

SOME LESSONS OF THE REVISED VERSION OF THE NEW TESTAMENT.

II. EXACTNESS IN GRAMMATICAL DETAILS.

1. So far I have noticed some examples of the necessary shortcomings of an English version of the Greek Testament. Let me now point to some typical changes, in which the Revised Version has been able to convey to the English reader more of the exact force and colouring of the original than he could see before.

2. This is not the place to discuss the peculiarities of the Greek of the New Testament. It must be enough to recognise the fact that it is marked by unique characteristics. It is separated very clearly, both in general vocabulary and in construction, from the language of the LXX., the Greek Version of the Old Testament, which was its preparation, and from the Greek of the Fathers, which was its development. It combines the simple directness of Hebrew thought with the precision of Greek expression. In this way the subtle delicacy of Greek expression in some sense interprets Hebrew thought.

At the same time the several writers and the constituent books of the New Testament present individual features. The first three Gospels differ in style from the fourth; the Epistle to the Galatians differs from that to the Ephesians; and both differ from the Epistle to the Hebrews.

3. A faithful translation will therefore endeavour to preserve even minute traits which are characteristic either in construction or in vocabulary. In biblical Greek, for example, the quality of an object is often expressed by the

genitive of a substantive, in imitation of the Hebrew idiom ("the steward of unrighteousness," *i.e.* "the unrighteous steward," Luke xvi. 8); but in many cases it is a most serious loss to represent this vivid and suggestive form of expression by an adjectival rendering. Every one will feel that to substitute (as in A.V.) *gracious words* for *words of grace* in Luke iv. 22; *true holiness* for *holiness of truth* (I should have preferred *of the truth*, "the holiness which is the practical embodiment of Christianity") in Eph. iv. 24; *godly sincerity* for *sincerity of God* (followed by the *grace of God*) in 2 Cor. i. 12; *His mighty angels* for *the angels of His power* in 2 Thess. i. 7 (followed by *the glory of His might*); *His dear Son* for *the Son of His love* in Col. i. 13, is to obscure the truth. The last phrase, indeed, is an enrichment of English Scriptural language which cannot fail to pass into common use. In one familiar passage the injury was greater. Abp. Whately, in his last illness, begged a friend to read to him St. Paul's description of the Christian's hope, as he looks "*for the Saviour, the Lord Jesus Christ,*" "*who shall change* (so the friend read from A.V.) *our vile body, that it may be fashioned like unto His glorious body.*" "No, no," interrupted the archbishop; "give his own words. He never called God's work vile." And so now we read, "*who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory*" (Phil. iii. 21).

One characteristic thought of the Bible, suggested by this last passage, has been placed clearly before the English reader by the preservation of this idiom. The revelation of the manifold perfection of God, as man can apprehend it, is for us "the glory of God." "The glory of God" is that which we are enabled to see in Him, and not something which we bring of our own to Him. As we ponder this truth we come to understand what is meant by *the gospel of the glory of the blessed God* (1 Tim. i. 11); *the light of the*

Gospel of the glory of Christ (2 Cor. iv. 4); *the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ* (Tit. ii. 13); *strengthened with all power, according to the might of His glory* (Col. i. 11); *the liberty of the glory of the children of God* (Rom. viii. 21).

In place of a vague epithet we find that the symbolical appearances of "the glory of the Lord" in the Old Testament (comp. Exod. xxiv. 16) have obtained their fulfilment in the manifestation of God in Christ, who is "the image of the invisible God" (Col. i. 15); and in Him we look forward with wondering hope to the destiny of the creature made by His counsel of love, that he might attain His likeness.

