translations can result only when translators are guided...by a sound theology of translation, which is too often not the case. *Let us not deceive ourselves. Theological presuppositions* determine both the meaning that translators find in a verse of the Scripture and the way that meaning is expressed in the receptor language (1981, p. 10, italics added)

This quote is most significant, as it indicates that translators may deceive themselves to think that their translation is free from theological presuppositions, while the fact is no Bible translation is free from theological presuppositions. Even more, as an article by the present researcher recently pointed out (Liu, 2022a, pp. 15–21), although Nida's DE theory did not discuss theology in any substantial way, every one of its own theoretical premises and tenets involves unspoken theological

presuppositions. Because of the theological nature of the Bible, every theory about Bible translation is inevitably a kind of ‘theology of translation’, though it may be dressed in non-theological terminology. So is Ernst-August Gutt’s relevance theory (Gutt, 1992), and so is Christiane Nord’s Skopos theory (Nord, 2018), as long as it relates to Bible translation. This is confirmed by Newman as he wrote,

No theory of translation, regardless of its merits, is sufficient apart from a sound theology of translation. In demanding dynamic equivalence of our translators, the major emphasis has often been upon dynamic (=clarity of meaning) rather than upon equivalence (=accuracy of exegesis). Yet a translation that is dynamic but lacks equivalence is incalculably more dangerous than is a translation that may possess equivalence and not be dynamic. *Every translation will inevitably reflect the theological presuppositions of those responsible for it...There is no substitute for a sound theology of translation* (1981, p. 21, italics added).

Twenty-two years later, in 2003, a book entitled *Bible Translation: Frames of Reference* (Wilt, 2003) was published, which aimed to provide a comprehensive overview of all the theoretical developments in the field of Bible translation since Nida’s *The Theory and Practice of Translation* in 1969 until 2002. However, perhaps for reasons mentioned at the beginning of the Introduction of the present study, this book does not even have an entry for theology in its subject index, let alone having any substantial discussion on theology as related to Bible translation. In this important book summarizing the developments in the field over thirty-three years, Bible translation scholars were shown to have resorted to the theories of TS, communication, cultural studies, linguistics, and literature to broaden the theoretical landscape of Bible translation, yet they have not turned to theology. The only chapter that is dedicated to a field closer to theology, entitled ‘Biblical Studies and Bible Translation’ (pp. 153–177), only has some passing remarks about Liberation Theology and theological biases—again, painting theology in negative light.

1.2.3 The Affirmation of the Theological Nature of Bible Translation by UBS scholars in 2002 and Piotr Blumczynski's *Doctrine in Translation* in 2006

An earlier work published in 1980 in the field of Reformation Studies by Irena Backus explored the influence of Theodore Beza on the English New Testament, namely, the King James Version (1980), and thus is an effort somewhat similar to the present study but with a much narrower aim. Some scholars in the field of Septuagint Studies have been working on formulating a theology of the Septuagint (Cook, 2017), which is more remotely related to the present study. Since Peacock's and Newman's calls in 1981 until now, only a limited number of translation scholars have published works to either further demonstrate the importance of theology to Bible translation or address theological issues related to particular Bible renderings or subjects, and these studies are nearly all quite limited in scope as journal articles or single chapters in edited collections¹⁰. So far one of the most significant larger-scale scholarly works on theology as related to Bible translation is the 2002 July issue of the UBS journal, *The Bible Translator*, which is devoted to the topic of 'Translation and Theology'. This issue contains some of the strongest and most insightful scholarly affirmations of the theological nature of Bible translation to date. As this is the foundational premise of the present study, quotes from three well-respected Bible translation scholars who each contributed an article to this issue will be presented below, to further substantiate the theological nature of Bible translation. First, Graham Ogden wrote:

Bible translation is a *theological enterprise* built on the incarnational model. It seeks to give flesh to the Word of God in a new cultural environment...It is a *theological task from beginning to end*—from interpretation to choice of word and phrase. It establishes...the theological language to be used and brings into the theologizing task those many cultural distinctives that can

¹⁰ For examples, on the theological nature of Bible translation, see Arichea (1982; 1990) and Smalley (1991, pp. 83–104); on theological issues related to particular Bible renderings or subjects, see Ellingworth (1995), Omanson (2000, pp. 3–94, 189–229; 2013), Voinov (2002), Crisp and Jinbachian (2004), Arichea (2004; 2007), Wendland (2006), De Reget (2006), Porter and Boda (2009, pp. 215–323), Porter (2013), Nyirenda (2013), and Esala (2015).

ensure that the Word truly becomes incarnate in that context (2002, pp. 312, 316, italics added).

Noteworthy here is that even the very premise of Bible translation is theological; that is, Bible translation is based on the theology of incarnation, an idea made popular by Andrew Walls (1990). Bible translation is possible because ‘Christ is Word Translated...Incarnation is translation’ (p. 25). Another significant point of the quote above is its indication that not only is Bible translation a theological task, but it also establishes (new) theology in a (new) language. Similarly, Ernst R. Wendland wrote:

The activity of Bible translation inevitably involves the translators in a significant and sustained act of ‘*theologizing*’. It is not a question of ‘if’ but ‘when’—more specifically, how, where, and why...This principle holds true no matter what type or style of version is being prepared, from the most literal...to a highly idiomatic recreation in a contemporary language (2002, p. 316, italics added).

Wendland highlighted the inevitability of Bible translation being influenced by theology, regardless of the translation styles or strategies employed. This implies that not only Bible translation but also Bible translation *theories*, which often lead to different Bible translation styles or strategies such as the DE theory, inevitably involve ‘theologizing’, as mentioned earlier (also see 2.2.1). Furthermore, Philip A. Noss noted:

Although the translator may not describe the reflection and analysis that leads to translation choices as ‘*doing theology*’, this is without doubt what it is. ‘While Bible translation may not appear at first glance to be doing theology, it is in fact nothing less’, Richard Gehman asserts (1987, 28), or conversely, ‘theology is translation’ (1987, 26). In the words of theologian Thomas Christensen, ‘Translators of the Bible are indeed *the first-line doers of theology*’. The interpretation of the divine nature through the revelation of the

Word and the communication of this incarnate message is the fundamental essence of Bible translation (2002, p. 333, italics added).¹¹

Here Noss highlighted the point that Bible translation is theological whether or not the translator is aware of it. This is where the danger of Bible translation comes in: translators, by translating the Bible, may unknowingly and unintentionally invent erroneous or even harmful theological ideas that mislead a whole generation or even generations of target language readers. This has enormous ethical and social implications and is one strong reason motivating the present study to further explore and highlight the theological nature of Bible translation (see Appendix 7).

This 2002 special issue of *The Bible Translator* shows that at least among some Bible translation scholars in recent years, the theological nature of Bible translation is clearly recognized. However, a survey through the contemporary literature on Bible translation shows a puzzling phenomenon mentioned at the beginning of the Introduction: to this day, still very few have taken up an in-depth study on the theological nature or dimension of Bible translation. This neglect should not continue if Bible translation is to advance in both its theory and practice, for, as Desnitsky put it: ‘The current problems of Bible translation have some clearly theological components...so theologians and anthropologists [and linguists and so on] should become friends if they want to be successful as Bible translators’ (2014, p. 290).

To date, in terms of book-length studies, besides Irena Backus’s PhD thesis published as a book in 1980 mentioned earlier, there are only one PhD thesis and three publications that have substantially examined the theological influence in Bible translation. The PhD thesis on Tyndale’s English Bible by Janice James (2011) demonstrated that Tyndale was not only a translator but also a theologian who developed a distinct theology and ‘exerted considerable influence over English vernacular theology as well as on the theology of the English Bibles that followed his own translations’ (p. 2). The two publications by Furuli (1999) and BeDuhn (2003)

¹¹ The quote of Gehman is from his *Doing African Christian Theology* (1987), and the quote of Christensen is from a personal communication on 2 March 2002.

are written with the narrow purpose of promoting one particular Bible version—the New World Translation used by Jehovah’s Witnesses—while putting down other Bible translations and are therefore very different from the purpose of the present study.

Piotr Blumczynski’s *Doctrine in Translation* (2006) is so far the most relevant publication in English to this present study, but it also differs from this study in four important ways. First, while its stated goal—‘presenting a comprehensive description of the assumed connection between the theological views of Bible translators...and the theological positions expressed in their translations’ (p. 21)—is similar to that of the present study, its scope is very different: Blumczynski’s study is a comparative study of a total of sixty-two English versions of the New Testament focusing on ten selected verses, whereas the present study will focus mainly on two Chinese versions of the New Testament but will cover the entire New Testament. Second, Blumczynski’s method of analysis focuses only on the translated texts and is mainly based on the concept of ‘overtranslation’ as defined by Peter Newmark (Blumczynski, 2006, p. 22), whereas the present study will analyze not only the translated texts but also all the relevant paratexts and other material related to the translators, and will apply several theoretical concepts from both TS and BTS (see 2.2 and 2.3). Third, Blumczynski’s study focuses only on one doctrine in theology, namely, the doctrine of the Trinity, whereas the present study will cover all the major subjects in systematic theology, which should give us a much fuller view of the theology of the translators studied. Fourth, Blumczynski’s study covered translations in English from 1946 to 2004, whereas the present study will cover two versions in Chinese, one published in 1919 and the other in 1987, with one by a group of Western Protestant missionaries in China and the other mainly by a native Chinese preacher and theologian who immigrated to the US. Thus, the present study should shed light not only on the theological nature of Bible translation in general but also on a few other important subjects: Bible translation in specific cross-cultural contexts, Protestant missionary Bible translation in China in the late nineteenth and early twentieth century, the theological differences between Protestant missionaries and Chinese Christian leaders

in the twentieth century, and so on. As such, the present study should be of value to a wider range of academic fields beyond TS and BTS.

All in all, Blumczynski's study is a great contribution to both BTS and TS, for its findings proved beyond doubt with extensive textual evidence drawn from sixty-two Bible versions that 'the activity of Bible translation is necessarily a theological task', and specifically, 'the theological views and the confessional tradition of the translators play a decisive role in shaping the doctrinal profile of their versions', so that no translation of the Bible should be considered as 'theologically impartial or doctrinally neutral' (2006, p. 252). This conclusion provides a strong theoretical foundation for the present study (see 2.1).

1.3 The Field of Chinese Bible Translation

This section will review the field of Chinese Bible translation (henceforth, CBT) by first presenting a brief historical overview of the literature on CBT in the nineteenth and twentieth centuries. Then it will review the current literature on CBT according to a new threefold typology, followed by a review of the current literature on the Chinese Union Version (CUV) and the Chinese Recovery Version (CRV), respectively.

1.3.1 A Brief Historical Overview of Literature on CBT in the Nineteenth and Twentieth Centuries

During the nineteenth century¹², as Bible translation activities flourished in China for the first time, articles, reports, pamphlets, booklets, and even short books began to be published by the missionaries about various aspects of CBT. As far as literature on CBT is concerned, the nineteenth century is the century of the missionaries, for most if not all the literature on CBT during this century were written by missionaries in China, and nearly all the translators of the Bible into the various

¹² For a history of Bible translation in China, see Appendix 1.

Chinese languages during this century were missionaries¹³, though they were almost always aided by native Chinese language assistants¹⁴. Understandably, most of the literature on CBT during this century were written not for scholarly interests but for very practical reasons: to discuss and often debate about pressing issues related to Bible translation or to report on the progress and needs of Bible translation. The most important publications during this time relevant to our study are articles and treatises written by Bible translators in debating about the renderings of certain biblical terms or passages, such as a *An Inquiry into the Proper Mode to Translating Ruach and Pneuma in the Chinese Version of the Scriptures* (1850) and *Reply to Dr. Boone's Vindication of Comments on the Translation of Ephes. I. In the Delegates' Version of the New Testament* (1852) by Walter Henry Medhurst. A survey through this body of literature shows that these early translators struggled and debated intensely with one another on how to convey theological messages of the Bible into the Chinese language. The one topic that generated by far the most heated debates as well as publications on CBT during the nineteenth century was the famous ‘Term Question’, which concerns how terms like *God* and *Spirit* should be rendered into Chinese (Eber, 1999b; Cheng, 2013). Another topic that relates to theology is how to translate *baptism*. It is commonly acknowledged that the three greatest controversies surrounding CBT in the nineteenth century were the ‘Term Question’, the translation of ‘baptism’, and the style of language (Tong, 2018, p. 148). Of these three, the first two are essentially theological, and the third involves theology also (see Appendix 1). Clearly, theology played an important role in the publications on CBT as well as other Christian texts throughout the nineteenth century (Starr, 2008, pp. 32–48). However, no scholarly works to date have specifically examined the role of theology in shaping CBT during the nineteenth century.

Understandably, owing to the circumstantial limitations and evangelistic agenda of missionaries, besides literature generated by the three aforementioned great

¹³ Except Lauren Li Wen-yu (李問漁, 1840–1911), a Catholic Jesuit scholar, who translated the book of Acts and the four Gospels and published them in 1887 and 1897 respectively (Choi, 2018, p. 51).

¹⁴ On the role of the Chinese assistants, see Strandenaes (2006) and Zetzsche (2000).

controversies, there was very little scholarly work done on CBT on other subjects during the nineteenth century. Occasionally there were articles in missionary journals discussing certain questionable renderings in CBT¹⁵, but there is no systematic analysis of CBT from a theological perspective. Most missionaries were certainly not theologians or Bible scholars who spent their time writing scholarly treatises. In fact, the first book-length account of the history of CBT, *The Bible in China* (Broomhall, 1934), was not published until 1934 on the occasion of the centennial anniversary of the death of Robert Morrison (1782–1834), the first Protestant missionary to China. Throughout the rest of the twentieth century, because of the political upheavals, the endless wars domestically and internationally, the regime change in 1949, and the religious persecution and censorship since then until now, the overall environment in China was not conducive for scholarly works on CBT, especially those with a theological leaning (Zha, 2008), and literature on CBT done by overseas Chinese and Western scholars were mostly general historical accounts with few focusing on textual analysis, as the next section will show. Thus, Jost Zetzsche, in the opening sentence of his *The Bible in China* (1999a)—the first landmark study on the history of CBT in the nineteenth century from Morrison until the publication of the CUV—lamented that ‘[t]he complex history of Chinese Bible translations stands in sharp contrast to the lack of scholarly material related to it’, and the existing works are ‘mostly from a hagiographic or often very superficial point of view’ (p. 13). However, more than twenty years later, the scholarly field of CBT, though having expanded a bit, is still fairly small and underdeveloped, and a number of important subjects such as the theological influences on CBT are yet to be explored. The two more recent collections of essays on the CUV (Chia and Chin, 2010; Mak, 2020) and the recently published *Oxford Handbook of the Bible in China* (Yeo, 2021) are a testament to the gap in current scholarship on the theological influences on CBT, for out of these three collections only two articles include the theology of the translators in their discussions (Lee, A., 2010; Collani, 2021).

¹⁵ For example, see H. (1888, 1889).

1.3.2 A New Typology of the Field: Historical, Evaluative, and Explanatory

In cataloging the scholarly literature on CBT, Daniel Choi proposed a typology of three categories: historical, theoretical, and cataloging (i.e., making a catalogue of all Chinese Bible versions) (2011, pp. 215–210), but since cataloging is purely historical, it seems more reasonable to consider cataloging a sub-type of the historical rather than a separate type. Furthermore, there have been a few recent works on CBT that are neither purely historical nor theoretical but explanatory, which applied the theoretical approaches of Descriptive Translation Studies (Toury, 1995) from the discipline of TS to the research on CBT in order to explain certain phenomena related to CBT. Moreover, under Choi’s ‘theoretical’ category, he listed works that are actually mostly evaluative in nature. Strictly speaking, scholars on CBT so far have yet to produce a theory for CBT in the way that Nida, Gutt, or even Nord have done for Bible translation. Scholars on CBT so far have merely adopted existing translation theories and applied them as tools to evaluate CBT. Thus, in the following review a new threefold typology will be proposed: historical, evaluative, and explanatory, which should better reflect the current state of scholarly literature on CBT. As always, such a typology is never a rigid categorization and always has a certain amount of overlap between the categories, and thus must be understood as only a conceptual tool designed to offer a general overview of the field.

The historical type is by far the most common type of study that has been published so far and focuses mainly on presenting the various aspects of the history of CBT. The main focus of this type of study is on *what* happened in history, which may involve different historical interpretations and evaluations. For example, Clement Tong, in his *Revelation and Text—Story of the Chinese Bible (1807–1919)* (2018), differs from Zetzsche in his *The Bible in China* (1999a) on whether Johannes Lassar (1781–1835?) and Joshua Marshman (1768–1837) had consulted Jean Basset’s translation before 1813 (Tong, 2018, p. 56), and whether Walter Henry Medhurst (1796–1857) had ever been approved by Robert Morrison to be his successor to revise his Bible translation (p. 99). The goal of this type of study is documentary, i.e., to present certain unknown facts in the history of CBT. Broomhall’s (1934), A. J.

Garnier's (1934), Moses Hsu's (1983), Wai Boon Chiu's (1993), Irene Eber's (1999b, c), Zetzsche's (1999a), Sangkeun Kim's (2004), Xiaojuan Cheng's (2013), Tong's (2018), Choi's (2018), and Peng's (2021) studies all belong to this type. Studies on the reception of the Chinese Bible in China, often with a focus on the intersection between Chinese culture and the Christian tradition, such as Chloë Starr's (2008), Dongsheng Ren's (2007), and Marian Gálik's (2004), also belong to this type. There have also been studies that focus on the history of individual translators (Eber, 1999c; Chiu, 2007; Lutz, 2008, pp. 152–177; Fisher, 1911). All these works are invaluable in laying the historical foundation for the later two types of study and have made more specialized inquiries such as the present study possible. Naturally, except when it deals with the Term Question or the translation of baptism, this type of study generally does not explore the theological dimension of CBT and focuses mostly on the literary, cultural, and social aspects of CBT.

The evaluative type is the second most common type of study that mainly focuses on evaluating the translated texts of CBT according to a certain criterion for various purposes. The main focus of this type of study is on *how* (the quality of) the translated texts is and therefore is text-centered or text-oriented. This type of study would typically study a Bible version or compare different versions, evaluate their merits and shortcomings, and conclude with a certain proposal. Thus, the goal of this type of study ultimately is to improve CBT in some ways. Robert P. Kramers' (1965), Yiling Liu's (1979), Xiao Min's (1981), Toshikazu S. Foley's (2009), Robert P. Menzies' (2010), Hui Er Yu's (2018), and Tsung-I Hwang's (2020) studies all belong to this type. The majority of articles written in Chinese since the early decades of the twentieth century until now also fall into this type (Chong, 2000, pp. 35–41). Since the Bible is a theological book and an evaluation of its translation often inevitably touches on theological or doctrinal issues, this type of study typically contains more theological discussion than the first type mentioned above. For example, Hwang's study (2020) is to assess Confucian influences of moral self-cultivation upon the translation of the CUV, and in doing so it inevitably involves questions of soteriology in theology. However, generally speaking, the theological discussion of this type of study tends to be polemical rather than exploratory, for scholars doing this type of

study would often use their own theological stance as the criterion to judge a certain rendering, instead of exploring the theological context of the translators and analyzing the translations accordingly. Moreover, none of the existing literature of this type so far has taken up the theological influences upon CBT as its main subject of inquiry. For example, Menzies' (2010) and Yu's (2018) studies contain a fair amount of theological discussion, but neither of their studies examined the theology of the translators in depth and both are also limited in their scope: Menzies only focused on a few terms that are important to Pentecostal theology, whereas Yu only focused on one Hebrew word *Nephesh*.¹⁶

The explanatory type, to which the current study belongs, is the rarest type of study that mainly focuses on explaining a certain phenomenon related to CBT and corresponds to Descriptive Translation Studies (Shuttleworth, 2014, p. 38) as the type of study that seeks to 'delve into translation as cultural and historical phenomena, to explore its context and its conditioning factors, to search for grounds that can explain why there is what there is' (Hermans, 1999, p. 5). Thus, the main focus of this type of study is on *why* a certain phenomenon exists related to CBT. For example, why did the Union Version take nearly three decades to complete (Zetzsche, 1999b)? Why is the CUV more popular than all the other versions for so long (Chong, 2000)? Why are the CUV and the CRV the way they are and what were the theological reasonings behind their differences? Questions like these require the study of not only textual but also contextual factors, including all possible influences contributing to the phenomenon under study. Thus, the goal of this type of study is to better understand and explain a certain phenomenon related to CBT, and its findings tend to have a more universal application. Thor Strandenaes' (1987), Zetzsche's (1999b), Yau-Yuk Chong's (2000), George Mak's (2010, 2014, 2017), and the present researcher's (Liu, 2021) studies all belong to this type. Strandenaes sought to explain the principles of translation in five Chinese Bible versions and concluded: 'Theological concerns...permeate the versions. Ecclesiastical traditions...influence both Protestant

¹⁶ Yu's treatment of the subject also betrays a lack of understanding of the theological tradition on Biblical anthropology and falls short of the standard of scholarly theological discourse. See Ch. 7 for more details.

and Catholic versions’ (p. 4). However, Strandenaes’ study of the five versions did not explore the theologies of the translators and its examination is limited to only two passages in the Bible. Mak’s studies aimed to explain the influence of the British and Foreign Bible Society on the CUV regarding its choice of the base texts (2010), the reasons explanatory notes were prohibited by the Bible societies in the Chinese Bibles in the nineteenth and early twentieth centuries (2014), and ‘why Protestant missionaries translated the Bible into Mandarin and how the Mandarin Bible was relevant to the development of Mandarin into the national language of China’ (2017, pp. 28–29).

The present researcher’s article (2021) sought to explain the influence of theology of Protestant missionaries in China on Chinese Christianity through the translation of the CUV, part of which is further developed in 7.1 of the present study. Tong’s PhD thesis (2016) can be considered as partly historical and partly explanatory because it examined the social fabrics of early Protestant missionary translators in order to explain the factors behind their translation. So far, with the exception of parts of Chong’s (2000) and Strandenaes’ (1987) studies and the present researcher’s recent article (Liu, 2021), studies of the explanatory type have mostly focused on non-theological phenomenon related to CBT.

Concerning the works done by the scholars in China in the Chinese language, Dongsheng Ren and Yuxia Gao pointed out that scholarly literature on CBT has remained wanting both in volume and scope and is especially weak in theological depth because of the lack of both educational training and resources (Ren, 2006; Ren and Gao, 2017). In recent years, studying CBT in China has been particularly difficult also because of the politically motivated campaign on the Sinicization of Christianity which has limited what scholars can publish on theological issues.¹⁷ Therefore, overall, though works in recent years have expanded the boundary of the field, the theological dimension of CBT has remained an underexplored area.

¹⁷ The author gained this insight partly from personal communications in recent years with seminary students in China and partly from news reports and academic works like *The Sinicization of Chinese Religions: From Above and Below* (Madsen, 2021).

1.3.3 Major Works on the Chinese Union Version (CUV) and the Chinese Recovery Version (CRV)

As the CUV has remained the most popular and influential Bible version among the Chinese since 1919 until now, almost all the post-1919 literature surveyed above in the field of CBT includes the CUV in its discussions to varying extents. Thus, the survey above largely reflects the current state of scholarship on the CUV. As Chong pointed out, besides historical studies, the studies on CBT and the CUV prior to the year of 2000 typically focus on the questions of fidelity, fluency, and elegance—the three principles set out by Yan Fu (Chan, 2004, p. 4)—and are guided by these principles in all their discussions (Chong, 2000, p. 35). Therefore, they all belong to the evaluative type of study and tend to focus on the text rather than the translators or other contextual factors. Since 2000, only a few authors have called attention to the influence of the theology of the CUV's translators on its translation, including Menzies (2010), Archie Lee (2010), Tong (2018, pp. 247–250), and the present researcher (Liu, 2021). But as mentioned before, Menzies only focused on a few terms important to Pentecostal theology; Lee only presented a few examples to call attention to the subject; Tong offered only a cursory discussion and described theological influence only in negative terms; Liu's discussion is limited to the translators' dichotomous or trichotomous views of human constitution. So far, Chong's (2000) and Mak's (2010) studies mentioned above are the only two book-length, explanatory studies focusing on the CUV, but they did not explore the theology of the translators either. Therefore, since its publication in 1919 until now, although much work has been done in the first two types of study on the CUV, there is still the need for more explanatory studies to be done, especially on its theological dimension, including the influence of the translators' theology on its translation, which is the focus of the present study, and in turn, the influence of the CUV's translation on the development of theology in Chinese Christianity, which is also an under-researched area in current scholarship.

Literature on the CRV is in a very different situation. There has been no substantial scholarly works devoted to the study of the CRV, as the CRV has only

been occasionally mentioned or used for comparison with other Bible versions in either journal articles or single chapters in edited collections published in Chinese.¹⁸ In Anglophone scholarship, except a journal article by Kuo and Chou (2015) and one by the present researcher (Liu, 2021) that used the CRV among other versions for comparisons, there has been no scholarly works that study the CRV. A survey of the existing literature that used CRV for comparison with other Bible versions shows that except the aforesaid article by the present author, they all belong to the evaluative type of study, i.e., they all focus on examining the translation of a word, phrase, verse, passage, or several of these units across a selection of Bible versions, based on which the authors would then offer their evaluations of the various translations according to their interpretations of the Biblical text. As such, none of them took the (translators') theological influence on translation as their object of inquiry. Therefore, the present study will be the first doctoral-level study on the CRV in both Anglophone and Chinese academia and also the first explanatory type of study on the CRV that seeks to explore the translator's theological influence on the translation of the CRV.

1.4 Conclusion

This chapter reviews relevant literature to the present study in all three fields of TS, BTS, and CBT, and finds that in all three, there is the same gap in scholarship on examining the theological dimension of Bible translation, specifically the theological influence (of the translators) on Bible translation. Thus, the present study hopes to address these gaps in all three fields. In addition, as more and more researchers in recent decades have adopted the descriptive approach to study the extra-linguistic dimensions of CBT, it should only be a matter of time when theology will become a subject of study in the field of CBT to fill the lack in the current scholarship (Ren and Gao, 2017). Likewise, as TS continues to evolve from text-oriented to readers-oriented and to translators-oriented (Chesterman, 2009; Kaindl, Kolb, and Schlager, 2021) and process-oriented studies (Lacruz and Jääskeläinen, 2018), it is

¹⁸ For example, see Chou and Hsieh (2018, 2016); Chou and Hang (2018); Liu and Chou (2018); Chou (2017, 2015); Feng (2016); Ren and Gao (2016); Chou, Liu, and Lv (2016); Kuo, Chou, and Tsai (2016, pp. 36–93); Gao (2015); Kuo and Chou (2015), etc.

also foreseeable that future studies of Bible translation will eventually turn to examine the influence of the translators' theology on Bible translation. Thus, this research can be considered as a pioneering study in both of these foreseeable trends.

Chapter 2

Towards a Theoretical Framework for a Systematic Study of Theological Influence in Bible Translation

This chapter¹ will explore the phenomenon of theological influence in Bible translation in terms of its theoretical foundation, and seeks to find suitable theoretical concepts from both the fields of Translation Studies (henceforth, TS) and biblical translation studies (henceforth, BTS) to construct a theoretical framework that can be used to sharpen and enrich the study, description, and explanation of this phenomenon. The fundamental conviction of this endeavour is that Bible translation is inherently a theological task, and to enhance our understanding of the theological nature and dimension of Bible translation for theoretical, pedagogical, and translational purposes, a suitable systematic framework must be developed for a theoretically-sound, disciplined, and comprehensive study of theological influence in Bible translation to be possible.

2.1 Theoretical Foundations of Theological Influence in Bible Translation

Although many Bible scholars have acknowledged that theology plays an important role in Bible translation, affecting it from beginning to end (see 1.2.3), no studies have been done to date to offer a systematic, theoretical explanation of this phenomenon, let alone to situate such an explanation within the theoretical landscapes of both the fields of TS and BTS. As a result, there has been no theoretical framework proposed for theological influence in Bible translation to be assessed systematically, thus leaving this subject a largely unmapped territory for study. The lack of a theoretical or even general interest in studying this subject can be explained by the many reasons cited at the beginning of the Introduction of this study, including the predominantly negative or fearful attitude toward this subject among Bible translation theorists, particularly the fear of broaching issues of theology since it is a controversial and debatable subject among both scholars and lay-people alike. In the relatively rare

¹ This chapter is a modified version of a journal article by the present researcher (Liu, 2022b).

cases when theological influence in Bible translation is recognized by modern Bible translation theorists, it is often perceived ‘as a significant threat to translation accuracy’ (Blumczynski, 2006, p. 51) and ‘is generally disapproved of and criticized, as manifested in the common use of negatively marked terms, such as *bias*, *prejudice*, or *slant*’ (p. 252, italics original).

Blumczynski’s *Doctrine in Translation* (2006)—so far the most extensive scholarly work devoted to studying theological influence in Bible translation—could be seen as a corrective to this negative attitude by comparing sixty-two modern English Bible translations, showing how all these translations are to various degrees influenced by theology, and demonstrating that ‘Bible translation is necessarily a theological task’, that ‘no translation of the Bible may be legitimately conceived of as theologically impartial or doctrinally neutral’, and that Bible translation ‘necessarily becomes an act of translation of the *doctrine* perceived in the source text rather than the text itself’ (p. 252, italics added). Concluding that every Bible translation inevitably has a doctrinal profile shaped by the theological views of its translators, he proposes that ‘the theological markedness of the respective Bible versions, universal and unavoidable as it is, be appreciated rather than resented’ (p. 253). He further suggests that interpretational divergence in translation, if evaluated critically, ‘may only contribute to **a fuller understanding of the message...**of the Scripture’ (p. 253, bold original). However, even though he went to such great lengths to demonstrate the theological nature of Bible translation, paradoxically, he himself still chooses to use the terms *interference* and *over-translation* to describe theological influence in Bible translation (pp. 45–51). This shows that even to one who is fully convinced of the theological nature of Bible translation, theological influence is still described negatively as interference leading to over-translation, as most Bible translation theorists typically do.

As a result of this predominantly negative view of theological influence in Bible translation, statements like the following abound in both scholarly and popular literature on Bible translation: ‘[R]esponsible translation...aims to avoid any sectarian or theologically biased rendering in either the text or notes, endeavoring to present the

text in as impartial a way as possible' (Ogden, 2002, p. 313). The problem with this kind of statement is that it is an illusion, for it presupposes the existence of a theologically 'non-sectarian', 'unbiased', 'impartial' translation, which simply does not exist, as Blumczynski also notes (2006, p. 252). Just in English alone, there are now over 450 translations of the Bible. Which one of these is the non-sectarian and unbiased standard version?

This is not to say that there is no such thing as bias in Bible translation or there are absolutely no standards at all within portions of Christianity regarding how the Bible, at least for the most part, should be translated. There are certainly linguistic standards and norms that generally delimit the acceptable range of possible translations. Grammatical rules, semantic ranges of words, and, to a lesser extent, textual and historical contexts² all function to set the linguistic boundary against groundless interpretations that transgress basic language rules of what a text can or cannot mean. But within this general acceptable range, even key passages associated with essential Christian doctrines have been translated in many different ways throughout history, though not necessarily altering the essential doctrines. Moreover, even among conservative Christians who adhere to a similar set of traditional doctrines, key Bible passages have also been translated in a variety of ways in the numerous Bible versions they use, as Blumczynski (2006) fully demonstrates. Thus, it is virtually impossible to arrive at a universal agreement among all Christians regarding which Bible translations—even just for one single passage, let alone for the whole Bible—are theologically sectarian and biased, and which ones are not.

This should be no surprise to those familiar with the history of Christianity. For beyond the basic tenets which define Christianity in general³, there has always

² Textual and historical contexts are more debatable and, given the theological and especially prophetic nature of the Bible, it is not uncommon to find Bible passages seemingly speaking or capable of meaning something 'out of context', such as the many passages from the Hebrew Bible quoted by the New Testament writers, often in reference to Christ. See Shires (1974).

³ But even questions about what these tenets are and how they should be understood cannot be answered easily and have always been fraught with different opinions and controversies. See Olson (2002).

been a wide spectrum of different beliefs held by the numerous branches and communities within Christianity, most if not all of which have always considered themselves orthodox, i.e., holding the most correct theological doctrines, and would vehemently reject being called sectarian or theologically biased. What is perfectly ‘orthodox’ to one group may seem totally ‘sectarian’ and ‘biased’ to another. Who, then, is to be the judge? According to which tradition—Catholic, Protestant (which branch?), or Eastern Orthodox? How about Christian groups who do not identify themselves with any of these traditions? Thus, for the most part, it is problematic if not misleading to use terms like ‘sectarian’, ‘biased’, ‘interference’, or ‘over-translation’, for they are neither a helpful nor accurate way of describing Bible translation, except in rare, extreme cases where theologically motivated translations are so baseless and contradictory to the Biblical source text that they are universally rejected by Christians as illegitimate translations.

However, the problematic statement about Bible translation needing to be theologically non-sectarian or unbiased reflects the deeper presupposition of many theorists who consider Bible translation as mainly an inter-lingual and inter-cultural linguistic activity that can and should be free from theological interference and thus be theologically neutral. To ensure theological neutrality, the common modern practice is to entrust Bible translation to theologically diverse committees rather than individuals. But is the Bible translation produced by theologically diversified committees necessarily neutral or impartial? Blumczynski thinks not, as he observed,

It must be recognized that translation projects undertaken or supervised by theologically diversified committees, in pursuit of broad acceptability may tend to introduce *a different kind of theological interference* manifested in excessive generality and doctrinal inoffensiveness arrived at by means of *a theological consensus at the expense of the fidelity to the source text*, as perceived by the individual members of the committee’ (p. 52, italics added).

In other words, a ‘theologically neutralized’ translation may suffer from a different kind of ‘theological interference’ than a theologically non-neutralized translation may. Moreover, a theologically neutralized version also presupposes a

universal standard according to which everything can be judged to be either falling on one side or the other or as extreme or not, but who has the right to set up this standard? In any case, the setting up of that standard would be the result of a theological interpretative decision, and therefore such a standard may be as much a theological interpretation and exert as much theological influence on Bible translation as other theological interpretations. Although this may sound like the postmodernist view that ‘there is no pure objectivity’ and ‘everything is tainted by observer’s subjectivity’⁴, the above observation is less to introduce a postmodernist worldview on Bible translation than to simply bring what many Bible translation scholars have already recognized to its logical conclusion: that is, since Bible translation has been recognized by many Bible translation scholars as necessarily a theological task, then, logically, Bible translation can never be free from theological influence, among other influences. The reason for this is simple: the Bible is a theological text, so translating it necessarily involves theological interpretation (thus, a ‘theological task’), which depends on the translators’ theological stance (Zogbo, 2002, p. 121); therefore, Bible translation will inevitably be influenced by the translators’ stance formed by their theological background and context. Such an understanding of the theological nature of Bible translation can be considered the theoretical foundation for studying theological influence in Bible translation and can be represented by the following premises:

Premise 1: Translation necessarily involves interpretation.

Premise 2: The Bible is a theological text.

Premise 3: Following from premises 1 and 2, Bible translation necessarily involves the interpretation of a theological text, i.e., theological interpretation.

Premise 4: One’s theological interpretation depends on one’s theological stance (except when one is not allowed to do so, as explained

⁴ There is no doubt that one’s theological view may be described as ‘observer’s subjectivity’, for theological view *is* a highly subjective matter.

below), which is formed by one's theological background and context.

Premise 5: Therefore, Bible translation is necessarily influenced by the translators' theological background and context.

Notice how 'background' and 'context' are separately defined above, for while theological influence in Bible translation is inevitable because no Bible translation can be done in a theological vacuum, such theological influence may not necessarily come from the translators' own theological background. For example, it is possible for a Lutheran translator (Lutheran being his or her theological background) to be employed to translate a Bible for a Methodist Bible society or a Methodist church and be required to follow Methodist theological interpretation for this translation project (this being his current theological context). Of course, in this context, the translator may still consciously or unconsciously translate in a way that expresses his or her Lutheran interpretation, but he or she will more likely make a conscious effort to meet the requirements of this project for professional, ethical, and practical reasons, e.g., to avoid problems. In any case, theological influence in Bible translation is inevitable, and as such, it should not be perceived primarily in negative terms because of the problematic presupposition associated with those terms. Now, what would be a more positive and accurate way to describe theological influence in Bible translation? How does the theoretical foundation presented above fit into the theoretical landscapes of both the fields of TS and BTS? Moreover, what can a study focusing on the theological influence on Bible translation contribute to the theoretical developments in both of these fields?

2.2 Useful Theoretical Concepts in Translation Studies (TS)

As mentioned earlier, the concept of 'over-translation' has often been used to describe theological influence in Bible translation. However, even when defined as including both 'over-translation' and 'under-translation', covering 'all instances of deviation from the theological content of the source text, either toward greater or lesser specificity' (Blumczynski, 2006, p. 49), this definition still shares the same problem of presupposing the existence of one universal standard of Bible translation, which

simply does not exist, at least not in the truly universal sense⁵. Who then is to determine what constitutes a ‘deviation’ and what ‘the theological content of the source text’ should be? Even the very notion of biblical ‘source text’ itself is a matter of debate, involving the questions of textual variants and deuterocanonical books. Moreover, is there only one legitimate interpretation of that ‘theological content’?⁶ No one can answer these questions in a way that would be accepted by all Christians today.⁷ Thus, a more suitable way of describing theological influence in Bible translation still needs to be found. For this, we now turn to a few useful theoretical concepts that have been developed in the field of TS.

2.2.1 Norms

As our aim is to assess theological influence in Bible translation, this enquiry naturally falls into the type of research in the field of TS called Descriptive Translation Studies (Hermans, 2020). It is in this sub-domain of TS that we find a useful conceptual tool for our enquiry, called ‘norms’. The concept of norms in TS, first introduced by Gideon Toury (1978) to refer to ‘regularities of translation behavior within a specific sociocultural situation’ (Baker, 2009, p. 189), is a useful conceptual tool for describing theological influence because just as ‘norms’ can function as

⁵ Within certain faith communities during certain periods, there may be an ‘authorized’ version that is generally held by those communities as the ‘standard version’ against which all other Bible translations can be evaluated, such as the Vulgate for the Catholic Church or the King James Version for some Protestant churches and communities. But that is far from a universally accepted standard among *all* Christians.

⁶ This is clearly not how medieval theologians read the Bible, who commonly speak of the ‘four senses’ of the Scriptures, i.e., how there can be four levels of meaning or interpretation for one Bible passage—literal, allegorical, tropological, and anagogical. See de Lubac (1998).

⁷ Unlike the Quran, the Bible as a whole never exists as only one unique language version without any translations but always exists in different translations throughout history. Thus, the one who can answer all these questions must be one who possesses the supreme interpretative and translational authority over the Biblical source text for a certain Christian community, during a certain period of time, and over a certain geographical region. But church history shows that there was never a time when the entire realm of Christianity was ruled over by only one supreme interpretative and translational authority, not even during the Middle Ages when the Roman Catholic Church enjoyed something close to that, for there have always been Christian groups that do not follow the authority of the Catholic Church. See Broadbent (2000).

‘performance instructions’ (Toury, 1980, p. 51; 1995, p. 55) or ‘correctness notions’ (Bartsch, 1987, p. xiv; Chesterman, 2016, p. 52) to translators, so can theological concepts to Bible translators, informing them as to which way of translation is theologically ‘correct’ or ‘appropriate’. Moreover, the concept of norm is built on a fundamental premise shared by the present research: that is, translating is a decision-making process involving interpretative decisions, and between the two extreme poles of translational decisions that are fully predetermined (constrained by structural differences between languages), and totally idiosyncratic (wholly gratuitous one-off choices), norms function to explain why translators tend to make certain decisions rather than others (pp. 73–74).

Thus, the premise of the concept of norms matches very well the premise of this study on the theological influence in Bible translation: that is, Bible translation is a decision-making process which involves many theological decisions in interpreting the Biblical text, and between the two extreme poles of translation decisions (fully predetermined or totally idiosyncratic), certain theological norms coming from both the translators’ theological background and context as defined above may function to explain why they tend to make certain decisions. As Theo Hermans suggests, the process of decision-making in translation ‘is in large measure, necessarily and beneficially, governed by norms’, or else the translators faced with a source text ‘would either be unable to opt for one solution rather than another and throw up their hands in despair, or make entirely random decisions, like a computer gone haywire’ (1996, p. 28). The same can be said about Bible translation: without some kind of theological norms governing Bible translators’ interpretative decisions, they would either be unable to make any interpretative decisions or would be making entirely random interpretative decisions. This shows how the concept of norms in TS provides a useful conceptual tool for describing theological influence in Bible translation, without the problematic presuppositions associated with terms like ‘sectarian’, ‘biased’, ‘neutral’, ‘interference’, and ‘over-translation’, as seen earlier.

While there is still no agreed definition of norms in TS (Zwischenberger, 2020, p. 375), many definitions that have been assigned to this term are clearly applicable to

studying the influence of theology in Bible translation. For example, Toury (1995) distinguishes three types of norms: preliminary, initial, and operational norms. In the case of Bible translation, preliminary norms, which determine the choice of texts to be translated, correspond to the selection of Greek or Hebrew texts as textual basis, the application of textual criticism in choosing among textual variants, and one's overall motive in Bible translation, i.e., why one chooses to translate the Bible. Initial norms, which determine whether a translation is oriented toward the norms of the source or target cultures, correspond to the extent one leans toward the dynamic/functional equivalent approach or the more traditional, essentially literal approach in Bible translation, the two main approaches in Bible translation (Ryken, 2009; Grudem *et al.*, 2005). Operational norms, which influence the concrete choices during the translation process, correspond to all translational choices made during Bible translation. All these three categories of norms—preliminary, initial, and operational—in Bible translation are bound to be influenced by theology.

For example, regarding preliminary norms, a certain theological conviction may cause one to favour Textus Receptus over the Nestle-Aland text, whether in part or in whole. The 'King James Only' advocates are a case in point (White, 2009), for many of them believe that God has supernaturally preserved the Textus Receptus to be an inerrant text, which is a theological belief. Those who do not hold such a belief may prefer Nestle-Aland text, and such a choice may also be informed to some degree by the theological belief that God did not supernaturally preserve the Textus Receptus, but has allowed the development of textual criticism after hundreds of years to arrive at a text that is closer to the original. This illustrates that whether one prefers Textus Receptus or Nestle-Aland text, a certain theological belief is at play.

Regarding initial norms, one's preference for the dynamic/functional equivalent approach or a more literal approach in Bible translation is also inevitably informed by theology, as the chosen degrees of literalness, contextualization, inculturation, or indigenization for Bible translation in part or in whole all depend on one's theological belief and interpretation regarding the message and the manner of communication intended by the divine Author. Regarding operational norms which

cover all translational choices during Bible translation, the inevitability of theological influence has been discussed in the previous section and demonstrated by Blumczynski's work and others (see 1.2.3). Thus, Toury's threefold typology of norms can serve as a helpful theoretical framework for examining and describing the various ways that theological concepts as norms may influence Bible translation.

Andrew Chesterman's categorization of norms into expectancy norms and professional norms (1997; 2016, pp. 62–68) is also applicable and provides an even more detailed theoretical framework for studying theological influence in Bible translation. First, according to Chesterman, expectancy norms are product norms, which are the readers' expectations of what a translation should be, and in the case of Bible translation, the readers' expectations of how Bible translation should be are closely related to and informed by their theological concepts or convictions. For example, whether God should speak like a Californian teenager or an ancient king is not only a linguistic and cultural question but also a theological question. The readers' expectations of how the Bible and especially certain passages should be translated are most likely shaped by their church affiliation and theological background. A Catholic, for instance, would most likely expect to receive a Bible translation that follows the tradition of Catholic Bible translation, and a Protestant, the tradition of Protestant Bible translation, and so on.

Second, professional norms are process norms set by the professionals that regulate the translation process itself. In the field of Bible translation, these professionals may include Bible translation scholars, Biblical language scholars, professional Bible translators/organizations, theologians, and church leaders. Each Bible translation project usually has its own sets of professional standards, most likely decided by the initiators and sponsors of those projects. Chesterman's professional norms can be further subdivided into accountability, communication, and relation norms (2016, pp. 65–68), all of which also have a theological dimension.

First, for the accountability norms, which are the ethical norms concerning professional standards of integrity and thoroughness, the idea of integrity and thoroughness in Bible translation is closely related to theological tradition: what

counts as integrity and thoroughness in Bible translation in one theological tradition may not be the same in another. Therefore, it is the theological tradition of what a certain Biblical text means determines if its translation has been done with integrity and thoroughness. Accountability norms may also describe the theological influences that a certain Bible society, Christian organization, or church may exert on Bible translators, for Bible translators are often translating the Bible for these entities, to whom they are accountable, and thus they must meet their standards of integrity and thoroughness.

Second, for the communication norm, which is a social norm specifying the translator's role as a communication expert, the idea of 'optimal communication' in Bible translation is again shaped by theological conviction: how the Bible should be best communicated is a theological question understood very differently among different Christian traditions⁸ and between the advocates of dynamic/functional equivalent translation and those of essentially literal translation. Eastern Orthodoxy's theological view of the Bible as icons (Crisp, 2002), according to which clarity and understandability is not emphasized in Bible translation, illustrates how theological view may serve as a 'communication norm' dictating how the Bible is supposed to be communicated.

Third, for the relation norm, the linguistic norm that determines what counts as an appropriate relation of relevant similarity between the source and target texts is also closely related to theological interpretation. Although linguistic norms (lexical norms, grammatical norms, syntactical norms, literary norms, etc.) may appear to be unrelated to theology, ultimately, it is often the theological interpretation of what the source text means that determines how all the linguistic elements of the source text

⁸ For example, the Catholic Church for a very long time (especially during the Middle Ages) did not believe that the Bible can be properly communicated to people through translations, and thus for many centuries translation of the Bible was banned. Generally speaking, there is still a difference today in the theological understandings between the Catholics and Protestants as to whether the Bible can be properly communicated to the common people without the interpretative guidance of ecclesiastical authorities and traditions. See Enns (2014, pp. 571–583, 643–651). Also See Appendix 1 section 3 and 4.

should be translated into the target language, i.e., what counts as ‘an appropriate relation of relevant similarity’ between the source and target texts.

Norms have been described as standing between the two poles of absolute idiosyncrasies and absolute rules (Toury, 1995, p. 54) or between judicial laws and conventions (Chesterman, 2016, p. 53). Applying to Bible translation, theological influences described as norms in Bible translation also vary in terms of their importance and binding force upon the translators. This provides another analytical lens through which theological influence can be assessed.

According to Chesterman, norms also function to promote values and the ideologies related to them (1999; Zwischenberger, 2020, p. 378). Theological norms in Bible translation also function to promote certain theological interpretations and traditions. For example, the theological norms of English Bible translation in translating ποιμένας (*poimenas*) in Ephesians 4:11 as ‘pastors’ instead of ‘shepherds’ and translating ἐπισκόποις (*episkopois*) in Philippians 1:1 and Acts 20:28 as ‘bishops’ instead of ‘overseers’, are clearly related to the promotion of the systems of pastors and bishops in certain Christian ecclesiastical traditions, which systems, however, are not accepted by other Christian traditions. This demonstrates how theological norms can act as the driving force behind certain theological concepts or traditions through Bible translation.

Furthermore, Chesterman’s observation (2016, pp. 170–171) that norms are governed by values and embody or tend toward certain values also provides useful insights for studying theological influence in Bible translation. Theological norms definitely embody certain values, and the most prominent or even ultimate value governing or embodied in theological norms probably is the belief that what the theological norms convey is ‘true according to God’ or ‘faithful according to what God wants to say’. At least among believers, theological concepts are usually presented and promoted because their presenters or promoters believe that these concepts are true or faithful according to God. This insight sheds further light on how theology may influence Bible translation: Bible translators—at least those who are Christians—would most likely translate a passage in a way that they believe to be in

line with God's intention,⁹ except in rare cases where Bible translation is done under coercion or done by non-Christians or non-religionists for non-Christian or non-religious purposes where the question of God is out of the picture. For Bible translators, most of whom regard translating the Bible as an act of serving God, this 'value' of 'being true according to God' or 'faithful according to what God wants to say' may be considered the ultimate value that transcends all other values, or the ultimate norm that transcends all other norms. This shows the supremacy of theological norms over other kinds of norms in Bible translation and hence the importance of studying them.

From the above discussion, the usefulness of the concept of norms to studying theological influence in Bible translation should be apparent, for just as no translation is done in a vacuum (Lefevere, 1992a, b; Levý, 2000), no Bible translation is done in a vacuum—particularly a theological vacuum—as Bible translation necessarily requires theological interpretation (exegesis), which in turn depends on the theological stance of the translator (Zogbo, 2002, p. 121). Therefore, Bible translation is bound to be governed by its translator's theological stance, theological background, and theological context, all of which may give rise to certain theological norms. Thus, norm is a useful conceptual tool in analyzing and describing theological influence in Bible translation, and Toury's model of preliminary, initial, and operational norms, coupled with Chesterman's model of expectancy (product) norm and professional (process) norm with its further division into accountability (ethical), communication (social), and relation (linguistic) norms, provide a well-structured theoretical framework by which theological influence in Bible translation can be studied and explained. The importance of such a study to both the fields of TS and BTS can be seen from Hermans' observation (1996, p. 39):

⁹ This involves the complex theological issue of 'inspiration', i.e., does God really speak through the Scriptures, and in what sense and to what extent? While Bible translators do not all believe that the entire Scriptures are inspired by God and do not all understand 'inspiration' in the same way, they all translate the Bible in a way that they believe to be ultimately according to what God wants, i.e., not knowingly contradicting God, unless they subscribe to an anti-God ideology.

One of the major tasks of the researcher wishing to account for translation as a social practice consists in identifying and interpreting the norms which governed the translator's choices and decisions. The task extends to accounting, in given communities, at certain times or over a period of time, for the system of norms governing particular domains of translation and the discursive models which inspired the norms.

This is how a study on theological influence in Bible translation may fit in and contribute to both the fields of TS and BTS. It is a descriptive study that aims to identify and interpret the theological norms that governed translators' choices and decisions in a certain Bible translation project and extends to account for the larger systems of theological norms governing Bible translation and the discursive models that inspired those norms in a particular context. As Chesterman proposes that translation theory should be (among other things) a normative discipline whose object is 'the description, understanding, and explanation of translation norms' (2016, p. 51), the aim of studying theological influence in Bible translation is to describe, understand, and explain the theological translation norms operating in Bible translation. Moreover, both Toury and Chesterman agree that one reason for studying translations is 'to discover the concept of "equivalence" or "relevant similarity" held by a particular translator or a particular culture at a given time, for a given kind of text. etc.', for 'the boundaries of the concept "translation" are ultimately not set by something intrinsic to the concept itself, but by the ways in which members of a culture use the concept' (p. 60). Thus, a study on the theological influence in Bible translation may contribute to both TS and BTS by discovering how theology, in a certain context (people, time, place, and text), may give rise to norms that shape the concepts of 'equivalence', 'relevant similarity', and 'translation' for the translation of the Bible. This kind of research should also offer a fresh insight on how Bible translation should be evaluated, for as Hermans notes, 'to understand and speak about someone else's translation, we must translate that translation' (2010, p. 147). In other words, we need to know why a translator has made certain decisions before we can reasonably assess the results of these decisions (Chesterman, 2016, pp. 133-134). Thus, a further possible contribution this kind of study may bring to the fields of TS and BTS is to highlight the norm-

governed nature of translation and demonstrate that Bible translation cannot be understood and evaluated fairly without first understanding its norms, especially theological ones.

However, when primarily understood as socially-constructed constraints on human behavior (Schäffner, 1999), norms are inadequate to fully describe the phenomenon of theological influence in Bible translation. This is because the theological concepts of Bible translators are much closer to personal beliefs and convictions than social constraints. Theological beliefs are not just some kind of external customs and rules constructed by a society and passed down by practice or authorities for individuals to follow, although they certainly can be and have been that way also, such as during the Middle Ages when many Europeans' theological beliefs were simply handed down to them by the Catholic Church as customs or rules to follow. But at least in Protestant Christianity where religious freedom and the exercise of a person's free will are more highly valued and emphasized, theological beliefs are more often personal convictions freely exercised by individual believers, especially those who are religiously devoted enough to become Bible translators. William Tyndale is a prime example of this, who ultimately died for his theological convictions in translating the Bible¹⁰. This is especially so in the cases of Bible translations done by missionaries. For missionaries normally decide voluntarily to become missionaries to a foreign land, driven by strong theological beliefs. As such, especially in their Bible translation activities, they usually are not simply following some kind of norm as sociological behavioral custom or rule so that they can fit in certain social context. Rather, their activities are usually more motivated by strong personal beliefs of what God has spoken, revealed to them, or motivated them to do, as seen in the cases of the

¹⁰ Tyndale (1494–1536) conceived the idea of making a new and better English version of the Bible based on the original languages at a young age (Metzger, 2001, p. 58), and though his idea and effort in translating the Bible were greatly opposed by the religious authorities—or the religious 'norms'—of his time, his personal conviction propelled him to finish the task, for which he ultimately paid the price of his own life. 'So vigorous was the opposition of the English authorities...and so zealously did kings and bishops collaborate to destroy the Tyndale [Bibles]...that only four copies of the original 1526 edition and the revisions of 1534 and 1535 are known to have survived, and one of these is very fragmentary' (p. 59).

CUV's translators (see 3.1.2). Thus, although the concept of norms is a helpful tool in describing theological influence on translation in TS terms, it cannot fully or accurately describe the character and nature of theological beliefs of the translators in most cases of Bible translation¹¹. Therefore, a better term or concept to describe theological influence would be the influence of *belief* or *conviction*, neither of which, however, have been fully studied and developed as a theoretical concept in TS. The closest (albeit also not fully adequate) terms and concepts that have been proposed and developed in the fields of TS and BTS are, respectively, 'narrative' and 'cognitive frame of reference', which will be discussed below.

2.2.2 Narrative

The concept of narrative or the socio-narrative theory is expounded most extensively in the field of TS by Mona Baker (2006a; Jones, 2020, pp. 356–361).¹² Broadly defined as 'an account of connected events occurring in space and over time' (Jones, 2020, p. 356) or 'a story with a perceived beginning and a projected end' (Baker, 2018, p. 179), the term 'narrative' is applicable to theology particularly when it is used as a sociological term, as 'the principal mode by which we experience the world' (p. 180), as 'the primary means by which we make sense of the world around us' (Jones, 2020, p. 357; Somers and Gibson, 1994, p. 58). In this sociological sense, a narrative is akin to theology, for theology can also be seen as a grand narrative, that is, a 'story' about God and his creation, through which one can make sense of the world. Baker actually cited Christianity and other world religions as examples of 'meta-narratives', which she defines as 'particularly potent public narratives that persist over long periods of time and influence the lives of people across a wide range of settings' (2018, p. 185; 2010, p. 351).

¹¹ However, in rare cases, it is possible for Bible translators to be forced to adopt a theological position contrary to their own in translating the Bible in a certain way, such as the illustration given earlier about a Lutheran employed to translate the Bible for a Methodist Bible Society.

¹² Baker's *Translation and Conflict: A Narrative Account* (2006a) remains the most detailed exposition of this concept in the field of TS to date (2018, p. 179).

Baker's understanding here is remarkably similar to what is called narrative theology (also known as postliberal theology), the theological movement started by Hans Frei and George Lindbeck in the 1980s, which similarly considers theology as a grand narrative instead of a system of propositions, thus demonstrating the affinity between theology and narrative.¹³ There are at least two ways this concept of narrative is useful to studying theological influence in Bible translation. First, this sociological understanding of narrative, especially on the level of what Baker called meta-narrative, is very close to the German term *Weltanschauung* or 'worldview', which can be defined as 'a comprehensive conception or apprehension of the world especially from a specific standpoint'¹⁴ or 'a set of fundamental beliefs, values, etc., determining or constituting a comprehensive outlook on the world; a perspective on life'.¹⁵ In this sense, both narrative and worldview are the 'story' which people believe to be true and through which they understand the world. Thus, theology has also often been described as a worldview,¹⁶ for theology by definition offers people a view on God and his relationship with the world, through which people may make sense of the world and their own existence in it. Thus, theology, taken in this sense, can certainly be considered as a worldview, and conversely, every worldview, if it is to account for the world or the universe, must also have a theological dimension, i.e., saying something about God, including atheistic or agnostic statements¹⁷. This insight shows that theology and meta-narrative as a kind of worldview are simply inseparable. In

¹³ For an introduction to narrative theology, see Hauerwas and Jones (1997).

¹⁴ <https://www.merriam-webster.com/dictionary/worldview> (Accessed: 29 October 2022).

¹⁵ <https://www.oed.com/view/Entry/230262#eid13857122> (Accessed: 29 October 2022). For a thorough study on the concept of worldview, see Sire (2015).

¹⁶ For example, Randy Alcorn wrote: 'Though worldview and theology can be distinguished from each other in secondary ways, in the primary sense, I think they are not only inseparable, but practically synonymous... "Worldview" is a modern word, but it is not a modern concept. It used to be called doctrine or theology. One looked at the world through the lenses of one's theology, and that was his worldview... In my mind, theology is the foundation upon which worldview is built' (2010).

¹⁷ As Freddy Davis wrote: '[E]very worldview has some understanding about God—even if it is to deny his existence. And make no mistake, denying the existence of God is as much a faith statement as advocating for his existence. Thus, every worldview has a theological point of view. Understanding the place of theology is a critical piece in understanding any belief system' (2010).

this light, if we apply Baker's socio-narrative theory, particularly the idea that every translator is inevitably part of a narrative, whether consciously or unconsciously (Baker, 2005, pp. 11–12)¹⁸, then it follows that every translator is also inevitably part of a meta-narrative with a theological dimension. In other words, if Baker is right that no one is without a narrative, including a meta-narrative that encompasses the whole world or universe, then no one is without a theology through which one may answer the question about God—which is actually a common view shared by theologians. This shows how the concept of narrative may illuminate the intersection between theology and translation and can be a useful concept to describe and explain theological influence in Bible translation. For example, Catholic, Lutheran, Reformed, or Eastern Orthodox theology can all be understood as different kinds of meta-narratives and studied to see how out of the influences of these meta-narratives Bible translations were produced differently.

Another way that the concept of narrative can be helpful to studying theological influence in Bible translation is in the typology of narratives as defined by Baker in her works (2015; 2006a). According to Baker, narratives can be divided into four categories: besides meta-narratives, there are also personal, public, and disciplinary narratives. Personal narratives are 'narratives of individuals, who are normally located at the centre of narration'; public narratives are 'elaborated by and circulate among social and institutional formations larger than the individual'; and disciplinary narratives 'have at their centre the object of enquiry in a scholarly field' (2010, pp. 350–351). Julie Boéri introduced an additional category, professional narratives, to cover 'stories and explanations that professionals elaborate for themselves and others about the nature and ethos of their activity' (2008, p. 26).

¹⁸ Baker wrote, 'A narrative view helps us understand that people's behaviour is ultimately guided by the stories they believe about the events in which they are embedded...Moreover, narrative theory does not allow for "space in between": no one, translators included, can stand outside or between narratives' (2005, pp. 11–12). Elsewhere she wrote, 'Just as a culture-less or context-free entity or event is impossible to envision, so an element that is not configured in narrative form is by (my) definition of narrative unimaginable and/or incomprehensible to the human mind' (Baker and Chesterman, 2008, p. 24).

All these five types of narratives can be applied to theology, for it can equally be said that there certainly are personal theology as one's own account of his or her own relationship or 'story' with God, public theology as a social and institutional entity's own account of its own relationship or 'story' with God, disciplinary theology as theology taught and studied in academia, meta theology as a grand theological narrative about God's plan for the whole universe, and professional theology as the theology that professional theologians and clergymen develop for themselves and others to explain about the nature, ethos, importance, and purpose of their activities. In short, theology can be divided into and found on all five levels, and these different levels of theologies can all be studied to see how they interact and influence Bible translation. This provides a useful theoretical framework for describing theological influence in Bible translation and also shows how complex and ubiquitous theological influence can be in shaping Bible translation.

2.2.3 Constraints and *Skopos* Theory

André Lefevere's model of describing translation as rewriting under the constraints of patronage, ideology, poetics, universe of discourse, and language (Lefevere, 1992a, b) also provides another useful framework for analyzing theological influence in Bible translation. Patronage corresponds to the sponsors with their theological traditions behind Bible translation activities; ideology corresponds to the theology of the translators and other stakeholders; poetics (similar to norms) corresponds to the customs or traditions of how Bible translation should be and function in a certain historical context; and the universe of discourse corresponds to the larger context of the entire fields of Bible translation and theology at a certain time and place. These concepts may serve as supplementary conceptual tools for describing theological influence in Bible translation. Lefevere's insight that 'on every level of the translation process it can be shown that if linguistic considerations conflict with considerations of an ideological and/or poetological nature, the latter considerations tend to win' (Lefevere, 1990, p. 24) corresponds to and confirms the idea that theological norms, clearly a type of ideological constraints influencing the poetics of Bible translation, tend to prevail over other kinds of norms, because they embody the

ultimate ‘value’ of being ‘true according to God’ as discussed above, which to Bible translators and their patrons are usually the most important value above all.

Skopos theory (Reiß and Vermeer, 2014; Nord, 2018), where *skopos* is defined as ‘purpose’ in translational activity, may also be applied at least in two ways to the study of theological influence in Bible translation. First, despite the criticism the theory has received, i.e., for lacking empirical support and testable hypotheses (Chesterman, 2017; Martín de León, 2020, p. 201), it nevertheless points to the goal-oriented or functional nature of Bible translation, showing that no Bible translation is done without a certain goal or function in view¹⁹ which guides the entire translational process. Since the ultimate goal of most Bible translations is inherently theological, i.e., to convey the Word of God to a certain readership, the theological backgrounds and context of those who get to decide any other sub-goals of a Bible translation will inevitably influence how these other goals are formulated, negotiated, and executed in relation to the ultimate goal. For example, the conviction that there should or should not be different Bible versions for different age groups, social groups, or gender groups is underpinned by certain theological view. As the goals for Bible translation projects are often manifold and even conflicting (Wilt, 2014, pp. 59-66; Wilt and Wendland, 2008, pp. 178-189), a study of the theological considerations and presuppositions behind the formulation, negotiation, and execution of all the goals in a Bible translation project will certainly be illuminating.

Second, the ‘*skopos* rule’ in *Skopos* theory states that ‘translational action is a function of its *skopos*’ (Martín de León, 2020, p. 200), or ‘the *skopos* is the highest determining factor influencing the translator’s decisions’ (Chesterman, 2017, p. 56). Even if this *skopos* rule is only partially true, it still serves to show the paramount importance of studying theological influence in Bible translation because what the *skopos* or function of the Bible should be, as discussed above, is inherently a theological question, and consequently, theological considerations and

¹⁹ Even if a person is to translate the Bible just for himself and not for anyone else, that intention is still a goal or *skopos* which will influence how that entire translational activity is carried out.

presuppositions which contribute to the answering of that question may prove to be the highest determining factor influencing the translator's decisions²⁰.

2.3 Useful Theoretical Concepts in Biblical Translation Studies (BTS)

Two other useful theoretical concepts are found in the field of BTS, namely, the concept of 'contextual frames of reference' developed by Ernst Wendland (2008), and the 'Bible translation polysystem theory' proposed by Glenn J. Kerr (2013).

2.3.1 Contextual Frames of Reference

In Wendland's theoretical framework, a contextual 'frame of reference' is defined as 'a particular perspective from which the universe is observed' (2008, p. 2), 'a psychological construct, or mental model, which furnishes one with prevailing point of view that manipulates prominence and relevance to influence thinking and, if need be, judgement as well' (2010, p. 28). A frame may also be viewed as 'a cognitive schema involving a set of interrelated signs (in a semiotic sense) that guides a strategy of perception and interpretation which people rely on to understand and respond to the world around them' (p. 28).

For our purpose here, it suffices to point out that the usefulness of Wendland's model is in its division of the very broad idea of contextual frame of reference into layers of subordinate frames, from the most inclusive and generic ('outer') one to the less inclusive and more specific and concrete ones, that is, from cognitive frames to sociocultural frames, organizational frames, situational frames, and textual frames (which is further divided into intertextual and intratextual frames). As in the case of 'narrative' where theology can be categorized according to all five levels of narrative (as meta, public, disciplinary, professional, and personal narrative/theology), so can theology be categorized according to these different layers of frame—as theology with respect to the cognitive, sociocultural, organizational, situational, and textual and intratextual layers. Among them, cognitive frames is the most general and inclusive

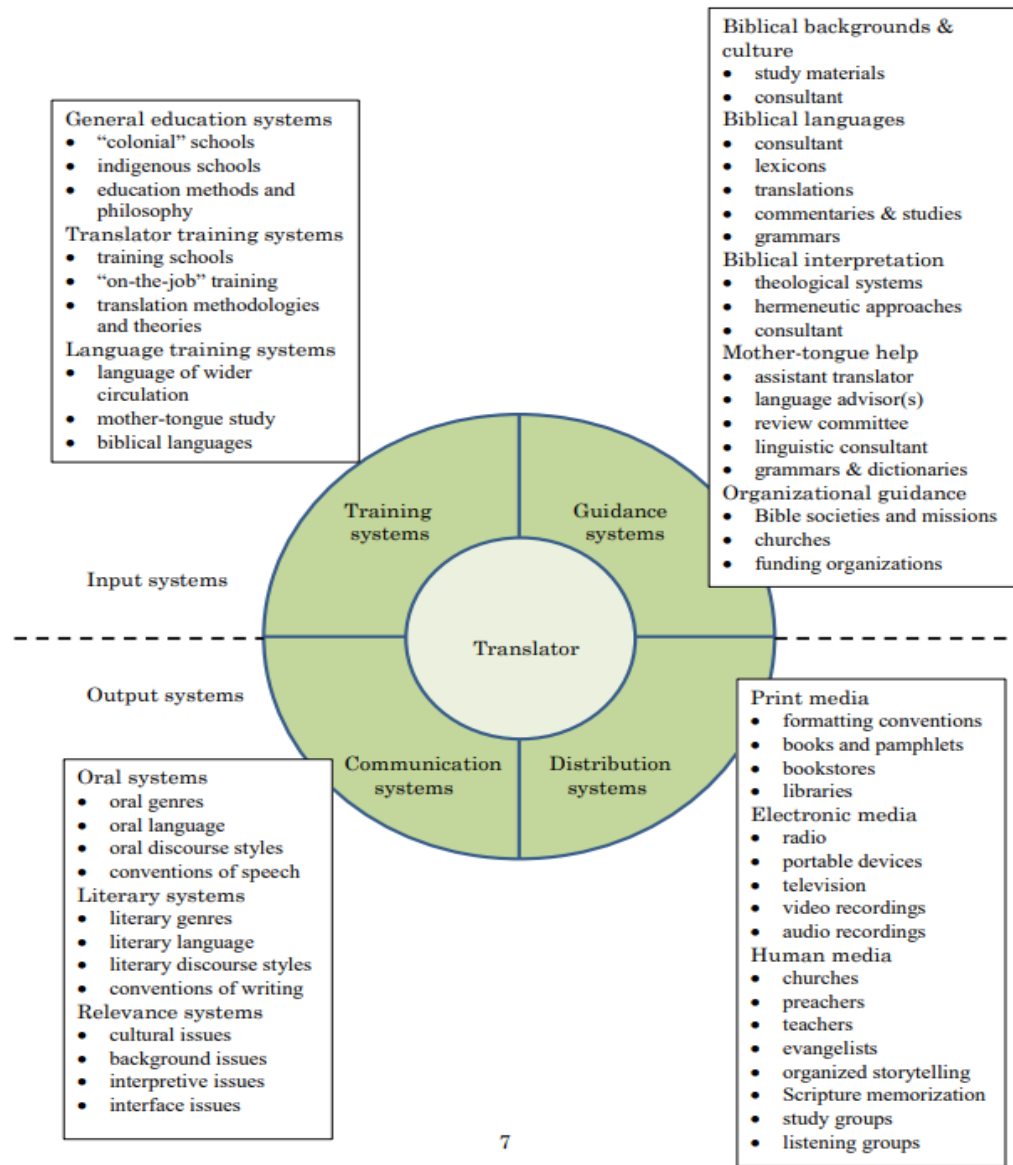
²⁰ It should be noted that determining the primary *skopos* is just part of a project's overall 'brief', or job commission, but the rest of the 'brief' is certainly under the influence of the primary *skopos* or sets of *skopoi*.

frame encompassing all other sub-frames just mentioned. It is commonly termed ‘worldview’ as ‘an individual or a corporate conception of knowledge, being, and existence—in short, all of “reality”’ (2008, p. 19). As such, the cognitive frame of reference corresponds to Baker’s idea of meta-narrative and to theology as a kind of meta-narrative, and can serve as a useful conceptual tool to describe how theological beliefs within a particular culture, whether Christian or non-Christian, may function as a cognitive frame of reference which encompasses and influences all other sub-frames—the sociocultural, organizational, situational, and textual frames. In Wendland’s usage, sociocultural frames mainly refer to the constraint of particular socio-cultural customs or traditions; organizational frames, to the rights and responsibility of allegiance to the specific organizations within a society, including church bodies and denominations; situational frames, to the circumstances in which different acts of religious or secular communication take place; textual frames, to the pervasive influence of biblical intertextuality and an individual text’s internal frame of reference (2008). Like the different narratives, all these different mental frames of reference provide a useful theoretical framework for theological influence in Bible translation to be explored and described in different cognitive layers as distinct contextual dimensions (p. 2).

2.3.2 Bible Translation Polysystem Theory

Applying the polysystem translation theory by Itamar Even-Zohar and Gideon Toury, Glenn J. Kerr proposed a ‘Bible translation polysystem theory’, which he considered as ‘a more holistic approach to describe the entire picture of Bible translation and how individual changes in a translation process may affect other parts’ (Kerr, 2013, p. 1). His theoretical model is based on the premise that ‘Bible translation is the end result of the specific combination of systems and sub-systems used to produce it’ (p. 18); thus, his model is ‘a mapping of Bible translation polysystems, defining them into broad categories of input systems (training and guidance systems) and output systems (communication and distribution systems)’ (p. 1), as represented by the following diagram from Kerr (2013, p. 7):

Diagram 2.1: A mapping of Bible translation polysystems



The usefulness of this model and diagram to studying theological influence in Bible translation is that it lays out almost the entire process of Bible translation and allows us to easily identify where theological influence may have played a role. One shortage of this diagram is that it leaves out theological education and training within the ‘Training systems’ and also does not explicitly spell out any theological factors in the entire output systems. Some theological factors could be listed under ‘background issues’ and ‘interpretive issues’ under ‘Relevance systems’, such as the theological

backgrounds of the target readers. Nevertheless, this diagram does show that theology plays a major role in the input systems, particularly in the ‘Guidance systems’ where interpretative and translational decisions are made and are influenced by ‘Biblical interpretation’ including ‘theological systems’. ‘Organizational guidance’ particularly from Bible societies and churches is most likely under the influence of the theological traditions associated with those organizations. The theological traditions from which the consultants and study materials come will likely also influence the translation process. While more detailed items can be added to this diagram with theological factors spelled out more clearly, this diagram and the ‘Bible translation polysystem theory’ proposed by Kerr may provide yet another useful theoretical framework for studying theological influence in Bible translation. In particular, combining his theory (which deals more with the extrinsic, outward structures or systems) with Wendland’s frame of reference model (which deals more with the intrinsic, inward mental construct) may yield a comprehensive ‘road map’ of the entire enterprise of Bible translation, where possible theological influences can be systematically searched for and studied.

2.4 Limitations and Applications of the Theoretical Concepts Surveyed Above for the Present Study

After seeing how the six theoretical concepts in both the fields of TS and BTS might be useful in describing theological influence in Bible translation, a discussion of their limitations and applications for the present study is in order. Though each of these six theoretical concepts might be useful to the present study in the various ways described above, all of them have certain limitations in their explanatory power and hence can only be applied when the application is suitable and helpful to answering the research question of this thesis on how the translators’ theology might have influenced Bible translation in the cases of the CUV and CRV.

Concerning norms, in addition to its inadequacy in describing theology which is often a matter of personal belief and conviction (2.2.1), the concept has been criticized for being too mechanistic, not (fully) matching reality, and

epistemologically problematic ²¹ (Robinson, 1991 and 1999; Pym, 1999); for ‘neglecting individual and small group attempts to undermine dominance’ and ‘the interplay between dominance and resistance’ (Zwischenberger, 2020, pp. 379–380; Baker, 2007); and for not being purely descriptive and not without interpretive bias (Zwischenberger, 2020, p. 380; Crisafulli, 2002). In light of these criticisms which reveal the limitations of norms, the present study, from chapters 3 to 7, will describe theological influences in Bible translation as ‘norms’ only as a kind of ‘performance instructions’ (Toury, 1980, p. 51; 1995, p. 55) or ‘correctness notions’ (Bartsch, 1987, p. xiv; Chesterman, 2016, p. 52), of various degrees of binding power (as there are core theological beliefs as well as non-core ones), that have a certain level of likelihood of having influenced a certain translational decision, depending on the strength of evidence found. The present researcher will also pay attention to instances of resistance toward dominance or the interplay between them (for example, see 3.2.3), and also keep in mind that his identification and description of certain theological thoughts as ‘norms’ is inevitably an interpretative act not immune to interpretive bias, and thus he should guard against personal bias in the identification and description of theological ‘norms’ (see 4.1). Nevertheless, as 2.2.1 has shown that the various types of norms as defined by Toury and Chesterman provide a helpful theoretical framework for describing different types of possible theological influences in Bible translation, with the above qualifications and cautions in mind, norms should still be quite a useful descriptive tool for this study.

Concerning narrative, the concept when defined in sociological sense and applied in translation studies has been criticized for lacking precise and developed methodology for close textual analysis and therefore being difficult to apply at the

²¹ As Robinson called the translator’s decision-making process ‘a psychological black box that the think-aloud protocols people have been trying to solve...but with massive epistemological problems nonetheless (how can we ever *know* that what the subjects say corresponds to what they are actually thinking or doing in their heads as they translate?)’ (Robinson, 1999, p. 116). Thus, to claim to know for certain what went on in a translator’s decision-making process would require one to ‘get inside the translator’s head’ (p. 117), which is obviously impossible especially with translators who have passed away, as in the cases of the CUV and the CRV.

micro-level to provide meaningful results (Jones, 2020, p. 359; Baker, 2014, p. 174); and, more fundamentally, for relativizing or undermining the concepts of reality and truth by calling every type of accounts of reality ‘a narrative’, including scientific ones, and by focusing on the ‘spins’ given to representations of reality (Baker and Chesterman, 2008, pp. 24, 27). With regard to the first criticism, the present study will present a methodology in 4.1 that is designed to examine theological influence in close textual analysis, and test it out in the remainder of this study. With regard to the second criticism, describing theological beliefs as narratives indeed has long been problematic for religious believers and theologians, as Goldberg, in his *Theology and Narrative*, wrote: ‘Unless there are some criteria for judging the adequacy of various storied claims which are not themselves dependent on any one story alone, then all we are left with is the rather dismal prospect of saying to one another (or *shouting* at one another?) “I’ve got my story; you’ve got yours. That’s all there is to it!”’ (1991, p. 192). Lucie-Smith similarly described this as the problem of justification and wrote: ‘If all is narrative, which narrative do we choose? The one that suits us best? Is it all down to personal choice in the end, or rather the choice dictated by our culture and our history?’ (2016, p. 206). Goldberg’s and Lucie-Smith’s statements highlight the tension between theology, which deals with universal truth claims, and the notion of narrative. Suffice it to say that as studies on narratives in TS have usually focused on the ‘spins’ given to representations of reality, narrative is not as neutral a term as ‘norms’ for describing theological belief and conviction. For this reason, whenever the term ‘narrative’ is used in the rest of this study, it should be understood merely as a neutral, descriptive term without the connotation of distortion.

Concerning constraints as defined by Lefevere (1992a) in describing translation as rewriting and manipulation, Lefevere’s theory has been criticized for ‘its inherent combination of rigidity and vagueness’, ‘neglecting translator loyalty in the process of rewriting’, ‘unduly focusing on the passive role of translation as a sign of literary fashions’, among other weaknesses (Asimakoulas, 2020, p. 495; Hermans, 1999, pp. 126–130). To avoid rigidity and vagueness, the methodology presented in 4.1 will only allow theological influence on Bible translation to be identified when there is objective, verifiable evidence. The problem of neglecting translator’s loyalty

and unduly focusing on the passive role of translation should be overcome by this study's focus on examining the translators' active role in translation, especially as related to their personal theological beliefs and convictions.

Concerning *Skopos* theory particularly as applied by Nord (2018), in addition to the criticisms already mentioned in 2.2.3, it has also been criticized in many different ways as listed and responded to by Nord herself (2018, pp. 110–112). Since here is not the place to discuss those criticisms, it suffices to say that an application of *Skopos* theory to describe theological influences in Bible translation must keep those criticisms in mind, such as, 'not all actions have an intention' (p. 101). In addition, the *skopos* or purpose set by the commissioner of a Bible translation project, often expressed in the translator's brief or related documents, may not reveal much about the theological influences behind the project, for many reasons as discussed in the beginning of the Introduction and of this chapter, such as the negative perception long associated with theology especially when it comes to Bible translation. As a result, there could be many unprofessed theological motivations and influences behind a Bible translation project, and there could also be discrepancies between what is publicly stated as the *skopos* of a Bible translation and what actually went on in the minds of the commissioners and translators. This might also lead to the question how to ensure that the researcher does not read his or her own theological interpretation into a translator's translational decision. This will be fully discussed in Chapter 4 and again in the Conclusion of this study.

Concerning Wendland's model of contextual frames of reference, it has been criticized for presenting frames of reference 'as static collections of pre-fabricated mental models available for off-the-shelf use', not taking account of 'how dynamic, even ephemeral, frames of reference are' (Bascom, 2010, p. 51). Cognitive sociologists and anthropologists in particular would say that frames of reference are ever-changing, as part of 'the dynamic of social interaction', and as such, all frame typologies and their interrelations are better seen as 'the description of particular examples, or possible frozen moments in time' (ibid.). This means that it cannot be determined beforehand which frame will become the dominant one in any given

situation, and frames do not always function according to the supposed hierarchy (pp. 51–52). Thus, Wendland’s model should be used merely as a starting point for analysis, while acknowledging that they are not all necessarily relevant in every context. Bascom further pointed out that for scholars such as Baker (2016b), David Katan (2014), and many others, negotiation is the key and is ‘what drives and determines the direction of the dynamic use of frames by individuals and groups’ (Bascom, 2010, p. 52). This insight on the dynamic and negotiated nature of cognitive frames of reference also applies to the concepts of norms, narratives, constraints, and *skopos* (Pym, 1999, pp. 110–112; Baker, 2006, pp. 1, 31, 35; Nord, 2018, p. 29). But this leads to the question whether theological beliefs can be described as ‘dynamic’, ‘ever-changing’, or ‘negotiable’. Certain core beliefs of Christianity have never changed since the early church and will not be considered ‘negotiable’ at least for most conservative Christians, while other non-core beliefs might be described as somewhat ‘dynamic’ and ‘negotiable’. Thus, when adopting the above insight of the dynamic and negotiated nature of cognitive frames and other conceptual tools, it is important to keep in mind the particular character of theological beliefs (see pp. 314–315 for this study’s conclusion on this point).

Concerning Kerr’s Bible translation polysystem theory, his proposal itself has not received any criticism other than those offered earlier by the present researcher, but neither has it been applied in any scholarly works. Polysystem theory as developed by Itamar Even-Zohar in TS has been criticized particularly for not allowing ‘a sufficiently significant place for the agency of translators as three-dimensional individuals’ (Shuttleworth, 2020, pp. 422–423). This criticism should be overcome by the present study’s particular focus on the translators (see Chapter 3 as well as later chapters). In any case, Kerr’s model will be tested out to see if it can serve as a useful ‘road map’ for the present study in examining theological influences behind Bible translation (see p. 305 for this study’s conclusion on this point).

2.5 Summary

This chapter points out that theological influence in Bible translation has been mostly perceived negatively by Bible translation scholars, and this negative attitude

might partly explain why no systematic theoretical framework has been proposed by scholars for the study of this phenomenon. However, there are a number of existing theories or theoretical concepts in both the fields of TS and BTS that may provide a useful theoretical framework for studying theological influence in Bible translation. These are the concepts of norms (Toury and Chesterman), narrative (Baker), constraints (Lefevere), *skopos* (Nord), contextual frames of reference (Wendland), and Bible translation polysystem theory (Kerr). The strengths and limitations of each of these concepts were discussed and their possible applications in this study considered. While none of these theoretical frameworks alone can perfectly or completely describe the phenomenon of theological influence in Bible translation, when put together they do provide a comprehensive set of theoretical ‘tool kits’ for describing the various facets of theological influence in Bible translation. With these six theoretical frameworks and conceptual tools at our disposal, it is possible for the multifaceted theological influence involved in Bible translation to be studied and described in a more objective and systematic way in order to achieve a greater awareness and understanding of their profound and consequential interrelationships.

Chapter 3

The Theological Backgrounds of the CUV and the CRV and of Their Translators

This chapter will survey the theological backgrounds of the CUV and the CRV and of their translators, thus laying the contextual foundation for the examination of these two versions starting from chapter 4. Appendix 1 provides the larger historical-theological context of the CUV and the CRV by surveying the general historical-theological backgrounds of Chinese Bible translation from its beginning to the commission of the CUV in 1890, and therefore should serve as a helpful introduction to this chapter especially for those unfamiliar with this subject. As the CUV was published nearly seventy years before the CRV, our survey will follow the chronological order by beginning with the CUV.

3.1 The Theological Backgrounds of the CUV and of Its Main Translators

The Chinese Union Version was commissioned by the General Conference of Protestant Missionaries of China held in Shanghai in 1890.¹ The commission initially included three language versions: a higher classical version (called *Wenli* or High *Wenli*), a lower classical version (called Easy *Wenli*), and the Mandarin version. But at the same General Conference in 1907, it was decided that there should be just one instead of two classical versions, so eventually only one classical version (the higher classical one) and the Mandarin version were published in 1919. This decision in 1907 changed the final form of the Mandarin version from a more literal to a more literary style, because now the translators realized that the Mandarin version ‘would no longer only be the translation of the common people, but also of the educated, thus necessitating a good style of language’ (Zetzsche, 1999a, p. 328). This can be seen as

¹ There were three such nationwide general conferences in the history of Protestant mission in China, held in 1877, 1890, and 1907. See *Records of the General Conference of the Protestant Missionaries of China, Held at Shanghai, May 10-24, 1877* (cited as *Records 1877*); *Records of the General Conference of the Protestant Missionaries of China, held at Shanghai, May 7-20, 1890* (cited as *Records 1890*); and *Records: China Centenary Missionary Conference Held at Shanghai, April 25 to May 8, 1907* (cited as *Records 1907*).

an example of Chesterman's expectancy norm and communication norm, Lefevere's constraints of patronage and poetics (see 2.2.1 and 2.2.3), and above all, the translators' theological conviction that the gospel of Jesus Christ ought to be communicated clearly through Bible translation to as many Chinese as possible, all operating at the same time.

After the publication of the Mandarin as well as classical Union Versions in 1919, owing to the contemporary cultural movement promoting the use of Mandarin as the national language of China, the classical version quickly fell out of favour, and only the Mandarin version, later commonly referred to simply as the Chinese Union Version (henceforth, the CUV) or *Heheben* 和合本 ('union version'), enjoyed continued and unparalleled popularity among Chinese Christians throughout the rest of the twentieth century and even unto this day.² As this study will focus only on the Mandarin version, the term CUV from now on will only refer to the Mandarin version, although the theological background of the Mandarin version is very much shared by the other two classical versions as well. The following sections will first survey the theological background of the CUV and then that of its main translators.

3.1.1 The Theological Background of the CUV

In addition to Evangelicalism and other trends (see Appendix 1 section 4) that made up the general theological background of late nineteenth-century Protestant Bible translation, there are at least four general factors that constitute the distinct theological background of the CUV: ecumenism, simplification, indigenization, and the Reformed tradition. Since these components of the CUV's theological background could all potentially function as various types of norms, narratives, constraints, *skopoi* (purposes), or frames of reference (see 2.2 and 2.3) in influencing its translation, the following section will examine each of these four factors and thereby, together with

² The timing of the publication of the Mandarin *Union Version* 'could not have been better, for it coincided with the New Culture movement and the literary renaissance of May Fourth, when poets, essayists, and fiction writers began both to write in the spoken language and to adopt biblical themes in their works' (Eber, 1999a, p. 21).

Appendix 1 section 4, lay the contextual foundation for examining the theological influences on the CUV in later chapters.

3.1.1.1 Ecumenism

First, as a reflection of the unionism mentioned at the end of Appendix 1, the CUV was designed to become the standard Bible version for all Protestant Christians in China, as its name *Union Version* indicated. As such, it is necessarily ecumenical in nature, i.e., it was designed and translated in a way that it would be universally accepted and used throughout Protestant Christianity in China, a task looked upon with incredulity by many missionaries prior to (and by some, even after) 1890 because of the many failed attempts at producing such a union version in the past.³ Apart from the evangelistic character (see Appendix 1 section 4), this ecumenical character or ecumenism, itself a theological conviction (corresponding to Lefevere's constraint of ideology), is arguably the most prominent and distinctive feature of the CUV and certainly set a strict limit on how much freedom the CUV's translators had in translating, including how much each translator's theological views could be expressed in translation—a clear case showing the need of negotiation as discussed toward the end of 2.4. Thus, any examination of the possible influences of the translators' theology upon the CUV should keep its ecumenical character in mind and remember that it was ecumenical consensus, not personal or denominational conviction (though these may all coincide), that was the overarching guideline for the

³ As Zetzsche observed, '[t]he history of Protestant Bible translation in China through the 1880s had been dominated by the concept of a union version and its failed attempts' (1999, p. 188). In the records of the 1890 General Conference, it reads, 'It was known beforehand that this subject [of Bible translation and revision], which had been the source of so much discussion and division in the past, would come up for consideration...Many felt very skeptical as to the possibility of reaching any practical result, and few felt sanguine of success. When the large representative committees appointed to consider this subject, brought in unanimous reports, proposing practical schemes for realizing the end desired, there was a general feeling of surprise' (*Records 1890*, p. XI).

CUV and may be regarded as a type of norm, narrative, constraint, skopos, or frame of reference governing the translation⁴.

The ecumenical character of the CUV can be observed in at least the following seven aspects of the project. First, as mentioned above, it is seen in the CUV's clearly stated goal (skopos) of becoming the one 'union' Bible version for all Protestant Christians in China, thus ending the problematic state of confusion, division, and competition caused by having many different Bible versions circulating in this land (*Records 1890*, p. 61). As Rev. W. Wright, then the editorial secretary of the British and Foreign Bible Society, wrote, this version was to be 'a version for the whole of China' (*ibid.*). This goal certainly set the ecumenical character for the entire translation project and is a clear example showing the importance of skopos in translation work.

Second, it is seen in the prevalent sentiment and desire among the missionaries for a 'union Bible' in China at the time—an example of Chesterman's expectancy norm—as exemplified by an address given to all the translators of the CUV at the beginning of the project. Shortly after all the translators for the three union language versions were elected, all the translators assembled together with the executive committees and other guests for several days in November, 1891, and during the 'Opening Meeting of Bible Translators' Bishop (John Shaw) Burdon gave an address to speak about 'the spirit' in which this translation work should be carried out, which includes, among other things, the willingness to sacrifice one's personal views to accept the views of the majority in order to produce the Union Version. He pleaded:

Let us keep together—if life is spared—till this work is accomplished. Differences as to interpretation and translation of many passages are sure to arise from time to time...but whatever the difference may be, let us loyally accept the decision of the majority, reserving, in case of decision against

⁴ Specifically, ecumenism in the case of the CUV should at least correspond to Chesterman's expectancy and professional norms, Baker's meta and public narratives and Boéri's professional narrative, Lefevre's constraints of ideology and patronage, and Wendland's sociocultural, organizational, and situational frames, as discussed in 2.2 and 2.3.

ourselves, our protest or final action till we meet for final settlement of the text. Accepting the instructions of the Conference as to text, agreeing to avoid all controversy with reference to term, and seeking to produce as literal a translation into the three different forms of Chinese as Chinese construction and grammar will allow, I cannot see why any of us should be compelled by conscience to give up the work...(1891, p. 577)

Third, it is seen in how the executive committees and translation committees were set up for each of the three proposed language versions.⁵ The members of each of these committees, particularly the translation committees, were chosen according to the criterion of being ‘as representative as possible’ of the various denominations and nationalities represented by the Protestant missionaries in China at the time (*Records 1890*, p. xl). To secure the Mandarin Version’s ecumenical character, in addition to an equal representation of American and English missionaries and of different denominations, an equal representation of the various sections of Mandarin-speaking China was also sought (*Records 1907*, p. 277). These could all be seen as constraints of the patronage and ideology.

Fourth, the ecumenical character is seen in the requirements of the translators—another example of constraint of the patronage and ideology: they needed to be qualified not only ‘in scholarship, thorough knowledge of the Chinese language, [and] the ability to work with others’, but also in ‘freedom from theological hobbies’ (*Records 1907*, p. 277), which *freedom* should mean not only being orthodox in one’s theological views according to the prevalent theological consensus among the Protestant missionaries at the time, but also having no history of favouring or promoting certain personal theological views that are outside that consensus.⁶ In other

⁵ It was decided that the conference delegates would elect an executive committee for each of the three language versions, and each of these executive committees would then elect a translation committee to carry out the actual translation work, and all questions of translation were to rest with the translators, not with the executive committees (Zetzsche, 1999a, pp. 198–201).

⁶ For a vivid illustration of what ‘theological hobbies’ meant to Protestant missionaries around 1890, see the contemporary preacher Thomas De Witt Talmage’s *Crumbs Swept Up* (1888), pp. 135–140. But who decides what constitutes a ‘theological hobby’? This is certainly a

words, they should be ‘theologically blameless’, so as to win the confidence of the Protestant missionary body in China and the supporters at home. To accept only translators regarded as ‘theologically blameless’ is certainly to impose a theological (ideological) constraint on the translation project.

Fifth, the ecumenical character is seen in the following translational rule which was decided at the General Conference and applied to all three Union versions:

5. That in order to secure one Bible in three versions, the Executive Committee is instructed to enjoin upon the translators that in settling upon the text, and in all questions of interpretation, they act in conjunction with the [Translation] Committee[s] on [the other two language versions], and for these purposes they constitute one Committee. (*Records 1890*, pp. xl, xlii, xliii)

In addition, to coordinate the translation work among the three translation committees, several committees were formed in 1891, each consisting of one member of each of the translation committees. One of them was on ‘Harmony of Versions’ and given the task ‘to take note of divergent renderings in these versions...[to] suggest such changes as to lead to harmony and submit them to the revisers to be settled by a majority vote, subject to the final decision of the Board of Revisers in their united meeting, if desired’ (*Chinese Recorder*, 1892, p. 26).⁷ Although the translators of the Mandarin committee later concluded that such a harmonization of the three versions would be too difficult to be realized (Zetzsche, 1999a, p. 291), harmonization with the other two versions was nevertheless part of their conscious effort in translating the New Testament portion, as they reported in 1907:

Our committee has had the *Easy Wenli* before them throughout most of the work, as also the *High Wenli* for part of the time. We have followed their

theological question and is akin to the questionable concept of ‘mistranslation’ or ‘bias’ discussed in 2.1.

⁷ Other committees include one on the Greek text, one on the translation of theological terms, and one on a uniform transliteration of Scripture proper names. It was also decided that ‘to secure harmony in first drafts of translation, great weight be given to the Revised English Version of the Bible as an interpretation of the meaning of the original text’ (*Chinese Recorder*, 1892, pp. 25–26).

interpretations whenever they commended themselves to our judgment....The [remaining] differences are not great, and where they exist, the different versions will serve Chinese students as a kind of commentary. There are a multitude of questions in Biblical interpretation which no translation can settle once for all...An attempt at reconciling the present versions, if carried into detail, would develop many unexpected difficulties. (*Records 1907*, p. 282)

The report here is significant in that, first, it acknowledged that the requirement of harmonization with other language versions indeed posed some restriction on the translators ('we have followed their interpretations...') of the Mandarin version and thereby enhanced its ecumenical character; second, it acknowledged that the remaining differences between the Mandarin version and the two *Wenli* versions are not simply questions of styles but questions of Biblical interpretations that cannot be settled by one unified way of translation. This highlights the fact that even though the three Union versions were designed to be the same in their interpretations and hence achieved their ecumenical purpose, there are numerous interpretative questions in Bible translation for which there simply was no consensus and hence could not be solved by unification. Thus, these remaining differences between the Mandarin version and the two *Wenli* versions should reveal the interpretive and possibly theological preferences of their translators. This is an example showing how negotiation among differing or conflicting norms, narratives, constraints, or frames of reference is often inevitable in translation (Bascom, 2010, p. 52; Pym, 1999; Baker, 2006), and thus it is important to examine translators as active negotiators rather than passive and mechanical agents, especially in a highly ideological task involving personal beliefs and convictions, such as Bible translation.

Sixth, the ecumenical character is seen in the CUV's reliance on earlier versions that had either been widely circulated or highly respected or both. As another example of constraint of the patronage, several earlier versions were selected by the commissioning body for each of the three translation committees to serve as their basis or references, and no existing version was to 'be made the basis of the new version to the exclusion of others' (*Records 1890*, p. xl). Moreover, unlike the higher classical

and lower classical versions which were commissioned as translation projects, the Mandarin version was actually commissioned as a ‘revision’ project for the producing of ‘an improved version of the Old and New Testament in Mandarin’ (p. xlii)⁸, and the translators were charged to ‘make constant and careful use’ of the widely circulated Peking Version, Griffith John’s version, and the Nanking Version (p. xliii), which were all translations in Mandarin done previously by others, published in 1872, 1889, and 1857 respectively.⁹ This further restriction as a kind of expectancy norm and constraint of the patronage imposed upon the Mandarin translators, who were actually called ‘revisers’ by the 1890 conference (p. xliii) and often referred to as such thereafter, was again designed to boost the ecumenical image of the proposed Union Version and to ensure its universal acceptance among Protestant missionaries in China¹⁰, so as to meet its skopos.

Seventh, the ecumenical character is seen in the Translation Committee’s invitation to all missionaries in China and Chinese scholars to send in suggestions for revisions. It was decided in 1891 that each translation committee should issue an invitation ‘to the whole body of missionaries and to Chinese scholars who might be interested in the work of revision’ to suggest changes in the existing versions, and only the Mandarin committee actually followed this rule (Zetzsche, 1999a, p. 225), beginning as early as 1892 (*Chinese Recorder*, 1892, pp. 529–530). Moreover, after each tentative edition of parts of the New Testament of the CUV was published, beginning from the Acts of the Apostles in 1899, the tentative edition was always sent

⁸ According to Daniel W. Fisher, the CUV was called a revision, ‘the aim being to offer it, not so much as a rival to the older versions, as an improvement upon them; but in reality it was an almost entirely new translation, though in making it advantage had been taken of the valuable pioneering done by the others’ (1911, p. 268). This was confirmed by F. W. Baller in 1907, who wrote that this work ‘has not been so much a revision as a retranslation’ (1907c, p. 101). Spencer Lewis likewise echoed in 1919: ‘The result [of our work] has been a new translation rather than a revision’ (1919, p. 4).

⁹ According to Frederick W. Baller, a leading translator of the CUV, these instructions were not only carried out but exceeded: ‘All versions of the Scriptures in Chinese extant in Mandarin were “diligently compared,” and in addition the various Wen-li [or classical] versions were constantly consulted’ (1907c, pp. 22–23).

¹⁰ Recently Clement Tong has called attention to the question how much the Mandarin Union Version relied on the Peking Version. See Tong (2019).

out to the missionaries in China, ‘with the request that it be carefully examined, and compared with the original’ so that criticisms and suggestions may be gathered and ‘faithfully considered in preparing the final version’ (Goodrich, 1899, p. 2).¹¹ This practice of receiving criticisms and suggestions for revisions from all missionaries in China continued until 1918 when the final version of the CUV was being prepared (Zetzsche, 1999a, p. 323), and such practice certainly further reinforced its ecumenical character.

From the survey above, it should be clear that the CUV may be considered the most ecumenical Bible translation that best embodies and represents the general theological consensus among the Protestant missionaries in China from the late nineteenth to the early twentieth century. This ecumenical character of the CUV is representative of the unionism (Appendix 1, p. 25), i.e., the generally increased desire for cooperation and unity among the Protestant missionaries in China toward the end of the nineteenth century, which is also reflected in Searle Bates’ analysis of the theology of American missionaries in China in the early twentieth century, as he chose ‘accommodation and unity’ for its general description (1974, p. 138). ‘The mission scene in China’, he wrote, ‘was impressive for its mutual accommodations, which furthered a common, basic Protestant Christianity with substantial yearnings toward organizational unity’ (p. 139). As a result, he noted, ‘denominational theologies were often qualified and softened in cooperative relationships and sometimes in actual unions’ (p. 141). Therefore, ecumenism, and the closely related belief of unionism, both supported by the same theological conviction about the need of unity among the believers, were undoubtedly operating as strong norms, narratives, constraints, or frames of reference for the translators of the CUV.

As chapter 2 has pointed out, in Blumczynski’s words, ‘translation projects undertaken or supervised by theologically diversified committees, in pursuit of broad acceptability may tend to introduce *a different kind of theological interference* manifested in excessive generality and doctrinal inoffensiveness arrived at by means

¹¹ These quotations are taken from the Introduction of the tentative edition of the Acts of the Apostles from the Union Mandarin Version, published in 1899.

of a theological consensus *at the expense of the fidelity* to the source text, as perceived by the individual members of the committee' (2006, p. 52, italics added). To what extent this is the case with the CUV will be examined in later chapters of this study. For now, suffice it to say that the theology conveyed by the CUV should be considered as more a reflection of the collective theology of the Protestant missionary body in late nineteenth-century China rather than that of the personal theologies of those selected translators. This certainly does not mean that the personal theologies of the translators played no role in the translation of the CUV; rather, it means that whatever is detected as a personal influence on the CUV should always be examined in the light of its broader institutional and ecumenical context.¹²

3.1.1.2 Simplification, Indigenization, and the Reformed Tradition

Besides ecumenism, there are three other general factors constituting the distinct theological background of the CUV and possibly functioning as various types of norms, narratives, constraints, or frames of reference for its translators: simplification, indigenization, and the Reformed tradition. First, besides the strong yearning to unite, another factor that modified the theologies from abroad was the strong need and willingness to simplify, for Chinese society was unfamiliar with Christianity and largely unlettered at the time, and to 'preach, teach, and print the central simplicities, always for Chinese eyes and ears...were essential guidelines' (Bates, 1974, pp. 141–142). Thus, the tendency to simplify the Christian message or theology for easy understanding and evangelism is another general factor that constituted the theological background of the CUV. Undoubtedly, this factor is driven by the convictions of Evangelicalism (see Appendix 1 section 4).

¹² The CUV's ecumenical context is also a reflection of the so-called 'Protestant missionary consensus' of its time, a concept defined by James Alan Patterson as having four major components: evangelism and church planting, doctrinal allegiance to the uniquely divine nature of Jesus Christ, the willingness to define the social dimension of mission, and pragmatic ecumenism (Patterson, 1990, pp. 74–76). The first and the second of these components correspond to the evangelistic character of Protestant Bible translation as discussed in Appendix 1 section 4, and pragmatic ecumenism corresponds to the ecumenical character discussed here. This consensus, however, was lost in the 1920s when the fundamentalist-modernist conflict broke out (Patterson, 1990; Lian, 1997).

Second, closely related to the first, starting from Walter Henry Medhurst's effort in 1826 to revise Robert Morrison's pioneering Bible translation of 1823 (Medhurst, 1836, p. 4), there began a strong trend among Protestant missionary translators to indigenize, domesticate, or in the terminology of Eugene Nida, to provide a 'dynamic or functional equivalent' translation of the Bible for the Chinese (Zetzsche, 1999a, pp. 59–75; Tong, 2018, pp. 74 ff.). This trend rose largely out of practical necessity for evangelism because the first generation of Protestant Bible translations into Chinese, namely, those of Morrison and Marshmen, were later found out to be too literal or 'foreignized' and thus too difficult for the native Chinese to understand (Tong, 2018, p. 75). The incomprehensibility of Morrison's Bible translation, though generally deemed as better than Marshman's, was so great that some missionaries even 'conscientiously' refused to circulate it (Zetzsche, 1999a, p. 96), and it was reported by two missionaries in 1845 that '[e]very intelligent native [Chinese] with whom, here or elsewhere, we have ever conversed, has most decidedly refused to accord this quality of intelligibility to Morrison's version' (Stronach and Young, 1852, quoted in Zetzsche, 1999a, p. 96).

Moreover, over the course of the nineteenth century, this indigenizing trend was also strengthened as prominent figures such as James Legge worked to reverse the earlier missionary attitude from viewing Chinese traditional religious elements as anti-Christian or demonic to viewing some of them as part of genuine divine revelation and harbinger to Christianity. Although this trend was always met with resistance from those with a more conservative theological outlook, it nevertheless seeped into Bible translations and produced many Biblical terms that originated from Chinese culture and religions.¹³ This tendency was further strengthened as the missionary translators' Chinese assistants, who knew nothing about Biblical Greek and very little if anything about theology but were all steeped in Chinese classics, gained a more prominent role

¹³ Examples of this can be seen in the debates surrounding the Term Question (Eber, 1999b) and the Westerners' attitude toward Daoism (Walf, 1999).

in the translation of the CUV¹⁴ and later (after 1908 or 1909) even shared the equal right to vote as missionary translators in making decisions regarding the translation (Strandenaes, 2006, p. 143; Coryell, n.d., p. 28). Thus, owing to practical necessity for evangelism, an increasing appreciation of Chinese religious traditions, and the enhanced role of Chinese assistants, this indigenizing trend also constituted an important facet of the background to the CUV. This is clearly seen in the aims of the CUV as explained by Chauncey Goodrich, the chairman of the CUV's translation committee from 1908 to 1919:

The chief aims [of the Mandarin Union Version] were fivefold: (1) The rendering must be truly colloquial, like our 'King James Bible', easily understood by all who can read. (2) The language must be universal as opposed to local Mandarin. (3) The style, while easily understood, must be high enough to be chaste. (4) The translation must be a close rendering of the original. (5) The illustrations must be, as far as possible, translated, not paraphrased (Goodrich, 1918, p. 552).

That the first aim of the translation was that it 'must be truly colloquial' abundantly testifies to the importance of indigenization in the CUV's translation work. That the second and third aims are also related to language style and that the question of fidelity is listed only as the fourth aim, as 'a close rendering of the original', show that an indigenized style was apparently valued more than fidelity to the original by the CUV's translators.¹⁵ According to Chesterman's typology of norms, indigenization being given the priority here is a case of an expectancy norm overshadowing other norms. Moreover, as both the tendencies toward simplification and indigenization were motivated by the same evangelistic desire to communicate the gospel to the Chinese in a more understandable and attractive way, they both may be described as communication norms (2.2.1), public and professional narratives

¹⁴ The CUV's Chinese assistants include: Wang Yuande 王元德, Cheng Jingyi 诚静怡, Zou Liwen 邹立文, Zhang Xixin 张洗心, Li Chunfan 李春蕃, and Liu Dacheng 刘大成 (Zetzsche, 2000, pp. 10–15).

¹⁵ This point is confirmed by F. W. Baller's remark (1919, p. 57).

(2.2.2), constraints of ideology and poetics (2.2.3), and socio-cultural and situational frames of reference (2.3.1) for the CUV.

Third, as Robert Menzies noted, the three main translators of the CUV of the New Testament—Calvin W. Mateer, Chauncey Goodrich, and Frederick W. Baller—were all steeped in the Reformed tradition¹⁶ (Menzies, 2010, p. 10), which is closely related to Calvinism.¹⁷ In fact, out of the ten translators who had ever worked on the CUV of the New Testament, at least seven of them came from Reformed theological backgrounds: Besides Mateer (American Presbyterian Mission), Goodrich (Congregationalist/American Board of Commissioners for Foreign Missions), and Baller (Baptist/China Inland Mission), these four other translators were Henry Blodgett (Congregationalist/American Board of Commissioners for Foreign Missions), George S. Owen (London Missionary Society), John Livingston Nevius (American Presbyterian Mission), and Henry McKee Woods (American Southern Presbyterian Mission). All these mission societies were parts of the Reformed tradition.¹⁸ Moreover, it has been suggested that the general vocabulary of the CUV is inherited from the

¹⁶ Mateer was a Presbyterian, Goodrich a Congregationalist, and Baller a Baptist. Presbyterians, Congregationalists, and most Baptists are strongly Reformed in their theological orientation, and this assumption about their theological leaning was somewhat substantiated by Menzies' analysis of the CUV (2010). See 3.1.1.3.

¹⁷ The terms *the Reformed tradition* and *Calvinism* are commonly used as synonyms today, but as Richard A. Muller wrote, 'the Reformed tradition is a diverse and variegated movement not suitably described as founded solely on the thought of John Calvin or as either a derivation or a deviation from Calvin (as if his theology were the norm for the whole tradition)' (2012, p. 9). In other words, as Muller noted, 'Calvin was neither the founder nor the sole continuator of the Reformed tradition' (p. 41). Thus, although for convenience's sake, our study would follow the common usage of using these two terms to denote the theological tradition associated with John Calvin and other Reformed theologians, the readers should be aware of the diversity of theological views within the Reformed tradition and not reduce it to the confession of any single set of doctrines, such as the 'five points of Calvinism' or 'Tulip'. See Muller (2012, pp. 13–69).

¹⁸ The other three who had worked on the New Testament of portion of the CUV were all Methodists—Thomas Bramfitt (Wesleyan Methodist Missionary Society), Samuel R. Clarke (China Inland Mission), and Spencer Lewis (Methodist Board of Missions). Although John R. Hykes was also on the translation committee, by the time he resigned 1898, he had 'furnished no work for the use of the committee' (*Records 1907*, p. 276; Zetzsche, 1999a, p. 218).

Delegates' Version (the New Testament portion published in 1852)¹⁹ and the Peking Version (published in 1872) (Strandenaes 1987, p. 88), and all the translators of both of these earlier versions were again closely associated with the Reformed tradition.²⁰ Even the translator of the first Protestant version of the New Testament in Chinese (published in 1813), Robert Morrison, who also authored the first Chinese-English, English-Chinese dictionary (1815–1823)²¹, came from the Reformed tradition (London Missionary Society). Admittedly, a person's theology may not fully match that of his or her mission society or even home church. However, this overwhelmingly dominant Reformed theological profile of the translators, although very likely constrained and modified by the previous factors, is still significant and should not be overlooked in examining the theology of the CUV and of its translators. Since the Reformed tradition is a theological tradition overlapping with Evangelicalism (see Appendix 1 section 4), and the CUV's translators were mostly devout Evangelical believers of the Reformed tradition, this particular tradition likely could have functioned, together with Evangelicalism, as an overarching norm, a meta-narrative, a dominant ideological constraint, or a primary cognitive frame for their translation of the CUV. The diagram below shows the relationship between Evangelicalism and the Reformed tradition: circle A represents the Reformed tradition; circle B, Evangelicalism; the other two circles, many other theological traditions (x, y, z, etc.)

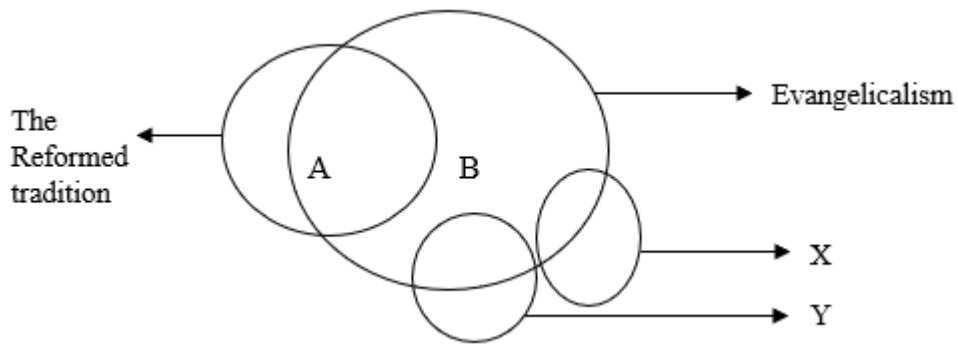
¹⁹ This Delegates' New Testament Version was the most widely published New Testament version in Chinese in the nineteenth century (Strandenaes, 1987, p. 48).

²⁰ The translators of the Delegates' Version of the New Testament were W. J. Boone (American Episcopal Missionary Society); W. H. Medhurst, W. C. Milne, and J. Stronach (London Missionary Society); and E. C. Bridgman (American Board of Commissioners for Foreign Missions) (Strandenaes, 1987, p. 48). The translators of the Peking Version were John Shaw Burdon (Church Missionary Society), Samuel Isaac Joseph Schereschewsky (American Episcopal Church Mission), Henry Blodget (American Board of Commissioners for Foreign Missions), Joseph Edkins (London Missionary Society), and William Alexander Parsons Martin (American Presbyterian) (Zetzsche, 1999a, pp. 145–146). All these affiliations were also closely associated with the Reformed tradition. For the dominance of the Reformed theological tradition among the Protestant missionaries in China, also see Chow (2018, pp. 97–98).

²¹ How the theology of Morrison might have influenced the dictionaries he produced and his Bible translation as well as later translations of the Bible is another subject worthy of study.

that overlapped with Evangelicalism; and the CUV's translators' theological tradition could be represented by the overlapped area between circle A and B:

Diagram 3.1: The relationship between the Reformed tradition and Evangelicalism



3.1.1.3 The Reformed Tradition

Since the Reformed tradition²² featured so prominently in the theological backgrounds of the translators of the CUV, a brief account of the most important features of this tradition is in order. In his *Introduction to the Reformed Tradition*, John H. Leith described ‘the ethos of the Reformed tradition’ as consisting of the following nine motifs: 1) the majesty and praise of God, 2) the polemic against idolatry, 3) the working out of the divine purposes in history, 4) ethics, a life of holiness, 5) the life of the mind as the service of God, 6) preaching, 7) the organized church and pastoral care, 8) the disciplined life, and 9) simplicity (1981, pp. 70–88). The first three of these correspond to the popular identification of the Reformed tradition with the sovereignty of God and with predestination, i.e., the belief that God

²² The Reformed tradition can be defined broadly as ‘the pattern of Protestant Christianity which has its roots in the sixteenth-century Reformation in Switzerland and Strasbourg’ (Leith, 1981, p. 8) and is closely associated with and often identified (inaccurately) as ‘Calvinism’, the theological tradition named after John Calvin (1509–1564). However, it should be noted that ‘the Reformed tradition is a diverse and variegated movement not suitably described as founded solely on the thought of John Calvin or as either a derivation or a deviation from Calvin (as if his theology were the norm for the whole tradition)’ (Muller, 2012, p. 9). See Muller (2012), Leith (1981), and Balserak (2016).

has sovereignly selected a part of humanity to receive his salvation in eternity past. Out of this conviction of the absolute sovereignty and lordship of God, anything suggestive of idolatry is rejected, and human history is understood as existing solely for the working out of God's purpose, for 'the glorification of his name through all the earth' (p. 75). According to church historian Roland Bainton, the Calvinist commission 'was to establish a theocracy in the sense of a Holy Commonwealth, a community in which every member should make the glory of God his sole concern' (1985, p. 117). Thus, it was the Reformed tradition that 'inspired Protestantism with the will to dominate the world and to change society and culture' (Dawson, 2011, p. 31).²³ To realize this conviction, emphases were laid on the Christians living a life of holiness, devoting one's mind to learning and teaching as the service of God, preaching the Word of God, being part of a certain organized life of the church, living a disciplined life, and keeping the principle of simplicity (pp. 79–88). According to Leith, these nine motifs 'have given a particular style and manner to Reformed theology, worship, polity, culture, and life' (p. 70).

Specifically, as to theology, seven characteristics of Reformed theology are identified by Leith as: 1) a theology of the holy catholic church, 2) a theocentric theology, 3) a theology of the Bible, 4) predestination, 5) the distinction between Creator and creature, 6) theology as a practical science, and 7) theology as wisdom (pp. 89–137). These seven characteristics, respectively, mean that the Reformed theology is a theology that seeks to build upon the faith of the ancient church; that is not man-centered but God-centered, focusing on the Triune God; that is intensely Biblical, holding the Bible as the decisive authority; that emphasizes predestination and its related doctrines, with the central conviction that salvation is the work of God's grace, not of human effort; that maintains the distinction between the self-existent being of God and the dependent being of the creature, without divinizing or unduly

²³ As Leith observed, 'Calvin's intention in Geneva was not simply the salvation of souls but a Geneva that was reformed by the Word of God...In Scotland and in England the Reformed community sought to build the New Jerusalem. The Puritans who came to New England were not simply seeking religious freedom to worship God...[but] were going on an errand into the wilderness to establish a Christian society' (1981, p. 76).

exalting any created object; that sees theology not as an end in itself but as a means to achieve practical purposes, such as edifying, preaching, and pastoral care; and that believes that theology as objective knowledge must be combined with a life of devotion and obedience, as a combination of the Word and the Spirit, resulting in a ‘theological wisdom of Christian maturity, experience, reason, and revelation’ (p. 112).

As to church polity, Reformed tradition believes that God has called the Christians ‘to a life of obedience in and through the polity of the church’ (p. 145), whether in presbyterianism, congregationalism, or some form of episcopacy. As to culture, the Reformed tradition, according to the typology of Richard Niebuhr, belongs to the converters of culture (Niebuhr, 1951, p. 217): that is, instead of rejecting or identifying with culture, the Reformed tradition has sought to transform culture (Leith, 1981, p. 198). This attitude toward culture is based on the dual theological conviction that culture, ‘as part of the creation of God, is good and therefore is convertible’, and at the same time, is also ‘fallen or disordered and therefore needs transformation’ (p. 198). How all these theological convictions of the Reformed tradition might function as norms, narratives, constraints, or frames of reference to influence the translation of the CUV will be examined in the following chapters.

3.1.2 The Theological Backgrounds and Convictions of the Main Translators of the CUV of the New Testament

The main translators of the CUV of the New Testament are Calvin W. Mateer, Chauncey Goodrich, Frederick W. Baller, and Spencer Lewis, as its translation process shows. Since the CUV’s translation process has been detailed in Zetzsche’s *The Bible in China* (1999a, pp. 193–330), only the most relevant points showing the importance of these four translators will be presented here. As mentioned earlier, similar to the other two *Wenli* versions, the Mandarin Union Version or the CUV was translated by a translation committee, where each member would produce a draft translation of an assigned portion of the New Testament for the whole committee to review, discuss, and finalize. Initially, the plan was to elect only seven translators for the task. However, from the time the CUV was commissioned in 1890 to the time the

first edition of the New Testament was published in 1907, a total of ten translators—Mateer, Goodrich, Baller, Owen, Lewis, Blodget, Bramfitt, Nevius, Woods, and Clarke—had worked on the CUV for different lengths of time because of the resignation of several translators for various reasons. The table below is based on Zetzsche’s study and other relevant records and shows the periods these ten translators worked on the CUV of the New Testament. John R. Hykes was also on the committee from 1890 to 1898, but he is not included in the table because he never produced any work (*Records 1907*, p. 276; Zetzsche, 1999a, p. 218).

Table 3.2: The translators of the CUV and the years they worked on the CUV

CUV (NT only) Translators	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902	1903	1904	1905	1906	1907 (First Edition)	1918-1919 (Final Revision)
Calvin W. Mateer																			
Chauncey Goodrich																			
Frederick W. Baller																			
Spencer Lewis																			
Henry Blodget																			
George S. Owen																			
Thomas Bramfitt																			
John L. Nevius																			
Henry M. Woods																			
Samuel R. Clarke																			

The table above shows that, based on the number of years as well as the period each translator worked on the CUV, Mateer, Goodrich, Baller, and Lewis are the four most important translators for the CUV. Nevius died in 1893, Blodget resigned in 1894, and Bramfitt resigned in 1897—all before the committee had even come together for the first time to discuss their translations in 1898 (Zetzsche, 1999a, pp. 218–219). At that first meeting of the translators in 1898, only five translators were left: Mateer (chairman), Goodrich, Woods, Clarke, and Owen (Zetzsche, 1999a, p. 255). Among them, neither Woods nor Clarke played a significant role in the translation process, and they retired in 1904 and 1901 respectively (Zetzsche, 1999a, p. 259). Although Owen played a more important role than Woods and Clarke, he only attended the first committee meeting in 1898 and did not attend the rest of the committee meetings for various reasons, and he resigned in 1906. His own comment that the 1907 edition of the CUV New Testament had ‘more Mateer in it than of

anyone else’ and other similar comments testifying to Mateer’s dominance²⁴, and the fact that he and Mateer represented two ends of the spectrum on the style of Mandarin to be used—Mateer preferring a more spoken style, and Owen, a higher, more classical style—indicate that Owen did not get his way and could not have exercised much influence on the CUV (Zetzsche, 1999a, pp. 258–259). Mateer and Goodrich both served as the chairman of the translation committee—Mateer from 1890 until his death in 1908, and Goodrich from 1908 till 1919—and Goodrich was the only translator of the CUV who had served from the beginning to the end of the entire project (1890–1919). Baller and Lewis joined the committee in 1900 and 1904 respectively and both stayed in the Committee till the end, and both played an important role in several rounds of revision of the entire New Testament, resulting in the publication of both the first edition of the New Testament in 1907 and its final version in 1919. Appendix 2 is a record of the ten translation committee meetings for the CUV (NT only) from 1898 to 1919 and further demonstrates the prominent roles of Mateer, Goodrich, Baller, and Lewis in the making of the CUV.

Since ecumenism (3.1.1.1), along with simplification, indigenization, and the Reformed tradition (3.1.1.2), played a major role in the theological background of the CUV, it is highly unlikely that the personal theological convictions of these four translators were allowed to be conveyed in the CUV’s translation except those that were in line with the general theological consensus among the Protestant missionaries at the time. However, a survey of their own writings and other relevant material about them did shed some light on their theological backgrounds and convictions, which are still noteworthy for the present study and will be presented below.

For Mateer, a study of his biography (Fisher, 1911) and of Irwin T. Hyatt’s study of his life (1976) shows that Mateer is an exemplar of Evangelicalism (see Appendix 1 section 4.2) and the Reformed tradition, who embodied nearly all the characteristics of these two closely related theological traditions (Fisher, 1911, pp.

²⁴ Mateer’s dominance is also seen in that the Mandarin Old Testament translation was taken over by the New Testament translation committee, partly because Mateer ‘was only willing to participate in the translation work under the premise that there would not be many changes in the committee’ (Zetzsche, 1999a, p. 295).

101–103). Mateer’s upbringing and education were saturated with the nineteenth-century Evangelicalism and the Reformed tradition (ibid., pp. 15–56). Biblicism, crucicentrism, conversionism, and activism were all deep theological convictions in him and molded him into a missionary to China. For example, as to biblicism, he believed that the entire Bible is the Word of God, and he was convinced that this is ‘radically essential in the faith of a missionary’ and he would not welcome any recruit ‘who was adrift on this subject’ (ibid., pp. 101–102). As to conversionism, he was described as ‘a man who believed in the necessity of regeneration by the Holy Spirit in order to begin a genuinely Christian life’ and that this is ‘one of those great convictions which he never questioned, and which strengthened as he increased in age’ (ibid., p. 92). As to crucicentrism and activism, it was said that like his biblicism, he believed ‘with like firmness in [these] other great evangelical doctrines set forth in the symbols and theologies of the orthodox churches’, and that his own creed was ‘Calvinistic and Presbyterian’²⁵ (ibid., p. 102). Yet, his biographer hastened to add that he was ‘no narrow sectarian’, and that he was ‘eager to cooperate with the missionaries of other denominations than his own’, so long as they ‘firmly hold to what he conceived to be the essentials of Christianity’ (ibid.). It was said that the truths he always emphasized were: ‘Salvation through faith in the Lord Jesus Christ, man’s sinfulness and need of immediate repentance, and faith, and the duty of every Christian to live a holy life and constantly bear witness for Jesus’ (ibid.).

It is worth noting that during Mateer’s forty-five years of missionary work in China, besides being known as one of the ‘Three Founders’ of the Presbyterian Shantung mission field—reputedly the biggest Protestant field operating in the world at the time (Hyatt, 1976, p. 140)—and the chairman of the translation committee of the CUV, he was even more widely known as an educator and the founder of Tengchow College, arguably the first modern college in the history of China. During Mateer’s time, it was reported that all the graduates of this college were Christians; over half of them became teachers themselves in Christian schools or government

²⁵ Presbyterianism is a major branch of the Reformed tradition, which is usually traced back to John Calvin as its most important founder.

institutions; and a large number became Christian ministers (*ibid.*). This aspect of his accomplishment highlighted the distinct features of both Evangelicalism and the Reformed tradition, especially the Reformed emphasis on learning and teaching as service of God and the ambition to transform not just individuals but a whole society, nation, and culture (3.1.1.3). This ambition also reflects the belief in postmillennialism characteristic of the Reformed tradition, i.e., the belief that ‘the kingdom of God is now being extended in the world through the preaching of the Gospel and the saving work of the Holy Spirit in the hearts of individuals, that the world eventually is to be Christianized, and that the return of Christ is to occur at the close of a long period of righteousness and peace commonly called the “Millennium”’ (Boettner, 1966, p. 14).

For Goodrich, Baller, and Lewis, a study of material written either by or about them shows that like Mateer, they were all typical Evangelicals of their time, possessing all four Evangelical characteristics of biblicism, crucicentrism, conversionism, and activism (see Appendix 1 section 4.2). Beyond their Evangelicalism, it is hard to ascertain their specific theological beliefs about non-essential doctrines or specific Biblical passages because none of them were theologians writing theological treatise or Bible commentary. Nevertheless, several distinctive features about their theological beliefs relevant for the present study can still be noted. Goodrich was clearly more influenced by the Reformed tradition than Baller and Lewis were, for he grew up a Congregationalist and was trained at Andover Theological Seminary, a Congregationalist seminary, while Congregationalism is a branch of the Reformed tradition, differing from Presbyterianism mainly in church polity. Goodrich’s admiration for Chinese culture (Coryell, n.d., p. 16) and particularly Chinese proverbs (pp. 31–32)²⁶ correspond to the Reformed attitude on culture as something good and convertible (3.1.1.3). His theological convictions were perhaps most fully expressed by his article called ‘A message to the churches’ (1901) and a pamphlet called ‘Do Missions Pay?’ (1903), both of which show that his greatest

²⁶ A survey of Goodrich’s personal Bible shows that it is full of idioms, proverbs, and the sayings of Confucius written in Chinese that somewhat match the Biblical passages annotated, especially in Proverbs and Ecclesiastes.

theological conviction was that saving men is ‘the greatest divine work’ as well as ‘the greatest human work’ (1903, pp. 2–3), and that ‘setting up a kingdom of heaven in the world’ or ‘the evangelization of the world’ was ‘the supreme work of the new century’ (1901, p. 160), ‘the work for which the ages were waiting’ (ibid., p. 168). He further believed that the success of this evangelization would bring ‘the fulfillment of the Apocalyptic vision’ and ‘the coming down of the new Jerusalem out of heaven’ (ibid.), which is the exact same belief of postmillennialism held by Mateer, just seen earlier.

Baller’s root in the Reformed tradition was not as strong as those of Mateer and Goodrich, as he did not attend any Reformed seminary and was sent to China by the China Inland Mission and greatly influenced by its founder Hudson Taylor (Broomhall, 1923, p. 50), who was known for his evangelical but non-denominational theological views. Baller’s Evangelicalism is clearly seen in his *Letters from an Old Missionary to His Nephew* (1907b). For example, admonishing the young missionaries not to deviate from the core of the Gospel message, he declared, ‘Christ and His cross contain all you will need for a fruitful ministry. The grass grows greenest round the place called Calvary’ (1907b, p. 44), which is a vivid expression of crucicentrism. Shortly before he died, he wrote a declaration of his faith, which, besides affirming some common Christian doctrines such as beliefs in the Trinity and the Bible as the Word of God, reads: ‘I trust in [Christ’s] precious blood, to the complete exclusion of all else, for pardon, holiness and Heaven’ (*Chinese Recorder*, 1922, p. 716). This belief that trusting in Christ’s blood alone could qualify one to go to heaven for eternal bliss is a common belief of Protestant Christianity. Typically, as seen also in Goodrich’s writings, Protestant Christians believed that as soon as believers die, they would go to ‘heaven’ (Coryell, n.d., p. 40) as their ‘home celestial’ (Goodrich, 1903, p. 1), to start their ‘life beyond “those gates of pearl”’ (Coryell, n.d., p. 55), which is a clear reference to the New Jerusalem in Revelation 21. But as will be seen later in this study, this is a crucial point on which the CRV’s translator Witness Lee held a different view and which resulted in translational differences in several passages between the two versions.

From Lewis' *Pioneering in West China* (1939), his Evangelicalism was clearly seen. However, unlike Mateer, Goodrich, and Baller, Lewis did not come from a Reformed theological background as he was a Methodist, whose tradition differs from the Reformed tradition mainly regarding the five Calvinistic doctrines of total depravity, unconditional election, limited atonement, irresistible grace, and perseverance of the saints (Enns, 2014, pp. 523–536). Unfortunately, there is no way of knowing how much Lewis inherited the theological distinctives of Methodism, as he did not leave behind writings that detail his theological views on these doctrinal issues. But since Lewis was the only Methodist while the other three main translators were of the Reformed tradition, it is highly unlikely that his Methodist distinctives could have prevailed against those of his senior colleagues and influenced the CUV, especially considering that as late as in 1918 he was still criticized by Goodrich the elderly chairman: 'I can no longer consent to work with him...Dr. Lewis after all the years we have worked together in Chinese, has not yet learned well the swing of a Chinese sentence' (Zetzsche, 1999a, p. 324). Moreover, compared with Mateer, Goodrich, and Baller, Lewis was the youngest and the latest to join the committee and was the only one who was not a recognized Mandarin language scholar with Chinese-English dictionaries or lessons on Chinese language published under his name. Thus, it is unsurprising to see that it is often just Mateer, Goodrich, and Baller who are cited as the main translators of the CUV (Zetzsche, 1999a, p. 266; Menzies, 2010, p. 10), which shows that Lewis in comparison with them played a lesser role in the translation work.²⁷

²⁷ Among all the translators who had ever worked on the New Testament of the CUV, Hyatt wrote, 'only Mateer and Chauncey served throughout, and the finished work was primarily theirs' (1976, p. 198). Regarding Mateer's dominance, Goodrich in his letter to ABCFM on December 9, 1901, remarked that 'the work of Bible translation must wait while he [Mateer] is absent' (cited in Zetzsche, 1999a, p. 269). In 1909, in memory of Mateer, Goodrich wrote: 'At these [translation] sessions Dr. Mateer by his strong and masterful personality, as well as by the thoroughness of his preparation, did much to set the style of the work' (1909, p. 39). Also in memory of Mateer, Baller similarly wrote: 'The Revised New Testament is stamped with the impress of his personality and painstaking work' (1908, p. 632).

Regarding Goodrich's dominance, besides being the only translator who participated in the project from beginning to end and the only one who attended all eleven of the translation

Besides surveying material written by and about these four translators, another useful source that could shed light on the theological convictions of the translators is *The Conference Commentary on the New Testament* (Muirhead et al., 1898/1907) commissioned by the same General Missionary Conference of 1890. The theology presented in this commentary should represent the theological consensus of the Protestant missionaries in China at least on the conservative side (see Appendix 1 section 4.2 and 4.3) during the time when the CUV was in the making, because this commentary, like the CUV, was intended to be a ‘union commentary’ (Woodbridge, 1898, p. 355), i.e., to be a standard Bible commentary to be used by Christians throughout China at the time.

According to what has been discussed in this chapter so far and a survey of all the aforementioned material, the overall theological convictions of the CUV’s translators could be summarized as follows: God created Adam in His own image and intended for him to rule for God (Gen. 1:26), but Adam by his disobedience to God fell and brought sin and death into the human race (Rom. 5:12). Thus, the human race became fallen and alienated from God, is enslaved by Satan, sin, and death, and needs salvation. Then at the fullness of the time God sent His only begotten Son, Jesus Christ, to be born as a man on the earth (Gal. 4:4) to die a vicarious death on the cross to accomplish redemption for mankind (1 Cor. 15:3). Then He rose after three days and

committee meetings on the New Testament from 1898 to 1918 (see Appendix 2), he was the chairman of the translation committee from 1908 to 1919 and presided over the most crucial, final revision of the New Testament that lasted for several months in 1918, during which a substantial amount of revision was made (Zetzsche, 1999a, p. 324). So although the New Testament of the CUV published in 1907 reportedly had ‘more Mateer’ in it than of anyone else (p. 258), its final version published in 1919 should have ‘more Goodrich’ than Mateer at least in terms of its Mandarin style, because Mateer favored a more colloquial style, whereas Goodrich, a more literary one (pp. 258–259, 324–325), and the final version was revised according to the latter style (pp. 326–328).

Regarding Baller’s importance, he was undoubtedly the third most influential person shaping the translation of the CUV because he served in the project from 1900 to 1919, which is only second to Goodrich’s service in length, and he played a major role in the final revision in 1918 and was the one who proofread the final version. Additionally, his dominating personality, and even ‘controlling influence’ in the translation work, was also documented (Zetzsche, 1999a, p. 309).

went to heaven to sit at the right hand of God and sent down the Holy Spirit to lead people (God's elect) to believe in Christ and to be with them always (Acts 2:33; John 14:16). By believing in Christ and accepting Him as Saviour (and be baptized), people become Christians who are justified by God and adopted to be His children, who have the promise of eternal life (John 3:16) and may live a new life sanctified by the Holy Spirit (Rom. 6:4; 1 Pet. 1:2). Christians should join the church to be taught and edified, and the primary commission of the church as well as Christians is to evangelize the world (Matt. 28:19). Such an evangelization of the world will establish God's kingdom on earth and usher in Christ's second coming, after which all Christians will enjoy eternal bliss in heaven with God, and non-Christians will suffer eternal perdition in the lake of fire (Rev. 20–22).

Such is the overall Evangelical theological conviction possessed by the CUV's translators as well as most of their fellow missionaries, although many more nuances and differing doctrinal details could be added, such as those concerning the five Calvinistic doctrines mentioned earlier and the millennium. But it suffices our purpose to keep this overall Evangelical theological conviction in view because as the next section will show, the CRV's main translator Witness Lee had quite a different overall theological conviction. Whether this theological difference resulted in translational differences between the two versions will be examined in the following chapters.

3.2 The Theological Backgrounds of the CRV and Its Translator

This section will survey the theological backgrounds of the CRV and of its translator, respectively. This will lay the foundation for the comparative analysis of these two Bible versions in the following chapters. Because the material available about the theological views of the translator of the CRV is far more than that of the translators of the CUV, more discussions about the theological views of the translator of the CRV will be taken up in later chapters in the analysis of translational differences between the two versions, and this section will just present a brief overview of the theological backgrounds of the CRV and its translator and compare it with that of the CUV and its translators. Just as mentioned in the previous section on the CUV, all the components of the theological backgrounds of the CRV and its translator might

function as various types of norms, narratives, constraints, or frames of reference for the translation of the CRV, and whether any of them actually influenced the CRV will be the inquiry of later chapters.

3.2.1 The Theological Background of the CRV

The Chinese Recovery Version of the New Testament, first published in 1987, is the translation work of Witness Lee (1905–1997),²⁸ who was a devoted follower and arguably the closest co-worker of Watchman Nee (1903–1972). Most well-known for his work *The Normal Christian Life* (1961) and appreciated by Christians across racial boundaries around the world for over half a century, Nee has been described as ‘certainly the most influential Chinese Christian teacher of the twentieth century’ (Aikman, 2003, p. 237) and ‘the first Chinese Christian to exercise an influence on Western Christians’ (Smith, 2009).²⁹ Both according to Lee’s own accounts (Lee, 1991a, pp. 283–330)³⁰ and according to a thorough study of the contents of their

²⁸ Although the translation work of the CRV was carried out by Lee and many employees from the Taiwan Gospel Book Room and the Living Stream Ministry as well as volunteers from the local churches, these people were serving merely as Lee’s assistants and did not have the authority to determine the final form—including the text, footnotes, outlines, references, and even the design—of the CRV, for which authority and editorial responsibility lay with Lee alone. Therefore, on the copyright page of the CRV, Lee’s name was printed as the chief translator (主譯者). As such, the CRV should be considered Lee’s translation work. See Appendix 3 for an account given by Moses Chu, a leading assistant of Lee for the CRV, on Lee’s role in the CRV.

²⁹ Watchman Nee was the only non-Western Christian selected among the 100 most influential Christians of the twentieth century by *Christianity Today* and was honored for his contribution to global Christianity by the US Congressman Chris Smith in a congressional speech in 2009 (Smith, 2009). Lee was similarly honored in 2014 (Pitts, 2014).

³⁰ Lee began to correspond with Nee from 1925 and worked closely together with him for eighteen years, from 1933 to 1950 (Lee, 1991a, pp. 283–327). Besides being assigned editorial responsibility for several of Nee’s publications in China and later appointed to be in charge of the Taiwan Gospel Book Room (a publisher founded in 1949 specifically for publishing Nee’s messages), Lee was instrumental in bringing about the resumption of Nee’s ministry in 1948 and ministered together with Nee during that time (Lee, 2018a, pp. 90 ff.) and was sent by Nee in 1949 to Taiwan for the continuation of Nee’s ministry (Lee, 2015, pp. 137–143, 173–176).

ministries³¹, Nee's and Lee's ministries are essentially one, with the former being the pioneer and the latter being an elaborator and developer of the former. Historically, the two men's ministries also constitute one continuous ministry for the churches raised up and supplied by their ministry, with Nee's ministry spanning from 1922 to 1950 and Lee's ministry continuing from 1950 to 1997. For the spiritual supply of these churches, Nee's and Lee's joint ministry has continued to be published in Chinese by the Taiwan Gospel Book Room since 1949 and in English by Living Stream Ministry since 1965 until now.

In 1949, Lee was sent by Nee from China to Taiwan for the express purpose of preserving and continuing Nee's ministry in light of the impending threat of persecution from the new regime in China (Lee, 2015, pp. 174–175). Two of the most vivid illustrations of the extraordinary bond and oneness between the two men were that, after being imprisoned for his faith for twenty years and before his martyrdom in prison in 1972, Nee told his cellmate Youqi Wu (吳友琦): 'When you get out, find a brother by the name of Witness Lee, and let him know that I never gave up my faith...When you see him, you see me. And his word is my word' (Lee, 2017e, p. 522)³². In 1994, twenty-two years after Nee's martyrdom and three years before his own passing, Lee testified at the age of 89:

I can never forget Brother Nee's word to me that 'if you go out, we will still have something remaining'. Therefore, today if you go to my bedroom, you will notice that there is no other picture in my bedroom except the picture of

³¹ Lee gave a very comprehensive summary of Nee's ministry in chapters 20 and 30 in the biography which he wrote for Nee (Lee, 1991a). A comparison of these two chapters with the summary of Lee's ministry written by his co-workers in *A Memorial Biography of Brother Witness Lee* (*A Memorial*, 1998, pp. 38–41) as well as other publications of Lee that summarize his ministry such as *A Brief Presentation of the Lord's Recovery* (Lee, 2017d, pp. 389–431) shows that the two men's ministries are essentially one.

³² These words of Nee were publicly testified to by his cellmate Youqi Wu on several occasions and in recorded testimonies, as also reported here: <https://www.truthway.hk/archives/白茅岭纪行与感怀三未了的路程> (accessed 18 Aug 2022). To verify the authenticity of this account, the present researcher has also obtained a video of Wu giving this testimony about Nee.

Brother Nee. Furthermore, there is also a writing by Brother Nee on ‘Let me love and not be appreciated’ hanging on one side of my bedroom. I miss him and I will always miss him (Lee, 2017f, pp. 57–58).

Although Lee was only two years younger than Nee, according to the multiple accounts of Lee himself and of his co-workers, until the very end of his life, Lee in his ministry was still endeavoring to follow the footsteps of Nee as his mentor and senior co-worker to carry out the spiritual commissions he had received through Nee.³³ Particularly relevant to our study, on the extent he followed Nee, he cited the CRV as an example and declared in 1986:

[Watchman Nee] fellowshiped with me all that he had seen, and I received tremendous help from him. If anyone says that my work is different from Brother Nee’s, he is an outsider with regard to the vision [we have received from the Lord]. Of course, because of the lack of opportunity on his part, Brother Nee did not develop the vision as far as I have. *We may use the Recovery Version of the New Testament as an example. I spent twelve years day after day writing the footnotes, yet what I wrote was nothing more than what Brother Nee had sown earlier.* I can only say that the seed has sprouted and grown, although, of course, it has not grown to the fullest. I ask the Lord to give me more years so that I can develop this seed within me (Lee, 2016d, p. 68, italics added).

³³ For example, in the end of the biography which Lee wrote for Nee, he declared: ‘I consider Watchman Nee to be a unique gift given by the Head [referring to Christ] to His Body [referring to the church] for His recovery in this age. I fully respect him as such a gift. I have the full confidence and assurance that it was absolutely of the Lord that I followed this gift for the Lord’s interest in His present move on this earth. I feel no shame whatsoever in saying that I followed a man—a man that was the unique gift and the seer of the divine visions in this age’ (Lee, 1991a, p. 330). He concluded the biography with this: ‘I am more than grateful to the Lord that immediately after being saved I was brought into such a profitable relationship with Watchman Nee and put into the closest relationship with him in the work of His recovery through so many events over a long period of time. The revelations concerning Christ, the church, the spirit, and life which I saw through Watchman Nee, the infusions of life which I received from him, and the things concerning the work and the church which I learned from him will require eternity to evaluate their true worth’ (ibid.).

In July 1996, less than one year before his passing, Lee told his co-workers: ‘What I have been doing is faithfully carrying out the ministry of my senior brother Watchman Nee’ (Lee, 2017i, p. 477). Since Lee considered himself as faithfully carrying out Nee’s ministry, and since the CRV, with its outlines and over 9600 footnotes, may be considered an extract or quintessential representation of Lee’s ministry, to understand the theological background of the CRV, the following section will survey the theological backgrounds of both Nee and Lee, with a particular focus on the continuities and discontinuities in their theological convictions with those of the CUV’s translators.

3.2.2 The Theological Backgrounds of Nee and Lee

Since biographical details of Nee and Lee and theological influences on Nee and Lee have been published in various works³⁴, the discussion here will just focus on elements most relevant to understanding the theological background of Lee and especially his Bible translation. Born in 1903 into a Christian family in Fuzhou, China, Nee was a third-generation Protestant: his grandparents on both sides were Protestant Christians converted by foreign Protestant missionaries, and his paternal grandfather was even an evangelist and pastor trained by Congregational missionaries, who were of the Reformed tradition. Thus, both of Nee’s parents grew up in Protestant Christian families, attended Christian schools run by the missionaries, and learned about Christianity over many years from the missionaries—an experience that was repeated in Nee himself. Therefore, Nee’s family background and his own upbringing was closely tied to the Protestant missionaries in China (Kinnear, 2005, pp. 24–28 and Wu, 2012, pp. 28–29). Similarly, only two years younger than Nee, Lee was born in 1905 in Shandong in northern China, and although his father was not a spiritual inspiration to him, his mother, a third-generation Southern Baptist, was the source of his

³⁴ For biographical details of Nee, see Kinnear (2005) and Lee (1991a); for biographical details of Lee, see his autobiography (Lee, 2017i, pp. 504 ff.), and *A Memorial Biography of Brother Witness Lee* (1998). For theological influences on Nee, see Scorgie (2020), Buntain (2019), Wu (2012), and Lee (1991a). The theological influences on Lee mainly came from Nee and the works of other Christian writers that either Nee had recommended to him or he himself had encountered and found useful.

conversion (Lee, 2017i, pp. 506–507). Thus, Nee and Lee were alike in that they both grew up in Protestant Christian families converted and taught by the Protestant missionaries, and both were educated in westernized Christian schools run by the missionaries, and hence both learned English well and were deeply acquainted with the Protestant Christianity brought to China by the missionaries. Moreover, they both grew up at a time when the translation of the CUV was being done in earnest (see Appendix 2), and on April 29, 1920, almost exactly one year after the entire CUV was published³⁵, Nee was dynamically converted to Christianity, and so was Lee five years later. Thus, the CUV naturally became the Bible version they studied as young Christians. As they began to study the CUV and compare it with English Bibles and the original Greek text³⁶, which might have aroused their desire for a Chinese translation that would reflect the original more closely.

The above experiences laid the foundation for Nee’s and Lee’s ministry in at least three significant ways that are relevant to our study. First, because of their proficiency in English, they were able to study Christian literature in English and learn New Testament Greek³⁷; hence they acquired an advanced knowledge of the Bible and of Christianity through their own study, which laid the foundation specially for Lee’s translation of the Bible later. Second, also because of their English proficiency, they were able to communicate with and learn much about Christianity from English-speaking missionaries in China and from English-speaking Christians around the world, and later were even able to minister to English-speaking Christians and contribute to Christianity globally, all of which broadened their view of Christianity beyond the Christianity in China. Third, most importantly, because of their deep

³⁵ The entire CUV was published on April 22, 1919 (Zetzsche, 1999a, 328).

³⁶ As documented in Nee’s writings such as *The Spiritual Man* (1992d, pp. xxvii–xxviii, 5; especially 2005b, pp. 9, 21–48 [before chapter 1]) and Lee’s Bible notes (2018k, l, m). The first three of Lee’s personal Bibles are full of handwritten notes that provide alternative readings to the CUV.

³⁷ From both Nee’s and Lee’s early writings, it is evident that they were knowledgeable of New Testament Greek from early on, and Lee testified that he began to learn New Testament Greek from 1932 (2016d, p. 72).

family and spiritual ties with what may be called ‘Protestant missionary Christianity’ and their being educated in missionary-run schools, they were able to observe firsthand this particular form of Christianity from the lens of Chinese Christians and evaluate its strengths and shortcomings based on their own study of the Bible and spiritual experiences. This eventually led them to the bold idea of starting a church of their own, which, in their mind, would be more in line with what they read in the Bible than the Protestant denominations they grew up with. This last point is what gave birth to the churches started by Nee, nowadays commonly called ‘the local churches’³⁸.

Owing to Nee’s unusual intelligence and reputed photographic memory (*The Ministry*, 2020, p. 14), he drew theological inspirations from a vast number of Christian writers throughout church history. In his early twenties, besides studying the Bible diligently, Nee purportedly collected more than three thousand Christian books and ‘read nearly all of them’ (Lee, 1991a, pp. 23–25; 2016b, p. 171). According to Lee, Nee was particularly gifted in being able to ‘easily grasp the points of a book at a glance’ (1991a, p. 25). The result of his study of Christian books throughout history is that the sources of Nee’s theology—and consequently, of Lee’s also—include mainstream as well as lesser-known Evangelical writers, the Plymouth Brethren, writers associated with dispensationalism, fundamentalism, the Holiness and Keswick movements, Pietism, and Puritanism, and Robert Govett, D. M. Panton, G. H. Pember, Jessie Penn-Lewis, T. A. Sparks, Andrew Murray, William Law, Madam Guyon and other mystics, the church fathers, and many other spiritual writers throughout the ages (Wu, 2012, pp. 51–80). Nee’s 1934 message titled *What Are We?* (Nee, 1992c, pp. 843–859) and the list of writers influential to Nee given in his biography (Lee, 1991a,

³⁸ For an introduction on ‘the local churches’, see Feng (2022) and the 2009 issue of the *Christian Research Journal* (<http://www.equip.org/PDF/EnglishOpt.pdf>, accessed: 2 November 2022), which described the history of the local churches from the viewpoint of an American Christian apologetic research organization. For Lee’s own account given in 1981, see Lee (2015). It should be noted that while many scholars have used the term ‘the little flock’ to designate the churches raised up by the ministry of Nee and Lee, it is a misnomer as they themselves had never used or endorsed this term as the name of their churches; on the contrary, both Nee and Lee clearly taught in their ministry that the church according to the New Testament should not be designated by any name other than its locality, as ‘the church in Jerusalem’ or ‘the church in Antioch’. Thus, they had only used the descriptive term ‘local churches’ to refer to their churches. See Nee (1993b, p. 163 ff) and Lee (2018j, p. 127 ff.).

pp. 25–27) demonstrate the impressive breadth of Nee’s sources of theological inspiration which went far beyond Evangelicalism. Here lies an important root of the discontinuities later manifested as Lee’s different theological interpretations of the Bible from those of the CUV’s translators, who were mostly influenced by Evangelicalism and particularly the Reformed tradition.

As for Lee’s theological sources, according to his own acknowledgement, what he learned from Nee during the twenty-five years of their close relationship and his own lifelong study of Nee’s publications throughout the years constitute the most important source of guidance to him (Lee, 1991a, pp. 283–330). In addition, as soon as he was converted in 1925, like Nee, Lee became a diligent student of the Bible, which is abundantly demonstrated by his copious hand-written study notes all over his eight personal Bibles.³⁹ In addition, before meeting Nee, for seven years Lee met with and was taught by the Open Brethren, one of the two major divisions of the Plymouth Brethren, which may be considered a Pietistic and restorationist stream of the nineteenth-century Evangelicalism. Concerning those years, he recalled that he learned much from the Brethren ‘especially in the matters of biblical types, prophecies, and parables’ (Lee, 1991a, p. 284), but he added that ‘I did not receive much help from them in the matters of life, the Spirit, and the church’ and that ‘I received a great deal of knowledge from their teachings but very little life’ (ibid). Here the emphasis on life and the Spirit is a clear example of his (and Nee’s) continuity with the Holiness and Keswick movements, and his emphasis on the church is a great example of his (and Nee’s) discontinuity with Evangelicalism, which typically emphasizes evangelization more than the church.

