

## ART. VI.—THE REVISED NEW TESTAMENT.

## THIRD NOTICE.

MANY of the changes in the narrative of St. Paul's voyage and shipwreck, Acts xxvii., will be welcomed by sailors, inasmuch as the nautical terms are no longer technically improper, or "unprofessional," and the interest of the narrative is increased. Thus, *e.g.*, instead of the "mainsail" (set to run the ship on shore) we find "foresail,"—"hoisting up the foresail to the wind they made for the beach": instead of a "creek with a shore," we have "a bay with a beach"; instead of "launched," "*put to sea*"; instead of sailed over, "*sailed across*"; instead of "sailed under," "*sailed under the lee of*"; instead of "strake sail" (a most unfortunate rendering), "*lowered the gear*."<sup>1</sup> In the place of "being exceedingly tossed with a tempest," A. V., we have the exact and graphic rendering, "as we *laboured exceedingly* with the storm," the distress being partly due to the cargo of wheat; and the extraordinary error, "when they had taken up the anchors they committed *themselves* unto the sea," is, of course, corrected,— "casting off the anchors, they left them in the sea."

The verb in Matt. xxvi. 15 occurs in the Septuagint of Zech. xi. 12, to which the Evangelist refers: "they *weighed* unto him thirty pieces of silver." In Matt. ix. 17 (A. V. *bottles*), the R. V. has, ". . . put new wine into old wine-skins." In John xiii. 10, the R. V. gives:—"he that is bathed (A. V. *washed*) needeth not save to wash his feet."

In James iii. 5, "behold how much *wood* is kindled" (*marg.* "how great a forest") is literal, and—as concrete—accords better with the context: the bit curbs a horse, the rudder turns a ship, the spark sets a forest ablaze, the tongue "setteth on fire the wheel of nature."

In the narrative of the Transfiguration, the R. V. brings out one point (Luke ix. 32) much more clearly. "Peter and they that were with him," we read, "were heavy with sleep;" but it is not stated that they really fell asleep: "having remained awake," or "when they were fully awake," "they saw his glory, and the two men. . . ."

The new rendering of Acts iii. 19, 20, is, at all events, literal:—"Repent ye, therefore, and turn again, that your sins may be blotted out, that<sup>2</sup> so there may come seasons of refreshing from

<sup>1</sup> *Smith*, p. 72. "Some sail is absolutely necessary. . . ."—"Encycl. Brit.," art. 'Seamanship.'—*Atford*.

<sup>2</sup> ὅπως, not *when*, as in A. V., following the older versions. This is the only place where the conjunction was rendered "when."

In the new text, we find *appointed* instead of *preached*; the same word in xxii. 14, xxvi. 16.

the presence of the Lord ; and that he may send the Christ who hath been appointed for you, *even Jesus*."

"For the remission of sins that are past," A. V., Rom. iii. 25, is neither clear nor correct. The R. V. gives the verse as follows:—

Whom God set forth to be a propitiation, through faith, by his blood (*marg.* through faith in his blood), to show his righteousness, because of [*by reason of*] the passing over [*not, the remission*] of the sins done aforetime, in the forbearance of God.<sup>1</sup>

The struggle and the success in the life of faith are shown in the new translation of Galat. v. 17; the flesh and the Spirit ". . . . are contrary the one to other, *that ye may not do the things that ye would.*"

In Matt. xi. 2, instead of ". . . the works of Christ," the R. V. gives—"the works of *the* Christ":—"Now, when John heard [*not, had heard*] in the prison the works of the Christ, he sent. . . ." It was concerning *the Messiah* that John sent to inquire. By a clerical error, in our first notice of the R. V., Matt. xvi. 16, was printed instead of Matt. xi. 2. In xvi. 16, the Revisers of 1611 could scarcely neglect the article:—"Simon Peter answered and said, Thou art the Christ." But in xi. 2, as in xxiv. 5 ("I am Christ," instead of "I am the Christ"), the article was ignored.

The A. V. rendering of Matt. vi. 16, the Pharisees "disfigure their faces, that they *may appear unto* men to fast," is incorrect and misleading. The R. V. gives—"that they may be seen of men to fast." Tyndale has, "that they might be seen of men how they fast."