4. The illustration which has been just given is taken from the common features of New Testament Greek. The several writers have also, as I have said, their distinguishing peculiarities. Sometimes a single word produces a striking effect in a book. Thus the student of the Greek of St. Mark's Gospel cannot fail to observe the singular frequency with which the Evangelist uses the adverb *εὐθέως* (*εὐθύς*). The word might be adequately rendered "*forthwith*," "*immediately*," "*straightway*," "*anon*"; and so it was variously rendered in the A.V. But obviously the fidelity of the translation was distinctly injured by the loss of the recurrent word; and so *εὐθέως* has been represented (I think) uniformly in the R.V. of the Gospel by its most exact equivalent, "*straightway*." The effect of the repetition of the adverb, which occurs about forty times in the Gospel—more times than in all the other books of the New Testament together—may be pleasing or unpleasing to a literary taste; but the translation conveys to the English reader exactly the same impression as the original conveyed to a Greek.

St. John, again, uses most commonly for his connecting particle a word (*οὖν*) which might be rendered "*therefore*," "*so*," "*then*"; and which was in fact represented in A.V.

by these words, and also by "but," "now," "and." But such variety of rendering necessarily tends to obscure the sense of the dependence of events one on another, of that inner sequence of life, which St. John specially points out.¹ If therefore the English reader is struck in the R.V. by this constantly repeated "therefore" in the fourth Gospel, he is naturally led by the monotonous ringing of the word to ponder one of its deepest lessons.

The reality of this lesson of the deep-lying relation of things is illustrated by another characteristic word of St. John's Gospel, which may be noticed here by anticipation. St. John habitually speaks of the Lord's mighty works as "signs." The teaching which he suggests is neutralized when, as in A.V., the original term is rendered three times more often "miracles" than "signs," and that too in places where the preservation of the same rendering throughout is of moment for the understanding of the argument (*e.g.* ii. 18, 23; vi. 26, 30). Step by step the "signs" are laid open in the Gospel, luminous with spiritual meaning; and when the reader has followed the use of the word throughout the narrative, he can first understand the language in which the Evangelist reviews the Lord's life at the end, as it stands in A.V.: "*Many other signs did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God*" . . . (John xx. 30*f*).²

5. Such slight but consistent changes as these, which preserve peculiarities of structure and language, affect the character of the translation of a whole book. If each case of change were considered separately the necessity of change might reasonably be questioned, but a wider view

¹ The "then" often appears as merely temporal; *e.g.* xii. 28. In John xi. 12, 14, we have *οὐν* and *τότε*, both rendered *then* in A.V.

² It will be noticed that the phrase "did signs," which has caused a good deal of confident criticism on the Revisers' English, is found here in A.V.

discloses the necessity; and the combination of small changes often brings light and harmony into difficult sections, both of the narrative and of the argument. Let any one, for example, note all the changes which have been made in the translation of the following passages, passages which are very different in character, and he will feel, unless I am mistaken, how much is gained in force and clearness by the whole effect of the revision: Matt. xxviii. 18-20; Mark viii. 23-26; Acts xxvii.; 1 Cor. xi. 20-34; 2 Cor. iv. 7-10; Col. iii. 1-4.

To examine these passages in detail here would be impossible. It would occupy all the space at our disposal. But an examination of two verses, not chosen for any special purpose, will indicate the points which require attention if a student desires to learn the lessons which the Revision is fitted to convey. For the meaning of a change is by no means obvious without the exercise of patient and sympathetic thought. And it is on this that I wish particularly to lay stress. The criticisms on the R.V. which I have seen have not been deficient in vigour, in confidence, in subtlety, in learning; but they have been singularly deficient in considerate intelligence. The patient use of a concordance would have answered many of them. And in graver variations nothing is easier than to criticise one aspect of a novel phrase. But the phrases of Scripture are many-sided; and a hasty or superficial critic is in danger of missing more than he observes. At least, let me repeat, the critic of the R.V. should remember that each change which he is called to consider is not the irresponsible opinion of a single scholar, but a judgment supported by an overwhelming majority of representative scholars after keen discussion. Their work then deserves to be examined at least in the same spirit with which it was done. No labour was spared in forming the judgment which has to be reviewed. The reader who condemns the conclusion

should be sure that he has taken pains to understand why it was deliberately adopted.

