

THE
VOLUME
OF THE BOOK

CHARLES H. WELCH

The VOLUME OF THE BOOK

by

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*Dispensational Truth
The Apostle of the Reconciliation
The Testimony of the Lord's Prisoner
Parable, Miracle, and Sign
The Form of Sound Words
Just and the Justifier
In Heavenly Places
etc.*

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PREFACE TO THE 1971 EDITION

The theme one may say of all the literature of this Trust is to glorify the Son of God referred to in John's prologue as the 'Word' and to extol the Written Word of God. To glorify includes the thought of proving and demonstrating the worth or truth of this witness of the written and Living Word to our God.

This volume rightly sets off with our Saviour's own testimony to the Old Testament while at the same time pointing to Christ's own acknowledgment that His words were those of the Father and spoken at the Father's command. The manner in which God caused the original manuscripts to be penned is considered and if the exact means is not revealed in Scripture, God will honour our studies if we accept in faith the fact that His Hand was there at every stage of the record.

The detail study of how the original manuscripts have come down to us in the various translations and versions may at first sight seem dry and burdensome, but this is far from the case. It will be an eye-opener to many to read of the fanatical care and reverence of the Massorettes in their transmission of the Scriptures. Later, the example of particular passages in varied versions is studied. From this vast amount of research by Mr. Welch we can see both the general trust we can put in our Authorized Version but also the value of alternative renderings. It is good to be aware also of the dangers of bias in the work of some revisers.

If we realise, as we should, what a treasure and a spiritual necessity the Bible is to us, we should value a book that gives so much information on its vicissitudes through the hands of erring man to our study table. The material of the book has appeared in articles in early issues of *The Berean Expositor* and small editorial changes have been made to produce it in this form.

L. A. Canning January 1971.

PREFACE TO THE 2006 EDITION

Whilst resetting the first edition, the opportunity has been taken to include more of Charles H. Welch's writings. These are:

- 1 A further 7 articles entitled *The Volume of the Book* to be found in *The Berean Expositor*, Vols. 29 and 30 (1939 and 1940).
- 2 A preliminary appraisal of the *New English Bible* (N.E.B.) which Mr. Welch wrote in about 1960.

In this appraisal, he gives us a warning:

'No teacher of the Word should depend upon *any translation old or new*. He is responsible to follow the apostle's example:

"Which things also we speak, not in the words which man's wisdom teacheth, but which *the Holy Ghost* teacheth; comparing spiritual things with spiritual" (1 Cor. 2:13).

In other words consult as many translators as possible, but build ultimately on "the words which the Holy Ghost" uses, and by "comparing", distrust all explanations that avoid or contradict the evidence of *usage* in the *original* .

An appraisal of the *New International Version* (N.I.V.) by Paul A.J. Kreling is also included.

2006

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CHAPTER ONE

Christ Himself the Faithful Witness

Throughout the twenty years ministry of *The Berean Expositor* it has been taken for granted that the Scriptures are the inspired Word of God. Of late it has been impressed upon us that we should do well to give the matter some space. There is nothing so fundamental as the inspiration of Scripture. Apart from the Word of God we know nothing of God, Christ, gospel, grace or glory. The ages, if they have a purpose, are dumb concerning it; we know it not apart from revelation. Creation itself, while it bears its limited testimony to the invisible power and deity of the Creator, never reveals to the most patient scientist the sublime message of John 3:16.

Those who are fully persuaded as to the inspiration of Scripture will rejoice to see some testimony to that blessed fact in these pages, and those who are sorely pressed by the evil age in which we live may be strengthened for the conflict by seeing more clearly the rock foundation of our faith. We believe that we should in our day and generation give our witness concerning this vital subject.

Having concluded that it is a right and necessary thing to do, we have next to consider by what means we shall seek the truth concerning the inspiration of Scripture.

It is open to us to attempt to prove the inspiration of Scripture by demonstrating the necessity for an inspired revelation to be authoritative in matters so vital and far-reaching. We might first of all wade through the sea of proofs that belong to the question of the canonicity of the books that make up the Scriptures. We might attempt an argument based on the marvels of prophetic fulfilment, the sublimity of scriptural doctrine, the mighty sweep of the purpose of the ages. We pass all these by, however, for an argument that is nearer to the heart of things.

The readers of these pages are not infidels but believers — believers in Christ, and we know no argument so final

or so full as a presentation of what the Lord Jesus Christ Himself taught concerning the truth, accuracy and authority of the Scriptures. If we admit that He could possibly be mistaken in this or any matter, all argument is at an end. What do we care whether Moses is fact or fiction if Christ be fallible? How does it concern us that Paul held such ravishing views of the person and glory of his Lord, if that Lord did not know a tithe of what the youngest student in our Higher Critical Colleges takes for granted? For us in this matter, as in all others, Christ is all, and we are fully prepared to allow the whole question of the inspiration and authority of Scripture to be settled for us by the attitude and teaching of our Lord:

'The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord' (Matt. 10:24,25).

What, therefore, is viewed as Scripture by Christ our Lord, is Scripture to His servants. If in the estimation of Christ our Master, Scripture cannot be broken, then it shall remain impregnable to His disciples. If we must trust to Him alone for justification and peace, for present grace and future glory, we must equally trust Him to tell us what our attitude must be toward the Scriptures. In His presence we bow, and with unfeigned meekness say: 'Speak, LORD; for Thy servant heareth' (1 Sam. 3:9).

We now come to the first great fact to be faced. Setting aside for the moment any conception we may have of the deity of Christ, we learn from His own statements that the words He spoke and the doctrine He gave were not His own personally, but the Father's. Consequently if we reject His testimony concerning the truth of the Old Testament, we are either indirectly charging Him with blasphemy, or we must believe that the Father endorsed erroneous teaching and mere human tradition. The fact is set out for us with overwhelming clearness in the Gospel of John:

'The Jews marvelled, saying, How knoweth this Man letters, having never learned?' (John 7:15).

The word 'knoweth' is *oida*, and differs from *ginosko* in that it means to know intuitively, and without effort. 'Letters' (Greek *gramma*) is used of the five books of Moses (John 5:47), and of all Scripture (2 Tim. 3:15). How did the Lord attain to so profound a knowledge of the Scriptures without ever becoming a disciple of one of the great Rabbis of His day? Let Him answer: 'My doctrine is not Mine, but His that sent Me' (John 7:16). This doctrine includes the very point before us, for in the selfsame context the Lord Who declared His doctrine to be given Him by the Father, asserted that Moses gave the law, and the law of circumcision (John 7:15-23). Let us hear further:

'I do nothing of Myself; but as My Father hath taught Me, I speak these things' (John 8:28).

'He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say and what I should speak' (John 12:48,49).

Can words be set in a more solemn context? In view of the judgment of the last day, the Lord avers that the words He speaks are the Father's commandment: 'He gave Me a commandment, what I should say', and we have no alternative but to believe that He obeyed that commandment implicitly:

'Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works' (John 14:10).

Here the claim of the Lord passes our understanding. Here, unlike the prophets of old, is One not only sent from the Father, but One in perfect union with the Father, so that it can be said: 'He that hath seen Me hath seen the Father'. In connection with that mystic union the Lord declares He speaks the Word of God: 'The word which ye hear is not Mine, but the Father's which sent Me' (John 14:24).

Lastly, in that holy communion of the Son with His Father, in view of approaching death, resurrection and

ascension, in full consciousness of the glory that He had before the world was and the glory that was yet to be, we hear once more the emphatic statement:

‘Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me ... I have given them Thy Word’ (John 17:7,8,14).

Surely this is enough for any servant, disciple or believer in Christ. If after this most wonderful revelation we find the Lord endorsing the Mosaic authorship of the five books of the law, that for us is no longer an open question, and however uncharitable it may appear, we must refuse the title ‘Christian’ to anyone or any system that runs counter to the express testimony of Christ.

What is that testimony? What was His attitude — nay, what did the Father command Him to speak concerning the Scriptures? We know before we proceed further with the subject, for from cradle to cross, in childhood and manhood, always the Old Testament Scriptures were to Him the written unbreakable Word of God, and so shall they be to us.

The examination of the Lord’s utterances concerning the Scriptures will occupy our attention in the subsequent article; meanwhile we conclude with the pointed words of John 5:46,47:

‘For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?’ (John 5:46,47).

The Testimony of Christ

In the preceding pages we concentrated our attention upon the teaching of Scripture concerning Christ Himself, and the fact that the words He spoke and the doctrine He taught were not ‘from Himself’ but were ‘given’ and ‘commanded’ by the Father. We would now direct attention to the Lord’s testimony to the Scriptures, being fully assured that the attitude of Him Whom we call

Master and Lord, must be ours also towards the Word of God.

Let us take up the theme at the solemn passage with which we closed the last article: 'For had ye believed Moses, ye would have believed Me, for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?' (John 5:46,47). It is clear that Christ recognized Moses as an individual and not as a mythical personage. He believed that Moses 'wrote' and speaks of 'his writings'. Moreover, He believed that Moses was a prophet — 'He wrote of Me'. In chapter 7 the Lord is more explicit. Not only does He affirm that Moses wrote, and wrote as a prophet, but He declares that Moses gave the law, and refers to one of the commandments, 'Thou shalt not kill'. 'Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill Me' (John 7:19).

At the end of the parable of the rich man and Lazarus, the Lord says: 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead' (Luke 16:31). Here the standing testimony of the written Word is presented as greater evidence of truth than even the mighty miracle of raising the dead. Let the written revelation of God take the supreme place with us that it had with our Lord.

In the foregoing quotation, not only is Moses mentioned, but with him, 'the prophets'. When we deal with the question of the Canon of Scripture, we shall find that 'the prophets', according to the accepted arrangement, is the title of the second portion of the Old Testament Scriptures. Christ does not speak of the prophets merely in a collective way; He refers to several individual prophets and quotes their writings. He speaks of Isaiah the prophet, of the fulfilment of Isaiah's prophecy both in Himself and the people, and characterizes this prophecy as Scripture:

'In them is fulfilled the prophecy of Esaias (Isaiah)' (Matt. 13:14).

'The book of the prophet Esaias (Isaiah) ... He found the place where it was written ... This day is this Scripture fulfilled in your ears' (Luke 4:17-21).

'Well hath Esaias (Isaiah) prophesied of you hypocrites' (Mark 7:6).

The Lord also speaks of Daniel the prophet: 'When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place' (Matt. 24:15,16). The second quotation of Daniel in Matthew is set in a scene of the utmost solemnity. The high priest before whom Christ stands upon trial for His life speaks: 'I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven' (Matt. 26:63,64).

At this solemn moment Christ quotes from Daniel 7, and surely the charge of blasphemy is not too severe against those who would dare to say that the Lord in the hour of His trial quoted with approval the writings of a forger?

He speaks also of Jonah the prophet: 'The sign of the prophet Jonah. For as Jonah was three days and three nights ... so shall the Son of man ... the men of Nineveh shall rise in judgment ... they repented at the preaching of Jonah' (Matt. 12:39-41). We are told that the book of Jonah is an allegory and a myth. Could the Lord have declared that men who had no existence except in myth would rise in the judgment, and that these mythical men repented at the preaching of a mythical prophet? Moreover, if the three days and three nights of Jonah's experience be but fiction and not fact, what of the resurrection? The 'as' and the 'so' go together.

The third division of the Old Testament is called 'The Psalms', including not only the Psalms themselves, but such books as Proverbs and Job. This third section is not without testimony from the Lord:

‘And David himself saith in the book of the Psalms, The LORD said unto my Lord’ (Luke 20:42).

‘How then doth David in spirit call Him Lord?’ (Matt. 22:43).

The Lord on one occasion when quoting the Psalms refers to them as ‘the law’: ‘Is it not written in your law?’ (John 10:34 — quoting Psalm 82). He pauses in the midst of His explanation to warn His hearers that ‘the Scripture cannot be broken’. Here the Lord is teaching and maintaining the most marvellous doctrine of Scripture, His Own deity, and using the poetry of the Psalms with as much confidence as we should the testimony of Colossians 1:15, calling this Psalm the ‘law’ and pausing to interpolate that ‘the Scripture cannot be broken’.

From His very earliest days the Lord knew and revered the written Word of God. See Him at the age of twelve years sitting in the temple and astonishing the doctors of the law with His knowledge of the Scriptures (Luke 2:46). See Him at the commencement of His ministry ‘opening the book’ and finding His full commission in its pages (Luke 4:17-21). See Him meeting the temptation of the devil in the wilderness with three quotations from the law of Moses (Matt. 4:1-11). Hear Him tell the people in the ‘sermon on the mount’ that He had not come to destroy the law or the prophets, but to fulfil them: ‘For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled’ (Matt. 5:18). The ‘jot’ is the Hebrew *yod*, and equivalent to the Greek *iota* and the English *i* or *y*. It is the smallest letter in the Hebrew alphabet. The ‘tittle’ is a small decoration added to certain letters, and carefully tabulated by the Massorah. Modern scholars confess they do not know their purpose, but our ignorance does not justify the conclusion that these tittles are meaningless; the Lord assures us that the smallest letter and even the Massoretic notation shall not fail of fulfilment.

John the Baptist’s enquiry, ‘Art Thou He that should come, or do we look for another?’ is answered by an appeal to Scripture (Matt. 11:1-10; Isa. 29:18; Isa. 35:4-6;

61:1). The Sadducees' quibble regarding the resurrection is stilled by the use of a single word in the Old Testament, 'I *am* the God of Abraham', the argument depending upon the tense of the verb. God did not say, 'I was', but 'I *am*'— He is not the God of the dead, but of the living (Matt. 22:23-33).

Everywhere and at all times we find Christ and the Scriptures at one. Not one single word ever escaped His lips that cast the faintest shadow of doubt upon the Old Testament Scriptures. He Whose birth fulfilled the words of the prophets, Whose ministry was full of the Word of God, fulfilled that Word in His death, burial, resurrection and ascension to glory.

His betrayal by Judas was already known to the Lord in the Scriptures:

'Those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled' (John 17:12).

'I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me' (John 13:18).

His crucifixion between the thieves was in harmony with the word of prophecy: 'And the Scripture was fulfilled which saith, And He was numbered with the transgressors' (Mark 15:27,28).

The giving of the wine mingled with gall, the parting of His vesture and the casting of lots, the very words, 'My God, My God, why hast Thou forsaken Me?' (Matt. 27:34,35,46) all set their seal to the truth of the Word of God.

Perhaps the Lord's most striking testimony to the supreme place the Scriptures held in His sight is found in John 19:28-30:

'After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst ... When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost'.

As by faith we gaze at that cross, as we see indissolubly linked together the finished work of Calvary and the finished Word of God, there we take our stand, and with heart and life declare that our Saviour's Bible is our Bible, that His deep reverence for the written Scriptures shall be our example, and that we shall look upon all adverse criticism or denial in the light of that cross, and see behind the pen of the critic the hand of the wicked one.

Fulfilment of Scripture did not end with the Lord's death. The Roman soldiers did not break His bones — they could not, for Scripture had declared otherwise. They pierced His side — they could not refrain, for Scripture had declared that they should look upon Him Whom they had pierced. Joseph of Arimathæa comes out of obscurity and buries the Lord in his own sepulchre, for Scripture had associated the Lord's death not only with the wicked, but also with the rich.

The crowning testimony is yet to be considered. He Who died with the Word of God in His heart rose again.

Did He rise from the dead to teach His disciples that He had now revised His opinions of the Jewish Scriptures? The testimony of the risen Christ is more complete and definite than before:

'O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself' (Luke 24:25-27).

Christ, risen from the dead, believed *all* that the prophets had spoken. He did not speak words of wisdom and power independently, but 'expounded' the Scriptures. Beginning at Moses, and pursuing His study through all the prophets, He found in them all 'things concerning Himself'. Here is our example.

On one occasion He appeared to His disciples in such a way that they were terrified, thinking they had seen a spirit. Was Christ, raised from the dead, possessing the

spiritual body of resurrection, still as loyal to these books of Scripture?

‘These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day’ (Luke 24:44-46).

Surely everyone upon whom that blessed Name is called will realize that the inspiration, authority and infallibility of the Scriptures is no longer an open question. It is as settled and fixed as is the doctrine of salvation or any other revelation from God.

We welcome all efforts to ascertain the exact meaning of every word used by God, we welcome textual criticism that seeks to remove human accretions from the text of Scripture, and in subsequent pages of this book we hope to show something of what has been accomplished along these lines. The textual critic, however, is not sitting in judgment upon the Word. He has no more warrant to set one verse aside because, forsooth, he cannot see its purpose, than has a surgeon to put into practice his views that certain organs of the body are superfluous. Some of the glands now regarded so highly were but a short time ago considered merely vestiges of a former condition from which we were supposed to have ‘evolved’.

We trust that every reader has felt the weight of the testimony of the Lord Jesus Christ to the Word of God, and that this testimony from henceforth shall be ours, to maintain until we finish our course.

The Inspiration of Scripture

The personal testimony of Christ to the truth of Scripture is so complete, full, and direct, that for the rest of our study we shall have no need to ‘prove’ anything, but simply learn what has been written for our guidance.

How were the Scriptures written? How did they come? Paul supplies an answer to the first question, and Peter to the second:

‘All Scripture is given by inspiration of God’ (2 Tim. 3:16).

‘Holy men of God spake as they were moved by the Holy Ghost’ (2 Pet. 1:21).

HOW WAS SCRIPTURE GIVEN? ‘By inspiration of God’.

HOW DID SCRIPTURE COME? ‘Holy men were moved by the Holy Ghost’.

Let us give earnest heed to these statements and examine them in the light of their contexts. Both are the utterances of men in view of death, and there is a suitable solemnity about the two epistles containing them that pervades their whole doctrine. In both instances the immediate contexts speak of death:

‘The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith’ (2 Tim. 4:6,7).

‘Shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me’ (2 Pet. 1:14).

Thus, on the eve of martyrdom, both Paul and Peter give unambiguous testimony to the absolutely divine origin of the Scriptures. How, then, can we hope to finish our course, how keep the faith, how entertain the hope of a crown or a ‘well done’ if we deny or trifle with the Scriptures held so dear by these two servants of the Lord?

‘From a child thou hast known the *holy Scriptures*, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All *Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works’ (2 Tim. 3:15-17).

Two titles are here given to the Scriptures: — (1) ‘HOLY SCRIPTURES’, *Hiera grammata* = ‘Sacred letters’ (the reader will call to mind the *hieroglyphics* of Egyptian monuments). (2) ‘SCRIPTURE’, *Graphe* = ‘Writing’.

Hieros stands for that which is sacred, revered, related to God. The neuter, *to hieron*, indicates a sacred place, the

temple or sacred thing, the sacrifice (1 Cor. 9:13). *Hiereus* is a priest. *Grammata* indicates a letter of the alphabet (Gal. 6:11), or a letter (Acts 28:21), but among the Jews it had a special significance, meaning the Holy Scriptures themselves. 'How knoweth this man letters, having never learned?' (John 7:15). As the word *hieros* gives us the word 'priest' (*hiereus*), so *grammata* gives us the companion word, 'scribe' (*grammateus*).

Graphe is practically an English word, having been in use in our language for a great while. It occurs in such words as *photography*, *geography*, *graphic*, etc., and always means something *written*. While *graphe* could, of course, refer to anything written at any time by anyone, it assumes a special meaning in the Word of God, and when used without qualification always means 'The Scriptures'. The Writings *par excellence*. So *gegraptai* — 'It is, or hath been, written' is a phrase that indicates the Scriptures. We trust that no more need be said to stress the fact that we are dealing, not with thoughts, ideas, or even spoken words, but something *written*. As will be seen in the sequel this is most important.

The Old Testament abounds in references to writing and to books. 'Moses wrote all the words of the LORD' in a book (Exod. 24:4). So did Joshua (Josh. 24:26). Over and over again appeal is made to the *written* law (Exod. 31:18; Deut. 28:58; Josh. 8:31). The foundation of our faith is *written* testimony.

What does Scripture say as to the way in which the subject matter of these holy writings was given? Paul answers in one word, *Theopneustos*. *Theos* is the Greek word for 'God' and is too well known to need comment here. *Pneustos* is derived from the verb *pneo*, to breathe. This also gives us *pneuma*, which is usually translated 'spirit'. The close association of *pneuma* with breath is seen in our words *pneumatic* and *pneumonia*, while to *inspire*, to *respire*, to *perspire* and to *transpire* are all processes of breathing either in or out by nostril, pore or cell. Let us now put together the two parts of Paul's great

utterance. All Scripture that is *written*, is given by inspiration of God, that is *God-breathed*.

Now if what is *written* is what was *breathed* by God, there is no interval for the prophet or the writer to give a vision of his own heart. However intelligently the writer might cooperate with the divine Spirit, or however mystified he might be by the words given him to write, when it was a question of the making of Scripture, and the receiving of the oracles of God, the writers ceased to act merely in the capacity of thinkers, theologians or philosophers, and became instruments. Thus while personality is stamped upon every page of Scripture, Moses differing from Isaiah, Paul from Peter, Matthew from Luke, yet all its writers are instruments in the hand of God. The reader of this volume will never see the actual words written by the Editor that later appear on its pages, neither will the printer nor the proof-readers. The manuscript will be turned into typescript, to save the time and temper of the compositors, and the typescript into the printed page. Each stage will have had its peculiar characteristics, yet each will convey the same thing. It would be but a quibble to say that the Editor did not actually write the article.

So with the writing of Scripture, 'God, at sundry times and in divers manners, spake in time past by the prophets' (Heb. 1:1). However diverse the manners, one thing remained constant, it was God Who spoke. Moses was peculiarly favoured by God. 'Hear now My words: If there be a prophet among you, I the LORD will make Myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold' (Num. 12:6-8).

Into the question of how the revelation of truth was given we will not enter further here, but turn to the testimony of Peter, as given in 2 Peter 1. Speaking of the second coming of the Lord, Peter declares first of all: 'We

have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ' (2 Pet. 1:16). His testimony now divides into two parts: (1) His own personal experience, and (2) The testimony of the word of prophecy.

Peter's experience on the mount of transfiguration was blessedly real and true. So far as Peter was concerned nothing could remove the impression he there received. But he was commissioned to preach, not his experiences, but the Word. Experiences are worthless, compared with one clear statement of Scripture. Yet many a child of God is misleading himself and others by experiences. While we may be ready to grant that the experience is real and true, the fallibility of the interpreter of those experiences is generally too obvious to allow us to trust them. And, strictly speaking, the experiences themselves often become very small when stripped of all associations and sentiments, and submitted to a cross-examination. Peter, therefore, turns even from the true experience of the mount of transfiguration to something 'more sure':

'We have also a more sure word of prophecy, whereunto ye do well that ye take heed in your hearts, as unto a light that shineth in a dark place, until the day dawn, and the day star arise' (2 Pet. 1:19 author's translation).

The word of prophecy is 'sure', sure as the promise (Rom. 4:16), steadfast as the word spoken by angels (Heb. 2:2), fast as the anchor of hope (Heb. 6:19).

As the passage stands in the A.V. the day star is to arise in our hearts, which is precisely what many teach who deny the personal return of the Lord. 'In your hearts' should be read with the words 'take heed', and not connected with the rising of the day star. What does Peter put forward to show why this prophetic word is 'more sure' than the sublimest 'experience'? It is that, in the matter of prophetic inspiration, the human element is entirely subservient — all is of God:

'Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost' (2 Pet. 1:20,21).

What are we to understand by the words 'private interpretation'? Does Peter impose upon us the bondage of Romanism? Are we to surrender to the approved interpretation of Scripture by the 'Church'? 'Private' is *idios*, a word occurring 114 times. It is nearly always rendered 'own'. Only once is *idios* rendered 'private'. The word translated 'interpretation' occurs nowhere else in Scripture. It is *epilusis*. In a verbal form it is found in the New Testament twice (Mark 4:34 and Acts 19:39). In the LXX it is found in Genesis 41:12, and 'interpretation', therefore, is a good rendering. It means 'to interpret' in the sense of 'letting loose', 'breaking open' or 'unfolding'. It is found in classical Greek with the meaning of letting loose dogs to chase a hare, or of breaking open a letter. In this verse moreover, the word 'is' is not the verb to be, but *ginomai* which means 'to come into being'. Peter is not speaking about systems of interpretation, but of the trustworthiness of Scripture itself, which, he says, is found in this fact: 'No prophecy of Scripture came into being of its own unfolding'. He then proceeds to show why this is so, by adding: 'for prophecy was not brought at any time by the will of man'.

It is important to keep the rendering 'brought' in this passage, as *phero* occurs again in the passage that follows. We therefore have the subject negatively and positively; how it was *not* brought, and how it *was* brought. 'But being borne along (*phero*) by holy spirit, holy men of God spake'. If we would see something of the force of this word *phero* we should read through Acts 27, with its vivid description of the storm, the wreck, and the utter helplessness of man in the tempest. Look at the words of verse 15: 'We let her *drive*', *phero*, and again in verse 17, 'strake sail, and so were *driven*', *phero*. The human element was of no avail in that driving euroclydon, and

was brushed aside. Even so is it with the mighty driving power of inspiration.

The word 'interpretation' could remain in this passage, so long as the reader understands that prophecy did not arise from the attempt of the individual prophet to interpret or unfold the purpose of the ages. Such a thing was impossible. The matters were all too vast. God alone could, and did, make them known. The position is somewhat parallel with the teaching of Hebrews 11:3, where we read:

'By faith we understand the ages to have been fitted together by the declaration of God, to the end that, not out of things appearing should that which is seen have come into existence' (Author's translation).

Apart from revelation, the wisest men are baffled and but blind leaders of the blind. 'Canst thou by searching find out God? canst thou find out the Almighty unto perfection?' (Job 11:7). This is a question we do well to ponder, and to read with it the statement of the wise man: 'He hath set the age in their heart, so that no man can find out the work that God maketh from the beginning to the end' (Eccles. 3:11). No eye can see far enough, no human foot climb high enough, no brain or mind has the capacity to grasp or express the purpose of the ages and the way and will of God:

'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit' (1 Cor. 2:9,10).

Like all doctrines of Scripture, the blessed doctrine of the inspiration of the Word of God humbles the pride of man and exalts the Most High. '*And God spake all these words*'.

'God has Spoken ... By the Prophets'

We have sat at the feet of Christ and heard His testimony to the truth of the Scriptures. We have also heard the teaching of Paul and Peter upon the same theme, and from these two servants of God we learn that:

1. All Scripture is given by inspiration of God, and
2. That holy men of God spake as they were moved by the Holy Ghost.

There is no formal statement in Scripture as to the precise mode of inspiration. We are assured that the Scriptures are inspired and that the writers were irresistibly moved by the Holy Spirit, but further than that we are not told. It does not follow that because all Scripture is inspired that all the writers were led in the same way. Indeed the words of Hebrews 1:1, 'diverse manners', point to 'a diversity of operations', while the remainder of the verse, 'God spake ... by the prophets', assures us that, however diverse the mode of inspiration, the result was in all cases the same. The chief consideration for us is the fact that 'God hath spoken', and that, in His sovereignty, He has ensured that all the truth He intended should be recorded has been recorded, and that without human admixture.

It may strengthen our grasp of this important fact if we survey the evidence of Scripture and consider the many claims it contains to divine authorship. First let us collect some of the passages where Scripture declares that the Lord hath spoken:

- 'And God spake unto Noah' (Gen. 8:15).
- 'And the LORD talked with Moses' (Exod. 33:9).
- 'And God spake all these words' (Exod. 20:1).
- 'Speak unto the children of Israel' (Lev. 1:2).

This is the recurring burden of the books of Moses, and not only of the books of Moses, but of all the Old Testament Scriptures. 'The mouth of the LORD hath

spoken it' (Micah 4:4; Jer. 9:12) is the recurring statement of the prophets. 'Hear the word of the LORD' is the way in which many prophecies are introduced (Isa. 28:14; Jer. 10:1). Again and again we read that 'the word of the LORD came' to the prophets:

'The word of the LORD came unto Nathan' (2 Sam. 7:4).

'The word of the LORD came to Elijah' (1 Kings 18:1).

'The word of the LORD came to Jeremiah' (Jer. 33:23).

Then we have more specific statements, like the following:

'Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say' (Exod. 4:12).

'With him will I speak mouth to mouth' (Num. 12:8).

'The LORD put a word in Balaam's mouth' (Num. 23:5).

'That the word of the LORD, spoken by the mouth of Jeremiah might be accomplished' (2 Chron. 36:22).

'I have put my words in thy mouth' (Isa. 51:16).

'The LORD said unto me, Behold, I have put My words in thy mouth' (Jer. 1:9).

The testimony of Peter, recorded in the Acts, is very emphatic on this point:

'This Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas' (Acts 1:16).

Here we have reference to a Psalm in which David records in the first instance his own sorrows and afflictions; yet is the writer so under the control of the Holy Ghost that what he writes is 'Scripture', words 'which the Holy Ghost by the mouth of David' indited. This is no isolated instance. What is true here of David is also true of all the prophets:

'But those things, which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled' (Acts 3:18).

'The times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began' (Acts 3:21).

It is very evident from this testimony that, whoever the individual speaker may have been, the mighty Moses, or the lowly Amos, the royal seer, or the runaway Jonah, the ungodly Balaam, or the wicked Caiaphas, it was God Who spoke and it is His word that we hear.

The inspiration of Scripture is ascribed to God in each of His three manifestations or Persons:

'God spake all these words' (Exod. 20:1).

'God hath spoken' (Acts 3:21).

'Searching what ... the spirit of Christ which was in them did signify' (1 Pet. 1:11).

'Wherefore as the Holy Ghost saith' (Heb. 3:7).

However varied the mode of inspiration may have been, we see that by the time the message was uttered and recorded it was in the fullest sense the Word of God. Some of the ways in which the Lord gave His Word are revealed, but many may have received His message in ways that are unrecorded. The fact of inspiration is blessed and needful, but the general manner of inspiration is not a subject of revelation; it might but minister to our curiosity to be told, and possibly it belongs to a realm the workings of which cannot be expressed in human terms. We do, however, read that visions were sometimes employed, for Abraham received the word of the Lord in a vision (Gen. 15:1) also Ezekiel, Daniel, Isaiah, Habakkuk and others, not forgetting the apostles Paul and John (2 Cor. 12:1; Rev. 1). Dreams were another means used by the Lord in the cases of Joseph, Pharaoh, Solomon and Nebuchadnezzar, which are examples that come readily to mind.

There may be indications in other parts of Scripture as to other ways in which the Lord gave His word, but we are not concerned about the matter. What we do rejoice in is that we have in the Scriptures the inspired Word of God. Prophets, priests and kings may have uttered the words, yet they were but the mouthpieces of the Most High.

There are ten passages in Matthew which, in the Greek, put this matter of the instrumentality of the prophets beyond dispute. The subject is of such importance that we shall give each reference in full, inserting also in each case the vital Greek prepositions:

'Now all this was done, that it might be fulfilled which was spoken BY (*hupo*) the Lord THROUGH (*dia*) the prophet saying' (Matt. 1:22).

'For thus it hath been written THROUGH (*dia*) the prophet' (Matt. 2:5).

'That it might be fulfilled which was spoken BY (*hupo*) the Lord, THROUGH (*dia*) the prophet' (Matt. 2:15).

'That it might be fulfilled which was spoken THROUGH (*dia*) the prophets' (Matt. 2:23).

'That it might be fulfilled which was spoken THROUGH (*dia*) the prophet' (Matt. 13:35).

'That it might be fulfilled which was spoken THROUGH (*dia*) the prophet' (Matt. 21:4).

In these six references, the prophets' names are not mentioned, but we name them below to show how the same formula is applied to men of widely different times and character:

Matthew 1:22	quotes Isaiah.
Matthew 2:5	quotes Micah.
Matthew 2:15	quotes Hosea.
Matthew 2:23	speaks of prophets in the plural.
Matthew 13:35	quotes a Psalm of Asaph, and
Matthew 21:4	quotes Zechariah.

The remaining four references give the name of the prophet quoted. They are as follows:

'That it might be fulfilled which was spoken THROUGH (*dia*) Isaiah the prophet' (Matt. 4:14; 8:17 and 12:17).

'Then was fulfilled that which was spoken THROUGH (*dia*) Jeremiah the prophet' (Matt. 27:9).

This last reference we hope to deal with when we come to some of the alleged inaccuracies of Scripture. We believe that we shall be able to show that the passage is true as it stands. The general argument is that the prophet

referred to is Zechariah, and various attempts have been made to meet the difficulty (see pages 122 to 127).

As we face these ten references to that which was *spoken through* the various prophets, it will be realized that there is no way of evading the problem by saying that the passage was not 'written' either by Jeremiah or Zechariah, but 'spoken' by Jeremiah, because such comment could similarly be made upon the other nine references. It can, therefore, be set aside. At present, however, our endeavour is to gather from the Scriptures their own testimony to their inspiration. Difficulties and alleged errors will come under consideration in their place. We have seen enough to remove all difficulty from the acceptance of the claim of inspiration for any book in the Scriptures, while it remains written, 'The Holy Ghost, by the mouth of David, spake'.

In the light of this and parallel statements, all difficulty is removed, and assurance given that our faith and hope rest, 'not in words which man's wisdom teacheth, but which the Holy Ghost teacheth' (1 Cor. 2:13).

CHAPTER TWO

The Canon of the Old Testament

The testimony of the Lord Jesus Christ to the Old Testament Scriptures as a whole, and to their various parts, is the supreme witness that the church has or needs. Without diminishing that supreme authority, it may be helpful if we enquire into the evidences we possess of the canonicity of the Old and New Testaments.

The word 'Canon' from the Greek word *kanon*, in its primary sense means a 'reed', thence a 'cane', a 'cannon', and the 'Canon'. Each derived word is related to the idea of something straight; hence 'Canon' comes to mean 'rule', and is so translated in Galatians 6:16 and Philippians 3:16 (in the Received Text). When we speak of the Canon of Scripture we therefore mean those sacred books which are genuine, authentic and authoritative. It may be as well to see clearly the distinction, between these three related terms.

Genuine.— A book is genuine if it was actually written by the person whose name it bears, or, if anonymous, if it contains evidence that it was written at the time when it purports to have been written, either expressly or by undesigned evidence of its contents.

Authentic.— A book is authentic if the matters of fact with which it deals actually occurred.

Authoritative.— In the case of the Scriptures, by their very nature, if they are both genuine and authentic, they necessarily become authoritative.

Now a book may be genuine but not authentic as, for instance, *Gulliver's Travels* by Dean Swift. There is no doubt as to its genuineness, but no one believes that the events described by Dean Swift ever occurred. A book may be authentic without being genuine, that is, it may contain actual facts, but be written by a person pretending to be another, and in another age. If, however, it is

established that Moses wrote the books of the law, and if it be established further that the things recorded actually took place, then the very nature of the books, once so proved, makes them of supreme authority. Matters of fact such as these depend for their proof upon external and internal evidences, the external evidence being the testimony of witnesses; the internal, the evidence of language, style, reflected colour, etc.

At the time of Christ the Canon of the Old Testament was fixed, and we remember how He endorsed its threefold composition when He spoke of 'The Law, the Prophets and the Psalms' (Luke 24:44). There is a consistent testimony to this Canon of the Old Testament extending from the days of Christ to the days of the Prophets. Let us call some of the witnesses.

The witness of Josephus

Flavius Josephus, a Jew of a distinguished priestly line, was born in A.D. 37. He wrote, *The Wars of the Jews*, *The Antiquities of the Jews*, an *Autobiography*, and a treatise *Against Apion*. The following is the weighty opinion of Bishops Porteous and Scaliger:

'The fidelity, the veracity and the probity of Josephus are universally allowed: and Scaliger in particular declares that, not only in the affairs of the Jews, but even of foreign nations, he deserves more credit than all the Greek and Roman writers put together'.

Here is the testimony of Josephus concerning the Old Testament Scriptures:

'For we have not an innumerable multitude of books among us disagreeing from and contradicting one another, but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them, five belong to Moses ... the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain Hymns to God, and precepts for the conduct of human life.'

How firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them or take anything from them, or to make any change in them; but it becomes natural to all Jews, immediately, and from their birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them' (*Against Apion*, Bk. 1, Par. 8).

Here is the testimony of a man who most evidently expresses his deep conviction, and not his own only, but that of the national mind as well. We draw attention moreover to the fact that this man, who would sooner die than add to or take away from the sacred Scriptures, declares that the Hebrew Canon consists of twenty-two books only. Most readers are aware that the English Old Testament contains 39 books, but this is because the twelve minor prophets are reckoned separately, and double books like 1 and 2 Chronicles are counted as two. In the Hebrew Canon Ruth is reckoned with Judges, Nehemiah with Ezra, Lamentations with Jeremiah, and as we have said, the twelve minor prophets are treated as one.

Some reader may object that *The Companion Bible* gives in Appendix 1 a list of 24 books of the Old Testament, but this is only true if Ruth and Lamentations be considered as separate books. Josephus and others deal with the books as they were associated together, and the placing of Ruth and Lamentations with larger books makes the difference.

We would supplement Josephus by one or two other authorities of high standing:

ORIGEN enumerates the books of the Old Testament and says the Hebrew canonical books number 'Two and twenty, according to the number of the (Hebrew) Alphabet'.

ATHANASIUS says in his synopsis: 'Our whole Scripture is divinely inspired, and hath books not infinite in number, but finite, and comprehended in a certain canon. The canonical books of the Old Testament are two and twenty, equal in number to the Hebrew letters'.

CYRIL OF JERUSALEM says, 'Read the divine Scriptures, the two and twenty books'.

We could quote others, but what has been cited is surely sufficient. The interested reader will find further confirmation in the writings of Hilary, Gregory of Nazianzene, Epiphanius, Tyrannius Ruffinus, Gregory the Great, and Jerome. The value of this testimony will be better understood when we have reviewed the Canon of the New Testament.

Perhaps it would be well, seeing that we have referred to *The Companion Bible* Appendix 1, to show that the structural arrangement suggested there remains practically unchanged. We will therefore repeat the 'Prophets' and the 'Psalms' with the necessary adjustment.

The Prophets

A	JOSHUA.—	'The Lord of all the earth' etc.
B	JUDGES AND RUTH.—	'Israel forsaking and returning to God'.
C	SAMUEL.—	Man's king rejected.
D	KINGS.—	Decline and fall under the kings.
D	ISAIAH.—	Final blessing under God's king.
C	JEREMIAH AND LAMENTATIONS.—	Human kings rejected.
B	EZEKIEL.—	God forsaking Israel and returning.
A	THE MINOR PROPHETS.—	The Lord of all the earth.

The reader may have observed that the addition of Ruth to Judges is a very blessed confirmation of the description 'Israel forsaking and returning to God', and that gain instead of loss is ours by this adjustment.

The Psalms

A	THE PSALMS.	Praises. God's purposes and counsels.
B	PROVERBS.	Words which govern or rule man's life.
C	JOB.	'The end of the Lord'. Shown in Satan's defeat.
D	CANTICLES.	Virtue rewarded. Read at Passover.
E	ECCLESIASTES.	The Preacher. Read at Tabernacles.
D	ESTHER.	Virtue rewarded. Read at Purim.
C	DANIEL.	'God's judgment'. Final defeat of Antichrist.
B	EZRA – NEHEMIAH.	Men who governed God's people.
A	CHRONICLES.	'Words of days'. God's purposes and counsels.

It will be noted that the removal of Ruth and Lamentations, lettered respectively E and F in *The Companion Bible*, makes no difference to the structure as a whole.