In Luke xxi. 19, the rendering of the R. V. is possibly an improvement:—"in your patience ye shall win your souls" (*marg.* lives); not "in your patience *possess* ye your souls."<sup>2</sup>

Pilate's words, in Luke xxiii. 15 (A. V., "nothing worthy of death is done unto him") are rightly rendered in the R. V., "nothing worthy of death had been done by him."

The A. V. rendering of John v. 35, "he was a burning and a shining light," is, without doubt, incorrect. In the original the Baptist is termed *the lamp* (ὁ λύχνος), and the participles are rightly rendered in the R. V.—"he was the lamp that *burneth*

<sup>1</sup> An admirable note upon the verse, we may remark, is given in Mr. Moule's sound and scholarly "Commentary," a volume of the "Cambridge Bible for Schools" series. No exposition upon this Epistle, in our judgment, so truly and thoroughly deserves the praise, *multum in parvo*.—"Commentary on the Epistle to the Romans," by the Rev. H. C. G. Moule, M.A. Cambridge Warehouse: 17, Paternoster Row. 1879. (Mr. Moule is now known as the Principal of Ridley Hall, Cambridge.)

<sup>2</sup> New text: κτήσασθε. But *possess* is not the correct rendering of the A. V. text.

and *shineth*”—*i.e.*, giveth light.<sup>1</sup> But the A. V. “ye were willing for a season to rejoice in his light” reads well; and it was unnecessary, as we think, to alter it.

In Acts xxvi. 23, the R. V. brings out clearly the inspired statement:—“How that the Christ must suffer (*marg.*, “is subject to suffering”), and how that he first by the resurrection of the dead should proclaim light both [new text, τῆ] to the people and to the Gentiles.” Many will say, however, that the changes in this verse are needless.

A marginal note to Matt. xvi. 9, 10, calls attention to the fact that the “baskets” in the miracle of the feeding of the five thousand were different from the “baskets” in the miracle of the feeding of the four thousand: *κόφινοι* and *σπυρίδες*, according to Dr. Lightfoot, point to a different nationality of the multitudes in the two cases.<sup>2</sup> It was in a *spuris* that St. Paul was “let down” (Acts ix. 25). The *cophinus* was a small portable wicker basket.

The two words in the Revelation, *ζῶα* and *θηρία* (A. V., *beasts*), are distinguished in the R. V.; *living creatures* worship before the throne, “the *beast* cometh up out of the abyss”<sup>3</sup> (xi. 7).

A decided improvement in Rom. xii. 2, “be not *fashioned according to this world*” (A. V., be not *conformed*) suggests, to quote remarks made ten years ago by Bishop Lightfoot, the distinction between the Greek *σχῆμα*, *fashion*, and *μορφή*, *form*. Tyndale’s rendering was, “*Fashion* not yourselves.” (Compare A. V., Philipp. ii. 6, 8.) “The *fashion* of this world passeth away” (1 Cor. vii. 31). In connection with this word *σχῆμα*, we may here remark that Philipp. iii. 21 is a marked improvement:—

“Who shall *fashion* anew the body of our humiliation<sup>4</sup> that it may be conformed to the body of his glory.”

<sup>1</sup> In Philip. ii. 15, “shine” is an error. The R. V. gives the correct rendering—“among whom ye are *seen* as lights. . . .” The Vulgate has *lucetis*, but, as Archbishop Trench has pointed out (“Authorized Version,” p. 148) an earlier Italic version was correct: Augustine quotes—“in quibus *apparetis*. . . .”

<sup>2</sup> The R. V. distinguishes between *τοὺς ἀνθρώπους*, *the people*, and *οἱ ἄνδρες*, *the men*, John vi. 9 and 10. (CHURCHMAN, p. 229.) See Blunt’s “Undersigned Coincidences.” R. V., John vi. 12, “Gather up the broken pieces which remain over,” *i.e.*, “the pieces broken by the Lord for distribution.” The mere English reader, or a hasty critic, misunderstands the A. V. “fragments.”

<sup>3</sup> The Greek word for “abyss” is rightly rendered in Luke viii. 31, R. V.—“they entreated him that he would not command them to depart into the *abyss*” (A. V., “into the *deep*,” which many readers suppose to be the *sea*).

<sup>4</sup> *The body of our mekenesse*.—Wiclif. The A. V., as Bishop Ellicott points out, obscures the full meaning of the words and mars the antithesis.