We may take then Luke xxii. 55 *f* as an average example of the revision where the changes have been numerous.¹ The changes of reading in the Greek text do not affect the rendering: the vivid *περιαψάντων* of the original could only be represented by a paraphrase. We notice then the following changes:

- (1) *hall*: *court* (comp. Mark xiv. 66).
- (2) *were set down, Peter sat down*: *had sat down, Peter sat*.
- (3) *among*: *in the midst of*.
- (4) *but*: *and*.
- (5) *beheld . . . and earnestly looked . . . and said*: *seeing . . . and looking steadfastly . . . said*.
- (6) *by the fire*: *in the light of the fire*.
- (7) *was also*: *also was*.

Now of these changes (3) and (7) are perhaps in themselves of little moment, but they represent the original more closely than A.V., and are in agreement with it elsewhere (*ἐν μέσῳ*, Matt. xviii. 20; Luke xxiv. 36).

The variation in the conjunction (4) must be taken in connexion with the rendering of *v.* 57. The same particle (*δέ*) is used in the original in both verses; and it appears that the structure of the narrative is best represented by giving to it a conjunctive force in *v.* 56 and a disjunctive force in *v.* 57, while A.V. gives the opposite view.

In (2) the original gives two verbs, which are distinguished in R.V. "When they had all sat down Peter sat (was sitting) . . ." Our attention is directed to St. Peter as he formed one of the group, and not as joining it afterwards or separately.

The R.V. gives in (5) the natural progress of the incident, which is disturbed by the inaccurate introduction of the

¹ The student may take Luke vi. 48 as another instructive example.

strong word *beheld* in A.V. (*ἰδοῦσα*). The two other changes are essential to a true reproduction of the picture. It is essential that the reader should feel that the scene is in the open air; in the courtyard (*αὐλή*), not the covered hall; and the vivid touch (6) "*in the light* of the fire" comes directly from the experience of some spectator. It is just one of those touches which assures us that we have the record of an eye-witness. We seem to see again the light falling on the troubled face of the anxious apostle, while A.V. gives us only a general phrase wholly inadequate to the Greek.

All the changes then, I believe, fully justify themselves when they are studied; but without study much of their meaning would be missed. An impatient reader might easily dismiss them with the verdict of "trivial" or "pedantic," and lose a lesson in the vivid power of the Gospel narrative.

6. Having made these general remarks, I wish now to notice examples of some classes of change, of which the student of the R.V. will take account. And in the first place I wish to give some representative illustrations of changes due to exactness of grammatical rendering, to a strict observance (*a*) of the force of tenses, (*b*) of the article, (*c*) of prepositions, and (*d*) of particles. A reader who has once felt the nature of the gain, most real if minute, which is thus secured will not afterwards be content to dismiss changes of a like kind without patient questioning.

(*a*) I have already spoken (*Introduction*, § 20) of the marvellous expressiveness of the tenses of the Greek verb, which often baffles the translator. The Revision has at least done much to help the English reader to appreciate this subtle power. A few simple instances will bring out the vividness of the *present*.

Thus in Matt. x. 12, the perfectly indefinite statement,

when ye come into a house, salute it, becomes instinct with life and movement by strict adherence to the original, as ye enter into the house, salute it. The benediction is part of the entrance (comp. Rom. xvi. 17, *are causing*). In John xiv. 18 (as elsewhere) the Lord says, *I come to you*, not, *I will come to you*. His Advent, if it is in one sense future, is in another sense continuous. So again in the prospect of his imminent death, St. Paul says (2 Tim. iv. 6), not, *I am ready to be offered*, but, *I am already being offered*. The sacrifice has begun, of which the apostle's sufferings were a part. In the Epistle to the Hebrews (and this is an important detail in relation to the date of the epistle) the ministrations of the Temple (representing those of the Tabernacle) are shown as present and not (as in A.V.) as past (Heb. ix. 6 f).¹

7. A single word, though it happens that the form is irregular, will illustrate the force of the *imperfect*. St. John, in describing the attitude of the Baptist after Christ had returned from the Temptation, brings up before the reader his personal recollection of the scene. *On the next day*, he writes, *John was standing*, waiting in watchful ex-

¹ The student will find other instructive examples in Matt. xviii. 12, which *goeth astray*.