We have seen (pages 4 to 10) that the Lord Jesus Christ accepted this Hebrew Canon, and so did also His apostles as may be seen by a perusal of their epistles and recorded speeches. We have moreover the most absolute testimony to the fact that the Canon was fixed centuries before Christ.

The Book of Ecclesiasticus was written in Syro-Chaldaic, and was translated by the author's grandson into Greek. In the prologue he speaks of his grandfather giving himself to the reading of 'the law, and the prophets, and the other books of our fathers', which is sufficient proof that such a recognized collection of sacred books then existed.

We have, however, a more ancient and reliable witness than the son of Sirach, viz., the testimony of the Septuagint Version. We have devoted chapter 4 to this version and its value, so we will not go into details and dates here.

Speaking roughly, 280 years before Christ, the Greek version of the Old Testament Scriptures, known to us as the Septuagint, was complete, and the books there translated are identical with our own Old Testament. We are so accustomed to handling this book that its extreme antiquity is lost upon us.

Let it be remembered that there is no evidence for any other ancient book that approaches the evidence that we possess of the genuineness and authority of the Bible. There is no authentic book that goes back as far as the books of the Old Testament.

Such is, in brief, the external witness to the Old Testament Canon. On the other hand, the witness of language, allusions to manners and customs, times and circumstances, form a vast amount of internal evidence, alike too important and too extensive for a book like this. When the subject has been reviewed in its main lines, we shall hope to return to these internal evidences and study them separately. Meanwhile, we leave the Old Testament and the subject of its canonicity, in order to provide the reader with a similar survey of the equivalent evidence we possess in regard to the New Testament. This is dealt with in the next article.

The following analysis of the way in which the Old Testament writers and books are quoted in the New Testament may form a useful appendix to this study, although the important subject of Old Testament quotation in the New Testament must await its turn in the order of our studies.

In the Gospels the Lord quotes all the books of Moses. He quotes several of the Psalms, and the prophets Isaiah, Jeremiah, Daniel, Hosea, Jonah, Micah, Zechariah and Malachi as Scripture and authoritative. This is, of course, in addition to the references to 'the Law', and to 'the Scriptures', embracing the whole Canon.

The Acts quote Genesis, Exodus, Deuteronomy, Samuel, Psalms, Isaiah, Joel, Amos and Habakkuk.

Paul quotes Genesis, Exodus, Leviticus, Deuteronomy, Joshua, Samuel, Kings, Job, Psalms, Proverbs, Isaiah, Jeremiah, Hosea, Joel, Habakkuk and Haggai.

James quotes Genesis, Exodus, Leviticus, Kings, Chronicles, Proverbs, Isaiah and Job.

Peter quotes Exodus, Leviticus, Psalms, Proverbs and Isaiah.

The Revelation quotes Genesis, Numbers, Proverbs, Isaiah, Ezekiel, Daniel, Hosea, Joel, Zephaniah and Zechariah.

The manner of quotation, and the fact that some quotations agree with the LXX, some with the Hebrew, and some with neither, must be a matter for separate study. We give the above list simply as further evidence for the Old Testament Canon.

The Canon of the New Testament

The twenty-seven books that compose the New Testament, written by Matthew, Mark, Luke, John, Paul, James, Peter and Jude, have the uninterrupted testimony of antiquity to their genuineness, and there is absolutely no reason for supposing imposition or fraud. Michaelis says that in the case of the writings of the New Testament the testimony is much stronger than in the case of any other ancient writings, such as Xenophon, Caesar, Tacitus and the like, for the books of the New Testament were addressed to large societies in widely distant parts of the world, in whose presence they were often read, and who acknowledged them as being the autographs of the writers themselves.

We must remember that, unlike other writings that have come down to us from antiquity, those of the New Testament have been read by over three-quarters of the known world, and that an unbroken succession of writers, from the very age of the apostles to our own time, make continual reference to, or quotation from, the New Testament Scriptures, and further, that these writers include not only friends but foes.

One quotation from the writings of Peter makes it very evident that the early church was quite prepared to receive as Scripture the writings of the apostles and prophets, for he speaks of 'all the epistles of Paul' (2 Pet. 3:16) and speaks of them as on an equality with 'the other Scriptures', which, when we know the mind of the Jew on the matter, is a very great admission. Somewhat similar is the association by Peter of both Old Testament and New Testament writings as of equal authority when he uses the exhortation:

'That ye may be mindful of the words which were spoken before by *the holy prophets* and of the commandment *of us* the apostles of the Lord and Saviour' (2 Pet. 3:2).

As Paul had used the term 'old covenant' in 2 Corinthians 3:14, it was quite natural that the writings of

the apostles should be known as the 'new covenant' (Eusebius H. E. VI. 25), or 'The Gospels and the Prophets' (Clement of Alexandria, Ignatius, Justyn Martyr and others), just as Christ spoke of 'The Law and the Prophets'. Before the close of the second century translations of the New Testament began to be made, and this effectively prevented any alteration, addition, or subtraction, for such a fraud would immediately become known and exposed, unless, indeed, we are credulous enough to believe that both friend and foe, of different nations, languages, and opinions, should all, without exception, and by some tremendous miracle have agreed to countenance such a fraud.

The third edition of the *Encyclopaedia Britannica* says:

'This argument is so strong, that, if we deny the authenticity of the New Testament, we may with a thousand times greater propriety reject all the other writings in the world'.

Look at the following facts that traverse any legitimate objections to the canonicity of the books of the New Testament:

- (1) It cannot be shown that any one doubted the authenticity of any book of the New Testament in the period when such books appeared.
- (2) No account is on record that would lead one to reject any such book as spurious.
- (3) No great length of time elapsed after the death of the writers before the New Testament was widely known.
- (4) The books of the New Testament are actually mentioned by writers living at the same time as the apostles.
- (5) No facts are recorded which actually happened after the deaths of the writers, apart, of course, from prophecy.

Let us now bring forward a few eminent witnesses to the Canon of the New Testament.

Irenæus, born A.D. 120, calls the books of the New Testament, *Kanona tes aletheias*, 'The Rule of the Truth'. Tertullian said of Marcion, the Gnostic, that he appeared to make use of a *complete document*. Clement of Alexandria,

speaking of those who quoted from the Apocrypha, exclaims against those who followed any authority besides 'the true evangelical Canon'. Origen was zealous in maintaining the *ecclesiastical Canon*, recognizing 'four Gospels only, which alone are received without controversy in the universal church spread over the whole earth'. He has given us the list of the canonical Scriptures, 'that is the Scriptures contained in the New Testament'. Athanasius speaks of three sorts of books:

- (1) The canonical, those recognized at the present time.
- (2) The ecclesiastical, which were allowed to be read in assemblies.
- (3) The apocryphal, which had no place in the Canon at all.

When, in A.D. 364, the Council of Laodicea ordained that no other book should be read in the churches but the canonical Scriptures of the Old and New Testaments, there was no idea that there they had for the first time the conception of a Canon: on the contrary it was the enforcement of a principle already established in the church.

We will now consider a little more carefully the witness of three of those cited above, Irenæus, Clement of Alexandria and Tertullian. First of all, in order that these names may represent to the reader real persons, we give a brief biographical note:

IRENÆUS (A.D. 120 to 202).— Born in Smyrna, educated under Polycarp (who knew the apostle John personally). He became Bishop of Lyons in 177, and his writings make a folio volume of about 500 pages. He was martyred under Severus.

CLEMENT OF ALEXANDRIA (A.D. 150 – 215).— Became master of the Catechetical School at Alexandria in 190.

TERTULLIAN (A.D. 155 – 230).— A Roman, born at Carthage. His writings fill a large folio. Vincentius said, 'What Origen was for the Greeks, that is to say first of all, Tertullian has been for the Latins, that is to say incontestably the first among us'.

These three men, representing three great areas, Greek, Coptic and Latin, are witnesses that cannot be denied.

The testimony of Irenaeus.— Irenaeus is the most voluminous of all ancient writers who quote the New Testament Scriptures. The New Testament could almost be reconstructed from his works, so full are his citations. He was born only seventeen years after the death of the apostle John. No amount of extracts or lists of quotations can give the same effect as the perusal of a few pages of this man's writings. Many of his citations are without reference, as, for example, the following:

'For in that blessed dwelling place, heaven, there will be that distance placed by God Himself between those who have borne fruit, some a hundredfold, some sixty and others thirtyfold, and this is the reason why our Saviour said, that in His Father's house there are many mansions'.

We cannot of course quote Irenaeus, but must be satisfied with a summary. He speaks of the Gospels of Matthew, Mark, Luke and John as 'the gospel with the four faces' from which it is evident that there were four, and no more, at the time. He quotes the Acts of the Apostles over sixty times, and shows the harmony of the Acts with Paul's epistles. He cites I Corinthians over 100 times, Romans over eighty times, Ephesians over thirty times, Galatians nearly thirty times, Colossians twenty times, 2 Corinthians eighteen times, Philippians eleven times, 1 Peter eleven times, 2 Thessalonians ten times, 1 Timothy five times, 2 Timothy four times, Titus three times, 1 John three times, and 1 Thessalonians twice.

Clement of Alexandria.— Clement himself says in the first book of his *Stromata* that he 'approached very near the days of the apostles'. Kirchoffer says:

'Clement, almost in every page, cites passages taken from the New Testament, from all the Gospels, the Acts of the Apostles, each of Paul's epistles, the 1st and 2nd Epistles of John, that of Jude, that of Hebrews, and the Apocalypse'.

Tertullian.— Although Tertullian is the latest of these three, he is the most ancient of the Latins whose writings have been preserved. Lardner says of Tertullian:

'The quotations made by this father alone from the little volume of the New Testament are more extensive and more abundant than those from the works of Cicero by all the writers of all kinds and all ages'.

While the testimony of these three men is sufficient to prove that at a very early date the Canon of the New Testament was recognized and accepted, it is but a tithe of the witness available. Others of the many more who attest the canonicity of the books of the New Testament are:

THEOPHILUS, Bishop of Antioch, converted A.D. 150.

ATHENAGORAS, a philosopher of Athens, flourishing A.D. 177.

DIONYSIUS, Bishop of Corinth about A.D. 170.

ASTERIUS URBANUS, Bishop of Galatia about A.D. 188.

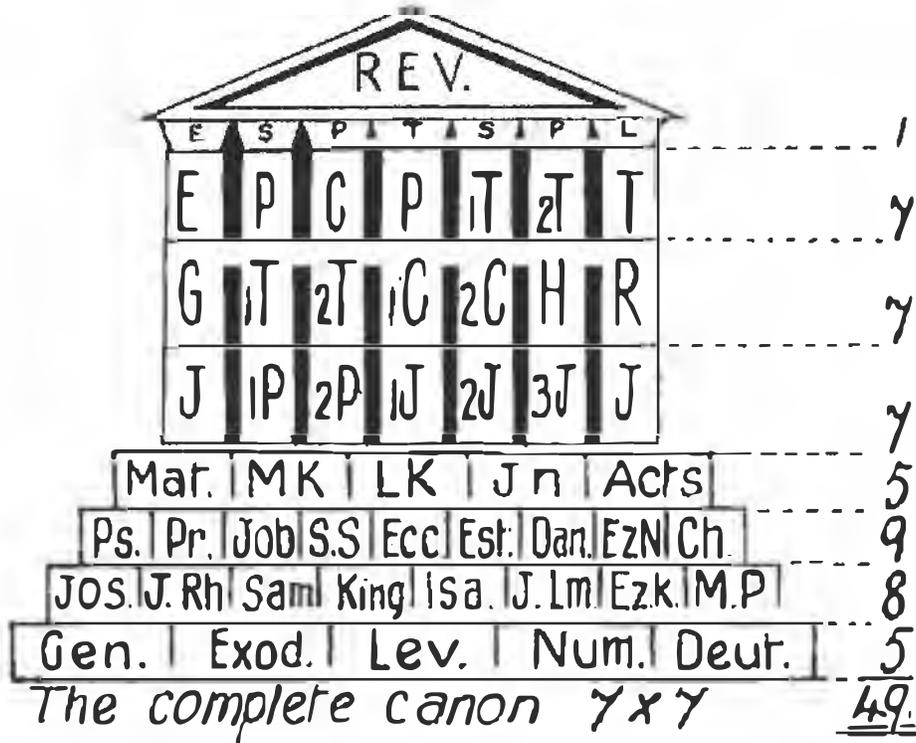
IGNATIUS, Bishop of Antioch, died a martyr, A.D. 107, and

CLEMENT of Rome, died A.D. 99.

It is only right to say that every book of the New Testament is not quoted by every writer, nor perhaps by all together. It is easily understandable, for instance, that such an epistle as Philemon or 3 John should escape, and that not because it was doubtful, but because it may not have served the purpose of the writer, for the strength and beauty of these testimonies is in the unconscious confirmation they give of the Canon, the writers having a variety of objects in view, but never the mere presentation of catalogues of books set out for the purpose of proving canonicity. There are such catalogues, and we must include their testimony, but for the present we have seen sufficient.

The importance of the fact that the Hebrew Canon numbers twenty-two may now be seen. The number of books in the New Testament is twenty-seven, and thus $22 + 27$ gives us 49, the perfect number, for the complete Canon Old and New. Moreover, of this forty-nine there are seven catholic epistles, seven Pauline epistles written before Acts 28, seven Pauline epistles written after Acts 28, and the book of the Revelation is composed of epistles sent to the seven churches in Asia. We have therefore the

great basis of Law, Prophets, Psalms, Gospels and Acts, supporting the seven columns of Epistles, crowned with the sevenfold cornice of the Apocalypse. A temple of truth, complete, perfect, and all of God.



The Apocrypha

The word apocrypha is probably derived from *apokrupto*, 'to hide', and is applied to those books which, though closely associated with the inspired Scriptures, are nevertheless not inspired or canonical writings. There is another possible derivation of the word apocrypha, and that is *apo tes kruptes*, 'away from the crypt, chest or ark' in which were deposited the sacred books of Israel. Whatever the origin of the term, all writers, both ancient and modern, 'agree in using it to denote some kind of inferiority to the canonical Scriptures' (*Churton*).

It may be as well, while we are dealing with the subject of the Canon of Scripture, to give the Apocrypha at least a passing glance. In chapter 7, we show the value of these apocryphal writings, and the way their phraseology evidently influenced men like Paul, but this has nothing to do with their inspiration, but is akin to the evident influence of, say, *Shakespeare* or *Bunyan* upon a modern writer. Let us look at one or two internal and external evidences.

1. With the exception of Esdras, Judith, Tobit and 1st Maccabees, the apocryphal books were written by Alexandrian Jews in Greek:

'It is an historical fact that the Greek language was not known to the Jews until long after inspiration had ceased, and the Canon of the Old Testament was closed' (*Horne*).

2. In the prophecy of Malachi (4:4-6) it is intimated that no prophet would arise until the forerunner of the Messiah, and it is the unanimous testimony of the Jew that the prophetic spirit ceased with Malachi, who is called 'The seal of the prophets', in consequence. When the author of the apocryphal book of Wisdom sought acceptance for his work, he pretended that it was written by Solomon. He betrays himself, however, by quoting from Isaiah's prophecy, and by speaking of Israel as being in subjection to their enemies, and further by borrowing expressions from the Grecian games.

3. In very marked contrast with the inspired Scriptures, no writer of the Apocrypha advances in direct terms any claim to inspiration. The son of Sirach in his prologue to Ecclesiasticus asks pardon for any failure to interpret correctly the Hebrew of his grandfather.

In 1 Maccabees 4:46; 9:27 and 14:41 there is an express admission that there was no prophet among them. 2 Maccabees is an abridgment of five books written by Jason of Cyrene (2 Macc. 2:23), and at the conclusion the writer says:

'If I have done well, and as is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto' (15:38).

4. The apocryphal books contain many statements that are (a) fabulous, and (b) unscriptural, e.g.:

(a) **FABULOUS STATEMENTS** — The story of Bel and the Dragon is fictitious, and contradicts the plain statement of Daniel 6. The books must be read through to sense this element in them.

(b) **UNSCRIPTURAL STATEMENTS.**

(i) *Historical inaccuracy.*— Baruch is said to have been carried into Babylon at the very time Jeremiah tells us he was carried into Egypt.

The first and second Maccabees contradict one another on a great number of points. Haman, in the apocryphal addition to Esther, is called a Macedonian as well as an Agagite.

(ii) *Doctrinal inaccuracy.*— *Prayers* for the dead, and prayers of the dead, in 2 Maccabees 12:43,44, and Baruch 3:4 are clearly unscriptural. The doctrine of the transmigration of souls is found in Wisdom 8:19,20. Alms-giving is said to 'deliver from death, and shall purge away all sin' in Tobit 12:8,9.

'Atonement for sins' is made by honouring our father, and alms not only save one's own soul, but give

repentance to one's children. 'To forsake unrighteousness is a propitiation' (Ecclesiasticus 3:3,30; 17:22; 35:3). Magical incantations are introduced into Tobit 6:16,17.

Internal evidence is against the inspiration of these apocryphal books:

'A book cannot be from God which contains falsehood, or which expressly contradicts doctrines which we know to be from God. The self-evidencing power of the Scriptures attests their divine authority; but the self-contained evidence of the apocryphal books tends to prove that they have not the character of the oracles of God, and have no right place among them' (*Dewar*).

Josephus, whose testimony we have cited as to the Canon of the Old Testament Scriptures, says of the Apocryphal books:

'It is true, our history has been written since Artaxerxes, very particularly, but hath not been esteemed by our forefathers, because there hath not been a succession of prophets since that time' (*Against Apion* Bk. 1. 8).

While we have hinted at the possible influence of religious phraseology exercised by the Apocrypha upon the writers of the New Testament, such influence was largely unconscious. There are no definite quotations from the Apocrypha in the New Testament.

Whatever sins may be laid to the charge of Israel, one fact remains, that to them were entrusted the oracles of God and with a jealousy bordering upon fanaticism, and a reverence akin to superstition and idolatry, they have watched over the letter of the Word, even though dead to its spirit. Modern Jewish opinion is the same as ancient Jewish opinion as to the Apocrypha, and interested readers can find these in *Thesaurus Philologicus of Hottingeri*.

Since the dispersion of Israel, it is utterly impossible to have brought about a universal alteration of the Canon, and the testimony of scattered Israel is united in this respect, viz, that the Apocrypha never had a place in the Canon.

Without unduly lengthening this article, the testimony of two whose evidence is weighty might be profitably included.

Athanasius (A.D. 326).

'Forasmuch as there are some who have undertaken to compose for themselves books called the apocryphal, and to mingle these with the inspired Scriptures, respecting which we have been fully persuaded, as eye-witnesses and ministers of the Word from the beginning have delivered to the fathers, it seemed good to me also, being exhorted thereto by my genuine brethren, and having made myself acquainted with the subject, to set forth from the beginning and in due order the canonical books which have been delivered to us, and believed to be divine; so that everyone, if he is led away by deceit, may learn well to know those who have seduced him, while he who remains pure may rejoice in having this admonition again repeated'.

'All the books of the Old Testament, then, are twenty-two; as many, according to report, as the alphabetical letters of the Hebrews'.

Athanasius then gives the books of the Bible as now received with the exception of Esther. No one knows how or why this book was omitted by him.

Jerome, the most eminent of the Latins, divides the Old Testament into three groups, and in summing up says:

'Thus, in all, there are twenty-two books of the Old Law: that is five books of Moses; eight of the Prophets, and nine of Hagiographa, though some reckon Ruth and Lamentations among the Hagiographa, and thus make the number twenty-four. This prologue may serve as a helmeted introduction to all the books of Scripture, which we have translated from Hebrew into Latin: so that we may be able to know that whatever is beyond these, is put among the apocryphal books. Therefore Wisdom, which is commonly called Solomon's, and the book of Jesus, the Son of Sirach, and Tobit, and the Shepherd are not in the Canon. The first book of Maccabees, I have found in Hebrew; the second in Greek, as is evident from its phraseology'.

So far we have dealt with the apocryphal writings associated with the Old Testament.

There are evidences that a great literary activity sprang into being during the apostles' lifetime. In Luke 1:1

reference is made to the many who had taken in hand to write a narrative of the life of Christ. Paul warns the Thessalonians against the possibility of a forged letter (2 Thess. 2:2), so that we are not surprised to find a great number of apocryphal writings associated with the New Testament. Into these we do not intend to go further than to say that most of them were published together in 1920 under the title 'The Apocryphal New Testament', and that their best refutation is for them to be read in conjunction with the New Testament.

We conclude this article of quotations with the following from the Eclectic Review, Vol. XV.:

'We know that the cause of Revelation has already sustained every species of assault which cunning could contrive, or power direct. It has had its enemies among the ignorant and among the learned, among the base and among the noble. Polite irony and vulgar ribaldry have been the weapons of its assailants. It has had its Celsus, and its Porphyry, and its Julian. And what were the effects of their opposition? The same as when the "rulers and elders and scribes" united against it --- its purification and increase'.

Some So-Called 'Lost Scriptures'

The preservation of the Scriptures by the God Who inspired them is self-evident and requires no proof. The fact that today, in spite of the most appalling opposition, the Bible remains complete and unbroken is of itself nothing short of a miracle. Is it to be believed that God numbers the hairs of our heads, takes note of even a sparrow's fall, guides the stars in their courses, and works all things according to His purpose, and yet cannot or will not preserve intact the Holy Scriptures?

We have now to consider a supposition that some books of the Scriptures have been lost. The books that various writers have supposed to have been lost are the following:

The Book of the	WARS OF JEHOVAH (Num. 21:14).
The Book of	JASHER (Josh. 10:13; 2 Sam. 1:18).
The Book of	GAD (1 Chron. 29:29).
The Book of	NATHAN (1 Chron. 29:29).
The Book of	AHIJAH (2 Chron. 9:29).
The Book of	SHEMAIAH (2 Chron. 12:15).
The Book of	IDDO (2 Chron. 13:22).
The Book of the	ACTS OF SOLOMON (1 Kings 11:41).
The Epistle to	LAODICEA (Col. 4:16).
An Epistle to the	CORINTHIANS (1 Cor. 5:9).

We are not concerned with the many suggestions proffered by Rabbis and commentators concerning these books. The Book of the Wars of Jehovah may be, as Aben Ezra suggested, the Book of Numbers. The Book of Jasher ('The Right') may be the book of the law, as the Targums* teach. All this is beside the point. Are we to believe that Moses wrote nothing besides the Pentateuch? Did David never pen a line beyond the Psalms that bear his name? Did Isaiah write nothing in addition to his prophecy? There is no ground for such an assumption. John, in concluding his record of the earthly life of Christ, tells us that if all the things that the Lord did were recorded, the world would not hold the books that must be written. And there is no reason to suppose that every book written by apostle or prophet was included in the great revelation of the purpose of the ages. The Book of the Wars of the Lord may have had much in it to guide Joshua and the kings of Israel, but it may not have been of any lasting service to the churches of all ages. The histories of Israel's kings contained much that was of no value and, though recorded by Gad, Nathan, Iddo and others, they were not intended to be part of the sacred Canon of Scripture written for our learning.

We must now consider the reference in Colossians 4:16 to the epistle to Laodicea. Let us observe exactly what is written:

* Targum = A Chaldee version or paraphrase of the O.T.

‘And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea’.

All that we may legitimately infer from this passage is that the apostle urged an exchange of letters. It is pure assumption to say that the epistle from Laodicea was that known to us as the epistle ‘to the Ephesians’. It may have been so, for some copies contain no name and suggest that the letter was copied and sent to several churches, but the suggestion is simply a theory without foundation. All we can say is that the Laodiceans had a letter, presumably from Paul, which would have been helpful to the Colossians. In the same chapter we read that Tychicus would tell the Colossians of Paul’s state (4:7), information most interesting and necessary for Colosse, but of no lasting service for the church of all time. So we have not only an epistle that was never preserved as a part of ‘all Scripture’, but many oral messages that were never recorded. The reader will call to mind other statements, such as that in 2 Thessalonians 2:5:

‘Remember ye not, that, when I was yet with you, I told you these things?’

But God has not seen fit to place these things on record. In Hebrews 9:5 the apostle, speaking of the ark and the cherubim, says:

‘And over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly’.

While we may entertain the thought that we should value the apostle’s opening up of the meaning of the cherubim, God has not seen fit to allow him to go further with the subject. None of these things are ‘lost’; they were never included in the Canon and consequently have gone the way of all the earth.

It is worthy of remark that the actual statement of Colossians 4:16 is ‘the epistle *from* Laodicea’, *ten ek Laodikeias*, which, according to Calim, was ‘an epistle which had been sent from Laodicea to Paul, and which he

thought it desirable to be read by the Colossians'. The considered opinion of such a scholar as Calim cannot be lightly brushed aside, and if this be the true meaning of the apostle, it destroys the last shred of argument in favour of the suggestion we have been considering, and Colossians 4:16 does not refer to an epistle that has been 'unfortunately lost'.

Another epistle that is said to have been lost is one sent to the Corinthians. Before examining the passage, we may remark that what has been said above applies equally here. Supposing the apostle did write an epistle to the Corinthian church, before that which we call 'The first Epistle to the Corinthians', this would not mean that a book of the sacred Canon had been lost, for we have no reason to believe that such an epistle was ever included. That the Corinthians were acquainted with some of Paul's 'epistles' (*hai epistolai*) 2 Corinthians 10:10 shows, but as to how many they were, or to whom addressed, nothing is clearly related. The passage under consideration is 1 Corinthians 5:9-11:

'I wrote unto you in an epistle ... but now I have written unto you ...'.

Before we can deal justly with this statement, we must be more accurate in our translation. For example, the English reader would assume that 'I wrote' in verse 9, and 'I have written' in verse 11, represent two tenses of the verb, but this is not so. The verb is identically the same in both verses, being in each case the Aorist, *egrapsa*. So, therefore, no argument that is built upon the difference between 'I wrote' and 'I have written' is of any value. Further, the A.V. is vague — 'I wrote unto you in an epistle'. This also is an incorrect translation, *en te epistole* being strictly, 'in the epistle', and, as we will show immediately, meaning 'in this epistle'. In four other passages the translators have so understood the article:

'I Tertius, who wrote this epistle' (Rom. 16:22).

'And when this epistle is read' (Col. 4:16).

'I charge you that this epistle be read' (1 Thess. 5:27).

'If any man obey not our word by this epistle' (2 Thess. 3:14).

The apostle's words in 1 Corinthians 5:9-11 are therefore as follows: 'I have written* unto you in this epistle not to company with fornicators'.

This is evident from the first four verses of the same chapter. The apostle feels, however, that he must draw attention to what he does *not* teach lest the Corinthians should be led to a totally impracticable conclusion. He says, in effect, My strong denunciation of this sin, and the necessity that you should keep yourselves from contact with those who practice it, may lead some of you to withdraw from all the relationships of daily life. If this is to be, then 'you must needs go out of the world'. Let me, therefore, repeat what I have already said: 'But now I have written to you not to company with any one named a brother' if he be guilty of these things, no not so much as to eat with him. But this rule of conduct applies only to the church, and not to the outside world:

'For what have I to do to judge them that are without? ("also", omitted in Vat. MSS.). Do not you judge them that are within? But them that are without God judgeth. Therefore put out the wicked person from among yourselves' (1 Cor. 5:12,13 author's translation).

The use of *egrapsa*, the Aorist, in the sense of something just written, can be seen in 1 Corinthians 9:15, 2 Corinthians 2:3, Galatians 6:11 Ephesians 3:3, and Philemon 19 and 21.

It is not to be imagined that the apostle, upon whom came the burden of all the churches, did not write countless epistles beside the fourteen that are found in the New Testament, but, as Calim says:

* The use of the English Perfect for the Aorist is allowable in many instances, but the whole question of the true translation of this most important tense still awaits further and fuller research.

'The Lord has by His providence consecrated as perpetual memorial those which He knew were necessary for His church; and, however little there may be, this was not a matter of chance, but by the wonderful counsel of God the volume of the Scripture has been formed as we have it'.

No record is given of much that the Lord said to Moses and the prophets. Hardly anything is recorded of the forty days' ministry of the Lord after the resurrection (Luke 24, and Acts 1). The ministry of Paul covers about thirty years; that of Isaiah sixty, and that of Daniel about ninety. It would be a poor estimate of the ability of these writers to regard their total literary output as limited to what is found in the Bible.

I Kings 4:32 tells us that Solomon spake three thousand proverbs. The most liberal computation will not include more than nine hundred proverbs in the whole book of that name, and of this number Solomon is the author of about six hundred. The remaining proverbs spoken by Solomon may have been very wise sayings, but were of no permanent value and were never given by inspiration of God to be included in the Canon of Scripture. Solomon also wrote one thousand and five songs, but of these only two have been placed in the Canon — The Song of Songs, which is Solomon's, and Psalm 127 preserved most probably by Hezekiah.

As further evidence concerning the integrity of the Canon of Scripture, consider that from the days of Moses until the present day, a period of over three thousand years, in spite of the most appalling judgments and dispersions of Israel, nothing has prevented the steady growth of the sacred oracles among them, and nothing has ever induced them to add to, take away from, or to transpose anything in them. When 'the seal of the prophets', Malachi, had uttered his message, about four hundred years before Christ, the completed Scriptures were then what they have ever since been, one unbroken and perfect whole, the thirty-nine books of the English version. Whether in Alexandria, in Greece, in Babylon, or in Rome, all Israel

gives one testimony. We are confident that He Who watched over Israel, watches over His Word, and that not a jot or tittle of inspired truth has ever been, or ever can be lost.

CHAPTER THREE

The Transmission of the Text

We have briefly considered the claims of the Scriptures to inspiration, and have also indicated the grounds we have for accepting, as truly canonical, all and only those books which are now contained in the collection known as the Bible. Here we might leave the matter, but such a treasure as the very Word of God is an abiding source of delight, and teems with points of interest that cannot but be attractive to every believer. Consequently we hope to pursue some profitable bypaths in Bible knowledge; and in this article we take up the question of the way in which the text of the original has been preserved, and of the means we have of arriving at a conclusion upon the matter.

When the student of Scripture takes up his Bible, he will not read far before he comes across a marginal note to the effect that, 'Some ancient authorities read ...'. It is natural to ask who these ancient authorities are, and how it comes about that there are alternative readings. These questions we will endeavour to answer.

Before the invention of printing, every book, of necessity, was written by hand. This manuscript work, however faithfully undertaken, becomes, in time, partly automatic, and slight errors are bound to occur. When we remember that in some cases, the scribe was a poor, badly educated believer, making his copy in secret, under the shadow of possible apprehension and martyrdom, we can understand how the possibilities of error in transcription were multiplied. Yet, if the reader will but think for a moment, none of these errors need prevent him from understanding what was the original text. Suppose this present book were given to twenty different persons, of all grades of education and appreciation of the subject matter to copy. It is possible that not one copy would be absolutely free from some typographical fault; yet, though every copy should contain errors, a careful examination of them all would enable any judicious reader to discover the

original text, for it is certain that where, say five, would make the same mistake, the other fifteen would be correct.

We shall find that the mistakes of transcription fall into several clearly defined groups. Sometimes it is but a matter of spelling, that leaves the sense unimpaired. Often it is the result of two lines of the manuscript ending with the same word. The eye of the copyist falls upon the second line instead of the first, so that the whole line is omitted; or the process may be reversed, and the whole line repeated. Again, this is not a serious matter, and is easily corrected by comparison with other manuscripts.

Errors that are more difficult to deal with are those which are not mechanical, as are the above instances, but mental. Something goes on in the copyist's mind which we cannot know, and in a momentary lapse a wrong word is inserted. A very common form of this error is the alteration of a passage to one that is remembered in another part of the book. For example, the words of Luke 6:48 in the Authorized Version are identical with those of the parallel passage in Matthew 7:25: 'For it was founded upon a rock'. The reader of any critical Greek testament, however, will observe that Tischendorf and Tregelles found sufficient evidence to warrant the reading, 'Because it had been well builded', which is the reading adopted by the Revised Version. There is every likelihood that those MSS. of Luke 6:48 that agree with Matthew 7:25 were written by a scribe whose mind retained the earlier reading, although his eye read what the R.V. has in the text. The most serious of all modifications, of course, is intentional alteration, but the fact that copies of the Scriptures were multiplied all over the earth, and were connected with differing schools of thought, provides an effective check in nearly all cases. These remarks may at first appear rather disconcerting, but we hasten to assure the reader that they are not so. Dr. F.J.A. Hort, whose learning and labours give him a high place in matters of textual criticism, says of the various readings of the New Testament, that by far the greatest part of these are concerned merely with

differences in order and other unimportant variations, and that 'the amount of what can in any sense be called substantial variation ... can hardly form more than a thousandth part of the entire text'.

It has been said that if an avowed enemy of the truth should have access to all the MSS. of the Scriptures in existence, and should from them compile the most contradictory version possible, the ordinary uncritical reader would not know that he was not still reading the Authorized Version. Dr. Frederic G. Kenyon says:

'It cannot be too strongly asserted, that in substance the text of the Bible is certain'.

Hebrew and Greek manuscripts are scattered all over the world in libraries, private collections and museums; and these have all, or nearly all, been examined. Whenever a manuscript is found to disagree with another or with the majority of readings, an application of the following principles will usually lead in the direction of the true text:

1. The reading may be obviously wrong. It may come under one of the heads mentioned above; an omission, an insertion, a transposition, or a misspelling.
2. The reading may not belong to the first class. If this is so, the examiner must weigh over the trustworthiness of the differing manuscripts. Some will have already been found to be very liable to certain types of error; and manuscripts emanating from particular sources are very likely to perpetuate certain errors, peculiar to their source.
3. As a general rule, though not of course as an absolute rule, the older the manuscript is, the nearer it is to the original, and the more likely it is to contain the true reading.

These and many other rules, only to be appreciated when the work is actually in hand, give some idea of the check and countercheck we have in this field of research. This, however, is but one avenue of approach. The Scriptures have been translated into other languages, and some of the translations are very ancient. The Samaritan Pentateuch, the Septuagint Greek Version, the Syriac and

the Latin Versions, were all written at a much earlier date than any of the corresponding original Greek or Hebrew manuscripts which we now possess. For instance, the oldest Hebrew manuscript we now possess dates back to the first century, whereas the Septuagint was written centuries before Christ. The oldest Greek manuscript of the New Testament that we now possess dates back to A.D. 350, whereas the Syriac and Latin translations go back as far as A.D. 150. Their testimony, therefore, is most valuable.

There is yet one more check upon the text of the differing manuscripts — the testimony of the so-called 'Fathers'. The Bibles used by Irenaeus, Origen, or Jerome, have long ago perished; they were more ancient than any we possess. When these early writers are preaching or expounding the Scriptures, the words they quote, the important features they bring out, are all evidences of the text they were using. This testimony is useful, but it is used with caution and moderation, for the early 'Fathers' had no idea that we should in later days search their writings to check the copies of the text of Scripture; many of the quotations are given from memory, with consequent inaccuracy. However, they have their place, and, together with the Versions and existing manuscripts, enable the study of the text to be very nearly an exact science.

We are now ready to consider some further points in connection with our subject — the history of the Hebrew text, the question of the Hebrew characters, the bearing of the Targums, the Talmud, the work of the Sopherim and the Massorites, the methods adopted by the Hebrew scribe to ensure accuracy, and other considerations of interest and importance.

The Preservation of the Hebrew Text

We have now to consider the history of the Hebrew text of the Old Testament.

One of the reasons why there are no Hebrew manuscripts of a date earlier than the first centuries A.D. is that the Jews took the precaution of destroying a scroll whenever it showed signs of wear, lest it should lead to mistakes in reading. Dr. A.B. Davidson has given a fairly clear account of the scrupulous care that the Hebrew copyist exercised in the transcribing of the Sacred Text. When the reader has read the extract below, he will cease to wonder how it is that the Hebrew manuscripts have remained so accurate up to the present time. The precautions taken may seem trivial, or even superstitious, but they were effective in hedging about the Holy Books:

'A synagogue roll must be written on the skins of clean animals prepared for the particular use of the synagogue by a Jew. These must be fastened together with strings taken from clean animals. Every skin must contain a certain number of columns, equal through the entire codex. The length of each column must not extend over less than forty eight, or more than sixty lines; and the breadth must consist of thirty letters. The whole copy must be first lined, and if three words be written in it without a line, it is worthless. The ink should be black, neither red, green nor any other colour, and be prepared according to a definite receipt. An authentic copy must be the exemplar, from which the transcriber ought not in the least to deviate. No word or letter, not even a *yod*, must be written from memory, the scribe not having looked at the codex before him ... Between every consonant the space of a hair or thread must intervene; between every word the breadth of a narrow consonant; between every new *parshiah*, or section, the breadth of nine consonants; between every book three lines. The fifth book of Moses must terminate exactly with a line: but the rest need not do so. Besides this, the copyist must sit in full Jewish dress, wash his whole body, not begin to write the name of God with a pen not newly dipped in ink, and should a king address him he must take no notice of him ... The rolls on which these regulations are not observed are condemned to be buried in the ground or burned; or they are banished to the schools to be used as reading books' (Dr. Andrew Bruce Davidson).

'The Hebrew language, probably one of seven* branches of the old Semitic stock which was probably the primeval speech of mankind, has been subject, like all others, to a series of changes ... In its earliest written state it exhibits, in the writings of Moses, a perfection of structure which was never surpassed ... The great crisis of the language occurs at the time of the captivity in Babylon. There, as a spoken tongue, it became deeply tinged with the Aramaic ... But while these changes were taking place in the vernacular speech, the Hebrew language itself still maintained its existence. It is a great mistake to call Hebrew a dead language. It has never died. It never will die' (Dr. John Wesley Etheridge).

Modern Hebrew manuscripts are written in what are called square characters, but these are not the characters of the original. The Samaritan Pentateuch is written in the earlier Hebrew letters, similar to those used on the Moabite Stone and the Siloam inscription. The Moabite Stone dates from about 890 B.C., and the Siloam inscription about 700 B.C. The modern square characters are supposed to have been brought back from Babylon by Ezra, but this explanation is merely a traditional attempt to account for the fact that a change actually occurred about Ezra's time.

One of the peculiar features of ancient Hebrew is that it contains no vowels, only the consonants being written. It may help to make this point clear if we give an example in English by way of illustration. If the reader had before him the letters BLL, he would not know whether the word was BILL, BELL or BULL. But if the sentence containing the word declared that the BLL had been paid, it would not require much learning to realize that BLL stood for BILL. Similarly, the BLL might be tolled, or led out to grass. Some momentary hesitation might occur if the manuscript stated that the BLL was RNG. A bell may be rung, and also a bull — the latter by the insertion of a ring in the nose — but the context will immediately settle the matter. We have resorted to these homespun illustrations in order to avoid using Hebrew type and loading our pages with matter requiring considerable translation to make the point

* Assyrian, Babylonian, Syriac, Phoenician, Hebrew, Arabic and Ethiopic.

clear. In the Variorum* Bible will be found several instances of the way in which vowels were at times wrongly supplied, and cases where a division of opinion still exists. For example, in Deuteronomy 28:22, either 'sword' or 'drought' may be intended; the same consonants occur in both words, sword being *chereb* and drought *choreb*, and the context leaves the question undecided.

The fact that no manuscripts exist of a date earlier than the first century, compels us to seek light upon the sacred text from other sources, and the furthest point we can reach as to the state of the text is that provided by the *Targums*. The latter are paraphrases written in Aramaic, or, as it is called in the Authorized Version, Chaldee, and the scene described in Nehemiah 8:1-8 shows how these paraphrases became necessary. Dr. Kitto's *Cyclopaedia* mentions eleven Targums, of which the most important are those of Onkelos, of Jonathan Ben Uzziel and the *Jerusalem* Targum.