The meaning of *ναός*, the *sanctuary* (Matt. xxiii. 35) as distinguished from *ἱερόν*, the sacred building and precincts, the *temple*, (Matt. xxi. 12), is shown in the R. V. :—"Whom ye slew between the sanctuary and the altar."

In Ephes. iii. 10, the substitution of "*through*" for "*by*," and "*made known*" for "*known*," brings out clearly the Apostle's statement, thus :—"to the intent that now unto the principalities . . . might be made known through the Church the manifold wisdom of God." The A. V., "*might be known by the Church*," is, for the general reader, unintelligible.

The meaning of St. Paul's reference in Phil. iv. 3,<sup>1</sup> obscured by the A. V. "*help those women which laboured with me in the Gospel*," is clearly shown by the translation of the R. V., thus :—

I exhort Euodias, and I exhort Syntyche, to be of the same mind in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they [inasmuch as they] laboured with me in the Gospel.

In 1 Tim. iv. 15, the A. V. "*meditate upon these things*" is not correct. The Apostle said, "*Be diligent in . . .*" (Tyndale: "*These thynges exercyse*." In vi. 2, the R. V. is a great improvement, thus :—

And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved.

The "*yet*" of the A. V. in Matt. xv. 27 is an error. The Syro-Phœnician woman's argument is clearly given in the R. V., "*It is not meet to take the children's bread [or, loaf] and cast it to the dogs. But she said, Yea, Lord; for even (καὶ γὰρ) the dogs eat of the crumbs which fall from their masters' table.*"

Instead of the word "*damnation*," in 1 Cor. xi. 29, A. V., we find, of course, in the volume before us, *judgment* :<sup>2</sup> "*he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.*" According to the new text, the words in verse 29, "*unworthily*," and "*the Lord's*," are interpolations. The Greek word *κρίμα*, *judgment*, is in the A. V. rendered by *condemnation* in v. 34, and *damnation* in v. 29; and the very point of the Apostle's argument is obscured. He mentions first, the *not discerning*, second, the *judgment*, as distinguished from *condemnation*. True believers may "*be judged*" (corrective judgments, chastenings); unbelievers will "*be condemned*,"

<sup>1</sup> In this fourth chapter there are several improvements. For example, in verse 7, "*Guard*" is better than "*keep*," "*honourable*" (v. 8) than "*honest*," "*ye did indeed take thought*" (v. 10) than "*ye were also careful*." "*I have learned the secret*" brings out the original, *μεμύημαι*, (I have been *initiated*), much more than "*I am instructed*."

<sup>2</sup> In this passage, instead of "*let a man examine himself*," we read "*let a man prove himself*" (Rom. xii. 2, 1 Cor. iii. 13). Instead of *discern* the margin gives *discriminate*.

(lasting condemnation). The duty of the believer is twofold ; he must discern himself and discern the "body." If we discerned, says St. Paul, "we should not be judged: but when we are judged we are chastened of the Lord that we may not be condemned."

In verse 24, it may here be mentioned, instead of "this is my body which is broken for you, the R. V., has "this is my body which is for you": and the word which may be added, if any other word be necessary, will be "given," or "broken."

The word *offend* in such passages as Matt. v. 29, A. V., "if thy right eye *offend* thee," is misleading. The Greek means *cause to stumble*, give occasion of sin.<sup>1</sup> It has been found difficult, however, to render the verb and noun in English. (Rom. ix. 33, a rock of offence (*σκανδάλου*) Matt. xvi. 23, "thou art an offence to me," A. V.: "thou art a stumbling block unto me").

The adoption of the word *Hades* is, undoubtedly, a gain. In the reference to David's Lord, Acts ii, 27, the R. V. has—"thou wilt not leave my soul in Hades" (P's. xvi. *sheol*, the place of the departed.) The word "hell" (abode unseen, hidden) is derived from the early English verb to cover in, conceal ; in certain counties at the present day, a common word for the covering of a book, or of a house (the roof) gives a clue to the primary meaning of "hell." The mere English reader will now remark that in Acts ii. 27, the original word is not *Gehenna*, the place of torment (Matt. v. 22, "the hell of fire").<sup>2</sup>

In Rom. viii., A. V., the same Greek word, *ἡ κτίσις*, the *creation*, appears in verses 19, 20, 21, *creature*, but in v. 22, the *creation*, (marg. every *creature*). The translation of these verses in the R. V., it will be seen at a glance, is a gain:—

For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subject to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth. . . .