Another noteworthy factor constituting Nee’s and Lee’s theological backgrounds is the rise of liberalism in Protestant Christianity in China in the early twentieth century, especially from 1907 to the early 1930s. Both Nee and Lee grew up in a time when Protestant Christianity in China was split into a conservative and a liberal camp (Lian, 1997 and Yao, 2003), with the ascending side, the liberal camp,

³⁹ The notes in six of these bibles have been published in three volumes in his published collected works (Lee, 2018k, l, m).

promoting a form of Christianity that searched for ‘common ground between Christianity and Chinese religions’ and culminated in 1932 in the advocacy of a ‘universal religion’ and the rejection of evangelization as the goal of missions (Lian, 1997, pp. 15–16). To the young Nee and Lee, this alarming development means that a growing segment of Christianity had taken the way of apostasy, and just as how this rising tide of liberalism led to the rise of the fundamentalist movement both in China and in the West (Yao, 2003), it also fueled Nee’s and Lee’s determination to uphold the authority of the Bible absolutely by strictly following it and separating themselves from any teaching and practice in Christianity perceived by them as unscriptural.⁴⁰

3.2.3 Nee’s and Lee’s Continuities and Discontinuities with the Evangelicalism of the CUV’s Translators

Having surveyed the theological backgrounds of both versions’ translators, this section will focus on Nee’s and Lee’s continuities and discontinuities with the Evangelicalism of the CUV’s translators, which will particularly be examined in later chapters to see if they are manifested in translational differences between the two versions. ‘The Evangelicalism of the CUV’s translators’ refers not only to the evangelical beliefs held by Mateer, Goodrich, Baller, and Lewis but also to those generally held by the Protestant missionaries living at the time, since up until 1907 there was still more or less a ‘Protestant missionary consensus’ (Yao, 2003, p. 33–36). In 2.4, it is mentioned that the concept of norms has been criticized for ‘neglecting individual and small group attempts to undermine dominance’ and ‘the interplay between dominance and resistance’ (Zwischenberger, 2020, pp. 379–380; Baker, 2007). Therefore, the discussion below (3.2.3 and 3.2.4) could be considered a vivid example showing how a small group of Christians attempted to create their own

⁴⁰ A good number of Nee’s early writings are devoted to the refuting of these modernist ideas about the Bible and the Christian faith. For example, in his 1922 article, ‘Today’s Sermon’ (今日的講台, published in *Shengjingbao* 《聖經報》 [1922, vol. 10, no. 52, pp. 53–57]), he criticized many of the liberal teachings in the sermons of his day, and in a series of articles, ‘The Inspiration of the Bible’ (聖經的默示, published in *Zhengguang* 《真光》 [1924, vol. 23, no. 3–6]), he refuted the whole enterprise of Higher Criticism. None of these early writings have been published in English yet.

theological ‘norms’ to resist and be liberated from certain aspects of the dominant theological ‘norms’ of their days.

As mentioned before, Evangelicalism is characterized by biblicism, crucicentrism, conversionism, and activism (Appendix 1 section 4.2). A survey of the theology of Nee and Lee and of the Evangelicalism of the CUV’s translators shows that regarding all these four characteristics, there are both continuities and discontinuities between the two. First, concerning biblicism, although the CUV’s translators all believed that the Bible is the inspired Word of God and regarded highly faithfulness to the original text, in practice, they, like nearly all other Protestant missionary Bible translators before them, tended to sacrifice the literal meaning of the original text in favour of a more idiomatic and more easily understandable expressions. This phenomenon is mostly driven by their conviction that evangelization was their top priority in China, and thus, as long as the basic Gospel message was conveyed, theological nuances and details could be bypassed in favour of smoother, more idiomatic reading. In contrast, for both Nee and Lee, the single most significant, fundamental, and all-governing conviction of theirs, which shaped and directed their whole life and ministry, should be their unrelenting biblicism, i.e., the uncompromising belief that the whole Bible is the Word of God to be obeyed at any cost and thus should be translated in a way that no theological nuances and details (as understood by them) are lost. Understandably, this belief tended to result in a more literal translation than the CUV, as will be seen in later chapters. Nee’s and Lee’s biblicism is vividly illustrated in ‘An Announcement on the Publication of *The Christian*’, which Nee put forth in November, 1925, at the age of 22, when publishing the first issue of his second magazine called *The Christian*. In this announcement, he set the tone for this magazine and indeed, for both his and Lee’s ministry for the next seventy-two years till Lee’s passing in 1997. Concerning the faith and standard to which his magazine subscribed, he wrote:

Our Faith: We believe that the Bible is God's Word, word-for-word. We believe in a literal interpretation of all the major truths of the Bible.

Standard: The Bible is our only standard. We are not afraid to preach the pure Word of the Bible, even if men oppose; but if it is not the Word of the Bible, we could never agree even if everyone approved of it (Nee, 1992a, p. 1231).

Biblicism, as a foundational characteristic of Evangelicalism, is clearly seen here. In ‘Standard’, there is also an element of discontinuity: while nearly all conservative Evangelicals would testify that they hold the Bible as their highest standard for all matters related to Christian faith and practice, most of them also subscribe to creeds and confessions made by theologians throughout the centuries. In other words, to the Evangelicals, their Biblicism is not without their own theological or confessional traditions, and oftentimes their Bible is read through the lenses of those traditions, be it Lutheran, Calvinist, Presbyterian, Baptist, or Methodist. Yet, here Nee emphasized that the Bible is ‘our only standard’, without adding or subscribing to any historical creeds or confessions. In fact, later in Lee’s ministry, he often critiqued the various creeds for falling short of Biblical revelations⁴¹. Furthermore, the words—‘We are not afraid to preach the pure Word of the Bible, even if men oppose; but if it is not the Word of the Bible, we could never agree even if everyone approved of it’—clearly indicated Nee’s willingness to part with any Christian traditions that fall short of the Biblical standard as he saw it. From this point sprang all the discontinuities with traditional Christianity that were seen later in both his and Lee’s ministry, and as later chapters will show, some of these discontinuities are clearly manifested in Lee’s Bible translation.

Other continuities and discontinuities with Evangelicalism and contemporary missionary sentiments are seen in Nee’s declared goal for the same magazine on the same page:

Goal: In this little monthly publication, our desire is to supply spiritual milk to the young believers and solid food to the older ones. We especially stress the salvation of the cross. But we are even more concerned with the spiritual condition of the believers. We ask God to strengthen us that we could preach

⁴¹ For example, see Lee (2017h, pp. 83 ff).

all of God's will. As to the errors of modernism, we will strive to warn God's children of its danger (Nee, 1992a, p. 1231).

Here, crucicentrism, i.e., the focus on salvation through the cross of Christ, is clearly stated, hence the continuity with Evangelicalism. However, beyond this continuity, Nee clearly expressed the desire to supply not just 'spiritual milk to the young believers' but also 'solid food to the older ones', i.e., to go beyond crucicentrism, the basic gospel of Christ's atonement on the cross. Following the concern of the Holiness and Keswick movements, he stated that 'we are even more concerned with the spiritual condition of the believers' and with preaching 'all of God's will'. This desire to focus on the spiritual condition of the believers beyond their initial experience of salvation may be considered a discontinuity with the typical evangelistic emphasis on atonement and justification by faith, and a continuity with the Holiness movement that sought for the more advanced Christian experience of 'the higher life' or a greater degree of holiness or sanctification. Later in Lee's ministry, he coined the terms 'judicial redemption' and 'organic salvation' to describe the two parts of God's complete salvation respectively, i.e., first, the initial part of redemption by the cross, including justification by faith, and second, the progressive part of salvation by the resurrected Christ living and growing in the believers for them to reach spiritual maturity (Lee, 2017h, pp. 372 ff.). Thus, the theological differences between the translators of the two versions lie more in their understanding of 'organic salvation' than that of 'judicial redemption'. In addition, the warning in Nee's statement above on the 'errors of modernism' is a clear pushback against the rise of modernism in Protestant Christianity and unambiguously shows where Nee (and Lee) stood in this fundamentalist-modernist controversy (Bebbington, 1989, pp. 181–228); and in this, they inherited the conservative tradition shared by the CUV's translators. These continuities and discontinuities were continually developed throughout Nee's and Lee's ministry for the next seventy-two years till Lee's passing in 1997.

Another clear and even more significant point of continuity and discontinuity is expressed on the same page in the affiliation of Nee's magazine:

Affiliation: We do not belong to any church. This paper is published with the help of the Lord's strength. Recently, being an indigenous church has become a fashionable subject. We believe that God's will is for us to return to the condition and method of the first century apostles. Therefore, concerning the question of the church, we preach with the New Testament as our goal, and we are not under the influence of any denominations (Nee, 1992a, p. 1231).

These words—'We do not belong to any church' and 'God's will is for us to return to the condition and method of the first century apostles'—reveal a glimpse of the *raison d'être* of Nee's and Lee's ministry: the theological convictions that the current situation of Christianity was not fully according to the revelations of the New Testament and could not satisfy God's heart and meet His goal, so that God had called them to carry out His present move on earth, which was a further recovery of what had been lost in Christianity throughout the centuries, as an up-to-date continuation of what they called 'the Lord's recovery'.⁴² By 'the Lord's recovery', Nee and Lee meant God's continual work throughout the centuries to recover the Christian truths and practices in the Bible that had been lost—such as justification by faith, for example, which was 'recovered' by Martin Luther in the sixteenth century—so as to recover the proper Christian life and the church life back to God's original intention for the fulfillment of God's eternal purpose.⁴³ In this idea of 'the Lord's recovery' lies perhaps one of the greatest distinguishing marks of Nee's and Lee's ministry, which also gave rise to the making of 'the Recovery Version' of the Bible, as an attempt to recover what Lee considered the divine truths in the Bible that had been buried or lost among God's children. Here also lies a great discontinuity of Nee and Lee with Evangelicalism and the Holiness movement, for the question of the church was never a major concern for both of these movements, since their main goals were

⁴² This idea of 'recovery' has several precedents throughout church history and has been called Restorationism or Christian primitivism, and Nee and Lee should have at least in part received this idea from the Plymouth Brethren, which is a prime example of Restorationism and deeply influenced Nee and Lee. See Callahan (1996) and Dann (2015).

⁴³ This understanding of 'the Lord's recovery' was first clearly expressed by Nee in his message titled *What Are We?* (1992c, pp. 843–859). For a later and fuller exposition of this understanding, see Lee (2016d, pp. 3 ff.).

evangelization and the attainment of ‘holiness’ or ‘the higher life’, respectively. However, to Nee and Lee, they soon were convinced that both evangelization and the pursuit of spirituality or holiness were not God’s ultimate goal but were only the procedure to reach God’s ultimate goal, which is the recovery not only of the normal Christian life but also of the normal church life⁴⁴ for the building up of the Body of Christ as the prepared bride for Christ’s return (Rev. 19:7). To them, the building up of the church as the Body of Christ is the preparation of the bride of Christ as the prerequisite for Christ’s second coming, and thus, it is their unique commission from God for the present age. On this point, they also shared both continuity and discontinuity with the CUV’s translators, who as Protestants also stood in the same tradition started by Luther’s and Calvin’s Reformation as an attempt to recover certain lost truths and practices in the Bible so as to return to the original, God-ordained Christianity, and hence the continuity. However, in Nee’s and Lee’s eyes, Protestant Christianity as a whole did not go far enough in returning to God’s original design for the church, and hence the discontinuity.

Lastly, regarding conversionism and activism, there are also continuities as well as discontinuities between Nee’s and Lee’s theology and the Evangelicalism of the CUV’s translators. While both Nee and Lee also stressed the need for regeneration (i.e., conversion) and both were diligent Christian workers active in preaching the gospel and raising up churches, under the influences of M. E. Barber, mystics like Madam Guyon and William Law, the Holiness and Keswick movements, and spiritual writers like Theodore Austin-Sparks, they emphasized the believers’ need to know and experience the indwelling Christ as the divine life and to pursue the growth of this life much more than Protestant missionaries generally did. Thus, one of the most distinctive hallmarks or mottos of both Nee’s and Lee’s ministry is seen in the title of a chapter of Nee’s biography written by Lee, which reads, ‘Paying More Attention to Life than Work’ (Lee, 1991a, p. 85), meaning that ‘God cares for what we are more than what we do’ (ibid.), that ‘the important thing regarding our work is not its

⁴⁴ Both of these terms became the titles of Nee’s most well-known works, *The Normal Christian Life* (1993c) and *The Normal Christian Church Life* (1993b).

quantity but its quality’ (p. 86), and that ‘the real work is the outflow of life’ (p. 87), i.e., the outflow of Christ as the divine life into people. Under the influence of Nee, two of the most foundational publications of Lee highly recommended by Lee himself to all the churches raised up under his ministry are on knowing and experiencing the divine life, entitled *The Knowledge of Life* (Lee, 2018f, pp. 2 ff.) and *The Experience of Life* (ibid., pp. 200 ff.), respectively. This emphasis on the divine life and the growth of the divine life, later also called ‘the organic salvation’ by Lee, is a clear development of the teachings of writers such as Jessie-Penn Lewis, Andrew Murray, and T. Austin-Sparks and stands in contrast to the Evangelical activism commonly held by Protestant missionaries.

Ultimately, as a result of all the aforementioned discontinuities, the greatest discontinuity between Nee and Lee and the CUV’s translators lies in their understanding of what the overarching theme of the Bible or God’s overall plan for mankind is, which will be explained more in 5.2.1. As seen toward the end of 3.1.2, the overall Evangelical theological conviction of the CUV’s translators is about the need for mankind to obtain salvation by believing in Christ and evangelizing the world. However, as early as in December of 1947, while ministering together with Nee, Lee, following Nee’s earlier teaching on Christ as the centrality and universality of God in 1934 (Nee, 1992c, pp. 731 ff.) and on the church being Christ in the believers from 1939–1942 (Nee, 1993d, pp. 25 ff.), began to teach that ‘God desires to gain man so that He can put Himself into man [for man to] contain Him and express Him’ (Lee, 2018a, p. 99). In January of 1948, also while ministering with Nee, Lee taught more strongly that God’s purpose, His central work, is simply to ‘work Himself into man’ (ibid., pp. 169 ff.), that ‘[e]verything that God accomplishes in time and in the world is for the accomplishment of His eternal purpose, which is to work Himself into man’ (ibid., p. 175), and that ‘in order to build the church of God, the material must be God Himself’ (ibid., p. 178). This became the overarching theme and governing principle of Lee’s ministry for the next fifty years.

Then in 1964, based on the Greek word οἰκονομία (*oikonomia*, ‘administration or economy’) in Ephesians 1:10, 3:9, and 1 Timothy 1:4, Lee used the term ‘God’s

economy' for the first time and taught that 'God's economy is God's dispensation, which means nothing else than God dispensing Himself into the human race' (2005, p. 152) for the building up of the church as the Body of Christ. Based on this, Lee taught that the church is 'built with the mingling of God with man', and this mingling 'becomes the very material for the building of the Body of Christ' (ibid., p. 313). This dispensing of God Himself into man is also what Lee later called 'the organic salvation' of God for the producing of the Body of Christ as God's goal for the present age. For this reason, to both Nee and Lee, the most important question for Christian workers is not how many people are converted to Christianity or how many churches are raised up but how much God in Christ as the Spirit has been dispensed into people for the producing of the reality of the church as the Body of Christ. It was their conviction that Christianity as a religious system had fallen short in this matter and thus there is the need for what they called 'the Lord's recovery' to recover this divine reality to fulfill God's goal. This belief of Lee concerning God's economy constitutes the greatest discontinuity between his theology and the Evangelicalism of the CUV's translators.

In summary, the survey above shows that whether concerning biblicism, crucicentrism, conversionism, or activism, there are both continuities and discontinuities between Nee's and Lee's theology and the Evangelicalism of the CUV's translators. It can be expected that while continuities most likely will not affect translation, discontinuities more likely will, but this assumption will be tested out in later chapters.

3.2.4 The History and Purpose of the Chinese Recovery Version

This section will briefly discuss the history and purpose of the Chinese Recovery Version. Although the translation work of the CRV did not officially start until 1985, the idea of this work can be traced back at least to 1948 when Nee proposed to have four new translations of the New Testament (Nee, 1994b, pp. 365–367), ranging from the most free (paraphrastic) to the most literal (word-for-word) style, so that 'those who come after us will only need to compare the four versions to arrive at the proper meaning of a passage' (p. 366). This indicates that Nee understood that it

is impossible for one translation to convey all the possible meanings of the Biblical text and that it is useful to have versions ranging from most paraphrastic to most literal. It also shows that although he had once praised the CUV, also in 1948, as ‘the best Chinese translation of the Bible’ (Nee, 1993e, p. 98), he did not think that the CUV was adequate in fully conveying the meaning of the Bible. In fact, as mentioned earlier, the idea of producing a new Bible translation might have started shortly after Nee and Lee began to study the CUV in comparison with various English Bible translations and the original Greek texts. For in both Nee’s and Lee’s early writings, it is evident that they were not satisfied with the translation of the CUV and often would point out what the original text says. A study of Lee’s notes in his personal Bibles especially shows that even in his early twenties, shortly after he became a Christian, he was already constantly writing down alternative readings in his CUV Bible, beginning with his first Bible which he used from 1927 to 1931 (Lee, 2018k, pp. 3 ff.).

During the 1950s, when Lee ministered in Taiwan, he published a new translation of several books of the New Testament⁴⁵. Then, in 1974, Lee began a verse-by-verse and book-by-book ‘life-study’ of the Bible, focusing on the Bible as ‘a revelation of Christ as life’ (Lee, 1997, p. 3). From 1974 until 1984, Lee conducted such life-study through the entire New Testament, and each time a book was studied, he with his helpers would produce a fresh English translation for that book, which would be translated into Chinese and could be considered the precursor of the CRV. Then in March 1986, the work on the CRV officially began when Lee decided to personally re-study every verse in the New Testament according to the original Greek with his helpers to produce a new Chinese translation of the New Testament, which became the CRV that was first published in 1987.⁴⁶

⁴⁵ According to an account given by Moses Chu, a leading assistant to Lee for the CRV and the editor-in-chief in Taiwan Gospel Book Room, the publishing house in Taiwan for the ministry of Watchman Nee and Witness Lee (Moses Chu, personal communication, July 21, 2022).

⁴⁶ This brief account is based on the account given by Living Stream Ministry: <https://newsletters.lsm.org/having-this-ministry/issues/Oct2021-006/history-recovery-version.html> (Accessed: 5 September 2022).

Regarding the purpose of this new translation, Lee explained it in the translator's preface to the CRV. In the first paragraph of this preface, Lee first expressed the idea that Bible translation is a progressive endeavour, as he wrote:

Throughout the centuries, translations of the Bible have steadily improved. In general, each new translation inherits from previous ones and opens the way for later ones. While a new translation derives help from its predecessors, it should go further (Lee, 1987, p. 1).⁴⁷

Then he acknowledged that the CRV followed the CUV as much as possible, but only in terms of its elegance, i.e., in style, rhythm, and proper names, and that it also consulted numerous other versions both in English and Chinese and endeavored to find the best utterances to convey what Lee considered 'the revelation in the divine Word' most accurately. This may all sound quite ordinary as something a preface to most Bible translations would say. But the next paragraph of Lee's preface revealed the purpose behind this translation more clearly and is most relevant to our study, as he wrote:

Translating the Bible depends not only on an adequate comprehension of the original language but also on a proper understanding of the divine revelation in the holy Word. Throughout the centuries the understanding of the divine revelation possessed by the saints has always been based upon the light they received, and this understanding has progressed steadily. The consummation of this understanding forms the basis of this translation and its footnotes. Hence, this translation and the accompanying footnotes could be called the 'crystallization' of the understanding of the divine revelation which the saints everywhere have attained to in the past two thousand years. It is our hope that the Recovery Version will carry on the heritage that it has received and will pave the way for future generations (Lee, 1987, p. 1).

⁴⁷ The translations here and below are taken from the English edition of the Recovery Version (Lee, 1991b), which shares essentially the same translator's preface written by Witness Lee.

The above statements show that the purpose of the CRV is quite unique, as it is based on Nee's and Lee's understanding of what 'the Lord's recovery' is and explains why this version is called 'the Recovery Version'. According to Nee and Lee, the divine revelation of God was given by God to mankind through the Bible, but unfortunately the understanding of this divine revelation was lost not long after the first century. Since then, the history of the church for the past two thousand years, especially from the time of Martin Luther, has been a history of the recovery of the understanding of the divine revelation in the Bible, and this Recovery Version and its footnotes were based on the 'consummation' or 'crystallization' of this recovered understanding accumulated up until the 1980s. Simply put, the purpose of the CRV is to convey what Lee understood as the up-to-date understanding of the divine revelation in the Bible at the time.

As such, the purpose of the CRV might be seen as intensely theological and personal: theological, as the CRV is explicitly to convey what the translator understood as the divine revelation in the Bible, which is wholly a matter of theological belief; personal, as this theological belief was in a sense Lee's personal belief, as he alone had the ultimate editorial authority to decide the final form of the CRV in every aspect. However, it is important to note that Lee, as he himself (Lee, 2019b, p. 148) and his assistants testified⁴⁸, was always consulting his assistants, Nee's publications, numerous Bible translations in both Chinese and English⁴⁹, and a vast

⁴⁸ For example, Kerry Robichaux, who served as the New Testament Greek language assistant to Lee, testified how Lee would constantly check with him about questions related to the original Greek text: <https://podcast.app/kerry-robicheaux-testimony-e37702990/> (starting from 55:10. Accessed: 29 October 2022).

⁴⁹ According to Moses Chu, a leading assistant of Lee, the Bible versions Lee consulted the most for his translation of the CRV are: the Chinese Union Version, the Lü Zhenzhong (呂振中) version (both the 1946 and 1952 versions), the New Chinese Version (新譯本), the Studium Biblicum Version, the Bible Treasury New Testament (國語新舊庫譯本), and Today's Chinese Version, for Chinese versions; and the KJV, ASV, NASV, RSV, NIV, DBY, AMP, the Numerical Bible, and others, for English versions. According to Lee's own account, when he worked, he consulted at least fifty English Bible translations (Lee, 2016a, p. 243).

number of Christian or Bible-related publications⁵⁰. Moreover, a thorough study of the theology conveyed in the CRV shows that Lee's theology or biblical interpretation is mostly what he inherited from Nee and many writers throughout history, as Lee himself repeatedly acknowledged throughout his public ministry that Nee and he were simply 'standing upon the shoulders of their predecessors' and thereby were able to see further (Lee, 2016d, p. 211). Thus, it would be more accurately to describe Lee as an inheritor, synthesizer, and developer rather than an inventor of theological ideas, though many of his utterances are indeed new, which, according to Lee, is necessary as part of the further recovery of what he considered the lost revelations in the Bible, as chapters 5 to 7 would discuss in detail. This reflects Nee's and Lee's overarching belief of what they called 'the Lord's recovery', as a recovery of what was lost, not as an invention of something new.

Overall, a stark contrast between the purpose of the CUV and that of the CRV is seen: whereas the CUV was to be a version that would be acceptable to all the Protestant missionaries and Chinese Christians living in early twentieth-century China with the main purpose of evangelizing China (which was also motivated by the theological convictions of Evangelicalism), the CRV was an intensely personal project with the main purpose of conveying what its translator understood as the divine revelations in the Bible, with the churches that had been raised up by Nee's and Lee's ministry as its main target readers. Theoretically, these two contrasting purposes (skopoi) should function as two overarching norms, narratives, constraints, or frames

⁵⁰ Henry Alford's *New Testament for English Readers*, Marvin Vincent's *Word Studies in the New Testament*, and Kenneth S. Wuest's *Expanded Translation of the New Testament* are among the most frequently consulted sources. Other major reference works include Gerhard Kittel's *Theological Dictionary of the New Testament* and works by John Nelson Darby, Robert Govett, David M. Panton, George. H. Pember, Andrew Murray, Jessie Penn-Lewis, and many others. Appendix 6 provides a list of books on Lee's bookshelves in his study room preserved as they were at the time of his passing. He had another library in Taiwan Gospel Book Room, in Taipei. Although this list is by no means a complete list of all the works that Lee had consulted for his work on the CRV, it should still be representative of the major sources of his inspiration and reference.

of reference that shaped their respective Bible translations. The following chapters will examine whether or not this indeed is the case.

3.3 Summary

In this chapter both the theological backgrounds of the CUV and CRV as well as their translators have been surveyed, showing in particular the ecumenical character and the Reformed heritage of the CUV and how its main translators were quintessential Protestant missionaries with theological convictions typical of nineteenth-century Evangelicalism and the Reformed tradition. The survey of the theological background to the CRV and its translator Lee shows that there are both continuities and discontinuities between the theological backgrounds and convictions of the translators of these two versions, in terms of their biblicism, crucicentrism, conversionism, and activism. It is also pointed out that the greatest discontinuity between Lee's theology and the Evangelicalism of the CUV's translators lies in their understandings of what God's overall plan for mankind is. Lastly in examining the CRV's history and purpose, it is also found that the purpose of the CRV stands in sharp contrast to that of the CUV, as a more personal project for a more targeted readership versus an ecumenical project with a much larger readership in view. With these findings as a foundation, the following chapters will move on to the main inquiry of the present study to investigate the influence of the translators' theology on the translations of the CUV and the CRV.

Chapter 4

The Influence of the Translators' Theology on the Translations of the CUV and the CRV

This chapter begins Part Two of the present study and will present an introductory examination and analysis of the influence of the translators' theology on the translations of the CUV and the CRV. The term *translators' theology* in this study refers to the translators' theological beliefs and interpretations of the Bible in part or in whole. As an introductory chapter to Part Two, this chapter will first explain the method and criteria used for examining the influence of the translators' theology on the translations of the two versions, followed by a presentation of the results of the examination with brief analyses. This will give us an overview of the theological influences detected in the two versions and lead to the following chapters, which will examine some of these influences in greater detail under three broad categories: Chapter 5 on concepts related to God and Christ, Chapter 6 on concepts related to the Holy Spirit and salvation, and Chapter 7 on concepts related to human constitution, the church, and the End Time. An explanation of the rationale of these three categories will be given in the beginning of Chapter 5.

4.1 The Method and Criteria Used for Examining the Influence of the Translators' Theology on the Translations of the CUV and the CRV

4.1.1 The Rationale behind the Method and Criteria Adopted

As the section on methodology from the Introduction of the present study has mentioned, in examining the influence of the translators' theology on the translations of the CUV and the CRV, this study will compare the entire New Testament portion of these two versions to acquire a comprehensive understanding of how the translators' theology, i.e., their different theological interpretations of the Bible, has contributed to the differences in the translated texts between the CUV and the CRV. To illustrate this with an example that will be taken up in Chapter 7, the CUV translated the Greek word πνεῦμα (*pneuma*, 'spirit') in reference to human constitution predominantly as *xin* 心 (heart), whereas the CRV translated the same

word in the same usage consistently as *ling* 靈 (spirit). Upon further study, this translational difference is found to be related to the theological traditions of understanding the human constitution as either dichotomous (as composed of body and soul/heart) or trichotomous (as composed of body, soul, and spirit), and these two theological positions are held by the translators of the CUV and the CRV respectively—the CUV’s translators being dichotomists, and the CRV’s translator being a trichotomist. Thus, the translational difference here can be said to be a case of the CUV’s and the CRV’s translations being influenced by the theology of their translators.¹

The method mentioned above is chosen for two theoretical-methodological reasons. First, as Chapter 2 has discussed in detail, in determining theological influence, because there is no such thing as a ‘non-theologically-influenced Bible version’, there is no one universal, objective ‘yardstick’ against which all theological influences in Bible translation can be detected and measured. Since this is the case, a comparison of different versions to study their translational differences is a more objective way of identifying theological influences in Bible translation, for the translational differences, that is, the textual differences between the two versions identified should be more or less the same regardless of who the examiner is². In this way, there is less involvement of the examiner’s subjectivity—though it is impossible to eliminate it altogether—in choosing what passages to be examined for possible theological influences, for according to this method, an examination for possible theological influences is required whenever there is a translational or textual difference between the two versions. Then, based on concrete evidence discovered such as a written note by the translators—not based on the examiner’s subjective judgment—it can be more objectively and reliably determined whether there is a theological influence behind the translational difference identified.

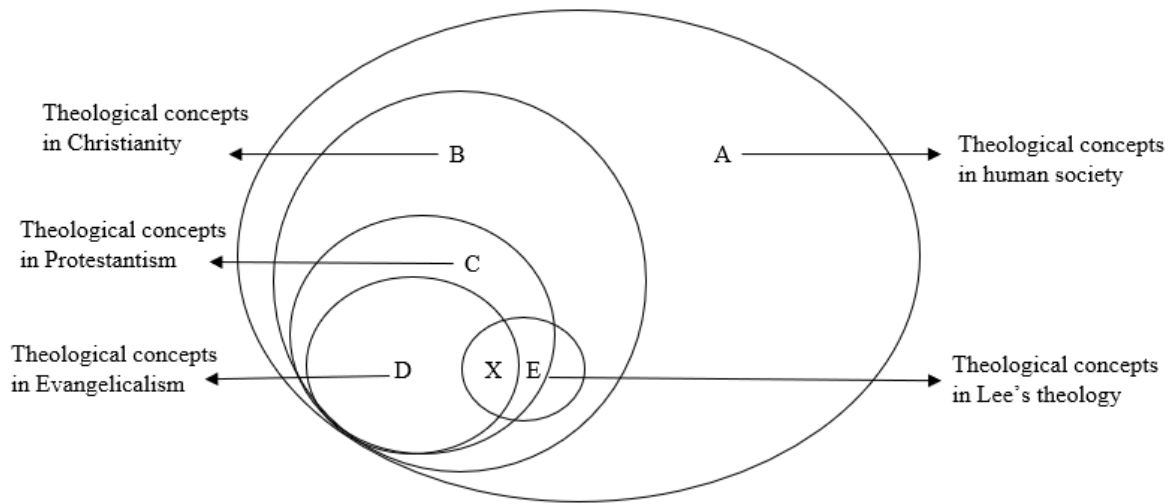
¹ See 7.1 for more discussion.

² Providing that the examiner is competent in Chinese, of course. Admittedly, the identification of translational or textual differences between the two versions may still require a certain amount of subjective judgment, unless the difference is identified by computer software such as by the compare function in Microsoft Word. Yet, one may still argue that since software is designed by humans, translational difference identified by software is still not without the element of human subjectivity.

Second, similarly, in studying any Bible translations, there is also always the question of what portions of the Bible are to be selected as the object of study. To the knowledge of the present researcher, there have been no studies so far that have conducted an examination of an entire Bible version, even just its New Testament portion, to examine the theological influence on its translation. While there is certainly the need, and many benefits, in conducting studies focusing on just a single book or even just a few verses in a Bible version, these kinds of studies can never yield a comprehensive overview of the theological influence on a particular Bible translation. Moreover, the practice of selecting only a few passages for study always begs the methodological questions: Why is one portion chosen and not another? Is a portion chosen purposely to produce a certain desired outcome? How much can a portion of a Bible translation represent the whole? Especially with a diverse work like the Bible which is composed of many books with manifold contents and styles, studying only a portion of it can be informative only for a limited purpose but may also easily lead to a misleading impression about the whole. Therefore, the present study will conduct a verse-by-verse examination of the entire New Testament portion of the CUV and the CRV with the hope to overcome the methodological problem mentioned above.

However, an important question follows from our proposed method: what about theological influences that resulted in translational *sameness*, i.e., translated portions that are basically the same between the CUV and the CRV? To answer this question, it is necessary to distinguish five categories of theological concepts, as represented by the diagram below:

Diagram 4.1 The categories or spheres of theological concepts



The above five circles, designated by letters A, B, C, D, E, represent five categories or spheres of theological concepts. Since theological influence in its most initial and essential form is certain theological concepts, which are conveyed by different means such as writings or speeches so as to exert an influence on others, these five circles can also be seen as five categories or spheres of theological influences. Thus, the first category, represented by the largest circle designated by letter A, is theological concepts in their broadest definition as any concepts about God in human society, whether Christian or non-Christian, including agnostic and atheistic concepts. In this broadest sense, every act of translation of any portion of the Bible is arguably influenced by certain concept about God from this category, for no Bible translator lives and translates in a theological ‘vacuum’ without any concepts about God at all. This category of theological concepts includes all the other categories represented by the other circles, but it also includes theological concepts about God that are outside those circles.

The second category, represented by the second largest circle designated by letter B, is theological concepts in Christianity. Thus, this category includes all concepts about God in Christian theology and all Christian interpretations of the Bible that have existed in the last two thousand years of Christian history. Thus, although category B occupies a smaller sphere than category A, it is still extremely

broad, and every act of translation of any portion of the Bible by a Christian is arguably influenced by certain concept about God from this category. The third category, represented by the third largest circle designated by letter C, is theological concepts in Protestantism, which is part of B. The fourth and fifth categories, represented by two still smaller circles designated by letters D and E, are theological concepts in the theological traditions of the translators of the CUV and the CRV, respectively. That the circle D is larger than circle E denotes the fact that Evangelicalism or the Evangelical (and Reformed) theological tradition of the CUV's translators is a longer and broader theological tradition than that of Witness Lee, whose theology was primarily a development of the theology of Watchman Nee (see 3.2). Yet, although circle E is smaller than D, it overlaps with all three circles B, C, D, because Lee's theology includes elements from all these Christian traditions, i.e., from non-Protestant Christian traditions, Protestant tradition, and the Evangelical (and Reformed) tradition (see 3.2.2). Thus, whereas D is part of B and C, E is only part of B but not part of C and D, because while it overlaps with them, it also goes beyond them.

Now, to examine theological influences that resulted in translational *sameness* between the CUV and the CRV, it is important to ascertain what categories of theological concepts are to be examined in this case. According to the diagram above, the theological influences that resulted in translational sameness between these two versions should mainly come from the overlapping area designated by letter X. Since this area denotes theological concepts shared by the translators of both versions, these concepts should naturally result in translational sameness, unless they were overruled by other non-theological influences. However, our examination shows that there are also cases where the two versions' translators understood a passage differently but translated it in the same way, either because non-theological considerations outweighed theological ones, or because their differences in theological understanding did not necessitate differences in translation.

For example, the CUV and the CRV both translated 1 Corinthians 6:17, ὁ δὲ κολλώμενος τῷ Κυρίῳ ἐν πνεῦμά ἐστιν (lit., 'The [one] however being joined to the

Lord is one spirit’) exactly the same as 但與主聯合的，便是與主成為一靈 (lit., ‘Whoever is joined with the Lord becomes one spirit with the Lord’), but the translators of the two versions actually understood this verse quite differently: Lee, being a trichotomist, interpreted this verse as showing that Christ today as the Spirit (based on 1 Cor. 15:45b and 2 Cor. 3:17) is mingled with the believers’ spirit, so that the divine Spirit and the believers’ regenerated human spirit have become one ‘mingled spirit’ (CRV footnote on 1 Cor. 6:17); in contrast, the CUV’s translators, being dichotomists and mostly followers of the Reformed tradition, which does not hold and even oppose the concept of the ‘mingling’ of God and man, almost certainly did not believe that this verse indicates that Christ as the Spirit has been mingled with the believers’ spirit, as the note on this verse in the Conference Commentary indicates (Muirhead et al., 1898/1907). Therefore, even behind translational sameness, different theological understandings and influences may still exist. In cases like this, it is difficult to say whether or how much the translators’ different theological interpretations have influenced the translations, and theological influence might become more obvious if a different translation is brought in for comparison. For example, by comparing the above rendering with that in the *Today’s Chinese Version* Revised Edition (1995), which rendered 1 Corinthians 6:17 as 但是，誰跟主聯合，誰就在靈性上跟主合而為一了 (‘But, whoever is joined with the Lord, that one has become one with the Lord in terms of spirituality [or spiritual nature or character]’), it becomes more obvious that Lee’s interpretation of ‘one spirit’ here as ‘one mingled spirit’ likely has influenced his decision to translate the phrase ἐν πνεύμα ἔστιν (‘is one spirit’) as 成為一靈 (‘becomes one spirit’), as opposed to 在靈性上跟主合而為一 (‘becoming one with the Lord in terms of spirituality’). This example shows that theological influences usually become more obvious when examined in light of translational differences rather than translational sameness.

The above discussion shows that to examine theological influences resulting in translational sameness between the CUV and the CRV is a much more difficult task because the same methodological question arises: without a non-theologically-

influenced version as a ‘yardstick’, how can these kinds of influence be more objectively detected? The more objective way to detect these kinds of influence would, again, be through comparison with Bible versions that translate those same passages differently. But such an endeavour would far exceed the scope of the present study and be methodologically impracticable for two reasons. First, based on the present study’s examination of all the translational differences between the CUV and the CRV, there are a total of 1533 verses whose translational differences show theological influences from the translators. This means that out of the entire New Testament, which has about 7957 verses³, there are 6424 verses that are translated by the two versions in the same way or in a way that contains no translational differences showing theological influences. If another Chinese Bible version is brought in for comparison, a certain set of verses out of these 6424 will certainly show translational differences which may reveal previously undetected theological influences, as the example of 1 Corinthians 6:17 above illustrated. Moreover, theoretically, this method can be repeated indefinitely until all Chinese Bible translations ever produced have been compared with the CUV and the CRV, and each round of comparison will almost certainly produce a new set of translational differences pointing to a new set of possible theological influences. But in addition to examining the entire New Testament of the two versions verse by verse and identifying 1533 verses with translational differences showing theological influences, to have another round of comparative examination of these 6424 verses in the two versions with a third or more Bible versions would far exceed the scope of the present study. Nevertheless, such an endeavour would certainly shed light on the possible theological influences behind these 6424 verses in all these Bible versions and be a worthwhile future project.

There is a second and even more complex reason why the above examination would be methodologically impracticable for the present study. According to the diagram 4.1 above, if there is a Bible translation whose translators absolutely do not share the theological influences or concepts from area X, then by comparing its

³ According to <https://www.blueletterbible.org/study/misc/66books.cfm>.

translation of these 6424 verses with those of the CUV and the CRV, a maximum amount of translational differences should be found pointing to a maximum amount of possible, underlying theological influences. However, area X is also part of categories C and B according to the diagram above, which means that these shared theological concepts in X between the CUV and the CRV could also be held by some Protestant Christians who identify themselves with Protestantism (C) but not with Evangelicalism (D), as well as by some non-Protestant Christians who identify themselves with Christianity (B) but not with Protestantism (C). Moreover, area X is also part of category A, so it is also possible for some, such as Jews or Muslims, to share some of the theological concepts of X, such as the belief in one God, but not identify themselves with B. All these mean that it is not easy to find a Bible translation whose translators do not share any theological concepts from area X, unless the Bible translators are atheists, agnostics, or non-Abrahamic polytheistic religionists⁴. Furthermore, Bible translations done in other languages can also be compared with the CUV and the CRV to yield more translational differences that may reveal previously undetected theological influences. Not only so, someone under a certain theological influence could also decide to translate a certain verse tomorrow in a new way that has never been done before, and the translational difference produced may point to a theological difference that likewise has never been considered before. Therefore, there is almost no way to exhaust the possibility of finding more new translational differences that may reveal more previously unrecognized theological influences. This shows the complexity and nearly unlimited potential of examining theological influences in Bible translation and how such a quest in the case of translational sameness between the CUV and the CRV would be methodologically impracticable for the present study. This also shows how one's own theological assumptions or interpretations could be totally unknown to oneself until they are brought to light by being compared with different theological

⁴ To the present researcher's knowledge, so far only Xiang Feng's Bible translation (2019) may fall into this category, as he publicly stated that he is not a Christian (according to online source: <http://www.ideobook.com/281/feng-xiang-bible/>). But in light of how Christians have been treated in China and his being a professor at a top university in that country, it is doubtful if his statement is reliable.

assumptions or interpretations (see pp. 316–317 for a theoretical reflection on this point).

There is one final and important point about the present study’s treatment of translational sameness between the CUV and the CRV: when the two versions are basically the same, yet both clearly go beyond the possible semantic range of the original Greek texts, then such aberrancy should certainly be examined for possible theological influences. However, after examining the New Testament portion of both the CUV and the CRV in their entirety against the original Greek texts, the present researcher has not found such aberrancy. Both versions followed the original Greek texts closely throughout, and whenever they are the same in meaning, they never go beyond the possible semantic range of the original Greek texts. This is unsurprising as the translators of both Bible versions were heirs of the conservative branch of Protestantism that upheld the Evangelical biblicism, the principle of *Sola Scriptura*, and the plenary inspiration of the Bible, as discussed in Appendix 1 section 4.

4.1.2 The Step-by-Step Method

Since the focus of the present study is to examine the influence of the translators’ theology that resulted in translational differences between the CUV and the CRV, below are the steps to achieve this goal:

Step one: Compare the texts of the CUV and the CRV verse by verse and examine the translational differences between the two.

Step two: Determine whether the translational differences constitute different meanings that are possibly theologically significant, i.e., possibly related to certain theological interpretations *that are associated with the theology of the translators*, thus potentially showing influences from the theology of the translators. If a theologically significant translational difference is due to a textual variant in the Greek texts⁵, determine whether the Greek textual variant chosen was the translators’ theologically-motivated

⁵ This study consulted mainly the works of Bruce M. Metzger (1975, 1994) and Philip W. Comfort (2008, 2015, 2017) for questions related to textual variants.

choice among other available variants, or it was the only reading in the base texts available to the translators. If a Greek textual variant chosen was the only choice available to the translators, the translational choice should not be interpreted as a deliberate one influenced by the theological preference of the translators.

This last point about textual variant applies only to the CUV's translators because the CUV's translators were specifically charged by the commissioning body to only use the base texts of the Revised Version (RV) and Textus Receptus as the base texts for their translation (Mak, 2010, pp. 59–91), while the CRV's translators did not have any such restriction and were free to adopt any known variants in extant Greek manuscripts. This point is significant as by the time the work on the CRV officially started in 1986, the scholarship of New Testament textual criticism had advanced greatly as a lot more Greek manuscripts had been discovered during the twentieth century, so the number of New Testament textual variants available to the CRV's translators was much greater than that to the CUV's translators.

Step three: If a different meaning is determined to be possibly theologically significant as described above, look for direct or circumstantial evidence (see Introduction for the material used for this examination) that may prove and explain the theological influence behind the translational choice. Only when such evidence is found can the likelihood of theological influence be established. Moreover, any theological influence identified in one portion must be compatible with the influence identified elsewhere in the same version, for it is extremely unlikely that the translators would hold contradictory theological beliefs and even allowed them to be manifested in their translation for the same version.

Regarding step two, it is important to note that a crucial qualifier was added, i.e., *that are associated with the theology of the translators*. This qualifier is crucial not only because the translators' theological influence on their translations is the focus of our study, but also because without such a qualifier, there is simply no way

to determine whether a particular rendering of a New Testament verse is theologically significant or not. The reason is simple: a verse in the Bible can be understood theologically or non-theologically by anyone, at any time, in any place. Anyone can read any verse in the Bible with either a non-theological or theological understanding, such as either as the word of God or as the word of a mere human writer, or anything in between. Thus, without a clear qualifier focusing on the translators' theology, there is simply no way to determine if a verse or a certain rendering of a verse is theologically significant or not. On a related note, it is also impossible for anyone to know all forms of Bible commentaries ever existing⁶. Therefore, a rendering of a New Testament verse that is considered 'theologically insignificant' by a researcher may only mean that he or she is unaware of any instances in which that rendering is related to a particular theological interpretation, teaching, or doctrine. But that hardly means that such an instance does not exist. On the contrary, given the enormous amounts of Christian literature currently extant—not to mention those that have been lost—such instances most likely exist, and the researcher is simply unaware of them. Thus, the qualifier, i.e., *that are associated with the theology of the translators*, is crucial here to narrow the scope of our research down to just the theology of the translators of the CUV and the CRV.

Even within this more manageable scope, there is still a vast unknown territory: it is impossible to know everything that another person has ever read or known regarding possible theological interpretations of a Bible verse or passage, unless such a specific question is posed to and answered by that person, or that person has volunteered that information⁷. Unfortunately, both scenarios did not happen and is now impossible to happen with the translators of the CUV and the CRV. Furthermore, both the CUV's and the CRV's translators might also have translated any given verse with a particular theological interpretation of that verse in mind without ever writing it down or leaving behind a record. This is indeed the case

⁶ 'Bible commentaries' here include any interpretative comments about any Biblical texts, including unpublished, unwritten, and unofficial ones, such as unpublished manuscripts, sermons, public and private talks, and other forms of oral communications that involve commenting on the Bible.

⁷ Even so, the answer or information given might not be true.

with the translators of the CUV almost for the entire New Testament, for none of them has ever published anything close to a New Testament commentary spelling out their theological understanding of every verse. With the CRV, although the main translator Witness Lee has composed extensive footnotes for a great number of verses in the CRV and published voluminous commentaries on the Bible, especially the New Testament portion, there are still verses in the New Testament which he did not expound in detail and for which he did not explicitly explain why he translated them in a certain way in the CRV. In other words, even with the CRV, there are still unanswered questions regarding the theological interpretations behind the translation of certain verses, not to mention the CUV. For these questions that cannot be answered by direct evidence such as an explanation written by the translators, circumstantial evidence will be looked for, as indicated in step three above.

Therefore, to conclude, the methods and criteria adopted by the present study for examining theological influence in the CUV and the CRV are both practical and necessary. They focus on translational differences that are the issues of *the deliberate theological interpretations* of the translators from at least one version. Thus, in any given case of translational difference between the two versions, the criterion of determining theological significance is by examining whether the difference is possibly related to a theological interpretation associated with the translators' theology. If it is, then according to step three, direct or circumstantial evidence will be looked for, to prove and deepen our understanding of the theological influence involved. Oftentimes step two and three took place simultaneously, for the latter confirms the former. Since our focus is on translators' deliberate theological interpretations, direct or circumstantial evidence can be limited to a more manageable scope and it will be sufficient to study all the available material related to the theological backgrounds of the translators and of the two translation projects ⁸. This method, of course, does not fully solve the

⁸ In the case of the CUV, that includes material that may best represent the theological consensus of the Protestant missionaries in China during the time when the CUV was in the making, especially *The Conference Commentary on the New Testament* (Muirhead et al., 1898/1907; see p. 14), given the particular ecumenical nature of the CUV as demonstrated in 3.1.1.1.

epistemological problem of proving the operation of ‘norms’ (or narratives, constraints, skopos, frames, etc.), because of the ‘psychological black box’ (Robinson, 1999, p. 116) mentioned in 2.4, namely, that it is impossible to *know* for sure what another person was thinking. But this is a limitation all researchers on norms, narratives, or indeed, anything related to a person’s thought in the past, have to acknowledge, and thus does not mean that it should deter us from pursuing greater understanding of the phenomenon of translation by a study like the present one.

4.1.3 A Brief Example Illustrating Theological Significance

A brief example may help illustrate how theological significance may be determined. In Luke 24:19, the two disheartened disciples who were going to Emmaus was met by Jesus and questioned by him as to what they were talking about. In response, they told him that they were talking about the things concerning Jesus the Nazarene, whom, they added, ‘was a prophet mighty in deed and word before God and all the people’ (他是個先知，在神和眾百姓面前，說話行事都有大能), according to the CUV’s rendering. But in the original Greek, there was a word omitted in this rendering, as in most English translations including the Revised Version and the King James Version⁹, namely, ἀνὴρ (*anér*) meaning ‘a man’, right before the word ‘prophet’. This omitted word, however, was retained in the CRV’s rendering, which literally reads: ‘He was a man, a prophet’ (祂是個人，是個申言者). At first glance, this translational difference between the CUV and the CRV may not seem theologically significant, for one may suppose that calling Jesus either a Nazarene or a prophet already implies that he was a man, and thus translating the word *anér* here literally may seem unnecessary. Most interestingly, even the English version of the CRV did not translate the word *aner* literally here as ‘a man’ and only added ‘a man, a Prophet’ in the footnote to indicate that this is what the original text

⁹ The CUV was translated based on the base texts of the Revised Version and the King James Version.

says literally.¹⁰ However, the footnote in the CRV on this very word ‘a man’ shows that this word, to Lee, bears a theological significance, as he wrote:

The two disciples knew the Savior in the flesh (2 Cor. 5:16), not in His resurrection. They knew His power in work and word, not the power of His resurrection (Phil. 3:10). (Lee, 1987)

In the *Life-study of Luke*, regarding the same passage, he added this before the same comment above: ‘Here we see that in their blindness they thought that they knew more than the resurrected Savior’ (Lee, 2001, p. 471). These comments show that Lee does not consider this word ‘a man’ in the original Greek unimportant or redundant but believes that this little word points to the fact that the two disciples were spiritually ‘blind’ at that time and only knew Jesus ‘in the flesh’, that is, as a man, but did not know him yet as the resurrected Lord and the God-man. As such, this little word ‘a man’ is crucial in highlighting what the disciples knew and did not know at that time and serves to highlight the contrast between how the disciples were before and after they were enlightened by the Lord in the following verses (Luke 24:25–53). This emphasis on the need for spiritual revelation to acquire spiritual knowledge of spiritual things is a common theme in the ministry of Lee and his mentor Nee¹¹. Thus, according to Lee’s theological understanding, this seemingly insignificant difference in the renderings of the CUV and the CRV does bear some theological significance, and the above quoted footnote is direct evidence of Lee’s theological understanding influencing his translation of this verse.

4.1.4 Summary

This chapter so far has presented and explained the rationale behind the method and criteria used for examining the influence of the translators’ theology on

¹⁰ But in the earlier English translation by Witness Lee, in the *Life-study of Luke*, msg. 54, verse 19 was translated as ‘...The things concerning Jesus the Nazarene, who became a Man, a Prophet, powerful in work and word before God and all the people’ (Lee, 2001, p. 471). It is unclear why this literal rendering of ‘a Man, a Prophet’ was removed to the footnote in the later English Recovery Version.

¹¹ For example, see Lee’s message called ‘Service according to Revelation’ (2018c, pp. 185–190) and Nee’s message title ‘Spiritual or Mental’ (1992b, pp. 97–110).

the translations of the CUV and the CRV. It shows that the method of focusing on examining the translational differences between the two versions for theological influences is necessary for several theoretical-methodological reasons, so that such an examination would be as objective and scientific as possible and not be solely based on the researcher's subjective judgments. It also discusses the reasons behind the present study's treatment of theological influences behind translational sameness between the two versions and proposes how such influences can be studied in the future. Then it details the three steps and the criteria of how theological influence will be determined by whether a translational difference is related to theological interpretations associated with the theology of the translators, i.e., whether a translational difference is due to *a deliberate theological interpretation* of the translators of either or both versions. Finally, a brief example is given to illustrate how a seemingly insignificant translational difference between the CUV and the CRV in Luke 24:19 in fact bears theological significance and is an issue of the deliberate theological interpretation of the translator of the CRV. With this, the chapter now turns to present the results of such an examination with brief analyses.

4.2 The Results of the Examination of the Translational Differences between the CUV and the CRV that Show Theological Influences from Their Translators

This section will present an overview of the results of the examination of the translational differences between the CUV and the CRV that show theological influences from their translators. The results of the examination will be presented according to the sequence of the New Testament books, from Matthew to Revelation, with a brief analysis of the results for each book. This will give us an overview of the theological influences detected in the two versions and lead to the following chapters, which will examine some of these influences in greater detail.

4.2.1 The Four Gospels

4.2.1.1 Matthew

A comparative examination of the Gospel of Matthew in the CUV and the CRV yields the following results: out of 1071 verses in Matthew, 161 verses contain differences that show theological influences from the translators, which is about 15% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Total
Matthew	1:1, 20, 22; 2:5, 15, 17; 3:1–3, 6–7, 11, 13–14, 16; 4:1, 14, 16–17, 23; 5:3, 10, 12, 17, 19–20, 22, 29–30; 6:1, 22–23; 7:12–15, 21–22; 8:9, 11–12, 17; 9:16, 21–22, 35; 10:7, 13, 24–25, 28, 32, 39, 41; 11:9–13, 25, 27, 29; 12:17–18, 31, 39; 13:3, 11, 14, 17, 19, 24, 31, 33, 35, 38–40, 44–45, 47, 49, 52, 57; 14:2, 5, 8, 36; 15:7; 16:14, 16–19, 24–26; 17:9, 13; 18:1, 4, 6, 8–9, 18, 20, 23; 19:12, 14, 16–17, 19, 23, 29; 20:1, 27; 21:4–5, 9, 11, 25–26, 46; 22:16, 37, 39–40, 43; 23:13, 15, 29–31, 33–34, 37, 39; 24:3, 11, 14–15, 22, 24, 45–46, 50–51; 25:1, 14, 46; 26:38, 41, 56, 63, 68; 27:9, 50, 64; 28:7, 19–20.	161 (15% of 1071 verses); 11 cases unique to Matthew (7% of 161 verses)

Among these 161 verses, there is a great deal of overlap: that is, a case of translational difference showing theological influence may appear in many other verses. Thus, among these 161 verses, there are only 47 unique cases¹² of translational differences showing theological influences, as shown in Appendix 4, which is a record of every such unique cases throughout the whole New Testament. Furthermore, many of these 47 cases also occur in other books of the New Testament; thus, out of these 47 cases, only 11 cases (about 7% of all theologically influenced verses) are uniquely found in the book of Matthew and not anywhere else, as Appendix 4 also shows. Some of these cases, such as the rendering of the phrase ἡ βασιλεία τῶν οὐρανῶν (*hē basileia tōn ouranōn*, ‘the kingdom of the heavens’), will be discussed in detail in later chapters. For now, it can be noted that in the book of

¹² A case always occurs within one verse, but sometimes a verse may contain more than one case.

Matthew, theological influences from the translators resulting in translational differences are definite but not prevalent, for only a total of 161 verses out of 1071 verses, i.e., 15% of the whole book, are affected. This is not surprising considering the synoptic Gospels have more accounts of events and teachings in parables than theological or doctrinal discourses as in the epistles of Paul, where more theological influences resulting in translational differences should be expected.

4.2.1.2 Mark

A comparative examination of the Gospel of Mark in the CUV and the CRV yields the following results: out of 678 verses in Mark, 61 verses contain differences that show theological influences from the translators, which is about 9% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
Mark	1:2, 4–5, 8–10, 12; 2:8, 21; 4:2, 15, 34; 5:23, 28; 6:4, 14–15, 24–25, 30, 34, 56; 7:6, 13; 8:12, 28, 34–38; 9:9–10, 38–39, 42, 43(44), 45(46), 47; 10:17, 30, 38–39, 44; 11:8–9, 30, 32; 12:14, 25, 30–31, 33, 36; 13:20, 22; 14:34, 38, 65; 16:16–17.	61 (9% of 678 verses); 1 case unique to Mark (2% of 61 verses)

Like the cases in Matthew, among these 61 verses there is a great deal of overlap, and many of the cases have already occurred in Matthew. Thus, out of these 61 verses, only 4 verses contain new differences showing theological influence that have not occurred in Matthew, and only 1 case among them contains a difference that is only found in Mark, as Appendix 4 shows. Given that Mark is the simplest and shortest Gospel among the four Gospels and that 90% of its content is found in Matthew and 50% is found in Luke (Hiebert, 2002, p. 19)¹³, this is not surprising. It is noteworthy to point out that among the four Gospels, Mark contains the least amount of teachings from Jesus and is mostly a narration of Jesus' actions, which

¹³ Daniel B. Wallace gave a more startling account: 'Of Mark's 11,025 words, only 132 have no parallel in either Matthew or Luke', and '97% of Mark's Gospel is duplicated in Matthew; and 88% is found in Luke' (Wallace, 2004).

may also explain why cases showing theological influences are relatively fewer in this book, because most theological issues are found in theological discourse rather than the narration of actions and teachings in parables. Nevertheless, one new case found in Mark 17 and related to the rendering of the word λόγος (*logos*, ‘word’) as *dao* 道 (‘way, path, principle, doctrine, etc.’) in reference to the word of God is a significant case and will be examined in detail in the next chapter (see 5.3).

4.2.1.3 Luke

A comparative examination of the Gospel of Luke in the CUV and the CRV yields the following results: out of 1151 verses in Luke, 113 verses contain differences that show theological influences from the translators, which is about 10% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
Luke	1:4, 15, 17, 41–42, 46, 67, 70, 76, 80; 2:8, 27, 35–36, 52; 3:3–4, 6–7, 12, 16, 21, 23; 4:1, 14, 17, 24, 27, 43; 5:1, 15; 6:23, 17, 26–27; 7:8, 16, 20, 26–27, 29–30, 33, 39; 8:1, 21, 55; 9:2, 7–8, 11, 19, 23–24, 26, 55, 60; 10:17, 21, 24–25, 27–28, 39; 11:28, 34, 47–50; 12:5, 8, 19–20, 37, 43, 45–47, 50; 13:28, 33–35; 14:26; 15:1; 16:16, 29, 31; 17:21, 33; 18:8, 18, 30–31; 19:38; 20:6, 21, 35; 21:19, 38; 22:64; 23:5, 46; 24:19, 25, 27, 37, 39, 44, 46–47, 49	113 (10% of 1151 verses); 5 cases unique to Luke (4% of 113 verses)

Like the cases in Matthew and Mark, among these 113 verses there is a great deal of overlap, and many of these cases have already occurred in Matthew and Mark. Thus, out of these 113 verses, only 13 verses contain new differences that have not occurred in Matthew and Mark, and only 5 cases (about 4% of all theologically influenced verses) among them contain differences that are unique to Luke, as Appendix 4 shows. In comparison with Matthew, the percentage of verses showing theological influences in Luke (10%) is quite a bit lower than that of Matthew (15%), showing that CUV’s and CRV’s translators differ more in their understanding of Matthew than that of Luke. Similarly, in terms of cases showing theological differences unique to an individual book, Luke also contains fewer such

cases (5 cases) than Matthew (11 cases). This is a bit surprising given the fact that Luke contains 35% of material (about 402 verses) that is unique to Luke, while Matthew contains only 20% of material (about 214 verses) unique to Matthew (Honore, 1968). A closer examination shows that out of the 11 unique cases in Matthew, 10 of them (except Matt. 4:23) are with verses that are unique to Matthew. This shows that although Luke contains more material unique to itself than Matthew does, Matthew contains more unique cases that were translated differently by the CUV's and the CRV's translators because of their different theological interpretations. Part of this may be explained by the fact that Lee's interpretation of 'the kingdom of the heavens'—a central subject of Matthew—differs greatly from that of the CUV's translators, whereas in Luke, there is no such case of different interpretations concerning a central subject of the book between them.

4.2.1.4 John

A comparative examination of the Gospel of John in the CUV and the CRV yields the following results: out of 879 verses in John, 161 verses contain differences that show theological influences from the translators, which is about 18% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
John	1:1–2, 5, 12–14, 16–17, 21, 23, 25–26, 28, 31–33, 45; 2:11, 22–23; 3:5, 8, 15–16, 18, 21–23, 26, 30, 34, 36; 4:1–2, 14, 19–24, 36, 39, 44; 5:21, 24, 38–39, 43; 6:14, 27, 29, 35, 40, 45, 47, 51, 54, 55–57, 63, 68; 7:5, 18, 26, 31, 38–40, 48, 52; 8:24, 28, 30–31, 37, 43–44, 51–53, 55, 58; 9:17, 35–36; 10:25, 28, 35, 40, 42; 11:25–26, 33, 38, 45, 48; 12:1, 9, 11, 17, 20, 25, 27, 35–38, 42, 44, 46, 48, 50; 13:16, 19, 21; 14:1, 6, 12, 14, 17, 18, 23–24, 26, 28; 15:3–7, 9–11, 15–16, 20, 26; 16:9, 13, 23–24, 26; 17:2–3, 6, 8, 11–13, 14, 17, 19–20; 18:5–6, 8; 19:30; 20:9, 31; 21:14	161 (18% of 879 verses); 20 cases unique to John (12% of 161 verses)

Thus, the results found in John differ notably from those found in the previous three synoptic Gospels: not only does John show a higher level of theological influences than the previous Gospels, but more significantly, it also has a

strikingly higher number of cases unique to itself. As Appendix 4 shows, out of 28 new cases that have not been found in the previous three Gospels, there are a total of 20 cases (12% of all theologically influenced verses) not found in any other books of the New Testament, more than all the unique cases in the previous three Gospels combined. This is not surprising given the fact that John is very different from the synoptic Gospels in both style and contents and contains a greater amount of theological discourse from Jesus himself than they do, and it is in the theological discourses of Jesus that theological influences resulting in translational differences are more likely to occur. The high number of cases unique to John also shows that the CUV's translators and the CRV's translator differed in their theological views more in John than in the synoptic Gospels. This again is not surprising considering that Lee's emphasis on life, i.e., knowing Christ as the divine life and the spiritual union of the believers with Christ (see 3.2.3 and 6.2)—an emphasis not shared by the CUV's translators—is expounded much more in the Gospel of John than in the synoptic Gospels, as shown by Lee's giving the Gospel of John the subject of 'The Gospel of life—Proving That Jesus Christ Is God the Savior Coming as Life to Propagate Himself' (Lee, 1987). Thus, the fact that the CUV's and the CRV's translations of the Gospel of John show more theological influences than their translations of the synoptic Gospels accurately reflects the theological differences between the CUV's translators and Lee.

4.2.2 Acts

A comparative examination of Acts in the CUV and the CRV yields the following results: out of 1006 verses in Acts, 191 verses contain differences that show theological influences from the translators, which is about 19% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
Acts	1:5, 8, 17, 22, 24–25; 2:4, 16, 17–18, 21, 27, 30, 38, 40–42, 46; 3:6, 14, 15, 18, 21–25; 4:2, 7–10, 17–18, 29–31; 5:11, 20, 28, 40, 42; 6:2–8; 7:37, 42, 44, 48, 52, 55, 59; 8:3, 4, 12–14, 16, 18, 21, 25, 27–30, 34–35, 38; 9:2, 14, 17–18, 21, 27, 29, 31; 10:19, 36–37, 41, 43,	191 (19% of 1006 verses);

47–48; 11:1, 12, 16, 22–24, 26, 27–28; 12:1, 5, 24; 13:1, 3, 5–9, 12, 15, 20, 24, 26–27, 30, 34, 38, 40, 43–44, 46, 48–49; 14:3, 9, 15, 22–23, 27; 15:3–4, 7, 15, 22, 32, 35–36, 41; 16:5, 13, 15, 17–18, 32–33; 17:11, 13, 16, 18, 28, 31; 18:8, 11, 22, 25–26; 19:3–6, 8–10, 20–21, 23; 20:10, 17, 21–22, 24–25, 28, 32; 21:4, 10, 19; 22:4–5, 16; 24:11, 14, 21–22, 24; 26:16, 18, 22–23, 27; 28:23, 25, 31	12 cases unique to Acts (6% of 191 verses)

Like the cases in the four Gospels, among these 191 verses there is a great deal of overlap, and many of these cases have already occurred in the four Gospels. Thus, out of these 191 verses, there are only 24 cases of new differences that have not occurred in the Gospels, and only 12 of them (about 6% of all theologically influenced verses) contain differences that are unique to Acts, as Appendix 4 shows. In terms of total percentage of verses showing theological influences, Acts (19%) is significantly higher than Matthew (15%), Mark (9%), and Luke (10%), and even slightly higher than John (18%). Although its unique cases (12) are fewer than John's (20), they are much more than Luke's (5) and Mark's (1) and are slightly more than Matthew's (11). These results again are not so surprising, as although Acts is mostly a record of the acts of the apostles and the early church and as such does not contain as much theological discourse as the Epistles do, it nevertheless was the record of the early period of a new era, i.e., the era of the church, and as such, it contains many activities, teachings, and expressions that are new and are interpreted differently by the two versions' translators, such as 'the fellowship of the apostles' (Acts 2:42), meeting 'from house to house' (v. 46), and the 'laying on of hands' (6:6), as well as new ways of describing the gospel such as 'the gospel of peace' (10:36), 'the gospel of the grace of God' (10:24), and 'the Way' (9:2). Moreover, as 3.2.3 has mentioned, theologically, the CUV's and the CRV's translators differ from each other more in their understanding of Christ's work in His heavenly ministry after resurrection (the main part of which is what Lee called 'organic salvation') than in that of His work in His earthly ministry before resurrection (the main part of which is what Lee called 'judicial redemption') (see 6.3). Thus, except for the Gospel of John, which is unique in its emphasis on life and the spiritual realm—an emphasis Lee also shared—it is not surprising that the CRV

differs from the CUV more in Acts than in the synoptic Gospels. For Acts is mostly a record of Christ's heavenly ministry in resurrection, whereas the Gospels, mostly records of Christ's earthly ministry before resurrection. Thus, the fact that the CUV's and the CRV's translations of Acts show more theological influences than their translations of the Gospels again accurately reflects the theological differences between the CUV's translators and Lee.

4.2.3 Paul's Epistles

This section will examine Paul's fourteen epistles, covering from Romans to Hebrews. As Paul's epistles are known for their theological complexities, more cases of translational differences showing theological influences are to be expected.

4.2.3.1 Romans

A comparative examination of Romans in the CUV and the CRV yields the following results: out of 433 verses in Romans, 93 verses contain differences that show theological influences from the translators, which is about 21% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
Rom.	1:1–2, 4–5, 7–9, 17, 19, 28; 2:7, 29; 3:20–21, 25, 30; 4:17, 24; 5:1, 10–11, 17, 19, 21; 6:3–6, 9, 11, 13, 19, 22–23; 7:4, 6, 10, 21, 23, 25; 8:2–11, 15–17, 22, 29; 9:1, 26; 10:7–9, 12–14, 17; 11:3, 8, 13, 15, 34; 12:1–2, 6, 8, 11, 13, 16; 13:9; 14:5–8, 19; 15:2, 5, 16, 26, 29; 16:1–2, 16–17, 25–26.	93 (21% of 433 verses); 35 cases unique to Romans (38% of 93 verses)

Compared with the previous books, Romans has the highest percentage (21%) of verses showing theological influences. More strikingly, out of 46 new cases that have not yet occurred in the previous books, as many as 35 cases (about 38% of all theologically influenced verses) are unique to Romans, as Appendix 4 shows. Thus, besides having the highest percentage of verses showing theological influences so far, Romans' number of new cases and unique cases are significantly higher than all the previous books surveyed. This is a strong reflection of the unique theological

character of Romans, which is a book known for containing the most substantial and detailed theological discourse expounding some of the most important Christian doctrines such as redemption, salvation, justification, and sanctification. This shows that when a biblical book contains more theological discourse instead of accounts of events or teachings in parables like those in the Gospels, its translation is more likely to reflect theological influences from the translators. As later chapters will show, many of these cases of translational differences accurately reflect the theological stances of the translators of the two versions.

4.2.3.2 First Corinthians

A comparative examination of 1 Corinthians in the CUV and the CRV yields the following results: out of 437 verses in 1 Corinthians, 108 verses contain differences that show theological influences from the translators, which is about 25% of the whole—the highest percentage so far—as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
1 Cor.	1:2–4, 6, 9–10, 13–18, 21, 29–31; 2:4, 6, 10–11, 14, 16; 3:1, 3–4; 4:15, 17, 21; 5:3–5, 7, 12–13; 6:4, 11; 7:14–15, 17, 24; 8:1, 11; 9:17, 19, 27; 10:2, 11, 23, 32; 11:4–5, 16, 18, 22, 29; 12:3–4, 7–11, 13, 28–29, 31; 13:2, 8–9; 14:1–5, 12, 14–15, 17, 19, 22–24, 26, 29, 31–37, 39; 15:1–2, 9, 19, 20, 28, 29, 31, 44–46; 16:1, 13, 18–20	108 (25% of 437 verses); 21 cases unique to 1 Corinthians (19% of 108 verses)

Like the cases in the previous books, among these verses there is also a great amount of overlap. Thus, out of these 108 verses, there are 28 new cases that have not occurred in previous books, and among them, 21 are unique to 1 Corinthians (about 19% of all theologically influenced verses), as Appendix 4 shows. The overall percentage of verses showing theological difference in 1 Corinthians (25%) is a bit higher than that of Romans (21%), but its number and percentage of unique cases (21, about 19% of all affected verses) is much less than those of Romans (35, about 38% of all affected verses). This shows that while 1 Corinthians contains the highest percentage of verses showing theological influence so far, Romans contains

many more theologically unique expressions than 1 Corinthians. This reflects the unique theological character of the book of Romans and demonstrates again the correlation between the theological character of a book and the likelihood of its translation being influenced by theological interpretation.

4.2.3.3 Second Corinthians

A comparative examination of 2 Corinthians in the CUV and the CRV yields the following results: out of 256 verses in 2 Corinthians, 84 verses contain differences that show theological influences from the translators, which is about 33% of the whole—the highest percentage so far—as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
2 Cor.	1:1–3, 12, 15, 17–18, 20–23; 2:13–17; 3:6, 8, 11, 13–14, 18; 4:1–2, 4–6, 10–13, 15–16; 5:1, 5–6, 8–9, 14–15, 18–19; 6:3, 6–7, 16; 7:1, 13; 8:1, 4, 6–7, 18–19, 23–24; 9:5, 8–10, 13–14; 10:2–4, 8, 13, 17; 11:3, 8, 15, 18, 31; 12:3, 13, 18–19; 13:4–5, 9–12, 14	84 (33% of 256 verses); 23 cases unique to 2 Corinthians (27% of 84 verses)

Out of these 84 verses, there are only 27 new cases that have not occurred in previous books, and among them, 23 of them are unique to 2 Corinthians (about 27% of all theologically influenced verses), as Appendix 4 shows. Thus, while the overall percentage of verses showing theological difference in 2 Corinthians (33%) is much higher than that of Romans (21%) and 1 Corinthians (25%), the percentage of its unique cases (27% of all affected verses), though substantially more than that of 1 Corinthians (19%), is substantially lower than that of Romans (38%). This shows that while 2 Corinthians has the highest percentage of verses showing theological influences so far, a good amount of these verses are recurrences of cases that have appeared in previous books, and Romans still has the highest number and percentage of unique cases among all the books so far.

That both 1 and 2 Corinthians have higher percentages of verses showing theological influences than Romans shows that the theological differences between

the CUV's and the CRV's translators are seen more frequently in their translations of both 1 and 2 Corinthians than in their translations of Romans. This corresponds to the observation made in 3.2.3 that the theological differences between the two versions' translators lie more in their understanding of 'organic salvation' than that of 'judicial redemption', using Lee's terms. Since Romans is a book dealing with both judicial redemption and organic salvation, and 1 and 2 Corinthians—especially 2 Corinthians—almost exclusively deal with matters related to organic salvation, the fact that more theological differences between the two versions are seen in 1 and 2 Corinthians than in Romans again quite accurately reflects the theological stances of the translators, although Romans still has the highest number and percentage of unique cases owing to its unique theological character as mentioned in 4.2.3.1.

4.2.3.4 Galatians

A comparative examination of Galatians in the CUV and the CRV yields the following results: out of 149 verses in Galatians, 39 verses contain differences that show theological influences from the translators, which is about 26% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
Gal.	1:1–4, 10, 13, 16, 22–23; 2:16, 20; 3:2–3, 5, 11, 14, 21, 23, 25, 27; 4:19, 23, 29; 5:5–6, 13, 16–20, 22, 25; 6:1, 6, 8, 12, 16, 18	39 (26% of 149 verses); 9 cases unique to Galatians (23% of 39 verses)

Out of these 39 verses, there are only 9 new cases that have not occurred in previous books, but all of them are unique to Galatians (about 23% of all theologically influenced verses), as Appendix 4 shows. This means that Galatians has the second highest percentage of verses showing theological influences so far, only lower than that of 2 Corinthians, and its percentage of unique cases ranks third so far, only lower than Romans and 2 Corinthians. These results actually reflect the degree of theological importance Lee assigned to Galatians, which was considered by him as the first of the four books (together with Ephesians, Philippians, and

Colossians) that made up what he called ‘the heart of the divine revelation in the New Testament’ (CRV footnote on Gal. 1:1). As the results of the examination of these four books will show, the more theological importance Lee assigned to a particular book, the more his translation of the book would differ from that of the CUV, because his belief in God’s economy as the overarching theme of the entire Bible is more likely to be manifested in his translation. However, since Galatians is a book that mainly deals with the confusions among the Galatian believers concerning the difference between the Mosaic law and Christ, between Judaism and Christianity, it contains more discussion on ‘judicial redemption’ than ‘organic salvation’, using Lee’s terms, unlike the following three books, all of which mainly deal with matters related to ‘organic salvation’. Thus, it can be expected that the following three books will have even higher percentages of verses and unique cases showing theological influences.

4.2.3.5 Ephesians

A comparative examination of Ephesians in the CUV and the CRV yields the following results: out of 155 verses in Ephesians, 75 verses contain differences that show theological influences from the translators, which is about 48% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
Eph.	1:2–6, 10, 13, 17, 22–23; 2:2, 6–7, 10, 13, 16–18, 20–22; 3:2–3, 5–11, 16–21; 4:1, 3, 5, 7–8, 11–18, 21–24, 29–30; 5:2, 8, 18, 20, 22–27, 29, 32; 6:6, 10–11, 15–18, 24	75 (48% of 155 verses); 51 cases unique to Ephesians (68% of 75 verses)

Out of these 75 verses, there are 58 new cases that have not occurred in previous books, and 51 of them are unique to Ephesians (about 68% of all theologically influenced verses), as Appendix 4 shows. With these remarkably high percentages, Ephesians easily stands out as the book that has the highest percentages of both verses and unique cases showing theological influences in the entire New

Testament. This accurately reflects the theological differences between the translators of the CUV and the CRV, which are mainly seen in their understandings concerning what Lee called ‘organic salvation’, which includes matters related to the church, as discussed in 3.2.3. Since in the New Testament, Ephesians is the book that speaks of the church and God’s economy most extensively, both of which are the main themes in Lee’s ministry, the above results strongly demonstrate how the translators’ theology plays a decisive role in shaping their translation.

4.2.3.6 Philippians

A comparative examination of Philippians in the CUV and the CRV yields the following results: out of 104 verses in Philippians, 43 verses contain differences that show theological influences from the translators, which is about 41% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
Phil.	1:1–2, 5–6, 8, 10–11, 14, 19, 25–27, 29; 2:1–7, 10, 12–13, 15–16, 19–20, 24; 3:1, 6, 9–11, 15–16; 4:1–2, 4, 10, 13, 15, 19, 23.	43 (41% of 104 verses); 18 cases unique to Philippians (42% of 43 verses)

Out of these 43 verses, there are 18 new cases that have not occurred in previous books, and all of them are unique to Philippians (about 42% of all theologically influenced verses), as Appendix 4 shows. Among the four books from Galatians to Colossians as well as in the whole New Testament, Philippians has the third highest percentages of both verses and unique cases showing theological influences. This also accurately reflects the degree of theological importance assigned to Philippians by Lee. In Lee’s ministry, Ephesians is one of if not the most frequently expounded books in the Bible, because Ephesians is the book that speaks about God’s economy the most (Eph. 1:10, 3:2, 9) and Lee’s ministry is entirely focused on God’s economy; thus, it is unsurprising that Lee’s translation of Ephesians would manifest more theological influence than any other New Testament book. Similarly, Lee considered Colossians the book in the New Testament that

contains the highest revelation of Christ (Lee, 2000, p. 1) and he expounded on it extensively; thus, it is also unsurprising that Lee’s translation of this book would rank second among all New Testament books in terms of showing theological influence. Now, being one of the four books that made up what Lee called ‘the heart of the divine revelation’ (CRV footnote on Gal. 1:1), Philippians, according to Lee, is a book focusing on the believers’ experiences of Christ (the subject of Philippians in the CRV being ‘Experiencing Christ’), which is also a central theme in Lee’s ministry. Therefore, the fact of Philippians’ ranking third in both percentages of verses and unique cases showing theological influence among all New Testament books is also a remarkably accurate reflection of the emphasis in Lee’s ministry. This once again strongly demonstrates the correlation between the translators’ theology and their translation.

4.2.3.7 Colossians

A comparative examination of Colossians in the CUV and the CRV yields the following results: out of 95 verses in Colossians, 42 verses contain differences that show theological influences from the translators, which is about 44% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
Col.	1:2, 5–8, 10, 15, 16–19, 21–28; 2:3, 5–7, 9–12, 15, 18–19; 3:10–12, 15–17; 4:6–7, 12, 15–16, 18.	42 (44% of 95 verses); 19 cases unique to Colossians (45% of 42 verses)

Out of these 42 verses, there are 19 new cases that have not occurred in previous books, and all of them are unique to Colossians (about 45% of all theologically influenced verses), as Appendix 4 shows. This makes Colossians the book having the second highest percentages of both verses and unique cases showing theological influences. As previously mentioned, Lee’s ministry is focused on God’s economy, of which Christ and the church are the center and reality (CRV footnote on 1 Tim. 1:3). Now, according to Lee, Ephesians is a book focused on the

revelation of the church (CRV footnote on Eph. 1:1) and Colossians is a book containing the highest revelation of Christ (CRV footnote on Col. 1:1). Therefore, the fact that these two books would have the highest percentages of verses and unique cases showing theological influences is a remarkably accurate reflection of the particular emphasis in Lee's ministry, which is also what distinguishes his theology from that of the CUV's translators.

4.2.3.8 First Thessalonians

A comparative examination of 1 Thessalonians in the CUV and the CRV yields the following results: out of 89 verses in 1 Thessalonians, 23 verses contain differences that show theological influences from the translators, which is about 26% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
1 Thes.	1:1, 6, 8, 10; 2:2, 7, 13–15, 19; 3:2, 8, 13; 4:1, 3–4, 7; 5:11–12, 19–20, 23, 26	23 (26% of 89 verses); 2 cases unique to 1 Thes. (9% of 23 verses)

Out of these 23 verses, there are 3 new cases that have not occurred in previous books, and 2 of them are unique to 1 Thessalonians (about 9% of all theologically influenced verses), as Appendix 4 shows. Compared with other New Testament books, 1 Thessalonians has higher percentage of verses showing theological influences than the four Gospels, Acts, and several epistles such as Romans and 1 Corinthians, but it has the lowest percentage of unique cases among all the epistles, except James, 3 John, and Jude (all of which have no unique cases). This shows that most of the verses in 1 Thessalonians that show theological influences are recurrences of cases that have occurred in other books; in other words, there is very little theological novelty in this book. This matches the content of 1 Thessalonians: both 1 and 2 Thessalonians are epistles written by Paul to a young church to instruct them about certain basic truths and principles of the Christian life. Since the CUV's and the CRV's translators mostly shared the same views about

these basic truths and principles, it is unsurprising that 1 Thessalonians would have such low percentage of unique cases. Here also the correlation between the translators' theology and their translation is seen.

4.2.3.9 Second Thessalonians

A comparative examination of 2 Thessalonians in the CUV and the CRV yields the following results: out of 47 verses in 2 Thessalonians, 10 verses contain differences that show theological influences from the translators, which is about 21% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
2 Thes.	1:2, 4, 12; 2:2, 13, 16; 3:4–6, 12	10 (21% of 47 verses); 2 cases unique to 2 Thes. (20% of 10 verses)

Out of these 10 verses, there are 2 new cases that have not occurred in previous books, and both of them are unique to 2 Thessalonians (about 20% of all theologically influenced verses), as Appendix 4 shows. Although having 21% of verses showing theological influences is on the lower end of the spectrum among the epistles (only higher than Hebrews, James, Jude, and Revelation), this percentage is still higher than those of the four Gospels and the Acts. This shows that the CUV's and the CRV's translators differed in their theological views more in the epistles than in the four Gospels and Acts. This somewhat matches the discussion in 3.2.3, which points out that Lee differed from the CUV's translators more in his understandings of organic salvation, the church, and God's economy, all of which are more expounded in the epistles than in the Gospels and Acts.

4.2.3.10 First Timothy

A comparative examination of 1 Timothy in the CUV and the CRV yields the following results: out of 113 verses in 1 Timothy, 33 verses contain differences that

show theological influences from the translators, which is about 29% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
1 Tim.	1:2–4, 10, 12, 16, 19; 2:4, 7, 11, 12, 15; 3:5, 9, 13, 15–16; 4:1, 5–6, 10; 5:8, 16–17; 6:1–3, 5, 10, 12, 17, 20–21	33 (29% of 113 verses); 7 cases unique to 1 Timothy (21% of 33 verses)

Out of these 33 verses, there are 8 new cases that have not occurred in previous books, and 7 of them are unique to 1 Timothy (about 21% of all theologically influenced verses), as Appendix 4 shows. First Timothy, together with 2 Timothy and Titus, are three epistles written by Paul to Timothy and Titus regarding matters in the church. Lee in the CRV gave these three epistles the following subjects: ‘God’s Economy concerning the Church’, ‘Inoculation against the Decline of the Church’, and ‘The Maintenance of Order in the Church’, showing how these three books are all closely related to the church. Since Lee differed from the CUV’s translators mostly in what he called ‘organic salvation’, which includes matters related to the church (see 3.2.3), the fact that these three books have higher percentage of verses showing theological differences than several other epistles such as Romans, 1 Corinthians, Galatians, 1 & 2 Thessalonians, and Hebrews reflects this particular theological difference concerning the church between the two versions’ translators.

4.2.3.11 Second Timothy

A comparative examination of 2 Timothy in the CUV and the CRV yields the following results: out of 83 verses in 2 Timothy, 25 verses contain differences that show theological influences from the translators, which is about 30% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
2 Tim.	1:2, 5, 7, 10, 11, 13–14; 2:8–9, 15, 21–22, 24, 26; 3:5, 8, 14, 16; 4:3, 5, 7, 10–11, 18, 22.	25 (30% of 83 verses); 6 cases unique to 2 Tim. (24% of 25 verses)

Out of these 25 verses, there are 6 new cases that have not occurred in previous books, and all of them are unique to 2 Timothy (about 24% of all theologically influenced verses), as Appendix 4 shows. See the section above for analysis.

4.2.3.12 Titus

A comparative examination of Titus in the CUV and the CRV yields the following results: out of 46 verses in Titus, 18 verses contain differences that show theological influences from the translators, which is about 39% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
Titus	1:1–4, 9, 12–13, 15; 2:1–3, 5, 8, 10, 13–14; 3:7, 15.	18 (39% of 46 verses); 3 cases unique to Titus (17% of 18 verses)

Out of these 18 verses, there are 3 new cases that have not occurred in previous books, and all are unique to Titus (about 17% of all theologically influenced verses), as Appendix 4 shows. Although Titus has a very high percentage of verses showing theological influences, its unique cases is relatively low, showing that most of the cases showing theological influences in this book occurred in other books also. See the analysis in 4.2.3.10 on 1 Timothy.

4.2.3.13 Philemon

A comparative examination of Philemon in the CUV and the CRV yields the following results: out of 25 verses in Philemon, 6 verses contain differences that show theological influences from the translators, which is about 24% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
Phile.	2–3, 6, 8, 22, 25	6 (24% of 25 verses); 2 cases unique to Philemon (33% of 6 verses)

Out of these 6 verses, there are 2 new cases that have not occurred in previous books, and both are unique to Philemon (about 33% of all theologically influenced verses), as Appendix 4 shows. Even in such a short book as Philemon, its percentage of verses showing theological influences is higher than the four Gospels and Acts. This demonstrates again that the theological differences between the two versions are seen more in the Epistles than in the Gospels and Acts.

4.2.3.14 Hebrews

A comparative examination of Hebrews in the CUV and the CRV yields the following results: out of 303 verses in Hebrews, 61 verses contain differences that show theological influences from the translators, which is about 20% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
Heb.	1:1–2, 7; 2:1, 9, 11–12, 18; 3:1, 10, 12, 14/15; 4:2, 12–14, 16; 5:7,13; 6:1–2, 5–6, 9, 19; 7:2, 22; 8:10; 9:1, 6, 9–10, 13–14, 24, 26; 10:2, 10, 14, 16, 26, 31, 38–39; 11:1, 19, 32; 12:1–2, 10–11, 14, 22, 28; 13:7, 12, 17–18, 20–21, 25.	61 (20% of 303 verses); 17 cases unique to Hebrews (28% of 61 verses)

Out of these 61 verses, there are 19 new cases that have not occurred in previous books, and 17 of them are unique to Hebrews (about 28% of all theologically influenced verses), as Appendix 4 shows. Compared with other epistles, the percentage of verses showing theological influences in Hebrew is on the lower end among the epistles, being only higher than James and Jude, though also higher than the four Gospels, Acts, and Revelation. This may reflect the fact that Hebrews, like Galatians, is a book that focuses on distinguishing Christianity from Judaism and focuses on a Christ that is in heaven instead of in the believers (Heb. 1:3; 2:9; 4:14; 7:26; 8:1; 9:24; 10:12; 12:2, 22–25), whereas Lee’s ministry focuses much more on Christ as the divine life in the believers. Thus, also as in Galatians, on these subjects, the translators of the CUV and Lee mostly shared the same or similar theological understandings, and consequently there are relatively fewer differences in translation that show theological influences. This again demonstrates the correlation between the theology of the translators and their translations.

4.2.4 James

A comparative examination of James in the CUV and the CRV yields the following results: out of 108 verses in James, only 9 verses contain differences that show theological influences from the translators, which is about 8% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
James	1:1, 18, 21; 2:8, 26; 3:15; 5:10, 14, 20	9 (8% of 108 verses); 0 cases unique to James

Out of these 9 verses, there are no new cases that have not occurred in previous books and thus also no cases that are unique to James, as Appendix 4 shows. Compared with all the other books, James has the lowest percentage of verses showing theological influence, and it is also one of the only three books (the other two being 3 John and Jude) that have no unique cases showing theological influences. This accurately reflect the fact that in Lee’ view, James is the book in the

New Testament that contains the least amount of divine revelation concerning God's economy and is basically a mixture of the Old Testament with the New (Lee, 2002, pp. 123–132). Such a low estimation of the book explains why in translating this book, Lee mostly followed the CUV's rendering and did not deem it necessary to depart from the CUV to convey his interpretations of certain passages, as he did with almost all the other books. In this the correlation between the theology of the translators and their translation can be seen again.

4.2.5.1 First Peter

A comparative examination of 1 Peter in the CUV and the CRV yields the following results: out of 105 verses in 1 Peter, 40 verses contain differences that show theological influences from the translators, which is about 38% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
1 Pet.	1:2–3, 6–11, 13, 21–25; 2:2–3, 5, 8–9, 11, 16, 25; 3:1, 4–5, 8, 18–19, 21–22; 4:1, 6, 10–11, 14, 18–19; 5:2, 10, 12	40 (38% of 105 verses); 13 cases unique to 1 Peter (32% of 40 verses)

Out of these 40 verses, there are 13 new cases that have not occurred in previous books, and all of them are unique to 1 Peter (about 32% of all theologically influenced verses), as Appendix 4 shows. Compared with other epistles, Peter's two epistles have relatively high percentages of verses and unique cases showing theological influences, ranking fifth and seventh for both categories in the whole New Testament (see the second table under 4.3). This may reflect the fact that the two epistles of Peter cover not only 'judicial redemption' but also 'organic salvation', using Lee's terms, and as such they cover a wide range of subjects related to the Christian life and the church life, as indicated by the subjects given by Lee to the two books in the CRV, which are 'The Christian Life under the Government of God' and 'The Divine Provision and the Divine Government', respectively. Moreover, Lee had a very high appreciation of these two books and considered that in certain

aspects, Peter's epistles even surpassed Paul's (Lee, 1985b, pp. 1–11). Thus, it is unsurprising that Lee would feel strongly about how Peter's epistles should be translated, and this is reflected in the high percentages of verses showing theological influences in these two books.

4.2.5.2 Second Peter

A comparative examination of 2 Peter in the CUV and the CRV yields the following results: out of 61 verses in 2 Peter, 20 verses contain differences that show theological influences from the translators, which is about 33% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
2 Pet.	1:1–2, 5–8,11; 2:1–5, 8, 16; 3:1–2, 9, 11–12, 16.	20 (33% of 61 verses); 7 cases unique to 2 Peter (35% of 20 verses)

Out of these 20 verses, there are 7 new cases that have not occurred in previous books, and all of them are unique to 2 Peter (about 35% of all theologically influenced verses), as Appendix 4 shows. See the section above for analysis.

4.2.6.1 First John

A comparative examination of 1 John in the CUV and the CRV yields the following results: out of 105 verses in 1 John, 34 verses contain differences that show theological influences from the translators, which is about 32% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
1 John	1:1, 3, 6–8, 10; 2:1, 4–5, 7, 14, 20, 24–25, 27–28; 3:2, 4–5, 9, 15, 17, 24; 4:1, 9, 12, 16; 5:4, 6–8, 10, 13, 20	34 (32% of 105 verses); 9 cases unique to 1 John (26% of 34 verses)

Out of these 34 verses, there are 9 new cases that have not occurred in previous books, and all of them are unique to 1 John (about 26% of all theologically influenced verses), as Appendix 4 shows. Compared with other epistles, 1 John also has a relatively higher percentage of verses showing theological influences, ranking right behind Peter's epistles in this regard. Moreover, although 2 and 3 John are both very short epistles, having only 13 and 15 verses respectively, they both still have 23% and 40% of verses showing theological influences. Compared with John's other writings in the New Testament, i.e., his Gospel and the Revelation, his epistles, especially the first, have notably higher percentages of verses showing theological influences. This reflects the fact that the first epistle of John, according to the subject in the CRV, is on 'The Fellowship of the Divine Life', which is a strong emphasis in Lee's ministry that distinguishes many of his theological interpretations from those of the CUV's translators. Moreover, Lee also had a very high appreciation of the writings of John, as he wrote:

John's writings are not only supplementary, but also complementary to the entire divine revelation. This means that the writings of John complete the Bible. His Gospel completes the Gospels, his Epistles complete the Epistles, and his Revelation completes the whole Bible. If we realize the importance of the writings of John, we shall surely thank the Lord for them (Lee, 2003, p. 8).

This may further explain why among the four Gospels, John's Gospel has the highest percentage of verses showing theological influences, and his epistles also have relatively higher percentages of such verses among the epistles, for Lee held such a special view of the writings of John and naturally felt strongly about how they should be translated.

4.2.6.2 Second John

A comparative examination of 2 John in the CUV and the CRV yields the following results: out of 13 verses in 2 John, 3 verses contain differences that show theological influences from the translators, which is about 23% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
2 John	3–4, 6,	3 (23% of 13 verses); 1 cases unique to 2 John (33% of 3 verses)

Out of these 3 verses, there are 2 new cases that have not occurred in previous books, and 1 of them is unique to 2 John (about 33% of all theologically influenced verses), as Appendix 4 shows. See the section above for analysis.

4.2.6.3 Third John

A comparative examination of 3 John in the CUV and the CRV yields the following results: out of 15 verses in 3 John, 6 verses contain differences that show theological influences from the translators, which is about 40% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
3 John	2–4, 6, 9, 10,	6 (40% of 15 verses); 0 cases unique to 3 John

Out of these 6 verses, there are no new cases that have not occurred in previous books, and thus also no cases that are unique to 3 John, as Appendix 4 shows. Although 3 John has 40% of verses showing theological influence, it has only 15 verses, which is not quite enough verses to make the percentage fully comparable with other books. It should also be noted that the 6 verses showing theological influences in 3 John contain only two cases of difference, i.e., regarding the translation of the phrase ‘walk in truth’ and the word ‘church’. Therefore, the level of 40% here should be understood with these qualifications in mind.

4.2.7 Jude

A comparative examination of Jude in the CUV and the CRV yields the following results: out of 25 verses in Jude, 4 verses contain differences that show theological influences from the translators, which is about 16% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
Jude	3, 19, 20, 21,	4 (16% of 25 verses); 0 cases unique to Jude

Out of these 4 verses, there are no new cases that have not occurred in previous books and thus also no cases that are unique to Jude, as Appendix 4 shows. Compared with other epistles, Jude has the second lowest percentage of verses showing theological influences, only being higher than James in this regard. This somewhat reflects Lee's estimation of the book, i.e., that Jude according to the subject given in the CRV is on 'Contending for the Faith' and as such, has only a very limited number of verses that have to do with the central revelation of God's economy (Lee, 1984, pp. 40–41 [in the *Life-Study of Jude*]). Thus, to Lee, whose ministry is almost always focused on God's economy, this is not a book for which he would deem it necessary to depart much from the CUV to convey his interpretations of certain passages.

4.2.8 Revelation

A comparative examination of Revelation in the CUV and the CRV yields the following results: out of 404 verses in Revelation, 73 verses contain differences that show theological influences from the translators, which is about 18% of the whole, as the chart below shows:

Book Name	Verses Containing Differences Showing Theological Influences from the Translators in the CUV and the CRV	Count
Rev.	1:1, 2, 4, 5, 6, 8–11, 20; 2:1, 7–8, 11–12, 13, 17–18, 20, 23, 29; 3:1, 6–8, 10, 13–14, 22; 4:2, 8; 5:8, 10; 6:9–11; 7:3; 10:7; 11:1, 3, 6, 10, 12, 18; 12:11; 14:12; 15:3, 5; 16:6, 13; 17:2–3, 9, 11; 18:20, 24; 19:2, 5, 10, 13, 20; 20:4, 6, 10; 21:1, 10; 22:3, 6, 9, 11, 16, 17, 21.	73 (18% of 404 verses); 9 cases unique to Revelation (12% of 73 verses)

Out of these 73 verses, there are 9 new cases that have not occurred in previous books and are all unique to Revelation (about 12% of all theologically influenced verses), as Appendix 4 shows. Compared with other books, Revelation's percentage of verses showing theological influences is lower than those of all the epistles except James and Jude and is also slightly lower than that of Acts (19%). Revelation's percentages of verses and unique cases showing theological influences are the same as those of the Gospel of John (which are 18% and 12%, respectively). This is also unsurprising as the book of Revelation is mainly an account of things that will take place in the future, and more importantly, is full of symbolic language from beginning to the end, which is more akin to the style of teaching by parables in the Gospels. As in the case of the four Gospels, when the writing is mainly an account of events (whether past or future) and when the writer mainly uses symbols or parables as the means of communication, the CUV and the CRV tend to differ very little in translation as there is not as much room for different interpretations of the original text as in more abstract, theological discourses about Christian life and the church as commonly seen in the epistles. Therefore, these relatively low percentages in Revelation reflect the correlation between the content and style of writings and the likelihood of the translators' theological influences manifested in their translations.

4.3 Summary of Results

Below are two summaries of the analysis presented in the previous section: the first is an overview of the percentages of verses and unique cases showing theological influences; the second is the rankings of these percentages.

(1) Overview of percentages of verses and unique cases showing theological influences

Book Name	Percentage of verses showing theological influences	Percentage of cases unique to the book showing theological influences
Matthew	15%	7%
Mark	9%	2%
Luke	10%	4%
John	18%	12%
Acts	19%	6%
Romans	21%	38%
1 Corinthians	25%	19%
2 Corinthians	33%	27%
Galatians	26%	23%
Ephesians	48%	68%
Philippians	41%	42%
Colossians	44%	45%
1 Thessalonians	26%	9%
2 Thessalonians	21%	20%
1 Timothy	29%	21%
2 Timothy	30%	24%
Titus	39%	17%
Philemon	24%	33%
Hebrews	20%	28%
James	8%	0%
1 Peter	38%	32%
2 Peter	33%	35%
1 John	32%	26%
2 John	23%	33%
3 John	40%	0%
Jude	16%	0%
Revelation	18%	12%

(2) Rankings of percentages of verses and unique cases showing theological influences

Ranking	Percentage of verses showing theological influences	Percentage of cases unique to the book showing theological influences
1	Ephesians (48%)	Ephesians (68%)
2	Colossians (44%)	Colossians (45%)
3	Philippians (41%)	Philippians (42%)
4	3 John (40%)	Romans (38%)
5	Titus (39%)	2 Peter (35%)
6	1 Peter (38%)	Philemon & 2 John (33%)
7	2 Peter & 2 Corinthians (33%)	1 Peter (32%)
8	1 John (32%)	Hebrews (28%)
9	2 Timothy (30%)	2 Corinthians (27%)
10	1 Timothy (29%)	1 John (26%)
11	Galatians & 1 Thessalonians (26%)	2 Timothy (24%)
12	1 Corinthians (25%)	Galatians (23%)
13	Philemon (24%)	1 Timothy (21%)
14	2 John (23%)	2 Thessalonians (20%)
15	Romans & 2 Thessalonians (21%)	1 Corinthians (19%)
16	Hebrews (20%)	Titus (17%)
17	Acts (19%)	John & Revelation (12%)
18	John & Revelation (18%)	1 Thessalonians (9%)
19	Jude (16%)	Matthew (7%)
20	Matthew (15%)	Acts (6%)
21	Luke (10%)	Luke (4%)
22	Mark (9%)	Mark (2%)
23	James (8%)	James, 3 John, Jude (0%)

The total number of verses showing theological influences is 1536, which is about 19% of the entire New Testament (1536 divided by 7956, the total number of verses in the New Testament¹⁴). The total number of unique cases (see Appendix 4)

¹⁴ According to Just (2005).

showing theological influence is 404, but each of these 404 may have from one to multiple occurrences throughout the New Testament.

According to the overview above, these results are remarkably accurate in reflecting the theological differences between the translators of the CUV and the CRV, especially in reflecting the special emphases in Lee's ministry. As noted above and in 3.2.3, the concept of God's economy is the most distinctive hallmark of Lee's ministry, and the book that expounded God's economy the most is Ephesians, which did rank first in percentages of both verses and unique cases showing theological influences. Likewise, the book that ranked second in both percentages is Colossians, which is also arguably the second book that Lee regarded most highly in his ministry, having called it the book containing the highest revelation of Christ. Now, according to Lee, Ephesians is the book containing the highest revelation of the church, and Christ and the church together are the center and reality of God's economy. Thus, it is truly remarkable that Ephesians and Colossians would rank as the top two in both percentages. Not only so, closely related to God's economy, the experience of Christ is also one of the most emphasized subjects in Lee's ministry, and according to Lee, Philippians is a book particularly focused on the experience of Christ (see the subject of Philippians in the CRV), so this book ranked third, only slightly lower in both percentages than Colossians.

The rest of the rankings also clearly reflect the main theological differences between the translators of the two versions, as mentioned in the section above. Thus, these results are a strong affirmation and confirmation of the correlation between the translators' theology and their Bible translation, and show that Lee's belief about God's economy—which emphasizes 'organic salvation' and the church more than the theological conviction of the CUV's translators—did function as the overarching norm, narrative, constraint, or frame of reference that shapes his Bible translation. The same thing can be said about the CUV's translators: their theological beliefs, which differed from Lee's the most in their understandings of God's overall plan or economy—particularly regarding organic salvation and the church—were also clearly reflected in the fact that the CUV differed theologically from the CRV the

most in precisely the New Testament books that discourse the most about those topics. Looked at in either way, the translators' theological beliefs or convictions are shown to have functioned as powerful and overarching norms, narratives, constraints, or frames of reference in shaping their Bible translations.

With these results in mind, this study will now turn to examine some of the most representative cases in the next three chapters to examine the above findings in more detail and look for further insights into the relationship between translators' theology and Bible translation.

Chapter 5

The Influence of the Translators' Theology on the Translations of the CUV and the CRV: Case Studies (1) related to Concepts about God and Christ

5.1 A Brief Explanation of the Case Studies in Chapter 5 to 7

Building upon the examination presented in the previous chapters, this chapter begins a series of three chapters that will present some of the most representative cases of translational differences showing theological influences from the CUV's and the CRV's translators. This chapter will present selected cases related to concepts about God and Christ, respectively; the next two chapters will present selected cases related to concepts about the Holy Spirit, salvation, human constitution (i.e., the makeup of human beings), the church, and the End Time. In other words, these cases will be presented in the order of how usually theology is studied in a systematic way: from God (or the Trinity), Christ (Christology), the Holy Spirit (pneumatology), salvation (soteriology), human beings (anthropology), the church (ecclesiology), to the End Time (eschatology). In addition to having been suggested by Blumczynski (2006, p. 253), this method should provide a more representative overview of how the translators' theology influenced the translations of the CUV and the CRV, thus allowing us to draw some overarching conclusions about the influence of the translators' theology on Bible translation at the end.

5.2 Different Concepts about God between the CUV's and the CRV's Translators

5.2.1 On God's Overall Plan (or Economy)

This section will present selected cases of translational differences shown to be caused by different concepts about God between the translators of the two versions. As mentioned in 3.2.3, the most fundamental and influential difference in the theological beliefs of the two versions' translators should be their understanding of what the overarching theme of the Bible or what God's overall plan for mankind is,

because their different understandings, functioning as an overarching norm, meta-narrative, constraint, or frame of reference, influenced nearly all the other aspects of their theological views, as this and later chapters will show. To the CUV's translators, the overarching theme of the Bible or God's overall plan for mankind can be summarized, in a nutshell, as God saving His elect from among the fallen mankind for them to escape eternal damnation and to obtain eternal bliss in heaven for His glory¹. But to the CRV's main translator, Witness Lee, the overarching theme of the entire Bible is God's economy (based on Eph. 1:10, 3:9, and 1 Tim. 1:4), which towards the end of his ministry is defined as God's plan to dispense Himself into His chosen people to make them the same as He is in life and nature but not in the Godhead² to produce the Body of Christ, consummating in the New Jerusalem to be His corporate expression for eternity³. This idea of God making Christians the same as He is, commonly called 'deification' or 'theosis' in theology, is a traditional Christian teaching widely held by early church fathers (Collins, 2012, pp. 49–73; Russell, 2004)⁴. Because this teaching was inherited by Eastern Orthodoxy and to a lesser extent by Catholicism but generally faded away in Western Christianity and especially in Protestantism, yet it was picked up by Watchman Nee and developed by Lee, it became a fundamental theological difference between the CUV and the CRV.

¹ This summary is based on the preface and the notes in the Conference Commentary (1898 and 1907 editions), which should represent the general theological understanding of the Bible among the Protestant missionaries at the time. The standard confession of faith of the Reformed tradition, the Westminster Confession of Faith, has also been consulted. Also see the last portion of 3.1.2 and Appendix 1 section 4.2.

² I.e., not as God the Creator, having the power to create; not as an object of worship, which belongs to God alone; and not possessing the non-communicable attributes of God such as being omniscient, omnipotent, omnipresent, etc. Lee's teaching on deification is closer to that taught by the early church fathers Athanasius and Cyril of Alexandria than that taught by Origen and Gregory of Nyssa (Letham, 2011, pp. 92–94), for Lee also taught that the believers do not lose their humanity and identity when deified (Lee, 2022b, pp. 3932–3934).

³ This summary is based on numerous publications of Lee. See the CRV's footnotes on Genesis 1:1, Eph. 1:10, and 1 Tim. 1:4. Also see 3.2.3.

⁴ Lee began to define the economy of God using the language of deification in 1994, as he taught 'it is only by God's becoming man to make man God that the Body of Christ can be produced. This point is the high peak of the vision given to us by God' (Lee, 2017f, p. 58).

The uniqueness of Lee's teaching on deification lies not only in his definition of deification as to become the same as God 'in life and nature but not in the Godhead'⁵, but also in his teachings on the means and goal of deification. Unlike the Catholic and Eastern Orthodox traditions which taught deification mainly as something achieved through baptism, Eucharist, and certain practices of asceticism and contemplative prayer (Keating, 2007, pp. 41–55, 82–83; Russell, 2009, pp. 127–141), Lee taught that deification is carried out by the Triune God's dispensing His own life into the believers through their daily enjoyment of His Spirit and Word and by their mutual enjoyment (fellowship) of the divine life with one another in the church life, by which God's divine life may grow in them unto maturity as the deification of their being, for the goal of producing and building up the Body of Christ to consummate the New Jerusalem as God's eternal corporate expression. This unique understanding of deification resulted in several fundamental theological differences which are reflected in the differences between the CUV and the CRV in their translations of many verses related to God, Christ, the Holy Spirit, salvation, human constitution, the church, as well as the End Time, as will be seen. The translational differences regarding the very term 'God's economy' itself are shown in the cases below.

⁵ As far as the present researcher knows, this definition of deification as to become the same as God 'in life and nature but not in the Godhead' is an expression never used by anyone before Lee in history. However, the basic concept behind this expression has been in Christian tradition from the time of the early church. See <https://an-open-letter.org/en/ets-2015-in-life-and-nature-but-not-in-the-godhead/amp/> (Accessed: 31 October 2022).

5.2.1.1 Ephesians 1:10

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς· ἐν αὐτῷ,	[God] having made known to us the mystery of His will, according to His pleasure, which He purposed in Himself, unto the economy (<i>οἰκονομίαν</i>) of the fullness of time, to unite (or head up) all things in Christ, things in heaven and things on earth.	要照所安排的，在日期滿足的時候，使天上、地上、一切所有的都在基督裡面同歸於一。	為著時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下；	The CUV translated <i>οἰκονομία</i> (<i>oikonomia</i> , ‘administration, a [religious] economy’) as <i>suoanpaide</i> 所安排的 (‘the arrangement’), but the CRV, as <i>jinglun</i> 經綸 (‘economy, statecraft’).

The word *οἰκονομία* (*oikonomia*, ‘administration, a [religious] economy’) in this verse is omitted in the High Wenli and Easy Wenli Union Versions (1904), the Wenli Union Version (1919), the Griffith John version (1903), as well as the earlier Nanking Version (1857), Peking Version (1872), and the Delegates’ Version (1858), the last two of which being the most highly regarded and popular Chinese Bible versions in the second half of the nineteenth century. In the Conference Commentary (Muirhead et al., 1898/1907), the word *oikonomia* in this verse is also neither translated nor commented upon. This shows that the translators of the aforementioned versions most likely did not consider the term *oikonomia* in this verse important enough to convey it in their Bible translations. Comparatively, the CUV’s translation of *oikonomia* here as *suoanpaide* 所安排的 (‘the arrangement’) shows that the CUV’s translators had a higher regard for this word and their rendering of it as ‘the arrangement’ may reflect the influences of the King James Version (KJV) and the Revised Version (RV), for both of them rendered it here as ‘dispensation’, which can be defined as ‘a particular arrangement or provision especially of providence or nature’⁶ and, more particularly in Ephesians 1:10 and 3:9, as ‘the arrangement or

⁶ <https://www.merriam-webster.com/dictionary/dispensation> (Accessed: 31 October 2022).

administration of God’ (Vine, 1996, p. 174). The CUV’s rendering here also matches the basic definitions given by the reference books assigned to the translators: Meyer’s commentary defined *oikonomia* in Ephesians 1:10 as ‘*regulation, disposition, arrangement in general*’ (1884, p. 321), and Thayer’s dictionary defined it as ‘*dispensation (arrangement)*’ (1889, p. 440). Since *suoanpaide* 所安排的 is easily understandable in Chinese but does not fully convey the meaning of the original Greek word, the CUV’s rendering here may reflect its tendency of simplification and indigenization for evangelical purpose as discussed in 3.1.1.2.

The CRV’s translation of *oikonomia* as *jinglun* 經綸 (translated into English as ‘economy’⁷ by Lee) here and elsewhere is one of the most outstanding features and contributions of the CRV, for no other Chinese Bible translation has ever used this term *jinglun* 經綸 to translate the word *oikonomia* in the New Testament both before and after the CRV, yet this term does convey the lofty sense of a grand, masterful, and noble administrative plan of God on a universal scale, i.e., for the whole universe. Moreover, because Lee believed that 神的經綸 (‘God’s economy’) is the unique hermeneutical key to interpret every book in the Bible and thus made it the central theme of his ministry, he ministered and published on this subject of ‘God’s economy’ more than anyone in history.⁸ He explained his understanding of this term in Ephesians 1:10 this way:

The Greek word, *oikonomia*, means house law, household management or administration, and derivatively, administrative dispensation, plan, economy (see note [on 1 Tim. 1:4]). The economy that God, according to His desire,

⁷ ‘Economy’ is a common word used in theology with a wide range of meanings (e.g., see Lampe, 1961, pp. 940–943) and is used here not in its common sense today as ‘the structure or conditions of economic life in a country, area, or period’ (<https://www.merriam-webster.com/dictionary/economy>, Accessed: 31 October 2022).

⁸ In the recently published *The Collected Works of Witness Lee*, according to the index by category, there are a total of 101 works by Lee that are on God’s economy. According to the knowledge of the present researcher, no one has ever written or published so much on this subject. For a general introduction of Lee’s teachings on this subject, see his *The Economy of God* (Lee, 2005, pp. 151–158).

planned and purposed in Himself is to head up all things in Christ at the fullness of the times. This is accomplished through the dispensing of the abundant life supply of the Triune God as the life factor into all the members of the church that they may rise up from the death situation and be attached to the Body [of Christ] (CRV footnote on Eph. 1:10).

Lee gave the following account of how he found the Chinese term *jinglun* 經綸 for translating *oikonomia*:

In one conference in Los Angeles in 1964, I first began using the word *jingying* 經營 (‘management’). In 1976 I went to Korea and saw a Korean Bible that translated this word [*oikonomia*] as *jinglun* 經綸 (‘economy’), so I adopted it. We Chinese have this saying, *manfujinglun* 滿腹經綸, which means being full of plans’ (Lee, 2020, p. 213, my own translation).

Manfujinglun 滿腹經綸 also means full of learning and ability or full of statecraft, usually in the context of carrying out a great enterprise such as governing a nation. Thus, *jinglun* 經綸 to Lee became a suitable word to describe *oikonomia* as God’s masterful plan for the universe.

Two other verses that reflect the same theological difference between the two versions are Ephesians 3:9 and 1 Timothy 1:4, as shown below:

5.2.1.2 Ephesians 3:9

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
καὶ φωτίσαι τίς ἢ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσαντι,	And to enlighten all [for them to see] what the economy (<i>οἰκονομίαν</i>) of the mystery is, which throughout the ages has been hidden in God, who created all things.	又使眾人都明白，這歷代以來隱藏在創造萬物之神裡的奧秘是如何安排的，	並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明，	The CUV translated <i>οἰκονομία</i> (<i>oikonomia</i> , ‘administration, a [religious] economy’) as <i>anpai</i> 安排 (‘arrangement’), but the CRV, as <i>jinglun</i> 經綸 (‘economy’).

In the phrase οἰκονομία τοῦ μυστηρίου (*oikonomia tou mystēriou*, ‘the economy of the mystery’) here, the CUV again translated *oikonomia* as *anpai* 安排 (‘arrangement’), but the CRV, as *jinglun* 經綸 (‘economy’). The word *oikonomia* here is omitted again in the Griffith John version, the Nanking Version, Peking Version, and the Delegates’ Version, but it is translated curiously as *banbu* 頒布 (‘promulgated’) in the High Wenli and the Wenli Union Version, and more understandably as *zheng* 政 (‘administration’) in the Easy Wenli Union Versions. Its omission again in the aforementioned versions confirms that the translators of those versions did not consider this word in these two verses of Ephesians as something significant—an attitude likely reflecting the view of most Protestant missionaries at the time. In the Conference Commentary, the word *oikonomia* in this verse is also neither translated nor commented upon, but the note there did explain that what was hidden in God here is God’s way of redeeming people and forgiving their sins by their relying on the Saviour. This explanation reflects the overall emphasis of Evangelicalism and of the theology of the Protestant missionaries at the time on what Lee called ‘judicial redemption’, as discussed in 3.2.3.

In contrast, Lee in his note here explained that ‘God’s mystery here is His hidden purpose, which is to dispense Himself into His chosen people. Hence, there is the economy of the mystery of God’ (CRV footnote on Eph. 3:9). Thus, to the Protestant missionaries, God’s economy or purpose is to redeem people from their sins and eternal damnation so that they may obtain eternal bliss in heaven, but to Lee, God’s purpose is to dispense Himself into His chosen people to make them the Body of Christ consummating in the New Jerusalem as God’s corporate expression. On the word *economy* in this verse, Lee directed the reader to his notes on the same word in Ephesians 1:10 and in 1 Timothy 1:4, showing that to Lee, these three instances of *oikonomia* all denote the same thing, i.e., God’s economy, defined as God’s overall plan for mankind and the universe. In contrast, the CUV translated this word as ‘arrangement’ in Ephesians 1:10 and 3:9 but as ‘established regulations’ in 1 Timothy 1:4, as seen below, showing that its translators did not think that its meaning there is the same as that in the previous two verses.

1 Timothy 1:4

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ἐκζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει·	Nor to give heed to myths and endless genealogies, which produce questionings rather than God's economy, which is in faith.	也不可聽從 荒渺無憑的 話語和無窮 的家譜；這 等事只生辯 論，並不發 明神在信上 所立的章程。	也不可注意 虛構無稽之 事，和無窮 的家譜；這 等事只引起 辯論，對於 神在信仰裏 的經綸並無 助益。	The CUV translated <i>oikonomia</i> , ‘stewardship, administration, a [religious] economy’) as <i>suolidezhangcheng</i> 所立的章程 (‘established regulations or procedure’), but the CRV, as <i>jinglun</i> 經綸 (‘economy’).

Here the CUV translated *oikonomia* as *suolidezhangcheng* 所立的章程 (‘established regulations or procedure’), but the CRV, again as *jinglun* 經綸 (‘economy’)⁹. Thus, for the second half of this verse, the CUV reads, ‘these things only produce debates and do not expound [or make known] the regulations established by God in faith’, whereas the CRV reads, ‘these things only cause debates but do not avail God’s economy in faith’¹⁰. Frederick W. Baller’s *An Analytical Vocabulary of the New Testament* defined *zhangcheng* 章程 as ‘regulations; procedure’ (1907a, p. 248), and his *An Analytical Chinese-English Dictionary* defined it as ‘regulations; procedure; policy’ (1900, p. 13). The word *oikonomia* here is omitted by the Delegates’ Version and the Nanking Version, and is translated by the Peking Version, the Griffith John version, and the Easy Wenli Union Version respectively as *daoli* 道理 (‘doctrine’), *jianli dexing de dao* 建立德行的道 (‘the doctrine [or way] to build up virtues’), and *jiazheng* 家政 (‘household administration’), and by the High Wenli Union Version (1904) and the Wenli Union Version (1919) as *yishi* 役事 (‘service’).

⁹ Lee once remarked that the CUV’s rendering of *oikonomia* here as *zhangcheng* 章程 is not wrong, for he believed that *zhangcheng* 章程 here is employed in the sense of ‘plan’, which basically is also what he meant by *jinglun* 經綸 (Lee, 2019a, pp. 161–162).

¹⁰ The English Recovery Version translated this clause as ‘which produce questionings rather than God’s economy, which is in faith’ (Lee, 1991b, p. 970).

The Conference Commentary, like the Griffith John version, rendered it as *jiandezhidao* 建德之道 (‘the doctrine [or way] to build up virtues’), but did no comment on it. Thus, among the Protestant missionaries at the time, *oikonomia* in 1 Timothy 1:4 was understood varyingly as God’s regulations, procedure, doctrine, household administration, service, or the doctrine (or way) to build up people’s virtues. This last moralistic or ethical interpretation of *oikonomia* may be a common understanding of the term among the Protestant missionaries at the time (because it is quite close to the KJV’s rendering ‘godly edifying’ in this verse¹¹), or an indigenization strategy to win the hearts of the Chinese (whose culture was rooted in the ethical teachings of Confucius), or both.

By contrast, concerning the word *oikonomia* here, Lee wrote:

The Greek word means *household law*, implying distribution (the base of this word is of the same origin as that for *pasture* in John 10:9, implying a distribution of the pasture to the flock). It denotes a household management, a household administration, a household government, and, derivatively, a dispensation, a plan, or an economy for administration (distribution); hence, it is also a household economy. God’s economy in faith is His household economy, His household administration (cf. [notes on] Eph. 1; Eph. 3:9), which is to dispense Himself in Christ into His chosen people that He may have a house to express Himself, which house is the church (3:15), the Body of Christ. The apostle’s ministry was centered on this economy of God (Col. 1:25; 1 Cor. 9:17), whereas the different teachings of the dissenting ones were used by God’s enemy to distract His people from this economy. In the administration and shepherding of a local church, this divine economy must be made fully clear to the saints (CRV footnote on 1 Tim. 1:4).

This note shows how Lee’s interpretation of God’s economy influenced his translation of *oikonomia* here and elsewhere. In all three cases examined above, Lee’s

¹¹ The KJV’s translators here adopted the variant reading *οικοδομίαν* (‘edification’) instead of *οικονομίαν* (‘economy’). But most scholars today believe *οικονομίαν* (‘economy’) to be the correct reading (Comfort, 2008, pp. 659–660; Metzger, 1994, p. 571).

interpretation of God's economy could be seen as the overarching theological norm that governed his translation of *oikonomia* in each case. Similarly, the CUV's renderings of *oikonomia* in these three verses also more or less reflect the Evangelical theology of its translators. The fact that in all three verses surveyed above, the CUV broke the 'norms' set up by earlier authoritative versions such as the Peking Version and the Delegates' Version and differed from the other Wenli union versions, shows that although the CUV's translators were constrained by ecumenism (see 3.1.1) and the charge to 'make constant and careful use' of the widely circulated Peking Version, Griffith John version, and Nanking Version (*Records 1890*, p. xliii), they still enjoyed a certain amount of liberty in translating.¹² This indicates that the translation of the CUV is produced by a negotiation between personal and institutional norms, narratives, constraints, or frames of reference (see 2.4). The CRV's translation of *oikonomia* as *jinglun* 經綸, a common term in Chinese and especially commonly used in the idiom *manfujinglun* 滿腹經綸 (full of statesmanship [statecraft] or wise plans), is a rather creative translational choice meeting both the needs of indigenization and of faithfully conveying what Lee thought to be the intended meaning of the Greek word in all these three verses. This translational choice indicates at least three things: First, while fidelity to the source text was Lee's top priority, he was still sensitive to the need of using indigenous expressions, which further shows that fidelity to the source text and indigenization are not necessarily conflicting goals and calls into question the legitimacy of the dichotomy of 'foreignization' and 'domestication' strategies put forth by Lawrence Venuti (1998). Second, this unprecedented translational choice in the history of Chinese Bible translation indicates that Lee was not bound by the norms set by previous translators and further suggests that theological convictions could function as more powerful norms than translational norms established by earlier versions. Third, that this translational choice was actually

¹² This liberty could be explained by the fact that the translation of *oikonomia* in these three verses simply was not an important issue to Protestant missionaries at the time, for whether it was omitted or translated in the various ways shown above, it does not affect the core doctrines of Evangelicalism. Thus, in this case, the CUV's translators could enjoy the liberty of departing from the norms established by earlier Bible translations as well as differing from the translations of other Wenli union versions.

inspired by a Korean Bible shows how wide Lee's source of inspiration was and further suggests how studying foreign language translations could benefit translators by broadening their awareness of possible interpretations and translational choices.

5.2.2 On God Being Triune, and Christ's Divinity

A survey of verses in the CUV and the CRV related to the Trinity, i.e., God being triune as the Father, Son, and the Spirit, including verses showing Christ's divinity, i.e., Christ being God¹³, shows that, as far as these two core beliefs or doctrines are concerned, there are no theological differences between the CUV's and the CRV's translations. In other words, there are no renderings in either version that departed from the traditional Christian doctrines of the Trinity and of Christ's divinity. This is unsurprising, as both versions' translators were conservative Protestant Christians characterized by adherence to the fundamental doctrines of Christianity, of which the doctrines of the Trinity and of Christ's divinity are the core.

However, there is one verse that shows theological influences from the translators of both versions and could be interpreted as either referring to Christ's divinity or humanity: Colossians 1:15. In translating the phrase *πρωτότοκος πάσης κτίσεως* (*prōtotokos pasēs ktiseōs*, 'Firstborn of [or over] all creation'), the CUV rendered the phrase as 是首生的，在一切被造的以先 ('the Firstborn, who is before all that is created'), whereas the CRV, as 是一切受造之物的首生者 ('the Firstborn of all creation'). The CUV's rendering here actually departs from the KJV ('the firstborn of every creature') and the RV ('the firstborn of all creation') and follows the Peking Version, the Griffith John version, and the rendering as well as the note in the Conference Commentary in rendering the modifier 'of [or over] all creation' as 'before all creation', which most likely was done out of Evangelistic concern to make the phrase easier to understand and to avoid the difficult theological question of how Christ who is God can be 'of', as being part of, 'all creation'. But Lee, whose main concern was not evangelizing but conveying what he understood as the divine

¹³ Such as Matt. 28:19, 2 Cor. 13:14, 1 Pet. 1:12, and Gal. 4:6 on the Trinity, and John 1:1, Rom. 9:5, and Titus 2:13 on Christ's divinity.

revelation in God's Word, chose to render the phrase as 'of all creation' in Chinese and wrote:

Christ as God is the Creator. However, as man, sharing the created blood and flesh (Heb. 2:14a), He is part of the creation. Firstborn of all creation refers to Christ's preeminence in all creation, because from this verse through v. 18 the apostle stresses the first place that Christ has in all things (CRV footnote on Col. 1:15).

By translating the phrase as 'of all creation', Lee actually follows the rendering of most English Bible versions, including the RV and the American Standard Version (ASV). But his translation here is not simply a literal translation of the Greek (for the Greek text could also be rendered as 'over all creation') but a choice guided by his theological conviction that this phrase 'Firstborn of all creation' refers to Christ's humanity and shows His preeminence in all creation, both in the old creation and in the new creation (CRV footnote on Col. 1:18) so that Christ might 'have the first place in all things' (Col. 1:18) (Lee, 2000a, pp. 63 ff.). In short, in both the CUV's and the CRV's renderings of this phrase, theological influences are clearly seen.

Since the translators of both the CUV and the CRV are Trinitarians (who naturally believe in Christ's full divinity), it is unsurprising that their translations of verses related to the doctrine of the Trinity do not show any theological differences related to this doctrine. But this does not mean that there is no theological influence upon their translations of those verses. To non-Trinitarians like Jehovah Witnesses, they would certainly consider the CUV's and the CRV's renderings of those verses as heavily influenced by their Trinitarian doctrines. A comparison of a non-Trinitarian Bible translation of those verses with the CUV's and the CRV's translations will most likely show the contrast, but since this study, as 4.1 explained, focuses only on the translational differences showing theological influences between the CUV and the CRV, such an inquiry will be left to future studies.

5.3 Different Concepts about Christ between the CUV's and the CRV's

Translators: on Christ as the 'Word' in John 1:1

This section will present a special case of translational difference shown to be caused by different concepts about Christ between the two versions' translators. A significant difference between the CUV and the CRV is in the rendering of the Greek word λόγος (*logos*, 'word') in John 1:1: whereas CUV translated it as *dao*¹⁴ 道 ('way, path, principle, or doctrine'¹⁵), CRV translated it as *hua* 話 ('word'), as seen below:

John 1:1

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος.	In the beginning was the Word, and the Word was with God, and the Word was God.	太初有道，道與神同在，道就是神。	太初有話，話與神同在，話就是神。	The CUV translated λόγος (<i>logos</i> , 'Word') as <i>dao</i> 道 ('way, path, principle, or doctrine'), but the CRV, as <i>hua</i> 話('word').

A similar translational difference in rendering *logos* between the two versions actually occurred for the first time in the New Testament in Mark 7:13, where the CUV translated 'the word of God' as *shendedao* 神的道 ('the way, path, principle, or doctrine of God'), and the CRV, as *shendehua* 神的話 ('the word of God'). However, whereas *logos* in Mark 7:13 refers to the written word of God, *logos* in John 1:1 refers to Christ, as evidenced by John 1:14, 1 John 1:1, and Revelation 19:13, all of which speak of Christ as 'the Word', 'the Word of life', and 'the Word of God', respectively. Thus, how one translates the word *logos* in John 1:1 reflects not only one's interpretation of the word *logos* here but also one's theological understanding of who Christ is, including what this title 'the Word' reveals concerning Christ's person and work, His relationship with God the Father and the believers, and His role in the

¹⁴ Commonly spelled as *Tao* in earlier literature.

¹⁵ When used as a verb, *dao* can also mean 'say or speak'. But the usage of *dao* here is as a noun, so only its definitions as a noun are given.

Trinity and in the divine economy. Therefore, theologically speaking, the translation of *logos* in John 1:1 is comparable to the ‘Term Question’—the centuries-old, unresolved controversy concerning how the word *God* should be translated in Chinese.¹⁶ Since this case bears such theological significance and, as will be seen, reflects the overall theological differences between the CUV and the CRV and also involves a wide range of issues, it will receive a more detailed examination than other cases in this study, and may serve as an example of how other translational differences can be similarly studied in the future. Before examining the theological influence behind the CUV’s and the CRV’s renderings, the following two sections will first review the theological significance of *logos* in John 1:1 and its translational history before the CUV and the CRV, respectively. This will provide the necessary historical context to examine the theological influences behind the CUV’s and the CRV’s renderings here.

5.3.1 Theological Significance of *Logos* in John 1:1

Biblical scholars throughout history generally agree that the Greek word *logos* in John 1:1 is used by the writer John in a unique way to denote Christ as ‘the independent personified expression of God’ (Danker, 2000, p. 601), as ‘the essential WORD of God, i.e. the personal (hypostatic) wisdom and power in union with God, his minister in the creation and government of the universe...which for the procurement of man’s salvation put on human nature in the person of Jesus the Messiah and shone forth conspicuously from his words and deeds’ (Thayer, 1890, p. 382). Although traces of similar concepts of *logos* as the independent, personified ‘Word’ (of God) were widespread in contemporary Jewish and Greek literature, ‘it is the distinctive teaching of the Fourth Gospel that this divine “Word” took on human form in a historical person, that is, in Jesus’ (Danker, 2000, p. 601). To Greek scholar Nigel Turner, the difference between the Greek philosophical idea of *logos* and the New Testament usage of *logos* is so great that he declared: ‘It is fruitless to look in secular Greek for the meaning of this important Christian word in its most signal occurrences, though secular Greek will help us in less weighty contexts’ (Turner, 1981,

¹⁶ For the history of the ‘Term Question’, see Eber (1999b) and Kim (2004).

p. 494; cf. Kittel, Bromiley and Friedrich, 1964, p. 90; Alford, 1872, p. 455). While it is still a debatable question whether or how much John's usage of *logos* in John 1:1 was influenced by secular sources,¹⁷ Christian scholars generally believed that John's usage of *logos* here is for both apologetic and evangelical purposes. In using this Greek word, he sought not only to fight against the non-Christian philosophical teachings about 'the *Logos*' so prevalent in his day, but also to announce the gospel of Jesus Christ as the true *Logos* of God to the Jews and Greeks who had speculated about a certain *Logos* for a long time (Alford, 1872, p. 456).¹⁸ This evangelical purpose is likely one main reason behind the CUV's translation of *logos* as *dao* 道, for *dao* 道 in Daoism is similar to the *Logos* in Greek and Jewish non-Christian literature, as later sections will discuss.

Apart from its unique usage in John 1:1, *logos* in the New Testament generally means, firstly, 'a communication whereby the mind finds expression, *word*', and secondly, 'computation, reckoning' (Danker, 2000, pp. 599–600). When referring to *word*, its emphasis is on something spoken, a speech, because 'the emphasis which the whole of the NT places on hearing...presupposes a preceding speaking' (Kittel,

¹⁷ Concluding his note on *logos* in John 1:1, Alford wrote, 'In all that has been said in this note, no insinuation has been conveyed that either the Apostle Paul, or the Writer to the Hebrews, or John, adopted in any degree their TEACHING from the existing philosophies. Their teaching (which is totally distinct from any of those philosophies, as will be shewn in this commentary) is that of the Holy Spirit;—and the existing philosophies, with all their follies and inadequacies, must be regarded, in so far as they by their terms or ideas subserved the work which the Spirit had to do by the Apostles and teachers of Christianity, as so many providential preparations of the minds of men to receive the fuller effulgence of the Truth as it is in Jesus, which shines forth in these Scriptures' (1872, p. 456). For a different assessment, see Dodd (1953, pp. 274–278), Brown (1966, pp. 520–523), and Tobin (1990, pp. 255–256; 1992, pp. 353–354).

¹⁸ As Kenneth Wuest wrote, 'Greek philosophers, in attempting to understand the relationship between God and the universe, spoke of an unknown mediator between God and the universe, naming this mediator, "Logos." John tells them that this mediator unknown to them is our Lord, and he uses the same name "Logos." Our Lord is the Logos of God in the sense that He is the total concept of God, Deity speaking through the Son of God, not in parts of speech as in a sentence composed of words, but in the human life of a divine Person...Our Lord is therefore the Word of God in that He is Deity told out' (1973, p. 51).

Bromiley and Friedrich, 1964, p. 100; cf. Thayer, 1890, p. 380). All the above may be considered as the theological norms related to *logos* in John 1:1.

5.3.2 The Translational History of *Logos* in John 1:1 in Chinese Bible

Translations before the CUV and the CRV

A survey of the renderings of *logos* in John 1:1 in major Chinese Bible translations chronologically from the eighteenth to the late twentieth century, from the earliest version to the CRV, shows that the CUV's translation of *logos* as *dao* 道 in John 1:1 was a continuation of the translational tradition begun by Walter H. Medhurst in 1834¹⁹, and the CRV's translation was a departure from that tradition and a continuation of an alternative translation first adopted by Heinrich Ruck and Shoulin Zheng in their Bible translation in 1939, as the table below shows. This is a good example of how earlier Bible translations, especially if they are highly esteemed in a certain community (in the case of the CUV, mostly among the Protestant Christians in China in the nineteenth and the early twentieth centuries), may function as a translational norm influencing later Bible translations within the same community.

Table 5.1: The translation of *logos* in John 1:1 in Chinese Bible translations²⁰ before the CUV and the CRV

No.	Version Title	Translation or Publication Year	Translated by	Translated as
1	None	1704-1707 (unpublished)	Jean Basset	<i>yan</i> 言 (‘speech, word, or spoken language’)

¹⁹ The present researcher consulted the copy (dated 1834 and 1835) in the National Library of Australia.

²⁰ For our purpose here, only versions that are historically significant or influential to the CUV and the CRV are listed here. For the history of each version, see Tong, 2018; Choi, 2018; Zetzsche, 1999. For a most comprehensive list of Chinese Bible versions, see Choi, 2018. The present researcher is able to consult these versions via <https://bible.fhl.net/ob/index.html> and the private collections of Dr. Kenny Wang from Australia.

2	<i>Guxin shengjing</i> 古新聖經 (literally, ‘Ancient New Holy Scripture’)	1790-1803 (unpublished)	Louis Antoine de Poirot	<i>wuerpeng</i> 物耳朋 (transliteration of the Latin word, <i>verbum</i> [‘word’])
3	The New Testament in Chinese	1822 (published)	Joshua Marshman & Johannes Lassar	<i>yan</i> 言
4	Holy Bible in Chinese/ <i>Shentian Shenshu</i> 神天聖書 (literally, ‘God Heaven Holy Book’)	1823 (published)	Robert Morrison & William Milne	<i>yan</i> 言
5	<i>Fuyintiaohe</i> 福音調和 (‘Harmony of the Gospels’)	1834 (published)	Walter H. Medhurst	<i>dao</i> 道 (‘way, path, principle, or doctrine’)
6	<i>Jiushizhu Yesu Xinyizhaoshu</i> 救世主耶穌新遺詔書 (literally, ‘Savior Jesus New Testament Book’), or ‘the Four-men’s Version’	1836 (published)	Walter H. Medhurst, Karl Gützlaff, Elijah Bridgman, John. R. Morrison	<i>dao</i> 道
7	<i>Xinyuequanshu</i> 新約全書 (literally, ‘the Complete New Testament’), or ‘the Delegates’ Version’	1854 (published)	Walter H. Medhurst, John Stronach, William C. Milne, Elijah Bridgman, William Boone	<i>dao</i> 道
8	<i>Xinyuequanshu</i> 新約全書, or ‘the Nanking Version’	1857 (published)	Walter H. Medhurst, John Stronach	<i>dao</i> 道
9	<i>Xinyuequanshu</i> 新約全書, or ‘the Peking Version’	1872 (published)	W.A.P. Martin, Joseph Edkins, John Shaw Burdon, Henry Blodet, S.I.J. Schereschewsky	<i>dao</i> 道 (or <i>yan</i> 言)
10	<i>Xinyuequanshu</i> 新約全書, or ‘Griffith John’s Version’	1889 (published)	Griffith John	<i>dao</i> 道 (or <i>yan</i> 言)
11	Mandarin Reference Bible/新舊約全書官話串珠	1908	S.I.J. Schereschewsky	<i>dao</i> 道 (or <i>yan</i> 言)

12	Mandarin Bible, Union Versio (or ‘the Chinese Union Version’)/新舊約全書, 官話和合譯本	1919	Calvin Wilson Mateer, Chauncey Goodrich, F.W. Baller, Spencer Lewis, George Owen, etc.	<i>dao</i> 道
13	The Bible Treasury New Testament/國語新舊庫譯本	1939 (NT)	Heinrich Ruck and Shoulin Zheng	<i>hua</i> 話 (‘word’)
14	Lu Zhenzhong Bible Translation/呂振中譯本	1946 / 1952 (revised)	Lu Zhenzhong	<i>dao</i> 道 (or <i>hua</i> 話) / <i>dao</i> 道
15	Studium Biblicum Version/聖經思高本	1968	Studium Biblicum Franciscanum Hong Kong	<i>shenyan</i> 聖言 (‘holy word’)
16	Today’s Chinese Version/現代中文譯本	1975	United Bible Societies	<i>dao</i> 道
17	Chinese New Version/聖經新譯本	1976	The Worldwide Bible Society	<i>dao</i> 道
18	The New Testament Recovery Version (or ‘the Chinese Recovery Version’)/新約聖經恢復本	1985	Living Stream Ministry, Witness Lee	<i>hua</i> 話

The table above shows that in Jean Basset’s version (No. 1 in the table), the earliest Chinese Bible extant to date, *logos* in John 1:1 was translated as *yan* 言 (‘speech, word, or spoken language’). Since Basset’s version was the most important reference for both Robert Morrison’s and Joshua Marshman’s translations from the 1810s to the 1820s (Tong, 2018, pp. 3–12, 36–48, 52–59)²¹ and both these later versions also translated *logos* in John 1:1 as *yan* 言, it is likely that their translational choice here had been influenced by Basset’s translation. Moreover, in John 1:14, 1 John 1:1, and Revelation 19:13, *logos*—clearly referring to Christ—was also translated as *yan* 言 in both Morrison’s and Marshman’s versions. To explore

²¹ Morrison’s reliance on Basset’s version was so great that his early translation of the New Testament was called by Christopher A. Daily a ‘plagiarised’ version, albeit an ‘honest’ one (2013, pp. 133–139).

Morrison's (and to a lesser extent, Marshman's) reasoning behind this translation choice, his *Dictionary of the Chinese Language*—the first Chinese-English, English-Chinese dictionary ever produced in history, published in the same period of time (1815–1823)—is helpful. According to Morrison's dictionary, *yan* 言 means 'to speak; to direct; direct address...A word or sentence; words; discourse; to speak; to express; to ask; to deliberate' (1819, p. 1005).²² In stark contrast to such limited semantic range of *yan* 言, *dao* 道 is defined as:

A way; a path; being at the head; the way that leads to; a thoroughfare on all sides. A principle. The principle from which heaven, earth, man, and all nature emanates...a principle in action. Correct, virtuous principles and course of action. Order and good principles in a government and country. A word; to speak; to say; the way or cause from or by which, to direct; to lead in the way. To accord with or go in a course printed out. The name of a country. Used by the Buddhists for a particular state of existence, whether amongst human beings or amongst brutes....Taou [Dao] in the books of Laou-tsze is very like the *Eternal Reason* of which some Europeans speak; *Ratio* of the Latins, and the *Logos* of the Greeks (ibid., p. 820, underscore added).

Two significant points should be noted. First, unlike *yan* 言, *dao* 道 has a much wider range of meanings, and its definition very much depends on the word(s) joined to it.²³ Second, Morrison particularly points out *dao*'s historical usages in Buddhism and Daoism, and calls attention to its similarity to 'the *Logos* of the Greeks'. This shows that Morrison was aware of *dao*'s historical usages in Chinese Buddhism and Daoism, as well as its similarity to a certain '*Eternal Reason*' in Western philosophical thinking, even comparing it to the *Logos* of the Greeks. Yet, he did not use this word to render *logos* in John 1:1 but opted for a much simpler word free of strong cultural

²² According to Morrison, *hua* 話 means 'Speech; discourse; conversation; to talk; to tell; able to speak well in an assembly. To clamour; to put to shame; to direct' (1823, p. 359). According to Medhurst, *hua* 話 means 'To put good words together; to speak; language, talk; to put to shame; to regulate, to direct' (1843, pp. 1037–1038).

²³ When understood as the *Dao* in Daoism, this term is so complex and hard to define that many translators have decided to leave it untranslated (Walf, 1999, p. 127).

and religious associations. Thus, aside from the influence of Basset's translation, Morrison's rendering may be interpreted as his theological decision to disassociate Christ as the *Logos* in John 1:1 not only from the concepts of *dao* in Chinese Buddhism and Daoism but also from the Western philosophical concepts of *Eternal Reason*, the *Ratio* of the Latins, and the *Logos* of the Greeks. This is supported by the fact that a reference book particularly relied on by Morrison for his Bible translation (Daily, 2013, p. 146), George Campbell's *The Four Gospels*, quoted a reputable early church father (Irenaeus) saying that the Gospel of John was written by John particularly to refute certain heresies of his time²⁴ by declaring from the beginning of his Gospel that 'there is one God Almighty who, by his word [Christ], made all things visible and invisible; and that by the same word [Christ]...he bestowed salvation upon men who inhabit the creation' (1811, p. 327). Thus, Morrison's rendering here is likely influenced by his theological belief in Christ as God's word in John 1:1 and thus is not merely a linguistic decision. This illustrates how the study of the larger context, including the reference works that the translators used, may shed light on their reasonings behind their translational choices.

According to extant records, Medhurst was the first person in the history of Chinese Bible translation to translate *logos* in John 1:1 as *dao* 道, as seen in his *Fuyintiaohe* 福音調和 ('A Harmony of the Gospels') published in 1834 (No. 5 in Table 5.1). Remarkably, this new rendering became a prevailing norm followed by all the subsequent Protestant Chinese Bible translations for over a hundred years until the 1939 version translated by Heinrich Ruck and Shoulin Zheng (No. 13 in Table 5.1). Medhurst departed from Morrison's rendering of *logos* in John 1:1 apparently because he was dissatisfied with Morrison's translation, the most esteemed version at the time.²⁵ Medhurst criticized Morrison's translation primarily for being too literal and unnatural, whereas Medhurst's 1836 version was rejected by his fellow missionaries

²⁴ I.e., the errors of Cerinthus and the Nicolaitans, who taught that '[there is] one who is the Creator of the world, and another who is the Father of the Lord; one the Son of the Creator, and another the Christ from the supercelestial abodes' (1811, p. 327).

²⁵ See Medhurst (1836). For the controversy of Medhurst's revision of Morrison's translation, see Su (2012), Tong (2018, pp. 96–111), and Zetzsche (1999, pp. 59–75).

mainly for being too free and unfaithful to the original text (Tong, 2018, pp. 96–111). To probe into the theological reasoning behind Morrison’s and Medhurst’s different renderings of *dao* 道 in John 1:1, a comparison of Medhurst’s *Chinese and English Dictionary* published in 1843 with Morrison’s dictionary examined earlier could shed some light. In Medhurst’s dictionary published in 1843, *yan* 言 is simply defined as ‘A word, a sentence; to speak, to say, to address one’ (p. 1026), which is essentially the same as Morrison’s definition as seen earlier. But *dao* 道 is defined as:

A road, a thoroughfare. 道路 taòu loó, a way. 周道 chow taóu, a course, an orbit. 道理 taòu lè, principles, right reason, that in which all things unite, and from whence they proceed. 天道 t’hëen taòu, the principle of heaven, or that from which it emanates. 道心....taòu sin...the virtuous feeling...The name of a country, and a district...a word; to speak...to regulate...to lead, and to come from...A division or department; the magistrate in charge of a certain section of the country (pp. 1162–1163).

Medhurst’s definition here also resembles Morrison’s, except he omitted Morrison’s description of *dao*’s usages in Buddhism and Daoism, including how *dao* in Daoism is very similar to the non-Christian concepts of *Eternal Reason*, the *Ratio* of the Latins, and the *Logos* of the Greeks. Since Morrison’s dictionary (published between 1815–1823) was the first of the kind ever published, Medhurst must have studied Morrison’s dictionary for decades and used it as an important reference for his own dictionary. Therefore, his omission of *dao*’s usages in Buddhism and Daoism most likely was his deliberate decision, possibly to dissociate *dao* from those unfavorable associations in the eyes of his fellow missionaries and brethren at home, especially since his first Chinese translation of the Bible (1836) was rejected by them a few years earlier for not following the original text closely enough. In any case, using *dao* to translate *logos* in John 1:1 is a bold and innovative interpretative move, for besides *dao* had a wider range of meanings than *logos*, Medhurst apparently did not deem it problematic to designate Christ by a word that was already loaded with Chinese philosophical and religious concepts and was even a name that had been used

for thousands of years as an object of worship in Daoism.²⁶ On the contrary, he probably had deemed the adoption of *dao* as part of a necessary indigenization or inculturation translation strategy to open the hearts of the Chinese to the gospel. Toward his translation strategy, however, Morrison responded harshly:

‘[Medhurst] wants to make the Bible palatable to the pagan Chinese. Entirely forgetting how much nominal Christians—and I fear all Christians—disrelish the Bible, he thinks that by his improved style, he can render it quite a parlour-book!’ (Morrison, 1839, p. 517)

Morrison’s critique reflects the difference in translational approaches or strategies between two missionary Bible translators. However, in translating *logos* in John 1:1, the central issue is arguably not only linguistic or translational but also theological, for the translators inevitably need to ask: what did the author John or what did God the ultimate Author of the book mean by designating Christ as *logos* in John 1:1, and how should this designation be conveyed in Chinese? The answer to this question is inseparably tied to one’s understanding of who Christ is and what the gospel is, how Christ and the gospel are related to non-Christian religions, and how Christ and the gospel should be conveyed to a people who have little or nothing in common with Christianity. These are all *theological* questions that cannot be easily answered.

An article titled ‘Lao Tzu 老子: A Study on Chinese Philosophy’ published in the 1868 issue of the missionary journal *The Chinese Recorder* revealed a trend of theological understanding about *dao* in John 1:1 among the Westerners and the missionaries at that time. Apparently an enthusiastic student of Daoism (or spelled as *Taoism*), the writer commented that some Western writers had found ‘an enunciation of the doctrine of the Trinity’ and ‘the sacred name Jehovah’ in the writings of Lao

²⁶ Encyclopedia Britannica reads: ‘More strictly defined, Daoism includes: the ideas and attitudes peculiar to the Laozi (or Daodejing; “Classic of the Way of Power”), the Zhuangzi, the Liezi, and related writings; the Daoist religion, which is concerned with the ritual worship of the Dao; and those who identify themselves as Daoists’ (Strickmann, Seidel, and Ames, 2022, underscore added).

Tzu, the founder of Daoism; that ‘[t]he *Tao* [or *Dao*] (道) of which [Lao Tzu] speaks so much has been likened to God, to the Logos of Neoplatonism’; and that missionaries at the time ‘have used this word *Tao* to represent *logos* in their translation of the New Testament, and the first five verses of St. John’s Gospel are nearly as much Taoist as Christian in the Chinese text’ (T.W., 1868, p. 32). These comments represent the beliefs of many Westerners and missionaries at the time who believed that some elements of Daoism were of Christian origin or were Christian ‘in disguise’ (Walf, 1999). Whether these beliefs about Daoism were correct or not, these beliefs were theological beliefs that had likely contributed to the justification and popular acceptance of *dao* as the standard translation of *logos* in John 1:1 among Protestant missionary Bible translators. This illustrates how theological trends may function as norms influencing Bible translation as well as its reception.

The theological influences behind the translation of *logos* in John 1:1 can also be seen by comparing Protestant Bible translations with Catholic ones. As Table 5.1 shows, after the Catholic missionary Jean Basset in the 1700s translated *logos* in John 1:1 as *yan* 言, about a century later, another Catholic missionary Louis Antoine de Poirot translated *logos* in John 1:1 as *wuerpeng* 物耳朋, which is a transliteration of the word *verbum*, the Latin word for *logos* in John 1:1 in the Vulgate. This new term was later adopted by Li Wenyu (1897), Xiao Jingshan (1922), and Ma Xiangbo (1937) in their translations, though Ma also added *zhenyan* 真言 (‘true word’) to *wuerpeng* to explain its meaning. Xiao Shunhua’s 1940 and Xiao Jingshan’s 1956 versions used *Shengyan* 聖言 (‘Holy Word’) to translate *logos* in John 1:1, and this term was adopted by the first official Catholic Chinese Bible, the Studium Biblicum Version (聖經思高本) published in 1968 (No. 15 in Table 5.1)²⁷. Thus, although some Catholic Bible translations, especially later ones, also followed the Protestant tradition in using *dao* to translate *logos* in John 1:1, most of the earlier Catholic translations as well as the first official Catholic Chinese Bible did not do so, most likely because of *dao*’s Buddhist and Daoist associations (Romano, 2017, pp. 184–190). This difference

²⁷ See Daniel Kam-to Choi’s *The Bible in China* (pp. 34 ff) and the Faith Hope Love Bible website (<https://bible.fhl.net/index.html>).

resembles the general difference between Protestant and Catholic Bible translations in translating the word *God*. In the seventeenth and eighteenth centuries, the Catholic authorities saw the risk of syncretism in adopting traditional Chinese religious terms such as *Tian* 天 ('heaven') or *Shangdi* 上帝 ('lit., emperor above' or 'supreme emperor') to translate the word *God*. As a result, Pope Clement XI decreed in 1704 to prohibit the use of *Tian* alone and of *Shangdi* and approve only the neologism *Tianzhu* 天主 ('lit., heavenly Lord') as the Chinese title for God (see Appendix 1 section 3.2). Thus, whether it is translating the word *God* or *logos* in John 1:1, earlier Catholic Bible translators seemed to have been more cautious than their Protestant counterparts in avoiding using terms charged with Chinese religious concepts. This is most likely because Protestant missionary translators were all products of nineteenth-century Evangelicalism which saw Bible translation as an essential means for evangelization, and thus to them, inculturation or even some level of syncretism in Bible translation was likely seen as a necessary evangelizing strategy. In contrast, the Catholics traditionally have never regarded Bible translation as an essential means for evangelization, and thus those Catholic Bible translators were more concerned about following ecclesiastical tradition and orders than adapting their translations for evangelization (see Appendix 1 sections 3.2. and 3.3). The root of the difference here lies in one's theological belief about the relationship between the Bible and evangelization. Here we see another facet of theological influences behind the translation of *logos* in John 1:1.

Today, like the Term Question, the question of how *logos* in John 1:1 should be translated is far from resolved (Romano, 2017, pp. 186–188). Like those who debate the Term Question, those who support the rendering of *dao* typically try to show the analogies between the word *logos* in Jewish and Greek literature and *dao* in Daoism, and some even go so far as to compare Jesus with Laozi, arguing that the relationship between Jesus and His Father is like that between Laozi and Dao (Wong, 2003). The usefulness of these analogies, however, is built on two questionable assumptions: first, the assumption that a word (in the Bible) is determined not by its context but by its etymology, which, as many Biblical scholars have argued, is a

misuse of etymology (Osborne, 2004: 87); second, the assumption that the apostle John was *indeed* employing the non-Christian religio-philosophical concepts of the *Logos* to describe or explain who Christ is. As to the first assumption, Bible scholar James Barr wrote: ‘The use of *o logos* with the article in the very special case of John 1 is really a special meaning which cannot be mingled indiscriminately with other cases simply because they also contain the word *logos*’ (1961, p. 222). Barr called the tendency to read into a word all its possible meanings from extra-textual sources ‘illegitimate totality transfer’ (1961, p. 218; Silva, 1994, p. 25). ‘Meaning is determined by usage, not etymology’, similarly wrote D. A. Carson (1996, p. 31). As to the second assumption, this is not something that can be proven or known for sure, for no one can get inside the mind of John and know what he was thinking when he wrote John 1:1. But it can be noted that nowhere in John’s writings did he indicate that by calling Christ the *Logos*, he was employing non-Christian concepts of the *Logos* to describe Christ. Without venturing further into the validity of these assumptions, it suffices our purpose to say that to take either side of these issues is to take a *theological* position on what *logos* in John 1:1 means and who Christ is.