The Targum of Onkelos# is described by Kenyon as 'a very simple and literal translation of the Pentateuch, and ... for that reason the more useful as evidence for the Hebrew text from which it was taken'. Onkelos was a disciple of Hillel. Hillel was the grandfather of Gamaliel, at whose feet Paul was brought up as a Pharisee. The style of this Targum approaches to that of Daniel or Ezra. It follows the original, word for word, except where it deals with figures of speech, and where the Deity is spoken of under the figure of a man (anthropomorphism). Wherever Onkelos departs from what is called the *Massoretic* text (a term explained on pages 55-57), he is almost invariably supported by ancient versions. The reader will readily

* Variorum = A term applied to an edition of some work in which the notes of various commentators are inserted.

The Variorum Bible was published in the late 19th. century by Eyre and Spottiswoode.

Onkelos = the author of a Chaldee paraphrase of the Pentateuch.

appreciate the value of such a paraphrase to a scholar seeking the text of the Hebrew original.

The Targum of Jonathan Ben Uzziel is of value in deciding the text of the Prophets. The *Jerusalem* Targum agrees generally with the Pseudo Jonathan, and is in the dialect of Palestine. The other Targums are not, from the critical point of view, of such importance.

The Targums are followed by the Talmud, both in time and purpose. The word Talmud is equivalent to our word 'doctrine', and the object of the book was to embody all that had previously been written in a series of rules, laws and institutions governing the civil and religious life of Israel.

The Talmud consists of the *Mishna* and the *Gemara*. These divisions are explained by the fact that the Jews believed that, in addition to the written law, Moses received an oral or spoken law, which they venerate as of equal authority. In the time of Christ, this tradition of the elders had taken a place higher than the law itself. Dr. J.B. Lightfoot writes:

'Whoso nameth the Talmud nameth all Judaism, and whoso nameth Mishna and Gemara, he nameth all the Talmud ... The Talmud is divided into two parts ... this is the Jews' Council of Trent, the foundation and groundwork of their religion ... The son of Hamlai saith, "Let a man always part this life in three parts: a third part for the Scriptures, a third part for Mishna, and a third part for Gemara". The Mishna is the "text", the Gemara the "completion", and together they are considered final'.

It is not our present purpose to enlarge upon this work or to show its bearing upon the doctrine of the New Testament; this can be done later. For the moment we are reviewing those works of antiquity that provide means for checking the text of the Hebrew Bible, and in spite of all the fables and complicated reasonings that make the reading of the Talmud a weariness to the flesh, we must gratefully include this monumental work among our valued witnesses.

We must now go back to an earlier time and review the labours of the *Sopherim*, whose work dates back to the days of Nehemiah and Ezra. The Talmudic interpretation of Nehemiah 8:8 clearly explains the nature of their labours. The *Sopherim* were 'The Scribes' a name given to Ezra in Nehemiah 8:4. The reader should read the whole of Nehemiah 8; space will only permit a short quotation here:

'And Ezra opened the book ... so they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading' (Neh. 8:5-8).

The *Gemarists* in the Jerusalem Talmud, referring to Nehemiah 8:8, write: 'Whence came the custom of having an interpreter? *Rabbi Zeora*, in the name of *Rabbi Hananeel* saith':

'From that place "They read in the book of the law" — that meaneth the reading (in the original tongue); "distinctly" — that meaneth the interpreting (the Chaldee paraphrase); "and gave the sense" — that meaneth the exposition (and the division of words, &c.); "and caused them to understand the reading" — that meaneth the Massoreth, or points and accents (originally Hebrew was without vowel points)'.

The *Sopherim* in effect produced an Authorized Version, which it was the business of the *Massorites* to preserve for all time. The student who uses *The Companion Bible* will be familiar with Appendices Nos. 31, 32 and 33, where some of the labours of the *Sopherim* are recorded.

With the labours of the *Massorites* the final stage in the history of the Hebrew text is reached. The word 'Massorah', is derived from *masar*, 'to deliver something into the hand of another'. The labours of the *Massorites* had a twofold object — the exhibition of a perfect orthoepic* standard for the Hebrew language, and the recording of a correct and inviolable text of the Hebrew Scriptures.

* Orthoepic — Pertaining to correct pronunciation.

To accomplish their task the *Massorites* first collected all that could be found in the Talmud concerning the traditional vowel points and punctuation, and produced a text provided with a series of points indicating vowel sounds. The Hebrew Bible at that time had neither chapter nor verse, and the *Massorites* divided the several books into *parashiotts* — greater sections, *sedarim* — orders, *perakim* — chapters, and *pesikim* — verses. When the division was completed, the number of verses in each book was notified by a technical word. The middle verse, or clause, and the middle letter were registered, and the number of letters in each book counted. Notes were made of places where words or letters appeared to have been altered, omitted or added, and a whole mass of intricate detail recorded that still leaves the mind overwhelmed by its sheer mass. The results of this prodigious labour were placed in the margin of the Scrolls, and those who know anything of the labours of *Dr. Ginsburg* will have some idea of the range and distribution of these notes. The *Massorites*, moreover, introduced a series of accents that were intended to answer four purposes:

- (1) To certify the meanings of words.
- (2) To indicate the true syllables.
- (3) To regulate the cantillations* of synagogue reading.
- (4) To show the emphasis of an expression.

The *Massorah* is truly called, 'A Fence to the Scriptures'. It does not contain comments; but registers only facts. However trivial some of the calculations of the *Massorites* may appear to modern eyes, for example the counting of the number of occurrences of each letter in a given book, they had the effect of fixing the text, so that in literal truth, not one jot or tittle could pass away or be lost. If we consider the Massoretic labours, together with the minutely detailed instructions to the copyist, we shall realize how very certain we may be today that we have the text of the Hebrew Scriptures unaltered as it left the hands

* Cantillation — A chanting: recitation with musical modulation.

of the *Sopherim* who, under Ezra, began the great work of standardization.

The Witness of the Versions

In previous pages we saw how the text of the Hebrew Scriptures as authorised by the *Sopherim* was fixed beyond the possibility of alteration by the labours of the *Massorites*. We now look further afield for evidence concerning the actual text with which the labours of the *Sopherim* were occupied; and for this we must turn to the various ancient versions.

The Samaritan Pentateuch.— Within the strict meaning of the word, this is not a version at all, for it is written in ancient Hebrew, being the oldest manuscript containing the Hebrew text in existence. It is mentioned by Eusebius, Cyril and Jerome, and a considerable range of opinion has from time to time been expressed as to its age and authority. This is not the place to bring forward the arguments involved in so technical a subject, and we can only state the result. In spite of the arguments of Gesenius, the most reasonable hypothesis dates the Samaritan Pentateuch some time after the schism of the tribes under Rehoboam. When the various characteristics of the Samaritan Pentateuch are considered they appear to fit the circumstances indicated in 2 Kings 17:24-41 very closely. After the division of Israel, the ten tribes were taken away captive into Assyria, and instead of the children of Israel, men of other nations were placed by the Assyrian king in the cities of Samaria. These people feared not the Lord, and were moved to petition the king by reason of lions that slew some of them. Their petition was as follows:

'The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore He hath sent lions among them' (2 Kings 17:26).

In answer to this petition the king of Assyria sent back one of Israel's priests that he should teach the people the fear of the Lord. It is almost certain that this priest took back with him the law of Moses, so that the Samaritans

should be taught, as they put it, 'the manner of the God of the land'.

The grammatical revision is of about the same stage as the Hebrew of the time of Hezekiah, and some adjustments to the Samaritan dialect occur in the narratives of Elijah and Elisha. But these changes are too highly technical to consider in detail. The introduction of square Hebrew letters into the Hebrew MSS. probably originated in the Jewish revulsion against anything Samaritan. The Samaritan Pentateuch is in the older form of Hebrew such as is found in the Siloam inscription, and for this reason was set aside.

The importance, too, of the Samaritan Pentateuch is considerably lessened by the fact that the part of the Old Testament which is in the best state of preservation is the Pentateuch, so that the manuscript gives most light where it is not so urgently needed. We leave, therefore, this ancient witness for one that is more valuable — the version of the Old Testament known as the Septuagint, often indicated by the letters LXX.

The Septuagint.— Most readers are acquainted with the traditional origin of the Septuagint, and the story of the seventy-two translators and their miraculous agreement. For our present purpose it will be sufficient to say that the LXX version was made in Egypt by Alexandrian Jews, and that it was in use a century before Christ. It became the Bible of the Greek-speaking Jews, and was used in Palestine as well as in the countries of the dispersion. At the time of Christ, Greek was the literary language of Palestine, Aramaic the spoken language, Hebrew being known only to the Rabbis and their students. A very large proportion of the Old Testament quotations that are given in the New Testament are from the LXX, and particularly is this true of the quotations made by the Lord Jesus Himself, as reported in the Gospels.

As Christianity spread, the Greek Bible went with it. When, however, the Jews realized what a powerful

instrument the church possessed in the Septuagint version in the controversy concerning the Messiah, the Jews repudiated it, and another Greek version was made by a certain Aquila. This version is an exceedingly literal rendering of the Hebrew, so much so that at times it almost ceases to be intelligible. Its value lies in its slavish adherence to the Hebrew original. The date of this version is about A.D. 150, and towards the close of the same century another Greek translation of the Old Testament Scriptures was produced by Theodotion, a Christian of Ephesus. This version was a set-off against the version of Aquila, and though based upon the authorised Hebrew text, is very free in its rendering. Theodotion's version of Daniel, however, was so much better than the translation contained in the LXX itself, that it took its place, and only one copy of the LXX has come down to us containing the original version. About A.D. 200 a further version was prepared by Symmachus, who seems to have profited by the work of both Aquila and Theodotion. 'The special feature of this translation is the literary skill and taste with which the Hebrew phrases of the original are rendered into good and idiomatic Greek' (Dr. F.G. Kenyon).

The Hexapla of Origen.— It will be seen that by the beginning of the third century, there were three Greek versions of the Old Testament in use, in addition to the Septuagint. This led the great Alexandrian scholar Origen (A.D. 186 – 253) to produce the monumental work known as the Hexapla. As the word indicates, this was a 'sixfold' version of the Old Testament Scriptures, as follows:

1	2	3	4	5	6
The Hebrew Text.	The Hebrew in Greek letters.	Aquila's translation.	Symmachus' translation.	The Septuagint.	Theodotion's translation.

Origen's object was to bring the LXX into line with the existing Hebrew text, and while his methods may be disappointing to students of the Greek version, his work is

a valuable contribution to the knowledge of the Hebrew versions.

As a result of Origen's labours, increased interest in the Septuagint version produced three more important editions, those of Eusebius, Lucian and Hesychius. These editors were practically contemporary (about A.D. 300), but each version was circulated in a different region.

No further revision of the Septuagint is known to us, but we have still to consider how it has reached us in this present century, for there is not one original of any of the versions or editions now in existence. The oldest copy of the Hebrew MSS. known to us does not go back earlier than to the first century. The oldest copies of the Greek Bible are of greater age, and take rank with the most venerable of textual authorities.

A further account of these Manuscripts is given on pages 81 to 90, when dealing with the New Testament. We give the names of some of them below:

CODEX SINAITICUS (4th Century). — This manuscript is preserved in the British Library and is indicated by the Hebrew letter Aleph. The remarkable story of its discovery is recounted on page 64.

CODEX ALEXANDRINUS (5th Century). — This is preserved in the British Library. It is indicated by the letter A.

CODEX VATICANUS (4th Century). — Indicated by the letter B.

CODEX EPHRAEMI (5th Century). — Indicated by the letter C.

THE COTTON GENESIS (5th Century). — Indicated by the letter D.

THE BODLEIAN GENESIS (8th Century). — Indicated by the letter E.

The list might be continued, but we do not propose to go into detail here. We pass on now to one or two other important versions.

The Samaritan recension and the Septuagint version were made before Christ; all other remaining versions of the Old Testament were produced under the influence of Christianity. The first of these to call for notice is the Syriac version. The nearest country to Palestine is Syria, and as the gospel spread from Jerusalem as centre, the

demand for the Scriptures spread also, so that very early in the history of the church came the Syriac version. The translation of the Old Testament is known as the *Peshitto*, or 'simple' version, and was made about the second or third century after Christ. The British Library contains a copy of this, which has the distinction of being the oldest copy of the Bible of which the exact date is known. It was written in A.D. 464.

The Coptic Versions were produced for use in Egypt. They are more important as evidences for the New Testament than for the Old, as the Old Testament portion was translated from the Septuagint and not from the Hebrew. They are, however, of considerable help to the student of the LXX. The two most important Coptic versions are the *Memphitic*, used in Northern Egypt, and the *Thebaic*, used in Southern Egypt. Both of these versions appear to have been made in the third century.

Ethiopic, Armenian, Arabic, Georgian, and Slavonic versions are of interest, but not of any great value as all appear to have been translated from the LXX.

The Latin Versions.— The necessity for a Latin version of the Scriptures did not arise in Rome, but in the Roman province of Africa. There were a number of copies in use, and these exhibited considerable differences. In order to correct the provincialisms and other defects of the African translation, an edition was published in Rome, to which Augustine refers as the *Itala*, which can be traced back as far as the second century.

To eliminate the differences and imperfections of the Latin copies, Jerome commenced a revision of the text, as Origen had previously done for the Greek. Realizing, however, the need for some more drastic change, he prepared a translation of the Old Testament in Latin direct from the original Hebrew, a work which occupied nearly twenty years. This version of Jerome's became known afterwards as the Vulgate (or current version), and was the Bible of Europe until the Reformation.

What light do these versions throw upon the text of the Old Testament Scriptures?

We observe that the Coptic, Ethiopic and Old Latin versions were made from the LXX, and while helping us to ascertain the true text of that version do not throw any light upon the Hebrew original. The Syriac and the Vulgate, though translated from the Hebrew, can only give us the Massoretic text, a text which we already possess.

The Septuagint is much the most important of all the versions. Together with the existing Massoretic text it provides us with sufficient material for arriving at a fairly clear understanding of the true meaning of the original Scriptures. The believer may take comfort in the fact that with all the mass of textual material available the divergences are so slight, and their effect upon doctrine so negligible, that for all practical purposes we may say that we possess today the Scriptures as originally given by inspiration of God. We should be thankful for the great crowd of witnesses that gather around the sacred text and testify that we still have in our hands 'God's Word written'.

The MSS. and Versions of the New Testament

With a Brief Survey of the History of the English Bible

Before dealing particularly with the LXX, we give the story of the New Testament manuscripts in a concise form, together with a survey of some of the most important versions. Into the question of textual criticism we do not enter. The conflicting theories and methods espoused by such critics as Scrivener, Greisbach, Lachmann, Tischendorf, Tregelles, Westcott and Hort, will not submit to a condensed presentation; the whole subject lies outside our scope. The interested reader who is already sufficiently advanced to profit by any remarks that we could make here, is already adequately equipped to go on alone. Textual criticism calls for the highest scholarship, acumen and spiritual insight, and we should be sad indeed

if what we have written should cause any to lay unprepared hands upon so sacred a subject, with issues so far-reaching. We therefore leave this sacred science, for such it is, and turn to the survey of some of the chief manuscripts and versions by which the Greek text is ascertained.

The MSS. of the Greek New Testament are divided into two classes, the uncials and the cursives. The uncials are written in capital letters, each letter being formed separately, while the cursives are written in a running hand, the letters being joined together. The uncials are the more ancient, the cursives not appearing until the ninth century. The chief uncial MSS. are the Sinaiticus, the Vaticanus, the Alexandrinus; the cursives are too numerous to mention here. In 1896, the number of cursive MSS. known was 2,429, besides 1,273 lectionaries, containing the lessons for the year.

The chief versions are the Syriac, the Egyptian and the Latin. Of the 'Fathers' whose writings furnish evidence for the text, we must include Justyn Martyr, Tatian, Irenaeus, Clement of Alexandria, Hippolytus of Rome, Origen of Alexandria, Tertullian, Eusebius and Jerome. Into this evidence we shall not be able to enter, the sheer amount of material making it impossible. We have mentioned the names so that the fact of their evidence shall be included in our survey, leaving the reader to pursue this line of study if it should seem necessary and profitable.* We now return to the three great uncial MSS.

Codex Vaticanus (Fourth century).— This is perhaps the most ancient and most valuable of all the manuscripts of the Greek Bible. It is indicated by the letter 'B', and the reader should weigh over any reading that has this manuscript as its authority. Originally this codex contained the complete Scriptures, but time has taken its toll. The beginning has been lost, the MS. commencing at Genesis 46:28. In addition, Psalms 106 to 138. are missing. The New Testament also has suffered; the whole

* See appendix 1, page 235

of the Apocalypse, and the catholic epistles are missing, together with the latter part of the epistle to the Hebrews — from chapter 9:14 to the end. We rejoice, however, that Paul's epistles to the churches have been preserved, together with the Gospels and the Acts.

Codex Sinaiticus (Fourth century).— The discovery of this important manuscript is of unusual interest. In 1844, Constantin Tischendorf visited the Monastery of St. Catherine at Mount Sinai. He found that the monks there were using as fuel, sheets of vellum bearing the oldest Greek writing he had ever seen. He succeeded in rescuing forty-three leaves, but learned to his deep regret that two basket-loads had already been used for lighting the monastery fires. He paid two more visits to the monastery, and in 1859, under the patronage of Alexander II., made one more attempt to gain possession of the rest of the manuscript which he knew had been preserved. At first he met with a flat refusal, but upon showing his own copy of the LXX, the Steward showed him a bundle of loose leaves wrapped in a cloth. He realized this time the necessity to conceal his feelings, and asked if he might be allowed to take the manuscript to his bedroom. 'That night', he said, 'it seemed sacrilege to sleep'. The manuscript eventually passed into the possession of the Czar and was kept in the Imperial Russian Library at St. Petersburg (Leningrad). It is now on view in the British Library, having been purchased in 1933 by public subscription and the British Government for £100,000. It has been most carefully corrected, and the corrections so often agree with the text of the Vatican MS. that their testimony is regarded as of extreme value.

Codex Alexandrinus (Fifth century).— Like the *Codex Sinaiticus*, it originally contained the complete Scriptures, but has suffered some losses in the course of time. It is the glory of the British Library, and for a long time was the only ancient manuscript accessible to scholars. In 1707 to 1720 the Old Testament was published, and in 1786 the

New Testament. A photographic reproduction was made in 1879 to 1883.

We now turn our attention to the next set of evidences, the ancient versions, in which all the tongues spoken at Pentecost have contributed their quota. While the Vatican and Sinaitic manuscripts take us back as far as about A.D. 350, we possess translations of the New Testament, that go back before A.D. 150, and so give most valuable evidence of the text then in use. First and foremost come the Syriac versions.

The Old or Curetonian Syriac.— Dr. William Cureton, an officer of the British Museum, translated this manuscript. In his preface he contends that this version gives us the actual words of the Lord's discourses in the language in which they were originally spoken. We cannot discuss this question further here.

The Peshitto Syriac.— This standard version of the Ancient Syriac Church was made not later than the third century (some scholars suggest the second). *Peshitto* means 'simple' or 'common'. 'It is a smooth, scholarly, accurate version, free and idiomatic, without being loose, and it is evidently taken from the Greek text of the Syrian family' (Kenyon).

The Philoxenian Syriac.— In 508, Philoxenus, Bishop of Maburg, in Eastern Syria, revised the *Peshitto* throughout, and the latter was again revised by Thomas of Harkel in 616.

The Palestinian Syriac.— This is in a different dialect from that of the Syriac of the other versions. It is generally reckoned to be the result of a fresh translation from the Greek, although Dr. Hort considered that part of it rested upon the *Peshitto*.

From the Syriac versions, we turn to the Coptic.

The Memphitic or Bohairic Version.— This was current in Northern Egypt. The oldest MS. known at present is dated A.D. 1173-4.

The Thebaic or Sahidic Version was current in Southern Egypt. It exists only in fragments, but these are very numerous, and if put together would form an almost complete New Testament and a large portion of the Old Testament. Many fragments date back to the fifth and fourth centuries.

There are other Egyptian versions, which we do not mention here. And we can only give the titles of the remaining Eastern versions. They are the Armenian (5th century), the Gothic (4th century), the Ethiopic (about the year 600), several Arabic versions, Georgian, Slavonic and Persian. We must now consider the Western versions.

The Old Latin was made long before any of the manuscripts which we now possess, and takes us back to within a generation of the time when the original Scriptures of the New Testament were penned. Three groups of this Old Latin can be traced and have been named: the African, the European, and the Italian. Thirty-eight manuscripts of this version exist today. As a certain amount of confusion was caused by the existence of these three families of the Old Latin, Pope Damasus (Bishop of Rome from 366 to 384) commissioned his secretary Jerome, to produce a revision of this version.

The Vulgate.— This is the name given to the new Latin version produced by Jerome. The New Testament was completed first. The Old Testament, which was translated from the Hebrew — a further step forward — was not finished until twenty years later. There are countless copies of the Vulgate in existence, and for centuries it was the Bible of Western Christendom. To attempt to trace the history of the Latin Vulgate would be to give the history of the Church during the Middle Ages; this we cannot do. Though access to the Greek and Hebrew Scriptures is our prized privilege, no one who has any sense of proportion can look upon Jerome's great work without respect and thankfulness.

Our task is now finished. With all the evidence available of all ages and countries, in many languages and dialects, we have abundant means of checking and counter checking the manuscripts and of arriving so near to the original as to approach almost to a certainty.

In conclusion, we will briefly give the history of the English versions and so bring our story up to date. It may be said that for twelve hundred years, the English people have not been entirely without an English Bible. Let us watch the growth of this version in the English tongue.

The Paraphrase of Caedmon, written in the dialect called Anglo-Saxon, about A.D. 670.

The Psalter of Aldhem (about A.D. 700).— This is the first true translation of any part of the Bible into the English language.

Bede (A.D. 674–735).— At the time of his death he was engaged in the translation of the Gospel of John. Cuthbert, his disciple, tells the never-dying story of the conclusion of the Gospel.

On the eve of Ascension Day 735, the great scholar lay dying. The closing chapters of the Gospel translation were dictated by his dying lips. On the Ascension morning one chapter remained unfinished. At evening the youth who was taking down the translation said, 'There is yet one sentence unwritten, dear Master'. 'Write it quickly', was the answer. 'It is written now', said the boy. 'You speak truth', answered the dying man. 'It is finished now'. And so he died.

No trace of this translation has reached us, but its influence was felt, and its existence shows an early attempt to give the common people the Scriptures in their own tongue.

The Gospels of the Tenth Century.— The oldest manuscript was written by one Aelfric at Bath about the year 1000.

The Old Testament of Aelfric about A.D. 990.

Verse translations of the thirteenth century, the Psalters of William of Shoreland and Richard Rolle, brings us to the days of Wycliffe.

Wycliffe's Translation (1384) represents the first complete Bible in the English language. About 170 copies of Wycliffe's Bible are known to be in existence, including two versions. Some of the expressions in Wycliffe's Bible remain in the A.V., although of course, the spelling has changed, e.g., 'compass sea and land'; 'first fruits'; 'strait gate'; 'make whole'; 'son of perdition'; 'enter thou into the joy of thy Lord'. Wycliffe's version, however, was written while the English tongue was still in the making, and many words became obsolete in the next century. It set the example, however, and prepared the way.

After the days of Wycliffe there was a revival of the study of Greek and Hebrew, and in 1484 was born William Tyndale, whose translation underlies every succeeding version to the present day.

Tyndale's Bible (1525).— The presence of Erasmus at Cambridge drew Tyndale from Oxford; and it was at Cambridge that Tyndale made the resolve which he so resolutely carried out, with a faithfulness that was literally 'unto death'. 'If God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scriptures than thou dost'. Tyndale completed his translation of the New Testament in 1525. It was solemnly burned in London at St Paul's Cross, and the Bishops subscribed money to buy up all obtainable copies; but it transpired that they were merely providing funds for proceeding with the work. Tyndale's New Testament differed from all that preceded it, in that it was translated direct from the Greek. Tyndale's words as he stood at the stake at Vilvorde in Belgium were: 'Lord, open the king of England's eyes'.*

* See appendix 2, page 236

Coverdale's Bible (1535).—

'Tyndale was burnt, but he, with even greater right than Latimer, might say that he lighted such a candle by God's grace, in England, as should never be put out' (Kenyon).

Miles Coverdale, in 1535, produced a translation that laid no claim to greatness, as its author made no profession of Greek or Hebrew learning, and translated mainly from the German and Latin. His English, however, was dignified and chaste, and appears in the A.V. His version was not authorised, but it was circulated freely, and was the first translation of a complete Bible to be printed in English. Coverdale departed from Tyndale, by bringing back into the English translation the ecclesiastical terms which Tyndale had excluded.

Matthew's Bible (1537).— The publisher of this version was John Rogers, Chaplain to the English merchants at Antwerp. It is really a completion of Tyndale's work. It was dedicated to Henry VIII and sold by his permission. So that Tyndale's translation, which the same king had proscribed in 1525, was sold by his permission in 1537. The Bible, however, was not yet 'authorized'.

Coverdale was again employed to revise Matthew's Bible, and in 1539-41 produced:

The Great Bible (1539).—

'Under the patronage of Thomas Cromwell, copies of this Bible were set-up in all churches and were eagerly read. The great Bible version of the Psalms is still printed in the Book of Common Prayer. Tyndale's dying prayer for the opening of the king of England's eyes had been abundantly answered' (see *The Books and the Parchments* pp. 216, 217 — Dr. F.F. Bruce).

The Geneva Bible (1557-60).— Fugitives from England gathered at Geneva, attracted there by the great personality of John Calvin and of the great biblical scholar Beza. Here the Geneva Bible was produced; and it soon became the English Bible, not to be displaced from its position until the arrival of the Authorized Version. It is of interest to

some to find that Shakespeare's quotations are generally from the Geneva Bible.

'As might be expected from a version produced in the city of Calvin and Beza, it was marked by accurate scholarship and fidelity to the original text of Scripture and represented the thorough-going Reformed point of view'.

'It was the first edition to print each verse as a paragraph, and to print in italics words not in the original texts' (see *The Books and the Parchments* p. 217 — Dr. F.F. Bruce).

The Bishops' Bible (1568).— With the accession of Elizabeth to the throne came a fresh demand for the free reading of the Scriptures and a revision was made by several Bishops. On the whole it was not a success, and the Geneva Bible more than held its own with the people. In 1607 the work on a new version commenced, and in 1611 the Authorized Version was published.

The Authorized Version (1611).— The A.V. is so closely associated with the religious life of England, and with the very language that we speak, that it would be impertinent to attempt a judgment upon it at the close of an article. With its publication the history of the English Bible practically closes.

The Revised Version (1885).— After holding a dominant position for nearly three hundred years, and wielding an influence beyond computation, a revision of the A.V. was called for, and in 1885 *The Revised Version* was published. The revisers had access to manuscripts unknown in the year 1611. It must be remembered that the A.V. translators were less proficient in Hebrew than in Greek, so that the Revised Version is probably superior in the matter of the Old Testament translation. The reception of the Revised Version was not enthusiastic, and while it may be used with considerable profit, it is doubtful whether it will ever occupy the place held for so long by the A.V.

We will not pursue our subject further. Most readers know that other translations have appeared from time to time, each having a distinct place in the

students equipment, but not being of sufficiently universal importance to justify inclusion here.

In this series we have purposely avoided the technicalities of the subject, and have kept the non-academic reader in view.

May we all rejoice in that watchful providence that has so preserved the sacred Scriptures up to this day, and has surrounded us with so great a cloud of witnesses that we may, without reserve and with a full heart, take up the Scriptures which we now possess, and accept them as the Word of God.

CHAPTER FOUR

THE SEPTUAGINT

The Age of the Alexandrian Version

Earlier, when dealing with the preservation of the sacred text of the Old Testament (page 51), we noted the practice adopted by the Jews of destroying their Hebrew scrolls as soon as they began to show signs of wear. Consequently, the most ancient Hebrew scroll known, dates from a time not much earlier than the days of William the Conqueror. This fact may seem, at first, to introduce an element of uncertainty into the text, but on the contrary, it helped to prevent errors when the Scriptures were read and to preserve the genuine text. In support of this, we quote the words of J. Paterson Smyth, LL.B., B.D. (Primate Hebrew Prizeman, etc.):

‘In all the Hebrew Manuscripts that have ever been examined, the text is almost word for word the same’.

Apart, however, from this agreement of text, for which we must thank God Who has watched over His Word, we have a version that goes back to the second or third century B.C., and therefore comes with all the dignity of age and with the tests of time, as a witness to the text of the Hebrew scrolls as they existed in that early period. This version is commonly called the Septuagint (or the LXX) — a title that strictly belongs to the translation of the Pentateuch only, but which has in common parlance been extended to include the Greek translation of the whole Old Testament. This version has important features that commend it to every lover of the truth:

1. It is the most valuable witness that we possess as to the Canon and actual material of the Hebrew Scriptures.
2. It is quoted by our Lord and by His apostles as the Scriptures, and is actually quoted more frequently than the Hebrew Scriptures themselves. This we must see for ourselves later.

3. Almost every word used in the New Testament, in doctrine or practice, is found in the Septuagint also. Consequently the latter provides a check upon any extravagant exegesis, which would be foreign to the plain and settled theological meaning which the word considered has possessed for many years.

The reader of *The Berean Expositor* will have noticed that whenever any uncertainty has been felt concerning existing interpretation, the Editor has generally applied the principle of consulting the Septuagint.

A glance at the comprehensive indices to Volumes 1 to 20 will show (under heading No. 6) a list* of 92 references to the LXX and to its particular bearing upon the meaning of New Testament terminology. We do not pretend to write this book for advanced scholars, but we believe that the average reader of the Word will realize enough of the importance of this ancient version, to welcome some sidelights upon its origin, composition and usage. Accordingly, we have devoted some pages to an examination of the Septuagint.

As may be supposed, with a volume of such remote antiquity, a considerable amount of legend has become intermingled with historic fact regarding its origin. Until the time of Alexander the Great, the people of Israel had very little intercourse with the western world, but after his conquests the word *diaspora* (the 'dispersion' of James 1:1 and I Peter 1:1) became a 'technical Greek term for Jewish communities in foreign lands, whether planted there by forcible deportation, or by their own free agency' (Henry Barclay Swete D.D.).

Whether or not the statement of Josephus concerning the meeting of Alexander and the High Priest be true, it is known that Alexander's policy was favourable to the Jews. And, although he built the city in Egypt that bears his name with the intention that it should be essentially Greek, he nevertheless included in his plans a section for Jewish

* See appendix 3, page 239

colonists, and, moreover, gave them the rights of full citizenship.

The following edict, recorded by Josephus (Ant. 19:5, 2) establishes this fact beyond dispute:

'Tiberius Claudius Cæsar Augustus Germanicus, High Priest, and Tribune of the people, ordains thus:

"Since I am assured that the Jews of Alexandria, called Alexandrians, have been joint inhabitants in the earliest times with the Alexandrians, and have obtained from their kings equal privileges with them, as is evident by the public records that are in their possession, and the edicts themselves; and that after Alexandria had been subjected to our empire by Augustus, their rights and privileges have been preserved by those presidents ... not be forced to transgress the ancient rules of their own country religion ... I will, therefore, that the nation of the Jews be not deprived of their rights and privileges, on account of the madness of Caius; but that those rights and privileges, which they formerly enjoyed, be preserved to them, and that they may continue in their own customs".

Not only did synagogues spring up in Alexandria, but the Jews were permitted 'to convert a disused Egyptian temple at Leontopolis into a replica of the temple at Jerusalem' (Henry Barclay Swete D.D.).

However loyal such Jewish colonists may have been to Jerusalem and the service of the Lord, the very nature of the case would make it necessary that they should speak Greek, the ordinary language of their city. In Palestine, since the Babylonian captivity, Hebrew had given place to Aramaic as the language of common intercourse, and it soon became imperative that the 'dispersion' should have the ancient Scriptures translated into the Greek tongue. It is evident, however, that the Greek spoken in Egypt by Jewish settlers would not be 'classical' — in fact the Greek spoken by those who were not Jews was itself already a mixture, incorporating words and modes from Macedonia and Asia Minor. Added to these deviations from classical Greek would be the idiom and the colouring of the Hebrew Scriptures still remembered, though imperfectly. This is, in fact, the kind of Greek in which the Septuagint was

written. Our space is too limited to give the letter of Aristeas, or the statements of Aristobolus, Philo and Josephus — accounts in which the marvellous is mingled with matters of fact and in which romance is based upon historical foundations. We can only summarise the principal facts here, but this summary will be sufficient for the general reader:

- 1 The translation of the law was made in the time of Philadelphus.
- 2 It was undertaken at the desire of the king and for the royal library.
- 3 The translators and the Hebrew rolls which they used were brought from Jerusalem.
- 4 Their translation, when completed, was welcomed both by Jews and Greeks.

Philadelphus accumulated books, and built a second library to receive the overflow from the library which was already established at the palace. He was catholic in outlook, welcoming a Buddhist mission from the Ganges, and patronizing other literary efforts outside the circle of the Egyptian religion. There is, moreover, evidence that the book of Genesis was translated into Greek early in his reign, for it is quoted by Demetrius in his treatise *Peri ton en te Ioudaia Basileia* (Demetrius is assigned to the reign of the fourth Ptolemy).

There is some reason to suspect the statement that the LXX was the official royal version, for it contains many words that indicate the common people; but that it was produced by a people strongly under the influence of Egypt is manifest by the choice of words having Egyptian origin. To quote the words of Prof. Mahaffy:

‘In the vocabulary of the papyri (recently discovered in the sands of Egypt) we find a closer likeness to the Greek of the LXX than to any other book I could name’.

We mentioned earlier that, while the title Septuagint is used today of the whole Greek version, it strictly belongs to the five books of Moses only. This fact was pointed out by Jerome, who had considerable intercourse with Jewish Rabbis. About a hundred years after the commencement

of the Septuagint version of the Law of Moses, the writer of the prologue to the Apocryphal book, Sirach, alludes to a translation that included not only the Law, but the Prophets and the Hagiographa:

'For the same things uttered in Hebrew, when translated into another tongue, have not the same force in them: and not only the present work, but the Law itself and the Prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, etc., etc.'

This quotation is sufficient to establish the fact that by the thirty-eighth year of Euergetes, the Alexandrian Jews had, in addition to the LXX translation of the Law, a translation of the Prophets also, and 'the rest of the books'. We assume, as the writer was a Palestinian Jew, that he referred to the complete Canon of the Old Testament, known to us now as 'The Law, the Prophets and the Psalms'.

References to the Greek Chronicles and to the Greek Book of Psalms are found in the Book of the Maccabees; Aristeas (not the writer whom we have already mentioned) quotes the book of Job according to the LXX; and the Greek Book of Esther has a footnote stating that it was brought into Egypt in the fourth year of 'Ptolemy and Cleopatra'. Added to this evidence we have the fact that the LXX is quoted very frequently in the New Testament — so that it is conclusively proved that it was already an authorized version before the beginning of the Christian era.

Enough has been said in an article which does not attempt to be technical, to prove the venerable antiquity and authority of this version of the Old Testament Scriptures.

The Versions of Aquila, Theodotion and Symmachus

We have traced the growth of the Septuagint up to the Christian era, and seen that it was intended primarily for the Alexandrian Jews. Soon, however, it began to assume a position of the highest authority and was revered almost as much as the inspired original. Philo, a Jew and a native of Egypt, used the LXX in his allegorical expositions of the Law; and Bochart, Bauer and others have shown that Josephus also, a Palestinian Jew, used it extensively. This version, as the quotations from it show, was in constant use in Palestine during the Lord's life on earth, and the 'Fathers' of the Church, Chrysostom, Theodoret, Athanasius and Basil, had no Old Testament other than the LXX version.

Until the commencement of the first century after the birth of Christ, the Jewish synagogue recognized the authority of the LXX, but, when the Christians began to quote it in favour of Christian doctrine, there came about a revulsion of feeling and the version was decried. To discredit it effectively, the Jews instituted a fast on the eighth of Thebet (December) to execrate the memory of its inception, and this was followed by the expunction of several passages from the version in a further attempt to vitiate (debase) its witness.

From this time the Rabbis banned the LXX as the 'Christian's Bible', and compared the 'accursed day when the seventy elders wrote the Law in Greek for the king' with the day 'when Israel made for itself the golden calf'. Circumstances, however, were such that a Greek version of the Scriptures was absolutely necessary for the Jews, most of whom knew no Hebrew. The problem was solved by a certain Aquila of Pontus, a Gentile employed at Jerusalem during the reign of Hadrian (A.D. 117-138). While at Jerusalem, he was 'converted', under the ministry of the Christians who had returned from Pella. Being reprimanded, however, for retaining the pagan teaching of astrology, and refusing to abandon it, he was

excommunicated, and in anger joined himself to the Jews, became circumcised, and developed into a zealous defender of Rabbinical teaching. He became the pupil of Rabbi Akiba, and, after learning Hebrew, turned his attention to the production of a new Greek version that could be used by Hellenistic Jews. His version was acclaimed by the Jews, his teachers in their congratulations using the words of Psalm 45:2 — 'Thou art fairer than the children of men'.

While it was perhaps natural that the Christians should view the work of Aquila with distrust, those who were acquainted with the Hebrew recognized in Aquila's version a very faithful adherence to the original. He was 'a slave to the letter', and consequently his version is often not only bad but unintelligible Greek. Origen and Jerome both testify to Aquila's scrupulous fidelity to the Hebrew original.

It is difficult to illustrate the lengths to which Aquila went in his endeavour to give an accurate version, without resorting to a number of grammatical examples. We mention a few of these here.

He uses the Greek preposition *sun* (together with) to represent the Hebrew *eth*, as a sign of the accusative. Also he never translates the Hebrew name Jehovah into the Greek *Kurios*, as do the LXX and the New Testament, but always uses the ancient Hebrew characters for the sacred name. Further, he attempts to translate particles that 'defy translation' and, where a Hebrew word has a complex meaning, he often gives two Greek words to represent it. While all this makes the version extremely difficult to read from the Hellenistic point of view, the reader will see that, as *Dr. Taylor* has said, his 'high standard of exactitude and rigid consistency give his translation, with all its imperfections, unique worth for the critic'.

About the same time as that of Aquila, another Greek version of the Scriptures appeared, the work of a certain Theodoton, who, according to Jerome, was an Ebionite.

His attitude to the Alexandrian version would not be the same as that of Aquila. The character of his version is such that it holds a middle place between the servile closeness of Aquila, and the freedom of Symmachus, a translator whom we have yet to consider. Instead of producing an entirely independent translation, as did Aquila, Theodotion seems to have undertaken a revision of the existing Septuagint; wherever he attempts, however, an independent translation of the Hebrew he betrays lack of knowledge. Nevertheless his translation of Daniel was so superior to that of the LXX version, that it took its place in the Christian Churches, and figures in our present-day copies.

Symmachus, whose name has been mentioned above, is said to have been an Ebionite like Theodotion. His exact date is a matter of conjecture, although we know that his version was known to Origen in A.D. 228. Jerome says of Symmachus that he endeavoured to express the *sense* of the Hebrew rather than give a verbal rendering, as did Aquila. We have, therefore, in these three important versions:

- (1) A translation characterised by its *verbal* accuracy.
- (2) A translation which, largely, was a *revision* of the Alexandrian.
- (3) A translation which aimed at giving the *sense* of the Hebrew in Greek dress.