Here "revealing" connects v. 19 with v. 18 (*revealed*); the one word "creation" appears throughout; and St. Paul's contrast between the "bondage of corruption" and the "liberty of the glory" (Wiclif) is preserved. For ourselves, considering such passages as these, a translation which is faithful, but not harshly

<sup>1</sup> *σκανδαλιζω*. A different verb, *πταίω*, *trip*, Jas. iii. 1, is rendered *stumble*. "In many things we all stumble." The "all" in the original is emphatic, (we *all*) but the A. V., "in many things we offend all," was unfortunate. For "stumble" see Rom. xi. 11. "Did they stumble that they should fall?"

<sup>2</sup> On Rev. i. 18, "I have the keys of death and of Hades," Archbishop Trench refers to the sermon of Howe, "The Redeemer's kingdom over the invisible world."

literal, we look upon the revised rendering of the Epistles as a great improvement. Valuable as the R. V. is, in our judgment, viewing the work, in several aspects, as a whole, it seems to us especially meritorious, and likely to prove singularly useful to English readers in general, from its close, yet not displeasing translation of the difficult passages in St. Paul's Epistles.

A decided improvement, as we think, is the change in 1 Tim. ii. 5: "for there is one God, one Mediator also between God and man, *himself* man, Christ Jesus."<sup>1</sup>

In 1 Tim. vi. 8, instead of the A. V. "Having food and raiment,<sup>2</sup> let us . . ." the R. V. has ". . . we shall be therewith content." It is the future tense.

In 2 Cor. iii. 12 ff., the new rendering is exceedingly good. For example, a new idea will present itself to the mere English reader in the words, "Moses . . . put a veil upon his face, that the children of Israel *should not look stedfastly on the end of that which was passing away*: but their minds were hardened."<sup>3</sup>

In Luke xiv. 10, instead of "worship," the R. V. gives "glory": "then shalt thou have glory [δόξα] in the presence of all that sit at meat with thee."<sup>4</sup> The loss of "worship" we rather regret, as a link between the language of the Prayer Book and the Bible is hereby weakened. Another Prayer Book word, "wealth," in the sense of "welfare," 1 Cor. x. 24 (Let no man seek his own, but each his neighbour's good), has disappeared; and again, instead of "quick," Heb. iv. 12, we have "living"; ("the word of God is living, and active. . .")<sup>5</sup>

The word ἐνεργής, rendered "active" in Heb. iv. 12 (A. V., "powerful"), is found in 1 Cor. xvi. 9, and Philem. 6 (A. V., and R. V., *effectual*). Taking the verse as a whole, we think "active" is better than "powerful."

The word *effectual*, we may here remark, is found in the A. V., not only as the equivalent of the adjective ἐνεργής: it occurs in 2 Cor. i. 6, ("effectual in the enduring of the same sufferings");

<sup>1</sup> In ii. 15, we read: "she shall be saved through the childbearing."

<sup>2</sup> Instead of *raiment*, the R. V. gives *covering*, and, in the margin instead of *content*, "in those we shall have enough," (Luke iii. 14; Hebr. xiii. 5). The Greek word "raiment" occurs only here in the New Testament.

<sup>3</sup> In this passage the *beholding as in a mirror*, somewhat to our surprise, is put in the margin. We are by no means surprised, however, to see the rendering (v. 17), "the Lord is the Spirit," and (v. 18) "from the Lord the Spirit." In iv. 4, instead of the A. V. rendering "*glorious gospel*," we find "*gospel of the glory of Christ*;" the key-note word of the passage, "glory," being thus preserved.

<sup>4</sup> For this sense of the word δόξα, *praise* (glory), compare 2 Cor. vi. 8, "by glory and dishonour" (the A. V. "by honour and dishonour," is surely better): 1 Thess. ii. 6: John v. 41.

<sup>5</sup> Instead of "a *discerner* of the thoughts and intents," we find "*quick to discern* . . ."; κριτικός, fit for discerning.

Eph. iii. 7 ("by the effectual working of his power"); and iv. 16 ("according to the effectual working in the measure"). In the R. V. we find, 2 Cor. i. 6, "which *worketh* in the patient endurings of the same sufferings"; Eph. iii. 7, "according to the *working* of his power"; iv. 16, "according to the *working* in due measure." Once more: the word "effectual" in the A. V. meets us in an important passage on the power of prayer, Jas. v. The A. V. translation of the key-note word in verse 16 is, to say the least, inaccurate and awkward:—"the *effectual fervent* prayer of a righteous man availeth much." The R. V., on the other hand, is faithful, while at the same time it is expressive:—"the supplication of a righteous man availeth much *in its working*," (*ἐνεργουμένη*).<sup>1</sup> Tyndale has ". . . availeth much, if it be fervent."