„ xxvii. 24, that a tumult *was arising*.

Mark i. 37, all *are seeking* Thee.

„ x. 17, as *He was going* forth.

Luke ii. 40, marg., *becoming full* of wisdom.

John iv. 1, *was making and baptizing*.

„ xv. 27, ye also *bear* (not shall bear) witness.

„ xvi. 15, *He taketh*,

1 John ii. 8, the darkness *is passing* away.

1 Cor. i. 18 (comp. 2 Thess. ii. 10; Acts ii. 47, etc.), *are perishing . . . are being saved . . .*

„ ii. 6, *are coming* to nought.

Col. iii. 10, *is being renewed*.

1 Thess. i. 10, which *delivereth*.

„ v. 3, when they *are saying*.

These renderings may indeed appear to be wanting in elegance, but there can be no doubt as to the importance of the truths, before observed, which some of them bring home to the English reader.

pectation for the issue (i. 35; *εἰστήκει*, not *stood*, as in A.V.). And in six other passages of his Gospel in which he uses the word, there is the same pictured distinctness of the figure to which the eyes of many were turned. On the great day of the Feast of Tabernacles, Jesus *was standing*, till at last the silence was broken, *and He cried* . . . (vii. 37; *εἰστήκει . . . καὶ ἔκραξε*). At the betrayal, Judas *was standing* with the enemies of Christ (xviii. 5). St. Peter *was standing* at the door, when Jesus had entered the palace of the high priest (xviii. 16, comp. 18). By the cross of Jesus *were standing His mother and His mother's sister* . . . (xix. 25). When the disciples had returned from the empty tomb Mary *was standing* there still (xx. 11). In all these places A.V. has "*stood*," for which R.V. has substituted the strict rendering, except in vii. 37, where the combination "*was standing, and he cried*" seemed unhappily (I think) to many too harsh. The detail is perhaps a small one; but still is it not just the master-touch which kindles each scene with life? ¹

8. The force of the *aoi*st, which answers, in the main, to the simple past tense in English, will come before us in other connexions. One or two examples will direct the English reader to consider the effect which it has in giving precision to a fact or thought.

When the wise men ask, "Where is He that is born King of the Jews? for we *saw* (*εἶδομεν*) His star in the east," they

¹ The following examples are all of interest :

Matt. xxiv. 1, Jesus went out, . . . and *was going on His way*.

Luke ii. 33, *were marvelling*.

„ xxiv. 32, *was not our heart burning?*

John iv. 30, they . . . *were coming* to Him.

„ vi. 18, the sea *was rising*.

„ x. 23, Jesus *was walking*.

Acts xxvii. 41, *began to break up*.

Comp. Mark ii. 23; ix. 9; John x. 40; xi. 8, 31; Acts iii. 1; vi. 1; xiii. 42; xvi. 25; 1 John ii. 26.

The student will feel in every case that the narrative gains in directness and life by the exact rendering.

place their conviction of the Divine birth in immediate connexion with a sign which had been granted to them. So the unfaithful disciples appeal to a past which rises sharply before them when they say, "Lord, Lord, *did we not prophesy* by Thy name, and by Thy name *cast out devils?*" (Matt. vii. 22.) The period of the instruction of Theophilus is clearly marked by the words, ". . . the certainty concerning the things wherein thou *wast* instructed" (Luke i. 4). The experience of Israel is vividly brought out in the R.V. of Acts vii. 52 *f*; John vi. 49. We are carried also to higher thoughts. The issue of the Divine counsel is placed in closer relation to the eternal order when we read, "for the elect's sake, whom He *chose*, He *shortened* the days" (Mark xiii. 20; comp. John xvii. 2; Eph. i. 4, 6, 8, 11). There is again, as it were, a glimpse of the court of heaven opened to us (Job i. 6 *ff*) when the Lord says, "Simon, Simon, behold, Satan *asked* to have you: . . . but I *made supplication* for thee . . ." (Luke xxii. 31 *f*).¹