These three versions, together with the Alexandrian LXX, all dating from a few centuries earlier than any known Hebrew manuscript, are of priceless value both in their bearing upon disputed readings, and in their illumination of the meaning and usage of New Testament words, especially of doctrinal terms.

For all these guides and helps granted by God, or overruled by His providence, let us be thankful and, where we can, let us not omit to use them for the opening up of His own inspired truth.

The Hexapla of Origen

With a note of the Versions of Hesychius and Lucian

In the two preceding articles we have sought to indicate the keen interest that was taken both by Jew and Christian in the Greek translation of the Old Testament Scriptures. The use of these versions in synagogue, church and home would naturally lead to a multiplication of copies, and also, as naturally, to a multiplication of copyists' errors. These errors were partly through the inability of some scribes to distinguish between the actual text and the marginal notes that were added. The same century that saw the versions of Aquila, Theodotion and Symmachus come to light, saw also the fruit of the work of the man whose unremitting labours still stand as his abiding monument. We speak of Origen.

When Origen was seventeen years of age his father suffered martyrdom for the faith, and at eighteen Origen is found at the head of the catechetical school of Alexandria. Desiring a thorough acquaintance with the Old Testament Scriptures, he applied himself to the study of Hebrew. Those of us who have any acquaintance with the study of languages know something of their demands upon time and thought, but when we realize that for about fourteen years, Origen's studies were carried on under the cloud of persecution, we cannot but be thankful for the grace of God that sustained him in his great work. In the course of his studies he was continually faced with the problem of dealing with conflicting versions and alternative readings. It was obviously impossible for him to produce a new translation, but what he did undertake was the collation of the Greek text then in use with the original Hebrew, and with the other Greek translations that had been put forward. This colossal task occupied twenty-eight years of his life. His method was somewhat on the following lines:

Having collected his manuscripts, he arranged a series of columns, in the first of which he placed the Hebrew, and in the second he transliterated the Hebrew into

corresponding Greek letters. Then, side by side with this, he placed the translation of Aquila, as being nearer to the Hebrew original than the versions of Symmachus, the LXX and Theodotion. The illustration below will give some idea of what Origen's great work looked like, but it must not be taken as anything more than an illustration.

HEXAPLA

Hosea 11:1

Hebrew.	Heb. in Gk.	Aquila	Symmachus	Lxx.	Theodotion
כִּי נֶעַר יִשְׂרָאֵל אֶהְיֶה וּמִסְעָרִים קָרָאתָ לְבָנִי:	Χι νερ Ισραηλ αυα. θου ου- με μεσεραιμ καραθι λεβανι	ὅτι πικρὸς Ισραηλ καὶ ηγαπησα αυηλ και ηγαπη- τον και απο Αι- του υιον μου	ὅτι πικρὸς Ισρα- ηλος εἶς Αι- γυπτου κελ- ηται υιος μου	ὅτι νηπιος Ισ- ραηλ και ενω- πηγησα αυτου και εἶς Αιγυπ- του κεληται υιος μου.	ὅτι νηπιος Ισρ- αηλ και ηγαπ- ησα αυτον και εκαλεσα υιον μου εἶς Αιγυ- πτου.

In addition to the above, three anonymous versions were also collated and three more columns added, and a minor edition known as the Tetrapla, in which the first two columns of the Hexapla were omitted, was also compiled.

The transliteration of the Hebrew words serves to show how the Hebrew was pronounced in Origen's day, as well as to reveal the actual text then in use. Origen found that he must invent some system of notation that would account for the omissions, additions and inversions discovered in the LXX as compared with the standard Hebrew text. His system was as follows:

- (1) Where a passage occurred in the LXX which was not found in the Hebrew, he marked it with an obelus following a metobelus, a sign something like a mallet.
- (2) Where a passage found in the Hebrew was wanting in the LXX and supplied by himself from the other Greek versions, he used an asterisk (*) following a metobelus and the initial letter of Aquila, Theodotion or Symmachus added.
- (3) The obelus and the asterisk were used together when the order of the Greek was at fault.

There are other signs and combinations of signs used by Origen, the meaning of which is somewhat obscure.

The tremendous size of this work is hardly conceivable today. It was at least five times the bulk of the Vatican MS. and occupied some 6,500 pages, all written by hand. The Hexapla as a whole being too formidable to be copied, it occurred to Pamphilus and his friend Eusebius to issue separately the fifth column, the revised LXX version. This version was in circulation during the 4th century. It appears that someone named Antonimus compared the copy with the original, while the corrections were begun by Pamphilus, when in prison, and completed, after his martyrdom, by Eusebius. While this work was undertaken in all good faith, the result of their labours was 'to create a recension of the LXX which was a mischievous mixture of the Alexandrian version with the versions of Aquila and Theodotion'. In the course of time, the symbols used by Origen were either misplaced, omitted, or otherwise so changed, that by the time of Jerome it was no longer possible to distinguish between the work of the translators and the correction of Origen. The copies made by Pamphilus and Eusebius were mainly for the use of readers in Palestine.

At the same time that they were prosecuting their labours, an Egyptian Bishop, named Hesychius, began a correction of the common Egyptian text. Hesychius, like Pamphilus, turned his prison into a study, and used the days of captivity to the glory of God.

While this work was being prosecuted in Egypt, one further version was made at Antioch. This was the work of the martyr Lucian, who had as co-worker a Hebrew scholar named Dorotheus. Lucian's version is known as the *koine*, the 'common', version. He suffered martyrdom under Maximinus in A.D. 311 or 312. Dr. Hort, speaking of the New Testament section of this work, says:

'The qualities which the authors of the Syrian text seem to have most desired to impress on it are lucidity and completeness ... both in matter and in diction the Syrian text is conspicuously a full text'.

As time went on, these labours of many Christian scholars, while they had their distinctive spheres of influence, gradually merged, so that today what is called 'The Septuagint', has a substratum of the original Alexandrian version with a fusion of the attempts of Aquila, Theodotion, Symmachus, Hesychius, Lucian and the labours of Origen.

We cannot contemplate the work of these men, many of whom sealed their testimony with their blood, without feeling somewhat ashamed of ourselves and of our generation for the lack of interest, ignorance, and apathy exhibited towards the sacred oracles. We trust that every reader of this series will feel impelled to a personal study of the Word afresh, using all these helps that have come down to us from the past, and which were produced in an atmosphere not far removed from that with which we lovingly associate the great prison ministry of the apostle Paul.

The Manuscripts

We have traced the story of the LXX down to the labours of Origen and the editions of Eusebius of Cæsarea, Lucian of Antioch, and Hesychius of Egypt. After the appearance of these editions, it seems that the LXX underwent no further serious revision, and so far as these articles are concerned, we have no need to trace its history further.

We must now look at the Greek version as it has reached us today, considering the form in which it is represented, and the question as to how far we may reasonably expect to get back to the original version.

Perhaps at this point we should make it quite clear that all the translating, re-translating, editing and comparing that we are considering has nothing to do with the text of the inspired originals of the Old Testament. However faulty the present Greek version may be, the Hebrew has providentially been shielded from interference. Origen did

not alter a word of the Hebrew which was before him; he altered the LXX to correspond with it. This note may perhaps reassure any who, through not distinguishing between the Hebrew originals and the Alexandrian translation, may have felt somewhat disturbed.

The edition of the LXX published by Holmes and Parsons in 1850, 1860 and 1869, and, under the editorship of Dr. Nestle, in 1880 and 1887 gives a complete list of the MSS. which were used in making the edition. The nature of these articles precludes anything like elaboration of this list, which contains altogether 311 codices. Twenty-two of these are written in uncials, while the rest are in cursive hands.

It may be of help to some of our readers if before proceeding further we give the meaning of several terms that are continually used in the studying of the ancient manuscripts:

UNCIAL.— The word means 'an inch long', and is used to indicate those manuscripts that are written mainly in capital letters. Uncials generally indicate a greater age than cursives.

CURSIVE.— The word means 'flowing' or 'current'. It is used of handwriting that is in a flowing or continuous style, as distinct from the uncial type.

CODEX.— The word means a 'manuscript volume'. Its plural form is 'codices'.

VERSION.— The word means a 'translation'.

EDITOR.— In this subject, the title 'Editor' is used to indicate the various men who have from time to time collated the various manuscripts. Such names as Lachmann, Tischendorf, Tregelles are familiar.

COLLATE.— To 'collate' means to 'compare critically'.

REDACTEUR.— One that collates and arranges. His results are referred to as 'The Redaction of ...'.

LACUNA.— The word means a 'pit' or 'hollow'. In manuscripts it indicates a gap in the writing either through age, tears, holes or missing pages.

PALIMPSEST.— A parchment that has been written upon twice, the first writing having been partially washed out or erased.

RECENSION.— A critical review of a text. A text established by critical revision.

APPARATUS CRITICUS.— This expression includes all the documents containing the text considered, with perhaps a list of such documents, the whole forming the material for the use of the critic in arriving at the original text under review.

CATENA — This is a commentary compiled from early writers.

PALAEOGRAPHY.— The study of the handwriting of ancient documents.

Uncial manuscripts are indicated by capital letters, and cursives, so far as the LXX is concerned, by numbers. The following notes will give some idea of a few of the most important manuscripts:

- A. **CODEX ALEXANDRINUS** (British Library, London). Covers, bear the arms of Charles I. Presented to James I by Cyril Lucan, Patriarch of Alexandria and of Constantinople. While it is usually reckoned to date from the first half of the seventh century, it must be remembered that 'the dating of early Greek uncials on vellum is still very doubtful for want of materials to judge from, and it is possible that the tradition mentioned above (that it was written by Thecla shortly after the Council of Nicea, A.D. 325) is truer than is generally supposed' (F.G. Kenyon, M.A.). It originally contained the whole Bible, but it has now several lacunae. It consists of four volumes, the first three containing the Old Testament in 639 leaves. 'The text has been corrected throughout by several different hands, the first being nearly, or quite, contemporary with the original scribe' (F.G. Kenyon).
- B **CODEX VATICANUS** (Vatican Library). This manuscript is considered to be the most ancient and most valuable of all. Dean Burgon and others are of a contrary opinion, but this will be discussed later. It was written in the fourth century and is nearly complete. There are 617 pages devoted to the Old Testament, but the first 31 leaves are lost, the book beginning at Genesis 46:28. There are also other lacunae.
- ALEPH. CODEX SINAITICUS** (British Library). The story of the romantic discovery of this manuscript we have told in earlier pages. We must be content here with more prosaic details. The manuscript was written in the fourth century. The parts of the Old

Testament and Apocrypha now in existence are: Genesis chap. 23 and 24; Numbers chap. 5, 6, and 7; 1 Chronicles 9:27 to 19:17; 2 Esdras (i.e., Ezra) 9:9 to the end; Nehemiah; Esther; Tobit; Judith; 1 Maccabees; 4 Maccabees; Isaiah; Jeremiah; Lamentations 1:1 to 2:20; Joel; Obadiah; Jonah; Nahum to Malachi; Psalms; Proverbs; Ecclesiastes; Song of Solomon; Wisdom; Ecclesiasticus and Job. Four different hands are discernible in the writing, and Tischendorf tabulated the work of five different correctors.

- C. CODEX EPHRAEMI (National Library, Paris). The folio consists of 209 leaves, of which 64 contain portions of the Old Testament. It contains parts of Job, Proverbs, Ecclesiastes, Wisdom, Ecclesiasticus and Song of Solomon. It dates from the fifth century.

'The copy of the Greek Bible of which these fragments have survived, unfortunately fell, during the middle ages, into the hands of a scribe in want of writing material ... this once noble MS. was written in single columns from 40 to 46 lines in length'.

- N. CODEX BASILIANO — VATICANUS (Vatican Library).
 V. CODEX VENETUS (St. Mark's library, Venice). These two much-mutilated volumes (CODEX BASILIANO and CODEX VENETUS) are now considered as part of one whole. The Vatican MS. contains 132 leaves, the Venice 164.
 D. CODEX COTTONIANUS (British Library, London). 'One of the most lamentable sights in the Manuscript Department of the British Museum is that of the charred remains of many manuscripts of the greatest value which were burned in the fire among Sir R. Cotton's books in 1731' (F.G. Kenyon).

'The existing remains at the British Library, though collected with scrupulous care, consist only of 150 mutilated fragments'.

We have, however, the means of ascertaining the text of this codex, as it was collated by Patrick Young, by Ussher, by Gale, and by Crusius and Grabe. Grabe's collation is preserved in the Bodleian Library, Oxford, and was published by Dr. Owen.

- E. CODEX BODLEIANUS (Bodleian Library, Oxford). This manuscript dates from the eighth to the tenth century. It is of the book of Genesis only, and there are a few lacunae owing to mutilation of the manuscript.
 F. CODEX AMBROSIANUS (Ambrosia Library, Milan). Written in the fifth century on the finest and whitest of vellum. It contains punctuation marks accents and breathings — a feature which makes it unique among ancient uncials. It contains parts of the Old Testament from Genesis to Joshua, and fragments of Isaiah and Malachi. 'Its evidence is valuable, and where A and B differ it generally agrees with A' (F.G. Kenyon).

The above are given as specimens of the material which the Editor of the text of the Greek Bible has to use. We have neither time nor space for further details, and for our present purpose we do not need more information on this subject.

Passing from the ancient manuscripts that are at our disposal, we will conclude this survey by referring to some of the outstanding printed editions of more recent times.

The first printed edition of the LXX was produced in Spain under the direction of Cardinal Ximenes from 1502 to 1517, but not published until 1522. It is known as the Complutensian Polyglott, and presents the Old Testament in three columns:

- (1) The Hebrew text with the Targum of Onkelos.
- (2) The Latin Vulgate.
- (3) The Septuagint with an interlinear Latin Version.

Eight months after the printing of the Polyglott, Andreas Asolanus issued a complete Greek Bible, now known as the Aldine edition*. And in 1587 there was published at Rome, under Sixtus V., the third great edition of the Greek Old Testament, known as the Sixtine. This is based mainly upon the Codex Vaticanus B, although it has been estimated that it differs from Codex B in over 4,000 places. The Preface shows that the publishers had resolved to give as pure a text as could be found.

In the eighteenth century, an edition based upon the Codex Alexandrinus was published by J.E. Grabe. Like the Sixtine, it is mainly based upon one important Codex.

These four great editions of the Septuagint, however, did no more than supply the text either of a single

* The first edition of *The Volume of the Book* was written by Charles Welch in 1932. Since then, further investigation suggests that this Aldine edition was, in fact, published just before the Complutensian Polyglott, although the Polyglot was finished before the Aldine.

manuscript or of a related group. In 1788 Robert Holmes began his colossal work, in which 'the Roman Text (i.e. that of Sixtus) is reprinted without variation, but in the critical notes are given the various readings of no less than 325 manuscripts' (F.G. Kenyon). Holmes died in 1805 and was succeeded in 1807 by James Parsons:

'The work is an almost unequalled monument of industry and learning, and will perhaps never be superseded as a storehouse of materials; but it left abundant room for investigations conducted on other lines and among other materials, which were not accessible to Holmes and his associates' (F.G. Kenyon).

Tischendorf issued a text of the Septuagint in 1850 — a revised Sixtine edition. Field edited the rest of the Hexapla in 1875. Paul de Lagarde commenced an edition of the Greek Old Testament, and a beginning was made by the appearance of the first half of the text of the Lucianic recension in 1883. He died, however, in 1891 with the work unfinished.

In 1883 the Syndics of the Cambridge University Press issued a notice that they had undertaken 'an edition of the Septuagint and Apocrypha with an ample *apparatus criticus* intended to provide material for a critical determination of the text'. The plan originated with Dr. Scrivener, but was actually undertaken by Dr. Swete. This edition represents the latest testimony to the state of the text, but even with this valuable work in our possession much remains to be done. The editions of Eusebius, Lucian and Hesychius need to be disengaged so that it may be possible to see what the LXX was like at the end of the third century. Then we need to go further back still to the text which the translators had before them, and finally to discover what light the original text of the LXX can throw upon the Hebrew text from which it was translated.

We trust that this attempt to place before the reader something of the task that has been shouldered by men of God, to provide, as far as possible, means to arrive at the actual inspired text, will stimulate us all to more earnest

effort to search the sacred pages, knowing that therein we have the truth.

Classification of Old Testament Quotations in the New Testament

One of the most interesting and perhaps, to us, the most vital reason for the study of the LXX, is the way in which it is quoted in the New Testament, and the way its doctrinal vocabulary must influence the interpretation of New Testament teaching. Before we can appreciate the extent of the influence of the LXX it will be necessary to supply the reader with a list of the quotations found in the New Testament, so that they can be examined to see whether they agree or disagree with the LXX version or the Massoretic Hebrew, or are independent translations. We shall be helped, moreover, if we distinguish between:

- (1) Direct quotations which are introduced by the words: 'That it might be fulfilled'; 'It is written'; and the like, or where the context makes it evident that a quotation is intended, and,
- (2) Allusions to the Old Testament which can hardly be classified as definite quotations.

Men of God have at different times laboured in this field, and the result of their labours is found in different forms. *'The New Testament Quotations'* by Henry Gough are an example of thoroughgoing work. His system is to give the original Hebrew, the LXX version and the Greek of the Received Text of the New Testament, together with the A.V. in English. In his preface Gough says:

'Large as this collection is, it must not for a moment be supposed that it comprehends all the verbal similarities to the Old Testament, and especially to the Septuagint version of it, which the New Testament contains. In truth (quoting Grinfield) "the version of the LXX is not to be regarded merely as the first and most important of all versions of the Old Testament, whether ancient or modern, but as constituting a great historical fact or epoch in the plan of the Christian dispensation". The whole New Testament is founded upon it: most, if not all, of the doctrinal terms of the gospel are derived from it: and had not such a translation been published and received a proper time before our Saviour's advent, the

composition of the New Testament in Greek would, humanly speaking, have been impossible'.

Thomas Hartwell Horne, B.D., in his valuable '*Introduction to the critical study and knowledge of the Holy Scriptures*' has devoted a large section of Vol. II. to the analysis of Old Testament quotations in the New. His classification is as follows:

- i. Quotations exactly agreeing with the Hebrew.
- ii. Those nearly agreeing with the Hebrew.
- iii. Quotations agreeing with the Hebrew in sense, but not in words.
- iv. Such as give the general sense.
- v. Quotations which are taken from several passages of Scripture.
- vi. Quotations differing from the Hebrew, but agreeing with the Septuagint.
- vii. Quotations in which there is reason to suspect a different reading in the Hebrew, or that the apostles understood the words in a sense different from that expressed in our Lexicons.
- viii. Passages where the Hebrew seems corrupted.
- ix. Passages which are not properly citations, but mere references or allusions.

Examples from each of these headings we hope to give later.

E.W. Grinfield, M.A., in alluding to Hartwell Horne's classification of quotations given above, remarks:

'It is necessary to observe, however, that in the first list of "Quotations exactly agreeing with the Hebrew", all agree *verbatim* with the LXX except 6 (there are about 70 quotations in this list); and that in his second table of "Quotations nearly agreeing with the Hebrew" many exactly agree with the LXX, and all very nearly; whilst in his third list, "Quotations agreeing with the Hebrew in sense, but not in *words*", many exactly agree with the LXX, and the rest very nearly. In his seventh list of "Quotations in which there is reason to suspect a different reading, etc.", some agree exactly, and all very nearly, with the LXX'.

It will be seen that a great many more quotations of the LXX must be credited to that version than Hartwell Horne's list would at first lead one to suppose.

This question of the quotation of the Old Testament by the New, and the classification of such quotations, has exercised the minds and thoughts of many, but we have not met a more thorough and careful work on the subject than that of David McCalman Turpie, M.A., which is entitled: '*The Old Testament in the New*', which was published by Williams and Norton in 1868. Quoting from his preface:

'It will be found that there can be no more than five great classes, to one or the other of which all the quotations will be referable. These five classes are the following:

- Class A would contain those which agree with the Original Hebrew Text, when the latter has been *correctly* rendered in the Septuagint.
- Class B would contain those which *agree* with the Original Hebrew Text, when the latter has not been *correctly* rendered in the Septuagint.
- Class C would contain those which *differ* from the Original Hebrew Text, when the latter has been *correctly* rendered in the Septuagint.
- Class D would contain those which *differ* from the Original Hebrew Text, but *agree* with the Septuagint Version, which of course would vary from its original.
- Class E would contain those which *differ* from both the Hebrew and the Septuagint, which also would be themselves at variance, the latter *not correctly* rendering the former'.

Some of these findings will, of necessity, need modification as fuller investigation brings us nearer to the true text of the Septuagint, but his classification remains as a guide to all who may follow up the good work. For greater clearness, these five classes were further subdivided as follows:

Class A was divided into two parts: As., containing those passages wherein the *same* arrangement of words is followed in the New Testament and the Septuagint. Hence the added letter 's' for '*same*'. Ad., wherein the words occur in a slightly *different* order. Hence the added letter 'd' for '*different*'. Under As. Turpie lists 47 (2 queried texts). Under Ad. he lists 4 occurrences.

Class B is subdivided as Bs. where the Septuagint has been partly followed, and Bd. where this is not the case. Bs. has 6 references, and Bd. 4. The reader may at first feel that all this subdivision is unnecessary, but the moment one has the responsibility of coming to a decision concerning the important matter of either a true reading or a consistent translation, it is of the highest importance that every feature should be most carefully 'rightly divided'. Should any reader feel somewhat alarmed by the mass of detail, let him be the more thankful for those men of God who have given so many hours to this most wearying of labours, for the benefit of the church at large. We will not pursue the subdivision given by Turpie beyond Class C, lest we overtax the reader's patience; the setting out of this Class will be sufficient guide for the actual analysis of the quotations that we hope to give, at least in sample, in a future article.

Class C is subjected to a more elaborate subdivision than A or B. First we have three large divisions — Ci., Cii. and Ciii:

- Ci. indicates differences in *words*.
- Cii. indicates differences in *clauses*.
- Ciii. indicates differences in *both words and clauses*.

Now the first of these (differences in words) may be the result of either:

- A difference in the *rendering*, indicated by Ci. r;
- A difference by *omission*, indicated by Ci. o;
- A difference by *addition*, indicated by Ci. a;

and inasmuch as some references are combinations of these differences, Turpie patiently tabulated them under Ci. ro; Ci. ra; Ci. oa; and Ci. rao.

The second of these (Cii. 'Differences in clauses') were tabulated in respect to the position, as either (1) *introductory*, (2) *intermediate* or (3) *final*. Accordingly we find Ciiro; Ciira; Cii. 2. o, and even such a designation as Cii. 1. o. 2. o. 3a, which, set out in actual definition,

indicates a passage which differs from the original Hebrew text, even though the Hebrew has been correctly translated in the Septuagint, the differences having to do with the omission of the introductory and intermediate clauses, and an addition to the final clause.

Class Ciii. has but two subdivisions, namely, Ciii. a2a and Ciii. o. a.

Further than this we will not take the reader, but will endeavour to illustrate this analytical process in the next article.

The Septuagint. — Some examples of classified quotations

In our last article we indicated some of the ways in which the quotation of the Old Testament in the New had been classified. In the present we supplement that note by a series of examples. The classification we follow is that of Turpie, partly explained in the preceding article.

Class A.s.

In this class the quotation agrees with the Hebrew, when the latter has been correctly translated by the Septuagint, and where the same arrangement of words is followed in the N.T. as is found in the LXX. Matthew 21:16 quotes Psalm 8:2. The N.T. and the LXX appear to give a slightly different rendering. N.T. and LXX read: 'Out of the mouth of babes and sucklings thou hast *perfected praise*'. The O.T. Hebrew reads: 'Out of the mouth of babes and sucklings hast thou *ordained strength*'. This at first sight seems to give a different reading, but an examination of the two Hebrew words reveals that the verb means to *set, place or lay* the foundation of anything (see Isa. 28:16), and as the laying of a foundation is preparatory to the raising of a building, it is generalized into *prepare*, which is the meaning of the Greek word *katartizo*.

The Hebrew noun indicates *might or power* (Job 12:16), then *splendour or majesty* (Hab. 3:4), then by an easy

transition, or more technically by the figure of speech known as the *metonymy of the subject*, this *splendour* calls forth the corresponding *praise*. This is a good example of the fulness that is resident in the Hebrew, and a check upon too hasty an assumption that we know all that any one particular passage is intended to teach by a first or second reading.

Class A.d

In this class the quotation agrees with the Hebrew, when the latter is correctly translated by the LXX, but where the arrangement of the words occur in a slightly different order. Acts 23:5 quotes Exodus 22:28. N.T. and LXX read: 'Thou shalt not speak evil of the ruler of thy people'. The O.T. Hebrew reads: 'Nor curse the ruler of thy people'. The slight difference between the N.T. and the LXX is in the order of the words: 'speak evil', which in the LXX is 'evil speak'.

Class B.

In this class the quotation agrees with the Hebrew, when it has not been correctly rendered in the Septuagint. B.s. indicates that the Septuagint may have been partly followed, and B.d. where it has not been followed at all.

Class B.s.

Luke 22:37 quotes Isaiah 53:12:

'And He was numbered with (*meta*) the transgressors' (N.T.).

'And He was numbered among (*en*) the transgressors' (LXX),

'And He was numbered with (*eth*) the transgressors' (Heb.).

The N.T. 'with' is a closer rendering of the Hebrew *eth* than the LXX 'among', and *meta* agrees more with the idea that the Lord was not actually a transgressor than does the LXX *en*, 'among'.

Class B.d.

Matthew 2:15 quotes Hosea 11:1, and the three passages exhibit the following differences:

'Out of Egypt have I called (*ekalesa*) my son (*ton huion mou*)' (N.T.).

'And (*hai*) out of Egypt did I call (*metakalesa*) his children (*ta tekna autou*)' (LXX).

'And (*vav*) called my son out of Egypt' (Heb.).

The Hebrew text is not only supported by the N.T. quotations, but it is confirmed by the versions of Aquila (*ton huion mou*), and of Theodotion and Symmachus (*huios mou*).

Class C.

This class has thirteen subdivisions, but to save space we will not repeat all that has been said of them here: the reader should consult the preceding article for particulars.

Ci.r.— 1 Peter 2:24 quotes Isaiah 53:5:

'By *Whose* stripes ye were healed' (N.T.).

'By *His* stripes we were healed' (LXX).

'And by *His stripe* (there is) healing for us' (Heb.).

Ci.o.— Romans 10:5 quotes Leviticus 18:5:

'That the man which doeth these things shall live by them' (N.T.).

'Which if a man do, he shall live in them' (LXX and Heb.).

Ci.r.o.— Luke 19:46 quotes Isaiah 56:7:

'My house is the house of prayer' (N.T.).

'For My house shall be called a house of prayer for all nations (*ethnesin*)' (LXX).

'For My house shall be called a house of prayer for all people (*amim*)' (Heb.).

Ci.a.— John 13:18 quotes Psalm 41:9 (LXX), Psalm 41:10 (Heb.):

'He that eateth bread with Me hath lifted up his heel against Me' (N.T.).

'He that eateth My loaves magnified his heel against Me' (LXX).

'He that did eat My bread magnified his heel against Me' (Heb.).

Ci.r.a.— John 6:31 quotes Psalm 77:24 (LXX), Psalm 78:24 (Heb.):

‘He gave them bread from heaven to eat’ (N.T.).

‘And He gave them bread of heaven’ (LXX).

‘And He gave them the corn of heaven’ (Heb.).

Ci.o.a.— Romans 11:3 quotes 3 Kings 19:14 (LXX), 3 Kings 19:14 (Heb.):

‘Lord, they have killed Thy prophets, and digged down Thine altars: and I am left alone, and they seek my life’ (N.T.).

‘And they have thrown down Thine altars, and slain Thy prophets with the sword, and I am left very lonely, and they seek my life to take it away’ (LXX).

‘They have thrown down Thine altars, and slain Thy prophets with the sword, and I, even I only, am left, and they seek my life to take it away’ (Heb.).

Ci.r.a.o.— 1 Corinthians 15:25 quotes Psalm 109:1 (LXX), Psalm 110:1 (Heb.):

‘Till He hath put all enemies under His feet’ (N.T.).

‘Until I put Thine enemies the stool of Thy feet’ (LXX).

‘Until I put Thine enemies Thy footstool’ (Heb.).

Cii.r.o.— Hebrews 12:20 quotes Exodus 19:12,13:

‘And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart’ (N.T.).

‘Everyone that toucheth the mountain shall surely die ... for it shall be stoned with stones, or thrust through with a dart; whether it be beast, or whether it be man, it shall not live’ (LXX).

‘Whosoever toucheth the mount shall be surely put to death ... but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live’ (Heb.).

Cii.r.a.— 2 Corinthians 6:17 quotes Isaiah 52:11,12:

‘Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you’ (N.T.).

‘Come out from thence, and touch not the unclean thing; come ye out from the midst of her; for the Lord shall go first before you’ (LXX).

‘Go ye out from thence, touch no unclean thing; go ye out of the midst of her; for the LORD will go before you’ (Heb.).

Cii.2.o.— Romans 7:7 quotes Exodus 20:17:

‘Thou shalt not covet’ (N.T.).

‘Thou shalt not covet thy neighbour's wife’, etc. (LXX).

‘Thou shalt not covet thy neighbour's house’, etc. (Heb.).

Cii.1.o.2.o.3a.— Matthew 22:24 quotes Deuteronomy 25:5:

‘If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother’ (N.T.).

‘And if brethren should dwell together, and one of them should die, and should not have seed, the wife of the dead shall not marry without, to a man not related; her husband's brother shall ... take her to himself for wife, and dwell with her’ (LXX).

‘If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother (or next kinsman) shall ... take her to him to wife, and perform the duty of an husband's brother unto her’ (Heb.).

Ciii.a.2a.— Acts 2:17-21 quotes Joel 2:28-32.

We refrain from giving the three quotations owing to their length, and our limited space. The reader is asked to make the comparison under this heading for himself. He will observe ‘afterward’ and ‘after these things’ becoming, in the N.T., ‘in the last days’ and several other changes may be noticed.

Ciii.o.a.— Acts 13:22 quotes Psalm 88:21 and 1 Kings 13:14 (LXX), Psalm 89:21 and 1 Samuel 13:14 (Heb.):

‘I have found David the son of Jesse, a man after Mine own heart, which shall fulfil all My will’ (N.T.).

‘I have found David My servant. The Lord will seek for Himself a man after His own heart’ (LXX).

‘I have found David My servant. The Lord hath sought Him a man after His own heart’ (Heb.).

At this point we must fain say with the apostle in Hebrews 11:32: ‘And what shall I more say? for the time would fail me’ to give examples of the remaining classes. We conclude, however, with an extract from an article in the *Quarterly Journal of Prophecy* of October, 1849.

Quotations by our Lord from the Old Testament

Matthew 4:4; Luke 4:4.	Verbatim with the Septuagint.
Matthew 4:6 (By Satan).	Taken from the Septuagint.
Matthew 4:7.	Verbatim with the Septuagint.
Matthew 4:10.	Taken from the Septuagint.
Matthew 9:13; *12:7.	Verbatim with the Septuagint.
Matthew 11:10; Mark 1:2; Luke 7:27.	Differs from both Hebrew and Septuagint.
Matthew 13:14,15; Mark 4:12; Luke 8:10.	Taken from the Septuagint.
Matthew 15:8,9.	Differs from the Hebrew; agrees with the Septuagint.
Matthew 19:5.	Taken from the Septuagint.
Matthew 19:18,19.	Verbatim with the Septuagint.
Matthew 19:19; 22:39.	Verbatim with the Septuagint.
Matthew 21:13; Mark 11:17; Luke 19:46.	Agrees both with Hebrew and Septuagint. <i>Bloomfield</i> on Mark; <i>Govett</i> on Isaiah 56:7. Not mentioned by <i>Horne</i> .
Matthew 21:16.	Verbatim with the Septuagint.
Matthew 21:42; Mark 12:10; Luke 20:17.	Verbatim with the Septuagint.
Matthew 22:32; Mark 12:26; Luke 20:37.	Verbatim with the Septuagint.
Matthew 22:37; Mark 12:30; Luke 10:27.	Agrees with the Septuagint in sense, not in words; nearly agrees with the Hebrew.
Matthew 22:44; Mark 12:36; Luke 20:42.	Verbatim with the Septuagint.
Matthew 26:31.	Verbatim with the Septuagint.
Matthew 27:46 (in Hebrew).	Differs from the Septuagint; agrees with the Hebrew.
Luke 4:18,19.	Taken from the Septuagint.
Luke 22:37.	Agrees in sense, not in words, with the Septuagint. Exact with the Hebrew.

*But Moses Stuart says, this is a direct translation from the Hebrew.

The study of the Greek of the New Testament, and the influence that the language of the LXX has had upon its phraseology and the fixing of its great doctrinal terms lies outside the scope of this series, which deals with the more general history of 'The volume of the Book'. Under another heading, we hope to give this important aspect of truth a careful study, but a great deal of time will be necessary in the preparation of such a series. In this present series, we shall pursue the course already indicated, namely, that of following up the various phenomena connected with the transmission of the Sacred Text, and all matters of general interest pertaining to it.

How the Old Testament is quoted in the New Testament

It is evident, from the review we have given of the quotations from the O.T. that are found in the New, that not only will it be profitable to give careful attention to exact parallels, and to departures either from the Hebrew, the LXX or from both, but also that other features associated with the quoting of O.T. Scriptures are likely to be helpful to the interested student.

Rosenmuller has reduced the quotations of the O.T. in the New to the following heads:

- I. When the thing predicted is literally accomplished.
- II. When that is done, of which the Scripture has spoken, not in a literal, but in a spiritual sense.
- III. When a thing is done, neither in a literal nor in a spiritual sense, according to the fact referred to in the Scriptures; but is similar to that fact. The passages thus cited, may briefly be termed quotations in the way of illustration.
- IV. When the sacred writers have made simple allusions to passages in the Old Testament.

Under the first heading come those direct prophecies that relate to the Person, work, life and death of the Lord Jesus. The following table (Nos. 1 to 19) of the principal prophecies, with their accomplishment, in the very words of the New Testament, has been taken from Home's

Introduction to the Holy Scriptures (10th. edition, 1856, pp. 549-566).

§ 1. That a Messiah should come

PROPHECY.—

'It (the seed of the woman) shall *bruise* thy head, and thou shalt *bruise* His heel' (Gen. 3:15, cf. Gen. 22:18; 12:3; 26:4; 28:4; Psa. 72:17).

'The glory of the LORD shall be revealed, and all flesh shall see it together' (Isa. 40:5).

'The desire of *all* nations shall come' (Hag. 2:7).

FULFILMENT.—

'When the fulness of the time was come, God sent forth His Son, made of a *woman* (4,000 years after the first prophecy was delivered)' (Gal. 4:4).

'The God of peace shall *bruise* Satan under your feet shortly' (Rom. 16:20).

'The Son of God was manifested, that He might destroy the works of the *Devil* (that old *serpent*, Rev. 12:9)' (1 John 3:8, see also Heb. 2:14).

'I bring you good tidings of great joy, which shall be to *all* people' (Luke 2:10).

§ 2. When he should come

PROPHECY.—

'The sceptre *shall not* depart from Judah, nor a lawgiver from between his feet, *until* Shiloh come' (Gen. 49:10).

The Messiah was to come at a time of nearly universal peace, and when there was a general expectation of Him; and while the second temple was standing, seventy weeks (of years, *i.e.* 490 years) after the rebuilding of Jerusalem. See Haggai 2:6-9; Daniel 9:24,25; Malachi 3:1.

FULFILMENT. —

When the Messiah came, the sceptre *had departed* from Judah; for the Jews, though governed by their own rulers and magistrates, yet were subject to the paramount authority of the Roman emperors; as was evinced by their being subject to the enrolment of Augustus, paying tribute to Cæsar, and not having the power of life and death. Compare Luke 2:1,3-5; Matthew 22:20,21; and the parallel passages; and John 18:31.

When Jesus Christ came into the world, the Roman wars were terminated, the temple of Janus was shut, and peace reigned throughout the Roman empire; and all nations, both Jews and Gentiles, were expecting the coming of some extraordinary person. See Matthew 2:1-10; Mark 15:43; Luke 2:25,38; and John 1:19-45, for the expectation of the Jews. The two Roman historians, Suetonius and Tacitus, confirm the fulfilment of the prediction, as to the expectation of the Gentiles.

§ 3. That the Messiah should be God and man together

PROPHECY.—

'Thou art My *Son*; this day have I begotten Thee' (Psa. 2:7).

'The LORD said unto my Lord' (Psa. 110:1).

'The mighty *God*, The everlasting Father' (Isa. 9:6).

'Whose goings forth have been from of old, from everlasting' (Micah 5:2).

FULFILMENT.—

'Unto the *Son* He saith, Thy throne, O God, is for ever and ever' (Heb. 1:8, cf. Matt. 22:42-45; 1 Cor. 15:25; Heb. 1:13).

'They shall call His name Emmanuel, which being interpreted is, *God* with us' (Matt. 1:23).

'The *Word* was with God, and the *Word* was *God*'. 'The *Word* was made flesh, and dwelt among us' (John 1:1,14).

'Of whom (the fathers) as concerning the flesh Christ came, Who is over all, *God* blessed for ever' (Rom. 9:5, see also Col. 2:9; 1 John 5:20).

§ 4. From whom he was to be descended

PROPHECY.—

From the first woman, Genesis 3:15.

From *Abraham* and his descendants (Gen. 12:3; 18:18); viz. *Isaac* (Gen. 26:4); *Jacob* (Gen. 28:14); *Judah* (Gen. 49:10); *Jesse* (Isa. 11:1); *David* (Psa. 132:11; 89:4,27; Isa. 9:7; Jer. 23:5; 33:15).

FULFILMENT.—

'When the fulness of the time was come, God sent forth His Son, made of a woman' (Gal. 4:4).

'The covenant which God made with our fathers, saying unto *Abraham*, And in thy seed shall all the kindreds of the earth be blessed' (Acts 3:25, cf. Matt. 1:1).

'It is evident that our Lord sprang out of *Judah*' (Heb. 7:14).

'Isaiah saith, there shall be a root of *Jesse*' (Rom. 15:12).

'Hath not the Scripture said, That Christ cometh of the seed of *David*?' (John 7:42, see also Acts 2:30; 13:23; Luke 1:32).

§ 5. That the Messiah should be born of a virgin

PROPHECY.—

'Behold, a *Virgin* shall conceive, and bear a *Son*' (Isa. 7:14).

'The LORD hath created a new thing in the earth,; A woman shall compass a man' (Jer. 31:22). (N.B. *The ancient Jews applied this prophecy to the Messiah, whence it follows, that the later interpretations to the contrary are only to avoid the truth which we profess; viz. That Jesus was born of a virgin, and therefore is THE CHRIST or Messiah.* (Bp. Pearson on the Creed, Art. III, p. 171, edit. 1715 folio).

FULFILMENT.—

Joseph ... took ... his wife: and knew her not till she had brought forth her firstborn *Son*' (Matt. 1:24,25, cf. Luke 1:26-35).

'All this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a *virgin* shall be with child, and shall bring forth a son' (Matt. 1:22,23).

§ 6. Where the Messiah was to be born

PROPHECY.—

'Thou, *Beth-lehem* Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel' (Micah 5:2).

FULFILMENT.—

'All went to be taxed (or enrolled), every one into his own city. And Joseph also went up from Galilee ... unto ... *Beth-lehem* ... with Mary his espoused wife, ... and ... while they were there ... she *brought forth her firstborn Son*' (Luke 2:3-7, cf. also Luke 2:10,11,16; Matt. 2:1,4-6,8,11; John 7:42).

