

WHICH BIBLE TRANSLATION SHOULD I USE?



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PREFACE

With so many English Bible translations available today, one might expect Christians—even pastors—to have a clear understanding of why so many exist and why they differ from one another. Yet a surprising level of ignorance still surrounds this important subject. For this reason, I have sought to provide readers with a simple and accessible introduction, trusting that the Lord may use it to educate and equip His people.

A PDF version of this booklet can be downloaded from <https://michaelcameron.co.za/>. The content in this booklet has been adapted from my book *How to Read & Diagram Paul's Epistles*, which can be purchased directly from my publishing imprint, *Grace of Faith Press*, along with other gospel-centered resources.

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—Michael Cameron

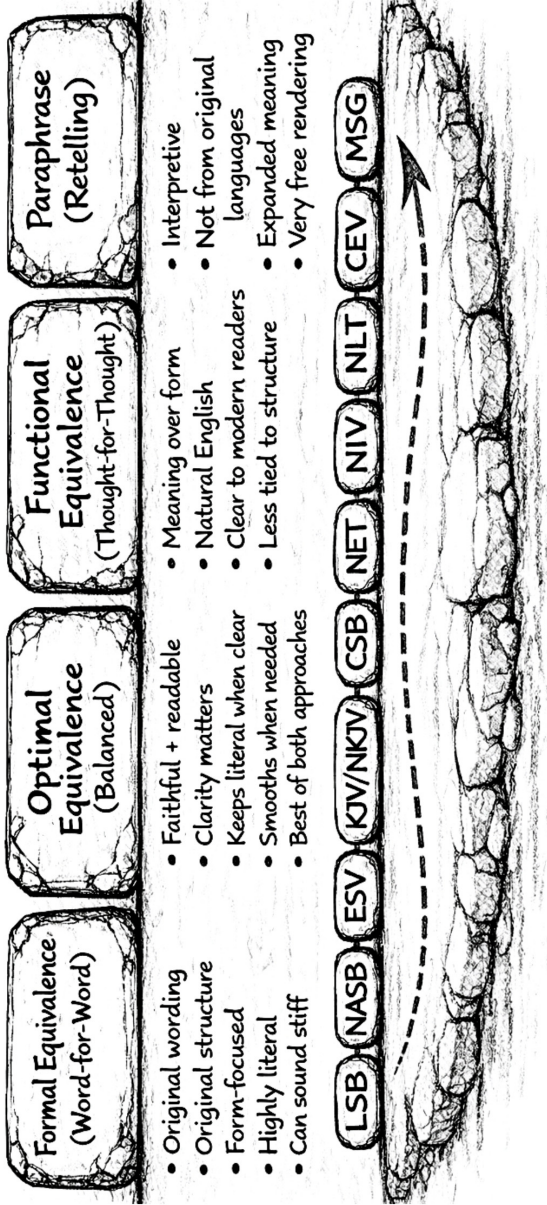
AN OVERVIEW OF TRANSLATION PHILOSOPHIES

THE BIBLE WAS ORIGINALLY written primarily in Hebrew and Koine Greek. While firsthand knowledge of these languages is valuable, very few Christians have the opportunity to study them. For most believers, the next best tool for reading Scripture in their own language is a translation. Yet this raises an important question: *Which Bible translation should I use?* The answer depends on a person's context and purpose.

For example, someone whose first language is not English may find the NIV more accessible than a more literal translation such as the NASB. A pastor or teacher preparing sermons may prefer the ESV because of its careful attention to grammar and sentence structure. The key, therefore, is to understand how translations work and to choose wisely according to the task at hand.

Every English Bible is the result of thousands of careful decisions made by translation committees. These decisions are shaped by what scholars call *translation philosophies*—different approaches to bringing the meaning of the Hebrew and Greek texts into clear English. Broadly speaking, there are four main approaches. Each has its own strengths and weaknesses, and each serves different purposes depending on the reader's needs. A helpful way to visualize these philosophies is to imagine them arranged along a spectrum, moving from the most literal translations to the most interpretive.

The Spectrum of Translation Philosophies



1. Formal Equivalence (Word–for–Word)

The first approach aims to stay as close as possible to the original wording and structure of the biblical text, even if that sometimes makes the English sound stiff or awkward. The goal is to mirror the form of the original languages.