The distinctive sense of the aorist is shown with marked emphasis when it is in close combination with other tenses. In many cases, as we have already seen (*Introduction*, § 20), the expressiveness of the connexion of the aorist and the imperfect cannot be reproduced directly in English, though sometimes it may be indicated by a fuller rendering of the imperfect (Acts iii. 8, he stood, and *began to walk*), or by the introduction of a pronoun which separates the two verbs and gives special distinctness to the second action (*e.g.* Acts xi. 23; xv. 12).²

When, on the other hand, the aorist is joined with the perfect, the force of the combination can generally be

¹ The student should pay particular attention to the use of the aorist in the Lord's last discourses in St. John (*e.g.* John xiii. 31, marg.; xvii. 4, 26).

² In addition to the passages already quoted, the following are worthy of study in the original: Matt. iv. 11; viii. 15; ix. 6; xxi. 8; Luke vii. 38; xviii. 38 *f*; Acts xv. 19 *f*; xvi. 7; Jas. ii. 22; 1 Cor. x. 4.

expressed. It will be enough to refer to one or two typical passages.

Thus in the beginning of his first epistle St. John distinguishes between the abiding evidence of sight to the message of the Gospel and that peculiar experience which he had himself had in the historical Presence of the Lord: "That which we have seen with our eyes, that which we beheld, and our hands handled . . ." (1 John i. 1). There is a corresponding distinction in the beginning of his gospel between the fact of creation and the continuance of created things: "All things were made by Him; and without Him was not anything made that *hath been made*" (John i. 3; compare the rendering in the margin). The same contrast is found in Colossians i. 16, "in Him were all things created (*ἐκτίσθη*); . . . all things *have been created* (*ἐκτίσται*) through Him, and unto Him."

9. The Greek *perfect* can generally be adequately represented in English, and it was, in fact, for the most part rightly rendered in A.V. (e.g. John xx. 21). But the exact meaning of some passages has been first given in R.V. The affirmation of the continuous virtue of the Resurrection, as shown by the remarkable language of 1 Cor. xv., has been already noticed, and the same abiding power belongs to the other facts of the historic life of Christ (Heb. ii. 9, 18; iv. 14, 15; xii. 3). In Matthew v. 10 blessedness is assigned to those who have borne the trial of persecution successfully, and not to those who are suffering in the conflict (contrast 1 Cor. iv. 12). The crown of righteousness is kept for those who *have loved* the Lord's appearing to the end (2 Tim. iv. 8). So too the words and the facts of Scripture are not infrequently presented in their abiding force, "that which hath been spoken" (Acts ii. 16; Heb. i. 13; iv. 3ff; x. 9, etc.; Acts vii. 35; Heb. xi. 17 marg.); and the labours of earlier toilers for God are regarded not merely in the past, but as bearing fruit in the present (John iv. 38).

In one famous verse of St. John's Gospel the tense is not without bearing on the authorship of the Gospel. We read in A.V. of chap. xix. 35, *he that saw it bare record, and his record is true.* "What words," I remember to have read, "could show more clearly that the Evangelist quotes an earlier witness, who has passed away? If it were not so he must have used the perfect." And so indeed he did. What he wrote is rightly translated, *he that hath seen hath borne witness*; and the force of the argument is turned in the opposite direction.¹

10. (b) The definite article is a second most important element in the power of Greek. This fared badly in the A.V., for the Latin versions, which greatly influenced our early translators, even when they were unconscious of the influence, were incapable of expressing it. Thus it came to pass that the definite article was both wrongly introduced in A.V., and also wrongly omitted.

A few examples of each kind of error, which have been corrected in the revision, will direct the English reader to details which constantly require his attention.