§ 7. That a prophet, in the spirit and power of Elias, or Elijah, should be the Messiah's forerunner, and prepare his way

PROPHECY.—

'Behold, I will send My messenger, and he shall prepare the way before Me' (Mal. 3:1, cf. Mal. 4:5; Isa. 40:3; Luke 1:17).

FULFILMENT.—

'In those days came *John the Baptist*, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand' (Matt. 3:1).

'This is Elias, which was for to come' (Matt. 11:14, cf. Luke 7:27,28).

§ 8. That the Messiah was to be a Prophet

PROPHECY.—

'I will raise them up a *Prophet* from among their brethren, like unto thee' (Deut. 18:18, cf. verse 15).

FULFILMENT.—

'The woman saith unto Him, Sir, I perceive that Thou art a *Prophet*' (John 4:19).

'He is a *Prophet*' (John 9:17).

'They took Him for a *Prophet*' (Matt. 21:46).

'It is a *Prophet*, or as one of the Prophets' (Mark 6:15).

'A great *Prophet* is risen up among us' (Luke 7:16).

'This is of a truth *that Prophet* that should come into the world' (John 6:14).

'Of a truth this is *the Prophet*' (John 7:40).

'Jesus of Nazareth, which was a *Prophet* mighty in deed and word before God and all the people' (Luke 24:19).

'This is Jesus *the Prophet* of Nazareth of Galilee' (Matt. 21:11).

§ 9. That the Messiah should begin to publish the Gospel in Galilee

PROPHECY.—

'In *Galilee* of the nations. The people that walked in darkness have seen a great light' (Isa. 9:1,2).

FULFILMENT.—

'Now when Jesus had heard that John was cast into prison, He departed into *Galilee*'. 'From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand' (Matt. 4:12,17).

§ 10. That the Messiah should confirm his doctrine by great miracles

PROPHECY.—

'Then the *eyes* of the *blind* shall be *opened*, and the *ears* of the *deaf* shall be *unstopped*. Then shall the *lame* man *leap* as an hart, and the *tongue* of the *dumb* sing' (Isa. 35:5,6).

'To *open* the *blind eyes*' (Isa. 42:7).

'The *eyes* of them that *see* shall not be dim, and the *ears* of them that *hear* shall *hearken*' (Isa. 32:3).

'The *deaf* shall *hear* the words of the book, and the *eyes* of the *blind* shall *see* out of obscurity, and out of darkness' (Isa. 29:18).

FULFILMENT.—

'Jesus ... said ... Go and shew John again those things which ye do hear and see: the *blind* receive their *sight*, and the *lame* *walk*, the lepers are cleansed, and the *deaf* *hear*, the *dead* are *raised up*' (Matt. 11:4,5).

'In that same hour He cured many of their infirmities and plagues, and of evil spirits; and unto many that were *blind* He gave *sight*' (Luke 7:21).

'Jesus went about all Galilee ... healing all manner of sickness and all manner of disease among the people ... they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them' (Matt. 4:23,24).

'And great multitudes came unto Him, having with them those that were *lame*, *blind*, *dumb*, *maimed*, and many others, and cast them down at Jesus' feet; and He *healed* them: insomuch that the multitude wondered, when they saw the *dumb* to *speak*, the *maimed* to be *whole*, the *lame* to *walk*, and the *blind* to *see*' (Matt. 15:30,31).

'Jesus of Nazareth, a man approved of God among you by *miracles* and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know' (Acts 2:22).

* * * * *

§ 11. In what manner the Messiah was to make his public entry into Jerusalem

PROPHECY.—

'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass' (Zech. 9:9).

FULFILMENT.—

'The disciples ... brought the ass, and the colt, and put on them their clothes, and they set Him (Jesus) thereon (that is, *upon the clothes*). And a very great multitude spread their garments' (Matt. 21:6-8).

'*All this was done*, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh' (Matt. 21:4,5).

§ 12. That the Messiah should be poor and despised, and be betrayed by one of His own disciples for thirty pieces of silver (at that time the ordinary price of the vilest slave); with which the potter's field should be purchased

PROPHECY.—

'There is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not' (Isa. 53:2,3).

'Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me' (Psa. 41:9 and Psa. 55:12-14).

'So they weighed for My price *thirty pieces of silver*' (Zech. 11:12).

'And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD' (Zech. 11:13).

FULFILMENT.—

'The Son of Man hath not where to lay His head' (Luke 9:58).

'For your sakes He became poor' (2 Cor. 8:9).

'JESUS WEPT' (John 11:35).

'Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray Him unto them' (Luke 22:3,4).

'Then ... Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for *thirty pieces of silver*' (Matt. 26:14,15).

'Then Judas, which had betrayed Him ... brought again the thirty pieces of silver ... saying, I have sinned in that I have betrayed the innocent blood ... And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the *potter's field*, to bury strangers in' (Matt. 27:3-7).

§ 13. That the Messiah should suffer pain and death for the sins of the World

PROPHECY.—

'For dogs (that is, the *Heathens* whom the Jews call dogs) have compassed Me: the assembly of the wicked have inclosed Me: they pierced My hands and My feet. I may tell all My bones: they look and stare upon Me' (Psa. 22:16,17).

'I gave My *back* to the *smiters*, and My cheeks to them that plucked off the hair: I hid not My face from *shame* and spitting' (Isa. 50:6).

'He was wounded for our transgressions, He was bruised for our iniquities ... with His stripes we are healed'. 'He was cut off out of the land of the living: for the transgression of my people was He stricken' (Isa. 53:5,8).

'And He *bare* the sin of *many*' (Isa. 53:12).

FULFILMENT.—

'Then Pilate therefore took Jesus, and *scourged* Him. And the soldiers platted a crown of thorns ... and they *smote* Him with their hands' (John 19:1-3).

'And they *spit* upon Him, and took the reed, and *smote* Him on the head' (Matt. 27:30, cf. Mark 15:19).

'And they crucified Him' (Mark 15:25).

'Who, when He was reviled, reviled not again; when He suffered, He threatened not ... Who His own self bare our sins in His own body on the *tree* (the cross)' (1 Pet. 2:23,24).

§ 14. That the Messiah should be cruelly mocked and derided

PROPHECY.—

'Many bulls have compassed Me: strong bulls of Bashan — (that is, the wicked and furious Jews, who like the beasts fattened on the fertile plains of Bashan, waxed fat and kicked; — became proud and rebellious) — have beset Me round. They gaped upon Me with their mouths, as a ravening and a roaring lion' (Psa. 22:12,13).

'All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying, *He trusted on the LORD that He would deliver Him: let Him deliver Him, seeing He delighted in Him*' (Psa. 22:7,8).

FULFILMENT.—

'And they that passed by reviled Him, wagging their heads ... Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. *He trusted in God; let Him deliver Him now, if He will have Him*' (Matt. 27:39,41-43, cf. Mark 15:31,32).

'And the soldiers also mocked Him ... saying, If Thou be the King of the Jews, save Thyself' (Luke 23:36,37).

§ 15. That vinegar and gall should be offered to the Messiah upon the cross; and his garments should be divided, and lots cast for his vesture

PROPHECY.—

'They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink' (Psa. 69:21).

'They part My garments among them, and cast lots upon My vesture' (Psa. 22:18).

FULFILMENT.—

'And they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth' (John 19:29, cf. Matt. 27:48; Mark 15:36).

'Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be' (John 19:23,24).

§ 16. That not a bone of the Messiah should be broken, but that His side should be pierced

PROPHECY.—

'He keepeth all His bones: *not one* of them is *broken*' (Psa. 34:20).
'And they shall look upon Me Whom they have *pierced*' (Zech. 12:10).

FULFILMENT.—

'Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they *brake* NOT *His legs*: but one of the soldiers with a spear *pierced His side*, and forthwith came there out blood and water' (John 19:32-34).

§ 17. That the Messiah should die with malefactors, but be buried honourably

PROPHECY.—

'And He made His grave with the wicked, and with the rich in His death' Isa. 53:9).

FULFILMENT.—

'Then were there two thieves crucified with Him ... There came a rich man of Arimathæa, named Joseph ... and begged the body of Jesus ... and ... he wrapped it in a clean linen cloth, and laid it in his own new tomb' (Matt. 27:38,57-60).

§ 18. That the Messiah should rise from the dead, and ascend into heaven

PROPHECY.—

'My flesh also shall rest in hope. For Thou wilt not leave My soul in *hell*; neither wilt thou suffer Thine Holy One to see corruption' (Psa. 16:9,10).

'When Thou shalt make His soul an offering for sin ... He shall prolong His days' (Isa. 53:10).

'Thou hast *ascended* on high, Thou hast led captivity captive: Thou hast received gifts for men ... that the LORD God might dwell among them' (Psa. 68:18).

FULFILMENT.—

'He (David) seeing this before spake of the resurrection of Christ, that His soul was not left in *hell*, neither His flesh did see corruption' (Acts 2:31, see also Acts 13:35).

'The angel answered and said unto the women, ... He is not here: for He is *risen*, as He said' (Matt. 28:5,6, see also Luke 24:5,6).

'He rose again the third day according to the Scriptures' (1 Cor. 15:4).

'He shewed Himself alive after His passion by many infallible proofs' (Acts 1:3).

'So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God' (Mark 16:19, see also Acts 1:9; 1 Pet. 3:22).

'... while He blessed them, He was parted from them, and *carried up* into heaven' (Luke 24:51 see also 1 Tim. 3:16).

§ 19. That the Messiah should send the Holy Spirit, the Comforter

PROPHECY.—

'I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy' (Joel 2:28).

FULFILMENT.—

See all these promises and predictions fulfilled in Acts 2:1-4; 4:31; 8:17; 10:44; 11:15.

End of first extract from Horne's *Introduction to the Holy Scriptures*.

The foregoing examples (Nos. 1 to 19) are direct prophetic fulfilments relative to the coming, sufferings, resurrection and ascension of Christ. To these we might add other lengthy lists dealing with His various offices, such as a Prophet, a Teacher, a Preacher, a Priest, a King, a Shepherd, a Mediator, an Intercessor and a Sacrifice. For the moment, we leave the joyous task to the reader, who is lovingly urged to make a list containing at least one reference for each title.

Under the second heading (II.) where a spiritual rather than a literal fulfilment is intended, Horne (*Introduction to the Holy Scriptures* 8th. edition, 1839, vol. II, p. 341) gives the following list:

O.T. reference	Cited and applied in
Gen. 14:18,20.	Heb. 7:1-10.
Gen. 15:5.	Rom. 4:18.
Gen. 16:15.	Gal. 4:22.
Gen. 17:4.	Rom. 4:17.
Gen. 18:10.	Rom. 9:9.
Gen. 21:1-3.	Gal. 4:22, etc.
Gen. 21:12.	Rom. 9:7.
Gen. 25:23.	Rom. 9:12.
Exod. 16:13-15.	John 6:31,49; 1 Cor. 10:3.
Exod. 17:6; Num. 20:11.	1 Cor. 10:4.
Exod. 19:6.	1 Pet. 2:9.
Exod. 24:8.	Heb. 9:20.
Lev. 26:11,12.	2 Cor. 6:16.
Num. 21:8,9.	John 3:14.
Deut. 21:23.	Gal. 3:13.
Deut. 32:21.	Rom. 10:19.
2 Sam. 7:14.	Heb. 1:5.
Psa. 2:9.	Rev. 2:27.
Psa. 8:4-6.	Heb. 2:6-8.
Psa. 8:6.	1 Cor. 15:27.
Psa. 18:49.	Rom. 15:9.
Psa. 35:19; 69:4; 109:3.	John 15:25.
Psa. 40:6-8.	Heb. 10:5-7.
Psa. 69:9.	John 2:17.
Psa. 104:4.	Heb. 1:7.
Isa. 40:6,7.	1 Pet. 1:24,25.
Isa. 52:7; Nahum 1:15.	Rom. 10:15.
Isa. 54:1.	Gal. 4:27.
Isa. 64:4.	1 Cor. 2:9.
Jonah 1:17; 2:1; 3:5.	Matt. 12:40,41; Luke 11:30,32.
Habak. 2:3.	Heb. 10:37.
Habak. 2:4.	Rom. 1:17; Gal. 3:11;
	Heb. 10:38.

Under heading III., where the quotation is one of illustration rather than of direct fulfilment, Home (*Introduction to the Holy Scriptures* 8th. edition, 1839, vol. II, p. 343) gives the following:

O.T. reference	Cited in
Gen. 15:5.	Rom. 4:18.
Gen. 15:6.	Rom. 4:3; Gal. 3:6; James 2:23.
Gen. 18:10.	Rom. 9:9.
Gen. 19:15,26.	Luke 17:28,29,32.
Gen. 21:12.	Rom. 9:7.
Gen. 25:33.	Heb. 12:16.
Gen. 27:28, etc.	Heb. 11:20; 12:17.
Exod. 9:16.	Rom. 9:17.
Exod. 32:6.	1 Cor. 10:7.
Exod. 33:19.	Rom. 9:15,
Lev. 11:45.	1 Pet. 1:16.
Lev. 18:5.	Rom. 10:5; Gal. 3:12.
Deut. 6:13.	Matt. 4:10; Luke 4:8.
Deut. 6:16.	Matt. 4:7; Luke 4:12.
Deut. 8:3.	Matt. 4:4; Luke 4:4.
Deut. 25:4.	1 Cor. 9:9; 1 Tim. 5:18.
Deut. 27:26.	Gal. 3:10.
Deut. 32:35.	Rom. 12:19; Heb. 10:30.
Deut. 32:36.	Heb. 10:30.
Deut. 32:43.	Rom. 15:10.
Josh. 1:5.	Heb. 13:5.
1 Sam. 21:6.	Matt. 12:3,4; Mark 2:25,26; Luke 6:3,4.
1 Kings 19:14,18.	Rom. 11:3,4.
Psa. 5:9; 140:3.	Rom. 3:13.
Psa. 10:7.	Rom. 3:14.
Psa. 14:1-3; 53:1-3.	Rom. 3:10-12.
Psa. 19:4.	Rom. 10:18.
Psa. 24:1.	1 Cor. 10:26.
Psa. 32:1,2.	Rom. 4:7,8.
Psa. 34:12-16.	1 Pet. 3:10-12.
Psa. 36:1.	Rom. 3:18.
Psa. 44:22.	Rom. 8:36.
Psa. 51:4.	Rom. 3:4.
Psa. 69:9.	Rom. 15:3.
Psa. 69:22,23.	Rom. 11:9,10.
Psa. 78:2.	Matt. 13:35.
Psa. 82:6.	John 10:34.
Psa. 112:9.	2 Cor. 9:9.
Psa. 116:10.	2 Cor. 4:13.
Psa. 117:1.	Rom. 15:11.
Psa. 118:6.	Heb. 13:6.

O.T. reference	Cited in
Prov. 1:16; Isa. 59:7,8.	Rom. 3:15-17.
Prov. 3:11,12.	Heb. 12:5,6.
Prov. 3:34.	James 4:6.
Prov. 10:12.	1 Pet. 4:8.
Prov. 25:21,22.	Rom. 12:20.
Prov. 26:11.	2 Pet. 2:22.
Isa. 1:9.	Rom. 9:29.
Isa. 6:9,10.	John 12:40; Matt. 13:14,15; Luke 8:10; Rom. 11:8.
Isa. 8:12,13.	1 Pet. 3:14,15.
Isa. 8:17,18.	Heb. 2:13.
Isa. 10:22,23.	Rom. 9:27,28.
Isa. 28:16.	Rom. 10:11.
Isa. 29:10.	Rom. 11:8.
Isa. 29:13.	Matt. 15:8,9; Mark 7:6.
Isa. 29:14.	1 Cor. 1:19.
Isa. 29:16; 45:9.	Rom. 9:20,21.
Isa. 45:23.	Rom. 14:11; Phil. 2:10.
Isa. 49:8.	2 Cor. 6:2.
Isa. 52:5 with Ezek. 36:20.	Rom. 2:24.
Isa. 52:7; Nahum 1:15.	Rom. 10:15.
Isa. 52:11,12.	2 Cor. 6:17.
Isa. 52:15.	Rom. 15:21.
Isa. 56:7 (and Jer. 7:11).	Matt. 21:13; Mark 11:17; Luke 19:46.
Isa. 61:1,2.	Luke 4:18,19.
Isa. 65:1,2.	Rom. 10:20,21.
Isa. 66:1,2.	Acts 7:49,50.
Jer. 31:15.	Matt. 2:17,18.
Jer. 31:33; 32:38 (with 2 Sam. 7:14).	2 Cor. 6:18.
Hosea 11:1.	Matt. 2:15.
Habak. 2:4.	Rom. 1:17.
Joel 2:32.	Rom. 10:13.
Mal. 1:2,3.	Rom. 9:13.

It cannot escape observation, that by far the larger portion of the preceding passages is cited and adapted to the purpose of illustration by the apostle Paul. *Dr. John Taylor* has some useful remarks, of which the following, Nos. (1) to (4), are an abstract on the various designs with which Paul cited them:

(1) Sometimes his intention goes no further than using the *same strong expressions*, as being equally applicable to the point in hand. Thus, in Romans 10:8, he uses the words of Moses (Deut. 30:12-14) not to prove anything, nor as if he thought Moses spoke of the same subject; but merely as intimating that the strong and lively expressions, used by Moses concerning the doctrine he taught, were equally applicable to the faith of the Gospel. So, in Romans 10:18, he quotes Psalm 19:4, though it is not unlikely that those expressions were used by the ancient Jews in application to the Messiah, as the apostle applies them.

(2) Sometimes the design of the quotation is only to show that the *cases are parallel*; or that what happened in his times corresponded with what happened in former days. See Romans 2:24; 8:36; 9:27-29; 11:2-5,8-10, and 15:21.

(3) Sometimes the quotation is only intended to *explain a doctrinal point*. See Romans 1:17; 4:7,8,18-21; 9:20,21; 10:15 and 15:3.

(4) Sometimes the quotation is designed to *prove a doctrinal point*. See Romans 3:4,10-18; 4:3-17; 5:12-14; 9:7,9,12,13,15,17; 10:5,11,13; 12:20; 14:11.

Lastly, when a passage of the Old Testament is quoted in the New, in order to prove a point of doctrine, the person or writer applies it, though not always in the precise words of the original, yet constantly according to its genuine sense as it stands there. Examples of such application will be found in Deuteronomy 8:3 compared with Matthew 4:4; Deuteronomy 6:16 compared with Matthew 4:7; Deuteronomy 32:35 and Proverbs 25:21,22 compared with Romans 12:19,20. The expression in Hosea 6:6, *mercy and not sacrifice*, is applied to a different purpose in Matthew 9:13, but to both properly.

And finally, under heading IV., where the quotations are in the nature rather of allusions, *Horne (Introduction to the Holy Scriptures* 8th. edition, 1839, vol. II, p. 345) gives the following list:

O.T. reference	Alluded to in
Gen. 1:6,9.	2 Pet. 3:5.
Gen. 1:27.	Matt. 19:4; Mark 10:6; 1 Cor. 11:7; James 3:9.
Gen. 2:2,3.	Heb. 4:4.
Gen. 2:7.	1 Cor. 15:45.
Gen. 2:21,22.	1 Cor. 11:8; 1 Tim. 2:13.
Gen. 2:24.	Matt. 19:5; Mark 10:7; 1 Cor. 6:16; Eph. 5:31.
Gen. 3:6.	1 Tim. 2:14.
Gen. 3:4,13.	2 Cor. 11:3.
Gen. 3:16.	1 Cor. 14:34.
Gen. 4:4.	Heb. 11:4.
Gen. 4:8.	Matt. 23:35; Luke 11:51; 1 John 3:12; Jude 11.
Gen. 5:24.	Heb. 11:5.
Gen. 6 and 7.	Matt. 24:37,38; Luke 17:26,27; Heb. 11:7; 1 Pet. 3:19,20; 2 Pet. 2:5; 3:6.
Gen. 12:1-4.	Acts 7:3; Heb. 11:8.
Gen. 13:15.	Rom. 4:13.
Gen. 15:13,14.	Acts 7:6,7.
Gen. 17:10.	Acts 7:8.
Gen. 18:3; 19:2.	Heb. 13:2.
Gen. 18:10.	Heb. 11:11.
Gen. 18:12.	1 Pet. 3:6.
Gen. 19:24.	2 Pet. 2:6; Jude 7.
Gen. 21:12.	Heb. 11:18.
Gen. 46:27.	Acts 7:14.
Gen. 47:31.	Heb. 11:21.
Gen. 50:24.	Heb. 11:22.
Exod. 2:2,11.	Heb. 11:23-27; Acts 7:20-29.
Exod. 3:6.	Mark 12:26; Acts 7:31,32.
Exod. 12:12,18.	Heb. 11:28.
Exod. 14:22.	1 Cor. 10:2; Heb. 11:29.
Exod. 19:12,16,18,19.	Heb. 12:18-20.
Exod. 20:12-16; Deut. 5:16-20.	Matt. 19:18,19; Mark 10:19; Luke 18:20; Rom. 13:9; James 2:11.
Exod. 13:2; Num. 8:16,17; 18:15,17.	Luke 2:23.
Lev. 14:3,4,10.	Matt. 8:4; Mark 1:44; Luke 5:14.
Lev. 19:12.	Matt. 5:33.
Lev. 19:18.	Matt. 5:43; Gal. 5:14.

O.T. reference	Alluded to in
Num. 11:4.	1 Cor. 10:6.
Num. 14:23,29,37; 26:64,65.	Heb. 3:16,17; Jude 5.
Num. 21:4-6.	1 Cor. 10:9.
Num. 22:23,39.	2 Pet. 2:15,16; Jude 11.
Deut. 18:1.	1 Cor. 9:13.
Deut. 24:1.	Matt. 5:31; Mark 10:4; Luke 16:18.
Josh. 2:1; 6:22,23.	Heb. 11:31; James 2:25.
Josh. 6:20.	Heb. 11:30.
Judges, the whole book generally.	Acts 13:20; Heb. 11:32.
1 Sam. 8:5; 10:1.	Acts 13:21.
1 Sam. 13:14; 15:23; 16:12,13.	Acts 13:22.
1 Kings 17:1; 18:42-45.	James 5:17,18.
1 Chron. 23:13.	Heb. 5:4.
Psa. 90:4.	2 Pet. 3:8.
Prov. 27:1.	James 4:13,14.
Isa. 12:3.	John 7:38.
Isa. 66:24.	Mark 9:44.
Jer. 6:16.	Matt. 11:29.
Lam. 3:45.	1 Cor. 4:13.
Dan. 3:23-25.	Heb. 11:34.
Dan. 9:27; 12:11.	Matt. 24:15; Mark 13:14.
Hos. 13:14.	1 Cor. 15:55.
Hos. 14:2.	Heb. 13:15.
Amos. 5:25,26,27.	Acts 7:42,43.

We must leave this matter of the quotations at this point, as the many instances given have occupied considerable space, but we must return to it in our next article in order that one or two important features shall be considered.

CHAPTER FIVE

**How the Old Testament Quotations are Introduced
in the New testament**

As we have already seen, the two principal sources from which the quotations in the New Testament are derived, are the Hebrew and the Septuagint versions. The citations from, and the influence of, the Apocrypha, we shall best consider as a separate subject as it is not one that is generally known, and will need fuller explanations than can be given here.

The New Testament writers use a great variety of introductory formulae in quoting the Old Testament Scriptures. It must be understood that, at that period, the Bible was not divided up into chapters and verses, so that reference was usually made merely to the writer, as for example: 'Moses said' (Matt. 22:24); 'Moses wrote' (Luke 20:28); 'Moses describeth' (Rom. 10:5). It was left to the reader to discover the actual passage if he so desired. One or two more specific references are somewhat obscured in the A.V., for example, in Mark 12:26:

'Have ye not read in the book of Moses, how in the *bush* God spake unto him?'

If we consult the Revised Version we read:

'Have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him?'

The Rabbis selected some important word found in a passage and used it as a designation, where we should now use chapter and verse. The Mohammedans, in a similar way, distinguished the *suras* or chapters of the *Koran* by the formulae 'in Eli' 'in Solomon', etc.

In Romans 11:2 we have another example:

'Wot ye not what the Scripture saith of Elias?'

The Greek of this passage is *en Elia* 'in Elijah' and refers to that portion of the First book of Kings (chapters 17 to 19) where Elijah's actions are recorded.

Rashi, the Rabbi, commenting upon Hosea 9:9 says:

'Some are of opinion that this is Gibeah of Benjamin in the concubine, that is in that chapter of Judges, namely 19, where the matter of the concubine is predominant'.

Surenhusis, in his *Biblios Katallages* (Amsterdam, 1713), has with great labour collected together the various rules found in the Talmud and Rabbinical writings in order to demonstrate and justify all the modes of quotation made from the Old Testament in the New. He shows that, while we in modern times might scarcely feel that a passage should be quoted unless it had a direct association with the subject in hand, the wider range permitted by Rabbinical usage is in accord with that of the New Testament. For example, the use of Deuteronomy 30:12-14 in Romans 10:6-8 does not represent a method of quotation which we should naturally use today.

While we do not intend to give an exhaustive analysis of the various introductory formulae found in the New Testament, some remarks upon their distribution among the various books may be of service. Matthew uses the formula:

'Hina plerothe to rhethen hupo kuriou dia tou prophetou' (In order that there might be fulfilled the word spoken by the Lord through the prophet).

This is found, unabridged, in Matthew 1:22 and 2:15 and in the following passages, either simply abridged, or slightly altered and abridged: Matthew 2:17; 2:23; 3:3; 4:14; 8:17; 12:17; 13:14,35; 21:4; 26:56; 27:9 and 35. The words, 'Now all this was done that ...' which occur in Matthew 1:22, Matthew 21:4, and Matthew 26:56 occur nowhere else.

In addition to this type of introduction, Matthew uses *gegraptai* (It is written) and similar terms. Mark, Luke and John also use *gegraptai* and similar expressions.

The Acts of the Apostles uses a variety of introductory formulae in keeping with the fact that it is not the record of any one speaker, no two clauses are exactly alike. The epistle to the Romans uses the formula, *kathos gegraptai*, 'As it is written', more frequently than any other, so that this form of introduction may be considered as characteristic of the book. The dispensational chapters (Acts 9 to 11) depart from this usual form and use expressions such as 'Isaiah saith', 'Moses saith' 'In the place where it was said' 'It was said', (*rheo*), etc.

In Paul's epistles the usual formula is, 'It is written'. A more personal form is used in 2 Corinthians 6 where, instead of 'It is written' we have: 'For He saith', 'As God hath said', 'Saith the Lord', and 'Saith the Lord Almighty' (verses 2,16,17,18). The emphasis upon the fact that God said these words is worthy of attention; the subject of 2 Corinthians 6 is a most solemn and personal one and may account for the change.

Galatians introduces a personal note in a different way, speaking of the Scripture as 'foreseeing' and 'preaching', and 'concluding all under sin' (Gal. 3:8,22).

Quotations from the Old Testament in the Prison Epistles are exceedingly rare; two references in Ephesians are introduced by the words, *Dio legei* 'Wherefore He saith' (Eph. 4:8; 5:14).

The introductory formulae of the epistle to the Hebrews differ considerably from those used in the other epistles. *Grapho* is never used, but instead *legei* ('he, or it saith') *marturei* ('he, or it, testifies'), *eireke* ('it has been spoken'), *phesi*, ('saith he'). The manner of citation adopted by the apostle in writing to the Hebrews is very like the style of the Jewish writer *Philo*, and was evidently chosen by God in addressing this special people. While quotations from the Old Testament occur in the first three chapters of Hebrews, no writer is named until after the memorable statement in Hebrews 3:7, 'Wherefore, as the Holy Ghost saith'. There is a strong emphasis in Hebrews

upon the fact that God has spoken: 'God has spoken'; 'The Holy Ghost saith'; 'The word spoken by angels was steadfast ... spoken by the Lord' (the Lord Jesus).

It seems evident that the writers of the New Testament took into account the people to whom they wrote and introduced their quotations accordingly. Take as an example the way in which Matthew, Mark and Luke introduce the reference made by the Lord to Psalm 110:

'He saith unto them, How then doth David in spirit call Him Lord, saying, The LORD said unto my Lord' (Matthew 22:43,44).

'For David himself said by the Holy Ghost, The LORD said to my Lord' (Mark 12:36).

'And David himself saith in the book of the Psalms, The LORD said unto my Lord' (Luke 20:42).

Matthew, writing to Jewish readers, simply refers to David's words 'in spirit'. Mark, writing to Roman and Gentile hearers, who were nevertheless closely associated with the kingdom message of Matthew's Gospel, makes the inspiration of the words a little more emphatic, but neither Matthew nor Mark feel it necessary to tell their readers where to find these inspired words of David. Luke, however, wrote for Gentile readers, particularly those who came under the ministry of the apostle Paul, and to these he is explicit: 'David himself saith *in the Book of the Psalms*'.

The reader will find further evidence of this accommodation to the reader, by comparing Matthew 22:24 with Mark 12:19 and Luke 20:28; and Matthew 3:3 with Mark 1:2,3 and Luke 3:4. Where Matthew speaks of what, 'Moses said' Mark and Luke speak of what is 'written'. The Gospel according to Matthew, the Epistle to the Hebrews, and the Epistle of James indicate by the use of the Jewish mode of introductory quotation, 'God said', 'It is said', etc., that they have the Hebrew in view, whereas the Epistles written to the Churches generally refer the reader to what is 'written'. The insistence by the apostle when writing to the Churches upon what is 'written', may have had in view the attempts of the

Judaizing party to force the so-called oral, or unwritten, law upon the Gentiles.

Not only are the introductory formulae modified to suit the *persons* addressed, but they also have some reference to the *purpose* for which such quotations are made. Where the writer intends a literal fulfilment of prophecy, he will naturally, use a different mode of citation from that in which Scripture is being used as a support for some doctrine or exhortation.

These and many other lines of study are open to the student who considers no time ill-spent that makes the message of the Word clearer and more intelligible both to himself and to others. We have, however, to remember our limitations; our space is limited, the patience of our readers is limited, and we must not assume that all will benefit alike from these somewhat exacting studies.

The Quotation of the Old Testament in the New Testament

The Problem of Matthew 27:9,10

An analysis of the quotations of the Old Testament in the New Testament, demands not only an acquaintance with the originals of the Hebrew and Greek Scriptures, but some understanding of the work of the Massorites. Before, therefore, we go further into this field of study, we propose devoting some space to an explanation of the labours of the Sopherim and Massorites, and their influence upon the received text of the Hebrew Scriptures, but as a concluding article of the present portion of the series dealing with the quotation of the Old Testament in the New, we propose a consideration of that most vexed question: What is the true import of Matthew 27:9,10 ?

We regret to be unable to render adequate acknowledgment to the writer whose findings upon this subject have been of great service. He published his book anonymously, and we can, therefore, only make this scanty recognition and pass on.

There are 55 passages in the New Testament in which the author of an Old Testament quotation is named. In all of these places, with the exception of Matthew 27:9,10, it is generally agreed that the authorship cited in the New Testament is that which is found in the Old. The excepted passage, which is the one before us, reads:

‘Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value; and gave them for the potter’s field, as the Lord appointed me’.

Whether the difficulty be handled by friend or foe, there is unanimity in referring this quotation to Zechariah 11:12, 13, and not to Jeremiah. Among the suggested solutions of the difficulty put forward by those who believe God’s Word may be mentioned the following:

‘There are many items that are parallel in Zechariah and in Jeremiah, and consequently Jeremiah may have prophesied the same things as did Zechariah, although they are only recorded in the writings of the latter’.

Scrivener says:

‘However *Ieremiou* may perplex us, it is unquestionably the true reading. No solution seems so easy as *Lightfoot’s*, who supposes that the book of Jeremiah, being actually arranged by the Jews as first of all the prophets, gave its name to the whole book of writings: an opinion which is somewhat countenanced by chapter 16:14: “Jeremiah or one of the prophets”’.

Alford says:

‘The citation is not from Jeremiah, and is probably quoted from memory and inaccurately’.

The argument put forward by many, namely, that Matthew 27 says: ‘which was *spoken* by the prophet Jeremiah’, instead of ‘which was *written*’, does not hold good, for quite a number of quotations that were manifestly *written* by the prophet named in the respective passages, are introduced by the same formula. For example, Matthew 2:17 and 3:3.

Turning from these endeavours to reconcile the apparent inaccuracy, we turn to Matthew 27:10, and ask, 'What is the event, or incident, or transaction, which involved a fulfilling of the ancient prophecy quoted?' The answer is: 'The buying of a field'.

'And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day' (Matt. 27:7,8).

Where in the New Testament the treachery of Judas is the subject of Old Testament quotation, Psalms 41, 69, and 109 are cited. Matthew 27:9,10, however, is concerned rather with what was done with the thirty pieces of silver which Judas cast down into the temple:

'They took the thirty pieces of silver ... and gave them for the potter's field'.

But neither in verses 12 or 13, nor anywhere in Zechariah 11, is a field so much as mentioned. While it is true that Zechariah speaks of thirty pieces of silver, there is no statement that anything, certainly not a field, was purchased with the money.

In the attempt to make the passage in Zechariah correspond with Matthew 27, it has been taught that:

- (1) Zechariah spoke contemptuously when he said: 'If ye think good, give me my price'.
- (2) 'That the thirty pieces of silver was a paltry sum'.
- (3) That the money was 'flung' down in contempt.
- (4) That the word 'potter' is a correct translation, and means a worker in clay.

Let us deal with the features in order:

(1) The word 'goodly' in Zechariah 11:13 is the translation of *eder*. The cognate adjective, *addip*, is variously rendered 'lordly', 'excellent', 'glorious', 'noble', 'mighty', etc., and there is no instance where it is used ironically. The words 'price' and 'prized' are translations of *yagar*. This word is translated 'honour', and 'precious' elsewhere without the slightest hint of irony ever being

associated with it, and indeed it may be added that irony is not discoverable anywhere in Zechariah's writings. We must therefore dismiss the suggestion of irony and contempt as being the invention of those who wished to justify their explanation of the difficulty found in Matthew 27.

(2) The thirty pieces of silver are said to be a paltry sum to offer the prophet. Nehemiah 5:15 records the fact that:

'Former governors ... were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver'.

Judges 17:10 states that Micah offered the Levite ten shekels of silver *a year*, a suit of apparel and his victuals. A *forth part* of a shekel of silver was considered to be sufficient to offer to the man of God by the servant of Saul (1 Sam. 9:8). These facts and the seriousness of Jeremiah in weighing out the seventeen shekels of silver for the price of the field in Anathoth (Jer. 32), set aside all argument which would regard thirty shekels of silver as a contemptuous and paltry sum.

(3) The suggestion that Zechariah 'flung down the silver in contempt' must next be examined. The word 'cast', which translates *shalak* is used of Moses when he cast the tree into the bitter waters (Exod. 15:25); of Elijah when he cast his mantle upon Elisha (1 Kings 19:19); and of Elisha when he cast salt into the waters, and meal into the pot (2 Kings 2:21 and 4:41). In 2 Chronicles 24:10,11, where it is used of silver in connection with the house of the Lord, it approaches very near to Zechariah's use of the word.

(4) It is assumed that the word translated 'potter' in Zechariah 11 means necessarily 'a worker in clay'. This should be easily capable of proof. The word translated 'potter' is *yatsar*. The verb denotes the act of forming or fashioning, but indicates nothing as to the material with which the forming or fashioning is done. Where pottery or working in clay is referred to, it is necessary that the passage say so. It may, for instance, be pointed out that

the word is used of a worker in metals. In Isaiah it is 'The Smith' working with bellows and furnace that 'forms' (*yatsar*) the weapon (Isa. 54:16,17). Again in Isaiah 44:9-12:

'They that make (*fashion*) a graven image ... who hath formed (*fashioned*) a god, or molten a graven image ... *fashioneth* it with hammers'.

Here it would be ridiculous to introduce the idea of a potter, a worker in clay; yet the same word is used that gives us the word 'potter'. So in Habakkuk 2:18,19, which the reader should consult. The common noun, *pot*, unlike its cognate, *potter* and *pottery*, is applicable to metallic vessels, as well as earthen ones. So, likewise, the Hebrew participial* noun, *yatsar*, is every whit as applicable to a fashioner of wood or metal as to a fashioner of clay. The statement as to the presence of a 'potter' in the house of the Lord has no sanction from the Word of God. What material did the so-called 'potter', of Zechariah II work in? The prophet was commanded to cast the silver he had received to this craftsman, who was in the house of the Lord, and the context demands that this craftsman was none other than a *silversmith*.

The prominence given to the gold and silver vessels in the Sanctuary, particularly in that part of the book of Ezra that refers to the days of Zechariah, will suffice to account for the presence of a silversmith or goldsmith in the house of the Lord. We need not, however, go even so far afield as Ezra: we have but to turn to Zechariah 6:11 to see the imperative necessity for some such craftsman being in attendance at the temple at that very time:

'Take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest' (Zech. 6:11).

This passage, moreover, is unique: it is the only place where a crown is ever said to be made of silver:

* participial = a word formed from a verb, and having the nature of a participial.

Concluding this section, we observe that the LXX reads: 'Cast them into the furnace', in both places where the A.V. has 'potter'.

We now deal positively with the passage in Matthew 27:9,10, ignoring all that has been read into Zechariah to justify the reference to that prophet. Let us enquire where there is a reference in Jeremiah to a command of the Lord to buy a field for silver.

'Thou hast said unto me, O Lord GOD, Buy thee the field for silver' (money) (Jer. 32:25).

'Men shall buy fields for silver' (money) (Jer. 32:44).

Need we search further for the prophecy of Jeremiah which was fulfilled when the potter's field was purchased for silver?

We now have to consider the parenthetical clause, viz., verses 9 and 10, of Matthew 27 over which most of the trouble has arisen. Let us illustrate what we are about to show is true in Matthew 27 by reference to quotations from Scripture elsewhere. Matthew 1:22,23 quotes Isaiah's prophecy, but no one has any difficulty in consequence of the insertion of the parenthetical and explanatory words: 'which being interpreted is, God with us', for they are very evidently added to the quotation by the Evangelist himself. Again, in Matthew 21:13 we read: 'It is written, My house shall be called the house of prayer, but ye have made it a den of thieves'. If we prosecute a search we shall discover that two separate passages are here quoted by the Lord: one from Isaiah 56:7, and the other from Jeremiah 7:11. Now supposing Matthew had said here: 'As it is written in the prophecy of Isaiah', would anyone refuse to admit the fact that Jeremiah was also quoted? Let us see how the parenthetical words of Matthew 27 would be understood if they had been otherwise worded. Supposing, for illustration, that the chief priests had fixed the price of betrayal at thirty pieces of silver because of the law that made that sum the compensation for injury done to a servant, and we had read in Matthew 27:

'Then was fulfilled that which was spoken through Jeremiah the Prophet, saying, And they took the thirty pieces of silver (*the price given in Israel to compensate for injury of a servant*), and they gave them for the potter's field, as the Lord appointed me'.

Would anyone be found who would teach that the prophet Jeremiah was not quoted, but rather the writer of the book of Exodus? For the sake of clearness let us have two further hypothetical examples:

'Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the twenty pieces of silver (*the price of him who was sold by his brethren into Egypt*); and they gave them for the potter's field, as the Lord appointed me'.

'Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the four hundred shekels of silver (*the price paid to Ephron the Hittite for the field of Machpelah as a burial place*), and gave them for the potter's field, as the Lord appointed me'.