- **Examples:** LSB (Legacy Standard Bible), NASB (New American Standard Bible), ESV (English Standard Version).
- **Strengths:** Formal translations allow readers to see the structure and flow of the original languages, making them especially useful for sermon preparation and tracing Paul’s arguments.
- **Weaknesses:** Because Greek and Hebrew often arrange words differently than English, a strictly literal rendering can sound unnatural or confusing. A verse that is clear in Greek may feel clunky or dense in English.

2. Functional Equivalence (Thought–for–Thought)

The second approach prioritizes meaning over form. Instead of reproducing each word, translators ask: *How would this idea be communicated clearly and naturally in contemporary English?*

- **Examples:** NIV (New International Version), NLT (New Living Translation).
- **Strengths:** Functional translations are easier to read and

understand, making them ideal for public reading and devotional reading. They help readers grasp the overall sense of a passage without stumbling over ancient idioms.

- **Weaknesses:** By smoothing out ambiguities and translating idioms into plain English, functional translations sometimes make interpretive decisions for the reader, reducing opportunities to wrestle with the text’s complexity.

3. Optimal Equivalence (Balanced)

The third approach seeks to combine the strengths of both formal and functional approaches. When a literal rendering is clear and accurate, it retains it. When the original form would confuse English readers, it opts for smoother phrasing. The goal is both faithfulness and readability.

- **Example:** CSB (Christian Standard Bible), NET (New English Translation).
- **Strengths:** Translations using this approach are often praised as strong “all-purpose” Bibles—clear enough for daily reading and faithful enough for serious study. Many pastors recommend them as a single translation suitable for both personal use and teaching.
- **Weaknesses:** By aiming for balance, optimal equivalence may not always achieve the precision of formal translations or the smoothness of functional ones. In some cases, it sacrifices the strongest features of both ends of the spectrum.

4. Paraphrase (Retelling)

Paraphrases are not translations directly from the original languages, but interpretive retellings of Scripture based on existing translations. Their aim is to capture the feel or impact of a passage rather than its precise wording.

- **Examples:** CEV (Contemporary English Version), MSG (The Message).
- **Strengths:** Paraphrases can make familiar passages sound new and vivid, often highlighting emotional force and contemporary relevance. They can be helpful for devotional reading or for introducing Scripture to someone entirely unfamiliar with the Bible.
- **Weaknesses:** Because paraphrases reflect the author's interpretation more than the original wording, they should not serve as a Christian's primary Bible. They are best used alongside a more literal translation to keep devotional insights grounded in accuracy.

In summary: No single translation philosophy can capture every nuance of the biblical text. Formal equivalence highlights accuracy, functional equivalence emphasizes clarity, optimal equivalence seeks balance, and paraphrases offer fresh readability. Each approach has its place, depending on whether the goal is close study, teaching, devotion, or accessibility for new believers.

AN OVERVIEW OF POPULAR ENGLISH TRANSLATIONS

IN THE PREVIOUS CHAPTER, I explored the major translation philosophies that shape how the Bible is brought from the original Hebrew and Greek into English. In this chapter, I will provide an overview of some of the most popular English translations available to Christians today. Each one reflects a particular approach to balancing accuracy, clarity, and readability. By becoming familiar with these translations, readers will be better equipped to choose wisely for study, teaching, devotional reading, and discipleship.

The Legacy Standard Bible (LSB)

The LSB was published in 2022 as a fresh yet deliberately conservative contribution to English Bible translation. Built on the foundation of the *New American Standard Bible* (1995 edition), it carries forward that tradition of word-for-word precision while introducing refinements intended to bring readers even closer to the original languages.

The LSB is the work of scholars associated with *The Master's Seminary* and *The Master's University*, institutions closely connected with the late John MacArthur's ministry. Their aim was not to produce an entirely new translation, but to preserve and sharpen the strengths of the NASB, particularly in areas of consistency and transparency. Several distinctives set the LSB apart:

- **Restoration of “Yahweh” in the Old Testament.** Where most English Bibles translate the divine name *YHWH* as “LORD” (in small capitals), the LSB consistently renders it as “Yahweh.” This choice gives readers direct exposure to God’s covenant name and highlights its theological significance throughout the Bible.
- **Consistency in key terms.** The translators worked intentionally to standardize how certain Hebrew and Greek words are translated. This makes it easier for readers to trace theological themes and repeated concepts across Scripture.
- **Literal precision.** Like the NASB, the LSB leans strongly toward formal equivalence. This makes it especially well suited for exegesis, word studies, and close analysis of Paul’s arguments.
- **Improved readability.** While maintaining precision, the LSB updates some of the NASB’s more cumbersome or dated expressions, aiming for greater clarity without sacrificing accuracy.