In summary, the above two sections (5.3.1 and 5.3.2) reviewed the theological significance of *logos* in John 1:1 and its translational history before the CUV and the CRV, respectively. This provides the necessary historical context to examine the theological influences behind the CUV’s and the CRV’s renderings of this verse. 5.3.1 shows that Bible scholars generally agree that *logos* in John 1:1 is employed in a special way to refer to Jesus Christ, and that John’s usage of *logos* here is for both apologetic and evangelical purposes to announce the Christian gospel. 5.3.2 shows that Protestant missionary Bible translations since Medhurst in 1834 had consistently translated *logos* in John 1:1 as *dao* until Heinrich Ruck’s and Shoulin Zheng’s version in 1939. Thus, the CUV’s rendering is a continuation of this Protestant Bible translation tradition, whereas the CRV followed Ruck’s and Zheng’s version in using *hua* 話 (‘word’) instead. The theological influences behind this long-lasting Protestant tradition of using *dao* for *logos* in John 1:1 were also discussed, which mainly include the trend of thinking among Westerners and missionaries in the nineteenth century that regarded elements of Daoism as Christian ‘in disguise’, and the influence of

Evangelicalism which viewed Bible translation as an essential means for evangelization and tended to render inculturation or even some level of syncretism in Bible translation a necessary evangelizing strategy. These theological influences can be seen as the theological norms, narratives, constraints, or frames of reference that justified the translation of *logos* in John 1:1 as *dao* and established it as a powerful translational norm for over one hundred years.

5.3.3 The CUV's Rendering and the Theological Influences behind It

The CUV, whether in its tentative version of the Gospel of John in 1900, in its first edition of 1907, or in its final edition of 1919, always maintained the traditional rendering of *logos* in John 1:1 as *dao* 道, though in the 1907 version, like the Peking Version, an alternate reading for *yan* 言 ('word') was printed in the main text right after the first occurrence of *dao*. Moreover, in all three versions of the CUV (1900, 1907, 1919), the rendering of John 1:1 was the same as that of the Peking Version. The easiest explanation of this is perhaps the ecumenical nature of the CUV as discussed in 3.1.1.1. Since the CUV's translation was carried out by a committee of translators representing different denominational traditions and designed to be acceptable to all Protestant missionaries and Chinese Christians in China at the time, its translation, in principle, could not depart significantly from previous widely accepted versions without the majority support of the missionary body. Furthermore, the New Testament portion of the CUV was decided from the beginning to be a revision of the 1872 Peking Version rather than a new translation (Tong, 2018, pp. 230–243). It also needed to be harmonized with other Bible versions, including the two Union Wenli versions up until 1907, its own Old Testament translation and the final Union Wenli version from 1918-1919, as well as several English versions such as the RV, ASV, and KJV (Zetzsche, 1999, pp. 223–330). With all these restrictions functioning as expectancy norms and constraints from the patronage (see 2.2.1 and 2.2.3), it is unsurprising that the CUV's decision would entirely follow the earlier rendering of the Peking Version for an all-too-well-known and theologically significant passage like John 1:1.

Although the explanation above seems reasonable, it has not fully explored all the possible theological influences behind the CUV's choice of keeping *dao* 道 in John 1:1. As a survey of the CUV's translators' own writings has not found any comments they made about their translation of *logos* here, the following sections will examine the dictionaries and commentaries they used for translation as well as the contemporary missionary literature they should have read. As the previous cases of Morrison and Medhurst have shown, the study of the larger context of the translators, including the reference works they used, may shed light on their reasonings behind their translational choices. Thus, an examination of these dictionaries, commentaries, and contemporary missionary literature should reveal what they knew about *logos* in John 1:1 and what theological influences might have contributed to their translational decision. This is also an application of Kerr's model discussed in 2.3.2, especially of its training and guidance systems, which provide a 'road map' for possible theological influences to be examined.

5.3.3.1 Dictionaries Assigned to or Produced by the CUV's Translators

According to the archival records of the British and Foreign Bible Society,²⁸ the Greek-English lexicon edited by Joseph H. Thayer (1889) was assigned to the CUV's translators for their translation of the CUV. The importance of Thayer's lexicon to the CUV's translators could be seen by Chauncey Goodrich's calling it 'nearly the last word in New Testament Greek Lexicography' and the lexicon that he had trusted ever since he met the author more than half a century ago (1919, p. 46). Thayer defined *logos* in John 1:1 as 'the essential WORD of God, i.e., the personal (hypostatic) wisdom and power in union with God, his minister in the creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah and shone forth conspicuously from his words and deeds' (Thayer, 1890, p. 382). This is quite a standard Christian definition of Christ as the Word of

²⁸ According to a letter sent by Matter and others to BFBS, ABS, and NBSS on Aug. 25, 1891, in Vol. 28 of Editorial Correspondence (Incoming, 1858–1897), Reference number: BSA/E3/1/4/28. (Quoted in Mak, 2010, p. 97).

God, and judging by this definition alone, there is little that supports the translation of *logos* in John 1:1 as *dao* 道. However, right after giving the above definition, Thayer went on to give many references regarding ‘the combined Hebrew and Greek elements out of which this conception [of *logos*] originated among the Alexandrian Jews’ (ibid.), which seemed to suggest that the concept of the *Logos* in John 1:1 just defined originated, not out of divine revelation from God, but out of certain Hebrew and Greek elements among the Alexandrian Jews. This is significant because if this was how the CUV’s translators understood Thayer, this would lend support to the translation of *logos* in John 1:1 as *dao* 道, a word also rooted in Chinese philosophical and religious traditions.

A survey through the Chinese dictionaries produced by some of the CUV’s leading translators also reveals something significant. Goodrich, the only person who stayed in the translation committee of the CUV from beginning to end and arguably exerted the greatest influence on the translation, gave the following definition for *dao* 道 in his *A Pocket Dictionary* of 1891 and 1921: ‘Road, zone, passage, officer, doctrine’ (1891/1921, p. 188). Notably, the most essential meaning of *logos* in John 1:1, i.e., ‘word’ or ‘speaking’, is not even listed in both editions. Moreover, none of the five meanings listed there are among the common meanings (such as words, speaking, speech, reason, reckoning, etc.) given for *logos* in Biblical Greek lexicons. Similarly, Baller, another leading translator and one of the main revisers of the CUV, gave the following definition for *dao* 道 in his *Analytical Chinese-English Dictionary*: ‘A road; away; a path; The right path; the truth. A doctrine; a word; a principle. Reason. To speak; to tell. Taoism’ (1990, p. 446). He defined *yan* 言 as ‘Words; speech. To talk; to speak; to mean’ (ibid., p. 217). Moreover, in both 1893 and 1907 editions of his *Analytical Vocabulary of the New Testament*, he gave the following definition for *dao*: ‘A road; a way. A doctrine; a word; a principle. Reason. To speak’ (1893, p. 200; 1907, p. 336); for *yan*: ‘Words; speech. To talk.’ (1893, p. 181; 1907, p. 303). A comparison of these dictionary definitions given by the CUV’s translators themselves show that, as seen earlier, between *dao* 道 and *yan* 言, the word that most naturally

matches the primary meaning of *logos* in John 1:1 as ‘the Word’ should be *yan* 言, not *dao* 道.

Moreover, according to the translation principles established for the CUV translators in 1891, one of the principles read: ‘Make a special effort to render literally words and phrases which have a theological or ethical importance, and which are, or may be, used by any school for proof or support for doctrines; putting explanations in the margin, if necessary’ (*Chinese Recorder*, 1892, pp. 26 ff.). This principle and similar emphasis on literalness, faithfulness, or accuracy were reiterated multiple times throughout the writings of the CUV’s translators.²⁹ However, this principle is clearly not followed in the case of *logos* in John 1:1. One explanation for this was that the CUV’s translators were generally more concerned with style than literal meaning, as 3.1.1.2 has mentioned, especially during the final years of revision when the Chinese helpers had equal votes as the translators in making translation decisions. Baller wrote: ‘Our ambition is both to be accurate and “Chinesy” at the same time, lest anyone should feel he was perusing a book cut in a foreign mould and so be repelled from reading further’ (1917, p. 96). In actual practice, however, style often seems to outweigh accuracy, as Baller admitted later:

[I]n the final analysis questions of style, use of particles, correctness of idiom, etc., must be left to [the Chinese helpers] for discussion and decision. On the other hand, they are limited in their knowledge as to the contents of the text, and constantly need the help of the missionary. Their dependence on other versions makes oversight of their work necessary in order to secure *accuracy*, which is apt to occupy a secondary place when the question of happy phraseology or a certain style is in question’ (1919, p. 57, italics added).

It is significant that according to Baller, accuracy ‘is apt to occupy a secondary place when the question of happy phraseology or a certain style is in question’. This shows that ultimately, to the CUV’s translators, the influences of Evangelicalism, and

²⁹ For example, see Mateer (1905, 1907), Goodrich (1912), Baller (1907c, 1917), and Lewis (1919).

specifically, the goal of effectively evangelizing the Chinese through Bible translation and dissemination, was a higher priority or a stronger norm (see 2.2.1) than accuracy or faithfulness to the original text. This difference of priority between the CUV and the CRV can be observed throughout the translational cases showing theological influences as documented in Appendix 4. This confirms Lefevere's insight mentioned in 2.2.3, that 'if linguistic considerations conflict with considerations of an ideological and/or poetiological nature, the latter considerations tend to win' (Lefevere, 1990, p. 24). For in this case, Evangelicalism as an ideological norm, and how the Bible in Chinese should sound like (in order to be received by the Chinese as a classic worthy of perusal) as a poetiological constraint, prevailed over the linguistic norm according to which *yan* would be a more natural translation for *logos*. Moreover, these ideological norm and poetiological constraint prevailed because they embody a higher or perhaps the highest value (see pp. 57–58) for the missionaries, which is doing God's will by evangelizing the Chinese—a thoroughly theological belief or conviction. This shows how theological belief or conviction may function as the ultimate norm, narrative, constraint, or *skopos* in governing Bible translation because it embodies the highest value to the translators.

In conclusion, an examination of the dictionary assigned to the CUV's translators shows that Thayer's ambiguous suggestion that the concept of the *Logos* in John 1:1 might have originated from a non-Christian source might have rendered support for the CUV's translation of *logos* in John 1:1 as *dao* 道, because both *logos* and *dao* were religio-philosophically loaded terms rooted in non-Christian traditions. A survey of the dictionaries produced by some of the leading CUV's translators, the established principles for the CUV's translation, and the translators' own comments shows that they used *dao* 道 to translate *logos* in John 1:1 not because it was the most natural linguistic equivalent in Chinese but most likely because it was a better stylistic choice, a more 'Chinesy' word, that would have a better reception and evangelistic effect. These considerations are all related to certain theological convictions and can be understood as theological influences behind the choice of *dao* by the CUV's translators.

5.3.3.2 Commentaries Assigned to the CUV's Translators

To explore the theological influences behind the CUV's choice of *dao* in rendering *logos* in John 1:1, a study of the commentaries assigned to them by the commissioning body should be revealing also, for such commentaries may function as both the professional and expectancy norms as discussed in 2.2.1 or the constraints of the patronage as discussed in 2.2.3. According to the same archival records of the British and Foreign Bible Society cited at the beginning of the previous section, two sets of commentaries, one by C. J. Ellicott and one by H. A. W. Meyer, were assigned to the CUV's translators. These commentaries indicated what the commissioning body—which in this case represents the whole Protestant missionary body at the time—considered as the authoritative or standard interpretations of the Bible, and therefore, also what they expected to see in the CUV.

In Meyer's commentary, after surveying through some similar concepts of the *Logos* in earlier and contemporary Jewish and Greek thoughts, the author asserted their influences upon the apostle by saying that '[John]...allowed the widespread Alexandrine speculations, so similar in their origin and theme, to have due influence upon him' (1884, p. 46), and that 'the longer [John] lived in Asia, the more deeply did he penetrate into the Alexandrine theologoumenon which prevailed there' (ibid.). But he also qualified his assertion by saying that the doctrine of the *Logos* in John 1:1 is not 'on account of this connection with speculations lying outside of Christianity, by any means to be traced back to a mere fancy of the day' (ibid.). He wrote:

The main truth in [the *Logos* in John 1:1] is to be referred absolutely to Christ Himself, whose communications to His disciples, and direct influence upon them ([John] 1:14), as well as His further revelations and leadings by means of the Spirit of truth, furnished them with the material which was afterwards made use of in their various modes of representation (ibid., pp. 46–47).

Essentially, Meyer affirmed two things: first, John was fully aware of the concepts of the *Logos* as developed in Greek and Jewish philosophical traditions; second, John deliberately adopted the word *logos* 'for the purpose of setting forth the abstract divinity of the Son, thus bringing to light the reality which lies at the

foundation of the Logos idea' (p. 47). This affirms the scholarly consensus mentioned earlier, i.e., John adopted the word *logos* for apologetic and evangelical purposes.

The commentary edited by Ellicott affirms the same view. After noting the concepts of the *Logos* in Gnostic, Jewish, and Philo's thoughts, and reviewing John's personal history as a disciple of Christ, Ellicott presented the motive behind John's choice of *logos* in John 1:1:

[John] is living in the midst of men round whom and in whom that current of Judæo-Alexandrine thought has been flowing for two generations. He hears men talking of the Beginning, of Logos, of Life, of Light, of Pleroma, of Shekinah, of Only-Begotten, of Grace, of Truth, and he prefixes to his Gospel a short preface which declares to them that all these thoughts of theirs were but shadows of the true...Such is the Johannine doctrine of the Word. Shaping itself, as it must have done, if it was to be understood at Ephesus at the close of the first century, in the then current forms of thought, and in the then current terms, it expresses in all its fulness the great truth of the Incarnation (1878, p. 554).

Therefore, Ellicott, like Meyer, also affirmed that by calling Christ the *Logos* in John 1:1, John was borrowing a then-popular religio-philosophical term and concept among the non-Christians to announce to them the gospel of Christ. Putting these commentaries together, a plausible theological reasoning behind the CUV's decision to retain *dao* 道 in John 1:1 emerges. These commentaries explain that John's decision to turn a religio-philosophically loaded term into a designation of Christ was what might be called an inculturation strategy for evangelical purpose. This provides theological justification for the CUV's translators to continue the traditional practice of translating *logos* in John 1:1 as *dao* 道. For if there is one word most central and revered in Chinese religious and philosophical thoughts in the nineteenth-century China and at the same time closest to the concepts of the *Logos* in the Jewish and Greek religio-philosophical traditions in the first-century Anatolia, it should be *dao* 道. If the apostle John could use such a religio-philosophically loaded term to announce Christ to the Greeks and Jews in the first-century Anatolia, why couldn't

the missionaries use a quasi-equivalent word to announce Christ to the Chinese in the nineteenth-century China? This is different from asserting that the concept of the *Logos* in John 1:1 originated from a non-Christian source, or that John was indiscriminately equating Christ with the non-Christian concepts of the *Logos*. Rather, this is to see John's usage of *logos* as a strategy for apologetics and evangelism, by 'baptizing' a non-Christian word and concept and assigning them a new Christian meaning, by bridging the known and the unknown, like Paul's preaching the 'unknown God' to the philosophical Greeks at the Areopagus in Acts 17. This strategy also corresponds to the attitude toward culture in the Reformed tradition, which views culture as something good but in need of conversion and transformation (Leith, 1981, p. 198), as discussed in 3.1.1.3. Thus, the Reformed tradition's view of culture could possibly be another theological norm influencing the CUV's translational choice here.

In conclusion, a survey of the commentaries assigned to the CUV's translators revealed further possible theological influences upon their decision to retain *dao* 道 in John 1:1. Both Meyer's and Ellicott's commentaries on *logos* on John 1:1 provide theological justification for using a non-Christian word and concept and assigning them a new Christian meaning for apologetics and evangelism. Furthermore, this view corresponds to the Reformed tradition's view of culture as something to be converted and transformed. Therefore, Meyer's and Ellicott's interpretation of John's usage of *logos* in John 1:1 and the Reformed tradition's view of culture are two possible theological norms influencing the CUV's translation.

5.3.3.3 Contemporary Missionary Literature Published during the Translation of the CUV

An examination of the contemporary missionary literature published during the translation of the CUV shows a rising theological trend that was briefly mentioned under 5.3.2 and might have also influenced CUV's translation decision in John 1:1. The years when CUV was in the making, especially from 1907 to 1919, were the time when liberal theology began to spread rapidly among the Protestant missionaries in China, eventually ascending to dominance over the whole missionary body in the late

1920s.³⁰ Among the many revolutions this force of liberalism brought among Protestant missionaries was the total reversal of views on Chinese religions or non-Christian religions in general—the reversal from rejection to acceptance, from contempt to appreciation. Actually, as early as in the seventeenth century, some French Jesuits had already claimed to have discovered knowledge about ‘the Trinity’ in the foundational text of Daoism, *Daodejing*³¹ (Walf, 1999, p. 124), and these judgments continued well into the nineteenth century. For example, in an article titled ‘On the Three Words “I Hi Wei” 夷希微 in the Tau Te King [or *Daodejing*]’ published in the 1886 issue of the *Chinese Recorder*, J. Edkins acknowledged again that ‘these three words [in Daoism] have been taken by some to be a foreign word in three syllables, in fact Jehovah...showing that the author Lau tsi [the founder of Daoism] knew the holy Hebrew name and the doctrine of the Trinity from Jewish sources’ (1886, p. 306). Then he claimed: ‘There can be no doubt that this ancient philosopher had adopted opinions involving a belief in a Trinity, both metaphysical and cosmogonical...’ (ibid). In another article, after noting many similarities between Daoism and ancient religions in the West, the same author asserted that the whole conception of Dao is ‘the Chaldean memra, the Logos of Philo and the Sophia of other ancient Jewish writers in the Apocrypha’ (1887, p. 355), and concluded,

It appears, then, the early Taoists in accepting the doctrine of one Supreme God, of the creation of the world, of a Logos existing before heaven and earth and by whose agency the universe was made, derived these elements of knowledge with great probability from the west. We find the same belief among the Babylonians and the Jews, and partially among the Hindoos and Persians...[Taoism] represents the monotheistic belief of Mesopotamia and Persia, in which the Tao or Logos is associated with the Supreme God, and which saw in creation and providence, and in the life of men, the working of the Logos manifested in numberless ways (1887, p. 356, underscores added).

³⁰ For a detailed history of this development, see Lian (1997) and Yao (2003).

³¹ *Daodejing* (or spelled as *Tao Te Ching* or *Tau Te King*, also known as *Lao Tzu* or *Laozi*) is traditionally credited to the 6th-century BC sage Laozi (Britannica, 2019).

This view of seeing Daoism and other non-Christian religions as sharing a certain kind of universal truth was common among missionaries who became sinologists in the nineteenth century.³² This view later became a hallmark of the liberal theology in the late nineteenth and early twentieth centuries,³³ which eventually climaxed in 1932 with the publication of *Rethinking Missions*, which ‘essentially rejected proselytization as the goal of missions and advocated the idea of a “universal religion”’ (Lian, 1997, p. 16). Thus, within a few short decades, ‘The Evangelization of the World in This Generation’—the banner of Protestant missionaries in the 1890s—was turned into the ‘common search for truth’ (p. 16). An article published in the 1906 issue of the *Chinese Recorder* provided a vivid example of this reversal in the making. Quoting Brooke Foss Westcott’s comments on Christ’s title as ‘the Word’ in John 1:1, the author wrote,

By this term [the *Logos*], [Westcott] says, St. John leads us ‘to regard all creation as springing directly from the Divine will and all life as centering in the Divine presence; he encourages us to embrace the great truth that in all ages and in all lands God holds converse with His children, and that through all darkness and all desolation a light shineth which lighteneth every man’...Every act of sacrifice, wherever and however wrought, is an inspiration of the Word. He is obeyed, and may we thank God for the conviction, even where He is not known, and served where He has not openly revealed Himself...‘[T]he Word’, even Christ, has been acting on men’s hearts and consciences and producing in their lives effects worthy of His name, even in many cases where His name and personality were not known (Foster, 1906, pp. 134, 136, underscores added).

This rising liberal belief that all religions were inspired by the same God or the same *Logos* of God was a giant theological leap that most of the older generation

³² James Legge was a prime example, who asserted that the Chinese ‘have the knowledge of the “true God”, and this God is the same as the Christian God’ (Eber, 1999, p. 144). For Legge’s religio-intellectual journey, see Girardot (2002).

³³ The alarm about the threat of liberal theology for foreign missions was sounded as early as the 1880s (Lian, 1997, p. 140; Pierson, 1886, pp. 292–93).

of Protestant missionaries had never seen or even imagined, for it challenged the traditional theology and the very reason of existence for the entire enterprise of foreign missions. Most importantly for our study, often appearing at the center of this liberal trend of theological thinking is the concept of the *Logos* in John 1:1, as the quote above showed. Whether the translation of *logos* in John 1:1 as *dao* has contributed to the rise of this liberal theological trend would be an interesting subject for future study, but it is hard to imagine if *yan* 言 (‘word’) had been continually used to translate *logos* in John 1:1 instead of *dao*, Daoism or the concept of *Dao* would have attracted the same amount of interests and elevated to the same height of appreciation among westerners and missionaries. To Medhurst who started this Protestant translational tradition of using *dao* to translate *logos* in John 1:1, and to those who followed him, this must have been an unintended and unforeseen consequence of their translational choice. This shows that not only is Bible translation a theological endeavor, but it also has long-lasting theological consequences, possibly shaping the theological development of a faith community even for many generations.

Similarly, in an article titled ‘The Attitude of the Chinese Church toward non-Christian Festivals’, published in 1916, E. E. Jones wrote:

Every truth, wherever found, is a fragment of the Logos, a portion of the Word of God. As the followers of Jesus...shall we not endeavor to sympathize more with this people in their groping after the Truth? Can we not clothe some of the [Chinese traditional religious] feasts mentioned with a spiritual meaning which will make its own appeal to the minds and hearts of the people? (p. 167)

Many more examples of similar sentiment could be found in missionary literature of the time, increasing in number as years went by. But it suffices our purpose here to note that such a favourable sentiment toward Chinese traditional religious elements was on the rise when the CUV was in the making, and this rising appreciation of Chinese religions among the missionaries might have been another reason for the CUV’s translators not to depart from the traditional translation of *logos* as *dao* in John 1:1, even though there had also been calls from fellow missionaries for this translational tradition to end. For example, even a year before the CUV was

commissioned, in the 1889 issue of *Chinese Recorder*, an article was published that urged for the replacing of *dao* 道 with *yan* 言 for *logos* in John 1:1. The writer, obviously from the more conservative camp among the missionaries, argued:

To the grouping together of the Memra, the Philonian Logos and the Chinese 道 [*dao*] and to finding the source of all in the Sophia of the Hebrew writings, no exception need be taken...But the Logos of Philo is not the Logos of John. ‘When it is assumed that the Logos of St. John is but a reproduction of the Logos of Philo the Jew, this assumption overlooks fundamental discrepancies of thought and rests its case upon occasional coincidences of language’...Early missionaries may indeed have fondly imagined that the 道 [dao] of Laotz was a foreshadowing of the Logos of John, after generations will hardly be prepared to follow them. They will prefer to isolate this lofty conception, refusing to recognize the claims of any speculation to its ancestry. It owes its existence to no system and to no man but to the Holy Ghost, under whose inspiration John wrote (H., 1889, p. 313, underscores added).

Here we see a decisively different theological interpretation of the *Logos* in John 1:1 from those seen earlier. To the more conservative Protestant Christians of the nineteenth century, the Word of God, that is, the entire Bible, was inspired by God through the Holy Spirit and does not owe its existence to any human tradition, be it philosophical or religious. The terminology might be the same, as was the case with *logos*, but the meaning endowed by God could be totally different (and hence the need for revelation and prayer for understanding), and similarities do not equal causation or origin. Highlighting the basic differences of the lexical meanings between the Daoist *Dao* and John’s *Logos*, the author above summarized the possible meanings of *Dao* in *Daodejing* as ‘reason’, ‘way’, ‘method’, ‘nature’, or ‘principle of nature’, and then asked rhetorically:

How will any of these read in John? ‘In the beginning was Nature, and Nature was God, and Nature became flesh and dwelt among us.’ The test is a fair one, and under it 言 [*yan*] would yield good results, as do ‘verbo’ and ‘parole’ and

‘wort’...A vocable to mean ‘the expression of a thought’ is absolutely necessary to represent *logos*...The word to be used must bear this sense in ordinary use...Such a word is 言 [*yan*], and in it, not in 道 [*dao*], we have a synonym of *logos* (p. 314).

Two years later, another article in *Chinese Recorder* sounded the same call. After noting the consistent translation of *logos* as ‘word’ (200 times) or ‘saying’ (50 times) in the English Authorized version and quoting its basic meaning in John 1:1 as ‘the word...the living, spoken word’ from Cremer’s *Biblical Theological Lexicon of the New Testament*, Perkins wrote that ‘道 [*dao*] should be discarded and its place given to 言 [*yan*]’, because

道 [*dao*] means way; also *doctrinal way*, i.e., *doctrine*, or as used by the Taoists who elevate it to the position of a proper noun, Way. Now had St. John wished to convey either the idea or the lack of idea which 道 [*dao*] represents, is it not altogether probable that he would have taken some other word than *λογος*? One of the strong attractions of such a word as 道 [*dao*] to the natural mind is its mysticism, its something-for-everybodyness, for what manner of man or beast or reptile is there that cannot be found in the ‘way’. But such a word was at hand in σοφία, the wisdom word of the Septuagint and a word gracefully thick with mystical mold (1891, p. 131).

He went on to list two more Greek words—ὁδός (‘way’) and διδαχή (‘doctrine’)—that John could have used if he had wished to put forth Christ as the ‘way’ or as the ‘doctrine’. However, he did admit that, because Chinese has no definite article as English does, to simply use *yan* in John 1:1 is ‘deplorably weak’, just as ‘In the beginning was word or were words’ (p. 132). So he suggested to leave a space before *yan*, as commonly done to show dignity to the titles of God. In conclusion, he directly appealed to the CUV’s committees: ‘This name of Jesus, the Word of God, is a name which has not as yet been disclosed to the Chinese. May we not hope that the new Versions will bring it to light?’ (ibid.)

Advocates of *dao* 道 also had their reasons for rejecting *yan* 言. Like Perkin's concern for the weakness of *yan* 言 without a definite article, Soothill wrote in 1907:

'The Word'. What *are* we to do without the article! Simply 'Word', leaves a large measure of uncertainty as to whether the whole or only a part is meant, and might be read, 'At the very outset there was speech'. Indeed we cannot employ the term 'Word' at all, as it would convey no idea of the meaning it conveyed to the early Christians. With them Logos, the Word, had already a philosophic value, which by no means attaches to the Chinese terms 言 [yan]...This has necessitated the search for a character conveying an approximate meaning, and such a one has been found in the character 道 [*dao*]....Thus, the nearest we can approach to our original text is...literally, "Very beginning was Way" or, "At the very first was the doctrine." (pp. 202–203, underscores added)

Soothill's argument once again shows how much theological interpretation is involved in translating this one little word *logos* in John 1:1. It is a theological question whether 'philosophic value or meaning' is intended by God when He inspired the writing of John 1:1; it is a theological question whether 'the meaning [the word *logos*] conveyed to the early Christians' was the one intended by God for all generations; and it is also a theological question whether 'the Way' or 'the doctrine' is what God meant by *logos*. It suffices our purpose to say that no matter how one interprets the meaning of *logos* in John 1:1 and translates it, it will be a translation based on the translator's theological answers to many questions such as these.

The CUV's translators, who were charged specifically by their overseeing committees to collect suggestions of improvements from all available sources for their translation work, must have read these articles and many others like these during their nearly thirty years of translation work. Ultimately, they decided to keep the rendering of *dao*, most likely not because *dao* is the most natural semantic equivalent to *logos* in John 1:1 but because of the cultural, philosophical, and religious associations that *dao* carries in Chinese history, as seen above. As such, their choice was not just a

simple linguistic decision but one that was based upon their interpretation of *logos* in John 1:1 as a religio-philosophical concept that originated, at least in part, from contemporary Jewish and Greek traditions. This interpretation clearly involves theological judgments on complex questions such as the intended meaning of *logos* in John 1:1, the origin of the idea, and the motive for John's choice of the word. It also involves questions related to the natures of Daoism and other non-Christian religions and philosophies, their relationships with Christianity, the legitimacy of indigenization, inculturation, or even syncretism in Bible translation and evangelism, and more. All these are *theological* questions inseparable from the CUV's decision to translate *logos* in John 1:1 as *dao*. This highlights the theological nature of Bible translation.

Last but not least, the Reformed tradition—the theological background of most of the CUV's translators (see 3.1.1.2)—with its emphasis on doctrines (Leith, 1981, p. 134) as seen in its many confessions and catechisms (ibid., pp. 138–139, 144) as well as its involvements in many theological controversies³⁴ may also explain why the CUV's translators would favour *dao* as the translation of *logos* in John 1:1, for 'doctrine' is one of *dao*'s basic and most commonly associated meanings. For a theological tradition that highly regards the learning, teaching, preaching, and upholding of the right doctrines, calling Christ 'doctrine'—perhaps as the 'ultimate doctrine' or the 'only true doctrine'—may seem not only appropriate but also beneficial and confirmatory to their tradition. Moreover, as mentioned earlier, the Reformed tradition's view of culture as something good but in need of conversion and transformation may be another reason why the CUV's translators favored using *dao* for *logos*, because they might believe that they could 'baptize' and transform this traditional Daoist term into a Christian term. Perhaps for these reasons, the CUV used *dao* for *logos* not only in John 1:1 but also throughout the New Testament, for a total of 112 times (Pan, 2013, p. 698), whereas the CRV used *dao* for *logos* only 26 times³⁵.

³⁴ For example, see the perennial controversies between Calvinism and Arminianism since the seventeenth century (Enns, 2014, pp. 509–536).

³⁵ In Matt. 13:20–23; Mark 4:14–20; 16:20; Luke 8:11–13, 15; Acts 4:4; 10:36, 44; 14:25; 17:11; 18:5; James 1:22–23.

Similarly, the CUV used *daoli* 道理 (‘doctrine’) for *logos* 17 times (ibid.), whereas the CRV never used *daoli* for *logos*. Moreover, the CUV also used *dao* to translate other Greek words, including *πίστις* (pistis, ‘faith’) 3 times, *ῥῆμα* (rhema, ‘word’) 10 times, and *σπέρμα* (sperma, ‘seed’) 1 time (ibid.), whereas the CRV again never used *dao* to translate any of these Greek words. These sharp contrasts highlight how much the CUV’s translators favored the word *dao* and show how the aforementioned Reformed convictions might also be the theological norms contributing to the CUV’s usage of *dao* in John 1:1 and throughout the New Testament.

To sum up, a survey of contemporary missionary literature published during the translation of the CUV reveals another layer of theological influence unseen previously. That is, there was among the Protestant missionaries at the time a rising trend of liberal theology which increasingly viewed non-Christian religions, including Daoism, favorably as legitimate religions from the same God, even comparable to and compatible with Christianity, or at least as something good and convertible. At the center of this theological thinking, the idea of a timeless, universal ‘Logos’ or ‘Word’ of God in John 1:1 often appeared as the means that God communicated with all peoples in all ages regardless of ethnic, cultural, and religious differences. Though the CUV’s translators all belonged to the older, more conservative generation among the Protestant missionaries who did not subscribe to this kind of liberal theology, such a rising theological sentiment might still have functioned as a powerful norm, narrative, constraint, or frame of reference for them not to change the traditional translation of *dao* in John 1:1, even though there had also been criticisms toward and calls for a change of this translational choice. The selected excerpts of contemporary opinions either for or against the use of *dao* in John 1:1 also reveal the multi-layered complexity of theological interpretations involved in the translation of *logos* in John 1:1. Lastly, the Reformed emphases on doctrine and on culture as something good but in need of transformation might have also functioned as additional theological norms contributing to the CUV’s preference for *dao* not only in John 1:1 but also throughout the New Testament.

In conclusion, our study of the CUV's rendering of *logos* in John 1:1 has shown that to translate *logos* in John 1:1 is not just a linguistic exercise but a thoroughly theological task involving many theological questions, such as: What or who is the *Logos* in John 1:1? Who is Christ? What does it mean to call Christ the *Logos*? What is the message of John 1:1, or even the central message of the Gospel of John, or that of the whole Bible? How should the meaning of Christ as the *Logos* be conveyed in Chinese? What is the relationship between Christianity and Daoism or other non-Christian philosophical and religious traditions? All of these are *theological* questions that one needs to answer in translating *logos* in John 1:1 into Chinese and fully demonstrate the theological nature of Bible translation.

5.3.4 The CRV's Rendering and the Theological Influences behind It

As Chapter 3 has mentioned, the circumstances under which the CRV's translation was carried out were quite the opposite to those of the CUV. Instead of being an ecumenical version commissioned by an entire missionary body and restricted by numerous factors, the CRV was essentially the independent project of one Christian minister, Witness Lee, and therefore was not bound by any religious tradition or organization other than its own.³⁶ Moreover, while the CUV was intended to be the common version used by all Chinese people and Protestant missionaries in China at the time, the CRV was intended mainly, though not exclusively, for the churches raised up by Watchman Nee's and Lee's ministry. Hence, the main theological norms, narratives, constraints, or frames of reference governing Lee's translation should be his own theological beliefs and convictions. Since Lee was one of the two authors (the other being Nee) whose voluminous ministry publications since the late 1920s until now afford ample resources for studying their theological interpretations of the Bible, the theological influences behind the CRV's translational

³⁶ However, as 3.2 has shown, both Nee and Lee owed most of their theological understandings to and therefore stood upon the shoulders of a great number of Christian writers and theologians in history. Hence, strictly speaking, the theology behind the CRV is not just the theology of one man but of a composite tradition.

choice of *hua* 話 (‘word’) for *logos* in John 1:1 will be best ascertained by an examination of Nee’s and Lee’s own writings on this point.

5.3.4.1 *Logos* in John 1:1 in Watchman Nee’s Writings

Although no instance is found in Nee’s collected works where he explicitly suggested a change of wording from *dao* to *hua* 話 for *logos* in John 1:1, there is a theological interpretation he offered that may have contributed to such a change later made by Lee. Namely, he made a distinction between λόγος (*logos*) and ῥῆμα (*rhema*), two common Greek words often translated as ‘word’ in the New Testament, teaching that *logos* refers to word in a general sense and things which ‘have been eternally determined’ and ‘used in an objective way’, whereas *rhema* refers to words which are spoken and are ‘more subjective than logos’ (1993d, p. 51).³⁷ Nee went on to list eleven passages in the New Testament³⁸ and pointed out how in each case *rhema*, not *logos*, was used to refer to the word God spoke to people in a personal, subjective way, issuing in a change. Thus, Nee taught that while both *logos* and *rhema* are the Word of God, the former is God’s Word ‘objectively recorded in the Bible’, but the latter is ‘the word of God spoken to us at a specific occasion’ (ibid., p. 52). He used John 3:16 as an example and said that one may know John 3:16 for twenty years but this verse is merely objective to him as *logos*. But one day by God speaking this word to this person, the same verse becomes *rhema* and he or she begins to believe that this is the Word of God. Thus, to Nee, ‘All the rhema of God is based upon logos’, and ‘when the logos of God becomes the rhema spoken by God to us, we have faith’ (ibid., p. 52). Based on this distinction between *logos* and *rhema*, Nee emphasized the need not only to seek mental, objective knowledge of God’s word but also spiritual, subjective experiences of God’s speaking, as he said:

All doctrine, teaching, theology, and knowledge are of little use if they just flow from one person to another. True growth depends upon our receiving the

³⁷ The contents of this book are translations of a series of messages spoken in Chinese by Nee to a group of believers in the fall of 1939 to the fall of 1942.

³⁸ Matt. 4:4; Rom. 10:17; John 3:16; 6:63; Mark 14:72; Luke 1:38; 2:29; 3:2; 5:5; 24:8; Acts 11:16.

word directly from God. God is using His *rhema* to do His work, and He desires to speak to us. Therefore, if our purpose in reading the Scriptures is solely for knowledge, it is indeed pitiful. If this is so, we are finished. The real value of the Scriptures is that God can speak to man through them. If we desire to be useful in the Lord's hands, we must be spoken to by the Lord. Whether or not our building is spiritual depends upon whether the Lord has spoken to us. Knowledge and doctrine are of no spiritual use. Only the Lord's speaking in us is of spiritual value (ibid., p. 58).

This emphasis on subjective experience of God's speaking or *rhema* became a hallmark and recurring theme of his and Lee's ministry.³⁹ Most importantly for our study, in Nee's (and later, also Lee's) discussions on this subject, the Chinese word *hua* 話 was always used to refer to the word of God, whether it was *logos* or *rhema*, for *hua* 話 is the most common Chinese word denoting a spoken word, even at the time when the CUV was in the making. In fact, the CUV used *hua* 話 a total of 416 times (Pan, 2013, p. 692), mostly referring to a spoken word, including at least 14 times referring to the word of God⁴⁰ and numerous times referring to the word of Christ⁴¹, the word of the Holy Spirit⁴², and the word of the Bible⁴³. Therefore, it was not because *hua* 話 was not commonly used in daily speech or in Bible translation at the time that the CUV did not use *hua* 話 to translate *logos* in John 1:1; on the contrary, the CUV used *hua* 話 frequently throughout its translation to denote words spoken by

³⁹ Nee's and Lee's ministry were mainly carried out by spoken messages given in various kinds of occasions and settings. They differ from the traditional Sunday sermons given as part of a church service and therefore were commonly described by them as 'messages'.

⁴⁰ Matt. 4:4; Luke 1:37; 3:2; 4:4; John 3:34; 8:47; Acts 6:11; Rom. 9:6; 11:4; Heb. 3:7; 11:3; 2 Pet. 1:21; Rev. 17:17; 19:9.

⁴¹ For example, Rom. 10:7; 1 Tim. 6:3; Acts 11:16; 20:35; 1 Thes. 4:15; Matt. 1:22; 2:15; 7:28; 8:16; 9:18; 13:34, 51; 19:1, 11; 22:15; 26:1, 44, 75; Mark 7:14; 10:24; 11:18, 21; 12:13; 14:39, 64, 72; 16:19; Luke 1:70; 2:29; 6:46; 7:1; 8:8; 11:27; 13:17; 20:20; 22:61; 23:46; 24:8; John 2:21–22; 4:41; 4:50; 5:24; 6:59, 63, 71; 7:39; 8:20, 28, 30; 9:6; 11:11, 13; 12:33; 14:26; 15:20; 17:1; 18:9, 22, 32, 37, etc.

⁴² For example, 1 Cor. 2:13; Heb. 3:7; Rev. 2:7, 11, 17, 29; 3:6, 13, 22, etc.

⁴³ For example, Matt. 9:13; 21:16; 26:54; Mark 9:13; 14:49; 15:28; Luke 22:37; 24:27; John 10:35; 13:38; 17:12; 19:24, 28, 36; Acts 1:16; 13:29; Rom. 9:17; 1 Cor. 15:54, etc.

both God and men. This made the CUV's and earlier Protestant Bible translations' use of *dao* in John 1:1 all the more significant as a deliberate, theologically-influenced choice, just as the CRV chose *hua* 話 for the same verse.

In using *hua* 話 for both *logos* and *rhema*, Nee emphasized the livingness and dynamism of God's word—instead of mere doctrines, teachings, principles, ways, or methods, all of which are conveyed by the word *dao* 道—as the means by which God's divine life can be imparted into the believers for their spiritual growth, which, as 3.2.3 has discussed, was described as 'God's economy' by Lee later in his ministry. In 1948, Nee gave a comment that anticipated the change of *dao* to *hua* in John 1:1 in the CRV. Speaking of the translation of the phrase 'the ministry of the word (*logos*)' in Acts 6:4, which is translated in the CUV as *chuan dao* 傳道 (literally, 'preaching *dao*', commonly understood as 'preaching doctrine'), he said that the word *dao* here in the original text is actually *hua* 話 ('word'), and therefore it is more accurate to translate *chuan dao* 傳道 as *hua yu de zhi shi* 話語的職事 (literally, 'the ministry of the word') (Nee, 2005c, p. 21). By the time Nee made this comment, the phrase *chuan dao* 傳道 had long been established by Protestant missionary Bible translations for more than a century as the standard way of translating the term *preaching* in Chinese Bible translations and Chinese Christianity. Therefore, the fact that Nee would suggest a different rendering *hua yu de zhi shi* 話語的職事 to replace *chuan dao* 傳道 for the translation of Acts 6:4 may be considered a harbinger of the future departure of Lee by replacing *dao* with *hua* in translating John 1:1. This neologism, *hua yu de zhi shi* 話語的職事, later became the title of Lee's own ministry periodicals for decades beginning from the early 1950s, was frequently used in Lee's ministry, and was adopted in his translation of Acts 6:4 in the CRV.

5.3.4.2 *Logos* in John 1:1 in Witness Lee's Writings

In his early ministry, Lee, like Nee, continued to use the CUV and use the word *dao* for John 1:1 as well as other related terms such as *chuan dao* 傳道 (literally, 'preaching *dao*') and *ting dao* 聽道 (literally, 'listening to *dao*'). But following Nee, Lee in his ministry also emphasized the importance of experiencing Christ as a living

Person and the divine life in one's subjective experiences⁴⁴ (cf. Col. 3:4; Gal. 2:20; Phil. 1:21) versus merely learning the *dao* (doctrines) about Christ as one's objective knowledge—a distinction that can be traced back to Nee's teaching about *logos* and *rhema* as seen in the previous section. For example, in a message given in 1952, Lee made a clear distinction between receiving a revelation of Christ from God and merely learning the *dao* as Christian doctrines or teachings:

[R]evelation causes us to know Christ inwardly. Men such as Socrates, Confucius, Mencius, and even Bertrand Russell have spoken many words [*dao* in the original Chinese message]. However, we do not preach the words [*dao*] of men; we preach Christ Himself. Christ is the Word [*dao*]...The Word [*dao*] in [John 1:1] is not objective but subjective. We are not preaching dead letters, dead teachings, dead creeds, or dead doctrines. We are preaching the living Jesus, the living Christ, that is, the Lord Himself. Our speaking cannot be understood by mere mental exercise or outward Bible reading; rather, God must reveal His Son in us so that we may know the Son of God who is our life (Lee, 2018d, p. 7).

Like Nee, Lee's emphasis on the distinction between 'revelation' and 'doctrines' is closely related to his own experience of conversion. Similar to Nee's experience, before Lee's conversion, he had already learned a lot of Christian doctrines and teachings from the Christian schools that he attended, but none of that knowledge of doctrines turned him into a Christian until the day he received 'a definite and glorious inward seeing' of 'the God of glory' (Lee, 2017b, p. 438). Thus, like Nee's ministry, Lee's ministry also always emphasized the importance of receiving spiritual 'revelation' and 'vision' over merely learning doctrines and teachings. This could explain why he would prefer using *hua* ('word') instead of *dao* (commonly understood as 'doctrines') in translating *logos* in John 1:1.

⁴⁴ The meaning and significance of this emphasis in his ministry and how it affected his translation of the CRV will be covered more in chapters 6 and 7.

Concerning Lee's interpretation of *logos* in John 1:1, as early as in 1949, he already gave the following definition of *logos* in John 1:1, which would be repeated many times throughout his ministry:

What is the meaning of His designation as the Word [in John 1:1]? A word is an expression of the speaker...The Lord Jesus is the Word of God, which means that He is the expression of God. He expresses God (John 1:18). Everything about Him is an expression of God...Apart from Him, we cannot know God...We see God in Him and find God in Him...Eternally, He is the Word of God, the expression of God, even God Himself (Lee, 2018b, pp. 56-57).

Since a word as an expression of the speaker is more clearly conveyed by *hua* 話 ('word') than by *dao* 道 (which can mean many things other than 'word'), it is understandable why such an interpretation by Lee would lead to the translation of *logos* in John 1:1 as *hua*. Eventually in 1987 when the CRV was published, he gave the following footnote for *logos* in John 1:1: 'The Word is the definition, explanation, and expression of God; hence, it is God defined, explained, and expressed'. Thus, after nearly 40 years, Lee did not change his interpretation that Christ as the *logos* in John 1:1 means that Christ is the expression of God and God expressed. Somewhat surprisingly, this understanding of *logos* in John 1:1 was apparently also shared by many Protestant missionaries during the time when the CUV was in the making, as shown by the following note in the Conference Commentary on *logos* in John 1:1 (which used *dao* to translate *logos*):

Dao 道 here does not refer to what is commonly called *li* 理 ('reason, logic, or principle') but the Son of God Jesus Christ. This *dao* means *yan* 言 ('word'). Just as words come from the heart to express one's intention, Jesus Christ is the Word of eternal life that came from God to express God (my own translation).

This note shows that although many Protestant missionaries at the time understood *logos* in John 1:1 in basically the same way as Lee did, many, including

the translators of the CUV, still chose to use *dao* to translate *logos* in John 1:1. As the previous section on the CUV has shown, this could be because of the many other layers of theological consideration on the part of the missionary translators.

In later ministry, Lee would more and more frequently refer to *hua* 話 as a better translation of *logos* in John 1:1 than *dao* 道. In a message in 1967, speaking of the importance of applying prayer to one's reading of the Bible, he gave his own experience of reading the Bible merely with the mind and without prayer and how unprofitable that was to him spiritually:

John 1:1 says, 'In the beginning was the Word...' When I read this verse in the past, as long as I stayed in my mind, I could not continue...I wondered about the meaning of *beginning*...I wondered about the meaning of *Word* [*dao*]. I asked myself, What kind of [*Dao*] is [*Dao*]? Is it related to doctrine, or does it refer to a way or method?' (2008, p. 74)

In the last sentence above, the original Chinese reads: 「然後，這個『道』是什麼道，是道理的道，道路的道，還是道德、道義的道？」 (Literally, 'Then, what *dao* is this *dao*? Is it the *dao* as in *daoli* [doctrine], or the *dao* as in *daolu* [road], or the *dao* as in *daode* [ethics] or *daoyi* [morality and justice]?' Here his frustration with the ambiguity of the term *dao* in rendering *logos* in John 1:1 is clearly seen. Then, in his *Life-study of John*, given in 1975, Lee implicitly gave another theological reason why *logos* in John 1:1 should not be translated as *dao*, though the message was given in English. From the quote below, we can see how Lee's central belief about God's economy (see 3.2.3)—as God's plan to dispense Himself as the divine *life* into His chosen people for them to be *built up* as the Body of Christ to consummate the New Jerusalem as God's eternal *building*, His corporate expression—influenced his translation of *logos* in John 1:1 also:

We have seen that the Bible begins and ends with life and building. The Gospel of John, the bridge between the two ends of the Bible, is also a book of life and building. A few words from the first chapter of this gospel will convince us of this fact. 'In the beginning was the Word...In Him was life' (1:1, 4). The

Gospel of John does not say, ‘In the beginning was doctrine, and in it was knowledge’. No, it says that in the beginning was the Word, that the Word was God, and that in this One, the Word who was God, was life. Therefore, we find life in the first chapter of John. Furthermore, verse 42 of the same chapter speaks of a stone. When Simon was brought to the Lord by his brother Andrew, He gave him a new name, Cephas, which means a stone...It means that life not only quickens, enlivens, and regenerates, but also transforms. Life will transform the believer into a stone [to become part of God’s building]’ (1985a, p. 2, underscores added).

The above quote shows that, in Lee’s view, the rendering of *logos* in John 1:1 involves the interpretation of not only a verse, a chapter, or even a whole Gospel, but the whole Bible. In his view, the whole Bible is on God’s economy (see 3.2.3), which is here summarized as life and building (that is, God dispensing Himself into His chosen people as the divine life to transform them into God’s building as His corporate expression), and the whole book of John is on life and building as a miniature of the whole Bible. As Nee had taught, to Lee, what can dispense God into people as the divine life is not doctrine, but the living word of God (*rhema*), spoken (imparted) into people by His Spirit (cf. John 6:63). Thus, based on this overarching interpretation that the whole Bible is on life and building, *logos* in John 1:1 should not be translated as *dao* (commonly understood as ‘doctrine, way, or principle’), but as *hua* (‘word’).

Then in 1985, Lee directly spoke about the Union Version’s rendering of *logos* in John 1:1 and explained in detail why he thought it should be changed to *hua*. As here he also explained his own overall principle in translating the Bible, it is worthy of quoting it at length:

In [Bible] translation, we must not paraphrase but translate according to the original text. For example, John 1:1 says, ‘In the beginning was the Word’. The Chinese Union Version translated this as ‘In the beginning was *dao*’. This word *dao* was altogether according to the Chinese manner of speaking, not according to the meaning of the original Greek. Although we should care for the style of language in translation, we must not do so at the expense of

spiritual meaning...In the same principle, if translating John 1:1 as ‘In the beginning was *dao*’ would not sacrifice its spiritual meaning, it would be fine; but according to its Chinese meaning, there would indeed be a loss. For this reason, translating it as ‘In the beginning was *hua*’ would convey the meaning better. First, *hua* (‘word’) is related to speaking; our God is the speaking God (Heb. 1:1). Second, the thought of the Gospel of John matches this way of translation: from John 14 to 17, the Lord Jesus spoke of His ‘word’ and the Father’s ‘word’ many times (John 14:23-24; 15:20; 17:6, 14,17); none of these are translated as *dao* [in the CRV]. Third, in terms of elegance, *hua* is not necessarily inferior to *dao*. For example, ‘the word of the truth’ was used in Paul’s epistles a few times (Eph. 1:13; Col. 1:5; 2 Tim. 2:15)...‘the word of the truth’ sounds quite elegant (Lee, 2019a, pp. 403–04, my own translation).

From the above, we see that Lee’s top priority in Bible translation was to fully convey what he considered the spiritual meaning (or divine revelation) of the original text, which matches the stated purpose of the CRV as seen in 3.2.4. Thus, he chose *hua* to translate *logos* in John 1:1 so that Christ as the Word of God in this verse would be clearly understood as the expression of God or God expressed, in whom is the divine life for the believers, and that Christ would not be mistaken as some kind of doctrine, way, or principle, as how *dao* could be understood.

In conclusion, a survey of both Nee’s and Lee’s writings reveals a consistent but developing theological interpretation which became a strong theological norm resulting in the translation of *logos* in John 1:1 in the CRV as *hua* instead of *dao*. It began with Nee’s distinction of *logos* and *rhema*, as God’s written word and God’s spoken word, and his using *hua* to denote both kinds of ‘word’, with an emphasis on the importance of subjectively experiencing God’s speaking to oneself, not just objectively understanding some doctrines. This emphasis was continued and developed by Lee in his ministry, resulting in the overall preference for the word *hua* 話 (‘word’) over *dao* 道 (‘doctrine, way, or principle’) in denoting the word of God. Moreover, Lee’s interpretation of *logos* in John 1:1 as meaning that Christ, as the Word of God, is ‘the expression of God’ or ‘God expressed’ also explains why he

would choose *hua* over *dao*. Further study of Lee's publications shows that his belief in God's economy summarized as life and building—i.e., God dispensing Himself (through His living Word and Spirit, not through doctrine) into His chosen people as the divine life to transform them into His building—also should have exerted some influence over his preference for *hua* in John 1:1. Finally, in Lee's own words, he explained that his desire to fully convey the spiritual meaning of the original text, along with his understanding of the Gospel of John and of the Bible, was what led to his translating *logos* as *hua* in John 1:1.

5.4 Chapter Summary

This chapter presents selected cases showing the influence of the translators' theology on the translations of the CUV and the CRV related to the concepts of God and Christ. First, this chapter examined the most fundamental and influential difference in the theological beliefs of the two versions' translators, which is their different understandings of what the overarching theme of the Bible or God's overall plan for mankind is. This theological difference was clearly seen in their translational difference in rendering the word οἰκονομία (*oikonomia*, 'administration, a [religious] economy') in Ephesians 1:10, 3:9, and 1 Timothy 1:4. Then, this chapter also briefly discussed the two versions' translations of verses related to the Trinity and Christ's divinity, concluding that basically there are no theological differences in these two versions' translations of these verses. Afterward, this chapter conducted an in-depth examination of the two versions' translation of λόγος (*logos*, 'word') in John 1:1. Our examination shows that the translation of *logos* in John 1:1 is a thoroughly theological task involving many theological questions that extend well beyond the fields of Christology into many other theological fields such as the theologies of the Bible, revelation, salvation, religions, and missions. This fully demonstrates the theological nature of Bible translation.

Although the explicit theological reasoning of the CUV's translators behind their translation of *logos* in John 1:1 cannot be ascertained because of the lack of direct comments from them, several possible theological influences over the CUV's translational choice are identified, such as the evangelical concern for conversion, the

belief in a secular origin of John's concept of *Logos* in John 1:1, the rising liberal theological view that increasingly saw non-Christian religions as equal partner of Christianity, the emphasis of the Reformed tradition on doctrine, and the Reformed tradition's view of culture as something good but in need of transformation. In the CRV's case, a clearer example of the translator's theology influencing his translation is seen. The CRV's choice of *hua* 話 for *logos* in John 1:1 was clearly influenced by the theology of Nee and Lee, namely their emphases on the subjective experience of God's speaking over the mere learning of doctrines, and Lee's interpretation that for Christ to be the Word of God means that He is the expression of God, God expressed. Further study shows that Lee's beliefs that God's economy can be summarized as life and building and that the Gospel of John is on life and building, and his belief that Bible translation should fully convey the spiritual meaning (divine revelation) of the original text, all contributed to his translational choice in John 1:1. Thus, Lee's theological belief of God's economy is shown to be a dominant norm even for his interpretation and translation of *logos* in John 1:1.

Chapter 6

The Influence of the Translators' Theology on the Translations of the CUV and the CRV: Case Studies (2) related to Concepts about the Holy Spirit and Salvation

Continuing from the previous chapter which presented selected cases related to concepts about God and Christ, this chapter will present selected cases related to concepts about the Holy Spirit (pneumatology) and salvation (soteriology). Limited by the allotted space, the discussion of each case will necessarily be brief and focused only on the most compelling evidence of theological influences resulting in translational differences between the CUV and the CRV. However, in this way, the cases presented in these three chapters (5–7) will provide a more representative overview of how the translators' theology influenced the translations of the two versions and allow us to draw some overarching conclusions about the influence of the translators' theology on Bible translation at the end.

6.1 Different Concepts about the Holy Spirit between the CUV's and the CRV's Translators

This section will present selected cases of translational differences shown to be caused by different concepts about the Holy Spirit between the two versions' translators, beginning with Matthew 4:1.

6.1.1 Matthew 4:1

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου.	Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil.	當時，耶穌被聖靈引到曠野，受魔鬼的試探。	隨後，耶穌被那靈引到曠野，受魔鬼的試誘。	The CUV translated the word τοῦ Πνεύματος (<i>tou Pneumatos</i> , 'the Spirit') as <i>shengling</i> 聖靈 ('Holy Spirit'), but the CRV, as <i>na ling</i> 那靈 ('the Spirit').

One recurring difference concerning the Holy Spirit in the translations of the CUV and the CRV is that when the original text only reads τὸ Πνεῦμα (*to Pneuma*, ‘the Spirit’), like in Matthew 4:1, the CUV, departing from the KJV and the RV but following the Peking Version, would often add the word *shen* 聖 (‘holy’) to the word *ling* 靈 (‘Spirit’), making it *shenling* 聖靈 (‘Holy Spirit’). The CUV’s translators did this most likely because, first, in Chinese there is no capitalization of letter, so there is no way to show that ‘the Spirit’ is the Holy Spirit (and not just any spirit) except by adding the word ‘holy’; second, the translators did not think that there is a difference of meaning between ‘the Spirit’ and ‘the Holy Spirit’, so adding the word *holy* would not blur any meaningful distinction. For these reasons, and out of its evangelical concern for understandability, the CUV often translated what in the original text was ‘the Spirit’ as ‘Holy Spirit’. But Lee, whose main concern was fidelity to the original text and its spiritual meaning, always translated *to Pneuma* literally by using the word 那 (‘the, or that’) to translate the definite article, thus rendering it as *naling* 那靈 (‘the Spirit’). In addition to wanting to follow the original text more faithfully, Lee did so also because he believed that there is a difference of meaning between the two titles. According to him, ‘the Holy Spirit’ refers to the Spirit with its particular New Testament sanctifying function (making people holy as God is holy), whereas ‘the Spirit’ refers to the Spirit in the New Testament more generally (including the Holy Spirit) or to the Spirit specifically as ‘the ultimate consummation of the Triune God’ after Christ’s resurrection (CRV footnote on Rev. 22:17; Lee, 2017e, pp. 123–160). An examination of John 7:39 below will make this last point clear.

6.1.2 John 7:39

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
τοῦτο δὲ εἶπεν περὶ τοῦ Πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὐπω γὰρ ἦν Πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη.	Now He said this concerning the Spirit, whom those having believed into Him were about to receive, for the Spirit was not yet because Jesus was not yet glorified.	耶穌這話是指著信他之人要受聖靈說的。那時還沒有賜下聖靈來，因為耶穌尚未得著榮耀。	耶穌這話是指著信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得著榮耀。	The CUV translated the word οὐπω (<i>oupō</i> , ‘not yet’) as <i>haimeiyoucixia</i> 還沒有賜下 (‘not yet given’), with an added word ‘given’, but the CRV, as <i>haimeiyou</i> 還沒有 (‘not yet’), which is a literal translation.

Here is another example of the CUV translating what was *to Pneuma* (‘the Spirit’) in the original text as the ‘Holy Spirit’, and the CRV translating it literally. More importantly, the CUV here followed the tradition of the KJV and the RV by translating ‘not yet’ as ‘not yet given’. According to the note on this verse in the Conference Commentary (Muirhead et al., 1898/1907) (which translated οὐπω γὰρ ἦν Πνεῦμα [*oupō gar ēn Pneuma*, ‘the Spirit was not yet’] as *dangshi shengling weijiang* 當時聖靈未降 [‘the Holy Spirit has not yet descended’]), the CUV’s translators apparently understood this verse as saying that the Holy Spirit was not yet given to the believers when Jesus spoke this word. This reflects the traditional understanding in Christianity that after Jesus died and resurrected, He went to heaven to sit at the right hand of the Father (Acts 2:33), and then They (John 14:17; 15:26) sent down the Holy Spirit to be with the believers. Although Lee also held the same belief, this belief emphasizes the distinctiveness of the Three of the Divine Trinity (i.e., the Spirit, the Son, and the Father are all distinct), whereas Lee in his ministry emphasizes more the oneness of the Divine Trinity (i.e., the Spirit, the Son, and the Father are all one and inseparable), especially in his emphasizing that Christ in resurrection became the life-giving Spirit based on 1 Corinthians 15:45b and 2 Corinthians 3:17. This emphasis is closely related to his understanding of God’s economy as God’s working *Himself*—not just ‘one-third’ of Himself—into the

believers to make them the same as He is in life and nature but not in the Godhead to produce the Body of Christ (see 3.2.3). Thus, he understood John 7:39 differently from the CUV's translators, as he wrote:

The Spirit of God was there from the beginning (Gen. 1:1-2), but at the time the Lord spoke this word, the Spirit as the Spirit of Christ (Rom. 8:9), the Spirit of Jesus Christ (Phil. 1:19), was not yet, because the Lord had not yet been glorified. Jesus was glorified when He was resurrected (Luke 24:26). After Jesus' resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ, who was breathed into the disciples by Christ in the evening of the day on which He was resurrected ([John] 20:22). The Spirit is now the 'another Comforter', the Spirit of reality promised by Christ before His death ([John] 14:16-17). When the Spirit was the Spirit of God, He had only the divine element. After He became the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and resurrection, the Spirit had both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ. Hence, the Spirit is now the all-inclusive Spirit of Jesus Christ as the living water for us to receive (vv. 38-39) (CRV footnote on John 7:39).¹

Thus, to Lee, John 7:39 is not saying that the Holy Spirit was not yet 'given' or has not yet 'descended', but that 'the Spirit' (used here in a special sense) as the 'all-inclusive Spirit of Jesus Christ' was not yet, i.e., not in existence yet, because Jesus had not yet passed through death and resurrection, i.e., not yet been glorified. In Lee's ministry, he emphasized that when Jesus resurrected, He became the life-giving Spirit (1 Cor. 15:45b), which is the 'all-inclusive Spirit of Jesus Christ' and 'the ultimate consummation of the Triune God', because now in this Spirit there is not only divinity (the Triune God Himself) and humanity (Jesus's humanity) but also all the elements of the processes (including incarnation, human living, crucifixion,

¹ Lee must have learned about this interpretation from Nee, who taught the same thing (1992f, p. 145). According to Lee (2016c, pp. 169–170), this particular understanding is inspired by Andrew Murray's teaching in chapter 5 of his book *The Spirit of Christ* (Murray, 1888, pp. 51 ff.).

resurrection, ascension, enthronement, etc.) that the Triune God in Christ had passed through. Hence, in his ministry, Lee also called ‘the Spirit’ after Christ’s resurrection ‘the consummated Spirit’ and ‘the ultimate consummation of the processed and consummated Triune God’ (Lee, 2017e, p. 62). This understanding of Lee of ‘the Spirit’ and of John 7:39 in particular is not commonly shared by Protestant Christians and is almost certainly not shared by the CUV’s translators, as seen in their translation of John 7:39, for in traditional Christian theology, Christ and the Holy Spirit are generally held to be two separate Persons. This case highlights how the addition or the absence of one small word such as ‘given’ in Bible translation may involve such great difference in theological understandings.

The difference between the two versions here reflects two different theological understandings functioning as theological norms governing their translations. The CRV’s rendering here (‘the Spirit was not yet’) broke the norm (‘the Spirit was not yet given’, or ‘the Spirit had not yet descended’) long established by nearly all previous Chinese Bible translations as well as nearly all English Bible versions, almost certainly because to Lee, this norm-breaking rendering embodied a higher value (see pp. 57–58), i.e., the value of ‘recovering the divine revelation in the Bible’, which was his clearly stated purpose for producing the CRV (see 3.2.4) and reflects the whole idea of ‘the Lord’s recovery’ (see 3.2.2) as the *raison d’être* of the ministry of both Nee and Lee and of the churches raised up by their ministry. Hence, the one-word difference here (‘given’ or not ‘given’) actually reflects a great and fundamental difference in theological understanding between the CUV’s and the CRV’s translators and once again demonstrates the theological nature of Bible translation—how one word can mean a world of difference.

It should also be pointed out that the CRV’s rendering here (‘the Spirit was not yet’) is actually preceded by the Darby Bible (1890) and *The Bible Treasury New Testament* (國語新舊庫譯本) (1939) by Heinrich Ruck and Shoulin Zheng. The facts that J. N. Darby was the most prominent leader of the Plymouth Brethren and that Heinrich Ruck was also of a Brethren background (Lee, 2019b, p. 98) show the influence of the Brethren on Nee’s and Lee’s theology and the translation of the

CRV (see 3.2.2). That both the Darby Bible and *The Bible Treasury New Testament* were frequently consulted by Lee (see p. 117, footnote 49) also indicates that these two versions' renderings here likely have contributed to Lee's translational choice here, though whether or not Darby, Ruck, and Zheng interpreted this verse in the same way Lee did is another question. In any case, this demonstrates the importance of studying the reference material used by the translators in studying the influence of the translators' theology on Bible translation.

6.1.3 John 14:17

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.	The Spirit of truth, whom the world cannot receive, because it does not see Him or know Him; but you know Him, because He abides with you and shall be in you.	就是真理的聖靈，乃世人不能接受的；因為不見他，也不認識他。你們卻認識他，因他常與你們同在，也要在你們裡面。	就是實際的靈，乃世人不能接受的，因為不見祂，也不認識祂；你們卻認識祂，因祂與你們同住，且要在你們裏面。	The CUV translated the title τὸ Πνεῦμα τῆς ἀληθείας (<i>to Pneuma tēs alētheias</i> , 'the Spirit of truth [or reality]') as <i>zhengli de shengling</i> 真理的聖靈 ('the Holy Spirit of truth'), but the CRV, as <i>shiji de ling</i> 實際的靈 ('the Spirit of reality').

The difference here involves the understanding not only of the Spirit but also of ἀλήθεια (*alētheia*, 'truth or reality') in the New Testament. The CUV here followed the Peking Version as well as the KJV and the RV in rendering *alētheia* as *zhengli* 真理 ('truth'). But Lee in his ministry taught that *alētheia* in the New Testament denotes 'all the realities of the divine economy as the content of the divine revelation, conveyed and disclosed by the holy Word', including: 1) God; 2) Christ; 3) the Spirit; 4) the Word of God; 5) the contents of the faith; 6) the reality concerning God, the universe, man, and the relationships among them; 7) the genuineness, truthfulness, sincerity, honesty, trustworthiness, and faithfulness of God as a divine virtue, and of man as a human virtue, and as an issue of the divine

reality; 8) things that are true or real (CRV footnote on 1 John 1:6). According to Lee, of the eight points listed above, the first five refer to the same reality in essence: God, Christ, and the Spirit are essentially one as the Divine Trinity, who as the divine reality is the substance of and the reality revealed in the Word of God, and this revealed reality is the contents of the faith. Thus, God, Christ, the Spirit, the Word of God, and the contents of the faith all refer to the same reality, which is just the divine reality of the Triune God. Furthermore, Lee taught that when this divine reality is partaken of and enjoyed by the believers, it becomes their genuineness, sincerity, honesty, and trustworthiness as an excellent virtue in their behaviour that enables them to express God (ibid.). Thus, even in Lee's first seven definitions of *alétheia* in the New Testament, his idea of God's economy is seen: that **God** embodied in **Christ** and realized as **the Spirit** as the divine reality is dispensing Himself through **His Word** into His chosen people to become **the contents of their faith** and **their reality** as **their human virtues** for them to become the Body of Christ as God's corporate expression.

Because of the above understanding, Lee, unlike the CUV's translators, would often translate *alétheia* in the New Testament as *shiji* 實際 ('reality') instead of *zhengli* 真理 ('truth'). Lee might prefer *shiji* 實際 over *zhengli* 真理 also because the latter in Chinese literally means 'true doctrine'. As 5.3.4.2 has shown, Lee in his ministry often spoke of doctrine unfavourably as something that merely imparts objective knowledge instead of the Triune God as the divine life into the believers. Thus, departing from the traditions of both English and Chinese Bible translations, which always translated *alétheia* in John 14:17 as 'truth', Lee translated it as 'reality', and he did the same thing in eight other verses: John 1:14, 17; 14:6; 15:26; 16:13; Eph. 4:21, 24; 1 John 5:6. These are all examples of Lee breaking the long-established norm of Bible translation in both Chinese and English in order to promote what to him was a higher value, i.e., to convey what he considered 'the divine revelation in the Bible' (see 3.2.4).

According to the note in the Conference Commentary on this verse, the CUV's translators probably understood the title 'the Spirit of truth' to mean that the

Holy Spirit would be sent to inspire the believers to believe the truths about Christ and thus receive salvation. But Lee understood it differently, as he wrote:

The Spirit promised here was referred to in [John] 7:39. This Spirit is the Spirit of life (Rom. 8:2), and this promise of the Lord's was fulfilled on the day of the Lord's resurrection, when the Spirit as the breath of life was breathed into the disciples ([John] 20:22)...In this verse the Spirit of life is called 'the Spirit of reality'. This Spirit of reality is Christ ([14:]6); hence, the Spirit of reality is the Spirit of Christ (Rom. 8:9). This Spirit is also the reality of Christ (1 John 5:6, 20) that Christ may be realized in those who believe into Him, as their life and life supply (CRV footnote on John 14:17).

Thus, to Lee, the Spirit of reality is not the same as the Holy Spirit, for it is 'the Spirit' that was referred to in John 7:39 (see the discussion on that verse above) and came into existence only after Christ's resurrection. Moreover, to him, the title 'the Spirit of reality' means that the Spirit is the reality of Christ and is simply Christ Himself (based on 1 Cor. 15:45b, 2 Cor. 3:17, and 1 John 5:6), so that the Spirit of reality coming into the believers is actually Christ Himself coming into them. Here again Lee's emphasis on the oneness of the Divine Trinity, rather than their distinctions, is seen. As this emphasis is closely related to Lee's understanding of God's economy as God's working *Himself* (not just one-third of Himself) into the believers (see p. 219), Lee's interpretation and translation of 'the Spirit of reality' here also reflects his belief of God's economy, which functioned as an overarching norm for all his interpretations. Thus, whereas the CUV's translators translated τὸ Πνεῦμα τῆς ἀληθείας (*to Pneuma tēs alētheias*, 'the Spirit of truth [or, reality]') here as 'the Holy Spirit of truth' (with an added *Holy*), Lee translated it as 'the Spirit of reality'. This shows how much theological reflection and reasoning is involved behind the translation of this seemingly simple phrase, and without studying the theology of the translators, as demonstrated above, one simply cannot appreciate the profound difference in meanings behind the translational difference. This confirms what we saw in 2.2.1 concerning the importance of studying the norms behind translation in order to properly evaluate it, as Hermans notes: 'to understand and

speak about someone else’s translation, we must translate that translation’ (2010, p. 147).

6.1.4 Romans 8:2

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
ὁ γὰρ νόμος τοῦ Πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἡλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.	For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.	因為賜生命聖靈的律，在基督耶穌裡釋放了我們，使我脫離罪和死的律了。	因為生命之靈的律，在基督耶穌裏已經釋放了我們，使我脫離了罪與死的律。	The CUV translated νόμος τοῦ Πνεύματος τῆς ζωῆς (<i>nomos tou Pneumatos tēs zōēs</i> , ‘the law of the Spirit of life’) as <i>ci shenming shingling de lü</i> 賜生命聖靈的律 (‘the law of the Holy Spirit that gives life’), but the CRV, as <i>shenming zhi ling de lü</i> 生命之靈的律 (‘the law of the Spirit of life’).

The CUV here departs from the KJV and the RV in rendering νόμος τοῦ Πνεύματος τῆς ζωῆς (*nomos tou Pneumatos tēs zōēs*, ‘the law of the Spirit of life’) as ‘the law of the Holy Spirit that gives life’. Concerning the difference here, Lee wrote:

The Chinese Union Version renders this term into ‘the [Holy] Spirit who gives life’, as if life and the Spirit are two entities. Actually, it is not so. Life belongs to the Spirit, and this Spirit is the Spirit of life; the two are one. Life is the Spirit, and the Spirit is life (Lee, 2007, p. 412).

Thus, the translational difference here came from the different understandings of the relationship between the Spirit and life. According to the note in the Conference Commentary on this verse, the CUV’s translators might have translated ‘the Spirit of life’ as ‘the Holy Spirit that gives life’ because, first, they believed that this title means that the believers are regenerated by the inspiration of the Holy Spirit, and second, they believed that the Holy Spirit and eternal life are two different things. In contrast, Lee believed that the term ‘the Spirit of life’ means that the Spirit *is* life, which again reflects Lee’s understanding of God’s economy as

God dispensing Himself *as* the divine life into the believers, and shows that Lee's belief of God's economy functioned as a norm for his translation of this term also.

The difference here also involves different understanding of what 'the law' here means. According to the note in the Conference Commentary on this verse and the 1905 tentative edition of the CUV², the CUV's translators might have understood 'the law' here to mean the way, truth, or principle that the believers are justified by believing in the gospel, which interpretation reflects the CUV's overall evangelical orientation. However, Lee understood it very differently, as he wrote: 'The law that has freed us from the law of sin...is of this Spirit of life. This law of the Spirit of life is the spontaneous power of the Spirit of life' (CRV footnote on Romans 8:2). Thus, to Lee, 'the law' of the Spirit of life is not the way, truth, or principle that the believers are justified by believing in the gospel, but 'the spontaneous power of the Spirit of life' in the believers. Since this spontaneous power is of the Spirit who is life, this power or law is also of life. Therefore, in his ministry Lee often simply called this law 'the law of life', meaning the spontaneous power and automatic principle of the divine life in the believers (Lee, 2018f, pp. 97 ff.; 1989, p. 699). This further explains why he would not translate 'the law of the Spirit of life' as 'the law of the Spirit that gives life', because the latter separates the law from life. Again, this case highlights how the addition or absence of one small word 'gives' may drastically change the theological meaning and interpretation of not just one verse but of a great subject such as what the nature and function of the (Holy) Spirit are.

² The 1905 tentative edition of the CUV followed the Peking Version in translating this term in Romans 8:2 as 'the way of the [Holy] Spirit that gives life'.

6.1.5 Ephesians 6:17

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὃ ἐστὶν ῥῆμα Θεοῦ,	And take the helmet of salvation, and the sword of the Spirit, which is the word of God.	並戴上救恩的頭盔，拿著聖靈的寶劍，就是神的道；	還要藉著各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；	The CUV translated τὴν μάχαιραν τοῦ Πνεύματος, ὃ ἐστὶν ῥῆμα Θεοῦ ('the sword of the Spirit, which is the word of God') as 聖靈的寶劍，就是神的道 ('the sword of the Holy Spirit, that is, the doctrine [or word] of God'), but the CRV, as 那靈的劍，那靈就是神的話 ('the sword of the Spirit, which Spirit is the word of God').

According to Greek grammar, the word translated as *which* here should refer to the Spirit, not the sword, but the CUV's translation equated the sword with the doctrine (or word) of God, which interpretation, as the note in the Conference Commentary on this verse shows, is common among the missionaries and also matches the Reformed emphasis on doctrine (see pp. 203–204). But Lee interpreted it differently, and wrote:

The antecedent of *which* is Spirit, not sword, indicating that the Spirit is the word of God. Both the Spirit and the word are Christ (2 Cor. 3:17; Rev. 19:13). Christ as the Spirit and the word furnishes us with a sword as an offensive weapon to defeat and slay the enemy (CRV footnote on Eph. 6:17).

This reflects Lee's emphasis in his ministry that Christ is both the Spirit (1 Cor. 15:45b; 2 Cor. 3:17) and the Word (John 1:1), so the Spirit is the Word (Eph. 6:17), and the Word is the Spirit (John 6:63). This again shows Lee's emphasis on the oneness of the Divine Trinity rather than their distinctions, because of his understanding of God's economy as God dispensing *Himself* into the believers. This also reflects his interpretation of ἀλήθεια (*alétheia*, 'truth or reality') in the New Testament as seen earlier, i.e., that God, Christ, the Spirit, and the Word of God all refer to the same divine reality, which is being dispensed into the believers for God's economy. Moreover, Lee also wrote that 'the word' here is 'the instant word [*rhema*]

spoken at the moment by the Spirit in any situation’, and that ‘[w]hen the constant word [*logos*] in the Bible becomes the instant word [*rhema*], that word is the Spirit as the sword that kills the enemy’ (CRV footnote on Eph. 6:17). This is clearly based on Nee’s teaching surveyed in 5.3.4.1 and also explains why Lee used *hua* 話 *instead of dao* 道 in this verse, for according to both Nee and Lee, it is the former, not the latter, that can dispense God as the divine life into people. All in all, Lee’s belief of God’s economy is seen here also as the dominant norm governing Lee’s interpretation and translation.

6.1.6 Section Summary

In summary, this section examined selected cases of translational differences caused by different concepts about the Holy Spirit between the CUV’s and the CRV’s translators. As the previous chapters have observed, underlying these apparent translational differences is the most fundamental theological difference in the translators’ understandings of what the overarching theme of the Bible or God’s overall plan for mankind is. The CUV’s Evangelicalism, particularly its evangelical concern for understandability and more idiomatic expressions, functioning as a theological norm, is shown in the CUV’s addition of the word *shen* 聖 (‘holy’) to the word *ling* 靈 (‘Spirit’) in all five cases examined, as well as its addition of the word ‘given’ in John 7:39 and of the word ‘gives’ in Romans 8:2. All these additions made the translations a bit easier to understand (though the correctness of the sense conveyed is a different matter) and also reflected the translators’ understanding of God’s overall plan for mankind, which includes Jesus going to heaven after resurrection to send down the Holy Spirit (John 7:39) to inspire people to believe the truths about Jesus (John 14:17), people being justified and obtaining eternal life by being inspired by the Holy Spirit to believe in the gospel (Rom. 8:2), and the importance of being equipped with Christian doctrines (Eph. 6:17), which also reflects the Reformed emphasis on doctrines. Likewise, Lee’s emphasis on distinguishing between ‘the Holy Spirit’ and ‘the Spirit’ in all five cases, his literal translation of ‘not yet’ in John 7:39, his preference for ‘reality’ rather than ‘truth’ in John 14:17, his literal translation of ‘the law of the Spirit of life’ in Romans 8:2, and

his literal translation emphasizing that the Spirit is the Word in Ephesians 6:17, are all related to and reflect his belief of God's economy. Thus, in both the CUV and the CRV, the translators' understandings of God's overall plan for mankind did function as the overarching norms that governed their interpretations and translations in all these cases. Lastly, this section also demonstrates that behind seemingly small translational differences often lie profoundly different theological beliefs and interpretations, and thus, the importance of studying the theological norms of the translators for properly evaluating Bible translation is confirmed and demonstrated.

6.2 Different Concepts about Salvation between the CUV's and the CRV's Translators

This section will present selected cases of translational differences shown to be caused by different concepts about salvation between the two versions' translators. As mentioned earlier (see 3.2.3 and 5.2.1), the most fundamental and influential theological difference between the two versions' translators should be their understandings of what God's overall plan for mankind is. In a nutshell, to the CUV's translators, God's plan for mankind is to save His elect from hell and raise them to heaven for God's glory; to the CRV's main translator, Lee, God's plan (economy) for mankind is to dispense Himself into His elect to produce the Body of Christ consummating in the New Jerusalem as God's corporate expression. This fundamental difference is fully reflected in their views on salvation: for the CUV's translators, salvation is mainly a matter of being justified by God (by accepting Christ as the Savior), being sanctified by the Holy Spirit, and enjoying eternal bliss in heaven in the future; for the CRV's translator, it is mainly a matter of entering into a spiritual and organic (i.e., of the divine life) **union** with Christ by receiving Him as **the divine life** and allowing this life to **grow** for the transformation (**deification**) of the believers (by their continually receiving the dispensing of the Triune God into them) for the building up of the Body of Christ consummating the New Jerusalem. Therefore, their different views regarding salvation can be summed up by these four key terms: 'union', 'the divine life', 'growth' (of the divine life), and 'deification' (defined as becoming the same as God 'in life and nature but not in

the Godhead’, see 5.2.1 and footnote 2 there), which functioned as four theological norms particularly for the CRV’s translation of verses related to salvation. These emphases correspond to elements of the patristic tradition, Christian mysticism, Pietism, and the various holiness movements from the eighteenth to the twentieth centuries (see 3.2.2) and thus should be understood as the theological norms drawn from a variety of Christian traditions rather than the norms originated from one or a few individuals.

Among the aforementioned four key terms, the concept of ‘union with Christ’ is also generally emphasized in Evangelicalism and the Reformed tradition (Billings, 2011; Baker, 1988), yet there it is usually not understood in the same ‘organic’ sense as a union of the divine life with the human life as in Lee’s ministry. The other three concepts are generally not emphasized in Evangelicalism and especially in the Reformed tradition, because in this tradition, the relationship between God and the believers is understood mainly as judicial, i.e., of atonement, justification, and legal adoption, rather than organic, i.e., of the divine life imparted into the believers for the Triune God to be united, mingled, and incorporated with them (Letham, 2011, p. 91; Lee, 2017i, pp. 427, 432–433). For the Reformed believers, God is mainly known as the righteous Judge and adopting Father, and Christ, mainly as the Redeemer and Advocate (or Priest, Prophet, and King), who are outside of and objective to the believers³; for Lee, God in Christ is mainly known as the divine life and Person living in the believers, who is inside of and subjective to them, transforming them into God’s building by the growth of this life within them (Lee, 1985a, pp. 1–15). This is why it has been pointed out in 3.2.3 that the theological differences between the translators of the two versions lie more in their understandings of ‘organic salvation’ rather than that of ‘judicial redemption’, for concerning the latter they basically shared the same beliefs. The cases below will

³ Although in recent decades there has been a trend of scholarship offering a different interpretation of the Reformed tradition, emphasizing more the organic aspect and even showing its connection with the traditional teaching of deification. For example, see Salladin (2022), Mosser (2014, 2002), Letham (2011), Canlis (2010), and Billings (2008).

show how these different understandings about salvation functioned as theological norms governing these two versions’ translations of verses related to salvation.

6.2.1 John 3:16

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
Οὕτως γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν Υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ’ ἔχῃ ζωὴν αἰώνιον.	For God so loved the world that He gave the only begotten Son so that everyone believing into Him should not perish but should have eternal life.	神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不致滅亡，反得永生。	神愛世人，甚至將祂的獨生子賜給他們，叫一切信入祂的，不至滅亡，反得永遠的生命。	The CUV translated the phrase πιστεύων εἰς (<i>pisteuōn eis</i> , lit., ‘believing into’) as <i>xin</i> 信 (‘believe’), but the CRV, as <i>xinru</i> 信入 (‘believe into’).

The CUV’s translators omitted the Greek preposition εἰς (*eis*, ‘into’) apparently because they did not consider the preposition important enough to retain. Thus, they translated πιστεύων εἰς αὐτὸν (*pisteuōn eis auton*, literally, ‘believing into Him’) simply as *xinta* 信他 (‘believing Him’), which certainly sounds more idiomatic and matches its Evangelistic preference for more idiomatic expression. However, Lee saw great significance in this preposition and wrote:

Believing into the Lord is not the same as believing Him ([John] 6:30). To believe Him is to believe that He is true and real, but to believe into Him is to receive Him and be united with Him as one. The former is to acknowledge a fact objectively; the latter is to receive a life subjectively (CRV footnote on John 3:16).

Thus, by emphasizing ‘into’, Lee’s emphasis on the spiritual union between Christ and the believers is conveyed. This translational difference caused by

theological difference occurs throughout their translations of the whole New Testament⁴.

6.2.2 Matthew 28:19

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος	Go therefore, disciple all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.	所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗（或譯：給他們施洗，歸於父、子、聖靈的名）。	所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏，	The CUV translated the phrase βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα ('baptizing them into the name') as <i>feng...ming gei tamen shixi</i> 奉...名給他們施洗 ('washing them under the authority of the name') or alternatively, in parenthesis, as <i>guiyu...deming</i> 歸於...的名 ('return to the name'), but the CRV, as <i>jiang tamen jingru...de mingli</i> 將他們浸入...的名裏 ('baptizing them into the name').

Similar to John 3:16, the key difference here lies in the understanding of the Greek preposition εἰς (*eis*, 'into') in the phrase 'into the name'. Apparently, the CUV's translators understood 'baptized into the name' of the Triune God to mean 'baptized under the authority of the name' of the Triune God or 'baptized to return to (as to come under the ownership of) the name' of the Triune God. However, Lee understood it quite differently, as he wrote: 'Into indicates union, as in Rom. 6:3 and Gal. 3:27. The same Greek word is used in Acts 8:16; 19:5; and 1 Cor. 1:13, 15. To baptize people into the name of the Triune God is to bring them into spiritual and mystical union with Him' (CRV footnote on Matt. 28:19). In the above two cases Lee's understanding of God's economy as requiring the union of God and His believers is clearly seen. The key concept of 'union' certainly functioned as the theological norm governing the translation of these two verses.

⁴ See Matt. 18:6; Mark 9:42; John 1:12; 2:11, 23; 3:15–16, 18, 36; 4:39; 6:29, 35, 40; 7:5, 31, 38–39, 48; 8:30; 9:35–36; 10:42; 11:25–26, 45, 48; 12:11, 36–37, 42, 44, 46; 14:1, 12; 16:9; 17:20; Acts 10:43; 14:23; 19:4; 20:21; 24:24; 26:18; Rom. 10:14; Gal. 2:16; Phil. 1:29; Col. 2:5; 1 Pet. 1:8, 21; 1 John 5:10, 13.

6.2.3 Matthew 7:14

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
ὅτι στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.	For narrow is the gate and compressed is the way that leads to life and few are those who find it.	引到永生，那門是窄的，路是小的，找著的人也少。	引到生命的，那門窄，那路狹，找著的人也少。	The CUV translated ζωή (zōé, 'life') as <i>yongsheng</i> 永生 ('eternal life'), but the CRV, as <i>shengming</i> 生命 ('life').

This and the following cases show the different understandings between the two Bible versions' translators about what the word ζωή (zōé, 'life') or ζωὴν αἰώνιον (zōēn aiōnion, 'eternal life') promised by God to the believers means in the New Testament. To the CUV's translators, whose understanding of God's overall plan for mankind can be summarized as God's saving His chosen people from eternal perdition to eternal bliss in heaven (see 5.2.1), 'life' or 'eternal life' that is promised to the believers in the New Testament primarily means eternal bliss in heaven in the future, that is, an everlasting and joyful state of existence after the present life on earth. This can be observed throughout the notes in the Conference Commentary as well as in other nineteenth-century missionary literature. For example, the note on 'eternal life' in John 3:16 in the Conference Commentary reads: 'Eternal life is to receive God's grace to enjoy eternal bliss; this verse is the most precious word in the Bible...We all should rely on [Christ], to escape eternal suffering and enjoy eternal bliss'. Missionaries who were influenced by the contemporary Holiness movement might believe that the 'eternal life' promised by God is the new life already obtained by them in Christ and as such, is a life that could be experienced by them in their daily life. However, for the most part 'eternal life' was understood among Christians as a promised blessing to be obtained in the future, as an everlasting state of existence, as something separate and different from God Himself, especially in the Reformed tradition—the main theological background of the CUV's leading translators—because of their traditional emphasis on the majesty of God, the

depravity of human beings, and hence the great gulf between God and humanity (see 3.1.1.3)⁵.

In contrast, in Lee's ministry, because of his interpretation of God's economy, the 'life' or 'eternal life' promised by God to the believers is interpreted not as *something* given by God—as if eternal life and God are two separate things—but as *God Himself* dispensed into the believers upon their believing and continually hereafter. Therefore, not only is eternal life something present and available for the believers to experience, but even more, it is a present, living Person—God Himself embodied in Christ and realized as the Spirit dispensed into and indwelling the believers (cf. Rom. 8:10; 2 Cor. 13:5; Gal. 2:20; 4:19). Based on this understanding, Lee also taught that the kingdom of God in the New Testament is mainly the realm of the divine life of God, and thus it is only by receiving the divine life that one can enter the kingdom of God (John 3:3, 5). Therefore, 'the divine life' became a crucial emphasis in Lee's ministry, and throughout his ministry he emphasized that there are three different Greek words for the word *life* in the New Testament: βίος (*bios*), ψυχή (*psuchê*), and ζωή (*zôê*), which refer to the physical life, psychological life, and the divine life, respectively. For example, commenting on Romans 5:17 which promised that those who receive the abundance of grace and of the gift of righteousness shall 'reign in life', Lee wrote:

Life here, and in vv. 10, 18, 21; 6:4; and 8:2, 6, 10, refers to the eternal, divine, uncreated life of God (*zoe*), which is Christ Himself as life to us (John 11:25; 14:6; Col. 3:4). It is different from both our physical life (*bios*—Luke 8:14) and our soulish life (*psuche*—Matt. 16:25-26; John 12:25). This eternal life of God is the main element of the divine grace that has been given to us, and in this eternal life we can reign (CRV footnote on Rom. 5:17)

⁵ In *The Westminster Confession of Faith*, the classic confession of the Reformed tradition, 'eternal life' is mentioned only four times, and 'everlasting life', two times, and there is no mention of 'divine life'. In all these instances, 'eternal life' and 'everlasting life' are described as something promised or given by God, to be received in the future, not as something already possessed in the present, and definitely not as God Himself.

Since the gift of ‘divine life’ is something present, Lee taught that ‘reigning in life’ in Romans 5:17 is defined by Romans chapter 6 to 16, i.e., ‘all the matters expounded there are the issue not of our endeavoring but of our receiving the abundance of grace [to reign in life]’ (ibid.). In other words, Lee defined ‘reigning in life’ as all the positive experiences of the Christian life. Thus, he wrote: ‘We have received righteousness objectively [when we first believed], but we still need to continually receive the abundance of grace so that we can reign in life subjectively [throughout our Christian life]’ (Ibid). In contrast, the Conference Commentary translated ‘reign in life’ as ‘exercise authority [when] in eternal life’, and commented: ‘Those received the abundance of grace to be justified will, when in eternal life, exercise authority as kings, not temporarily but for eternity [lit., billions of years] (Rev. 3:21)’—the cited verse, Revelation 3:21, being a promise to be fulfilled after Christ’s second coming. This shows that according to the Conference Commentary, which should represent the theological consensus among the Protestant missionaries at the time, both ‘reigning in life’ and ‘eternal life’ are something to be experienced after Christ’s second coming. Hence, between the translators of the two versions, there is a fundamental difference in their understandings of the ζωή (zōé, ‘life’) or ‘eternal life’ promised to the believers.

For the above reason, in this case of Matthew 7:14, the CUV added ‘eternal’ to ‘life’, most likely because the CUV’s translators understood ‘life’ here to mean ‘eternal bliss’ in heaven and also because *yongsheng* 永生 (‘eternal life’) was already a popular term in Chinese religious traditions including Daoism, generally referring also to a state of eternal bliss, so it satisfied their evangelistic concern for understandability. But Lee wrote: ‘Life here refers to the ever-blessed condition of the kingdom, which is filled with the eternal life of God. This life is in the reality of the kingdom today and will be in the manifestation of the kingdom in the coming age (19:29; Luke 18:30)’ (CRV footnote on Matt. 7:14). Thus, to Lee, ‘life’ here refers to the condition of the kingdom of God as a realm of the divine life, which can be experienced by the believers both in the reality of His kingdom today and in the manifestation of His kingdom in the coming age (see 7.3). Since Lee in his ministry emphasized that this ‘life’ given to the believers through faith is simply the Triune

God Himself and is not merely a state of eternal existence in the future as how *yongsheng* 永生 (‘eternal life’) was (and still is) commonly understood among the Chinese, Lee usually translated *zōé* in the New Testament simply as *shengming* 生命 (‘life’) without adding the word ‘eternal’. In fact, Lee tried to avoid the popular futuristic notion about *yongsheng* 永生 (‘eternal life’) so much that he never used that term even once in the CRV. When the original text is ζῶην αἰώνιον (*zōēn aiōnion*, ‘eternal life’), he would always use the longer expression *yongyuan de shengming* 永遠的生命 (‘eternal life’) to translate it⁶, so as to avoid the unwanted associations of *yongsheng* 永生 (see Matt. 19:16 in Appendix 4). Hence, here the different understandings of the ‘life’ or ‘eternal life’ promised by God to the believers in the New Testament clearly functioned as the theological norms governing the two versions’ translations of Matthew 7:14.

6.2.4 Romans 5:10

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ Υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.	For if we, being enemies, were reconciled to God through the death of His Son, much more shall we, having been reconciled, be saved in His life.	因為我們作仇敵的時候，且藉著神兒子的死，得與神和好；既已和好，就更要因他的生得救了。	因為我們作仇敵的時候，且藉著神兒子的死得與神和好，既已和好，就更要在他生命裏得救了。	The CUV translated σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ (‘we shall be saved in His life’) as <i>women...yao yin tade sheng dejiuliao</i> 我們...要因他的生得救了 (‘we shall be saved because of His being alive’), but the CRV, as <i>women...yao zai tade Shengmingli dejiuliao</i> 我們...要在祂的生命裏得救了 (‘we shall be saved in His life’).

The difference here lies in what it means to ‘be saved in His life’. According to the note in the Conference Commentary on this verse, the CUV's translators likely

⁶ In Matt. 19:16, 29; 25:46; Mark 10:17; Luke 10:25; 18:18; John 3:15–16, 36; 4:14, 36; 5:24, 39; 6:40, 47, 54; 10:28; 12:25, 50; 17:2–3; Acts 13:46; Rom. 2:7; 5:21; 6:22–23; Gal. 6:8; 1 Tim. 6:12; 1 John 1:2; 2:25; 3:15; 5:11, 13, 20; Jude 21.

understood it to mean to be saved because of Christ’s resurrection, i.e., because He is alive. This interpretation, however, does not indicate or necessitate a union between the believers and Christ. In contrast, Lee wrote:

To be saved in Christ’s life is to be saved in Christ Himself as life. He dwells in us, and we are organically one with Him. By the growth of His life in us, we will enjoy His full salvation to the uttermost. Redemption, justification, and reconciliation are for the purpose of bringing us into union with Christ so that He can save us in His life unto glorification ([Rom.] 8:30) (CRV footnote on Rom. 5:10, underscores added).

So to Lee, ‘to be saved in His life’ is to be saved by being in Christ Himself as the divine life. It is not merely to be saved because Christ is alive, as the CUV’s translators seemed to understand it. Also, it is significant how the crucial elements of God’s economy as mentioned earlier—union, the divine life (‘His life’), growth, and deification as glorification—are all mentioned by Lee in this one note. This illustrates how these four key concepts of God’s economy (see p. 228) indeed governed his interpretation of the Bible as strong theological norms.

6.2.5 Romans 6:5

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·	For if we have become united in the likeness of His death, certainly we will also be in the likeness of His resurrection.	我們若在他的死的形狀上與他聯合，也要在他復活的形狀上與他聯合；	我們若在祂死的樣式裏與祂聯合生長，也必要在祂復活的樣式裏與祂聯合生長；	The CUV translated σύμφυτοι (<i>symphytoi</i> , ‘united with, grown together’) as <i>lianhe</i> 聯合 (‘joined or united’), but the CRV, as <i>lianhe shengzhang</i> 聯合生長 (‘united and grow [or grow together in union]’).

According to the note in Conference Commentary on this verse, here the CUV’s translators might have understood this verse as saying that since the believers are joined to or united with Christ in His death through baptism, they will also be

joined to or united with Christ in the future when they are physically resurrected from death. In other words, to the CUV's translators, the believers' being united with Christ in His resurrection is a future matter. But this is very different from what Lee understood, as he wrote specifically that 'in the likeness of His resurrection' here 'does not refer to a future, objective resurrection but to the present process of growth...we are growing into His resurrection' (CRV footnote on Rom. 6:5, underscores added). For Lee, the believers' union with Christ (in His death and resurrection) described in this verse is altogether a present matter, and it is in this present union that the believers may grow spiritually, as he wrote:

This [word σύμφυτοι, *symphytoi*, 'united with, grown together'] denotes an organic union in which growth takes place, so that one partakes of the life and characteristics of the other. In the organic union with Christ, whatever Christ passed through has become our history. His death and resurrection are now ours because we are in Him and are organically joined to Him. This is grafting ([Rom.] 11:24). Such a grafting (1) discharges all our negative elements, (2) resurrects our God-created faculties, (3) uplifts our faculties, (4) enriches our faculties, and (5) saturates our entire being to transform us (CRV footnote on Rom. 6:5).

This note shows that in Lee's understanding, union and growth are inseparable: it is in the union that growth (as the increase of the divine life in the believers) takes place. This explains why Lee translated *symphytoi* here as *lianhe shengzhang* 聯合生長 ('united and grow [or grow together in union]'), not just *lianhe* 聯合 ('joined or united'). In contrast, since the CUV's translators most likely understood 'life' or 'eternal life' promised by God as a future gift to be obtained only after Christ's second coming, they probably believed neither in the current possession of the divine life nor in the growth of this divine life. Therefore, for them, to translate *symphytoi* here as *lianhe* 聯合 ('joined or united with') is more than sufficient. In this case the different understandings of union, the divine life, and growth—the first three crucial elements of God's economy according to Lee (see p.

228)—can all be seen as the theological norms resulting in the translational difference.

6.2.6 Romans 8:29

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
ὅτι οὕς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνης τοῦ Υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·	For those whom He foreknew, He also predestined to be conformed to the image of His Son, for Him to be the firstborn among many brothers.	因為他預先所 知道的人，就 預先定下效法 他兒子的模 樣，使他兒子 在許多弟兄中 作長子。	因為神所豫 知的人，祂 也豫定他們 模成神兒子的 形像，使 祂兒子在許 多弟兄中作 長子。	The CUV translated συμμόρφους (<i>symmorphous</i> , 'conformed to') as <i>xiaofa</i> 效法 ('imitate, follow the example of, learn from'), but the CRV, as <i>mocheng</i> 模 成 ('conformed to').

The CUV, most likely out of its evangelistic concern for understandability and idiomatic expression, chose the very common Chinese phrase *xiaofa* 效法 ('imitate, follow the example of') to render συμμόρφους (*symmorphous*, 'conformed to'). According to the note in the Conference Commentary on this verse, this also seems to be the common understanding of the term 'conformed' in this verse among the missionaries at the time. But Lee, whose ministry often emphasizes that the believers should not imitate Jesus outwardly but allow Him to grow in them as the divine life and thereby transform them from within (which is God's economy), translated this term quite literally and explained:

Conformation is the end result of transformation [which is to be changed by the divine life from within]. It includes the changing of our inward essence and nature, and it also includes the changing of our outward form, that we may match the glorified image of Christ, the God-man. He is the prototype and we are the mass production. Both the inward and the outward changes in us, the product, are the result of the operation of the law of the Spirit of life (v. 2) in our being (CRV footnote on Rom. 8:29, underscore added).

Here Lee’s understanding of God’s economy—the growth of the divine life (by God’s continual dispensing of Himself into the believers) resulting in transformation and conformation, which equals ‘deification’ or ‘Christification’, i.e., making the believers the same as Christ is in life and nature but not in the Godhead—can be clearly seen. Whereas the CUV rendered this verse as saying that the believers are to *xiaofa* 效法 (‘imitate’) Christ’s likeness, which can be done by teachings and doctrines, matching the Reformed emphasis, the CRV rendered it as saying that the believers are to be conformed to Christ’s image, which can be done only by the continual dispensing of God Himself into the believers as the divine life and by the growth of this life in the believers, resulting in their transformation and conformation. Putting this case with the previous cases together, the different understandings between the CUV and the CRV concerning union, the divine life, growth, and deification can be seen as the main theological norms contributing to their translational differences in these verses.

6.2.7 Ephesians 4:15

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, Χριστός,	But speaking the truth in love, we should grow up into Him in all things, who is the Head, Christ	惟用愛心 說誠實 話，凡事 長進，連 於元首基 督，	惟在愛裏持 守著真實， 我們就得以 在一切事上 長到祂，就 是元首基督 裏面；	The CUV translated αὐξήσωμεν εἰς αὐτὸν (<i>auxēsōmen eis auton</i> , ‘we should grow up into Him’) as <i>zhangjin, lianyu ta</i> 長進，連於[祂] (‘progress, joined to Him’), but the CRV, as <i>zhangdaota...limian</i> 長到祂...裏面 (‘grow up into Him’).

The CUV most likely for evangelistic reasons translated this phrase in a way that would be easier to understand or sound more idiomatic to the Chinese but sacrificed the literal meaning. The note in the Conference Commentary even interpreted this verse as meaning that the believers should learn from or imitate Jesus as their model (see the case above). Translating αὐξάνω (*auxanó*, ‘grow [up]’) as ‘progress’ or ‘making progress’ shows that the CUV’s translators did not interpret

‘grow’ here as a kind of organic growth by the increase of the divine life in the believers (as Lee understood it), but more as a kind of progress or improvement of character and behaviour, which certainly fits the Chinese mindset as it resembles Confucius’ moral teachings. In contrast, Lee, whose ministry emphasizes spiritual growth as the increase of Christ in the believers, wrote: ‘To be no longer little children (v. 14), we need to grow up into Christ. This is to have Christ increase in us in all things until we attain to a full-grown man (v. 13)’ (CRV footnote on Eph. 4:15). He added: ‘Head here indicates that our growth in life by the increase of Christ should be the growth of the members in the Body under the Head’ (Ibid.). These notes show again Lee’s emphasis on the growth of the divine life in the believers and how such a growth should be the growth of the members in the Body of Christ, i.e., for the building up of the church, and not for individual profits. Lee’s belief that the goal of God’s economy is to build up the church as the Body of Christ is another strong theological norm that will be discussed in the next chapter (see 7.2).

6.2.8 Ephesians 4:18

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
ἐσκοτωμένοι τῇ διανοίᾳ ὄντες, ἀπηλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν,	Being darkened in the understanding, being alienated from the life of God, because of the ignorance in them, because of the hardness of their heart.	他們心地 昏昧，與 神所賜的 生命隔絕 了，都因 自己無 知，心裡 剛硬；	他們在悟性上 既然昏暗，就 因著那在他們 裏面的無知， 因著他們心裏 的剛硬，與神 的生命隔絕 了；	The CUV translated τῆς ζωῆς τοῦ Θεοῦ (<i>tēs zōēs tou Theou</i> , ‘the life of God’) as <i>shen suo ci de shengming</i> 神所賜的生 命 (‘the life given by God’), but the CRV, as <i>shen de shengming</i> 神的 生命 (‘the life of God’).

This case is very significant because Ephesians 4:18 is the only verse in the entire Bible that contains the phrase τῆς ζωῆς τοῦ Θεοῦ (*tēs zōēs tou Theou*, ‘the life of God’). According to the note in the Conference Commentary, the CUV’s translators most likely understood ‘the life of God’ here as meaning ‘the eternal life given by God’ to the believers, which reflects their understanding of what God’s overall plan for mankind is. They most likely did not believe that the eternal life

given by God is just the life of God, and they most likely also thought that it would be too difficult for the Chinese to understand what ‘the life of God’ means, so they translated ‘the life of God’ as ‘the life given by God’. But Lee, whose ministry emphasizes Christ Himself as the divine life of God and that the believers, by receiving Christ into them, have received the life of God into them, chose to translate this phrase literally and wrote:

This [life] is the uncreated, eternal life of God, which man did not have at the time of creation. After being created, man with the created human life was placed before the tree of life (Gen. 2:8-9) that he might receive the uncreated divine life. But man fell into the vanity of his mind and became darkened in his understanding. Now, in such a fallen condition man is unable to touch the life of God until he repents (has his mind turned to God) and believes in the Lord Jesus to receive God’s eternal life (Acts 11:18; John 3:16) (CRV footnote on Eph. 4:18).

Here the translational difference is clearly influenced by the translators’ different understandings of what ‘the life of God’ means, which function as theological norms governing their translations.

6.2.9 Colossians 1:10

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
περιπατῆσαι ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρεσκείαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ Θεοῦ,	To walk worthily of the Lord, pleasing (Him) in all things, in every good work bringing forth fruit and growing in (or by) the knowledge of God	好叫你們 行事為人 對得起 主，凡事 蒙他喜 悅，在一 切善事上 結果子， 漸漸地多 知道神；	行事為人 配得過 主，以致 凡事蒙祂 喜悅，在 一切善工 上結果 子，藉著 認識神而 長大，	The CUV translated αὐξανόμενοι τῇ ἐπιγνώσει τοῦ Θεοῦ (‘growing in [or by] the knowledge of God’) as <i>jianjiandi duo zhidao shen</i> 漸漸 地多知道神 (‘increase gradually in the knowledge of God’), but the CRV, as <i>jiezhe renshi shen er zhangda</i> 藉著認 識神而長大 (‘growing by the knowledge of God’).

The difference here may reflect the contrasting emphases in the Reformed tradition and in Lee's ministry. As the Reformed tradition generally emphasizes the knowledge of correct doctrines, the CUV, like the KJV, the RV, and the Peking Version, rendered αὐξάνω (*auxanó*, 'grow') here as an increase of the knowledge of God. But Lee, whose ministry emphasized the importance of the growth of the divine life in the believers over the learning of doctrines, translated the phrase as 'growing by the knowledge of God' and stated that the 'knowledge' spoken of here is '[n]ot knowledge in letters in the mind but the living knowledge of God in spirit, by means of which we grow in life' (CRV footnote on Col. 1:10). Thus, the CUV's emphasis is on the increase of the knowledge of God, but the CRV's emphasis is on the growth in life by the knowledge of God. A similar contrast can be observed in Colossians 2:19 and 2 Peter 3:18.

6.2.10 Colossians 2:19

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
καὶ οὐ κρατῶν τὴν Κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συνβιβαζόμενον αὖξει τὴν αὕξησιν τοῦ Θεοῦ.	And not holding fast to the head, from whom all the Body, by the joints and ligaments being supplied and knit together, increase (or grows) with the increase (growth) of God.	不持定元 首。全身 既然靠著 他，筋節 得以相助 聯絡，就 因神大得 長進。	不持定元 首；本於 祂，全身藉 著節和筋， 得了豐富的 供應，並結 合一起，就 以神的增長 而長大。	The CUV translated αὖξει τὴν αὕξησιν τοῦ Θεοῦ (‘increase [or grow] with the increase [or growth] of God’) as <i>jiu yin shen dade zhangjing</i> 就因神大得長進 (‘have great progress because of God’), but the CRV, as <i>yi shen de zengzhang er zhangda</i> 以神 的增長而長大 (‘grow with the growth of God’).

According to the note in the Conference Commentary on this verse, the missionaries at the time might have understood the ‘increase’ or ‘growth’ here as gaining more grace and knowledge of Christ as spoken of in 2 Peter 3:18. Thus, the CUV's translators interpreted ‘the increase of God’ as ‘the progress because of God’. But Lee, whose ministry emphasizes the growth of God Himself as the divine life in the believers, translated this phrase literally and wrote:

Growing is a matter of life, which is God Himself. As the Body of Christ, the church should not be deprived of Christ, who is the embodiment of God as the source of life. By holding Christ, the church grows with the growth of God, with the increase of God as life. / The growth of the Body of Christ has nothing to do with doctrinal knowledge of the Bible, the way of worship, or any such matter. Rather, the growth of the Body depends on the growth of God, the increase of God's element, in the Body (CRV footnote on Col. 2:19).

Lee's belief that God's economy is God's dispensing Himself as the divine life into His chosen people is again seen as the theological norm governing Lee's interpretation and translation of the phrase 'grow with the growth of God' in this verse. In contrast, the CUV's rendering is also seen as governed by its translators' understanding of salvation and emphases on the learning of doctrines and the progress of character and behaviour, which are typical of the Reformed tradition.

6.2.11 Philippians 2:12

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἐαυτῶν σωτηρίαν κατεργάζεσθε.	Therefore, my beloved, just as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling	這樣看來，我親愛的弟兄，你們既是常順服的，不但我在你們那裡，就是我如今不在你們那裡，更是順服的，就當恐懼戰兢做成你們得救的工夫。	這樣，我親愛的，你們既是常順從的，不但我與你們同在的時候，就是我如今不在的時候，更是順從的，就當恐懼戰兢，作成你們自己的救恩，	The CUV translated σωτηρίαν (<i>sōtērian</i> , 'salvation') as <i>dejiu de gongfu</i> 得救的工夫 ('the work of salvation'), but the CRV, as <i>jiuen</i> 救恩 ('salvation').

According to the note in the Conference Commentary on this verse, the CUV's translators might have translated σωτηρίαν (*sōtērian*, 'salvation') as 'the

work of salvation’ because they understood the phrase ‘work out your own salvation’ to mean for the believers to carry out a series of activities (works) that will bring them salvation, including repenting, believing, singing hymns, reading the Bible, watching in prayer, fasting, preaching, etc. But Lee did not consider ‘work out your own salvation’ here as meaning carrying out a series of activities, as he wrote about the word ‘salvation’ this way:

Not eternal salvation from God’s condemnation and from the lake of fire but the daily salvation that is a living Person. This daily salvation results from taking the very Christ whom we live, experience, and enjoy as our inward as well as outward pattern. The main elements of this salvation are Christ as the crucified life (vv. 5-8) and Christ in His exaltation (vv. 9-11). When this pattern becomes the believers’ inward life, the pattern becomes their salvation (CRV footnote on Phil. 2:12).

Thus, to Lee, salvation here is a living Person, Christ, and to work out one’s salvation is not to carry out a series of activities but to take Christ as one’s inward life and outward pattern. In this the fundamental different understandings about God’s overall plan or economy between the two versions’ translators is seen again. To the CUV’s translators, God’s salvation is carried out by the believers’ faith in Christ plus their good works (based on faith); to Lee, God’s salvation is carried out by God’s continually dispensing Himself in Christ as the divine life into the believers to be their inward life, which becomes their salvation. To Lee, Christ is everything in God’s economy; thus, apart from Christ, there is no economy or salvation of God, as he wrote: ‘Christ is everything in God’s economy. In fact, all the contents of the eternal economy of God are simply Christ. Christ is the center, circumference, element, sphere, means, goal, and aim of this economy’ (Lee, 2022a, p. 17; cf. p. 113 of the present study).

6.2.12 Hebrews 9:24

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
πόσω μᾶλλον τὸ αἶμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἁμωμον τῷ Θεῷ, καθαρῇ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν Θεῷ ζῶντι.	For Christ did not enter into holy places made by hands, figures of the true, but into heaven itself, to appear now in the presence of God for us	因為基督並不是進了人手所造的聖所（這不過是真聖所的影像），乃是進了天堂，如今為我們顯在神面前；	因為基督並不是進入人手所造的聖所，那不過是真聖所的複本，乃是進入了天的本身，如今為我們顯在神面前；	The CUV translated οὐρανόν (<i>ouranon</i>, ‘heaven’) as <i>tiantang</i> 天堂 (‘heavenly mansion’), but the CRV, as <i>tian</i> 天 (‘heaven’).

The CUV here adopted a common term in Chinese religious tradition, *tiantang* 天堂 (‘heavenly mansion’), to translate οὐρανός (*ouranos*, ‘heaven’), which is usually translated as just ‘heaven’ in English, most likely as an evangelistic strategy of employing idiomatic expressions for easy understanding, as well as a reflection of the translators’ own belief about God’s plan being to bring His chosen people into the eternal bliss in a heavenly mansion. On this point Mateer, the first chairman of the translation committee of the CUV, actually plainly admitted that *tiantang* 天堂 (‘heavenly mansion’) is a borrowed term from Buddhism and defended its use, as he wrote:

Whenever heaven clearly means the abode of the blest, as in Luke xv. 7, Mat. Xviii. 10, etc., there seems to be no good reason why it should not be translated 天堂 [(‘heavenly mansion’)]. This term is constantly used in our hymns and Christian books as well as in our prayers and preaching...The term 天 [(‘heaven, or sky’)] in Chinese is very vague, and will not so readily take on the idea of a particular place as our word heaven....It may not be the best term that could have been devised (天宮 [‘heavenly palace’] would probably have been better), but it is already embedded in the language,

forming an integral part of Christian thought, and it ought to be recognized in the Scripture. It is a Buddhist term, which, however, is nothing against it. We have taken their term for hell, 地獄 [literally, ‘underground prison’], *why not its correlative for heaven?* (1900, pp. 382–383, italic original).

Mateer’s comment above is significant: it clearly shows that he understood heaven as a ‘heavenly palace’ where God dwells, and that he is also fully aware that *tiantang* 天堂 is a Buddhist term. Besides his theological understanding of what *ouranos* in the Bible means, his main reason for using *tiantang* 天堂 to translate *ouranos* seems to be pragmatic, i.e., it has been used for so long as an established tradition both among the missionaries and the Chinese, and there is no reason to change it, even though it is a Buddhist term. In contrast, the term *tiantang* 天堂 never occurs in the CRV, because Lee in his ministry repeatedly pointed out that the concept of a ‘heavenly mansion’ is unbiblical, as he wrote, as early as in 1955:

[T]he term *heavenly mansion* that people commonly use is not a biblical term. The Bible speaks of the third heaven (2 Cor. 12:2) and the holy city, New Jerusalem (Rev. 21:2), but neither place is a heavenly mansion as most people think. The word that is translated as ‘heavenly mansion’ in Hebrews 9:24 and 1 Peter 3:22 in the Chinese Union Version should be translated as ‘heaven’. This word has no connotation of a heavenly mansion. The third heaven is where God dwells today, and the holy city, New Jerusalem, is the ultimate mutual habitation of God and the redeemed ones throughout the generations (Lee, 2018h, p. 189).

Lee in his ministry emphasized that all believers will eventually be in the New Jerusalem, but when the believers die, they will go through two stages: first, their spirits and souls would go to Paradise in Hades (Luke 16:23; 23:43), which is not a heavenly mansion in heaven; then, when the Lord Jesus comes again, they will be resurrected, and their spirits, souls, and bodies will be re-united to first be in the millennial kingdom if they are deemed worthy (see 7.3) and eventually be in the New Jerusalem for eternity (Lee, 2018h, p. 189). Later in Lee’s ministry, he

emphasized that the believers are not ‘going’ to the New Jerusalem, but rather they are ‘becoming’ the New Jerusalem, for the New Jerusalem is not a physical city but ‘a living composition of all the saints redeemed by God throughout all generations’ (CRV footnote on Rev. 21:2), and ‘a divine mingling of the processed Triune God with the redeemed and transformed tripartite man, a mingling of divinity with humanity, issuing in a universal, corporate, mysterious person...[as] the ultimate consummation of God’s work [and]...God’s eternal economy’ (CRV footnote on Rev. 22:21).

Therefore, to the CUV’s translators, the ultimate goal of God’s work is to bring His chosen people into an eternal bliss in an actual heavenly palace or mansion; but to Lee, it is to make His chosen people the New Jerusalem as a universal person, a corporate God-man, to be the bride of Christ, the wife of the Lamb joined to her Husband for eternity (Rev. 21:2, 9; 22:17). As this understanding of Lee’s is mostly absent in traditional Christianity, Lee emphasized: ‘The New Jerusalem is an entity constituted with the chosen and matured people of God who have reached the maturity in [the divine] life...Therefore, the New Jerusalem is not a physical city but an organic constitution’ (Lee, 2016e, p. 343), and later, more boldly, ‘The New Jerusalem is the corporate man that God desires to gain. It is a great God-man—the mingling of the Triune God with tripartite men who have been redeemed, regenerated, and transformed to become God in life and nature [but not in the Godhead]’ (Lee, 2017f, p. 35). Here the key concept of ‘deification’ is clearly seen as the theological norm for Lee’s interpretation of the New Jerusalem as well as Hebrew 9:24. Thus, the translational difference in Hebrew 9:24 here reflects the translators’ different understandings of *ouranos* and the goal of God’s salvation, which in turn are due to their different understandings of what God’s overall plan for mankind is. Once again, the translators’ understandings of God’s overall plan are shown to be the overarching theological norms governing their understandings of salvation and their translations of the various verses related to it.

6.2.13 Section Summary

In summary, this section examined twelve cases of translational differences shown to be caused by different concepts about salvation between the translators of the two versions, starting from the different concepts about ‘believing’ or ‘believing into’ Christ, all the way to the different concepts about heaven or the New Jerusalem as the ultimate goal of God’s salvation. As the previous cases and chapters have observed, underlying all the apparent translational differences is the most fundamental theological difference in the translators’ understandings of what the overarching theme of the Bible or God’s overall plan for mankind is. To the CUV’s translators, salvation is ultimately about going to heaven to enjoy eternal bliss there with God, but to the CRV’s translator, Lee, salvation is about becoming the New Jerusalem, which is the ultimate union, mingling, and incorporation of the Triune God with the believers, who by God’s dispensing Himself into them have become the same as God is in life and nature but not in the Godhead to be the bride of Christ, the wife of the Lamb, joined to their Husband for eternity. Therefore, in one way or another, all the cases examined in this section reveal such fundamental difference in their understandings about salvation. More specifically, their different understandings about the union (of God and the believers), the divine life, the growth (of the divine life), and deification (as the goal of salvation), are all shown in one way or another as the theological norms contributing to their differences in translating verses related to salvation. Thus, similar to our conclusion for the previous section on the Holy Spirit, for both the CUV and the CRV, the translators’ understandings of God’s overall plan are again shown to be the overarching theological norms governing their Bible translations.

Chapter 7

The Influence of the Translators' Theology on the Translations of the CUV and the CRV: Case Studies (3) related to Concepts about Human Constitution, the Church, and the End Time

Continuing from the previous chapters which presented selected cases related to concepts about God, Christ, the Holy Spirit, and salvation, this chapter will present selected cases related to concepts about human constitution (anthropology), the church (ecclesiology), and the End Time (eschatology), respectively. In this way, the cases presented in these three chapters (5–7) will provide a more representative overview of how the translators' theology influenced the translations of the two versions and allow us to draw some overarching conclusions about the influence of the translators' theology on Bible translation at the end.

7.1 Different Concepts about Human Constitution between the CUV's and the CRV's Translators

7.1.1 Dichotomy versus Trichotomy

This section¹ will present selected cases of translational differences shown to be caused by different concepts about human constitution, focusing particularly on the two versions' positions on dichotomy versus trichotomy. The Greek words πνεῦμα (*pneuma*) and ψυχή (*psuche*) in reference to human constitution are commonly translated respectively as *spirit* and *soul* in the New Testament. The treatment of these two Greek words by Bible translators—as they relate to human makeup—clearly reflects the translators' position between two traditional Christian views of human constitution as either composed of body and soul (a.k.a. dichotomy) or composed of body, soul, and spirit (a.k.a. trichotomy). The key difference between these two views lies in whether soul and spirit are basically synonymous or distinct parts of human constitution, and both of these views have a long theological tradition dated back to

¹ This section is partially taken from the present researcher's published article (Liu, 2021), with modifications.

antiquity and the early church fathers (Erickson, 2013, pp. 477-493; Lubac, 1996, pp. 117-77). On this theological subject of human constitution being either dichotomous or trichotomous according to the Bible, the CUV's translation clearly falls in line with earlier Chinese Bible translations and shows the general theological consensus on this issue in favor of the dichotomous view among these missionary translators in nineteenth-century China.

Table 7.1² below presents a comprehensive comparison of how the Greek word *pneuma* (spirit) in reference to human constitution³ in the four Gospels is translated in Robert Morrison's translation (M)⁴, the Delegates' Version (DV), the Peking Version (PV), the Chinese Union Version (CUV), the Chinese Recovery Version (CRV), the King James Version (KJV), and the (English) Revised Version (RV, published in 1881). Appendix 5 presents the same comparison for the rest of the New Testament, including the same comparisons for the Greek word *psuche* (soul) and the adjective forms of both *pneuma* and *psuche* in the New Testament, respectively. These three versions—the M, DV, and PV—are chosen besides the CUV because they are arguably the most influential Chinese Bible translations in the nineteenth century and, as such, are tremendously helpful in shedding light on the overall theological consensus among the Protestant missionaries. The KJV and the RV are listed here because they are the two English base texts of the CUV (Mak, 2010;

² Morrison's version, the Delegates' Version, and the Peking Version all used Textus Receptus as their base texts, whereas the CUV used both Textus Receptus (Scrivener, 1882) and the base text of the Revised Version (Palmer, 1881; see Strandenaes, 1987, pp. 81-83) as its base text. The base text of the Chinese Recovery Version is the Nestle-Aland Novum Testamentum Graece (26th edition). These Greek texts have been examined and in most cases found to play no role in the different renderings presented in the tables in this chapter and in Appendix 5.

³ Verses where *pneuma* is universally interpreted as the Holy Spirit are generally not included here. Admittedly, in many verses it is hard to tell whether the word is referring to human spirit or the divine Spirit (or both), and one's judgment in each case is inevitably influenced by his or her belief whether man is dichotomous or trichotomous. For example, dichotomists often understand expressions such as 'according to the spirit' (Rom. 8:4-5) or 'in spirit' (Eph. 2:22; 3:5; 5:18; 6:18) in the New Testament as referring to the Holy Spirit, whereas trichotomists often understand them as referring to the human spirit. Also see Menzies (2010, pp. 25-39).

⁴ The New Testament portion of Morrison's translation was published in 1813; his translation of the entire Bible was published in 1823.

Chinese Recorder, 1892, pp. 25–26) and the KJV was the most authoritative English version prior to the RV and should have exerted considerable influence over all these Chinese Bible translations done by the missionaries. Therefore, any rendering in these Chinese translations that differs from the KJV’s rendering (and any rendering in the CUV that differs from both the KJV’s and RV’s renderings) should particularly shed light on the translators’ understanding of *pneuma* and *psuche* in reference to human constitution, which would likely explain why they departed from those authoritative translational norms.

Table 7.1: The translation of *pneuma* (spirit) in the four Gospels

	M (1813/1823)	DV (1852)	PV (1872)	CUV (1919)	CRV (1987)	KJV/RV
Matt. 5:3	<i>xin</i> 心(heart)	<i>xin</i> 心(heart)	<i>xin</i> 心(heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
Matt. 22:43	<i>shenfeng</i> 神 風(Holy Spirit)	<i>shengshen</i> 聖神 (Holy Spirit)	<i>shengling</i> 聖 靈(Holy Spirit)	<i>shengling</i> 聖靈(Holy Spirit)	<i>ling</i> 靈 (spirit)	spirit/Spirit
Matt. 26:41	<i>xin</i> 心(heart)	<i>xin</i> 心(heart)	<i>xin</i> 心(heart)	<i>xinling</i> 心 靈(mind, heart)	<i>ling</i> 靈 (spirit)	spirit
Matt. 27:50	<i>hun</i> 魂(soul)	<i>qi</i> 氣(breath)	<i>qi</i> 氣 (breath)	<i>qi</i> 氣 (breath)	<i>ling</i> 靈 (spirit)	ghost/spirit
Mark 2:8	<i>xin</i> 心(heart)	omitted	<i>xin</i> 心(heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
Mark 8:12	omitted	<i>xin</i> 心(heart)	<i>xin</i> 心(heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
Mark 14:38	<i>xin</i> 心(heart)	<i>xin</i> 心(heart)	<i>xin</i> 心(heart)	<i>xinling</i> 心 靈(mind, heart)	<i>ling</i> 靈 (spirit)	spirit
Luke 1:17	<i>shen</i> 神 (spirit)	<i>qingxing</i> 情 性 (disposition)	<i>xinzhi</i> 心志 (will)	<i>xinzhi</i> 心 志(will)	<i>ling</i> 靈 (spirit)	spirit
Luke 1:47	<i>shen</i> 神 (spirit)	<i>shen</i> 神 (spirit)	<i>ling</i> 靈 (spirit)	<i>ling</i> 靈 (spirit)	<i>ling</i> 靈 (spirit)	spirit
Luke 1:80	<i>xin</i> 心(heart)	<i>jingshen</i> 精 神(spirit, mind, vigor)	<i>xin</i> 心(heart)	<i>xinling</i> 心 靈(mind, heart)	<i>ling</i> 靈 (spirit)	spirit

Luke 8:55	<i>linghun</i> 靈 魂(soul)	<i>shen</i> 神 (spirit)	<i>linghun</i> 靈 魂(soul)	<i>linghun</i> 靈 魂(soul)	<i>ling</i> 靈 (spirit)	spirit
Luke 9:55	<i>xingqing</i> 性 情 (disposition)	<i>xin</i> 心(heart)	<i>xin</i> 心(heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit/NA ⁵
Luke 23:46	<i>ling</i> 靈 (spirit)	<i>shen</i> 神 (spirit)	<i>linghun</i> 靈 魂(soul)	<i>linghun</i> 靈 魂(soul)	<i>ling</i> 靈 (spirit)	spirit
John 3:6	<i>lingshen</i> 靈 神 (intelligent spirit) ⁶	<i>shen</i> 神 (spirit)	<i>ling</i> 靈 (spirit)	<i>ling</i> 靈 (spirit)	<i>ling</i> 靈 (spirit)	spirit
John 4:23–24	<i>ling</i> 靈 (spirit)	<i>shen</i> 神 (spirit)	<i>xingling</i> 性 靈 (disposition)	<i>xinling</i> 心 靈(mind, heart)	<i>ling</i> 靈 (spirit)	spirit
John 11:33	<i>xin</i> 心(heart)	<i>xin</i> 心(heart)	<i>xin</i> 心(heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
John 13:21	<i>xin</i> 心(heart)	<i>xin</i> 心(heart)	<i>xin</i> 心(heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
John 19:30	<i>linghun</i> 靈 魂(soul)	<i>qi</i> 氣(breath)	<i>linghun</i> 靈 魂(soul)	<i>linghun</i> 靈 魂(soul)	<i>ling</i> 靈 (spirit)	ghost/spirit

An analysis of Table 7.1 and Appendix 5 reveal many indicators of the translators' theological position on dichotomy versus trichotomy. First, in a total of 78 verses (19 verses in the Gospels and 59 in the rest of the New Testament), the CRV consistently translated the word *pneuma* (spirit) in reference to human constitution⁷ as *ling* 靈 (spirit). Both the KJV and the RV (and the later American Standard Version as well) also consistently translated the word *pneuma* as *spirit*, referring to the human spirit, and occasionally as *Spirit*, referring to the Spirit of God.⁸ Similarly, in a total of 36 verses, the CRV consistently translated the word *psuche* (soul) as *hun* 魂 (soul), and both the KJV and the RV again also consistently translated *psuche* as *soul*. This shows that the CRV's treatment of the words *pneuma* and *psuche* is basically the same

⁵ RV omitted the verse "Ye know not what manner of spirit ye are of" in the KJV.

⁶ This definition is taken from Morrison's own dictionary (1815, p. 61).

⁷ From here on, all discussions concerning *pneuma* and *psuche* are only limited to their usage in reference to human constitution.

⁸ See footnote 3.

as the KJV's and the RV's, which is to consistently render *pneuma* and *psuche* by the same words, as *spirit* and *soul*, respectively, thereby maintaining the clear distinction between these two words in the original. This is clearly a theological choice by the CRV's translator, Lee, because, being a trichotomist, he hoped to preserve and convey the distinction between spirit and soul (Lee, 2007b, p. 139).

In sharp contrast to the CRV, the KJV, and the RV, the translators of the M, DV, PV, and CUV generally did not consider it necessary to maintain the aforementioned distinction and instead often translated *pneuma* and *psuche* interchangeably and into a variety of other words without a clear distinction between the two, as shown in Table 7.2 below. This dichotomous approach matches the dichotomous view dominant in the Reformed tradition, from which most of these translators came (see 3.1.1.2). Now, it should be noted that there may be a variety of reasons that influence any translation choice, and one's theology is only one possible reason among many. But the fact remains that these translators generally did not consider it necessary to maintain the distinction between *pneuma* and *psuche*, and as a result, their translations fall in line with the dichotomous tradition which views soul, spirit, heart, and mind more or less as synonymous. Therefore, while it is impossible to determine whether these translators were actually driven by a dichotomous view while translating unless they have left behind writings that explicitly stated so (but such writings have not been found by the present researcher), their translations nevertheless clearly reflect a dichotomous view. In any case, if they were trichotomists, their trichotomous view was so weak that it was overruled by the dichotomous approach that they took or were compelled to take.

Table 7.2: Number of verses in which various Chinese words were used to translate *pneuma* in reference to human constitution in the New Testament

	M (1823)	DV (1852)	PV (1872)	CUV (1919)	CRV (1987)
<i>ling</i> 靈(spirit)	23	0	9	13	78
<i>lingshen</i> 靈神(intelligent spirit)	2	0	0	0	0
<i>hun</i> 魂(soul)	5	0	0	0	0
<i>xin</i> 心(heart)	14	22	33	27	0

<i>xinling</i> 心靈(mind, heart)	0	0	0	11	0
<i>linghun</i> 靈魂(soul, literally ‘spirit-soul’)	4	1	11	9	0
<i>shenfeng</i> 神風/ <i>shengfeng</i> 聖風/ <i>shengshen</i> 聖神/ <i>shengling</i> 聖靈 (Holy Spirit)	4/1/2/0	0/0/9/0	0/0/0/15	0/0/0/12	0
<i>feng</i> 風(Spirit/spirit)	15	0	0	0	0
<i>shen</i> 神(Spirit/spirit)	4	29	0	0	0
<i>xingqing</i> 性情/ <i>pingqi</i> 品氣 / <i>qingxing</i> 情性(disposition)	1/1/0	0/0/1	1/0/0	0	0
<i>xingling</i> 性靈(disposition, intelligence, personality)	0	0	3	0	0
<i>lingxing</i> 靈性(spiritual nature)	0	0	0	1	0
<i>xingzhi</i> 心志/ <i>zhi</i> 志(will)	0	2/2	1/0	2/1	0
<i>jingsheng</i> 精神(spirit, mind, vigor)	0	1	0	0	0
<i>qi</i> 氣(breath)	0	2	2	1	0
<i>yi</i> 意(manner)	0	1	0	0	0
<i>wuxing</i> 無形(invisible)	0	1	0	0	0
omitted	1	6	2	1	0
N/A	1	1	1	0	0

The table above reveals how the translators of these five versions interpreted the word *pneuma* in the New Testament differently from one another and especially from the CRV. In Morrisons’ version, the word *pneuma* is translated⁹ as *ling* 靈 (spirit) in 23 verses, *feng* 風 (Spirit/spirit)¹⁰ in 15 verses, *shen* 神 (Spirit/spirit)¹¹ in 4 verses, and *lingshen* 靈神 (intelligent spirit)¹² in 2 verses. While it is often hard to tell whether

⁹ While Morrison relied heavily on the Basset manuscript for his translation and only claimed thirteen out of the twenty-seven books of the New Testament as his own work, he nevertheless edited through the entire New Testament and made what he considered necessary changes (Daily, 2013, p. 145).

¹⁰ According to Morrison’s dictionary (1819, p. 189), *feng* 風 is defined as ‘The breath of nature’, ‘the wind’, ‘air in motion’, ‘custom’, ‘usage’, ‘spirit’, ‘temper’, ‘feeling’, etc.

¹¹ According to Morrison’s dictionary (1819, p. 749), *shen* 神 is defined as ‘a spirit’, ‘the human spirit’, ‘Divinity’, ‘God, in the sense of the heathen nations’, etc.

¹² According to Morrison’s dictionary (1815, p. 61), *lingshen* 靈神 is defined as ‘intelligent spirit’.

feng 風 and *shen* 神 in Morrison's usage refer to the Spirit of God or the spirit of man, he was more conservative than the translators of the DV, PV, and CUV in that he more often translated *pneuma* into Chinese words that are capable of meaning *spirit*, thus somewhat resembling the KJV's and the RV's way of translating the Greek word. However, according to Morrison's Chinese-English dictionary in 1815¹³, *ling* 靈 (spirit) in reference to man does not mean a constituting part of human being but that which is spiritual, intelligent/intellectual¹⁴, or good, felicitous, and efficacious (1819, p. 553), while *shen* 神, which could mean 'the human spirit' (ibid., p. 749), was used only in 4 verses to translate *pneuma* in the whole New Testament. Moreover, while both *hun* 魂 and *linghun* 靈魂 mean 'soul' and *xin* 心 means 'heart' (ibid., pp. 308, 553, 771), all these three Chinese terms were used by Morrison to translate *pneuma* in 23 verses (out of 78 verses); conversely, as Appendix 5 shows, he also used the word *ling* 靈 (spirit), *feng* 風 (spirit), and *lingshen* 靈神 (intelligent spirit) to translate *psuche* (soul) in 8 verses (out of 35 verses). Furthermore, *linghun* 靈魂 (soul) and *xin* 心 (heart) were both used to translate *pneuma* (in 18 verses) and *psuche* (in 20 verses). All of these indicate that to Morrison, *soul*, *heart*, and *spirit* are all highly interchangeable words and do not refer to distinct parts of human being. Most significantly, in 1 Thessalonians 5:23, the most foundational verse supporting trichotomy, Morrison rendered *pneuma* (spirit) as *linghun* 靈魂 (soul) and rendered *psuche* (soul) as *feng* 風 (spirit), effectively identifying spirit and soul as the same entity.¹⁵ This again strongly indicates that to Morrison, *spirit* and *soul* are interchangeable words and thus, he was

¹³ Morrison's dictionaries in 1815 and 1819 could shed light on his translation of the Bible because they were done around the same period and can provide a clear view of his understanding of the Chinese language.

¹⁴ According to Morrison's dictionary, man's soul is expressed by the word *hun* 魂 (1815, p. 61), and *linghun* 靈魂 means 'the intelligent soul' (ibid.), implying that *ling* 靈 simply means 'intelligent'. This interpretation is confirmed by his defining *shen* 神 as 'the human spirit' and *lingshen* 靈神 as 'the intelligent spirit' in man (1815, p. 61; cf. 1819, p. 749). This understanding of *ling* 靈 (spirit) matches the classic dichotomous definition of the spirit as the rational part of the soul (Lubac, 1996, pp. 117, ff.)

¹⁵ It might be possible that Morrison here purposely reversed the order of the original from *spirit and soul* to *soul and spirit*, but there is no clear evidence to support this.

most likely a dichotomist. Curiously, a survey through the Bible commentaries he used while translating the Bible (Daily, 2013, p. 146) shows that James Macknight (1809–21), Philip Doddridge (1827), and Adam Clarke (1834/36) whose works he consulted for translating the New Testament were all trichotomists. This shows that Morrison’s dichotomous treatment of *pneuma* and *psuche* might be, among other reasons, due to his own theological conviction formed prior to the translation project. In any case, his theological view on human constitution certainly played a role in his rendering of *pneuma* and *psuche* in his Bible translation.

Similarly, the translators of the DV, PV, and CUV are most likely dichotomists¹⁶, for their translations also do not clearly distinguish *pneuma* and *psuche* as different parts of human constitution. In the DV, PV, and CUV, *pneuma* is often translated as *xin* 心 (heart), which is also often used to translate *psuche* (see Appendix 5). The PV and CUV both most often translated *pneuma* as *xin* 心 or *xinling* 心靈 (heart) and *linghun* 靈魂 (soul), clearly indicating that their translators consider spirit, soul, and heart as basically synonymous. Now, in the case of the CUV, this translational decision is most striking, for in the eighteen principles of translation announced by the translation committee for the translation of the CUV, three of them explicitly say:

1. Passages expressed in the same terms and in the same or similar connection in the original, translate in the uniform manner.
2. Translate Greek and Hebrew words occurring in different places and used in the same sense by the same Chinese words.
- ...

¹⁶ The DV never used *ling* 靈 (spirit) to translate *pneuma* (spirit)—a remarkable rejection of the use of the term and a significant departure from Morrison’s translation. The DV used *shen* 神 (Spirit/spirit) in 29 verses to translate *pneuma*, but *shen* 神 could also mean the Spirit of God or even God to the translators of the DV (Tong, 2018, pp. 149–150). Moreover, the DV also omitted the translation of *pneuma* (spirit) in six verses, more than all other versions. Thus, it is unlikely that the translators of the DV are trichotomists.

11. Make a special effort to render literally words and phrases which have a theological or ethical importance, and which are, or may be, used by any school for proof or support of doctrines; putting explanations in the margin, if necessary. (Hykes, 1892, pp. 26–27)

Yet, the CUV's translators clearly did not keep these principles when translating *pneuma* and *psuche* in reference to human constitution. Even more interestingly, Baller wrote in 1907:

Another point in which this version differs from the one in use is in showing greater accuracy in the use of words. So far as possible the same word in the original has been rendered uniformly, though it goes without saying that none but a theorist would expect this to be the case everywhere...Mrs. Mateer compiled a Greek-Chinese Index giving the Chinese renderings of most of the principal words in the New Testament. This proved of the greatest value in the final revision, since all the renderings in the Tentative Version could be seen at a glance (Baller, 1907c, p. 31).

Pneuma and *psuche* certainly are principal words in the New Testament. But even though Baller said 'so far as possible the same word in the original has been rendered uniformly', the CUV did not do so with *pneuma* and *psuche*. This should be an example showing the negotiated nature of norms (see 2.4): apparently, to the CUV's translators, their belief in dichotomy or something else had functioned here as a stronger norm than those set up by the principles above. Since the dichotomous view was the more prevalent view among the missionaries at the time as indicated by the notes in the Conference Commentary (Muirhead et al., 1898/1907), the prevalence of the dichotomous view among the missionaries might have also functioned as a stronger theological norm overturning those principles. In any case, the CUV's translators apparently did not consider the doctrine of trichotomy theologically important enough to retain the distinction between *pneuma* and *psuche*, even going

against the authoritative translational tradition of the KJV and the respected scholarship of the RV, both of which always retain such distinction.

The same dichotomous approach can be observed also in the translation of some key Old Testament verses related to human constitution, as Table 7.3 below shows. In Genesis 2:7, what was translated as *soul* (נֶפֶשׁ, *nephesh* in Hebrew) in the KJV and in the RV was translated as *youlingderen* 有靈的人 (man with a spirit) in the CUV. In Genesis 41:8, what was translated as *spirit* (רוּחַ, *ruach* in Hebrew) in the KJV and the RV was translated as *xin* 心 (heart) in the CUV. In Psalm 42:6, what was translated as *soul* (*nephesh*) in the KJV and the RV was translated again as *xin* 心 (heart) in the CUV. In contrast, the CRV's renderings, like the examples shown before, always translated what was *spirit* in the KJV/RV as *ling* 靈 (spirit) and what was *soul* in the KJV/RV as *hun* 魂 (soul). The contrast between the CUV and the CRV once again becomes clear: the CUV with its dichotomous approach did not consider it important to maintain the distinction between spirit and soul, while the CRV almost always preserved this distinction.

Table 7.3 The translation of *ruach* (spirit) and *nephesh* (soul) in the Old Testament.

	M (1823)	DV (1854)	PV (1874)¹⁷	CUV (1919)	CRV (2003)	KJV/RV
Gen. 2:7	<i>huoling</i> 活靈 (living spirit)	<i>xieqizhiren</i> 血氣之人 (natural man)	<i>you linghun de huoren</i> 有靈魂的活人 (living man with a soul)	<i>Youling de huoren</i> 有靈的活人 (living man with a spirit)	<i>huohun</i> 活魂 (living soul)	living soul (<i>nephesh</i>)
Gen. 41:8	<i>shen</i> 神 (Spirit/spirit)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit (<i>ruach</i>)
Psa. 42:6	<i>lingxin</i> 靈心 (spirit-heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>hun</i> 魂 (soul)	soul (<i>nephesh</i>)

This dichotomous approach of the CUV's translators becomes more intriguing in light of the fact that two Bible commentaries assigned to them for their translation work (Mak, 2010, pp. 97–98) were both written by trichotomists, i.e., Ellicott (1897,

¹⁷ This is the Old Testament version translated by Samuel I. J. Schereschewsky.

p. 146) and Meyer (Lünemann, 1884, pp. 163–164), whose trichotomous views were clearly shown in their commentaries.¹⁸ This shows that, similar to Morrison, on this issue of dichotomy versus trichotomy, the translators of the CUV were following more their own theological conviction or something else rather than the theological position of the Bible commentaries officially assigned to them by the sponsoring organization or overseeing committee of their translation work. Moreover, by translating *pneuma* as *heart* (*xin* 心 or *xinling* 心靈) and *soul* (*linghun* 靈魂), the translators of the CUV also departed from the standard lexicographic Chinese words given for the translation of *pneuma* in this New Testament usage in the early twentieth century, roughly when the CUV was in the making: In John Leighton Stuart’s *Greek-Chinese-English Dictionary of the New Testament* (1918), the first of its kind in Chinese history, *πνεῦμα* (*pneuma*) is defined as *feng* 風 (wind), *qi* 氣 (breath), and *ling* 靈 (spirit), and *πνευματικός* (*pneumatikos*) is defined as *shulingde* 屬靈的 (spiritual) (ibid., p. 163).¹⁹ In both the 1892 and 1907 editions of *An Analytical Vocabulary of the New Testament* authored by F. W. Baller, one of the main translators and revisers of the CUV, *ling* 靈 is clearly defined as ‘spirit’; *hun* 魂 or *linghun* 靈魂, as ‘soul’; and *xin* 心, as ‘heart’ (1892, pp. 215, 224, 73; 1907, pp. 359, 374, 119). Yet, contrary to the definitions he himself gave, Baller and other translators still used *linghun* 靈魂 (soul) and *xin* 心 (heart) to translate *pneuma* in the CUV, again indicating the operation of a stronger norm possibly supported by the translators’ dichotomous belief concerning human constitution.

Four factors should be noted about the CUV’s dichotomous approach. First, as mentioned earlier, since the CUV was designed to be the common version used by all Protestant missionaries and Christians in China at the time, it is most likely that the CUV’s dichotomous approach reflects not just the theological position of the

¹⁸ It should be noted that Thayer’s lexicon, which was also assigned to the translators for their translation work, defined *pneuma* as both capable of being synonymous with soul and distinct from it (Thayer, 1889, p. 520).

¹⁹ Although *ψυχή* (*psuche*) is defined firstly as ‘breath, vital force, life, living being, person’ and secondly as ‘heart, spirit, soul’ (p. 223), with ‘spirit’ listed as one of its possible meanings.

translators but also that of the majority of the Protestant missionaries at the time. This is confirmed by the Conference Commentary (Muirhead et al., 1898/1907), which was also commissioned by the 1890 missionary conference to be the ‘union commentary’ (Woodbridge, 1898, p. 355) for all Chinese believers at the time. An examination of this commentary (both the 1898 and 1907 editions) shows that its position on human constitution is also dichotomous.²⁰ Second, the CUV’s dichotomous approach is likely also strengthened by the Chinese assistants of the translators, for the dichotomous view of human constitution is also a popular view among the Chinese, and the trichotomy of spirit, soul, and body is generally a foreign concept to Chinese culture.²¹ Third, as the CUV was produced by missionaries whose main concern was evangelization rather than theological precision, it is understandable that the CUV’s translators would prefer to produce an indigenized version that is easier to understand for the Chinese readers (Chan, 2017, pp. 95–97) by following the Chinese traditional dichotomous view and terminology regarding human constitution. This means that the evangelistic factors of simplification and indigenization (see 3.1.1.2) might also be at play here. Fourth, considering the Reformed theological background of the CUV’s main translators and the prominence of the dichotomous view in that tradition, it is also likely that the Reformed theological background of these translators had functioned as a theological norm for their translational decision here.

Regarding the CRV’s trichotomous position, it should first be pointed out that Lee’s trichotomous view, which is inherited from Nee (1992d), is also closely related to Lee’s belief of God’s economy. This can be illustrated by his note on 1 Peter 1:5 (see the footnote in the CRV), where he explained that God’s full salvation of believers is of three stages: the initial, the progressing, and the completing stages,

²⁰ The word *pneuma* is often translated as *linghun* 靈魂 (soul), *xin* 心 (heart), or *shengling* 聖靈 (Holy Spirit) throughout this commentary (Muirhead et al., 1898/1907); in 1 Thessalonians 5:23, the commentator specifically added *xin* 心 (heart) into the list of spirit, soul, and body, and did not mention anything about trichotomy.

²¹ In the Chinese language the term *linghun* 靈魂, which literally means ‘spirit-soul’, is the common term for *soul*, and *ling* 靈 (spirit) and *hun* 魂 (soul) also share the basic definition of ‘soul’. For the significant role of Chinese assistants in the translation of the CUV, see Zetzsche (2000), Strandenaes (2006), and You (2007).

which correspond to the spirit, soul, and body of the believers. According to Lee, in the initial stage, the stage of regeneration, God dispensed Himself into the believers' spirit to regenerate and indwell their spirit (John 3:3–6); thus, the believers 'received God's eternal salvation (Heb. 5:9) and His eternal life (John 3:15) and became His children (John 1:12-13)' and are saved from God's condemnation and from eternal perdition (John 3:18, 16) (CRV footnote on 1 Pet. 1:5). In the progressing stage, the stage of transformation, God, by His continued dispensing of Himself into the believers, spread Himself from the believers' spirit into their soul, thus renewing and transforming it into the image of Christ (Rom. 12:2; 2 Cor. 3:18) and building the believers together into a spiritual house (Eph. 2:21; 1 Pet. 2:5), which is the church as the Body of Christ; thus, the believers are 'delivered from the power of sin, the world, the flesh, self, the soul (the natural life), and individualism into maturity in the divine life for the fulfillment of God's eternal purpose' (ibid.). In the completing stage, the stage of glorification, which will take place at Christ's second coming, God will transfigure the believers' body into a glorious body like Christ's body (Phil. 3:21) and make the believers fully like Him in their tripartite being; thus, the believers will be glorified and enter into Christ's heavenly kingdom to reign with Him as His co-kings, with their body 'freed from the slavery of corruption of the old creation into the freedom of the glory of God's new creation (Rom. 8:21)', and their soul 'delivered out of the realm of trials and sufferings ([1 Pet. 1:]6; 4:12; 3:14; 5:9) into a new realm, one that is full of glory ([1 Pet.] 4:13; 5:10)' (ibid.). Two diagrams below taken from Lee's ministry (*The Mystery*, 1998) illustrate this three-stage process:

Diagram 7.1 The processes that God went through to enter into man

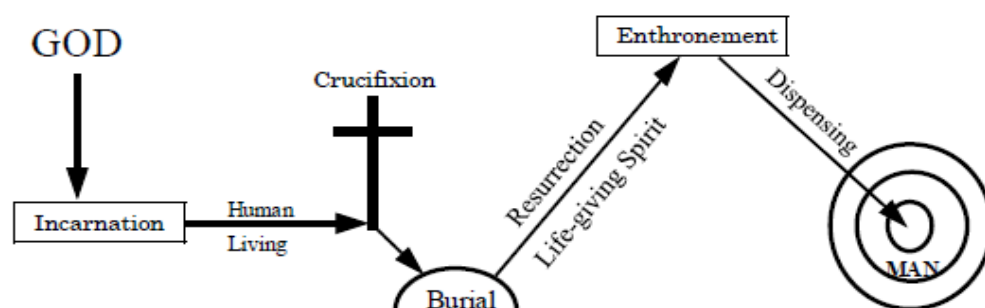


Diagram 7.2 God spreading within the believers from the spirit to the soul and body

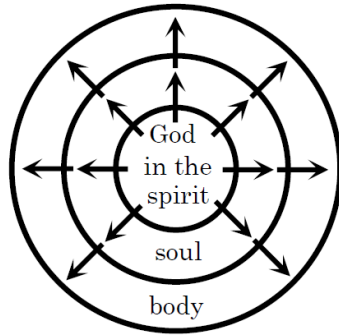


Diagram 7.1 above shows how God in Christ passed through the process of incarnation, human living, death, and resurrection to become the life-giving Spirit (1 Cor. 15:45b) so that God can dispense Himself as the Spirit into the believers' spirit, from where, as Diagram 7.2 shows, He can spread Himself, by His continual dispensing, into their soul and even body. Therefore, even in Lee's trichotomous view, his belief in God's economy is clearly reflected and can be considered as the overarching norm contributing to and supporting his trichotomous view.

The three selected cases below will illustrate how the CUV's dichotomous approach and the CRV's trichotomous view functioned as theological norms for their translations of verses where spirit and soul are not even specifically mentioned.

7.1.2 Ephesians 3:16

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
ἵνα δὲ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,	That He might grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man	求他按著 他豐盛的 榮耀，藉 著他的 靈，叫你 們心裡的 力量剛強 起來，	願祂照著祂 榮耀的豐 富，藉著祂 的靈，用大 能使你們得 以加強到裏 面的人裏，	The CUV translated κραταιωθῆναι...εἰς τὸν ἔσω ἄνθρωπον (<i>krataiōthēnai...eis ton esō anthrōpon</i> , 'strengthened...into the inner man') as 叫你們心裡的力量 剛強起來 ('cause the strength in your heart to become strong'), but the CRV, as 使你 們得以加強到裏面的人裏 (<i>'strengthened you into the inner man'</i>).

Like the note in the Conference Commentary on this verse, the CUV interpreted the phrase *krataiōthēnai....eis ton esō anthrōpon* (‘strengthened...into the inner man’) here as meaning the strengthening of the believers’ heart. But Lee understood it very differently, as he wrote:

The inner man is our regenerated spirit, which has God’s life as its life. In order that we may experience Christ unto all the fullness of God, we need to be strengthened into our inner man. This implies that we need to be strengthened into our spirit through the Holy Spirit (CRV footnote on Eph. 3:16).