It is, moreover, evident that the 'him' who was priced and valued, and the 'me' whom the Lord appointed to buy the field, *cannot have been one and the same man*. We exhibit the parenthetical reference to Zechariah, together with the quotation from Jeremiah, so that the reader may see what Matthew has done:

'Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

And they took the thirty pieces of silver	They shall buy fields for silver.
(the price of Him who was priced, whom they of the children of Israel did price),	(the amount of the price that I was priced of them).
and they gave them for the potter's field	and fields shall be bought in this land.
as the Lord appointed me.	Thou, O Lord Jehovah, hast said unto me, Buy to thyself the field for silver'.

One further illustration of the way in which Matthew quotes the prophets is found in Matthew 21:5. The words: 'Tell ye the daughter of Zion', are quoted from Isaiah 62:11, while those which follow are quoted from Zechariah 9:9. Both here and in Matthew 26:31 Zechariah is quoted without being named, which is in keeping with the silence of Matthew 27 in regard to the parenthetical words, 'the price of him that was valued, whom they of the children of Israel did value'.

Both the passages quoted in Matthew 27 have one feature in common, which in some measure links them together. In Jeremiah, concerning the proposal to purchase the field, we read: 'I knew that this was the word of the LORD' (Jer. 32:8), and in Zechariah, when the staff was broken, we read: 'the poor of the flock that waited upon (who observed) me *knew that this was the word of the LORD*' (Zech. 11:11).

This is not the place to go into all the teaching that resides in this passage of Matthew 27. We have dealt with it as *a sample* of the way in which the Old Testament is quoted in the New Testament, and have endeavoured, incidentally, to inculcate that careful regard for all which is 'written' that will lead the reader steadily on where others, lacking that absolute confidence in the utter trustworthiness of all Scripture, have missed their way. 'Learning', may not always lead to a 'knowledge of the truth'. A God-given 'repentance', or 'change of mind', involving a childlike simplicity rather than a scholar's profundity, is needed to arrive at the 'knowledge of the truth' (2 Tim. 3:7 and 2:25).

Here we must conclude this survey of the quotations from the Old Testament as found in the New Testament, trusting that what, at the first, may have seemed a slight matter has now, in measure, been shown to have the important place that it really occupied.

CHAPTER SIX

THE REVISED VERSION

**‘To Increase its Fidelity without Destroying its Charm’
(Revisers’ note)**

Before we allow the Revised Version to speak for itself, we feel bound to give some sort of prefatory note, lest our endeavour to be fair and to give all the credit possible should be misconstrued as unreserved commendation.

Dr. Robert Young wrote:

‘This Revised Version will disappoint all parties interested in the work, *the advanced or sceptical party*, who expect to find old doctrines erased, or new ones introduced, *the conservative party*, who cling to old terms and phrases, as well as *the earnest inquiring party* who wish to find a reliable standard to test the conflicting statements of commentators and critic’.

If a canvass of opinion were taken we believe the result would show that the ‘Modernist’, on the whole favours the R.V., while the ‘Fundamentalist’ favours the A.V. That there are many errors in the A.V., students of all shades of opinion would agree; and that there are corrections of considerable value in the R.V. all would acknowledge; and yet, in spite of all this, there is something about the R.V. repellent and chilling which leaves the reader unsatisfied and suspicious.

After we have set forth the reasons why every student should be acquainted with the R.V. we shall be obliged, in faithfulness, to point out some grievous departures from sound doctrine and some unwarranted interference with the Greek text that prevent us from giving anything like wholehearted commendation to this great work. The human channels also have to be considered; and when we learn that one of the Revisers was a prominent Unitarian, and others self-confessed sacerdotalists*, we feel the

* Those who ascribe to sacrificial functions or supernatural powers to ordained priests.

necessity of using the results of their labours with care and discretion. We therefore make it clear at the outset that, while we draw the reader's attention to the value of the R.V., we most certainly do not advocate its general use. With all its faults, the A.V. is to be preferred for general reading and public ministry. The place for the R.V. is on the desk, one volume of many which the student consults in his examination of the sacred text and its translations. We hope to place the reader in possession of enough material to enable him, dispassionately, to arrive at a sound conclusion.

The revision of the Authorized Version of the New Testament was undertaken in consequence of a resolution passed by both Houses of the Convocation of the Province of Canterbury, and the new version was first published in May, 1881. We propose in this article to give the reader some idea of the task of the Revisers and the rules under which they worked.

The foundation of the A.V. must be sought in the work of *William Tyndale*; the versions of the English Bible that followed were reproductions or revisions of *Tyndale's* efforts. Authoritative revision is divided into three stages: the Great Bible of 1539 to 41, the Bishops' Bible of 1568 and 1572, and the King's Bible of 1611. The last of these came to be known as the Authorized Version. The revision of 1881, though following after a greater lapse of time than that intervened between the earlier revisions, must not be considered an innovation.

The compilers of the A.V. used the Greek text that was to hand; the manuscripts were of late date and few in number. The main principles governing the production of the A.V. will give a general idea of its character:

- (1) The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the original will permit.

- (2) When a word has diverse significations, that to be kept which hath been most commonly used by the most ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.
- (3) No marginal notes at all to be affixed, but only for the explanation of the Hebrew and Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text.

The comment of the Revisers upon the A.V. is worth quoting:

‘We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us’.

The fundamental rules adopted by the Convocation of Canterbury on the third and fifth days of May, 1870, were as follows:

- (1) That it is desirable that a revision of the Authorized Version of the Holy Scriptures be undertaken.
- (2) That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorized Version.
- (3) That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgment of the most competent scholars such change is necessary.
- (4) That in such necessary changes, the style of the language employed in the existing Version be closely followed.
- (5) That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.

The Principles and Rules agreed to by the Committee of Convocation on the twenty-fifth day of May, 1870, were as follows:

- (1) To introduce as few alterations as possible into the Text of the Authorized Version consistently with faithfulness.
- (2) To limit, as far as possible, the expression of such alterations to the language of the Authorized and earlier English Versions.
- (3) Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as herein after is provided.
- (4) That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorized Version was made, the alteration be indicated in the margin.
- (5) To make or retain no change in the Text on the second final revision by each Company, except *two thirds* of those present approve of same, but on the first revision to decide by simple majorities.
- (6) In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one-third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.
- (7) To revise the headings of chapters and pages, paragraphs, italics, and punctuation.
- (8) To refer, on the part of each Company when considered desirable, to Divines, Scholars and Literary Men whether at home or abroad, for their opinions.

The time devoted to the work was ten years and a half. The first revision occupied about six years, the second about two years and a half. The remaining time was spent in the consideration of the suggestions from America on the Second Revision, and of the many details and reserved questions arising out of the earlier labours.

The reader who would rightly appraise the R.V., should give due consideration to Rule 5. Whatever our own opinion may be regarding any alteration of the A.V., the fact that on the final revision no alteration was permitted 'except *two-thirds* approved of the same', should at least cause us to give these revisions a respectful consideration.

'Our Task was Revision, Not Re-Translation'**(Revisers' note)**

The first consideration before the Revisers was that of the Greek Text. This, to use their own language, 'was the necessary foundation of our work':

'Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics ... In the early part of the work every various reading requiring consideration was discussed and voted upon by the company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used ... Many places still remain where, for the present, it would not be safe to accept one reading to the absolute exclusion of the others. In these cases we have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice' (*Revisers' Preface*).

Passing from the question of the text to the translation, the Revisers were enjoined 'to introduce as few alterations as possible, consistently with faithfulness'. Their task, to use their own language, 'was revision, not re-translation', and this fact must be given due place in any consideration of the resulting Version. Speaking of the changes that were necessary in spite of this enjoiner, the Revisers say:

'In the application however of this principle to the many and intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule'.

The alterations found in the R.V. may be roughly grouped in five principal classes:

- (1) Alterations positively required by change of reading in the Greek Text.
- 2) Alterations made where the A.V. appeared either to be incorrect, or to have chosen the less probable of two possible renderings.
- (3) Alterations of obscure or ambiguous renderings into such as are clear and express in import.

- (4) Alterations of the A.V. in cases where it was inconsistent with itself in the renderings of two or more passages confessedly alike or parallel.
- (5) Alterations rendered necessary *by consequence*, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness.

The frequent inconsistencies of the A.V. caused the Revisers much embarrassment, where even in the same chapter the same Greek word would be rendered several ways. Their alterations made necessary *by consequence* they explain as follows:

'When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word, that perpetually recurs in St. Mark's Gospel, and that may be translated either "straightway", "forthwith", or "immediately". Let it be supposed that the first rendering is chosen, and that the word in accordance with the first of the above principles, is in that Gospel uniformly translated "straightway". Let it be further supposed that one of the passages of St. Mark in which it is so translated, is found, word for word, in one of the other Gospels, but that there the rendering of the A.V. happens to be "forthwith" or "immediately". That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles ... This is but one of the many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the A.V. as faithfulness would allow'.

Two other features are noted by the Revisers in reference to their work. One is the subject of their language:

'We have never removed any archaisms, whether in structure or in words, except when we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage'.

The other feature is that of the marginal notes:

'They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision'.

The marginal notes fall into four main groups:

- (1) Differences of reading deemed to be of sufficient importance as to warrant particular notice.
- (2) Exact renderings of Greek words, which, for the sake of the English idiom, were not so exactly rendered in the text.
- (3) A few notes give some explanation which the original seemed to require.
- (4) Alternative renderings in difficult or debatable passages.

It is important to remember that where the text of the R.V. agrees with that of the A.V., at least one third of the Revisers supported the retention, whereas where the R.V. differs from the A.V., the different reading was supported by at least two thirds of the Revisers who were present at the second revision (see page 132).

As a general rule, italic type is used in the R.V. to indicate the absence of any words in the original which the sense seemed to require in the translation. The text is arranged in paragraphs, and the Revisers pertinently remark:

'The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision are often overlooked; but if anyone will consider for a moment the injurious effect that would be produced by breaking up a portion of some standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular'.

Regarding punctuation they say:

'Our practice has been to maintain what is sometimes called the heavier system of stopping, or in other words, that system which, especially for convenience in reading aloud, suggests pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing'.

Finally, attention is drawn to the list of readings and renderings preferred by the American Committee, recorded at their desire. These are printed immediately after the book of the Revelation and should not be omitted by the earnest reader.

Having now given some idea of the work undertaken by the Revision of 1881, we hope, in subsequent pages, to draw the reader's attention to some of the advantages that accrue from a comparison of the Authorized and Revised Versions.

The Consistent Translation of Identical Words

The Translators of 1611 who produced our Authorized Version knew quite well that a literal rendering of the Greek original demanded that one English equivalent should, as far as possible, be used for each important word in the Greek. They adopted, however, a quite different principle, which they have expressed in unmistakable language:

'Another thing we think good to admonish thee of, gentle reader, that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done ... Truly, that we might not vary from the sense of that which we had translated before ... we were especially careful ... But that we should express the same notion in the same particular word; as for example, if we translate the *Hebrew* or *Greek* word once by *purpose*, never to call it *intent* ... if one were *joy*, never *gladness* &c. thus to mince the matter, we thought to savour more of curiosity than wisdom'.

It is easy to sweep aside these arguments, but there is one incontrovertible fact to be remembered — that no language exists that is capable of providing a word-for-word equivalent for either the Hebrew or the Greek. At the best, the most severely literal rendering is a compromise. What the reader gains in one direction he loses in another. No version in English or in any other tongue can ever take the place of the inspired original. The

translator, therefore, must himself make the decision, as before God, as to whether he shall adhere to the letter as much as possible, or whether he shall provide his reader with a version as near to the spirit of the original as his mother-tongue will permit without making the rendering stilted or too scholastic. The Revisers have explained their attitude to the inconsistent renderings of the A.V. as follows:

‘The frequent inconsistencies in the Authorised Version have caused as much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in chapter and context, was a kind of principle with our predecessors ... There are, however, numerous passages in the Authorized Version in which, whether regard be had to the recurrence (as in the first three gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety, adopted by the translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected’.

With these considerations before us, that will perhaps prevent us from entertaining hard thoughts of those who laboured in the Word years ago, we may turn to the Revised Version and notice where the A.V. has been altered so that the renderings shall be more uniform.

This restoring of uniformity is shown in two ways:

- (1) The rendering of the same Greek word by one English equivalent, as far as the English would permit;
- (2) The distinguishing of words which in the A.V. were liable to be confused with the other words in the original.

Let us take for an example the recurrence of the word *katargeo* in 1 Corinthians 13:8,10,11:

Authorized Version	Revised Version
'Whether there be prophecies, they shall <i>fail</i> ' (verse 8).	'Whether there be prophecies, they shall <i>be done away</i> '.
'Whether there be knowledge, it shall <i>vanish away</i> ' (verse 8).	'Whether there be knowledge, it shall <i>be done away</i> '.
'That which is in part shall <i>be done away</i> ' (verse 10).	'That which is in part shall <i>be done away</i> '.
'When I became a man, I <i>put away</i> childish things' (verse 11).	'Now that I am become a man, I <i>have put away</i> childish things'.

Here it will be seen that the R.V. seeks to give the English reader the insistent connection that is so obvious to the reader of the Greek. Moreover, the A.V. makes a false connection, by translating two different words by 'fail' in verse 8.

The Revisers seem to have failed in the last reference. The whole argument of 1 Corinthians 13:8-13 is to show that the supernatural gifts of the early church were to be considered as pertaining to the 'partial' and not to the 'perfect'; in other words, gifts belong to the 'childhood' of the church and not to its 'manhood'. This should be allowed its full force, and the same word should be repeated four times. The R.V. has gone some way in this direction, but has just failed of completeness.

Both Mark and Luke record the healing of blind Bartimaeus (Mark 10:52 and Luke 18:42). The language in the original is the same in both cases, but the A.V. translates Mark's account: 'Thy faith hath made thee whole'; and Luke's account: 'Thy faith hath saved thee'. Now it is easy to condemn, but we are enjoined in Philippians 'to take account' of the smallest virtue (Phil. 4:8, R.V. margin); and on examination we shall find that this lack of verbal agreement has some degree of justification. Neither the A.V. nor the R.V. translation offered is adequate. The original says both things, for the word 'to save' includes the conception of 'healing'. The A.V. informed the reader of this by a marginal note. The

Revisers adopted the other plan, of keeping the translation of the two passages identical and supplying the reader with the necessary information in the margin. Of the two the R.V. is the better. This is but one instance out of many where these small but important adjustments have been made.

As a further example of the better course adopted by the Revisers, we may take two other parallel passages in the Gospels:

‘There was darkness over the whole land until the ninth hour’ (Mark 15:33, A.V.).

‘There was a darkness over all the earth (margin, or *land*) until the ninth hour’ (Luke 23:44, A.V.).

The R.V. reads ‘land’ in both passages, but in each case gives the marginal note — or ‘earth’.

Some of the alterations made by the Revisers have been hastily condemned, but it is surely wise to investigate carefully before passing judgment on such a work as this, produced under the conditions we have already described.

At first sight it may seem to be the intrusion of pedantry to alter the words of the A.V. — ‘There were two *thieves* crucified with Him’, — to ‘There were two *robbers*’. A thief acts by stealth, a robber by violence; and Barabbas, says the A.V., was a ‘robber’. This change re-establishes one connection which would otherwise be lost. The Lord speaks of ‘a thief and a robber’ (John 10:1). And Matthew 21:13 gains in force and truth when we read that the rulers of Israel had turned the house of God into a den of ‘robbers’. This agrees with Jeremiah 7:11, and indicates the brazen openness of their extortionate plundering of those who came up to the temple worship. So again, in Luke 10:30, the man going down to Jericho fell among ‘robbers’, not thieves; and this throws light upon the ‘perils of robbers’ of which Paul speaks (2 Cor. 11:26). The wild state of the times, and the mixed motives of patriotism and private greed, are further illuminated by the statement that Barabbas was connected not only with robbery, but with

'insurrection' and 'murder'. The dying 'robber' may have been one who had thus entertained hopes of re-establishing the Kingdom; he was blessedly enlightened before he died. Again, men do not usually employ an armed force with swords and staves to take a 'thief', though they may to apprehend a 'robber', especially in days when robbery was associated with political motives (Matt. 26:55).

We wish to express our indebtedness for many examples brought forward in this series, to the careful collation made by *Dr. Brooke Foss Westcott*, whose labours have much facilitated our study in this direction.

We are often rather shy of repetition in writing, and usually try to find some convenient synonym to avoid repeating the same word. In some cases, however, there is great force in exact repetition, as for example, the following comparison between the A.V. and R.V. rendering of John 3:31 demonstrates:

Authorized Version

'He that is of the *earth* is *earthly*, and speaketh of the earth' (John 3:31 A.V.).

Revised Version

'He that is of the *earth* is of the *earth*, and of the earth he speaketh' (John 3:31 R.V.).

The A.V. of John 3:31 makes a difference to the sense of the passage, but also suggests a *false* connection with the word *earthly*, in John 3:12.

As we read the R.V. rendering of John 3:31, we are impressed by its simple majesty:

'He that is of the *earth* is of the *earth*, and of the earth he speaketh'.

As another example, we may take the occurrences of the word *logizomai* in Romans 4. The word occurs eleven times (verses 3-6; 8-11; 22-24) and is translated in the A.V. 'counted', 'reckoned' and 'imputed'. The Revised Version uses throughout the chapter the one word 'reckon', and so gives the argument its scriptural import and insistence. This is a decided gain to the English reader.

Let the reader now turn to 1 Corinthians 15:27 and 28 in both Versions. We give the R.V. only, as most readers will have the A.V. available. The repetition of the word 'subject', and its variations is too important to sacrifice for mere euphony:

'For, He put all things in subjection under His feet. But when He saith, All things are put in subjection, it is evident that He is excepted Who did subject all things unto Him. And when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all' (1 Cor. 15:27,28).

No real distinction is made in the A.V. between those who are abolished, and those who are 'subjected'. The English reader is apt to see no distinction between the 'enemies' that are 'put under His feet' (verse 25, A.V.) and those who are also 'put under His feet' in verse 27, A.V. The differences are retained in the R.V., and false connections, and, more important still, false deductions are not so likely.

The reader of *The Berean Expositor* does not need to be reminded of the place that the ministry of Paul occupies in our teaching. But we must avoid any inferences which are not justified by the original. On one occasion we remember hearing a zealous supporter of dispensational truth endeavouring to magnify Paul at the expense of Peter by stressing the A.V. of Galatians 2:8:

'For He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me, toward the Gentiles'.

The R.V. restores the balance:

'For He that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles'.

With these examples we must rest content. We hope that the reader will be stirred up to make a complete survey of these alterations, for consistency of translation goes a long way towards the realization of the teaching of the Spirit. We must next turn our attention to other aspects of the Revised Version.

‘Things that Differ’

There are two verbs in constant use throughout the New Testament which the R.V. has distinguished, but which are often confused in the A.V. These two verbs are *eimi*, ‘to be’, and *ginomai*, ‘to become’.

For example, in the epistles to the Corinthians:

Authorized Version	Revised Version
‘Ye are bought with a price; <i>be</i> not ye the servants of men’ (1 Cor. 7:23 A.V.).	‘Ye were bought with a price; <i>become</i> not bondservants of men’ (1 Cor. 7:23 R.V.).
‘If the ministration of death ... <i>was glorious</i> ... how shall not the ministration of the spirit <i>be rather glorious?</i> ’ (2 Cor. 3:7,8 A.V.).	‘If the ministration of death ... <i>came with glory</i> ... how shall not rather the ministration of the spirit <i>be</i> with glory?’ (2 Cor. 3:7,8 R.V.).

Here the change of verb is registered and the essential difference between the two covenants enforced.

Again, in Luke 10:36:

Authorized Version	Revised Version
‘Which now of these three, thinkest thou, <i>was</i> neighbour unto him that fell among the thieves?’ (Luke 10:36, A.V.)	‘Which of these three, thinkest thou, <i>proved</i> (not “was”) neighbour unto him?’ (Luke 10:36, R.V.)

The question was not so much what the man was, but how he responded when the time came; and to convey this the Revisers have used the word ‘proved’.

Again, the A.V. of John 9:39 is harsh and misleading. The Lord did not say that He came ‘into this world ... that they which see might be made blind’, but that they might ‘become’ blind, as a result of their added responsibility.

Authorized Version	Revised Version
‘And Jesus said, For judgment I am come into this world, that they which see might not see; and that they which see might be made blind’ (John 9:39 A.V.).	‘And Jesus said, For judgment came I into this world, that they which see not may see; and that they which see might become blind’ (John 9:39 R.V.).

In John 1:14, instead of the 'The word was made flesh', the R.V. reads: 'The Word *became* flesh', a rendering which is more in agreement with the intention of the writer.

Again, in 1 Corinthians 15:45, the R.V. reads:

Authorized Version	Revised Version
'The first man Adam <i>was</i> made a living soul; the last Adam <i>was</i> made a quickening spirit' (1 Cor. 15:45 A.V.).	'The first man Adam <i>became</i> a living soul. The last Adam <i>became</i> a life-giving Spirit' (1 Cor. 15:45 R.V.).

In 2 Corinthians 5:21 the contrast in the original between the words, 'to be made' and 'to become' is obscured in the A.V. The R.V. restores it:

Authorized Version	Revised Version
'For He hath made Him to be sin for us, Who knew no sin; that we might <i>be made</i> the righteousness of God in Him' (2 Cor. 5:21 A.V.).	'Him who knew no sin He <i>made</i> to be sin on our behalf; that we might <i>become</i> the righteousness of God in Him' (2 Cor. 5:21 R.V.).

In Romans 7:13, the A.V. reads as though there were two verbs used — '*made* death' and '*become* exceeding sinful'. The R.V. restores the sense of the original, reading 'become' in both cases. For some reason, however the Revisers seem at times to have departed from this consistent rendering, as for example in Matthew 5:45: 'That ye *may be* sons of your Father' (R.V.). The Revisers have rightly substituted 'sons' for the A.V. rendering 'children', but have failed to make the other necessary change.

The New Testament uses two distinct terms to set forth the believer's filial relationship with the Lord — 'children' and 'sons'. Sonship, which is prominent in the writings of Paul, conveys the ideas of inheritance, privilege and dignity. Childship, which is characteristic of the teaching of John, suggests the thought of tender relationship. Sons may be adopted; children can only be born. The two conceptions are evidently complementary: but they must

be realized separately before the full force of the whole idea which they combine to give can be understood. It was, however, felt to be impossible to change the phrase 'the children of Israel' to 'the sons of Israel'. With this exception (and one accidental omission of the mark of reference in Matthew 21:28) we believe that the use of the word 'child' (and 'children') is always marked in the Revised Version; and that with the clearest gain to the peculiar force of the narrative (Mark 2:5; Matt. 9:2; Luke 15:31; 16:25; Matt. 21:28), and of the address (1 Cor. 4:14; 1 Tim. 1:2-18; Titus 1:4 etc.), no less than to the exact definition of spiritual relations. On the other hand, the wonderful title 'sons of God' holds its true place, according to the exact usage of the original. Where the A.V. reads 'sons' in John 1:12, the R.V. correctly reads 'children' (so also in 1 John 3:1,2). Conversely, the A.V. incorrectly reads 'children' where 'sons' is the true rendering (*see* Luke 20:34 and Romans 9:26 where the R.V. has made the necessary correction). Again the true rendering of Matthew 5:9 is given in the R.V.:

'Blessed are the peacemakers: for they shall be called *sons* of God'.

This brings the passage into line with the correction of Matthew 5:45, where 'sons' is again the true rendering.

The whole context of Galatians 3:26 is concerned with adoption, the emancipation of the fullgrown 'son' from the tutors and governors of his childhood (Gal. 4:1,2). The R.V. makes the very necessary alteration:

'... we are no longer under a tutor. For ye are all *sons* of God, through faith, in Christ Jesus' (Gal. 3:25,26 R.V.).

Much of the above is quoted from *Dr. Westcott*, but it is difficult to indicate the quotations as they are so interwoven with our own remarks. Where possible we use quotation marks in the remainder of this article.

Another example of the usefulness of the R.V. is found in its rendering of Romans 3:25. The A.V. speaks of the 'remission of sins that are past' with a marginal note: 'or

passing over'. The confusion of the two words *aphesis* and *paresis*,

'has led to the complete inversion of St. Paul's meaning. The sins of former times were neither forgiven nor punished; they were simply passed over; and for this reason there was need of the vindication of the righteousness of God, *because of the passing over of the sins done aforesaid, in the forbearance of God*'.

Further examples selected from the Student's Concordance to the New Testament (Revised Version, London, 1884), will repay investigation. Some of them we give here.

Instead of 'spirit' in the A.V. of Matthew 14:26 and Mark 6:49, the R.V. gives 'apparition'; which leaves the word 'spirit' as the correct translation of *pneuma*. Instead of 'hidden', in Luke 9:45 the R.V. gives 'concealed'; this is an attempt to recognize the preposition *para* that is used in combination with the verb 'to hide'. The translation in the R.V. of *hieros* by 'sacred', in 1 Corinthians 9:13 and 2 Timothy 3:15 is an advantage, as it leaves the word 'holy', to translate *hagios*. The added force of the translation 'shudder', in James 2:19 is suggestive. 'Stupor' is found in Romans 11:8; 'to train' in Titus 2:4; 'without self-control' in 2 Timothy 3:3:

'There is again a most significant progress in man's opposition to the truth, which is greatly obscured in the Authorized Version. First comes the simple absence of belief (*ou pisteuein*); this is followed by disbelief (*apistein*); and at last unbelief issues practically in disobedience (*apeithein*). Thus we are able to follow a natural moral movement when we read in the record of the appearances of the risen Lord, that the disciples "disbelieved" the great tidings of Mary Magdalene, and "believed not" the later statements which came to them (Mark 16:11,13). So also "disbelief" and not absence of belief is the ground of man's condemnation (Mark 16:16; comp. Acts 28:24); and the English reader can enter now more fully than before into the meaning of St. John's words when he reads, '*He that believeth on the Son hath eternal life; but he that obeyeth not (not believeth not) the Son shall not see life.* John 3:36' (Dr. Westcott).

Further examples of this important rectification will be found in Acts 19:9 ('hardened and disobedient');

Romans 15:31; Romans 11:30-32; Hebrews 3:18; 4:6,11 and 11:31. The alterations in Hebrews are vital. It would take an article to point out the extreme value of the R.V. in this epistle. Perhaps enough for the time will be said if we draw attention to the stress on 'obedience' and 'obey' in Hebrews 5:8,9.

We trust that these studies will lead many readers who have hitherto neglected the Revised Version, to consult it before coming to conclusions arrived at apart from the original itself.

The Prepositions

It has been said that 'prepositions alter propositions', and all will agree that issues as diverse as life and death may hang upon the words 'in' and 'out of'.

The Revisers have given, in many instances, accurate renderings of the various prepositions. Their note with regard to this question is as follows:

'Many changes have been introduced in the rendering of prepositions, especially where ideas of instrumentality or of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have, however, borne in mind the comprehensive character of such prepositions as "of", and "by", the one in reference to agency and the other in reference to means, especially in the English of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorized Version would be apparent to a reader of ordinary intelligence'.

Compare the A.V. rendering of Matthew 1:22 with that of the R.V., noting the changed prepositions:

'Now all this was done, that it might be fulfilled which was spoken *of the Lord by the prophet, saying*' (A.V.).

'Now all this is come to pass, that it might be fulfilled which was spoken *by the Lord through the prophet, saying*' (R.V.).

The nice distinction between *apo* 'from' and *ek* 'out of' (indicating the source from which anything flows) is almost impossible in idiomatic English, but an attempt is

made in the R.V. of 2 Corinthians 3:5 to show the difference:

'Not that we are sufficient of (*apo*) ourselves, to account anything as from (*ek*) ourselves; but our sufficiency is from (*ek*) God'.

In this the more usual renderings of *apo* by 'from' and *ek* by 'of' are reversed, but the contrasted 'from ourselves' and 'from God' are retained. The A.V. renders both *apo* and *ek* by the same preposition 'of':

'A variation in the use of prepositions often suggests instructive lines of thought ... Here, in 1 Corinthians 12:8,9, in the description of the manifestation of the Spirit we read in the Authorized Version, "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit, to another faith by the same Spirit".

'Thus "the word of wisdom", "the word of knowledge", and "faith", are presented in exactly the same connection with the Spirit, as simply given "by" Him. But in the original, three different prepositions are used to describe the relation of these three gifts to the Spirit, represented exactly in the Revised Version by "*through* the Spirit", "*according* to the Spirit", and "*in* the Spirit". The English reader is necessarily led to consider whether this unexpected variation does not throw some light upon the gifts themselves ... He will feel that perhaps "wisdom" is absolute, unchangeable, belonging to things eternal; that "knowledge" is progressive and "grows from more to more". If this be so, he will understand that, in one case, the Spirit is, as it were, the Speaker of the word in the soul; that in the other case, He is the Guide Who directs and rules and regulates the observation which finds expression through man. And when he has realized this twofold action of the Spirit, He will be prepared to consider that there is yet a third relation in which we may stand to Him. We may be, as it were, lost in Him, enwrapped in His transfiguring influence. Then faith which wields the power of the world to come has its scope. Now even if this particular interpretation be faulty or imperfect, still it will not have been without use that the English reader has been constrained, as the Greek reader, to take account of the manifold action no less than the manifold gifts of the Spirit' (*Bishop Westcott*).

As *Bishop Westcott* has himself expressed some doubts as to the interpretation of this passage, we are under no necessity to criticise. Quite apart from the interpretation

itself, his words will perhaps quicken the reader's interest in the correct translation of the Greek prepositions.

Another passage dealing with gifts of ministry that is intimately connected with our own calling and dispensation, is Ephesians 4:12. The A.V. rendering is:

'For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ'.

The R.V. reads:

'For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ'.

The prepositions here are *pros* (R.V. 'for') and *eis* (R.V. 'unto'). Instead of three succeeding items as suggested by the A.V. 'For ... for ... for', we have one phrase introduced by 'for' branching out into two parallel phrases introduced by the second preposition 'unto'.

While the R.V. has made many useful alterations in the prepositions, it still remains an almost insoluble problem as to how the various prepositions with their niceties of meaning can be rendered into intelligible English.

Take for example John 16:27,28 and 30. Where the A.V., in verse 27, says 'came out from', the R.V. reads 'came forth from'; where the A.V., in verse 28, reads 'came forth from'; the R.V. goes back to 'came out from'; while in verse 30, both versions have to use the words 'camest forth from' for a different preposition. In verse 27 we have *para* (beside) and *ek* (out of), *para tou theou exelthon*. In verse 28, we have *exelthon para* (In the Received Text). The reader naturally wonders why the A.V. and the R.V. did not use the same expression twice over, and also why the R.V. went to the trouble to reverse the order. When we know that this alteration necessitated a two thirds majority at the second revision, we cannot contemptuously dismiss it as trifling. But we realize what a confession this is of sheer inability to give the English reader an *equivalent* for the Greek original. To add to the

problem, although verse 30 introduces another preposition, *apo theou exelthes*, yet both the A.V. and the R.V. translate this preposition as they translate *para* in verses 27 and 28. None but those who have attempted translation know the problems and the pitfalls that beset the translator's path, and they who are loudest in condemnation of their proposals, are generally (like the street-corner politician) those most unfitted for the work.

The phrase 'in Christ' stands for that which is so vital, that its restoration in many passages obscured by the A.V. would alone justify the use of the R.V. Here are some examples:

Authorized Version	Revised Version
'The gift of God is eternal life <i>through</i> Jesus Christ our Lord' (Rom. 6:23).	'The free gift of God is eternal life <i>in</i> Christ Jesus our Lord' (Rom. 6:23).
'but alive unto God <i>through</i> Jesus Christ' (Rom. 6:11).	'but alive unto God <i>in</i> Christ Jesus' (Rom. 6:11).
'we seek to be justified <i>by</i> Christ' (Gal. 2:17).	'we sought to be justified <i>in</i> Christ' (Gal. 2:17).
'The peace of God ... shall keep your hearts and minds <i>through</i> Christ Jesus' (Phil. 4:7).	'The peace of God ... shall guard your hearts and your thoughts <i>in</i> Christ Jesus' (Phil. 4:7).
'I can do all things <i>through</i> Christ which strengtheneth me' (Phil. 4:13).	'I can do all things <i>in</i> Him that strengtheneth me' (Phil. 4:13).
'My God shall supply all your need according to His riches in glory <i>by</i> Christ Jesus' (Phil. 4:19).	'My God shall fulfil every need of yours according to His riches in glory <i>in</i> Christ Jesus' (Phil. 4:19).

These are important examples of the restored force of the original Greek prepositions, and emphasize that 'all our springs are in Thee'.

We must now consider the problem of the Greek verb and how it has been dealt with by the Revisers.

The Verb and its Tenses

The English word 'verb' is the Latin *verbum*, meaning a word, because the 'verb' is *the* word in a sentence. Hitherto we have been concerned with questions of vocabulary, and even then we found some words almost impossible of exact translation. When we come to the Greek verb, and especially its tenses, we have something which finds no equivalent in English or in modern languages. Let us take a view of some of the tenses of the Greek verb and see how the R.V. has made alterations for the better.

The imperfect tense is one that is recognized by most scholars. 'The idea of purpose, or of beginning, or of repetition' is conveyed by the imperfect, and has been expressed in the R.V. in many places. Note the following:

'Their nets *were breaking*', is a truer rendering of the imperfect than the A.V., 'their net brake', (Luke 5:6).

'The boat was now *filling*' (Mark 4:37).

'John *would have hindered Him*' (Matt. 3:14).

'He *continued making* signs' (Luke 1:22).

The present tense is often veiled by the A.V. Note the vividness of the following revisions:

'All *are seeking* thee' for 'All men seek for thee' (Mark 1:37).

'The darkness *is passing* away' (1 John 2:8).

'*Are perishing* ... are being saved' (1 Cor. 1:18).

'*Is being renewed*' (Col. 3:10).

Note also this tense in these passages of 1 Thessalonians:

'Jesus, which *delivereth* us from the wrath to come' (1 Thess. 1:10 R.V.).

'Walk worthily of God, Who *calleth* you into His own kingdom and glory' (1 Thess. 2:12 R.V.).

Take again the great difference — to be seen and remembered — between the command of 2 Timothy 2:1, 'be strong' of the A.V., and the 'Be strengthened', of the

R.V. The same idea underlies the change in Romans 4:20. Abraham was not only 'strong in faith', (A.V.), but 'waxed strong in faith' (R.V.). So also the familiar 'Finally, my brethren, be strong in the Lord, and in the power of His might' (Eph. 6:10) becomes 'Be made strong', in the R.V. margin.

The most difficult tense to translate into English is the aorist. Its very name means 'indefinite or without bounds'. Of this tense the Revisers have given a word in their preface:

'We have often ventured to represent the Greek aorist by the English preterite,* even where the reader may find some passing difficulty in such a rendering because we have felt convinced that the true meaning of the original has been obscured by the presence of the familiar auxiliary. A remarkable illustration may be found in the seventeenth chapter of St. John's Gospel, where the combination of the aorist and the perfect shews, beyond all reasonable doubt, that different relations of time were intended to be expressed'.

It would occupy too much space to set out the A.V. and the R.V. of John 17, but perhaps one or two verses will suffice to display the difference. For the benefit of any reader to whom the terms perfect and aorist may be foreign, the auxiliary 'have', as 'I *have* glorified', is the sign in English of the perfect, while 'I glorified' would, in contrast, represent the aorist:

* Preterite = expressing a past action or state.

John 17:4,6-8**Authorized Version**

'I *have glorified* Thee on the earth:

I *have finished* the work which Thou *gavest Me* to do'.

'I *have manifested* Thy Name unto the men which Thou *gavest Me* out of the world: Thine they were, and Thou *gavest* them Me; and they *have kept* Thy word'.

'Now they *have known* that all things whatsoever Thou *hast given Me* are of Thee'.

'For I *have given* unto them the words which Thou *gavest Me*; and they *have received* them, and *have known* surely that I came out from Thee, and they *have believed* that Thou didst send Me.

Revised Version

'I *glorified* Thee on the earth, *having accomplished* the work which Thou *hast given Me* to do'.

'I *manifested* Thy Name unto the men whom Thou *gavest Me* out of the world: Thine they were, and Thou *gavest* them to Me; and they *have kept* Thy word'.

'Now *they know* that all things whatsoever Thou *hast given Me* are from Thee'.

'For the words which Thou *gavest Me* I *have given* unto them; and they *received* them, and *knew* of a truth that I came forth from Thee, and they *believed* that Thou didst send Me'.

The A.V. rendering of 2 Corinthians 5:14 is misleading. The R.V. is the truer translation. The A.V. directs attention to their previous death in sin, the R.V. to their death to sin with Christ:

Authorized Version

'We thus judge, that if one died for all, then were all dead' (2 Cor. 5:14).

Revised Version

'We thus judge, that one died for all, therefore all died' (2 Cor. 5:14).

Compare also the following rectifications in the great doctrinal portion of the epistle to the Romans and elsewhere:

Authorized Version	Revised Version
'For that all have sinned'.	'For that all sinned' (Rom. 5:12).
'We, that are dead to sin'.	'We who died to sin' (Rom. 6:2).
'We are buried with Him'.	'We were buried therefore with Him' (Rom. 6:4).
'Our old man is crucified with Him'.	'Our old man was crucified with Him' (Rom. 6:6).
'If we be dead with Christ'.	'If we died with Christ' (Rom. 6:8).
'Ye have obeyed'.	'Ye became obedient' (Rom. 6:17).
'As ye have yielded'.	'As ye presented' (Rom. 6:19).
'As many of you as have been baptized into Christ have put on Christ'.	'As many of you as were baptized into Christ did put on Christ' (Gal. 3:27).
'Ye are dead, and your life is hid with Christ in God'.	'Ye died, and your life is hid with Christ in God' (Col. 3:3).
'If ye then be risen with Christ'.	'If then ye were raised together with Christ' (Col. 3:1).

We are not unmindful of the fact that, as the Revisers themselves admit, circumstances were too strong for them, and many anomalies still exist. We are not advocating an unquestioning acceptance of the R.V., but we do believe that many earnest students of the Word (whose knowledge of the original is either scanty or nil) would do well to adopt the practice of comparing the two versions before coming to any decision.

The Marginal Notes, and the American Readings

We are apt to look upon the marginal references of the R.V. as of slight importance, but we must remember that unless a two-thirds majority was obtained for any alteration, the reading of the A.V. was retained. Matter placed in the margin of the R.V., therefore, indicates that it came up for serious consideration, but, failing to command the stipulated majority, could not be placed in the text, though it was of sufficient importance not to be passed undiscussed. It follows that in many instances, more votes must have been cast for the marginal note than for the text

itself, as it now stands. The margin must therefore be considered as an integral part of the Revision of 1881.

The first use of the margin is to observe where there is an *absence* of notes. This may appear a strange remark, but it is nevertheless worthy of consideration.

Take for example the omission of the words, 'Who is preferred before Me' in John 1:27:

Authorized Version

'He it is, *who* coming after me *is preferred before me*, whose shoe's latchet I am not worthy to unloose' (John 1:27).

Revised Version

'Even He that cometh after me, the latchet of whose shoe I am not worthy to unloose' (John 1:27).

The fact that the Revisers felt themselves under no necessity to give a marginal note here, shows that the general consent of the Revisers went with this emendation. In verse 28, however, the A.V. 'Bethabara' is altered to 'Bethany', but, as there was considerable debate over the alteration, the statement is made in the margin that 'Many ancient authorities read Bethabarah, some Betharabah'.