The LSB is particularly well suited for pastors, teachers, and serious Bible students who value a highly literal translation with refined consistency. However, as with the NASB, its formal style can sometimes feel wooden or less fluid for public reading or devotional use, especially when compared with translations like the CSB or NIV.

New American Standard Bible (NASB)

The NASB was originally published in 1971 and revised in 1995—with a further update released in 2020—it was produced by a team of 58 conservative evangelical scholars committed to rendering the Hebrew,

Aramaic, and Greek texts into English with the highest possible level of accuracy. Gordon Fee and Mark Strauss (2007, 147) describe the NASB as “the most consistently literal or formal equivalent of major English versions produced over the last half century.”

This commitment to formal equivalence has made the NASB a favourite among pastors, seminary students, and serious Bible readers who want to engage closely with the details of the text. Its word-for-word approach often allows readers to see grammatical connections, verbal relationships, and structural features of the original languages reflected clearly in English.

At the same time, the NASB’s greatest strength is also its greatest weakness. Because it mirrors the form of the original languages so closely, the English can at times feel stiff, wooden, or awkward. As a result, it is not always the best choice for public reading and devotional use.

The most recent edition, the NASB 2020, sought to address some of these concerns by smoothing out the English style while retaining the translation’s literal character. Even so, many readers continue to prefer the 1995 edition. For this reason, both editions remain in use today.

In short, the NASB is best suited for careful study and close reading, particularly for those who value transparency to the original languages.

English Standard Version (ESV)

The ESV, first published in 2001, is a revision of the Revised Standard Version (RSV). While the RSV was widely respected for its literary quality, it drew criticism in many evangelical circles for certain translation decisions perceived as theologically problematic. The most well-known example is Isaiah 7:14, where the RSV rendered the Hebrew *‘almâ* as “young woman” rather than “virgin.” Although this translation is lexically defensible, many

evangelicals felt it obscured the prophetic and messianic significance of the passage.

The ESV was produced in part to restore confidence among evangelical readers by adopting more conservative renderings in key theological texts while maintaining scholarly integrity. Its translators reaffirmed a strong commitment to the authority of Scripture, aiming to combine accuracy with clarity and reverence.

One of the ESV's chief strengths is its balance between literal precision and literary excellence. Its translation philosophy is described as “essentially literal,” meaning it seeks to remain faithful to the wording and structure of the original Hebrew and Greek while still producing clear, natural English. Compared to the NASB, the ESV is generally smoother and less rigid, making it well suited for both close study and public reading.

The ESV also modernized the RSV's archaic language, replacing older pronouns such as *thee* and *thou* with contemporary English. This has contributed to its wide appeal among pastors, churches, and Christian publishers. Today, the ESV is one of the most commonly used translations in evangelical settings and often serves as a default Bible for preaching, teaching, memorization, and study.

In summary, the ESV occupies a valuable middle ground: more readable than highly formal translations like the NASB, yet more textually transparent than thought-for-thought versions.

King James Version (KJV) and the New King James Version (NKJV)

For more than four centuries, the KJV—first published in 1611—has been treasured by Christians around the world. Its majestic cadence, elevated diction, and poetic rhythm have profoundly shaped English-speaking

Christianity. The KJV has influenced preaching, hymnody, memorization, and even the development of the English language itself. For many readers, its reverent tone still evokes a deep sense of awe and devotion.

At the same time, the KJV has been the subject of ongoing debate. Some advocates of a “KJV-only” position claim that it is the only inspired or authoritative English translation of Scripture. This view, however, is not supported by the majority of evangelical scholars and is difficult to sustain historically or textually. Those interested in examining this issue more carefully may find *The King James Only Controversy* (1995) by James White a helpful introduction.