11. It has been frequently urged against St. Paul that he is guilty of exaggeration in stating *that the love of money is the root of all evil* (1 Tim. vi. 10). But in point of fact what he does say is that *the love of money is a root of all kinds of evil*: it possesses this evil power, but does not monopolise it,—a truth which finds daily illustration. The same apostle again, when he describes the privileges of his office, insists on its character and not on its exclusive and exhaustive endowment; *let a man so account of us, as of ministers of Christ—not the ministers* (1 Cor. iv. 1). The words which Moses received from God were not *the lively oracles*, but *living oracles* (Acts vii. 38). St. Stephen, in

¹ Other instructive examples of the exact rendering of the perfect are found: Matt. xix. 8; John i. 32*f*; vi. 69; ix. 29; xi. 27; xii. 29; xvii. 6; 1 Cor. xiii. 11; 2 Cor. xii. 9; Gal. iii. 19. Comp. Matt. i. 22; John i. 15.

using the phrase, wished to emphasise the power and not the completeness of the revelation. The wonder of the disciples when they saw the Lord conversing by the well at Sychar was not that He *was speaking with the woman*, but that He *was speaking with a woman* (John iv. 27; comp. Luke ii. 12; Acts iv. 9, xiv. 27). The teaching of the parable of the pounds is changed in an essential particular if we read that the nobleman *called his ten servants*, his whole household, instead of *called ten servants of his* (Luke xix. 13). This special charge is not presented as universal. The altar which the Athenians erected was not, as we are tempted to suppose, to one whose supreme and mysterious majesty they recognised (*the unknown God*), but simply to *an unknown god* (Acts xvii. 23). When the Lord delivered the address recorded in Luke vi., He stood not *in the plain*, but on *a level place*, a plateau on "the mountain" (v. 17).

In many cases the effect of the absence of the definite article is not felt without a moment's reflection; but then it will appear that the change has rightly thrown the emphasis on the character of the subject instead of the concrete subject itself. The English reader will appreciate the shade of difference between *the Jews have no dealings with the Samaritans*, and *Jews have no dealings with Samaritans* (John iv. 9; comp. Acts xviii. 4; 1 Cor. i. 22).¹ Our thoughts are rightly guarded when we read, *Know ye not that ye are a temple of God?* (1 Cor. iii. 16;) *Know ye not that your bodies are members of Christ?* (1 Cor. vi. 15.) The Divine Sanctuary and the Divine Body is vaster and more complex than we can yet comprehend.

Sometimes the idea involved in the indefinite form is of more considerable importance. In Rev. i. 13, xiv. 14, the whole conception is destroyed by the use of the definite title *the Son of man*; and, as it seems to me, the loss is no

¹ Comp. 2 Pet. ii. 4; iii. 5; Rev. xiv. 6. The indefinite rendering in Matt. xii. 41 and Luke xi. 31 f, would, I think, have been a gain.

less in John v. 27, though here the two-thirds majority was not obtained to change the text; but it will be observed that the American Revisers adopt the margin absolutely (comp. Heb. i. 2).¹ In all three cases the peculiar phrase of the original, which occurs nowhere else in the New Testament, marks true humanity and not the representative man. (Comp. 1 Tim. ii. 5, *Himself man*.)

In 1 Tim. iii. 11, the wrong introduction of the article (*their wives*) is a serious error in another direction. It has wholly removed the probable allusion to deaconesses, side by side with deacons.²

12. These illustrations will show the general effect of omission of the article in R.V. in accordance with the original, where it had been wrongly inserted in A.V. On the other hand, the introduction of the definite article into the R.V. in places where it had been wrongly omitted in A.V. frequently gives a local distinctness to a phrase which is vividly marked in the original. Thus whatever may be the meaning of *the pinnacle of the Temple* (Matt. iv. 5), it is no longer left in its misleading indefiniteness. In the narrative of the Gadarene demoniacs, *the steep* (Matt. viii. 32) gives back the touch which had disappeared in the A.V. (*a steep place*). *The mountain* is restored to its proper place in the familiar scenery of the Galilean lake (Matt. v. 1, xiv. 23, etc.) like "the wilderness" (Matt. iv. 1). The libe-

¹ In some cases, like this, it were to be wished that the Revisers had boldly adopted an anarthrous form in English (*Son*, not *a Son*, or *his Son*). John x. 2, *shepherd of the sheep* (not *the* or *a shepherd*); 1 Cor. xii. 27, *Christ's body*; John xii. 36, *as light* (not *a light*). (Comp. *Introduction*, § 22.)