Or again, look at verse 18 of the same chapter. The text is identical with the A.V., 'The only begotten Son', but the margin informs us that 'Many very ancient authorities read *God only begotten*'. Thus we know that at least one third of those who voted, if not more, were in favour of retaining the A.V. reading, but that the majority of the English Revisers were in favour of the alteration. To reiterate, many times the marginal note received more votes than did the text as it now appears, but so conservative were the rules, that while the votes of one third were sufficient to secure the retention of the A.V. reading, the votes of two thirds were necessary to alter it.

The whole of 1 John 5:7 is omitted from the R.V. without marginal comment. This indicates unanimity and should not be treated lightly. Verse 37 is omitted from the account of Philip and the Ethiopian eunuch in Acts 8, but the margin says, 'Some ancient authorities insert wholly or

in part verse 37'. The words 'and in your spirit, which are God's' are omitted from 1 Corinthians 6:20 without marginal note: so also are the words 'of His flesh, and of His bones' from Ephesians 5:30. There is evident unanimity in omitting from Romans 8:1 the words, 'who walk not after the flesh, but after the spirit'.

While the omissions may outnumber the additions to the Received Greek Text, it is well to remember and to look out for any additions that have been made by the Revisers. The gracious words 'even as ye do walk' of 1 Thessalonians 4:1 are a precious reflection both upon the graciousness of the apostle, and upon the character of the Thessalonians. The exultant note struck by the addition to 1 John 3:1 is also too good to pass unnoticed:

'Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: *and such we are*'.

Suggestive thoughts are started in the mind of the English reader by marginal notes such as is given to John 1:14, where it is noticed that the word 'dwelt' is in the Greek, 'tabernacled'. In John 8 a more intensive contrast between Abraham and Christ is seen by observing the marginal note. Instead of 'Before Abraham *was*, I am' the margin suggests 'Before Abraham *was born*, I am'.

The R.V. retains in many places the words, 'The Holy Ghost', but in the margin of Matthew 1:18 we read, 'Or Holy Spirit, and so throughout this book'. Again, the word 'devils' is retained, but the margin of Matthew 7:22 and elsewhere reads, 'Gr. demons'. There is a wonderful progression in Matthew 20:26 and 27 which is brought out by the margin of the R.V.:

'Whosoever would become great among you shall be your minister (margin, servant); and whosoever would be first among you shall be your servant' (margin, bondservant).

Another light upon Christian ministry is found in the margin of Romans 16:1 where Phoebe is called, 'a *deaconess* of the church that is at Cenchrea'.

In a few cases the reader is directed by the marginal note to a parallel passage, where the word may not be rendered the same. For example, the Greek word *Paraclete* is translated 'Comforter' in John 14:16,26; 15:26; 16:7 and 'Advocate' in 1 John 2:1 exactly as in the A.V. But the Revised Version, in each case, has this marginal note:

In John's Gospel: 'Or, *Advocate* Or, *Helper* Gr. *Paraclete*'.

In John's First Epistle: 'Or, *Comforter* Or, *Helper* Gr. *Paraclete*'.

While the text of the Revised Version retains the translations 'eternal', 'everlasting', 'world', etc., there are plentiful marginal notes that draw attention to the fact that the Greek word so translated is, strictly speaking, the 'age'. See Ephesians 1:21; 2:2; 3:11 and 21; Hebrews 1:2; 11:3 and 1 Timothy 1:17, where the marginal notes fully endorse the teaching given in *An Alphabetical Analysis* Part 1, in the article entitled AGE, as to the correct translation of the word *aion*.

We trust these illustrations will suffice to ensure that the reader of the R.V. will realize that the marginal notes are a real part of the Reviser's contribution, and use them accordingly.

We conclude this survey of the R.V. in this series by a reference to the American Notes, which are to be found at the end of the R.V.

Shortly after work upon the revision of the A.V. was commenced in June 1870 'steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American Scholars; and eventually two committees were formed in America, for the purpose of acting with the two English companies on the basis of the Principles and Rules drawn up by the Committee of Convocation'. The English Revisers in their preface say: 'We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be

permitted to bear a blessing to both countries, and to all English speaking people throughout the world'.

In this series we have endeavoured to let the Revised Version speak for itself, and its merits have been evident to all who have any ability to judge. We must however not leave the subject without an added word. We do not advocate that any should abandon the A.V. for ordinary reading or for public ministry, and we do not do so ourselves. We do however advocate the consultation of the Revised Version whenever the Word is studied, but there are serious objections to the exclusive use of the R.V. that outweigh its admitted merits.

The Greek Text of the Revised Version

Is it trustworthy?

In pages 129 to 157, we endeavoured to draw the reader's attention to several features of importance that justify the use of the R.V. as one of many aids to the understanding of the Word of God. We sought to be as fair as possible in our presentation, but we feel that unless this commendation is associated with a warning, some may be led to a fuller acceptance of the R.V. than we can conscientiously advocate.

The R.V. must be considered from two points of view:

- (1) The changes that have been made in the English translation.
- (2) The changes that have been made in the Greek Text.

The second consideration is the more serious and far-reaching in its consequences. In direct disobedience to their instructions, the Revisers have forced upon the church a new Greek Text, a text virtually imposed upon them by Drs. Westcott and Hort, a text circulated among them privately and under a vow of secrecy, a text never submitted to the publicity and open examination which such a subject demands. The rule under which the

Revisers undertook their task, so far as the Greek Text is concerned, reads:

‘To introduce as few alterations as possible into the Text of the Authorized Version, consistently with faithfulness’.

The condition enjoined was that, whenever ‘decidedly preponderating evidence’ compelled a change in the text, it should be indicated in the Margin. Dean Burgon asks, with every reason for his astonishment:

‘Will it be believed that this notwithstanding, *not one* of the many alterations which have been introduced into the original text is so commemorated? On the contrary: singular to relate, the Margin is disfigured throughout with ominous hints that had "Some ancient authorities", "Many ancient authorities", "Many very ancient authorities" been attended to, many more changes might, could, would, or should have been introduced into the Greek Text than have been actually adopted’.

Before proceeding, we must put the reader in possession of a few outstanding facts concerning the Greek Text so that he may duly appreciate the gravity of the situation brought about by the Revised Text of the R. V.

If a comparison be made between the A.V. and the R.V., it will be found that there are 36,000 alterations.

Canon Cook, speaking of the Revised Text of the first three Gospels, says:

‘It is not too much to say that in nine passages out of ten — nay to go further — in every passage of vital importance as regards the integrity of Holy Scripture, the veracity of the sacred writers, and the records of our Lord’s sayings, nearly all ancient versions, and with very few exceptions, all ancient Fathers, support the readings rejected by the Revisers’.

Of the 36,000 alterations mentioned above, over 5,000 are definite changes of the Greek Text, and not a revision of the A.V. translation:

‘There is the idea in the minds of some people that scholarship demands the laying aside of the Authorized Version of the Bible and taking up the latest Revised Version. This is an idea, however, without any proper basis. The Revised Version is in large part in line with what is known as Modernism, and is

peculiarly acceptable to those who think any change, anywhere or in anything, progress. Those who have investigated the matter, and are in hearty sympathy with what is evangelical, realize that this Revised Version is a part of the movement to "modernize" Christian thought and faith and do away with the established truth'.

(*The Herald and Presbyterian*, July 16, 1924).

The dramatic discovery of the Sinaitic Manuscript (*see* page 64) gave it an importance that is not borne out by cool examination, and much the same can be said of the famous Vatican Manuscript. These two, the Sinaitic and the Vatican Manuscripts, practically dominate the R.V.

Dr. B.B. Warfield writes:

'I have been surprised, in comparing the R.V. with other versions, to find how many changes, which are important and valuable, have been anticipated by the Rhemish* translation which now forms a part of what is known as the Douay Bible ... And yet a careful comparison of these new translations with the Rhemish Testament, shows them, in many instances, to be simply a return to this old version, and leads us to think that possibly there were as finished scholars 300 years ago as now, and nearly as good apparatus for the proper rendering of the original text'.

Before we commit ourselves to an unreserved acceptance of the Greek Text of the R.V., we must pause and consider whether after all it may not be but the rising to the surface of some of the errors perpetuated in the Romish Version, to the undermining of truth. The veneration paid to the Vatican Manuscript may perhaps be the veneration, not of truth, but of tradition. Hemphill writes:

'In fact nine tenths of the countless divisions and textual struggles around that table in the Jerusalem Chamber arose over Hort's determination to base the Greek N.T. on the Vatican Manuscript'.

* Rhemish translation and Rhemish Testament.

These were the N.T. version produced in the English College at Rheims in 1582 and the O.T. produced at Douai (to which the college had returned in the meantime) in 1609-10. Both Old and New Testaments are faithfully translated from the Latin Vulgate. (p. 226 *The Book and the Parchments* by Dr. F.F. Bruce).

Cardinal Wiseman exulted openly that the A.V. had been thrust aside and the pre-eminence of the Vulgate re-established through the influence of his attacks and those of other textual critics (*see Wiseman: Essays Vol. I, page 104*).

We must devote a separate article to the question of Westcott and Hort's Greek Text. In the present article we want to survey the subject from a wider angle.

It has been too readily assumed that the scholars of the nineteenth and twentieth centuries were in possession of material for the revision of the Greek text that warrants the setting aside of the Received Text upon which the A.V. is based.

Sir Frederick Kenyon, whose connection with the Department of Manuscripts at the British Museum (Director and Principal Librarian) lends weight to his words, writes:

'A correspondent of Erasmus in 1533 sent that scholar a number of selected readings from Codex B (The Vatican MS.) as a proof of its superiority to the received Greek Text'.

Erasmus, however, rejected the readings of the Vatican Manuscript because he considered the massive evidence of his day proved the Received Text to be correct.

Constantine, in A.D. 312, adopted the Christian faith, as it was then presented. He had to choose between three types of manuscripts which represented conflicting editions of the Greek Text in his day. These were:

- (1) The Constantinopolitan. This is the Received Text of the A.V.
- (2) The Palestinian or Eusebio-Origen,
- (3) The Egyptian of Hesychius.

The defenders of the Constantinopolitan text were the humbler classes. The Eusebio-Origen text was intermingled with philosophy. Constantine adopted this as the official text and asked Eusebius to prepare fifty copies. *The Vatican Manuscript belongs to this group; many authorities believe that it is one of the actual copies, and*

that the Sinaitic is another. (See Dr. Henry Barclay Swete, *Intro. to O.T. in Greek*; Dr. I. M. Price, *The Ancestry of our English Bible*; Dr. A. T. Robertson, *Intro. to Textual Criticism*).

Dr. F.H.A. Scrivener in his *Introduction to the Criticism of the New Testament*, writes:

'That the worst corruptions, to which the New Testament has ever been subjected, originated within a hundred years after it was composed; that Irenaeus (A.D. 150) and the African Fathers, and the whole Western, with a portion of the Syrian Church, used far inferior manuscripts to those employed by Stunica or Erasmus, or Stephens thirteen centuries later, when moulding the Textus Receptus (i.e. The Text of the A.V.)'.

In spite, however, of the prestige of Constantine's adopted version it was unable to hold its own, and what is now called the Received Text (the Greek Text of the A.V.) early became the Bible of the Greek Empire, Syria, North Italy, South France and the British Isles.

The Syriac Version (A.D. 150) follows the Received Text.

'The Old Latin Versions were used longest by Western Christendom who would not bow to the authority of Rome'.

The two main streams of Greek Manuscripts and their relation to the two versions may be set out as follows:

A.V.	R.V.
The Received Text (Greek).	Sinaiticus and Vaticanus (Greek).
Waldensian Bible (Italic).	Vulgate (Latin). Rome's Bible.
Erasmus. Received text restored. Luther. Dutch, French, Italian from the Received Text.	French, Spanish, Italian from the Vulgate
Tyndale A.D. 1535 (English) from the Received Text.	Rheims. English from the Vulgate Jesuit Bible of A.D. 1582,
The Authorized Version A.D. 1611.	Westcott and Hort. Vaticanus and Sinaiticus. R.V. 1881.

Tyndale translated from the text of Erasmus. Writing of this, Demaus said:

'He was of course aware of the existence of Wycliff's version, but this as a bald translation from the Vulgate into obsolete English could not be of any assistance to one who was endeavouring "simply and faithfully" so far as God had given him the gift of knowledge and understanding, to render the N.T. from the original Greek into proper English' (R. Demaus *William Tyndale, A Biography*).

The reader, however much he may have to admit ignorance of the principles of textual criticism, or however firmly he may have been persuaded to accept the Vatican Manuscript as of greater authority than the Received Text, will at least be willing to admit that the matter cannot be summarily settled. The question of the value of the R.V. must first of all turn upon the authority of the Revisers' adopted Text. Without pretending to deal with this matter as an expert, or for experts, we feel it incumbent upon us to set before the reader the claims that the Received Text still possesses, and to make clear the methods and the principles that led to the adoption of the Revisers' Greek Text.

May we earnestly ask our readers not to think lightly of this matter? It is our heritage, and the whole fabric of truth that is at stake. When we find Unitarians, Modernists and Romanisers holding the R.V. in preference to the A.V. it should make us pause, lest we be mistaking the chaff for the wheat.

What are the Evidences?

There is no short cut to textual criticism. The need for personal and patient inspection of every original manuscript, painstaking tabulation and comparison, and many years of labour, as well as sound scholarship and critical acumen, makes textual criticism the service only of the few. We must, therefore, be prepared to accept the findings of others. On the other hand, we shall not easily allow any scholar or group of scholars to take from us the

Greek New Testament which has been in use through the centuries, and substitute a text of their own, based upon one or two manuscripts of the fourth century, unless there is very strong evidence in favour of the change. The Revisers' Greek Text is largely that of the Vatican Manuscript, and we have a right to know upon what grounds this one manuscript is to be regarded as correct in preference to hundreds of other testimonies. It is not enough to speak of 'authorities'; we must see the evidence. In all matters of textual criticism appeal must be made to the consent of antiquity; yet the oldest existing manuscript need not necessarily be the purest.

There are three instruments of textual criticism:

- (1) Copies,
- (2) Versions,
- (3) The Fathers.

(1) *Copies*.— Since the beginning of Christianity a great number of copies have been made and widely distributed. The very existence of these widely distributed copies is a most effective safeguard against fraud. Where anything like unanimity exists among thousands of such copies, we probably have the original text.

(2) *Versions*.— Not only were copies made of the original Greek, but the necessities of the case soon produced many versions in various languages. The old Peshitto Syrian Version dates from the second century. While these translations do not present the original, they provide a most valuable check upon innovations, and where their evidence concurs the text is beyond dispute.

(3) *The Fathers*.— From the beginning, the Christian faith was attacked, and these attacks called forth an army of apologists, controversialists and teachers, whose writings cover the whole range of the sacred volume, so providing evidence of the text with which they were familiar.

Most of the copies of the Greek N.T. now in existence date from the 10th to the 14th centuries. They are copies

of manuscripts older than themselves, and in the main are faithful presentations of the inspired originals. The testimony of these manuscripts, together with the evidence of the Versions and the witness of the Fathers, have been ruthlessly set aside in the R.V. in favour of one or two manuscripts, of which the chief are the Vaticanus and the Sinaiticus, which are assigned to the fourth century. To these may be added the Alexandrian (A), the rescript* Codex designated C, and the Codex Bezae (D).

‘Singular to relate, the first, second, fourth and fifth of these codices (B, Aleph, C, D), but especially B and Aleph, have within the last twenty years established a tyrannical ascendancy over the imagination of the Critics, which can only be fitly spoken of as a blind superstition. It matters nothing that all four are discovered on careful scrutiny to differ essentially, not only from ninety-nine out of a hundred of the whole body of extant MSS. besides, but even *from one another*. This last circumstance, obviously fatal to their corporate pretensions, is unaccountably overlooked’ (Burgon).

If we take the two most important of these MSS., we find that they differ markedly on every page. Collating them with the Received Text, in the Gospels alone we find the following:

‘The Vaticanus is found to omit at least 2877 words; to add 536, to substitute 935; to transpose 2098; to modify 1132 (in all 7578) — the corresponding figures for the Sinaiticus being severally 3455, 839, 1114, 2299, 1265 (in all 8972). And be it remembered that the omissions, additions, substitutions, transpositions and modifications, *are by no means the same in both*. It is in fact easier to find two consecutive verses in which these two MSS. differ the one from the other, than two consecutive verses in which they entirely agree’ (Burgon).

Bishop Ellicott, the Chairman of the Revisionists, speaks of these four manuscripts as follows:

* Rescript = something written over again; a rewriting, e.g. a palimpsest (see page 86).

'The simplicity and dignified conciseness of the Vatican Manuscript (B); the greater expansiveness of our own Alexandrian (A); the partially mixed characteristics of the Sinaitic (Aleph); the paraphraistic tone of the singular codex Bezae (D) are now brought home to the student' (*Considerations on Revision* 1870).

Dean Burgon asks:

'Could ingenuity have devised severer satire than such a description of four professing *transcripts* of a book: and *that* book, the everlasting gospel itself?'

Dean Burgon suggests that the reader should take a copy of the Greek N.T., using Lloyd's edition, and turn to page 189, which contains ten verses of Luke's Gospel (chapter 8:35-44). Upon collating the five codices, the following result is obtained:

'A stands alone twice, B 6 times, Aleph 8 times; C 15 times; D 93 times ... A B, stand together by themselves once; Aleph C once; C D once Lastly, they are never once found to be in accord in respect to any single various reading. Will any one, after a candid survey of the premises, deem us unreasonable, if we avow that such a specimen of the *concordia discors* which everywhere prevails between the oldest uncials, but which especially characterizes Aleph, B D, indisposes us greatly to suffer their unsupported authority to determine for us the text of Scripture?'

Bishop Ellicott's view was that the best way of proceeding with the work of revision was 'to make the Textus Receptus the standard, departing from it only when critical or grammatical considerations show that it is clearly necessary'.

Lachmann, Tregelles and Tischendorf, however, followed a different line:

'Lachmann's text seldom rests on more than four Greek codices, very often on three, not infrequently on two, *sometimes on only one*' (Scrivener).

Tregelles, whose indefatigable industry and conscientious labour surpass all praise, nevertheless adopted Lachmann's leading fallacy and so spoilt his work. He persuaded himself that *eighty-nine ninetieths* of our

extant manuscripts and other authorities could safely be rejected.

'The case of Dr. Tischendorf (proceeds Bishop Ellicott) is more easily disposed of. *Which* of this most inconstant critic's texts are we to select? Surely not the last, in which an exaggerated preference for a single manuscript which he has had the good fortune to discover, has betrayed him into an almost child-like infirmity of critical judgment ...'.

The last to enter the field of textual criticism were Drs. Westcott and Hort, who confess that they 'have deliberately chosen on the whole to rely for documentary evidence on the stores accumulated by their predecessors, and to confine themselves to their proper work of editing the text itself'.

These Editors take the Vaticanus as their standard together with its combinations with the other primary Greek manuscripts. But, as Dean Burgon pertinently asks:

'Did it ever occur to these learned men to enquire how the Septuagint version of the Old Testament has fared at the hands of Codex B (The Vatican Manuscript)? They are respectfully invited to address themselves to this very damaging enquiry'.

The readings of the Sinaiticus and the Vaticanus combined may safely be accepted as genuine, say Westcott and Hort. But what is to be done when these two manuscripts disagree? The answer is, that one takes the Vaticanus and any other primary manuscript that agrees, as giving the true text because 'on the closest scrutiny' they generally 'have the ring of genuineness', and hardly ever 'look suspicious after full consideration'.

With reference to the varied readings in Mark 2:1-12 of the five manuscripts held in such veneration by Westcott and Hort, Dean Burgon asks:

'What would be thought in a court of law of five witnesses, called up 47 times for examination, who should be observed to bear contradictory testimony *every time*?'

On the surface, then, it appears that these five oldest manuscripts are not trustworthy witnesses: and on closer

investigation their testimony betrays the baseness of their origin. Upon evidence such as this, in spite of the overwhelming unanimity of ancient copies and versions, the R.V. would rob the Lord of His glory and the Church of the truth in such a passage as 1 Timothy 3:16.

When we learn that among the Revisionists was G. Vance Smith, a Unitarian Minister, and read the following extracts from the writings of Westcott and Hort concerning such important matters as Darwinism, Mariolatry and Romanism, we cannot help feeling that such leanings must surely have coloured much of their labours on the Greek Text.

'My feeling is strong that the theory (Darwin's) is unanswerable. If so, it opens up a new period' (Dr. Hort, 1860).

'I wish I could see to what forgotten truth Mariolatry bears witness' (Dr. Westcott to Archbishop Benson. 1865).

'You know I am a staunch sacerdotalist' (Hort to Lightfoot).

'The pure Romish view seems to me nearer, and more likely to lead to, the truth than the Evangelical ... we dare not forsake the sacraments or God will forsake us' (Dr. Hort. 1868).

These are the views of the men who have imposed upon us in the R.V. the text of the Vatican Manuscript.

Bishop Wilberforce, the first Chairman of the Revision, wrote: 'What can be done in this most miserable business?' He absented himself and did not take part in the proceedings.

Samuel Hemphill gives a vivid account of the dominating character of Westcott and Hort and their ruthless methods.

'A strong and united group of Progressives quickly manifested the determination to impress their principles, their ideals, and it may be added, their personalities fully upon the work. Their motto was "Thorough", their goal was minute and detached perfection in the textual and grammatical departments; and no consideration for the mind of the outside public, if they ever seriously thought about feeling the throbbings of the public pulse at all, could deflect them by one hair's breadth from the effort to reach that goal. Deaf to the pleadings and remonstrances of the conservatives, who fondly hoped to confine the company to the work of removing "plain and

clear errors" and passionately prophesied that the Revision if overdone would be a public failure, these zealous and "fearless" men pressed for an entire reconstruction of the Greek text on modern critical principles ... a new type of text was incidentally and in passing elaborated and what was scarcely less serious, a new standard of "faithfulness" in translation was set up'.

Scrivener was one of the most assiduous of the Revisers, and never failed to state his case fully, but he found himself constantly in a minority, and was in truth very often voted down by sheer force of numbers, when Hort and Westcott opposed him as they generally did.

While he had been taught, by the actual work of collation to use these MSS. (the Vatican and the Sinaitic) as only two out of many helps to the reconstruction of the primitive text, Hort and Westcott had persuaded themselves to regard their consentient voice as the one virtual final and infallible authority'.

The seriousness of our quest we trust is evident. Which version is more trustworthy? We unhesitatingly say, the Authorized Version. We must reserve the examination of specific instances of the Revisers' handling of the sacred text for another article.

The Revisers' Text, and the Voice of Antiquity

Before we proceed to a consideration of one or two specimens of the Revisers' Greek Text, it may perhaps be advisable to give some idea of the methods adopted by Drs. Westcott and Hort in establishing their 'Revised Greek Text of the New Testament'. We should justly expose ourselves to a charge of presumption were we to attempt our own criticism of the theory adopted by these two Revisers, and we shall therefore quote instead from the writings of one whose name stands as high as any man's in the field of textual criticism — Prebendary Scrivener. Dr. Scrivener, who was himself one of the Revision Committee and a continual opponent of Drs. Westcott and Hort, has given an estimate of their theory that should cause all who value the truth, to hesitate very much before accepting the many alterations and omissions presented to us in the R.V. The following are some of his comments with reference to the system used by Drs. Westcott and

Hort in constructing their 'Revised Greek Text of the New Testament' (1881).

- (1) 'There is little hope for the stability of their imposing structure, if its foundations have been laid on the sandy ground of conjecture. And, since barely the smallest vestige of historical evidence has ever been alleged in support of the views of these accomplished Editors, their teaching must either be received as intuitively true, or dismissed from our consideration as precarious and visionary'.
- (2) 'Dr. Hort's system is entirely destitute of historical foundation'.
- (3) 'We are compelled to repeat as emphatically as ever our strong conviction that the Hypothesis to whose proof he has devoted so many laborious years, is destitute not only of historical foundation, but of all probability'.
- (4) 'We cannot doubt' (says Dr. Hort) 'that S. Luke 23:34 comes from an extraneous source'. 'Nor can we on our part doubt' (rejoins Dr. Scrivener) 'that the system which entails such consequences is hopelessly self-condemned'. (Scrivener's *Plain Introduction*, etc., Ed. 1883).

Let us weigh these words carefully. 'The sandy ground of conjecture'. Is this sufficient warrant for the change from the A.V. to the R.V. in 1 Timothy 3:16? 'Destitute of historical foundation'. Is this the ground upon which our knowledge of the Word of God must rest? The Revisers were instructed not to meddle with the Greek Text except where the error was 'plain and clear'. Inasmuch as Dr. Scrivener was one of the Revisers together with Drs. Westcott and Hort, his sweeping condemnation should make us think carefully before accepting such a text as true. Others also of the Revision Committee have publicly repudiated any complicity in this matter, including Canon Cook, and Archdeacon Wordsworth. Dean Burgon, in the Dedication of his work on the Revisers' Text, writes as follows:

'It is, however, the systematic depravation of the underlying Greek which does so grievously offend me: *for this is nothing else but a poisoning of the River of Life at its sacred source*'.

Later on, in his examination of the theory of Westcott and Hort, Dean Burgon writes:

'Strange, that you should not perceive that you are the dupes of fallacy which is even transparent. You *talk* of "antiquity". But you must know very well that you actually *mean* something different. You fasten upon three, or perhaps four, or two, or perhaps three — *or one, or perhaps two* — documents of the 4th or 5th century. But then confessedly, there are one, two, three, or four *specimens only* of Antiquity, not "Antiquity" itself. And what if they should prove to be *unfair samples* of Antiquity? Thus, you are observed always to quote Codex B (The Vatican) or at least Aleph (The Sinaiticus). Pray, why may not the truth reside instead with A (The Alexandrian) or C (The Rescript) or D (The Bezae)? You quote the old Latin or the Coptic. Why may not the Peschito or the Sahidic be right rather? You quote either Origen or else Eusebius, but why not Didymus and Athanasius, Epiphanius and Basil, Chrysostom and Theodoret, the Gregories and the Cyrils? ... It will appear therefore that we are every bit as strongly convinced as you can be of the paramount claims of "Antiquity" but that, eschewing prejudice and partiality, we differ from you only in this, viz. that we absolutely refuse to bow down before the *particular specimens of Antiquity* which you have arbitrarily selected as the object of your superstition. You are illogical enough to propose to include within your list of 'Ancient Authorities' Codex 1, 33 and 69 — which are severally MSS. of the 10th, 11th and 14th century. And why? Only because the Text of those 3 copies is observed to bear a sinister resemblance to that of Codex B (The Vatican). But then why, in the name of common sense, do you not show corresponding favour to the remaining 997 cursive copies of the N.T. — seeing that these are observed to bear *the same general resemblance to Codex A* (The Alexandrian)?'

Neither the reader nor the writer can be regarded as 'textual critics'. No mere intuition can ever constitute a qualification for such an important office. The only basis for true and stable progress towards the attainment of the original Greek text is the exact collation of all existing MSS., Versions, Fathers and Lectionaries. 'We may safely keep our "theories" back till we have collated our MSS., re-edited our Versions, indexed our Fathers. They will be abundantly in time *then*'.

Before concluding this article, which is only intended to show the seriousness of unqualified acceptance of the R.V. Greek Text, we give in our own words Dean Burgon's summary.

Dr. Hort says of the text of Lachmann, made in 1831, that it is 'the first founded upon documentary authority'. We discover, however, that Lachmann arbitrarily swept aside 'Antiquity' and relied on one or two MSS. of the 4th and 5th centuries. The Received Text (the text of the A.V.) edited by Erasmus (1516) and Stunica (1522), exhibits a traditional text 'the general purity of which is demonstrated by all the evidence which 350 years of subsequent research have succeeded in accumulating; and which is confessedly the text of A.D. 375'.

In the 'History of this Edition' of the R.V. Greek Text, there are many and serious occasions where 'W' disagrees with 'H'. As Dean Burgon says:

'We are reminded of what was wittily said concerning Richard Baxter, viz., that even if no one but himself existed in the church "Richard" would still be found to disagree with "Baxter", and we read with uneasiness that "No individual mind can ever act with perfect uniformity or free itself completely from *its own idiosyncrasies*; and that the danger of *unconscious caprice* is inseparable from personal judgment"' (page 17).

We do not wonder that the Dean continues:

'May we be permitted without offence to point out (not for the first time) that "idiosyncrasies" and "unconscious caprice" and the fancies of the "individual mind" can be allowed *no place whatever* in a problem of such gravity and importance as the present'.

It would be a weariness to most of our readers to continue with this theme. The theory upon which Drs. Westcott and Hort worked to produce their Greek Text is unsound. It depends upon assumptions and not evidences, and it arbitrarily sets up one or two MSS. as standards to the discrediting of widely distributed evidences of even earlier dates. The reader who desires to pursue this subject further should read the Introduction written by Dr. Hort, and then Dean Burgon's searching criticism. We are convinced that by the time he has finished reading these, the additions and subtractions of the R.V. will weigh little with him unless confirmed by other evidences.

This is all we aim at in this series. We are not pretending to teach the principles of textual criticism, but simply to give sufficient evidence for accepting with extreme caution the unsupported readings of the Vatican and Sinaitic MSS. which underlie the Text of the present Revised Version.

An Examination of Evidences

The R.V. Readings of Mark 16:9-20 and Luke 2:14

Let us now examine one or two passages in the R.V. where serious alterations have been made in the actual Greek Text, and discover, if we can, what is the evidence, both for and against the alternative readings.

The Last Twelve Verses of Mark 16

Westcott and Hort place these verses in brackets, and in the Revised Version there is a wide space between verses 8 and 9, with the following note in the margin:

‘The two oldest Greek manuscripts and some other authorities omit from verse 9 to the end. Some other authorities have a different ending to the Gospel’.

The ordinary reader would naturally assume from this that the evidence in favour of the omission is so strong that it is doubtful whether these verses should be used in any argument or as a basis for teaching. Yet the facts of the case produce a very different effect upon the mind, and one wonders what ulterior motives could have prompted the marginal note and the brackets introduced by Westcott and Hort.

The Vaticanus and Sinaiticus omit the verses concerned, and a few late MSS. exhibit a wretched alternative. Eusebius also says that these verses were often omitted. On the other hand, over against this testimony, we have the following consentient voice of antiquity:

2ND CENTURY.—The Old Latin and the Syriac Versions.
Papias, Justyn Martyr, Irenaeus and Tertullian.

Before, therefore, the Vatican or the Sinaitic MSS. were written, there existed this ancient evidence to the fact that Mark 16:9-20 formed a part of the Received Text:

3RD CENTURY.— The Coptic and the Sahidic Versions.

Hippolytus, Vincentius and the seventh council of Carthage, the Acta Pilati, and the Apostolical Constitutions.

Here, then, is abundant evidence that these verses were accepted as genuine before ever the Vatican Manuscript saw the light.

The Vaticanus is considered to belong to the fourth century, and it will be interesting to see next what evidence this century has to offer:

4TH CENTURY.— Cureton's Syriac and the Gothic Versions.

The Syriac Table of Canons. Eusebius, Macarius Magnes, Aphraates, Didymus, the Syriac 'Acts of the Apostles', Epiphanius, Leontius, Ephraem, Ambrose, Chrysostom, Jerome and Augustine.

Even after the Vatican and Sinaitic MSS. were written, the testimony to Mark 16:9-20 still continues:

5TH CENTURY.— The Armenian Version. Codices A and C.

Leo, Nestorius, Cyril of Alexandria, Victor of Antioch, Patricius, Marius Mercator.

6TH AND 7TH CENTURIES.— Codex D.

The Georgian and Ethiopic Versions, Hesychius, Gregentius, Prosper, John Archbishop of Thessalonica and Modestus, Bishop of Jerusalem.

Writing to Bishop Ellicott with regard to the last twelve verses of Mark 16, Dean Burgon says:

'Permit me to declare that I hold your disallowance of S. Mark 16:9-20 to be the gravest and most damaging of all the many mistakes which you and your friends have committed. "The textual facts" say you, "have been placed before the reader, because the Truth itself demanded it". This, with Canon Cook, I entirely deny. It is because the textual facts have NOT been placed before the reader that I am offended'.

In his 'unanswered and unanswerable' work on Mark 16, Dean Burgon had already written:

'The consentient witness of the manuscripts is even extraordinary. With the exception of the two uncial manuscripts just named, there is not one codex in existence, uncial or cursive (and we are acquainted with at least eighteen other uncials and about six hundred cursives of this gospel) which leaves out the last twelve verses of S. Mark. The omission of these twelve verses, I repeat, in itself destroys our confidence in Codex B (Vaticanus) and Codex Sinaiticus'.

Speaking of the R.V. marginal note, he comments:

'But now, for the use of *whom* has this piece of information been volunteered? Not for the learned certainly, it being familiarly known to all, that codices B and Aleph *alone of manuscripts* (to their own effectual condemnation) omit these 12 verses. They also know that these 12 verses have been made the subject of a separate treatise extending to upwards of 300 pages — which treatise has now been before the world for a full decade of years, and for the best of reasons has never yet been answered'.

We trust that sufficient has been said to enable the reader to form his own conclusions about Mark 16:9-20, and we now pass on to Luke 2:14.

The Revisers' Reading of Luke 2:14

The R.V. of Luke 2:14 reads as follows:

'On earth peace among men in whom He is well pleased'.

A marginal note adds: '*Gr.* Men of good pleasure', the proposed Greek text being *en anthropois eudokias*. Scrivener, himself one of the Revisers, speaks of this text and translation as one that 'can be arrived at, only through some process which would make any phrase bear almost any meaning the translator might like to put upon it'. Every known copy of the Gospels, excepting only the Sinaiticus, Alexandrian, Vaticanus and Bezae, contains the words as found in the Received Text of the A.V. Even the Sinaiticus and the Bezae were corrected in ancient times and brought into conformity with the Received Text; and the Alexandrian on another page perpetuates what is known as the 'Morning Hymn', in which the Received Text is preserved. It will be seen, therefore, that even these MSS. cannot be ranged against the A.V. The A.V.

reading is found in the two Syriac Versions, and in the Coptic, while the Armenian, Georgian, Ethiopic, Slavonic and Arabian versions all testify to the truth of the A.V. The Latin copies and the Gothic versions alone agree with the R.V. reading.

'It therefore comes to this: We are invited to make our selection between every other copy of the Gospels, every known Lectionary, and (not least of all) the ascertained ecclesiastical usage of the Eastern Church from the beginning, on the one hand, and the testimony of four codices, without a history or a character, which concur in upholding a patent mistake, on the other' (Dean Burgon).

Added to this, we have twenty-nine 'Fathers', ranging from the 2nd century to the 8th, as well as eighteen names whose actual identity and date are open to question:

'It will be perceived that 18 ancient authorities have been added to the list, every whit as competent to witness what was the text of Luke 2:14 at the time when A, B, Aleph and D were written, as Basil or Athanasius, Epiphanius or Chrysostom themselves'.

Moreover, the widespread character of the testimony is all in its favour. The 'Fathers' who testify to the Received Text lived in Gaul, Constantinople, Asia Minor, Antioch, Syria, Palestine, Alexandria, Cyprus and Crete.

'If the articulate voices of so many illustrious Bishops, coming back to us in this way from every part of ancient Christendom and all delivering the same unfaltering message — if *this* be not allowed as decisive on a point of the kind just now before us, pray let us have it explained to us, what amount of evidence *will* men accept as final ... The history of the reading advocated by the Revisionists is briefly this. *It emerges into notice in the 2nd Century; and in the 5th disappears from sight entirely*' (Dean Burgon).

In order to leave no loophole, 'to leave no dark comer standing for the ghost of a respectable doubt hereafter to hide in', Dean Burgon has patiently compared various readings of the context of Luke 2:14 as given in the five MSS. which have had such an influence over the R.V. We will not weary the reader with an exhibition of this labour of love. The Dean discovered within these 15 verses

(Luke 2:1-15) no less than 56 different 'readings' and 70 differences from the cursive MSS. 19 words are omitted, 4 added, 17 substituted, 10 altered, and 24 transposed. With such evidence before us, we can heartily sympathise with the Dean when he says:

'And now — for the last time we ask the question — With what show of reason can the unintelligible *eudokias* of (Aleph A B D) be upheld as genuine, in defiance of *the whole body of Manuscripts*, uncial and cursive, the great bulk of the Versions, and the mighty array (upwards of fifty) of Fathers exhibited above?'

All this may sound at first hearing very unsettling, but it is only so with regard to the attempts of the Revisionists — and Drs. Westcott and Hort in particular — to uphold the readings of one or two MSS. in spite of overwhelming evidence to the integrity of the text of the A.V. We would still urge the reader to use the R.V. as an aid, but he should be extremely careful not to build any doctrine upon its many and serious alterations of the Greek Text, without the most thorough investigation.

The Revised Version and its treatment of two important passages.

'God manifest in the flesh' (1 Tim. 3:16)

'Who is over all, God blessed for ever' (Rom. 9:5)

It is not our intention to pursue the question of textual criticism, and its bearing upon the Greek Text of the Revised Version, to any great length. We are, however, deeply concerned with regard to the integrity of the Word of God, and it is in order that the reader may be alive to the issues in this connection, that we have said so much already, and say a little more here.

One of the most serious alterations made by the Revisers is that found in 1 Timothy 3:16.

The A.V. reads:

'Great is the mystery of godliness; God was manifest in the flesh'.

The R.V. reads:

'Great is the mystery of godliness, He Who was manifested in the flesh'.

According to the conditions under which the Revisers worked, none but 'plain and clear errors' were to be allowed to justify any alteration in the text, and any such alteration was only to be permitted upon 'decidedly preponderating evidence'. It is not easy, without the use of Greek type, to show the English reader how the two words 'God' and 'Who' can come to be mistaken for one another. In the manuscripts the names and titles of God are always abbreviated — rather as though we used the letters 'Gd' to represent 'God'. Now the Greek word for 'God' is THEOS, while the Greek word for 'Who' is OS. The Greek letter for 'Th' is a capital 'O' having a horizontal stroke through the centre. If, therefore, the central stroke is removed, the word then reads 'Who', instead of 'God'. To indicate that any particular word was abbreviated, the scribe placed a very thin line over it, but, with the lapse of centuries, these

thin lines have disappeared in many places owing to the fading of the ink.

To deal adequately with the evidence for 1 Timothy 3:16, we must first say something about the Alexandrian Manuscript. This manuscript is now in the British Library, but it has been so much handled that the passage in question can no longer be read with sufficient clearness to settle the point. Bishop Ellicott is supposed to have satisfied himself that the bar that turns 'O' into 'Th' in the word for 'God' is really a bar from the letter epsilon which stands on the back page, But, as Dean Burgon rightly insists, unless we start with the major premise that '*Theta* cannot exist on one side of a page, if *epsilon* stands immediately behind it on the other side', this proves nothing with certainty. Moreover, Tregelles, Scrivener and others also held the same leaf up to the light, and discovered that the sagitta* of the *epsilon* on folio 145*b* does not cover much more than a third of the area of the *Theta* on folio 145*a*, and further, that it cuts the circle too high.