Thus, to the CUV’s translators, the ‘inner man’ means the heart, whereas to Lee, it means the believers’ regenerated spirit. Because for the CUV’s translators, human beings are composed of only an outward body with an inward soul or heart, the inner man can be none else but the soul or heart. In contrast, because for Lee, human beings are composed of spirit, soul, and body, and according to Lee, human beings naturally live in their soul most of the time (or sometimes even live in the body, e.g., by bodily lusts), so the need for the believers is not to be strengthened into their soul but into their spirit, where Christ dwells, so that Christ may make His home in (which is another way to describe Christ ‘dispensing or spreading Himself into’) their heart as the next verse says (Lee, 1991c, pp. 279–280). Therefore, the difference between the CUV and the CRV here again reflects their dichotomous and trichotomous views, respectively, and Lee’s interpretation here also reflects his belief about God’s economy, which is for Christ as the divine life to grow and spread from the believers’ spirit into their soul for their transformation.²²

²² In Lee’s ministry, he taught that the heart is the soul plus the main part of the spirit, which is conscience: ‘Our heart is composed of all the parts of our soul—mind, emotion, and will—plus our conscience, the main part of our spirit. These parts are the inward parts of our being. Through regeneration Christ came into our spirit (2 Tim. 4:22). After this, we should allow Him to spread into every part of our heart. Since our heart is the totality of all our inward parts and the center of our inward being, when Christ makes His home in our heart, He controls our entire inward being and supplies and strengthens every inward part with Himself’ (CRV footnote on Eph. 3:17).

7.1.3 2 Corinthians 4:16

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
Διὸ οὐκ ἐγκακοῦμεν, ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν ἀνακαινοῦται ἡμέρα καὶ ἡμέρα.	Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.	所以，我們不喪膽。外體雖然毀壞，內心卻一天新似一天。	所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。	The CUV translated ἔξω ἡμῶν ἄνθρωπος (<i>exō hēmōn anthrōpos</i> , ‘our outer man’) and ἔσω ἡμῶν (<i>esō hēmōn</i> , ‘our inner’) as <i>waiti</i> 外體 (‘outer body’) and <i>neixin</i> 內心 (‘inner heart’) respectively, but the CRV, as <i>waimian de ren</i> 外面的人 (‘outer man’) and <i>limianderen</i> 裏面的人 (‘inner man’).

Similar to Ephesians 3:16, the CUV's translators interpreted *exō hēmōn anthrōpos* (‘our outer man’) and *esō hēmōn* (‘our inner’) in Greek here to mean the physical body and the psychological heart, which reflects their dichotomous view. But Lee interpreted them differently, as he wrote:

The outer man consists of the body as its organ with the soul as its life and person. The inner man consists of the regenerated spirit as its life and person with the renewed soul as its organ. The life of the soul must be denied (Matt. 16:24-25), but the faculties of the soul—the mind, will, and emotion—must be renewed and uplifted by being subdued (10:4-5) so that they can be used by the spirit, the person of the inner man (CRV footnote on 2 Cor. 4:16).

Thus, to Lee, the inner man is not the believers’ heart but their regenerated spirit with the soul as its organ. For the inner man to be renewed means for the faculties of their soul to be renewed so that those faculties can be used by their spirit, which is mingled with the Spirit as the ‘mingled spirit’ according to 1 Corinthians 6:17 to be ‘the person of the inner man’. Thus, according to Lee, ‘the person of the inner man’ is not just the believers’ regenerated spirit but also the indwelling Christ as the Spirit in the believers’ regenerated spirit (Lee, 2018g, p. 300; 2022b, p. 4090). Lee was able to interpret the inner man this way because of his trichotomous view as well as his

belief of God's economy as God dispensing Himself into the believers' spirit and then spreading Himself from their spirit to their soul, which, according to Lee, is how the believers' soul is renewed and transformed. Since the main theological background of the CUV's translators, the Reformed tradition, generally does not believe that God or Christ is actually dwelling in the believers' spirit but rather believe that Christ is only sitting at the right hand of God in the heavens, they could not interpret the inner man in the way Lee did and thus translated 'our inner man' as 'our heart'. Hence, like the previous case, here not only the translators' views concerning human constitution but also their beliefs about God's overall plan are seen as the theological norms governing their translations.

7.1.4 Ephesians 4:23

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν,	And be renewed in the spirit of your mind	又要將你 們的心志 改換一 新，	而在你們 心思的靈 裏得以更 新，	The CUV translated τῷ πνεύματι τοῦ νοῦς (<i>tō pneumatī tou noos</i> , 'in the spirit of the mind') as <i>xinzhi</i> 心志 ('will' or 'resolution'), but the CRV, as <i>zai...xinsi de lingli</i> 在...心思的靈裏 ('in the spirit of the mind').

The CUV, most likely out of evangelistic concern for understandability and based on their dichotomous view of human beings, departed from the KJV and the RV here but somewhat followed the Peking Version in translating *pneumatī tou noos* ('the spirit of the mind') as 'will' or 'resolution', thus rendering the verse to read: 'And also have your will [or resolution] renewed'. The translation in the Conference Commentary rendered this verse as saying: 'Your heart should become new by being moved by the Holy Spirit'. However, Lee translated this verse more literally and did so out of a particular theological interpretation, as he wrote:

This [spirit] is the regenerated spirit of the believers, which is mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind, thus

becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation (CRV footnote on Eph. 4:23).

Thus, for Lee, to be renewed ‘in the spirit of one’s mind’ is to allow the mingled spirit to ‘spread into’ (which may be understood as equivalent to the divine life ‘growing into’ or ‘being dispensed into’) one’s mind so that the spirit becomes the spirit of one’s mind, meaning that the mind ‘is conquered, subdued, and put under the spirit’ (Lee, 1991c, p. 401), which spirit is mingled with the indwelling Spirit of God. As this process takes place, Lee taught that ‘the mingled spirit enters our mind, takes over our mind, and becomes the spirit of our mind’ (ibid), and in this way the ‘putting off of the old man’ and ‘the putting on of the new man’ as mentioned in Ephesians 4:22 and 24 gradually become the believers’ experience, and this renewing is for their ‘transformation into the image of Christ’ (ibid.), i.e., their deification. Thus, once again, not only are the CUV’s translators’ dichotomous view and Lee’s trichotomous view reflected here, but their understandings of God’s overall plan can also be seen as the theological norms guiding their translations.

7.1.5 Section Summary

In summary, this section examined how the dichotomous and trichotomous views of the CUV’s and the CRV’s translators, respectively, functioned as theological norms guiding how they translated the Greek words *πνεῦμα* (*pneuma*) and *ψυχή* (*psuche*) in reference to human constitution. In the case of the CUV, its dichotomous position was shown to be a continuation of a century-long tradition established by Morrison and followed by subsequent major missionary Bible translations. Such a dichotomous translational tradition was likely the fruit of both the Reformed tradition (in which dichotomy was the mainstream view) and the Evangelistic preference for simpler and more idiomatic expressions in Bible translation, for the traditional Chinese view on human constitution is also dichotomous. In the case of the CRV, Lee’s trichotomous view (which followed Nee’s) was clearly reflected in the CRV, with traces of Lee’s view of God’s economy also detected in how he interpreted phrases related to human constitution such as ‘to be strengthened into the inner man’ (Eph. 3:16), ‘the outer man’ and ‘the inner man’ (2 Cor. 4:16), and ‘be renewed in the

spirit of your mind’ (Eph. 4:23). Most significantly, that the translators’ different views concerning God’s overall plan (see 3.2.3) could also influence how they translated verses related to human constitution indicates that one’s belief about God’s overall plan may function as the overarching norm governing how verses related to other theological subjects are translated. The interconnectedness, interdependence, and mutual influence of theological views on different theological subjects are thus demonstrated. This indicates that a thorough study of both the translators’ theology as well as their Bible translations in their entirety is necessary if the influence of the translators’ theology on Bible translation is to be accurately and fully understood (see pp. 303–305).

7.2 Different Concepts about the Church between the CUV’s and the CRV’s Translators

7.2.1 *Jiaohui* 教會 versus *Zhaohui* 召會

This section will present selected cases of translational differences likely caused by different concepts about the church. Throughout their translations of the New Testament, the CUV always translated the word ἐκκλησία (*ekklesia*, ‘church, or assembly’) when referring to the church as *jiaohui* 教會 (‘religious society [or assembly/congregation]’), whereas the CRV, always as *zhaohui* 召會 (‘called assembly’). *Jiaohui* 教會 as the most common Chinese term for *ekklesia* today appeared as early as in Jean Basset’s translation (1704–1707) and was picked up by Robert Morrison in his translation and followed by the missionary translators and most Bible translators thereafter. *Jiao* 教 can also mean ‘teaching’ in Chinese, and hence *jiaohui* 教會 can also be understood as a society ‘of teaching’ or characterized by teaching, which may reflect the emphasis on teaching, preaching, and the learning of doctrines in the Reformed tradition (see 3.1.1.3 and 5.3). Since *jiaohui* 教會 was already the common term for *ekklesia* many years before the commission of the CUV (e.g., the Peking Version published in 1872 used it throughout), the CUV’s usage could also be seen as their following the established translational norm at the time. *Zhaohui* 召會 as an alternative translation for *ekklesia* was first used by the

Assemblies of God in China in the early twentieth century and then in *The Bible Treasury New Testament* (1939) by Heinrich Ruck and Shoulin Zheng. But as early as in 1889, a missionary in China had actually published an article in which he argued that *Zhaohui* 召會 is a more accurate translation of *ekklesia* than *Jiaohui* 教會 (H., 1889, pp. 146–150). Lee’s comment below shows his theological reasoning about how the word *ekklesia* should be translated, based on the literal meaning of the Greek word *ekklesia* as ‘called-out congregation’:

Two to three centuries ago Christianity was spread to China. When the people in Christianity wanted to translate this term, they were influenced by Catholicism and Protestantism in a religious way, thinking that *ekklesia* was a religious gathering. Therefore, they translated it into *chiao-hui* [*jiaohui* 教會], ‘religious gathering’. While *hui* [會] (gathering) was correctly translated, *chiao* [*jiao* 教] (religious) was a misinterpretation. The English usage of the word *church* may also be inaccurate, because most people consider the church as a chapel. Beginning from 1829 when the Brethren were raised up, including J. N. Darby, they carefully studied this word and learned that *ekklesia* refers to a called-out congregation. After that they no longer used the word *church*; rather, they changed it to *assembly*. Though the word *assembly* is very good, its meaning in the English language is not as rich as that in the Greek language...At this time while we are translating the New Testament, we hope to eliminate all religious concepts as much as possible and translate according to the Greek language. Hence, we have translated *chiao-hui* [*jiaohui* 教會] (religious gathering) into *chao-hui* [*zhaohui* 召會] (assembly)...While *chao-hui* is scriptural, *chiao-hui* has a religious color. The church is the called-out congregation of God (Lee, 2017a, pp. 212–13)

To understand Lee’s unfavorable attitude toward the term *chiao* [*jiao* 教] (‘religious’), one needs to survey his and Nee’s writings to understand their theological-historical context. In a nutshell, both Nee and Lee grew up in a form of western Christianity that was transplanted to China by Western missionaries and that

carried its own traditional baggage such as the clergy-laity system and denominationalism. As Nee and Lee began to diligently study the Bible and compared what the Bible teaches with the Christianity they saw at the time, they noticed many instances of what they considered unscriptural teachings and practices (see 3.2.2 and 3.2.3). These first-hand experiences, aided by their study of the writings of the nineteenth-century British Brethren, a Christian movement known for its leaving the traditional form of Christianity and starting their own assemblies aimed to follow the Bible more faithfully, produced a twofold theological conviction in them that governed the rest of their lives and ministries. This twofold conviction is that, negatively, the outward form of Christianity had largely become a degraded religious tradition at variance with the teachings of the Bible, and, positively, that God had called them, as He did with the Brethren and many others throughout church history (Broadbent, 2000), to continue the unfinished work of what they later called ‘the Lord’s recovery’ as God’s recovery work throughout the centuries to recover and build up the genuine church as the Body of Christ and the bride of Christ to usher in Christ’s second coming (Nee, 1992c, p. 843).

Thus, out of this conviction and against this backdrop, Nee publicly announced in 1925 that ‘The Bible is our only standard. We are not afraid to preach the pure Word of the Bible, even if men oppose; but if it is not the Word of the Bible, we could never agree even if everyone approved of it’ (Nee, 1992a, p. 1231) (see 3.2.3). This conviction also became Lee’s Bible translation philosophy later, as seen in his highly literal approach to Bible translation, for he believed that only by strictly following the original text could the original meaning be recovered. This notion of ‘the Lord’s recovery’, perhaps fueled also by the anti-tradition and anti-religion sentiment prominent among the youth in the Chinese society at the time, explains why both Nee and Lee had a negative attitude toward the word ‘religion’ or ‘religious’, for to them, they did not consider themselves as part of Christianity as a degraded religious tradition or system short of spiritual reality. They considered themselves, or aspired to be, part of God’s recovery work on earth whose commission is to recover what has been lost by the Christian religion and to restore the God-ordained form of Christianity.

This is perhaps the deepest reason (as the highest norm) why Lee disapproved the term *chiao-hui* [jiaohui 教會] (religious gathering) as the proper term for *ekklesia*.²³

In another publication, Lee gave another reason why the term *jiaohui* 教會 must be changed to *zhaohui* 召會：

When the Western missionaries first came to China and were translating the word *ekklesia*, they said that according to the word *tzung-chiao* [zongjiao 宗教] (religion), this ‘hui’ [會] (society, or congregation) is a kind of ‘chiao-hui’ [jiaohui 教會] (religious society); thus, the word *chiao-hui* came into existence....Today many other religions also use this word, such as fo-chiao-hui [fojiaohui 佛教會] (Buddhist religious society). Therefore, we feel that it really needs to be changed. Today the Buddhists call themselves fo-chiao-hui, but they would not call themselves fo-chao-hui [fozhaohui 佛召會] (Buddha-called congregation). Only the church of the Lord is a called-out congregation, so it only makes sense that it should be called *chao-hui* [zhaohui 召會] (assembly) (Lee, 2016d, p. 377).

This shows that another reason Lee decided to use *zhaohui* 召會 for *ekklesia* in the CRV was to avoid these unwanted associations with other religions. Now, just as in the previous sections on different categories of theological concepts, traces of the influences of Lee’s belief about God’s economy can also be detected in this translational choice: since God’s economy is God’s dispensing Himself as the divine life into His chosen people to make them the Body of Christ, which is the church, this understanding of the church is thoroughly Christ-centered and people-centered. Indeed, throughout Nee’s and Lee’s ministry, they have repeatedly emphasized that the church is neither a physical building nor a religious organization, but a people called out by Christ to be filled with Christ as their inner life and outward expression. For example, Lee wrote in 1953, ‘The saints [referring to all Christians] need to see

²³ For accounts given by Nee and Lee themselves concerning what their commissions from God are, see Nee (1992c, pp. 843–859; 1994c, pp. 249–259) and Lee (2017f, pp. 51 ff.).

the basic point that the church is Christ Himself, that is, Christ Himself in the saints’ (Lee, 2018e, p.193). Thus, the focus of the church is not on the teaching of doctrines, but on the dispensing of Christ into people as the basic constituent of the church; not on administration, organization, or certain forms of meetings, but on the believers becoming the corporate expression of Christ in both their gatherings and their daily life. This Christ-centeredness and people-centeredness is more conveyed by *zhaohui* 召會 as a ‘called-out assembly’ than by *jiaohui* 教會 as a ‘religious society’ or as a ‘society of teachings or doctrines’ if *jiao* 教 is defined as *jiaoxun* 教訓 (‘teaching’) or *jiaoyi* 教義 (‘doctrine’). In contrast, since Christianity as a whole and the Reformed tradition in particular are characterized by its strong emphasis on teachings and doctrines (see 3.1.1.3 and 5.3), as illustrated by the many creeds and confessions produced, perhaps the dominance of the Reformed tradition among the Protestant missionary translators had also contributed to the establishment and the continuation of this long-lasting usage of rendering *ekklesia* as *jiaohui* 教會, commonly understood as ‘a society of Christian teachings and doctrines’.

The selected cases below will show other aspects of the different concepts about the church between the two versions’ translators.

7.2.2 Romans 12:8

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδούς ἐν ἀπλότητι, ὁ προϊστάμενος ἐν σπουδῇ, ὁ ἐλεῶν ἐν ἰλαρότητι.	Or he who exhorts, [be faithful] in that exhortation; he who gives, [let him do it] in simplicity; he who leads, in diligence; he who shows mercy, in cheerfulness.	或作勸化的，就當專一勸化；施捨的，就當誠實；治理的，就當殷勤；憐憫人的，就當甘心。	或作勸勉的，就當忠於勸勉；分授的，就當單純；帶領的，就當殷勤；憐憫人的，就當甘心樂意。	The CUV translated προϊστάμενος (<i>proistamenos</i> , ‘leading’) as <i>zhili</i> 治理 (‘govern or administrate’), but the CRV, as <i>dailing</i> 帶領 (‘leading’).

The difference here lies in the translators' view on what the elders or leaders of the church should do. The CUV's use of *zhili* 治理 ('govern or administrate') matches the strong emphasis in the Reformed tradition on church governance or polity (Leith, 1981, pp. 145-173), and the CRV's use of *dailing* 帶領 ('leading'), a less organizational and hierarchical term, matches Lee's understanding of the church more as an organism, the organic Body of Christ, rather than an organization, as he wrote:

The elders' responsibilities consist of four main items, and the first item is leading. The word *leads* is used in the New Testament, but it is regrettable that in the Chinese Bible this word is translated as 'administrates'. Romans 12:8 in the Chinese Union Version says, 'He who administrates, in diligence'. The word *administrates* in this verse should be translated as 'leads', because here it refers to taking the lead diligently. According to the Greek text, there is only one portion in the New Testament [1 Corinthians 12:28] where the word *administrations* is used in relation to the elders' responsibilities...Except for this verse, all the other verses that have the word *administrates* in relation to the elders' responsibilities should be translated with the word *leads* (Lee, 2016b, p. 317).

Therefore, the translational difference here reflects two different views on church governance: the CUV's rendering, perhaps following the KJV and the RV (which translated *proistamenos* here as 'he that ruleth') and influenced by the Reformed tradition, suggests that the elders or leaders of the church should 'govern' the church diligently, whereas the CRV's rendering suggests that they should 'take the lead' diligently. Lee explained the meaning of 'take the lead' this way: 'To take the lead is not mainly to rule but to set an example in doing things first, that others may follow. The elders not only should labor in teaching but also should do things as an example' (CRV footnote on 1 Thes. 5:12). Lee's interpretation here reflects his belief that God's economy is to produce the church as the organic Body of Christ where there should be no organizational hierarchy but only Christ who rules and directs as the unique Head (Lee, 2018i, pp. 441 ff.). Here again, Lee's belief about God's economy is seen as a dominant theological norm governing his interpretation.

Similarly, the belief of the CUV's translators about what God's overall plan is, and in particular, their Reformed postmillennial belief that Christians' commission is to establish a theocracy on earth as God's kingdom in this age (see 3.1.1.3) should have also contributed to the idea that Christian leaders ought to govern and administrate in an organizational way, and that, not only over spiritual matters but over worldly ones as well, including social and political affairs (Leith, 1981, pp. 145-171, 198–221).

7.2.3 Ephesians 1:23

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
ἥτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου.	[the church] is His Body, the fullness of the One who fills all in all.	教會是他的身體，是那充滿萬有者所充滿的。	召會是祂的身體，是那在萬有中充滿萬有者的豐滿。	The CUV translated πλήρωμα (<i>plērōma</i> , 'fullness') as <i>suocongmande</i> 所充滿的 ('that which is filled'), but the CRV, as <i>fengman</i> 豐滿 ('fullness').

The CUV interpreted πλήρωμα (*plērōma*, 'fullness') here as describing the church being filled with Christ and translated it as 'that which is filled', thus rendering the whole verse as reading: '[The church] is His Body, which is filled with the One who fills all'. This interpretation matches the note in the Conference Commentary and thus appears to be a popular interpretation of this verse among the missionaries at the time. But Lee understood this word *plērōma* as meaning not just being filled with Christ but being the full expression of Christ, as he wrote:

In the New Testament the fullness is the expression through the completeness of the riches. This is the reason that in [Eph. 3:8] Paul speaks of the unsearchable riches of Christ and that in [Eph.] 1:23 and then in 4:13 he speaks of the fullness of Christ. The riches of Christ are all that Christ is and has and all that He has accomplished, attained, and obtained. The fullness of Christ is the result and issue of our enjoyment of these riches. When the riches of Christ are assimilated into our being metabolically, they constitute us to be the

fullness of Christ, the Body of Christ, the church, as His expression (CRV footnote on Eph. 3:19).

Lee's interpretation of the fullness of Christ as the result and issue of the believers' enjoyment of Christ's riches also reflects Lee's belief in God's economy. According to Lee's ministry, God's economy is God's plan to dispense Himself in Christ with all His riches into His chosen people for them to enjoy and be reconstituted with all these riches of Christ so that they may become the Body of Christ as the fullness of Christ, which is His full expression. Thus, the translational difference here comes from the different interpretations of the church: to the CUV's translators, for the church to be the Body of Christ as the fullness of Christ simply means that the church is filled with Christ; but to Lee, it means that the church is filled with Christ so that it becomes Christ's full expression, because to Lee, God's economy ultimately is to consummate the New Jerusalem as a corporate God-man to be God's eternal corporate expression (see the last case study in Chapter 6). Since the CUV's translators believed that the goal of God's salvation is for Christians to enjoy eternal bliss in heaven, for the church to become the 'corporate expression of God' may seem an unnecessary and even strange idea; but to Lee, that is how God may accomplish His ultimate goal in His economy and is what Ephesians 1:23 is referring to. Therefore, the translators' different understandings of God's overall plan are seen again as the theological norms contributing to the translational difference.

7.2.4 Ephesians 4:11

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,	And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers	他所賜的，有使徒，有先知，有傳福音的，有牧師和教師，	祂所賜的，有些是使徒，有些是申言者，有些是傳福音者，有些是牧人和教師，	The CUV translated ποιμένας (<i>poimenas</i> , 'shepherds') as <i>mushi</i> 牧師 ('pastor'), but the CRV, as <i>muren</i> 牧人 ('shepherd').

Following the KJV, the RV, and the Peking Version, the CUV's translation of ποιμένας (*poimenas*, 'shepherd') here as *mushi* 牧師 ('pastor') reflects the influence from the pastoral system long established in the Protestant tradition, which may be considered not only as a theological norm but also as sociological and institutional norms. But Lee, following Nee, considered the tradition of pastoral system unscriptural (Nee, 1993b, pp. 163 ff.; Lee, 2018j, pp. 193–194) and thus translated the word *poimenas* here as 'shepherd' instead of 'pastor'. He wrote: 'According to the grammatical construction, shepherds and teachers refers to a single class of gifted persons. A shepherd should know how to teach, and a teacher should be able to shepherd' (CRV footnote on Eph. 4:11). Elsewhere Lee wrote:

Today in the Roman Catholic Church there is the priestly system, in the state churches there is the clerical system, and in the independent churches there is the pastoral system. All these are a mediatorial class, spoiling the universal priesthood of all believers. Thus, there are two distinct classes—the clergy and the laity. But in the proper church life there should be neither clergy nor laity; all believers should be priests of God (CRV footnote on Rev. 2:6).

This note shows that the different views between the two versions' translators about clergy-laity system, about the universal priesthood of all believers, and about how the proper church life should be carried out all contributed to the translational difference here. Furthermore, the difference here involves different concepts about God's overall plan (or economy) also. Since for the CUV's translators, God's overall plan is to save people from eternal perdition to eternal bliss in heaven, the emphasis naturally was on mass evangelism and less on the believers' being perfected to grow unto maturity and become fully functioning members of the Body of Christ (Eph. 4:12). Thus, to them who understood God's overall plan in this way, a pastoral or clergy-laity system may seem the most efficient way of keeping a congregation of believers together while letting the clergy carry out all the work of preaching, evangelizing, teaching, shepherding, and so on. In contrast, since for Lee, God's economy is the dispensing of Himself as the divine life into His chosen people for them to grow unto maturity and become functioning members of the Body of Christ,

the emphasis naturally is on all the members' growth and being perfected to fully function as equal members of the Body of Christ. Thus, to him who understood God's overall plan in this way, the pastoral or clergy-laity system would seem a hindrance because it creates hierarchy and division between those who serve (clergy) and those who do not (need to) serve (laity), while for both Nee and Lee, based on Ephesians 4:16, the building up of the Body of Christ hinges on *every member* of Christ's Body growing unto maturity and becoming functioning members of the Body of Christ. Both Nee and Lee do not deny that in the Body of Christ there are particularly gifted members as those mentioned in Ephesians 4:11, but they believed that these gifted members' function should be to perfect, not replace, the function of other believers so that every believer may function for the building up of the Body of Christ (Eph. 4:12, 16; Nee, 1994c, pp. 249–259). This point is made clearer in the next case.

7.2.5 Ephesians 4:16

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συνβιβάζομενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἐκάστου μέρους τὴν αὐξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.	Out from whom all the Body, being joined together and being knit together by every joint of supply according to [or, and] the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.	全身都靠他聯絡得合式，百節各按各職，照著各體的功用彼此相助，便叫身體漸漸增長，在愛中建立自己。	本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。	The CUV translated διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἐκάστου μέρους ('by every joint of supply according to the operation in the measure of each one part') as 百節各按各職，照著各體的功用彼此相助 ('all the [lit., a hundred] joints each according to its duty, helping one another according to the function of each member'), but the CRV, as 藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用 ('through every joint of the rich supply and through the function according to the measure of each one part').

According to the CUV's rendering, 'joints' and 'each one part' seem to be synonymous, for it says 'all the joints each according to its duty, helping one another according to the function of each member', thus making 'all the joints' and 'each member' as referring to the same people. But here the CRV adopted the rare reading of P46²⁴, which has *καὶ* (*kai*, 'and') instead of *κατ'* (*kat*, 'according to') before *ἐνέργειαν* (*energeian*, 'operation'), and thus rendered the 'joints' and 'each one part' clearly as two separate groups, as it reads: 'through every joint of the rich supply *and* through the function (or operation) according to the measure of each one part...' This is because, according to Lee, '[e]very joint of the rich supply refers to the specially gifted persons, such as those mentioned in v. 11' (i.e., the apostles, prophets, evangelists, shepherds and teachers), and '[e]ach one part refers to each member of the Body', and '[t]he Body of Christ causes the growth of itself through the supplying joints and the operating parts' (CRV footnote on Eph. 4:16). Thus, according to Lee and his rendering of this verse, the church as the Body of Christ is built up through two groups of people (not two classes as in a clergy-laity system, but simply two groups of believers differing only in the degrees of their functions): the specially gifted ones as 'the joints of the rich supply', and every believer as 'each one part', and it takes the functions of both groups to build up the Body. In other words, there is no hierarchy in the church, and no one should be passive, inactive, or inoperative, and every member of the Body of Christ needs to grow and be perfected to become a functioning member for the Body of Christ to be built up. According to Lee, these two groups also correspond to the two phrases, 'being joined together' and 'being knit together' in Ephesians 4:16, as their different functions, as he explained:

[A]ll the members of the Body of Christ are joined together through every joint of the rich supply... Let us consider the illustration of a big building. This building is strongly joined together by steel beams, which are a steel frame. In the Body of Christ we are joined together through every joint of the rich supply. The Body is also knit together through the operation in the measure of each

²⁴ P46 is an early Greek New Testament manuscript written on papyrus. The particular reading of Eph. 4:16 of P46 can be read here: <http://www.earlybible.com/manuscripts/p46-Eph-8.html> (Accessed: 4 November 2022).

one part. Once the frame of a building is in place, there is the need of an interweaving, a compacting together, of material to fill in the gaps...In the Body of Christ, to be knit together is to be built together through the operation in the measure of each one part...Each one part refers to each member of the Body. Through the growth in life and the development of gifts, each member of the Body of Christ has its own measure, which operates for the growth of the Body (Lee, 2017g, p. 86).

Thus, the CRV's translation here clearly reflects Lee's understanding of how the Body of Christ is built up, which is part of his understanding of God's economy. In contrast, the CUV's rendering here shows that the translators understood this verse quite differently, for it literally reads: 'The whole Body being joined properly by Him [Christ], and all the [lit., a hundred] joints each according to its duty, helping one another according to the function of each member, thus causes the Body to grow gradually and build itself up in love.' According to this rendering, it is Christ who joins and knits the whole Body together (not the joints and each one part), and the ones depicted as functioning here are just 'all the joints' (literally, 'a hundred joints'), who 'help one another according to the function of each member'. If the 'joints' that are functioning here are understood as referring only to the clergy—which is quite possible given the long-established clergy-laity system among the missionaries as well as the churches they planted in China at the time, each of which was usually governed by a handful of missionaries acting as pastors—then, the CUV's rendering here would actually be quite an accurate reflection of how the clergy-laity system works: that is, the church is joined and knit together by Christ, and the clergymen would help one another (this may include the laity) according to their own functions, whether it is pastoring, administering, preaching, evangelizing, or teaching, and by so doing the clergymen would cause the Body (all the believers) to grow and build itself up in love. Remarkably, the above interpretation is exactly how the influential Peking Version, the translation in the Conference Commentary, and the Wenli Union Version (including its earlier High Wenli and Easy Wenli versions) rendered this verse. The next case will shed more light on this issue of the CUV's interpretation.

7.2.6 Colossians 2:19

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
καὶ οὐ κρατῶν τὴν Κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συνβιβαζόμενον αὕξει τὴν αὕξησιν τοῦ Θεοῦ.	And not holding the Head, out from whom all the Body, being supplied and knit together by the joints and ligaments, grows with the growth of God.	不持定元 首。全身 既然靠著 他，筋節 得以相助 聯絡，就 因神大得 長進。	不持定元 首；本於 祂，全身 藉著節和 筋，得了 豐富的供 應，並結 合一起， 就以神的 增長而長 大。	The CUV translated πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συνβιβαζόμενον ('all the Body, being supplied and knit together by the joints and ligaments') as 全身...筋節得以相助聯絡 ('all the Body...its ligaments and joints being able to help and connect one another'), but the CRV, as 全身藉著節和筋，得了豐富的供應，並結合一起 ('all the Body, being richly supplied and knit together through the joints and ligaments').

It is unclear why the CUV would depart from the KJV, the RV, the Peking Version, the translation in the Conference Commentary, and even the Wenli Union Version in departing from the original text here, translating πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συνβιβαζόμενον ('all the Body, being supplied and knit together by the joints and ligaments') as 'the joints and ligaments being able to help and connect one another'. Consequently, the CUV's translation of the most pertinent portion of this verse reads: 'Since by Him [Christ], all the Body has the joints and ligaments being able to help and connect one another, it makes great progress because of God.' Perhaps this reflects the translators' missionary context, which requires the missionaries to cooperate with one another to evangelize and raise up churches. In any case, the CUV's rendering here actually matches the interpretation given above for the CUV's rendering of Ephesians 4:16, i.e., that the clergymen were described as helping one another so that by their joint efforts the laity could grow. If this was indeed how the CUV's translators understood Ephesians 4:16 and Colossians 2:19, their understanding certainly is expressed in their translation of both verses, and their understanding and translation would describe quite well how the clergy-laity or

pastoral system operated, perhaps especially in China at the time. Then the CUV's rendering of these verses could be regarded as a case of Bible translation influenced by not only theological norms but sociological and institutional norms also, for the clergy-laity and pastoral systems were not only parts of the translators' theological beliefs but long-established social and institutional traditions in Western Christianity. Conversely, Nee's and Lee's norm-breaking belief and practice of not having clergymen or pastors in the church might likewise be attributed to the facts that they were not as much bound by those social and institutional norms of Western Christianity as those missionaries were, and that China in the early twentieth-century was still relatively 'a virgin land' of Christianity, as Nee described it, where God could go to 'begin something new' (Lee, 2017f, pp. 199–200). Certainly, in this regard, Nee and Lee were influenced by the Plymouth Brethren, who first rejected the clergy-laity and pastoral systems starting in the 1820s (Callahan, 1996; Coad, 2001). Hence, it can be said that here is an example of how theological norm coupled with social and institutional norms may influence Bible translation.

Thus, in contrast to the CUV's rendering, Lee translated Colossians 2:19 more literally and offered the following interpretation which echoes his interpretation of Ephesians 4:16:

Joints are for the supply of the Body, whereas bands [or, ligaments, same later] are for knitting together the members of the Body. In the church some members are joints and others are bands. By means of the joints and bands, the Body grows. This indicates that we cannot grow with the growth of God individualistically. We need to be in the church. Thus, Paul's aim in this book is to preserve us in Christ for the church life (Lee, 2000b, p. 210).

Compared with his interpretation of Ephesians 4:16, 'joints' here should refer to the specially gifted ones, and 'bands', to all the believers, and thus it is by the supply of the specially gifted ones and by the knitting together of all the believers that the Body of Christ can grow and be built up. Thus, Lee's interpretations of Ephesians 4:16 and Colossians 2:19 match each other and are clearly reflected in his translations of these verses. More importantly, Lee's interpretations also reflect his belief of God's

economy, which is for God to dispense Himself into every believer as the divine life so that by the growth of this life they may become living and functioning members of the Body of Christ as His corporate expression.

Many more cases can be cited to show the different concepts about the church between the two versions' translators, but with the limited space remaining, two cases will be briefly discussed below to highlight a fundamental difference and a practical difference in their concepts about the church, as seen in the translation of Colossians 3:11 and of the words 'prophets', 'prophecy', and 'prophecy'.

7.2.7 Colossians 3:11

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
ὅπου οὐκ ἔνι Ἑλλήν καὶ Ἰουδαῖος, περιτομή καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ πάντα καὶ ἐν πᾶσιν Χριστός.	Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.	在此並不分希臘人、猶太人，受割禮的、未受割禮的，化外人、西古提人，為奴的、自主的，惟有基督是包括一切，又住在各人之內。	在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一一切之內。	The CUV translated πάντα καὶ ἐν πᾶσιν Χριστός (<i>panta kai en pasin Christos</i> , 'Christ [is] all and in all') as 基督是包括一切，又住在各人之內 ('Christ includes all and dwells in everyone'), but the CRV, as 基督是一切，又在一一切之內 ('Christ is all and in all').

Colossians 3:11 begins with ὅπου (*hopou*, 'where'), which refers to 'the new man' in verse 10, where Paul had just exhorted the Colossian believers to 'put on the new man'. Compared with the Peking Version, which renders πάντα καὶ ἐν πᾶσιν Χριστός (*panta kai en pasin Christos*, 'Christ is all and in all') as 基督在萬有之上、作萬有之主 ('Christ is above all, as the Lord of all'), the CUV is already more faithful to the original text, but it also departed from the KJV and the RV and translated 'Christ is all and in all' as 'Christ includes all and dwells in everyone', which shows the translators' interpretation. The note in the Conference Commentary indicates that most missionaries might have understood this phrase as meaning that within

Christianity or the church, Christ is in all the believers to be the Head of them all, which interpretation is not difficult to understand. However, Lee translated this phrase more literally and offered his interpretation this way:

In the new man there is room only for Christ. He is all the members of the new man and in all the members. He is everything in the new man. Actually, He is the new man, His Body (1 Cor. 12:12). In the new man He is the centrality and universality. He is the constituent of the new man, and He is all in all in the new man (CRV footnote on Col. 3:11).

This note is significant because Lee in his ministry emphatically taught that ‘the new man’ mentioned in both Ephesians 2:15 and 4:24 and Colossians 3:10 refers to Christ’s Body, the church. Therefore, the note above actually shows a more fundamental aspect of Lee’s understanding about the church: that is, the church as the new man—which, according to Lee, is the highest aspect of the church (CRV footnote on Eph. 4:24)—is where Christ is all and in all. In other words, the church, in its highest definition, is simply Christ Himself enlarged in the believers to be the corporate Christ (1 Cor. 12:12). This reflects Lee’s understanding of God’s economy, which essentially is to deify or ‘Christify’ God’s chosen people, i.e., to make them Christ’s reproduction and enlargement as His Body to consummate the New Jerusalem. Applying this interpretation of ‘the new man’ based on Colossians 3:11, Lee taught that in the church, there is no room for anything other than Christ, which reflects another emphasis in his ministry, that Christ is ‘the centrality and universality of God’s economy’, meaning Christ is everything in God’s economy (CRV footnote on Gen. 1:1; see 3.2.3). Because of this interpretation of ‘the new man’, Lee also critiqued some English Bible translations which rendered ‘the new man’ as ‘the new self’ in Colossians 3:10 and Ephesians 4:24:

What a great mistake it is to translate the Greek here as the new self!...According to the context, the new man in 3:10 certainly does not denote the new self, for the new man is made up of believers from many different cultural backgrounds. This is not true of the so-called new self. No doubt, the new man here is a corporate man, the church, Christ’s Body. Although many

different kinds of people make up the church, all are part of Christ. They are no longer the natural person. Christ is everyone in the new man, and He is in everyone in the new man (Lee, 2000b, pp. 237–238).

Thus, although Lee’s translation of ‘Christ is all and in all’ seems to simply be a literal translation, it was based on his understandings of the church, the new man, and God’s economy. Likewise, the CUV’s rendering here most likely also reflects its translators’ understandings regarding these subjects, but since they did not leave behind any notes to explain the reasoning behind their translation here, it is difficult to know what they meant by ‘Christ includes all’ in this verse. Perhaps by ‘includes’ they meant ‘embrace’ or ‘welcome’, as saying in the new man Christ embraces and welcomes everyone regardless of their backgrounds, which interpretation would match their Evangelical character.

7.2.8 The Case of ‘Prophets’, ‘Prophecy’, and ‘Prophecy’

Lastly, following the Peking Version and many earlier Chinese Bible translations, the CUV always translated the word *προφήτης* (*prophétés*, ‘prophet’) as *xianzhi* 先知 (literally, ‘a foreknower’), but the CRV, always as *shenyanzhe* 申言者 (literally, ‘one who speaks forth the word’), a neologism. Similarly, in fourteen instances of *προφητεύω* (*prophéteuó*, ‘prophecy’)²⁵ and eight instances of *προφητεία* (*prophéteia*, ‘prophecy’)²⁶, the CUV consistently translated them by various predictive terms such as *shuoyuyan* 說預言 (‘speak predictions’), *yuyan* 預言 (‘foretell or predict’), *zuoxianzhi* 作先知 (‘be a foreknower’), *xianzhi jiangdao* 先知講道 (‘preaching as a foreknower’), *xianzhi de jianglun* 先知的講論 (‘the talk of a foreknower’), or *xianzhi suo jiang de* 先知所講的 (‘what the foreknower said’), but the CRV, also always by the neologism *shenyan* 申言 (lit., ‘speak forth the word’). Moreover, in 1 Corinthians 11:4-5, the CUV translated *prophéteuó* (‘prophecy’) as *jiangdao* 講道 (‘preaching’), but the CRV, also as *shenyan* 申言. In 1 Corinthians 14,

²⁵ In Matt. 11:13, 15:7, Mark 7:6, 14:65, Luke 1:67, 1 Cor. 13:9, 14:1, 3, 4–5 (x2), 24, 31, 39. Cf. Matt. 26:68 and Luke 22:64.

²⁶ In Matt. 13:14, Rom. 12:6, 1 Cor. 12:10, 13:2, 8, 14:6, 22, 1 Thes. 5:20.

a whole chapter on the importance of ‘prophesying’ in the church meetings, the CUV consistently translated *prophéteuó* as *zuo xianzhi jiangdao* 作先知講道 (‘preaching as a foreknower’), whereas the CRV, as *shenyan* 申言 (‘speaking forth of the word’). Robert P. Menzies attributed the CUV’s rendering of *prophéteuó* as *jiangdao* 講道 (‘preaching’) or *zuo xianzhi jiangdao* 作先知講道 (‘preaching as a foreknower’) to the translators’ Reformed theological tradition which considered ‘prophesying’ essentially the same as ‘preaching’ (2010, pp. 20–21), but it should be noted that in all these instances of *jiangdao* 講道 or *zuo xianzhi jiangdao* 作先知講道, the CUV was following the Peking Version, whose translators also were mostly associated with the Reformed tradition. It should also be noted that *jiangdao* 講道 literally means ‘speaking doctrines’ in Chinese, and thus it can be said that the CUV’s fondness for using *jiangdao* 講道, which appears 22 times in the CUV (Pan, 2013, p. 794) but only 5 times in the CRV²⁷, and for using *zuo xianzhi jiangdao* 作先知講道 (‘preaching as a foreknower’), which appears 10 times in the CUV (ibid., p. 299) but never appears in the CRV, once again reflects the Reformed emphasis on doctrine.

The brief account above shows that the CRV differs from the CUV in that, first, generally speaking, except when the predictive nature of the term is beyond dispute²⁸, the CRV always avoids the predictive connotation by translating *prophétés* (‘prophet’) as *shenyanzhe* 申言者 (‘one who speaks forth the word’) and *prophéteuó* (‘prophesy’) and *prophéteia* (‘prophecy’) as *shenyan* 申言 (lit., ‘speak(ing) forth the word’); second, the CRV also always avoids the term 講道 *jiangdao* (‘speaking doctrines’) in translating *prophéteuó* or *prophéteia*. Lee did so because he understood these terms in the New Testament quite differently from how they were commonly understood. He wrote:

²⁷ Counting Acts 14:25. The other 4 times are: Mark 2:2; 4:33; Acts 11:19; 16:6.

²⁸ Such as in John 11:51, 1 Pet. 1:10, Jude 14, and Rev. 10:11. But there are also cases when the CRV translated ‘prophesy’ as *yuyan* 預言 (‘foretell or predict’) when the predictive nature is not beyond dispute, such as in Matt. 7:22, Acts 2:17-18, 19:6, 21:9, and Rev. 11:3.

The prophets speak for the Lord, speak forth the Lord, to dispense, impart, and minister Christ to others. To prophesy is not mainly to foretell or to predict as they do in the Pentecostal movement. In 1963 and 1964 some in the Pentecostal movement said that there would be a great earthquake and that the whole city of Los Angeles would fall into the ocean. These so-called prophecies were even published in major newspapers. Eventually, nothing happened. The prophets listed in Ephesians 4 and the prophecy that Paul talks about in 1 Corinthians 14 are not like this. To prophesy is to speak for God, to speak forth God, and to speak God into others. According to 1 Corinthians 14:3, to prophesy is to speak building up, encouragement, and consolation. According to verses 24 and 25, when we prophesy, our speaking convicts others, examines others, and manifests the secrets of their heart. The practice of prophesying in 1 Corinthians 14 has to be recovered. We all need to be perfected to prophesy, to speak for the Lord, to speak forth the Lord, and to speak the Lord into others (2017c, pp. 69–70).

The quote above contains three crucial points about Lee's view on prophesying. First, it shows that Lee's interpretations of *prophétés* ('prophet'), *prophéteuó* ('prophesy'), and *prophéteia* ('prophecy') are fully in line with his belief of God's economy and may even be the fruit of it, for he defined God's economy as God's plan to dispense Christ into His chosen people for the building up of the church as His Body. Since this is God's economy, and 1 Corinthians says that 'he who prophesies builds up the church' (v. 4), the logical conclusion would be that to prophesy is to dispense Christ into people to build up the church. Second, it shows that Lee's observation of what happened in the Pentecostal movement regarding predictions had likely contributed to his understanding about prophesying. Thus, although he did not rule out the meaning of predictions altogether from prophesying, he often emphasized that prediction is not the main aspect of prophecy mentioned in passages like Romans 12:6 and 1 Corinthians 14 (CRV footnotes on Rom. 12:6 and 1 Cor. 14:1). Third, he believed that the practice of prophesying in 1 Corinthians 14 has been lost in Christianity and needs to be recovered. He wrote:

The prophets should bear the responsibility to perfect all the saints to do the work of a prophet. This is the biblical way, but this is not the common practice today. Instead, prophesying is considered to be a particular gift given to a small number of the saints, and this small number become the clergy to build up a hierarchy...According to God's economy, He wants all His believers to prophesy, to speak Him and to speak Him forth. He does not want only a minority of His children to speak for Him to large congregations of passive believers...The traditional system of one man speaking and the rest listening annuls, or at least conceals, many gifts. This kind of practice covers and conceals the riches of the Body of Christ (2017c, p. 70).

These quotes from Lee show that his interpretations of *prophétés*, *prophéteuó*, and *prophéteia* are not isolated interpretations of these terms, unrelated to other aspects of his theology; rather, his interpretations of these terms are directly related to and even based on his understanding of God's economy and of the church. Prophesying, to Lee, is even related to the divine life, as he wrote, '[s]ince to prophesy is to speak for the Lord and speak forth the Lord, that is, to minister Christ to people, which is the main element in the church meeting, prophesying requires the divine life to fill it as its content' (CRV footnote on 1 Cor. 14:1). In other words, to prophesy, believers need to allow the divine life within them to grow so that they can be filled with this life and be able to dispense this life into people through their prophesying. Here the two crucial elements of God's economy, i.e., the divine life and its growth in the believers, are seen again as the theological norms guiding Lee's interpretation on this subject.

It is worth pointing out that back in 1889, a missionary also expressed the view that prophesying or prophecy should not be understood as primarily a foretelling or predicting. The author wrote, in a way similar to Lee's:

It is...a very common error, namely, a taking of the *προ* in *προφήτης* ['prophet'] as temporal, which it is not—and finding as the primary meaning of the word, he who declares things before they come to pass. This *fore*-telling

or *fore*-announcing may be and often is, of the office of the prophet, but it is not of the essence of that office; and this as little in sacred as in classical Greek. The προφήτης [prophet] is the *outspeaker*, he who speaks *out* the counsel of God with the clearness, energy and authority which spring from the consciousness of speaking in God's name, and having received a direct message from Him to deliver (H., 1889, p. 311).

Apparently, the CUV's translators did not take the advice from above and continued to translate words associated with *prophesying* with words that carry the futuristic, predictive sense. The practice of translating *prophétés* as 'foreknower' and translating *prophéteuó* as 'foretelling' in Chinese actually began with Basset's version (1704-1707) and was continued by Morrison's version (1823) and all subsequent Protestant translations as a translational norm, which indicates that this likely was also how the majority of Protestant missionaries understood these terms. Intriguingly, the notes in the Conference Commentary on 'prophesy' in 1 Corinthians 14 defined it not as foretelling but as 'pointing out God's ways' and 'preaching God's holy doctrines', though the Conference Commentary also used *zuo xianzhi jiangdao* 作先知講道 ('preaching as a foreknower') to translate *prophéteuó* throughout 1 Corinthians 14. Therefore, the CUV's renderings of *prophétés*, *prophéteuó*, and *prophéteia* were most likely influenced by both the translational norm established by previous Chinese Bible translations, as well as the theological norms among the Protestant missionaries at the time that interpret 'prophesy' both as foretelling and as preaching doctrines.

7.2.9 Section Summary

In summary, this section reviewed many different concepts related to the church between the two versions' translators. Whether it is translating ἐκκλησία (*ekklesia*, 'church') as *jiaohui* 教會 ('religious society [or assembly]') or *zhaohui* 召會 ('called assembly'), whether it is translating προϊστάμενος (*proistamenos*, 'leading') as *zhili* 治理 ('govern or administrate') or as *dailing* 帶領 ('leading') in Romans 12:8, whether it is translating πλήρωμα (*plērōma*, 'fullness') as *suo chongman de* 所充滿的 ('that which is filled') or as *fengman* 豐滿 ('fullness') in Ephesians 1:23,

whether it is translating *ποιμένας* (*poimenas*, ‘shepherds’) as *mushi* 牧師 (‘pastor’) or as *muren* 牧人 (‘shepherd’) in Ephesians 4:11, whether it is the different renderings of Ephesians 4:16, Colossians 2:19, and Colossians 3:11, or whether it is the different renderings of *προφήτης* (*prophétés*, ‘prophet’), *προφητεύω* (*prophéteuó*, ‘prophesy’), and *προφητεία* (*prophéteia*, ‘prophecy’), it is shown repeatedly that the translators’ different theological backgrounds and interpretations of these passages—and most importantly, of what God’s overall plan (or economy) is—often functioned as various kinds of norms contributing to their translational differences. This once again demonstrate how the translator’s theology may influence Bible translation, especially how one’s theological understanding of God’s overall plan may function as the overarching norm governing one’s interpretation and translation of verses related to other theological subjects.

7.3 Different Concepts about the End Time between the CUV’s and the CRV’s Translators

This section will present selected cases of translational differences shown to be caused by different concepts about the End Time, particularly related to the kingdom of the heavens and the millennial kingdom, as the CUV and the CRV differ the most in their translations of verses related to these two subjects.

7.3.1 Matthew 3:2

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
λέγων Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.	Saying, Repent, for the kingdom of the heavens	天國近了，你們應當悔改！	你們要悔改，因為諸天的國已經臨近了。	The CUV translated the phrase <i>ἡ βασιλεία τῶν οὐρανῶν</i> (<i>hē basileia tōn ouranōn</i> , ‘the kingdom of the heavens’) as <i>tianguo</i> 天國 (literally, ‘heaven-kingdom’ or ‘heavenly kingdom’), but the CRV, as <i>zhutian de guo</i> 諸天的國 (‘the kingdom of the heavens’).

The CUV here²⁹ followed the Peking Version and many earlier Chinese Bible translations in translating βασιλεία τῶν οὐρανῶν (*hē basileia tōn ouranōn*, ‘the kingdom of the heavens’), a term only appearing in Matthew, as *tianguo* 天國 (lit., ‘heaven-kingdom’ or ‘heavenly kingdom’), but the CRV translated it as *zhutian de guo* 諸天的國 (‘the kingdom of the heavens’). The first obvious difference between the two renderings is that the CRV expressed the plurality of the word *ouranōn* (‘heavens’) in the original Greek, whereas the CUV did not, which may show the influence from the KJV and the RV, both of which did not convey the plurality of *ouranōn* either. The rendering *zhutian de guo* 諸天的國 in the CRV is a neologism that does not exist in Chinese language outside the realm of Bible translation, and in the history of Bible translation it has only previously appeared in the 1939 New Testament translation called *The Bible Treasury New Testament* by Shoulin Zheng and Heinrich Ruck. However, the origin of this expression can be traced back even earlier to the writings of Nee in 1924, as he wrote:

In the original language of the Bible, there is a great distinction [between the singular and plural forms] of *tian* 天 (‘heaven’). In many portions of the Chinese Bible³⁰ the same word *tian* 天 was used. But in the original text, the words [translated as] *tian* 天 are often different in number. For example, *tianguo* 天國 (‘heaven-kingdom’) should be translated as *zhutian de guo* 諸天的國 (‘the kingdom of the heavens’). The word *tian* 天 in *tianguo* 天國 is plural, but unfortunately this plurality is not conveyed in the Chinese translation (Nee, 2005a, p. 28).³¹

Nee went on to explain that *zhutian* 諸天 (‘heavens’) may refer to ‘the heavens above all the stars’, for each star has its own heaven, and it may also refer to ‘many levels of heaven’, for Paul spoke about ‘the third heaven’ (ibid.). Why did Nee want

²⁹ This translational difference also occurs in Matt. 4:17; 5:3, 10, 19-20; 7:21; 8:11; 10:7; 11:11-12; 13:11, 24, 31, 33, 44-45, 47, 52; 16:19; 18:1, 3-4, 23; 19:12, 14, 23; 20:1; 22:2; 23:13; 25:1, 14.

³⁰ Most likely referring to the CUV.

³¹ This quotation is translated from the Chinese original by the present researcher.

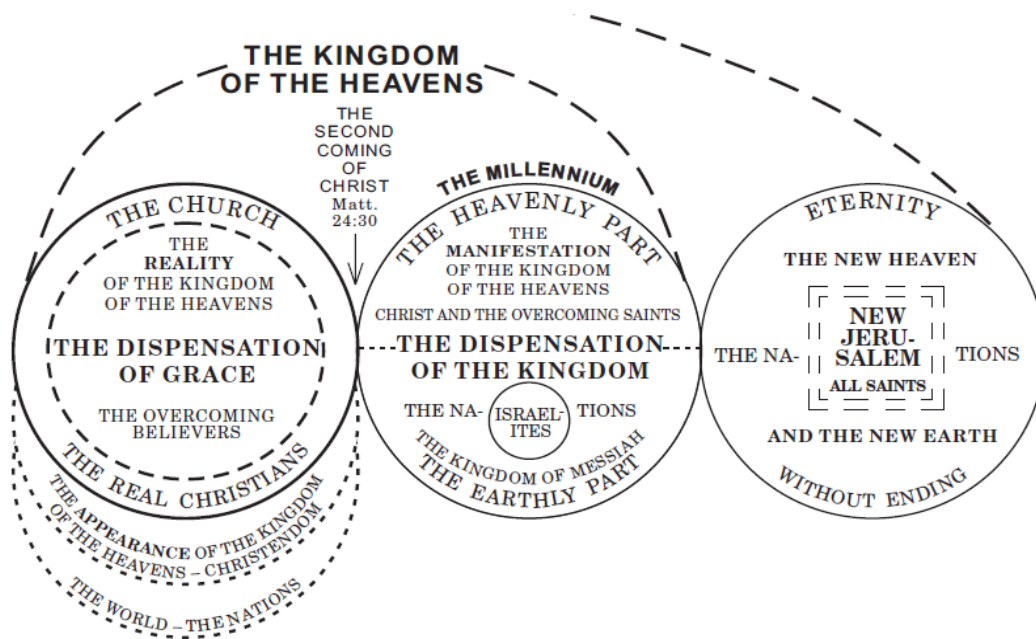
to convey the plurality of the word ‘heavens’ in translating ‘the kingdom of the heavens’? Besides the desire to be faithful to the original text, at least three instances in his later writings explained why. First, he wrote in a study between 1931–1934 on Matthew that the word *heavens* is used in Matthew 3:2 ‘because before the Lord died, and while Satan was in the air, there was never a kingdom that was ruled by the heavens’, and ‘only the kingdom that was brought in by God [after Christ’s death], being different from the kingdoms on the earth, is a spiritual kingdom that can be in fellowship with God’ (Nee, 1992e, pp. 19–20). This indicates that Nee believed that the kingdom that is ruled by the heavens (hence, called ‘the kingdom of the heavens’) is a spiritual realm brought in only after Christ’s death for the believers to be in fellowship with God, and thus it should be distinguished from a more general-sounding ‘kingdom of heaven’ or ‘heavenly kingdom’.

Second, in another portion, he wrote that the Bible used the term *hē basileia tōn ouranōn* (‘the kingdom of the heavens’) because ‘rebellion is not limited to just the world’, but ‘the angels in the heavens rebelled as well’ (Nee, 1994a, p. 148). Therefore, to Nee, the word *ouranōn* (‘heavens’) implies that the purpose of this kingdom is to subdue not only human rebellion on earth but also angelic rebellion in the various heavens. Third, perhaps most significantly, following the teachings of the British theologian Robert Govett (1813–1901), Nee taught that to have eternal life is different from entering the kingdom of the heavens for many reasons, one of which is that eternal life is received by faith alone, whereas the kingdom of the heavens can only be obtained by good works, for a man is saved from perdition by faith, but he cannot enter the kingdom of the heavens unless his righteousness surpasses that of the scribes and the Pharisees (Matt. 5:20) (Nee, 1993a, pp. 403 ff.). Since in Chinese Christianity and even in Protestant Christianity in general, such a distinction was (and still is) usually not drawn, and eternal life and the kingdom of the heavens (traditionally translated as *tianguo* 天國 [lit., ‘heaven-kingdom’]) was commonly understood and taught as having both been granted to Christians upon believing, it is understandable why Nee would want to invent a new term to distinguish his understanding of the kingdom of the heavens from *tianguo* 天國, which was (and still

is) commonly understood as the same as *tiantang* 天堂 ('the heavenly mansion'), as the place where every believer would go after death (see 6.2.12).

Lee clearly followed Nee's teaching on this point. Possibly as early as in 1937, Lee already wrote in one of his personal Bibles that *tianguo* 天國 (lit., 'heaven-kingdom') in Matthew 3:2 in the original language is *zhutiandeguo* 諸天的國 ('the kingdom of the heavens'), which is 'of a spiritual and heavenly nature' and is 'the realm through which one passes into fellowship with God' (Lee, 2018l, p. 315), which definition closely resembles Nee's definition just quoted above.³² Throughout his writings, Lee not only continued Nee's teaching on this subject but further defined the differences between the reality, the appearance, and the manifestation of 'the kingdom of the heavens' by way of a chart embedded in the CRV (Lee, 1991b, p. 30), as below:

Diagram 7.3: The reality, appearance, and manifestation of the kingdom of the heavens in Matthew



³² Lee left behind eight personal bibles which contained copious hand-written notes, and this note is taken from his third Bible, which he used from 1937–1960. See LSM Archives and CWWL, Bible Notes & Hymns.

As the chart above shows, Lee believed that the so-called Christendom constitutes the appearance of the kingdom of the heavens, whereas the real Christians constitute the universal church which is within Christendom, and within the church there is a group of ‘overcoming believers’ who constitute the *reality* of the kingdom of the heavens³³. Lee taught that this reality is hidden from sight today, for it is the heavenly ruling of God within the hearts of the believers in this age and therefore is mostly invisible, yet one day this hidden reality will be openly manifested at Christ’s second coming and become the heavenly part of the coming millennial kingdom, where Christ and His overcoming saints will reign together, while the promised kingdom of Messiah, the restored kingdom of David composed of the children of Israel, will be the earthly part of the millennial kingdom (CRV footnote on Matt. 3:2). This summary of Lee’s teaching on the kingdom of the heavens shows the theological complexity of the term and explains why Lee would not use the traditional term *tianguo* 天國 (‘heaven-kingdom’) to denote the kingdom of the heavens.

In contrast, *tianguo* 天國, before being adopted as a Christian term by the Protestant missionary Bible translators in the nineteenth century³⁴, was already a term rooted in Chinese culture and especially in Daoism. According to a Daoist dictionary (Li, 2003, p. 226), *tianguo* 天國 is synonymous with *tiantang* 天堂 (‘heavenly mansion’), which is understood in Daoism as the dwelling place of gods and immortals, the land of highest bliss. These religious concepts already embedded in the term *tianguo* 天國 for thousands of years made the term attractive for a missionary Bible translation like the CUV that sought to be easily understood and accepted by their evangelistic targets. However, it also raises the question whether the CUV’s translators were concerned about the problem of syncretism, or whether they considered the traditional Chinese concept of *tianguo* 天國 as similar to *hē basileia*

³³ This idea of the ‘overcoming believers’ can be traced back to Robert Govett’s writings in the 1860s (Seip, 2018, pp. 177–178). Throughout both Nee’s and Lee’s publications, they have often acknowledged Govett’s works as an important source of their own teachings related to the millennial kingdom and the rapture.

³⁴ Jean Basset’s translation (1704-1707) already used this term *tianguo* 天國 to translate ‘the kingdom of the heavens’ and ‘the kingdom of God’.

tōn ouranōn ('the kingdom of the heavens') in Matthew. As the case of *logos* in 5.3 and Appendix 4 show, this inculturation strategy can be observed throughout the CUV as a kind of translational norm and constitutes a major difference in both translation strategy and theological views between the translators of the CUV and the CRV. In this case, the CRV's main translator Lee clearly chose the term *zhutiandeguo* 諸天的國 ('the kingdom of the heavens') for theological reasons; for to him, *hē basileia tōn ouranōn* is very different not only from the traditional Chinese terms *tianguo* 天國 and *tiantang* 天堂 but also from the traditional Christian term 'heaven' or 'heavenly mansion' as commonly understood among Christians, as he wrote:

Kingdom of the heavens is a term used exclusively by Matthew, indicating that the kingdom of the heavens differs from the kingdom of God...The kingdom of God is God's general reign from eternity past to eternity future...The kingdom of the heavens is a specific section within the kingdom of God, a section composed only of the church today and the heavenly part of the coming millennial kingdom...Both the reality and the appearance of the kingdom of the heavens are with the church today. The reality of the kingdom of the heavens is the proper church life (Rom. 14:17), which exists in the appearance of the kingdom of the heavens, known as Christendom (CRV footnote on Matt. 5:3).

The above note shows that, instead of interpreting 'the kingdom of the heavens' as *tianguo* 天國 ('heaven-kingdom'), commonly understood as a future place of bliss where believers would go after death, Lee understood the term very differently and chose to use a new term to express a new concept that was completely absent in the Chinese culture. This explains why after *tianguo* 天國 had become a popular Chinese Christian term denoting 'heaven' or 'heavenly mansion' through Bible translations since the early nineteenth century, Lee would still reject this term—it does not appear in the CRV even once—in his translation of 'the kingdom of the heavens', for to him, 'the kingdom of the heavens' is not a future place to go to but what he called 'the proper church life' today, which is the corporate living of the believers under the heavenly ruling of God (Lee, 2004, pp. 439 ff.). Therefore, whether it is the CUV's

adoption of *tianguo* 天國 or the CRV's rejection of it, the translations in both versions here all have to do with the translators' interpretations of what *hē basileia tōn ouranōn* means and therefore is an excellent example of Bible translation being shaped by the translator's theology.

Furthermore, the CUV's main purpose to evangelize the Chinese people and the CRV's sole purpose to convey what Lee considered 'the divine revelation in the Bible' (see 3.2.4) are also clearly reflected in the CUV's adopting a more indigenous expression and the CRV's inventing a neologism. Thus, this is also an example showing how the different theological *skopoi* leading the translators to adopt different translation strategies. In addition, the Reformed tradition as a 'converter of culture' (Niebuhr, 1951, p. 217; see 3.1.1.3) could be another theological norm contributing to the CUV's use of *tianguo* 天國 ('heaven-kingdom') as an attempt to 'baptize' and transform this traditional Chinese religious term into a Christian one, as what the CUV did with *dao* in John 1:1 (see p. 203).

7.3.2 Matthew 4:23

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.	And He went about in all of Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every sickness among the people.	耶穌走遍加利利，在各會堂裡教訓人，傳天國的福音，醫治百姓各樣的病症。	耶穌走遍加利利，在他們的會堂裏施教，傳揚國度的福音，醫治百姓各樣的疾病，和各種的症候。	The CUV translated τὸ εὐαγγέλιον τῆς βασιλείας (<i>to euangelion tēs basileias</i> , 'the gospel of the kingdom') as <i>tianguo de fuyin</i> 天國的福音 (literally, 'the gospel of the heaven-kingdom [or heavenly kingdom]'), but the CRV, <i>guodu de fuyin</i> 國度的福音 (lit., 'the gospel of the kingdom').

In Matthew 4:23 as well as in four other verses in Matthew (9:35; 13:19, 38; 24:14), the Greek word βασιλεία (*basileia*, ‘kingdom’) was translated in the CUV also as *tianguo* 天國 (‘heaven-kingdom’), but in the CRV it was simply translated as *guodu* 國度 (‘kingdom’). The fact that the CUV’s translators added the word *tian* 天 (‘heaven’ or ‘heavenly’) to the word *kingdom* here indicates that, to them, all these occurrences of the word *basileia* mean *tianguo* 天國 (‘heaven-kingdom’ or ‘heavenly kingdom’), and as such these usages of the word *basileia* also carry the same traditional futuristic sense of ‘a heavenly place to go to after death’, at least to the Chinese people, as discussed above. In contrast, Lee here simply translated the word literally as *guodu* 國度 (‘kingdom’) without adding the word *tian* 天, thus avoiding the futuristic connotation of *tianguo* 天國, even though he believed that the meaning of the word *kingdom* in these verses also includes ‘the kingdom of the heavens’ mentioned above, as he wrote:

The gospel of the kingdom, which includes the gospel of grace (Acts 20:24), brings people not only into God’s salvation but also into the kingdom of the heavens (Rev. 1:9). The gospel of grace emphasizes forgiveness of sin, God’s redemption, and eternal life, whereas the gospel of the kingdom emphasizes the heavenly ruling of God and the authority of the Lord (CRV footnote on Matt. 24:14).

As in the previous case, Lee’s interpretation of the word *basileia* in these verses emphasizes the present experience of the believers, i.e., the experience of the heavenly ruling of God in the believers today. Such an emphasis on present experience reflects Lee’s understanding of God’s economy (as God’s present dispensing of Himself into His chosen people) and may also explain why he would depart from the CUV here by not using the traditional term *tianguo* 天國 in these verses. The CUV’s consistent use of the term *tianguo* 天國 to translate both *hē basileia tōn ouranōn* (‘the kingdom of the heavens’) and *basileia* in Matthew is actually a continuation of the tradition started by the 1836 New Testament version translated by Walter H. Medhurst, Karl Gützlaff, Elijah Bridgman, and John R. Morrison and followed by all major

subsequent Chinese Bible translations, including the Delegates' Version (1852) and the Peking Version (1872). This translational tradition therefore should reflect the greater, general theological consensus of the nineteenth-century Protestant missionary translators and thus should have functioned as both a translational as well as theological norm contributing to the CUV's consistent use of the term *tianguo* 天國.

7.3.3 Matthew 8:12

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.	But the sons of the kingdom will be cast out into the outer darkness: there will be the weeping and the gnashing of teeth	惟有本國的子民竟被趕到外邊黑暗裡去，在那裡必要哀哭切齒了。	但國度之子要被扔在外面黑暗裏，在那裏必要哀哭切齒了。	The CUV translated υἱοὶ τῆς βασιλείας (<i>huiioi tēs basileias</i> , ‘sons of the kingdom’) as <i>benguo de zimin</i> 本國的子民 (‘people of this [or our] nation [or kingdom]’), but the CRV, as <i>guodu zhi zi</i> 國度之子 (‘sons of the kingdom’).

In this passage Jesus said, ‘Many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of the heavens, but the sons of the kingdom will be cast into the outer darkness: there will be weeping and gnashing of teeth’ (Matt. 8:11-12). The key term here is υἱοὶ τῆς βασιλείας (*huiioi tēs basileias*, ‘sons of the kingdom’); the CUV rendered it as *benguo de zimin* 本國的子民 (‘people of this [or our] nation [or kingdom]’) while the CRV rendered it literally as *guodu zhi zi* 國度之子 (‘sons of the kingdom’). For this rendering, Lee explained that the sons of the kingdom are the saved Jews, ‘who are the good seed ([Matt.] 13:38) but whose faith is not strong enough to enable them to enter in through the narrow gate and walk the constricted way (7:13-14)’, and as such, they will be ‘cast into the outer darkness’ and ‘miss the feast in the manifestation of the kingdom (Luke 13:24-30)’, which is different from being cast into the lake of fire for eternity (CRV footnote on Matt. 8:12). Thus, according to Lee, the ‘sons of the kingdom’ described in this verse will miss the coming manifestation of the kingdom of the heavens (see Diagram 7.3), but they will

not perish for eternity, for they are called ‘the sons of the kingdom’ and have been saved already. What they will miss is simply the enjoyment of the heavenly part of the coming millennial kingdom, which only the overcoming believers can enjoy. Therefore, one’s interpretation of this phrase *huioi tēs basileias* in this verse very much depends on one’s understanding of *hē basileia tōn ouranōn* (‘the kingdom of the heavens’) as discussed earlier.

In contrast, by rendering *huioi tēs basileias* as *benguo de zimin* 本國的子民 (‘people of this [or our] nation [kingdom]’) instead of *guodu de zimin* 國度的子民 (‘people of the kingdom’) or *guodu zhi zi* 國度之子 (‘sons of the kingdom’), which would have strongly denoted believers as those belonging to the kingdom of God (or the kingdom of the heavens), the CUV’s translators most likely used this phrase to denote the Jews who rejected Jesus³⁵, for this is how Ellicott’s and Meyer’s commentaries (the two commentaries assigned to the CUV’s translators) as well as the note in the Conference Commentary on this verse interpreted ‘the sons of the kingdom’. Furthermore, since most adherents of the Reformed tradition are a-millennialists (Enns, 2014, p. 409), who do not believe in a coming millennial kingdom but believe that after Christ’s second coming, there will only be the judgment to assign people to either heaven or hell, the CUV’s translators most likely understood the phrase ‘cast out into the outer darkness’ in this verse as referring to unbelievers being assigned to eternal perdition. This may further explain why the CUV’s translators would translate *huioi tēs basileias* as ‘the people of this [or our] nation [kingdom]’ to denote the Jews who rejected Jesus, for to them, those cast into ‘the outer darkness’ can only be unbelievers. Certainly, these two differing views on the identity of ‘the sons of the kingdom’ are theological interpretations. Therefore, here again is a case of Bible translation likely being shaped by the translators’ theology, i.e., their interpretations of the millennial kingdom, especially concerning whether or not it will be a reward only to the overcoming believers.

³⁵ If *benguo de zimin* 本國的子民 is understood as ‘the people of our nation’, its meaning would be even clearer because Jesus was a Jew, and by Him calling them ‘the people of our nation’, He surely would be referring to the people of the Jewish nation, i.e., the Jews.

7.3.4 Philippians 3:11

Original Greek	My own translation	CUV	CRV	Theologically significant translational difference
εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.	If somehow I may attain to the out- resurrection from the dead.	或者我也 得以從死 裡復活。	或者我可以 達到那從死 人中傑出的 復活。	The CUV translated ἐξανάστασιν (<i>exanastasin</i> , ‘a complete rising again, out-resurrection’) as <i>fuhuo</i> 復活 (‘resurrection’), but the CRV, as <i>jiechu de fuhuo</i> 傑出的復活 (‘outstanding resurrection’).

The CUV, like nearly all Bible translations in both English and Chinese, translated ἐξανάστασις (*exanastasis*, ‘a complete rising again, out-resurrection’) here simply as ‘resurrection’, apparently because the translators did not consider that Paul here was speaking of a special kind of resurrection. The Conference Commentary also interpreted it as a common resurrection of the believers and translated it simply as ‘resurrection’. But the Greek word *exanastasis* here is not the ordinary word for resurrection, ἀνάστασις (*anastasis*), but is a word that occurs only this one time in the entire New Testament and has a prefix that may mean ‘out from’. Lee translated this word as ‘outstanding resurrection’ (and ‘out-resurrection’ in the English edition of the Recovery Version) because he taught that this ‘out-resurrection’ will be a prize to the overcoming saints for them to enter into the heavenly part of the millennial kingdom (see Diagram 7.3). According to Lee, this ‘out-resurrection’ is the ‘better resurrection’ mentioned in Hebrews 11:35 and the ‘first resurrection’ in Revelation 20:4–6, as he wrote:

The better resurrection [in Hebrews 11:35] is not only the first resurrection (Rev. 20:4-6), the resurrection of life (John 5:28-29), but also the out-resurrection (Phil. 3:11), the extra-resurrection, the resurrection in which the Lord’s overcomers will receive the reward ([Hebrews 11:]26) of the [millennial] kingdom. This is what the apostle Paul sought after (CRV footnote on Hebrews 11:35).

Thus, according to Lee, although at Christ’s second coming, all believers who have died will be resurrected to meet Him at His judgment seat, only the overcoming

believers will be resurrected earlier before the great tribulation as the ‘man-child’ raptured to the throne of God as recorded in Revelation 12:5, and they will reign with Christ during the millennial kingdom as Revelation 20:4-6 promised (CRV footnote on Rev. 20:5). Thus, this interpretation of ‘out-resurrection’ in Philippians 3:11 is based on Lee’s belief that the coming heavenly part of the millennial kingdom will be a reward to the overcoming believers. Notably, Lee’s teaching on this point is based on Nee’s teaching (1993a, pp. 385 ff.), which in turn is based on Robert Govett’s teaching, particularly in Chapter 2 of his *Entrance into the Kingdom* first published in 1853, which, according to current scholarship on the history of this doctrine, is very likely the first appearance or the earliest extant record of this interpretation of ‘out-resurrection’ in Philippians 3:11 in church history.

Similar to the cases related to other theological subjects surveyed earlier, these differences between the two versions in understanding the kingdom of the heavens and the millennial kingdom are not isolated beliefs; rather, they are, again, closely related to these translators’ understandings of God’s overall plan for mankind. For the CUV’s translators, because they believed that God’s overall plan is to save people from eternal perdition to eternal bliss in heaven, which is accomplished by the believers’ faith in Christ alone (and not by works), the concepts that there should be ‘overcoming’ believers (and as a corollary, ‘non-overcoming’ believers as well) and the millennial kingdom as a reward to these ‘overcoming’ believers would seem entirely incompatible to God’s plan and even contradictory to the principle of ‘faith alone’. In contrast, for Lee, because he believed that God’s economy is to dispense Himself into His chosen people as the divine life to transform them and build them up as the Body of Christ, which economy requires the cooperation of the believers (for God’s dispensing to continually take place until it reaches its goal of fully deifying the believers), naturally, among believers, there would be those who cooperate with God in receiving His dispensing more than others. Consequently, among believers there would be those who grow and mature in the divine life faster than others, and hence the difference between overcoming and non-overcoming believers in this age. Thus, according to this interpretation, there would necessarily be a difference among the believers during the coming millennial kingdom, i.e., only the overcoming ones

will be allowed to enter into the heavenly part of the millennial kingdom as a reward, and the non-overcoming ones will need to receive the dispensational discipline during that thousand years to grow unto maturity, so that at the end of the millennium, all the believers might become equally mature and together constitute the New Jerusalem to fulfill God's eternal purpose (see CRV footnote on Heb. 10:28). Thus, once again, how one understands God's overall plan is seen as an overarching theological norm determining even one's interpretation of the millennial kingdom and one's translation of verses related to it. The interconnectedness, interdependence, and mutual influence of theological views on different theological subjects are thus once again demonstrated.

7.3.5 Section Summary

In summary, this section reviewed four verses revealing the different concepts about ἡ βασιλεία τῶν οὐρανῶν (*hē basileia tōn ouranōn*, 'the kingdom of the heavens') and the millennial kingdom between the two versions' translators. In particular, in each of these cases, the different theological interpretations of *hē basileia tōn ouranōn* were found to have contributed to the translational differences between the two versions. More importantly, although these cases at first seem to be related to quite a different theological subject, i.e., the End Time, a deeper examination shows that they are all intrinsically related to and even based on the translators' understandings of what God's overall plan is. For the CUV's translators, because God's overall plan is understood as primarily God's saving people from hell into the eternal bliss in heaven after this life, *hē basileia tōn ouranōn* is translated as 天國 *tianguo* ('heaven-kingdom'), a term that is loaded with futuristic sense in both Chinese religious tradition and Chinese Christianity at the time as established by previous Chinese Bible translations. In contrast, for Lee, because God's overall plan is understood as God's present, daily, and even moment-by-moment dispensing of Himself into the believers for the producing of the church as the Body of Christ, 'the kingdom of the heavens' is translated literally and understood as something both present and futuristic, with the emphasis being on the believers' present living under the heavenly ruling of God as a cooperation to receive God's continual dispensing in what is called 'the proper church

life'. All in all, these cases show that even in translating Bible passages related to the End Time—in this case, the kingdom of the heavens and the millennial kingdom—one's understanding of God's overall plan for mankind may still influence, even profoundly as seen in the cases above, both the interpretation and the translation of those passages. Thus, the translators' understanding of God's overall plan is shown once again to be the overarching norm governing their Bible interpretations and translations.

Conclusion

This Conclusion will consist of two main parts: first, it will summarize the findings and contributions of this research, in the sequence of methodological, empirical, and theoretical; second, based on the above, it will offer proposals for the fields of Chinese Bible translation studies, biblical translation studies, and Translation Studies, respectively. Although this study is focused on examining the influence of the translators' theology on two particular Chinese Bible versions, its findings have yielded insights applicable to both the fields of biblical translation studies and Translation Studies and pointed to promising future research directions in these fields.

I. Summary of Findings and Contributions

A. Methodological Contribution

The methodological contribution of the present study is that despite the considerable challenges in studying the translators' theological beliefs such as in the case of the CUV, such a study can still be carried out and yield valuable insights. As the Introduction of this study has pointed out, one of the main reasons the influence of the translators' theology on Bible translation has not been studied more is the difficulties involved in this kind of study. The four methodological difficulties listed in Introduction (p. 8) were actually all encountered in the CUV: 1) the main translators all passed away about a century ago and cannot be inquired of; 2) they left behind very little information about their theological reasonings behind specific translational choices in the CUV¹; 3) beyond what is mentioned in 3.1.2, there is little information available about their personal theological beliefs, especially their beliefs about the

¹ This is unsurprising, given the ecumenical nature of the CUV, for which the missionaries most likely have felt that it was best not to talk about their theological interpretations behind their renderings in order to avoid controversy. The closest thing to an explanation of some of their translational choices is Baller's 'Notes on the Revision of the Mandarin New Testament' (1907c), but even in this article the amount of discussion related to theological interpretations of certain Bible verses is very limited.

meanings of particular Biblical passages²; 4) the translation was done by a committee of translators and the final translational decision reportedly was always determined by ‘a two-thirds vote’ (Baller, 1907c, p. 24), thus making it hard to determine whose theological belief might be responsible for a particular translational choice (see p. 318 and Appendix 7 for a related proposal). The first three of these difficulties can be considered as one obstacle, described as the lack of material revealing the translators’ personal theological beliefs, especially those behind certain translational choices. However, even in such a case, this study finds that there are still two mutually complementary methods to ascertain the translators’ theological beliefs.

First, this study finds that it is possible to ascertain the CUV’s translators’ theology at least in a general way by studying materials that provide information about their religious upbringings, experiences, education, and works, and their affiliated churches, mission societies, fellow workers, other religious entities, theological traditions, and so on. This is because Bible translators, such as the CUV’s translators, are usually devoted believers who dedicate themselves to Bible translation for religious cause, and as such, their theological beliefs are often clearly related to and expressed in their religious affiliations, associations, and activities. Other useful materials to study include works that the translators should have consulted for their Bible translation, including dictionaries, Bible commentaries, different Bible versions, works about Bible translation, and more broadly, Christian literature that they should have read, as well as contemporary theological issues and trends. Among these, reference materials that they have consulted for their Bible translation are particularly useful, for they show what interpretations of a particular passage the translators were aware of, and by comparing those interpretations with their eventual translation, it often becomes clear which interpretations were rejected and which were adopted. When the adoption of a particular interpretation is not a one-off case but occurs consistently throughout one’s translation (this is related to the second method as

² This is also unsurprising, for none of them (Mateer, Goodrich, Baller, and Lewis) were professional theologians or Bible expositors dedicated to writing theological treatises or Bible commentaries. Although they were all preachers who preached and gave sermons regularly, those messages and sermons, like those of most missionaries, were rarely preserved in writings or published.

described below), then this particular interpretation is likely to be the translators' theological belief on a particular subject. Thus, this study finds that, in the absence of direct evidence (i.e., works written by the translators themselves explaining their theological beliefs), there is still a wealth of material that can be studied as circumstantial evidence to ascertain the translators' beliefs with certain degrees of certainty, as illustrated in the case of the CUV from Chapter 3 to 7. On this point, the 'input systems' in Kerr's Bible translation polysystems map as discussed in 2.3.2 is found useful in showing areas where such material can be gathered for study to ascertain the theological beliefs of the translators.

Second, complementing the first, this study finds that it is possible to estimate the translators' theological beliefs by a comparative and comprehensive study of their Bible translation (i.e., covering at least the entire New Testament portion) with another Bible version whose translator's theological views on various theological subjects can be more reliably ascertained, such as the CRV. Without such a comparative and comprehensive study, it would have been impossible to obtain a full view of the CUV translators' theological beliefs and their influences on their Bible translation, and whatever this study might find would have only been like some scattered pieces of a jigsaw puzzle, showing only partial and possibly misleading glimpses of the whole. As a result, it would have also been impossible to obtain the many insights presented in Chapter 4 to 7, such as realizing that the translators' beliefs in God's overall plan for mankind were the overarching norms governing their translations, or that the two versions differ more in verses related to 'organic salvation' rather than 'judicial redemption'. This is especially so because the CUV's and the CRV's translators all believed that the Bible is the Word of God, which entails the unity of the Bible and thus the unity of their interpretations and translations of it as well.³ Thus, in order to

³ If a person does not believe in the unity of the Bible, each book of the Bible, say, the Gospel of Matthew, can have its own theology, and this theology does not need to match the theology of all the other books. In this case, it will be sufficient to study this person's theological interpretation of the Gospel of Matthew alone, and there is no need to consider his or her theological interpretation of any other books. But if one believes in the unity of the Bible, his or her theological interpretation of any individual book or passage must match those of all other books or passages in the Bible in order to maintain its unity.

obtain a more reliable assessment of the influence of the translators' theology on their Bible translations, the scope of the comparative study must cover the entire New Testament⁴.

By combining the two methods mentioned above, researchers can ensure that their findings about the theological beliefs of the translators are always based on 1) the concrete translational differences between the two versions, 2) the consistent manifestations of certain theological interpretations throughout the entire New Testament, and 3) an in-depth knowledge about the translators' theological backgrounds. In this way, the yardstick and basis for detecting, examining, and explaining the influence of the translators' theology on their translations are not simply the researchers' own subjective judgments, but the three standards listed above. As a result, the role of the subjectivity of the researchers is significantly reduced, and the impact of the researchers' innate bias on the analysis and interpretation of results is minimized. Thus, these two methods of estimating the translators' theology complement each other by either confirming or challenging the findings of each other, and only when the findings of both methods match each other can the likelihood of a certain influence of the translators' theology on their Bible translation be established, as exemplified by the discussions from 4.2 to Chapter 7 of the present study. This makes the study of the influence of the translators' theology on Bible translation more scientific and objective (though the researcher's subjectivity is still inevitably involved to some extent), and this methodology may be developed into something that can be applied to the study of other kinds of ideologies behind translation as well.

However, it should be added that the methods described above are not without methodological limitations: as mentioned in footnote 22 in 2.4 and again toward the end in 4.1.2, the translator's decision-making process is 'a psychological black box' (Robinson, 1999, p. 116) that can never be fully known with absolute certainty, for the obvious reason that no one can get inside the head of another person. In addition,

⁴ It would be even better to cover the whole Bible, and based on the findings of the present study, a future study on the CUV can certainly focus on its Hebrew Bible (the Old Testament) portion. However, since the Hebrew Bible portion of the CRV was not translated by Lee, it is less representative of Lee's theology.

in the particular case of the CUV where the translators' theological positions can only be estimated by mostly circumstantial evidence rather than direct evidence, greater uncertainty is inevitably involved in assessing the influence of their theology on their translation.

B. Empirical Findings

Starting from the second half of Chapter 4 to the end of Chapter 7, this study presents the findings of its examination of the influence of the translators' theology on the CUV and the CRV, first by an overview (4.2) and second by case studies arranged according to major subjects in systematic theology (Ch. 5–7). From all these findings, several distinct phenomena come into relief:

1. According to this study, the total number of verses in the CUV and the CRV showing theological influences is 1536, which is approximately 19% of the entire New Testament (7956 total verses). Thus, the phenomenon of the influence of the translators' theology resulting in translational difference between the CUV and the CRV occurs in approximately one out of every five verses. However, this statistic should be qualified by the understanding that some cases of verses showing theological influence occur many times throughout the New Testament, such as the translation of *logos* as *dao* 道 (see p. 205), the translation of *pneuma* and *psuche* (see 7.1), and the translation of *prophétés*, *prophéteuó*, and *prophéteia* (see pp. 284–285). Thus, the total number of unique cases (see Appendix 4) showing theological influence is only 404, which is about 5% of the entire New Testament.
2. Among the twenty-seven books of the New Testament, the percentage of verses showing theological influences in individual books ranges from 8% at the lowest (James) to 48% at the highest (Ephesians). The three books with the highest percentages both of verses showing theological influences and of such verses unique to themselves are Ephesians (48% and 68%),

Colossians (44% and 45%), and Philippians (41% and 42%). This accurately reflects the most prominent theological difference between the two Bible versions' translators because Lee emphasized that these three books contained the central revelations of what he called 'God's economy' and expounded on them throughout his ministry perhaps more often than any other New Testament books.

3. The books with the lowest percentages, in ascending order, are James (8%), Mark (9%), Luke (10%), and Matthew (15%), Jude (16%), John & Revelation (18%), and Acts (19%). This is also very meaningful as Lee considered James as the New Testament book containing the least amount of revelation concerning God's economy and hence basically just followed the CUV in his translation of this book. The Gospels have lower percentages because they have more accounts of events and teachings in parables than the Epistles, which tend to have more doctrinal, theological discourse. The ascending order of Mark, Luke, Matthew, and John in terms of having low percentages exactly matches their nature: Mark is mostly an account of Jesus's deeds; Luke has a bit more theological teaching; Matthew has even more theological teaching, especially concerning 'the kingdom of the heavens', which Lee interpreted differently from the CUV's translators; and John has the highest amount of theological teaching and discourse from Jesus. Jude is very short and contains mostly exhortations against heresies. Revelation and Acts have low percentages because they are mostly accounts of events and contain relatively lesser amount of theological discourse.
4. The New Testament books that discourse more about the church tend to have higher percentages than those that discourse less. For example, 1 & 2 Timothy and Titus, all of which are on the church, have higher percentages than Galatians, Hebrews, and 1 & 2 Thessalonians. This also accurately reflects the different emphases of the CUV and the CRV.
5. The New Testament books that discourse more about 'organic salvation' tend to have higher percentages than those that discourse more about

‘judicial redemption’ (3.2.3). For example, Ephesians, Colossians, Philippians, 1 John, 2 Corinthians, and 1 & 2 Peter, all of which discourse more about organic salvation, have higher percentages than Galatians, Romans, and Hebrews, all of which discourse more about judicial redemption. This again accurately reflects the different emphases of the CUV and the CRV.

6. The New Testament books to which Lee assigned special theological significance in his ministry tend to have higher percentages of either verses showing theological influence or such verses unique to themselves, or both. For example, Romans is a book to which Lee assigned special significance, especially its chapters 5 to 8, which Lee called ‘the kernel of the Bible’ (CRV footnote on Rom. 5:14). Thus, although its overall percentage of verses showing theological influence ranks only no. 15, its percentage of unique verses showing theological influence ranks no. 4. Other books that rank within the top 10 or 15 for either category mostly are books that have also been assigned some kind of special theological significance by Lee. The one exception is the Gospel of John, which, though greatly used by Lee as a foundational book for his teachings on the divine life and divine dispensing⁵, ranks only no. 18 and 17 respectively in the above two categories. This shows that Lee’s particular emphasis on and interpretation of a book did not always require him to depart from the CUV in his translation of that book. The same thing can be said about Matthew and Revelation, two books that were also considered by Lee as very important in his ministry. This can be explained by the fact that John, Matthew, and Revelation all use a lot of symbolic language in their theological discourse, and the CUV and the CRV tend to be the same in translating symbolic language, for their theological differences are more in their interpretations of the symbols rather than in their translation of them.

⁵ For example, see Lee’s *Life-Study of John* (1985a).

7. Overall, whenever the two versions differ and their translational differences show theological influence from the translators' theology, the CUV's rendering was almost always the more idiomatic and/or simplified one while the CRV's the more literal one. This reflects the fundamentally different theological goals of the two versions: whereas the CUV was mainly for evangelization, for which idiomatic renderings would perhaps be more effective, the CRV was, in Lee's words, for conveying 'the divine revelation in the holy Word' (1987, p. 1). Since such was Lee's goal for the CRV, Lee often did not mind sacrificing smoothness or naturalness of the translation in order to preserve and convey what he considered the literal meaning of the original text, for he, most likely out of his intense biblicism, seemed to believe that it is only through a more literal rendering of the original text that the divine revelation can be preserved and conveyed.
8. From Chapter 5 to 7, it is shown that whether it is in translating verses regarding God, Christ, Spirit, salvation, human constitution, the church, or the End Time, the different understandings between the two versions' translators concerning what God's overall plan (or economy) for mankind is (5.2.1 and 3.2.3) does exert an overarching influence on nearly all their translational differences that are theologically significant. This strongly suggests that the translators' theological understanding concerning God's overall plan for mankind plays perhaps the most pivotal and far-reaching role in Bible translation.

From the eight points listed above, the following conclusions can be drawn. First, especially from point 1 above, the question of whether or to what extent the theology of the translators may influence Bible translation can now be answered with not just some general comments but with concrete and detailed data in the cases of the CUV and the CRV, though this study is only an initial step toward answering that question. The conclusion of our examination is that the theology of the translators of these two versions does influence their Bible translation, and just by focusing on examining the theological influence behind translational differences alone—not

accounting for possible influence behind translational sameness, which can only be examined objectively by comparing these two versions with a third version in a future research project—it is shown that about one fifth of the entire New Testament is influenced by the translators' theology. If another version is brought in to be compared with these two versions, it can be expected that additional translational differences will be found, and more new verses may be discovered to have been influenced by the translators' theology. Then, as discussed under 4.1.1, another version can be brought in, and still another, until either all the Chinese Bible translations ever produced have been used, or every verse in both the CUV and the CRV has been examined for theological influence. But even that will still not exhaust the possibility of finding more theological influences behind these translations that are currently veiled from our eyes. Non-Chinese Bible versions can also be brought in for comparison. This shows the almost unlimited potential in examining theological influences in Bible translation and how future research can be conducted to shed further light on this subject.

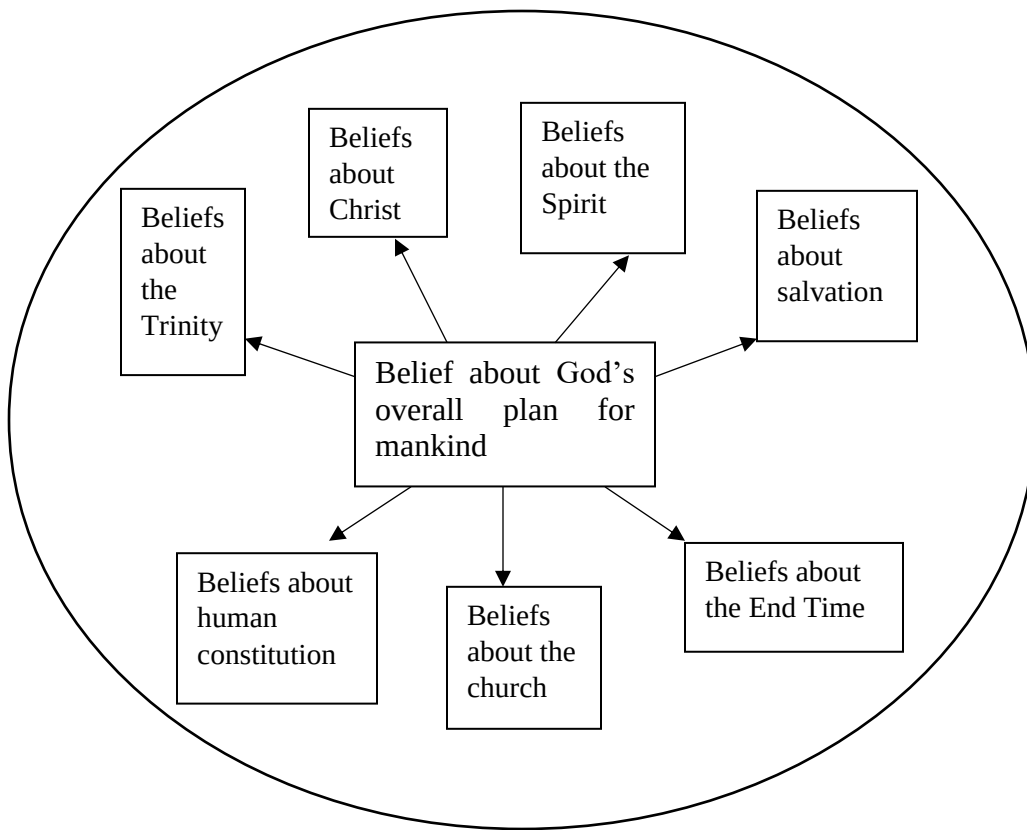
Second, from points 2 to 6 above, it is shown that the percentages of verses showing theological influence quite accurately reflect the theological differences of the two versions. Apart from the phenomenon that accounts of events and teachings in parables and symbolic language contain fewer verses showing theological influences, which likely would be the case for other Bible translations as well, almost all the other observations made from points 2 to 6 reflect a certain emphasis of Lee's ministry that resulted in a distinguishing mark between the two versions, be it Lee's emphasis on God's economy (point 2 and 3), the church (point 4), 'organic salvation' (point 5), or other special theological significances (point 6).

Third, from point 7, it is shown that theological convictions may result in both a more idiomatic translational approach, as seen in the CUV, or a more literal one, as seen in the CRV. The CRV's preference for a more literal translation was clearly motivated by Lee's intense biblicism and theological conviction regarding what he considered the divine revelation in the Bible. While a more literal translation is usually perceived as involving less of a translator's interpretation, the CRV shows that Lee's

literal approach was closely related to his theological interpretation of the Bible. Likewise, the CUV's more idiomatic approach was also fueled by their evangelicalism. This shows that in Bible translation, the question of language style or translational strategy ('literal vs. idiomatic') often is not only a linguistic or stylistic matter, but also a theological one based on certain theological convictions and interpretations of the Bible. This confirms the quote from Wendland seen in 1.2.3 that 'Bible translation inevitably involves the translators in a significant and sustained act of 'theologizing'...no matter what type or style of version is being prepared, from the most literal...to a highly idiomatic recreation in a contemporary language' (2002, p. 316). This also echoes Strauss' more radical argument that there is no such thing as 'literal translation' in Bible translation (2005), for, as he argued, even in a so-called 'literal translation', (theological) interpretation is often inevitably involved. This highlights the importance of studying the theological interpretations behind Bible translation, for theological interpretations, not simply stylistic preference, are often the deeper reason behind a more literal or more idiomatic translation.

Fourth, and most significantly, as point 8 stated, this study concludes that at least in the cases of the CUV and the CRV, the translators' understandings of what God's overall plan (or economy) for mankind is exert the greatest and most far-reaching influence on all their translational differences showing theological influences, as shown in all the case studies from Chapter 5 to 7. This shows that just as there are different layers and types of norms, narratives, or frames of reference, some more encompassing than others, in theology it is the same: the ultimate theological belief that may overrule or overshadow all other kinds of theological belief, as seen in the cases of the CUV and the CRV, should be the translators' belief of what God's overall plan (or economy) for mankind is. After all, this should be the ultimate question in theology, and thus all other theological views should naturally follow and correspond to how one answers this question. The diagram below illustrates this:

Diagram 8.1 The interrelationships of different kinds of theological belief:



The diagram above shows that one's belief about God's overall plan for mankind is likely the central belief that may function as the overarching belief informing all other beliefs about the Trinity, Christ, Spirit, salvation, human constitution, church, and End Time. Meanwhile, all these other beliefs are not separated but interrelated, meaning that one's beliefs about one subject will likely influence one's beliefs about other subjects, and together they constitute one harmonious theology with its own internal structure and logic. Therefore, in studying the influence of the translators' theology on their Bible translation, it is important to ascertain their theological beliefs—as much as possible—not just on one or two subjects but on all the subjects mentioned above in order to acquire a full and accurate understanding of their theology in its entirety, because only then will the researcher be able to assess its possible influences on their Bible translation fully and accurately.

and avoid ‘missing the forest for the trees’. This conclusion should apply to all research on Bible translation and raises the interesting question of whether other types of ideologies share similar characteristics and can be studied in similar ways.

The above finding also sheds some light on the debates in Translation Studies about how norms, narratives, constraints, frames, or even *skopos* operate in translation. As pointed out in 2.4, translation scholars have highlighted the negotiated nature of all these external and internal influences on translation, which deals with the question of priority. This study shows that to religious translators such as those of the CUV and the CRV, their theological beliefs appear to function as the dominating factors in their translation process. Based on their different theological convictions, the CUV is more often seen sacrificing accuracy (or faithfulness to the original text) for the sake of evangelization, and the CRV is more often seen sacrificing smoothness and naturalness of expressions for the sake of more accurately and faithfully conveying what the translator considered as the divine revelation embodied in the original text. Seen in this light, for both the CUV and the CRV, the linguistic and translational norms all serve their theological beliefs as theological norms. This confirms Chesterman’s view that ‘a norm is a norm *because* it embodies, or tends toward, a certain value’ (Chesterman, 2016, p. 170), for in the CUV and the CRV, their theological beliefs functioned as the stronger norms because they embodied the ultimate value of what they believed to be God’s purpose (see pp. 57–58). This shows that to religious translators, certain theological beliefs are often not as ‘dynamic’, ‘ever-changing’, or ‘negotiable’ as linguistic or translational norms. This is unsurprising, given that certain theological beliefs of Christianity have essentially remained the same for nearly two thousand years and will likely never be considered ‘negotiable’ for most conservative Christians. Thus, while the insight of the dynamic and negotiated nature of norms, narratives, and other theoretical concepts describing influences on translation is certainly helpful, it is important to keep in mind this particular character of theological beliefs for religious translators⁶, and perhaps this is

⁶ Certainly, this character of theological beliefs may vary from person to person, depending on the intensity of each person’s beliefs. Also, not all theological beliefs are equally important,

why, in addition to the current conceptual tools available in the TS in describing influences on translation, ‘belief’, especially ‘religious belief’, should be developed as a separate conceptual tool of its own.

C. Theoretical Contributions

From the methodological contribution and empirical findings of this study, three theoretical contributions could be offered. First, this study confirms what has increasingly been recognized by Bible translation scholars: Bible translation is necessarily a theological task. However, to this general but vague statement, this study has provided at least four insights that may enrich our understanding of the theological nature of Bible translation, as listed below:

1. Doctrinal discourse is more prone to be influenced by theology than the account of events and symbolic language such as parables (see point 3 and 6 under B above).
2. As demonstrated by Chapters 4 to 7, Bible translation is influenced by the translator’s theology whether the translation is done by a committee or by one person, the only difference being that the former is influenced by the corporate theology of the committee, whereas the latter, by the personal theology of one person. Moreover, this study suggests that whether a Bible translation is done by a committee or a single translator does not necessarily correlate with the extent and ways the translation may be influenced by the translator’s theology.
3. A hypothesis that needs to be verified by more case studies like the present study: Bible translation done by foreign missionaries for evangelicalism at an earlier time may tend to be more idiomatic according to the target language and simplified, whereas Bible translation done by native translators for deeper understanding of the Bible at a later time may tend to be more literal and thus

for some are fundamental beliefs of a religion, which are non-negotiable, and some are peripheral ones, which are negotiable.

more difficult for the target readers to understand (see point 7 under B above) because of the desire to follow and reflect the source text more closely.

4. The translator's understanding of what the central message of the Bible is or what God's overall plan for mankind is may exert the greatest, most far-reaching theological influence on Bible translation (see point 8 under B above).

Second, as discussed earlier, this study finds that while the various conceptual tools discussed in Chapter 2 may be useful in different ways for studying and describing theological influence in Bible translation, they all carry with them certain connotations or limitations that do not fully fit the character of theological beliefs (see 2.4). Therefore, the second theoretical contribution of this study is the realization that there is the need of developing a new conceptual tool, which may simply be called 'belief' for now, to adequately account for the role and function of religious beliefs and convictions—perhaps non-religious ones as well—in translation. In addition to 'belief' being a more appropriate term to describe theological or religious beliefs, the benefit of using 'belief' rather than other existing theoretical terms is that it focuses more on the central role played by the translator as an active agent in the translation process—a need now increasingly recognized by TS scholars (Kaindl, 2021)—for 'belief' is something intensely personal and highlights the functions of the free will and distinct personality of the translator. Yet, at the same time, belief can also be shared by a group of people or society, and therefore it can also describe the social aspect of translation. Moreover, 'belief' denotes an element of faith, and a sense that what is believed may not be entirely based on empirical evidence or facts, both of which have been pointed out by Gideon Toury (2010) and Piotr Blumczynski (2016, pp. 65–99) as what is involved in translational activity.

Third, a deeper theoretical reflection gained from this study is concerning the study of theological influence and even ideological influence in general. It has been a truism that 'no one lives in a vacuum', i.e., that no one can live without being under some kinds of influences, but the thorny question is how to identify these influences. The second method proposed in the methodological contribution presented above points to a more theoretical question: can unawareness of a theological interpretation

(or by extension, a certain ideology) become an influence on translation? For example, as far as we know, the CUV's translators did not believe in God's economy the way Lee did or were most likely simply unaware of this particular theological interpretation; as a result, their translation naturally reflects either their rejection or unawareness of that theological interpretation. Now, has that rejection or unawareness functioned as a kind of theological influence? This study suggests that it has. Just as believing that 'There is no God' or 'God cannot be known' is as much a theological belief as believing that 'There is God' and therefore can exert equally powerful influence on a person's worldview, both the rejection and the unawareness of a theological interpretation may function as a kind of influence on one's theology and Bible translation. This may be compared to Plato's Cave: those living in the cave would not know that they are in a cave until someone from outside comes to tell them about the outside world, but their not knowing about the outside world is part of the 'cave' that has been able to condition them to look at things only in a certain way. Furthermore, every time someone brings a new perspective from outside that cave, if those inside are willing to listen, it should cause them to see their own cave more and more clearly. Certainly, the analogy of Plato's Cave breaks down here because in theology, 'the world outside the cave' is not necessarily better or more real, and learning more about one's own 'cave' by discovering new perspectives from the outside does not necessarily mean that one's own 'cave' should be abandoned. On the contrary, after learning more about the perspectives from the outside, one may appreciate one's own 'cave' even more, or simply appreciate the humbling realization that there are many 'caves' other than one's own. So, what does this mean for the research on ideology in TS? It means that the influence of ideology on translation can be studied by comparing one translation with another that comes from a different ideological background, as this study has done, because it is only in the presence of new perspective from outside one's cave can one's own cave be illuminated. This echoes the previous point and the recent proposal of the present researcher (Liu, 2022a) about the need of including the study of theological beliefs in TS, for when the new perspective from the discipline of theology is brought in, the 'cave' of TS—especially its theological dimension—should be more illuminated.

II. Proposals for Future Research

Based on the findings and contributions of this study, the present researcher would like to make several proposals. First of all, since scholars today have generally recognized that Bible translation is bound to be influenced by the theology of its translator(s), and this study has once again highlighted the theological nature of Bible translation, future publication of new Bible translations should disclose their translators' theological backgrounds and interpretations of the Biblical text by preface, footnotes, and any other kinds of paratext as much as possible (for more discussion, see Appendix 7). As far as future research is concerned, three proposals can be offered for the fields of Chinese Bible translation studies, biblical translation studies, and Translation Studies, respectively.

First, to the field of Chinese Bible translation studies, as this study has shown from its findings that the theology of the CUV's translators clearly played a role in shaping their Bible translation, more studies like this one should be done on the influence of the theology of the missionary translators on other Chinese Bible translations produced during the nineteenth and early twentieth century. This should deepen our understanding of the development of Chinese Christianity not only during those periods but also all the way to the present time, because those Bible translations and the theology they conveyed undoubtedly laid the foundation of Protestantism in China and shaped the course of its later development as well. For example, both the CUV and the CRV transplanted Western Christian theology into Chinese soil, but the particular theological traditions they transplanted were obviously different, as this study has shown. This shows how studying Chinese Bible translations is an important way for us to understand how various Western theological traditions were introduced to the Chinese people through Bible translation, and this should help explain why Chinese Christianity is the way it is today. More recent Bible translations can be studied in the same way as well. As Theo Hermans once observed that '[t]he study of translation becomes the study of cultural history' (Hermans, 1999, p. 118), the study of Chinese Bible translations, especially the theological traditions they carried, indeed

should deepen our understanding of the history of Chinese Christianity and of Chinese Christian theology.

Second, to the field of biblical translation studies, similar to the first, this study would propose that it is high time that more studies like the present one be carried out, to unveil the translators' theology behind various Bible translations, such as the KJV, the RV, the ASV, the NASB, the NIV, and many other influential English Bible translations. Similar studies can be done on Bible translations into other languages. As mentioned above, such studies should shed light not just on those Bible translations but on the history of Christianity and theology in the regions that use those Bible translations. Moreover, based on the theoretical and methodological insights of the present study, more research can be done on developing a better theoretical and methodological model for studying theological influence in Bible translation in the future. Furthermore, this study points to the need of charting a new sub-field within BTS called 'biblical translator studies', as will be explained more below.

Third, to the field of Translation Studies, in addition to what has been mentioned about the need to develop 'belief' as a descriptive tool and the possibility of exploring the theological dimension of translation in TS, the findings of this study confirm the recent call in TS for the need of developing the field of Translator Studies (Chesterman, 2009; Kaindl, 2021). This study demonstrates that without an in-depth study of the translators, especially their historical-theological backgrounds as shown in Chapter 3 and Appendix 1, and without a thorough study of their existing publications and other relevant materials as the groundwork for later examination, there is simply no way to arrive at the insights concerning their translations as seen from Chapter 4 to 7. No mere textual comparisons and analyses of the CUV's and the CRV's texts alone could have unveiled these translators' theological reasonings behind their translations. Moreover, sometimes one word can mean a world of difference, as seen in the case of John 7:39 (see 6.1). The ideological difference behind such minute difference in translation can only be detected by researchers who have thoroughly studied the ideologies of the translators. Last but not least, this study also shows that the dynamic of interpersonal relations within a translation committee or team should be a subject worth studying, for this study could not have been carried

out without learning about the interpersonal relations among the translators for both the CUV and the CRV, especially the role and dominance of each (see 3.1.2 and footnotes 27 and 28 there). Hence, this study confirms the need and value of Translator Studies and suggests the need of a new sub-field called ‘biblical translator studies’. To what Hermans (2010, p. 147) once said—‘to understand and speak about someone else’s translation, we must translate that translation’—we should add: ‘we must thoroughly understand the translator, including his or her theology’.

Appendix 1

The Historical-Theological Backgrounds of Chinese Bible Translation from Its Beginning until the Commission of the Chinese Union Version in 1890

Introduction

This appendix will present an overview of the history of Chinese Bible translation from its beginning in the seventh century until the commission of the Chinese Union Version in 1890. Since the goal of the present study is to evaluate the influence of the translators' theology on the Chinese Union Version (CUV) and the Chinese Recovery Version (CRV), this historical review will focus particularly on the theological backgrounds of the translators and explore how theology may have influenced these earlier Chinese Bible translations, to provide the most relevant historical background for our study.

1. An Overview of the History of Chinese Bible Translation and Its General Theological Characters

The history of translation of the Bible into Chinese has been extensively documented in both scholarly and popular literature¹ and are often chronologically divided into four major periods and designations: first, the Nestorian period or translations, which can be dated roughly from 635 to 845 AD²; second, the Catholic, which began from around 1294 to 1368 and again from 1582 and went on sporadically all the way into the twentieth century; third, the Protestant, from 1807 to 1919, the year when the complete CUV was published; and fourth, the modern, from 1919 until present (Yan, 2019; Peng, 2021, pp. 13–63). Even just with this skeleton outline, it can be noted that at least the first three of these periods and designations represent

¹ See 1.3.2.

² St. Thomas, one of the twelve disciples of Jesus, was said to have reached China from India and converted many Chinese to Christianity, but in this legend there is no mention of Bible translation (Peng, 2021, p. 13).

three very different Christian theological traditions: namely, the Church of the East³, which is a distinct branch of Eastern Christianity; Roman Catholicism; and Protestantism. Therefore, this conventional way of periodization and categorization in narrating the history of Chinese Bible translation bears not only chronological but also theological significance, and it denotes not only the demarcations of major historical events but also the distinct approaches to Bible translation governed by three distinct Christian theological traditions. As chapter 1 has shown, while many studies have been devoted to different aspects of this 1400-year-long translational history, there has been a lack of studies devoted specifically and extensively to examine how the theological backgrounds of the translators might have influenced their approaches to Bible translation. While a thorough investigation of this subject is beyond the scope of the present study, a brief account of this translational history will be given below with special attention given to the general theological characters of the translators and their Bible translations.

2. The ‘Nestorian’ Translators: 635 to 845 AD, the Tang Dynasty (AD 618-907)

According to extant evidence, the history of Chinese Bible Translation began with the so-called ‘Nestorian’ missionaries who travelled through the Silk Road and arrived at Chang’an (now Xi’an), the capital of China then, at the beginning of the Tang dynasty in the seventh century. While this designation of ‘Nestorian’ had been commonly used to describe these missionaries to China for centuries, in recent decades scholars have called this label a ‘lamentable misnomer’ (Brock, 1996) and urged the use of a more accurate name, such as ‘the Church of the East’, ‘Persian Christians’, or ‘Syrian Christians’ (Godwin, 2018) for these missionary pioneers. The difference is not only a matter of historical accuracy but also of far-reaching theological significance: *Nestorian* is a derivative of Nestorius, the Archbishop of Constantinople from AD 428 to 431, who until recent decades had always been

³ Also called the Persian Church, East Syrian Church, Babylonian Church, Seleucian Church, Edessan Church, Chaldean Church, or the Nestorian Church. It is one of three major branches of Eastern Christianity that arose from the Christological controversies of the 5th and 6th centuries.

described by mainstream church history as the originator of ‘Nestorianism’, the belief that there were two ‘persons’—one divine and one human—in Christ. This belief was condemned as heresy by the Council of Ephesus in 431 and again by the Council of Chalcedon in 451 and has been universally rejected by orthodox Christians throughout the ages, thus making ‘Nestorian’ an unfavorable name. However, in recent decades, scholars have shown how this charge of heresy against Nestorius was unjustified, for according to currently available sources, Nestorius was himself no ‘Nestorian’ (Baum and Winkler, 2003, p. 4), and neither was the Church of the East ‘Nestorian’ in the sense of holding the alleged heretical Christological view (Brock, 1996). Thus, it is misleading to call the Church of the East or those early Syrian Christians ‘Nestorian’ and there is nothing heretical about their Christology. In other words, these Syrian missionaries to China are not heterodox but orthodox Christians representing one branch of Eastern Christianity and holding the fundamental tenets of the Christian faith shared by Christians throughout the ages. This corrected understanding of their theological orthodoxy is important, as besides other implications, this means that their Bible translation activity should be considered the first attempt of the kind by orthodox Christians—not nominal, quasi-, or pseudo-Christians—in the history of Christianity and should be studied in that light.

In AD 635, the Syrian missionary Alopen with his delegation arrived in Chang’an and was warmly received by the Chinese Emperor Tai Zong. After examining the translation of the Christian books (possibly portions of the Bible) Alopen brought, Tai Zong granted them the permission to propagate their faith and build monasteries, including one in the capital (Moule, 1930, pp. 38–39). Their surprisingly extensive missionary activities in China—once having monasteries occupying every city (*ibid.*, p. 40)—for the next two hundred years were memorialized in a stone monument known as the Xi’an Stele or Nestorian Stele, which was unearthed near Xi’an in 1625. The inscriptions on this Stele, along with several other Christian manuscripts in Dunhuang caves discovered in 1908, provide the only clues to the

teachings and activities of these first missionaries in China.⁴ In terms of Bible translation, although none of their actual Bible translations have survived, the Xi'an Stele recorded that, 'Of scriptures there were left twenty seven books', which have been interpreted by some scholars as referring to the twenty-seven books of the New Testament (Liu, 2021, p. 236). One of the Dunhuang Christian manuscripts, the *Zunjing* (Honored Sutra), gave a list of twenty-two saints and thirty-five sacred books of 'the church of Ta-ch'in', a Chinese name given to the Church of the East. Among these saints seven have been identified as Matthew, Mark, Luke, John, Moses, David, and Paul; among the sacred books ten have been identified as the Psalms of David, the Gospels, Genesis, the Acts, Pauline Epistles, Zechariah, Exodus, Ephesians, Hosea, and Revelation (Yang, 1983, pp. 350–52). This list not only confirms that parts of the Bible were translated into Chinese in the seventh century but, as some scholars have pointed out, may also give some indication of the liturgical and theological priorities of these Syrian missionaries (Peng, pp. 18–19).

The most relevant point to our study regarding this first attempt of translating the Bible into Chinese is that both the Stele inscriptions and the Christian manuscripts discovered at Dunhuang reveal a remarkable degree of inculturation or syncretism: while core elements of the orthodox Christian faith can still be discerned in both the inscriptions and manuscripts, the overall language that expressed the Christian faith is permeated with Buddhist and Daoist terminology. Some of the most provocative examples of this include the translation of God as *Fo* 佛 (Buddha) or *Tianzun* 天尊 (another Buddhist term for the godhead) (Charbonnier, 2007, p. 44), the naming of Jesus as *Shizun* 世尊 (a Buddhist term for Sakyamoni) (Covell, 1986, p. 29), the naming of saints and angels with names borrowed from the Buddhist pantheon (Charbonnier, 2007, 45), the designations of members of the ecclesiastical hierarchy with Buddhist titles (Covell, 1986, p. 25), and the translation of the first of the ten commandments as '(The Lord) first sent all living beings to worship all the Devas and the Budhhas, and for Buddha to endure suffering' (ibid., p. 31). These Syrian

⁴ For a detailed study of the Stele and the manuscript, see Saeki (1937), Moule (1930), and Charbonnier (2007, pp. 21–67).

missionaries also apparently employed the Confucian or Daoist *dao* 道 (the Daoist term for the Absolute and the Confucian term for the moral way) to proclaim their Christian message, ‘seeking to rescue it from its ambiguity in popular use’ (ibid., p. 29), as the Xi’an Stele inscriptions read:

The true and eternal way (*dao*) is wonderful and hard to name; its merits and use are manifest and splendid, forcing us to call it the brilliant teaching. Yet the way (*dao*) without a prophet will not flourish; a prophet without the way (*dao*) will not be great. When way (*dao*) and prophet match and tally all under the sky is civilized and enlightened...The Way (*dao*) is almighty...Our great patron...hearing the Way (*dao*) and diligently practicing it...The true Way (*dao*) was preached and illumined...The Way (*dao*) is broad: its influence universal. We are compelled to name and speak it: to preach the Three in One (Moule, 1930, pp. 38, 42, 46–47).

The appearance of syncretism can also be seen in the figure on the crown of the Xi’an Stele: beneath the Cross there is what the Chinese called a ‘flying cloud’ or ‘white cloud’, a symbol of Daoism, and underneath the cloud is a lotus-flower, an emblem of Buddhism. According to Yoshiro Saeki, this design ‘was doubtlessly used to denote that “the three Religions are one”’ (Saeki, 1937, p. 26). While some level of inculturation or indigenization as a missionary translation strategy is commonly observed in Christian mission, the degree of inculturation to the point of syncretism seen in the extant translational records of these Syrian missionaries may explain why their theological orthodoxy has long been questioned especially by Protestant Christians, who historically are more suspicious of idolatry and syncretism. Even James Legge (1815–1897), the noted Protestant missionary becoming the first professor of Chinese studies at Oxford University, who was controversial among fellow missionaries for showing unusual reverence to Confucianism and Chinese religious tradition, described these Syrian missionaries’ religion as ‘swamped by Confucian, Taoist & Buddhist ideas, a certain degenerate nominal Christianity’ (Covell, 1986, p. 25). Thus, the accommodation of the Syrian missionaries has often

been listed as one of the reasons⁵ why, in spite of their prosperous first two hundred years, this first attempt of planting Christianity in China failed so quickly and completely⁶ after the issuing of the imperial decree banning all foreign religions in 845 A.D. (ibid., p. 33). Kenneth S. Latourette, for example, commented: ‘To the average Chinese, Nestorianism may have appeared to be another of the Buddhist sects...The Nestorians, in other words, in trying to clothe their faith in dress familiar to the Chinese, may have sacrificed in part its distinctiveness and defeated their own aim’ (Latourette, 1966, p. 59). Many scholars believed that these Syrian missionaries accommodated their message ‘too successfully to Buddhism’ so that ‘it could no longer be distinguished from the many flourishing Buddhist sects’ (Covell, 1986, p. 33). As Covell pithily wrote, ‘If it were so like their own religious traditions, why convert?’ (ibid., p. 33). Thus, although some scholars also felt that there is not enough concrete evidence to lay the charge of syncretism against these early missionaries (ibid., 34), this first attempt of Chinese Bible translation may be regarded—at least in the extant records—as an example of excessive inculturation leading to a certain degree of syncretism in biblical translation, possibly resulting in the loss of one’s own theological distinctiveness and persuasiveness and even its very *raison d’être*.

It is on this point that the larger context of church history and theological tradition may also shed light on missionary translation strategy: since its beginning when Christianity spread to the Mesopotamian area in 225 A.D. until the time when these Syrian missionaries went to China, the Eastern church had undertaken the spreading of the Gospel as its main objective while the Western church had spent most of its energy concentrating on doctrinal discussions (Syrdal, 1967, p. 72). In particular,

⁵ Other proposed reasons include their over dependence on political favor of the court, their failure to truly integrate Christianity into the Chinese society, their being separated from the center of their church, their amassing wealth and power for support of their monasteries by landholdings, and the lack of need for a new faith among the Chinese at the time (Outerbridge, 1952, pp. 47–48; Covell, 1986, pp. 31–35; Latourette, 1966, pp. 58–60).

⁶ After 845 A.D., Christians in China survived only by being absorbed among some of the tribes on the northern borders of China for the next few hundred years, and it was speculated that some became Muslims and some became part of a secret society called Jin Dan Jiao, the ‘religion of the golden pill’ (Covell, 1986, p. 24).

the Church of the East was described as having ‘developed one of the strongest missionary concerns to be found among any group in Christian history’ (Covell, 1986, p. 21), penetrating into Armenia, Mesopotamia, and Arabia, and even into more distant Afghanistan, India, Turkestan, Siberia, and China, long before the Roman Catholics and Protestants made their moves. Understandably, when doctrinal precision and orthodoxy is the main concern, as is the case generally with Western Christianity and particularly with Protestantism, the level of tolerance for accommodation or terminological ‘borrowing’ in Bible translation will be much less than when the primary concern is evangelization or the easy acceptance of the Christian message by the non-Christians. While the phenomenon of accommodation or syncretism seen in this first attempt of Bible translation into Chinese certainly involves many other factors and possible explanations, the influence of theology upon these Syrian missionaries’ translation strategy is certainly a subject that deserves more study and should shed more light on the relationship between theology and Bible translation.

3. The Catholic Translators: from 1294 to 1368 and from 1582 to present

3.1 John of Montecorvino

The second attempt at translating the Bible into Chinese is usually said to begin with John of Montecorvino, a Roman Catholic Franciscan, who was sent by the Pope and arrived in Cambulac (today’s Beijing) in 1294, the winter capital of the Yuan dynasty (1271–1368). Like the Syrian missionary Alopen 659 years ago, he was warmly received by the Mongol emperor Timur, and five years later, given permission to build his first church in the capital. By 1305, as recorded in his second letter home, he had baptized about six thousand converts (Dawson, 1955, p. 225). Because of the success of his missionary work, in 1307, Pope Clement V appointed him as Archbishop of Cambulac and Patriarch of the East, making him the first Roman Catholic archbishop in China. The only extant mentioning of his Bible translation is found in one of his own written letters dated January 8, 1305, in which he wrote:

I have an adequate knowledge of the Tartar language and script, which is the usual language of the Tartars, and now I have translated into that language and

script the whole of the New Testament and the Psalter and have had it written in beautiful characters (Dawson, 1955, p. 227).

‘The usual language of the Tartars’ would have been Mongolian, but some scholars consider his translation to possibly be Chinese (Zetzsche, 1999, p. 125; Gu, 1991, p. 435). But this can only be a conjecture as his translation has not survived. Under the Catholic ecclesiastical policy at the time, no translation of the Bible into foreign languages was allowed, and consequently this Bible translation never received any official attention. Like the fate of the Syrian missionaries, this newly planted Christianity was wiped out in 1368 when the Yuan dynasty was taken over by the Ming dynasty, a fiercely anti-foreign regime, marking the second disappearance of Christianity in China. As no known portion of the work of this Franciscan mission exists today, little can be said about this particular Bible translation.

Nevertheless, one relevant point to our present study can still be made here: scholars have pondered the question why, like the previous attempt of the Syrian missionaries, this Franciscan mission would vanish together with the fall of the Mongol dynasty so quickly and even more completely than the Syrian mission, even though by the time John of Montecorvino died, in 1328, it was reported that one-hundred thousand Chinese had accepted the Catholic faith (Covell, 1986, p. 38). One proposed reason is theological: the theology of the Catholic Church at the time did not allow the church in China to become truly indigenized. The church received their orders from outside China and used a foreign language, Latin, in their liturgy, and as such Christianity remained a ‘foreign religion’ to the Chinese (Peng, 2021, pp. 23–24; Covell, 1986, pp. 38–39), so when the anti-foreign Ming dynasty seized power, this ‘foreign religion’ was completely eradicated. Thus, in a way opposite of the problem of the previous Syrian mission, it was the lack of inculturation or indigenization, partly caused by the Catholic theology at the time, that doomed their effort. Apparently, even though the Bible was translated, Christianity as a new faith and way of life was not. Here again the influence of theology on Bible translation and mission strategy can be distinctly observed.

3.2 Matteo Ricci

The third attempt at Bible translation for the Chinese was carried out by the Catholic Jesuit missionaries and most notably by Matteo Ricci, who arrived in Macao in 1582 during the Ming Dynasty (1368–1644). Similar to the Syrian missionaries in the Tang Dynasty, Ricci went to great lengths to accommodate himself to the Chinese culture, but instead of embracing Buddhism, he adopted Confucianism and presented himself as a Confucian scholar (Covell, 1986, p. 41)⁷. However, this decision was not merely a missionary strategy designed simply to curry favor with the Chinese literati and officials. Similarly, Ricci's greatest contribution to Bible translation—or greatest mistake, in the eyes of his opposers—by adopting the name of the Confucian deity *Shangdi* (literally, 'Supreme Emperor') for the naming of the Christian God was not just a translational strategy of inculturation or indigenization to communicate the Christian faith to the Chinese. Rather, in both cases, Ricci's views and acts were informed and justified by his following of Thomas Aquinas's theology (Kim, 2004, pp. 33–70). Arising as a counter-reformation force in 1540 and influenced by Renaissance humanism, the sixteenth-century Catholic Jesuits were all steeped in the theology of Aquinas and humanistic learning and generally shared the Renaissance spirit in favoring 'a deep knowledge of, and a sympathy with, the nature of mankind' (Rowbotham, 1966, pp. 63–66). As the most influential theologian to the Jesuits, Aquinas believed that man's nature can be considered in two ways, 'either in its purity, as it was in our first parent before, or as corrupt, as it was in ourselves after the sin of our first parent', but in either state, 'human nature needs divine help in order to do or to will any good'.⁸ Based on this view, Ricci believed that the purity of the Chinese natural lights had been 'corrupted' first by 'atheistic' Buddhism and 'pantheistic' Taoism, and later by Neo-Confucianism, which syncretized the monotheistic purity with the religious corruption of Buddhism and Taoism (Kim, 2004, p. 59). Thus, the

⁷ Early Jesuits to China first adopted the appearance of Buddhist monks, thinking that this would win the respect of the Chinese, but later they realized that the Chinese literati had a low esteem for Buddhist monks and hence changed their appearance to that of Chinese literati (Fontana, 2011, pp. 40, 62–63).

⁸ Aquinas, *Summa Theologiae*, Article 2. English translation quoted from Fairweather (2006, p. 140).

way for the Chinese to eliminate human corruption is by returning to the ‘original’ Confucianism in which the Chinese pure concept of *Shangdi* as the Most High was maintained. Therefore, according to Ricci, ‘naming God “Shangdi” as the Christian God in Chinese meant a return to the “state of pure nature”, and the restoration of human relation to God’ (ibid., p. 59). Ricci’s adopting of ‘Shangdi’ for naming God was ‘a genuine Thomistic enterprise’ (ibid., p. 60).

Hence, it was theological conviction, namely, Ricci’s faithful Thomism, that led to his high view on human nature and particularly Confucianism, understood as the higher and purer state of China’s civilization aided by God’s grace. Aquinas’ dualistic theological view of human nature provided Ricci the theological rationale and justification to embrace Confucianism as what is ‘pure’ and to reject other Chinese cultural and religious traditions—especially Buddhism, Daoism, and Neo-Confucianism—as what is ‘corrupt’ among the Chinese. Similarly, Aquinas taught that knowledge of God is accessible to human reason, although it is also subject to errors and uncertainties, and hence there is a hierarchical ladder in human capacity to attain the knowledge of God. Based on this view, the late sixteenth-century Jesuit missionaries believed that among the pagans, the Chinese and the Japanese possessed the highest human capacity of knowing God, and hence Ricci strongly argued that Christian polemics in China should be based on the natural light of reason (ibid., pp. 57–58). Moreover, Ricci also believed that the tradition of Confucianism with its awareness of a supreme deity dating back even to the ancient sage kings had come from the teaching of early Jewish missionaries who found their way to China after the flood of Noah—another example of theological belief of Ricci informing his missionary views and actions (Covell, 1986, p. 47).

According to Sangkeun Kim, Ricci’s adopting of *Shangdi* was also based on Aquinas ‘analogical’ view of the naming of God (2004, pp. 60–70). In a nutshell, in his *Summa Theologiae*, Aquinas argued that the predication of God should be ‘analogical’ because although ‘in this life we cannot understand the essence of God as he is in himself, we can however understand it as it is represented by the perfections of his creature’ (*ST*, I, Question 13, Article 2). This means that when we predicate

God, our description is always based on parallels between God and the creature, which reflects, with certain limitations, the divine attribute of God (*ST*, I, Question 13, Article 6; Kim, 2004, pp. 60–62). Ricci firmly believed that there was an analogical symmetry between European *Deus* and Chinese *Shangdi* by sharing a monotheistic resemblance (*ibid.*, pp. 62–63). Furthermore, Ricci could employ *Shangdi* to name the Christian God because it designates the divine ‘nature’ but not the divine ‘person’ of God (*ibid.*, p. 63). Without getting further into the details of this complex Thomist concept, it suffices our purpose to say that Ricci’s adoption of *Shangdi* was not just a missionary translational strategy but much more a theological enterprise, or as Kim called, a Thomistic enterprise, i.e., an application of Aquinas’ theological view on the naming of God in China. Therefore, whether it was Ricci’s endorsement of Confucianism or his adoption of the Confucian *Shangdi* as the name of God, theology was actively at play in the fundamental, ideological level, and both led to heated theological controversies. Covell highlighted the theological nature of these controversies this way:

At stake in this dispute was not only the method missionaries were to use in approaching Chinese culture, but the very nature of the gospel in Chinese. If Ricci was right, then theological and moral truth could be found in the ancient writings of the Chinese, and to accommodate the gospel presentation to the Chinese mentality was legitimate. Moreover, these theological and moral maxims [of the Chinese], when clarified, purified, elevated, and supplemented by a more direct biblical revelation, could easily become an integral part of the gospel content (1986, p. 47).

But by the same token, Covell continued, if Ricci’s fellow missionaries who opposed him was right, then Christian missionaries should not accommodate its message to Confucianism or use the name *Shangdi* to designate God, and this was the position of the later Franciscans and Dominicans who came to China. This theological debate concerning the nature of Chinese ancient tradition went on in the following centuries and remained a controversial subject in the modern time, resulting in the birth of a branch of theology called the theology of religions (D’Costa, 2000).

Similarly, Ricci's adoption of *Shangdi* for God caused a great controversy that lasted for more than a hundred years and was temporarily ended in 1704 only by Pope Clement XI's announcement of his approval of the neologism *Tianzhu* (literally, 'The Lord of Heaven') for God and prohibition of the use of *Tian* ('heaven') alone and of *Shangdi* (Peng, 2021, p. 25; Kim, 2004, p. 188). But the very same issue was picked up again by the Protestant missionaries in the nineteenth century as the famous Term Question and remains unresolved even to this day. Ricci's accommodation to Chinese tradition and specifically to Chinese reverence for ancestors also caused the bitter 'Rites Controversy', which involved the pope and the Chinese emperor and eventually led to yet another imperial edict banning Christianity in 1721, effectively ending the Catholic mission in China that began with Ricci.

There is yet another significant aspect of theological influencing on Bible translation in the case of the Catholic mission in China: shaped by a theology that placed ecclesiastical teachings, sacraments, and liturgy far above the laity's personal study of the Bible, Bible translation was low in the priorities of these Catholic missionaries as it was considered unnecessary and even dangerous (Standaert, 1999, p. 36). Therefore, even though Ricci received repeated requests from the Chinese including Paul Xu Guangqi for him to translate the Bible into Chinese, he had always refused to do so (Peng, 2021, p. 26). Even when Pope Paul V in 1615 gave the permission for the Bible to be translated into Chinese, this permission was dismissed by the local Jesuits superiors (Standaert, 1999, pp. 36–37). Yet, various other types of literature, some of which required as much energy and time as a translation of the Bible, were deemed more urgent and translated, including a sixty-volume Coimbra philosophy that contains commentaries on Aristotle (ibid., p. 37). What was translated by the sixteenth-century Jesuits and other Catholic missionaries in the next hundred years can hardly be called Bible translations, for they only consist of Bible passages appearing in various types of publications and are not full translations of any Biblical books (Peng, 2021, p. 26). In fact, the first official Catholic Chinese Bible translation was not published until as late as 1968. Here is one of the greatest examples of theology influencing Bible translation.

3.3 Catholic Bible Translations from the Eighteenth Century until Present

Despite the absence of an official Catholic Bible translation, there were several unofficial, private attempts by Catholics at translating the Bible into Chinese that are related to our study and even bear a significant influence on later Protestant Bible translations. The most significant of these is the translation by Jean Basset (ca. 1662–1707), who was a missionary in Sichuan from 1702 on and translated the major portion of the New Testament, from the Gospels to the first chapter of the Epistle to the Hebrews. Although it was only in 1945 that a manuscript in the British Museum was identified by Bernward H. Willeke as Basset’s translation, it is now known that when Robert Morrison went to China in 1807, he had a new copy made of this text and relied heavily on it for his translation of the New Testament, which became the first published New Testament in Chinese in 1813. Basset’s translation was also relied upon by Johannes Lassar and Joshua Marshman, who published the first complete Chinese Bible translation in 1822, a year earlier than the publication of Morrison’s complete Bible translation (Tong, 2018, p. 62).⁹

Another significant version is a complete translation of the New Testament and partial translation of the Old Testament—now recognized by scholars as the earliest Chinese Bible translation in vernacular, *baihua* style—done by the French Jesuit Louis de Poirot (1735–1813). He arrived in China in 1770 and reported his Bible translation to the officials of *Propaganda Fide*, a Catholic authority in charge of all missionary affairs, in 1803. However, although his effort was praised, his request for publication was denied, and this translation fell into obscurity until it was discovered in 2011 and published in 2014 (Peng, 2021, pp. 27–28). Other nineteenth- and twentieth-century private Catholic Bible translations will not be mentioned here as they bear little relevance to our study.

The Roman Catholic church has a long history of mission work in China beginning in 1294, more than five centuries before the first Protestant missionary

⁹ For the extent Milne-Morrison’s and Lassar-Marshman’s translations relied on Basset’s version, see Tong, 2018, pp. 36–77.

Robert Morrison came to China in 1807. However, while it took the Protestant missionaries only about sixteen years to publish their first complete Chinese Bible translations—in two different versions—in 1822 and 1823, it took the Catholic counterpart 674 years to publish their first official Chinese Bible translation called the *Studium Biblicum Version* in 1968. The primary reason for this stark contrast is theology—the Protestant theology and the Catholic theology are drastically different in their views of the Bible. Among other differences, the Protestants believe that the Bible is the foremost and indispensable means for spreading the Christian faith, edifying new converts, and building up churches in foreign lands, but the Catholics consider other things more important, such as following the ecclesiastical traditions, learning the Catholic catechism, attending the liturgy, and keeping the sacraments (Standaert, 1999, p. 38). Here the tremendous influence theology could have on Bible translation is most clearly demonstrated.

4. The Protestant Translators: from 1807 to 1919

The history of the Protestant Chinese Bible translation is the most direct and important context to the present study, for both the Chinese Union Version (henceforth CUV) and the Chinese Recovery Version (henceforth CRV) belong to this same tradition of Protestant Bible translation. The CUV is commonly considered by scholars as the crown and culmination of a century-long effort of Protestant missionary Bible translation in China, and the translator of the CRV, Witness Lee, openly acknowledged the CRV's debt to the CUV and characterized the CRV as a new translation based on the CUV. Thus, a brief overview of the history of Protestant Bible translation is in order. As this history has been well documented in both scholarly and popular literature, the following sections will only focus on aspects of this history that are most relevant to the present study.¹⁰

4.1 Two Main Features: Preeminent Position and Evangelistic Character

Compared to previous efforts by the Syrian and Catholic missionaries, two most striking features about the Protestant missionary Bible translation in China are

¹⁰ For a detailed survey of this history, see Zetzsche (1999) and Tong (2018).

its preeminent position and evangelistic character. To understand these features, it is necessary to trace the history of Christianity and particularly the history of Reformation and the subsequent rise of Evangelicalism, of which the Protestant missionary movement is a vital part.¹¹ During the first five centuries of Christianity, the Bible held a central place in the lives of Christians and was considered as everyman's book (Hartack, 1912; Chirgwin, 1954, pp. 13–28). During this period, 'there was never so much as a hint that the Bible was not open to everyone' (Chirgwin, 1954, p. 18). Moreover, evidence shows that the Early Church regarded the Bible 'not only as a necessary source of its life and faith but also as an indispensable tool of its expansion' (ibid., p. 20), even 'a foremost agent of its evangelistic advance' (ibid., p. 24). Reading the Bible was considered the regular way for a person to be converted to Christianity (Harnack, 1912, p. 42), and even many church fathers, such as Justin, Tatian, Theophilus, Hilary, Victorinus, and Augustine, experienced conversion themselves by their personal reading of the Bible (Chirgwin, 1954, pp. 21–22). Thus, the Early Church urged Bible reading not only upon Christians but also upon non-Christians, and the Bible was translated into other languages out of this conviction of its evangelistic power. By A.D. 200, the Bible in part or in whole had been translated into Syriac, Latin, and Coptic, the principal languages of the east, the west, and the south, and a few centuries later, parts of the Bible were translated into Ethiopic, Gothic, Armenian, Georgian, and other tongues. The centrality of the Bible in both the life and evangelistic work of the Early Church is generally regarded as beyond question (ibid., pp. 23–24).

However, as Christianity became wedded to political power and later became the official religion of the Roman Empire in the fourth century, the authority of the clergy as well as the clergy-laity chasm expanded drastically, culminating in the full establishment of the papal system with the doctrine of papal supremacy in the sixth century. Through this development and other factors, the Bible gradually became subordinated to the authorities and traditions of the Catholic Church, and the rights to

¹¹ As Protestant tradition is part of Western Christianity, the following account will only focus on the history of Western Christianity.

study, interpret, and teach the Bible gradually became the exclusive privileges of the clergy. Thus, during the Middle Ages, the Bible no longer held a central place in the Church, in the life of the laity, and in missionary work, and in the early thirteen century unauthorized Bible translations and the laity's possession of them were even frequently forbidden (ibid., p. 27) and eventually completely banned by the Council of Toulouse in 1229 with the following decree: 'We prohibit also that the laity should be permitted to have the books of the Old and the New Testament; unless anyone from the motives of devotion should wish to have the Psalter or the Breviary for divine offices or the hours of the blessed Virgin; but we most strictly forbid their having any translation of these books' (Peters, 1980, p. 195).

During the Middle Ages, the Bible remained the most studied book among the clergy. However, the Bible was confined to the cloisters and the clerics and never seemed to reach the laity (Chirgwin, 1954, p. 26). It was against this background that John Wycliffe and William Tyndale translated the Bible into English; Martin Luther, into German; and Olivétan, into French—the last three all during the Reformation in the sixteenth century. All these translations were efforts to recover the centrality of the Bible, especially restoring it back to the laity. Hence, the Reformation, among other things, could be considered a rediscovery of the Bible, which made the Bible the people's book again (ibid., pp. 28–29). With its chief battle cry *Sola Scriptura*, 'Scripture alone', the Reformation brought the authority of the Bible back to its former position as the supreme Arbitrator of all questions related to Christian faith and practice. Following the principle of *Sola Scriptura*, the Reformers also developed the idea that the Scripture is its own interpreter, that not only does it not need Popes or Councils to determine what it means, but it can prove them to be wrong and require the faithful to part company with them (Packer, 1975, p. 44). Hence, instead of placing ecclesiastical authorities and traditions above the Bible, insisting that the Bible could only be rightly taught through the mediation of popes, councils, and priests, the Reformers held that 'the living God speaks to his people directly and authoritatively through its pages' and through what they called 'the internal witness of the Holy Spirit'

(Boice, 2019, p. 37).¹² This exalted view of the Bible was carried on by the Puritan and Pietist movements, and revived by the Evangelical Revival and the missionary movements that grew out of it in the eighteenth and the nineteenth century (Chirgwin, 1954, pp. 35–49). As the heirs of all these Protestant movements, early nineteenth-century Protestant missionaries to China generally held the same exalted view of the Bible as their spiritual forefathers did. This explains why to the early Protestant missionaries, Bible translation was their top priority in the mission, and the distribution of the Bible was one of if not the most valued means of evangelization.

Because of the above historical-theological background, Protestant missionary Bible translation differed from its Syrian and Catholic predecessors most strikingly in its preeminent position and evangelistic character. Both these features are expressions of their theological convictions about the Bible, which have been described by church historians as ‘biblicism’ as one of the hallmarks of Evangelicalism (Bebbington, 2005, p. 23). While all pre-nineteenth-century Chinese Bible translations were also part of missionaries’ activities and thus were also in a sense evangelistic, they were given a far less important position and function in their missionary endeavors. This can be illustrated by the fact that the first Protestant missionary sent to China, Robert Morrison, was specifically charged by its sending society with the task of translating the Bible into Chinese as the object of his mission (Broomhall, 1934, p. 45). In contrast, no such charges were given—or at least found, in the case of the Syrian mission—in previous non-Protestant missionary works in China, and in the case of the Catholic missions, requests to translate or publish one’s translation of the Bible were even consistently refused (Standaert, 1999, p. 38). The extensive works of Bible translation and distribution in nineteenth-century China by the Protestant missionaries and the three Protestant Bible societies¹³ are another strong testament to their exalted view of

¹² It is worth noting here that ‘the internal witness of the Holy Spirit’ is a phenomenon that is not and cannot be explained by any of the theories surveyed in chapter 2 of the present study, hence showing the need to expand the theoretical toolkits of Translation Studies to include theological categories when it comes to deal with the translation of Christian or religious texts.

¹³ These societies are the British and Foreign Bible Society (BFBS, founded in 1804), the National Bible Society of Scotland (NBSS, founded in 1809), and the American Bible Society (ABS, founded in 1817).

the Bible. Just by the British Bible society alone from 1814 to 1884, for example, about 3,047,000 copies of the Bible were distributed in China (Canton, 1910, p. 456), and by 1890, the British society had sponsored thirty-one Chinese Bible translation projects, including translations of the Bible in classical Chinese, Mandarin, and nine local dialects (Mak, 2010, p. 15). By the time the CUV was commissioned in 1890, at least seventeen versions of the Bible in part or in whole had been published in classical Chinese, six versions in lower classical Chinese, and five versions in Mandarin (Zetzsche, 1999, pp. 407–408). By the year of 1921, the three Bible societies have sold 791,177 copies of the complete Bible, 4,050,037 copies of the New Testament, and another 106,101,113 copies of separate books of the Bible, amounting to a total of 110,942,327 copies of the Bibles in part or in whole (Choi, 2000, p. 258). These figures demonstrate the preeminent position of Bible translation in the nineteenth-century Protestant mission in China¹⁴ and illustrate once again how different theological views of the Bible may issue in different kinds of Bible translation works.

As Protestant missionaries supremely valued the translation and distribution of the Bible for evangelization, their Bible translations naturally was strongly evangelistic in character, which can be considered as their second distinctive feature. In contrast to Catholic Bible translations which were mostly intended for liturgical, catechetic, devotional, or other uses (Standaert, 1999, p. 53), Protestant missionary Bible translations were primarily motivated by and intended for evangelism, i.e., the conversion of the Chinese to Christianity.¹⁵ One distinct result of this is the emphasis on the simplicity and centrality of the gospel message and the shunning away from other theological or doctrinal issues that might distract from this central message. Thus, except in the unavoidable case of the Term Question involving how to translate the word *God* and *Spirit* or *Holy Spirit*, and the case of translating the word *baptism*, Protestant missionary translators for the most part avoided dealing with complex

¹⁴ For a most updated and complete historical catalogue of the Chinese Bible, see Choi (2018).

¹⁵ An exception would be the Baptist missionaries' Bible translations, which were more for educational equipping than evangelism (Choi, 2019, p. 21).

theological or interpretative issues involved in Bible translation.¹⁶ For this reason, for more than a century, the two largest Bible societies operating in China, the British and the American Bible societies, had always insisted on maintaining their policy of not adding explanatory notes to the Chinese Bibles, despite the repeated requests for such notes from the mission fields (Mak, 2014). Such notes were persistently shunned because it was believed that they would inevitably lead to theological controversy, create divisions, and cause the Bible societies to lose their supporters at home who came from various denominations. Even when the British Bible society eventually and reluctantly agreed to add what they called ‘translational helps’ in the 1910s, they were only done in a minimalist fashion and contained very little interpretative or theological elements (ibid.). Moreover, like the early Reformers, nineteenth-century Protestant Evangelicals generally believed that the Bible itself is self-sufficient, meaning that the Bible contains all things necessary to salvation and that the Bible is its own interpreter (Mak, 2017, p. 130). Many also held the Protestant doctrine of perspicuity, which maintains that everything in the Bible needed to be known for salvation has been plainly stated and can be clearly understood by everyone.¹⁷ These theological convictions constituted a distinct evangelistic character that could be considered the second feature of the Protestant missionary Bible translation in China.

4.2 The Four Hallmarks of Evangelicalism and Protestant Missionary Bible Translation

To further understand the evangelistic character of Protestant Bible translation, it is helpful to briefly review the hallmarks of Evangelicalism, of which the Protestant missionary movement is a vital and even quintessential part (Bebbington, 1989, p. 12).

¹⁶ An exception, besides debates related to the Term Question, is the debates about Bible translation between Walter Henry Medhurst and William Jones Boon in the 1850s. See Medhurst (1852).

¹⁷ The Westminster Confession of Faith explains it this way: ‘All things in Scripture are not alike plain in themselves, nor alike clear unto all. Yet, those things that are necessary to be known, believed, and observed for salvation are so clearly propounded, and opened in some place of Scripture or another, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them’ (1.7; *The Westminster Confession of Faith*, 2005/2007)

Although these missionaries were nurtured in various Protestant theological traditions and sent by various mission societies from both sides of the Atlantic, they generally all shared the same convictions of Evangelicalism, which have been identified by church historian David Bebbington in his widely accepted ‘Bebbington quadrilateral’ as biblicism, crucicentrism, conversionism, and activism (ibid., pp. 2–17). These four can be understood as following a natural sequence of biblicism leading to crucicentrism, then to conversionism, and then to activism.¹⁸ First, biblicism refers to a particularly high regard for the Bible (ibid., p. 3), which corresponds to the first feature discussed in the previous section. As has been mentioned, this particularly high regard for the Bible is rooted in certain beliefs such as *Sola Scriptura* and the doctrines of inspiration (i.e., that the Bible was divinely inspired by God), inerrancy, sufficiency, and perspicuity, all of which can exercise a great influence on Bible translation. For example, if one believes in the doctrine of verbal inspiration, i.e., that every word—not just the message conveyed by the words—is divinely inspired by God, such a theological conviction will often lead to a more literal approach to Bible translation. A belief in Bible’s self-sufficiency and perspicuity can likewise influence one’s approach to Bible translation such as the decision not to include explanatory notes, as discussed above. Associated with biblicism is also the beliefs that the Bible should be accessible to and used by all believers for private devotion and that the distribution of the Bible is one of the chief evangelical enterprises (ibid., 2005, pp. 24–25), and these beliefs certainly can also influence how the Bible is translated, such as the style of language adopted (for the mass or for the elites, for the ‘outsiders’ or the ‘insiders’, etc.) and the considerations for effective evangelism.

Second, crucicentrism, is the theological conviction that the sacrifice of Christ on the cross, or the doctrine of atonement, is the focus of the gospel, and that salvation can be found in the cross of Christ alone (ibid., 1989, pp. 14–15). This corresponds to and shed further light on the second feature, i.e., the evangelistic character discussed in the previous section. There was remarkable unanimity among evangelicals that the

¹⁸ According to Bebbington, it is for this reason that he adopted this sequence in presenting these four in his 2005 book, in contrast to that in the 1989 book (Personal email correspondence, Feb. 7, 2022).

cross of Christ was the focus of evangelical religion, even the central article of Christianity (ibid., 2005, p. 28), and there was ‘a substantial difference between evangelicals and other Christians in the weight or the interpretation—or in both—that they put on the event of the crucifixion’ (ibid., 29). To many evangelicals, preaching ‘the gospel’ simply means preaching the doctrine of atonement (ibid., p. 30). Thus, the emphasis on the simplicity and centrality of the gospel message mentioned in the previous section is the emphasis on the message of the cross, and this further explains why there was the tendency to shun away from other theological or doctrinal issues, for it was generally believed that ‘to make any theme other than the cross the fulcrum of a theological system was to take a step away from Evangelicalism’ (1989, p. 15). Furthermore, it was observed that the Evangelical movement encouraged ‘an undenominational temper’ that emphasized the vital importance of the Evangelical creed and ‘regarded almost with indifference all forms of Church polity that were not in apparent and irreconcilable antagonism to that creed’ (Dale, 1889, p. 17). The gospel of the cross was considered ‘so precious that it eclipsed all other concerns, churchly issues included’ (Bebbington, 2008, p. 429). This further explains why explanatory notes in the Bible were deemed unnecessary. As crucicentrism is rooted in the doctrines of sin, atonement, and redemption and is also closely related to the doctrines of sanctification, grace, and predestination, this demonstrates again how theological convictions may influence Bible translation in its various aspects.

Third, conversionism is the natural consequence of crucicentrism and is also considered as the content of the gospel (p. 5). It is the belief that everyone needs to be converted or ‘born again’ by believing in the gospel of Jesus Christ to be saved from eternal perdition. A. M. Chirgwin’s statement, ‘The Bible confronts men with Christ and brings them to a decision’ (Chirgwin, 1954, p. 153), succinctly sums up the sequence from biblicism, crucicentrism, to conversionism. As the New Testament clearly presents Jesus Christ as the Savior and emphasizes the crucifixion of Christ as the gospel (cf. 1 Cor. 1:23, 2:2; Gal. 3:1, 6:14), one can hardly exalt the Bible without exalting Christ and His crucifixion, which naturally leads to the decision either to accept Christ’s redemptive death for one’s salvation as true or to reject it as fictional. Thus, conversion is typically regarded by evangelicals as ‘far above, and of greater

importance than, any denominational differences of whatever kind'; as 'the goal of personal effort, the collective aim of churches, the theme of Evangelical literature'; and as the sharpest 'boundary between a Christian and a pagan' (Bebbington, 1989, p. 5). Conversionism is generally understood as consisting of a series of personal experiences, starting with a sense of despair, followed by an inward struggle, repentance, a deliberate turning away from sin, the exercise of faith or trust in Christ as Savior, and eventually the joy of salvation (ibid., 2005, pp. 31–34). This emphasis on the personalness of conversion may further explain why the personal reading of the Bible and therefore, the accessibility of the Bible to everyone by Bible translation and distribution, are greatly emphasized. This also further explain the evangelistic character and its emphasis on the simplicity and centrality of the gospel message as surveyed above. Theologically, conversionism is the expression of theological convictions in the doctrines of regeneration, justification by faith, assurance of salvation, baptism, and the work of the Holy Spirit (ibid., 1989, 6–10; 2005, pp. 32–33). This demonstrates yet again how theological convictions may influence one's views on Bible translation.