The NKJV, published in 1982, was produced to retain the familiar style and cadence of the KJV while updating archaic vocabulary and grammar. Words such as *thee*, *thou*, and *thy* were replaced with contemporary English, making the text more accessible to modern readers. For many, the NKJV successfully bridges the gap between tradition and clarity. Others, however, feel that some of the distinctive literary beauty of the original KJV was diminished in the process.¹ The KJV remains unmatched in its historical influence and literary grandeur, while the NKJV offers a more readable alternative for those who appreciate that tradition.

Christian Standard Bible (CSB)

The CSB is one of the more recent English translations, produced by a team of over one hundred evangelical scholars representing a wide range of denominations. It was first released in 2004 as the Holman Christian Standard Bible (HCSB) and then thoroughly revised and published in its current form in 2017.

The guiding philosophy behind the CSB is what its translators call optimal equivalence. Rather than committing rigidly to either word-for-word or

thought-for-thought translation, the CSB seeks to preserve accuracy to the original languages while communicating meaning in clear, natural English. When a literal rendering is clear and faithful, the CSB retains it; when it would obscure meaning for modern readers, the translation adopts a smoother expression. In practice, the CSB often reads more fluidly than the ESV while remaining more precise than the NIV, placing it near the center of the translation spectrum.

One of the CSB's most commendable features is its careful and restrained approach to gender language. When the original Hebrew or Greek clearly intends to address people in general rather than males specifically, the CSB avoids unnecessary masculine terminology. For example, generic references to believers are often translated with terms such as *anyone*, *people*, or *they*, rather than *man* or *he*. This approach is not driven by modern ideology but by a desire to reflect the inclusive intent of the original text accurately and responsibly.

Because of this balance, the CSB has proven to be an exceptionally versatile translation. It is readable enough for public worship, personal devotions, and group Bible study, yet precise enough for careful exegesis and teaching. For pastors, teachers, and lay readers seeking a single, all-purpose Bible that combines clarity with faithfulness, the CSB is among the strongest options available today.

The New English Translation (NET)

The NET is one of the most innovative Bible translations of the modern era. Produced by a team of approximately twenty-five evangelical scholars, the NET was designed not only to deliver an accurate English rendering of Scripture but also to make the translation process itself unusually transparent to readers.

One of the NET's most distinctive features is its open-access philosophy. Unlike most modern translations, the NET has a generous copyright policy that allows the text to be used freely online and in many printed resources, including Bible studies and teaching materials. Even its name was intentionally chosen to reflect its close association with the internet, emphasizing the goal of making God's Word widely accessible without financial barriers.

The NET is especially well known for its extensive translation notes. These notes explain why particular translation decisions were made, discuss alternative renderings, and offer insight into the underlying Hebrew, Aramaic, and Greek. In many cases, the notes expose readers to interpretive debates that are usually hidden behind the finished English text. For students, pastors, and lay readers who want to understand why a passage has been translated a certain way, the NET functions almost like a built-in commentary alongside the biblical text itself.

However, its English style can feel less familiar than other modern translations, and its phrasing is sometimes shaped more by technical precision than by literary rhythm. For this reason, it is less commonly used for preaching, memorization, or public reading, where cadence and familiarity often matter more. Most pastors prefer to use the NET as a supplementary study tool rather than as a primary pulpit Bible.

New International Version (NIV)

The NIV was first published in 1978, with a major revision released in 1984, and it quickly became the best-selling modern English Bible worldwide. In 2011, the translation underwent a substantial update (commonly called *NIV 2011*), refining its language to reflect contemporary English usage while continuing to engage carefully with advances in biblical scholarship.

The NIV has been widely praised for its balance and accessibility. Andy Naselli (2017, 55) describes it as “the optimal translation for English speakers,” particularly for those who speak English as a second language. Its international clarity is one of the key reasons for its global reach.

The NIV’s greatest strength lies in this balance between accuracy and readability. It does not press formal equivalence as strongly as the NASB or ESV, yet it avoids the freer, more paraphrastic style of translations such as the NLT. Instead, it seeks to communicate meaning clearly and naturally, often resolving idioms and grammatical structures in ways that make immediate sense to modern readers.