Heb. iv. 9, is rightly rendered, "There remaineth therefore a Sabbath rest for the people of God."

Following the Geneva version, the R. V. gives, in 2 Tim. ii. 26:—

And that they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God.

The opening verses of Hebrew ix., R. V., closely follow the original, and read well:—

Now even the first covenant had ordinances of divine service, and its sanctuary, a *sanctuary* of this world. For there was a tabernacle prepared . . . which is called the Holy place . . . v. 3 . . . the Holy of holies.

Instead of "abstain from all appearance of evil," 1 Thess. v. 22, we find "abstain from every *form* of evil." The Revisers of 1611 copied from the Genevan.

Instead of "the terror of the Lord" (A. V., after the Genevan and Beza) 2 Cor. v. 11, we find "the *fear* of the Lord."

A marginal rendering, *lodging-places*, instead of "nests," (where they *roost*) Matt. viii. 20, gives the meaning of the Greek, and corrects a common mistake. Milton (quoted by Eadie) says, of beasts and birds,

They to their grassy couch, these to their nests  
Were slunk,

but a bird uses a nest merely for incubation. We may notice here the marginal rendering of Mark xi. 8, *layers of leaves*.

In John ix. 17, the sense of the original is at once perceived

<sup>1</sup> We much regret the insertion of the word *wrought* in the margin of Galat. v. 6 as a rendering of the middle participle *ἐνεργουμένη*. The A. V. seems to us thoroughly correct—"faith *which worketh* by (or, 'working through') love." Eadie has a good note on this verse. See also Bishop Lightfoot, and Dean Howson (in the "Speaker's Commentary.")

in the amended rendering—"What sayest thou of him, in that he opened thine eyes?"

There are many improvements in John xxi. The verb in the first verse, *e.g.*, is rendered "manifested himself." "When the day was now breaking," and "break your fast," mark the time, while the graphic details, "the boat," "the little boat," "went aboard," "they see a fire," are welcome. The two different Greek words for "lovest" and "knowest," are alluded to in the margin, and *tend*, instead of "feed" is given in v. 17.

In Acts vii. 57, we were sure to find—"they stoned Stephen, calling upon *the Lord*, saying, Lord Jesus. . . ."

The improvement in Hebrews xiii. 7, 8, is perceived at a glance:—

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to-day, and for ever.

Remember them that had<sup>1</sup> the rule over you, which spake unto you the word of God; and considering the issue of their life, imitate their faith. Jesus Christ is the same yesterday and to-day, *yea* and for ever.

In Luke xvi. 8, instead of "the lord commended the unjust steward," as in the A. V., we read, "*his* lord commended"; no reader can now suppose that "the lord" means Christ: In the next verse an ambiguity is removed: "Make to yourselves friends by means of (*marg. out of*) the mammon . . ." (Geneva: "friends *with* their riches of iniquities").

"Wist ye not that I must be *in my Father's house*?" R. V., appears to us the preferable rendering of Luke ii. 49. The local signification does not, of course, exclude the notion of *affairs* ("business"); but the question to which the Saviour replied was not really, what He had been doing, but where He had been.<sup>2</sup>

We had marked other passages for notice under the seventh head of our review of the Revised Version; but our space is exhausted. In the next CHURCHMAN, after giving instances of consistency in rendering, as opposed to that studied variety of rendering which both creates and obliterates distinctions, we must conclude this review by pointing out that the Revisers of 1881 have made a great number of changes, many of which, in our judgment, are inexpedient or unnecessary, and some of which lack idiomatic force and melody.

<sup>1</sup> "The Communicant," p. 62: "had," *not* "have." The word here rendered "issue," ἐξέρω, "a way out of," is rendered in 1 Cor. x. 13, *way of escape*. For "conversation" of the A. V. (*conduct*) the R. V. gives "life," (*marg. manner of life*).

<sup>2</sup> The Greek, it has been ably argued, points to the place. The same expression in the Septuagint, *e.g.*, "in the house of Haman."