Fourth, activism, which flows from conversionism, is the natural desire of a Christian to seek for the conversion of others, 'a logical corollary of the awareness of having undergone conversion' (ibid., p. 36). If one truly believes in biblicism, crucicentrism, and conversionism, activism is but the acting out of those beliefs. Activism is also the expression of the theological conviction of the Great Commission, i.e., Christ's command to the Christians to evangelize the whole world (Matt. 28:19), and may be strengthened by the convictions of certain millenarian or advent hope, either expecting a successful global Christianization through evangelism before Christ's return or an imminent return of Christ that will usher in the millennial kingdom (ibid., 1989, pp. 62, 81–86). Activism is also rooted in several theological beliefs such as whether God needs man's cooperation to bring salvation to others (ibid., p. 41) and the doctrine of the priesthood of all believers, i.e., that all Christians have the right and duty to serve God. Activism is clearly seen in the tremendous amount of work devoted to Bible translation, production, and distribution by the Protestant

missionaries as mentioned above, which may be considered another example of theological convictions influencing the work of Bible translation.

In conclusion, all four hallmarks of Evangelicalism—biblicism, crucicentrism, conversionism, and activism—are theological convictions rooted in various Christian doctrines and collectively formed the distinct evangelistic character of the Protestant missionaries' views and works on Bible translation, affecting not only how the Bible was translated but also the way it was presented, as seen in the matter of explanatory notes. Doctrines related to biblicism such as the doctrines of inerrancy and of inspiration especially have a profound influence on how the Bible was translated, for if every word of the Bible is believed to be divinely inspired by God and inerrant, the tendency is naturally to translate as literally as possible. However, this desire to be literal or faithful is balanced or counteracted by other evangelical convictions, such as the need to emphasize the simplicity and centrality of the gospel message and the need for the Bible translations to be easily understandable to the common people for their personal use. Thus, on the one hand, Chinese Bible translations done by the Protestant missionaries, especially when compared to modern translations based on Eugene Nida's theory of dynamic/functional equivalence, were generally more literal than idiomatic, and the few exceptions which were more idiomatic were mainly criticized for its lack of faithfulness to the original¹⁹; on the other hand, a clear effort of indigenization or inculturation for the Bible to be more understandable and acceptable to the Chinese can also be detected throughout most missionary Bible translations. The evangelistic emphasis of crucicentrism and conversionism may also be detected in the emphasis on the translation of the four Gospels: since the story of Jesus and his sacrificial death on the cross is described most thoroughly and clearly in the four Gospels, it is no wonder why apart from complete versions of the Bible and of the New Testament, the four Gospels were translated, printed, and distributed far more than any other portions of the Bible by the Protestant missionaries (Choi, 2018, pp.

¹⁹ Such as the various Bible versions translated by Walter Henry Medhurst and Karl F. A. Gützlaff in the 1830s, the Delegates' Version published in the 1850s, and the Nanking Version published in 1856 (Tong, 2018, pp. 106, 118, 143-148, 176-180, 190-194).

121–299), and that the first portions of the Bible translated into a new language or dialect were almost always the four Gospels (pp. 621–623).

In short, biblicism, crucicentrism, conversionism, and activism constitute the general theological background of the nineteenth-century Protestant missionaries and of the translators of the CUV and thus should be kept in mind when inquiring into the theological influences on the translation of the CUV.

4.3 Other Prominent Theological Trends: Calvinism, Methodism, Pietism, Liberalism, and Unionism

Besides the four general hallmarks of Evangelicalism mentioned above, there are at least five other notable theological trends that constituted the background of the nineteenth-century Protestant missionaries to China and therefore the background of the CUV's translators: Calvinism, Methodism, Pietism, liberalism, and unionism. For our purpose it will suffice to just briefly mention them below.

First, Calvinism and Methodism were two major theological traditions among the Protestant missionaries to China. In 1789, Joseph Milner referred to 'Evangelical religion' as 'what is often called Calvinism or Methodism' (Milner, p. 1810, 199). Calvinism, the theological tradition named after John Calvin, wielded one if not the most prominent influence on the theological thinking of the missionaries, especially after its revival during the first half of the nineteenth century (Bebbington, 1989, p. 77). Besides many of the founding fathers of Evangelicalism and foreign missions being Calvinists, such as George Whitefield, Jonathan Edwards, William Carey, and Robert Morrison, the major denominations associated with the movement—Presbyterians, Congregationalists, and Baptists, and to a lesser extent, Anglicans, were all Calvinistic in their theological tradition (ibid., 2005, pp. 54–58). Calvinism featured particularly prominently among the missionary Bible translators in China, as 3.1.1.2 of the present study shows.

Second, Methodism, primarily founded by John Wesley—arguably the most important figure in the history of Evangelicalism—was another strong influence among Protestant missionaries. As Bebbington observed, the three characteristic

marks of Evangelicalism—conversionism, biblicism, and crucicentrism—had been as much a part of Puritanism (which followed Calvinism), as they were of Methodism (1989, p. 35), and activism was at first most apparent among the Methodists (*ibid.*, p. 41). Open-air preaching and traveling preaching (called ‘circuit riders’ in America) were popularized by them; revivals occurred most frequently among them (p. 114); and in the second half of the nineteenth century they formed the largest single contingent of evangelicals, even the largest protestant denomination on the face of the globe (*ibid.*, 2005, p. 58).

Third, as alluded to earlier, Evangelicalism is in many ways an heir of Pietism, the Protestant movement for the revival of piety originated in Germany in the late seventeenth century. The Wesleys, Whitefield, and many other leading figures of Evangelicalism were all greatly influenced by the Pietist movements, especially by the Moravians (*ibid.*, 1989, pp. 39-40). Out of this Pietist heritage and the later Methodist holiness tradition came the various Holiness movements that deeply influenced Evangelicalism throughout the nineteenth century and especially from the 1870s (*ibid.*, pp. 151–180).

Fourth, the rise of liberalism or liberal theology, which challenged or denied many of the fundamental tenets of Christianity, was another strong influence among the missionaries particularly in the second half of the nineteenth century, which culminated in the split between the conservative and the liberal evangelicals during the 1920s and profoundly altered the landscapes of Evangelicalism and its foreign missions (*ibid.*, pp. 181–228; Lian, 1997). Fifth, unionism, or the union movement that sought to ‘coordinate and unify missionary work of different denominations in China’ and ‘led to a significant pruning of creeds and other denominational particularities’ (Lian, 1997, p. 132), was yet another noteworthy trend rising especially toward the last decade of the 19th century that constituted the theological background of the translators of the CUV (*ibid.*, pp. 131–150).

Thus, besides the four hallmarks of Evangelicalism as biblicism, crucicentrism, conversionism, and activism, there were at least these five other notable theological trends that constituted the theological background of the CUV: Calvinism, Methodism,

Pietism, liberalism, and unionism. The first four of these represent long-established and well-developed theological traditions with a wide range of theological beliefs as interpretative lenses through which the Bible could be read, interpreted, and translated. Unionism, although more a practical necessity for greater efficiency than theological conviction among Protestant missionaries in China toward the last decade of the 19th century, directly led to the birth of the CUV as an ecumenical version acceptable to all Protestant Christians in China, and as such, certainly affected how the CUV were translated also. Therefore, it was under these various intertwining and often competing influences that the CUV was commissioned in 1890 by the General Conference of Protestant Missionaries of China and subsequently translated. How all the theological factors mentioned above might have influenced the translation of the CUV will need to be examined by analyzing actual translational cases.

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Appendix 2

The Translation Committee Meetings for the CUV (NT only)

Meeting	1st	2nd	3rd	4th	5th	6th
Date	Sept. 7 to Nov. 19, 1898	July 11 to Sept. 23, 1899	Dec. 4, 1900 to June 1, 1901	Dec. 16, 1901 to March 31, 1902	Oct. 6 to Dec. 1, 1903	June 18 to Sept. 2, 1904
Place	Dengzhou	Tongzhou	Shanghai	Zhifu	Zhifu	Zhifu
Participants	Mateer, Goodrich, Owen, Woods, Clarke	Mateer, Goodrich, Woods	Mateer, Goodrich, Baller, Woods and Clarke (both left early)	Mateer, Goodrich, Baller	Mateer, Goodrich, Baller	Mateer, Goodrich (left early), Baller, Lewis
Result	Acts completed, published in 1899	Mark and John completed, published in 1900	Matthew and Luke completed, published in 1901	Romans to Philippians completed, published in 1903	Colossians, 1&2 Thesssalonians, and Hebrews completed, published in 1904	1&2 Timothy, Titus, Philemon, James, 1&2 Peter, 1-3 John, Jude completed; Revelation completed by Goodrich based on criticisms collected. All these published in 1905

2nd revision	7th	8th	9th	10th	11th
Before May 20, 1905	May 20 to Oct. 11, 1905	May 4 to Oct. 12, 1906	Sept. to Oct., 1909	March to May 1, 1918	Sept to Dec. 26, 1918
Done separately	Zhifu	Zhifu	Zhifu	Peking	Peking
Mateer, Goodrich, Baller, Lewis	Mateer, Goodrich, Baller, Lewis	Mateer, Goodrich, Baller, Lewis	Goodrich, Baller, Lewis	Goodrich, Baller	Goodrich, Baller, Lewis
Mateer: Matt, John, Rom, 2 Cor., 1&2 Peter / Goodrich: Luke, 1 Cor., Rev. / Baller: Acts, Heb., Eph., 1&2 Thes., 1-3 John, Jude / Lewis: Matt., Gal., Phil., Col., 1&2 Tim., Titus, Philem., Jam.	The Gospels revised, published in 1906	The remaining part of the NT revised, the whole NT published in 1907	The whole NT revised, published in 1910	A list for revising the whole NT prepared	The whole NT revised again, published in 1919

Appendix 3

An Account of Witness Lee's Role in the Translation of the CRV

Note: Below is an account from Moses Chu, the editor-in-chief of Taiwan Gospel Book Room (the official publishing house for Watchman Nee's and Witness Lee's ministry in Chinese) and also a leading assistant of Witness Lee during the translation of the CRV, given on July 21, 2022 (via personal correspondence):

The Chinese Recovery Version was the product of Brother Witness Lee's decades of effort in Bible study. He began to diligently study the Bible and minister on it since the 1920s. He conducted verse by verse Bible studies of the books of the Bible multiple times throughout the years of his ministry. His tireless study of the Greek text enabled him to see the inadequacies of the existing translations and motivated him to re-translate the Scriptures and write extensive notes on them so that he could accurately and richly interpret them in his ministry. He published a new translation of several books of the New Testament when he ministered in Taiwan in the 1950s. Between 1974 and 1984, when he ministered mainly in the US, he conducted semiannual trainings on the books of the New Testament, and he released the English Recovery Version of the New Testament book by book, which were translated into Chinese by Taiwan Gospel Book Room under his supervision. That was only a precursor of the Chinese Recovery Version. Then in 1986-1989, when he ministered mainly in Taiwan, he did a thorough word by word revision of the Chinese Recovery Version into its final form.

Brother Lee identified himself as the chief translator (主譯者), which means that he had a team of assistants. I was one of such assistants during 1986-1989, when he did the thorough revision of the Chinese NT Recovery Version. His assistants actually only provided clerical and proofreading support rather than serving as co-translators. Brother Lee himself made each and every decision as far as the translation of the verses is concerned.

Appendix 4

The Results of a Comparative Examination of the CUV and the CRV

Matt.	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in Matthew
1:1	亞伯拉罕的後裔，大衛的子孫（後裔，子孫：原文是兒子；下同），耶穌基督的家譜：	耶穌基督，大衛的子孫，亞伯拉罕子孫的家譜	In Greek, the order of the three names here is Jesus Christ, the son of David, the son of Abraham, but in the CUV, the order is the son of Abraham, the son of David, and Jesus Christ, and in the CRV, the order is Jesus Christ, the son of David, and the son of Abraham.	The CUV here followed the Peking Version and rendered the sentence in a way that is more idiomatic, reflecting the CUV's evangelistic preference for more idiomatic expression. But according to Lee, the name of Jesus Christ should be presented first because: 'The first name and the last name (Rev. 22:21) in the New Testament is Jesus, proving that Jesus Christ is the subject and content of the New Testament' (CRV footnote on Matt. 1: 1). Also, the son of David should precede the son of Abraham because Christ as the son of David, the real Solomon, represents the kingdom of God, and Christ as the son of Abraham, the real Isaac, represents the blessing of God; the believers must receive Christ first as the Son of David and then as the Son of Abraham because they must first recognize His kingship and come under His authority before they can receive His blessing' (Lee, 2000 [The Conclusion of the NT, msg. 265], pp. 2758-2759).		Yes
1:20	正思念這事的時候，有主的使者向他夢中顯現，說：「大衛的子孫約瑟，不要怕！只管娶過你的妻子馬利亞來，因她所懷的孕是從聖靈來的。」	正思念這事的時候，看哪，有主的使者向他夢中顯現，說，大衛的子孫約瑟，不要怕，只管娶過你的妻子馬利亞來，因那生在她裏面的，乃是出於聖靈。	The CUV translated τὸ... ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἁγίου ('that which has been begotten [or conceived] in her is from the Holy Spirit') as 她所懷的孕是從聖靈來的 ('that which has been conceived in her is from the Holy Spirit'), but the CRV reads: 因那生在她裏面的，乃是出於聖靈 ('that which has been begotten in her is of [or, from] the Holy Spirit.')	The CUV here followed the KJV, the RV, and the Peking Version in rendering the Greek word γεννηθὲν (having been 'begotten') as 'having been conceived'. However, according to Lee, γεννηθὲν here should be translated as 'having been begotten', because 'begotten' indicates that 'God was first born into Mary through His Spirit' (CRV footnote on Matt. 1:20). Lee stated: 'Verse 20...means that One who was of the Holy Spirit had been begotten in Mary. Who is this One? The One who had been begotten in her was God Himself. This is too great a truth. However, almost all the Bible versions, including the [Chinese] Union Version, do not translate this verse accurately to show forth this great truth. Most of the translations read, "That which is conceived in her is of the Holy Spirit." This is nearly the same as what is said in verse 18—"Mary...was found to be with child of the Holy Spirit"—and it is still unclear who was conceived in Mary. In actuality, verse 20 explains verse 18, clearly showing that the One whom she conceived had been begotten in her through the Holy Spirit. Hence, it is not merely a matter of conception but of begetting...God had been begotten in her' (Lee, 2016 [CWVWL 1986 Vol. 2], p. 410).		Yes
1:22	這一切的事成就，是要應驗先知所說的話。	這一切成就了，為要應驗先知所說的話。	The CUV translated the word προφήτης ('prophet') as <i>xianzhi</i> 先知 (literally, 'one who foresees'), but the CRV, as <i>shenyanzhe</i> 申言者 (literally, 'one who speak forth the word').	The CUV here followed the Peking Version and many earlier Chinese Bible translations in translating 'prophet' as <i>xianzhi</i> 先知. But Lee wrote about 'prophet' this way: 'One who is commonly considered a foreteller. But in the Scriptures a prophet is one who speaks for God, speaks forth God, and predicts' (CRV footnote on Matt. 1:22). See the case in Matt. 11:13.	Numerous	
3:1	那時，有施洗的約翰出來，在猶太的曠野傳道，說：	那時，施浸者約翰出來，在猶太的曠野傳道，說。	The CUV translated the word βαπτιστής ('baptist') as <i>shixide</i> 施洗的 (literally, 'one who gives washing'), but the CRV, as <i>shijinze</i> 施浸者 (literally, 'one who gives immersion').	On baptism, Nee and Lee followed the Baptist belief and practice. Lee wrote: 'To baptize people is to immerse them, to bury them, in water, which signifies death. John the Baptist did this to indicate that he who repents is good for nothing but burial. Further, this signifies that the old person has been terminated so that a new beginning can be realized in resurrection, to be brought in by Christ as the Life-giver. Hence, after John's ministry, Christ came. John's baptism not only terminated those who repented but also ushered them to Christ for life. Baptism in the Bible implies death and resurrection. To be baptized into water is to be put into death and buried. To be raised up from the water means to be resurrected from death' (CRV footnote on Matt. 3:6).	baptism: Matt. 3:7; 21:25; Mark 1:4; 10:38, 39; 11:30; Luke 3:3; 7:29; 12:50; 20:4; Acts 1:22; 10:37; 13:24; 18:25; 19:3, 4; Rom. 6:4; Eph. 4:5; Col. 2:12; 1 Pet. 3:21 / baptisms: Heb. 6:2 / Baptist: Matt. 3:1; 11:11, 12; 14:2, 8; 16:14; 17:13; Mark 6:25; 8:28; Luke 7:20, 33; 9:19 / baptize: Matt. 3:11; Mark 1:8; Luke 3:16; John 1:26, 33; 4:2; 1 Cor. 1:16, 17 / baptized: Matt. 3:6, 13, 14, 16; Mark 1:5, 8, 9; 10:38, 39; 16:16; Luke 3:7, 12, 21; 7:29, 30; 12:50; John 3:22, 23; Acts 1:5; 2:38, 41; 8:12, 13, 16, 36, 38; 9:18; 10:47, 48; 11:16; 16:15, 33; 18:8; 19:3, 4, 5; 22:16; Rom. 6:3; 1 Cor. 1:13, 14, 15, 16; 10:2; 12:13; 15:29; Gal. 3:27 / baptizer: Mark 6:14, 24 / baptizes: John 1:33 / baptizing: Matt. 28:19; Mark 1:4; John 1:25, 28, 31; 3:23, 26; 4:1; 10:40	

3:2	天國近了，你們應當悔改！	你們要悔改。因為諸天的國已經臨近了。	The CUV translated the phrase ἡ βασιλεία τῶν οὐρανῶν ('the kingdom of the heavens') as <i>tianguo</i> 天國 (literally, 'heaven-kingdom' or 'heavenly kingdom'), but the CRV, as <i>zhutiandeguo</i> 諸天的國 ('the kingdom of the heavens').	The CUV here followed the Peking Version and many earlier Chinese Bible translations in rendering 'the kingdom of the heavens' as <i>tianguo</i> 天國. However, according to Lee, <i>zhutiandeguo</i> 諸天的國 'the kingdom of the heavens' is different from what is commonly understood among Christians as <i>tianguo</i> 天國 ('heavenly kingdom'), the place where the believers would go after death. He wrote: 'Kingdom of the heavens is a term used exclusively by Matthew, indicating that the kingdom of the heavens differs from the kingdom of God (see chart on pp. 22-23 in the printed edition), the latter being mentioned in the other three Gospels. The kingdom of God is God's general reign from eternity past to eternity future...The kingdom of the heavens is a specific section within the kingdom of God, a section composed only of the church today and the heavenly part of the coming millennial kingdom. Hence, in the New Testament, especially in the other three Gospels, the kingdom of the heavens, a section of the kingdom of God, is also called "the kingdom of God." In the Old Testament the kingdom of God, generally, already existed with the nation of Israel (21:43); the kingdom of the heavens, specifically, had still not come, and it only drew near when John the Baptist came (3:1-2; 11:11-12)' (CRV footnote on Matt. 5:3). Cf. the explanation of the case in 2 Tim. 4:18.	Matt. 3:2; 4:17; 5:3, 10, 19-20; 7:21; 8:11; 10:7; 11:11-12; 13:24, 31, 33, 44-45, 47; 18:1, 3-4, 23; 19:23; 20:1; 22:2; 23:13; 25:1, 14	Yes
3:11	我是用水給你們施洗，叫你們悔改。但那在我以後來的，能力比我更大，我就是給他提鞋也不配。他要用聖靈與火給你們施洗。	我是將你們浸在水裏，叫你們悔改；但那在我以後來的，能力比我更大，我就是給他提鞋也不配。他要用聖靈與火裏。	The CUV translated βαπτισμι ἐν Πνεύματι Ἁγίῳ καὶ πυρὶ ('baptize in [or with] the Holy Spirit and fire') as <i>yongshengling...</i> <i>genimenshixi</i> 用聖靈與火給你們施洗 ('use the Holy Spirit and fire to wash you'), but the CRV, as <i>jiangnimen jingzai shenglingyuhuoli</i> 將你們浸在聖靈與火裏 ('baptize you in the Holy Spirit and fire').	The CUV here followed the Peking Version and many earlier Chinese Bible translations. The difference between the CUV and the CRV here is not only with the meaning of <i>baptize</i> (either as immersion or washing/sprinkling) but also with the roles of the Holy Spirit and fire in the baptisms mentioned in this verse. The CUV's translators apparently understood the Holy Spirit and fire as agents or means by which the baptisms are done, but Lee understood it as the sphere or realm into which the baptized ones are baptized. Lee wrote: 'According to the context, the fire here is not the fire in Acts 2:3, which is related to the Holy Spirit, but is the same fire as in vv. 10 and 12, the fire in the lake of fire (Rev. 20:15), where the unbelievers will suffer eternal perdition. John's word spoken here to the Pharisees and Sadducees means that if the Pharisees and Sadducees would genuinely repent and believe in the Lord, the Lord would baptize them in the Holy Spirit that they might have eternal life; otherwise, the Lord will baptize them in fire, putting them into the lake of fire for eternal punishment. John's baptism was only for repentance, to usher people to faith in the Lord. The Lord's baptism is either for eternal life in the Holy Spirit or for eternal perdition in fire. The Lord's baptism in the Holy Spirit initiated the kingdom of the heavens, bringing His believers into the kingdom of the heavens, whereas His baptism in fire will terminate the kingdom of the heavens, putting the unbelievers into the lake of fire.' (CRV footnote on Matt. 3:11). Also see CRV footnote on <i>water</i> in Mark 1:8.	Mark 1:8; Luke 3:16; 1 Cor. 12:12.	
4:1	當時，耶穌被聖靈引到曠野，受魔鬼的試探。	隨後，耶穌被那靈引到曠野，受魔鬼的試探。	The CUV translated the word τοῦ Πνεύματος (<i>tou sheng</i> 聖 'the Spirit') as <i>shengling</i> 聖靈 ('Holy Spirit'), but the CRV, as <i>naling</i> 那靈 ('the Spirit').	The CUV here followed the Peking Version and many earlier Chinese Bible translations in adding the word <i>sheng</i> 聖 ('holy') to indicate that the Spirit mentioned here is the Holy Spirit. But Lee believes such an addition will obscure the subtle differences between the different Biblical designations of 'the Holy Spirit' and 'the Spirit', the former referring to the Spirit with its particular New Testament sanctifying function, and the latter referring to the Spirit in the New Testament more generally (including the Holy Spirit) and particularly, after Christ's resurrection, to the Spirit as the ultimate consummation of the Triune God. Or sometimes the Spirit may refer to the human spirit. See the CRV's footnote on John 7:39 and Rev. 22:17. Also see Lee 2017 (CWWL, 1993, Vol. 2), pp. 123-160.	Matt. 12:31; 22:43; Mark 1:10, 12; Luke 4:1, 14; John 1:32-33; 3:5, 8, 34; 7:39; 14:17; 15:26; 16:13; Acts 6:3, 10; 8:18, 29; 10:19; 11:12, 28; 21:4; Rom. 8:5, 11, 13, 16, 23, 26-27; 15:18, 30; 1 Cor. 2:4, 10, 13-14; 12:4, 7-9, 11, 13; 2 Cor. 1:22; 3:6; 5:5; 6:6; 12:18; Gal. 3:2-3, 5, 14; 4:29; 5:5, 16-18, 22, 25; 6:8; Eph. 2:18; 4:3-4; 6:17; Col. 1:8; 1 Thes. 5:19; 2 Thes. 2:13; 1 Tim. 3:16; 4:1; Heb. 10:29; 1 Pet. 1:2; 1 John 3:24; 5:6 (or 7), 8; Rev. 2:7, 11, 17, 29; 3:6, 13, 22; 14:13; 22:17	
4:16	那坐在黑暗裡的百姓，看見了大光；並且向坐在死蔭之地的人，有光出現，照著他們。	那坐在黑暗中的百姓，看見了大光；並且向那些坐在死亡的境域和陰影中的人，有光出現，照著他們。	The CUV translated the phrase 'the land and shadow of death' as <i>siyingzhidi</i> 死蔭之地 (literally, 'the land of the shadow of death'), but the CRV, <i>siwangde jingyuhayingyin</i> 死亡的境域和陰影 (literally, 'the region and shadow of death').	The CUV's rendering is more poetic in the style of classical Chinese, but not as literal according to the original text as the CRV's. In highlighting that those people were sitting not just in 'the land of the shadow of death' (the literal meaning of the CUV's rendering, which matches Isaiah 9:2 literally) but in two things, the region of death and the shadow of death, the CRV emphasizes the condition of those people as being in the realm (religion) of (spiritual) death as opposed to being in the realm of life, thus highlighting the theme of (spiritual) life versus (spiritual) death, which is one of the most important and common themes in Nee's and Lee's ministry.		Yes

4:23	耶穌走遍加利利，在各會堂裡教訓人，傳天國的福音，醫治百姓各樣的病症。	耶穌走遍加利利，在他們的會堂裏施教，傳揚國度的福音，醫治百姓各樣的疾病，和各種的症候。	The CUV translated 'the gospel of the kingdom' as <i>tianguode fuyin</i> 天國的福音 (literally, 'the gospel of the heaven-kingdom [or heavenly kingdom]'), but the CRV, <i>guodude fuyin</i> 國度的福音 (lit., 'the gospel of the kingdom').	<i>Tianguo</i> 天國 ('heavenly kingdom') is a term originated in Daosim and is understood by most Chinese Christians as synonymous to <i>tiantang</i> 天堂 ('heavenly mansion') as the place where Christians would go after death. However, Lee did not believe in the existence of <i>tiantang</i> 天堂 ('heavenly mansion') as it is not explicitly taught in the New Testament. Instead, He believed that according to the New Testament (Luke 16:22-23, 25-26; Acts 2:27, 31; Rev. 1:18), Christians would go to Hades after death, into the pleasant part of Hades called Paradise (Luke 23:43; 2 Cor. 12:4), to wait for resurrection and the ensuing judgment. For Lee's understanding of the kingdom of God, see the CRV footnote on Matt. 5:3 and the chart there.	Matt. 9:35; 13:19, 38; 24:14	Yes
5:3	虛心的人有福了！因為天國是他們的。	靈裏貧窮的人有福了，因為諸天的國是他們的。	The CUV translated οἱ πτωχοὶ τῷ πνεύματι ('the poor in spirit') as <i>xuxin</i> 虛心 (lit., 'humble-hearted'), but the CRV, as <i>linglipingqiong</i> 靈裏貧窮 (lit., 'poor in spirit').	The CUV here followed the Peking Version in using a very idiomatic expression, which reflects its evangelistic preference. In contrast, Lee translated the phrase literally and wrote, 'To be poor in spirit is not only to be humble but also to be emptied in our spirit, in the depth of our being, not holding on to the old things of the old dispensation but unloaded to receive the new things, the things of the kingdom of the heavens' (CRV footnote on Matt. 5:3).		Yes
5:22	只是我告訴你們，凡向弟兄動怒的，難免受審斷；凡罵弟兄是拉加的，難免公會的審斷；凡罵弟兄是魔利的，難免地獄的火。	但是我告訴你們，凡向弟兄動怒的，難逃審判。凡罵弟兄是拉加的，難逃議會的審判；凡罵弟兄是魔利的，難逃火坑的火。	The CUV translated the word Gehenna as <i>diyu</i> 地獄 ('hell', literally 'underearth-prison'), but the CRV, as <i>huokeng</i> 火坑 (lit., 'pit of fire').	Lee wrote, 'Gehenna, valley of Henna, is equivalent to the Hebrew Ge Hinnom, valley of Hinnom. Also called Tophet, or Topheth (2 Kings 23:10; Isa. 30:33; Jer. 19:13), it is a deep valley near Jerusalem and was the refuse-place of the city, where all kinds of filth and the bodies of criminals were cast for burning. Because of its continual fire, it became the symbol of the place of eternal punishment, the lake of fire (Rev. 20:15)' (CRV footnote on Matt. 5:22). Elsewhere, he stated: 'The Chinese Union Version translated <i>Gehenna</i> by borrowing a Buddhist term <i>diyu</i> 地獄 ('hell'), which does not match the biblical meaning' (Lee, 2008 [Crucial Words of Leading in the Lord's Recovery, Book 1, Simplified Chinese Edition], p. 78).	Matt. 5:29-30; 10:28; 18:9; 23:15, 33; Mark 9:43 (or 44), 45 (or 46), 47; Luke 12:5; James 3:6	
6:1	你們要小心，不可將善事行在人的面前，故意叫他們看見，若是這樣，就不能得你們天父的賞賜了。	你們要小心，不可將你們的義行在人的面前，故意叫他們注視；不然，在你們諸天之上的父面前，你們就沒有賞賜了。	The CUV translated the word δικαιοσύνην (<i>dikaiousuné</i> , most commonly translated as 'righteousness') as <i>shanshi</i> 善事 ('good deed' or 'philanthropic act'), but the CRV, as <i>yi</i> 義 ('righteousness' or 'justice').	The influence here is subtle. Lee wrote, 'Righteousness here denotes righteous deeds, such as giving alms (vv. 2-4), praying (vv. 5-15), and fasting (vv. 16-18)' (CRV footnote on Matt. 6:1). Concerning believers' 'righteousness' in Matt. 5:20, however, he wrote: 'Righteousness here does not refer only to objective righteousness, which is the Christ whom we receive when we believe in Him and are thus justified before God (1 Cor. 1:30; Rom. 3:26); it refers even more to subjective righteousness, which is the indwelling Christ lived out of us as our righteousness that we may live in the reality of the kingdom today and enter into its manifestation in the future' (CRV footnote on Matt. 5:20). This reflects a great emphasis in Lee's ministry: that any 'righteousness' man may have before God can only be Christ. Lee might have translated δικαιοσύνην ('righteousness') literally in Matt. 6:1 to preserve its connection with the same word in Matt. 5:20, to show that the 'righteousness' of the believers spoken of here is not merely some human good works.		Yes
6:22-23	眼睛就是身上的燈。你的眼睛若瞭亮，全身就光明；你的眼睛若昏花，全身就黑暗。你裡頭的光若黑暗了，那黑暗是何等大呢！	眼睛乃是身上的燈。所以你的眼睛若單一，全身就明亮；但你的眼睛若不專，全身就黑暗。所以你裏面的光若黑暗了，那黑暗是何等的大！	In verse 22, the CUV translated the word ἀπλοῦς (<i>haplous</i> , 'simple' or 'single') as <i>liaoliang</i> 瞭亮 ('clear'), but the CRV, as <i>danyi</i> 單一 ('single'). In verse 23, the CUV translated the word πονηρός (<i>ponéros</i> , 'evil') as <i>hunhua</i> 昏花 ('dim-sighted'), but the CRV, as <i>buzhuan</i> 不專 ('not single').	The CUV here followed the Peiking Version, the Nanking Version, and the Deletages' Version. Lee wrote: 'Our two eyes can focus on only one thing at a time. If we endeavor to see two things at once, our vision will be blurred. If we focus our eyes on one thing, our vision will be single and our whole body will be full of light. If we store up our treasure both in heaven and on earth, our spiritual vision will be blurred. For our vision to be single, we must store up our treasure in one place' (CRV footnote on Matt. 6:22). Then he wrote, 'To look at two objects at the same time, not focusing on one object alone, is to make our eye evil (cf. 20:15; Deut. 15:9; Prov. 28:22). In such a case, our whole body will be dark' (CRV footnote on Matt. 6:23).	Luke 11:34	
7:13	你們要進窄門。因為引到滅亡，那門是寬的，路闊，進去的人也多。	你們要進窄門；因為引到毀壞的，那門寬，那路闊，進去的人也多；	The CUV translated ἀπώλεια (<i>apóleia</i> , 'destruction') as <i>miewang</i> 滅亡 ('perishing'), but the CRV, as <i>huihuai</i> 毀壞 ('destruction').	Here the CUV's translators clearly understood this verse as referring to eternal perdition. But Lee understood it otherwise, as he wrote: 'Destruction here does not refer to the perishing of the person himself, but to the destruction of a person's deeds and work (1 Cor. 3:15)' (CRV footnote on Matt. 7:13). This reflects Lee's belief in the dispensational punishment for defeated believers during the millennial kingdom.	2 Pet. 2:1, 3	

7:14	引到永生， 那門是窄的， 路是小的， 找著的人也少。	引到生命的， 那門窄的， 那路狹， 找著的人也少。	The CUV translated ζωήν (<i>zōēn</i> , 'life') as <i>yongsheng</i> 永生 ('eternal life'), but the CRV, as <i>shengming</i> 生命 ('life').	Here the CUV added 'eternal' to 'life', most likely because the CUV's translators understood 'life' here to mean 'eternal bliss' and because <i>yongsheng</i> 永生 ('eternal life') was a popular term in Chinese religious traditions including Daoism, generally referring to obtaining immortality and eternal bliss, so it satisfied their evangelistic concern for understandability. But concerning life, Lee wrote: 'Life here refers to the ever-blessed condition of the kingdom, which is filled with the eternal life of God. This life is in the reality of the kingdom today and will be in the manifestation of the kingdom in the coming age (19:29; Luke 18:30)' (CRV footnote on Matt. 7:14). In Lee's ministry, he emphasized that the 'life' or 'eternal life' given to the believers through faith in Christ is the Triune God Himself, not a mere state of eternal existence, as <i>yongsheng</i> 永生 ('eternal life') is commonly understood among the Chinese. Thus Lee usually translated ζωήν (<i>zōēn</i> , 'life') simply as <i>shengming</i> 生命 ('life'). See also the explanation on Rom. 1:17b.	Matt. 18:8-9; 19:17; Mark 9:44, 46; John 3:36; 1 John 5:11	
7:22	當那日必有許多人對我說：『主啊，主啊，我們不是奉你的名傳道，奉你的名趕鬼，奉你的名行許多異能嗎？』	當那日，許多人對我說，主阿，主阿，我們不是在你的名裏豫言過，在你的名裏趕鬼過，並在你的名裏行過許多異能麼？	The CUV translated 'in Your name' as <i>fengnideming</i> 奉你的名 ('under the authority of your name'), but the CRV, as <i>zainideming</i> 在你的名裏 ('in your name').	Lee wrote on John 14:13: 'To be in the Lord's name, here and in v. 14, means to be one with the Lord, to live by the Lord, and to let the Lord live in us. The Lord came and did things in the Father's name (5:43; 10:25), meaning that He was one with the Father (10:30), that He lived because of the Father (6:57), and that the Father worked in Him (v. 10). In the Gospels the Lord as the expression of the Father did things in the Father's name. In the Acts the disciples as the expression of the Lord did even greater things (v. 12) in the Lord's name' (CRV footnote on John 14:13). So according to Lee, to be 'in the Lord's name' is more than just to be under the authority of his name and is to be one with him.	Matt. 18:20; 21:9; 23:39; 28:19; Mark 9:38-39; 11:9; 16:17; Luke 9:49; 13:35; 19:38; 24:47; John 5:43; 10:25; 12:13; 14:13-14; 15:16; 16:24, 26; Acts 2:38; 3:6; 4:7, 17-18; 5:28, 40; 8:16; 9:27, 29; 10:48; 16:18; 19:5; 1 Cor. 1:13, 15; 5:4; 6:11; Col. 3:17; 2 Thes. 3:6; James 5:14;	
8:9	因為我在人的權下，也有兵在我以下；對這個說：『去！』他就去；對那個說：『來！』他就來；對我的僕人說：『你做這事！』他就去做。	因為我也是一個在權柄之下的人，有兵在我以下；我對這個說，去，他就去；對那個說，來，他就來；對我的奴僕說，作這事，他就作。	The CUV omitted the word 'also' in the original Greek and translated 'a man under authority' as 'under man's authority', so it reads: 'For I am under man's authority'. But the CRV translated the whole sentence literally as 'For I also am a man under authority'.	According to Nee's and Lee's ministry, this story of the centurion shows that Christ as a man was also under the authority of God and therefore was able to represent and exercise authority. Lee wrote: 'Many places in the four Gospels show that the Lord was a person under God's authority...Because the Lord Jesus was ruled by God and was under God's authority, He could reign for God'; then he went on to cite the story of the centurion as one of the examples (Lee, 2018 [CWVWL 1857 Vol. 3, pp. 247-248]). This view of Lee behind the translation of this verse is confirmed by his assistant in translating the CRV, Moses Chu (email correspondence on April 21, 2022).	Luke 7:8	
8:12	惟有本國的子民竟被趕到外邊黑暗裡去，在那裡必要哀哭切齒了。	但國度之子要被扔在外面黑暗裏，在那裏必要哀哭切齒了。	The CUV translated υιοι τῆς βασιλείας ('sons of the kingdom') as <i>benguodeziming</i> 本國的子民 ('people of this nation'), but the CRV, as <i>guoduzhizi</i> 國度之子 ('the sons of the kingdom').	The CUV's translators seemed to understand this phrase to mean the people of Israel who rejected Jesus and who will suffer eternal perdition (as confirmed by the notes in the <i>Conference Commentary</i>), but Lee wrote: 'The sons of the kingdom are the saved Jews, who are the good seed (13:38) but whose faith is not strong enough to enable them to enter in through the narrow gate and walk the constricted way (7:13-14). They will miss the feast in the manifestation of the kingdom (Luke 13:24-30).'		Yes
9:16	沒有人把新布補在舊衣服上：因為所補上的反帶壞了那衣服，破的就更大了。	再者，沒有人用未漂過的布作補釘，補在舊衣服上，因為所補上的，會扯破那衣服，裂縫就更大了。	The CUV translated the word ἀγνάφου (<i>agnaphou</i> , 'uncarded, undressed, unshrunk') as <i>xin</i> 新 ('new'), but the CRV translated it as <i>weipiaoguode</i> (未漂過的, 'unfulled').	On this word, Lee wrote: 'The unfulled cloth signifies Christ from His incarnation to His crucifixion, as a piece of new cloth, untreated, unfinished; whereas the new garment in Luke 5:36 signifies Christ as a new robe after He was "treated" in His crucifixion...Christ first was the unfulled cloth for making a new garment, and then through His death and resurrection was made a new garment to cover us as our righteousness before God that we might be justified by God and be acceptable to Him (Luke 15:22; Gal. 3:27; 1 Cor. 1:30). A patch of unfulled cloth sewn on an old garment pulls away from the garment because of the strength of its shrinking, thus making the tear worse. To sew a patch of unfulled cloth on an old garment means to imitate what Christ did in His human life on earth. This is what today's modernists are attempting to do. They only imitate Jesus' human deeds to improve their behavior; they do not believe in the crucified Jesus as their Redeemer or in the resurrected Christ as their righteousness that they may be justified by God and acceptable to Him. Their imitating of Christ's human living "pulls away" from their "old garment," their behavior produced by their old, natural life. The kingdom people would not do this; they take the crucified and resurrected Christ as their new garment to cover them as their righteousness before God' (CRV footnote on Matt. 9:16).	Mark 2:21	

9:21	因為她心裡說：「我只摸他的衣服，就必痊癒。」	因為她心裏說，我只要摸著祂的衣服，就必得拯救。	The CUV translated σωθήσομαι (<i>sōthēsomai</i> , 'saved or healed') as <i>quanyu</i> 痊癒 ('recovered or cured'), but the CRV, as <i>dezhengjiu</i> 得拯救 ('saved').	The subtle difference here lies in Lee's understanding of all the cases of healing performed by Jesus as not just healing but saving people from the works of the devil, as he wrote: 'Sickness is an oppression exercised over the sick by the devil. Hence, the Slave-Savior's healing was a saving service rendered to the suffering victim that she might enjoy relief and release from the evil one's oppression (Acts 10:38)' (CRV footnote on Mark 5:28). Also see footnote on Mark 1:31.	Matt. 9:22; 14:36; Mark 5:23, 28; 6:56; Acts 4:9	
10:13	那家若配得平安，你們所求的平安就必臨到那家；若不配得，你們所求的平安仍歸你們。	那家若配得，就讓你們的平安臨到那家；若不配得，就讓你們的平安仍歸你們。	The CUV translated the phrase εἰρήνη ὑμῶν 'your peace' as <i>nimensuoqiude pingan</i> 你們所求的平安 ('the peace you pray for [or ask for]'), but the CRV translated literally as <i>nimende pingan</i> 你們的平安 'your peace'.	The difference here hinges on whether peace needs to be asked for as the disciples or believers go out for the gospel. The CUV's translators apparently believed it needs to be asked for, but Lee wrote: 'When the Lord sends us, we have the presence, the peace. Wherever we are sent, the authority, the presence of the Lord, and the peace follow us. This is the reason the Lord told the apostles to look for one worthy of their peace....This means a great deal. To receive the Lord's sent ones, the apostles, means to receive the presence of the Lord and the peace. To reject them means to reject the presence of the Lord and the peace. It is not an insignificant matter to be sent by the Lord, for as sent ones, we become the Lord's representatives. We have His authority, His presence, and His peace' (Lee, 1998 [Life-Study of Matthew, Msg. 25-34], pp. 363-364).	Luke 10:6	
10:24	學生不能高過先生；僕人不能高過主人。	門徒並不高過老師，奴僕也不高過主人。	The CUV translated δοῦλος (<i>doulos</i> , 'slave') as <i>puren</i> 僕人 ('servant'), but the CRV, as <i>nupu</i> 奴僕 ('slave').	The CUV here followed the KJV, the RV, and the Peking Version in rendering 'slave' as 'servant', most likely out of evangelistic concern for easy appreciation by the Chinese, because calling believers 'servants' definitely sounds better than calling them 'slaves'. But Lee, whose translation philosophy prioritizes fidelity to the original text above all else and whose ministry emphasizes that Christians are not only 'servants' but also 'slaves' of God, translated this Greek word consistently as 'slaves' throughout the entire New Testament. Lee wrote: 'The believers also have another status pertaining to service—they are slaves of God. We are not merely servants of God; we are slaves of God. Being a servant is general, but being a slave is specific. When we speak of a slave, we are referring to a person who has sold himself to be a bondservant (Exo. 21:5-6). Romans 6:22 and 1 Corinthians 7:22-23 say that we are slaves whom God bought with a great price. God is not only our God but also our Master. As priests, we must serve God devotedly, and as slaves, we must serve Him faithfully'.	Matt. 10:25; 20:27; 24:45-46, 50; Mark 10:44; Luke 12:37, 43, 45-47; John 13:16; 15:15, 20; Acts 2:18; 4:30; 16:17 (Note: The same case occurred numerous times throughout the Gospels, often in parables, but those cases in parables will not be counted because they are not direct description of believers as 'slaves').	
10:28	那殺身體、不能殺靈魂的，不要怕他們；惟有能把身體和靈魂都滅在地獄裡的，正要怕他。	不要怕那些殺身體，卻不能殺魂的；惟要把魂和身體都滅在火坑裏的。	The CUV translated the word ψυχὴν (<i>psychēn</i> , 'soul') as <i>linghun</i> 靈魂 ('spirit-soul'), but the CRV, as <i>hun</i> 魂 ('soul').	This is a clear case of the CUV's translators and Lee expressing their dichotomous and trichotomous views of human constitutions respectively. In the entire New Testament, the CUV translated the word ψυχὴν (<i>psychēn</i> , 'soul') as a variety of other terms and only twice as <i>hun</i> 魂 ('soul'), but the CRV always translated it as <i>hun</i> 魂 ('soul').		
10:32	凡在人面前認我的，在我天上的父面前也必認他；	凡在人面前，在我裏面承認我的，在我諸天之上的父面前，也必在他裏面承認他；	The CUV translated the phrase ὁμολογήσει ἐν ἑμοί ('confess in me') simply as <i>renwo</i> 認我 ('acknowledge me'), but the CRV, as <i>zaiwolimian chengrengwo</i> 在我裏面承認我 (literally, 'acknowledge me in me'). Likewise, the CUV translated the phrase ὁμολογήσω...ἐν αὐτῷ ('confess in him') simply as <i>renta</i> 認他 ('acknowledge him'), but the CRV, as <i>zaitaimian chengrengta</i> 在他裏面承認他 (literally, 'acknowledge him in him').	The CUV, most likely out of evangelistic purpose, characteristically rendered the original text here in a simplified way, making it easier to understand and also more idiomatic. But Lee translated the text here literally, because he believes that the two occurrences of the preposition 'in' here imply '[the believer's] union with the Lord' as well as 'the Lord's union with him' (CRV footnote on Matt. 10:32) and thus should not be omitted. In other words, this act of confessing is to be done by the believers not apart from Christ but in union with Christ, who will also confess him in union with him. See Lee, 2008 [Crucial Words of Leading in the Lord's Recovery, Book 1, Simplified Chinese Edition], p. 78.	Luke 12:8	

10:39	得著生命的。將要喪失生命。為我喪失生命的。將要得著生命。	得著魂生命的。必要喪失魂生命；為我的緣故喪失魂生命的。必要得著魂生命。	The CUV translated the repeated word ψυχὴν (<i>psychēn</i> , 'soul') in this verse consistently as <i>shengming</i> 生命 ('life'), but the CRV, consistently as <i>hunshengming</i> 魂生命 ('soul-life').	Here the CUV's translators apparently understood this verse as speaking about losing one's physical life for one's faith, but Lee understood it as speaking mainly about losing one's 'soul-life', or psychological life, not physical life, as he wrote: 'To find the soul-life is to allow the soul to have its enjoyment and to escape suffering. To lose the soul-life is to cause the soul to lose its enjoyment and thereby to suffer. If the heavenly King's followers allow their soul to have its enjoyment in this age, they will cause their soul to suffer the loss of its enjoyment in the coming kingdom age. If they allow their soul to suffer the loss of its enjoyment in this age for the King's sake, they will enable their soul to have its enjoyment in the coming kingdom age, that is, to share the King's joy in ruling over the earth' (CRV footnote on Matt. 10:39).	Matt. 16:25-26; Mark 8:35-37; Luke 9:24; 14:26; 17:33; John 12:25; Rev. 12:11	
11:10	經上記著說：「我要差遣我的使者在你前面預備道路。」所說的就是這個人。	這人就是經上記著的。看哪，我在你面前差遣我的使者，他要到你前面預備你的道路。	The CUV omitted the phrase πρὸ προσώπου σου ('before Your face') modifying 'I will send', but the CRV retained it.	The CUV most likely omitted that phrase because its translators did not think it significant. However, Lee, in addition to wanting to be faithful to the original, most likely considered this as a revelation of the operation of the Divine Trinity, specifically how the Father and the Son always operate together (the sending of John the Baptist by God the Father was done before the face of God the Son, i.e., in the Son's presence) and not separately or independently, which matches Lee's emphasis in his ministry on the inseparability and coinherence of the Divine Trinity.	Mark 1:2; Luke 7:27;	
11:13	因為眾先知和律法說預言，到約翰為止。	因為眾申言者和律法申言，到約翰為止；	The CUV translated ἐπιπροφήτευσαν ('eprophēteusan', 'prophecy') as <i>shuoyuyan</i> 說預言 ('lit., speak predictions'), but the CRV, as <i>shenyan</i> 申言 ('prophecy').	Similar to Matt. 1:22, unlike the CUV's translators, Lee understood the Greek word προφητεῖω (<i>prophēteuō</i> , 'prophecy') as mainly meaning speaking for God, i.e., speaking forth God's words, and not necessarily predicting, as he wrote: 'To prophesy is to speak for God and to speak forth God under His direct revelation. Prediction may be included in prophecy, but it is not the main aspect of the prophecy mentioned here [in Rom. 12:6]. Prophesying brings in God's revelation for the building up of the church, the Body of Christ (1 Cor. 14:4b)' (CRV footnote on Rom. 12:6).	Matt. 15:7; Mark 7:6; 14:65; Luke 1:67	
11:25	那時，耶穌說：「父啊，天地的主，我感謝你！因為你將這些事向聰明通達人就藏起來，向嬰孩就顯出來。」	那時，耶穌回答說，父阿，天地的主，我頌揚你，因為你將這些事，向智慧通達人藏起來，向嬰孩卻顯示出來。	The CUV omitted the word ἀποκριθεὶς (<i>apokritheis</i> , 'answering'), so it simply reads: 'Jesus said'. But the CRV retained it and reads: 'Jesus answered and said'.	The CUV's translators apparently did not consider it necessary to translate the Greek word ἀποκριθεὶς ('answering'), but Lee believed it reveals that Christ was always in communion with the Father even when he was rebuking the unrepentant cities, as he wrote: 'While the Lord was rebuking the cities, He fellowshiped with the Father. At that time, answering the Father, He spoke to Him the extolment in vv. 25-26' (CRV footnote on Matt. 11:25).		Yes
11:27	一切所有的，都是我父交付我的；除了父，沒有人知道子；除了子和子所願意指示的，沒有人知道父。	我父已將一切交付了我；除了父，沒有人認識子；除了子和子所願意指示的，也沒有人認識父。	The CUV translated the word ἀποκαλύψαι (<i>apokalypsai</i> , 'reveal') as <i>zhishi</i> 指示 ('instruct'), but the CRV, as <i>qishi</i> 啟示 ('reveal').	The difference here matches the emphasis in the Reformed tradition on instruction or teaching, and the emphasis in Nee's and Lee's ministry on revelation. According to Nee and Lee, revelation is more than instruction or teaching and is the only way spiritual things can be truly known. Lee stated: 'A clever brother who had a clear mind and who was rich in thought once said that he did not know what God's revelation was. We should not marvel at hearing such a word, because man often cannot understand or comprehend the revelation of God. Only when the Holy Spirit gives man enlightenment and revelation within, is man actually able to see, rather than merely understand or comprehend.' (Lee, 2018 [1950-1951, Vol. 3], p. 242).	Matt. 16:17; Luke 10:22; Phil. 3:15	
13:3	他用比喻對他們講許多道理，說：「有一個撒種的出去撒種，」	祂就用比喻對他們講許多事，說，看哪，那撒種的出去撒種。	The CUV translated the word πολλὰ (<i>polla</i> , 'much') as <i>daoli</i> 道理 ('principle' or 'doctrine'), but the CRV, as <i>shi</i> 事 ('things').	The CUV favored the word <i>daoli</i> 道理 ('principle' or 'doctrine') and used it 39 times in the New Testament, which may reflect the emphasis of the Reformed tradition on doctrines. In contrast, the CRV never uses <i>daoli</i> 道理 even once in the New Testament, reflecting Nee's and Lee's aversion of this term.	Matt. 16:17; Luke 10:22; Phil. 3:15	

13:39	撒種子的仇敵就是魔鬼；收割的時候就是世界的末了；收割的人就是天使。	祂就用比喻對他們講許多事，說，看哪，那撒種的出去撒種。	The CUV translated the word αἰών (<i>aión</i> , 'age') as <i>shijie</i> 世界 ('world'), but the CRV, as <i>shidai</i> 世代 ('age').	The difference here reflects the non-dispensational and dispensational views of the CUV's and the CRV's translators. The CUV's translators, more likely non-dispensationalists, viewed the history of mankind not as composed of different 'ages' or 'dispensations' and therefore chose the simple word 'world' to translate 'age', which translation probably fits the Chinese mindset better also as Chinese people at the time were most likely unaware of the teaching of dispensationalism, i.e., that the history of mankind is composed of different 'ages' or 'dispensations' in which God deals with man differently. Lee's translation of αἰών (<i>aión</i> , 'age') consistently as 'age' clearly reflects his dispensational thinking, as he wrote: 'The period from the first coming of Christ to eternity is divided dispensationally into three ages: (1) this age, the present one, from Christ's first coming to His second coming; (2) the coming age, the millennium, the one thousand years for restoration and heavenly reigning, from Christ's second coming to the end of the old heaven and old earth; and (3) eternity, the eternal age of the new heaven and new earth. God's forgiveness in this age is for sinners' eternal salvation' (CRV footnote on Matt. 12:32).	Matt. 13:40, 49; 24:3; 28:20; Luke 20:35; 1 Cor. 10:11; Eph. 2:7; Heb. 9:26	
16:16	西門•彼得回答說：「你是基督，是永生神的兒子。」	西門彼得回答說，你是基督，是活神的兒子。	The CUV translated the word ζῶντος (<i>zōntos</i> , 'living') as <i>yongsheng</i> 永生 ('everlasting'), but the CRV, as <i>huo</i> 活 ('living').	The CUV favored the term <i>yongsheng</i> 永生 ('everlasting' or 'eternal life') and used it 64 times in the New Testament, most likely because it matches the Chinese religious (Daoist and Buddhist) concept and also reflects the emphasis of Evangelicalism on eternal life. But the CRV never uses this term even once, apparently to avoid the connection with Chinese religious concept. Lee wrote: 'The Chinese Union Version of the Bible translates the living God in 1 Timothy 3:15 as "the everlasting God." However, the meaning of this word in the original Greek is "living," not "everlasting." This word was also used in Matthew 16:16 when Peter said to the Lord, "You are the Christ, the Son of the living God." The church of the living God in 1 Timothy 3:15 is based on the living God in Matthew 16:16' (Lee, 2016 [CWWL 1985, Vol. 2], p. 185).	Matt. 26:63; Acts 14:15; Rom. 9:26; 16:26; 2 Cor. 3:3; 6:16; 1 Tim. 3:15; 4:10; Heb. 3:12; 9:14; 10:31; 12:22; Rev. 7:2	
16:18	我還告訴你，你是彼得，我要把我的教會建造在這磐石上；陰間的權柄（權柄：原文是門），不能勝過他。	我還告訴你，你是彼得，我要把我的召會建造在這磐石上；陰間的門不能勝過她。	The CUV translated the word ἐκκλησίαν (<i>ekklesian</i> , 'church') as <i>jiachui</i> 教會 ('religious society'), but the CRV, as <i>zhaohui</i> 召會 ('called assembly'). See 7.2.	This clearly reflects two different understandings of what the church is. Lee wrote: 'Gk. <i>ekklesia</i> , meaning an out-calling. This word is used in reference to a called-out congregation. My church indicates that the church is of the Lord, not of any other person or thing; it is not like the denominations, which are denominated according to some person's name or according to some matter' (CRV footnote on Matt. 16:18).	church: Matt. 16:18; 18:17; Acts 5:11; 8:1, 3; 9:31; 11:22, 26; 12:1, 5; 13:1; 14:23, 27; 15:3, 4, 22; 18:22; 20:17, 28; Rom. 16:1, 5, 23; 1 Cor. 1:2; 4:17; 6:4; 10:32; 11:18, 22; 12:28; 14:4, 5, 12, 19, 23, 28, 35; 15:9; 16:19; 2 Cor. 1:1; Gal. 1:13; Eph. 1:22; 3:10, 21; 5:23, 24, 25, 27, 29, 32; Phil. 3:6; 4:15; Col. 1:18, 24; 4:15, 16; 1 Thes. 1:1; 2 Thes. 1:1; 1 Tim. 3:5, 15; 5:16; Philem. 2; Heb. 2:12; 12:23; James 5:14; 3 John 6, 9, 10; Rev. 2:1, 8, 12, 18; 3:1, 7, 14 / churches: Acts 15:41; 16:5; Rom. 16:4, 16; 1 Cor. 7:17; 11:16; 14:33, 34; 16:1, 19; 2 Cor. 8:1, 18, 19, 23, 24; 11:8, 28; 12:13; Gal. 1:2, 22; 1 Thes. 2:14; 2 Thes. 1:4; Rev. 1:4, 11, 20; 2:7, 11, 17, 23, 29; 3:6, 13, 22; 22:16	
16:19	我要把天國的鑰匙給你，凡你在地上所捆綁的，在天上也要捆綁；凡你在地上所釋放的，在天上也要釋放。」	我要把諸天之國的鑰匙給你，凡你在地上捆綁的，必是在諸天之上已經捆綁的；凡你在地上釋放的，必是在諸天之上已經釋放的。	The CUV translated δεδεμένον (<i>dedemenon</i> , 'having been bound') and λελυμένον (<i>lelymenon</i> , 'having been loosed') as something that will be done, but the CRV, as something that has been done, matching the Greek verb tense.	The difference here relates to whether the binding and loosing in the heavens mentioned in this verse will be done or have been done in relation to the believers' binding and loosing. The CUV's translators apparently believed they should be in the future tense, whereas Lee believed they should be in the perfect tense, as he wrote: 'Whatever the church people bind or loose on earth must be something that has already been bound or loosed in the heavens. We can bind or loose only what has already been bound or loosed in the heavens' (CRV footnote on Matt. 16:19).	Matt. 18:18	Yes

16:24	於是耶穌對門徒說：「若有人要跟從我，就當捨己，背起他的十字架來跟從我。」	於是耶穌對門徒說：若有人要跟從我，就當否認己，背起他的十字架，並跟從我。	The CUV translated the phrase ἀπαρνησάσω ἑαυτὸν ('deny himself') as <i>sheji</i> 捨己 ('sacrifice the self'), but the CRV, as <i>fourenji</i> 否認己 ('deny the self').	Here the CUV used <i>sheji</i> 捨己 ('sacrifice the self') most likely because it is a common term already in Chinese culture, but Lee didn't think it accurately conveys the meaning of the Greek word and thus translated this term literally as <i>fourenji</i> 否認己 ('deny the self'). Lee stated: 'The Chinese Union Version translates the phrase deny himself in Matthew 16:24 as "sacrifice the self." To sacrifice the self means to get rid of the self. This translation does not convey the correct meaning, because no matter how hard we try to get rid of the self, the self does not leave us; it is with us all the time. The self is corrupted...To take up the cross means to remain in the Lord's death, to not depart from His death, and to allow the Lord's death to operate in us and kill the self. The more we cooperate with the Lord, the easier it is for us to deny the self' (Lee, 2016 [CWWL 1985 Vol. 1], p. 256).	Mark 8:34; Luke 9:23	
17:9	下山的時候，耶穌吩咐他們說：「人子還沒有從死裡復活，你們不要將所看見的告訴人。」	他們下山的時候，耶穌吩咐他們說：人子還沒有從死裡復活，你們不要將所看見的告訴人。	The CUV translated ἐκ νεκρῶν ('out from the dead') as <i>congshili</i> 從死裡 ('from death'), but the CRV, as <i>congshirenzhong</i> 從死人中 ('from among the dead [people]').	According to Lee, all the instances of resurrection 'from death' in the CUV should be translated as resurrection 'from among the dead', because the original Greek text says so and implies that many more will be resurrected later, as he wrote: 'Christ was the first One raised from among the dead, becoming the firstfruits of resurrection. This was typified by the firstfruits (a sheaf of the firstfruits, including Christ with some of the dead Old Testament saints, was raised at the Lord's resurrection—Matt. 27:52-53) in Lev. 23:10-11, which were offered to God on the day after the Sabbath, the day of resurrection (Matt. 28:1). Christ as the firstfruits of resurrection is the Firstborn from among the dead that He might be the Head of the Body (Col. 1:18; Eph. 1:20-23). Since He, the Head of the Body, has been resurrected, we, the Body, also will be resurrected' (CRV footnote on 1 Cor. 15:20). Also see Lee, 2018 [CWWL 1932-1949, Vol. 4], p. 524.	Mat. 14:2; 27:64; 28:7; Mark 6:14; 9:9-10; 12:25; Luke 9:7; 16:31; 20:35; 24:46; John 2:22; 12:17; 20:9; 21:14; Acts 3:15; 10:41; 13:30, 34; 17:3, 31; 26:23; Rom. 4:24; 6:4, 9; 7:4; 8:11; 10:9; 15:12, 20; Gal. 1:1; Eph. 1:20; Col. 1:18; 2:12; Heb. 11:19; 1 Pet. 1:3, 21.	
18:6	凡使這信我的一個小子跌倒的，倒不如把大磨石拴在這人的頸項上，沉在深海裡。	凡絆跌一個信入我的小子，倒不如把大磨石掛在他的脖子上，沉沒在深海裏。	The CUV translated the phrase πιστεύοντων εἰς (lit. 'believing into') as <i>xin</i> 信 ('believe'), but the CRV, as <i>xinru</i> 信入 ('believe into').	The CUV's translators omitted the Greek preposition εἰς (<i>eis</i> , 'into') apparently because they did not consider the preposition important. Thus, they translated πιστεύων εἰς αὐτόν (literally, 'believing into Him') simply as <i>xinta</i> 信他 ('believing Him'), which certainly sounds more idiomatic and matches its Evangelistic preference for more idiomatic expression. However, Lee saw great significance in this preposition, and wrote: 'Believing into the Lord is not the same as believing Him (6:30). To believe Him is to believe that He is true and real, but to believe into Him is to receive Him and be united with Him as one. The former is to acknowledge a fact objectively; the latter is to receive a life subjectively' (CRV footnote on John 3:16). This is a clear case of theology influencing translation.	Mark 9:42; John 1:12; 2:11, 23; 3:15-16, 18, 36; 4:39; 6:29, 35, 40; 7:5, 31, 38-39, 48; 8:30; 9:35-36; 10:42; 11:25-26, 45, 48; 12:11, 36-37, 42, 44, 46; 14:1, 12; 16:9; 17:20; Acts 10:43; 14:23; 19:4; 20:21; 24:24; 26:18; Rom. 10:14; Gal. 2:16; Phil. 1:29; Col. 2:5; 1 Pet. 1:8, 21; 1 John 5:10, 13.	
19:16	有一個人來見耶穌，說：「夫子（有古卷：良善的夫子），我該做甚麼善事才能得永生？」	看哪，有一個人到耶穌跟前來，說：夫子，我該作甚麼善事，纔可以得永遠的生命？	The CUV translated ζωὴν αἰώνιον ('eternal life') as <i>yongsheng</i> 永生 ('everlasting life'), but the CRV, as <i>yongyuandeshengming</i> 永遠的生命 ('eternal life').	The CUV favored the term <i>yongsheng</i> 永生 ('everlasting life' or 'eternal life') and used it 64 times in the New Testament, probably because it matches the Chinese religious (Daoist and Buddhist) concept and also reflects the emphasis of Evangelicalism on eternal life. But the CRV never used this term even once, apparently to avoid the connection with Chinese religious concept. By translating 'eternal life' as <i>yongyuandeshengming</i> 永遠的生命 ('eternal life'), the emphasis is shifted from a focus on an everlasting state of existence to a kind of life that is eternal in nature, which, according to Lee, refers to the life of God and is simply God Himself.	Matt. 19:29; 25:46; Mark 10:17; Luke 10:25; 18:18; John 3:15-16, 36; 4:14, 36; 5:24, 39; 6:40, 47, 54; 10:28; 12:25, 50; 17:2-3; 13:46; Rom. 2:7; 5:21; 6:22-23; Gal. 6:8; 1 Tim. 6:12; 1 John 1:2; 2:25; 3:15; 5:11, 13, 20; Jude 21	
19:19	當孝敬父母；又當愛人如己。	當孝敬父母，又當愛鄰舍如同自己。	The CUV translated πλησίον (<i>plésion</i> , 'neighbor') as <i>ren</i> 人 ('man' or 'people'), but the CRV, as <i>lingshe</i> 鄰舍 ('neighbor').	Besides wanting to be faithful to the original, Lee translated this word literally most likely also because this saying is repeated in the parable in Luke 10, in which Jesus revealed himself to be the real neighbor to the self-righteous but beaten-up lawyer, as he wrote: 'The self-justified one was helped to know that he needed a loving neighbor (like the good Samaritan, who was a figure of the Man-Savior) to love him, not a neighbor to be loved by him. The Savior intended to unveil to him through this story that he was condemned to death under the law, unable to take care of himself, needless to say love others, and that the Man-Savior was the one who would love him and render him full salvation' (Lee, 2001 [Life-Study of Luke], pp. 216-217).	22:39; Mark 12:31, 33; Luke 10:27; Rom. 13:9; Gal. 5:14; James 2:8	

21:5	要對錫安的居民(原文是女子)說:看哪,你的王來到你這裡,是溫柔的,又騎著驢,就是騎著驢駒子。	要對錫安的女兒說,看哪,你的王來到你這裏,是溫柔的,騎著驢駒,就是負重牲口的崽子。	The CUV simplified the last phrase πῶλον υἱὸν ὑποζυγίου ('a colt, the foal of a beast of burden') as <i>lūjuzi</i> 驢駒子 ('the foal of a colt'), but the CRV translated it literally as <i>lūju, jīushi fuzhongshengkodezaizi</i> 驢駒, 就是負重牲口的崽子 ('a colt, a foal of a beast of burden').	The CUV's decision to simplify the phrase is most likely for stylistic reason, and the CRV chose to emphasize the phrase by translating it literally because Lee believed that there is a theological significance here, as he wrote: 'The donkey and the colt together give us an impression of meekness and humility. If the Lord has been mounted only upon a donkey, the impression of meekness would not have been so striking....The heavenly King came not with haughty splendor, but with gentle, humble meekness. This impression of meekness is strengthened by the colt accompanying a donkey to bear the meek King. The Lord Jesus did not ride into Jerusalem proudly on a horse. He came mounted upon a little donkey, even a small colt. No earthly king would do this. The Lord Jesus seemed to be telling His disciples, "Take the donkey and the little colt. I shall ride upon the beast of burden, but the colt must go along too in order to show My meekness. This will help the people see how meek the heavenly King is' (Lee, 1998 [Life-Study of Matthew, Vol. 5], pp. 661-662).		Yes
22:16	就打發他們的門徒同希律黨的人去見耶穌。說:「夫子,我們知道你是誠實人,並且誠實傳神的道,甚麼人你都不徇情面,因為你不看人的外貌。」	於是打發他們的門徒,同希律黨的人到耶穌那裏,說,夫子,我們知道你是誠實的,並且誠實傳神的道,甚麼人你都不顧忌,因為你不看人的外貌。	The CUV translated ὁδὸν (<i>hodon</i> , 'way or road') as <i>dao</i> 道 ('principle, way, or doctrine'), which is an ambiguous term but is described here as something preached or taught, the CUV's rendering effectively makes 'the way (or path) of God' sound like 'the doctrine of God'. This clearly reflects the CUV's translators' fondness for using the word <i>dao</i> 道, which reflects the translators' evangelistic strategy of inculturation and the Reformed emphasis on doctrines. See the explanations on Mark 7:13, Luke 20:21, and Acts 9:2. Also see 5.3.	The subtle difference here is that by translating 'way or road' as <i>dao</i> 道 ('principle, way, or doctrine'), which is an ambiguous term but is described here as something preached or taught, the CUV's rendering effectively makes 'the way (or path) of God' sound like 'the doctrine of God'. This clearly reflects the CUV's translators' fondness for using the word <i>dao</i> 道, which reflects the translators' evangelistic strategy of inculturation and the Reformed emphasis on doctrines. See the explanations on Mark 7:13, Luke 20:21, and Acts 9:2. Also see 5.3.	Mark 12:14; Luke 20:21; Acts 9:2; 16:17; 18:25-26; 19:9, 23; 22:4-5; 24:14; 24:22; 1 Cor. 12:31	
22:37	耶穌對他說:「你要盡心、盡性、盡意愛主—你的神。」	耶穌對他說,「你要全心、全魂並全心思,愛主你的神。」	The CUV translated διανοία (<i>dianoia</i> , 'mind') as <i>yī</i> 意 ('idea, heart, intention, will, mind, emotion'), but the CRV, as <i>xīnsī</i> 心思 ('mind').	The difference here reflects Lee's belief that, according to the New Testament, man is composed of spirit, soul, and body; that the soul is composed of mind, emotion, and will; that the spirit is composed of conscience, fellowship, and intuition; and that the heart is composed of the soul plus conscience. Because of this, different from the CUV's translators, Lee tried to translate instances of διανοία (<i>dianoia</i> , 'mind') and νοῦν (<i>noun</i> , 'mind') and other related words more consistently as <i>xīnsī</i> 心思 ('mind'), and was always careful to distinguish it from <i>xīn</i> 心 ('heart') and other parts of man's inward being, for to him they are not the same. He wrote: 'Our spirit is the organ with which we contact God (John 4:24), while our heart is the organ with which we love God (Mark 12:30). Our spirit contacts, receives, contains, and experiences God. However, this requires that our heart love God first. Our soul is of three parts—mind, will, and emotion; and our spirit too is of three parts—conscience, fellowship, and intuition. Our heart is not separate from our soul and spirit but is a composition of all the parts of our soul, plus the conscience, a part of our spirit' (CRV footnote on Heb. 4:12).	Mark 12:30; Luke 10:27; Rom. 1:28; 7:23, 25; 11:34; 12:2; 14:5; 1 Cor. 1:10; 2:16; 14:14-15, 19; 2 Cor. 3:14; 4:4; 11:3; Eph. 4:17, 23; Phil. 2:3; Col. 1:21; 2:18; 2 Thes. 2:2; 1 Tim. 6:5, 17; 2 Tim. 3:8; Titus 1:15; Heb. 8:10; 10:16; 1 Pet. 1:13; 3:8; 4:1; 2 Pet. 3:1; Rev. 17:9.	
22:43	耶穌說:「這樣,大衛被聖靈感動,怎麼還稱他為主,說:	耶穌對他們說,這樣,大衛在靈裏怎麼還稱祂為主,說,	The CUV translated the phrase ἐν πνεύματι (<i>en Pneumati</i> , 'in spirit') as <i>beishenglinggandong</i> 被聖靈感動 ('moved by the Holy Spirit'), but the CRV, as <i>zailingli</i> 在靈裏 ('in spirit').	The CUV's translators, most likely influenced by their dichotomous view on human constitution, believed that πνεύματι ('spirit') here refers to the Holy Spirit and therefore translated 'in spirit' as 'moved by the Holy Spirit', while Lee believed that it refers to the human spirit and therefore simply translated 'in spirit' literally as this matches his trichotomous view of human constitution.	Luke 2:27; Rom. 7:6; 8:4-6, 9; 9:1; 2 Cor. 6:6; 12:18; Eph. 2:22; 3:5; 5:18; 6:18; Phil. 2:1; Jude 19; Rev. 1:10; 4:2; 17:3; 21:10	

24:22.	若不減少那日子。凡有血氣的總沒有一個得救的；只是為選民，那日子必減少了。	那些日子若不削減。凡屬肉體的人，沒有一個會得救的；但因選民的緣故，那些日子必要削減。	The CUV translated σάρξ ('sarl', 'flesh' or 'human nature') as <i>youxueqide</i> 有血氣的 'those with blood and breath', but the CRV, as <i>shuroutideren</i> 屬肉體的人 ('men of the flesh').	In the CUV, the word σάρξ is sometimes translated as <i>xueqi</i> 血氣 ('blood and breath') and sometimes as <i>routi</i> 肉體 ('flesh') and it is not clear how the translators distinguished the two, for both have been used to denote both human beings in general as well as the fallen part of men. In the CRV, in contrast, the word σάρξ in reference to the fallen mankind or the fallen flesh of men is always translated as <i>routi</i> 肉體, and <i>xueqi</i> 血氣 was never used (including in the Old Testament). The key to explain this difference is found in Genesis 6:3, where both <i>routi</i> 肉體 and <i>xueqi</i> 血氣 was used for the first time in the Bible by the CRV and the CUV respectively. In the note on that verse, Lee wrote: 'In man's first fall man did not exercise his spirit (see note [on Gen. 3:6]); in the second fall he over-exercised his soul, inventing a new religion (see note on [Gen. 4:3]). In the third fall man abused the fallen body and became flesh, full of lusts, fornication, and violence (vv. 2, 5, 11). The fallen flesh is the strongest and most evil enemy of God (Rom. 7:5—8:13) and is thoroughly and absolutely hated by God. At the time of the third fall the entire human race became flesh. Thus, God stepped in and told His servant Noah that He would destroy that whole generation (vv. 7, 13). This is a prefigure of the age immediately preceding the Lord's coming back (Matt. 24:37-39)' (Note on Gen. 6:3). Thus, according to Lee's tripartite view of man, the word <i>routi</i> 肉體 denotes the fallen men particularly in the aspect of abusing their fallen bodies, and by extension, the entire fallen human race. Thus, since the term <i>xueqi</i> 血氣 ('blood and breath') in Chinese is a polysemous term (including the meanings of 'living animals' and 'courage and uprightness') and its range of meaning does not include 'human body or flesh' and therefore is incapable of expressing the idea of fallen human beings abusing their fallen bodies, Lee has decided to discard this term and instead use the more direct term denoting 'flesh' to convey what he believed the Greek word means in Biblical usage.	Mark 13:20; Luke 3:6; John 17:2; Acts 2:17; Rom. 3:20; 1 Cor. 1:29; 2 Cor. 10:2-4; 11:18; Gal. 2:16; 4:23, 29; 1 Pet. 1:24;	
24:51.	重重地處治他(或譯:把他腰斬了)。定他和假冒為善的人同罪；在那裡必要哀哭切齒了。」	把他割斷，定他和假冒為善的人同受處分；在那裏必要哀哭切齒了。	The CUV translated the word διχοτομήσει (<i>dichotomēsei</i> , 'cut asunder') as <i>chuzhi</i> 處治 ('punish') and added an alternate translation of <i>yaozhan</i> 腰斬 ('cut somebody in two at the waist'), but the CRV, as <i>geduan</i> 割斷 ('cut asunder').	The CUV's translators used 'punish' and an alternate term 'cut somebody in two at the waist' to translate the word διχοτομήσει (<i>dichotomēsei</i> , 'cut asunder'), but Lee believed that this word refers to someone being cut off from the glory of the millennial kingdom, as he wrote on this word: 'Referring to being cut off from the glorious Christ, from the glory of His kingdom, and from His glorious presence in His kingdom, unable to participate in Christ and the glory of His kingdom in the manifestation of the kingdom, which the faithful slaves will enjoy (v. 45; 25:21, 23). This corresponds with cast out...into the outer darkness in the conclusion of the parable of the talents (25:14-30), which completes this section, vv. 45-51' (CRV footnote on 24:51).	Luke 12:46	
26:41.	總要警醒禱告，免得入了迷惑；你們心靈固然願意，肉體卻軟弱了。	要儆醒禱告，免得入了試誘；你們的靈固然願意，肉體卻軟弱了。	The CUV translated πνεῦμα (<i>pneuma</i> , 'spirit') as <i>xinling</i> 心靈 (literally, 'heart-spirit'), but the CRV, as <i>ling</i> 靈 ('spirit').	Here again the difference lies in the understanding of human constitution as either tripartite or dichotomous. The CUV's translators were dichotomists and therefore translated the word <i>spirit</i> here by a common Chinese term for 'heart', whereas Lee as a trichotomist translated it literally as 'spirit'. The CUV often translated πνεῦμα (<i>pneuma</i> , 'spirit') in reference to human spirit as 'heart' or 'soul', because they, being dichotomists, considered 'spirit', 'heart', and 'soul' as synonymous.	See Ch. 7 and Appendix 5	
28:19.	所以，你們要去，使萬民作我的門徒。奉父、子、聖靈的名給他們施洗(或譯:給他們施洗，歸於父、子、聖靈的名)。	所以你們要去，使萬民作我的門徒。將他們浸入父、子、聖靈的名裏。	The CUV translated the phrase βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα ('baptizing them into the name') as <i>feng...</i> <i>minggeitamenshixi</i> 奉...名給他們施洗 ('washing them under the authority of the name') or alternatively, in parenthesis, as <i>guiyu...</i> <i>deming</i> 歸於...的名 ('return to the name'), but the CRV, as <i>jiangtamenjingru...</i> <i>demingli</i> 將他們浸入...的名裏 ('baptizing them into the name').	Similar to Matt. 18:6, the key difference lies in the understanding of the Greek preposition εἰς (<i>eis</i> , 'into') in 'into the name'. Apparently, the CUV's translators understood to be baptized 'into the name' of the Triune God as meaning to be baptized 'under the authority of the name' of the Triune God or to 'return to (as to come under the ownership of) the name' of the Triune God. However, Lee understood it quite differently as he wrote: 'Into indicates union, as in Rom. 6:3 and Gal. 3:27. The same Greek word is used in Acts 8:16; 19:5; and 1 Cor. 1:13, 15. To baptize people into the name of the Triune God is to bring them into spiritual and mystical union with Him' (CRV footnote on Matt. 28:19).	Acts 8:16; 19:5; Rom. 6:3-4; 1 Cor. 1:13, 15	

Mark	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in Mark
4:15	那撒在路旁的，就是人聽了道，撒但立刻來，把撒在他心裡的道奪了去。	那撒在路旁的，就是人聽了道，撒但立刻來，把撒在他們裏面的道奪了去。	The CUV translated εἰς αὐτοὺς ('in them') as <i>taxinli</i> 他心裡 ('in his heart'), but the CRV, as <i>zaitamenlimian</i> 在他們裏面 ('in them').	Throughout the New Testament, the CUV often translated 'in you [or any person]' in the original Greek as 'in your [or any person's] heart', which reflects the dichotomist view of its translators that the human beings are composed of two parts: the visible part, the body, and the invisible part, which may be called 'the heart'. This is especially the case when God, Christ, or the Spirit is said to be in people. But Lee, being a trichotomist, is much more particular about where exactly something or God, Christ, or the Spirit is said to be in people, for it could either be in their spirit, their soul, or both, or their heart, which is understood to be composed of the soul (which can further be divided into mind, emotion, and will) plus the leading part of the spirit, that is, the conscience. See CRV footnote on 1 Thes. 5:23.	Luke 17:21; John 15:11; 17:13; Rom. 1:19; 8:9-11; 2 Cor. 9:14; 13:5; Gal. 1:16; 4:19; Eph. 3:20; Phil. 1:6; 2:13; Col. 1:27; 3:16; 2 Tim. 1:5; Heb. 13:21; 1 Pet. 1:11; 1 John 1:8, 10; 2:4, 14, 24, 27; 3:9; 5:10	
4:34	若不用比喻，就不對他們講；沒有人的時候，就把一切的道講給門徒聽。	若不用比喻，就不對他們講；私下裏纔把一切講解給自己的門徒聽。	The CUV translated the word πάντα (<i>panta</i> , 'all things') as <i>yiqiededao</i> 一切的道 ('all doctrines'), but the CRV, as <i>yiqie</i> 一切 ('all things').	Similar to the case in Matthew 13:3, here the CUV's preference for the word <i>dao</i> 道 or <i>daoli</i> 道理 ('principle' or 'doctrine') is seen again, which may reflect the evangelistic strategy of inculturation and the Reformed emphasis on doctrines. In contrast, the CRV simply translated the word literally as 'all things'.	Matt. 22:40	
7:13	這就是你們承接遺傳，廢了神的道。你們還做許多這樣的事。」	這就是你們藉著所傳授的傳統，使神的話失去效力和權柄。你們還作許多這類的事。	The CUV translated the word λόγον ('the Word') as <i>dao</i> 道 ('principle, way, or doctrine'), but the CRV, as <i>hua</i> 話 ('word').	The CUV favored the word <i>dao</i> 道 ('way, path, principle, or doctrine') or <i>daoli</i> 道理 ('principle or doctrine') in translating the word λόγον ('the Word') in reference to the word of God. This may reflect the CUV's translators' evangelical translational strategy of inculturation as <i>dao</i> 道 is a very common religious and ethical term in Chinese culture associated with religious or ethical teachings, with deep tie to Daoism. It may also reflect the emphasis in the Reformed tradition on doctrines. The CRV favors the word <i>hua</i> 話 ('word') instead, which matches one of Lee's and Nee's emphases in their ministry in cutting tie with Chinese religious terms and concepts in order to convey the 'pure' message of the Bible.	Mark 8:38; Luke 1:4; 5:1, 15; 8:21; 9:26; 10:39; 11:28; John 1:1-2, 14; 5:38; 6:68; 8:31, 37, 43, 51-52, 55; 10:35; 12:48; 14:23-24; 15:3; 17:6, 8, 14, 17; Acts 4:29, 31; 5:20; 6:2, 4, 7; 8:4, 14, 21, 25; 11:1; 12:24; 13:5, 7, 26, 44, 46, 48-49; 14:3; 15:7, 35-36; 16:32; 17:11, 13; 18:11; 19:10, 20; 20:32; Rom. 10:8; 1 Cor. 1:18; 14:36; 2 Cor. 1:18; 2:17; 4:2; 5:19; 6:7; Gal. 6:6; Eph. 1:13; 4:21; 5:26; 6:17; Phil. 1:14; 2:16; Col. 1:5, 25-26; 3:16; 1 Thes. 1:6, 8; 2:13; 2 Thes. 3:1; 1 Tim. 4:5; 2 Tim. 2:9, 15; Titus 1:3, 9; 2:5; Heb. 4:2, 12; 5:13; 6:1, 5; 13:7; James 1:18, 21; 1 Pet. 1:23, 25; 2:8; 3:1; 1 John 1:1, 10; 2:5, 7, 14; Rev. 1:2, 9; 3:8, 10; 6:9; 12:11; 19:13; 20:4.	
11:8	有許多人把衣服鋪在路上，也有人把田間的樹枝砍下來，鋪在路上。	有許多人把衣服鋪在路上，另有人從田間砍下滿帶嫩葉的樹枝，一層一層的鋪在路上。	The CUV did not translate the full meaning of the word στιβάδας (<i>stibadas</i> , 'a branch full of leaves, soft foliage') and only rendered it as <i>shuzhi</i> 樹枝 ('branch'), but the CRV translated the full meaning of the word as <i>mandainengyedeshezhi</i> 滿帶嫩葉的樹枝 ('branches full of tender leaves'). The CRV also expressed the meaning of στιβάδας as 'a spread or layer of leaves, reeds, rushes, soft leafy twigs, straw, etc., serving for a bed' by translating the action of people as <i>yicengyicengdepu</i> 一層一層的鋪 ('spread layer upon layer').	The difference here is that Lee saw the significance of these actions of the people and wanted to convey their full meaning, as he wrote on this Greek word: 'The Greek word denoted primarily layers of leaves, twigs, reeds, or straw spread for people to walk on or lie on, and, by extension, branches full of tender leaves. Here the crowd spread layers of this kind of branch as a carpet on the road so that the Slave-Savior, whom they revered and loved, could walk on them as He entered the capital' (CRV footnote on Mark 11:8). Elsewhere he wrote: 'The leaves (v. 8) came from branches of palm trees (John 12:13). Palm branches signify the victorious life (Rev. 7:9) and the satisfaction of enjoying the rich produce of this life, as typified by the feast of tabernacles (Lev. 23:40; Neh. 8:15). The crowd used both their garments and the palm tree branches to celebrate the coming of the Slave-Savior. The Slave-Savior made a glorious entrance and received a warm welcome....What we have in Mark 11:9 and 10 is a foretaste or a prefigure of the welcome the Lord will receive in that day [of His second coming]. But in either case the principle is the same in that God's chosen people recognize and acknowledge their Messiah...The Lord knew that in Jerusalem He would confront many opposers. But before He confronted them, He first received the approval of the people. This was the first step in His preparation for His redemptive service' (Life-Study of Mark, msg. 34).		Yes

Luke	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in Luke
1:15	他在主面前將要為大，淡酒濃酒都不喝，從母腹裡就被聖靈充滿了。	他在主面前將要為大，淡酒、濃酒都不喝，從母腹裏就被聖靈充溢了。	The CUV translated the verb πλήθω (<i>pletho</i> , 'fill to the full extent') as <i>chongman</i> 充滿 ('filled'), but the CRV, as <i>chongyi</i> 充溢 ('filled to the point of overflowing').	The difference here is that Lee saw theological significance in two different Greek verbs in the New Testament when describing the action of the Holy Spirit, namely, πλήθω (<i>pletho</i> , 'fill to the full extent') and πληρόω (<i>pléroō</i> , 'to make full'). He wrote: 'The disciples were filled (pleroo) inwardly and essentially with the Spirit (13:52) for their Christian living, and were filled (pletho) outwardly and economically with the Spirit for their Christian ministry. The inward filling Spirit, the essential Spirit, is in the disciples (John 14:17; Rom. 8:11), whereas the outward filling Spirit, the economical Spirit, is upon them (1:8; 2:17). Every believer in Christ should experience both aspects of the Holy Spirit. Even Christ as a man experienced the same thing: He was born of the Holy Spirit essentially (Luke 1:35; Matt. 1:18, 20) for His being and living, and He was anointed with the Holy Spirit economically (Matt. 3:16; Luke 4:18) for His ministry and move. The essential Spirit was within Him and the economical Spirit was upon Him' (CRV footnote on Acts 2:4).	Luke 1:41, 67; Acts 2:4; 4:8, 31; 9:17; 13:9; Rom. 15:13; 2 Cor. 8:2, 7; 9:8; Phil. 1:9	
2:8	在伯利恆之野地裡有牧羊的人，夜間按著更次看守羊群。	在同一地區，有牧人露宿在野地裏，夜間守更看顧羊群。	The CUV omitted the verb ἀγραυλοῦντες (<i>agraulountes</i> , 'lodging in the fields'), but the CRV translated it literally.	The CUV's omission here is most likely to avoid the difficult question of explaining why shepherds and sheep would stay outdoor overnight during the cold winter (as questioned by the note in Conference Commentary on Luke 2:8) if Christ was indeed born in late December as the tradition of Christmas has taught. As both Nee and Lee believed that Christmas came from a pagan origin and that Christians need not keep such an unbiblical tradition, Lee translated this word ἀγραυλοῦντες literally as 'lodging in the field' and might have wanted to use it to disapprove the claim of Christmas. See Nee, 1992 [CWWN Set One Volume 7], pp. 963-972.		Yes
2:52	耶穌的智慧和身量（或譯：年紀），並神和人喜愛他的心，都一齊增長。	耶穌在智慧和身量，並在神與人面前所顯明的恩典上，都不斷增長。	The CUV translated the phrase χάριτι (<i>chariti</i> , 'grace or favor') as <i>xiai...dexin</i> 喜愛...的心 (literally, 'heart of adoring [someone]', meaning 'favor'), but the CRV, as <i>suoxianmingde endian</i> 所顯明的恩典 ('manifested grace'), with <i>suoxianming</i> 所顯明 ('manifested') in italics, indicating added words not found in the original.	The key difference lies in the interpretation of the word χάριτι (<i>chariti</i> , 'grace of favor'). The CUV's translators apparently interpreted it as 'favor', but Lee interpreted it as 'grace', which according to his ministry, means God enjoyed by and manifested in man. Regarding this verse, he wrote: '[Jesus grew in] grace before God because He was growing in the expression of God according to God's desire; [He also grew] in grace before men because He was growing in the divine attributes manifested in the human virtues, which were gracious to men. He was growing as a God-man before God and men' (CRV footnote on Luke 2:52). Thus, to Lee, this verse was saying that Jesus grew in the expression of God with his divine attributes manifested in his human virtues, and as such it was not just a matter of gaining people's favor.		Yes

4:1	耶穌被聖靈充滿，從約旦河回來，聖靈將他引到曠野，四十天受魔鬼的試探。	耶穌滿有聖靈，從約旦河回來，在曠野為那靈引導，四十天受魔鬼的試探。	The CUV translated the phrase πλήρης Πνεύματος Ἁγίου ('full of the Holy Spirit') as 被聖靈充滿 <i>beishenglingchongman</i> ('was filled with the Holy Spirit'), but the CRV, as <i>manyoushengling</i> 滿有聖靈 ('full of the Holy Spirit').	The difference lies in the understanding of the relationship between the Holy Spirit and Christ. Was Christ 'filled with the Holy Spirit' here as a particular instance, with the Holy Spirit as an added element that filled Christ, or was Christ always 'full of the Holy Spirit' as a general state, with the Holy Spirit as the essential element of Christ's being? The CUV's rendering points to the former, whereas the CRV's, the latter. Regarding this verse, Lee referred the readers to his note on Luke 3:22: "The Holy Spirit's conceiving of Jesus in [Luke] 1:35 was essential, related to the divine being, the divine person, of Jesus. The essence of the Holy Spirit's divine element in the conception of Jesus was unchangeable and irremovable. However, the Holy Spirit's descending upon Jesus here [in Luke 3:22] was economical, related to the ministry, the work, of Jesus. The power of the Holy Spirit for the ministry of Jesus (4:14, 18; Matt. 12:28) could be removed from Him, depending on the need for it. It was in such an economical way that God forsook and left Jesus while He was carrying the sinners' sin in dying for them on the cross (Matt. 27:46). The Holy Spirit in power descended upon Him here, but He had the Holy Spirit in essence from His birth; and while the Holy Spirit in power was descending upon Him, He was existing with the Holy Spirit in essence" (CRV footnote on Luke 3:22). So Lee clearly differentiated between the economical and the essential aspects of the Holy Spirit in Christ and believed that 'full of the Holy Spirit' in Luke 4:1 refers to the essential aspect.	Acts 6:5; 7:55; 11:24	
4:43	但耶穌對他們說：「我也必須在別城傳神國的福音，因我奉差原是為此。」	但耶穌對他們說，我也必須向別城傳神的國為福音，因我奉差遣正是為此。	The CUV translated εὐαγγελισσασθαι...τὴν βασιλείαν τοῦ Θεοῦ (literally 'preach [the gospel]...the kingdom of God') as <i>chuanshengguodefuyin</i> 傳神國的福音 ('preach the gospel of the kingdom of God'), but the CRV, as <i>chuanshendeguowefuyin</i> 傳神的國為福音 ('preach the kingdom of God as the gospel').	The subtle difference here lies in the distinction Lee made by differentiating 'preaching the kingdom of God as the gospel' from 'preaching the gospel of the kingdom of God'. This is clearly a translational difference influenced by theological interpretation of Lee, as he wrote: 'The Greek word means to announce good news, to declare (bring) glad tidings, to preach (the gospel). Hence, to announce the gospel of the kingdom of God is to preach the kingdom of God as the gospel, the good news' (CRV footnote on Luke 4:43). He further explained: 'The kingdom of God is the Savior...as the seed of life sown into His believers, God's chosen people (Mark 4:3, 26), and developing into a realm over which God can rule as His kingdom in His divine life. The entrance into the kingdom is regeneration (John 3:5), and the development of the kingdom is the believers' growth in the divine life (2 Pet. 1:3-11). The kingdom is the church life today, in which the faithful believers live (Rom. 14:17), and it will develop into the coming kingdom as a reward to be inherited (Gal. 5:21; Eph. 5:5) by the overcoming saints in the millennium (Rev. 20:4, 6). Eventually, it will consummate in the New Jerusalem as the eternal kingdom of God, an eternal realm of the eternal blessing of God's eternal life, which all God's redeemed will enjoy in the new heaven and new earth for eternity—Rev. 21:1-4; 22:1-5, 14...Such a kingdom, the kingdom of God, is what the Savior announced here as the gospel, the good news, to those who were alienated from the life of God (Eph. 4:18)' (CRV footnote on Luke 4:43). Hence, to Lee, what was preached as recorded in this verse was not just the gospel of the kingdom but <i>the kingdom as the gospel</i> , for the kingdom is the Savior himself as the seed of life to be developed into a realm of life where God can rule in his divine life. See the similar cases in Gal. 1:16, Eph. 2:17, and 3:9.	Luke 8:1; 16:16	Yes

5:15	但耶穌的名聲越發傳揚出去。有極多的人聚集來聽道，也指望醫治他們的病。	但關於耶穌的話越發傳揚出去，有好多群眾來在一起，要聽祂的話，也要他們的疾病得醫治。	The CUV translated the word ἀκούειν (<i>akouein</i> , 'to hear') as <i>tingdao</i> 聽道 (literally, 'hear doctrine'), but the CRV, as <i>tingtadehua</i> 聽祂的話 ('hear his word').	Similar to the cases in Matt. 13:3 and Mark 4:34, the CUV's translators added the word <i>dao</i> 道 ('doctrine'), which again reflects the evangelistic strategy of inculturation and the Reformed emphasis on doctrines.	Luke 6:17; 10:39; 15:1; 21:38 cf. 5:1; 8:21. Rom. 10:17.	
9:2	又差遣他們去宣傳神國的道，醫治病人，	又差遣他們去宣揚神的國，醫治病弱的。	The CUV translated the phrase κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ ('proclaim the kingdom of God') as <i>xuanchuanshengguodedao</i> 宣傳神國的道 ('proclaim the doctrine of the kingdom of God'), but the CRV, just literally as <i>xuanyangshendeguo</i> 宣揚神的國 ('proclaim the kingdom of God').	Similar to the cases in Mark 4:34 and Luke 5:15, the CUV's translators added the word <i>dao</i> 道 ('doctrine'), which again reflects the evangelistic strategy of inculturation and the Reformed emphasis on doctrines.	Luke 9:11, 60; Acts 20:25; 28:23, 31	
10:17	那七十個人歡歡喜喜地回來，說：「主啊！因你的名，就是鬼也服了我們。」	那七十個人歡歡喜喜地回來，說，主阿，在你的名裏，就是鬼也服了我們。	The CUV translated the phrase ἐν τῷ ὀνόματί σου ('in Your name') as <i>yinnideming</i> 因你的名 ('because of Your name'), but the CRV, as <i>zainidemingli</i> 在你的名裏 ('in Your name').	Similar to the case in Matt. 7:22, Lee translated the phrase 'in Your name' literally apparently because he saw its theological significance as referring to spiritual union and oneness with Christ. Thus, to him, the demons were subject to the disciples not just 'because of his name' as the CUV translated it but because the disciples were in union with Christ, which is a dominant emphasis of his ministry. See the explanation for Matt. 7:22.	John 14:26; 16:23; 20:31	
18:8	我告訴你們，要快快地給他們伸冤了。然而，人子來的時候，遇得見世上有信德嗎？」	我告訴你們，祂要快快的給他們伸冤了。然而，人子來的時候，在地上找得到信心麼？」	The CUV translated the word πίστιν (<i>pistin</i> , 'faith') as <i>xinde</i> 信德 (literally, 'faith virtue'), but the CRV, as <i>xinxin</i> 信心 ('faith').	The adoption of the phrase <i>xinde</i> 信德 by the CUV's translators here is significant, as this term was first used in the Catholic Jean Basset's translation in the 18th century and continued to appear in the later Protestant Bible translations beginning with Morrison's translation. To the average Chinese, it conveys the idea of not just 'faith' but 'virtue' that is related to faith. This term is also a Buddhist term, meaning 'merits of faith' or 'virtuous ones who believed in Buddhism'. Thus, the adoption of this term rather than the simple term <i>xinxin</i> 信心 ('faith') is likely an attempt at indignization on the part of the CUV's translators as influenced by their Evangelical persuasion.	Rom. 1:8; Eph. 6:16; 2 Tim. 2:22	
20:21	奸細就問耶穌說：「夫子，我們曉得你所講所傳都是正道，也不取人的外貌，乃是誠實實傳神的道。」	奸細就問祂說，夫子，我們知道你所說所教的都正確，也不取人的外貌，乃是誠實實教導神的道路。	The CUV added to ὁρθῶς λέγεις ('rightly You speak') the word <i>dao</i> 道 ('principle, way, or doctrine'), so it reads <i>nisuojiang...doushizhengdao</i> 你所講...都是正道 ('whatever you said is the right doctrine'), but the CRV translated it literally as <i>nisuoshuo...dedouzhengque</i> 你所說...的都正確 ('whatever you said is right').	Similar to the case in Luke 9:2, the CUV's translators added the word 'doctrine', which again reflects the evangelistic strategy of inculturation and the Reformed emphasis on doctrines. It should be noticed that in this verse, the word ὁδόν (<i>hodon</i> , 'way') is also translated as <i>dao</i> 道 (so is in Matt. 22:16; Mark 12:14). Although <i>dao</i> 道 does include the meaning of 'way', the CUV's translation of both <i>way</i> and <i>word</i> as <i>dao</i> 道 made it difficult to tell if <i>dao</i> 道 here means <i>word</i> , <i>doctrine</i> , or <i>way</i> . The confusion in this verse is greater because the word <i>dao</i> 道 is used twice to refer to two different things: 'the right doctrine' and 'the way of God'. Perhaps this reflects the translators' theological belief that the right doctrines are the way of God.	Matt. 22:16; Mark 12:14.	
24:19	耶穌說：「甚麼事呢？」他們說：「就是拿撒勒人耶穌的事。他是個先知，在神和眾百姓面前，說話行事都有大能。」	耶穌說，甚麼事？他們對祂說，就是關於拿撒勒人耶穌的事。祂是個先知，在神和眾百姓面前，說話行事都有大能。	The CUV omitted the word ἀνὴρ (<i>anēr</i> , 'a man'), but the CRV retained and emphasized it.	Lee saw theological significance in this word 'a man' and wrote: 'The two disciples knew the Savior in the flesh (2 Cor. 5:16), not in His resurrection. They knew His power in work and word, not the power of His resurrection (Phil. 3:10)' (CRV footnote on Luke 24:19). Lee also wrote: 'Here we see that in their blindness they thought that they knew more than the resurrected Savior' (Lee, 2001a, p. 471). These comments show that Lee believes that this little word implies that the two disciples were spiritually 'blind' at that time and only knew Jesus 'in the flesh', that is, as a man, but did not know him yet as One who is in resurrection. This emphasis on the need for spiritual revelation to acquire spiritual knowledge of the spiritual things is a common theme in the ministry of Lee and Nee.		Yes

24:47.	並且人要奉他的名傳悔改、赦罪的道，從耶路撒冷起直傳到萬邦。	並且人要靠著祂的名，傳悔改以得赦罪之道，從耶路撒冷起，直到萬邦。	The CUV translated the preposition ἐπὶ (<i>epi</i> , 'on, upon, or on the basis of') as <i>feng</i> 奉 ('under the authority of'), but the CRV, as <i>kao</i> 靠 ('by' or 'relying on').	The CUV translated the phrase ἐπὶ τῷ ὀνόματι (lit., 'on the basis of the name') as 'under the authority of the name', but the CRV, as 'by or relying on the name'. It is significant that the CRV never used the phrase coined by the CUV, <i>feng...ming</i> 奉...名 ('under the authority of the name') but always replaced it with other expressions, so it is obvious that Lee did not think that <i>feng...ming</i> 奉...名 is an adequate translation. See the explanations on the cases in Matt. 7:22 and 28:19. Also see Lee's understanding of <i>feng...ming</i> 奉...名 in Lee, 2018 [CWWL, 1959, Vol. 4], pp. 209-215.	Acts 2:38; 4:17-18; 5:28, 40;	
24:49.	我要將我父所應許的降在你們身上，你們要在城裡等候，直到你們領受從上頭來的能力。	看哪，我要將我父所應許的，降在你們身上；你們要留在城裏，直到你們穿上從高處來的能力。	The CUV translated the word ἐνδύσθητε (<i>endysēsthe</i> , 'you should be clothed with') as <i>lingshou</i> 領受 ('receive'), but the CRV, as <i>chuanshang</i> 穿上 ('put on [as to clothe or be clothed with]').	The difference lies in the understanding of the experience of the Spirit of power spoken of in this verse. Lee wrote: 'Regarding the Spirit of life, we need to breathe Him in as the breath (John 20:22); regarding the Spirit of power, we need to put Him on as the uniform, typified by the mantle of Elijah (2 Kings 2:9, 13-15). The former, like the water of life, requires our drinking (John 7:37-39); the latter, like the water of baptism, requires our being immersed (Acts 1:5). These are the two aspects of the one Spirit for our experience (1 Cor. 12:13). The indwelling of the Spirit of life is essential and is for our life and living; the outpouring of the Spirit of power is economical and is for our ministry and work' (CRV footnote on Luke 24:49). Thus Lee chose to translate 'put on power from on high' literally as putting on a garment.		Yes

John	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in John
1:5	光照在黑暗裡，黑暗卻不接受光。	光照在黑暗裏，黑暗未曾勝過光。	The CUV translated the verb κατέλαβεν (<i>katelaben</i> , 'seize, overtake, or comprehend') as <i>jieshou</i> 接受 ('receive or accept'), but the CRV, as <i>shengguo</i> 勝過 'overcome'.	The CUV translation of κατέλαβεν as <i>jieshou</i> 接受 ('receive or accept') here somewhat differs from all previous major Protestant missionary translations (as well as KJV and the RV), all of which translated this word as 'knowing' or 'comprehending'. Nevertheless, it still fits into the overall missionary narrative of the gospel ('the light') being preached in a dark heathen land where people in darkness do not comprehend what is being preached. But the CRV's translator Lee understood these opening verses of John 1 to be an account of believers' spiritual experiences mirroring the account of creation in Genesis 1 (See footnote on verse 4), where God brought light into darkness and separated the darkness from the light, as he wrote: 'The light for the old creation was physical light (Gen. 1:3-5, 14-18). The light for the new creation is the light of life mentioned here' (CRV footnote on verse 4). Therefore he chose to translate κατέλαβεν as 'overcome' to mean that when God brings light into a person's dark situation, the light always overcome the darkness. Elsewhere he explained that he understood 'darkness' here to mean 'spiritual darkness' (Lee, 2018 [CWWL, 1959, Vol. 4], p. 255).	John 12:35	Yes
1:13	這等人不是從血氣生的，不是從情慾生的，也不是從人意思生的，乃是從神生的。	這等人不是從血生的，不是從肉體的意思生的，也不是從人的意思生的，乃是從神生的。	The CUV translated θελήματος σαρκὸς ('will of flesh') as <i>qingyu</i> 情慾 ('lust'), but the CRV, as <i>rouaideyisi</i> 肉體的意思 ('will of flesh').	The difference here lies in one's understanding of the difference between 'the blood', 'the will of flesh', and 'the will of man'. The CUV's translators apparently understood 'the will of flesh' as 'lust', and Lee understood it as something more general (with less of a negative connotation), as he wrote: 'Blood (lit., bloods) here signifies the physical life; will of the flesh denotes the will of fallen man after man became flesh; and will of man refers to the will of the man created by God' (CRV footnote on John 1:13). According to Lee's ministry, man became flesh during the fall and therefore the word <i>flesh</i> in the New Testament refers not only to the sinful (lustful) aspect of human being but also to the totality of the fallen human being, including the good aspect of human being.	2 Cor. 1:17; Gal. 5:13, 17, 19; 6:8;	
1:14a	道成了肉身，住在我們中間，充充滿滿地有恩典有真理。我們也見過他的榮光，正是父獨生子的榮光。	話成了肉體，支搭帳幕在我們中間，豐豐富滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。	The CUV translated the verb ἐσκήνωσεν (<i>eskēnōsen</i> , 'to fix one's tabernacle, abide (or live) in a tabernacle (or tent)' as <i>zhu</i> 住 ('dwell'), but the CRV, as <i>zhidazhangmu</i> 支搭帳幕 ('tabernacle' [as a verb], or 'set up a tabernacle').	The CUV's translators, apparently following the KJV and RV, chose to translate this particular verb simply as 'dwell', which matches the overall evangelistic strategy of simplification in missionary Bible translation. In contrast, Lee saw great significance in preserving the peculiarity of the term and believed that it signifies that Christ in his incarnation and human living was the fulfillment and reality of the tabernacle as God's dwelling place in the Old Testament. So this verse indicates not only that Jesus 'dwelt' among men but that he was the 'tabernacle of God', the dwelling place of God, among men, as he wrote: 'The Word, by being incarnated, not only brought God into humanity but also became a tabernacle to God as God's habitation on earth among men' (CRV footnote on John 1:14).		Yes
1:14b	律法本是藉著摩西傳的；恩典和真理都是由耶穌基督來的。	因為律法是藉著摩西賜的，恩典和實際都是藉著耶穌基督來的。	The CUV translated the word ἀλήθεια (<i>alētheia</i> , 'truth') as <i>zhengli</i> 真理 ('truth'), but the CRV, as <i>shiji</i> 實際 ('reality').	Here the difference lies in Lee's particular understanding of what ἀλήθεια means in the New Testament. In short, Lee understood ἀλήθεια in reference to Christ in the New Testament as often meaning not the right or true doctrines or statements but the divine reality, which is God Himself embodied in Christ and realized by men. This is the case in this verse, as he wrote: 'Grace is God in the Son as our enjoyment; reality is God realized by us in the Son' (CRV footnote on John 1:14). Also see footnotes on John 1:17 and 1 John 1:6.	John 1:17; 14:6, 17; 15:26; 16:13; Eph. 4:21, 24; 1 John 5:6	

1:16	從他豐滿的恩典裡，我們都領受了，而且恩上加恩。	從祂的豐滿裏我們都領受了，而且恩上加恩；	The CUV translated πληρώματος (<i>plērōmatos</i> , 'fullness') as <i>fengmandeendian</i> 豐滿的恩典 ('full or abundant grace'), but the CRV, as <i>fengman</i> 豐滿 ('fullness').	The CUV interpreted πληρώματος (<i>plērōmatos</i> , 'fullness') here as 'full or abundant grace', but Lee considered it differently, as he wrote: 'We must pay attention to the fact that in the New Testament <i>fullness</i> is not an adjective but a noun. In the Chinese Union Version John 1:16 says, "Of His full grace we have all received"...The proper translation of this clause is, "Of His fullness we have all received"' (Lee, 2014 [CWWL, 1977, Vol. 3], p. 293). Lee defined 'fullness' this way: 'It denotes not the riches of what God is but the expression of those riches. The full expression of the rich being of God, in both creation and the church, dwells in Christ. All creation and the whole church are filled with Christ as the expression of God's riches' (CRV footnote on Col. 1:19). See the explanation on the case in Eph. 1:23.	Eph. 1:23; 3:19; 4:13	
3:21	但行真理的必來就光，要顯明他所行的是靠神而行。	但行真理的必來就光，要顯明他的行為是在神裏面行的。	The CUV translated the word ἐν Θεῷ ('in God') as <i>kaosheng</i> 靠神 ('by God'), but the CRV, as <i>zaishenglimian</i> 在神裏面 ('in God').	Similar to Matt. 10:32, the CUV's translators most likely thought that translating 'in God' literally would be too difficult for the Chinese at the time to understand ('How can man be in God?') and therefore simplified or indiginized it as 'by God', but Lee saw the significance of the phrase as meaning dwelling in God and being one with God. To Lee, doing things in God is deeper than doing things by God, for 'by God' speaks of taking God as one's means or power, but 'in God' speaks of taking God as one's realm and being one with him. Lee wrote: 'To dwell in God is to have our living in God (Col. 2:6; 3:3; 1 John 4:16), taking Him as our everything. This is deeper than eating and drinking Him. To take God as our habitation, our eternal dwelling place, is the highest and fullest experience of God' (CRV footnote on Psa. 90:1). To Lee, the same significance of 'in' applies to the phrase 'in Christ', 'in the Lord', and 'in the [Holy] Spirit', so the preposition 'in' in these phrases should all be translated literally.	1 Cor. 15:19; Eph. 2:21-22; 6:10, 18; Phil. 2:19, 24; 3:1; 4:1, 4, 10, 13; 1 Thes. 2:2; 3:8; 4:1; 2 Thes. 3:4, 12; Philemon 8	
3:30	他必興旺，我必衰微。	祂必擴增，我必衰減。	The CUV translated the word αὐξάνειν (<i>auxanein</i> , 'increase') as <i>xingwang</i> 興旺 ('prosper'), but the CRV, as <i>kuozeng</i> 擴增 ('increase'). The CUV translated the word ἐλαττοῦσθαι (<i>elattousthai</i> , 'decrease') as <i>shuaiwei</i> 衰微 ('decline'), but the CRV, as <i>shuaijian</i> 衰減 ('decrease').	The difference here lies in one's understanding of what it means for Christ to 'increase'. The CUV's translators apparently understood it as Christ ascending in prominence and influence, i.e., 'prospering', with John the Baptist 'declining' in the same. But Lee understood it quite differently as he wrote: 'The increase in this verse is the bride in v. 29, and the bride there is a living composition of all the regenerated people. This means, in this chapter on regeneration, that regeneration not only brings the divine life into the believers and annuls the satanic nature in their flesh, but it also makes them the corporate bride for Christ's increase. The last two points, the annulling of the serpentine nature in the believers and the believers' being made the bride of Christ, are fully developed in John's Revelation. The book of Revelation reveals mainly how Satan as the old serpent will be fully eliminated (Rev. 20:2, 10) and how Christ's bride, the New Jerusalem, will be fully produced (Rev. 21:2, 10-27).' So instead of referring to Christ ascending personally in his prominence, to Lee, 'increase' here refers to the bride of Christ as Christ's 'increase', which is a living composition of all the regenerated people, as Eve was Adam's 'increase', and this 'increase' of Christ will ultimately become the New Jerusalem.		Yes

4:20	我們的祖宗在這山上禮拜，你們倒說，應當禮拜的地方是在耶路撒冷。	我們的祖宗在這山上敬拜，你們倒說，敬拜的地方必須在耶路撒冷。	The CUV translated the word προσκυνέω (<i>proskuneó</i> , 'worship') as <i>libai</i> 禮拜 ('religious service' or 'worship'), but the CRV, as <i>jingbai</i> 敬拜 ('worship', literally 'reverence-worship').	The term <i>libai</i> 禮拜 used by the CUV's translators was a traditional Chinese term as well as Buddhist term used to denote religious service or worship, with an emphasis on the ritual or ceremony performed (thus, <i>li</i> 禮 ['ceremony']), and was apparently adopted (first by Robert Morrison) because of its existing Chinese religious usage. Lee purposely shunned this term (never using it even once in the CRV) because of its Chinese religious association and its association with the traditional form of Sunday worship in Christianity, which both Nee and him considered as not entirely scriptural, and thus both Nee and Lee in their ministry adopted the term <i>jingbai</i> 敬拜 instead, which conveys less emphasis on outward ceremony or ritual but more emphasis on inward reverence and piety toward God. This de-emphasis on outward ceremony or ritual and emphasis on inward reverence and piety is a common emphasis in Nee's and Lee's ministry. See CRV footnote on John 4:24.	12:20; Acts 8:27; 24:11; Heb. 9:1, 6, 9; 10:2; 11:1	
4:21	耶穌說：婦人，你當信我。時候將到，你們拜父，也不在這山上，也不在耶路撒冷。	耶穌說，婦人，你當信我，時候將到，那時你們敬拜父，不在這山上，也不在耶路撒冷。	The CUV translated the word προσκυνέω (<i>proskuneó</i> , 'worship') as <i>bai</i> 拜 ('do obeisance' or 'worship', with a strong Buddhist or Daoist flavor), but the CRV, as <i>jingbai</i> 敬拜 ('worship', literally 'reverence-worship').	Here the CUV's translators used just one word <i>bai</i> 拜 ('do obeisance' or 'worship', with a strong Buddhist or Daoist flavor) to translate προσκυνέω (<i>proskuneó</i> , 'worship'), most likely as an indigenizing translational strategy out of evangelistic concern for understandability and acceptance among the Chinese. It is most likely because of this Chinese association that Lee chose the more neutral term <i>jingbai</i> 敬拜 here to translate 'worship', particularly because here it is Jesus teaching concerning the worship of God, not just a description of what people did (as in Matt. 2:2, 8, 11, etc.) and what the angels will do (Heb. 1:6).	John 4:22-24	Yes
4:23	時候將到，如今就是了，那真正拜父的，要用心靈和誠實拜他，因為父要這樣的人拜他。	時候將到，如今就是了，那真正敬拜父的，要在靈和真實裏敬拜他，因為父尋找這樣敬拜他的人。	The CUV translated the phrase ἐν πνεύματι ('in spirit') as <i>yongxingling</i> 用心靈 ('using [or with] the heart'), but the CRV, as <i>zailingli</i> 在靈裏 ('in spirit').	The difference lies in the understanding of 1) whether human beings are trichotomous (or tripartite) or dichotomous, and 2) how God is to be worshipped. The CUV's translators, characteristic of dichotomists, considered 'spirit' as synonymous with 'heart' and thus interpreted 'worship in spirit' as meaning 'to worship with the heart' or 'using the heart to worship'. Lee understood quite differently, as he wrote about the phrase 'in spirit': 'This is our human spirit. According to typology, God should be worshipped (1) in the place chosen by God for His habitation (Deut. 12:5, 11, 13-14, 18), and (2) with the offerings (Lev. 1—6). The place chosen by God for His habitation typifies the human spirit, where God's habitation is today (Eph. 2:22). The offerings typify Christ; Christ is the fulfillment and reality of all the offerings with which the people worshipped God. Hence, when the Lord instructed the woman to worship God the Spirit in spirit and truthfulness, He meant that she should contact God the Spirit in her spirit instead of in a specific location, and through Christ instead of with the offerings. Since Christ, as the reality that issues in the human virtue of truthfulness, has come (vv. 25-26), all the shadows and types are over' (CRV footnote on John 4:24).	John 4:24	Yes
5:21	父怎樣叫死人起來，使他們活著，子也照樣隨自己的意思使人活著。	父怎樣叫死人起來，賜他們生命，子也照樣隨自己的意思賜人生命。	The CUV translated both instances of ζῳοποιεῖ (<i>zōopoiei</i> , 'gives life') as <i>shi...huozhe</i> 使...活著 ('keep...alive' or 'make...alive'), but the CRV, as <i>ci...shengming</i> 賜...生命 ('give...life').	As suggested by the note on this verse in the Conference Commentary, here the CUV's translators seemed to understand the Greek word as meaning bringing dead people back to life or keeping people alive, and thus is referring to the restoring or maintenance of the human life. However, in the ministry of Lee, he repeatedly emphasized that the Greek word ζῳή (<i>zōē</i>) in the New Testament mainly refers to the divine life (as opposed to the human life) and thus he translated the verb ζῳοποιεῖ here, as in other similar passages such as 1 Cor. 15:45, literally as 'give life', meaning to give the divine life to men, not just restoring or maintaining their human life.	John 6:63; Rom. 8:11; 1 Cor. 15:45; Gal. 3:21;	

5:38	你們並沒有他的道存在心裡：因為他所差來的，你們不信。	並且你們沒有祂的話住在你們裏面，因為祂所差來的這一位，你們不信。	The CUV translated the word μένοντα (<i>menonta</i> , 'abiding or remaining') as <i>cun</i> 存 ('stored'), but the CRV, as <i>zhuzai</i> 住在 ('abiding' or 'dwelling').	The CUV translated the key word μένοντα here in an idiomatic way, for it is common for Chinese to understand 'storing something' in one's heart. But the CRV chose the odd expression 'the word abiding in you'. This is explained by Lee's explanation of why he translated Colossians 3:16 as 'let the word of Christ dwell in you richly': 'It is not just to store the words of Christ richly in us, as the Chinese Union Version says. Here, the word of Christ is considered a living person; the word of Christ is the personified word. If we just let the word be stored in us, the word does not have to be a person. However, if we want to let the word dwell in us, the word must be a person. This is why Colossians says that we have to let the word of Christ dwell in us richly. He is waiting for us to let Him, and He wants to dwell in us; in this way we have the word of the Lord in us' (Lee, 2016 [CWWL, 1985, Vol. 5], p. 214). So Lee used 'dwell' or 'abide' because he believed that the 'word' referred to in these verses is Christ himself and is not just some doctrine or teaching.	John 15:7; Col. 3:16; 1 John 2:14, 24	
6:51	我是從天上升下來生命的糧：人若吃這糧，就必永遠活著。我所要賜的糧就是我的肉，為世人之生命所賜的。」	我是從天上升下來的活糧，人若喫這糧，就必永遠活著。我所要賜的糧，就是我的肉，為世人的生命所賜的。	The CUV translated the phrase ὁ ἄριστος ὁ ζῶν ('the living bread') as shengmingdeliang 生命的糧 ('the bread of life'), but the CRV, as huoliang 活糧 ('the living bread').	Here the key Greek word in verse 35 is 'life' and in verse 51 is 'living'. The CUV translated both as 'life'. But Lee preserved the distinction, because: 'Bread of life (v. 35) refers to the nature of the bread, which is life; living bread refers to the condition of the bread, which is living' (CRV footnote on John 6:51). He further explained: 'He is the living bread. Although He was crucified and slain, He is still living. He alone is the living One in resurrection' (Lee, 1998 [Life-Study of John, Vol. 2], p.196).		Yes
6:56	吃我肉、喝我血的人常在我裡面，我也常在他裡面。	喫我肉喝我血的人，就住在我裏面，我也住在他裏面。	The CUV translated the word μένει (<i>menei</i> , 'abides') as changzai 常在 ('always be [in a certain place]'), but the CRV, as zhuzai 住在 ('abiding' or 'dwelling').	Lee explained the difference here this way: '[T]he New Testament not only uses the word <i>in</i> but also uses the word <i>abide</i> . John 15 says that we should "abide" [μένει] in the Lord, but the Chinese [Union] Version says that we should "always be" in the Lord. This disregards the main verb. Here it does not mean to be in the Lord always; it means to abide in the Lord. In John 15 the word <i>abide</i> is not a light word but a very important one; it means to dwell, not merely to stay awhile. In Greek the words for home are <i>oikos</i> and <i>oikia</i> . When Paul wrote Romans and 1 Corinthians 3:16, the word he used for dwells has the noun <i>oikos</i> as its principal root, and it was made into the verb form <i>oikeo</i> , which means "makes home." Then in Ephesians 3:17 Paul strengthens the meaning of this word by adding the preposition <i>kata</i> (meaning "deep down"), making it <i>katoikeo</i> , which means "deeply make home." This shows us that the matter of abiding spoken of in the Bible is not so simple. There are altogether four steps: the first is "in," then "abiding in," then "making home in," and finally "deeply making home in," that is, making home by sinking in deep roots' (Lee, 1983 [CWWL, Vol. 3, p. 310]).	John 15:4-7, 9-10; 14:	Yes

7:39	耶穌這話是指著信他之人要受聖靈說的。那時還沒有賜下聖靈來，因為耶穌尚未得著榮耀。	耶穌這話是指著信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得著榮耀。	The CUV translated the word οὐπω <i>oupō</i> ('not yet') as <i>haimeiyoucixia</i> 還沒有賜下 ('not yet given'), with an added word 'given', but the CRV, as <i>haimeiyou</i> 還沒有 ('not yet'), which is a literal translation.	The CUV here followed the tradition of the KJV and the RV, and according to the note on this verse in the Conference Commentary, the CUV's translators most likely understood this verse as saying that the Holy Spirit at that time was not yet given to the believers. But Lee understood differently and wrote: 'The Spirit of God was there from the beginning (Gen. 1:1-2), but at the time the Lord spoke this word, the Spirit as the Spirit of Christ (Rom. 8:9), the Spirit of Jesus Christ (Phil. 1:19), was not yet, because the Lord had not yet been glorified. Jesus was glorified when He was resurrected (Luke 24:26). After Jesus' resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ, who was breathed into the disciples by Christ in the evening of the day on which He was resurrected (20:22). The Spirit is now the "another Comforter," the Spirit of reality promised by Christ before His death (14:16-17). When the Spirit was the Spirit of God, He had only the divine element. After He became the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and resurrection, the Spirit had both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ. Hence, the Spirit is now the all-inclusive Spirit of Jesus Christ as the living water for us to receive (vv. 38-39)' (CRV footnote on John 7:39). Thus, to Lee, it was not that the Holy Spirit was not yet 'given', but that the Spirit as the 'all-inclusive Spirit of Jesus Christ' was not there yet.		Yes
8:24	所以我對你們說，你們要死在罪中。你們若不信我是基督，必要死在罪中。」	所以我對你們說，你們要死在你們的罪中；你們若不信我是，必要死在你們的罪中。	The CUV translated ἐγώ εἰμι ('I am') as <i>woshijidu</i> 我是基督 ('I am Christ'), with 'Christ' added, but the CRV, as <i>woshi</i> 我是 ('I am').	The CUV here again followed the tradition of the KJV and added 'Christ' (though the KJV and the RV added only 'he'), apparently because the translators did not understand or consider it important to retain the implied meaning of the phrase, as Lee explained: ' <i>I am</i> (vv. 28, 58) is the meaning of the name Jehovah (Exo. 3:14), and Jehovah is the name of God (Gen. 2:7), the One who is and who was and who is coming, the self-existing and ever-existing One (Rev. 1:4; Exo. 3:14-15). This name is used in speaking of God in His relationship with man. Hence, it indicates that the Lord is the ever-existing God who has a relationship with man. Any man who does not believe that the Lord is this very God will die in his sins' (CRV footnote on John 8:24).	John 8:28, 58; 13:19; 18:5-6, 8	Yes
8:31	耶穌對信他的猶太人說：「你們若常常遵守我的道，就真是我的門徒。」	耶穌對信祂的猶太人說，你們若住在我的話裏，就真是我的門徒；	The CUV translated the word μένετε ('abide'), as <i>zhunsou</i> 遵守, but the CRV, as <i>zhuzai</i> 住在 ('abide').	Similar to John 5:38, the CUV considered 'My word' here as simply referring to some doctrine or teaching (characteristic of the Reformers' emphasis on doctrine), but the CRV understood it as referring to Christ himself and thus, to abide in Christ's word is to abide in him as the Word.		Yes
8:44	你們是出於你們的父魔鬼，你們父的私慾，你們偏要行。他從起初是殺人的，不守真理，因他心裡沒有真理。他說謊是出於自己；因他本來是說謊的，也是說謊之人的父。	你們是出於那父魔鬼，你們父的私慾，你們願意行。他從起初就是殺人的，並且不站在真理中，因為在他裏面沒有真理。他說謊是出於他自己的私有物，因他是說謊的，也是說謊者的父。	The CUV translated the word τῶν ἰδίων ('one's own') as <i>ziji</i> 自己 ('himself'), but the CRV, as <i>zijidesuoyouwu</i> 自己的私有物 ('his own private possessions').	Here the difference lies in the understanding of the word 'own'. Apparently, Lee understood it to mean more than just oneself, as he wrote: 'The Lord's word here revealed that in the devil, the father of lies, there is a particular wicked thing that caused him to become the source of sin. This thing is something of his own, his private possession, and it is something that other creatures do not have' (CRV footnote on John 8:44).		Yes

11:25	耶穌對她說：「復活在我，生命也在我。信我的人雖然死了，也必復活；	耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活；	The CUV translated the sentence 'Εγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ' ('I am the resurrection and the life') as <i>fuhuozaibo</i> , <i>shengmingyezaiwo</i> 復活在我，生命也在我 ('Resurrection is with [or up to] me, [and] life is also with [or up to] me'), but the CRV, as <i>woshifuhuo</i> , <i>woshishengming</i> 我是復活，我是生命 ('I am the resurrection, [and] I am the life').	According to the note on this verse in the Conference Commentary, the CUV's translators translated the sentence here rather differently from the original text apparently because they understood it to mean that Christ has the authority to resurrect dead people as well as the authority to extend the life of man's soul after death unto eternity. But Nee and Lee in their ministry emphasized that Christ is the divine life, which is also the resurrection life in the believers today for them to conquer spiritual death, as Lee wrote about John 11:25: 'The Lord is not only life, but He is also resurrection...We must not only live by the Lord as life, but we must also conquer by the Lord as resurrection. Many times our circumstances affect us like death. But praise the Lord that all matters which contain the touch of death are a test because these matters prove whether or not the Lord is the resurrection. Nothing can confine us, for we have the Lord as our resurrection life' (Lee, 1998 [Life-Study of John, Msg. 24], pp. 285-286).		Yes
12:35	耶穌對他們說：「光在你們中間還有不多的時候，應當趁著有光行走，免得黑暗臨到你們；那在黑暗裡行走的，不知道往何處去。	耶穌就對他們說，光在你們中間，還有不多的時候，應當趁著有光行走，免得黑暗勝過你們；那在黑暗裏行走的，不知道往何處去。	The CUV translated the word καταλάβη (<i>katalabē</i> , 'seize, overtake, or comprehend') as <i>lingdao</i> 臨到 ('come upon'), but the CRV, as <i>shengguo</i> 勝過 ('overcome').	The difference here lies in the understanding of καταλάβη, as Lee wrote: 'The phrase <i>so that darkness may not overcome you</i> is rendered as "so that darkness may not come upon you" in the Chinese Union Version, yet the Greek word for <i>come upon</i> is the same as the Greek word for <i>overcome</i> in [John] 1:5. <i>Come upon</i> in the Chinese Union Version does not adequately convey the meaning of this phrase; it should instead be rendered as "so that darkness may not overcome you," or "so that darkness may not conquer you," or "so that darkness may not seize you" (Lee, 2018 [CWWL, 1959, Vol. 4], p. 253). So in both John 1:5 and 12:35, Lee understood the same Greek word as both meaning 'overcome' and this shows that he understood this theme of 'light versus darkness' in 12:35 and 1:5 in a similar way, as spiritual light (God himself) fighting against spiritual darkness (Satan).	John 1:5	Yes
12:36	你們應當趁著有光，信從這光，使你們成為光明之子。」耶穌說了這話，就離開他們隱藏了。	你們應當趁著有光，信入這光，使你們成為光的兒子。耶穌說了這話，就離開他們，隱藏了。	The CUV translated the word πιστεύετε εἰς ('believe into') as <i>xincong</i> 信從 ('believe and obey'), but the CRV, as <i>xinru</i> 信入 ('believe into').	The difference here is significant and is similar to that in Matt. 18:6, for Lee wrote: 'In [John] 12:36 the phrase believe and obey the light in the Chinese Union Version is better rendered as "believe into the light." By believing we enter into the light so that we may become sons of light... The light that shines in the darkness is the Word, that is, the God who spoke Himself forth' (Lee, 2018 [CWWL, 1959, Vol. 4], p. 253). So Lee understood light here as referring to God himself, and thus one ought to not only obey but also believe into God to become one with him. See the explanation on Matt. 18:6.		Yes

14:17	就是真理的聖靈，乃世人不能接受的；因為不見他，也不認識他。你們卻認識他，因他常與你們同在，也要在你們裡面。	就是實際的靈，乃世人不能接受的，因為不見祂，也不認識祂；你們卻認識祂，因祂與你們同住，且要在你們裏面。	The CUV translated the title τὸ Πνεῦμα τῆς ἀληθείας ('the Spirit of truth [or reality]') as <i>zhenglideshengling</i> 真理的聖靈 ('the Holy Spirit of truth'), but the CRV, as <i>shijideling</i> 實際的靈 ('the Spirit of reality').	Similar to John 1:14b, the difference here involves the understanding of ἀληθείας, but here the understanding of the Spirit is also involved, thus making it a more complicated case. According to the notes in the Conference Commentary, the CUV's translators likely understood this title of the Spirit to mean that the Holy Spirit would be sent to inspire the believers to believe in the truths concerning Christ and thus this Spirit is called 'the Spirit of truth'. But Lee understood differently, as he wrote: 'The Spirit promised here was referred to in 7:39. This Spirit is the Spirit of life (Rom. 8:2), and this promise of the Lord's was fulfilled on the day of the Lord's resurrection, when the Spirit as the breath of life was breathed into the disciples (20:22)...In this verse the Spirit of life is called "the Spirit of reality." This Spirit of reality is Christ ([John 14:6]); hence, the Spirit of reality is the Spirit of Christ (Rom. 8:9). This Spirit is also the reality of Christ (1 John 5:6, 20) that Christ may be realized in those who believe into Him, as their life and life supply' (CRV footnote on John 14:17). Thus, to Lee, 'the Spirit of reality' means that the Spirit is the reality of Christ so that by His coming into the believers, Christ may be realized in them.	John 15:26; 16:13; 1 John 5:6	Yes
14:18	我不撇下你們為孤兒，我必到你們這裡來。	我不撇下你們為孤兒，我正往你們這裏來。	The CUV translated the word ἔρχομαι (<i>erchomai</i> , 'I am coming') as 我必...來 <i>wobi...lai</i> ('I shall come'), but the CRV, as <i>wozheng...lai</i> 我正往...來 ('I am coming').	Here the CUV apparently followed the KJV, which translated this key sentence as 'I will come to you', which is grammatically unusual because the Greek verb is in the present tense. But Lee translated it as 'I am coming to you' and wrote: 'This coming was fulfilled on the day of His resurrection (20:19-22). After His resurrection the Lord came back to His disciples to be with them forever, thus not leaving them as orphans' (CRV footnote on John 14:18). Elsewhere he explained further: 'In verse 3 the Lord said, "If I go...I am coming"...This word proves that the Lord's going (through His death and resurrection) is His coming (to His disciples—vv. 18, 28). The tense here is very strange to the English language. It means that his going was his coming, that He was coming by going. The Lord's going was not His departure but actually another step of His coming. The Lord's death and resurrection were a further step of His coming. His going to die was His coming into us. The Lord's intention was to get into His disciples. He came in the flesh (1:14) and was among His disciples, but while He was in the flesh He could not get into them. He had to take the further step of passing through death and resurrection that He might be transfigured from the flesh into the Spirit, that He might come into them and dwell in them, as is revealed in verses 17 through 20. After His resurrection He came to breathe Himself as the Holy Spirit into the disciples (20:19-22). Therefore, His going was just His coming' (Lee, 1998 [Life-Study of John, Vol. 3], p. 363).	John 14:28	Yes

14:23	耶穌回答說：「人若愛我，就必遵守我的道；我父也必愛他，並且我們要到他那裡去，與他同住。」	耶穌回答說，人若愛我，就必遵守我的話，我父也必愛他，並且我們要到他那裡去，同他安排住處。	The CUV translated the phrase μονὴν παρ' αὐτῷ ποιησόμεθα ('will make an abode with him') as <i>yutatongzhu</i> 與他同住 ('dwell with him'), but the CRV as <i>tongtaanpaizhuchu</i> 同他安排住處 ('to make [or arrange] an abode with him').	The difference here is significant: the Greek word μονὴν ('abode') here also occurs in John 14:2, which says 'in My Father's house are many abodes'. Traditionally, Western Christianity understood this to refer to 'heaven' as 'a heavenly mansion', as the place where all believers would go to after death to spend eternity. However, both Nee and Lee considered this notion as unbiblical and understood 'My Father's house' as referring to the Body of Christ, the church, and the many abodes as referring to the believers as members of the Body of Christ to be God's dwelling place, as Lee wrote: 'The many abodes are the many members of the Body of Christ (Rom. 12:5), which is God's temple (1 Cor. 3:16-17). This is adequately proven by v. 23, which says that the Lord and the Father will make an abode with the one who loves Him' (CRV footnote on John 14:2). Thus, to Lee, the promise here in verse 23 is that the Father and the Son will come to the believers after Christ's resurrection to make an abode with them, as he wrote concerning this abode: 'This is one of the many abodes mentioned in v. 2. It will be a mutual abode, in which the Triune God abides in the believers and the believers abide in Him' (CRV footnote on John 14:23). This explains why Lee translated this verse literally as 'make an abode with him'.		Yes
14:26	但保惠師，就是父因我的名所要差來的聖靈，他要將一切的事指教你們，並且要叫你們想起我對你們所說的一切話。	但保惠師，就是父在我的名裏所要差來的聖靈，祂要將一切的事教導你們，並且要叫你們想起我對你們所說的一切話。	The CUV translated the phrase ἐν τῷ ὀνόματί μου ('in My name') as <i>yinwodeming</i> 因我的名 ('because of My name'), but the CRV, as <i>zaiwodemingli</i> 在我的名裏 ('in My name').	As is in Matt. 7:22, Lee understood 'in the name of someone' when in reference to God or Christ as meaning 'in the person of that name'. So here for the Father to be in the Son's name means for the Father to be in the person of the Son. This is Lee's understanding of how the Trinity exists and works, i.e., by way of coinherence, so the Father dwells in the Son and the Son dwells in the Father, and the two are one. Apparently the CUV's translators either did not understand this phrase 'in My name' in this way or considered a literal translation too difficult for the Chinese to understand (out of evangelistic concern), so they translated it as 'because of My name', which means something entirely different. But Lee wrote: 'The Father being in the Son's name is equivalent to the Father being the Son (see note on 5:43). Therefore, the Father's sending of the Holy Spirit in the Son's name is the Son's sending of the Holy Spirit from the Father (15:26). The Son and the Father are one (10:30). Hence, the Spirit who is sent comes not only out of the Father (15:26) but also out of the Son. Moreover, when the Spirit comes, He comes with the Father and the Son (see note on 15:26). This proves that the Father, the Son, and the Spirit are one God, the Triune God, who reaches us and is working, that is, dispensing, Himself into us in His divine trinity to be our life and everything' (CRV footnote on 14:26).	cf. John 5:43	Yes

17:11	從今以後，我不在世，他們卻在世；我往你那裡去。聖父阿，求你因你所賜給我的名保守他們，叫他們合而為一，像我們一樣。	我不再在世，他們卻在世。我往你那裡去。聖父阿，求你在你的名，就是你所賜給我的名裏，保守他們，使他們成為一，像我們一樣。	The CUV translated the phrase ἐν τῷ ὀνόματί σου ('in Your name') as <i>yinni... deming</i> 因你的名 ('because of Your name'), but the CRV, as <i>zainideming...li</i> 在你的名...裏 ('in Your name').	This case is similar to the case in John 14:26, but instead of referring to the action of the Trinity in himself, this verse refers to God's work in the believers. According to the note on this verse in the Conference Commentary, the CUV's translators most likely understood the Father's name as the cause or source from which the grace of God comes and makes the believers harmonious with one another. But Lee understood the phrase 'in Your name' differently, as he wrote: 'To be kept in the Father's name is to be kept by His life, because only those who are born of the Father and have the Father's life can participate in the Father's name..In this aspect of oneness the believers, born of the Father's life, enjoy the Father's name, that is, the Father Himself, as the factor of their oneness' (CRV footnote on John 17:11). Elsewhere he explained: 'In [John] 17:11 to be kept in the Father's name is to be kept in the person of the Father through His action....The result of believers living and acting in their own person is division...we should be those living in the person of our Father' (Lee, 2016 [CWWL, 1982, Vol. 2], p. 495). So, to Lee, 'to be in the Father's name' is to be in his person and life, and it is not just to have the name of the Father as the cause or source of grace.	cf. John 14:26	Yes
17:17	求你用真理使他們成聖：你的道就是真理。	求你用真理聖別他們，你的話就是真理。	The CUV translated the word ἁγιασμον (<i>hagiasmon</i> , 'sanctify') as <i>shi... chengsheng</i> 使...成聖 ('make holy'), but the CRV, as <i>shengbie</i> 聖別 (a neologism, meaning '[make] holy and separated').	The key difference here lies in the understanding of what the New Testament means by 'holiness' and 'sanctification'. According to the CUV's translation of 'holiness' as <i>shengjie</i> 聖潔 ('holy and clean') throughout the New Testament, it is most likely that their understanding of 'sanctify' here is to make someone 'holy and clean'. This understanding of 'holiness' as 'cleanness, free of filthiness' is confirmed by the note on this verse in the Conference Commentary. But Lee understood 'holiness' differently, as he wrote: 'To be sanctified (Eph. 5:26; 1 Thes. 5:23) is to be separated from the world and its usurpation unto God and His purpose, not only positionally (Matt. 23:17, 19) but also dispositionally (Rom. 6:19, 22). God's living word works in the believers to separate them from anything worldly. This is to be sanctified in God's word, which is the truth, the reality' (CRV footnote on John 17:17). So Lee's understanding of 'sanctify' is mainly 'separation' unto God, and thus he coined a new term <i>shengbie</i> 聖別 to emphasize the sense of 'separation'.	John 17:19; Acts 3:14; 20:32; 26:18; Rom. 1:4; 6:19, 22; 12:1; 15:16; 16:16; 1 Cor. 1:2, 30; 6:11; 7:14, 34; 16:20; 2 Cor. 6:6; 7:1; 13:12; Eph. 1:4; 5:27; Col. 1:22; 3:12; 1 Thes. 3:13; 4:3-4, 7; 5:23, 26; 2 Thes. 2:13; 1 Tim. 2:15; 4:5; Heb. 2:11; 3:1; 9:13; 10:10, 14; 12:10, 14; 13:12; 1 Pet. 1:2, 16; 2:5, 9; 3:5; 2 Pet. 3:11; Rev. 3:7; 6:10; 20:6; 22:11.	
17:19	我為他們的緣故，自己分別為聖，叫他們也因真理成聖。	我為他們的緣故，聖別自己，使他們也在真理中得以聖別。	The CUV translated the phrase ἁγιασμένοι ἐν ἀληθείᾳ ('sanctified in truth') as <i>yinzhenglichengsheng</i> 因真理成聖 ('sanctified because of truth'), but the CRV, as <i>zaizhenglizhong deyishengbie</i> 在真理中得以聖別 ('sanctified in truth').	According to the note on this verse in the Conference Commentary, the CUV's translators most likely understood this phrase as meaning the believers being moved or inspired by the truth so as to imitate Jesus and thus becoming 'holy'. But Lee understood this very differently as he wrote that to be sanctified in the truth can also be translated as 'sanctified in the reality' because: 'Reality is the Triune God (1:14, 17; 14:6; 1 John 5:6). Since the Triune God is contained and concealed in His word, His word is reality (see notes on [John 1:14 and 1 John 1:6]). We are sanctified in the reality of this word' (CRV footnote on John 17:17). So more than just being inspired to imitate Jesus, Lee believed that to be sanctified 'in the truth' means to be sanctified in the reality of the Triune God as contained in his word.		Yes

Acts	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in Acts
1:8	但聖靈降臨在你們身上，你們就必得著能力，並要在耶路撒冷、猶太全地，和撒馬利亞，直到地極，作我的見證。」	但聖靈降臨在你們身上，你們就必得著能力，並要在耶路撒冷、猶太全地、撒瑪利亞，直到地極，作我的見證人。	The CUV translated ἑσσοθέ μου μάρτυρες ('you will be My witnesses [or martyres]') as <i>nimengjiubi...</i> <i>zuowodejianzheng</i> 你們就必...作我的見證 ('you will be My testimony'), but the CRV, as <i>nimengjiubi zuo... jianzhengren</i> 你們就必...作我的見證人 ('you will be My witnesses').	The subtle difference here lies in the understanding of the word μάρτυρες ('witnesses or martyres') in this context. While to be Jesus' testimony and His witnesses might seem very close, Lee considered the difference significant and wrote: 'In the Chinese Union Version translation, Acts 1:8 says, "When the Holy Spirit comes upon you,...you shall be My testimony...unto the uttermost part of the earth." However, in Greek this verse does not speak about being the Lord's testimony; rather, it speaks about being the Lord's witnesses. There is a big difference between these two. In the translation of the Bible, many versions often make the mistake of overemphasizing tone and style while overlooking the meaning of the words in the original text. However, the Bible was written not as a book of literature but as a book of revelation....In Acts 1:8 the word witnesses is the best translation of the word in the original text. This word literally means "martyrs." This word does not refer to an objective testimony but to a group of persons who are martyrs. A martyr is a witness...In our translation of the Recovery Version of the New Testament, we always try to follow the sense of the meaning in the original text. This is because we are trying to convey the divine truth of God' (Lee, 2016 [CWWL, 1985, Vol. 1], p. 46). This translation also matches an emphasis in Nee's and Lee's ministry, which is to pay more attention to the person (i.e., be witnesses) than to the work (i.e., to testify) (cf. Lee, 1991 [A Seer], pp. 85-88).	Acts 1:22; 2:32; 3:15; 5:32; 10:39, 41; 13:31; 22:15, 20; 26:16; Luke 24:48	
1:17	他本來列在我們數中，並且在使徒的職任上得了一份。	他本來列在我們數中，並且在這職事上得了一份。	The CUV translated τῆς διακονίας ταύτης ('[of] this ministry') as <i>shitudezhiren</i> 使徒的職任 ('the office [i.e., the position and duty] of the apostles'), but the CRV, as <i>zhezhiishi</i> 這職事 ('this ministry').	The difference here deals with the understanding of what the word διακονίας in reference to the apostles means in the New Testament. The CUV's translators, as confrimed by the note on this verse in the Conference Commentary, apparently understood the word here as meaning 'the office (including the position and the duty) of the apostles'. But Lee understood it more broadly as referring to the one and unique ministry of God in the New Testament age, as he wrote about this word: 'Mentioned also in v. 25; referring to the ministry that bears the testimony of Jesus (v. 8). Though the apostles were twelve in number, their ministry was uniquely one—this ministry, a corporate ministry in the principle of the Body of Christ. All the apostles carried out the same ministry to bear the testimony not of any religion, doctrine, or practice but uniquely of the incarnated, resurrected, and ascended Jesus Christ, who is the Lord of all' (CRV footnote on Acts 1:17). Elsewhere he wrote: 'In the New Testament there is also a unique ministry. The twelve Apostles all had this unique ministry. After Judas betrayed the Lord and committed suicide, Peter stood up and said that Judas had been numbered with them and "had obtained part of this ministry" (Acts 1:17). Then they prayed for the Lord to show whom He had chosen to "take part of this ministry and apostleship" (v. 25)...Therefore, in the New Testament there are many apostles, but there is only one ministry. This new covenant ministry is a ministry of the Spirit and of righteousness...The reason Christians have been divided into groups and denominations is that they have invented many different kinds of ministries. Every denomination has its own ministry...This is in contrast to the new covenant ministry, which is unique. The new covenant ministry is unique in nature, essence, function, and purpose' (Lee, 1990 [Life-Study of 2 Corinthians, Vol. 1], p.234-235). This explains why Lee chose to translate the Greek word here literally as 'this ministry'.	Acts 1:25; 6:4; 21:19; Rom. 11:13; 2 Cor. 4:1; 5:18; 6:3; Eph. 4:12; Col. 4:17; 1 Tim. 1:12; 2 Tim. 4:5	
2:21	到那時候，凡求告主名的，就必得救。	那時，凡呼求主名的，就必得救。”	The CUV translated ἐπικαλέω (<i>epikaleó</i> , 'to call upon') as <i>qiugao</i> 求告 ('beseech'), but the CRV, as <i>huqiu</i> 呼求 ('call upon or cry out to').	The difference here lies in the understanding of the Greek verb. Lee believed it is to call upon or cry out to, whereas the CUV used a more moderate term of 'beseeching'. Lee wrote: 'The Greek word for call on is composed of on and call (by name); thus, it is to call out audibly, even loudly, as Stephen did (7:59-60).' He also wrote a lengthy note explaining his belief that this was what was practiced from the beginning of the human race down to the early New Testament believers (CRV footnote on Acts 2:21). Lee believed it is a Biblical teaching that calling upon (audibly) the name of Jesus help one experience God's salvation more easily and richly, based on Rom. 10:12-13 and other verses.	Acts 2:21; 7:59; 9:14, 21; 22:16; Rom. 10:12-14; 1 Cor. 1:2; 2 Cor. 1:23; 2 Tim. 2:22	

2:40	彼得還用許多話作見證，勸勉他們說：「你們當救自己脫離這彎曲的世代。」	彼得還用許多別的話鄭重的作見證，勸勉他們說，你們要得救，脫離這彎曲的世代。	The CUV translated σωθήτε (<i>Sóthēte</i> , 'be saved') as <i>nimengdangjiuziji</i> 你們當救自己 ('you should save yourselves'), but the CRV, as <i>nimengyaodejiu</i> 你們要得救 ('Be saved').	The difference here deals with the great theological question: can human beings save themselves? Or are human beings absolutely helpless and can only depend on God's action for their salvation? Apparently the CUV's translators, according to their translation here, thought that Peter was exhorting his listeners to save themselves. But Lee wrote: 'Be is active, and saved is passive; hence, be saved is in the active-passive voice. Salvation is to be carried out by God, but man needs to be active to receive what God intends to do. At the time of Pentecost, everything concerning God's full salvation had been prepared, and the Holy Spirit was poured out as the application and full blessing of God's salvation, ready for man to receive. In this matter God is waiting for man, and man needs to take the initiative. Man, be saved' (CRV footnote on Acts 2:40). Thus, because of his understanding, Lee translated σωθήτε literally in what he called 'active-passive' voice.		Yes
2:42a	都恆心遵守使徒的教訓，彼此交接，擘餅，祈禱。	他們都堅定持續在使徒的教訓和交通裏，擘餅和禱告。	The CUV translated κοινωνία (<i>koinōnia</i> , 'fellowship') as <i>bicijiaojie</i> 彼此交接 ('to associate with one another'), but the CRV connected it with the previous phrase 'the teaching of the apostle' and translated it as <i>shitudejiaotong</i> 使徒的...交通 ('the fellowship...of the apostles').	The difference here lies in whether the 'fellowship' is 'of the apostles' or not. Purely grammatically speaking, it is not, but historically some major translations (including the KJV, the RV, and Darby's translation) have translated it as if it is. Here the CUV's translators clearly understood it as not 'of the apostles' but 'of one another', but Lee understood it differently as he wrote: 'The first group of believers produced through the apostles' preaching and ministering of Christ on the day of Pentecost continued steadfastly in four things: teaching, fellowship, breaking of bread, and prayers....The first two, teaching and fellowship, conjoined by <i>and</i> to be one group, are of the apostles, but breaking of bread and prayers are not, indicating that besides the teaching and fellowship of the apostles, the believers in Christ should not have any other teaching and fellowship. In God's New Testament economy there is only one category of teaching revealed and recognized by God—the teaching of the apostles—and only one category of fellowship that is of God and is acceptable to Him—the fellowship of the apostles, which is with the Father and the Son, Jesus Christ (1 John 1:3 and note 3), and which is the unique fellowship of the unique church, the Body of Christ' (CRV footnote on Acts 2:42). This understanding clearly influenced the CRV's translation.		Yes
2:42b	都恆心遵守使徒的教訓，彼此交接，擘餅，祈禱。	他們都堅定持續在使徒的教訓和交通裏，擘餅和禱告。	The CUV translated κοινωνία (<i>koinōnia</i> , 'fellowship') as <i>jiaojie</i> 交接 ('to associate with'), but the CRV, as <i>jiaotong</i> 交通 ('fellowship [as Lee defined it]').	The Greek word means joint participation, common participation. Fellowship is the issue of the eternal life and is actually the flow of the eternal life within all the believers, who have received and possess the divine life. It is illustrated by the flow of the water of life in the New Jerusalem (Rev. 22:1). All genuine believers are in this fellowship (Acts 2:42). It is carried on by the Spirit in our regenerated spirit. Hence, it is called "the fellowship of the Holy Spirit" (2 Cor. 13:14) and "fellowship of [our] spirit" (Phil. 2:1). It is in this fellowship of the eternal life that we, the believers, participate in all that the Father and the Son are and have done for us; that is, we enjoy the love of the Father and the grace of the Son by virtue of the fellowship of the Spirit (2 Cor. 13:14). Such a fellowship was first the apostles' portion in their enjoyment of the Father and the Son through the Spirit. Hence, in Acts 2:42 it is called "the fellowship of the apostles," and in this verse "our [the apostles'] fellowship," a fellowship with the Father and with His Son Jesus Christ. It is a divine mystery. This mysterious fellowship of the eternal life should be considered the subject of this Epistle' (CRV footnote on 1 John 1:3).	Rom. 12:13; 15:26; 1 Cor. 1:9; 10:16, 18, 20; 2 Cor. 6:14; 8:4; 9:13; 13:14; Phil. 1:5; 2:1; 3:10; 4:15; Philemon 6; 1 John 1:3, 6-7.	
2:46	他們天天同心合意，恆切地在殿裡，且在家中擘餅，存著歡喜、誠實的心用飯，	他們天天同心合意，堅定持續地在殿裏，並且接家挨戶擘餅，存著歡躍單純的心用飯，	The CUV translated κατ' οἶκον ('at each house') as <i>zaijiazhong</i> 在家中 ('at home'), but the CRV, as <i>aijia</i> 挨家挨戶 ('from house to house').	The CUV here departed from the KJV's translation (of 'from house to house') and followed the RV ('at home'). Lee emphasized 'at each house' because of the significance of the phrase he understood, as he wrote: 'The last part of Acts 2 shows us that on the day of Pentecost three thousand were saved and baptized into the name of the Lord (v. 41), and then these ones immediately began to meet together. The way they met was clearly recorded in the second chapter of Acts...The Greek words translated <i>from house to house</i> [in Acts 2:46] mean "in every home"...[This] indicates that the early believers met together not only in the temple but also in their homes, from house to house' (Lee, 2016 [CWWL, 1985, Vol. 5], p.234). He also wrote: 'Meeting in homes as the Christian way of meeting together is fitting to God's New Testament economy. This way differs from the Judaic way of meeting in the synagogues (6:9). It became a continual and general practice in the churches (cf. Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Philem. 2)' (CRV footnote on Acts 2:46).		Yes