Because of this, the NIV functions well across a wide range of contexts. It is suitable for personal devotions, small–group Bible studies, public reading, and even preaching. It is also one of the most effective translations to place in the hands of new believers, as its language is approachable without being shallow. While those engaged in detailed exegesis may prefer to consult a more formally equivalent translation alongside it, the NIV remains one of the most versatile and widely useful English Bibles available today.

New Living Translation (NLT)

The NLT was first published in 1996 and revised in 2004. It originated as a major revision of the *Living Bible* (LB, 1971), a popular paraphrase produced by Kenneth Taylor. Unlike the LB, however, the NLT is not a paraphrase. It is a full translation created by a team of 87 evangelical scholars who worked directly from the original Hebrew and Greek texts. Their goal was to move beyond paraphrase and produce a functional equivalence translation.

As Gordon Fee and Mark Strauss (2007, 154) observe, “In general it is a clear, accurate, and reliable translation.” The NLT succeeds in communicating Scripture in language that is natural, vivid, and immediately

understandable. Its contemporary, flowing style often helps modern readers grasp the message of Scripture without stumbling over unfamiliar grammar or ancient idioms.

Because of this emphasis on clarity, the NLT excels in devotional reading, public Scripture reading, and outreach. It is especially helpful for new believers, younger readers, and those with little prior exposure to the Bible. Many pastors also appreciate the NLT for congregational reading, where its smooth, conversational tone allows listeners to follow the text with ease.

That same strength, however, also marks its limitation. Since the NLT frequently resolves ambiguities and smooths complex constructions, it is less suited for detailed exegetical study or close grammatical analysis. For serious study—particularly of Paul’s tightly reasoned arguments—it is best used alongside a more formally equivalent translation.

Used wisely, the NLT is a powerful tool. It reminds us that understanding Scripture is not only about precision but also about comprehension.

The Contemporary English Version (CEV) and the Message (MSG)

Both the Contemporary English Version (CEV, 1995) and The Message (MSG, 2002) fall toward the paraphrase end of the translation spectrum. Their primary aim is accessibility—communicating the sense and impact of Scripture in clear, contemporary language rather than preserving the wording or structure of the original text.

The CEV, produced by the American Bible Society, was intentionally designed to be easy to read aloud and immediately understandable. Its translators limited sentence length, avoided technical vocabulary, and favoured straightforward phrasing so that even children or readers with limited English proficiency could grasp the message. For these reasons, the

CEV can be effective in diverse contexts, particularly where clarity and comprehension are paramount. However, its simplified style often smooths over important nuances of the original languages, making it less suitable for close study, theological reflection, or detailed exegesis.

The MSG is best understood as a pastoral paraphrase rather than a translation. It was produced by Eugene Peterson, who sought to help modern readers “hear” Scripture as a living, spoken word rather than as religious or technical prose. Peterson’s goal was not to replace formal translations but to awaken readers to the emotional force, rhetorical punch, and narrative energy of the biblical text.

Many readers have found the MSG refreshing and illuminating for devotional use. As J. I. Packer once remarked, Peterson’s work captures “the logical flow, personal energy, and imaginative overtones of the original”² in a way that can make familiar passages feel new again. At the same time, because the MSG frequently expands, rephrases, and interprets the text, it should never function as a primary Bible for study, preaching, or doctrinal formation. Its value lies in supplementing, not substituting, more accurate translations.

In summary, more literal translations such as the LSB and NASB are especially valuable for careful study and exegesis, while translations such as the ESV and CSB seek to balance accuracy with readability. Versions like the NIV and NLT prioritize clarity and accessibility, making them especially helpful for devotional reading and outreach, while paraphrases such as the CEV and The Message aim to communicate the impact of Scripture in fresh and accessible language.

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1. A more substantive issue affecting both the KJV and NKJV is their reliance on a limited manuscript base for the New Testament. Since the seventeenth century, a much broader range of earlier Greek manuscripts has been discovered and studied. Most modern translations draw on this wider and earlier evidence. As a result, the KJV and NKJV retain certain readings that many scholars today would regard as secondary rather than original.
 2. <https://messagebible.com/read-the-message#in-praise>

PRINCIPLES FOR CHOOSING A TRANSLATION

TOO OFTEN, DISCUSSIONS ABOUT choosing a Bible translation begin in the wrong place. Translations are sometimes treated like competing products, as though one must prove itself superior to the others. In reality, Bible translators are not rivals but partners in a shared task: to faithfully communicate God’s Word in language that modern readers can understand. For this reason, the most helpful question is not *Which translation is best?* but rather, *Which translation is best suited for my purpose?* In this chapter, we will consider three practical principles that can help guide you in choosing a suitable Bible translation for your needs.