² In some cases the power of association was too strong to allow the disturbance of a familiar phrase. Every reader will feel, upon reflection, the difference between "a living God" and "the living God," between the conceptions of the One Sovereign Father, regarded in His character and regarded in His personality. But the definite form remains in Heb. iii. 12; ix. 14; x. 31; xii. 22; 1 Tim. iv. 10; Acts xiv. 15, though in every case the argument gains by the strict rendering (see 1 Thess. i. 9). Here and there however the Revisers ventured to use a new form: e.g. Rom. i. 17; iii. 21, *a righteousness*. (Comp. *Introduction*, § 21.)

rality of the centurion at Capernaum is seen as it was described, *himself built us our synagogue* (Luke vii. 5). *The band of soldiers* (not a *band*), in John xviii. 3, at once suggests the thought of the Roman garrison of Antonia.

In other places the definiteness fixes attention on some custom or fact which might otherwise be overlooked. The question which St. Peter was over-hasty to answer becomes intelligible in its full import when we read: *Doth not your Master pay the half-shekel?*—the contribution of the faithful Jew to the Temple (Matt. xvii. 24, 27; Exod. xxx. 15). If at first hearing *the seats of them that sold the doves* (Matt. xxi. 12) sounds harsh, the pointed reference to the common offering of the poor is more than a compensation (comp. Luke ii. 16, *the manger*; Mark iv. 38, *the cushion*). The phrase, *how shall he . . . say the Amen at thy giving of thanks . . . ?* (1 Cor. xiv. 16; comp. 2 Cor. i. 20) gives a glimpse of the early Christian service. St. John nowhere mentions the call of the apostles, but in due course he refers to *the twelve* (vi. 70, *did not I choose you the twelve?*) as a well-known body. (Comp. Acts ii. 42, xx. 11, *the bread*.)

Sometimes the definite article calls up a familiar image. Thus the Baptist is not spoken of vaguely as *a burning and shining light*, but *the lamp that burneth and shineth* (John v. 35), the lamp which is used before the sun has risen, and which is consumed while it illuminates. *The bushel* and *the lamp-stand* (Matt. v. 15) are a part of the furniture of every cottage (comp. John xiii. 5, *the basin*). "The dogs" and "the swine" (Matt. vii. 6) are placed side by side as repulsive objects, which men were likely to encounter. The wise builder digs down till he reaches *the rock* (Matt. vii. 24; comp. xiii. 5, 7, 8), which underlies the superficial soil. A vision is opened to us of the inner harmonies of nature when we read that the fig tree has *her parable* for our instruction (Matt. xxiv. 32).

In this connexion it is of interest to notice how the language used of the coming of Christ and the last things has received again in the R.V. the vividness with which it had been coloured by the popular imagination. *The great tribulation* (Rev. vii. 14), *the weeping and gnashing of teeth* (Matt. viii. 12, etc.), *the crown of righteousness* (2 Tim. iv. 8) are living and familiar figures, under which the common belief was embodied (comp. 1 Cor. iv. 5; 1 Tim. i. 18; ii. 6; 2 John 7).

In close relation with this definite, popular imagery stand other phrases which express current spiritual conceptions in a concrete form, as "the light" and "the darkness" (John iii. 19), "the wretched one" (Rev. iii. 17; comp. Luke xviii. 13 marg.).

Sometimes classes are separated by the repetition of the article where the distinction is of importance to the sense. Thus the vengeance of the Lord is revealed (R.V.) *to them that know not God, and to them that obey not the gospel of our Lord*. Two kinds of offenders are contemplated, and not two offences of one class (A.V.). Yet once again the Greek article is able also to mark the gender of words which are themselves ambiguous. Thus when the A.V. says that Herod *slew all the children that were in Bethlehem*, the original (and R.V.) limits his violence to *the male children* (comp. John i. 11.)¹

13. (c) It would not be possible to give even the most meagre series of representative examples to illustrate the shades of meaning in prepositions and particles, disregarded