3:15	你們殺了那生命的主。神卻叫他從死裡復活了；我們都是為這事作見證。	你們殺了那生命的創始者。神卻叫他從死人中復活了。我們都是這事的見證人。	The CUV translated the phrase Ἀρχηγὸν τῆς ζωῆς ('the Author of life') as <i>shengmingdezhu</i> 生命的主 ('the Lord of life'), but the CRV, as <i>shengmingdechuangshizhe</i> 生命的創始者 ('the Author of life').	The difference here lies in the understanding of the phrase Ἀρχηγὸν τῆς ζωῆς. The key word ἀρχηγός (<i>archégos</i>) can mean chief leader, prince, one that takes the lead in anything, author, captain, etc. So one's translation of this word entirely depends on one's interpretation of this phrase. The CUV's translators apparently understood this phrase as meaning that Jesus is 'the Lord of life', i.e., the one who has the authority to rule over life. But Lee understood differently and wrote: 'The Greek word here means author, origin, originator, chief leader, captain (see the note [on Heb. 2:10]). Here it denotes Christ as the origin or Originator of life, hence the Author of life, in contrast to a murderer in the previous verse' (CRV footnote on Acts 3:15).		Yes
6:6	叫他們站在使徒面前。使徒禱告了，就按手在他們頭上。	叫他們站在使徒面前：使徒禱告了，就按手在他們身上。	The CUV translated αὐτοῖς ('on them') as <i>zaitamentoushang</i> 在他們頭上 ('on their heads'), but the CRV, as <i>zaitamenshengshang</i> 在他們身上 ('on their bodies' or 'on them').	The difference here lies in where the hand is laid in the practice of laying on of hands. In the original Greek, it was simply 'on them', and so was the CRV's translation, which means 'on their bodies' in a general way or simply 'on them'. But the CUV, in this verse as well as in 8:17, 13:3, and 19:6, translated it as 'on their heads', while in all other instances of laying on of hands in the Gospels and elsewhere in the New Testament, the CUV also translated the Greek phrase literally as 'on their bodies' or 'on them'. This might be explained by the fact that these four verses specifically refer to the appointment of certain persons for a certain task (6:6; 13:3) and the identification for the receiving of the Holy Spirit (8:17; 19:6). Since it has long been a common ritual in Christianity to lay hands on believers' heads for ordination and confirmation, the CUV's translators most likely added the word 'heads' in these four verses under the influence of this traditional practice. In contrast, Lee, following Nee, had always distinguished himself by not following many of the traditional practices of Christianity; thus, he decided to translate the original Greek literally, in departure from the translation of the CUV.	Acts 8:17; 13:3; 19:6	Yes
6:7a	神的道興旺起來；在耶路撒冷門徒數目加增的甚多，也有許多祭司信從了這道。	神的話擴展起來。在耶路撒冷門徒的數目大為繁增，也有大群的祭司順從了這信仰。	The CUV translated ηὔξανεν (<i>euxanen</i> , 'grow, increase') as <i>xingwang</i> 興旺 ('prosper, thrive'), but the CRV, as <i>kuozhang</i> 擴展 ('grow').	The CUV followed the Peking Version here in translating ηὔξανεν ('grow, increase') as <i>xingwang</i> 興旺 ('prosper, thrive'), which, however, does not convey the sense of life and an organic growth. The KJV and the RV translated ηὔξανεν as 'increase', which does not convey the sense of life and organic growth either. Lee, whose ministry emphasizes the growth of Christ as the divine life in the believers, considered the 'increase or growth' of the Word of God in this verse as related to the growth of the divine life. Thus he chose the word 'grow' here and wrote: 'Grew refers to growth in life, indicating that the word of God is a matter of life that grows as a seed sown into man's heart (Mark 4:14)' (CRV footnote on Acts 6:7).	Acts 12:24; 19:20	Yes
6:7b	神的道興旺起來；在耶路撒冷門徒數目加增的甚多，也有許多祭司信從了這道。	神的話擴展起來。在耶路撒冷門徒的數目大為繁增，也有大群的祭司順從了這信仰。	The CUV translated πίστει (<i>pistei</i> , 'faith') as <i>dao</i> 道 ('doctrine, principle, or way'), but the CRV as <i>xinyang</i> 信仰 ('faith' or 'belief').	Similar to Mark 6:17, the CUV's fondness for <i>dao</i> 道 ('principle, way, or doctrine') is seen again here, in replacing the word 'faith' in the original text. As discussed in Mark 6:17, this manifests the evangelistic strategy and the Reformed emphasis. Lee, sharing neither of those, commented on 'faith' here in this way: 'The objective faith, referring to what the believers believe in concerning Christ (see note 11, par. 2, in 1 Tim. 1). The entire revelation of the New Testament concerning the person of Christ and His redemptive work is the faith of God's New Testament economy (Rom. 16:26)' (CRV footnote on Acts 6:7).	Titus 1:5; Rev. 2:13	
6:8	司提反滿得恩惠、能力，在民間行了大奇事和神蹟。	司提反滿有恩典和能力，在民間行了大奇事和神蹟。	The CUV translated the phrase χάριτος (<i>charitos</i> , 'grace') as <i>enhui</i> 恩惠 ('favor [or grace]'), but the CRV, as <i>endian</i> 恩典 ('grace').	The subtle difference here lies in the fact that the CUV used two Chinese terms, <i>enhui</i> 恩惠 ('favor') and <i>endian</i> 恩典 ('grace') to translate the Greek word χάρις (<i>charis</i> , 'grace'), but the CRV always used only <i>endian</i> 恩典 except when χάρις is interpreted as meaning something other than 'grace', such as in 1 Pet. 2:20. The CRV insisted on translating χάρις always as <i>endian</i> 恩典 because Lee understood χάρις in the New Testament in a way that is different from most Western theologians and apparently from the CUV's translators. He understood grace in the New Testament not as 'unmerited favor' or 'blessings' given by God to man but as God giving Himself to man to be man's life and everything for his enjoyment, as he wrote: 'Grace is the Triune God Himself, processed that we may enter into Him and enjoy Him. Grace here, in the deepest sense, is the Triune God as our enjoyment. It is more than unmerited favor and more than mere outward blessing. We are not merely under God's blessing; we are in His grace' (CRV footnote on Rom. 5:2; also see footnote on 1 Cor. 15:10). Since <i>enhui</i> 恩惠 primarily means 'favor', Lee never used it to translate χάρις in the New Testament.	Acts 20:24, 32; Rom. 1:5, 7; 1 Cor. 1:3-4; 2 Cor. 1:2, 12; 4:15; 9:8; 13:14; Gal. 1:3; Eph. 1:2; 6:24; Phil. 1:2; Col. 1:2, 6; 4:18; 1 Thes. 1:1; 2 Thes. 1:2; 1 Tim. 1:2; 6:21; 2 Tim. 1:2; 4:22; Titus 1:4; 3:15; Philemon 3; Heb. 4:16; 13:25; 1 Pet. 1:2; 2 Pet. 1:2; 2 John 3; Rev. 1:5; 22:21	

7:44	我們的祖宗在曠野，有法櫃的帳幕，是神吩咐摩西叫他照所看見的樣式做的。	我們的祖宗在曠野有見證的帳幕，是照那對摩西說話者所吩咐，按他所看見的樣式作的。	The CUV translated μαρτυρίου (<i>martyriou</i> , 'testimony') as <i>fagui</i> 法櫃 ('the ark of the law'), but the CRV, as <i>jianzheng</i> 見證 ('testimony').	The CUV here translated the phrase 'the tabernacle of the testimony' as 'the tabernacle of the ark of the law', apparently because the translators understood the word 'testimony' here as referring to 'the ark of the law' and wanted to help the readers understand what 'testimony' means. But in doing so, it sacrifices the significance of the word 'testimony'. CRV here simply translated the phrase literally as 'the tabernacle of the testimony', because as he wrote: 'The testimony is the law of God, which testifies God and was put into the Ark (Exo. 25:16). Because the Ark was put in the tabernacle, the tabernacle was called "the Tabernacle of the Testimony"' (CRV footnote on Rev. 15:5). This theological understanding clearly resulted in the translational difference here. In many instances in the Old Testament, the CUV also translated the phrase 'the ark of the testimony' as <i>fagui</i> 法櫃 ('the ark of the law'), but the CRV always translated it literally as <i>jianzhengdegui</i> 見證的櫃 ('the ark of the testimony') (Exo. 25:22; 26:33-34; 30:26, 36; 31:7; 39:35; 40:3, 5, 21; Num. 4:5, etc.), rendering 'testimony' literally because of Lee's understanding of the law of Moses as the 'testimony' of God.	Rev.15:5	
9:2	求文書給大馬士革的各會堂，若是找著信奉這道的人，無論男女，都准他捆綁帶到耶路撒冷。	向他求文書給大馬色的各會堂，若是找著這道路上的人，無論男女，都可以捆綁帶到耶路撒冷。	The CUV translated τῆς ὁδοῦ ('of the Way') as <i>xinfengzhedaode</i> 信奉這道的 ('believing in this doctrine or principle'), but the CRV, as <i>zhedaolushangde</i> 這道路上的 ('on [or of] this way').	Similar to Matt. 22:16 and Mark 7:13, the CUV's fondness for <i>dao</i> 道 ('principle, way, or doctrine') is seen again here and thus, reflecting the evangelistic strategy of inculturation and the Reformed emphasis on doctrine, 'of the way' is translated as 'believing in this doctrine'. But Lee understood the word <i>way</i> here in a particular way, as he wrote: '[The way here denotes] the Lord's full salvation in God's New Testament economy. It is the way God dispenses Himself into the believers through Christ's redemption and the Spirit's anointing; it is the way the believers partake of God and enjoy God; it is the way the believers worship God in their spirit by enjoying Him and follow the persecuted Jesus by being one with Him; and it is the way the believers are brought into the church and built up into the Body of Christ to bear the testimony of Jesus (cf. notes 22, 151, and 211 in 2 Pet. 2)' (CRV footnote on Acts 9:2).	Matt. 22:16; Mark 12:14; Luke 20:21; Acts 16:17; 18:25; 19:9, 23; 22:4-5; 24:14, 22;	
9:31	那時，猶太、加利利、撒馬利亞各處的教會都得平安，被建立；凡事敬畏主，蒙聖靈的安慰，人數就增多了。	那時全猶太、加利利、撒馬利亞遍處的教會得平安，被建造，在對主的敬畏並聖靈的安慰中行動，人數就繁增了。	The CUV translated οἰκοδομουμένην (<i>oikodomoumenē</i> , 'build') as <i>jianli</i> 建立 ('establish'), but the CRV, as <i>jianzao</i> 建造 ('build up').	The thought of 'building' is central in Lee's ministry, as he believed that God's eternal purpose (or God's economy) is to build Himself in Christ as the Spirit into His chosen and redeemed people and to build them into Himself, in order to constitute and build up the Body of Christ to be His corporate expression consummating in the New Jerusalem, as the consummation of God's building work for eternity. According to Lee, this building work is God's central work and is an ongoing process until the work is completed. Therefore, throughout the CRV, Lee always uses the term <i>jianzao</i> 建造 ('build up'), not <i>jianli</i> 建立 ('establish'), which carries more the sense of a once-for-all action, to translate the word <i>οἰκοδομή</i> (building) in speaking of the building up of the church or churches, of the Body of Christ, and of the believers. See CRV footnote on 2 Sam. 7:16.	Acts 20:32; Rom. 14:19; 15:2; Eph. 4:12, 16; 1 Thes. 5:11	
10:36a	神藉著耶穌基督(他是萬有的主)傳和平的福音，將這道賜給以色列人。	祂藉著耶穌基督(祂是萬人的主)傳和平為福音，將這道傳給以色列子孫。	The CUV translated πάντων (<i>pantōn</i> , 'all') as <i>wanyou</i> 萬有 ('all things'), but the CRV, as <i>wanren</i> 萬人 ('all men').	Lee explains the difference here this way: 'In theology, there are four terms: all men, all matters, all things, and all. All comprises all matters and all things, and all things includes all men. Take Acts 10:34-36 as an example. In the house of Cornelius, Peter said that Jesus Christ is the Lord of "all." Although the Mandarin Union Version also translates this word as "all," here all refers to all men (cf. 1 Tim. 2:4). Peter thought that the Lord was just the Lord of the Jews but not of the Gentiles; however, when he came to the house of a Gentile, he clearly saw that the Lord was the Lord of all men. Thus, we can see that in Acts 10:36 all refers to men' (Lee, 2016 [CWWL, 1986, Vol. 2], p. 390). Thus, the translational difference here also comes from a particular theological interpretation.		Yes
10:36b	神藉著耶穌基督(他是萬有的主)傳和平的福音，將這道賜給以色列人。	祂藉著耶穌基督(祂是萬人的主)傳和平為福音，將這道傳給以色列子孫。	The CUV translated the phrase εὐαγγελιζόμενος εἰρήνην (literally 'preaching the gospel, peace') as <i>chuanhepingdefuyin</i> 傳和平的福音 ('preach the gospel of peace'), but the CRV, as <i>chuanhepingweifuyin</i> 傳和平為福音 (literally 'preach peace as the gospel').	The subtle difference here reflects the emphasis in Nee's and Lee's ministry, i.e., that Christ is the reality of all positive things and the content of the gospel (Nee, 1993 [CWWN, Set Two, Vol. 36], p. 125 ff.; Lee, 2000 [Life-Study of Colossians, Vol. 2], pp. 195-201; CRV footnotes on Mark 1:15 and 2 Cor. 4:5). Based on Ephesians 2:14, which says '[Christ] Himself is our peace', Lee wrote: 'Christ, who accomplished full redemption for both the Jewish and the Gentile believers, is Himself our peace, our harmony, making both one. Because of the fall of mankind and the calling of the chosen race, there was a separation between Israel and the Gentiles. Through Christ's redemption this separation has been removed. Now, in the redeeming Christ, who is the bond of oneness, both are one' (CRV footnote on Eph. 2:14). Regarding 'the peace of Christ' in Col. 3:15, he also wrote: 'The peace of Christ is Christ Himself. By this peace Christ has made the two peoples, the Jews and the Gentiles, one new man, and this peace has become a part of the gospel (Eph. 2:14-18)' (CRV footnote on Col. 3:15). So by translating εὐαγγελιζόμενος εἰρήνην (literally 'announcing the gospel, peace') as <i>chuanhepingweifuyin</i> 傳和平為福音 (literally 'preach peace as the gospel'), Lee emphasized that the gospel that God preached is not only a gospel of peace as something related to peace, but peace itself, which is Christ Himself. This is similar to the case in Luke 4:43 and is repeated in Eph. 2:17.	Eph. 2:17	

11:23	他到了那裡，看見神所賜的恩典，就歡喜，勸勉眾人，立定心志，恆久靠主。	他到了，看見神的恩典，就歡樂，勸勉眾人，要立定心志，一直與主同在；	The CUV translated the phrase προσμένειν ἐν τῷ κυρίῳ ('to abide in the Lord') as <i>hengjiukaozhu</i> 恆久靠主 ('persistently relying on the Lord'), but the CRV, as <i>yizhiyuzhutongzai</i> 一直與主同在 ('to always remain with the Lord').	The subtle difference here lies in the understanding of the phrase προσμένειν ἐν τῷ κυρίῳ ('to abide in the Lord'). Lee explained his understanding of the phrase as 'i.e., be persistently faithful to the Lord, cleave to Him, and live in close fellowship with Him' (CRV footnote on Acts 11:23). Thus, to Lee, it is not only a matter of persistently relying on the Lord but also a matter of remaining with him, which includes being persistently faithful to him, cleaving to him, and living in close fellowship with him. This reflects the Pietistic emphasis in Nee's and Lee's ministry.		Yes
13:8	只是那行法術的以呂馬（這名翻出來就是行法術的意思）敵擋使徒，要叫方伯不信真道。	只是那行法術的以呂馬（他的名字翻出來就是行法術的）敵擋使徒，想要叫省長轉離這信仰。	The CUV translated the word πίστεις (<i>pisteōs</i> , 'faith') as <i>zhengdao</i> 真道 ('true doctrine, principle, or way'), but the CRV, as <i>xinyang</i> 信仰 ('faith' or 'belief').	Similar to Acts 6:7, the CUV here translated 'faith' as <i>zhengdao</i> 真道, which can mean 'true doctrine, principle or way'. See the explanation in Acts 6:7. Lee also wrote a note on the word 'faith' in this verse: 'The objective faith, referring to the contents of the gospel, in which the believers in Christ believe' (CRV footnote on Acts 13:8).	Rom. 1:5; 16:26; 1 Cor. 16:13; Gal. 1:23; 3:23; Eph. 4:13; 1 Tim. 1:19; 3:9, 13; 4:1, 6; 5:8; 6:10, 12, 21; 2 Tim. 3:8; Titus 1:13; Jude 3, 20; Rev. 14:12.	
13:12	方伯看見所做的事，很奇怪，就信了。	省長看見所發生的事，因驚訝主的教訓，就信了。	The CUV translated the word διδάχη (<i>didachē</i> , 'teaching') as <i>dao</i> 道 ('doctrine, principle, or way'), but the CRV, as <i>jiaoxun</i> 教訓 ('teaching').	Similar to Acts 6:7, the CUV here translated 'teaching' as <i>dao</i> 道 ('doctrine, principle, or way'). See the explanation in Acts 6:7. In contrast, Lee never used <i>dao</i> 道 to translate 'teaching', but used a more common Chinese term for 'teaching'. Given the strong Chinese cultural and religious associations embedded in the word <i>dao</i> 道, Lee's avoidance of the word can also be explained by his negative theological view toward culture. See Lee, 2000 [Life-Study of Colossians], pp. 273-280, 303-312.	Acts 17:19; Rom. 16:17; 1 Tim. 4:6; Titus 2:10.	
17:18	還有伊壁鳩魯和斯多亞兩門的學士，與他爭論。有的說：「這胡言亂語的要說甚麼？」有的說：「他似乎是傳說外邦鬼神的。」這話是因保羅傳講耶穌與復活的道。	還有一些以彼古羅和斯多亞的哲學家，與他爭論。有的說，這胡言亂語的想要說甚麼？有的說，他似乎是傳說異邦鬼神的。這話是因保羅傳揚耶穌與復活為福音。	The CUV added <i>dao</i> 道 ('doctrine, principle, or way') to 'Jesus and resurrection', so it reads 'Paul preached the doctrine of Jesus and resurrection'; the CRV didn't, but translated εὐηγγελίζετο (<i>euēngelizeto</i> , 'preaching the gospel') literally, so it reads 'Paul preached Jesus and resurrection as the gospel'.	Similar to Luke 9:2 and Mark 4:34, the CUV added <i>dao</i> 道 ('doctrine, principle, or way') to turn what Paul preached into 'the doctrine of Jesus and resurrection.' This again reflects the evangelistic strategy of inculturation and the Reformed emphasis on doctrine.	Acts 24:21	Yes
17:28	我們生活、動作、存留，都在乎他。就如你們作詩的，有人說：「我們也是他所生的。」	因我們生活、行動、存留都在於祂。就如你們中間有些作詩的說，原來我們也是祂的族類。	The CUV translated Τοῦ γὰρ καὶ γένος ἐσμέν ('For we are also his offspring [or family, race, kind, or species]') as <i>womenyeshitashengde</i> 我們也是他所生的 ('We are also born of him'), but the CRV, as <i>womenyeshitadezulei</i> 我們也是祂的族類 ('For we are also his race').	The difference here lies in the translation of γένος (<i>genos</i> , 'offspring, family, race, kind, or species'), which the CUV translated as 'born of', apparently to convey the meaning of 'offspring'. But according to Lee, the word γένος (<i>genos</i>) here indicates God's Fatherhood to mankind not in a spiritual sense but in a natural sense, in the sense that God is the Creator of all. Thus Lee translated the sentence here as 'For we are also his race', and wrote that 'race' here should be understood just as 'Adam was thought to be the son of God (Luke 3:38 and note 2). Since God is the Creator, the source, of all men, He is the Father of them all (Mal. 2:10) in a natural sense, not in the spiritual sense in which He is the Father of all the believers (Gal. 4:6), who are regenerated by Him in their spirit (1 Pet. 1:3; John 3:5-6)' (CRV footnote on Acts 17:27). So according to Lee, although all human beings can be considered as God's race, that is only in the sense of God being their Creator, who have created mankind in his image and after his likeness (Gen. 1:26). But that is different from being 'born' or 'begotten' of God as commonly spoken of in the New Testament such as in John 1:13 and 3:6. In other words, to Lee, the more accurate way to describe the relationship between mankind in general and God is that 'we are his race'.		Yes
22:16	現在你為甚麼耽延呢？起來，求告他的名受洗，洗去你的罪。	現在你為甚麼耽延？起來，呼求著祂的名受洗，洗去你的罪。	The CUV translated the phrase βάπτισμα... ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ ('be baptized...calling on His name') as <i>qiugaotademingshouxi</i> 求告他的名受洗 ('beseech His name [and] be baptized'), but the CRV, <i>huqizhetademingshoujin</i> 呼求著祂的名受洗 ('be baptized, calling on His name').	The CRV here translated the original text literally and emphasized the function of 'calling on His name' as a modifier to modify the action of 'be baptized', even though in doing so, the Chinese sounds quite unnatural. The CUV's rendering sounds more natural, but the relationship between 'calling on His name' and 'be baptized' is less clear. Lee explained that in this verse 'calling' is a participle used as an adverb, a modifier of verbs, to augment the three verbs and to describe how Saul rose up, was baptized, and washed away his sins' (Lee, 2016 [CWWL, 1984, Vol. 5], p. 265). He further explained: 'Calling on the Lord's name here was a means for Paul to wash away his sins committed in arresting so many of the believers who called on the Lord's name. All the believers knew that he had considered calling on the Lord's name a sign of those whom he should arrest (9:14, 21). Now he had turned to the Lord. In order for Paul to wash away, before God and before all the believers, the sins that he had committed in persecuting and arresting the Lord's callers, he was charged by Ananias to call on the name that he had formerly abhorred. He had to do this—an act contrary to his former practice—at his baptism, in which he made a public confession of the Lord whom he had persecuted' (CRV footnote on Acts 22:16).		Yes

26:23.	就是基督必須受害，並且因從死裡復活，要首先把光明的道傳給百姓和外邦人。」	就是基督必須受害，並且首先從死人中復活，要將光傳給百姓和外邦人。	The CUV added <i>dao</i> 道 ('doctrine, principle, or way') to φῶς (<i>phōs</i> , 'light'), but the CRV didn't.	Similar to Acts 17:18, the CUV added <i>dao</i> 道 ('doctrine, principle, or way') to the word 'light', so it reads 'to preach the doctrine of light'. The CRV just translated literally, so it reads 'to preach light'. The CUV's translation again reflects the evangelistic strategy of inculturation and the Reformed emphasis on doctrines.		Yes

Rom.	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in Romans
1:1a	耶穌基督的僕人保羅，奉召為使徒，特派傳神的福音。	基督耶穌的奴僕保羅，蒙召的使徒，被分別出來歸於神福音的；	The CUV adopted the sequence of 'Jesus Christ', but the CRV, the sequence of 'Christ Jesus'. Both readings have textual support in Greek manuscripts.	The CUV here followed the KJV and the RV, and Lee apparently followed more recent scholarship on textual criticism (which leans toward 'Christ Jesus') as well as Nee's interpretation, as Nee (and Lee) wrote: 'Jesus and Christ are two different names of the Lord during two different periods of His life. Jesus is the name the Lord took as a man on earth. Christ is the name the Lord took in resurrection when He was exalted and confirmed by God. Jesus Christ refers to the fact that Jesus, the One who once lived on earth, is now exalted and confirmed by God (Acts 2:36). This speaks of His living on earth and His glorification on the throne. The expression Christ Jesus emphasizes Christ, the One who has received the glory. This Christ has the name Jesus appended to it, showing us that the glorified Christ is the very Jesus who was once a man. In the entire New Testament, we only see the expression in Christ Jesus, never in Jesus Christ. We can only be in Christ, not in Jesus. Even if we were able to live at the time that the Lord Jesus lived on earth and even if we were able to live like Jesus, we could never have gone to the cross and borne man's sins. If we were in Him while He was on earth, we would have partaken of the redemptive work of the cross. This is contrary to the truth. Everything was done by Him alone on our behalf. We have not done anything for Him. God has put us in Christ. We are in Christ Jesus through the Holy Spirit. When the Bible speaks of the Lord Himself, it uses the expression Jesus Christ, and when it speaks of our position in Christ, it uses the expression Christ Jesus' (Nee, 1994 [CWWN, Set Three, Vol. 62], pp. 300-301).	1 Cor. 1:1	
1:1b	耶穌基督的僕人保羅，奉召為使徒，特派傳神的福音。	基督耶穌的奴僕保羅，蒙召的使徒，被分別出來歸於神福音的；	The CUV translated δοῦλος (<i>doulos</i> , 'slave') as <i>puren</i> 僕人 ('servant'), but the CRV, as <i>nupu</i> 奴僕 ('slave').	Similar to the case in Matt. 10:24, the CUV here also followed the KJV, the RV, and the Peking Version. The difference between 'slave' and 'servant' in this verse was explained by Nee: 'In ancient custom and law, a slave was a person owned by his master. The master had absolute right over his slave. He could even dictate whether the slave should live or die. Paul was such a slave of Christ. He was bought by Christ, not merely hired by Him as a servant' (Nee, 1994 [CWWN, Set Three, Vol. 62], p. 299). Following Nee, Lee likewise wrote: 'A slave, according to ancient custom and law, was one who was purchased by his master and over whom his master had absolute rights, even to the extent of terminating his life. Paul was such a slave of Christ. Verbs formed from this word are used several times throughout this book. One is translated serve as a slave in 6:6 and serve in 7:6, 25; 9:12; 12:11; 14:18; and 16:18. Another is translated enslaved in 6:18, 22. The noun slavery, from the same root as slave, is used in 8:15, 21. Paul's use of this term indicates that he was not a self-appointed apostle or one hired by the Lord; rather, he was one purchased to serve God and minister to His people, not in the natural life but in the regenerated life' (CRV footnote on Rom. 1:1).	1 Cor. 9:19; 2 Cor. 4:5; Gal. 1:10; Eph. 6:6; Phil. 1:1; Col. 1:7; 4:7, 12; 2 Tim. 2:24; Titus 1:1; James 1:1; 1 Pet. 2:16; 2 Pet. 1:1; Jude 1; Rev. 1:1; 2:20; 6:11; 7:3; 10:7; 11:18; 15:3; 19:2, 5, 10; 22:3, 6, 9.	
1:1c	耶穌基督的僕人保羅，奉召為使徒，特派傳神的福音。	基督耶穌的奴僕保羅，蒙召的使徒，被分別出來歸於神福音的；	The CUV translated ἀφωρισμένος εἰς ('having been set apart unto [or for]') as <i>tepaichuan</i> 特派傳 (lit., 'specially sent to preach'), but the CRV, as <i>beifenbiechulaiguanyu</i> 被分別出來歸於 ('having been separated unto').	The CUV's emphasis on 'preaching' matches the translators' missionary background as well as the Reformed emphasis on preaching. But Lee translated the phrase literally here because he understood it as meaning something broader, as he wrote: 'Being separated includes being chosen (Acts 9:15), being appointed (1 Tim. 2:7), and being sent (Acts 13:2-4)' (CRV footnote on Rom. 1:1). Nee also commented: 'Paul was "separated" specially for the gospel of God. The expression <i>unto the gospel of God</i> implies propagation and defense. Paul not only preached the gospel with his mouth; his entire being was separated unto the gospel. Even his tent making was for the gospel. Whether or not he preached with his mouth was a separate issue; the main thing was that his entire being was for the gospel' (Nee, 1994 [CWWN, Set Three, Vol. 62], p. 299).		Yes

1:4	按聖善的靈說，因從死裡復活，以大能顯明是神的兒子。	按聖別的靈說，是從死人的復活，以大能標出為神的兒子；	The CUV translated ὁρισθέντος (<i>horisthentos</i> , 'to mark off by boundaries, to determine') as <i>xianming</i> 顯明 ('show or manifest'), but the CRV, as <i>biaochu</i> 標出 ('designate or mark out').	The subtle difference here lies in the particular understanding of what this 'showing' (CUV) or 'designation' (CRV) means. According to the note in the Conference Commentary, the CUV's translators most likely understood this 'showing' to simply mean that Christ's divinity was shown forth or manifested through resurrection. But 'designation' is more than simply to show or manifest and indicates that a certain action or procedure was taken to designate something, and this nuance was what Lee wanted to convey as he believed that 'designation' here involves more than just the manifestation of Christ's divinity. To Lee, this 'designation' was actually the 'divinization' or 'deification' of Christ's humanity, by which Christ's humanity was uplifted and brought into the divine sonship, a process that actually involves all Christians, as he wrote: 'Before His incarnation Christ, the divine One, already was the Son of God (John 1:18; Rom. 8:3). By incarnation He put on an element, the human flesh, which had nothing to do with divinity; that part of Him needed to be sanctified and uplifted by passing through death and resurrection. By resurrection His human nature was sanctified, uplifted, and transformed. Hence, by resurrection He was designated the Son of God with His humanity (Acts 13:33; Heb. 1:5). His resurrection was His designation. Now, as the Son of God, He possesses humanity as well as divinity. By incarnation He brought God into man; by resurrection He brought man into God, that is, He brought His humanity into the divine sonship. In this way the only begotten Son of God was made the firstborn Son of God, possessing both divinity and humanity. God is using such a Christ, the firstborn Son, who possesses both divinity and humanity, as the producer and as the prototype, the model, to produce His many sons (8:29-30)—we who have believed in and received His Son. We too will be designated and revealed as the sons of God, as He was in the glory of His resurrection (8:19, 21), and with Him we will express God' (CRV footnote on Rom. 1:4).		Yes
1:17a	因為 神的義正在這福音上顯明出來；這義是本於信，以至於信。如經上所記：「義人必因信得生。」	因為神的義在這福音上，本於信顯示與信，如經上所記：「義人必本於信得生並活著。」	The CUV translated ἐκ πίστεως εἰς πίστιν ('from faith to faith') as <i>benyuxing, yizhiyuxing</i> 本於信，以至於信 ('based on [or out of] faith, so as to believe [or resulting in faith]'), but the CRV, as <i>benyuxingxianshiyuxing</i> 本於信顯示與信 ('based on faith, shown in faith').	The difference here leads to very different meanings. According to the CUV, this verse means that the righteousness of God is based on faith and results in one's believing. But Lee has a different understanding, as he wrote: 'Out of faith indicates that faith is the source and the foundation of the revelation of God's righteousness; to faith indicates that faith is the receiver and container that receives and retains God's righteousness. If we have this faith, God's righteousness will be made visible to us and will be laid hold of by us' (CRV footnote on Rom. 1:17). So to the CUV's translators, God's righteousness is based on faith and eventually leads people to believe [the gospel]; but to Lee, God's righteousness is based on faith and is received and retained by faith, i.e., by the believers, and thus it is shown to them by faith.		Yes
1:17b	因為 神的義正在這福音上顯明出來；這義是本於信，以至於信。如經上所記：「義人必因信得生。」	因為神的義在這福音上，本於信顯示與信，如經上所記：「義人必本於信得生並活著。」	The CUV translated ζήσεται (<i>zēsetai</i> , 'will live') as <i>desheng</i> 得生 ('obtain life'), but the CRV, as <i>deshengbinghuozhe</i> 得生並活著 ('obtain life and live').	According to the note in the Conference Commentary, 'obtain life' here to the CUV's translators most likely means 'to obtain eternal life', which is commonly understood (in both Western Christianity and Chinese religious tradition) as simply to 'live forever'. This understanding, however, is very different from Nee's and Lee's understanding of what 'eternal life' is. Nee and Lee understood 'eternal life' in the Bible to mean God Himself, who gives Himself as the divine life to the believers. Thus, far from being merely an eternal state of existence, 'eternal life' which is promised to the believers is simply God in Christ as the Spirit living in the believers today. So the experience of 'eternal life' begins as soon as a person receives Christ by faith and is not something in the future. Thus Lee added 'and live' to emphasize the present experience of this eternal life, as he wrote: 'The righteousness of God justifies us that we may have God's life (5:18) and live by it. In this way this life will sanctify and transform us thoroughly. This book covers mainly our being justified (1:1—5:11; 9:1—11:36), our having life (5:12—8:39), and our living properly by this life (12:1—16:27). Since this verse also stresses these three points, it may be considered an abstract of the entire book' (CRV footnote on Rom. 1:17). See also the explanation on Matt. 7:13-14.	Gal. 3:11; 1 John 4:9; cf. Heb. 10:38	

3:25a	神設立耶穌作挽回祭，是憑著耶穌的血，藉著人的信，要顯明神的義；因為他用忍耐的心寬容人先時所犯的罪。	神擺出基督耶穌作平息處，是憑著祂的血，藉著人的信，為要在神以寬容越過人先時所犯的罪上，顯示祂的義；	The CUV translated ἱλαστήριον (<i>hilastērion</i> , 'a sin offering or the covering of the ark') as <i>wanhuiji</i> 挽回祭 ('propitiatory offering'), but the CRV, as <i>pingxichu</i> 平息處 ('propitiation place').	The CUV's translators apparently understood ἱλαστήριον (<i>hilastērion</i>) as meaning 'a sin offering', whereas Lee, as meaning 'the covering of the ark', as he wrote: 'The propitiation place is typified in Exo. 25:17 by the sin-covering lid on the Ark. The Ark was the place where God met with people. In the Ark was the law of the Ten Commandments, which by its holy and righteous requirement exposed and condemned the sins of the people who came to contact God. However, by the lid of the Ark, with the propitiating blood sprinkled on it on the Day of Expiation, the entire situation on the sinner's side was fully covered. Therefore, upon this sin-covering lid God could meet with the people who broke His righteous law, and He could do this without, governmentally, any contradiction to His righteousness, even under the observing of the cherubim that bore His glory and overshadowed the lid of the Ark. Thus, the problem between man and God was appeased, enabling God to forgive and be merciful to man and thereby to give His grace to man. This is a prefigure of Christ as the Lamb of God taking away the sin that caused man to have a problem with God (John 1:29), thus satisfying all the requirements of God's holiness, righteousness, and glory and appeasing the relationship between man and God. Hence, God could pass over the people's sins that had previously occurred. And, in order to show forth His righteousness, He had to do this. This is what this verse refers to' (CRV footnote on Rom. 3:25).	Yes
3:25b	神設立耶穌作挽回祭，是憑著耶穌的血，藉著人的信，要顯明神的義；因為他用忍耐的心寬容人先時所犯的罪。	神擺出基督耶穌作平息處，是憑著祂的血，藉著人的信，為要在神以寬容越過人先時所犯的罪上，顯示祂的義；	The CUV translated διὰ τὴν πάρεσιν ('through [or, on account of, because of] the forbearance') as <i>yinweitayongrennaidexink uanrong</i> 因為他用忍耐的心寬容 ('because he used a patient heart to tolerate'), but the CRV, as <i>weiyaozaishenyikuangron gyueguo</i> 為要在神以寬容越過 ('in that God passed over by forbearance').	The CUV's reading, connected with verse 16, says that 'because God used a patient heart to tolerate' the past sins of his people, he now could show forth his righteousness (v. 26). But for Nee and Lee, this is not what the verse is saying. Nee wrote: 'Some versions make a mistake in translating verse 25. They translate: "To declare His righteousness for [or because of] the remission of sins that are past, through the forbearance of God." But the word "for" should not be used in this verse. Instead it should read: "For the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred"' (Nee, 1993 [CWWN, Set Two, Vol. 28], p. 83). So to Nee and Lee, God's righteousness is not shown 'because of' His tolerance of sins; rather, it is shown 'in' or 'through' His tolerance of sins because of Christ's sacrifice. Thus, Lee wrote: 'During the Old Testament time, the sins of the people were not taken away but were only covered with the blood of the animal sacrifices, which were types of Christ. God passed over these covered sins until Christ came. He was the Lamb of God who took away the sin of the world (John 1:29). By His death on the cross and the shedding of His blood for redemption, He carried away all the sins that had been previously covered and passed over. In passing over their sins, God demonstrated His righteousness to the Old Testament saints' (CRV footnote on Rom. 3:25).	Yes
3:30	神既是一位，他就要因信稱那受割禮的為義，也要因信稱那未受割禮的為義。	神既是一位，祂就要本於信稱那受割禮的為義，也要藉著信稱那未受割禮的為義。	The CUV translated both ἐκ πίστεως ('out of [or out from] faith') and διὰ τῆς πίστεως ('through the faith') in the same way as <i>yinxin</i> 因信 ('because of [or by] faith'), but the CRV translated them respectively as <i>benyuxin</i> 本於信 ('based on or out of faith') and <i>jiezhexin</i> 藉著信 ('through faith').	The fact that the CUV translated both ἐκ (<i>ek</i>) and διὰ (<i>dia</i>) with the same word for 'because of' shows that the translators understood them both as to mean the same thing, i.e., 'because of'. But Lee understood the difference meaningful, as he wrote: 'Faith is the source out of which the circumcision, who already have the position as God's people, may be justified by God; hence, their justification is out of faith. But as to the uncircumcision, who are positionally far away and are not God's people, faith is the way for them to reach the position where they can be justified by God; hence, their justification is through faith' (CRV footnote on Rom. 3:30). Here is a clear example of theological understanding influencing translation.	Yes
4:17a	亞伯拉罕所信的，是那叫死人復活，使無變為有的神，他在主面前作我們的父。如經上所記：「我已經立你作多國的父。」	亞伯拉罕在他所信那叫死人復活，又稱無為有的神面前，是我們眾人的父。如經上所記：「我已經立你作多國的父。」	The CUV translated καλοῦντος (<i>kalountos</i> , 'calling') as <i>shi</i> 使 ('make'), but the CRV, as <i>cheng</i> 稱 ('calling or naming').	The CUV translated the phrase 'calling the things not being as being' as 'making the things not being as being'. But Lee saw the significance of the word <i>calling</i> and its reference to the account of God's creation in Genesis 1, and thus translated it literally, as he wrote: 'This is God's mighty power of creation. As the creating God, He needs no material to work with; He can create something out of nothing simply by speaking: "For He spoke, and it was" (Psa. 33:9)' (CRV footnote on 4:17).	Yes
4:17b	亞伯拉罕所信的，是那叫死人復活，使無變為有的神，他在主面前作我們的父。如經上所記：「我已經立你作多國的父。」	亞伯拉罕在他所信那叫死人復活，又稱無為有的神面前，是我們眾人的父。如經上所記：「我已經立你作多國的父。」	The CUV translated πατήρ πάντων (in verse 16, 'father of all') as <i>shirendefu</i> 世人的父 ('the father of the world or worldly people'), but the CRV, as <i>zhongrendefu</i> 眾人的父 ('the father of multitude').	To Lee, Abraham is not the father of the world or the worldly people, as the CUV has translated; rather, he is only the father of the Jews and the regenerated believers, and hence he translated the word <i>all</i> not as 'the world' or 'worldly people' (meaning 'people in the world') but as 'multitude', referring only to the 'new race' called out by God, as he wrote: 'As the father of all those called by God, Abraham was the first of a new race chosen by God. We were born into the fallen Adamic race, but we have been reborn into the called-out Abrahamic race. Whoever is of faith, as Abraham was, is a member of this new race and a son of Abraham (Gal. 3:7)' (CRV footnote on Rom. 4:17). The CUV might have translated <i>all</i> as 'people in the world' out of evangelistic purpose, so as to show the Chinese people that Abraham is not irrelevant to them but is actually their father in a certain sense.	Yes

5:1	我們既因信稱義，就藉著我們的主耶穌基督得與神相和。	所以，我們既本於信得稱義，就藉著我們的主耶穌基督，對神有了和平。	The CUV translated εἰρήνην ἔχωμεν πρὸς τὸν Θεὸν ('we have peace toward [or with] God') as <i>women...</i> <i>deyushenxianghe</i> 我們...得與神相和 ('we are reconciled with God [or have peace with God]'), but the CRV, as 我們...對神有了和平 ('we have peace toward God').	The subtle difference here lies in the understanding of the word πρὸς ('to, toward or with'). The CUV apparently understood it to mean 'with'. But Lee understood it differently and wrote, 'Our journey into God through our being justified out of faith has not yet been completed; thus, Paul used the word toward, not with. Grace is for our standing (v. 2), and peace is for our walk' (CRV footnote on Rom. 5:1). Thus, to Lee, πρὸς here should be translated not as 'with' but 'toward', as we are only on the way 'toward' entering into God to have the complete peace with Him.		Yes
5:10	因為我們作仇敵的時候，且藉著神兒子的死，得與神和好，既已和好，就更要因他的生得救了。	因為我們作仇敵的時候，且藉著神兒子的死，得與神和好，既已和好，就更要因他的生命裏得救了。	The CUV translated σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ ('we shall be saved in His life') as <i>women...</i> <i>yaoyintadeshengdejuliiao</i> 我們...要因他的生得救了 ('we shall be saved because of His being alive'), but the CRV, as <i>women...</i> <i>yaozaitadeshengminglidejiuliao</i> 我們...要在祂的生命裏得救了 ('we shall be saved in His life').	The difference here lies in what it means to 'be saved in His life'. According to the note in the Conference Commentary, the CUV's translators likely understood it to mean 'be saved because of His resurrection, i.e., His being living again'. But Lee understood it very differently, as he wrote: 'To be saved in Christ's life is to be saved in Christ Himself as life. He dwells in us, and we are organically one with Him. By the growth of His life in us, we will enjoy His full salvation to the uttermost. Redemption, justification, and reconciliation are for the purpose of bringing us into union with Christ so that He can save us in His life unto glorification (8:30)' (CRV footnote on Rom. 5:10). So to Lee 'to be saved in His life' is to be saved by being in Christ Himself as the divine life.		Yes
5:11	不但如此，我們既藉著我主耶穌基督得與神和好，也就藉著祂以神為榮。	不但如此，我們現今既藉著我們的主耶穌基督，得與神和好，也就要藉著祂，在神裏面誇耀著，在祂的生命裏得救了。	The CRV added a phrase, <i>zaitadeshengminglidejiule</i> 在祂的生命裏得救了 ('being saved in His life').	The difference here lies in the relationship between verse 10 and 11. Grammatically speaking, verse 11 modifies verse 10, for the main verb καυχώμενοι ('boasting or rejoicing') in verse 11 is a participle, modifying 'we shall be saved' in verse 10. The CUV did not convey that in translation, possibly because, as indicated by the note in the Conference Commentary, the CUV's translators understood 'we shall be saved in His life' primarily as a future matter that will take place at the bodily resurrection of the believers. But to Lee, 'we shall be saved in His life' is primarily a present matter accompanied by the enjoyment of God today, as he wrote: 'To boast in God means to have God as our boast and our exultation, indicating that God is our enjoyment and our rejoicing...It is in boasting, in exulting, and in enjoying in this way that we are being saved in the life of Christ' (CRV footnote on Rom. 5:11).		Yes
5:17	若因一人的過犯，死就因這一人作了王，何況那些受洪恩又蒙所賜之義的，豈不更要因耶穌基督一人在生命中作王嗎？	若因一人的過犯，死就藉著這一人作了王，那些受洋溢之恩，並洋溢之義恩賜的，就更要藉著耶穌基督一人在生命中作王了。	In the original Greek, περισσίων (<i>perisseian</i> , 'abundance') modifies not only 'grace' but also 'gift of righteousness' in this verse, but while the CRV conveyed this relationship by using the phrase <i>yangyizhiyenci</i> 洋溢之義恩賜 ('abundance of gift of righteousness'), the CUV omitted 'abundance' and only translated it as <i>suocizhiyi</i> 所賜之義 ('righteousness given').	According to the note in the Conference Commentary, the CUV's translators likely understood receiving 'the gift of righteousness' here as meaning being justified by faith. Thus, there is no question of abundance, or different 'degrees' of justification, for one is either justified by faith or not, and it is an once-for-all matter. But Lee translated this verse literally and understood 'the gift of righteousness' here not only as something once-for-all but also as something that is experienced daily, and therefore there is a matter of abundance, or different 'degrees' of experience of this gift. This is because to Lee, this gift of righteousness has two aspects: an objective aspect and subjective aspect. He wrote: 'The gift of righteousness erases judgment. Judgment comes from sin, but righteousness comes from grace. Righteousness always accompanies grace and is its result. Subjective righteousness (4:25b) comes from grace (vv. 17, 19), and grace comes from objective righteousness (vv. 1-2)' (CRV footnote on Rom. 5:17). So according to Lee, first, by believing into Christ, a believer receives objective righteousness, which justifies him positionally and once for all, and grace comes as a result. That grace then in turns bring in subjective righteousness for the believers to be justified dispositionally, and this is an ongoing, daily matter. Thus, the gift of righteousness is abundant, because it has an objective as well as a subjective aspect, an once-for-all and an ongoing aspect. See CRV footnotes on Rom. 4:25 and 5:21.		Yes
5:19	因一人的悖逆，眾人成為罪人；照樣，因一人的順從，眾人也成為義了。	藉著一人的悖逆，多人構成了罪人。照樣，藉著一人的順從，多人也要構成義的了。	The CUV translated the two instances of καθίστημι (<i>kathistēmi</i> , 'to set, appoint, or constitute') as <i>chengwei</i> 成為 ('become'), but the CRV, as <i>goucheng</i> 構成 ('constitute').	The difference here lies in the understanding of the verb καθίστημι (<i>kathistēmi</i> , 'to set, appoint, or constitute'). The CRV's translation is clearly based on Lee's interpretation, as he wrote: 'Whether we are sinners or are righteous depends not on our actions but on our inward constitution. Through his fall Adam received an element that was not created by God. This was the satanic nature, which became the constituting essence and main element of fallen man. It is this constituting essence and element that constituted all men sinners. We are not sinners because we sin; we sin because we are sinners. Whether we do good or evil, in Adam we have been constituted sinners. This is due to our inward element, not our outward actions. In contrast, Christ constitutes us righteous. When He, the living God, comes into our being as grace, we are constituted righteous. He becomes the constituting essence and element in us that can transform us from sinners into sons of God. He alone is able to accomplish such a reconstituting work' (CRV footnote on Rom. 5:19). This reflects Lee's view of God's economy as God's plan to dispense Himself into His chosen people to constitute them with Himself as the Body of Christ.	2 Pet. 1:8.	

5:21	就如罪作王叫人死；照樣，恩典也藉著義作王，叫人因著我們的主耶穌基督得永生。	使罪怎樣在死中作王，恩典也照樣藉著義作王，叫人藉著我們的主耶穌基督得永遠的生命。	The CUV translated ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ ('the sin reigned in the death') as <i>zuizuowangjiaorensi</i> 罪作王叫人死 ('sin reigns to cause man to die'), but the CRV, as <i>zui... zaisizhongzuowang</i> 罪... 在死中作王 ('sin reigns in death').	The difference here lies in the relationship between sin and death as conveyed in this phrase ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ ('the sin reigned in the death'). The CUV's translators understood it to mean that sin reigns so as to 'cause man to die', but Lee understood it to mean that sin reigns by the authority of death and also brings in death, as he wrote: 'Sin reigns by the authority of death and brings in death by its reign. Thus, a sinner must die' (CRV footnote on Rom. 5: 21). This matches one emphasis in Lee's ministry on the divine life versus spiritual death, so death is not only a physical matter but also a spiritual condition of fallen human beings. See CRV footnote on Eph. 2:1		Yes
6:5	我們若在他死的形狀上與他聯合，也要在他復活的形狀上與他聯合；	我們若在祂死的樣式裏與祂聯合生長，也必要在祂復活的樣式裏與祂聯合生長；	The CUV translated σύμφυτοι (<i>symphytoi</i> , 'united with, grown together') as <i>lianhe</i> 聯合 ('joined or united'), but the CRV, as <i>lianheshengzhang</i> 聯合生長 ('united and grow [or grow together in union]').	According to the note in Conference Commentary, here the CUV's translators might have understood this verse as saying that since the believers are joined to or united with Christ in His death through baptism, they will also be joined to or united with Christ in the future when they are physically resurrected from death. But this is very different from what Lee understood: for Lee, the believers' union with Christ described in this verse is altogether a present matter, and it is in this present union that the believers may grow spiritually, as he wrote: 'This denotes an organic union in which growth takes place, so that one partakes of the life and characteristics of the other. In the organic union with Christ, whatever Christ passed through has become our history. His death and resurrection are now ours because we are in Him and are organically joined to Him. This is grafting (11:24). Such a grafting (1) discharges all our negative elements, (2) resurrects our God-created faculties, (3) uplifts our faculties, (4) enriches our faculties, and (5) saturates our entire being to transform us' (CRV footnote on Rom. 6:5).		Yes
6:6	因為知道我們的舊人和他同釘十字架，使罪身滅絕，叫我們不再作罪的奴僕；	知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕	The CUV translated καταργηθῇ (<i>katargēthē</i> , 'might be annulled') as <i>miejue</i> 滅絕 ('extinguished'), but the CRV, as <i>shixiao</i> 失效 ('losing effect').	The difference here lies in the understanding of what can the believers' 'old man' having been crucified with Christ accomplish for the believers, which is expressed by the phrase: that 'the body of sin might be annulled'. According to the note in Conference Commentary, the CUV's translators might have understood <i>zuisheng</i> 罪身 (body of sin) here as a metaphor for sins, and thus they translated the verse as saying that 'sins might be removed or extinguished'. But Lee did not interpret 'body of sin' as a metaphor for sins, so the believers' body of sin is not 'extinguished' but only made ineffective, as he wrote about the word 'annulled' here: 'Or, unemployed, jobless, inactive. Because the old man has been crucified with Christ, the body that had been utilized by him as the instrument for sinning now has nothing to do; it is unemployed, jobless. Thus, we have been freed from sin (vv. 18-22) and no longer need to be under the bondage of sin to serve sin as slaves' (CRV footnote on Rom. 6:6).		Yes
6:11	這樣，你們向罪也當看自己是死的；向神在基督耶穌裡，卻當看自己是活的。	這樣，你們在基督耶穌裏，向罪也是死的，向神卻當看自己是活的。	The CUV used ἐν Χριστῷ Ἰησοῦ ('in Christ Jesus') to modify only the second half of the verse, while the CRV used it to modify the entire verse.	Grammatically speaking, ἐν Χριστῷ Ἰησοῦ ('in Christ Jesus') certainly modify 'living to God', but it is unclear if it also modifies 'dead to sin'. Grammatically it is possible, and it is up to the translators to decide. So here, departing from the CUV, Lee understood it as also modifying 'dead to sin', which is in line with Nee's teaching, as he wrote in his most famous work <i>The Normal Christian Life</i> : 'Paul said [in Romans 6:11], "Reckon ye also yourselves to be dead unto sin, but alive unto God." How is this possible? "In Christ Jesus." Never forget that it is always and only true <i>in Christ</i> ' (Nee, 1993 [CWWN, Set 2, Vol. 33], p. 45). Here Lee clearly followed Nee in emphasizing that it is only 'in Christ' that the believers can reckon themselves dead to sin and alive to God.		Yes
7:21a	我覺得有個律，就是我願意為善的時候，便有惡與我同在。	於是我發現那律與我這願意為善的人同在，就是那惡與我同在。	The CUV translated this verse this way: 'I feel there is a law, that when I will to do good, the evil is present with me'. But the CRV translated this way: 'I find then the law with me who wills to do the good, that is, the evil is present with me.'	Lee here translated this verse as saying that 'the law' here is 'the evil' that is present with Paul, and wrote this note on 'the law' here: 'According to the fact mentioned in v. 20, Paul discovered that the law of sin was the sin that dwelt in him and the evil that was present with him. In v. 23 he realized that this law was the law of sin in his members' (CRV footnote on Rom. 7:21). Thus, according to this note, to Lee, 'the law' here is the law of sin. However, he wrote about a decade earlier: 'In chapter seven, however, there is still another law: "I find then the law that, at my willing to do the good, the evil is present with me" (v. 21). Before we can know the law covered in this verse, we need to understand the law of God, the law of the mind, the law of sin and death (which is the law of sin in our members), and the law of the Spirit of life... The law in verse 21 is neither the law of the mind nor the law of sin in our members. We may call it "the law that." There is a law, a principle, that whenever we will to do good, the evil is present with us. The law in 7:21 refers to this principle... Perhaps you have read Romans 7 again and again without seeing this fifth law. In addition to the four laws, there is the law that operates whenever we will to do good' (Lee, 1989 [Life-Study of Romans, Msg. 32-50], pp. 427-429). Thus, it seems earlier in his ministry, Lee understood this verse as the CUV translated it, but later when he was translating the CRV, he translated this verse as saying that 'the law' in this verse is 'the evil' that was with Paul.		Yes

7:21b	我覺得有個律，就是我願意為善的時候，便有惡與我同在。	於是我發現那律與我這願意為善的人同在，就是那惡與我同在。	The CUV translated τὸ κακὸν ('the evil') as <i>é</i> 惡 ('evil'), but the CRV, as <i>naè</i> 那惡 ('the evil').	The subtle difference here reflects Lee's particular understanding of what 'the evil' means here, as he wrote: 'The Greek word means that which is evil in character. This must be the evil life, nature, and character of Satan himself, who is the indwelling sin in us. When sin is dormant within us, it is merely sin, but when it is aroused in us by our willing to do the good, it becomes "the evil"' (CRV footnote on Rom. 7:21).		Yes
7:23	但我覺得肢體中另有個律和我心中的律交戰，把我擄去，叫我附從那肢體中犯罪的律。	但我看出我肢體中另有個律，和我心思的律交戰，藉著那在我肢體中犯罪的律，把我擄去。	The CUV translated νοός (<i>noos</i> , 'mind') as <i>xin</i> 心 ('heart'), but the CRV, as <i>xinsi</i> 心思 ('mind').	The difference here involves whether Romans 7 was Paul's experience after or before his salvation, as Lee explained: 'Those who assume that Romans 7 was Paul's experience after his salvation base their consideration on Paul's use of the expression the inner man in verse 22: "I delight in the law of God according to the inner man." They think that if Paul were not saved, he could not refer to the inner man. Since Paul was not yet regenerated as a Jew under the law, how could he have an inner man? It is true that in the New Testament the inner man refers to a regenerated being, but in the context of Romans 7 the inner man does not refer to a regenerated new man. In verse 22 Paul says that he delights in the law of God according to the inner man; then in verse 23 he refers to the law of his mind. Moreover, in verse 25 he says, "With the mind I myself serve the law of God." The mind in verses 23 and 25 is rendered "heart" in the Chinese Union Version. The Greek word is nous, which refers to the mind, a part in the soul. We consider that we have a body outwardly, which is called the outer man, and that we have two parts inwardly, the soul and the spirit. In the soul are the mind, emotion, and will, and in the spirit are the conscience, intuition, and fellowship. The spirit is in man's innermost part, but the soul is also in man. Therefore, does the inner man in Romans 7 refer to the spirit or to the soul? According to the context, we know that it refers to the mind. In 7:25 Paul says that with the mind he himself serves the law of God. In verse 22 he says that he delights in the law of God according to the inner man. This shows that here the inner man refers to the mind' (Lee, 2018 [CWWL, 1952, Vol. 1], p. 340). Thus, because Lee believed that the 'heart' includes the soul plus the conscience, which is part of the spirit, the word for 'mind' here should be translated literally as 'mind' to show that 'the inner man' in verse 22 simply refers to the mind as a part of the soul and does not refer to the regenerated spirit.	7:25	Yes
7:24	我真是苦啊！誰能救我脫離這取死的身體呢？	我是個苦惱的人！誰要救我脫離那屬這死的身體？	The CUV translated τοῦ σώματος τοῦ θανάτου τούτου ('the body of this death') as <i>zhequsideshenti</i> 這取死的身體 ('this body that takes death'), but the CRV as <i>nashuzhesideshenti</i> 那屬這死的身體 ('the body of this death').	The difference here lies in the understanding of 'this death' and its relationship with the body. While it is unclear what the CUV's rendering 'the body that takes death' means, Lee wrote to explain what 'the body of this death' means: 'In 6:6 our fallen body is called "the body of sin." Here it is termed "the body of this death." The body of sin is strong in sinning against God, but the body of this death is weak in acting to please God. Sin energizes the fallen body to sin, whereas death utterly weakens and disables the corrupted body, so that it cannot keep God's commandments'; moreover, he wrote that 'this death' is 'the death caused by sin through the weapon of the law, the death of being defeated, the death of trying to keep the law to please God but instead being made a captive by the law of sin in our members. This is the death that is working in our flesh this very moment' (CRV footnote on Rom. 7:24).		Yes

8:2	因為賜生命聖靈的律，在基督耶穌裡釋放了我，使我脫離罪和死的律了。	因為生命之靈的律，在基督耶穌裡已經釋放了我，使我脫離了罪與死的律。	The CUV translated νόμος τοῦ Πνεύματος τῆς ζωῆς ('the law of the Spirit of life') as <i>cishenmingshenglingdelv</i> 賜生命聖靈的律 ('the law of the Holy Spirit that gives life'), but the CRV, as <i>shenmingzhilingdelv</i> 生命之靈的律 ('the law of the Spirit of life').	The CUV here departs from the KJV and the RV in rendering 'the law of the Spirit of life' as 'the law of the Holy Spirit that gives life'. Concerning the difference here, Lee wrote: 'The Chinese Union Version renders this term into 'the [Holy] Spirit who gives life', as if life and the Spirit are two entities. Actually, it is not so. Life belongs to the Spirit, and this Spirit is the Spirit of life; the two are one. Life is the Spirit, and the Spirit is life' (Lee, 2007 [CWWL, 1965, Vol. 3], p. 412). Thus, the translational difference here came from the different understandings of the relationship between the Spirit and life. According to the note in the Conference Commentary, the CUV's translators might have translated 'the Spirit of life' as 'the Holy Spirit that gives life' because they believed that this title means that the believers are regenerated by the inspiration of the Holy Spirit. In contrast, Lee believed that the term 'the Spirit of life' means that the Spirit is life, which again reflects Lee's understanding of God's economy as God dispensing Himself as the divine life into the believers. The difference here also involves different understanding of what 'the law' here means. According to the note in the Conference Commentary, the CUV's translators might have understood 'the law' here to mean the way, truth, or principle that the believers are justified by believing in the gospel, which interpretation reflects the CUV's overall Evangelical conviction. However, Lee understood it very differently, as he wrote: 'The law that has freed us from the law of sin...is of this Spirit of life. This law of the Spirit of life is the spontaneous power of the Spirit of life' (CRV footnote on Romans 8:2). Thus, to Lee, 'the law' of the Spirit of life is not the way, truth, or principle that the believers are justified by believing in the gospel, but 'the spontaneous power of the Spirit of life' in the believers. Since this spontaneous power is of the Spirit who is life, this power or law is also of life. Therefore, in his ministry Lee often simply called this law 'the law of life', meaning the spontaneous power and automatic principle of the divine life in the believers (Lee, 2018 [CWWL, 1953, Vol. 3], 97ff; 1989 [Life-Study of Romans], 699). This further explains why he would not translate 'the law of the Spirit of life' as 'the law of the Spirit that gives life', because the latter separates the law from life.	Yes
8:3a	律法既因肉體軟弱，有所不能行的，神就差遣自己的兒子，成為罪身的形狀，作了贖罪祭，在肉體中定了罪案	律法因肉體而軟弱，有所不能的，神，既在罪之肉體的樣式裏，並為著罪，差來了自己的兒子，就在肉體中定罪了罪。	The CUV translated τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός ('Powerless [or unable] being the law, in that it was weak through the flesh') in a way that sounds like 'the law was not able to do certain things because the flesh is weak', whereas the CRV translated it as 'the law, being weak because of the flesh, was not able to do certain things'.	The Greek original text is clear that it is the law that is 'weak through [or on account of] the flesh', but The CUV's translation makes it sound like it is the flesh that is weak. This might have been done purposely to make the verse a bit easier to understand (for evangelical purpose), even though it departs from the original meaning, for to say that 'the law could not do certain things because the flesh is weak' is easier to understand than to say that 'the law could not do certain things because it is weak through the flesh.' But Lee translated this part literally and explained: 'On one hand, the law of God outside man is a law in letters, is dead, and lacks the power of life to supply man to meet its demands. On the other hand, man's body has been corrupted by Satan to become the flesh of death, and as such is incapable of keeping the law. It is because of these two factors that there is "that which the law could not do"; that is, the law is incapable of pleasing God through man's keeping of it' (CRV footnote on Rom. 8:3). So to Lee, it is the law that is weak, because it is incapable of pleasing God through the flesh, i.e., through man's keeping of it.	Yes
8:3b	律法既因肉體軟弱，有所不能行的，神就差遣自己的兒子，成為罪身的形狀，作了贖罪祭，在肉體中定了罪案	律法因肉體而軟弱，有所不能的，神，既在罪之肉體的樣式裏，並為著罪，差來了自己的兒子，就在肉體中定罪了罪。	The CUV's translation reads: 'God sent His own Son to become the form of the sinful body, to be a sin offering, to judge the sin-case in the flesh'; but the CRV reads: 'God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh'.	The difference here is explained by Lee this way: 'Romans 8:3 in the Chinese Union Version...is written elegantly in Chinese, but in comparison with the original Greek, the translation falls short in the truth. Based on the wording in the Chinese Union Version, most people think that God sent His Son to become in the likeness of the flesh of sin and to become an offering for sin. Consequently, they think that the Son of God condemned sin by being in the flesh. This understanding strays from the truth because of inaccuracy of the grammar...The verb <i>become</i> is not in the original Greek; it was added in the Chinese Union Version. According to the original text, the correct translation is, "God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.... <i>In the likeness of the flesh of sin</i> is not a verb but an adverbial phrase describing God's sending....In this verse the word <i>sending</i> is not used as a verb; rather, it is an adverb and modifies <i>condemned</i> . The subject of this verse is <i>God</i> , and the verb is <i>condemned</i> . In other words, God was the One who condemned sin. He condemned sin by sending His Son in the likeness of the flesh of sin' (Lee, 2016 [CWWL, 1984, Vol. 5], pp. 266-267). It is unclear why the CUV's translators chose to translate the way they did, and it is unlikely that they did not understand the grammar of this verse, but the CUV's translation is certainly easier to understand than the CRV's translation and thus is most likely motivated by the translators' evangelistic purpose.	Yes

8:6	體貼肉體的，就是死；體貼聖靈的，乃是生命、平安。	因為心思置於肉體，就是死；心思置於靈，乃是生命平安。	The CUV translated φρόνημα τῆς σαρκὸς ('mind of the flesh') as <i>titieroutide</i> 體貼肉體的 ('showing consideration for the flesh') and φρόνημα τοῦ πνεύματος ('mind of the spirit') as <i>titieshenlingde</i> ('showing consideration for the Holy Spirit'), but the CRV, as <i>xinsizhiyurouti</i> 心思置於肉體 ('mind set on the flesh') and <i>xinsizhiyuling</i> 心思置於靈 ('mind set on the spirit').	The main difference here is that the CRV emphasized the word <i>mind</i> and used <i>set on</i> to describe the relationship between the mind and the flesh (or the spirit). The CUV also interpreted the word for 'spirit' here to be the Holy Spirit, adding the word 'Holy', whereas the CRV interpreted it to be the regenerated spirit of the believers, reflecting his trichotomist view of human constitution. Lee explained his understanding this way: 'In vv. 6-8 the crucial item is the mind. The mind is the leading part of the soul, which is man's personality, his person. The mind thus represents the soul, that is, the person himself. In this chapter the mind is neutral, being between the regenerated mingled spirit and the fallen body, the flesh. Chapters 7 and 8 show that the mind may have two different actions, by which it can cause us to be either in the spirit or in the flesh. If it relies on and attaches itself to the regenerated spirit, which is mingled with the Spirit of God, the mind will bring us into the spirit and into the enjoyment of the divine Spirit as the law of the Spirit of life (v. 2). If the mind attaches itself to the flesh and acts independently, it will bring us into the flesh, causing us to be at enmity with God and to be unable to please Him (vv. 7-8)' (CRV footnote on Rom. 8:6).	Rom. 8:7	Yes
8:8	而且屬肉體的人不能得神的喜歡。	而且在肉體裏的人，不能得神的喜悅。	The CUV translated the phrase ἐν σαρκί ('in flesh') as <i>shurouti</i> 屬肉體的 ('of [or belonging to] the flesh'), but the CRV, as <i>zairoutilide</i> 在肉體裏的 ('in the flesh').	Lee explained his understanding of 'in the flesh' this way: 'If we mind the flesh, or set our mind on the flesh, we become those who are in the flesh. Verses 8 and 9 emphasize the word <i>in</i> , showing that the stress here is on the condition and experience more than on the source and position' (CRV footnote on Rom. 8:8). The CUV's rendering, 'of [or belonging to] the flesh', seems to denote a more general, overall state of a person, thus not matching Lee's understanding of the phrase 'in the flesh' here, which is more changeable and dependent on whether one sets one's mind on the spirit or the flesh.	Rom. 8:9	Yes
8:9	如果 神的靈住在你們心裡，你們就不屬肉體，乃屬聖靈了。人若沒有基督的靈，就不是屬基督的。	但神的靈若住在你們裏面，你們就不在肉體裏，乃在靈裏了；然而人若沒有基督的靈，就不是屬基督的。	The CUV translated the phrase ἐν πνεύματι ('in spirit') as <i>shushenling</i> 屬聖靈 ('of [or belonging to] the Holy Spirit'), but the CRV, as <i>zailingli</i> 在靈裏 ('in the spirit'),	Similar to 8:8, the CUV here translated 'in the spirit' as 'of [or belonging to] the Holy Spirit', which reflects the translators' dichotomist view of human constitution, for if a person's inner being is not composed of the soul and the spirit, one can only be of the Holy Spirit, not of the regenerated human spirit, or else he will be 'of the soul', which will make no sense here. But to Lee, a trichotomist, there is no problem understanding the believers being in their regenerated spirit versus in their flesh or in their soul, as he wrote about the word 'dwell' in this verse: 'I.e., makes home, resides (cf. Eph. 3:17). If we allow the Spirit of the Triune God to make His home in us, that is, to settle Himself in us with adequate room, then in our experience we are in the spirit and are no longer in the flesh. If we are so, the Triune God as the Spirit will be able to spread from our spirit (v. 10) into our soul, represented by our mind (v. 6), and eventually He will even give life to our mortal body (v. 11)' (CRV footnote on Rom. 8:9).		Yes
8:10	基督若在你們心裡，身體就因罪而死，心靈卻因義而活。	但基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命。	The CUV translated this verse as, 'If Christ is in your heart, the body would die because of sin, but the heart would live because of righteousness', but the CRV, as 'But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.'	The CUV's rendering makes the body dying because of sin sounds like a result of Christ being in the believers. Moreover, according to the note in the Conference Commentary, the CUV's translators might have understood the dying here as referring to believers' future physical death, and the living here as referring to their being able to live eternally. Thus, the Greek words νεκρὸν (<i>nekron</i> , 'dead') and ζωὴ (<i>zōē</i> , 'life') in these verses are interpreted by the CUV as actions, i.e., to die and to live, but Lee translated them literally as present condition ('dead') and description ('life'). Concerning the body being dead, Lee wrote: 'Through the fall of man, sin, bringing death with it, entered the human body, causing it to become dead and impotent in the things of God. Although God condemned sin in the flesh (v. 3), this sin has not been uprooted or eradicated from man's fallen body. Hence, our body is still dead' (CRV footnote on Rom. 8:10). Concerning 'spirit is life', he wrote: 'This spirit is not the Spirit of God, for the spirit mentioned here is life only under the condition that Christ is in us. For the Spirit of God to be life, no particular condition is required. Hence, the spirit's being life because of righteousness can refer only to our human spirit, not to the Spirit of God. Our spirit has not only been regenerated and made living; it has become life. When we believed in Christ, He as the divine Spirit of life came into our spirit and mingled Himself with it; the two spirits thereby have become one spirit (1 Cor. 6:17). Now our spirit is not merely living but is life' (Ibid.).		Yes
8:17	既是兒女，便是後嗣，就是 神的後嗣，和基督同作後嗣。如果我們和他一同受苦，也必和他一同得榮耀。	既是兒女，便是後嗣，就是神的後嗣，和基督同作後嗣，只要我們與祂一同受苦，好叫我們也與祂一同得榮耀。	The CUV's translation did not connect εἴπερ (<i>eiper</i> , 'if indeed') with the believers being 'joint-heirs of Christ', but the CRV did.	The difference here is great, for the theological question here is: will all believers be joint-heirs of Christ', or only those who have suffered with Christ? The CUV's translation did not connect 'suffering with Christ' with being 'joint-heirs of Christ', thus effectively saying that all believers will be joint-heirs of Christ, regardless of suffering with Christ or not. The note in the Conference Commentary expressed the same view. But Lee viewed it differently as he wrote: 'This shows that there is a condition for us to be heirs. It is not that we are heirs simply because we are children of God. Rather, after being born as children, we must grow in life to become sons, and then we must pass through suffering that we may be glorified to become legal heirs' (CRV footnote on Rom. 8:17).		Yes

8:29	因為他預先所知道的人，就預先定下效法他兒子的模樣，使他兒子在許多弟兄中作長子。	因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。	The CUV translated συμμόρφους (<i>symmorphous</i> , 'conformed to') as <i>xiaofa</i> 效法 ('imitate, follow the example of, learn from'), but the CRV, as <i>mocheng</i> 模成 ('conformed to').	The CUV, most likely out of its evangelistic concern for understandability and idiomatic expression, chose the very common Chinese phrase <i>xiaofa</i> 效法 ('imitate, follow the example of') to render συμμόρφους. According to the note in the Conference Commentary, this also seems to be the common understanding of the term among the missionaries. But Lee, whose ministry often emphasize that the believers should not imitate Jesus outwardly but allow Him to grow and transform them from within, translated this term quite literally and explained: 'Conformation is the end result of transformation. It includes the changing of our inward essence and nature, and it also includes the changing of our outward form, that we may match the glorified image of Christ, the God-man. He is the prototype and we are the mass production. Both the inward and the outward changes in us, the product, are the result of the operation of the law of the Spirit of life (v. 2) in our being' (CRV footnote on Rom. 8:29).	Phil. 3:10	
9:1	我在基督裡說真話，並不謊言，有我的良心被聖靈感動，給我作見證：	我在基督裏說真話，並不說謊，有我的良心在聖靈裏同我作見證。	The CUV translated ἐν Πνεύματι Ἁγίῳ, ('in the Holy Spirit') as <i>beishenlinggandong</i> 被聖靈感動 ('being moved by the Holy Spirit'), but the CRV, as <i>zaishenlingli</i> '在聖靈裏' ('in the Holy Spirit').	Similar to Matt. 22:43, here the CUV's interpreted 'in the Spirit' as 'being moved by the Spirit'. This may reflect somewhat the translators' dichotomist view of human constitution also, for the Holy Spirit is not understood (as the trichotomists do) as having been joined to the huam spirit of man so that man can either be in the soul or in the spirit (or the Holy Spirit). But here, the word 'in the Holy Spirit' is significant and must be translated literally, because he believed that conscience is a part of the human spirit, and this verse proves that conscience is in the spirit because the Holy Spirit is one with the believers' spirit, as he wrote: 'In 8:16 the Holy Spirit witnesses with our spirit, whereas in this verse our conscience bears witness with us in the Holy Spirit. This proves that our conscience is in our human spirit' (CRV footnote on Rom. 9:1).	Mark 12:36; Luke 10:21; 1 Cor. 12:3;	
10:7	誰要下到陰間去呢？（就是要領基督從死裡上來。）」	或說，“誰要下到無底坑？就是要領基督從死人中上來。	The CUV translated ἄβυσσος (<i>abysson</i> , 'abyss, or bottomless') as <i>yingjian</i> 陰間 ('the yin-place', i.e., the traditional Chinese term for where dead people's souls are kept), but the CRV, as <i>wudikeng</i> 無底坑 ('bottomless pit').	The CUV's adoption of <i>yingjian</i> 陰間 here perhaps reflects the translators' evangelistic strategy of inculturation to make the text easier to understand for the Chinese, even though in the New Testament, <i>yingjian</i> 陰間 is usually the translation for another word, Ἅδης (hades, 'Hades'). The same word was translated by the CUV as <i>wudikeng</i> 無底坑 ('bottomless pit') in Luke 8:31 and Revelation (9:1, 2, 11; 11:7; 17:8; 20:1, 3), perhaps because there it was not Christ who went into the abyss in those instances. Lee explained this 'bottomless pit' this way: 'The Greek word is used in Luke 8:31 in reference to the dwelling place of the demons; in Rev. 9:1, 2, 11 to denote the place out of which the locusts, whose king is Apollyon (Antichrist), will come; in Rev. 11:7 and 17:8 to signify the place out of which the beast, the Antichrist, will ascend; and in Rev. 20:1, 3 to specify the place into which Satan will be cast and imprisoned during the millennium. The Septuagint, the Greek translation of the Old Testament, uses this word for deep in Gen. 1:2. Here, in this verse, it points to the place Christ visited after His death and before His resurrection, which place, according to Acts 2:24, 27, is Hades; for Acts 2:24, 27 reveals that Christ went into Hades after He died, and rose from that place in His resurrection. Hence, according to biblical usage, the word abyss always refers to the region of death and of Satan's power of darkness, which is the lower parts of the earth (Eph. 4:9), into which Christ descended after His death, which He conquered, and from which He ascended in His resurrection' (CRV footnote on Rom. 10:7).		Yes
10:12	猶太人和希臘人並沒有分別，因為眾人同有一位主；他也厚待一切求告他的人。	因為猶太人和希利尼人並沒有分別，眾人同有一位主，祂對一切呼求祂的人是豐富的。	The CUV translated πλουτῶν (<i>ploutōn</i> , 'rich') as <i>houdai</i> 厚待 ('deal generously'), but the CRV, as <i>fengfude</i> 豐富的 ('rich').	The key difference here lies in Lee's understanding of the word translated as 'rich' here in connection with the word translated as 'riches' in Eph. 3:8. Lee believed that Rom. 10:12 shows the practical way for the believers to enjoy the unsearchable riches of Christ spoken of in Eph. 3:8, and thus it is necessary to translate them with the same Chinese word <i>fengfu</i> 豐富 to show forth their connections. So concerning the word 'rich' in Rom. 10:12, he wrote: 'This shows that God selects us, redeems us, justifies us, sanctifies us, conforms us, and glorifies us in Christ in order that we may enjoy His unsearchable riches in Christ (Eph. 3:8). The secret to this enjoyment is to call on His name' (CRV footnote on Rom. 10:12). He further wrote concerning Rom. 10:13: 'Calling on the name of the Lord is the secret not only to our salvation but also to our enjoyment of the Lord's riches. Beginning with Enosh, the third generation of mankind, and continuing all the way down to the New Testament believers, God's chosen and redeemed ones enjoyed Christ's redemption and salvation and all His riches by means of this secret (see note [on Acts 2:21])' (CRV footnote on Rom. 10:13).		Yes

12:2	不要效法這個世界，只要心意更新而變化，叫你們察驗何為神的善良、純全、可喜悅的旨意。	不要模倣這世代，反要藉著心思的更新而變化，叫你們察驗何為神那美好、可喜悅、並純全的旨意。	The CUV translated αἰῶνι (<i>aiōni</i> , 'age') as <i>shijie</i> 世界 ('world'), but the CRV, as <i>shidai</i> 世代 ('age').	Although this case seems to be the same as the case in Matt. 13:39, it is actually different. Here the CRV's translation, a literal translation of the Greek word, is based on Lee's particular understanding of an 'age' as the current appearance of the world, as he wrote: 'This age denotes the present, practical part of the world (see [note on Gal. 1: 4]), that part which we contact and in which we live; whereas the world, the evil system of Satan (see [note on Eph. 2:2]), is the composition of all people, matters, and things outside of God, including religious as well as secular things, as in Gal. 6:14, where the world mentioned is the religious world of Paul's time. This satanic world is composed of many different ages, each having its own particular pattern, characteristics, fashions, styles, and trends. We cannot forsake the world without forsaking the present age that appears before us' (CRV footnote on Rom. 12:2).	Gal. 1:4	
12:6	按我們所得的恩賜，各有所不同。或說預言，就當照著信心的程度說預言；	照著所賜給我們的恩典，我們得了不同的恩賜；或申言，就當照著信心的程度申言；	The CUV translated the phrase 'having gifts' differing according to the grace that has been given to us' as 按我們所得的恩賜，各有所不同 ('according to the gifts we have received, each being different'), but the CRV translated literally as 照著所賜給我們的恩典，我們得了不同的恩賜 ('having different gifts according to the grace that has been given to us').	Here the CUV greatly simplified the original text, reducing two different words χάρισμα (<i>charismata</i> , 'gifts') and χάριν (<i>charin</i> , 'grace') into one word (or term) <i>enci</i> 恩賜 (usually translated by CUV as 'gifts'), thus omitting the relationship between the two conveyed by the original text. This simplification might have been motivated by the CUV's evangelistic purpose, which prioritizes simplicity and understandability over accuracy. But Lee translated literally as he saw great significance conveyed in the original rendering: 'The gifts are received according to the grace given to us and are a result of our experience of the grace of Christ. This grace is God in Christ as the divine element coming into our being to be our life for our enjoyment. When this grace comes into us, it brings with it the element of certain spiritual skills and abilities, which, accompanying our growth in life, develop into the gifts in life that we may function in the Body of Christ to serve God. The gifts in life here are different from the gifts mentioned in Eph. 4:8, which refer to the gifted persons given by Christ in His ascension to His Body for its building up. The gifts in life here are also different from the miraculous gifts mentioned in 1 Cor. 12 and 14. The gifts in life are developed by the growth in life and by the transformation in life mentioned in v. 2, out of the inward, initial gifts mentioned in 1 Cor. 1:7' (CRV footnote on Rom. 12:6). Compare with the case in Eph. 4:7.		Yes
12:8	或作勸化的，就當專一勸化；施捨的，就當誠實；治理的，就當殷勤；憐憫人的，就當甘心。	或作勸勉的，就當忠於勸勉；分授的，就當單純；帶領的，就當殷勤；憐憫人的，就當甘心樂意。	The CUV translated προϊστάμενος (<i>proistamenos</i> , 'leading') as <i>zhili</i> 治理 ('govern or administrate'), but the CRV, as <i>dailing</i> 帶領 ('leading').	The difference here lies in the translators' view on what the elders or leaders of the church should do. The CUV's use of <i>zhili</i> 治理 ('govern or administrate') matches the Reformed tradition of ecclesiology where governance of the church is emphasized, and the CRV's use of <i>dailing</i> 帶領 ('leading'), a less organizational and hierarchical term, matches Lee's understanding of the church more as an organism, the Body of Christ, rather than an organization, as he wrote: 'The elders' responsibilities consist of four main items, and the first item is leading. The word <i>leads</i> is used in the New Testament, but it is regrettable that in the Chinese Bible this word is translated as "administrates." Romans 12:8 in the Chinese Union Version says, "He who administrates, in diligence." The word <i>administrates</i> in this verse should be translated as "leads," because here it refers to taking the lead diligently. According to the Greek text, there is only one portion in the New Testament where the word <i>administrations</i> is used in relation to the elders' responsibilities. First Corinthians 12:28 says, "God has placed some in the church: first apostles, second prophets, third teachers; then works of power, then gifts of healing, helps, administrations, various kinds of tongues." Except for this verse, all the other verses that have the word <i>administrates</i> in relation to the elders' responsibilities should be translated with the word <i>leads</i> ' (Lee, 2016 [CWWL, 1985, Vol. 1], p. 317). Also see CRV footnote on 1 Thes. 5:12.	1 Thes. 5:12	
12:13	聖徒缺乏，要幫補；客，要一味地款待。	在聖徒缺乏上要有交通，待客要追尋機會。	The CUV translated κοινωνοῦντες (<i>koinōnountes</i> , 'contributing, sharing, or fellowship') as <i>bangbu</i> 幫補 ('help out with money; subsidize'), but the CRV, as <i>jiaotong</i> 交通 ('fellowship').	Here the CRV used a term usually associated with spiritual fellowship, i.e., <i>jiaotong</i> 交通 ('fellowship') to translate the Greek word and thus made the verse harder to understand than the CUV's rendering. Lee's note on the Greek word explained why: 'Lit., Have fellowship with. This is to care willingly for the needs of the saints according to our ability. The apostle termed this kind of material care "fellowship," because in the sharing of material things the grace of the Lord's life flows among the members of the Body of Christ and is infused into them' (CRV footnote on Rom. 12:13). Also see CRV footnote on Rom. 15:26.	Rom. 15:26; 2 Cor. 8:4; 9:13; Phil. 4:15	
12:16	要彼此同心；不要志氣高大，倒要俯就卑微的人（人或譯事），不要自以為聰明。	要彼此思念相同的事，不要思念高傲的事，倒要俯就卑微的人，不要自以為精明。	The CUV translated τὸ αὐτὸ εἰς ἀλλήλους φρονούντες ('minding the same thing toward one another') as 要彼此同心 ('having the same heart with one another'), but the CRV, as 要彼此思念相同的事 ('think of the same thing with one another').	Similar to the case in Rom. 7:23, the CUV characteristically translates Greek words related to the mind or thinking by the Chinese word for 'heart'. But Lee understands man as a tripartite being of spirit, soul, and body, with the soul having mind, emotion, and will, the spirit having fellowship, intuition, and conscience, and the heart being the soul plus conscience. Thus, he is always very careful to distinguish between these terms. Thus, the word 'thinking' or 'minding' here, to him, should be translated literally, not confused it with the heart. See	Rom. 15:5; Phil. 4:2; 1 Pet. 3:8	

14:6	守日的人是為主守的。吃的人是為主吃的。因為他感謝神。不吃的人是為主不吃的。也感謝神。	守日的人是向主守的。喫的人是向主喫的。因為他感謝神。不喫的人是向主不喫的。他也感謝神。	The CUV translated two instances of Κυρίῳ (<i>Kyriō</i> , 'to the Lord') as <i>weizhu</i> 為主 ('for the Lord'), but the CRV, as <i>xiangzhu</i> 向主 ('to the Lord').	The CRV again adopted a literal translation of the Greek, which made the translation sound quite unusual as it is not idiomatic Chinese, because Lee believed there is a difference between 'to the Lord' and 'for the Lord', as he explained: 'Living to the Lord is deeper in significance than living for the Lord. Living for the Lord implies that I and the Lord are still two; living to the Lord indicates that I am one with the Lord, as the wife is one with the husband in married life' (CRV footnote on 2 Cor. 5:15).	Rom. 14:7-8; 2 Cor. 5:15	
14:19	所以。我們務要追求和睦的事與彼此建立德行的事。	所以我們務要追求和平的事。以及彼此建造的事。	The CUV translated οἰκοδομῆς (<i>oikodomēs</i> , 'building or edification') as <i>jianlidxing</i> 建立德行 ('establish virtue or moral conduct'), but the CRV, as <i>jianzao</i> 建造 ('building up').	The CUV's rendering may reflect the evangelistic translational strategy of inculturation or the common Western Christian understanding of 'edification' as 'moral character building', for the idea of establishing or building up one's virtue or moral conduct is prevalent in Chinese culture because of Confucius' teaching. But Nee's and Lee's ministry emphasizes that God's unique work revealed in the Bible is to build Himself into man as the divine life to produce a divine-human building to be the Body of Christ, and such a building work is not in the realm of ethical teaching or the mere building up of one's virtue or moral character. Thus, the Greek word οἰκοδομῆς (<i>oikodomēs</i> , 'building or edification') is never translated as 'edification' or 'edify' but always as 'building up' in the CRV. Thus, regarding this Greek word in this verse, Lee wrote: 'For the proper church life we must pursue...the things that build up one another, the things that minister life to our fellow members for mutual building up' (CRV footnote on Rom. 14:19).	Rom. 15:2	Yes
15:29	我也曉得。我去的時候必帶著基督豐盛的恩典而去。	我也曉得。我去的時候。必帶著基督之福的豐滿而去。	The CUV translated εὐλογίας (<i>eulogias</i> , 'blessing') as <i>endian</i> 恩典 ('grace'), but the CRV, as <i>fu</i> 福 ('blessing').	It is unclear why the CUV would translate 'blessing' as 'grace', but to Lee, 'blessing' and 'grace' are not interchangeable terms, for blessing could be material or spiritual, but grace always refers to God Himself enjoyed by the believers (see CRV footnote on John 1:14). Lee understood the blessing in this verse as referring to at least partially to material things, so it should not be called 'grace' but 'blessing', as he wrote: 'Paul went to the Gentiles with Christ, returned to the Jewish brothers with material possessions, and expected to visit Rome in the fullness of the blessing of Christ to minister the riches of Christ to the people there. This shows us the proper church life. Through the apostle, the church life was being filled with Christ, filled with love in the fellowship of material possessions, and filled with the mutual participation in the blessing of Christ's fullness' (CRV footnote on Rom. 15:29).		Yes
16:2	請你們為主接待她。合乎聖徒的體統。她在何事上要你們幫助。你們就幫助她。因她素來幫助許多人。也幫助了我。	請你們在主裏面照著與聖徒相配的接待她。她在何事上要你們。你們就輔助她。因她素來輔助許多人。也輔助了我。	The CUV translated ἐν Κυρίῳ ('in the Lord') as <i>weizhu</i> 為主 ('for the Lord'), but the CRV, as <i>zaizhulimian</i> 在主裏面 ('in the Lord').	Similar to John 3:21, the CUV's translators most likely thought that translating 'in the Lord' literally would not sound idiomatic and therefore simplified or indigenized it as 'for the Lord', but Lee saw the significance of the phrase as meaning abiding in the Lord and being one with Him. To Lee, doing things in the Lord is more important than doing things for the Lord. See the explanation for the case in John 3:21.		Yes
16:25	惟有 神能照我所傳的福音和所講的耶穌基督。並照永古隱藏不言的奧秘。堅固你們的心。	神能照我的福音。就是關於耶穌基督的傳揚。照歷世以來密而不宣之奧秘的啟示。堅固你們。	The CUV omitted the Greek word ἀποκάλυψιν (<i>apokalypsin</i> , 'revelation') in the translation, but the CRV translated it.	It is unclear why the CUV omitted the word 'revelation' in the translation. Lee certainly considered this word very significant, as he wrote: 'Here in this verse [Rom. 16:25] we have a phrase that combines the mystery and the revelation. This phrase is the revelation of the mystery. In the New Testament the word revelation is used mainly with respect to the mystery of God. It does not refer to the ordinary things of human life' (Lee, 2014 [CWWL, 1978, Vol. 1], p. 289). Concerning this verse, he also wrote: 'In Romans 16 the believers' need is no longer salvation or sanctification; it is to be established...We are not established according to doctrines or dispensational truths but according to the gospel, the preaching of Christ, and the revelation of the mystery. All believers need to be rescued from divisive doctrines and practices and be established by the pure and full gospel of God, by the preaching and ministering of the living and all-inclusive Christ, and by the revelation of God's mystery. Only the pure gospel, the living Christ, and God's revealed mystery can establish us and keep us in oneness for the church life' (Lee, 1987 [Conclusion of the New Testament, msg.135-156], p. 1525).		Yes

1 Cor.	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in 1 Cor.
1:2	寫信給在哥林多神的教會，就是在基督耶穌裡成聖、蒙召作聖徒的，以及所有在各處求告我主耶穌基督之名的人。基督是他們的主，也是我們的主。	寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別、蒙召的聖徒。同著所有在各處呼求我們主耶穌基督之名的人：祂是他們的，也是我們的；	The CUV translated αὐτῶν καὶ ἡμῶν ('theirs and ours') as 基督是他們的主，也是我們的主 ('Christ is their Lord, and also our Lord'), but the CRV, as 祂是他們的，也是我們的 ('He is theirs, and also ours').	The CUV added the word <i>Lord</i> in the translation, making it to read: 'Christ is their Lord and also our Lord'. This is most likely done out of Evangelical concern of making the text easier to understand. But Lee saw theological significance in the original text, as he wrote: 'Christ as the all-inclusive One belongs to all believers. He is our allotted portion given to us by God (Col. 1:12). The apostle added this special phrase at the end of this verse to stress the crucial fact that Christ is the unique center of all believers in whatever place or situation. In this Epistle the apostle's intention was to solve the problems among the saints in Corinth. For all the problems, especially the matter of division, the only solution is the all-inclusive Christ. We have all been called into the fellowship of, the participation in, Him (v. 9). All believers should be focused on Him, not being distracted by any gifted person, any overstressed doctrine, or any particular practice' (CRV footnote on 1 Cor. 1:2).		Yes
1:9	神是信實的，你們原是被祂所召，好與祂兒子——我們的主耶穌基督一同得分。	神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。	The CUV translated the phrase εἰς κοινωνίαν τοῦ Υἱοῦ αὐτοῦ ('into the fellowship of His Son') as 與祂兒子...一同得分 ('gain a portion together with His Son'), but the CRV, as 進入了祂兒子...的交通 ('into the fellowship of His Son').	The CUV's rendering makes the believers and the Son of God co-receivers of a certain 'portion' (without specifying what this portion is); thus, the believers and the Son are depicted as separate individuals. But to Lee, whose ministry inherited the Pietist and even mystic traditions and emphasized the union of the believers with Christ, what this verse describes is the believers being brought into a union with Christ in order to share all that He is, as his note on this verse reads: 'I.e., to partake of the fellowship of the union with God's Son, Jesus Christ, and of the participation in Him. God has called us into such a fellowship that we may enjoy Christ as our God-given portion. This word, like the word in v. 2 concerning Christ's being theirs and ours, stresses again the crucial fact that Christ is the unique center of the believers for the solving of the problems among them, especially the problem of division' (CRV footnote on 1 Cor. 1:9).		Yes
1:18	因為十字架的道理，在那滅亡的人為愚拙，在我們得救的人，卻為神的大能。	因為十字架的話，對那正在滅亡的人為愚拙，對我們正在得救的人卻為神的大能。	The CUV translated ἀπολλυμένοις (<i>apollymenois</i> , '[who are] perishing') and σωζομένοις (<i>sōzomenois</i> , '[who are] being saved') here as <i>miewangde</i> 滅亡的 ('perished') and <i>dejiude</i> 得救的 ('saved'), but the CRV, as <i>zhengzaimiewangde</i> 正在滅亡的 ('[who are] perishing') and <i>zhengzaidejiude</i> 正在得救的 ('[who are] being saved').	The CUV here followed the Peking Version and the KJV but not the RV in rendering the two present participles as past participles, i.e., as 'perished' and 'saved', apparently because the translators did not see the need to preserve the present tense of the participle in translation. This might reflect the translators' Reformed tradition, which emphasizes that man's salvation or perdition is by God's predestination in eternity past. But Lee, whose ministry emphasized not only judicial redemption (which is obtained by faith once for all) but also organic salvation as a lifelong process, considered the present tense of the participle significant and thus translated it literally, and wrote: 'In verse 18 Paul speaks of "us who are being saved." I appreciate the expression "being saved." If someone asks you if you are saved, you may wish to reply, "I am in the process of being saved. I have been saved partially, saved to a certain extent. However, I have not yet been saved to the full extent. But I am being saved." To us who are in the process of being saved, the word of the cross is the power of God' (Lee, 1990 [Life-Study of 1 Corinthians, Vol. 1], p. 65). See the case in 1 Cor. 15:2.	2 Cor. 2:15	

1:30	但你們得在基督耶穌裡是本乎神，神又使他成為我們的智慧、公義、聖潔、救贖。	但你們得在基督耶穌裡，是出於神，這基督成了從神給我們的智慧：公義、聖別和救贖，	The CUV translated the second half of the verse as reading: 'God also made Him our wisdom, righteousness, sanctification, and redemption', but the CRV, as reading: 'This Christ became wisdom to us from God: both righteousness and sanctification and redemption'.	According to CUV's rendering, God made Christ four items to the believers: wisdom, righteousness, sanctification, and redemption. But Lee understood the verse as saying that Christ became wisdom to us, and this wisdom includes three main items, as he wrote: 'Christ became wisdom to us from God as three vital things in God's salvation: (1) righteousness (for our past), by which we have been justified by God, that we might be reborn in our spirit to receive the divine life (Rom. 5:18); (2) sanctification (for our present), by which we are being sanctified in our soul, i.e., transformed in our mind, emotion, and will, with His divine life (Rom. 6: 19, 22); and (3) redemption (for our future), i.e., the redemption of our body (Rom. 8:23), by which we will be transfigured in our body with His divine life to have His glorious likeness (Phil. 3:21). It is of God that we participate in such a complete and perfect salvation, which makes our entire being—spirit, soul, and body—organically one with Christ and makes Christ everything to us. This is altogether of God, not of ourselves, that we may boast and glory in Him, not in ourselves' (CRV footnote on 1 Cor. 1: 30).		Yes
1:31	如經上所記：「誇口的，當指著主誇口。」	為使，如經上所記：“誇口的當在主裏誇口。”	The CUV ἐν Κυρίῳ καυχᾶσθω ('let him boast in the Lord') as <i>zhizhezhukuako</i> 指著主誇口 (lit., 'pointing to the Lord [while] boasting'), but the CRV, as <i>zaizhulikuako</i> 在主裏誇口 ('boasting in the Lord').	In Romans 2:17, a similar expression καυχᾶσαι ἐν Θεῷ ('boast in God') is translated by both CUV and the CRV as <i>zhizheshenkuako</i> 指著神誇口 (lit., 'pointing to God [while] boasting'); in 2:23, similarly, ἐν νόμῳ καυχᾶσαι ('boast in the law') is translated by both versions as <i>zhizhelvfakuako</i> 指著律法誇口 (lit., 'pointing to the law [while] boasting'). But only here, while the CUV kept the pattern of translation by rendering it 'pointing to the Lord [while] boasting', the CRV translated it literally as 'boasting in the Lord', almost certainly reflecting Lee's emphasis in his ministry on the organic union between the believers and Christ, because Romans 2:17 and 23 were referring to Jewish people who did not believe in Christ and as such, according to Lee's ministry, did not have an organic union with Christ as the New Testament believers do; thus, while they could only 'point to God [while] boasting', the New Testament believers can 'boast in the Lord', that is, boast in organic union with the Lord.	2 Cor. 10: 17	
2:6	然而，在完全的人中，我們也講智慧。但不是這世上的智慧，也不是這世上有權有位、將要敗亡之人的智慧。	然而在長成的人中，我們也講智慧，但不是這世代的智慧，也不是這世代有權有位正被廢掉之人的智慧。	The CUV translated τελείους (<i>teleiois</i> , 'mature, perfect') as <i>wanquan</i> 完全 ('perfect'), but the CRV, as <i>zhangchengderen</i> 長成的人 ('full-grown man').	The CUV here followed the KJV and the RV in translating τελείους as 'perfect'. But Lee, whose ministry emphasizes the believers' growth in the divine life, translated it as 'full-grown' and wrote concerning this word in the note on Phil. 3:15: 'I.e., mature, perfect. Maturity is a stage. We may be mature but not mature in full. Full-grown here is used in a relative sense—relatively mature, neither childish nor fully mature. Hence, further pursuing, further growth, is needed' (CRV footnote on Phil. 3: 15). This explains why Lee would not use the word 'perfect' here, for it conveys the sense of completion, having no need for further growth.	Phil. 3:15; Col. 1:28	

2:14a	然而，屬血氣的人不領會 神聖靈的事，反倒以為愚拙，並且不能知道，因為這些事惟有屬靈的人才能看透。	然而屬魂的人不領受神的靈的事，因他以這些事為愚拙，並且他不能明白，因為這些事是憑靈看透的。	The CUV translated <i>Ψυχικός</i> (<i>psychikos</i> , 'soulish or natural') as <i>shuxieqide</i> 屬血氣的 (lit., 'of blood and breath', meaning 'living animals' or 'courage and uprightness'), but the CUV, as <i>shuhunde</i> 屬魂的 ('of the soul').	Here is another case showing influences from the dichotomist view of the CUV's translators and the trichotomist view of Lee. The CUV's translators, being dichotomists, did not see it necessary to distinguish between soul and spirit, and thus the word 'soulish' here is translated as <i>shuxieqide</i> 屬血氣的 ('of blood and breath'), which has also been used to translate the word for 'fleshly' in 2 Cor. 10:4 (cf. Gal. 1:16; Eph. 6:12). See the case in Matt. 24:22. But Lee, being a trichotomist, always wanted to distinguish between body, soul, and spirit, and thus translate the Greek word here as 'soulish', in contrast with the word 'spiritual' in the next verse, as he wrote: 'A soulish man is a natural man, one who allows his soul (including the mind, the emotion, and the will) to dominate his entire being and who lives by his soul, ignoring his spirit, not using his spirit, and even behaving as if he did not have a spirit' (Jude 19). Such a man does not receive the things of the Spirit of God, and he is not able to know them. Rather, he rejects them. The religious Jews, who required signs, and the philosophical Greeks, who sought wisdom (1:22), were such natural men, to whom the things of the Spirit of God were foolishness (1:23)' (CRV footnote on 1 Cor. 2:14a).	Jude 19	
2:14b	然而，屬血氣的人不領會 神聖靈的事，反倒以為愚拙，並且不能知道，因為這些事惟有屬靈的人才能看透。	然而屬魂的人不領受神的靈的事，因他以這些事為愚拙，並且他不能明白，因為這些事是憑靈看透的。	The CUV translated <i>πνευματικῶς ἀνακρίνεται</i> ('they are discerned spiritually') as 'these things can be discerned only by spiritual men', but the CRV, as 'these things are discerned by the spirit'.	Like 2:14a above, the difference here also shows influences from the dichotomist view of the CUV's translators and the trichotomist view of Lee. The CUV interpreted the phrase 'discerned spiritually' to mean that only 'spiritual men' (which may be understood as men of the Holy Spirit, as the Peking Version translated it) can discern the things of the Spirit of God. But Lee, being a trichotomist, interpreted it to mean that 'these things are discerned by the [human] spirit', as he wrote: '[The spirit]' here refers to the spirit of man that is moved by the Spirit of God to fully exercise its function and thereby replace the human soul's rule and control over man. It is only by such a spirit that man can discern the things of the Spirit of God. A man who is ruled and controlled by his spirit is a spiritual man, as mentioned in the next verse. Since God is Spirit, all the things of the Spirit of God are spiritual. Therefore, to discern, to know, the things of the Spirit of God, man must use the human spirit (John 4:24)' (CRV footnote on 1 Cor. 2:14b).		Yes
3:1	弟兄們，我從前對你們說話，不能把你們當作屬靈的，只得把你們當作屬肉體的，在基督裡為嬰孩的。	弟兄們，我從前對你們說話，不能把你們當作屬靈的，只得把你們當作屬肉體的，當作在基督裡的嬰孩。	The CUV translated <i>σαρκίνοις</i> (<i>sarkinois</i> , 'of the flesh, fleshy') as <i>shurouti</i> 屬肉體 ('of the flesh, or fleshy'), but the CRV as <i>shroude</i> 屬肉的 ('of the flesh, or fleshy').	Here the subtle difference cannot be understood by reading the translation along. The difference is explained by Lee as he wrote about what he meant by <i>shroude</i> 屬肉的: 'This is a stronger and more gross expression than fleshy in v. 3 [which is a different Greek word, <i>σαρκικός</i>]. Fleshy denotes being made of flesh; fleshy denotes being influenced by the nature of the flesh and partaking of the character of the flesh. In this verse the apostle considered the Corinthian believers to be totally of the flesh, to be made of the flesh, and to be just the flesh. What a strong word! Then in v. 3 the apostle condemned their behaving in jealousy and strife as fleshy, as being under the influence of their fleshy nature and partaking of the character of the flesh' (CRV footnote on 1 Cor. 3:1). The CUV translated the two different Greek words in verse 1 and 3 by the same term <i>shurouti</i> 屬肉體 ('of the flesh, or fleshy'), showing that its translators did not consider the two terms as having different meanings.		Yes

3:3	你們仍是屬肉體的，因為在你們中間有嫉妒、紛爭，這豈不是屬乎肉體、照着世人的樣子行嗎？	因你們仍是屬肉體的。因為在你們中間有嫉妒、爭競，你們豈不是屬肉體，照着人的樣子而行麼？	The CUV translated ἄνθρωπον (<i>anthrōpon</i> , 'man, or mankind') as <i>shiren</i> 世人 ('worldly people'), but the CRV, as <i>ren</i> 人 ('man, or mankind').	Here the CUV clearly tried to make the translation easier to understand for the Chinese, by adding the word for 'worldly' to distinguish these people from the believers who are supposed to be different from the 'worldly people'. But Lee did not add the word 'worldly' because he understood the emphasis here as not on being worldly or not, but as being according to man (in his fallen nature) or according to God, as he wrote: 'Every fallen man is just the flesh (Rom. 3:20; Gal. 2:16 and note 2). Hence, to be according to the manner of man is to be according to the flesh. The jealousy and strife among the Corinthian believers show that they walked according to the flesh of the fallen man and not according to the human spirit regenerated by God. Hence, they were not spiritual but fleshly, and they walked not according to God but according to the manner of man' (CRV footnote on 1 Cor. 3:3). Here the influences of Lee's trichotomist view can also be detected, as seen in his emphasis on the human spirit versus the flesh.	1 Cor. 3:4	Yes
4:15	你們學基督的，師傅雖有一萬，為父的卻是不多，因我在基督耶穌裡用福音生了你們。	你們在基督裏，縱有上萬的導師，父親卻不多，因為是我在基督耶穌裏藉著福音生了你們。	The CUV translated ἐν Χριστῷ ('in Christ') as <i>xuejidude</i> 學基督的 ('[as those who] learn [from] Christ'), but the CRV, as <i>zaijiduli</i> 在基督裏 ('in Christ').	The CUV, most likely out of evangelistic concern for understandability, translated 'you who are in Christ' as 'you who learn [from] Christ'. Perhaps this also reflects the Reformed emphasis on learning doctrines. But since Lee's ministry emphasizes the organic union of the believers with Christ, and this union is most often described in the New Testament by the term 'in Christ', Lee always translated this term 'in Christ' literally without adding or changing anything. See the case in John 3:21.	1 Cor. 15:19; 2 Cor. 1:20; 2:17; Gal. 1:22; Philemon 8;	
5:7	你們既是無酵的麵，應當把舊酵除淨，好使你們成為新團，正如你們是無酵的一樣，因為我們逾越節的羔羊基督已經被殺獻祭了。	你們要把舊酵除淨，好使你們成為新團，正如你們是無酵的一樣，因為我們的逾越節基督，已經被殺獻祭了。	The CUV translated πάσχα (<i>pascha</i> , 'the Passover, or the Passover supper or lamb') as <i>yuyuejiedegaoyang</i> 逾越節的羔羊 ('the Passover lamb'), but the CRV, as <i>yuyuejie</i> 逾越節 ('the Passover').	The difference here lies in the question: is Christ depicted here as the Passover lamb or the entire Passover? The CUV's translators apparently chose the former interpretation, and Lee chose the latter, as he commented on this verse: 'This indicates that the apostle considered the believers God's chosen people, who have had their Passover, as typified by the one in Exo. 12. In this Passover, Christ is not only the Passover lamb but also the entire Passover' (CRV footnote on 1 Cor. 5:7). Elsewhere he wrote: '[In 1 Cor. 5:7] Paul does not say that Christ is our lamb; he says that Christ is our Passover....Christ is not only the Passover lamb, but also every aspect of the Passover...He is not only the lamb, the unleavened bread, and the herbs; He is also the house whose lintel and doorposts have been sprinkled with the redeeming blood' (1998, Lee [Life-Study of Exodus, Vol. 2], pp. 248, 250)		Yes
7:15	倘若那不信的人要離去，就由他離去罷！無論是弟兄，是姊妹，遇著這樣的事，都不必拘束。神召我們原是要我們和睦。	倘若那不信的人離去，就由他離去罷！無論是弟兄，是姊妹，在這種情形之下，都不必受束縛，然而神已經在平安裏召了我們。	The CUV translated ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ Θεός. ('but God has called us in peace') as 神召我們原是要我們和睦 ('God has called us for us to be at peace with one another'), but the CRV, as 神已經在平安裏召了我們 ('but God has called us in peace').	Again, the CUV, most likely out of evangelistic concern for understandability, translated the last phrase of the verse in a more understandable way as 'God has called us to be at peace with one another'. But Lee characteristically translated the phrase literally as 'God has called us in peace' and provided this explanation: 'God in His salvation has called us to Him in the sphere and element of peace. Hence, we should live in this peace. If the unbelieving party in our marriage desires to leave, we should allow it. But that we may live in the peace in which God has called us, God does not want us to initiate any separation as long as the other party consents to remain (v. 13). The succeeding verses (through v. 24) are based on this: that God has called us in peace' (CRV footnote on 1 Cor. 7:15). This emphasis on peace as not just a human condition but a spiritual sphere and element, which is often interpreted as Christ Himself, is characteristic of Lee's ministry, which tend to offer a more spiritualized interpretation of the biblical text.		Yes

7:24	弟兄們，你們各人蒙召的時候是甚麼身分，仍要在神面前守住這身分。	弟兄們，你們各人是在甚麼身分裏蒙召，仍要與神一同留在這身分裏。	The CUV translated παρὰ Θεῷ. ('with God') as <i>zaishenmianqian</i> ('before God'), but the CRV, as <i>yushenyitong</i> 與神一同 ('together with God').	The CUV again probably considered it easier to understand to say 'keep your status before God' than 'keep your status with God', but the phrase 'with God' is precisely the phrase that Lee considered crucial here, as he wrote: 'After being called, the believers do not need to change their outward status, but they do need to have a change in their inward condition, that is, from being without God to being with God, in order to be one with God and have God with them in their status, whatever it may be' (CRV footnote on 1 Cor. 7:24).		Yes
8:1	論到祭偶像之物，我們曉得我們都有知識。但知識是叫人自高自大，惟有愛心能造就人。	關於祭偶像之物，我們曉得我們都有知識。知識是叫人自高自大，惟有愛建造人。	The CUV translated οἰκοδομεῖ (<i>oikodomei</i> , 'builds up') as <i>zaojiu</i> 造就 ('edify'), but the CRV, as <i>jianzao</i> 建造 ('build up').	This is similar to the case in Romans 14:19 (see the explanation there). 'Building' is a key concept emphasized in the ministry of Nee and Lee, as Lee wrote: 'One of the crucial truths in the Scriptures is the building of the church. In the New Testament building is a very important word. Regrettably, in many instances in the Chinese translation of the Bible, the word build is rendered as edify. We should know that there is a great difference between edification and building. We may say that building includes edification, but edification may not be building. Let us use a pile of stones as an illustration. Before we can use them to build a house, we have to process them one by one. We have to knock off all the unnecessary corners and make the uneven spots smooth. Only when this is done can they be built together. This processing work on the stones is edification. Therefore, edification is for building and building includes edification' (Lee, 2018 [CWWL, 1958, Vol. 2], pp. 298-299).	1 Cor. 10: 23; 14:3-5, 12, 17, 26; 2 Cor. 10: 8; 12:19; Eph. 4:29; Jude 1:20	
8:11	因此，基督為他死的那軟弱弟兄，也就因你的知識沉淪了。	因此，基督為他死的那軟弱弟兄，也就被你的知識敗壞了。	The CUV translated ἀπόλλυται (<i>apollytai</i> , 'is destroyed, or perishes') as <i>chenlun</i> 沉淪 ('perish'), but the CRV, as <i>baihuai</i> 敗壞 ('corrupted, or destroyed').	The CUV here followed the Peking Version, the KJV and the RV in rendering ἀπόλλυται as 'perish'. Since the Chinese phrase <i>chenlun</i> 沉淪 is often used to denote eternal perdition in Chinese Christianity, and Lee understood the word here as not denoting eternal perdition, he purposely translated it as 'corrupted' or 'destroyed' and wrote: 'This [word] denotes perishing, not perishing for eternity but perishing in the Christian life. The weak believer is destroyed by the carelessness of the stronger one who has knowledge' (CRV footnote on 1 Cor. 8:11). See the case in Heb. 10:39.		Yes

9:17	我若甘心做這事，就有賞賜；若不甘心，責任卻已經託付我了。	我若甘心作這事，就有賞賜；若不甘心，管家的職分卻已經託付我了。	The CUV translated οἰκονομία (oikonomian, 'stewardship, administration') as <i>zeren</i> 責任 (responsibility), but the CRV, as <i>guanjiadezhifen</i> 管家的職分 ('stewardship').	Perhaps out of evangelistic concern, the CUV here again simplified a rather complicated Greek word and translated it simply as 'responsibility'. But to Lee, this Greek word, which appears multiple times throughout the New Testament, is one of the most crucial words in the New Testament with rich meaning, for it, when applied to God, denotes God's economy, i.e., the eternal plan of God to dispense Himself into man for the producing of the Body of Christ consummating in the New Jerusalem to fulfill God's eternal purpose; when applied to man, it represents man's stewardship received from God to carry out God's economy. Lee wrote about this word in this verse: 'Or, household administration, household dispensation. The apostle was not only a preacher but also a steward in God's house, a household administrator, dispensing Christ's salvation, life, and riches to His believers. Such a ministry was the stewardship with which he had been entrusted and commissioned (Eph. 3:2; 2 Cor. 4:1)' (CRV footnote on 1 Cor. 9:17). In its usage as 'stewardship' in Eph. 3:2, Lee wrote: 'In Greek, the same word as <i>economy</i> in v. 9 and in 1:10. In relation to God, this word denotes God's economy, God's administration; in relation to the apostle, it denotes the stewardship (stewardship is used also in 1 Cor. 9:17). The stewardship of the grace is for the dispensing of the grace of God to His chosen people for the producing and building up of the church. Out of this stewardship comes the ministry of the apostle, who is a steward in God's house, ministering Christ as God's grace to God's household' (CRV footnote on Eph. 3:2).	Eph. 3:2; Col. 1:25	
9:27	我是攻克己身，叫身服我，恐怕我傳福音給人，自己反被棄絕了。	我乃是痛擊己身，叫身為奴，免得我傳給別人，自己反不蒙稱許。	The CUV translated κηρύξας (kēryxas, 'preach, proclaim') as <i>chuanfuyin</i> 傳福音 ('preach the gospel'), but the CRV, as <i>chuan</i> 傳 ('preach'). The CUV translated ἀδόκιμος (adokimos, 'disapproved, rejected') as <i>qijue</i> 棄絕 ('rejected'), but the CRV, as <i>bumengchengxu</i> 不蒙稱許 ('disapproved').	The CUV's translators, coming from the Reformed tradition, most likely did not believe in the millennial kingdom as a coming reward to the overcoming believers. Therefore, they interpreted and translated 'preaching' here as 'preaching the gospel', and Paul's concern here as his being 'rejected', which in its context would imply being rejected from the blessing of the gospel, i.e., the eternal life. But to Lee, who believed in the millennial kingdom as a coming reward to the overcoming believers, Paul here was not talking about preaching the gospel, but preaching about running the race to obtain a reward (1 Cor. 9:24-26), which is the millennial kingdom as a reward. Thus, Paul's concern here was that though he had preached about obtaining such reward to others, he himself might not be approved by the Lord to obtain this reward. Lee wrote: 'According to the context of vv. 24-27, this refers to the preaching of the reward as an incentive to the Christian runners. This is related to the kingdom, the manifestation of which will be a reward to the overcoming saints who have won the Christian race. See note [on Heb. 12:28]' (CRV footnote on 1 Cor. 9:27).		Yes
11:4	凡男人禱告或是講道（或譯：說預言；下同），若蒙著頭，就羞辱自己的頭。	凡男人禱告，或是申言，若蒙著頭，就羞辱自己的頭。	The CUV translated προφητεύων (<i>prophēteuōn</i> , 'prophesying') as <i>jiangdao</i> 講道 ('speaking the doctrines'), but the CRV, <i>shenyan</i> 申言 ('prophesy, lit., speak forth the word').	Similar to the case in Matt. 11:13, Lee understood προφητεύων (<i>prophēteuōn</i> , 'prophesying') as mainly meaning speaking for God, speaking forth God's words, and ministering God into people, but the CUV's translators, under the influence of Reformed tradition, emphasized 'speaking the doctrines'. See the explanation on the case in Matt. 13:3.	1 Cor. 11:5; 13:2, 8; 14:1, 3-5, 22, 24, 29, 31, 39,	Yes

11:29	因為人吃喝，若不分辨是主的身體，就是吃喝自己的罪了。	因為那喫喝的，若不分辨那身體，就是給自己喫喝審判了。	The CUV translated the word τὸ σῶμα ('the body') as <i>zhudeshenti</i> 主的身體 'the Lord's body', but the CRV, as <i>shenti</i> 身體 ('body').	The CUV, most likely out of evangelistic concern for understandability, added the word 'Lord's', rendering the phrase 'the Lord's body'. But Lee believed there is a particular significance in the original text which simply says 'the body', as he wrote: 'The apostle used the expression <i>the body</i> instead of <i>the body of the Lord</i> . This may imply the fact that, in addition to the physical body of the Lord (v. 24), there is the mystical Body of Christ (Eph. 4:4). Therefore, when we participate in the Lord's table, we must discern whether the bread on the table signifies the one Body of Christ or any division of man (any denomination). In discerning the Body of Christ, we should not partake of the bread in any division or with any divisive spirit. Our participation in the Lord's table must be the unique fellowship of His unique Body without any division in practice or in spirit' (CRV footnote on 1 Cor. 11:29).	Yes
12:3	所以我告訴你們，被神的靈感動的，沒有說「耶穌是可咒詛」的；若不是被聖靈感動的，也沒有能說「耶穌是主」的。	所以我要你們知道，在神的靈裏說話的，沒有人說，受咒詛的，耶穌！若不是在聖靈裏，也沒有人能說，主，耶穌！	The CUV translated ΚΥΡΙΟΣ ΙΗΣΟΥΣ ('Lord Jesus') as <i>yesushizhu</i> 耶穌是主 ('Jesus is Lord'), but the CRV, as <i>zhu, yesu</i> 主，耶穌！ ('Lord, Jesus!').	As the explanation on the case in Acts 2:21 shows, Lee believed that calling on the name of the Lord is a common practice among Old Testament saints as well as the early Christians, and is also a biblical way for believers to experience God's salvation. Thus, he translated the key phrase here literally as 'Lord, Jesus!', similar to an act of calling upon the name of the Lord. The CUV's translators did not hold the same belief, and thus followed most of the English translations and translated it as proclaiming 'Jesus is Lord'. About this key phrase, Lee wrote: 'This indicates that when we say with a proper spirit, "Lord, Jesus!" we are in the Holy Spirit. Hence, to call on the Lord Jesus is the way to participate in, to enjoy, and to experience the Holy Spirit' (CRV footnote on 1 Cor. 12:3; in the English version of the Recovery Version, 'Lord, Jesus!' here is translated as 'Jesus is Lord').	Yes
14:12	你們也是如此，既是切慕屬靈的恩賜，就當求多得造就教會的恩賜。	你們也是如此，既渴慕靈，就要為著召會的建造，尋求得以超越。	The CUV translated πνευμάτων (<i>pneumatōn</i> , 'spirit') as <i>shulingdeenci</i> 屬靈的恩賜 ('spiritual gifts'), but the CRV, as <i>ling</i> 靈 ('spirit').	The CUV followed the KJV and RV in interpreting 'spirit' here as 'spiritual gifts', but Lee believed this word should be translated literally as 'spirits', as he wrote: 'Here the apostle said, "So also you, since you are zealous of spirits." This shows that in their spiritual pursuits in those days, because of their background the Corinthian believers, who were Gentiles by birth, confused the unique Holy Spirit with the various evil spirits; they were not clear about nor did they adequately hold the uniqueness of the Holy Spirit. This is proved by the words but the same Spirit in 12:4. The apostle's word here did not sanction their confused pursuits; rather, based on the fact of their confusion, he exhorted them to seek to transcend and thereby to excel in the midst of their confusion' (CRV footnote on 1 Cor. 14:12).	Yes
14:33	因為神不是叫人混亂，乃是叫人安靜。	因為神不是混亂的，乃是和平的。	The CUV translated εἰρήνης (<i>eirēnēs</i> , 'peace') as <i>jiaorenanjing</i> 叫人安靜 ('making people quiet'), but the CRV, as <i>heping</i> 和平 ('peace').	The CUV's translation of 'peace' as 'making people quiet' may have come from the translators' Reformed traditional practice of church meetings, where the believers would mostly sit quietly listening to one man preaching. But Nee and Lee in their ministry emphasized that except for conferences and trainings where the meetings will mostly consist of one man speaking and the rest listening, Christian meetings should be full of mutuality as depicted in 1 Cor. 14:26. Thus, what is required should be peace and order, not quietness, as he wrote: 'The principle of the charges in vv. 26-32, mainly concerning speaking in tongues and prophesying, is that a peaceful and becoming order, according to what God Himself is, should be kept' (CRV footnote on 1 Cor. 14:33).	Yes

15:1	弟兄們，我如今把先前所傳給你們的福音告訴你們知道；這福音你們也領受了，又靠著站立得住，	弟兄們，我要你們明白我先前所傳與你們的福音，這福音你們也領受了，又在其間站住；	The CUV translated ἐν ᾧ καὶ ἐστήκατε ('in which also you stand') as <i>youkaozhezhanlidezhu</i> 又靠著站立得住 ('by which [you] are able to stand'), but the CRV, as <i>youzaiqizhongzhanzhu</i> 又在其間站住 ('in which also [you] stand').	The subtle difference resulted in very different meanings and came from different interpretations. The CUV's translators interpreted the gospel here as the means by which the believers stand, but Lee interpreted it as the foundation or the sphere in which believers should stand, as Lee wrote: 'The gospel here is the full gospel, including the teachings concerning Christ and the church, as fully disclosed in the book of Romans (1:1; 16:25). We should stand in the full gospel, that is, in the entire New Testament, not just in certain teachings or doctrines' (Lee, 1990 [Life-Study of 1 Corinthians, Msg. 48-69], p. 589).	Yes
15:2	並且你們若不是徒然相信，能以持守我所傳給你們的，就必因這福音得救。	你們若持守我所傳與你們為福音的話，也必藉這福音逐漸得救，除非你們是徒然相信。	The CUV translated σώζεσθε, (sōzesthe, 'you are being saved') as <i>bi...dejiu</i> 必...得救 'shall be saved', but the CRV, as <i>bi...zhujiandejiu</i> 必...逐漸得救 ('shall be saved gradually').	Similar to the case in 1 Cor. 1:18, the Greek verb 'saved' here is in the present tense, denoting an ongoing process. But in the Protestant and especially Reformed tradition, salvation is emphasized as something obtained by faith once for all and is predetermined and secured by God's predestination. Thus, most likely for this reason, the CUV translated the verb here simply as 'shall be saved'. But Lee, whose ministry emphasized the growth of Christ within the believers as their daily salvation, translated the verb 'saved' here as 'shall be saved gradually' or 'are being saved', as he wrote concerning this verb: 'Or, in the way of salvation (Conybeare). Having been justified in Christ and regenerated by the Spirit, we are in the process of being saved in the life of Christ (Rom. 5:10), and will be until we are mature and conformed to Him in full (Rom. 8:29)' (CRV footnote on 1 Cor. 15:2).	Yes
15:28	萬物既服了他，那時子也要自己服那叫萬物服他的，叫神在萬物之上，為萬物之主。	萬有既服了他，那時，子自己也要服那叫萬有服他的，叫神在萬有中作一切。	The CUV translated ἵνα ὁ ὁ Θεὸς πάντα ἐν πᾶσιν ('that God may be all in all') as 叫神在萬物之上，為萬物之主 (that God may be above all, as the Lord of all), but the CRV, as 叫神在萬有中作一切 ('that God may be all in all').	The CUV here, most likely out of Evangelical concern for understandability, departed from the KJV and RV and rendered the sentence 'God may be all in all' as 'God may be above all, as the Lord of all'. This also matches the Reformed emphasis on the sovereignty of God. But Lee, whose ministry emphasizes Christ as the centrality and universality of God's economy and Christ becoming everything to the believers, chose to translate that sentence literally here, for it matches his belief that God one day will indeed be 'all in all', at least in the New Jerusalem. See CRV footnote on Eph. 1:23 and 4:10.	Yes
15:31	弟兄們，我在我主基督耶穌裡，指著你們所誇的口極力地說，我是天天冒死。	弟兄們，我指著我為你們在我們主基督耶穌裏所有的誇耀，鄭重的說，我是天天死。	The CUV translated καθ' ἡμέραν ἀποθνήσκω ('I die every day') as 我是天天冒死 ('I risk dying every day'), but the CRV, as 我是天天死 ('I die daily').	The CUV here again, most likely out of Evangelical concern for understandability, departed from the KJV and RV and rendered the sentence 'I die every day' as 'I risk dying every day'. But Lee, whose ministry emphasizes the believers' daily experience of dying together with Christ to die to the self, translated it literally because he believed it means more than merely 'risking death', as he wrote: 'The Corinthian believers were the fruit of the apostle's labor, a labor in which he risked his life. In them the apostle could boast of this. By this boasting he protested that daily he died, that is, daily he risked death, faced death, and died to self (2 Cor. 11:23; 4:11; 1:8-9; Rom. 8:36)' (CRV footnote on 1 Cor. 15:31).	Yes

15:44	所種的是血氣的身體，復活的是靈性的身體。若有血氣的身體，也必有靈性的身體。	所種的是屬魂的身體，復活的是屬靈的身體。若有屬魂的身體，也就有屬靈的身體。	The CUV translated σώμα πνευματικόν ('spiritual body') as 靈性的身體 ('body of spirituality [or spiritual nature]'), but the CRV, as 屬靈的身體 ('spiritual body').	Similar to 2:14a, the CUV, most likely because of the translators' dichotomist view, translated the contrast between ψυχικόν (<i>psychikon</i> , 'soulish') and πνευματικόν (<i>pneumatikon</i> , 'spiritual') in this verse as 'of blood and breath' and 'of spirituality', indicating that the contrast is between a physical body and a body of spiritual nature. But Lee, being trichotomist, apparently believed that the contrast here is between 'a soulish body' and 'a spiritual body', as he wrote: 'A soulish body is a natural body animated by the soul, a body in which the soul predominates. A spiritual body is a resurrected body saturated by the spirit, a body in which the spirit predominates. When we die, our natural body, being soulish, will be sown, i.e., buried, in corruption, in dishonor, and in weakness. When it is resurrected, it will become spiritual in incorruption, in glory, and in power (vv. 42-43)' (CRV footnote on 1 Cor. 15:44).		Yes

2 Cor.	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in 2 Cor.
1:3	願頌讚歸與我們的主耶穌基督的父，就是發慈悲的父，賜各樣安慰的神。	我們主耶穌基督的神與父，就是那憐恤人的父，和賜諸般安慰的神，是當受頌讚的；	The CUV translated Θεός και Πατήρ ('God and Father') as <i>fushen</i> 父神 ('Father God'), but the CRV, as <i>shenyufu</i> 神與父 ('God and Father').	The CUV omitted the conjunction <i>kai</i> ('and') and joined 'God' and 'Father' together as one title. But Lee retained the 'and' because he considered 'God' and 'Father' here as two different titles, as he wrote: 'God is the God of our Lord Jesus Christ as the Son of Man, and God is the Father of our Lord Jesus Christ as the Son of God. According to the Lord's humanity, God is His God, and according to the Lord's divinity, God is His Father' (CRV footnote on Eph. 1:3).	2 Cor. 11:31; Gal. 1:4; Eph. 1:3; 1 Pet. 1:3; Rev. 1:6	
1:15	我既然這樣深信，就早有意到你們那裡去，叫你們再得益處；	我既然這樣深信，先前就有意到你們那裏去，叫你們得著兩次的恩典，	The CUV translated χάριν (<i>charin</i> , 'grace, favor') as <i>yichu</i> 益處 ('benefit'), but the CRV, as <i>endian</i> 恩典 ('grace').	The CUV's translation (<i>zaideyichu</i> 再得益處 'gain benefit again') undoubtedly is easier to understand, which may result again from the CUV's evangelistic concern for understandability. But Lee, whose ministry emphasizes the economy of God as the dispensing of God (as grace) into man and through man into others for the building up of the Body of Christ, interpreted Paul's words here as saying that his visitation would impart grace to the believers, as he wrote: '[This word refers] to the double grace bestowed by the apostle's coming to Corinth twice, once in this verse and again in the next verse. Through the apostle's coming, the grace of God, that is, the imparting of God as the life supply and spiritual enjoyment, was bestowed on the believers. His two comings would bring them a double portion of such grace' (CRV footnote on 2 Cor. 1:15). Cf. the case in Philemon 22.	Eph. 4:29	
1:20	神的應許，不論有多少，在基督都是是的。所以藉著祂，祂也都是實在（實在：原文是阿們的），好叫榮耀藉著我們歸與神。	因為神的應許，不論有多少，在基督裏都是是的，所以藉著祂，對神也都是阿們的，好叫榮耀藉著我們歸與神。	The CUV translated δὴ αὐτοῦ τὸ Ἀμήν τῷ Θεῷ ('through Him the Amen to God') as 藉著祂也都是實在 ('through Him are all certain'), but the CRV, as 藉著祂，對神也都是阿們的 (through Him is the Amen to God).	Here the CUV followed the KJV and the RV in rendering the key phrase here as 'through Him [God's promises] are all certain (or Amen), unto the glory of God by (or through) us', thus joining 'God' to 'glory' rather than to 'Amen'. But Lee considered 'Amen to God' as one phrase, with the 'Amen' being spoken by the believers to God, as he wrote about 'the Amen': '[This is the] Amen given by us through Christ to God (cf. 1 Cor. 14:16). Christ is the Yes, and we say Amen to this Yes before God' (CRV footnote on 2 Cor. 1:20). He added: 'When we say Amen before God to the fact that Christ is the Yes, the fulfillment, of all the promises of God, God is glorified through us' (ibid.). Thus, CUV's rendering means that God's promises are all certain through Christ, but CRV's rendering means that through Christ the believers can say Amen to God—two very different renderings based on different interpretations.		Yes
1:21	那在基督裡堅固我們和你們，並且膏我們的，就是神。	然而那把我們同你們，堅固的聯於基督，並且膏了我們的，就是神；	The CUV translated βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν ('establishing us with you unto Christ') as 在基督裡堅固我們和你們 ('strengthen [or solidify] us and you in Christ'), but the CRV, as 把我們同你們，堅固的聯於基督 ('firmly attaches us with you unto Christ').	According to the CUV's rendering, the verse here is saying that God is the One who 'strengthens or stabilizes us and you in Christ'. But Lee understood this verse very differently, as he wrote: 'This [verse] means that God firmly attaches the apostles together with the believers unto Christ, the anointed One. Hence, the apostles and the believers are one not only with Christ, the anointed One, but also with one another, sharing the anointing that Christ has received of God' (CRV footnote on 2 Cor. 1:21). Elsewhere he wrote: 'Although the Greek word rendered <i>attaches</i> in verse 21 is <i>establishes</i> , the true meaning of the word here is not establish; it is attach. Here Paul is saying that God attaches us unto Christ; he does not refer to being established in Christ...God attaches the apostles together with the believers not in Christ, but unto Christ...Here Paul is saying that God attaches the apostles with the believers with a certain result in view. This result is that we are unto Christ' (Lee, 1990 [Life-Study of 2 Corinthians, Msg. 1-29], p. 22).		Yes

2:14	感謝神！常率領我們在基督裡誇勝，並藉著我們在各處顯揚那因認識基督而有的香氣。	感謝神，祂常在基督裏，在凱旋的行列中帥領我們，並藉著我們在各處顯揚那因認識基督而有的香氣；	The CUV translated θριαμβεύοντι ἡμᾶς ('leading us in triumph or in a triumphal procession') as 率領我們...誇勝 ('lead us to boast in triumph'), but the CRV, as 在凱旋的行列中帥領我們 ('lead us in a triumphal procession').	Although the two renderings are similar, the CUV emphasized 'boasting in triumph', whereas the CRV emphasized being led in a 'triumphal procession' in the context of the apostle Paul's ministry journey, as Lee wrote: 'In the second section of this Epistle, 2: 12—7:16, the apostle spoke about his and his co-workers' ministry. He first likened their ministry to a celebration of Christ's victory. Their move in their ministry for Christ was like a triumphal procession going from one place to another under God's leading. He and his co-workers were Christ's captives, bearing the fragrant incense of Christ, for His triumphant glory. They had been conquered by Christ and had become His captives in the train of His triumph, scattering the fragrance of Christ from place to place. This was their ministry for Him' (CRV footnote on 2 Cor. 2:14).		Yes
2:15	因為我們在神面前，無論在得救的人身上或滅亡的人身上，都有基督馨香之氣。	因為無論在那些正在得救的人中，或是在那些正在滅亡的人中，我們都是獻給神的基督馨香之氣；	The CUV translated εὐωδία ἔσμεν ('we are a sweet fragrance') as 我們...都有...馨香之氣 ('we all have a sweet fragrance'), but the CRV, as 我們都是...馨香之氣 ('we are a sweet fragrance').	The CUV's translation changed 'are' to 'have' [a sweet fragrance], perhaps in an attempt to make the passage more natural sounding to the Chinese, out of evangelistic concern. But to Lee, the apostles not just had a fragrance of Christ, but they were the fragrance of Christ, as he wrote: 'The apostles, being permeated with Christ, became a fragrance of Christ. They were not merely a sweet savor produced by Christ, but Christ Himself was the savor being exhaled in their life and work to God, both in those who were being saved, as a savor out of life unto life, and in those who were perishing, as a savor out of death unto death' (CRV footnote on 2 Cor. 2:15). This matches Lee's overall emphasis on God's economy in his ministry, which is God's plan to work Himself into man to make man the same as He is (in life and nature but not in the Godhead) for the producing of the Body of Christ, consummating in the New Jerusalem.		Yes
3:6	他叫我們能承當這新約的執事，不是憑著字句，乃是憑著精意；因為那字句是叫人死，精意（或譯：聖靈）是叫人活。	祂使我們設資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。	The CUV translated both instances of 'Spirit' as <i>jingyi</i> 精意 ('profound or essential meaning, or spirit'), but the CRV, as <i>ling</i> 靈 ('Spirit').	In departure from all previous major Chinese translations, the CUV's translators here used <i>jingyi</i> 精意 ('profound or essential meaning, or spirit') to translate 'Spirit'. This may reflect the translators' Reformed emphasis on doctrine. But Lee translated it as the 'Spirit', and wrote: '[This is the] Spirit of the living God, with whom the apostles ministered Christ into the believers to make them the living letters of Christ (v. 3). Unlike the Mosaic ministry for the Old Testament, the apostolic ministry for the New Testament is not of dead letters but of the living Spirit, who gives life' (CRV footnote on 2 Cor. 3:6).		Yes
3:11	若那廢掉的有榮光，這長存的就更有榮光了。	因為那漸漸廢去的，如果是經過榮光的，這長存的就更多在榮光裏了。	The CUV translated the entire verse as 'If that which is abolished has glory, this which abides perpetually has more glory', but the CRV, as 'For if that which was being done away with was through glory, much more that which remains is in glory'.	Here the CUV's translation is a more simplified rendering of the original Greek, whereas the CRV is a more literal rendering. The three major points of differences seen in the CRV, i.e., 'being done away with', 'through glory', and 'in glory' are all a more literal translation of the original Greek, done for theological reasons, as Lee wrote concerning 'being done away with': 'I.e., in the process of being abolished through the spreading of the new covenant ministry'. Concerning 'through glory' versus 'in glory', he wrote: 'Verses 7-11 show the inferiority of the glory of the Mosaic ministry, the ministry of the law, a ministry of condemnation and death, and the superiority of the apostolic ministry, the ministry of grace, a ministry of righteousness and the Spirit. The former was through glory in a temporary way; the latter remains in glory forever' (CRV footnote on 2 Cor. 3:11).	2 Cor. 3:13	Yes

3:14	但他們的心地剛硬，直到今日誦讀舊約的時候，這帕子還沒有揭去。這帕子在基督裡已經廢去了。	但他們的心思剛硬，因為直到今日他們誦讀舊約的時候，同樣的帕子還存留著，他們還未得啟示這帕子在基督裡已經廢去了。	The CUV combined μένει (<i>menei</i> , 'remains') and μὴ ἀνακαλυπτόμενον ('not being lifted') and translated them as 還沒有揭去 ('[the veil] not yet lifted'). But the CRV considered μὴ ἀνακαλυπτόμενον ('not being lifted') as part of the last clause and translated it as 他們還未得啟示 ('they have not received the revelation that...').	The CUV here apparently followed the KJV and the RV, and might have combined the two terms ('remains' and 'not being lifted') into one out of the desire to simplify the translation. But Lee, whose ministry emphasizes the need of revelation to understand spiritual things, interpreted 'not being lifted' as referring to the Israelites having not received the revelation of the following sentence, 'that the veil is being done away with in Christ'. So Lee wrote, '[The] veil is being done away with in Christ. Since this fact had not been unveiled to the sons of Israel, their thoughts were hardened and their minds were blinded. The veil is being done away with in Christ through the new covenant economy, yet it still remains on their heart when they read the old covenant' (Footnote on 2 Cor. 3:14).		Yes
3:18	我們眾人既然敞著臉得以看見主的榮光，好像從鏡子裡返照，就變成主的形狀，榮上加榮，如同從主的靈變成的。	但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。	The CUV translated μεταμορφούμεθα (<i>metamorphoumetha</i> , 'are being transformed into') as biancheng 變成 ('become'), but the CRV, as jianjianbianhuachengwei 漸漸變化成為 ('gradually transformed into').	The CUV's rendering makes μεταμορφούμεθα sound like an instant change, and according to the note in the Conference Commentary, this transformation is spoken of as accomplished by receiving the gospel. But in both Nee's and Lee's ministry, they emphasize the need of spiritual growth or transformation of the believers, which is a lifelong, gradual process, as Lee wrote about this verse: 'When we with unveiled face are beholding and reflecting the glory of the Lord, He infuses us with the elements of what He is and what He has done. Thus we are being transformed metabolically to have His life shape by His life power with His life essence; that is, we are being transfigured, mainly by the renewing of our mind (Rom. 12:2), into His image. Being transformed indicates that we are in the process of transformation' (CRV footnote on 2 Cor. 3:18).		Yes
4:6	那吩咐光從黑暗裡照出來的神，已經照在我們心裡，叫我們得知神榮耀的光顯在耶穌基督的面上。	因為那說光要從黑暗裏照出來的神，已經照在我們心裏，為著光照人，使人認識那顯在耶穌基督面上之神的榮耀。	The CUV translated πρὸς φωτισμὸν τῆς γνώσεως ('for the radiance of the knowledge') as jiaowomendezhi 叫我們得知 ('for us to know'), but the CRV, as weizheguangzhaoren 為著光照人，使人認識 (for illuminating people, for them to know).	The Greek original here could be interpreted either way, and whereas the CUV interpreted it as 'for us to be illuminated to know', the CRV interpreted it as 'for illuminating people, for them to know'. This is a good example showing that sometimes the translators' theological interpretation is simply inevitable in translating the Bible. Lee explained his translation this way: 'The illumination [radiance] here, which refers to the shining of God's light on others out from those whose hearts have been enlightened by God, corresponds with the manifestation in v. 2 and is the same as the shining in Matt. 5:16 and Phil. 2:15. God shines in our hearts that we may shine on others so that they may have the knowledge of the glory of God in the face of Jesus Christ, that is, the knowledge of Christ, who expresses and declares God (John 1:18)' (CRV footnote on 2 Cor. 4:6).		Yes
4:10	身上常帶著耶穌的死，使耶穌的生也顯明在我們身上。	身體上常帶著耶穌的治死，使耶穌的生命也顯明在我們的身體上。	The CUV translated νέκρωσιν (<i>nekrōsin</i> , 'putting to death, killing') as sǐ 死 ('death'), but the CRV, as zhìsǐ 治死 ('putting to death').	The CUV characteristically chose the simpler word 'death' to translate 'putting to death', but to Lee, that is not what is meant here, as he wrote about νέκρωσιν: 'i.e., the killing, the deadening; referring to the working of death, the working of the cross, which the Lord Jesus suffered and went through. In our experience this is a kind of suffering, persecution, or dealing that comes upon us for the sake of Jesus, for the sake of the Body of Christ, and for the sake of the new covenant ministry. This does not refer to sufferings and troubles that are common to all human beings in the old creation, such as illness or calamity, or to punishment, correction, or discipline suffered because of sins, mistakes, or failure to fulfill one's responsibility. This putting to death of Jesus consumes our natural man, our outward man, our flesh, so that our inward man may have the opportunity to develop and be renewed (v. 16)' (CRV footnote on 2 Cor. 4:10).		Yes

4:13	但我們既有信心，正如經上記著說：「我因信，所以如此說話。」我們也信，所以也說話。	並且照經上所記：「我信，所以我說話：『我們既有這同樣信心的靈，也就信，所以也就說話，』」	The CUV translated πνεῦμα τῆς πίστεως ('spirit of faith') as <i>xinxin</i> 信心 (faith, literally 'believing-heart'), but the CRV, as <i>xinxindeling</i> 信心的靈 ('spirit of faith').	The CUV translators', based on their dichotomist view, considered 'spirit' here the same as heart, thus rendering 'spirit of faith' as <i>xinxin</i> 信心 (faith, literally 'believing-heart'). But Lee, being trichotomist, wrote concerning the word 'spirit' here: "Not distinctly the Holy Spirit,—but still not merely a human disposition: the indwelling Holy Spirit penetrates and characterizes the whole renewed man" (Alford). "Spirit of faith: not distinctly the Holy Spirit, nor, on the other hand, a human faculty or disposition, but blending both" (Vincent). The spirit of faith is the Holy Spirit mingled with our human spirit. We must exercise such a spirit to believe and to speak, like the psalmist, the things we have experienced of the Lord, especially His death and resurrection. Faith is in our spirit, which is mingled with the Holy Spirit, not in our mind. Doubts are in our mind. Here spirit indicates that it is by the mingled spirit that the apostles lived a crucified life in resurrection for the carrying out of their ministry" (CRV footnote on 2 Cor. 4:13).	Yes
4:16	所以，我們不喪膽。外體雖然毀壞，內心卻一天新似一天。	所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。	The CUV translated ἡμῶν ἄνθρωπος ('our outer man') and ἡμῶν ('our inner') as <i>waiti</i> 外體 ('outer body') and <i>neixin</i> 內心 ('inner heart') respectively, but the CRV, as <i>waimianderen</i> 外面的人 ('outer man') and <i>limianderen</i> 裏面的人 ('inner man').	The CUV's translators interpreted 'the outer man' and 'the inner [man]' here to mean the human body and heart, which reflects their dichotomist view. But Lee interpreted them differently, as he wrote: 'The outer man consists of the body as its organ with the soul as its life and person. The inner man consists of the regenerated spirit as its life and person with the renewed soul as its organ. The life of the soul must be denied (Matt. 16:24-25), but the faculties of the soul—the mind, will, and emotion—must be renewed and uplifted by being subdued (10:4-5) so that they can be used by the spirit, the person of the inner man' (CRV footnote on 2 Cor. 4:16). Here the difference between dichotomist and trichotomist views is seen again. See the similar case in Eph. 3:16.	Yes
5:1	我們原知道，我們這地上的帳棚若拆毀了，必得神所造，不是人手所造，在天上永存的房屋。	因為我們知道，我們這地上的帳幕房屋若拆毀了，必得著從神來的房舍，非人手所造，在諸天之上永遠的房屋。	The CUV translated οἰκία τοῦ σκηνῶν ('house of the tabernacle [or tent]') as <i>zhangpeng</i> 帳棚 ('tent'), but the CRV, as <i>zhangmufangwu</i> 帳幕房屋 ('tabernacle house').	Departing from the KJV and the RV, the CUV here characteristically simplified the translation of the unusual Greek expression into a single word 'tent', and it also omitted the word <i>οἰκοδομήν</i> (<i>oikodomēn</i> , 'a building') as in 'we have a building from God' later in the verse, all likely out of evangelistic concern for simplicity and understandability. But Lee saw theological significance in all these omitted words, as he wrote concerning 'tabernacle house': 'Our body is a house and also a tabernacle. The word house indicates that the body is our dwelling place, and the word tabernacle indicates that this house is a temporary dwelling place. It is not a building with a foundation, but a tabernacle similar to the one erected in the wilderness [for worshipping God].... Here Paul does not simply say that our mortal body will die. Instead, he speaks of the earthly tabernacle-house being taken down. When this happens, we shall have a building from God, not another tabernacle. This building will be solid and will have a foundation. Furthermore, this house is not heaven, but it is in the heavens in contrast to upon the earth. This building will be our resurrected, transfigured body, the spiritual body mentioned in 1 Corinthians 15' (Lee, 1990 [Life-Study of 2 Corinthians, Msg. 1-29], p. 105).	Yes

5:6	所以，我們時常坦然無懼，並且曉得我們住在身內，便與主相離。	所以我們常是放心振作，並且曉得我們居家在身內，便是離家與主分開；	The CUV translated ἐνδημοῦντες (<i>endēmountes</i> , 'being at home') and ἐκδημοῦμεν (<i>ekdēmoumen</i> , '[we are] away from home [or absent]') as <i>zhuzai</i> 住 ('dwell') and <i>xiangli</i> 相離 ('separate from'), but the CRV, as <i>jujia</i> 居家 ('being at home') and <i>lijia...fenkai</i> 離家...分開 ('away from home, separate').	The central idea of 'home' is not conveyed in CUV's translation, whose characteristic simplified way of translation only conveys the idea of 'dwelling in the body' and 'being separate from the Lord'. But the CRV, characteristically more literal, conveyed the idea of 'home' clearly. Lee explained his theological reasoning: 'Our body is in the material realm; the Lord is in the spiritual realm. In this sense we are [away from home, separate] from the Lord when we are at home in our body' (CRV footnote on 2 Cor. 5: 6). Concerning Paul's desire expressed in verse 8 to 'be away from home to go out of the body', Lee wrote: '[This is] to die, thus being released from the material realm to be with the Lord in the spiritual realm. The apostles, who were always being persecuted unto death (1:8-9; 4:11; 11:23; 1 Cor. 15: 31), were well pleased rather to die that they might be released from their confining body to be at home with the Lord in a better realm (Phil. 1:23)' (CRV footnote on 2 Cor. 5:8).	2 Cor. 5:8-9	Yes
5:14	原來基督的愛激勵我們；因我們想，一人既替眾人死，眾人就都死了；	原來基督的愛困迫我們，因我們斷定：一人既替眾人死，眾人就都死了；	The CUV translated συνέχει (<i>synechei</i> , 'compel') as <i>jili</i> 激勵 ('inspire, encourage'), but the CRV, <i>kunpo</i> 困迫 ('pressed, constrained').	The CUV chose a Chinese word that is much 'softer' and easier to understand and be accepted by the Chinese, and this is most likely done out of evangelistic concern. But Lee chose to translate more literally, as he explained: 'The Greek word means to press on...from all sides, to hold...to one end, to forcibly limit, to confine to one object within certain bounds, to shut up to one line and purpose (as in a narrow, walled road). (The same Greek word is used in Luke 4:38; 12:50; Acts 18:5; Phil. 1:23.) In such a way the apostles were constrained by the love of Christ to live to Him' (CRV footnote on 2 Cor. 5:14).		Yes
6:6	以純潔、以知識、以恆忍、以恩慈、以聖別的靈、以無偽的愛、	廉潔、知識、恆忍、恩慈、聖靈的感化、無偽的愛心、	The CUV translated πνεύματι ἁγίῳ ('spirit holy') as <i>shenglingdeganhua</i> 聖靈的感化 ('the reforming [or changing] by the Holy Spirit'), but the CRV, as <i>shengbiedeling</i> 聖別的靈 ('holy spirit').	The CUV interpreted 'spirit holy' here as 'the reforming work of the Holy Spirit', which takes quite a bit of freedom to interpret what is meant by the original. But Lee understood it very differently and explained this phrase in this way: 'Referring to the apostles' regenerated spirit. With stripes on the body (v. 5), knowledge in the mind, and love in the heart, the entire being of the apostles, including body, soul, and spirit, was exercised in their living for the carrying out of their ministry' (CRV footnote on 2 Cor. 6:6). Here Lee's trichotomist view again is seen in his interpretation.		Yes
6:7	真實的道理、神的大能、仁義的兵器在左右；	以真實的話、以神的大能、藉著在右在左義的兵器、	The CUV translated δικαιοσύνης (<i>dikaïosynēs</i> , 'of righteousness') as <i>renyide</i> 仁義的 ('of kindheartedness and justice'), but the CRV, as <i>yide</i> 義的 ('of righteousness').	The CUV here chose a popular traditional Chinese term <i>renyide</i> 仁義的 ('of kindheartedness and justice') to translate what is merely 'of righteousness' in the original text, most likely out of evangelistic purpose, for using such an idiomatic expression would certainly gain more appreciation from the Chinese readers. But Lee, who cared for faithfulness to the original text above Evangelical concern, translated the word here merely as 'of righteousness'.	2 Cor. 9:9-10; 11:15; Eph. 4:24; Phil. 1:11; Heb. 5:13; 7:2	