1. Remember the main goal of translations

At first glance, you might assume that the best translation is the one that renders the biblical text word-for-word into English. After all, wouldn’t that be the most accurate? But anyone who speaks more than one language knows how unrealistic—and often misleading—that assumption can be. Consider a simple example. I speak English, Afrikaans, and a little Zulu. If you wanted to ask someone their name in Zulu, you would say: *Ngubani igama lakho?* A strict word-for-word rendering into English would read, “It is who the name of you?” Grammatically, that is nonsense. Yet when

translated for meaning, it communicates clearly and naturally as, “What is your name?”

The point is that languages do not align neatly word for word. Idioms, grammar, word order, and cultural expressions all differ. If translators always aimed for wooden literalism, the meaning of the text would often be obscured rather than clarified. For this reason, the primary goal of Bible translation is not to replicate the form of the original languages, but to faithfully reproduce their meaning in the receptor language.

This is why English Bibles fall on a spectrum from more formal equivalence to more functional equivalence. Both approaches are legitimate. They simply serve different purposes. What matters is remembering the shared aim behind them all: to communicate God’s Word accurately and intelligibly to modern readers.

2. Recognize the value of all translations

Bible translation is not a competition—neither for translators nor for readers. No single English translation captures every nuance of the original Hebrew and Greek texts. For that reason, choosing a Bible translation should not be an *either-or* decision but a *both-and*. The sooner we recognize the value of different translations, the sooner we can use them together and benefit from their complementary strengths.

When studying Scripture, it is wise to consult more than one translation. Each version illuminates the text from a slightly different angle, helping us see more clearly what the biblical authors intended. A more literal translation often preserves the structure and syntax of the original languages. A more functional translation may communicate the sense of the passage more clearly in natural, contemporary English. Reading these side by side allows the strengths of each to shine and guards us from becoming overly dependent

on a single version. Gordon Fee and Douglas Stuart (2014, 37) offer this helpful counsel:

“It is probably a good practice to regularly read one main translation, provided it really is a good one. This will aid in memorization as well as give you consistency. Also, if you are using one of the better translations, it will have notes in the margin at many of the places where there are difficulties. However, for the study of the Bible, you should use several well-chosen translations. The best option is to use translations that one knows in advance will tend to differ. This will highlight where many of the difficult problems of interpretation lie.”

A practical recommendation, then, is to use at least three translations when studying a passage: one that leans toward formal equivalence (e.g., LSB, NASB, or ESV), one that balances accuracy and readability (e.g., NIV or CSB), and one that is more meaning-driven (e.g., NLT or NET). Comparing these translations quickly reveals where interpretive challenges exist and may alert you to places where your preferred translation has made a particular decision that others have not. Together, they help us see the brilliance of God’s Word more fully.

3. Consider the type of study you are doing

The translation you choose should match the kind of reading you are doing. If your goal is breadth—such as reading through the Bible in a year, following the sweep of redemptive history, or reading extended sections in

one sitting—then a more functional equivalent translation is often a better choice. Versions like the NIV or CSB prioritize clarity and natural English, making it easier to follow the flow of thought and grasp the overall message without being slowed by technical details. Their readability helps maintain momentum when covering larger portions of Scripture.

If, however, your goal is depth—carefully studying one of Paul’s letters, tracing the logic of a paragraph, or observing repeated words and key connectors—then a more formal equivalent translation is usually better suited to the task. Of course, these categories are not rigid. A healthy approach to Bible study will usually involve both. Many readers benefit from reading broadly in a functional translation to grasp the big picture, then slowing down with a more literal translation to examine the details more closely.

In summary: Bible translations are gifts that make God’s Word accessible to people across languages, cultures, and generations. While no single English translation can capture every nuance of the original text, each contributes something valuable to our understanding when used wisely. So, let’s aim to become thoughtful readers who understand how translations work and how to use them well.

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