¹ Every page of the R.V. will furnish examples of changes such as have been illustrated in the last two sections. The reader is apt to disregard them, and even to feel irritated by them, till he is induced to ask what is their exact force. Any one who will carefully compare (to take one passage), 1 Tim. vi. in R.V. and A.V. will, I think, feel that such details are not unimportant. Other isolated examples of interest occur: Matt. i. 23 (*the virgin*); Luke xvii. 17 (*the ten*); John xvi. 12 (*all the truth*); Acts i. 13 (*the upper room*); Acts iv. 11 (*you the builders*); Rom. v. 15 (*the many*); 1 Cor. i. 21 (*the preaching*); 1 Cor. x. 13 (*the way of escape*); Col. i. 19 (*all the fulness*).

in earlier versions, which have obtained an adequate expression in the R.V. Half a dozen passages will be enough to show the kind of changes which have been brought in by faithfulness in these details, and to give a clue which the reader can follow in his private study.

Two alterations of this class, each of a single syllable, are sufficient to illuminate our whole conception of the Christian faith. How few readers of A.V. could enter into the meaning of the baptismal formula, the charter of our life; but now, when we reflect on the words, *make disciples of all the nations, baptizing them into (not in) the Name of the Father and of the Son and of the Holy Ghost* (Matt. xxviii. 19), we come to know what is the mystery of our incorporation into the Body of Christ. And as we learn this we enter into St. Paul's words, *The free gift of God is eternal life in (not through) Christ Jesus our Lord* (Rom. vi. 23). It is indeed most true that the Son of God won life for us, but it is not anything apart from Himself. We live, as He has made it possible for us to realize life, only in Him (comp. John xx. 31; 1 Cor. i. 4; Eph. iv. 32; Phil. iv. 19). Am I then wrong in saying that he who has mastered the meaning of those two prepositions now truly rendered—"into the Name," "in Christ"—has found the central truth of Christianity? Certainly I would gladly have given the ten years of my life spent on the Revision to bring only these two phrases of the New Testament to the heart of Englishmen.

The other examples which I have set down are necessarily of less significance, but still they mark thoughts or traits in the apostolic writings not without interest. We can all feel the difference between "believing a man," and "believing in," or "on him." The first marks intellectual assent, and the second active devotion. The preservation of this contrast, lost in A.V., explains the tragic development of the history in John viii. Some *believed on Christ* (v. 30),

and they were safe in their readiness to follow Him, wherever He might lead them. Some *Jews believed Him* (v. 31), and, while they admitted His claims, would have made Him the Messiah of their own hearts. In such a state lay the possibility of the fatal issues of the chapter.¹

In John xix. 24*f*, the pathos of the description is grievously marred by the separation of the two groups at the cross which the Evangelist closely connects. *These things therefore the soldiers did. Now there stood . . .* (A.V.) Once again we feel the real meaning of the contrast by the help of a slight change in accordance with the original: *These things therefore the soldiers did. But there were standing . . .*

In the familiar sentence, *Let your light so shine before men that . . .* (Matt. v. 16), it is perhaps hardly possible to separate the "so" from that which follows, as if it were descriptive of the aim of Christian conduct (*so . . . that . . .*); but R.V. has done something to restore the true connexion: *Even so let your light shine . . . as the lamp, placed in its proper and conspicuous position. The Christian must not shrink from the responsibility of faith.*

A last illustration shall be taken from the form of a question. In Greek, even more simply than in English, the questioner can indicate the nature of the expected answer, and so reveal his own thoughts. When therefore we read now in John iv. 29, *Can this be the Christ?* we feel that the woman gives utterance to a thought which, she implies, is too great for hope. Her words grammatically suggest that it cannot be so, but faith lives still. (Comp. John xviii. 25, *μή*; vii. 26, *μή*; Luke xxiii. 39, *οὐχί*.)

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¹ The student will find the variation of the prepositions in 1 Cor. xii. 7 *ff* (*though, according to, in*) a suggestive lesson in the laws of revelation.