8:4	再三地求我們，准他們在這供給聖徒的恩情上有分；	自願的多方懇求，向我們要求這供給聖徒的恩典和交通，	The CUV translated χάρις (<i>charin</i> , 'grace, favor') as <i>enqing</i> 恩情 ('kindness, favor'), but the CRV, as <i>endian</i> 恩典 ('grace').	Here the CUV used the Chinese term for 'kindness' or 'favor' to translate χάρις (<i>charin</i> , 'grace, favor'), which, in this usage of referring to the offering of material gifts to the needy believers, is very idiomatic and may reflect the inculturation effort of the CUV's translators. But Lee, who understood χάρις as 'grace' in the New Testament as God enjoyed by man, considered 'grace' here in the spiritual sense and wrote: 'By this grace, which is the resurrection life of Christ, the Macedonian believers overcame the usurpation of temporal and uncertain riches (see note [on 1 Cor. 16:1]) and became generous in ministering to the needy saints' (CRV footnote on 2 Cor. 8:1). He added: 'The Macedonian believers besought of the apostles the grace that they might participate (have fellowship) in the ministry to the needy saints. They were not asked to have a share in this matter; rather, they begged for it. They considered it a grace that the apostles would allow them such a share' (CRV footnote on 2 Cor. 8:4). This reflects Lee's emphasis in his ministry that Christ should be everything to the believers, including the grace in offering material gifts. See the explanation on the case of Acts 6:8.	8:6-7, 19; 9:14	Yes
9:5	因此，我想不得不求那幾位弟兄先到你們那裡去，把從前所應許的捐賞預備妥當，就顯出你們所捐的是出於樂意，不是出於勉強。	5所以，我想必須勸那幾位弟兄先到你們那裏去，把你們先前所應許的祝福事前安排好，使這事如此豫備好了，就成為受者的祝福，而不成為施者的貪婪。	The CUV translated ὡς εὐλογίαν καὶ μὴ ὡς πλεονεξίαν. ('as a blessing and not as covetousness') as 是出於樂意，不是出於勉強 ('as out of willingness, not out of reluctance [or compulsion]'), but the CRV, as 成為受者的祝福，而不成為施者的貪婪 ('as a blessing to the recipients and not as a covetousness of the giver').	The CUV here departed from the KJV and somewhat followed the Peking Version (which rendered 'blessing' as 'willing to give') and the RV (which rendered 'covetousness' as 'extortion') in rendering this phrase as 'as out of willingness, not out of reluctance [or compulsion]'. This is certainly easier to understand and is most likely done out of the CUV's evangelistic concern for understandability. But Lee, who favored literal translation, rendered this phrase as 'as a blessing to the recipients and not as a covetousness of the giver' and explained: 'Willing and generous giving makes the gift a blessing to the receiver; unwilling and grudging giving, withheld by a covetous heart, makes the gift a matter of covetousness to the giver' (CRV footnote on 2 Cor. 9:5).		Yes
9:14	他們也因神極大的恩賜顯在你們心裡，就切切地想念你們，為你們祈禱。	他們也因神在你們身上超越的恩典，切切的想念你們，為你們祈求。	The CUV translated χάρις (<i>charin</i> , 'grace') as <i>enci</i> 恩賜 (gift), but the CRV, as <i>endian</i> 恩典 ('grace').	The CUV here departed from the KJV and the RV in translating χάρις (<i>charin</i> , 'grace') as <i>enci</i> 恩賜 (gift), reflecting the CUV's understanding of 'grace' and 'gift' as sometimes interchangeable. But Lee always distinguished between the two, as he wrote: "The grace of God is God Himself, especially as life, partaken of and enjoyed by us; the gift of grace is the ability and function produced out of the enjoyment of the grace of God. Grace implies life, and the gift is the ability that comes out of life" (CRV footnote on Eph. 3:7). Compare with the cases in Rom. 12:6, Eph. 3:7 and 4:7.	1 Pet. 4:10	
10:13	我們不願意分外誇口，只要照神所量給我們的界限攆到你們那裡。	我們卻不要過了度量誇口，只要照度量的神所分給我們尺度的度量誇口，這度量甚至遠達你們。	The CUV omitted μέτρον (<i>metrou</i> , 'measure'), but the CRV translated it as part of the phrase <i>duliangdeshen</i> 度量的神 ('God of measure').	The CUV here characteristically simplified the translation, omitting the word μέτρον (<i>metrou</i> , 'measure') that comes right after the word 'God'. But Lee considered this word significant as part of the phrase <i>duliangdeshen</i> 度量的神 'God of measure' and wrote: 'We should not boast without measure, beyond measure, but according to the rule which the God of measure has apportioned to us. There is One who is ruling and measuring. This One is the God of measure, the God who rules. Therefore, we must stay within the limits of God's ruling, of God's measuring. Paul's words "reach even as far as you" indicate that his coming to the Corinthians was under God's ruling and measuring' (Lee, 1990 [Life-Study of 2 Cor. Msg. 30-59], p. 447).		Yes

12:3	我認得這人；(或在身內，或在身外，我都不知道，只有神知道。)	並且我認得這樣一個人，(或在身內，或在身外，我都不曉得，只有神曉得，)	The CUV omitted <i>kai</i> ('and'), but the CRV translated it as <i>bingqie</i> 並且 ('and').	This is one of the best examples showing how theology may shape Bible translation. The CUV's translators obviously did not see any significance in the word 'and' at the beginning of the verse and thus omitted it, even though both the KJV and the RV kept it. But Lee saw great significance of this conjunction and wrote: 'The conjunction <i>and</i> is an important word here. It indicates that what is mentioned in vv. 3 and 4 and what is mentioned in the preceding verse are two different matters. Verse 2 tells us that the apostle was caught away to the third heaven. Now, vv. 3 and 4 tell us something further, that the apostle was caught away also to another place, into Paradise. This indicates strongly that Paradise is not the same as the third heaven in v. 2: it refers to a place other than the third heaven' (CRV footnote on 2 Cor. 12:3).		Yes
13:5	你們總要自己省察有信心沒有，也要自己試驗。豈不知你們若不是可棄絕的，就有耶穌基督在你們心裡嗎？	你們要試驗自己是否在信仰中：你們要驗證自己。豈不知你們有耶穌基督在你們裏面麼？除非你們是經不起試驗的。	The CUV translated ἐν τῇ πίστει ('in the faith') as <i>youxinxin</i> 有信心 ('have faith'), but the CRV, as <i>zaixinyangzhong</i> 在信仰中 ('in the faith').	The CUV's rendering ('whether you have faith or not') is undoubtedly easier to understand, possibly reflecting its evangelistic character, but the meaning is quite different from the CRV's rendering. Lee explained his understanding this way: '[The faith here denotes the] objective faith (Acts 6:7; 1 Tim. 1:19 and note 3). If one is in the objective faith, he surely has the subjective faith, believing in Christ and the entire content of God's New Testament economy. This is what the apostle asked the Corinthians to test' (CRV footnote on 2 Cor. 13:5). Thus, to Lee, since 'faith' here is described as something the believers can be 'in', it should denote the objective faith (<i>xinyang</i> 信仰), i.e. the things that the believers believe in (and should stay in), rather than the subjective faith (<i>xinxin</i> 信心), i.e., a believing heart.		Yes
13:9	即使我們軟弱，你們剛強，我們也歡喜；並且我們所求的，就是你們作完全人。	無論何時我們軟弱，你們有能力，我們就喜樂了；我們還祈求一件事，就是你們被成全。	The CUV translated τὴν ὑμῶν κατάρτισιν ('your perfecting or equipping') as <i>nimenzuowangquanren</i> 你們作完全人 ('you be [come] perfect men'), but the CRV, as <i>nimenbeichengquan</i> 你們被成全 ('you being perfected').	The idea of becoming 'a perfect man' is a familiar thought in Chinese ethical tradition, and thus the CUV's rendering (which follows that of the Peking Version) might be part of the inculturation effort of the CUV. But the term <i>chengquan</i> 成全, when referring to 'perfecting' or 'equipping' the believers, is a very important emphasis in Lee's ministry, and he considered its appearance here a special usage and wrote: 'Or, restoring. Implying repairing, adjusting, putting in order again, mending; perfectly joining together (cf. 1 Cor. 1:10 and note 4), thoroughly equipping, well furnishing; thus, perfecting, completing, educating. The apostles prayed for the Corinthians that they might be restored, put in order again, and thoroughly equipped and edified to grow in life for the building up of the Body of Christ' (CRV footnote on 2 Cor. 13:9).	2 Cor. 13: 11	Yes

13:14	願主耶穌基督的恩惠、神的慈愛、聖靈的感動常與你們眾人同在！	願主耶穌基督的恩、神的愛、聖靈的交通，與你們眾人同在。	The CUV translated ἡ κοινωνία τοῦ ἁγίου πνεύματος ('the fellowship [or communion] of the Holy Spirit') as <i>shenglingdegandong</i> 聖靈的感動 ('the moving [or touching] of the Holy Spirit'), but the CRV, as <i>shenglingdejiaotong</i> 聖靈的交通 ('the fellowship of the Holy Spirit').	This phrase, ἡ κοινωνία τοῦ ἁγίου πνεύματος ('the fellowship [or communion] of the Holy Spirit'), appearing only this one time in the New Testament, is interpreted by the CUV's translators as 'the moving [or touching] of the Holy Spirit'. But Lee understood it not as the 'moving' or 'touching' of the Holy Spirit but as 'the fellowship of the Holy Spirit' and wrote: 'The grace of the Lord is the Lord Himself as life to us for our enjoyment (John 1:17 and note 1; 1 Cor. 15:10 and note 1), the love of God is God Himself (1 John 4:8, 16) as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation. These are not three separate matters but three aspects of one thing, just as the Lord, God, and the Holy Spirit are not three separate Gods but three "hypostases...of the one same undivided and indivisible" God (Philip Schaff) (CRV footnote on 2 Cor. 13:14). Regarding the word <i>fellowship</i> , Lee also wrote: 'The Greek word means joint participation, common participation. Fellowship is the issue of the eternal life and is actually the flow of the eternal life within all the believers, who have received and possess the divine life. It is illustrated by the flow of the water of life in the New Jerusalem (Rev. 22:1). All genuine believers are in this fellowship (Acts 2:42). It is carried on by the Spirit in our regenerated spirit. Hence, it is called "the fellowship of the Holy Spirit" (2 Cor. 13:14) and "fellowship of [our] spirit" (Phil. 2:1). It is in this fellowship of the eternal life that we, the believers, participate in all that the Father and the Son are and have done for us; that is, we enjoy the love of the Father and the grace of the Son by virtue of the fellowship of the Spirit (2 Cor. 13:14)' (CRV footnote on 1 John 1:3).	Yes

Gal.	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in Galatians
1:16	既然樂意將他兒子啟示在我心裡，叫我把他傳在外邦人中，我就沒有與屬血氣的人商量，	既然樂意將祂兒子啟示在我裏面，叫我把祂當作福音傳在外邦人中，我就即刻沒有與血肉之人商量，	The CUV translated εὐαγγελίζωμαι αὐτὸν ('I might announce the gospel, Him' or 'I might announce Him as the gospel') as <i>jiaowobatachuan</i> 叫我把他傳 ('for me to preach Him'), but the CRV, as <i>jiaowobata dangzuofuyi nchuan</i> 叫我把祂當作福音傳 ('for me to preach Him as the gospel').	Similar to the case in Acts 10:36, the subtle difference here reflects the emphasis in Lee's ministry on Christ, the living person himself, as the content of the gospel and as the centrality and universality in God's economy, as he wrote: 'The apostle Paul did not preach the law but announced Christ, the Son of God, as the gospel; he announced not merely the doctrine concerning Him but the living person Himself' (CRV footnote on Gal. 1:16). See the similar case in Eph. 3:8.		Yes
2:20a	我已經與基督同釘十字架，現在活著的不再是我，乃是基督在我裡面活著；並且我如今在肉身活著，是因信神的兒子而活；他是愛我，為我捨己。	我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。	The CUV translated ἐν πίστει ζῶ τῇ τοῦ Υἱοῦ τοῦ Θεοῦ ('I live in [or by] the faith of the Son of God') as 是因信神的兒子而活 ('[I] live because of believing the Son of God'), but the CRV, as 是我在神兒子的信裏，與祂聯結所活的 ('I live in the faith of the Son of God, in union with Him').	The CUV interpreted 'I live in [or by] the faith of the Son of God' as 'I live because of believing the Son of God'. But the CRV expanded the phrase by adding 'in union with Him', with underlined dots indicating words not in the original, thus conveying Lee's understanding of what to 'live in the faith of the Son of God' means, as he wrote: 'Faith in Jesus Christ denotes an organic union with Him through believing. This is related to the believers' appreciation of the person of the Son of God as the most precious One. The believers are infused with the preciousness of Christ through the gospel preached to them. This Christ becomes in them the faith by which they believe and the capacity to believe through their appreciation of Him. This faith creates an organic union in which they and Christ are one' (CRV footnote on Gal. 2:16). This emphasis on the believers' union with Christ is a hallmark of the ministry of both Lee and Nee.		Yes
2:20b	我已經與基督同釘十字架，現在活著的不再是我，乃是基督在我裡面活著；並且我如今在肉身活著，是因信神的兒子而活；他是愛我，為我捨己。	我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。	The CUV translated ἐν πίστει ζῶ τῇ τοῦ Υἱοῦ τοῦ Θεοῦ ('I live in [or by] the faith of the Son of God') as 是因信神的兒子而活 ('[I] live because of believing the Son of God'), but the CRV, as 是我在神兒子的信裏，與祂聯結所活的 ('I live in the faith of the Son of God, in union with Him').	The CUV translated 'the faith of the Son of God' as 'believing the Son of God', but Lee considered 'the faith of the Son of God' as more than merely 'believing the Son of God', as he wrote: 'In speaking of faith, Paul refers to "the faith of the Son of God." What is the meaning of the little word "of" here? This word implies that the faith mentioned in this verse is the Son of God's faith, the faith which He Himself possesses...Paul wrote the book of Galatians both according to truth and according to his experience. According to our Christian experience, the genuine living faith which operates in us is not only in Christ, but also of Christ. Hence, Paul's meaning here actually is "the faith of and in Christ"...After the Lord has been infused into us, He spontaneously becomes our faith. On the one hand, this faith is of Christ; on the other hand, it is in Christ...As Christ operates in us, He becomes our faith. This faith is of Him and also in Him' (Lee, 1990 [Life-Study of Galatians, Msg. 1-24], p. 90).		Yes

3:2	我只要問你們這一件：你們受了聖靈，是因行律法呢？是因聽信福音呢？	我只願問你們這一件，你們接受了那靈，是本於行律法，還是本於聽信仰？	The CUV translated ἀκοῆς πίστεως ('hearing of faith') as <i>tingxinfuyin</i> 聽信福音 ('hear [and] believe the gospel'), but the CRV as <i>tingxinyang</i> 聽信仰 (hearing faith).	The CUV's translators, almost certainly out of their evangelistic background, translated the word 'faith' here as 'gospel', making this passage more gospel-oriented. But Lee translated this word literally here and wrote: 'The law was the basic condition for the relationship between man and God in God's Old Testament economy (v. 23); faith is the unique way for God to carry out His New Testament economy with man (1 Tim. 1:4)... In the Old Testament the "I" and the flesh played an important role in the keeping of the law. In the New Testament Christ and the Spirit take over the position of the "I" and the flesh, and faith replaces the law, that we may live Christ by the Spirit...It is by the hearing of faith that we received the Spirit so that we might participate in God's promised blessing and live Christ. The faith mentioned in vv. 7, 8, 9, 11, 12, 23, 24, and 25 of this chapter is this faith (See note [on 1:23])' (CRV footnote on Gal. 3:2).	Gal. 3:5	Yes
3:23	但這因信得救的理還未來以先，我們被看守在律法之下，直圈到那將來的真道顯明出來。	但信仰還未來到以先，我們是被看守在律法之下，被圈住好歸於那要顯示的信仰。	The CUV translated πίστιν (<i>pistin</i> , 'faith') as <i>yinxindejiudeli</i> 因信得救的理 ('the doctrine of salvation by faith'), but the CRV, as <i>xinyang</i> 信仰 ('faith').	The CUV's translation of 'faith' as 'the doctrine of salvation by faith' clearly reflects the Evangelical and Reformed traditions in which justification (salvation) by faith is a fundamental doctrine. Similiar to the explanation above, Lee understood 'faith' in a broader way as the fundamental principle by which God deals with His New Testament believers, as he wrote: 'The faith here and in all the verses of reference [1:23] implies our believing in Christ, taking His person and His redemptive work as the object of our faith. The faith, replacing the law, by which God dealt with people in the Old Testament, became the principle by which God deals with people in the New Testament. This faith characterizes the believers in Christ and distinguishes them from the keepers of law. This is the main emphasis of this book. The law of the Old Testament stresses letters and ordinances, whereas the faith of the New Testament emphasizes the Spirit and life' (CRV footnote on Gal. 1:23).	Gal. 3:25	Yes

5:6	原來在基督耶穌裡，受割禮不受割禮全無功效，惟獨使人生發仁愛的信心才有功效。	因為在基督耶穌裏，受割禮不受割禮，全無效力；惟獨藉著愛運行的信，纔有效力。	The CUV translated πίστις δι' ἀγάπης ἐνεργουμένη ('faith working through love') as 使人生發仁愛的信心 ('faith that causes people to have lovingkindness'), but the CRV, as 藉著愛運行的信 ('faith that operates through faith').	According to the note in the Conference Commentary, the CUV's translators may have understood the phrase 'faith working through love' to mean that faith works by making people show lovingkindness and thus leading more people to believe in the gosepl. But Lee, whose ministry emphasized the believers' experience of Christ as the Spirit for the building up of the Body of Christ, understood it differently, as he wrote, 'Love is related to our appreciation of Christ. Without such an appreciation, faith cannot operate. The hearing of faith awakens our loving appreciation, and the more we love the Lord, the more faith operates to bring us into the riches, the profit, of the all-inclusive Spirit' (CRV footnote on Gal. 5:6). He added, 'Living faith is active. It operates through love to work out the fulfillment of the law (v. 14)....Faith receives the Spirit of life (3:2); thus, it is full of power. It operates through love to fulfill not only the law but also God's purpose, that is, to complete the sonship of God for His corporate expression—the Body of Christ' (ibid.).	Yes
5:20	拜偶像、邪術、仇恨、爭競、忌恨、惱怒、結黨、紛爭、異端、	拜偶像、邪術、仇恨、爭競、忌恨、惱怒、私圖好爭、分立、宗派、	The CUV translated αἰρέσεις (<i>haireseis</i> , 'sects, or a self-chosen opinion') as <i>yiduan</i> 異端 ('heresy'), but the CRV, as <i>zongpai</i> 宗派 ('sects').	The CUV's translation here apparently follows the KJV and the RV. Watchman Nee, on 'How the Word <i>Sect</i> Came to Be Translated as "Heresy"', wrote: 'The meaning of the word <i>sect</i> is very clear in Greek. It is translated as "divisions" in 1 Corinthians 11:18 and as "sects" in Galatians 5:20. Actually, they are the same word. Why was this word translated as "heresy" in the King James Version? In Greek the word is <i>hairesis</i> ...The King James Version was produced by the Anglican Church, and it had trouble with this verse because it was a state church [which could be considered a sect, divided from the Catholic Church]....Translating it as "sect" or "division" and calling sectarianism or division a work of the flesh would have aroused controversy. This was the reason the word <i>heresy</i> was used instead...and everyone has been kept in the dark as to the true meaning of the word...By the time the Chinese translated this word, it became [<i>yiduan</i> 異端]—heresy, a rather ambiguous word' (Nee, 1994 [CWWN, Set Three, Vol. 50], pp. 826-827). Lee, following Nee, wrote about <i>hairesis</i> in this verse: 'The same Greek word as for heresies in 2 Pet. 2:1. Here it refers to schools of opinion (Darby's New Translation), or sects' (CRV footnote on Gal. 5:20). Since Lee, following Nee, condemned denominationalism and sectarianism in his ministry and considered the churches they raised up as 'non-denominational' and 'non-sectarian', he had no problem translating αἰρέσεις here as 'sects'.	Yes

5:25	我們若是靠聖靈得生，就當靠聖靈行事。	我們若憑著靈活著，也就當憑著靈而行。	The CUV translated ζῶμεν (zōmen, 'we live') as women... desheng 我們...得生 ('we...obtain life'), but the CRV, as 我們...活著 ('we live').	CUV's translation may reflect its Evangelical emphasis on obtaining the eternal life through the gospel. But Lee, whose ministry emphasized the need for the believers to live by the Spirit, wrote: 'To live by the Spirit is to have our life dependent on and regulated by the Spirit, not by the law. This equals the walk by the Spirit in v. 16 but differs from the walk by the Spirit in this verse (see note 2)' (CRV footnote on 5:25).		Yes
6:16	凡照此理而行的，願平安、憐憫加給他們，和神的以色列民。	凡照這準則而行的，願平安憐憫臨到他們，就是臨到神的以色列。	The CUV translated καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ ('and [or even] the Israel of God') as 和神的以色列民 (and the Israel of God), but the CRV, as 就是臨到神的以色列 ('even upon the Israel of God').	CUV's translation indicates that its translators considered the Galatian believers and 'the Israel of God' as two different groups of people. But Lee thought differently, as he wrote concerning 'the Israel of God' here: 'I.e., the real Israel (Rom. 9:6b; 2:28-29; Phil. 3:3), including all the Gentile and Jewish believers in Christ, who are the true sons of Abraham (Gal. 3:7, 29), who are the household of the faith (v. 10), and who are those in the new creation. They walk by "this rule," express God's image, and execute God's authority, and are typified by Jacob, who was transformed into Israel, a prince of God and a victor (Gen. 32: 27-28)' (CRV footnote on Gal. 6:16).		Yes

Eph.	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in Ephesians
1:4	就如 神從創立世界以前，在基督裡揀選了我們，使我們在他面前成為聖潔，無有瑕疵；	就如祂在創立世界以前，在基督裡揀選了我們，使我們在愛裏，在祂面前，成為聖別、沒有瑕疵；	The CUV considered the last two words of the verse ἐν ἀγάπῃ ('in love') as modifying the next verse and thus omit it in this verse, but the CRV translated them literally as modifying this verse.	Although Lee also recognized that the phrase <i>in love</i> could be joined with the first phrase of verse 5 (CRV footnote on Eph. 1:4), he considered it as modifying verse 4, as he wrote: 'Love here refers to the love with which God loves His chosen ones and His chosen ones love Him. It is in this love, in such a love, that God's chosen ones become holy and without blemish before Him. First, God loved us; then this divine love inspires us to love Him in return. In such a condition and atmosphere of love, we are saturated with God to be holy and without blemish, just as He is' (CRV footnote on Eph. 1:4).		Yes
1:5	又因愛我們，就按著自己的意旨所喜悅的，預定我們藉著耶穌基督得兒子的名分，	按著祂意願所喜悅的，預定了我們，藉著耶穌基督得兒子的名分，歸於祂自己，	The CUV omitted the phrase εἰς αὐτόν ('to Himself'), but the CRV kept it.	It is unclear why the CUV's translators omitted the phrase 'to Himself', even though both the KJV and the RV had the phrase. Lee explained the significance of this phrase, which could also be translated as 'into Himself': 'Sonship brings us to God, that is, into God Himself that we may be one with Him in life and in nature' (Lee, 1991 [Life-Study of Ephesians, Msg. 1-28], p. 44). Elsewhere he wrote concerning this phrase 'into Himself' in Eph. 1:5: 'God has determined in His eternal plan that the church would obtain the sonship, be made holy, and be brought into Him so that the church will be completely one with Him' (Lee, 2018 [CWWL 1956, Vol. 2], p. 51).		Yes
1:6	使他榮耀的恩典得著稱讚；這恩典是他在愛子裡所賜給我們的。	使祂恩典的榮耀得著稱讚，這恩典是祂在那蒙愛者裏面所賜給我們的；	The CUV translated δόξης τῆς χάριτος ('glory of grace') as <i>rongyao deendian</i> 榮耀的恩典 ('glorious grace, or grace of glory'), but the CRV, as <i>endianderongyao</i> 恩典的榮耀 ('glory of grace').	The CUV's translators here apparently interpreted this verse as saying that the believers should give praises to God's glorious grace, and thus translated the phrase 'to the praise of the glory of His grace' as 'to the praise of His glorious grace'. But Lee, who translated this phrase literally, interpreted it quite differently and wrote: 'Glory is God expressed (Exo. 40:34). The glory of His grace indicates that God's grace, which is Himself as our enjoyment, expresses Him. As we receive grace and enjoy God, we have the sense of glory' (CRV footnote on Eph. 1:6). Thus, he wrote: 'The praise of the glory of God's grace is the result, the issue, of sonship (v. 5). God's predestinating us unto sonship is for the praise of His expression in His grace, that is, for the praise of the glory of His grace. Eventually, every positive thing in the universe will praise God for sonship (Rom. 8:19), thus fulfilling what is spoken in this verse' (CRV footnote on Eph. 1:6).		Yes
1:9	照著祂的喜悅，使我們知道祂意願的奧秘；這喜悅是祂在自己裏面豫先定下的，	都是照祂自己所預定的美意，叫我們知道祂旨意的奧秘，	The CUV translated προέθετο ἐν αὐτῷ ('He purposed beforehand in Him') as 他自己所預定的 ('He himself pre-determined'), but the CRV, as 祂在自己裏面豫先定下的 ('He pre-determined in Himself').	Reflective of its Evangelical character, the CUV simplified the little phrase 'in Him' here as 'Himself', which made the translation more idiomatic. But the CRV translated 'in Him' literally, as Lee saw theological significance in the phrase and wrote: 'God's good pleasure was what He purposed in Himself unto the economy of the fullness of the times (v. 10), indicating that God Himself is the initiation, the origination, and the sphere of His eternal purpose, which nothing can overthrow, for which everything is working, and regarding which He did not take counsel with anyone' (CRV footnote on Eph. 1:9).		Yes

1:10a	要照所安排的，在日期滿足的時候，使天上、地上、一切所有的都在基督裏面同歸於一。	為著時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下；	The CUV translated οἰκονομίαν (<i>oikonomian</i> , 'administration, a [religious] economy') as <i>suoanpaide</i> 所安排的 ('the arrangement'), but the CRV, as <i>jinglun</i> 經綸 ('economy, statecraft').	The translation of οἰκονομία as <i>jinglun</i> 經綸 is one of the most outstanding features and contributions of the CRV, for no other Chinese Bible translation has ever used this term to translate this word οἰκονομία even to this day. Moreover, few theologians in history have expounded the economy of God as thoroughly as Lee did, as he made the economy of God the hermeneutical key in his interpretation of the Bible as well as the central theme of his ministry. Lee explained his understanding of this term in this way: 'Or, plan. The Greek word, <i>oikonomia</i> , means house law, household management or administration, and derivatively, administrative dispensation, plan, economy (see note [on 1 Tim. 1:4]). The economy that God, according to His desire, planned and purposed in Himself is to head up all things in Christ at the fullness of the times. This is accomplished through the dispensing of the abundant life supply of the Triune God as the life factor into all the members of the church that they may rise up from the death situation and be attached to the Body' (CRV footnote on Eph. 1:10). It is noteworthy that in the Conference Commentary, the word <i>οἰκονομίαν</i> in this verse is neither translated nor commented upon.	Eph. 3:9; 1 Tim. 1:4	
1:10b	要照所安排的，在日期滿足的時候，使天上、地上、一切所有的都在基督裏面同歸於一。	為著時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下；	The CUV translated ἀνακεφαλαιώσασθαι (<i>anakephalaiōsasthai</i> , 'to sum up, gather up, head up') as 同歸於一 ('return together to one'), but the CRV, as 歸一於一個元首之下 ('return to one under one Head').	The CUV's translators apparently did not consider 'heading up' or 'under one Head' as part of the meaning here. But Lee did and explained his understanding of the word ἀνακεφαλαιώσασθαι this way: 'God made Christ the Head over all things (v. 22). Through all the dispensations of God in all the ages, all things will be headed up in Christ in the new heaven and new earth. That will be God's eternal administration and economy. Thus, the heading up of all things is the issue of all the items covered in vv. 3-9. Verse 22 reveals further that this heading up is to the church so that the Body of Christ may share in all that is of Christ as the Head, having been rescued from the heap of the universal collapse in death and darkness, which was caused by the rebellion of the angels and the rebellion of man. The believers participate in this heading up by being willing to be headed up in the church life, by growing in life, and by living under Christ's light (John 1:4; Rev. 21:23-25). When everything is headed up in Christ, there will be absolute peace and harmony (Isa. 2:4; 11:6; 55:12; Psalms 96:12-13), a full rescue out of the collapse. This will begin from the time of the restoration of all things (Acts 3:21)' (CRV footnote on Eph. 1:10).		Yes
1:17	求我們主耶穌基督的神，榮耀的父，將那賜人智慧和啟示的靈賞給你們，使你們真知道他。	願我們主耶穌基督的神，榮耀的父，賜給你們智慧和啟示的靈，使你們充分的認識祂；	The CUV translated πνεῦμα σοφίας καὶ ἀποκαλύψεως ('a spirit of wisdom and revelation') as 賜人智慧和啟示的靈 ('the Spirit who gives people wisdom and revelation'), but the CRV, as 智慧和啟示的靈 ('a spirit of wisdom and revelation').	The difference here might also reflect the CUV's translators' dichotomist view and Lee's trichotomist view. According to the translation of this verse in the Conference Commentary, which rendered the word πνεῦμα ('spirit') here as 'the Holy Spirit', the CUV's translators most likely understood the word πνεῦμα in the same way and thus translated it as 'the Spirit who gives people wisdom and revelation'. The 'Spirit' (although in Chinese there is no capitalization of letters) here almost certainly refers to the Holy Spirit. But Lee wrote concerning the word πνεῦμα: 'The spirit here must be our regenerated spirit indwelt by the Spirit of God. Such a spirit is given to us by God that we may have wisdom and revelation to know Him and His economy' (CRV footnote on Eph. 1:17). The emphasis on the human spirit is characteristic of Lee's ministry and reflects his trichotomist view.		Yes

1:23a	教會是他的身體，是那充滿萬有者所充滿的。	召會是祂的身體，是那在萬有中充滿萬有者的豐滿。	The CUV translated τὸ πλήρωμα ('the fullness') as <i>suocongmande</i> ('that which is filled'), but the CRV, as <i>fengman</i> 豐滿 ('the fullness').	The CUV interpreted πλήρωμα ('fullness') here as describing the church being filled with Christ and translated it as 'that which is filled', thus rendering the whole verse as reading: '[The church] is His Body, which is filled with the One who fills all'. But Lee understood this word 'fullness' as meaning not just being filled with Christ but being the full expression of Christ, which expression is Christ's Body, as he wrote: 'In the New Testament the fullness is the expression through the completeness of the riches. This is the reason that in [Eph. 3:8] Paul speaks of the unsearchable riches of Christ and that in 1:23 and then in 4:13 he speaks of the fullness of Christ. The riches of Christ are all that Christ is and has and all that He has accomplished, attained, and obtained. The fullness of Christ is the result and issue of our enjoyment of these riches. When the riches of Christ are assimilated into our being metabolically, they constitute us to be the fullness of Christ, the Body of Christ, the church, as His expression. First, in 1:23 this expression is the fullness of Christ, and then in [3:19] it is the fullness of God, for the fullness of Christ, the embodiment of God, is the very fullness of the Triune God' (CRV footnote on Eph. 3:19).	Eph. 3:19; 4:13	Yes
1:23b	教會是他的身體，是那充滿萬有者所充滿的。	召會是祂的身體，是那在萬有中充滿萬有者的豐滿。	The CUV translated τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου ('the One who fills all in all') as 那充滿萬有者 ('the One who fills all'), but the CRV, as 那在萬有中充滿萬有者 ('the One who fills all in all').	The CUV, perhaps out of evangelistic concern for understandability, omitted 'in all' in the phrase 'the One who fills all in all' and simply translated it as 'the One who fills all'. But Lee translated the phrase literally and wrote: 'Christ, who is the infinite God without any limitation, is so great that He fills all things in all things. Such a great Christ needs the church to be His fullness for His complete expression' (CRV footnote on Eph. 1:23).		Yes
2:2	那時，你們在其中行事為人，隨從今世的風俗，順服空中掌權者的首領，就是現今在悖逆之子心中運行的邪靈。	那時，你們在其中行事為人，隨著這世界的世代，順著空中掌權者的首領，就是那現今在悖逆之子裏面運行之靈的首領；	The CUV's translation reads: '...the ruler of the authority of the air, who is the evil spirit now operating in the heart of the sons of disobedience', thus identifying 'the ruler' as the 'evil spirit'. But the CRV reads: '...the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience', thus describing the ruler as the ruler of the [evil] spirit.	Since the word 'spirit' in Greek here is clearly in apposition to the word 'authority', not to the word 'ruler', the CUV's rendering here is a mistake, possibly influenced by the Peking Version which also made the same mistake. This mistake was likely theologically motivated also, because in the note on Eph. 2:2 in the Conference Commentary, Satan is described as the spirit that deceives the unbelievers, which might have been a prevalent teaching among the missionaries at that time. But Lee translated this verse literally according to the original text, and wrote: 'The spirit, in apposition to the authority of the air, refers to the aggregate power, the aggregate of all the evil angelic authorities, over which Satan is the ruler. This aggregate spirit is now operating in the sons of disobedience. When we were dead in offenses and sins, we walked not only according to the age of this world but also according to Satan, the ruler of the aerial authority, the evil spiritual power' (CRV footnote on Eph. 2:2).		Yes
2:6	他又叫我們與基督耶穌一同復活，一同坐在天上	祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏，	The CUV translated ἐν Χριστῷ Ἰησοῦ ('in Christ Jesus') as <i>yujiduyesu</i> 與基督耶穌 ('with Christ Jesus'), but the CRV, as <i>zaijiduyesuli</i> 在基督耶穌裏 ('in Christ Jesus').	The two translations carry two different emphases: while the CUV's emphasis is on the believers having been resurrected and seated in the heavenlies 'with Christ', the CRV's emphasis is on the believers, all of them together at once, having received this accomplished fact 'in Christ', as Lee wrote: 'It was in Christ that God seated us all together, once for all, in the heavenlies. This was accomplished when Christ ascended to the heavens, and it has been applied to us by the Spirit of Christ ever since we believed in Him. Today we realize and experience this reality in our spirit through faith in the accomplished fact' (CRV footnote on Eph. 2:6).		Yes

2:7	要將他極豐富的恩典，就是他在基督耶穌裡向我們所施的恩慈，顯明給後來的世代看。	好在要來的諸世代中，顯示祂在基督耶穌裡，向我們所施恩慈中恩典超越的豐富。	The CUV translated τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ('the surpassing riches of His grace in kindness') as 他極豐富的恩典，就是他...的恩慈 ('the exceedingly rich grace, which is His kindness'), but the CRV, as 祂...恩慈中恩典超越的豐富 ('the surpassing riches of His grace in kindness').	The CUV has always used <i>enci</i> 恩慈 to translate χρηστότης when it means 'kindness', so it is unclear why here the CUV would translate 'His grace in kindness' as 恩典，就是他...的恩慈 ('grace, which is His kindness'). Perhaps the CUV's translators interpreted 'His grace in kindness' to mean that God's grace reaches man as kindness. But Lee did not think that grace is kindness and translated this phrase literally and wrote: 'Kindness is a benevolent goodness that issues out of mercy and love. It is in such kindness that the grace of God is given to us' (CRV footnote on Eph. 2:7). Thus, to Lee, kindness describes the way in which the grace of God is given, but kindness and grace are not the same thing. See the definition of grace in Lee's ministry in the explanation on the case in Acts 6:8.		Yes
2:10	我們原是他的工作，在基督耶穌裡造成的，為要叫我們行善，就是神所預備叫我們行的。	我們原是神的傑作，在基督耶穌裏，為著神早先豫備好，要我們行在其中的善良事工創造的。	The CUV translated ποίημα (<i>poiēma</i> , 'a work, workmanship') as <i>gongzuo</i> 工作 ('work'), but the CRV, as <i>jezuo</i> 傑作 ('masterpiece').	The CRV's translation here is clearly influenced by Lee's theological understanding, as he wrote: 'The Greek word, <i>poiēma</i> , means something that has been made, a handiwork, or something that has been written or composed as a poem. Not only a poetic writing may be considered a poem, but also any work of art that expresses the maker's wisdom and design. We, the church, the masterpiece of God's work, are a poem expressing God's infinite wisdom and divine design. The heavens, the earth, and man, created by God, are not God's masterpiece; but the church, the Body of Christ, the fullness of the One who fills all in all (1:23), the corporate and universal new man (v. 15), is a masterpiece. We have been saved by grace to be God's masterpiece that we may walk in the good works prepared beforehand by God' (CRV footnote on Eph. 2:10).		Yes
2:13	你們從前遠離神的人，如今卻在基督耶穌裡，靠著他的血，已經得親近了。	但如今在基督耶穌裏，你們這從前遠離神的人，靠著基督的血，已經得親近了。	The CUV translated μακρὰν (<i>makran</i> , 'far off') as <i>yuanlisheng</i> 遠離神 ('far away from God'), but the CRV, as <i>yuanli</i> 遠離 ('far off').	Most likely out of Evangelical concern, the CUV characteristically supplied the word 'God' here to make 'far off' easier to understand. But Lee understood 'far off' here not merely as meaning 'far away from God', for the verse before were just talking about the Gentile believers were once apart from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of God's promise. Thus, he explained the phrase 'far off' here in this way: 'I.e., far off from Christ, from the commonwealth of Israel, and from the covenants of God's promise. This equals being far off from God and all His blessings' (CRV footnote on Eph. 2:13).		Yes
2:14a	因他使我們和睦(原文是因他是我們的和睦)，將兩下合而為一，拆毀了中間隔斷的牆；	因祂自己是我們的和平，將兩下作成一個，拆毀了中間隔斷的牆，就是仇恨。	The CUV translated Αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν ('For He Himself is our peace') as 因他使我們和睦 ('for He made us harmonious [with one another]'), but the CRV, as 祂自己是我們的和平 ('For He Himself is our peace').	Although the CUV did provide the alternate reading of the original text, it still rendered the original as 'for He is our harmony'. Lee, whose ministry followed Watchman Nee to emphasize Christ as the reality of all positive things and as the centrality and universality of God's economy, translated this phrase literally as 'For He Himself is our peace' and wrote: 'Christ, who accomplished full redemption for both the Jewish and the Gentile believers, is Himself our peace, our harmony, making both one. Because of the fall of mankind and the calling of the chosen race, there was a separation between Israel and the Gentiles. Through Christ's redemption this separation has been removed. Now, in the redeeming Christ, who is the bond of oneness, both are one' (CRV footnote on Eph. 2:14). Lee's emphasis on Christ Himself as peace here is related to his emphasis on preaching peace, which is Christ Himself, as the gospel in verse 17 of this chapter. See the explanation on the case in Acts 10:36b.		Yes

2:14b	因他使我們和睦(原文是因他是我們的和睦),將兩下合而為一,拆毀了中間隔斷的牆;	因祂自己是我們的和平,將兩下作成一個,拆毀了中間隔斷的牆,就是仇恨;	The CRV differed from the CUV in following the Nestle-Aland (26th edition) reading and rendered τῆν ἐχθρὰν ('the enmity', which appeared in the next verse in the CUV as what was abolished and as equivalent to the law) as <i>jiushichouhen</i> 就是仇恨 ('which is the enmity'), as an explanation of τὸ μεσότοιχον τοῦ φραγμοῦ ('the middle wall of partition') in this verse.	The CUV followed the KJV and the RV as well as the Peking Version in placing 'enmity' in the beginning of verse 15 and rendering it as what was abolished in the flesh of Christ and as equivalent to the law. But the CRV equated 'the enmity' with the 'middle wall of partition' here and wrote: 'The middle wall of partition, which is the distinction (made mainly by circumcision) between the circumcision and the uncircumcision, became the enmity between the Jews and the Gentiles' (CRV footnote on Eph. 2:14).		Yes
2:15	而且以自己的身體廢掉冤仇,就是那記在律法上的規條,為要將兩下藉著自己造成一個新人,如此便成就了和睦。	在祂的肉體裏,廢掉了那規條中誡命的律法,好把兩下在祂自己裏面,創造成一個新人,成就了和平;	The CUV translated ἐν αὐτῷ (in Himself) as <i>jiezheziji</i> 藉著自己 ('through Himself'), but the CRV, as <i>zaitazijilimian</i> 在祂自己裏面 ('in Himself').	Lee explained the difference this way: 'Christ is not only the Creator of the one new man, the church, but also the sphere in which and the means by which the one new man was created. He is the very element of the new man, making God's divine nature one entity with humanity. The Greek word rendered <i>in</i> here can also have an elemental significance, meaning also <i>with</i> , implying that the new man was created with Christ as its divine essence' (CRV footnote on Eph. 2:15). This note shows that Lee interpreted the phrase 'in Himself' here as meaning more than just 'through Himself' but also includes the idea of Christ being the sphere and the element of the created new man.		Yes
2:16a	既在十字架上減了冤仇,便藉這十字架使兩下歸為一體,與神和好了,	既用十字架除滅了仇恨,便藉這十字架,使兩下在一個身體裏與神和好了;	The CUV translated ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ ('He might reconcile both in one body to God') as 使兩下歸為一體,與神和好了 ('causing both to return to become one entity [or body], thus reconciled to God'), and the CRV, as 使兩下在一個身體裏與神和好了 ('might reconcile both in one Body to God').	The CUV's translators understood this verse as saying that God has made the Jewish and Gentile believers one entity, to be reconciled to God. But Lee translated 'in one Body' literally, because he wrote: 'This one Body, the church (1:22-23), is the one new man in the previous verse. It was in this Body that both the Jews and the Gentiles were reconciled to God through the cross. We, the believers, both Jews and Gentiles, were reconciled not only for the Body of Christ, but also in the Body of Christ...we were saved in the Body of Christ...the proper and genuine reconciliation is in the one Body. The Body is the instrument, the means, by which we were reconciled to God. According to Colossians 3:15, we have even been called in the one Body' (Lee, 1991 [Life-Study of Ephesians, Msg. 1-28], pp. 225-226).	Col. 3:15.	
2:16b	既在十字架上減了冤仇,便藉這十字架使兩下歸為一體,與神和好了,	既用十字架除滅了仇恨,便藉這十字架,使兩下在一個身體裏與神和好了;	The CUV translated σώματι (<i>sōmati</i> , 'body') as <i>ti</i> 體 ('body, entity, form, system, style'), but the CRV, as <i>shenti</i> 身體 ('body').	The CUV's translation here is ambiguous, for <i>ti</i> 體 could mean 'body', 'entity', 'form', 'system', 'style', etc. According to the note in Conference Commentary, apparently many missionaries at that time did not consider 'one body' here as referring to the Body of Christ but as referring to 'one religion'. Lee, whose ministry emphasizes the church as the organic Body of Christ and every believer as a member of Christ's Body, did not follow the CUV's translation and made clear that the 'body' here means 'the body of Christ' in both the CRV's translation and the footnote on this verse.	Eph. 3:6; Col. 3:15	
2:21a	各(或譯:全)房靠他聯絡得合式,漸漸成為主的聖殿。	在祂裏面,全房聯絡一起,長成在主裏的聖殿;	The CUV translated αὖξει (<i>auxei</i> , 'grow, or increase') as <i>jianjianchengwei</i> 漸漸成為 ('gradually become'), but the CRV, as <i>zhangcheng</i> 長成 ('grow into').	The CUV rendered αὖξει as 'gradually become', likely because the idea of the believers' growth in the divine life was not prominent in the Reformed tradition. But the CRV rendered it as 'grow into' because believers' growth in the divine life is one of the most outstanding emphases in Lee's ministry, as he wrote: 'Since the building is living (1 Pet. 2:5), it is growing. It grows into a holy temple. The actual building of the church as the house of God is by the believers' growth in life' (CRV footnote on Eph. 2:21).	Eph. 4:15; Col. 2:19	

2:21b	各(或譯：全)房靠他聯絡得合式，漸漸成為主的聖殿。	在祂裏面，全房聯結一起，長成在主裏的聖殿；	The CUV did not render ἐν ᾧ ('in whom') and ἐν Κυρίῳ ('in the Lord') literally but respectively as <i>kaota</i> 靠他 ('by Him') and <i>zhude</i> 主的 ('the Lord's'), whereas the CRV rendered both phrases literally as 'in Him' and 'in the Lord'.	Similar to John 3:21, the CUV did not translate 'in whom' and 'in the Lord' literally here, possibly because of its evangelistic inculturation strategy which prioritizes more idiomatic expressions. But Lee, whose ministry emphasized the believers' union with Christ by being 'in Him', translated both phrases literally. Concerning 'in whom', he wrote: 'In Christ, who is the cornerstone, all the building, including both the Jewish and the Gentile believers, is fitted together and is growing into a holy temple in the Lord' (CRV footnote on Eph. 2:21). And concerning 'in the Lord', he wrote: 'The entire building of God's house, God's sanctuary, is in Christ the Lord' (Ibid.).	John 3:21; Eph. 2:22	
2:22	你們也靠他同被建造，成為神藉著聖靈居住的所在。	你們也在祂裏面同被建造，成為神在靈裏的居所。	The CUV translated ἐν Πνεύματι ('in spirit') as <i>jiezheshengling</i> 藉著聖靈 ('through the Holy Spirit'), but the CRV, as <i>zailingli</i> 在靈裏 ('in spirit').	Similar to Matt. 22:43, the CUV's translators' dichotomist view likely influenced their interpretation of 'in spirit' as 'through the Holy Spirit' here. Likewise, Lee's trichotomist view certainly influenced his interpretation of 'in spirit' here, as he wrote concerning 'in spirit': '[This refers to the] believers' human spirit, which is indwelt by God's Holy Spirit. God's Spirit is the Dweller, not the dwelling place. The dwelling place is the believers' spirit. God's Spirit dwells in our spirit. Therefore, the dwelling place of God is in our spirit. Verse 21 says that the holy temple is in the Lord, and this verse, that the dwelling place of God is in spirit. This indicates that for the building of God's dwelling place, the Lord is one with our spirit, and our spirit is one with the Lord (1 Cor. 6:17). Our spirit is where the building of the church, the dwelling place of God, takes place' (CRV footnote on Eph. 2:22).	Eph. 3:5; 4:23; 5:18; 6:18; John 4:24; Rom. 1:9; Rev. 1:10; 4:2; 17:3; 21:10	
3:2	諒必你們曾聽見神賜恩給我，將關切你們的職分託付我。	諒必你們曾聽見那為著你們所賜給我，神恩典的管家職分。	The CUV translated τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ ('the stewardship of the grace of God') as 神賜恩給我，將關切你們的職分 ('God gave grace [or favor] to me, [entrusting to me] the duty concerning you'), but the CRV, as 神恩典的管家職分 ('the stewardship of the grace of God').	The CUV, following the Peking Version, rendered οἰκονομίαν simply as 'duty', and interpreted 'the grace of God' as something given to Paul through which he received the duty, and as something separate from the duty. But Lee translated the Greek phrase literally as 'the stewardship of the grace of God' and wrote about οἰκονομίαν here this way: 'In Greek, the same word as <i>economy</i> in v. 9 and in 1:10. In relation to God, this word denotes God's economy, God's administration; in relation to the apostle, it denotes the stewardship (stewardship is used also in 1 Cor. 9:17). The stewardship of the grace is for the dispensing of the grace of God to His chosen people for the producing and building up of the church. Out of this stewardship comes the ministry of the apostle, who is a steward in God's house, ministering Christ as God's grace to God's household' (CRV footnote on Eph. 3:2).		Yes
3:3	用啟示使我知道福音的奧秘，正如我以前略略寫過的。	就是照著啟示使我知道這奧秘，正如我前面略略寫過的，	The CUV added the word 'gospel' to the word μυστήριον (<i>mysterion</i> , 'mystery'), but the CRV didn't.	The CUV, following the Peking Version, most likely out of evangelistic reason, added the word 'gospel' to the word 'mystery', thus rendering 'mystery' as 'the mystery of the gospel.' However, Lee considered 'mystery' here not just limited to the gospel but also including all that is involved with the purpose of God, such as the church, as he wrote: 'God's hidden purpose is the mystery, and the unveiling of this mystery is revelation. The apostle's ministry was to carry out this revelation for the producing of the church' (CRV footnote on Eph. 3:3).		Yes

3:7	我作了這福音的執事，是照神的恩賜，這恩賜是照他運行的大能賜給我的。	我作了這福音的執事，是照著神恩賜的恩賜，這恩賜是照著祂大能的運行所賜給我的。	The CUV simplified the phrase τὴν δωρεάν τῆς χάριτος τοῦ Θεοῦ ('the gift of the grace of God') and translated it simply as <i>shendeenci</i> 神的恩賜 ('the gift of God'), but the CRV translated it literally as <i>shenendiandeenci</i> 神恩典的恩賜 ('the gift of the grace of God').	The CUV, most likely out of evangelistic reason, departed from the KJV and the RV and followed the Peking Version in translating the phrase 'the gift of the grace of God' simply as 'the gift of God', perhaps as an attempt to simplify and make the phrase easier to understand. But Lee translated the phrase literally because he saw theological significance in each word and wrote: 'The grace of God is God Himself, especially as life, partaken of and enjoyed by us; the gift of grace is the ability and function produced out of the enjoyment of the grace of God. Grace implies life, and the gift is the ability that comes out of life' (CRV footnote on Eph. 3:7).		Yes
3:8	我本來比眾聖徒中最小的還小，然而他還賜我這恩典，叫我把基督那測不透的豐富傳給外邦人。	這恩典賜給了我這比眾聖徒中最小的，叫我將基督那測不透的豐富，當作福音傳給外邦人。	The CUV translated εὐαγγελισασθαι (<i>euangelisasthai</i> , 'to announce good news') as <i>chuan</i> 傳 ('preach'), but the CRV, as <i>dangzuofuyinchuan</i> 當作福音傳 ('preach...as the gospel').	Similar to Gal. 1:16, the subtle difference here reflects the emphasis in Lee's ministry on Christ, the living person with His unsearchable riches, as the content of the gospel, as he wrote: 'Our ministry is to preach the unsearchable riches of Christ as the gospel. It is not to present doctrine nor simply to teach the Word in letters. Our gospel is a Person with all His riches. To preach such a gospel is to minister the riches of Christ to others' (Lee, 1991 [Life-Study of Ephesians, Msg. 1-28], p. 248).		Yes
3:11	這是照神從萬世以前，在我們主耶穌基督裡所定的旨意。	這是照著祂在我們的主耶穌基督裏，所立的永遠定旨；	The CUV translated πρόθεσιν τῶν αἰώνων ('the purpose of the ages') as 從萬世以前...的旨意 ('the will [determined] before all [lit., tens of thousands of] ages'), but the CRV, as 永遠定旨 ('eternal purpose').	The CUV's rendering here emphasizes the time when this particular will of God is determined, which is 'before all the ages', but the CRV's rendering emphasizes the timelessness, the eternity, of this will, by rendering it 'eternal purpose', as Lee wrote about this phrase: 'Lit., the purpose of the ages. The eternal purpose [here] is the eternal plan that God made in eternity past' (CRV footnote on Eph. 3:11). Based on this understanding, Lee wrote: 'Ephesians 3:11 says that God's purpose for the church is an eternal purpose, a purpose made in eternity. Therefore, we know that the church is something eternal...Only what is eternal can be the church, and only what is eternal can be the testimony of the church. Therefore, like the church itself, the testimony of the church is eternal' (Lee, 2018 [CWWL, 1957, Vol. 2], p. 77).		Yes
3:16	求他按著他豐盛的榮耀，藉著他的靈，叫你們心裡的力量剛強起來，	願祂照著祂榮耀的豐富，藉著祂的靈，用大能使你們得以加強到裏面的人裏，	The CUV translated κραταιωθῆναι...εἰς τὸν ἕσω ἄνθρωπον ('strengthened...into the inner man') as 叫你們心裡的力量剛強起來 ('cause the strength in your heart to become strong'), but the CRV, as 使你們得以加強到裏面的人裏 ('strengthened into the inner man').	Like the note in the Conference Commentary, the CUV interpreted this key phrase here as meaning the strengthening of the believers' heart. But Lee understood it very differently, as he wrote: 'The inner man is our regenerated spirit, which has God's life as its life. In order that we may experience Christ unto all the fullness of God, we need to be strengthened into our inner man. This implies that we need to be strengthened into our spirit through the Holy Spirit' (CRV footnote on Eph. 3:16). The difference between the CUV and CRV here again reflects their dichotomist and trichotomist views, respectively. See the similar case in 2 Cor. 4:16.		Yes
3:17a	使基督因你們的信，住在你們心裡，叫你們的愛心有根有基，	使基督藉著信，安家在你們心裏，叫你們在愛裏生根立基，	The CUV translated κατοικῆσαι...ἐν ταῖς καρδίαις ὑμῶν ('dwell or settle down in your hearts') as 住在你們心裡 ('dwell in your heart'), but the CRV, as 安家在你們心裏 ('make home in your heart').	To Lee, to translate κατοικῆσαι as 'dwell' is not sufficient in describing the theological significance of the word here, which should be understood as Christ 'settling down' and thus denote the transforming process in which Christ 'makes His home' in the believers' heart from their regenerated spirit, as he wrote: 'Our heart is composed of all the parts of our soul—mind, emotion, and will—plus our conscience, the main part of our spirit. These parts are the inward parts of our being. Through regeneration Christ came into our spirit (2 Tim. 4:22). After this, we should allow Him to spread into every part of our heart. Since our heart is the totality of all our inward parts and the center of our inward being, when Christ makes His home in our heart, He controls our entire inward being and supplies and strengthens every inward part with Himself' (CRV footnote on Eph. 3:17). This interpretation also reflects Lee's trichotomist view.		Yes

3:17b	使基督因你們的信，住在你們心裡，叫你們的愛心有根有基。	使基督藉著信，安家在你們心裏，叫你們在愛裏生根立基。	The CUV translated ἐν ἀγάπῃ ῥριζωμένοι καὶ τεθεμελιωμένοι ('being rooted and grounded in love') as 叫你們的愛心有根有基 (for your loving heart to have root and foundation), but the CRV, as 叫你們在愛裏生根立基 (for you to be rooted and grounded in love).	The CUV rendered the word 'love' here as 'your loving heart (or your love)' and rendered the participle clause as saying the believers' loving heart having 'root and foundation', which should mean being firm and stable. But Lee understood the word 'love' here as God's love and the participle clause as saying the believers being rooted and grounded in God's love, as he wrote: 'To experience Christ we need faith and love (1 Tim. 1:14). Faith enables us to apprehend Christ, and love enables us to enjoy Him. Neither faith nor love are ours; they are His. His faith becomes our faith, by which we believe in Him, and His love becomes our love, by which we love Him. When we are rooted and grounded in His love, we grow and are built up in His life' (CRV footnote on Eph. 3:17).		Yes
3:18	能以和眾聖徒一同明白基督的愛是何等長闊高深	使你們滿有力量，能和眾聖徒一同領略何為那闊、長、高、深	The CUV translated τί τὸ πλάτος καὶ μήκος καὶ ὕψος καὶ βάθος ('what is the breadth and length and height and depth') as 基督的愛是何等長闊高深 ('what is the breadth, length, height, and depth of Christ's love'), but the CRV, as 何為那闊、長、高、深 ('what is the breadth and length and height and depth').	The CUV's translators interpreted the phrase 'the breadth, length, height, and depth' as referring to Christ's love and thus added 'Christ's love' in the translation, but Lee had a different interpretation, as he wrote: 'The breadth, length, height, and depth are the dimensions of Christ. In our experience of Christ, we first experience the breadth of what He is, and then the length. This is horizontal. When we advance in Christ, we experience the height and depth of His riches. This is vertical. Our experience of Christ must become three-dimensional, like a cube, and must not be one-dimensional, like a line. In our experience of Christ we must go back and forth and up and down, that eventually our experience of Him may be a solid "cube." When our experience is like this, we cannot fall or be broken' (CRV footnote on Eph. 3:18).		Yes
3:19	並知道這愛是過於人所能測度的，便叫神一切所充滿的，充滿了你們。	並認識基督那超越知識的愛，使你們被充滿，成為神一切的豐滿。	The CUV translated πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ ('you may be filled unto all the fullness of God') as 叫神一切所充滿的，充滿了你們 ('causing all that God is filled with fill you'), but the CRV, as 使你們被充滿，成為神一切的豐滿 ('causing you to be filled unto all the fullness of God').	Although this case is similar to the case in Eph. 1: 23a (see the explanation there), there the church was described as 'the fullness of Christ', but here the believers are said to be 'filled unto all the fullness of God'. The CUV rendered 'the fullness of God' here as 'all that God is filled with', as describing the content that fills God. But Lee understood it very differently and wrote: 'When Christ makes His home in our hearts, and when we are full of strength to apprehend with all the saints the dimensions of Christ and to know by experience His knowledge-surpassing love, we will be filled unto all the fullness of God, which is the church, the corporate expression of God for the fulfillment of His intention. The fullness of God implies that the riches of all that God is have become His expression. When the riches of God are in God Himself, they are His riches. But when the riches of God are expressed, they become His fullness (John 1:16). All the fullness of God dwells in Christ (Col. 1:19; 2: 9). Through His indwelling, Christ imparts the fullness of God into our being that we may be filled even unto the fullness of God to be the practical manifestation of the church, in which God may be glorified in His expression (v. 21)' (CRV footnote on Eph. 3:19).	Eph. 1:23	Yes
4:1	我為主被囚的勸你們：既然蒙召，行事為人就要與蒙召的恩相稱。	所以我這在主裏的囚犯勸你們，行事為人就要與你們所蒙的呼召相配。	The CUV translated ὁ δέσμιος ἐν Κυρίῳ ('prisoner in the Lord') as 為主被囚的 ('who is imprisoned for the Lord'), but the CRV, as 在主裏的囚犯 ('prisoner in the Lord').	The difference here also bears theological significance, as Lee wrote: 'In 3:1 Paul speaks of himself as "the prisoner of Christ Jesus," but here he says that he is "the prisoner in the Lord." To be a prisoner in the Lord is deeper than to be a prisoner of the Lord. As such a prisoner, Paul is a pattern for those who would walk worthily of God's calling' (CRV footnote on Eph. 4:1). Elsewhere he explained: 'The apostle was imprisoned, but he was imprisoned in the Lord. The Lord had become his prison' (Lee, 2007 [CWWL, 1966, Vol. 1], p. 192). This indicates that Paul was always abiding in Christ.		Yes

4:3	用和平彼此聯絡，竭力保守聖靈所賜合而為一的心。	以和平的聯索，竭力保守那靈的一：	The CUV translated τὴν ἐνότητα τοῦ Πνεύματος ('oneness of the Spirit') as 聖靈所賜合而為一的心 ('the hearts [that are] given by the Holy Spirit [and are] joined together as one'), but the CRV, as 那靈的一 ('the oneness of the Spirit').	The CUV's translators, most likely out of evangelistic concern for understandability, translate the 'oneness of the Spirit' as 'hearts that are given by the Spirit and are joined together as one'. But Lee understood the phrase very differently, as he wrote: 'Strictly, oneness differs from unity. Unity is the state in which many people are united together, whereas oneness is the one entity of the Spirit within the believers, which makes them all one. This oneness is a person, Christ Himself, who is the Spirit dwelling within us. It is similar to the electricity flowing within many lamps, making them all one in the shining. In themselves, the lamps are separate, but in the electricity they are one' (CRV footnote on Eph. 4:3).		Yes
4:7	我們各人蒙恩，都是照基督所量給各人的恩賜。	但恩典賜給我們各人，是照著基督恩賜的度量。	The CUV translated ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ ('grace according to the measure of the gift of Christ') as 恩，都是照基督所量給各人的恩賜 ('grace [or favor], according to the gift measured by Christ to each one'), but the CRV, as 恩典...是照著基督恩賜的度量 (grace...according to the measure of the gift of Christ).	Similar to the case in Eph. 3:7 and Rom. 12:6, the CUV did not distinguish clearly between χάρις ('grace') and δωρεᾶς ('gift'), for <i>en</i> 恩 ('grace, favor, gift') here could be interpreted as either 'grace', 'favor', 'gift', or 'kindness'. In contrast, the CRV clearly distinguished between the two by rendering them as <i>endian</i> 恩典 ('grace') and <i>enci</i> 恩賜 ('gift') respectively, because as Lee wrote: 'Here grace was given according to the gift; in Rom. 12:6 the gifts differ according to grace. Grace actually is the divine life that produces and supplies the gifts. In Rom. 12 it is the grace that produces the gift. Hence, the gift is according to grace. Here the grace is according to the gift, according to the measure of the gift. This is similar to our blood supplying the members of our body according to their size' (CRV footnote on Eph. 4:7). He added: 'The measure of the gift of Christ is the size of a member of His Body' (ibid). Thus, to Lee, 'gifts' here refer to the believers as members of the Body of Christ. Compare with the case in Rom. 12:6.		Yes
4:8	所以經上說：他升上高天的時候，擄掠了仇敵，將各樣的恩賜賞給人。	所以經上說：“祂既升上高處，就擄掠了那些被擄的，將恩賜賜給人。”	The CUV translated αἰχμαλωσίαν (<i>aichmalōsian</i> , 'captivity, or a captive multitude') as <i>choudi</i> 仇敵 ('enemy'), but the CRV, as <i>naxiebellude</i> 那些被擄的 (those who are taken captive).	The CUV here departed from the KJV and the RV but followed the Peking Version in rendering αἰχμαλωσίαν as 'enemies', which also matches the explanation in the note of the Conference Commentary. However, Lee understood this word quite differently, as he wrote: 'Those [who are taken captive] refers to the redeemed saints, who were taken captive by Satan before being saved by Christ's death and resurrection. In His ascension Christ led them captive; that is, He rescued them from Satan's captivity and took them to Himself. This indicates that He conquered and overcame Satan, who had captured them by sin and death. The Amplified New Testament renders "He led captive those taken captive" as "He led a train of vanquished foes." Vanquished foes may refer to Satan, to his angels, and to us the sinners, again indicating Christ's victory over Satan, sin, and death. In Christ's ascension there was a procession of these vanquished foes, led as captives from a war, for a celebration of Christ's victory' (CRV footnote on Eph. 4:8).		Yes

4:11	他所賜的，有使徒，有先知，有傳福音的，有牧師和教師，	祂所賜的，有些是使徒，有些是申言者，有些是傳福音者，有些是牧人和教師，	The CUV translated ποιμένας (<i>poimenas</i> , 'shepherds') as <i>mushi</i> 牧師 ('pastor'), but the CRV, as <i>muren</i> 牧人 ('shepherd').	The CUV's translation of ποιμένας ('shepherd') as <i>mushi</i> 牧師 ('pastor') reflects the influence from the pastoral system long established in the Protestant tradition. But Lee, following Nee, considered the tradition of pastoral system unscriptural and thus translated the word ποιμένας here as 'shepherd' instead of 'pastor'. He wrote: 'According to the grammatical construction, shepherds and teachers refers to a single class of gifted persons. A shepherd should know how to teach, and a teacher should be able to shepherd' (CRV footnote on Eph. 4:11). Elsewhere Lee wrote: 'Today in the Roman Catholic Church there is the priestly system, in the state churches there is the clerical system, and in the independent churches there is the pastoral system. All these are a mediatorial class, spoiling the universal priesthood of all believers. Thus, there are two distinct classes—the clergy and the laity. But in the proper church life there should be neither clergy nor laity; all believers should be priests of God' (CRV footnote on Rev. 2:6).		Yes
4:13	直等到我們眾人在真道上同歸於一，認識神的兒子，得以長大成人，滿有基督長成的身量，	直到我們眾人都達到了信仰上並對神兒子之完全認識上的一，達到了長成的人，達到了基督豐滿之身材的度量，	The CUV translated τὴν ἐνότητά τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ Υἱοῦ τοῦ Θεοῦ ('the oneness of the faith and of the [full] knowledge of the Son of God') as 在真道上同歸於一，認識神的兒子 ('all return to one in the true doctrine, know the Son of God'), but the CRV, as 信仰上並對神兒子之完全認識上的一 ('the oneness of the faith and of the full knowledge of the Son of God').	The CUV departed from the KJV and the RV and followed the Peking Version here in rendering 'oneness' as only 'of the faith' but not also 'of the [full] knowledge of the Son of God', and in rendering 'the [full] knowledge of the Son of God' simply as 'know the Son of God'. But Lee translated this phrase literally and wrote: 'In v. 3 the oneness of the Spirit is the oneness of the divine life in reality; in this verse the oneness is the oneness of our living in practicality. We already have the oneness of the divine life in reality. We need only to keep it. But we need to go on until we arrive at the oneness of our living in practicality. This aspect of oneness is of two things: the faith and the full knowledge of the Son of God. As revealed in Jude 3, 2 Tim. 4:7, and 1 Tim. 6:21, the faith does not refer to the act of our believing but to the things in which we believe, such as the divine person of Christ and His redemptive work accomplished for our salvation. The full knowledge of the Son of God is the apprehension of the revelation concerning the Son of God for our experience. The more we grow in life, the more we will cleave to the faith and to the apprehension of Christ, and the more we will drop all the minor and meaner doctrinal concepts that cause divisions. Then we will arrive at, or attain to, the practical oneness; that is, we will arrive at a full-grown man, at the measure of the stature of the fullness of Christ' (CRV footnote on Eph. 4:13).		Yes
4:14	使我們不再作小孩子，中了人的詭計和欺騙的法術，被一切異教之風搖動，飄來飄去，就隨從各樣的異端；	使我們不再作小孩子，為波浪漂來漂去，並為一切教訓之風所搖蕩，這教訓是在於人的欺騙手法，在於將人引入錯謬系統的詭詐作為；	The CUV translated διδασκαλίαν (<i>didaskalias</i> , 'teaching') as <i>yijiao</i> 異教 ('pagan religion' or 'heretical teachings') and τὴν μεθοδίαν τῆς πλάνης ('a scheme of error') as <i>geyangdeyiduan</i> 各樣的異端 ('various kinds of heresies'), but the CRV, as <i>jiaoxun</i> 教訓 ('teaching') and <i>cuomiuxitong</i> 錯謬系統 ('a system of error'), respectively.	The CUV, most likely because of its missionary context and evangelistic purpose, considered 'pagan religions' and 'heresies' their main obstacles, and thus interpreted 'the wind of teaching' and 'scheme of error' here as referring to 'pagan religions' and 'heresies'. But Lee understood them differently, as he wrote: 'Any teaching, even a scriptural one, that distracts believers from Christ and the church is a wind that carries believers away from God's central purpose' (CRV footnote on Eph. 4:14). He added: 'The dividing teachings are organized and systematized by Satan to cause serious error and thus damage the practical oneness of the Body life. The sleight is of men, but the system of error is of Satan and is related to the deceitful teachings that are designed by the evil one to distract the saints from Christ and the church life' (Ibid.). Thus, according to Lee, the scope of 'wind of teaching' and 'scheme of error' here is much broader and includes any teachings that distract the believers from God's central purpose, i.e., Christ and the church life.		Yes

4:15a	惟用愛心說誠實話，凡事長進，連於元首基督，	惟在愛裏持守著真實，我們就得以在一切事上長到祂，就是元首基督裏面；	The CUV translated ἀληθεύοντες (<i>alētheuontes</i> , 'speaking [or maintaining] the truth') as <i>shuochengshihua</i> 說誠實話 ('speaking honest words'), but the CRV, as <i>chishouzhengshishi</i> 持守著真實 ('holding to truth').	The CUV here actually did not follow the KJV and the RV in rendering ἀληθεύοντες as 'speaking the truth', or follow the Peking Version in rendering it as 'following the truth', but rendered it as 'speaking honest words' or 'speaking honestly'. But Lee understood it differently, as he wrote concerning this word: 'Or, truthing it. This is in contrast to the sleight and the error in v. 14. To be carried away by the winds of teaching in the sleight of men unto a system of error is to not hold to truth. Truth here means things that are true. According to the context, it must refer to Christ and His Body: both are true things. We should hold in love to these true things that we may grow up into Christ' (CRV footnote on Eph. 4:15).		Yes
4:15b	惟用愛心說誠實話，凡事長進，連於元首基督，	惟在愛裏持守著真實，我們就得以在一切事上長到祂，就是元首基督裏面；	The CUV translated αὐξησώμεν εἰς αὐτόν ('we should grow up into Him') as <i>zhangjing</i> , <i>lianyuta</i> 長進，連於[祂] ('progress, joined to Him'), but the CRV, as <i>zhangdaota...limian</i> 長到祂...裏面 ('grow up into Him').	The CUV perhaps out of evangelistic reason translated this phrase in a way that would be easier to understand or sound more idiomatic to the Chinese but sacrifice the literal meaning. The note in the Conference Commentary even interpreted this verse as meaning that the believers should learn from or imitate Jesus as their model. But Lee, whose ministry emphasize spiritual growth as the increase of Christ in the believers, wrote: 'To be no longer little children (v. 14), we need to grow up into Christ. This is to have Christ increase in us in all things until we attain to a full-grown man (v. 13)' (CRV footnote on Eph. 4:15). He added: 'Head here indicates that our growth in life by the increase of Christ should be the growth of the members in the Body under the Head' (Ibid.).		Yes
4:16a	全身都靠祂聯絡得合式，百節各按各職，照著各體的功用彼此相助，便叫身體漸漸增長，在愛中建立自己。	本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。	The CUV translated ἐξ οὗ ('out from whom') as <i>kaota</i> 靠他 ('by Him'), but the CRV, as <i>benyuta</i> 本於祂 ('out from Him').	The CUV interpreted the phrase ἐξ οὗ ('out from whom') as 'by Him' in that the whole Body (of Christ) is joined fittingly by Him. But Lee understood it very differently and wrote about this phrase: 'To grow in life is to grow into the Head, Christ, but to operate in the Body of Christ is to operate out from Him. First, we grow up into the Head; then we have something that is out from the Head for the building up of the Body' (CRV footnote on Eph. 4:16). Therefore, to Lee, 'out from' is related to how all the members of the Body, by growing up into Christ the Head, has something from Him to operate in the Body, as described in the following portion of the verse. Moreover, according to the CRV's translation, the Body is joined and knit together through the joints of supply and through the operation of each one part.	Col. 2:19	
4:16b	全身都靠祂聯絡得合式，百節各按各職，照著各體的功用彼此相助，便叫身體漸漸增長，在愛中建立自己。	本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。	The CUV translated διὰ πάσης ἀφ᾽ ἑκαστοῦ ἐνέργειας κατ' ἑνὸς μέτρου ἐνὸς ἑκάστου μέρους ('by every joint of supply according to the operation in the measure of each one part') as 百節各按各職，照著各體的功用彼此相助 ('all the [lit., a hundred] joints each according to its duty, helping one another according to the function of each member'), but the CRV, as 藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用 ('through every joint of the rich supply and through the function according to the measure of each one part').	According to the CUV's rendering, 'joints' and 'each one part' seem to be synonymous, for it says 'all the joints each according to its duty, helping one another according to the function of each member'. But the CRV, which adopted the rare reading of P46, i.e., καὶ ('and') instead of κατ' (according to) before ἐνέργειαν ('operation'), rendered the 'joints' and 'each one part' clearly as two separate groups, as it reads: 'through every joint of the rich supply and through the function according to the measure of each one part...' This is because, according to Lee, '[e]very joint of the rich supply refers to the specially gifted persons, such as those mentioned in v. 11', and '[e]ach one part refers to each member of the Body', and '[t]he Body of Christ causes the growth of itself through the supplying joints and the operating parts' (CRV footnote on Eph. 4:16). Thus, the CRV's translation here reflects Lee's understanding of how the Body of Christ is built up. See the explanation on the case in Col. 2: 19.		Yes

4:18	他們心地昏昧，與神所賜的生命隔絕了，都因自己無知，心裡剛硬；	他們在悟性上既然昏暗，就因著那在他們裏面的無知，因著他們心裏的剛硬，與神的生命隔絕了；	The CUV translated τῆς ζωῆς τοῦ Θεοῦ ('the life of God') as <i>shensuocideshengming</i> 神所賜的生命 ('the life given by God'), but the CRV, as <i>shendeshengming</i> 神的生命 ('the life of God').	According to the note in the Conference Commentary, the CUV's translators most likely have understood 'the life of God' here as meaning 'the eternal life given by God' to the believers. They most likely did not believe that the eternal life given by God is just the life of God itself, and also thought that it would be too difficult for the Chinese to understand what 'the life of God' is, so they translated 'the life of God' as 'the life given by God'. But Lee, whose ministry emphasizes Christ Himself as the divine life of God and that the believers, by receiving Christ into them, have received the life of God into them, chose to translate this phrase literally and wrote: 'This [life] is the uncreated, eternal life of God, which man did not have at the time of creation. After being created, man with the created human life was placed before the tree of life (Gen. 2:8-9) that he might receive the uncreated divine life. But man fell into the vanity of his mind and became darkened in his understanding. Now, in such a fallen condition man is unable to touch the life of God until he repents (has his mind turned to God) and believes in the Lord Jesus to receive God's eternal life (Acts 11:18; John 3:16)' (CRV footnote on Eph. 4:18).		Yes
4:21	如果你們聽過他的道，領了他的教，學了他的真理，	如果你們真是聽過祂，並在祂裏面，照著那在耶穌身上是實際者，受過教導，	The CUV translated καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ ('as the truth [or reality] is in Jesus') 學了他的真理 ('having learned His truth'), but the CRV, as 照著那在耶穌身上是實際者 ('as the reality is in Jesus').	The CUV characteristically simplified this difficult phrase 'as the truth [or reality] is in Jesus' as 'having learned His truth', which reflects both the Evangelistic concern for understandability and the Reformed emphasis on doctrine, as shown also in the CUV's adding of the word <i>dao</i> ('doctrine') in its rendering of 'heard Him' as 'heard His doctrine' here. But Lee translated this verse literally, and similar to the case in John 1:14b, he rendered 'truth' here as 'reality', and he did so out of a particular theological interpretation, as he wrote: 'The reality is in Jesus refers to the actual condition of the life of Jesus as recorded in the four Gospels. In the godless walk of the nations, the fallen people, there is vanity. But in the godly life of Jesus there is truth, reality. Jesus lived a life in which He did everything in God, with God, and for God. God was in His living, and He was one with God. This is what is meant by the reality is in Jesus. We, the believers, who are regenerated with Christ as our life and are taught in Him, learn from Him as the reality is in Jesus' (CRV footnote on Eph. 4:21).		Yes
4:22	就要脫去你們從前行為上的舊人，這舊人是因私慾的迷惑漸漸變壞的；	在從前的生活樣式上，脫去了舊人，這舊人是照著那迷惑的情慾敗壞的；	The CUV translated τὰς ἐπιθυμίας τῆς ἀπάτης ('the lusts of the deceit') as <i>siyudemihuo</i> 私慾的迷惑 ('the deceiving of selfish desires'), but the CRV, as <i>namihuodeqingyu</i> 那迷惑的情慾 ('the lusts of the deceit').	The CUV here departed from the KJV, the RV, and the Peking Version and translated 'the lusts of the deceit' as 'the deceiving of lusts', perhaps because the translators thought that this rendering is easier to understand, or they believed that it is the 'deceiving', not the 'desires' themselves, that corrupted 'the old man'. But Lee translated the phrase literally, and he did so out of a particular theological interpretation, as he wrote about the term 'the deceit': 'The article here is emphatic, and the deceit is personified. Hence, the deceit refers to the deceiver, Satan, from whom come the lusts of the corrupted old man' (CRV footnote on Eph. 4:22).		Yes

4:23	又要將你們的心志改換一新，	而在你們心思的靈裏得以更新，	The CUV translated τῷ πνεύματι τοῦ νοῦς ('in the spirit of the mind') as <i>xinzhi</i> 心志 ('will' or 'resolution'), but the CRV, as <i>zai... xinsidelingli</i> 在...心思的靈裏 ('in the spirit of the mind').	The CUV, most likely out of evangelistic concern for understandability and based on the dichotomist view of human beings, departed from the KJV and the RV but somewhat followed the Peking Version in translating 'the spirit of the mind' as 'will' or 'resolution', thus rendering the verse to read: 'And also have your will (or resolution) renewed'. However, Lee translated this verse literally and did so out of a particular theological interpretation, as he wrote: 'This [spirit] is the regenerated spirit of the believers, which is mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation' (CRV footnote on Eph. 4:23). The CUV's translators' dichotomist view and Lee's trichotomist view are reflected here also.		Yes
4:24a	並且穿上新人：這新人是照著神的形像造的，有真理的仁義和聖潔。	並且穿上了新人，這新人是照著神，在那實際的義和聖中所創造的。	The CUV translated κατὰ Θεὸν ('according to God') as 照著神的形像 ('according to God's image'), but the CRV, as 照著神 ('according to God').	The CUV's translators interpreted 'according to God' as 'according to God's image', apparently referring back to Adam's creation, as if the 'new man' mentioned here is created in the same way as Adam was. But Lee understood this phrase differently and wrote: 'The old man was created outwardly according to the image of God but without God's life and nature (Gen. 1:26-27), whereas the new man was created inwardly according to God Himself and with God's life and nature (Col. 3:10)' (CRV footnote on Eph. 4:24).		Yes
4:24b	並且穿上新人：這新人是照著神的形像造的，有真理的仁義和聖潔。	並且穿上了新人，這新人是照著神，在那實際的義和聖中所創造的。	The CUV translated ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας ('in righteousness and holiness of the truth [or reality]') as 有真理的仁義和聖潔 ('having the righteousness and holiness of truth'), but the CRV, as 在那實際的義和聖中 ('in righteousness and holiness of the reality').	The CUV followed the RV and most English Bible translations in rendering ἀληθείας here ('the truth [or reality]') as 真理 ('truth'), but Lee understood it differently, as he wrote concerning τῆς ἀληθείας: 'The article here is emphatic. As the deceit in v. 22, related to the old man, is the personification of Satan, so the reality here, related to the new man, is the personification of God. The deceit is the devil, and the reality is God. This reality was exhibited in the life of Jesus, as mentioned in v. 21. In the life of Jesus, righteousness and holiness of the reality were continuously manifested. It was in the righteousness and holiness of this reality, which is God realized and expressed, that the new man was created' (CRV footnote on Eph. 4:24).		Yes
5:2	也要憑愛心行事，正如基督愛我們，為我們捨了自己，當作馨香的供物和祭物，獻與神。	也要在愛裏行事為人，正如基督愛我們，為我們捨了自己，作供物和祭物獻與神，成為馨香之氣。	The CUV translated περιπατεῖτε ἐν ἀγάπῃ ('walk in love') as <i>pingaixinxingshi</i> 憑愛心行事 ('walk by a loving heart'), but the CRV, as <i>zaiaixingshiweiren</i> 在愛裏行事為人 ('walk in love').	Similar to the case in Eph. 1:4 and 3:17, the CUV characteristically translated the key phrase here in a more idiomatic way, most likely out of its evangelistic concern. But Lee translated the phrase literally, and gave this explanation: 'Love is the inner substance of God, whereas light is the expressed element of God. The inward love of God is sensible, and the outward light of God is visible. Our walk in love should be constituted of both the loving substance and the shining element of God. These should be the inner source of our walk. They are deeper than grace and truth' (CRV footnote on Eph. 5:2). This different rendering of 'love' between the CUV and the CRV can also be seen in 1 Cor. 16:14, Eph. 1:4, 3:17, 4:2, 15, Col. 2:2, and 1 Thes. 5:13, but these cases, especially those not in Ephesians, may not always carry the same theological significance to Lee as Eph. 5:2.		Yes
5:8	從前你們是暗昧的，但如今在主裡面是光明的，行事為人就像光明的子女。	你們從前是黑暗，但如今在主裏面乃是光，行事為人就像光的兒女，	The CUV translated ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ ('you were for once darkness, but now light in the Lord') as 從前你們是暗昧的，但如今在主裡面是光明的 ('you were once dark but now are bright in the Lord'), but the CRV, as 你們從前是黑暗，但如今在主裏面乃是光 ('you were once darkness but are now light in the Lord').	Following the Peking Version, the CUV's translators most likely translated 'darkness' and 'light' here as 'dark' and 'bright' because they thought it sounds more idiomatic to describe people as dark or bright. But Lee translated these key words literally based on his theological understanding and wrote: 'We were once not only dark but darkness itself. Now we are not only the children of light but light itself (Matt. 5:14). As light is God, so darkness is Satan. We were darkness because we were one with Satan. Now we are light because we are one with God in the Lord' (CRV footnote on Eph. 5:8).		Yes

5:22	你們作妻子的，當順服自己的丈夫，如同順服主。	召會怎樣服從基督，妻子也要照樣凡事服從丈夫。	The CUV translated ὑποτασσόμενοι (<i>hypotassomenoi</i> , 'to subject, obey') (which is in verse 21) as <i>shunfu</i> 順服 ('obey'), but the CRV, as <i>fucong</i> 服從 ('subject to').	The subtle difference here is entirely based on Lee's particular interpretation of what wives' submission to the husbands should be and the uncommon distinction he made between subjection [<i>fucong</i> 服從] and obeying [<i>shuncong</i> 順從], as he wrote: 'According to the divine ordination, the subjection [<i>fucong</i> 服從] of wives to their husbands should be absolute, without any choice. This does not mean that they should obey [<i>shuncong</i> 順從] their husbands in everything. Obeying is different from being subject. With obedience, the emphasis is on compliance, whereas with subjection, the emphasis is on subordination. In sinful things, things against God and the Lord, wives should not obey their husbands. However, they should still be in subjection to them. In a similar situation, Daniel's three friends disobeyed the Babylonian king's order to worship the idol, yet still subjected themselves to the king's authority' (Dan. 3:13-23).	Eph. 5:24	Yes
5:26	要用水藉著道把教會洗淨，成為聖潔，	好聖化召會，藉著話中之水的洗滌潔淨召會，	The CUV translated τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι (by the washing of the water in the word) as 用水藉著道...洗淨 (washing with the water through the doctrine), but the CRV, as 藉著話中之水的洗滌 (by the washing of the water in the word).	According to the note in the Conference Commentary as well as the Peking Version, the CUV's translators most likely understood the 'water' here as the water of baptism. This is possibly why in the CUV's rendering, 'water' and 'word (or doctrine)' are spoken of as being separate. But Lee translated the key phrase here as 'the water in the word' because he understood 'water' here as referring to 'the flowing life of God' in God's word, as he wrote: 'According to the divine concept, water here refers to the flowing life of God, which is typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:38-39; Rev. 21:6; 22:1, 17)...We are now in such a washing process, that the church may be holy and without blemish (v. 27)' (CRV footnote on Eph. 5:26). He added: 'The Greek word [for 'word' here] denotes an instant word. The indwelling Christ as the life-giving Spirit is always speaking an instant, present, living word to metabolically cleanse away the old and replace it with the new, causing an inward transformation. The cleansing by the washing of the water of life is in the word of Christ. This indicates that in the word of Christ there is the water of life. This is typified by the laver situated between the altar and the tabernacle (Exo. 38:8; 40:7)' (CRV footnote on Eph. 5:26).		Yes
6:11	要穿戴 神所賜的全副軍裝，就能抵擋魔鬼的詭計。	要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，	The CUV translated στήναι πρὸς ('stand against') as <i>didang</i> 抵擋 (withstand), but the CRV, as <i>zhanzhu</i> , <i>didang</i> 站住，抵擋 ('stand against').	The CUV's translators, like the Peking Version, translated στήναι πρὸς ('stand against') as 'withstand', but Lee translated the phrase as 'stand against', as he wrote: 'In ch. 2 we sit with Christ in the heavenlies (2:6), and in chs. 4 and 5 we walk (4:1, 17; 5:2, 8, 15) in His Body on the earth. Then in ch. 6 we stand in His power in the heavenlies. To sit with Christ is to participate in all His accomplishments; to walk in His Body is to fulfill God's eternal purpose; and to stand in His power is to fight against God's enemy' (CRV footnote on Eph. 6:11). This is clearly influenced by Nee's book called <i>Sit, Walk, Stand</i> (CWWN, Vol. 39).		Yes

6:15	又用平安的福音當作預備走路的鞋穿在腳上。	且以和平福音的穩固根基，當作鞋穿在腳上；	The CUV translated ἐτοιμασίᾳ (<i>hetoimasia</i> , 'preparation, readiness, or foundation') as 預備走路的 ('prepared for walking'), but the CRV, as 穩固根基 ('firm foundation').	The CUV's interpretation of ἐτοιμασίᾳ as 'prepared for walking' may reflect the translators' evangelistic emphasis on evangelism, which definitely requires walking. But Lee, as the explanation on the case in Eph. 6:11 indicated, emphasized 'standing' in spiritual warfare, and thus he translated the same word as 'firm foundation', which is needed for standing, as he wrote about this phrase: 'Firm foundation may also be rendered readiness. Here it means the establishing of the gospel of peace. Christ made peace for us, with both God and man, on the cross, and this peace has become our gospel (2:13-17). This gospel of peace has been established as a firm foundation, as a readiness with which our feet may be shod. Being thus shod, we will have a firm footing that we may stand to fight the spiritual warfare. The peace for such a firm foundation also is Christ (2:14)' (CRV footnote on Eph. 6:15).		Yes
6:17a	並戴上救恩的頭盔，拿著聖靈的寶劍，就是神的道；	還要藉著各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；	The CUV did not consider διὰ πάσης προσευχῆς καὶ δεήσεως (through all prayer and petition) at the beginning of the next verse as modifying this verse, but the CRV did.	The CUV's translation did not use 'through all prayer and petition' at the beginning of the next verse to modify 'take the helmet of salvation and the sword of the Spirit' in this verse, but CRV's translation did, which reads, 'Receive the helmet of salvation and the sword of the Spirit...by means of all prayer and petition'. Lee explained: 'This phrase ["by means of all prayer and petition"] modifies the verb receive in v. 17, which tells us to receive not only the helmet of salvation but also the word of God. This indicates that we need to receive the word of God by means of all prayer and petition. We need to pray to receive the word of God. The whole armor of God is composed of six items. Prayer may be considered the seventh. It is the unique, crucial, and vital means by which we apply the other items, making the armor available to us in a practical way' (CRV footnote on Eph. 6:17).		Yes
6:17b	並戴上救恩的頭盔，拿著聖靈的寶劍，就是神的道；	還要藉著各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；	The CUV translated τὴν μάχαιραν τοῦ Πνεύματος, ὃ ἐστὶν ῥῆμα Θεοῦ ('the sword of the Spirit, which is the word of God') as 聖靈的寶劍，就是神的道 ('the sword of the Holy Spirit, that is, the doctrine [or, word] of God'), but the CRV, as 那靈的劍，那靈就是神的話 ('the sword of the Spirit, which Spirit is the word of God').	Grammatically, the word <i>which</i> here can only refer to the Spirit, not the sword, but the CUV's translation equated the sword with the doctrine or word of God, which interpretation, as the note in the Conference Commentary shows, is common among the missionaries and also matches the Reformed emphasis on doctrine. Lee disagreed with this interpretation and wrote: 'The antecedent of <i>which</i> is Spirit, not sword, indicating that the Spirit is the word of God. Both the Spirit and the word are Christ (2 Cor. 3:17; Rev. 19:13). Christ as the Spirit and the word furnishes us with a sword as an offensive weapon to defeat and slay the enemy' (CRV footnote on Eph. 6:17). This reflects Lee's emphasis in his ministry that Christ is both the Spirit (1 Cor. 15:45b; 2 Cor. 3:17) and the Word (of God) (John 1:1), so the Spirit is the Word (of God) (Eph. 6:17), and the Word (of God) is the Spirit (John 6:63). Lee also wrote that 'the word' here is 'the instant word [<i>rhema</i>] spoken at the moment by the Spirit in any situation', and that '[w]hen the constant word [<i>logos</i>] in the Bible becomes the instant word [<i>rhema</i>], that word is the Spirit as the sword that kills the enemy' (CRV footnote on Eph. 6:17).		Yes

6:24	並願所有誠心愛我們主耶穌基督的人都蒙恩惠！	願恩典與一切在不朽壞之中，愛我們主耶穌基督的人同在。	The CUV translated ἐν ἀφθαρσίᾳ ('in incorruptibility') as <i>chengxin</i> 誠心 ('sincerely'), but the CRV, as <i>zaibuxiuhuaizhizhong</i> 在不朽壞之中 ('in incorruptibility').	The CUV here followed the KJV and the Peking Version (but not the RV) in rendering this key phrase here as 'sincerely', which may have been motivated by its evangelistic concern for understandability. But Lee translated this phrase literally and wrote: 'For the proper church life we need to love the Lord in incorruptibility, that is, in and according to all the crucial things revealed and taught in the six chapters of this book, such as the church as the Body of Christ, the new man, the economy of God's mystery, the oneness of the Spirit, reality and grace, light and love, and the items of God's armor, all of which are incorruptible. For the sake of the church, our love toward the Lord must be in these incorruptible things' (CRV footnote on Eph. 6:24).		Yes

Phil.	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in Philippians
1:1	基督耶穌的僕人保羅和提摩太寫信給凡住腓立比、在基督耶穌裡的眾聖徒、和諸位監督、諸位執事。	基督耶穌的奴僕、保羅和提摩太、寫信給所有在腓立比、在基督耶穌裏的聖徒、同諸位監督和諸位執事：	The CUV translated οὖν (<i>syn</i> , 'with, together with') as <i>he</i> 和 ('and'), but the CRV, as <i>tong</i> 同 ('with').	The subtle difference here is explained by Lee: 'Here it is not "the saints...and the overseers and deacons"; rather, it is "the saints...with the overseers and deacons." This is highly significant in that it indicates that in the local church the saints, the overseers, and the deacons are not three groups. The church has only one group, composed of all the saints (including the overseers and deacons), who are the components of a local church. This indicates further that in any locality there should be just one church with one group of people, comprising all the saints in that locality' (CRV footnote on Phil. 1:1). Thus, the translational difference here bears an important theological significance.		Yes
1:5	因為從頭一天直到如今，你們是同心合意地興旺福音。	為了你們從頭一天直到如今，在推廣福音上所有的交通；	The CUV translated κοινωνία (<i>koinōnia</i> , 'fellowship') as <i>tongxinheyidi</i> 同心合意地 ('with one accord'), but the CRV, as <i>jiaotong</i> 交通 ('fellowship').	The CUV interpreted κοινωνία here as 'with one accord', which, characteristically of the CUV, is easy to understand, but the CRV translated it as <i>jiaotong</i> 交通 ('fellowship'), which is a term Lee used consistently to translate κοινωνία ('fellowship') and is an important term and subject in Lee's ministry. In fact, Lee translated 18 out of 19 occurrences of κοινωνία in the New Testament as <i>jiaotong</i> 交通 ('fellowship'), the only exception being its occurrence in Hebrews 13:16. Lee explained his understanding of its usage here: 'Fellowship here means participation, communication. See the note on Rom. 15:26. The saints in Philippi had fellowship unto the gospel, participating in the furtherance of the gospel through the apostle Paul's ministry. This participation included their financial contributions to the apostle (4:10, 15-16), which issued in the furtherance of the gospel. This kind of fellowship, which kept them from being individualistic and diversely minded, implies that they were one with the apostle Paul and with one another...Hence, there is the fellowship unto the furtherance of the gospel. The more fellowship we have in the furtherance of the gospel, the more Christ we experience and enjoy. This kills our self, ambition, preference, and choice' (CRV footnote on Phil. 1:5). See the explanation of the similar case in Rom. 12:13.	Cf. Rom. 12:	Yes
1:8	我體會基督耶穌的心腸，切切地想念你們眾人；這是神可以給我作見證的。	神可為我作見證。我在基督耶穌的心腸裏，怎樣切切的想念你們眾人。	The CUV translated ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ. ('in the inward parts [affections, heart] of Christ Jesus') as 體會基督耶穌的心腸 ('realize or experience the inward parts of Christ Jesus'), but the CRV, as 在基督耶穌的心腸裏 ('in the inward parts of Christ Jesus').	The CUV, most likely out of evangelistic concern for understandability, interpreted the word 'in' here as 'realize or experience'. But Lee translated it literally and wrote concerning the word σπλάγχνοις (<i>splanchnois</i> , 'inward parts'): 'Lit., bowels; signifying inward affection, then, tender mercy and sympathy. In longing after the saints, the apostle was one with Christ even in the bowels, the tender inward parts, of Christ. This indicates that for Paul to enjoy Christ meant that he was one with Christ's inward parts, in which he enjoyed Christ as the supply of grace' (CRV footnote on Phil. 1:8).		Yes

1:10	使你們能分別是非(或譯:喜愛那美好的事),作誠實無過的人,直到基督的日子;	使你們能鑑賞那更美、不同的事,好叫你們純誠無過,直到基督的日子;	The CUV translated διαφέροντα ('being different, excellent, surpassing [others]') as shifei 是非 ('right and wrong'), but the CRV, as nagengmei, butongdeshi 那更美、不同的事 ('things which are more excellent and different').	The CUV here followed the Peking Version and departed from the KJV and the RV in rendering 'that you may approve the things that are excellent [or different]' as 'that you may tell right from wrong', with the alternate reading 'that you may like that which is excellent'. The CUV's rendering sounds more idiomatic and more like a Chinese ethical teaching ('to tell right from wrong') and is possibly motivated by the CUV's evangelical desire to make the translation more appealing to the Chinese. But Lee translated this word διαφέροντα with its full meaning and wrote: 'According to the context of 1:9, Paul's meaning [in verse 10] was that the Philippians needed knowledge and discernment to distinguish between Paul's preaching and that of the Judaistic believers. We today also need to discern between the many different kinds of preaching. Among Christians today, there are many different ways of preaching Christ. With all these ways, there are certain good points. If there were no good points at all in a particular way of preaching, no one would pay attention to it. But although the different ways of preaching Christ have certain positive features, we must ask whether or not such preaching is for God's economy, for His move on the earth today. Deep within, Paul realized that some of the Philippians had been distracted by the preaching of the Judaistic believers. In these verses Paul seemed to be saying, "Philippians, certain of you have been distracted from God's economy by the preaching of the Judaistic believers. I agree that you need to love these people. However, your love should abound in full knowledge and all discernment. Don't love others foolishly—love them soberly, with knowledge and sensitive perception"' (Lee, 2000 [Life-Study of Philippians, Vol. 1], pp. 17-18).		Yes
1:11	並靠著耶穌基督結滿了仁義的果子,叫榮耀稱讚歸與神。	結滿了那藉著耶穌基督而有的義果,使榮耀稱讚歸與神。	The CUV added <i>bing</i> 並 ('and'), which is not in the original text, at the beginning of the verse, πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ ('being filled with the fruit of righteousness that [is] through Jesus Christ'), but the CRV didn't.	The CUV here departed from the KJV, the RV, and the Peking Version in adding 'and' at the beginning of this verse, thus making 'being filled with the fruit of righteousness' as a continuation of the things listed in verse 10. But Lee had a different understanding, as he wrote: 'In verses 9 and 10 Paul prayed three things on behalf of the Philippians: that their love would abound in full knowledge and all discernment; that they would prove by testing the things which differ; and that they would be pure and without offense unto the day of Christ. The secret to these three matters is found in verse 11, where Paul speaks of being "filled with the fruit of righteousness, which is through Jesus Christ, to the glory and praise of God." According to grammar, verse 11 is a modifier related to the three items for which Paul prayed. Having been filled with the fruit of righteousness, the Philippians could abound in love, prove by testing all things, and be pure and without offense. This indicates that being filled with the fruit of righteousness through Jesus Christ is a necessary condition for these three matters...The fruit of righteousness is...through our experience of Christ...If we experience Christ, our love will abound, we shall prove things by testing, and we shall be pure and without offense' (Lee, 2000 [Life-Study of Philippians, Vol. 1], pp. 9-10).		Yes

1:19	因為我知道，這事藉著你們的祈禱和耶穌基督之靈的幫助，終必叫我得救。	因為我知道，這事藉著你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。	The CUV translated ἐπιχορηγίας (<i>epichorēgias</i> , 'supply, provision') as <i>bangzhu</i> 幫助 ('help'), but the CRV, as <i>quanbeidegongying</i> 全備的供應 (full [or bountiful] supply).	The CUV here, like the Peking Version, translated ἐπιχορηγίας with the simple word 'help'. This may reflect the evangelistic character of CUV, which tends to render complex terms with simpler and more idiomatic expressions. But Lee rendered ἐπιχορηγίας as 全備的供應 (full [or bountiful] supply) and wrote: 'The Greek word refers to the supplying of all the needs of the chorus by the choragus, the leader of the chorus. The bountiful supply of the all-inclusive Spirit enabled Paul to live and magnify Christ in his sufferings for Him' (CRV footnote on Phil. 1:19). He added: 'The Spirit of Jesus Christ is...not merely the Spirit of God before the Lord's incarnation but the Spirit of God, the Holy Spirit with divinity, after the Lord's resurrection, compounded with the Lord's incarnation (humanity), human living under the cross, crucifixion, and resurrection. The holy anointing ointment in Exo. 30:23-25, a compound of olive oil and four kinds of spices, is a full type of this compound Spirit of God, who is now the Spirit of Jesus Christ. Here it is not the Spirit of Jesus (Acts 16:7) or the Spirit of Christ (Rom. 8:9) but the Spirit of Jesus Christ. The Spirit of Jesus is related mainly to the Lord's humanity and human living; the Spirit of Christ is related mainly to the Lord's resurrection....In his suffering the apostle experienced both the Lord's suffering in His humanity and the Lord's resurrection. Hence, the Spirit to him was the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the Triune God. Such a Spirit has, and even is, the bountiful supply for a person like the apostle, who was experiencing and enjoying Christ in His human living and resurrection' (CRV footnote on Phil. 1:19).	Yes
1:26	叫你們在基督耶穌裡的歡樂，因我再到你們那裡去，就越發加增。	好叫你們的誇耀，在基督耶穌裏，因我再到你們那裏去，就在我身上得以洋溢。	The CUV translated ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ ('so that your boasting may abound in Christ Jesus in me') as 叫你們在基督耶穌裡的歡樂...就越發加增 ('so that your joy in Christ Jesus may abound'), but the CRV, as 好叫你們的誇耀，在基督耶穌裏...就在我身上得以洋溢 ('so that your boasting in Christ Jesus may abound in me').	The CUV here somewhat followed the Peking Version (which rendered ἐν ἐμοὶ ['in me'] as 'through me') and departed from both the KJV ('for me') and RV ('in me') in omitting the phrase ἐν ἐμοὶ ('in me') in the original text. Admittedly, it is difficult to understand what 'boasting in Christ Jesus in me' means, and this is most likely why the KJV rendered 'in me' as 'for me', and why the CUV chose to omit it altogether, out of evangelistic concern for understandability. But Lee translated this phrase literally and wrote: 'Here Paul is saying that the believers may boast, rejoice, glory in Paul in Christ...In this difficult verse lies a deep secret concerning the experience of Christ. If we would experience Christ, we, the believers, must be able to boast, rejoice, and glory not only in Christ Himself, but also in someone in Christ. It was necessary for the saints in Philippi to boast in the apostle Paul in Christ. This boasting is related to the crucial fact that what we receive of Christ is not received directly in Christ, but is received from the Head through other members of the Body. Hence, we receive spiritual blessing from the Head through another member. No doubt, Paul was a very important member of the Body. If he had been lost to the Body, the Body would have been deprived of a very important means of spiritual blessing... Because Paul lived Christ and magnified Him in this way, he could transfuse Christ into the saints and minister Christ to all the churches. Therefore, the saints had reason to boast in such an apostle' (Lee, 2000 [Life-Study of Philipians, Vol. 1], pp. 62-63).	Yes

2:4	各人不要單顧自己的事，也要顧別人的事。	各人不單看重自己的長處，也看重別人的。	The CUV translated τὰ ἑαυτῶν ('their own things') as <i>zijideshi</i> 自己的事 ('one's own things'), but the CRV, as <i>zijidechangchu</i> 自己的長處 ('one's own strengths [or virtues]').	The CUV here followed the Peking Version, the KJV, and the RV in rendering 'their own things' literally, but Lee interpreted it as meaning 'one's own strengths [or virtues]', as he wrote about this word: 'Lit., things; referring to virtues and qualities. We should regard not only our own virtues and qualities but also those of others' (CRV footnote on Phil. 2:4). Elsewhere he wrote about this verse: 'The word <i>virtues</i> [here] means "attributes, or qualities." We are accustomed to regarding our own virtues but not the virtues of others. Thus, Paul says that we should regard not just our own qualities but also the qualities of others' (Lee, 2014 [CWWL, 1978, Vol. 1], p. 335).		Yes
2:5	你們當以基督耶穌的心為心：	你們裏面要思念基督耶穌裏面所思念的：	The CUV translated φρονεῖτε (<i>phroneite</i> , 'to have understanding, to think') as <i>yi...xin</i> 以...心 ('take the heart'), but the CRV, as <i>sinian</i> 思念 ('to think of').	Similar to the case in Rom. 12:16, regarding the difference here, Lee wrote: ' <i>Heart</i> is a general term. The heart includes the mind, the emotion, the will, and the conscience. In the heart the most important part, the part that occupies the most ground, is the mind....In the Chinese Bible many words that according to the Greek should be translated as "mind" are rendered as "heart." For example, the Chinese Union Version renders Philippians 2:5 as, "Let this heart be in you, which was also in Christ Jesus." In the Greek text, however, the word for <i>heart</i> actually means "thinking" (Lee, 2007 [CWWL, 1996, Vol. 3], p. 495). Lee also wrote concerning this verse: 'Lit., think this in you. This refers to the considering in v. 3 and the regarding in v. 4. This kind of thinking, this kind of mind, was also in Christ when He emptied Himself, taking the form of a slave, and humbled Himself, being found in fashion as a man (vv. 7-8). To have such a mind requires us to be one with Christ in His inward parts (1:8). To experience Christ, we need to be one with Him to this extent, that is, in His tender inward feeling and in His thinking' (CRV footnote on Phil. 2:5).		Yes
2:6a	他本有神的形像，不以自己與神同等為強奪的；	祂本有神的形狀，不以自己與神同等為強奪之珍，緊持不放。	The CUV translated μορφή (<i>morphe</i> , 'the form') as <i>xingxiang</i> 形像 ('image'), but the CRV, as <i>xingzhuang</i> 形狀 ('form').	The CUV's rendering of μορφή as <i>xingxiang</i> 形像 ('image') interpreted the Greek word as specifically denoting God's image. But Lee's rendering of μορφή as <i>xingzhuang</i> 形狀 ('form') was explained by him as meaning: 'The expression, not the fashion, of God's being (Heb. 1:3), identified with the essence and nature of God's person and, hence, expressing them. This refers to Christ's deity' (CRV footnote on Phil. 2:6). Regarding the same word in verse 7, he further explained: 'The same word as that in v. 6. In His incarnation the Lord did not alter His divine nature; He changed only His outward expression, from the form of God, the highest form, to that of a slave, the lowest form. This was not a change of essence but of state' (CRV footnote on Phil. 2:7).	Phil. 2:7	Yes
2:6b	他本有神的形像，不以自己與神同等為強奪的；	祂本有神的形狀，不以自己與神同等為強奪之珍，緊持不放。	The CUV translated ἀρπαγμόν (<i>harpagmon</i> , 'the act of seizing, or a thing seized') as <i>qiangduode</i> 強奪的 ('something seized, taken by force'), but the CRV, as <i>weiqiangduozhizheng</i> , <i>jingchibufang</i> 為強奪之珍，緊持不放 ('treasure to be grasped, to hold onto tightly and not let go').	Similar to the Peking Version's rendering (which translated ἀρπαγμόν as <i>jianwang</i> 僭妄 ['usurping a superior's position or name, or transgressing']), the CUV's translators seemed to interpret ἀρπαγμόν as 'something taken by force, by robbery'. Thus, the CUV's emphasis seems to be on how Christ obtained His deity, i.e., equal status with God. But Lee's emphasis is on Christ's attitude toward His deity, i.e., not considering it a treasure to be grasped, to hold onto tightly and not let go, as he wrote: 'Although the Lord was equal with God, He did not consider being equal with God a treasure to be grasped and retained; rather, He laid aside the form of God (not the nature of God) and emptied Himself, taking the form of a slave' (CRV footnote on Phil. 2:6).		Yes

2:12	這樣看來，我親愛的弟兄，你們既是常順服的，不但我在你們那裡，就是我如今不在你們那裡，更是順服的，就當恐懼戰兢做成你們得救的工夫。	這樣，我親愛的，你們既是常順從的，不但我與你們同在的時候，就是我如今不在的時候，更是順從的，就當恐懼戰兢，作成你們自己的救恩。	The CUV translated σωτηρίαν (<i>sōtērian</i> , 'salvation') as <i>dejiudegongfu</i> 得救的工夫 ('the work of salvation'), but the CRV, as <i>jiuen</i> 救恩 ('salvation').	According to the note in the Conference Commentary, the CUV's translators might have translated 'salvation' as 'the work of salvation' because they understood the phrase 'work out your own salvation' to mean for the believers to carry out a series of activities that will bring them salvation, including repenting, believing, singing hymns, reading the Bible, watching in prayer, fasting, preaching, etc. But Lee did not consider 'work out your own salvation' here as meaning carrying out a series of activities, as he wrote about the word 'salvation' this way: 'Not eternal salvation from God's condemnation and from the lake of fire but the daily salvation that is a living Person. This daily salvation results from taking the very Christ whom we live, experience, and enjoy as our inward as well as outward pattern. The main elements of this salvation are Christ as the crucified life (vv. 5-8) and Christ in His exaltation (vv. 9-11). When this pattern becomes the believers' inward life, the pattern becomes their salvation' (CRV footnote on Phil. 2: 12). So to Lee, salvation here is a living Person, Christ, and to work out one's salvation is not to carry out a series of activities but to take Christ as one's inward and outward pattern.		Yes
2:15	使你們無可指摘，誠實無偽，在這彎曲悖謬的世代作神無瑕疵的兒女。你們顯在這世代中，好像明光照耀，	使你們無可指摘、純潔無雜，在彎曲悖謬的世代中，作神無瑕疵的兒女；你們在其中好像發光之體顯在世界裏，	The CUV translated φωστῆρες (<i>phōstēres</i> , 'lights, luminaries') as <i>mingguang</i> 明光 ('bright light'), but the CRV, as <i>faguangzhiti</i> 發光之體 ('luminaries').	The CUV's translation here follows the KJV, the RV, and the Peking Version. But Lee translated φωστῆρες as luminaries because he had spoken about Christ being the sun, the church being the moon, and the believers as the stars in his ministry (based on many Biblical references), as he wrote: 'The Greek word refers to luminaries that reflect the light of the sun. As such luminaries, the believers shine in the world. They do not possess any light in themselves but have a heavenly ability to reflect the light of Christ. Christ is the sun, with the church as the moon and the believers as the planets to reflect Him by holding forth the word of life (v. 16)' (CRV footnote on Phil. 2:15).		Yes
3:9a	並且得以在他裡面，不是有自己因律法而得的義，乃是有信基督的義，就是因信神而來的義，	並且給人看出我是在祂裏面，不是有自己那本於律法的義，乃是有那藉著信基督而有的義，就是那基於信、本於神的義，	The CUV translated εὑρεθῶ (<i>heurethō</i> , 'be found, discovered') as <i>deiyi</i> 得以 'be able to', but the CRV, as <i>geirenkanchu</i> 給人看出 ('be noticed by people as').	The CUV translated 'be found' as 'be able to', most likely out of evangelistic concern for understandability. But Lee understood this phrase as theologically significant and thus translated it literally, as he wrote: 'Paul had been altogether in the Jewish religion under the law and had always been found by others in the law. But at his conversion he was transferred from the law and his former religion into Christ and became "a man in Christ" (2 Cor. 12:2). Now he expected to be found in Christ by all who observed him—the Jews, the angels, and the demons. This indicates that he aspired to have his whole being immersed in and saturated with Christ that all who observed him might find him fully in Christ. Only when we are found in Christ will Christ be expressed and magnified (Phil. 1:20)' (CRV footnote on Phil. 3:9). So, to Lee, the meaning of the phrase here is not 'being able to' be in Christ but 'being found by others' as being in Christ.		Yes

3:9b	並且得以在他裡面，不是有自己因律法而得的義，乃是有信基督的義，就是因信神而來的義。	並且給人看出我是在祂裏面，不是有自己那本於律法的義，乃是有那藉著信基督而有的義，就是那基於信、本於神的義。	The CUV translated the phrase τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει ('the righteousness which is from [or out of] God on the basis of faith') as 因信神而來的義 (the righteousness that comes from believing in God), but the CRV, as 就是那基於信、本於神的義 ('the righteousness that is based on faith and out of God').	The CUV, most likely out of evangelistic concern for understandability, simplified the complex phrase as 'the righteousness that comes from believing in God'. But Lee translated this phrase literally based on his theological interpretation of the phrase, as he wrote concerning 'out of God': '[This is the] righteousness that is God Himself lived out of us to be our righteousness through our faith in Christ. Such righteousness is the expression of God, who lives in us' (CRV footnote on Phil. 3:9). And concerning 'based on faith', he wrote: 'I.e., on the basis or condition of faith. Faith is the basis, the condition, on which we receive and possess the righteousness that is out of God, the highest righteousness, which is Christ (1 Cor. 1:30)' (CRV footnote on Phil. 3:9). Thus, Lee's understanding of the phrase requires a literal translation of this phrase.		Yes
3:11	或者我也得以從死裡復活。	或者我可以達到那從死人中傑出的復活。	The CUV translated ἐξανάστασιν (<i>exanastasin</i> , 'a complete rising again, out-resurrection') as <i>fuhuo</i> 復活 ('resurrection'), but the CRV, as <i>jiechudefuhuo</i> 傑出的復活 ('outstanding resurrection').	The CUV, like nearly all Bible translations in both English and Chinese, translated ἐξανάστασιν here as 'resurrection', apparently because the translators did not consider that Paul here was speaking of a special kind of resurrection. The Conference Commentary also interpreted it as a common resurrection of the believers and translated it simply as 'resurrection'. But Lee translated this word as 'outstanding resurrection' (and 'out-resurrection' in the English edition of the Recovery Version), as he explained his understanding this way: '[This is] the outstanding resurrection, the extra-resurrection, which will be a prize to the overcoming saints. All believers who are dead in Christ will participate in the resurrection from the dead at the Lord's coming back (1 Thes. 4:16; 1 Cor. 15:52). But the overcoming saints will enjoy an extra, outstanding portion of that resurrection...To arrive at the out-resurrection indicates that our entire being has been gradually and continually resurrected....This is a process in life through which we must pass and a race that we must run until we arrive at the out-resurrection as the prize. Hence, the out-resurrection should be the goal and destination of our Christian life. We can reach this goal only by being conformed to the death of Christ, by living a crucified life' (CRV footnote on Phil. 3:11).		Yes
3:16	然而，我們到了甚麼地步，就當照著甚麼地步行。	然而，我們無論到了甚麼地步，都當按著那一規則而行。	The CUV translated τῷ αὐτῷ στοιχεῖν ('walk by the same') as 就當照著甚麼地步行 ('walk according to that state [or stage]'), but the CRV as 都當按著那一規則而行 ('walk according to that same rule').	The CUV's rendering means that 'whatever state or stage we have reached, we should walk according to that state or stage'. In other words, everyone should just walk according to whatever state or stage to which he or she has attained. But this is exactly opposite of what Lee understood, as he translated it as saying, 'no matter what state or stage we have attained, we should all walk according to that same rule', as he wrote about the word 'walk' here: 'Gk. <i>stoicheo</i> , meaning to walk orderly, derived from <i>steicho</i> , which means to range in regular line, to march in military rank, to keep step, to conform to virtue and piety....By this word the apostle charged us to walk and to order our lives—whereunto we have attained, at the state to which we have attained—by the same rule, in the same line, in the same path, in the same footsteps. Whatever state we have attained to in our spiritual life, we all must walk, as the apostle did, by the same rule, in the same path; that is, we must pursue Christ toward the goal that we may gain Christ to the fullest extent as the prize of the upward calling of God' (CRV footnote on Phil. 3:16).		Yes

4:19	我的 神必照他 榮耀的豐富，在基督耶穌裡，使你們一切所需用的都充足。	我的神必在榮耀中，照著祂的豐富，在基督耶穌裏，使你們一切所需用的都充足。	The CUV translated κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ('according to His riches in glory') as 照他榮耀的豐富 ('according to His glorious riches'), but the CRV, as 在榮耀中，照著祂的豐富 (according to His riches, in glory).	The CUV characteristically translated the phrase here in a more simplified, idiomatic fashion, rendering 'in glory' as 'glorious' to modify 'His riches'. But Lee translated this phrase literally, as he explained his understanding of the phrase: ' <i>In glory</i> modifies fill. Glory is the expression of God; it is God expressed in splendor. God's rich supply to the believers, who are His children, expresses God and bears the glory of God. The apostle assured the Philippians that God would abundantly supply all their needs in a way that would bring them into His glory' (CRV footnote on Phil. 4:19). Thus, to Lee, 'in glory' does not modify 'riches' but the way that God would supply His children, with the result of bringing them into glory.		Yes

Col.	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in Colossians
1:6	這福音傳到你們那裡，也傳到普天之下，並且結果，增長，如同在你們中間，自從你們聽見福音，真知道神恩惠的日子一樣。	這福音傳到你們那裏，也傳到全世界，一直結果增長，正如在你們中間，自從你們聽見，並在真實中認識神恩典的日子一樣；	The CUV translated ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ ('knew the grace of God in truth') as 真知道神恩惠 ('really knew God's favor [or grace]'), but the CRV, as 在真實中認識神恩典 ('knew God's grace in truth').	The CUV's rendering, characteristic of its evangelistic character, is much easier to understand and sounds more idiomatic, for it turns 'in truth', a phrase rather difficult to understand, into 'really'. But Lee did not understand 'in truth' simply as 'really' and saw great theological significance in this phrase, as he wrote: 'Truth here means reality (see point 8 of note 6 on 1 John 1:6). To know the grace of God in truth is to know it experientially in its reality, not just mentally in vain words or doctrines' (CRV footnote on Phil. 1:6).		Yes
1:8	也把你們因聖靈所存的愛心告訴了我們。	也把你們在那靈裏的愛告訴了我們。	The CUV translated ὑμῶν ἀγάπην ἐν Πνεύματι ('your love in [the] Spirit') as 你們因聖靈所存的愛心 ('the loving heart you have [or keep] because of the Holy Spirit'), but the CRV, as 你們在那靈裏的愛 ('your love in the Spirit').	The CUV here, following the Peking Version but departing from the KJV and the RV, characteristically rendered 'your love in the Spirit' in a way that is easier to understand, most likely out of its evangelistic concern for understandability. But Lee, who prefers literal translation and whose ministry emphasizes that the believers should live in the Spirit, translated this phrase literally, and wrote: 'Romans 15:30 speaks of the love of the Spirit, and Colossians 1:8 refers to the believers' love in the Spirit. In these verses the Spirit is revealed as the source, the element, and the sphere of the believers' love toward all the saints in Christ. According to our natural understanding, the matter of love is common. But according to the divine fact it is not common. Colossians 1:4 refers to the love which the saints in Colosse had unto all the saints; verse 8 reveals that their love to all the saints was the love in the Spirit. In ourselves we cannot have this kind of love. This love is in the Spirit. The Spirit is the source, the element, the very essence and sphere of such a love...If we live in Him, He will give us the universal love that causes us to love all the saints' (Lee, 2022 [The Conclusion of the New Testament: God, Christ, and the Spirit, Vol. 2], pp. 970-971).		Yes
1:10	好叫你們行事為人對得起主，凡事蒙他喜悅，在一切善事上結果子，漸漸地多知道神；	行事為人配得過主，以致凡事蒙他喜悅，在一切善工上結果子，藉著認識神而長大，	The CUV translated αὐξανόμενοι τῇ ἐπιγνώσει τοῦ Θεοῦ (growing in [or by] the knowledge of God) as 漸漸地多知道神 ('increase gradually in the knowledge of God'), but the CRV, as 藉著認識神而長大 ('growing by the knowledge of God').	The difference here may reflect the contrasting emphases in the Reformed tradition and in Lee's ministry. As the Reformed tradition generally emphasized the knowledge of correct doctrines, the CUV, like the KJV, the RV, and the Peking Version, rendered αὐξανόμενοι (<i>auxanomenoi</i> , 'growing') here as an increase of the knowledge of God. But Lee, whose ministry emphasized the importance of the growth of the divine life in the believers over the learning of doctrines, translated the phrase as 'growing by the knowledge of God' and stated that the 'knowledge' spoken of here is '[n]ot knowledge in letters in the mind but the living knowledge of God in spirit, by means of which we grow in life' (CRV footnote on Col. 1:10). Thus, the CUV's emphasis is on the increase of the knowledge of God, but the CRV's emphasis is on the growth in life by the knowledge of God. A similar contrast can be observed in Col. 2:19 and 2 Pet. 3:18.		Yes

1:15	愛子是那不能看見之神的像，是首生的，在一切被造的以先。	愛子是那不能看見之神的像，是一切受造之物的首生者。	The CUV translated πρωτότοκος πάσης κτίσεως ('the firstborn of all creation') as 首生的，在一切被造的以先 (the firstborn, who is before all creation), but the CRV, as 一切受造之物的首生者 (the firstborn of all creation).	The difference here involves a great theological controversy: is Christ in any sense created or part of creation? The CUV's translators apparently did not believe so and thus translated the phrase here as 'the Firstborn, who is before all creation'. But Lee in his ministry emphasizes that Christ is everything in God's economy and the reality of all positive things, and as such, He in His humanity was the firstborn of all creation, i.e., His humanity was part of the creation, as he wrote: 'Christ as God is the Creator. However, as man, sharing the created blood and flesh (Heb. 2:14a), He is part of the creation. Firstborn of all creation refers to Christ's preeminence in all creation, because from this verse through v. 18 the apostle stresses the first place that Christ has in all things' (CRV footnote on Col. 1:15). Also see Lee, 2000 (Life-Study of Colossians, Msg. 1-23), p. 63ff.		Yes
1:16	因為萬有都是靠他造的，無論是天上的、地上的；能看見的、不能看見的；或是有位的、主治的、執政的、掌權的；一概都是藉著他造的，又是為他造的。	因為萬有，無論是在諸天之上的、在地上的、能看見的、不能看見的、或是有位的、主治的、執政的、掌權的，都是在祂裏面造的；萬有都是藉著祂並為著祂造的；	The CUV translated ἐν αὐτῷ ἐκτίσθη τὰ πάντα ('in [or by] Him all things were created') as 萬有都是靠他造的 ('all things were created by Him'), but the CRV, as 萬有...都是在祂裏面造的 ('all things were created in Him').	The CUV here followed the KJV (but not the RV) and the Peking Version in rendering the key phrase here as 'created by Him', and this certainly is easier to understand and may reflect the CUV's evangelistic character. But Lee translated it as 'created in Him' and explained in this way: 'In Him here means in the power of Christ's person. All things were created in the power of what Christ is. All creation bears the characteristics of Christ's intrinsic power' (CRV footnote on Col. 1:16). Regarding the last part of this verse, which says 'all things have been created through Him and unto Him', he added: 'In, through, and unto indicate that creation is subjectively related to Christ. The creation was created in Him, through Him, and unto Him' (ibid.).		Yes
1:17	他在萬有之先；萬有也靠他而立。	祂在萬有之先，萬有也在祂裏面得以維繫	The CUV translated συνέστηκεν (<i>synestēken</i> , 'hold together, cohere') as 立 ('stand'), but the CRV, as <i>deyiweixi</i> 得以維繫 ('held together'). Thus, the CUV rendered πάντα ἐν αὐτῷ συνέστηκεν ('all things cohere in Him') as 萬有也靠他而立 ('all things stand by Him'), but the CRV, as 萬有也在祂裏面得以維繫 ('all things are held together in Him').	The CUV, following the Peking Version, characteristically chose the simpler expression of 立 ('stand') to translate συνέστηκεν. According to the note in the Conference Commentary, the CUV's translators might have understood this Greek word as meaning that all things stand by Him as a house stands by its pillars. But Lee had a different understanding, as he translated this word as 'held together' or 'cohere' and wrote: 'Or, subsist together in Him. To cohere in Christ is to exist together by Christ as the holding center, just as the spokes of a wheel are held together by the hub at their center' (CRV footnote on Col. 1:17).		Yes

1:19	因為父喜歡 叫一切的豐 盛在他裡面 居住。	因為一切的 豐滿，樂意 居住在祂裏 面。	The CUV rendered the whole verse ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι (for in Him all the fullness was pleased to dwell) as 'For the Father delights in causing all the abundance [or riches] to dwell in Him', but the CRV, as 'For in Him all the fullness was pleased to dwell'.	The CUV followed the KJV, the RV, and the Peking Version here in adding 'the Father' to be the one who is pleased to cause all the fullness to dwell in Christ, and this rendering is obviously easier to understand. According to the note in the Conference Commentary, the CUV's translators might have understood the word πλήρωμα (<i>plērōma</i> , 'fullness') here as meaning all the riches (virtues, wisdom, grace, etc.) that is in God. But Lee understood this verse and the word πλήρωμα here quite differently, as he wrote: 'The word <i>fullness</i> has no modifier, indicating that this fullness is the unique fullness. It denotes not the riches of what God is but the expression of those riches. The full expression of the rich being of God, in both creation and the church, dwells in Christ. All creation and the whole church are filled with Christ as the expression of God's riches. Such a fullness is pleased with this. This is pleasant to Christ' (CRV footnote on Col. 1:19). Thus, as was consistent in his ministry, Lee interpreted 'fullness' here as meaning the full expression of God's riches, but the fullness here is something more, for it denotes the full expression of God in both the old creation and the new creation, i.e., the church. See Lee, 2000 (Life-Study of Colossians, Msg. 1-23), p. 79 ff.	cf. Col. 2:9-10	Yes
2:3	所積蓄的一 切智慧知 識，都在他 裡面藏著。	一切智慧和 知識的寶 藏，都藏在 祂裏面。	The CUV translated θησαυροὶ (<i>thēsaurōi</i> , 'treasure') as <i>jixude</i> 積蓄的 (stored), but the CRV, as <i>baozang</i> 寶藏 ('treasure').	The CUV here departed from the KJV and the RV (but somewhat followed the Peking Version) in rendering the noun 'treasure' as adjective 'stored'. According to the note in the Conference Commentary, the CUV's translators might have tried to make the scope of wisdom and knowledge all-inclusive by rendering 'all the treasures of wisdom and knowledge' as 'all the stored wisdom and knowledge', perhaps for evangelistic purpose to show the Chinese that all wisdom and knowledge come from Christ. But Lee translated 'treasure' literally and wrote: 'According to history, the influence of Gnostic teaching, which included Greek philosophy, invaded the Gentile churches in Paul's time. Hence, the apostle told the Colossians that all the treasures of genuine wisdom and knowledge are hidden in Christ. This is the spiritual wisdom and knowledge of the divine economy concerning Christ and the church' (CRV footnote on Col. 2:3).		Yes

2:6	你們既然接受了主基督耶穌，就當遵他而行。	你們既然接受了基督，就是主耶穌。	The CUV translated ἐν αὐτῷ περιπατεῖτε ('walk in Him') as 遵他而行 ('obey Him, or follow Him'), but the CRV, translating it in the next verse, as 在祂裏面行事為人 ('walk in Him').	The CUV, departing from the KJV and the RV but following the Peking Version, rendered 'walk in Him' as 'obey Him' most likely out of evangelistic concern for easy understanding and idiomatic expression. According to the note in the Conference Commentary, it is also possible that the translators might have really thought that the meaning of 'walk in Him' is to obey Christ' teachings, which would match the Reformed emphasis on holding correct doctrines. But Lee translated this phrase literally and wrote: 'As we have received Christ, we should walk in Him. Here to walk is to live, to act, to behave, and to have our being. We should walk, live, and act in Christ that we may enjoy His riches, just as the children of Israel lived in the good land, enjoying all its rich produce. The good land today is Christ as the all-inclusive Spirit (Gal. 3:14), who dwells in our spirit (2 Tim. 4:22; Rom. 8:16) to be our enjoyment. To walk according to this Spirit (Rom. 8:4; Gal. 5:16) is the central and crucial point in the New Testament' (CRV footnote on Col. 2:6).	Yes
2:7	在他裡面生根建造，信心堅固，正如你們所領的教訓，感謝的心也更增長了。	在祂裏面已經生根，並正被建造，且照著你們所受的教導，在信心上得以堅固，洋溢著感謝，就要在祂裏面行事為人。	The CUV translated ἐρριζωμένοι καὶ ἐποικοδομούμενοι ('having been rooted and being built up') as 生根建造 ('rooted and built up'), but the CRV, as 已經生根，並正被建造 ('having been rooted and being built up').	The CUV, following the KJV, the RV, and the Peking Version, did not convey the different verb tenses (one in perfect tense, and the other in present tense) of 'having been rooted' and 'being built up' here, likely because the translators did not consider the difference significant enough to convey in the translation. But Lee thought otherwise and explained the significance of the difference this way: 'Like plants, we are living organisms. As such, we have been rooted in Christ, our soil, our earth, that we may absorb all His riches as nourishment. These riches become the element and substance with which we grow and are built up. To be rooted is for the growth in life. This rooting has been completed already. To be built up is for the building of the Body of Christ. This is still going on. Both these matters are in Christ' (CRV footnote on Col. 2:7).	Yes

2:9	因為神本性一切的豐盛，都有形有體地居住在基督裡面，	因為神格一切的豐滿，都有形有體的居住在基督裏面，	The CUV translated Θεότητος (<i>Theotētos</i> , 'deity, Godhead') as <i>shenbenxing</i> 神本性 ('God's own nature'), but the CRV, as <i>shenge</i> 神格 ('Godhead').	The CUV here translated the Greek word for 'Godhead' as 'God's own (or essential) nature'. English Bible translations, including the KJV and the RV, have traditionally translated this word as 'Godhead', and 'Godhead' is commonly defined as 'the nature of God especially as existing in three persons' (Merriam-Webster). Thus, it is understandable why the CUV would translate it as 'God's own (or essential) nature'. But this Chinese term would be essentially the same as that used to translate θεϊότης (<i>theiōtēs</i> , 'divinity, or divine nature') in Rom. 1:20. Lee, considering these two different Greek words denoting different things, used <i>shenge</i> 神格 ('Godhead') here in order to differentiate it from 神性的特徵 ('divine characteristics') in Rom. 1:20, as he wrote about θεϊότης in Rom. 1:20: 'Gk. <i>theiotes</i> , denoting God's attributes, which are the special features, the characteristics, as the outward manifestations of God's nature or substance. It is different from <i>theotes</i> in Col. 2:9, which denotes God's Godhead and person. The characteristics of God's nature can be verified through the created things; however, the created things cannot manifest God's Godhead and person. Only the living person of Jesus Christ, the Word who is God and who declares God (John 1:1, 18), can express God's Godhead and person, that is, the very God, God Himself. Here, in this chapter, the apostle Paul speaks of the created things verifying God's existence, but what is verified are only the attributes and characteristics of God. In Col. 2:9 he speaks of Christ as the embodiment of God, and what is expressed is the Godhead and God's person, that is, God Himself' (CRV footnote on Rom. 1: 20).		Yes
2:12	你們既受洗與他一同埋葬，也就在此與他一同復活，都因信那叫他從死裡復活神的功用。	在受浸中與祂一同埋葬，也在受浸中，藉著那叫祂從死人中復活之神所運行的信心，與祂一同復活。	The CUV translated τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ ('the faith of the operation of God') as 信...神的功用 ('believing in...the power of God'), but the CRV, as 神所運行的信心 ('the faith of the operation of God').	The CUV interpreted the latter part of this verse to mean that the believers can be resurrected with Christ because they 'believe in the power of God', but the CRV's translation says that it is because of 'the faith of the operation of God', regarding which phrase Lee wrote: 'Faith is not of ourselves; it is the gift of God (2 Pet. 1:1). The more we turn to God and contact Him, the more faith we have. The Lord is the Author and Perfecter of our faith (Heb. 12:2). The more we abide in Him, the more we are infused with Him as our faith. It is through this living faith produced by the operation of the living God that we experience the resurrection life, signified by the raising aspect of baptism' (CRV footnote on Col. 2:12).		Yes

2:15	既將一切執政的、掌權的擄來，明顯給眾人看，就仗著十字架誇勝。	既將執政的和掌權的脫下，神就把他們公然示眾，仗著十字架在凱旋中向他們誇勝。	The CUV translated ἀπεκδυσάμενος (<i>apekdysamenos</i> , 'strip off, disarm') as <i>lulai</i> 擄來 ('capture'), but the CRV, as <i>tuoxia</i> 脫下 ('strip off or put off').	The CUV here followed the KJV and the Peking Version (but not the RV), likely because 'to capture the rulers and the authorities' is easier to understand than 'stripping them off' and understandability was CUV's top concern. But Lee considered 'stripping off' very significant, as he wrote: '[W]hile Christ was on the cross, God was working. At that time, the cross was the center of the universe. The Savior, sin, Satan, we, and God all were there. God was there judging sin and nailing the law to the cross. As He was doing this, the rulers and authorities gathered around God and Christ...No doubt, the rulers and authorities had swarmed around Christ as He was being crucified. Both God and Christ were working. Christ's work was His crucifixion, whereas God's work was to judge sin and all the negative things and to nail the law with its ordinances to the cross. The rulers and authorities who had gathered around God and Christ were also working. If they had not pressed in closely, how could God have stripped them off? The words "stripping off" indicate that they were very close, as close as our garments are to our body. By stripping off the rulers and authorities, God made a display of them openly. He openly put them to shame and triumphed over them. What a great matter this is!' (Lee, 2000 [Life-Study of Colossians, Vol. 1], pp. 190-191).		Yes
2:18	不可讓人憑故意卑微，並敬拜天使，所作反對你們的判斷，騙取你們的獎賞；這等人留戀於所見過的，隨著自己肉體的心思，徒然自高自大，	不可讓人因著故意謙虛和敬拜天使，就奪去你們的獎賞。這等人拘泥在所見過的（有古卷：這等人窺察所沒有見過的），隨著自己的慾心，無故地自高自大，	The CUV translated καταβραβεύετω (<i>katabrabeuetō</i> , 'to give judgment against, let disqualify, defraud of prize') as 奪去你們的獎賞 ('take away your prize'), but the CRV, as 作反對你們的判斷，騙取你們的獎賞 ('make judgement against you, defrauding you of your prize').	The CUV, perhaps out of its characteristic evangelistic preference for simplicity, rendered καταβραβεύετω simply as 'take away your prize'. In contrast, Lee gave a more elaborate translation explaining the significance of the word and wrote about this word: 'Or, judge you as unworthy. The heretical teachers judged the saints unworthy to worship God directly and maintained that they had to approach Him through the mediation of angels. This was to defraud the saints of their prize, depriving them of the enjoyment of Christ. In Christ, our sole Mediator, we can worship God directly' (CRV footnote on Col. 2:18).		Yes
2:19a	不持定元首。全身既然靠著他，筋節得以相助聯絡，就因神大得長進。	不持定元首；本於祂，全身藉著節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。	The CUV translated πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συνβιβαζόμενον ('all the Body, being supplied and knit together by the joints and ligaments') as 全身...筋節得以相助聯絡 ('all the Body...its ligaments and joints being able to help and connect one another'), but the CRV, as 全身藉著節和筋，得了豐富的供應，並結合一起 ('all the Body, being richly supplied and knit together through the joints and ligaments').	It is unclear why the CUV would depart from the KJV, the RV, the Peking Version, and even the Wenli Union Version in changing the meaning of the original text here, translating 'all the Body, being supplied and knit together by the joints and ligaments' as 'the joints and ligaments being able to help and connect one another'. Perhaps this reflects the translators' missionary context, which requires the missionaries to cooperate together in order to evangelize and raise up churches. In contrast, Lee translated this passage literally and offered the following interpretation: 'Joints are for the supply of the Body, whereas bands are for knitting together the members of the Body. In the church some members are joints and others are bands. By means of the joints and bands, the Body grows. This indicates that we cannot grow with the growth of God individualistically. We need to be in the church. Thus, Paul's aim in this book is to preserve us in Christ for the church life' (Lee, 2000 [Life-Study of Colossians, Vol. 2], p. 210).		Yes

2:19b	不持定元首。全身既然靠著他，筋節得以相助聯絡，就因神大得長進。	不持定元首；本於祂，全身藉著節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。	The CUV translated αὐξει τὴν αὐξησιν τοῦ Θεοῦ ('increase [or grow] with the increase [or growth] of God') as 就因神大得長進 ('have great progress because of God'), but the CRV, as 以神的增長而長大 ('grow with the growth of God').	According to the note in the Conference Commentary, the missionaries at the time might have understood the 'increase' or 'growth' here as gaining more grace and knowledge of Christ as spoken of in 2 Pet. 3:18. Thus, the CUV's translators interpreted 'the increase of God' as 'the progress because of God'. But Lee, whose ministry emphasizes the growth of God Himself as the divine life in the believers, translated this phrase literally and wrote: 'Growing is a matter of life, which is God Himself. As the Body of Christ, the church should not be deprived of Christ, who is the embodiment of God as the source of life. By holding Christ, the church grows with the growth of God, with the increase of God as life' (CRV footnote on Col. 2:19). He added: 'The growth of the Body of Christ has nothing to do with doctrinal knowledge of the Bible, the way of worship, or any such matter. Rather, the growth of the Body depends on the growth of God, the increase of God's element, in the Body' (ibid.).		Yes
3:10	穿上了新人。這新人在知識上漸漸更新，正如造他主的形像。	並且穿上了新人；這新人照著創造他者的形像漸漸更新，以致有充足的知識；	The CUV translated ἀνακαινούμενον εἰς ἐπίγνωσιν ('being renewed unto [full] knowledge') as 在知識上漸漸更新 (being renewed in knowledge), but the CRV, as 漸漸更新，以致有充足的知識 (being renewed unto full knowledge).	The CUV' rendering here, following the KJV but not the RV or the Peking Version, may reflect the CUV's evangelistic character, for if converting people to Christianity is the main concern, it is sufficient to speak of 'being renewed in knowledge'. In contrast, Lee in his ministry always emphasized the believers' growth in life unto maturity and the full knowledge of God; thus, he translated εἰς ἐπίγνωσιν as 'unto full knowledge', as he wrote: 'In Colossians Paul uses the phrase "full knowledge" three times (1:10; 2:2; 3:10). The problem with the Colossians was that they had the wrong kind of knowledge...Now in 3:10 he speaks of full knowledge according to the image, the expression, the fullness, of God. Concerning the new man, our mind needs to be renewed unto such a full knowledge according to the Christ who is the expression of the invisible God. Our mind needs to be renewed to such an extent that we have a clear view of Christ as the image of God. Few Christians have a proper understanding of the Christ unveiled in the book of Colossians...As a result, many Christians today have been misled, deluded, and defrauded, just as the Colossians were' (Lee, 2000 [Life-Study of Colossians], p. 234).		Yes

3:11	在此並不分希臘人、猶太人、受割禮的、未受割禮的、化外人、西古提人、為奴的、自主的、惟有基督是包括一切，又住在各人之內。	在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的、惟有基督是一切，又在一切之內。	The CUV translated πάντα καὶ ἐν πᾶσιν Χριστός ('Christ [is] all and in all') as 基督是包括一切，又住在各人之內 ('Christ includes all and dwells in everyone'), but the CRV, as 基督是一切，又在一切之內 ('Christ is all and in all').	Compared with the Peking Version, which renders this phrase as 基督在萬有之上、作萬有之主 ('Christ is above all, as the Lord of all'), the CUV is more faithful to the original text, but it also departed from the KJV and the RV and translated 'Christ is all and in all' as 'Christ includes all and dwells in everyone', which reflects the translators' interpretation. The note in the Conference Commentary indicates that most missionaries might have understood this phrase as meaning that within Christianity, Christ is in all the believers to be the Head of them all. However, Lee translated this phrase literally, and wrote: 'In the new man there is room only for Christ. He is all the members of the new man and in all the members. He is everything in the new man. Actually, He is the new man, His Body (1 Cor. 12:12). In the new man He is the centrality and universality. He is the constituent of the new man, and He is all in all in the new man' (CRV footnote on Col. 3:11).		Yes
4:6	你們的言語要常常帶著和氣，好像用鹽調和，就可知道該怎樣回答各人。	你們的言語總要帶著恩典，好像用鹽調和，就可知道你們應當怎樣回答各人。	The CUV translated χάριτι (<i>chariti</i> , 'grace, kindness') as <i>heqi</i> 和氣 (friendliness, gentleness, kindness), but the CRV, as <i>endian</i> 恩典 ('grace').	Similar to the case in Eph. 4:29, the CUV characteristically translated χάριτι here with a more idiomatic expression for 'friendliness' or 'kindness', which reflects its evangelistic concern for understandability. But Lee, whose ministry emphasized Christ as everything to the believers and emphasized grace as God enjoyed by them, translated it as 'grace' and wrote: 'Every word proceeding out of our mouth must be with Christ and must be the uttering of Christ, who is grace' (CRV footnote on Col. 4:6). Also see the CRV footnote on Eph. 4:29.		Yes

1 Thes.	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in 1 Thessalonians
2:7	只在你們中間存心溫柔，如同母親乳養自己的孩子。	只在你們中間為人溫和，如同乳母顧惜自己的孩子。	The CUV translated θάλπη (<i>thalpē</i> , 'to warm, to cherish') as <i>ruyang</i> 乳養 ('lit., breast feeding, nursing'), but the CRV, as <i>guxi</i> 顧惜 ('cherish, take loving care of').	The difference here is explained by Lee, who wrote: 'Cherishing, which includes nourishing, indicates care that is more tender than mere nourishing' (CRV footnote on 1 Thes. 2:7). The same word is translated by both the CUV and the CRV in Eph. 5:29 as <i>guxi</i> 顧惜, concerning which Lee also wrote: 'To nourish is to feed us with the living word of the Lord. To cherish is to nurture us with tender love and foster us with tender care, outwardly softening us through tender warmth that we may have soothing, comfortable rest inwardly. This is the way Christ cares for the church, His Body' (CRV footnote on Eph. 5:29).		Yes
2:19	我們的盼望和喜樂，並所誇的冠冕是甚麼呢？豈不是我們主耶穌來的時候、你們在他面前站立得住嗎？	我們主耶穌來臨的時候，我們在祂面前的盼望、喜樂、或所誇的冠冕是甚麼？不就是你們麼？	The CUV's translation used ἐμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ ('before our Lord Jesus') to modify ὑμεῖς ('you') and added the phrase 'being able to stand', thus rendering the second part of the verse as 'Is it not that you are able to stand before our Lord Jesus at His coming?' But the CRV's translation used the phrase before our Lord Jesus to modify ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως ('our hope or joy or crown of boasting'), thus rendering the first part of the verse as 'what is our hope or joy or crown of boasting before our Lord Jesus at His coming?'	According to the CUV's translation (which follows the KJV, the RV, and the Peking Version) and the note in the Conference Commentary, the CUV's translators apparently interpreted this verse to say that the apostles' hope, joy, and boast is that the Thessalonian believers would be able to stand before Christ, i.e., receive His approval and not be put to shame, at Christ's judgment seat at His second coming. This hope for the new believers to stand in their faith and be approved by Christ at His coming may reflect the translators' concern as missionaries for the new converts to stand firm in their faith. But Lee's translation (which matches the NIV and other modern versions) conveys a different emphasis, as it reads: 'For what is our hope or joy or crown of boasting before our Lord Jesus at His coming? Are not even you?' Lee wrote: 'In verses 19 and 20 Paul indicates that those who work with the Lord in fostering the believers to walk worthily of God will receive a reward. This reward will be the believers we have fostered becoming our crown, glory, and joy. What a glory it would be to any Christian worker for the ones he has fostered to be matured at the Lord's coming back! What a crown and joy this would be to him! But on the contrary what a shame it would be if none of the believers had grown and matured... The result of our work should be the maturing of these believers. If they mature properly, they will be in the kingdom participating in God's glory. This maturity will then become our crown, joy, and boast before the Lord Jesus at His coming' (Lee, 2001 [Life-Study of 1&2 Thessalonians], pp. 115-116).		Yes

4:7	神召我們， 本不是要 我們沾染 污穢，乃 是要我們 成為聖潔。	神本是在 聖別中召 了我們， 並不是要 我們沾染 污穢。	The CUV translated ἐκάλεσεν ἡμᾶς...ἐν ἁγιασμῷ ('has called us...in sanctification') as 召我們...要我們成為聖潔 ('called us, for us to become holy'), but the CRV, as 是在聖別中召了我們 ('has called us in sanctification').	This is another characteristic difference between the CUV and the CRV, i.e., whereas the CUV would strive for idiomatic expression most likely out of Evangelistic concern, the CRV would strive for literal rendering out of concern for theological integrity. The CUV's translation here is certainly easier to understand and more idiomatic. But Lee, concerning his literal translation here, explained that 'in sanctification' means 'in the element of sanctification, in the sphere of God's holy nature' (CRV footnote on 1 Thes. 4:7). He added: 'God has not called us on condition of uncleanness, but He has called us in sanctification. This indicates that we must always remain in sanctification. God's calling has nothing to do with uncleanness. His calling is in sanctification, and this sanctification is versus fornication' (Lee, 2001 [Life-Study of 1&2 Thessalonians], p. 134). Here Lee is likely following Marvin Vincent's Word Studies, which gave the following comment for the phrase <i>in sanctification</i> here: 'Sanctification is the characteristic life-element of the Christian, in which he is to live'.	1 Tim. 2:15	

2 Thes.	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in 2 Thessalonians
1:12	叫我們主耶穌的名在你們身上得榮耀，你們也在他身上得榮耀，都照著我們的神並主耶穌基督的恩。	照著我們的神並主耶穌基督的恩，使我們主耶穌的名在你們身上得榮耀，你們也在祂裏面得榮耀。	The CUV translated ἐνδοξασθῆ... ὑμεῖς ἐν αὐτῷ ('you may be glorified in Him') as 你們也在他身上得榮耀 ('you also may be glorified through Him [lit., His body]'), but the CRV, as 你們也在祂裏面得榮耀 ('you also may be glorified in Him').	The CUV, perhaps for the sake of keeping the parallelism here, translated this verse as saying 'the name of our Lord Jesus may be glorified through you [lit., your body] and you may be glorified through Him [lit., His body]'. The Peking Version and the note in the Conference Commentary indicates that many missionaries may have understood 'in' here as meaning 'because of'. The CUV's rendering of 'you may be glorified through Him' is certainly easier to understand than the CRV's 'you may be glorified in Him'. But Lee, whose ministry emphasizes the believers' union with and abiding in Christ, translated this phrase literally and wrote: 'The grace of our God and the Lord Jesus Christ is the Lord Himself within us as our life and life supply that we may live a life that will glorify the Lord and cause us to be glorified in Him' (CRV footnote on 2 Thes. 1:12). To be glorified 'in Him' emphasizes the believers union with Christ by being in Him.		Yes
3:5	願主引導你們的心，叫你們愛神，並學基督的忍耐！	願主修直你們心中的途徑，引導你們的心，進入神的愛以愛神，並進入基督的忍耐以忍耐。	The CUV translated εἰς τὴν ἀγάπην τοῦ Θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ ('into the love of God and the endurance of Christ') as 叫你們愛神，並學基督的忍耐 ('cause you to love God and to learn the endurance of Christ'), but the CRV, as 進入神的愛以愛神，並進入基督的忍耐以忍耐 ('enter into the love of God so as to love God, and to enter into the endurance of Christ so as to endure').	The CUV's rendering here is characteristically simple and easier to understand, but it does not convey the thought that the believers are being led into the love of God and the endurance of Christ, both love and endurance here being something divine and not of a human source. Lee's translation here added the explanatory phrases 以愛神 ('so as to [or whereby to] love God') and 以忍耐 ('so as to [or whereby to] endure ') and wrote that '[into the love of God means] to love God with the love of God that we have enjoyed' and experienced' and '[into the endurance of Christ means] to endure with the endurance of Christ that we have enjoyed and experienced' (CRV footnote on 2 Thes. 3: 5). He added, 'On the positive side, we need to enjoy the love of God that we may love Him in order to live for Him, and on the negative side, we need to participate in the endurance of Christ that we may endure sufferings, as He did, to stand against Satan, the enemy of God. Loving God and enduring sufferings are excellent characteristics of a Christian living' (Ibid).		Yes

1 Tim.	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in 1 Timothy
1:3	我往馬其頓去的時候，曾勸你仍住在以弗所，好囑咐那幾個人，不可傳異教，	我往馬其頓去的時候，曾勸你仍住在以弗所，好囑咐那幾個人，不可教導與神的經綸不同的事，	The CUV translated ἑτεροδιδασκαλεῖν (<i>heterodidaskalein</i> , 'to teach other doctrine, i. e., deviating from the truth') as 傳異教 ('preach pagan [or different] religion'), but the CRV, as 教導與神的經綸不同的事 ('teach things different from God's economy').	The CUV, following the Peking Version, translated ἑτεροδιδασκαλεῖν as 'preaching pagan religion', most likely because of its Evangelical and missionary context, i. e., their concern for the Chinese converts not to teach things from their native religions. But Lee, whose ministry emphasizes God's economy as the central revelation and teaching of the Bible, translated this word as 'teach things different from God's economy' and wrote: 'To teach different things was to teach myths, unending genealogies (v. 4), and the law (vv. 7-8). All such teaching was vain talking (v. 6), differing from the apostles' teaching, which was centered on Christ and the church, that is, on the economy of God' (CRV footnote on 1 Tim. 1: 3).	cf. 1 Tim. 6:3	Yes
1:4	也不可聽從荒渺無憑的話語和無窮的家譜；這等事只生辯論，並不發明神在信上所立的章程。	也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。	The CUV translated οἰκονομίαν (<i>oikonomian</i> , 'administration, a [religious] economy') as <i>suolidezhangcheng</i> 所立的章程 ('established regulations [or constitution]'), but the CRV, as <i>jinglun</i> 經綸 ('economy').	This case is similar to those in Eph. 1:10 and 3:9, but the CUV here departed from the KJV, the RV, and the Peking Version in translating οἰκονομία here as 'established regulations [or constitution]', which expression only occurs once here in the entire CUV. In contrast, Lee translated it as 'economy' (as in Eph. 1:10 and 3:9) and wrote: 'The Greek word means <i>household law</i> , implying distribution (the base of this word is of the same origin as that for <i>pasture</i> in John 10:9, implying a distribution of the pasture to the flock). It denotes a household management, a household administration, a household government, and, derivatively, a dispensation, a plan, or an economy for administration (distribution); hence, it is also a household economy. God's economy in faith is His household economy, His household administration (cf. note 101 in Eph. 1; Eph. 3:9), which is to dispense Himself in Christ into His chosen people that He may have a house to express Himself, which house is the church (3:15), the Body of Christ. The apostle's ministry was centered on this economy of God (Col. 1:25; 1 Cor. 9:17), whereas the different teachings of the dissenting ones were used by God's enemy to distract His people from this economy. In the administration and shepherding of a local church, this divine economy must be made fully clear to the saints' (CRV footnote on 1 Tim. 1:4).	cf. Eph. 1:10; 3:9	Yes

1:10	行淫和親男色的，搶人口和說謊話的，並起假誓的，或是為別樣敵正道的事設立的。	淫亂的、同性戀的、拐人的、說謊的、起假誓的，以及其他敵對健康教訓之事設立的，	The CUV translated ὑγιαίνουσα διδασκαλία ('sound [or healthy] teaching') as <i>zhengdao</i> 正道 ('correct doctrine [or way]'), but the CRV, as <i>jiankangjiaoxun</i> 健康教訓 ('healthy teaching').	The CUV's rendering of ὑγιαίνουσα διδασκαλία as <i>zhengdao</i> 正道 ('correct doctrine [or way]'), which is very idiomatic, may reflect the Reformed emphasis on doctrine and the evangelistic preference for idiomatic expressions. But Lee translated it as 'healthy teaching' and wrote: 'Healthy implies the matter of life. The sound teaching of the apostles, which is according to the gospel of the glory of God, ministers the healthy teaching as the supply of life to people, either nourishing them or healing them; in contrast, the different teachings of the dissenting ones (v. 3) sow the seeds of death and poison into others. Any teaching that distracts people from the center and goal of God's New Testament economy is not healthy' (CRV footnote on 1 Tim. 1:10). This reflects Lee's overall emphasis on Christ as life and the life supply to the believers in his ministry.	1 Tim. 6:3; 2 Tim. 1:13; 4:3; Titus 1:9; 2:1, 8	
2:4	他願意萬人得救，明白真道。	祂願意萬人得救，並且完全認識真理；	The CUV translated ἐπίγνωσιν (<i>epignōsin</i> , '[full] knowledge') as <i>mingbai</i> 明白 ('understand'), but the CRV, as <i>wanquanrenshi</i> 完全認識 ('fully know').	Similar to Eph. 4:13, the CUV here, following the KJV, the RV, and the Peking Version, translated ἐπίγνωσιν (<i>epignōsin</i> , '[full] knowledge') simply as 'understand'. But Lee, whose ministry emphasizes the believers' need to grow in the divine life and to come to the full, experiential knowledge of God, translated it as 'full knowledge' and wrote: 'God desires all the saved ones to have the full knowledge of the truth. Truth means reality, denoting all the real things revealed in God's Word, which are mainly Christ as the embodiment of God and the church as the Body of Christ. Every saved person should have a full knowledge, a complete realization, of these things' (CRV footnote on 1 Tim. 2:4).		Yes
2:7	我為此奉派作傳道的，作使徒，作外邦人的師傅，教導他們相信，學習真道。我說的是真話，並不是謊言。	我為此被派，在信仰和真理上，作傳揚者，作使徒，（我說的是真話，並不是謊言，）作外邦人的教師。	The CUV translated ἐν πίστει καὶ ἀληθείᾳ ('in faith and truth') as 教導他們相信，學習真道 ('teaching them to believe and to learn the true doctrines'), but the CRV, as 在信仰和真理上 ('in faith and truth').	The CUV here departed from the KJV and the RV but followed the Peking Version in translating 'in faith and in truth' as 'teaching them to believe and to learn the true doctrines', most likely because they thought this would be easier to understand, which reflects their evangelistic concern. But Lee translated the phrase literally and wrote: 'The faith here refers to the faith in Christ (3:13; Gal. 3:23-25), and truth refers to the reality of all the things in the economy of God revealed in the New Testament (see note [on 1 Tim. 2:4]). This corresponds with [1 Tim.] 4:3. It was in the sphere and element of this faith and truth, not in that of the law, types, and prophecies of the Old Testament, that Paul was appointed a herald, an apostle, and a teacher of the New Testament' (CRV footnote on 1 Tim. 2:7).		Yes

3:16	大哉，敬虔的奧祕，無人不以為然！就是神在肉身顯現，被聖靈稱義（或譯：在靈性稱義），被天使看見，被傳於外邦，被世人信服，被接在榮耀裡。	並且，大哉！敬虔的奧祕！這是眾所公認的，就是：祂顯現於肉體，被稱義於靈裏，被天使看見，被傳於萬邦，被信仰於世人中，被接去於榮耀裏。	The CUV translated ἐδικαιώθη ἐν πνεύματι ('justified in spirit') as <i>beishenglingchengyi</i> 被聖靈稱義 ('justified by the Holy Spirit'), but the CRV, as <i>beichengyiyulingli</i> 被稱義於靈裏 ('justified in the spirit').	The CUV characteristically rendered the phrase here in a way that is easier to understand, which again may reflect its evangelistic character. But Lee translated the phrase literally and wrote concerning 'justified': 'Or, vindicated. The incarnated Christ in His human living was not only vindicated as the Son of God by the Spirit (Matt. 3:16-17; Rom. 1:3-4) but also justified, proved, and approved as right and righteous by the Spirit (Matt. 3:15-16; 4:1). He was manifested in the flesh but was vindicated and justified in the Spirit. He appeared in the flesh, but He lived in the Spirit (Luke 4:1, 14; Matt. 12:28) and offered Himself to God through the Spirit (Heb. 9:14). His transfiguration (Matt. 17:2) and His resurrection are both justifications in the Spirit. Furthermore, in resurrection He even became the life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17) to dwell and live in us (Rom. 8:9-10) for the manifestation of God in the flesh as the mystery of godliness. Hence, now we know Him and His members no longer according to the flesh but according to the Spirit (2 Cor. 5:16). Since the manifestation of God in the flesh is justified in the Spirit, and the Spirit is one with our spirit (Rom. 8:16), we must live and behave in our spirit that this justification may be accomplished' (CRV footnote on 1 Tim. 3:16).	Yes
4:6	你若將這些事提醒弟兄們，便是基督耶穌的好執事，在真道的話語和你向來所服從的善道上得了教育。	你將這些事提醒弟兄們，便是基督耶穌的好執事，在信仰的話，並你向來所緊緊跟隨善美教訓的話上，得了餽養。	The CUV translated ἐντρέφόμενος (<i>entrephomenos</i> , 'being nourished') as <i>delejiaoyu</i> 得了教育 ('being educated'), but the CRV, as <i>deleweiyang</i> 得了餽養 ('being nourished').	The CUV's translation here may reflect the Reformed emphasis on being educated in doctrines, or the translators might have thought that it is easier for the Chinese to understand the idea of 'being educated' rather than 'being nourished' by Christian doctrines. But Lee translated the word 'being nourished' literally and wrote: 'Or, nourishing yourself. Being nourished is for growth in life, which is a matter of life; it differs from being merely taught, which is a matter of knowledge. To minister Christ to others requires that first we ourselves be nourished with the words of life concerning Christ' (CRV footnote on 1 Tim. 4:6). This reflects Lee's emphasis on Christ as life to the believers in his ministry and highlights his difference from the CUV's translators in terms of theological emphasis.	Yes

6:12	你要為真道打那美好的仗，持定永生。你為此被召，也在許多見證人面前，已經作了那美好的見證。	你要為信仰打那美好的仗，持定永遠的生命；你已蒙召進入這永遠的生命，也在許多見證人面前，作了美好的承認。	The CUV translated εἰς ἣν ἐκλήθης ('to [or into] which [eternal life] you were called') as 你為此被召 ('you were called for this'), but the CRV, as 你已蒙召進入這永遠的生命 ('you were called into this eternal life').	The CUV's rendering, departing from the Peking Version, makes this phrase sound like the believers were called by God to fight the good fight of the faith and to lay hold of the eternal life, although according to the Greek grammar, the word 'which' in this phrase can only refer to 'eternal life'. Perhaps the CUV's translators wanted the Chinese Christians to understand this verse as saying exactly that, i.e., they were called to fight for their faith in addition to obtaining eternal life, because at that time Chinese Christians often faced persecutions for their faith. In contrast, Lee's translation made it clear that the believers were called 'into' eternal life, and he wrote concerning 'into': 'i.e., to participate in, to enjoy. We have been called into the eternal life of God. We were born of the human natural life, but we were reborn of the divine eternal life when we were called by God in Christ' (CRV footnote on 1 Tim. 6:12). This reflects Lee's overall emphasis in his ministry on the believers' experience and enjoyment of Christ as the divine life.		Yes

2 Tim.	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in 2 Timothy
1:10	但如今藉著我們救主基督耶穌的顯現才表明出來了。他已經把死廢去，藉著福音，將不能壞的生命彰顯出來。	但如今藉著我們救主基督耶穌的顯現，纔顯明出來。祂已經把死廢掉，藉著福音將生命和不朽壞照耀出來；	The CUV translated ζωὴν καὶ ἀφθαρσίαν ('life and incorruptibility') as 不能壞的生命 ('incorruptible life'), but the CRV, as 生命和不朽壞 ('life and incorruption').	The CUV here departed from the KJV and the RV and followed the Peking Version in translating 'life and incorruptibility' as 'incorruptible life', most likely out of evangelistic concern for understandability. But Lee translated this phrase literally and wrote: 'Life is the divine element, even God Himself, imparted into our spirit; incorruption is the consequence of life's saturating of our body (Rom. 8:11). This life and incorruption are able to counter the death and corruption brought in by the decline among the churches' (CRV footnote on 2 Tim. 1:10). Here Lee's emphasis in his ministry on the believers' experience of Christ as the divine life is seen again.		Yes
2:26	叫他們這已經被魔鬼任意擄去的，可以醒悟，脫離他的網羅。	他們這些已經被魔鬼活捉了去的，也可以醒悟過來，脫離他的網羅，歸於神的旨意。	The CUV here interpreted εἰς τὸ ἐκείνου θέλημα ('unto his will') as modifying how the devil ensnared people, as 被魔鬼任意擄去 ('captured by the devil at will'), but the CRV interpreted it as modifying the result of being freed from the devil's snare, as 歸於神的旨意 ('unto God's will').	It is unclear why the CUV here chose to follow the KJV and the Peking Version but not the RV or even the Wenli Union Version, in rendering 'unto his will' as modifying the devil's ensnaring of people. In the earlier 1905 version of the CUV, 'to do the will of God' was added as a suggestion, but it was not adopted. Lee, whose ministry emphasized that salvation is for the fulfillment of God's will and purpose, translated this last phrase as 'unto God's will' and wrote: 'I.e., for God's will, to do God's will' (CRV footnote on 2 Tim. 2:26).		Yes
3:5	有敬虔的外貌，卻背了敬虔的實意；這等人你要躲開。	有敬虔的外形，卻否認了敬虔的能力；這等人你要躲開。	The CUV translated δύναμιν αὐτῆς ἡρνημένοι ('denying its power') as 背了敬虔的實意 ('going against the true meaning of godliness'), but the CRV, as 否認了敬虔的能力 ('denying the power of godliness').	The CUV followed the Peking Version but departed from the KJV and the RV here in translating 'power' as 'true meaning', possibly out of evangelistic concern for understandability, for 'the true meaning of godliness' may seem easier to understand than 'the power of godliness'. But Lee translated the phrase literally and wrote: 'A form of godliness is a mere outward semblance without the essential reality. The power of godliness is the real and practical virtue of a living influence to express God' (Lee, 2001 [Life-Study of 1 & 2 Timothy, Titus, Philemon], p. 46).		Yes
3:14	但你所學習的，所確信的，要存在心裡；因為你知道是跟誰學的，	但你所學習、所確信的，要活在其中，因為知道你是跟誰學的，	The CUV translated μένε ἐν οἷς ('abide in the things') as <i>yaocunzaixinli</i> 要存在心裡 ('store in the heart'), but the CRV, as <i>yaohuozaiqizhong</i> 要活在其中 ('live in them').	The difference here may also reflect the different emphases in the translators' theological tradition. The CUV, perhaps reflecting the Reformed emphasis on learning and upholding the right doctrines, interpreted the apostle's charge here as asking the believers to 'store in their hearts what they have learned', i.e., the right doctrines. But Lee, whose ministry greatly emphasized the believers' subjective experiences of the truths and their living a holy, God-expressing life, interpreted the apostle's charge here as asking the believers to 'live in what you have learned'.		Yes

3:16	聖經都是神所默示的 (或譯: 凡神所默示的聖經), 於教訓、督責、使人歸正、教導人學義都是有益的,	聖經都是神的呼出, 對於教訓、督責、改正、在義上的教導, 都是有益的,	The CUV translated θεόπνευστος (<i>theopneustos</i> , 'God-breathed') as <i>shensuomoshide</i> 神所默示的 ('inspired by God'), but the CRV, as <i>shendehuchu</i> 神的呼出 ('God-breathed').	The CUV, most likely out of Evangelistic concern for understandability, characteristically rendered this rather obscure term into something easier to understand, 'inspired by God'. But Lee translated this term literally and wrote: 'This indicates that the Scripture, the word of God, is the breathing out of God. God's speaking is God's breathing out. Hence, His word is spirit (John 6:63), or breath. Thus, the Scripture is the embodiment of God as the Spirit. The Spirit is therefore the very essence, the substance, of the Scripture, just as phosphorus is the essential substance in matches. We must strike the Spirit of the Scripture with our spirit to catch the divine fire. As the embodiment of God the Spirit, the Scripture (God's word) is also the embodiment of Christ. Christ is God's living Word (Rev. 19:13), and the Scripture is God's written word (Matt. 4:4)' (CRV footnote on 2 Tim. 3:16). Thus, Lee's translation here is based on his understanding of what 'God-breathed' means and what that reveals about the nature of the Scripture.		Yes
4:18	主必救我脫離諸般的凶惡, 也必救我進他的天國。願榮耀歸給他, 直到永永遠遠。阿們。	主必救我脫離各樣兇惡的事, 也必救我進入祂屬天的國。願榮耀歸與祂, 直到永永遠遠。阿們。	The CUV translated βασιλείαν αὐτοῦ τὴν ἐπουράνιον ('His heavenly kingdom') as <i>tianguo</i> 天國 ('heaven-kingdom'), but the RV, as <i>shutiandeguo</i> 屬天的國 ('heavenly kingdom').	Similar to the case in Matt. 3:2, <i>tianguo</i> 天國 ('kingdom-heaven') is a traditional term in Daoism and Chinese culture and was adopted by Western missionaries to translate 'the kingdom of the heavens' in Matthew and 'the heavenly kingdom' here. Thus, the CUV's translators might have chosen it out of evangelistic preference for idiomatic expression and also because they truly believed that this <i>tianguo</i> 天國 ('heaven-kingdom'), which is also commonly understood as equivalent to <i>tiantang</i> 天堂 ('heaven-mansion'), is what is meant by 'heavenly kingdom' here. But Lee, who considered the idea of <i>tiantang</i> 天堂 unbiblical and thus never used the term <i>tianguo</i> 天國, translated this term purposely as <i>shutiandeguo</i> 屬天的國 ('heavenly kingdom') and wrote: 'This is "the kingdom of their Father" (Matt. 13:43), "the kingdom of My Father" (Matt. 26:29), "the kingdom of Christ and of God" (Eph. 5:5), and "the eternal kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1:11), which will be a reward to the overcoming saints. It equals the crown of righteousness in v. 8 and is an incentive to the believers to run the heavenly race...The apostle Paul's word here and in v. 8 proves that this reward was an incentive to him' (CRV footnote on 2 Tim. 4:18).		Yes

Titus	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in Titus
1:13	這個見證是真的。所以，你要嚴嚴地責備他們，使他們在真道上純全無疵。	這個見證是真的；為這緣故，你要嚴厲的責備他們，使他們在信仰上健康。	The CUV translated ὑγιαίνουσιν ἐν τῇ πίστει ('they may be sound [or healthy] in the faith') as 使他們在真道上純全無疵 ('they may be pure [or perfect] and spotless in the true doctrine'), but the CRV, as 使他們在信仰上健康 ('they may be healthy in the faith').	Similar to the case in 1 Tim. 1:10, the CUV's rendering here reflects the Reformed emphasis on the believers holding correct doctrine and even be pure, perfect, and spotless in this matter. But Lee, whose minsitry emphasizes the believers' experience of Christ as life and their growth in the divine life, translated this clause as 'they may be healthy in the faith' and wrote: 'The gainsayers (v. 9) and vain talkers (v. 10) were infected with doctrinal diseases and became unhealthy in the faith. They needed the inoculation of the healthy teaching and the healthy word (1 Tim. 1:10; 6:3, and notes), which the elders should provide (v. 9) for their healing' (CRV footnote on Titus 1:13). Here Lee's emphasis on life is seen, as indicated by the word 'healthy'. See the explanation of the case in 1 Tim. 1:10.	Titus 2:2	Yes
2:13	等候所盼望的福，並等候至大的神和我們的救主（或譯：神—我們）救主耶穌基督的榮耀顯現。	等候那有福的盼望，就是至大的神和我們的救主，耶穌基督之榮耀的顯現。	The CUV translated προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν ('awaiting the blessed hope and [the] appearing...') as 等候所盼望的福，並等候...顯現 ('awaiting the blessing hoped for and awaiting the appearing'), but the CRV, as 等候那有福的盼望，就是...顯現 ('awaiting the blessed hope, which is the appearing...').	The CUV here followed the Peking Version and the KJV but not the RV in rendering 'the blessed hope' and 'the appearing' as two different things that the believers await for. Moreover, it followed the Peking Version in rendering 'the blessed hope' as 'the blessing hoped for'. The note in the Conference Commentary explained that this blessing hoped for is the eternal blessing in the heavenly mansion. But Lee translated this verse as saying that 'the blessed hope' is the second coming of Christ, as he wrote: 'The blessed hope is the appearing of Christ in His glory. The appearing of Christ will bring us into full sonship, i.e., the redemption of our body, that we may enjoy the freedom of the glory of the children of God, for which we were saved (Rom. 8:21-25). This is the hope of eternal life (1:2), a hope of eternal blessing, a blessed hope in the eternal life of the Triune God, based on which Paul became an apostle' (CRV footnote on Titus 2:13).		Yes
2:14	他為我們捨了自己，要贖我們脫離一切罪惡，又潔淨我們，特作自己的子民，熱心為善。	祂為我們捨了自己，要贖我們脫離一切的不法，並潔淨我們，歸祂自己成為獨特的子民，作祂特有的產業，熱心行善。	The CUV translated ἐαυτῷ λαὸν περιούσιον ('a specially chosen people to Himself') as 特作自己的子民 ('to specially be His own people'), but the CRV, as 歸祂自己成為獨特的子民，作祂特有的產業 ('to be a particular people to Himself, as His unique possession').	The key word περιούσιον here means 'of one's own possession', and when joined with 'people' it particularly means 'a people selected by God from the other nations for his own possession' (Thayer). The CUV's translation here somewhat followed the Peking Version but did not express the full sense of περιούσιον. In contrast, Lee considered ἐαυτῷ λαὸν περιούσιον a reference to the Old Testament and therefore gave an expanded translation of this phrase, as he wrote: 'An expression borrowed from the Old Testament (Deut. 7:6; 14:2; 26:18), denoting a people possessed by God as His unique, peculiar treasure (Exo. 19:5), His own possession (1 Pet. 2:9)' (CRV footnote on Titus 2:14).		Yes

Philemon.	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in Philemon
6	願你與人所同有的信心顯出功效，使人知道你們各樣善事都是為基督做的。	願你信的交通顯出功效，使人充分認識你們裏面為著基督的各樣善事。	The CUV translated this verse (lit., 'so that the fellowship of your faith may become effective in the [full] knowledge of every good thing which is in you for Christ') as 'May the common faith you and others have become effective, for people to know that every good thing you have done is for Christ', but the CRV, as 'May the fellowship of your faith become effective, so that people may fully know every good thing which is in you for Christ'.	The CUV's rendering is certainly easier to understand than the CRV's, for it renders 'fellowship of your faith' as 'the common faith you and others have', and renders 'in the [full] knowledge of every good thing which is in you for Christ' as 'for people to know that every good thing you have done is for Christ'. This simpler interpretation of the verse reflects the CUV's Evangelical character. In contrast, Lee translated this verse more literally and wrote concerning 'every good thing': 'Not natural things (cf. Rom. 7:18) but spiritual and divinely good things, such as the love and the faith that Philemon had toward the Lord Jesus. These good things are in us, the regenerated believers, but are not in natural men' (CRV footnote on Philemon 6). Concerning 'for Christ', he added: 'Lit., unto, toward [Christ]. All the spiritual and divinely good things in us are unto Christ, toward Christ, for Christ. The apostle prayed that the fellowship, the communication, the sharing of Philemon's faith toward all the saints might become effective in them in the element and sphere of the full knowledge, the full realization, of all the good things in us for Christ, causing them to acknowledge, appreciate, and recognize all the spiritual and divinely good things that are in the believers for Christ' (Ibid).		Yes
22	此外你還要給我預備住處；因為我盼望藉著你們的禱告，必蒙恩到你們那裡去。	同時，你還要給我豫備住所，因為我盼望藉著你們的禱告，我可當作恩典賜給你們。	The CUV translated <i>χαρισθήσομαι ὑμῖν</i> ('I will be graciously given to you') as '我...必蒙恩到你們那裡去' ('I will receive the grace to come to you'), but the CRV, as '我可當作恩典賜給你們' ('I can be given to you as grace').	The CUV's rendering here tried to express the element of 'grace' while following the rendering of the Peking Version and departing from the KJV and the RV by not conveying the sense that the apostle was 'to be granted or given unto you'. Understandably, this rendering is easier to understand and fit the Chinese mentality better. In contrast, Lee not only translated 'to be granted' literally but also interpreted 'graciously' as 'given as grace', as he wrote: 'Paul considered that his visit would be a gracious gift to the church' (CRV footnote on Philemon 22). This is similar to the CRV's rendering of 2 Cor. 1:15 and reflects the emphasis in Lee's ministry on grace as the unique means to fulfill God's purpose.		Yes

Heb.	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in Hebrews
1:2	就在這末世藉著他兒子曉諭我們；又早已立他為承受萬有的，也曾藉著他創造諸世界。	就在這末後的日子，在子裏向我們說話；神已立祂作承受萬有者，也曾藉著祂造了宇宙；	The CUV translated ἐν Υἱῷ ('in Son') as <i>jiezhetaerzi</i> 藉著他兒子 ('through His Son'), but the CRV, as <i>zaizili</i> 在子裏 ('in the Son').	The CUV here followed the KJV and the Peking Version but not the RV in rendering 'in Son' as 'through His Son', which certainly is easier to understand and reflects the CUV's evangelical concern for understandability. But Lee translated the phrase literally and wrote: 'To say that God has spoken to us in the Son means that God speaks in Himself....God Himself speaks to us in His divine being, not through some other agent. The Son is God Himself (Heb. 1:8), God expressed. God the Father is hidden; God the Son is expressed. No one has ever seen God; the Son, as the Word of God (John 1:1; Rev. 19:13) and the speaking of God, has declared Him with a full expression, explanation, and definition of Him (John 1:18)....In the New Testament, God speaks in the Son, in the person of the Son. This person was first an individual and then became corporate. God today speaks in a person, and this person has been increased to be a corporate person, including all the apostles and all the members of this person's Body (1 Cor. 14:4b, 31)... Today God is speaking through a corporate person. Therefore, "the Son" mentioned in Hebrews 1:2 is corporate' (Lee, 2010 [Conclusion of the New Testament, Msgs. 367-387], pp. 3705-3706).		Yes
1:7	論到使者，又說：神以風為使者，以火焰為僕役；	論到使者，祂說：“神使祂的使者為風，並使祂的僕役為火焰。”	The CUV translated ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα ('making His angels winds and His ministers a flame of fire') as 以風為使者，以火焰為僕役 ('take winds as angels and a flame of fire as ministers'), but the CRV, as 使祂的使者為風，並使祂的僕役為火焰 ('makes His angels winds and His ministers a flame of fire').	It's unclear why the CUV here would depart from the KJV, the RV, and even the Peking Version (but followed its alternate reading) in rendering this passage as 'God takes winds as angels and a flame of fire as ministers'. This interpretation even departs from the note in the Conference Commentary. Perhaps the translators thought that this rendering would be easier for the Chinese to understand, for Chinese traditional religions also often associate winds and fire with deities. In contrast, Lee translated this passage literally and wrote: 'The angels are like winds and a flame of fire. They are simply creatures, while the Son is the Creator. As creatures, the angels are much inferior to the Son, and as the Creator, the Son is much superior to the angels' (CRV footnote on Heb. 1:7). So to Lee, this passage is saying that the angels are simply creatures like winds and a flame of fire, not that winds and a flame of fire are angels.		Yes
2:9	惟獨見那成為比天使小一點的耶穌（或譯：惟獨見耶穌暫時比天使小）；因為受死的苦，就得了尊貴榮耀為冠冕，叫他因著神的恩，為人人嘗了死味。	惟獨看見耶穌得了榮耀尊貴為冠冕，祂為著受死的苦，成為比天使微小一點的，好叫祂因著神的恩，為樣樣嘗到死味。	The CUV translated ὑπὲρ παντὸς γεύσεται θανάτου ('He might taste death for all') as 他...為人人嘗了死味 ('He might taste death for every person'), but the CRV, as 祂...為樣樣嘗到死味 ('He might taste death for everything').	The CUV here followed the KJV, the RV, and the Peking Version in translating 'all' here as 'every person', and this interpretation is certainly easier to understand. But Lee translated 'all' as 'everything', and wrote: 'Or, everyone. The Lord Jesus' redemption was accomplished not only for people but for everything created by God. Thus, God can reconcile all things to Himself through Christ (Col. 1:20). This is clearly typified by the redemption accomplished through Noah's ark, in which not only eight persons but all living things created by God were saved (Gen. 7:13-23)' (CRV footnote on Heb. 2:9).		Yes

2:18	他自己既然被試探而受苦，就能搭救被試探的人。	因為祂既然在所受的苦上被試誘，就能幫助被試誘的人。	The CUV translated ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς ('For in that He Himself has suffered, having been tempted') as 他自己既然被試探而受苦 ('since He Himself was tempted and thus suffered [or, suffered being tempted]'), but the CRV, as 因為祂既然在所受的苦上被試誘 ('For being tempted in that which He Himself has suffered').	The CUV's rendering followed the KJV, the RV, and the Peking Version and also matched the note in the Conference Commentary, and compared to the CRV's rendering, is easier to understand. But Lee, perhaps following Vincent's and Alford's commentary, interpreted this passage as saying that Christ was tempted in His sufferings, as he wrote: 'The Lord Jesus is qualified to be the High Priest because He was tried [or tempted] (2:18). If you read the Gospels again, you will see that no other person has been subject to so many troubles, attacks, misunderstandings, and rumors as the Lord Jesus. So many religionists are good rumor makers... Sometimes the Lord Jesus spoke a word and the religionists picked on it and twisted it, trying to make a case out of it against the Lord.... The same thing happened to Watchman Nee in China. From 1932 until the day he was imprisoned in 1952, no denomination in China invited him to speak. Nevertheless, the Lord Jesus is merciful and certainly knows how to sympathize with us and how to suffer the lies. No human being has ever been tempted, tested, attacked, opposed, and misunderstood by the religionists as He was. He is qualified to be merciful to us and to sympathize with us' (CRV footnote on Heb. 2:18). Thus, Lee's rendering here seems to have been influenced by his experiences with Nee in China.	Yes
3:10	所以，我厭煩那世代的人，說：他們心裡常常迷糊，竟不曉得我的作為！	所以我厭煩那一代的人，說，他們心裏時常迷糊，竟不曉得我的法則；	The CUV translated ὁδοὺς (<i>hodos</i> , 'ways') as <i>zuowei</i> 作為 ('acts or deeds'), but the CRV, as <i>faze</i> 法則 ('ways, or principles').	It's unclear why the CUV here would depart from the KJV, the RV, the Peking Version, the Wenli Union Version, and even its own 1904 tentative version, in translating 'ways' here as 'acts'. Perhaps during the revision the translators thought 'acts' would be easier to understand than 'ways'. In any case, Lee clearly understood 'ways' as different from 'acts', as he wrote: 'God's ways are different from His acts. His acts are His activities; His ways are the principles by which He acts. The children of Israel knew only His acts, but Moses knew His ways (Psa. 103:7)' (CRV footnote on Heb. 3:10). Note that even the CUV's rendering of Psa. 103:7 made the distinction between 'ways' and 'acts'.	Yes
3:14/15	我們若將起初確實的信心堅持到底，就在基督裡有分了。	我們若將起初的確信堅守到底，就必作基督的同夥了。	The CUV translated μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν ('for we have become partakers [or partners] of Christ') as 我們...就在基督裡有分了 ('we would have a share in Christ'), but the CRV, as 我們...就必作基督的同夥了 ('we have become partners of Christ').	The CUV here followed the KJV, the RV, and partially the Peking Version, in rendering the phrase as 'we would have a share in Christ', which is close in meaning to be 'partakers of Christ'. But Lee understood this phrase differently and translated it as 'partners of Christ' and wrote about the word 'partners': 'In Greek, the same word as that for partakers in 3:1; 6:4; and 12:8. In those three places the meaning is that we share in the heavenly calling, the Holy Spirit, and the discipline; thus, the word is rendered partakers. Here and in 1:9 the meaning is that we share with Christ; hence, the word is rendered partners. We are partakers of heavenly, holy, and spiritual things, sharing in the heavenly calling, the Holy Spirit, and the spiritual discipline. We are partners of Christ, sharing with Him the spiritual anointing (1:9), as the members share the Spirit with the Head, and sharing with Him the heavenly rest, as Caleb shared with Joshua the rest of the good land (Num. 14:30). To Lee, to share with Christ the heavenly rest also includes sharing the coming millennial kingdom, but to the CUV's translators, to 'share in Christ' most likely only meant to obtain eternal salvation.	Yes

4:13	並且被造的沒有一樣在他面前不顯然的；原來萬物在那與我們有關係的主眼前，都是赤露敞開的。	並且被造的，沒有一個在祂面前不是顯明的，反而萬有在我們必須向祂交賬的主眼前，都是赤露敞開的。	The CUV translated πρὸς ὃν ἡμῖν ὁ λόγος ('[Him] to whom [is] our reckoning, or with whom we have to do') as 那與我們有關係的 ('[the Lord] who has to do with us'), but the CRV, as 我們必須向祂交賬的 ('[the Lord] to whom we must give our account').	The CUV here followed the KJV and the RV but departed from the Peking Version, the Conference Commentary, the Wenli Union Version, as well as the Schereschewsky Version and the Delegates' Version in rendering the phrase as '[the Lord] who has to do with us'. This obviously is very different from the CRV's rendering, '[the Lord] to whom we must give our account', which is more in line with the earlier Chinese versions mentioned above. The CUV's decision to depart from the traditional rendering in Chinese Bible translation at the time might be due to their Evangelical concern: they did not want the new converts, because of hearing that they will need to give an account to the Lord or be judged by Him, doubt the validity of the teaching that they have been justified and saved by faith and that their salvation is eternally secure, which is an important tenet in the Reformed tradition. In contrast, Lee in his ministry clearly teaches that the believers, after having been justified and saved by faith once for all, will still need to render an account to Christ at His second coming for determining whether they can enter the millennial kingdom or not. Thus, Lee had no problem translating this verse as 'to whom we must give our account'.		Yes
5:7	基督在肉體的時候，既大聲哀哭，流淚禱告，懇求那能救他免死的主，就因他的虔誠蒙了應允。	基督在肉身的日子，強烈的哭號，流淚向那能救祂出死的，獻上祈禱和懇求，因祂的虔誠，就蒙了垂聽；	The CUV translated σώζειν αὐτὸν ἐκ θανάτου ('to save Him from [or out of] death') as jiotamiansi 救他免死 ('to save Him from [lit., to avoid] death'), but the CRV, as jiotachusi 救祂出死 ('to save Him out of death').	The Greek preposition ἐκ can mean 'from' or 'out of', so the translation here depends on one's interpretation. The CUV here followed the Peking Version (and perhaps the KJV and the RV also, for both rendered this phrase as 'to save Him from death') but departed from the Wenli Union Version (which rendered it as 'to save Him out of death') in translating this phrase as 'to save Him from [lit., to avoid] death'. But Lee translated it as 'to save Him out of death' and wrote: 'Out of death here does not mean that Christ did not enter into death and suffer death. It means that He resurrected out of death. Before He died, Christ prayed for this, and God answered by raising Him from the dead' (CRV footnote on Heb. 5:7). To Lee, since this verse said that God answered Christ's prayer, so the prayer referred to here must be for Him to resurrect out of death, not for Him to avoid death.		Yes

6:06	若是離棄道理，就不能叫他們重新懊悔了。因為他們把神的兒子重釘十字架，明明地羞辱他。	而偏離的人，不可能再重新悔改，為自己把神的兒子重釘十字架，明明的羞辱祂。	The CUV translated ἀνασπαυροῦντας ἑαυτοῖς τὸν Υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντας ('crucifying in themselves the Son of God and subjecting [Him] to open shame) as a separate sentence by adding 因為他們 ('For they') at its beginning and ending the previous sentence with a period. But the CRV considered this participle clause a modifier of πάλιν ἀνακαινίζειν εἰς μετάνοιαν ('to again restore [them] to repentance').	This has been a controversial passage since the early church, and the crux of the issue lies in whether a Christian who falls away from Christian faith can still repent and be saved. The CUV here seems to side with those who consider such repentance impossible. The CUV here followed the KJV, the RV and the Peking Version, in interpreting the participle clause beginning with 'crucifying for themselves' as describing what these Christians who have fallen away are doing to Christ, i.e., crucifying and humiliating Christ again. But Lee had a completely different interpretation, for he considered this participle clause beginning with 'crucifying' as modifying 'to again restore [them] to repentance', as he wrote about 'crucifying': 'Crucifying and putting [Him to open shame] modify the predicate renew [or restore]. To renew [or restore] unto repentance means to repeat the repentance that has been made already; this is not needed. To do this is to crucify again the Son of God and put Him to open shame' (CRV footnote on Heb. 6:6). He further explained: 'Those who have once been enlightened and have tasted of the heavenly gift and have become partakers of the Holy Spirit and have tasted the good word of God and the powers of the age to come have already laid the foundation, at the time they believed. If they fall away and turn back, there is no need for them to lay the foundation again (v. 1); there is only the need to go on, to be brought on to perfection, to maturity. There is no need for them to repeat repentance, for it is impossible for them to renew themselves unto repentance. Verse 1 indicates that it is not needed; v. 4 says that it is not possible; and vv. 7-8 show that it is not right' (CRV footnote on Heb. 6:6). The CUV's interpretation might have been influenced by its Evangelical purpose to warn the new converts not to turn away from Christianity, and the CRV's interpretation clearly reflects Lee's emphasis in his ministry on the believers' progress in life unto maturity by not going back to lay the foundation that has been laid already.	Yes
6:9	親愛的弟兄們，我們雖是這樣說，卻深信你們的行為強過這些，而且近乎得救。	然而，親愛的，我們雖是這樣說，卻深信你們的光景強過這些，且都是聯於救恩的。	The CUV translated ἐχόμενα σωτηρίας ('[things] accompanying salvation') as 近乎得救 ('close to be saved'), but the CRV, as 都是聯於救恩的 ('all are joined to salvation').	The CUV's rendering here departed from the KJV and the RV and somewhat from the Peking Version (which renders it as 'you shall be saved') but followed the Wenli Union Version, and sounded like the recipients of the letter were not yet saved but were only 'close to be saved'. But to Lee, there is no doubt that the recipients of this letter, the Hebrew believers, were saved already, and the salvation spoken of here is the full salvation, i.e., the growth of the divine life in the believers unto maturity, as he wrote: 'Salvation here refers to God's full salvation, the "so great a salvation" mentioned in 2:3, including the saving mentioned in 7:25, the salvation mentioned in Phil. 1:19 and 2:12, and the salvation of the soul mentioned in 1 Pet. 1:9. To be so saved is to be saved from being near the curse of suffering the punishment of God's governmental dealing [during the millennial kingdom], mentioned in v. 8' (CRV footnote on Hebrews 6:9). Because the CUV's translators almost certainly did not believe (as Lee did) in the possibility of believers being excluded from the millennial kingdom as God's dispensational dealing with unfaithful believers, and that the passage prior to this verse had just said that those who once possessed faith but later fall away from the faith might be 'burned' (v. 8) (which, to the CUV's translators, could only mean perdition---an impossibility for God's elect according to the Reformed tradition), it is no wonder that the CUV's translators considered the people addressed here as only being 'close to be saved' and not yet confirmed as 'God's elect'.	Yes

7:22	既是起誓立的，耶穌就作了更美之約的中保。	祂就成了更美之約的保證。	The CUV translated ἔγγυος (<i>engyos</i> , 'guarantee') as <i>zhongbao</i> 中保 ('mediator'), but the CRV, as <i>baozheng</i> 保證 ('guarantee, or surety').	The CUV here departed from the KJV and the RV and followed the Peking Version in rendering 'guarantee' as 'mediator', even though in the New Testament 'mediator' is usually represented by a different Greek word. The CUV did this most likely out of evangelistic concern for understandability, because the translators probably deemed it easier to understand Christ being the mediator than Him being the guarantee of the new covenant. But Lee, whose main concern is fidelity to the original text, translated this word literally and wrote: 'The Greek word means a guarantee, bondsman, sponsor, and is from the root word meaning a hand into which something is placed as a pledge, implying that the guarantee, the surety, cannot be unbound. Christ is not only the consummator of the new covenant; He is also the surety, the pledge that everything in that covenant will be fulfilled. That Christ has become the surety of a better covenant is based on the fact that He is the living and perpetual High Priest' (CRV footnote on Heb. 7:22).		Yes
9:10	這些事，連那飲食和諸般洗濯的規矩，都不過是屬肉體的條例，命定到振興的時候為止。	這些不過是在於飲食和各樣的浸洗，都是屬肉體的章則，制定到更正的時期。	The CUV translated καιροῦ διορθώσεως ('[the] time of reformation') as <i>zhengxingdeshihou</i> 振興的時候 ('the time of revitalization'), but the CRV, as <i>gengzhengdeshiqi</i> 更正的時期 ('the time of setting things right').	The CUV here followed the Peking Version but departed from the KJV and the RV in translating '[the] time of reformation' as 'the time of revitalization'. Perhaps the CUV's translators, out of evangelistic concern, tried to avoid implying to the Chinese readers that the Old Testament ordinances as a part of God's Word somehow needed to be 'reformed' or 'corrected'. But Lee, whose main concern is fidelity to the original text, translated this word literally as 'the time of setting things right' and wrote concerning this word: 'Or, [of] reformation, putting in order, setting things straight. The time of setting things right occurred at Christ's first coming, when He fulfilled all the shadows of the Old Testament that a new covenant might replace the old. This is a right arrangement, a right ordering. Hence, it is a reformation. This is different from the restoration in Acts 3:21, which will occur at Christ's second coming' (CRV footnote on Hebrews 9:10).		Yes
9:24	因為基督並不是進了人手所造的聖所（這不過是真聖所的影像），乃是進了天堂，如今為我們顯在神面前；	因為基督並不是進入人手所造的聖所，那不過是真聖所的複本，乃是進入了天的本身，如今為我們顯在神面前；	The CUV translated οὐρανόν (<i>ouranon</i> , 'heaven') as <i>tiantang</i> 天堂 ('heavenly mansion'), but the CRV, as <i>tian</i> 天 ('heaven').	The CUV here adopted a common term in Chinese religious tradition, <i>tiantang</i> 天堂 ('heavenly mansion') to translate what is just 'heaven' in the original Greek, most likely as an evangelistic strategy of employing idiomatic expressions for easy acceptance, as well as an reflection of the translators' own belief about God's plan being to save His chosen people into the enjoyment of eternal bliss in heaven. But Lee in his ministry repeatedly pointed out that the concept of a 'heavenly mansion' is unbiblical, as he wrote: '[T]he term <i>heavenly mansion</i> that people commonly use is not a biblical term. The Bible speaks of the third heaven (2 Cor. 12:2) and the holy city, New Jerusalem (Rev. 21:2), but neither place is a heavenly mansion as most people think. The word that is translated as "heavenly mansion" in Hebrews 9:24 and 1 Peter 3:22 in the Chinese Union Version should be translated as "heaven." This word has no connotation of a heavenly mansion. The third heaven is where God dwells today, and the holy city, New Jerusalem, is the ultimate mutual habitation of God and the redeemed ones throughout the generations. Simply speaking, all those who have been saved will eventually enter the holy city of God. When the believers die, their spirits and souls do not enter a heavenly mansion but rather go first to Paradise in Hades (Luke 16:23; 23:43). When the Lord Jesus comes again, they will be resurrected, and their spirits, souls, and bodies will ultimately be united to have a part in the New Jerusalem' (Lee, 2018 [CWWL, 1955, Vol. 3], p. 189).	1 Pet. 3:22	

10:39	我們卻不是退後入沉淪的那等人，乃是有信心以致靈魂得救的人。	我們卻不是退縮以致遭毀壞的人，乃是有信心以致得著魂的人。	The CUV translated ἀπώλειαν (<i>apōleian</i> , 'destruction') as <i>chenglun</i> 沉淪 ('perdition'), but the CRV, as <i>zaohuihuai</i> 遭毀壞 ('ruin').	The CUV here followed the KJV, the RV, and the Peking Version in rendering 'destruction' as 'perdition', and this reflects their theological understanding of the consequence of believers turning away from Christian faith, i.e., they will perish and lose their eternal salvation. But Lee, whose ministry emphasizes the eternal security of believers' salvation and the dispensational punishment during the millennial kingdom on believers who were unfaithful, translated this word as 'ruin' and wrote: 'For the Hebrew believers to shrink back to Judaism was for them to shrink back to ruin, which is not eternal perdition but punishment meted out by the living God (vv. 29-31)' (CRV footnote on Heb. 10:39). See footnotes on 2 Pet. 2:1.	2 Pet. 3:16	
11:1	信就是所望之事的實底，是未見之事的確據。	信就是所望之事的實，是未見之事的確證。	The CUV translated ὑπόστασις (<i>hypostasis</i> , 'assurance, or substance') as <i>shidi</i> 實底 ('the real condition'), but the CRV, as <i>zhishi</i> 質實 ('substantiation').	The CUV here somewhat followed the KJV but not the RV or the Peking Version in rendering ὑπόστασις as 'the real condition'. But Lee interpreted this word differently and, following Nee who followed Darby in his translation (Nee, 1993 [CWWN, Vol. 27], pp. 150-151), translated it as 'substantiation' and wrote: 'The same Greek word is used for substance in 1:3, assurance in 3:14, and confidence (in which one knows that he has a sure foundation) in 2 Cor. 11:17. Moreover, it can be translated confirmation, reality, essence (which denotes the real nature of things, as opposed to the appearance), foundation, or supporting ground. The word means, primarily, substance, but here it denotes the substantiating of the substance (of the things hoped for); hence, it is translated substantiation. The word substantiate is substance in verb form; to substantiate is to give substance to the reality of the substance not seen. This is the action of faith. Therefore, it says here that faith is the substantiation of things hoped for' (CRV footnote on Heb. 11:1).		Yes
12:1	我們既有這許多的見證人，如同雲彩圍著我們，就當放下各樣的重擔，脫去容易纏累我們的罪，存心忍耐，奔那擺在我們前頭的路程。	所以，我們既有這許多的見證人，如同雲彩圍著我們，就當脫去各樣的重擔，和容易纏累我們的罪，憑著忍耐奔那擺在我們前頭的賽程。	The CUV translated ἀγῶνα (<i>agōna</i> , 'race') as <i>lucheng</i> 路程 ('journey'), but the CRV, as <i>saicheng</i> 賽程 ('race').	It is unclear why the CUV here departed from the KJV, the RV, and even the note in the Conference Commentary and followed the Peking Version in rendering the Greek word as 'journey', not as 'race'. One possible explanation might be that 'race' as a sporting event in which people would compete by running was still rare in China at the time, considering the first modern Olympics did not start until 1896 in Greece. But Lee translated the Greek word as 'race' and wrote: 'The Christian life is a race. All the saved Christians must run the race to win the prize (1 Cor. 9:24), not salvation in the common sense (Eph. 2:8; 1 Cor. 3:15) but a reward in a special sense (10:35; 1 Cor. 3:14). The apostle Paul ran the race and won the prize (1 Cor. 9:26-27; Phil. 3:13-14; 2 Tim. 4:7-8)' (CRV footnote on Heb. 12:1).		Yes
12:2	仰望為我們信心創始成終的耶穌（或譯：仰望那將真道創始成終的耶穌）。他因那擺在前面的喜樂，就輕看羞辱，忍受了十字架的苦難，便坐在神寶座的右邊。	望斷以及於耶穌，就是我們信心的創始者與成終者；祂為那擺在前面的喜樂，就輕看羞辱，忍受了十字架，便坐在神寶座的右邊。	The CUV translated ἀφορῶντες εἰς ('look away from all else unto') as <i>yangwang</i> 仰望 ('look up at, look up to, or respectfully seek guidance or help from'), but the CRV, as <i>wangduanyijiyu</i> 望斷以及於 ('look away unto').	The CUV here followed the KJV, the RV, and the Peking Version in simply translating the Greek word as 'looking up to'. Admittedly, this Greek word with its rich meaning of 'look away from all else unto' is not easy to be translated into Chinese and the CUV characteristically chose the very idiomatic term <i>yangwang</i> 仰望 most likely for its popularity and understandability among the Chinese. But Lee translated it by coining a new expression <i>wangduanyijiyu</i> 望斷以及於 (望斷 means 'look as far as the eye can reach', and 以及於 means 'unto') and defining it as 'look away unto', and wrote: 'The Greek word translated looking away unto denotes looking with undivided attention by turning away from every other object. The Hebrew believers had to look away from all the things in their environment, away from their old religion, Judaism, and its persecution, and away from all earthly things, that they might look unto Jesus, who is now seated on the right hand of the throne of God in the heavens' (CRV footnote on Heb. 12:2).		Yes

12:11	凡管教的事，當時不覺得快樂，反覺得愁苦；後來卻為那經練過的人結出平安的果子，就是義。	一切的管教，當時固然不覺得喜樂，反覺得愁苦；後來卻給那藉此受過操練的人，結出平安的義果。	The CUV translated καρπὸν εἰρηνικὸν...ἀποδίδωσιν δικαιοσύνης ('it yields the peaceable fruit of righteousness') as 結出平安的果子，就是義 ('it yields peaceable fruit, which is righteousness'), but the CRV, as 結出平安的義果 ('it yields the peaceable fruit of righteousness').	The CUV here departed from the KJV, the RV, and the Peking Version and followed the Wenli Union Version in translating the phrase 'peaceable fruit of righteousness' as 'peaceable fruit, which is righteousness', perhaps out of its evangelistic concern for understandability. According to this translation, the fruit here is righteousness. But Lee translated this phrase literally as 'peaceable fruit of righteousness' and wrote: 'Peace is the fruit of righteousness (Isa. 32:17). Holiness is the inward nature, whereas righteousness is the outward behavior. God's discipline helps the believers not only to partake of His holiness but also to be right with both God and man, that in such a situation of righteousness they may enjoy peace as a sweet fruit, a peaceable fruit of righteousness' (CRV footnote on Heb. 12:11).		Yes
12:28	所以我們既得了不能震動的國，就當感恩，照神所喜悅的，用虔誠、敬畏的心事奉神。	所以我們既領受了不能震動的國，就當接受恩典，藉此得以照神所喜悅的，以虔誠和畏懼事奉神；	The CUV translated ἔχωμεν χάριν ('we may have grace') as <i>jiudangganen</i> 就當感恩 ('[we] should be thankful'), but the CRV, as <i>jiudangjieshouendian</i> 就當接受恩典 ('[we] should receive grace')	The CUV here departed from the KJV and the RV and followed the Peking Version in rendering the Greek phrase as '[we] should be thankful'. But Lee, whose ministry emphasizes the importance of the believers' continual enjoyment of Christ as grace, translated this phrase as '[we] should receive grace' and wrote: 'Or, take [grace]. To have grace, especially for the Hebrew believers, was to remain in the new covenant to enjoy Christ' (CRV footnote on Heb. 12:28).		Yes

1 Pet.	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in 1 Peter
1:6	因此，你們是大有喜樂，但如今，在百般的試煉中暫時憂愁。	在那時期你們要歡騰，儘管目前在諸般的試煉中，或許必須暫時憂愁。	The CUV translated ἐν ᾧ ἀγαλλιᾶσθε ('in which you greatly rejoice') as 因此，你們是大有喜樂 ('Therefore, you have great joy'), but the CRV, as 在那時期你們要歡騰 ('At that time you will exult').	The CUV followed the Peking Version in rendering 'greatly rejoice' as the consequence of the previous verse, but Lee interpreted 'in which' as meaning 'at that time', i.e., at the time of Christ's second coming as indicated by the previous verse, and thus translate 'you greatly rejoice' as something that will happen in the future. See CRV footnote on 1 Pet. 1:6.		Yes
1:7	叫你們的信心既被試驗，就比那被火試驗仍然能壞的金子更顯寶貴，可以在耶穌基督顯現的時候得著稱讚、榮耀、尊貴。	叫你們信心所受的試驗，比那經過火的試驗仍會毀壞之金子的試驗，更為寶貴，可以在耶穌基督顯現的時候，顯為可得稱讚、榮耀和尊貴的；	The CUV translated τὸ δοκίμιον ὑμῶν τῆς πίστεως ('the testing of your faith') as 你們的信心既被試驗 ('your faith having been tested'), but the CRV, as 你們信心所受的試驗 ('the testing of your faith').	The CUV here followed the Peking Version but departed from the KJV and the RV in making 'faith' the subject and rendered this passage as saying that the believers' faith is more precious than gold, possibly because this is easier to understand and meets the CUV's evangelistic purpose. But Lee characteristically translated this phrase literally as 'the testing of your faith', rendered this passage as saying that the testing of the believers' faith is more precious than the testing of gold, and wrote about the word 'testing': 'I.e., testing for approval. It is the trying, the proving, of faith, not the faith itself, that may be found unto praise. (This is like the school's examination of the student's studying: what is found to be approved is the examination, not the student's studying itself.) Of course, the approval of faith comes out of the proper faith. The stress here is not on faith but on the proving of faith by trials that come through sufferings' (CRV footnote on 1 Pet. 1:7). He added, 'The various trials in v. 6 come upon us so that the proving of our faith will result in praise, glory, and honor at the revelation of the Lord' (ibid.).		Yes
2:2	就要愛慕那純淨的靈奶，像才生的嬰孩愛慕奶一樣，叫你們因此漸長，以致得救。	像纔生的嬰孩一樣，切慕那純淨的話奶，叫你們靠此長大，以致得救；	The CUV translated λογικὸν ἄδολον γάλα ('reasonable pure milk') as <i>chunjingdelingnai</i> 純淨的靈奶 ('pure spiritual milk'), but the CRV, as <i>chunjingdehuanai</i> 純淨的話奶 ('pure milk of the word [lit., word-milk]').	The CUV here followed the RV (but departed from the KJV's 'the sincere milk of the word' and the Peking Version's 'the pure doctrine') in rendering λογικὸν ἄδολον γάλα ('reasonable pure milk') as 'pure spiritual milk', most likely because 'spiritual milk' is easier to understand than 'the milk of the word' while still maintaining the metaphor of milk. But Lee, whose ministry emphasizes the importance of the believers' eating and drinking of God's word as their spiritual food for their spiritual growth, translated this phrase as 'the pure milk of the word' and explained 'of the word' in this way: 'The Greek word, translated <i>reasonable</i> in Rom. 12:1, is an adjective, derived from the noun <i>word</i> ; hence, <i>of the word</i> ; having the sense of pertaining to the mind (in contrast to the body), to the rational faculties; hence, rational, logical, reasonable. The milk of the word is not milk for the body but milk for the soul, the inner being. It is conveyed in the word of God to nourish our inner man through the understanding of our rational mind and is assimilated by our mental faculties' (CRV footnote on 1 Pet. 2:2).		Yes

2:3	你們若嘗過主恩的滋味，就必如此。	你們若嘗過主是美善的，就必如此；	The CUV translated ἐγεύσασθε ὅτι χρηστός ὁ Κύριος ('you have tasted that the Lord is good') as 你們...嘗過主恩的滋味 ('you have tasted the flavor of the Lord's grace'), but the CRV, as 你們...嘗過主是美善的 ('you tasted that the Lord is good').	Similar to the Peking Version, the CUV here translated 'the Lord' as 'the flavor of the Lord's grace', most likely because 'tasting the flavor of the Lord's grace' would sound more palatable and understandable to the Chinese (and even the missionaries themselves) than 'tasting the Lord', especially considering the CUV's evangelistic purpose. But Lee, whose ministry emphasizes the importance of the believers' eating and drinking of Christ based on John 6-7, translated this phrase literally, and wrote: 'The Lord can be tasted, and His taste is pleasant and good. If we have tasted Him, we will long for the nourishing milk in His word (v. 2)' (CRV footnote on 1 Pet. 2:3).	Yes
2:5	你們來到主面前，也就像活石，被建造成為靈宮，作聖潔的祭司，藉著耶穌基督奉獻神所悅納的靈祭。	也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉著耶穌基督獻上神所悅納的屬靈祭物。	The CUV translated ἱεράτευμα (<i>hierateuma</i> , 'a priesthood, or a body of priests') as <i>jisi</i> 祭司 ('priests'), but the CRV, as <i>jisitixi</i> 祭司體系 ('priesthood').	The CUV followed the Peking Version but departed from the KJV and the RV in rendering 'priesthood' here simply as 'priests', characteristically reflecting the CUV's evangelistic preference for simpler expressions. But Lee translated the term here as 'priesthood' and wrote about this word: "The holy priesthood is the spiritual house. In the New Testament three Greek words are used in relation to the priests: <i>hierosune</i> , referring to the priestly office, as in Heb. 7:12; <i>hierateia</i> , referring to the priestly service, as in Heb. 7:5; and <i>hierateuma</i> , referring to the assembly of priests, a body of priests, a priesthood, as in this verse and v. 9. The coordinated body of priests is the built-up spiritual house. Although Peter did not address his two Epistles to the church or use the term <i>church</i> in this verse in stressing the corporate life of the believers, he did use the terms spiritual house and holy priesthood to indicate the church life. It is not the spiritual life lived in an individualistic way, but the spiritual life lived in a corporate way, that can fulfill God's purpose and satisfy His desire' (CRV footnote on 1 Pet. 2:5). This characteristically reflects Lee's emphasis on Christ and the church in his ministry.	Yes
2:9	惟有你們是被揀選的族類，是有君尊的祭司，是聖潔的國度，是屬神的子民，要叫你們宣揚那召你們出黑暗入奇妙光明者的美德。	惟有你們是蒙揀選的族類，是君尊的祭司體系，是聖別的國度，是買來作產業的子民，要叫你們宣揚那召你們出黑暗、入祂奇妙之光者的美德；	The CUV translated λαὸς εἰς περιποίησιν ('a people for [His] possession') as 屬神的子民 ('a people of [or belonging to] God'), but the CRV, as 買來作產業的子民 ('a people acquired for a possession').	The CUV here followed the Peking Version in simply translating this phrase as 'a people of [or belonging to] God', characteristically reflecting again the CUV's evangelistic preference for simpler expressions. Lee translated this phrase literally and wrote: 'The Greek words rendered "a people for a possession" are an equivalent to a Hebrew expression...[which] implies a particular treasure. We are God's particular treasure, His special and precious possession. In Titus 2:14 Paul speaks of "a people for His own possession." This also may be rendered "peculiar people." This is an expression borrowed from the Old Testament (Deut. 7:6; 14:2; 26:18), and it denotes a people privately possessed by God as His peculiar treasure (Exo. 19:5), His own possession. First we are a chosen race, then a royal priesthood, a holy nation, and a people for a possession. As God's particular treasure, we are His people who are precious to Him' (Lee, 1985 [Life-Study of 1 Peter, Msg. 1-18], p. 156).	Yes

3:4	只要以裡面存著長久溫柔、安靜的心為妝飾；這在神面前是極寶貴的。	乃要重於那以溫柔安靜的靈為不朽壞之妝飾的人，這在神面前是極有價值的。	The CUV translated ὁ κρυπτός τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πραέως καὶ ἡσυχίου πνεύματος ('the hidden man of the heart in the imperishable [adornment] of the gentle and quiet spirit') as 以裡面存著長久溫柔、安靜的心為妝飾 ('always maintain within the gentle and quiet heart as adornment'), but the CRV, as 以溫柔安靜的靈為不朽壞之妝飾的心中隱藏的人 ('the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit').	The CUV here departed from the KJV, the RV, and the Peking Version and rendered this complicated phrase in a simplified manner, thus reflecting again the CUV's evangelistic preference for simpler expression. In contrast, Lee translated this phrase literally and wrote: 'That the hidden man of the heart has the incorruptible adornment of a meek and quiet spirit indicates that the meek and quiet spirit in us is the hidden man of our heart. Our heart is composed of all the parts of our soul—mind, emotion, and will—along with the main part of our spirit—the conscience (Heb. 4:12). Among all these, our spirit is at the center; hence, our spirit is the hidden man of our heart. As wives, the sisters in the Lord should have as their adornment before God their inner being—the hidden man of their heart, which is adorned with a meek and quiet spirit. This spiritual adornment is very costly in the sight of God, and it is incorruptible, not like the material adornment of the plaiting of hair or the putting on of gold and garments, which is corruptible' (CRV footnote on 1 Pet. 3:4). This shows that the CRV's translation here also reflects Lee's trichotomist view of human constitution.		Yes
3:18	因基督也曾一次為罪受苦(有古卷：受死)，就是義的代替不義的，為要引我們到神面前。按著肉體說，他被治死；按著靈性說，他復活了。	因基督也曾一次為罪受死，就是義的代替不義的，為要引你們到神面前；在肉體裏祂被治死，在靈裏祂卻活著；	The CUV translated ζωοποιηθεῖς...πνεύματι ('having been made alive... in [the] spirit') as 按著靈性說，他復活了 ('concerning [His] spiritual nature, He was resurrected'), but the CRV, as 在靈裏祂卻活著 ('made alive in the Spirit').	The CUV's rendering here might have followed the RV (which rendered this phrase as 'quickened in the spirit', if 'quickened' is interpreted as 'resurrected') but departed from the Peking Version and the note in the Conferene Commentary. The CUV's rendering implies that Christ in His spiritual nature also died and resurrected. In contrast, Lee rendered this phrase as 'made alive in the Spirit' and wrote: 'Not the Holy Spirit but the Spirit as the essence of Christ's divinity (Rom. 1:4; cf. John 4:24a). The crucifixion put Christ to death only in His flesh—which He received through His incarnation (John 1:14)—not in His Spirit as His divinity. His Spirit as His divinity did not die at the cross when His flesh died; rather, His Spirit as His divinity was made alive, enlivened, with new power of life, so that in this empowered Spirit as His divinity He made a proclamation to the fallen angels after His death in the flesh and before His resurrection' (CRV footnote on 1 Pet. 3:18).		Yes
3:19a	他藉這靈會去傳道給那些在監獄裡的靈聽，	在這靈裏，祂也曾去向那些在監獄裏的靈...宣揚	The CUV translated ἐν ᾧ ('in which') as <i>jiezheiling</i> 藉這靈 ('through this Spirit'), but the CRV, as <i>zaizheilingli</i> 在這靈裏 ('in this Spirit').	The CUV here followed the Peking Version and the KJV (but not the RV) in rendering that Christ 'through the Spirit' went and preached to the spirits in prison. But according to the understanding in verse 18 that 'the Spirit' here is not the Holy Spirit but the essence of Christ's divinity, Lee's translation reads tha Christ 'in this Spirit' went and proclaimed to the spirits in prison, and wrote that this phrase 'in the Spirit' indicates and proves 'that Christ, after dying in His flesh, was still active in this Spirit' (CRV footnote on 1 Pet. 3:19).		Yes

3:19b	他藉這靈會去傳道給那些在監獄裡的靈聽，	在這靈裏，祂也曾去向那些在監獄裏的靈...宣揚	The CUV translated ἐκήρυξεν (<i>ekēryxen</i> , 'to proclaim or preach') as <i>chuandao</i> 傳道 ('preach the doctrine'), but the CRV, as <i>xuanyang</i> 宣揚 ('proclaim').	The CUV here followed the Peking Version and somewhat followed the KJV and the RV, in translating ἐκήρυξεν as 'preaching the doctrine', reflecting the Reformed emphasis on doctrine. But Lee translated it as 'proclaim' and wrote: 'Not to preach the good news but to proclaim the victory achieved by God, that is, that through Christ's death on the cross God destroyed Satan and his power of darkness (Heb. 2:14; Col. 2:15)' (CRV footnote on 1 Pet. 3:19). He explained that 'the spirits here refer not to the disembodied spirits of dead human beings held in Hades but to the angels (angels are spirits—Heb. 1:14) who fell through disobedience at Noah's time (v. 20 and Life-Study of Genesis, Message Twenty-seven, pp. 363-4) and are imprisoned in pits of gloom, awaiting the judgment of the great day (2 Pet. 2:4-5; Jude 6). After His death in the flesh, Christ in His living Spirit as His divinity went (probably to the abyss—Rom. 10:7) to these rebellious angels to proclaim, perhaps, God's victory, accomplished through His incarnation in Christ and Christ's death in the flesh, over Satan's scheme to derange the divine plan' (CRV footnote on 1 Pet. 3:19).	Yes
4:6	為此，就是死人也曾有福音傳給他們，要叫他們的肉體按著人受審判，他們的靈性卻靠神活著。	為此，就是現在死了的人，也曾有福音在他們活著的時候傳給他們，好叫他們在肉身中照著人受審判，在靈裏卻照著神活著。	The CUV translated νεκροῖς εὐηγγελίσθη ('the gospel was proclaimed to the dead') as 死人也曾有福音傳給他們 ('the dead also had the gospel preached to them'), but the CRV, as 現在死了的人，也曾有福音在他們活著的時候傳給他們 (those who are now dead also had the gospel preached to them while they were alive).	The CUV's translation here followed the KJV, the RV, and the Peking Version in interpreting this passage as saying that the gospel was preached to the spirits of those human beings who have died, as referred to in 1 Pet. 3:19. According to the note in the Conference Commentary, this seems to be a popular interpretation among the missionaries at the time. But Lee had a different view, as reflected in his translation and his notes on 1 Pet. 3:19 and this verse as follows: 'Those who are now dead refers to the dead believers in Christ, who suffered persecution because of their Christian testimony, as referred to in 1:6; 2:18-21; 3:16-17; and 4:12-19. This kind of persecution was considered by Peter in this book as God's judgment, which is according to the government of God and which begins from the house of God (v. 17). The gospel was preached to these dead believers while they were living, that they might, on the one hand, be judged, dealt with, by God in the flesh according to men through the opposers' persecution, but, on the other hand, live in the spirit according to God by believing in Christ. This shows how strict and serious is the judgment of God in His governmental administration. If the believers, who have been obedient to the gospel, are dealt with by God's governmental judgment, how much more will those who oppose the gospel and slander the believers be judged by God's dealing (vv. 17-18)!' (CRV footnote on 1 Pet. 4:6).	Yes

4:18	若是義人僅僅得救，那不虔敬和犯罪的人將有何地可站呢？	若是義人得救尚且如此艱難，那不虔敬和犯罪的人，將有何地可站？	The CUV translated ὁ δίκαιος μόλις σώζεται ('the righteous [one] with difficulty is saved') as 義人僅僅得救 ('the righteous ones are merely saved'), but the CRV, as 義人得救尚且如此艱難 ('even the righteous ones are saved with such difficulty').	The CUV here followed the Peking Version (and perhaps the KJV and the RV as well, which translated this phrase as 'scarcely saved') in rendering the passage here as 'merely saved'. It is unclear what the CUV's translators meant by this phrase, but the note in the Conference Commentary interprets this phrase as meaning that it is not easy for people to be saved. But Lee disagreed with the CUV's rendering here, as he wrote: '[The Chinese Union Version's] translation [here] is not correct...The Greek really means saved with difficulty. The difficulty refers to persecution, suffering, and, mainly, to God's discipline. God saved His chosen pilgrims with difficulty through much discipline and through many judgments, sufferings, and persecutions' (Lee, 1985 [Life-Study of 1 Peter, Msg. 19-34], p. 263). He further explained that this salvation is not to be 'saved (through the Lord's death) from eternal perdition but saved (through the trials of persecution as God's disciplinary judgment) from the coming destruction (1 Thes. 5:3, 8 and [note on verse 8]). The believer, who is disciplined by God through the suffering of persecution that his life may be purified, is saved through the difficulty of persecution from the destruction by God's wrath toward the world, especially toward the unbelieving Jews, and from the coming destruction of Jerusalem' (CRV footnote on 1 Pet. 4:18). This clearly reflects Lee's belief that the overcoming believers will be raptured before the coming great tribulation.		Yes
5:2	務要牧養在你們中間神的群羊，按著神旨意照管他們；不是出於勉強，乃是出於甘心；也不是因為貪財，乃是出於樂意；	務要牧養你們中間神的群羊，按著神監督他們，不是出於勉強，乃是出於甘心；不是為著卑鄙的利益，乃是出於熱切；	The CUV translated ἐπισκοποῦντες (<i>episkopountes</i> , 'exercising oversight') as <i>zhaoguan</i> 照管 ('care for and manage'), but the CRV, as <i>jiandu</i> 監督 ('overseeing').	The CUV here followed the Peking Version in rendering ἐπισκοποῦντες as <i>zhaoguan</i> 照管 ('care for and manage'), reflecting the translators' understanding of what the elders are supposed to do. In particular, the word <i>guan</i> 管 can mean to administer, control, or rule over. This may reflect the concept of the authority of the clergy in the Reformed tradition. In contrast, Lee rendered this word more literally as 'overseeing' and wrote: 'The word "overseeing" in verse 2 means taking the oversight, looking diligently to be aware of the situation...to oversee is mainly a matter of overseeing the need...The shepherd exercises oversight in order to supply the flock with whatever is needed...The elders must realize that the Lord has not appointed them to be rulers exercising authority over others. Ruling over others is something ugly and base. The elders should never rule over anyone. In the Gospel of Matthew the Lord Jesus said that He is the only Lord and Master and we all are brothers (Matt. 23:8, 10). This means that the elders, the leading ones, are also no more than brothers...In the church we all are brothers, and no one should presume to rule over anyone' (Lee, 1985 [Life-Study of 1 Peter, Msg. 19-34], pp. 292-293).		Yes

2 Pet.	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in 2 Peter
1:5	正因這緣故，你們要分外地殷勤；有了信心，又要加上德行；有了德行，又要加上知識；	正因這緣故，你們要分外地殷勤，在你們的信上，充足的供應美德，在美德上供應知識，	The CUV translated ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν ('to fully supply in your faith') as 有了信心，又要加上德行 ('having faith, add virtue'), but the CRV, as 在你們的信上，充足的供應美德 ('supply bountifully in your faith virtue').	The CUV here followed the KJV (but not the RV) and somewhat followed the Peking Version in simply translating Peter's exhortation as 'having faith, add virtue', which reflects the CUV's evangelistic preference for simpler expression for easy understanding. In contrast, Lee translated it more literally and wrote: 'What the divine power has given us in vv. 3-4 is developed in vv. 5-7. To supply virtue in faith is to develop virtue in the exercise of faith. This applies to all the other items' (CRV footnote on 2 Pet. 1:5). He further explained: 'The word "supply" here actually means develop. Peter is telling us to develop what we already have. We have faith, and now in our faith we need to develop virtue... This faith needs to be exercised that the virtue of the divine life may be developed in the following steps to reach its maturity. Faith in 2 Peter 1 may be compared to a seed... If faith is regarded as the seed, virtue may be considered a root that comes out of this seed' (Lee, 1985 [Life-Study of 2 Peter], pp. 47-48). This reflects Lee's emphasis in his ministry on the importance of the growth of the divine life in the believers.	2 Pet. 1:6-7	Yes
1:8	你們若充足地有這幾樣，就必使你們在認識我們的主耶穌基督上不至於閒懶不結果子了。	因為這幾樣存在你們裏面，且不斷增多，就必將你們構成非閒懶不結果子的，以致充分的認識我們的主耶穌基督。	The CUV translated εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν ('unto [or as to] the [full] knowledge of our Lord Jesus Christ') as 在認識我們的主耶穌基督上 ('in [or as to] the knowledge of our Lord Jesus Christ'), but the CRV, as 以致充分的認識我們的主耶穌基督 ('unto the full knowledge of our Lord Jesus Christ').	The CUV here followed the KJV (but not the RV) and somewhat followed the Peking Version in interpreting εἰς ('unto or as to') as 'as to', thus rendering the fruit-bearing here as something 'in' or 'as to' the knowledge of Christ. But Lee translated εἰς here as 'unto' and wrote: 'The constitution that has the spiritual virtues as its constituents advances in many steps toward the full knowledge of our Lord Jesus Christ, with a view to the full realization of the all-inclusive embodiment of the Triune God' (CRV footnote on 2 Pet. 1:8). Concerning 'unfruitful' he wrote: 'This indicates that what is covered in vv. 5-7 is the development of the growth of the divine life unto its maturity' (ibid.). Concerning 'unto the full knowledge', he added: 'Our experiential knowledge of the Lord increases according to the degree of our growth in life' (Lee, 1985 [Life-Study of 2 Peter], p. 54). Thus, to Lee, to be 'fruitful' here is to grow in the divine life unto maturity, and as a result of this growth in life, one would advance toward the full experiential knowledge of Christ. This understanding reflects Lee's emphasis in his ministry on the need for the believers to grow in the divine life unto maturity and thus to obtain the full experiential knowledge of Christ.		Yes

1:11	這樣，必叫你們豐豐富富地得以進入我們主—救主耶穌基督永遠的國。	這樣，你們就必得著豐富充足的供應，以進入我們主和救主耶穌基督永遠的國。	The CUV translated πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν ('the entrance into the kingdom will be supplied to you richly') as 叫你們豐豐富富地得以進入...國 ('enable you to richly enter into the kingdom'), but the CRV, as 你們就必得著豐富充足的供應，以進入...國 ('you will receive bountiful supply so as to enter into the kingdom').	The CUV here interpreted 'richly' as describing the manner in which the believers will enter into the kingdom, and this interpretation matches that of the note in the Conference Commentary and the rendering in the 1905 version of the CUV (which has 從容容 ['calmly'] as the alternate reading for 'richly' in describing how the believers will enter into the kingdom). But Lee interpreted 'richly' as describing the bountiful supply that the believers receive and wrote: 'The bountiful supply that we enjoy in the development of the divine life and divine nature (vv. 3-7) will bountifully supply us a rich entrance into the eternal kingdom of our Lord. It will enable and qualify us to enter into the coming kingdom by all the riches of the divine life and divine nature as our excellent virtues (energy) unto the splendid glory of God. This is not merely to be saved but, after being saved, to pursue the growth and maturity in the divine life and thereby receive the kingdom reward' (CRV footnote on 2 Pet. 1:11). This reflects Lee's teaching in his ministry on the importance for the believers to grow in the divine life unto maturity, because of which they may be qualified to enter into the coming millennial kingdom as a reward, in addition to having eternal salvation.	Yes
2:2	將有許多隨從他們邪淫的行為，便叫真理因他們的緣故被毀謗。	也有許多人將要隨從他們的邪蕩，叫真理的路因他們的緣故被毀謗；	The CUV translated ἡ ὁδὸς τῆς ἀληθείας ('the way of the truth') as zhendao 真道 ('true doctrine [or way]'), but the CRV, as zhenlidelu 真理的路 ('the way of the truth').	The CUV here characteristically simplified 'the way of the truth' as 'true doctrine [or way]', reflecting the evangelistic preference for simpler expression and the Reformed emphasis on doctrine. But Lee translated it literally and wrote that 'the way of the truth' means 'the path of the Christian life according to the truth, which is the reality of the contents of the New Testament (1 Tim. 2:4; 3:15; 4:3; 2 Tim. 2:15, 18; Titus 1:1). It is designated by other titles according to its various virtues, such as the straight way ([2 Pet. 2:]15 and note 1; cf. Heb. 12:13), the way of righteousness ([2 Pet. 2:]21 and note; Matt. 21:32), the way of peace (Luke 1:79; Rom. 3:17), the way of salvation (Acts 16:17), the way of God (Matt. 22:16; Acts 18:26), the way of the Lord (John 1:23; Acts 18:25), and the Way (Acts 9:2; 19:9, 23; 22:4; 24:22). It is slandered as the way of heresy (Acts 24:14)' (CRV footnote on 2 Pet. 2:2).	Yes
2:4	就是天使犯了罪，神也沒有寬容，曾把他們丟在地獄，交在黑暗坑中，等候審判。	就是天使犯了罪，神也沒有寬容，反而把他們丟在他拉裏，交在幽暗坑中，拘留著等候審判；	The CUV translated ταρταρώσας (tartarōsas, 'to thrust down to Tartarus [or hell]') as diuzaidiyu 丟在地獄 ('thrown into hell'), but the CRV, as diuzaitatala 丟在他拉裏 ('thrown into Tartarus').	The CUV here followed the KJV, the RV, and the Peking Version in rendering 'Tartarus' as diyu 地獄 ('hell'), which reflects the CUV's evangelistic preference for idiomatic expression, for diyu 地獄 is actually a Buddhist term. However, Lee, who was totally against syncretism, never used diyu 地獄 in his translation in the CRV, and explained that 'Tartarus' is '[a] deep and gloomy pit, where the fallen angels are detained as in a prison' (CRV footnote on 2 Pet. 2:4). According to Lee, Tartarus is different from the lake of fire (Rev. 19:20; 20:10, 14-15; 21:8), in which Satan and his followers will suffer eternally and which is closer to the traditional concept of 'hell' in Christianity. See CRV footnote on 1 Pet. 3:19.	Yes

3:9	主所應許的尚未成就，有人以為他是耽延，其實不是耽延，乃是寬容你們，不願有一人沉淪，乃願人人都悔改。	主所應許的，祂並不耽延，像有些人以為祂耽延一樣；其實祂乃是寬容你們，不願任何人遭毀壞，乃願人人都趨前悔改。	The CUV translated ἀπολεσθαι (<i>apolesthai</i> , 'destruction'), as <i>chenlun</i> 沉淪 ('perishing'), but the CRV, as <i>huihuai</i> 毀壞 ('destruction').	Similar to the cases in Matt. 7:13, Heb. 10:39, and 2 Pet. 3:16, the CUV translated 'destruction' as 'perishing'. But Lee translated it as 'destruction' and wrote: 'Or, be destroyed. See note [on 2 Pet. 2:1]. Since <i>you</i> in this verse refers to the believers in Christ, <i>perish</i> refers not to the eternal perdition of the unbelievers but to the punishment of God's governmental disciplining of the believers (1 Pet. 4:17-18 and note [2 on verse 18]; 1 Thes. 5:3, 8 and note 3)' (CRV footnote on 2 Pet. 3:9).	Yes
3:12	切切仰望神的日子來到。在那日，天被火燒就銷化了，有形質的都要被烈火鎔化。	期待並催促神的日子來臨？因著那日子來臨，諸天被火燒就銷化了，所有的元素都要被焚燒而鎔化。	The CUV translated προσδοκῶντας καὶ σπεύδοντας ('expecting and hastening [or desiring earnestly]') as <i>qieqieyangwang</i> 切切仰望 ('earnestly looking up to'), but the CRV, as <i>qidaibingcuicu</i> 期待並催促 ('expecting and hastening').	The CUV here chose to follow the RV and the Peking Version but departed from the KJV in interpreting σπεύδοντας not as 'hastening' but as 'desiring earnestly', either because the translators thought 'hastening the day' was too hard for the Chinese to understand, or because they themselves did not believe that the believers could hasten the day of Christ's return, or both. In contrast, Lee, whose ministry emphasizes that the believers by growing and becoming mature in the divine life could hasten Christ's second return, translated σπεύδοντας as 'hastening' and wrote: 'The more we seek after the kingdom by growing in life, the more we hasten the coming of the day of the Lord. Surely the speed of His coming depends upon the speed of our growth; it depends upon our seeking. If we do not seek and we do not grow, His coming is delayed. We may pray for the Lord to come quickly, but He may say to us, "Grow quickly." There is no problem from His side; the problem is on our side. Surely the Lord Jesus would be happy if we would grow quickly' (Lee, 2012 [CWWL, 1972, Vol. 2], p. 485).	Yes

1 John	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in 1 John
2:1	我小子們哪，我將這些話寫給你們，是要叫你們不犯罪。若有人犯罪，在父那裡我們有一位中保，就是那義者耶穌基督。	我的孩子們，我將這些事寫給你們，是要叫你們不犯罪。若有人犯罪，我們有一位與父同在的辯護者，就是那義者耶穌基督；	The CUV translated Παράκλητον (<i>Paraklēton</i> , 'advocate') as <i>zhongbao</i> 中保 ('mediator, middleman and guarantor'), but the CRV, as <i>bianhuzhe</i> 辯護者 ('advocate').	The CUV here followed the Peking Version (but not the KJV and the RV) in rendering Παράκλητον as 'mediator' or 'middleman and guarantor'. But Lee interpreted it as 'advocate' and wrote: 'The Greek word refers to one who is called to another's side to aid him; hence, a helper. It refers also to one who offers legal aid or one who intercedes on behalf of someone else; hence, an advocate, counsel, or intercessor. The word carries the sense of consoling and consolation; hence, a consoler, a comforter. It is used in the Gospel of John (14:16, 26; 15:26; 16:7) for the Spirit of reality as our Comforter within us, the One who takes care of our case or our affairs (see note 161 in John 14). It is used here in reference to the Lord Jesus as our Advocate with the Father. When we sin, He, based on the propitiation that He accomplished, takes care of our case by interceding (Rom. 8:34) and pleading for us' (CRV footnote on 1 John 2:1).		Yes
2:5	凡遵守主道的，愛神的心在他裡面實在是完全的。從此，我們知道我們是在主裡面。	然而凡遵守祂話的，神的愛在這裏面實在是得了成全。在此我們就知道我們是在祂裏面。	The CUV translated ἡ ἀγάπη τοῦ Θεοῦ ('the love of God') as <i>aishendexin</i> 愛神的 ('the heart that loves God'), but the CRV, as <i>shendeai</i> 神的愛 ('the love of God').	The CUV here followed the Peking Version but not the KJV and the RV, in rendering 'the love of God' as 'a heart that loves God', most likely out of evangelistic preference for expression that is easier to understand. But Lee translated it as 'the love of God' and wrote: 'The Greek word denotes the love that is higher and nobler than human affection (see notes [on 2 Pet. 1:7]). Only this word with its verb forms is used in this Epistle for love. Here the love of God denotes our love toward God, which is generated by His love within us. The love of God, the word of the Lord, and God Himself are all related to one another. If we keep the Lord's word, God's love has been perfected in us. It is altogether a matter of the divine life, which is God Himself. God's love is His inward essence, and the Lord's word supplies us with this divine essence, with which we love the brothers. Hence, when we keep the divine word, the divine love is perfected through the divine life, by which we live' (CRV footnote on 1 John 2:5). Lee's translation and notes above reflect his emphasis in his ministry on Christ [God Himself] being everything to the believers.	1 John 3:17; 4:12	Yes

2:20	你們從那聖者受了恩膏，並且知道這一切的事（或譯：都有知識）。	你們有從那聖者來的膏油塗抹，並且你們眾人知道。	The CUV translated χρίσμα (<i>chrisma</i> , 'an anointing') as <i>engao</i> 恩膏 ('gracious ointment'), but the CRV, as <i>gaoyoutumo</i> 膏油塗抹 ('the anointing [of the anointing oil]').	The CUV here followed the Peking Version and departed from the KJV and the RV in adding 'gracious' to the word 'ointment', perhaps out of evangelistic purpose to make the word sounds more attractive. Lee translated it as 'the anointing [of the anointing oil]' and wrote: 'The anointing is the moving and working of the indwelling compound Spirit, who is fully typified by the anointing oil, the compound ointment, in Exo. 30:23-25 (see Life-study of Exodus, Messages 157-166, and note [on Phil. 1:19]). This all-inclusive life-giving Spirit from the Holy One entered into us at the time of our regeneration and abides in us forever (v. 27); by Him the young children know the Father (v. 13) and know the truth (v. 21)' (CRV footnote on 1 John 2:20).	1 John 2:27	Yes
2:28	小子們哪，你們要住在主裡面。這樣，他若顯現，我們就可以坦然無懼；當他來的時候，在他面前也不至於慚愧。	現在，孩子們，你們要住在主裏面；這樣，他若顯現，我們就可以坦然無懼，當他來臨的時候，也不至於蒙羞離開他。	The CUV translated αἰσχυνθῶμεν ἀπ' αὐτοῦ ('be ashamed from [or before] Him') as 在他面前...慚愧 ('be ashamed before Him'), but the CRV, as 蒙羞離開他 ('be ashamed and depart from Him').	The CUV here followed the KJV, the RV, and the Peking Version in translating the Greek preposition ἀπ' ('from, away from') as 'before'. This most likely reflect the translators' (Reformed) theological belief that no believers can be put away from Christ at His coming. But Lee, whose ministry emphasizes the possibility of unfaithful believers to suffer dispensational discipline during the coming millennial kingdom for them to grow unto maturity, translated the preposition as 'depart from', as he wrote: 'This indicates that some believers, those who do not abide in the Lord (i.e., remain in the fellowship of the divine life according to pure faith in Christ's person) but are led astray by the heretical teachings concerning Christ (v. 26), will be punished by being put to shame [and depart] from Him, from His glorious parousia' (CRV footnote on 1 John 2:28).		Yes
3:2	親愛的弟兄啊，我們現在是神的兒女，將來如何，還未顯明；但我們知道，主若顯現，我們必要像他，因為必得見他的真體。	親愛的，我們現在是神的兒女，將來如何，還未顯明；但我們曉得他若顯現，我們必要像他；因為我們必要看見他，正如他所是的。	The CUV translated ἐὰν φανερωθῇ ('when [or if] He appears') as <i>zhuruoxianxian</i> 主若顯現 ('if the Lord appears'), but the CRV, as <i>taruoxianxian</i> 他若顯現 ('if He appears').	The CUV here departed from the KJV, the RV, the Peking Version, and even the Wenli Union Version in translating 'He' as 'the Lord', most likely out of evangelistic and theological concern that the readers would know that the One who will come and be manifested again is Christ. In contrast, Lee, whose main priority is fidelity to the original text, translated 'He' as 'He' and wrote: 'He refers to God in the previous sentence and denotes Christ, who is to be manifested. This not only indicates that Christ is God but also implies the Divine Trinity. When Christ is manifested, the Triune God will be manifested; when we see Him, we will see the Triune God; and when we are like Him, we will be like the Triune God' (CRV footnote on 1 John 3:2).		Yes

3:4	凡犯罪的, 就是違背律法; 違背律法就是罪。	凡犯罪的, 也行不法; 罪就是不法。	The CUV translated ἀνομίαν ποιεῖ ('commit lawlessness') as <i>weibeilvfa</i> 違背律法 ('violating the law'), but the CRV, as <i>xingbufa</i> 行不法 ('committing lawlessness').	The CUV here followed the KJV and the Peking Version but not the RV in rendering 'committing lawlessness' as 'violating the law', perhaps out of the evangelistic preference for simpler expression. The note in the Conference Commentary explained that 'the law' here denotes the Ten Commandments given by God to Moses, indicating that this understanding might also have been the reason for the CUV's rendering. In contrast, Lee rendered 'committing lawlessness' literally and explained 'lawlessness' this way: 'I.e., having no law, being without law. This does not denote being without the Mosaic law (cf. Rom. 5:13), because sin was already in the world before the Mosaic law was given. To be without law here denotes being without, or not under, the principle of God's ruling over man. To practice lawlessness is to live a life outside of and not under the principle of God's ruling over man. Hence, lawlessness is sin, or, reciprocally, sin is lawlessness' (CRV footnote on 1 John 3:4).		Yes
3:5	你們知道主曾顯現, 是要除掉人的罪, 在他並沒有罪。	你們曉得祂曾顯現, 為要除去罪; 在祂裏面並沒有罪。	The CUV translated ἀμαρτία ἐν αὐτῷ οὐκ ἔστιν ('in Him there is no sin') as 在他並沒有罪 ('with Him there is no sin'), but the CRV, as 在祂裏面並沒有罪 ('in Him there is no sin').	The CUV here somewhat followed the Peking Version (which reads 'He Himself had no sin') in interpreting 'in Him' as 'with Him'. In contrast, Lee, whose ministry emphasizes the difference between sin (singular) as sinful nature and sins (plural) as sinful deeds issued out of the sinful nature, wrote: 'In that One who takes away both sin (the sinful nature) and sins (sinful deeds), sin is not. Hence, He did not know sin (2 Cor. 5:21), He committed no sin (1 Pet. 2:22), and He was without sin (Heb. 4:15). This qualified Him to take away both the indwelling sin and the sins committed in man's daily life' (CRV footnote on 1 John 3:5). So Lee's rendering here emphasizes that in Christ there is no sin as sinful nature, and consequently He does not have any sins as sinful deeds either.		Yes

3:9	凡從神生的，就不犯罪，因神的道（原文是種）存在他心裡；他也不能犯罪，因為他是從神生的。	凡從神生的，就不犯罪，因為神的種子住在他裏面；他也不能犯罪，因為他是從神生的。	The CUV translated σπέρμα (<i>sperma</i> , 'seed') as <i>dao</i> 道 ('doctrine'), but the CRV, as <i>zongzi</i> 種子 ('seed').	The CUV here departed from the KJV, the RV, the Peking Version, and even the Wenli Union Version in translating 'seed' as 'doctrine', reflecting the Reformed emphasis on doctrine and perhaps the evangelistic concern for understandability also, for the translators probably thought that 'the doctrine of God' is easier than 'the seed of God' to understand. But Lee translated 'seed' literally and wrote: '[The seed denotes] God's life, which we received of God when we were begotten of Him. This life, as the divine seed, abides in every regenerated believer. Hence, such a one does not practice sin and cannot sin' (CRV footnote on 1 John 3:9). This reflects Lee's emphasis in his ministry on the believers' experience of Christ as the divine life in them.		Yes
5:4	因為凡從神生的，就勝過世界；使我們勝了世界的，就是我們的信心。	因為凡從神生之物，就勝過世界，勝過世界的，就是我們的信。	The CUV translated πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ ('every [one or thing] having been born of God') as 凡從神生的 ('whatever [or whoever] has been born of God'), but the CRV, as 凡從神生之物 ('everything that has been born of God').	The CUV here followed the Peking Version (but not the KJV and the RV, both of which rendered πᾶν ['all, every'] as 'whatsoever') in rendering πᾶν in a way that could mean both 'whatever' or 'whoever'. But Lee specifically rendered it as 'everything' and wrote: 'Referring to every person who has been begotten of God. Yet such an expression should refer especially to that part, i.e., the spirit of the regenerated person, that has been regenerated with the divine life (John 3:6). The regenerated spirit of the regenerated believer does not practice sin (3:9) and overcomes the world. The believer's divine birth with the divine life is the basic factor for such victorious living' (CRV footnote on 1 John 5:4). Lee's translation and explanation here reflects his trichotomist view of human constitution.		Yes

2 John	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in 2 John
4	我見你的兒女，有照我們從父所受之命令遵行真理的，就甚歡喜。	我看到你的兒女，有照著我們從父所受的誠命，在真理中行事為人的，就大大歡樂。	The CUV translated περιπατούντας ἐν ἀληθείᾳ ('walking in truth') as <i>zunxingzhenli</i> 遵行真理 ('obeying truth'), but the CRV, as <i>zaizhenlizhongxingshiweirende</i> 在真理中行事為人的 ('walking in truth').	The CUV here followed the Peking Version but not the KJV and the RV (both of which translated this phrase as 'walking in truth'), characteristically reflecting its evangelistic preference for simpler and more idiomatic expression. But Lee translated this phrase literally and wrote: '[The truth here denotes] divine reality, especially concerning the person of Christ, as defined in note 15. The Father commands us to walk in this reality, that is, in the realization of the divine fact that Jesus Christ is the Son of God (cf. Matt. 17: 5), that we may honor the Son as the Father desires (John 5:23)' (CRV footnote on 2 John 4). This reflects Lee's emphasis on the experience of spiritual reality in the believers' daily life.	3 John 3-4	
6	我們若照他的命令行，這就是愛。你們從起初所聽見當行的，就是這命令。	我們要照祂的誠命行，這就是愛；你們要行在愛中，這就是誠命，正如你們從起初所聽見的。	The CUV translated αὕτη ἡ ἐντολή ἐστιν, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατήτε ('This is the commandment, even as you heard from the beginning, that you should walk in it') as 你們從起初所聽見當行的，就是這命令 ('this is the commandment to be obeyed that you heard from the beginning'), but the CRV, as 你們要行在愛中，這就是誠命，正如你們從起初所聽見的 ('This is the commandment, even as you heard from the beginning, that you walk in love').	The CUV here followed the Peking Version but not the KJV and the RV in rendering this sentence in a simplified way, reflecting its evangelistic preference for simpler expression, by interpreting the phrase 'the commandment...that you should walk in it' as 'the commandment to be obeyed'. But Lee translated this sentence more literally and interpreted 'walk in it' here as 'walk in love', as he wrote: 'The commandment referred to in verses 5 and 6 is the commandment given by the Son that we should love one another (John 13:34). The Father commands us to walk in the truth to honor the Son, and the Son commands us to love one another to express Him' (Lee, 1984 [Life-Study of 1, 2, & 3 John, Jude, Vol. 2], p. 6 [in msg. 1 on 2 John]).		Yes

Rev.	CUV	CRV	Theologically significant translational difference	Explanation	Also occur in	Only found in Revelation
1:1	耶穌基督的啟示，就是神賜給他，叫他將必要快成的事指示他的眾僕人。他就差遣使者曉諭他的僕人約翰。	耶穌基督的啟示，就是神賜給他，叫他將必要快發生的事指示祂的眾僕人；祂就藉著祂的使者傳達，用表號指示祂的眾僕人約翰。	The CUV translated ἐσήμανεν (<i>esēmanen</i> , 'signify, to give a sign') as <i>xiaoyu</i> 曉諭 ('tell explicitly'), but the CRV, as <i>yongbiaohaozhishi</i> 用表號指示 ('instruct by signs').	The CUV here somewhat followed the Peking Version (which rendered 'signify' as 'pass on') but not the KJV and the RV (both of which used 'signify'), in translating 'signify' as 'tell explicitly', which is quite the opposite of what the Greek word means. Perhaps the CUV's translators thought that 'signify' could not be expressed in Chinese idiomatically and thus chose a very idiomatic term <i>xiaoyu</i> 曉諭, out of their evangelistic preference for idiomatic expression. But Lee translated the word plainly as 'instruct by signs' and wrote: 'The revelation of this book is composed mainly of signs, i.e., symbols with spiritual significance, such as the seven lampstands, signifying the churches; the seven stars, signifying the messengers of the churches (v. 20), etc. Even the New Jerusalem is a sign, signifying the ultimate consummation of God's economy (chs. 21—22). This book, then, is a book of signs through which the revelation is made known to us. John's Gospel is a book of signs signifying how Christ came to be our life to produce the church, His bride. John's Revelation is a book of signs showing how Christ is now caring for the church and how He is coming to judge and possess the earth and bring the church, His bride, into God's full economy' (CRV footnote on Rev. 1:1).		Yes
1:4	約翰寫信給亞細亞的七個教會。但願從那昔在、今在、以後永在的神，和他寶座前的七靈，	約翰寫信給在亞西亞的七個召會：願恩典與平安，從那今是昔是以後永是的，從祂寶座前的七靈，	The CUV translated ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος ('Him who is and who was and who is to come') as '那昔在、今在、以後永在的神' ('the God who existed, who is existing, and who will forever exist'), but the CRV, as '那今是昔是以後永是的' ('the one who is, who was, and who will forever be').	Similar to the case in John 8:24, the CUV here followed the Peking Version (but not the KJV and the RV, both of which rendered this portion as 'him which is and which was and which is to come') in rendering this portion as concerning the past, present, and future existence of God, most likely because this rendering seems easier to understand. But Lee translated it as 'the one who is, who was, and who will forever be' and wrote: 'God is also the One who is, who was, and who is coming. This is the meaning of the name <i>Jehovah</i> . In Hebrew, <i>Jehovah</i> means, "I am that I am." His being the <i>I Am</i> signifies that He is the One who exists from eternity to eternity. His title, I Am, not only indicates that He exists but that, in a positive sense, He is everything. He is life, light, and every other positive thing. Do you need life? God is life. Do you want light? God is light. Do you desire holiness? God is holiness. God exists from eternity to eternity and He is everything. This is our God' (Lee, 1999 [Life-Study of Revelation, Vol. 1], p. 39).	Rev. 1:8; 4:8	Yes
1:6	又使我們成為國民，作他父 神的祭司。但願榮耀、權能歸給他，直到永永遠遠。阿們！	又使我們成為國度，作祂神與父的祭司；願榮耀權能歸與祂，直到永永遠遠。阿們。	The CUV translated βασιλείαν (<i>basileian</i> , 'kingdom') as <i>guoming</i> '國民' ('citizens [or people of a nation]'), but the CRV, as <i>guodu</i> 國度 ('kingdom').	The CUV here departed from the Peking and the KJV (both of which rendered 'kingdom' as 'kings') as well as the RV (which rendered 'kingdom' as 'kingdom') in rendering 'kingdom' as 'citizens (or people of a nation)', most likely out of the CUV's evangelistic concern for understandability for the Chinese. In contrast, Lee translated the word literally and wrote: 'The believers, redeemed by the blood of Christ, not only have been born of God into His kingdom (John 3:5) but also have been made a kingdom for God's economy. This kingdom is the church (Matt. 16:18-19). John, the writer of the book, was in this kingdom (v. 9), and all redeemed and reborn believers also are a part of this kingdom (Rom. 14:17)' (CRV footnote on Rev. 1:6). This reflects Lee's view on the kingdom as a realm of the divine life.	Rev. 5:10	Yes

3:10	你既遵守我忍耐的道，我必在普天下人受試煉的時候，保守你免去你的試煉。	你既遵守我忍耐的話，我也必保守你免去那將要臨到普天下，試煉一切住在地上之人試煉的時候。	The CUV translated σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ ('will keep you out of the hour of the trial') as 保守你免去你的試煉 ('will keep you out of your trial'), but the CRV, as 保守你免去那...試煉的時候 ('will keep you out of the hour of the trial').	The CUV here departed from the KJV and the RV but followed the Peking Version in rendering 'will keep you out of the hour of trial' as 'will keep you out of the trial', apparently because the translators believed that Christ here is promising to keep the faithful believers out of troubles during the time of the coming tribulation. This understanding matches the note in the Conference Commentary. However, Lee understood it differently and translated this portion literally, and wrote: 'Trial here undoubtedly denotes the great tribulation (Matt. 24:21), which is about to come on the whole inhabited earth, as indicated by the fifth trumpet, the sixth trumpet, and the seven bowls of the seventh trumpet (8:13—9:21; 11:14-15; 15:1; 16:1-21). The trial also includes the supernatural calamities of the sixth seal and the first four trumpets at the beginning of the great tribulation. The Lord promised the recovered church that He would keep her out of the hour of trial (not only out of the trial, but out of the hour of trial) because she has kept the word of the Lord's endurance. This promise of the Lord, like His promise in Luke 21:36, indicates that the saints who keep the word of the Lord's endurance will be raptured before the great trial, implying that those who do not keep the word of the Lord's endurance will be left in the trial' (CRV footnote on Rev. 3:10). So the translational difference here comes from different understanding about the rapture and the coming tribulation.	Yes
3:14	「你要寫信給老底嘉教會的使者，說：『那為阿們的，為誠信真實見證的，在神創造萬物之上為元首的，說：	你要寫信給在老底嘉的召會的使者，說：那阿們，那忠信真實的見證人，那神創造之物的元始，這樣說，	The CUV translated ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ ('the beginning [or ruler] of the creation of God') as 在神創造萬物之上為元首的 ('the head [or ruler] who is above all creation of God'), but the CRV, as 那神創造之物的元始 ('the beginning of the creation of God').	The CUV here followed the Peking Version but departed from the KJV, the RV, the Wenli Union Version, and the earlier 1905 version of the CUV (all of which rendered ἀρχὴ as 'beginning') in rendering ἀρχὴ as 'head' or 'ruler', perhaps because the translators thought that 'ruler' is easier to understand than 'beginning'. In contrast, Lee rendered it as 'beginning' and wrote: 'In addressing each of the seven churches, the Lord referred to what He is and what He does, respectively, according to the situation and condition of each. Here, in addressing the church in Laodicea, He referred to Himself as "the Amen, the faithful and true Witness, the beginning of the creation of God."...The beginning of the creation of God refers to the Lord as the origin or source of God's creation, implying that the Lord is the unchanging and ever-existing source of God's work. This indicates that the degraded recovered church has changed by leaving the Lord as the source' (CRV footnote on Rev. 3:14).	Yes

5:8	他既拿了書卷，四活物和二十四位長老就俯伏在羔羊面前，各拿著琴和盛滿了香的金爐；這香就是眾聖徒的祈禱。	當祂拿書卷的時候，四活物和二十四位長老，都俯伏在羔羊面前，各拿著琴，和盛滿了香的金爐，這香爐就是眾聖徒的禱告。	The CUV translated εἰσὶν αἱ προσευχαὶ τῶν ἁγίων ('which are the prayers of the saints') as 這香就是眾聖徒的祈禱 ('this incense is the prayers of all the saints'), but the CRV, as 這香爐就是眾聖徒的禱告 ('which bowls are the prayers of the saints').	The CUV here followed the Peking Version in interpreting 'which' as referring to the incense, apparently reflecting a popular understanding among the missionaries at the time, as indicated by the translation in the Conference Commentary and that in the earlier and final Wenli Union Versions. However, strictly speaking according to the grammar, 'which' should refer to 'bowls', and so Lee translated 'which' as 'which bowls' and wrote: 'The bowls are the saints' prayers brought to God by the angelic elders (cf. 8:3-4), whereas the incense is Christ added to the saints' prayers. See note [on Rev. 8:3]. That in their worship to God the twenty-four angelic elders are holding the golden bowls full of incense shows that they, as priests, are ministering to God by bringing the saints' prayers to Him' (CRV footnote on Rev. 5:8). He further wrote: 'Incense signifies Christ with all His merit to be added to the prayers of the saints that the saints' prayers offered upon the golden altar might be acceptable to God' (CRV footnote on Rev. 8:3).	Yes
17:11	那先前有如今沒有的獸，就是第八位；他也和那七位同列，並且歸於沉淪。	那先前有，如今沒有的獸，就是第八位；牠是出於那七位，且要去到滅亡。	The CUV translated ἐκ τῶν ἐπτά ('of [or from, from out of] the seven') as 和那七位同列 ('ranked together with the seven'), but the CRV, as 出於那七位 ('out of the seven').	The CUV here followed the Peking Version (and perhaps somewhat the KJV and the RV, both of which read 'of the seven') but not the Wenli Union Version (which reads 'out of the seven') in rendering this phrase as 'ranked together with the seven', perhaps because the translators deemed it easier to understand. But Lee translated it literally as 'out of the seven' and wrote: 'Antichrist will be the coming seventh Caesar. But he is also the eighth. According to 13:3, Antichrist will be slain and resuscitated. In that resuscitation the spirit of Nero (the fifth Caesar), which will come up out of the abyss (when Satan is cast down to the earth—12:10, 13), will animate and resuscitate the dead body of the seventh Caesar, Antichrist, thereby imitating the resurrection of Christ. This one, composed of the fifth and seventh Caesars, is the eighth. Hence, he is "out of the seven," having the body of the seventh and the spirit of the fifth. Therefore, he will be all the more capable, all the more intelligent, and all the more powerful to charm, deceive, and allure people, capturing those who do not believe in Christ. It is no wonder that people will marvel at the sight of such an extraordinary person and will follow him (v. 8; 13:3).	Yes

19:10	我就俯伏在他腳前要拜他。他說：「千萬不可！我和你，並你那些為耶穌作見證的弟兄，同是作僕人的，你要敬拜神。」因為預言中的靈意乃是為耶穌作見證。	我就俯伏在他腳前要拜他。他說，千萬不可。我和你並你那些持守耶穌見證的弟兄，同是作奴僕的：你要敬拜神！因為耶穌的見證乃是豫言的靈。	The CUV translated ἡ γὰρ μαρτυρία Ἰησοῦ ἐστιν τὸ πνεῦμα τῆς προφητείας. ('for the testimony of Jesus is the spirit of prophecy') as 因為預言中的靈意乃是為耶穌作見證 ('for the spiritual meaning in the prophecy is to testify for Jesus'), but the CRV, as 因為耶穌的見證乃是豫言的靈 ('for the testimony of Jesus is the spirit of prophecy').	The CUV here departed from the Peking Version and followed somewhat the Wenli Union Version (which rendered 'the spirit of prophecy' as 'the main meaning of prophecy') but not the KJV and the RV (both of which rendered 'the spirit of prophecy' literally) in rendering this sentence as 'for the spiritual meaning in the prophecy is to testify for Jesus', probably out of evangelistic concern for understandability, for 'the spiritual meaning in the prophecy' is certainly easier to understand than 'the spirit of prophecy'. But Lee, whose top concern is fidelity to the original text, rendered this sentence literally and wrote: 'The spirit of the prophecy is the reality, substance, disposition, and characteristic of the prophecy. Thus, the testimony of Jesus is the reality, substance, disposition, and characteristic of the prophecy of this book' (CRV footnote on Rev. 19:10). Earlier, he also offered this interpretation of 'the testimony of Jesus': 'On one hand, this book gives us the revelation of Christ, and on the other hand, it shows us the testimony of Jesus, which is the church. It presents to us the revealed Christ and the testifying church. The lampstands in ch. 1, the great multitude of the redeemed in ch. 7, the bright woman with her man-child in ch. 12, the harvest with its firstfruits in ch. 14, the overcomers on the sea of glass in ch. 15, the bride ready for marriage in ch. 19, and the New Jerusalem in chs. 21 and 22 are all the testimony of Jesus. This testimony of Jesus is the spirit—the substance, the disposition, and the characteristic—of the prophecy (19:10)' (CRV footnote on Rev. 1:2).	Yes
21:1	我又看見一個新天新地；因為先前的天地已經過去了，海也不再有了。	我又看見一個新天新地；因為第一個天和第一個地已經過去了，海也不再有了。	The CUV translated πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ('the first heaven and the first earth') as 先前的天地 ('the former heaven and earth'), but the CRV, as 第一個天和第一個地 ('the first heaven and the first earth').	The CUV here departed from the KJV and the RV (both of which read 'the first heaven and the first earth') and followed the Peking Version in rendering the phrase as 'the former heaven and earth', apparently because the translators did not see any need to translate 'the first heaven and the first earth' literally. But to Lee, this phrase is theologically significant, so he translated it literally and wrote: 'According to the principle revealed in the Bible, God does not want the first, whether man or thing (Exo. 12:12), but the second. Hence, whatever is the first, whether heaven, earth, man, or thing, will be annulled (v. 4; cf. 1 Cor. 15:47; Heb. 8:7, 13). If the Greek word for first is rendered former, the spiritual significance is missed' (CRV footnote on Rev. 21:1).	Yes

Appendix 5

Supplementary Tables for Chapter 7

1. The Translation of *pneuma* (Spirit) from Acts to Revelation

	M (1813/1823)	DV (1852)	PV (1872)	CUV (1919)	CRV (1987)	KJV/RV
Acts 7:59	<i>hun</i> 魂 (soul)	<i>shen</i> 神 (spirit)	<i>linghun</i> 靈魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>ling</i> 靈 (spirit)	spirit
Acts 17:16	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
Acts 18:25	<i>xin</i> 心 (heart)	<i>zhi</i> 志 (will)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
Acts 19:21	<i>shenfeng</i> 神風 (Holy Spirit)	omitted	omitted	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
Acts 20:22	<i>feng</i> 風 (Spirit)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
Rom. 1:9	<i>ling</i> 靈 (spirit)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xinling</i> 心靈 (mind, heart)	<i>ling</i> 靈 (spirit)	spirit
Rom. 2:29	<i>feng</i> 風 (Spirit)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	<i>ling</i> 靈 (spirit)	spirit
Rom. 7:6	<i>feng</i> 風 (Spirit)	<i>shengshen</i> 聖神 (Holy Spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>xinling</i> 心靈 (mind, heart)	<i>ling</i> 靈 (spirit)	spirit
Rom. 8:4	<i>ling</i> 靈 (spirit)	<i>shengshen</i> 聖神 (Holy Spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>ling</i> 靈 (spirit)	Spirit/spirit
Rom. 8:5-6	<i>ling</i> 靈 (spirit)	<i>shen</i> 神 (spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>ling</i> 靈 (spirit)	Spirit/spirit
Rom. 8:9-10	<i>ling</i> 靈 (spirit)	<i>shen</i> 神 (spirit)	<i>linghun</i> 靈魂 (soul)	<i>xinling</i> 心靈 (mind, heart)	<i>ling</i> 靈 (spirit)	Spirit/spirit
Rom. 8:15-16	<i>feng</i> 風 (Spirit)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
Rom. 11:8	<i>feng</i> 風 (Spirit)	omitted	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
Rom. 12:11	<i>xin</i> 心 (heart)	<i>zhi</i> 志 (will)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
1 Cor. 2:11	<i>ling</i> 靈 (spirit)	<i>shen</i> 神 (spirit)	<i>ling</i> 靈 (spirit)	<i>ling</i> 靈 (spirit)	<i>ling</i> 靈 (spirit)	spirit
1 Cor. 4:21	<i>feng</i> 風 (Spirit)	<i>yi</i> 意 (manner)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit

1 Cor. 5:3-4	<i>ling</i> 靈 (spirit)	<i>shen</i> 神 (spirit)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
1 Cor. 5:5	<i>ling</i> 靈 (spirit)	<i>linghun</i> 靈魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>ling</i> 靈 (spirit)	spirit
1 Cor. 7:34	<i>ling</i> 靈 (spirit)	<i>shen</i> 神 (spirit)	<i>linghun</i> 靈魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>ling</i> 靈 (spirit)	spirit
1 Cor. 14:2	<i>feng</i> 風 (Spirit)	<i>shen</i> 神 (spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>xinling</i> 心靈 (mind, heart)	<i>ling</i> 靈 (spirit)	spirit
1 Cor. 14:14-16	<i>ling</i> 靈 (spirit)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	<i>ling</i> 靈 (spirit)	<i>ling</i> 靈 (spirit)	spirit
1 Cor. 14:32	<i>feng</i> 風 (Spirit)	<i>shen</i> 神 (spirit)	<i>xingling</i> 性靈 (disposition)	<i>ling</i> 靈 (spirit)	<i>ling</i> 靈 (spirit)	spirit
1 Cor. 16:18	<i>ling</i> 靈 (spirit)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
2 Cor. 2:13	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
2 Cor. 4:13	<i>feng</i> 風 (Spirit)	omitted	omitted	omitted	<i>ling</i> 靈 (spirit)	spirit
2 Cor. 7:1	<i>ling</i> 靈 (spirit)	<i>wuxing</i> 無形 (invisible)	<i>xin</i> 心 (heart)	<i>linghun</i> 靈魂 (soul)	<i>ling</i> 靈 (spirit)	spirit
2 Cor. 7:13	<i>ling</i> 靈 (spirit)	<i>shen</i> 神 (spirit)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
2 Cor. 12:18	<i>feng</i> 風 (Spirit)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xinling</i> 心靈 (mind, heart)	<i>ling</i> 靈 (spirit)	spirit/Spirit
Gal. 6:1	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
Gal. 6:18	<i>shen</i> 神 (spirit)	<i>xinzhi</i> 心志 (will)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
Eph. 1:17	<i>shengshen</i> 聖神 (Holy Spirit)	<i>shen</i> 神 (spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>ling</i> 靈 (spirit)	<i>ling</i> 靈 (spirit)	spirit
Eph. 3:5	<i>shengshen</i> 聖神 (Holy Spirit)	<i>shengshen</i> 聖神 (Holy Spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>ling</i> 靈 (spirit)	Spirit
Eph. 4:23	<i>feng</i> 風 (Spirit)	<i>shen</i> 神 (spirit)	<i>qi</i> 氣 (breath)	<i>zhi</i> 志 (will)	<i>ling</i> 靈 (spirit)	spirit
Eph. 6:18	<i>feng</i> 風 (Spirit)	omitted	<i>shengling</i> 聖靈 (Holy Spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>ling</i> 靈 (spirit)	Spirit
Phil. 1:27	<i>feng</i> 風 (Spirit)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xinzhi</i> 心志 (will)	<i>ling</i> 靈 (spirit)	spirit
Phil. 2:1	<i>feng</i> 風 (Spirit)	<i>shen</i> 神 (spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>ling</i> 靈 (spirit)	Spirit

Phil. 4:23	N/A ⁴²	N/A	N/A	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	N/A/spirit
Col. 2:5	<i>ling</i> 靈 (spirit)	<i>shen</i> 神 (spirit)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
1 Thes. 5:23	<i>linghun</i> 靈魂 (soul)	<i>shen</i> 神 (spirit)	<i>ling</i> 靈 (spirit)	<i>ling</i> 靈 (spirit)	<i>ling</i> 靈 (spirit)	spirit
2 Tim. 1:7	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
2 Tim. 4:22	<i>ling</i> 靈 (spirit)	omitted	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	<i>ling</i> 靈 (spirit)	spirit
Philem. 25	<i>xin</i> 心 (heart)	<i>xinzhi</i> 心志 (will)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
Heb. 4:12	<i>shen</i> 神 (spirit)	<i>shen</i> 神 (spirit)	<i>ling</i> 靈 (spirit)	<i>ling</i> 靈 (spirit)	<i>ling</i> 靈 (spirit)	spirit
Heb. 12:9	<i>lingshen</i> 靈神 (intelligent spirit)	<i>shen</i> 神 (spirit)	<i>ling</i> 靈 (spirit)	<i>ling</i> 靈 (spirit)	<i>ling</i> 靈 (spirit)	spirit
Heb. 12:23	<i>ling</i> 靈 (spirit)	<i>shen</i> 神 (spirit)	<i>linghun</i> 靈魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>ling</i> 靈 (spirit)	spirit
James 2:26	<i>hun</i> 魂 (soul)	<i>shen</i> 神 (spirit)	<i>linghun</i> 靈魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>ling</i> 靈 (spirit)	spirit
1 Pet. 3:4	<i>pingqi</i> 品氣 (disposition)	<i>shen</i> 神 (spirit)	<i>xingqing</i> 性情 (disposition)	<i>xin</i> 心 (heart)	<i>ling</i> 靈 (spirit)	spirit
1 Pet. 4:6	<i>linghun</i> 靈魂 (soul)	<i>shen</i> 神 (spirit)	<i>linghun</i> 靈魂 (soul)	<i>lingxing</i> 靈性 (intelligence, spirituality)	<i>ling</i> 靈 (spirit)	spirit
Jude 19	<i>shengfeng</i> 聖風 (Holy Spirit)	<i>shengshen</i> 聖神 (Holy Spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>ling</i> 靈 (spirit)	Spirit
Rev. 1:10	<i>shenfeng</i> 神風 (Holy Spirit)	<i>shengshen</i> 聖神 (Holy Spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>ling</i> 靈 (spirit)	Spirit
Rev. 4:2	<i>shenfeng</i> 神風 (Holy Spirit)	<i>shengshen</i> 聖神 (Holy Spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>ling</i> 靈 (spirit)	spirit/Spirit
Rev. 17:3	<i>hun</i> 魂 (soul)	<i>shengshen</i> 聖神 (Holy Spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>ling</i> 靈 (spirit)	spirit/Spirit
Rev. 21:10	<i>hun</i> 魂 (soul)	<i>shengshen</i> 聖神 (Holy Spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>shengling</i> 聖靈 (Holy Spirit)	<i>ling</i> 靈 (spirit)	spirit/Spirit

2. The Translation of *psuche* (Soul) in the New Testament

	M (1823)	DV (1852)	PV (1872)	CUV (1919)	CRV (1987)	KJV/RV
Matt. 10:28	<i>ling</i> 靈 (spirit)	<i>hun</i> 魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>hun</i> 魂 (soul)	soul
Matt. 11:29	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>hun</i> 魂 (soul)	soul
Matt. 22:37	<i>linghun</i> 靈魂 (soul)	<i>xing</i> 性 (disposition)	<i>xing</i> 性 (disposition)	<i>xing</i> 性 (disposition)	<i>hun</i> 魂 (soul)	soul
Matt. 26:38	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>hun</i> 魂 (soul)	soul
Mark 12:30	<i>ling</i> 靈 (spirit)	<i>xing</i> 性 (disposition)	<i>xing</i> 性 (disposition)	<i>xing</i> 性 (disposition)	<i>hun</i> 魂 (soul)	soul
Mark 14:34	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>hun</i> 魂 (soul)	soul
Luke 1:46	<i>ling</i> 靈 (spirit)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>hun</i> 魂 (soul)	soul
Luke 2:35	<i>hun</i> 魂 (soul)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>hun</i> 魂 (soul)	soul
Luke 10:27	<i>linghun</i> 靈魂 (soul)	<i>xing</i> 性 (disposition)	<i>xing</i> 性 (disposition)	<i>xing</i> 性 (disposition)	<i>hun</i> 魂 (soul)	soul
Luke 12:19-20	<i>linghun</i> 靈魂 (soul)	omitted/ <i>hun</i> 魂 (soul)	<i>xin</i> 心 (heart)/ <i>linghun</i> 靈魂	<i>linghun</i> 靈魂	<i>hun</i> 魂 (soul)	soul
Luke 21:19	<i>hun</i> 魂 (soul)	<i>xin</i> 心 (heart)	<i>shengming</i> 生命 (life) or <i>linghun</i> 靈魂 (soul)	<i>linghun</i> 靈魂 (soul) or <i>shengming</i> 生命 (life)	<i>hun</i> 魂 (soul)	soul
John 12:27	<i>lingshen</i> 靈神 (intelligent spirit)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>hun</i> 魂 (soul)	soul
Acts 2:27	<i>hun</i> 魂 (soul)	<i>hun</i> 魂 (soul)	<i>linghun</i> 靈魂	<i>linghun</i> 靈魂	<i>hun</i> 魂 (soul)	soul
Acts 4:32	<i>hun</i> 魂 (soul)	<i>zhi</i> 志 (will)	<i>yi</i> 意 (desire)	<i>yi</i> 意 (desire)	<i>hun</i> 魂 (soul)	soul
Acts 14:22	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>hun</i> 魂 (soul)	soul
Acts 20:10	<i>hun</i> 魂 (soul)	<i>qi</i> 氣 (breath)	<i>linghun</i> 靈魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>hun</i> 魂 (soul)	life
1 Cor. 15:45	<i>hun</i> 魂 (soul)	<i>ren</i> 人 (man)	<i>ren</i> 人 (man)	<i>yolingde</i> 有靈的 (having spirit) (or <i>yoxieqide</i> 有血氣的)	<i>hun</i> 魂 (soul)	soul/being

	[natural]) <i>ren</i> 人 (man)					
Phil. 1:27	<i>xin</i> 心 (heart)	<i>yi</i> 意 (desire)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>hun</i> 魂 (soul)	mind/soul
1 Thes. 5:23	<i>feng</i> 風 (spirit)	<i>qi</i> 氣 (breath)	<i>hun</i> 魂 (soul)	<i>hun</i> 魂 (soul)	<i>hun</i> 魂 (soul)	soul
Heb. 4:12	<i>hun</i> 魂 (soul)	<i>qi</i> 氣 (breath)	<i>hun</i> 魂 (soul)	<i>hun</i> 魂 (soul)	<i>hun</i> 魂 (soul)	soul
Heb. 6:19	<i>ling</i> 靈 (spirit)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>linghun</i> 靈魂 (soul)	<i>hun</i> 魂 (soul)	soul
Heb. 10:39	<i>linghun</i> 靈魂 (soul)	omitted	<i>linghun</i> 靈魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>hun</i> 魂 (soul)	soul
Heb. 13:17	<i>linghun</i> 靈魂 (soul)	<i>hun</i> 魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>hun</i> 魂 (soul)	soul
James 1:21	<i>linghun</i> 靈魂 (soul)	<i>hun</i> 魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>hun</i> 魂 (soul)	soul
James 5:20	<i>linghun</i> 靈魂 (soul)	omitted	<i>linghun</i> 靈魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>hun</i> 魂 (soul)	soul
1 Pet. 1:9	<i>linghun</i> 靈魂 (soul)	<i>hun</i> 魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>hun</i> 魂 (soul)	soul
1 Pet. 1:22	<i>linghun</i> 靈魂 (soul)	<i>lingfu</i> 靈府 (spiritual residence)	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>hun</i> 魂 (soul)	soul
1 Pet. 2:11	<i>linghun</i> 靈魂 (soul)	<i>hun</i> 魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>hun</i> 魂 (soul)	soul
1 Pet. 2:25	<i>linghun</i> 靈魂 (soul)	omitted	<i>linghun</i> 靈魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>hun</i> 魂 (soul)	soul
1 Pet. 4:19	<i>ling</i> 靈 (spirit)	<i>hun</i> 魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>hun</i> 魂 (soul)	soul
2 Pet. 2:8	<i>linghun</i> 靈魂 (soul)	omitted	<i>xin</i> 心 (heart)	<i>xin</i> 心 (heart)	<i>hun</i> 魂 (soul)	soul
3 John 2	<i>lingshen</i> 靈 神 (intelligent spirit)	<i>hun</i> 魂 (soul)	<i>xin</i> 心 (heart)	<i>linghun</i> 靈魂 (soul)	<i>hun</i> 魂 (soul)	soul
Rev. 6:9	<i>linghun</i> 靈魂 (soul)	<i>hun</i> 魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>hun</i> 魂 (soul)	soul
Rev. 18:14	<i>xin</i> 心 (heart)	omitted	omitted	omitted	<i>hun</i> 魂 (soul)	soul
Rev. 20:4	<i>linghun</i> 靈魂 (soul)	omitted	<i>linghun</i> 靈魂 (soul)	<i>linghun</i> 靈魂 (soul)	<i>hun</i> 魂 (soul)	soul

3. The Translation of *pneumatikos* (Spiritual) and *psuchikos* (Soulish) in the New Testament

<i>pneumatikos</i> (spiritual)						
	M (1823)	DV (1852)	PV (1872)	CUV (1919)	CRV (1987)	KJV/RV
1 Cor. 2:15	<i>ling</i> 靈 (spiritual)	<i>shengshen</i> 聖神 (of the Holy Spirit)	<i>shushenglingde</i> 屬聖靈的 (of the Holy Spirit)	<i>shulingde</i> 屬靈的 (spiritual)	<i>shulingde</i> 屬靈的 (spiritual)	spiritual
1 Cor. 3:1	<i>ling</i> 靈 (spiritual)	<i>shengshen</i> 聖神 (of the Holy Spirit)	<i>shushenglingde</i> 屬聖靈的 (of the Holy Spirit)	<i>shulingde</i> 屬靈的 (spiritual)	<i>shulingde</i> 屬靈的 (spiritual)	spiritual
1 Cor. 14:37	<i>shengshen</i> 聖神 (of the Holy Spirit)	<i>shen</i> 神 (of the Spirit)	<i>bei shushengling gandongde</i> 被聖靈感動 (moved by the Holy Spirit)	<i>shulingde</i> 屬靈的 (spiritual)	<i>shulingde</i> 屬靈的 (spiritual)	spiritual
1 Cor. 15:44	<i>ling</i> 靈 (spiritual)	<i>shenling</i> 神靈 (spiritual)	<i>lingxingde</i> 靈性的 (of spiritual nature)	<i>lingxingde</i> 靈性的 (of spiritual nature)	<i>shulingde</i> 屬靈的 (spiritual)	spiritual
1 Cor. 15:46	<i>shulingzhe</i> 屬靈者 (spiritual)	<i>shen</i> 神 (spiritual)	<i>shulingde</i> 屬靈的 (spiritual)	<i>shulingde</i> 屬靈的 (spiritual)	<i>shulingde</i> 屬靈的 (spiritual)	spiritual
Gal. 6:1	<i>shen</i> 神 (spiritual)	<i>qanyushen</i> 感於神 (moved by the Spirit)	<i>bei shengling gandongde</i> 被聖靈感動 (moved by the Holy Spirit)	<i>shulingde</i> 屬靈的 (spiritual)	<i>shulingde</i> 屬靈的 (spiritual)	spiritual
<i>psuchikos</i> (soulish)						
1 Cor. 2:14	<i>chu</i> 畜 (brute)	<i>weihua</i> 未化 (uncivilized)	<i>shuqingyude</i> 屬情欲的 (of the lust)	<i>shuxieqide</i> 屬血氣的 (of natural impulse)	<i>shuhunde</i> 屬魂的 (soulish)	natural
1 Cor. 15:44	<i>chu</i> 畜 (brute)	<i>xieqi</i> 血氣 (natural)	<i>xieqide</i> 血氣的 (natural)/	<i>xieqide</i> 血氣的 (natural)/	<i>shuhunde</i> 屬魂的 (soulish)	natural
1 Cor. 15:46	<i>shuchu</i> 屬畜 (brute)	<i>xieqi</i> 血氣 (natural)	<i>shuxieqide</i> 屬血氣的 (natural)	<i>shuxieqide</i> 屬血氣的 (natural)	<i>shuhunde</i> 屬魂的 (soulish)	natural
James 3:15	<i>yu</i> 欲 (lust)	<i>xieqisuoji</i> 血氣所激 (driven by natural impuse)	<i>shuqingyude</i> 屬情欲的 (of the lust)	<i>shuqingyude</i> 屬情欲的 (of the lust)	<i>shuhun</i> 屬魂 (soulish)	sensual
Jude 19	<i>shurouyu</i> 屬肉欲 (of fleshly lust)	omitted	<i>zhirenzhexieqi</i> 只任著血氣 (only act by natural impulse)	<i>shuhuxieqi</i> 屬乎血氣 (of natural impulse)	<i>shuhun</i> 屬魂 (soulish)	sensual/worldly

Appendix 6

A List of Books on Witness Lee's Bookshelves

I. Books on the bookshelves right behind the desk where Lee worked

- Alford, Henry / The New Testament for English Readers
- Alford, Henry / The Book of Genesis and part of the Book of Exodus
- Bauer, W. / A Greek-English Lexicon of the New Testament and Other Early Christian Literature
- Bivin, David and Blizzard Jr., Roy / Understanding the Difficult Words of Jesus
- Bromiley, Geoffrey W. / The International Standard Bible Encyclopedia
- Brown, F., Driver, S. R., and Briggs, C. A. / Hebrew and English Lexicon of the Old Testament
- Dake, Finis Jennings / Dake's Annotated Reference Bible
- Darby, J. N. / Collected Writings of J.N. Darby
- Darby, J. N. / The Holy Scriptures: A New Translation
- Davis, John D. and Gehman, Henry Snyder / The Westminster Dictionary of the Bible
- Gingrich, F. Wilbur / Shorter Lexicon of the Greek New Testament
- Grant, F. W. / The Numerical Bible
- Green, J. P. / The Interlinear Bible: Hebrew-Greek-English
- Kittel, G. / Theological Dictionary of the New Testament
- Lamsa, George M. / The Holy Bible from Ancient Eastern Manuscripts
- Lindsell, Harold / Lindsell Study Bible: The Living Bible, Paraphrased - Reference Edition.
- Mansoor, Menahem / Biblical Hebrew
- Moffatt, James / A New Translation of the Bible
- Montgomery, Helen Barrett / The New Testament in Modern English
- Morrish, George / A New and Concise Bible Dictionary
- Newberry, Thomas / The Newberry Reference Bible
- Owens, John Joseph / Analytical Key to the Old Testament
- Rotherham, Joseph Bryant / Rotherham's Emphasized Bible
- Rienecker, Fritz and Rogers Jr., Cleon L. / Linguistic Key to the Greek New Testament
- Ryrie, Charles Caldwell (ed.) / The Ryrie KJV Study Bible

Smith, J. M. Powis and Goodspeed, Edgar J. / The Complete Bible: An American Translation

Scofield, C. I. (ed.) / The Scofield Reference Bible

Swedenborg, Emanuel / The Word Explained

Swedenborg, Emanuel / Apocalypse Explained.

Taylor, Kenneth Nathaniel / Living Letters: The Paraphrased Epistles

Trench, Richard Chenevix / Trench's Synonyms of the New Testament

Unger, Merrill F. and White, William / Nelson's Expository Dictionary of the Old Testament

Unger, Merrill F. / Unger's Bible Dictionary

Vanghan, Curtis / The New Testament from 26 Translations

Vincent, Marvin / Vincent's Word Studies in the New Testament, Vol. I-IV

Vine, W. E. / Vine's Expository Dictionary of New Testament Words

Weremchuk, Max S. / John Nelson Darby: A Biography

Weymouth, Richard Francis / The New Testament in Modern Speech

Wilgram, George V. / The Englishman's Greek Concordance of the New Testament

Wilgram, George V. / The Englishman's Hebrew Chaldee Concordance of the Old Testament

Williams, Charles / The New Testament

Wuest, Kenneth / The New Testament: An Expanded Translation

Wuest, Kenneth / Word Studies in the Greek New Testament, Vol. I-III

Wuest, Kenneth / Hebrews in the Greek New Testament for the English Reader

Young Robert / The Young's Concise Critical Bible Commentary

Other Bible versions besides major English versions (KJV, NKJV, RV, RSV, ASV, NASB, NIV, etc.)

Holy Bible, The Berkeley Version in Modern English

The Newberry Bible (Signed 1933 Feb 23)

The New Testament: Today's English Version

The Twentieth Century New Testament

The Amplified Bible

Restoration of Original Sacred Name Bible

The Concordant Literal New Testament

Dictionaries

Webster's New International Dictionary, Second Edition

Webster's Collegiate Dictionary with Chinese Translation

II. Books on bookshelves further away from the desk

Andrews, John Richard / George Whitefield: A Light Rising in Obscurity

Austin-Sparks, T. / God's Reactions to Man's Defections

Austin-Sparks, T. / The Divine Reactions

Austin-Sparks, T. / Prophetic Ministry

Austin-Sparks, T. / The Centrality and Universality of the Cross

Austin-Sparks, T. / Nehemiah: A Living Message for Today

Austin-Sparks, T. / The Release of the Lord

Austin-Sparks, T. / The Stewardship of the Mystery Vol. I & II

Austin-Sparks, T. / In Christ

Bach, Thomas John / Vision and Valor: Missionary Biographies from St. Paul to Malla Moe

Bacovcin, Helen (transaltor) / The Way of a Pilgrim

Barrs, Jerram / Freedom and Discipleship

Barry, C. J. (ed.) / Readings in Church History, Vol. I-III

Beisner, E. Calvin / God in Three Persons

Bellett, J. G. / The Evangelists

Bellett, J. G. / The Son of God

Billheimer, Paul E. / Destined for the Throne

Bonar, Horatius / God's Way of Holiness

Bounds, E. M. / Power Through Prayer

Boyd, James P. / The Self-Pronouncing Bible Dictionary

Bullinger, E. W. / Number in Scripture

Burrows, Ruth / Guidelines for Mystical Prayer

Campbell, R. K. / The Church of the Living God

Carlile, J. C. / C. H. Spurgeon

Chancellor, John and McCheane, W. H. / Flowers and Fruits of the Bible

Cheung, James Mo-Oi / The Ecclesiology of Watchman Nee and Witness Lee Paperback

Chiniqy, Charles / 50 Years in the "Church" of Rome: The Conversion of a Priest

Chitwood, Arlen L. / From Egypt to Canaan

Chitwood, Arlen L. / Salvation of the Soul

Chitwood, Arlen L. / Jude - Acts of the Apostates

Choy, Leona / Andrew Murray: the Authorized Biography

Coates, Charles A / An Outline of Exodus, Genesis, Leviticus, Number, Deuteronomy, Minor Prophets, Luke's Gospel

Currier, Bob / Beyond Salvation

Dabold, F. V. / The Mystery of Iniquity

Dillow, Joseph C. / The Reign of the Servant Kings

Deane, S. N. (Translator) / St. Anselm: Basic Writings

Davis, George T. B. / Torrey and Alexander: The Story of a World-wide Revival

Davis, William Hersey / Beginner's Grammar of the Greek New Testament

Demarest, Bruce A. / Jesus Christ: The God-man/Christology

Dillenberger, John (ed.) / Martin Luther: Selections From His Writings

Dodson, Kenneth F. / The Price of the Up Calling

Douglas, William M. / Andrew Murray and His Message

Edwards, Jonathan / Jonathan Edwards: Basic Writings

Falwell, Jerry and Towns, Elmer / Church Aflame

Flood, Robert G. / America, God Shed His Grace on Thee

Freeman, Bill / The Triune God in Experience

Freeman, Bill / The Testimony of Church History Regarding the Mystery of the Mingling of God with Man

Freeman, Bill (ed.) / How They Found Christ: In Their Own Words

Fromke, DeVern F. / Unto Full Stature

Fromke, DeVern F. / Ultimate Intention

Gills, James P. / A Heart Aflame, the Dynamics of Worship

Godet, Frédéric Louis / Lectures in Defence of the Christian Faith

Goodwin, Lloyd L. / Prophecy concerning the church,

Goodwin, Lloyd L. / Prophecy concerning Babylon

Goodwin, Lloyd L. / Prophecy concerning the 2nd Advent

Goodwin, Lloyd L. / Great Doctrines of the Bible

Govett, Robert / Govett on Revelation Vol. 1 and 2

Govett, Robert / Govett on John

Govett, Robert / Govett on Romans

Govett, Robert / Govett on Hebrews

Govett, Robert / Govett on Isaiah

Govett, Robert / The Sermon on the Mount

Govett, Robert / Govett on Galatians

Govett, Robert / Govett on Philippians

Govett, Robert / Govett on Thessalonians

Govett, Robert / Govett on 1 John

Govett, Robert / Govett on 2 Timothy

Govett, Robert / The Saints' Rapture to the Presence of the Lord Jesus.

Govett, Robert / Entrance into the Kingdom

Govett, Robert / Govett on the Kingdom

Govett, Robert / Govett on Colossians

Govett, Robert / Govett on the Parables

Govett, Robert / Leading thoughts on the Apocalypse

Govett, Robert / Sins Before Faith & Sins After Faith

Govett, Robert / Reward According to Works

Govett, Robert / The New Jerusalem

Govett, Robert / Gospel Analogies

Govett, Robert / Three Eatings

Govett, Robert / Sanctification Perfect Here Below?

Govett, Robert / Christ's Resurrection and Ours

Govett, Robert / The Two Witnesses

Govett, Robert / The Prophecy on Olivet

Govett, Robert / Eternal Suffering of the Wicked and Hades

Govett, Robert / Kingdom of God Future

Govett, Robert / The Church of Old

Govett, Robert / Calvinism by Calvin

Govett, Robert / How Interpret the Apocalypse?

Govett, Robert / Kingdom Studies

Govett, Robert / The Jews, the Gentiles, and the church of God in the Gospel of Matthew

Govett, Robert / Two Views of the Supper of the Lord

Grant, F. W. / The Numerical Bible

Grebb, Norman P. / C. T. Studd

Halley, Henry H. / Halley's Bible Handbook

Harris, R. W., Horton, S. M., and Gilbrant, T. / The Complete Biblical Library

Heimer, Bill / Destined for the Throne

Hession, Roy and Hession, Revel / We Would See Jesus

Hession, Roy / The Calvary Road

Hislop, Alexander / The Two Babylons

Hopkins, Evan H. / A Book for Christians' Seeking the Rest of Faith

Huegel, F. J. / Bone of His Bone

Hughes, Philip / A History of the Church

Hunt, Dave and McMahon, T. A. / The Seduction of Christianity

Jones, Rufus Matthew / Spiritual Reformers in the Sixteenth and Seventeenth Centuries

Kaung, Stephen / The Song of Degrees

Kaung, Stephen / The Splendor of His Ways

Kaung, Stephen / Discipled in Christ

Kelsey, Morton, et al. / A Charismatic Reader

Kinnear, Angus I. / Against the Tide: The Story of Watchman Nee

Langs, G. H. / The Disciple

Langs, G. H. / The Revelation of Jesus Christ

Langs, G. H. / Pictures and Parables

Langs, G. H. / The Histories and Prophecies of Daniel

Langs, G. H. / Firstborn Sons

Langs, G. H. / The Epistle to the Hebrews

Langs, G. H. / The churches of God

Langs, G. H. / Anthony Norris Groves

Langs, G. H. / World Chaos: Its Root and Remedy

Langs, G. H. / God at Work on His Own Lines

Langs, G. H. / Departure

Langs, G. H. / An Ordered Life

Langs, G. H. / The History and Diaries of an Indian Christian

Langs, G. H. / The Modern Gift of Tongues: Whence Is it?

Langs, G. H. / All other books from <https://schoettlepublishing.com/collections/g-h-lang>

Law, William / The Power of the Spirit

Leith, John H. / Creeds of the Churches

Lindsey, Hal / Satan is Alive and Well on Planet Earth

Lindsey, Hal / The Late Great Planet Earth

Luther, Martin / Commentary on Galatians

Luther, Martin / The Bondage of the Will

Maloney, George A. / Called to Intimacy: Living in the Indwelling Presence

Marmion, Columba / Becoming Christ

Mauro, Philip / God's Apostle and High Priest

Mauro, Philip / God's Pilgrims

Maxwell, L. E. / Born Crucified

Mcintosh, C.H. / Notes on Pentateuch

Merton, Thomas / The New Man

Milgrom, Jacob / Cult and Conscience: The Asham and the Priestly Doctrine of Repentance

Milgrom, Jacob / Studies in Cultic Theology and Terminology

Miller, Andrew / Miller's Church History

Miller, Keith / The Taste of New Wine

Milligan, William / The Ascension and Heavenly Priesthood of Our Lord

M'Kendrick, James / Seen and Heard

Morgan, G. Campbell / Studies in the Prophecy of Jeremiah

Moule, H. C. G. / Christ is all

Muller, George / Autobiographies of George Muller

Murray, Andrew / The Holiest of All

Murray, Andrew / The Spirit of Christ

Murray, Andrew / The Blood of the Cross

Murray, Andrew / Abide in Christ

Murray, Andrew / Waiting on God

Murray, Andrew / The Two Covenants

Murray, Andrew / With Christ In the School of Prayer

Murray, Andrew / The Master's Indwelling

Murray, Andrew / The Power of the Blood of Jesus

Murray, Andrew / The Full Blessing of the Pentecost

Murray, Andrew / Wholly for God

Murray, Andrew / The Lord's Table

Murray, Andrew / Let Us Draw Nigh

Murray, Andrew / Aids to Devotion

Murray, Andrew / Divine Healing

Murray, Andrew / The True Vine

Murray, Andrew / The Secret of Intercession, etc. [the Secret series]

Murray, Andrew / "Jesus Himself"

Murray, Andrew / Helps to Intercession

Murray, Andrew / The Prayer-Life

Neighbour, R. E. / If They Shall Fall Away: The Epistle to the Hebrews Unveiled

Neighbour, R. E. / If By Any Means...

Nevius, J. L. / Demon Possession and Allied Themes

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Panton, D. M. / The Judgment Seat of Christ

Panton, D. M. / Rapture

Panton, D. M. / Satanic Counterfeits of the Second Advent

Patton, James / The Story of John G. Paton

Pelikan, Jaroslav / The Christian Tradition

Pember, G. H. / Great Prophecies

Pember, G. H. / The Earth's Earliest Ages

Pember, G. H. / Mystery Babylon the Great

Pember, G. H. / The Lord's Command: A Study on Baptism

Pember, G. H. / The Antichrist Babylon and the Coming of the Kingdom

Penn-Lewis, Jessie / The Story of Job

Penn-Lewis, Jessie / War on the Saints

Penn-Lewis, Jessie / The Hidden Ones

Penn-Lewis, Jessie / The Centrality of the Cross

Penn-Lewis, Jessie / Thy Hidden Ones: The life of the believer as illustrated in the Song of Solomon

Penn-Lewis, Jessie / Dying to Live

Penn-Lewis, Jessie / [Many booklets]

Price, Charles P. and Goetschius, Eugene V. N. / The Gifts of God

Prince, Richard A. / From Bondage to freedom

Radmacher, Earl D. / The Nature of the Church

Richardson, Alan / Creeds in the Making

Robinson, Edward / A Greek and English Lexicon of the New Testament

Rosenberg, David / A Poet's Bible: Rediscovering the Voices of the Original Text

Ryrie, Charles Caldwell / Revelation

Ryrie, Charles Caldwell / The Acts of the Apostles

Ryrie, Charles Caldwell / First and Second Thessalonians

Ryrie, Charles Caldwell / What You should know about Inerrancy

Ryrie, Charles Caldwell / A Survey of Bible Doctrine

Ryrie, Charles Caldwell / The Holy Spirit

Ryrie, Charles Caldwell / Dispensationalism Today

Ryrie, Charles Caldwell / The Grace of God

Ryrie, Charles Caldwell / Balancing the Christian Life

Ryrie, Charles Caldwell / Biblical Theology of the New Testament

Schaff, Philip / History of the Christian Church

Sellers, C. Norman / Election and Perseverance

Simpson, A. B. / The Names of Jesus

Simpson, A. B. / Himself

Stanford, A. Ray / Handbook of Personal Evangelism

Stewart, James A. / Invasion of Wales by the Spirit through Evan Roberts

Strong, A. H. / Systematic Theology

Swedenborg, Emmanuel / Arcana Coelestia

Taylor, Hudson / To China with Love

Taylor, James / Letters of J. Taylor, Vol. 1-2

Thomas, W. H. Griffith / The Epistle to the Romans

Thomas, W. H. Griffith / The Principles of Theology

Thomas, W. H. Griffith / Christianity is Christ

Thomas, W. H. Griffith / Let us Go on: The Secret of Christian Progress in the Epistle to the Hebrews

Tozer, A. W. / God Tells the Man Who Cares

Tozer, A. W. / The Old Cross and the New

Tozer, A. W. / Paths to Power

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Unger, Merrill / Unger's Bible Handbook

Velikovsky, Immanuel / Ages in Chaos I: From the Exodus to King Akhnaton

Watt, Gordon / The Strategic Value of Prayer

Whipple, Gary T. / The Matthew Mysteries

Whipple, Gary T. / Shock and Surprise! Beyond the Rapture!

Wilkes, Paget / The Dynamic of Service

Wilson, A. Edwin / Selected Writings of A. Edwin Wilson

Wood, Nathan R. / The Secret of the Universe

Woodrow, Ralph / Babylon Mystery Religion

Zohary, M. / Plants of the Bible

.....

unknown / The Ascension of our Lord

unknown / Heroes of the Cross, Vol. Three: Burns, Gilmore, Hudson Taylor

unknown / Josepheus Complete Works

unknown / History of the Jews

unknown / The Tabernacle

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我的舅父倪柝声， 陈终道 著

天上人间 - 圣徒婚姻生活的见证

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Appendix 7

A Proposal for Disclosing Translators' Theology in Bible Translation: Three Reasons for Disclosure

Although scholars today have generally recognized that Bible translation is bound to be influenced by the theology of its translator(s), the naturally ensuing question has yet to be answered: what should be done about it? In light of the present study, the present researcher would like to propose a brief answer, which should once again highlight the importance of the present study and future studies on the same topic. The brief answer is: such an influence should be disclosed to the readers as much as possible in the translator's preface, footnotes, and any other kinds of paratext related to the publication of a Bible translation. In other words, instead of portraying one's translation as 'free of theological influence' or 'theologically-neutral', one should abandon that kind of illusion and honestly present one's own theological position as clearly as possible, for three reasons. First, this disclosure will help eliminate the still popular misconception among the general public that there is such thing as a theologically 'neutral' or 'impartial' Bible translation. Second, this disclosure will help the general public understand the theological interpretations being presented to them in the form of Bible translation, thus allowing them to make an informed judgment about it. Third, this disclosure will enhance the general public's understanding of the long-overlooked theological nature of Bible translation and thus prevent future Bible translator(s) from distorting the Bible theologically through translation without the general public realizing it and its gravity. All three of these reasons involve serious ethical questions of integrity, honesty, and transparency, which could easily be applied to other types of translation as well. The following paragraphs will consider each of these reasons a bit more to highlight their significance.

First, regarding eliminating the popular misconception of a theologically 'neutral' or 'impartial' Bible translation, this is actually a phenomenon existing not only among the general public but even among some scholars who work in the very field of Bible translation. Examples of this abound in the scholarly works on Bible translation published over the last seventy years or so, as 1.2 has shown. As Bible translation scholars since the

rise of Eugene Nida until recent years had predominantly been non-theologians, their works on Bible translation have often treated the subject of Bible translation with little attention paid to theology. Moreover, as both the Introduction and 2.2.1 have pointed out, Bible translation has typically been done and promoted as an ecumenical rather than ‘sectarian’ endeavour that claims to be theologically ‘neutral’ or ‘impartial’. Thus, for decades and even centuries, the prevalent concept about Bible translation that has been propagated among the general public is that ideal Bible translation is theologically ‘neutral’, and any theological influences on Bible translation are ‘biases’ to be avoided. To be sure, this is not to deny that there can be real biases in Bible translation, but this is to adjust the illusionary concept that has been propagated for too long. The prevalence of such illusionary concept may explain why a good number of people today still regard the *King James Version* as the only ‘legitimate’ and acceptable English Bible, and why the majority of Chinese Christians today also hold the same or a similar attitude toward the CUV.¹ This should be unsurprising: if one does not understand that Bible translation is essentially theological interpretation of the original text and thus is bound to be influenced by the theology of its translator(s), one may easily fall into thinking that a particularly ‘authoritative’ translation is the only ‘legitimate’ Bible translation while all other translations are ‘illegitimate’. Again, this is not to deny that there are legitimate, rational, principled, or biblical interpretations, versus illegitimate, irrational, unprincipled, or unbiblical ones. But the present study, confirming the conclusion of Piotr Blumczynski’s *Doctrine in Translation* (2006, p. 252), hopes to have sufficiently demonstrated that the concept that there can be a theologically ‘neutral’ or ‘impartial’ Bible translation is at best inaccurate and at worst deceptive. As the present study has suggested, such a concept may have far-reaching undesirable effects, including perpetuating the unjustifiable divide between theology and Bible translation, keeping people uninformed or misinformed about the theological nature of Bible translation, and preventing people from accepting more than one Bible translation as legitimate Bible version. To those holding such misconception, the Bible translation they favor or grow up with is often regarded as the only legitimate version that enjoys an unsurpassable status comparable to that of the original text. Such a concept, however, is both naive and self-

¹ For the phenomenon of the supremacy of the CUV, see Chong (2000; 2012).

limiting in light of the modern achievements of textual criticism as well as the two millennia of theological traditions that often render the same biblical text in different yet equally legitimate and edifying ways.

Second, regarding helping the general public understand the theological interpretations being presented to them in the form of Bible translation and thus allowing them to make an informed judgment about them, the benefit of this should be self-explanatory, yet this is precisely what has *not* been done in almost all Bible translations produced in the past, except a few which provide extensive notes that to varying degrees explain the theological interpretations behind their translations.² Bible translations usually portray themselves, understandably, as the most ‘accurate’ and ‘faithful’ translations of the original, and do not openly acknowledge the fact that their translations, just like any other Bible translations, are fraught with theological interpretations based on certain theological traditions. As a result, when reading these translations, the readers are *not* given the information they need to understand the theological interpretations that are being presented to them, and most people simply take the translations at face value, that is, simply as ‘mere translation’. For example, Genesis 1:2 can either be translated as ‘And the earth was’ or ‘But the earth became’, both of which mean entirely different things based on drastically different views of the creation record of Genesis 1, of the history of the fall of Satan in the preadamic universe, and of a host of other related theological issues³. However, in nearly

² Examples of such editions include the Scofield Study Bible, the New English Translation, the Recovery Version, etc.

³ The first two verses of Genesis are commonly translated as: ‘In the beginning God created the heaven and the earth. And the earth was without form, and void...’ (KJV). But how this second verse should be translated hinges on one’s view concerning the so-called ‘gap creationism’ or ‘gap theory’ in the creation account of these two verses. One theological tradition, which can be traced back to the Midrash (ancient commentary on Hebrew scriptures) and throughout the centuries, believes that there is an unknown period of time, ‘a gap’, between the first verse and the second verse because they believed that during that unknown period of time, Satan the archangel rebelled against God and brought in the judgment of God on him and the first creation, which explained why the second verse begins with a chaotic state. Thus, the text starting from second verse on was not a description of creation but of restoration and re-creation (Custance, 1970). This interpretation would both explain the origin of Satan, demonic forces, ancient fossils, etc., and also reconcile modern science’s consensus on the age of the universe and the earth with the biblical account. Those who espoused this tradition thus would usually translate Genesis 1:2 this way: the conjunction ‘and’ (ו) at the beginning of the verse would be rendered as ‘but’, and the verb ‘was’

all the Bible versions that render this verse as ‘And the earth was’ or some other variation of it, there is no explanatory note that explains that by rendering this verse in this way, it is presenting only one particular theological interpretation of the verse based on some particular views of a host of theological issues. In this particular case, there is no such thing as theologically-neutral translation, for one either accepts one theological interpretation or the other, or one may even come up with a third theological interpretation and a third way of translation. For this reason, the readers should be told which interpretation is being presented to them and what alternative there is, so they do not blindly accept one interpretation as the only legitimate reading. This will expose the interpretative nature of all Bible translations, including long-established traditional renderings, and help the readers acquire a fuller understanding of the interpretative potential of the biblical passages, as Blumczynski wrote:

[T]he theological markedness of the respective Bible versions, universal and unavoidable as it is, [should] be appreciated rather than resented. The days when a single Bible translation was used by Christian believers regardless of denominational differences—as once was the case with the KJV—are probably never to return. However, an exposure to a number of various versions displaying a certain measure of interpretational or translational divergence, if accompanied by conscious and critical evaluation on the part of the reader, may only contribute to **a fuller understanding of the message** conveyed both by the human and the divine author of the Scripture (2006, p. 253, emphasis original).

This ‘fuller understanding of the message’, however, has for the most part *not* been made accessible to the readers because Bible translators generally have not explained the interpretive alternatives in their translations⁴. Hence the present proposal.

(הָיָה) would be rendered as ‘became’—which are both possible meanings of the Hebrew words. Those who rejected this interpretation (Fields, 1976) would keep both ‘and’ and ‘was’ unchanged. This illustrates how a single word like ‘and’ or ‘was’ in a verse can bear tremendous theological significance, cause earnest theological debates, and represent age-old theological traditions.

⁴ Admittedly, many Bible versions provide alternate readings in notes when the translation departs from the literal meaning of the text or chooses one textual variant over others. But these notes rarely

Third, regarding enhancing the general public's understanding of the theological nature of Bible translation and thus preventing future Bible translator(s) from distorting the Bible theologically through translation without the general public realizing it and its gravity, this is where the contribution of the present study and future studies on this subject may go beyond the theological and religious realm and benefit society as a whole. In addition to the unorthodox but religiously-motivated revisions of the Bible such as the Marcionite Bible (of the second century), Joseph Smith Translation (of the Mormons), the New World Translation (of Jehovah Witnesses), or the Cotton Patch Bible, history is also no stranger to 'translations', or more accurately, revisions of the Bible done for non-biblical, sinister purposes that often resulted in grave social consequences. One vivid example of this is the Taiping Bible edited by Hong Xiuquan (1814–1864) and used as the religious foundation for his Taiping Rebellion (1850–1864) that almost overthrew the Qing dynasty in China. This demonstrates how an unorthodox Bible translation may render support to a political and even revolutionary movement to overthrow a country's government.⁵ Another more tragic example of this is the notorious, dejudaised version of the New Testament (NT) titled *Die Botschaft Gottes* (The Message of God) published in 1940 by the Institute for the Study and Eradication of Jewish Influence on German Church Life (Institut zur Erforschung und Beseitigung des jüdischen Einflusses auf das deutsche kirchliche Leben), the research arm and propaganda organ of the 'German Christians' movement that supported Nazi's anti-Semitism (Heschel, 2008, p. 13). By the end of 1941, 200,000 copies of this so-called Nazi Bible had been sold or distributed to members of the anti-Semitic 'German Christians' movement, including all soldiers who were members of that movement (p. 111). This further illustrates what harm so-called Bible 'translation' or revision, when left unchecked and unexposed regarding its hidden agenda, might bring to humanity. Most recently, in 2018, as part of its 'Sinicization of Christianity' movement, China's government announced its five-year plan to re-translate the Bible by ridding it of undesirable 'western elements' and adding into it elements of Buddhism, Confucianism, and Communism to

explain the theological interpretation that goes into such translational decision, so the readers still do not know why a certain rendering is chosen and what kind of theological decision has been made.

⁵ For how Christian theology was used to form the basis for the Taiping Rebellion, see Kilcourse (2016).

make it conform to the ideology of the current regime (King, 2020). If people do not realize the theological nature of Bible translation, they would not be able to fully realize the damages this kind of ‘new translation’ could bring to Christianity, Christian communities, religious freedom, and beyond. Thus, enhancing the general public’s awareness of the theological nature of Bible translation by disclosing translators’ theology is critically important, because it will only make people more—not less—perceptive of theological-ideological distortions of the Bible done by translators and thus reduce the damage such translations may do to them and the society. This concerns the serious ethical questions of integrity, honesty, and transparency of Bible translation and all its related activities. Thus, Bible translators should take up their theological responsibility fully and seriously as Bible translators by disclosing their positions on all relevant theological issues related to Bible translation and no longer hide under the mantle of ‘theological neutrality’, as if such a thing exists, so that Bible translation can be clearly discerned for what it truly is, as nothing less than ‘theologizing’ (Wendland, 2002, p. 316).

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