We quote below an extract, in connection with this passage, from the writings of Dean Burgon:

'How is it, my Lord Bishop, that you do not perceive that the way to ascertain the reading of Codex A and 1 Tim. 3:16 is (1) To investigate *not* what is found *at the back* of the leaf, but what is written on the *front* of it? and (2) Not so much to enquire what can be deciphered of the original writing by the aid of a powerful lens *now*, as to ascertain what was apparent to the eye of competent observers when the codex was first brought into this country, viz, 250 years ago? That Patrick Young, the first custodian and collator of the Codex (1628-1652) read *Theos*, is certain. Young communicated the "various readings" of A to Archbishop Ussher: and the latter, prior to 1653, communicated them to Hammond, who clearly knew nothing of OS. It is plain that *Theos* was the reading *seen* by Huish — when he sent his collation (made, according to Bentley, with great exactness) to Brian Walton, who published the fifth volume of his Polyglott in 1657. Bishop Pearson, who was very curious in such matters, says, "We find not *OS in any copy*" — a sufficient proof of how *he* read the place in

* sagitta = arrow. The horizontal bar in the Greek letter *epsilon*.

1659. Bishop Fell, who published an edition of the N.T. in 1675 certainly considered *Theos* the reading of Codex A. Mill, who was at work on the text of the N.T. from 1677 to 1707, expressly declares that he saw the remains of *Theos* in this place. Bentley, who had himself collated the MS. with the utmost accuracy, knew nothing of any other reading. Emphatic testimony on the subject is borne by Wotton in 1718: "There can be no doubt" (he says) "that this MS. always exhibited *Theos*. Of this, *any one may easily convince himself who will be at the pains to examine the place with attention*. Two years earlier (we have it on the testimony of Mr. John Creyk of S. John's College, Cambridge) "the old line in the letter Th was plainly to be seen". It was much about the same time also (viz. about 1716) that Wetstein acknowledged to the Rev. John Kippax, — 'who took it down in writing from his own mouth, that though the middle stroke of the *Theta* has been evidently retouched, yet the fine stroke which was originally in the body of the *Theta* is discoverable at each end of the fuller stroke of the corrector'.

And Berriman himself (who delivered a course of Lectures on the true reading of 1 Tim. 3:16 in 1737-8) attests emphatically that he had seen it also,

"If therefore", (he adds) "at any time hereafter the old line should become altogether undiscoverable, there will never be just cause to doubt but that the genuine and original reading of the MS. was *Theos*: and that the new strokes, added to the top and in the middle by the corrector were not designed to counter and falsify (indeed they were clumsily drawn in common black ink) but to preserve and perpetuate the true reading, which was in danger of being lost by the decay of time".

The sum of the matter is this — That it is too late by 150 years to contend on the negative side of the question. Prebendary Scrivener assures us that in Feb. 7, 1861 he actually discerned, *still lingering*, a faint trace of the diameter of the *Theta* which Berriman in 1741 had seen so plainly. "I have examined Codex A at least twenty times within as many years" (wrote Scrivener in 1874) "and seeing (as every one must) with my own eyes, I have always felt convinced that it reads *Theos*".

In addition to the testimony adduced by Dean Burgon we may add that of the more recent photographs of the passage, in which the camera replaces not only the missing bar in *Theta*, but also in several letters on either side, notably in the word *eusebeian*, 'godliness'.

Without going further into the evidence for *Theos* (which nevertheless is open for all interested students to

examine, and is set out in full detail in Dean Burgon's reply to Bishop Ellicott), we will be content to quote the Dean's summary.

With regard to the reading adopted by the R.V., he writes:

'This is not found in more than two copies of St. Paul's epistles, is not certainly supported by a single version, and is not clearly advocated by a single Father.

Behold then the provision which the Author of Scripture has made for the effectual conservation in its integrity of this portion of His written Word! Upwards of eighteen hundred years have run their course since the Holy Ghost by His servant Paul, rehearsed the "mystery of Godliness" declaring this to be the foundation fact, namely, that "God was manifest in the flesh". And lo, out of *two hundred and fifty-four* copies of St. Paul's epistles, no less than *two hundred and fifty-two* are discovered to have preserved that expression. Such consent amounts to *unanimity*, and unanimity in this subject matter, is conclusive.

The copies of which we speak were produced in every part of ancient Christendom, being derived in every instance from copies older than themselves ... they have since found their way, without design or contrivance, into the libraries of every country of Europe, where, for hundreds of years they have been jealously guarded For what conceivable reason can this multitude of witnesses be supposed to have entered into a united conspiracy to deceive mankind?'

The A.V. Greek text represents the reading of 289 Manuscripts, 3 Versions, and upwards of 20 Greek fathers. With such overwhelming evidence before us, the reader will understand why, in *The Berean Expositor*, we have consistently ignored the depraved text adopted by the R.V. and have always quoted the A.V. rendering: 'God manifest in the flesh'.

We must now pass on to another emendation, which, like that of 1 Timothy 3:16, is definitely opposed to the doctrine of the Deity of Christ.

In the R.V. of Romans 9:5 we find the following marginal note:

'Some modern interpreters place a full stop after *flesh*, and translate, *He Who is God over all be (is) blessed for ever: or, He Who is over all is God, blessed for ever*. Others punctuate, *flesh, who is over all. God be (is) blessed for ever*'.

To quote Dean Burgon again:

'A grander or more unequivocal testimony to our Lord's eternal Godhead is nowhere to be found in Scripture. Now this is a matter — let it be clearly observed — which (as Dr. Hort is aware) belongs to *Interpretation* and not to *Textual Criticism*. What business has it then in these pages at all? Is it then the function of Divines appointed to *revise the Authorized Version*, to give information to the 90 millions of English-speaking Christians scattered throughout the world as to the unfaithfulness of "*some modern Interpreters*?" We have hitherto supposed that it was "Ancient authorities" exclusively (whether "a few" or "some" or "many") to which we are invited to submit our judgment. How does it come to pass that the *Socinian gloss* on this grand text (Rom. 9:5) has been brought into such extraordinary prominence? Did our Revisionists consider that their marginal note would travel to earth's remotest verge — give universal currency to the view of "some modern Interpreters", and in the end "tell it out, among the heathen" also? We refer to Manuscripts, Versions, Fathers: and what do we find?

- (1) It is demonstrable that *the oldest codices, besides the whole body of Cursives*, know nothing about the method of "some modern Interpreters".
- (2) There is absolutely not a shadow, *nor a tittle of evidence, in any of the ancient versions* to warrant what they do.
- (3) How, then, about the old Fathers? We find that the expression "*Who is over all (things), God blessed for ever*" is expressly acknowledged to refer to our Saviour by the following 60 illustrious names'.

Here follow the names of 60 'Fathers', together with the number of times each has cited Romans 9:5 as referring to the Saviour.

The Dean continues:

‘Against such an overwhelming torrent of Patristic testimony, it will not surely be pretended that the Socinian interpretation, to which our Revisionists give such prominence, can stand. But why was it introduced *at all?* ... Indifferent scholarship, and mistaken views of textual Criticism, are at least venial matters. But a *Socinian gloss gratuitously thrust into the margin* of every Englishman’s N.T. admits of no excuse — is not to be tolerated on *any terms*’.

Sufficient has now been said to suggest that the reader should treat the R.V. with care. We are not blind to its excellencies, and in earlier articles we have endeavoured to do them justice. On the other hand, we are also not blind to its extremely dangerous tendencies, which attack both the living Word and the written Word (1 Tim. 3:16; 2 Tim. 3:16 R.V.). We have quoted very fully from the writings of Dean Burgon*, and we hope that those who need further evidence will be encouraged to give his witness a careful hearing.

Let no one misunderstand our attitude with regard to this question of the Authorized and Revised Versions. Because we reject, in certain cases, the text substituted by the Revisers, this does not imply either a blind following of the A.V., or any lack of appreciation of the undoubted merits of the R.V. We have endeavoured to put before the reader the main issues, and we must there leave the matter. May each of us manifest more fully that true *Berean* spirit, that searches to see ‘whether these things are so’.

*His book *The Revision Revised*, has been reprinted by: Conservative Classics, Box 308, Paradise, Pa. 17562.

CHAPTER SEVEN

THE APOCRYPHA

Passages Parallel with Romans 1

In chapter 2, page 36, we gave a passing glance at the Apocryphal Books of the Old Testament, and expressed the hope that at some future time we might be able to show the value of these writings, and the way that their phraseology has influenced some of the writings of the New Testament. When we remember that the bulk of the Apocrypha was written in Greek and that, next to the Scripture itself, it had a tremendous influence on life, thought and doctrine, we must also realize that its use of words, its peculiarities of expression, and its sententious statements would inevitably colour all theological discussion. Unless the New Testament writers were going to invent a new language, it would be almost impossible for them to use the *Koine*, the common Greek of the day, without incorporating countless reminiscences from the Apocrypha. It will surely be a piece of added knowledge that should prove useful, if we can trace any of these references to their source, for at any moment, through some simple comparison, new light may break in.

In the days preceding the last century, the Apocrypha was usually bound up with the Scriptures, and the English reader was familiar with its contents. Today, Bel and The Dragon, Judith, Tobit and other books are practically unknown except by name. How many of our readers would recognize the source of Shakespeare's words in the mouth of Shylock:

'A Daniel come to judgment. Yea, a Daniel'.

'O wise young judge, how I do honour thee'?

When was Daniel, as a young man, a judge? We may read the incident in the book called 'The History of Susanna', which was 'set apart from the beginning of Daniel, because it was not in the Hebrew'.

However, we are not concerned in these articles with the mere literary side of the subject, but with the possible help a comparative study of the Apocrypha may be to the interpretation of the New Testament, and particularly the epistles of Paul.

As a result of comparing passage with passage it soon becomes evident that of all the books of the Apocrypha, the one that influenced the phraseology of the apostle Paul most was that entitled: '*The Wisdom of Solomon*'. This is a book of nineteen chapters, containing 436 verses; in bulk, therefore, it is approximately the same as that of the Epistle to the Romans, which in the Authorized Version contains 433 verses.

We must now examine some of the parallels that may be discovered by comparing the Epistle to the Romans and the Book of Wisdom. The apostle, in Romans 1:19-23 speaks of the heathen world as without excuse:

'Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse ... they ... changed the glory of the uncorruptible God into an image ...'.

The thirteenth chapter of the Book of Wisdom reads as follows:

'Surely vain are all men by nature, who are ignorant of God, and could not out of good things that are seen know Him that is: neither by considering the works did they acknowledge the workmaster' (Wisdom 13:1).

'For by the greatness and beauty of the creatures proportionably the Maker of them is seen' (Wisdom 13:5).

'Howbeit neither are they to be pardoned. For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof? But miserable are they, and in dead things is their hope, who call them gods, which are the works of men's hands, gold and silver, to shew art in ...' (Wisdom 13:8-10).

This testimony, written two centuries before Paul's epistle to the Romans, is most helpful, showing that the

witness of Paul must not be limited to the closing days of the Roman power, but is true from the beginning.

The many parallels between the two passages are evident. The word 'workmaster' is to be compared with the word 'builder' of Hebrews 11:10. The expression, 'They could aim at the world' means to 'guess at the meaning of, or form an opinion about the world'.

A little further on in Romans 1 the apostle writes:

'Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them' (Rom. 1:28-32).

With this terrible description let us compare some verses of Wisdom 14:

'Howbeit for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness' (Wisdom 14:30).

The awful catalogue of crimes in Romans 1 finds a parallel in this chapter of Wisdom:

'For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites; they kept neither lives nor marriages any longer undefiled: but either one slew another traitorously, or grieved him by adultery. So that there reigned in all men without exception blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury, disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind (or sex — compare Rom. 1:26), disorder in marriages, adultery and shameless uncleanness. For the worshipping of idols not to be named is the beginning, the cause, the end, of all evil' (Wisdom 14:23-27).

The writer of the Book of Wisdom traces all evils back to idolatry, as in Romans 1:19-32. As soon as man

degraded God, his own degradation followed. This is plainly stated earlier in chapter 14, and the reference brings together idolatry, immorality and inventions of evil, just as in Romans 1:19-32:

‘For the devising of idols was the beginning of (spiritual) fornication, and the invention of them the corruption of life ... for by the vain glory of men they entered into the world’ (Wisdom 14:12,14).

The reader will also be struck by the phrase, ‘entered into the world’, as he thinks of Romans 5:12 and remembers that the sin that entered into the world was incipient idolatry: ‘Ye shall be as God’. And this led to the ‘corruption of life’.

There is a great deal in common between Romans and the Book of Wisdom, chapters 12 to 14, which cannot be realized by piecemeal quotation. The reader will doubtless perceive that the following, though not so close as the other passages cited, still keep pace with the teaching of Romans 1:9-32:

‘They ... held them for gods, which even among the beasts of their enemies were despised’ (Wisdom 12:24).

‘... shall feel a judgment worthy of God’ (Wisdom 12:26).

‘... being corruptible, it was called god’ (Wisdom 14:8).

We do not wish to take up too much space with this subject, and will therefore defer further comparisons until another time. We trust that what has been demonstrated will enable the reader to appreciate the value of these old writings. Although their teaching does not come with the authority of the inspired Scriptures, they surely have as just a claim to be considered as much that passes today for exposition.

Further Parallels with the Epistles and the Gospel of Matthew

The reader may have observed that the parallels already brought forward, between the Book of Wisdom and the epistle to the Romans, have been confined to that part of Romans 1 that makes no revelation of the grace of God or of the great plan of justification by faith. We find no obvious parallels in the Apocrypha to the doctrinal parts of Romans, and this we can readily understand; but upon reaching chapters 9 to 11, we do find some similarity. For example, compare the apostle's argument in Romans 9:20,21 with Wisdom 12:11,12 and 15:7:

'Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?' (Rom. 9:20,21).

'For it was a cursed seed from the beginning; neither didst Thou for fear of any man give them pardon for those things wherein they sinned. For who shall say, What hast Thou done? or who shall withstand Thy judgment? or who shall accuse Thee for the nations that perish, whom Thou hast made? or who shall come to stand against Thee, to be revenged for the unrighteous men?' (Wisdom 12:11,12).

'For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also such as serve to the contrary: but what is the use of either sort, the potter himself is the judge' (Wisdom 15:7).

The apostle's words, 'If some of the branches be broken off' (Rom. 11:17) and the words of Wisdom, 'The imperfect branches shall be broken off' (4:5) are similar. There are one or two more instances, but as they also appear to be reflections of Old Testament passages they will not be cited here as examples.

When the apostle counselled the Romans in 13:1 to be subject to the higher powers, adding:

'For there is no power but of God: the powers that be are ordained of God ... for he is the minister of God to thee' (Rom. 13:1-4),

the Jews in that church would remember the words of Wisdom in the address to kings and judges:

‘For power is given you of the Lord, and sovereignty from the Highest, Who shall try your works, and search out your counsels’ (Wisdom 6:3).

There is a further parallel between these two chapters in Wisdom 6:18 and Romans 13:10: ‘Love is the fulfilling of the law’ (Rom. 13) and ‘Love is the keeping of her laws’ (Wisdom 6).

We shall not attempt a systematic survey of the parallels, but those that follow are sufficiently important to call for something more than a passing glance. Their cumulative effect is to leave the student with the impression that some of these apocryphal works had left their mark upon the language and the arguments employed by the apostle. They therefore merit attention as a means to the end of more clearly understanding his meaning. Can anyone, for example, read the following words in praise of wisdom, without immediately thinking of the apostle’s ode to love in 1 Corinthians 13?

‘For in her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good, kind to man, stedfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtil’ (Wisdom 7:22,23).

The words ‘free from care’ that occur here, are literally ‘without carefulness’, and remind us of 1 Corinthians 7:32, ‘But I would have you without carefulness’. In the same chapter, we have that said of Wisdom which reminds us of what is predicted by the apostle of Christ:

‘For she is the *brightness* of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness’ (Wisdom 7:26).

The apostle’s use of the words ‘depart’ and ‘departure’ in Philippians 1:23 and 2 Timothy 4:6 should be read with the words:

'In the sight of the unwise they seemed to die: and their departure is taken for misery ... yet is their hope full of immortality ... They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever' (Wisdom 3:2-8).

The association, moreover, with the thought of a 'crown' or 'prize', will not, we trust, pass unnoticed. While we are speaking of this subject of the 'crown', we might read on in Wisdom until we reach chapter 4 where we read (concerning wisdom):

'It weareth a crown (that is, the wreath or garland used in athletic contests), and triumpheth for ever, having gotten the victory, striving for undefiled rewards' (Wisdom 4:2).

Can anyone read the following reference to 'complete armour' without its calling to mind Ephesians 6:13-17?

'He shall take to Him His jealousy for complete armour, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet, He shall take holiness for an invincible shield, His severe wrath shall He sharpen for a sword ...' (Wisdom 5:17-20).

In Wisdom 11:23 we read:

'But Thou hast mercy upon all; for Thou canst do all things, and winkest at the sins of men, because they should amend (literally, "overlooked the sins of all men, with a view to repentance").'

We are forcibly reminded in this passage of Paul's words to the Athenians in Acts 17:30: 'And the times of this ignorance God winked at; but now commandeth all men everywhere to repent'.

Again, compare 'the earthly house of this tabernacle' in 2 Corinthians 5:1-4 with the following passage in the Book of Wisdom:

'For the corruptible body presseth down the soul, and the *earthly tabernacle* weigheth down the mind ...' (Wisdom 9:15).

Many of us, if we were asked the question, would probably say that we read of the translation of Enoch in the Book of Genesis. This is not strictly true, for the word does not occur in the Hebrew. It does, however, occur in the LXX and in the Book of Wisdom:

'He pleased God, and was beloved of Him: so that living among sinners he was translated' (Wisdom 4:10).

Perhaps the most interesting of all comparisons connected with the Apocrypha are three evident references to it made by the Lord Jesus Himself in Matthew 23 and 24:

'Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify ... that upon you may come all the righteous blood ...' (Matt. 23:34,35).

'How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate' (Matt. 23:37,38).

'All these are the beginning of sorrows' (Matt. 24:8).

In the second book of Esdras we read these words:

'Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes, that ye would be My people, and I should be your God; that ye would be My children, and I should be your Father? *I gathered you together, as a hen gathereth her chickens under her wings*: but now, what shall I do unto you? I will cast you out from My Face. When ye offer unto Me, I will turn My Face from you: for your solemn feast days, your new moons, and your circumcisions, have I forsaken. *I sent unto you My servants the prophets, whom ye have taken and slain*, and torn their bodies in pieces, *whose blood I will require* of your hands, saith the Lord. Thus saith the Almighty Lord, *Your house is desolate*, I will cast you out as the wind doth stubble' (2 Esdras 1:28-33).

'*The beginning of sorrows* and great mournings; the beginning of *famine* and great death; the beginning of *wars*, and the powers shall stand in fear; the beginning of evils ...' (2 Esdras 16:18).

From these quotations it is evident that our Saviour had read and referred to the writings of Esdras, and if this is so, their interest to us is heightened.

Whether a careful collation of the writings of the Apocrypha with the New Testament has been made, we do not know. If any reader knows of such a work we shall be glad to hear, as we do not wish to spend time in vain; but what little we have seen by a casual reading convinces us that much more awaits the careful searcher. We trust the reader has received some help from these articles, and that

the Apocryphal books of the Old Testament have assumed a more kindly appearance. Another useful office filled by the Apocrypha is that of bridging the gulf between Malachi and Matthew, so supplying material that enables us to understand the changed conditions that we find upon opening the pages of the New Testament. This, however, hardly falls under our title, *The Volume of the Book* and must await another series.

CHAPTER EIGHT

THE NEW ENGLISH BIBLE

A Preliminary Appraisal by Charles H. Welch

Written for 'Bereans' who will 'search and see'
(Acts 17:11)

A new translation of the Bible into English will either be enthusiastically received or be met with suspicion and diffidence, induced by the feeling that any departure from the 'Bible language' of the Authorized Version with its noble and stately diction, must be in some degree either an offence or a mistake. We may not all express ourselves as one old believer is credited with saying 'If the Authorized Version was good enough for the apostle Paul, it is good enough for me', but the feeling is latent in many of us. There is of course a need to exercise care, and to guard against the Athenian attitude of 'Talking and hearing about the latest novelty' (Acts 17:21, N.E.B.). On the other hand we remember that the Greek of the New Testament is not the classical literary Greek of the philosophers and the poets, but the language of every day converse in home, bazaar and city; and some, before this was understood, attempted to account for the differences observable between classical Greek and New Testament Greek, by speaking of the 'language of the Holy Ghost'. The discovery of the papyrus and the light it sheds upon the language employed by the New Testament writers is acknowledged by the translators of the N.E.B. and accounts for the strange sounding rendering of Philippians 4:18 which in the Authorized Version reads:

'I have all, and abound: I am full' (Authorized Version).

'However, here I give you my receipt for everything — for more than everything; I am paid in full' (N.E.B.).

When at Pentecost the Holy Spirit endowed the twelve with the ability to speak in foreign tongues, we read that their hearers were all amazed and marvelled saying, 'Behold, are not all these which speak Galileans? And

how hear we every man in our own tongue, wherein we were born?’ (Acts 2:7,8). Among those who marvelled were the Jews of *Judea*, who recognized their own ‘dialect’ in the mouths of *Galileans*. While the word ‘dialect’ (*dialektos*) has a wider connotation than can be read into it in the New Testament, it nevertheless does indicate the peculiarities of speech of any special district; Ionic and Attic were called ‘dialects’ of Greek. If the Holy Spirit deigned to make known the wonderful works of God in the language of common folk, we should be on guard against any prejudice that a modern English version may arouse in us in again using the language of ‘the man in the street’, for that is what the *koine* (the language of the Greek New Testament really was). There are many and noble passages and phrases in the Authorized Version that will live, however many new translations may be needed and made, but we must admit that few today would speak for example of a ‘multitude’ attending a football match or engaging in a rowdy demonstration, and the N.E.B. rightly translates in modern terms Acts 21:34:

‘Some in the crowd shouted one thing, some another. As he could not get at the truth because of the hubbub, he ordered him to be taken into barracks’.

The Translators of the N.E.B. have themselves said:

‘Taken as a whole, our version claims to be a translation, *free*, it may be, rather than *literal*, but a faithful translation nevertheless, so far as we could compass it’.

While all this may show good reason for a translation not stiffly literal, and not always consistent with itself, it is very different when one has the responsibility of a teacher. No teacher of the Word should depend upon *any translation old or new*. He is responsible to follow the apostle’s example:

‘Which things also we speak, not in the words which man’s wisdom teacheth, but which *the Holy Ghost* teacheth; comparing spiritual things with spiritual’ (1 Cor. 2:13).

In other words consult as many translators as possible, but build ultimately on ‘the words which the Holy Ghost’

uses, and by 'comparing', distrust all explanations that avoid or contradict the evidence of *usage* in the *original*. No users of this new translation should skip the Preface or the Introduction; if they do, some of their prejudices may remain to their hurt. There are, however, a number of passages where the choice of words appears somewhat strange, as for example the use of the word 'girl' when referring to Mary in Luke 1:27, or when speaking of the parable of Matthew 25, as the parable of the 'ten girls'. We can understand that, today, the word 'virgin' may not be in common use, but the word 'maid' or 'maiden' rather than 'girl' would we think meet the case fully. We are glad that the word 'Virgin' is retained in Matthew 1:23. On the other hand we are sorry to see the translation of 2 Timothy 3:16 which reads, 'Every inspired Scripture' instead of 'All Scripture is given by inspiration'. The new rendering does not affirm the inspiration of Scripture, it leaves that matter open, and only tells us what we know already, that 'if' a Scripture be inspired it must necessarily be 'profitable'.

This is the translation given in the Revised Version and it has been pointed out that parallel passages should, if the Revised Version be correct, be translated thus:

'All things which are naked are also open' (Heb. 4:13).

'Many who are weak are also sickly' (1 Cor. 11:30),

which strictly speaking tells us nothing.

Again we are disappointed to read in 2 Timothy 2:15:

'Driving a straight furrow' not through the Word of Truth, but
'in your proclamation of the truth',

which is not what Paul stated or was teaching here. Timothy, who had been trained in the Holy Scriptures from a child, would most certainly have read Proverbs 3:6 in the Septuagint version 'He shall rightly divide thy paths', and would realize here was the key to the interpretation of the Scriptures in respect to the different dispensations which are all bound up together in the same Volume.

It has been our custom for many years, when opening a new book on Scriptural subjects, to consult the index, and read what the author has to say about the Redemptive side of Truth. If the scriptural aspect of the Gospel be denied or toned down, we have no further use for such a volume. Having said this we must immediately rectify any wrong conclusion that may be drawn from the fact that the N.E.B. substitutes the word 'reconciliation' for 'atonement' in Romans 5:11. In Shakespeare's day 'to make atonement between his brother and the Duke of Gloster' meant 'to bring about reconciliation', 'at-one-ment', but this is now obsolete, and could easily be confused with the Old Testament atonement which was the sacrificial basis of reconciliation, and was *offered* solely to God, whereas in Romans 5:11 it is a reconciliation which we have received. In verse 10 we have the verb *katallasso* 'to reconcile' and in verse 11 the noun *katallage* 'reconciliation' itself. In Romans 3:25 the word 'propitiation' is omitted, but a good substitute is given in the words 'expiate by His sacrificial death'. In 1 John 2:2 however, instead of an expiation or propitiation which is God-ward, so that God may be just who justifies, we have 'The remedy for the defilement of our sins', which seems to slip back into the selfsame mistake that was rectified in Romans 5:11.

One or two translations which we have advocated find their place in the N.E.B., among them we draw attention particularly to Hebrews 10:1. In the Authorized Version the word 'continually' reads with the words 'year by year' but should read, make the comers thereunto 'perfect for ever' as in Hebrews 10:14. The N.E.B. reads: 'perfection for all time'.

Or again 2 Timothy 1:12:

'And am confident of His power to keep safe what *He has put into my charge*', instead of as in the Authorized Version 'That which I have committed unto *Him*'.

Also there is merit in the change from 'the form' of sound words, to 'an outline of the sound teaching', especially as another word translated 'form' appears in

2 Timothy 3:5. In 2 Timothy 4:6,7 the 'offering' of Paul is rightly related to the pouring out of the drink-offering of the Levitical ordinance, and the same word occurs in Philippians 2:17 where the N.E.B. translates 'But if my life-blood is to crown that sacrifice which is the offering of your faith, I am glad of it'. There is also a necessary alteration in 2 Timothy 4:6,7, for the word 'fight' should read 'race', and the N.E.B. reads 'I have run the great race', *agonizomai* and *agon* both refer to the Greek games. The N.E.B. brings out this also in Philippians 2:16 immediately before the reference to being 'pressed out'.

'Thus you will be my pride on the Day of Christ, proof that I did not run my race in vain'.

The modern reader has a vague idea of what the New Testament means by the word 'adoption' and this is re-translated by 'the status of sons' (Gal. 4:5), but is not so clearly indicated in Romans 9:4 and Ephesians 1:5. 'Every family' is rightly substituted for the Authorized Version 'the whole family' of Ephesians 3:15, and 'the lower parts of the earth' are more correctly spoken of as 'to the lowest level, down to very earth' (Eph. 4:9).

This analysis of course could go on until it became as bulky as the original, but our purpose will be served if we have given to our readers a general impression. We do not write for the general public, who have no means of examining the original Greek from which the translation has been made, but, taking the work as a whole, we believe it will be more easily read than the Authorized Version by those whose upbringing deprived them of its influence in their early years. There are many other features that call for commendation, and there are some that cause us to hesitate and demur, and some, such as 1 Timothy 3:16, with which we entirely disagree. If the reader wishes to read a masterly description of a storm at sea, we commend the new translation of Acts 27. It is good to see at the close of Hebrews 11, the true meaning of 'the cloud of witnesses':

'With all these witnesses to faith around us like a cloud, we must throw *off* every encumbrance, every sin to which we cling, and run with resolution the race for which we are entered, our eyes fixed on Jesus, on whom faith depends from start to finish' (Heb. 12:1,2).

* * * * *

'What think ye of Christ? Whose Son is He?'

We have exercised moderation, we trust, in our review of this translation, but feel that the Person of Christ, as God manifest in the flesh, the Only Begotten of the Father, is so central and fundamental that some word of warning is demanded of us if in the exercise of our stewardship we would be 'found faithful'.

In the Authorized Version of Romans 9:5 we read:

'And of whom as concerning the flesh Christ came, who is over all, God blessed for ever'.

In the N.E.B. this reads:

'And from them, in natural descent sprang the Messiah. May God, supreme above all, be blessed for ever! Amen'.

In Romans 1:25 a similar benediction, and one that a Hebrew would naturally use, is translated as in the Authorized Version. No justification can be found, either in the state of the texts or the necessities of grammar, for this change.

The Translators also seem to have an aversion to the title of Christ as 'The Only Begotten Son' for the word 'begotten' is left out in John 3:16, and in John 1:14 where the context 'The Word was made flesh' demands it. In 1 John 5:1 the specific statement:

'And every one that loveth Him that begat loveth Him also that is begotten of Him' is generalized to read:

'And to love the parent means to love his child'.

We are glad to see that the testimony of Thomas, 'My Lord and my God', remains unaltered except for the intrusion of an exclamation mark, which lends colour to the erroneous idea that he made some sort of exclamation as 'O my God!' which no true Hebrew would think of

doing. In 1 Timothy 3:16, where the Authorized Version reads 'God was manifest in the flesh', the N.E.B. reads 'He who was manifested in the body'. This is such a vital question that we refer our readers to *The Berean Expositor* Volume 32, pages 212-218, or to *An Alphabetical Analysis* Part 3, article *The Mystery Manifested*, sections 3 to 5.

Where Revelation 1:8 leads the reader of the Authorized Version to think of Christ the N.E.B. reads:

"I am the Alpha and the Omega", says the Lord God'.

We conclude our brief review, by letting the translators have the last word.

'The Joint Committee which promoted and controlled the enterprise decided at the outset that what was now needed was not another revision of the Authorized Version but a genuinely new translation, in which an attempt should be made consistently to use the idiom of *contemporary English* to convey the meaning of the Greek.

* * * * *

'This meant a different theory and practice of translation, and one which laid a heavier burden on the translators. Fidelity in translation was not to mean keeping the general framework of the original intact while replacing Greek words by English words more or less equivalent. A word, indeed, in one language is seldom the exact equivalent of a word in a different language. Each word is the centre of a whole cluster of meanings and associations, and in different languages these clusters overlap, but do not often coincide ... We have found that in practice this frequently compelled us to make decisions where the older method of translation allowed a comfortable ambiguity. In such places we have been aware that we take a risk, but we have thought it our duty to take the risk rather than remain on the fence. But in no passage of doubtful meaning does

the rendering adopted represent merely the preference of any single person.

“I want them to continue in good heart and in the unity of love, and to come to the full wealth of conviction which understanding brings, and grasp God’s secret. That secret is Christ Himself: in Him lie hidden all God’s treasures of wisdom and knowledge” (Col. 2:2,3).

“Each of us performed the task which the Lord allotted to him: I planted the seed, and Apollos watered it; but God made it grow. Thus it is not the gardeners with their planting and watering who count, but God, Who makes it grow. Whether they plant or water, they work as a team, though each will get his own pay for his own labour. We are God’s fellow-workers: and you are God’s garden” (1 Cor. 3:5-9).

THE NEW ENGLISH BIBLE

An appraisal by Stuart Allen

On March 11th 1962 the first part of the New English Bible was published, the New Testament in modern English. The idea behind this work originated among some Biblical scholars in Oxford and Cambridge before the second world war, of making a further revision of the Authorized Version to incorporate knowledge both of the Greek text of the New Testament and of the Greek language itself acquired since the Revised Version appeared in 1881.

In 1946, the General Assembly of the Church of Scotland sent a memorandum to the other churches in Britain, urging that an entirely new translation into the language of the present day should be undertaken, since the archaic language of both the Authorized Version and Revised Version was hindering the Church's work and witness.

A joint committee was set up in 1947, consisting of representatives of the Church of England, the Congregational Union, the Methodist Church, the Baptist Union, the Presbyterian Church of England, the churches in Wales and in Ireland, the Church of Scotland, the Society of Friends and two delegates each from the British and Foreign Bible Society and the National Bible Society of Scotland.

The joint committee appointed three panels of translators, one for the New Testament, one for the Old Testament, and one for the Apocrypha, as well as a panel of literary advisers. All were chosen for their proven scholarship, irrespective of what denomination they belonged to or what college or university they served.

The general director of the new translation has been Professor C. H. Dodd, a Congregational minister, who has held professorships at Manchester and Cambridge, and is internationally recognized as one of the great New

Testament scholars of our time. The New Testament panel met 57 times for an average period of three days, but the 'homework' between these periods was considerable. Each member would prepare a draft translation of a book or group of books. The draft was circulated to the other members: then they met and discussed it, verse by verse and sentence by sentence, until all were agreed on what they believed to be the best English to represent the meaning of the original. Thus the translation, when completed, represents the common mind of all the translators, helped and scrutinized by the literary advisers' panel, not the version or interpretation of any one individual. The new version claims to be 'a translation in the strict sense, and not a paraphrase', based on a much increased knowledge of the ordinary Greek spoken in New Testament times, derived from thousands of non-literary Greek papyri unearthed in Egypt since 1881, and on New Testament manuscripts of a much earlier date than those known to the translators of the Authorized Version or the Revisers. In the introduction to the new translation we read: 'The problem of restoring a form of text as near as possible to the vanished autographs now appears less simple than it did to our predecessors'. This is owing to the fact that new material constantly comes to light. We are told that the translators have 'taken into account

- (a) ancient manuscripts of the New Testament in Greek,
- (b) manuscripts of early translations into other languages' (such as the Old Syriac and Old Latin and Vulgate versions and translations into Coptic, Ethiopic, Armenian, and Gothic), 'and
- (c) quotations from the New Testament by early Christian writers' (Irenaeus, Cyprian, Tertullian, Origen, Epiphanius, Augustine and Ambrose).

In spite of this we are nowhere told precisely what Greek text was used for the translation, so that the student cannot use this translation as he could use the R.V. for instance, since he is never certain when the translators have selected 'the reading which to the best of their

judgment seemed most likely to represent what the author wrote' (*Introduction to The New English Bible, New Testament, 1961*). This, we feel, is a great pity and limits its usefulness to those who, like the early Bereans, seek to test all things.

It was the practice of the apostle Paul to praise before he corrected or condemned, and following his example we bring forward several instances where we feel this new version to be an improvement on the A.V. In the parable of the Vineyard (Matt. 20:12) we read:

Authorized Version

'These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day'.

New English Bible

'These late-comers have done only one hour's work, yet you have put them on a level with us, who have sweated the whole day long in the blazing sun!'.

The gain here is obvious.

Many Christians have been puzzled with the seeming harshness of the Lord's reply to His mother in John 2:4, the N.E.B. is much better:

Authorized Version

'Woman, what have I to do with thee?'.

New English Bible

'Your concern, mother, is not mine. My hour has not yet come'.

We will compare Hebrews 11:32-40 in the A.V. and N.E.B.

A.V.

'And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthæ; of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

(Of whom the world was not worthy:) they wandered in deserts; and in mountains, and in dens and caves of the earth.

And these all, having obtained a good report through faith, received not the promise:

God having provided some better thing for us, that they without us should not be made perfect' (Heb. 11:32).

N.E.B.

'Need I say more? Time is too short for me to tell the stories of Gideon, Barak, Samson, and Jephthah, of David and Samuel and the prophets. Through faith they overthrew kingdoms, established justice, saw God's promises fulfilled. They muzzled ravening lions,

quenched the fury of fire, escaped death by the sword. Their weakness was turned to strength, they grew powerful in war, they put foreign armies to rout.

Women received back their dead raised to life. Others were tortured to death, disdaining release, to win a better resurrection. Others, again, had to face jeers and flogging, even fetters and prison bars.

They were stoned, they were sawn in two, they were put to the sword, they went about dressed in skins of sheep or goats, in poverty, distress, and misery.

They were too good for this world. They were refugees in deserts and on the hills, hiding in caves and holes in the ground.

These also, one and all, are commemorated for their faith; and yet they did not enter upon the promised inheritance, because, with us in mind,

God had made a better plan, that only in company with us should they reach their perfection' (Heb. 11:32).

The N.E.B. gives a vivid translation of this wonderful passage which shows clearly what the saints of a past dispensation were willing to endure in order to get their reward of a better country and city, the Heavenly Jerusalem, this being entered by a 'better resurrection'. We have the same principle of this in Philippians 3 in relation to the Church which is the Body of Christ.

The classic passage in the Scriptures concerning love is found in 1 Corinthians 13:4-13. We quote from both the A.V. and from the N.E.B.:

A.V.

'Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

N.E.B.

'Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offence. Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance.

Love will never come to an end. Are there prophets? their work will be over. Are there tongues of ecstasy? they will cease. Is there knowledge? it will vanish away;

for our knowledge and our prophecy alike are partial, and the partial vanishes when wholeness comes.

When I was a child, my speech, my outlook, and my thoughts were all childish. When I grew up, I had finished with childish things.

A.V. cont.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity' (1 Cor. 13:4-13).

N.E.B. cont.

Now we see only puzzling reflections in a mirror, but then we shall see face to face. My knowledge now is partial; then it will be whole, like God's knowledge of me. In a word, there are three things that last for ever: faith, hope, and love; but the greatest of them all is love' (1 Cor. 13:4-13).

As we read this passage it surely makes us feel how far we come short of this divine standard and how we need to pray that it may increase and overflow in each one of us. As a startling contrast we compare Paul's description of the last days of this age in 2 Timothy 3:1-5:

A.V.

'This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away' (2 Tim. 3:1-5).

N.E.B.

'You must face the fact: the final age of this world is to be a time of troubles. Men will love nothing but money and self; they will be arrogant, boastful, and abusive; with no respect for parents, no gratitude, no piety, no natural affection; they will be implacable in their hatreds, scandal-mongers, intemperate and fierce, strangers to all goodness, traitors, adventurers, swollen with self-importance. They will be men who put pleasure in the place of God, men who preserve the outward form of religion, but are a standing denial of its reality. Keep clear of men like these' (2 Tim. 3:1-5).

The N.E.B. rendering vividly brings before us the characteristics of the days in which we live. They are indeed solemn.

Again we set side by side the A.V. and N.E.B. translations of Ephesians 5:15-21:

A.V.

'See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is.

And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

submitting yourselves one to another in the fear of God' (Eph. 5:15-21).

N.E.B.

'Be most careful then how you conduct yourselves: like sensible men, not like simpletons. Use the present opportunity to the full, for these are evil days. So do not be fools, but try to understand what the will of the Lord is. Do not give way to drunkenness and the dissipation that goes with it, but let the Holy Spirit fill you: speak to one another in psalms, hymns, and songs; sing and make music in your hearts to the Lord; and in the name of our Lord Jesus Christ give thanks every day for everything to our God and Father.

Be subject to one another out of reverence for Christ' (Eph. 5:15-21).

'Reverence for Christ' is particularly beautiful, bringing before us all what should be our constant motive for Christian service. There are many more passages of course which can only be discovered by comparing the two versions. If anyone objects to a translation in modern English, let them bear in mind that the original Greek of the New Testament was not written in the language of the educated or the elite, but that of the common people, the God of all grace so superintending that the lowliest person could be reached and receive a measure of understanding.

However, there are points in the N.E.B. which call for criticism, some of which are disturbing. We are told that the language of the A.V. is out-of-date and few can comprehend its message, specially the youth of today. One aim of the N.E.B. has been to remove archaisms and to write in plain contemporary English. We are therefore

surprised to find homely Anglo-Saxon words displaced by stilted latinisms. Is 'invoke' clearer than 'call upon' (A.V.)? or 'refractory' than 'oppose themselves' (A.V.)? Acts 18:28 in the A.V. reads, 'For he (Apollus) mightily convinced the Jews'. Is 'he was indefatigable in confuting the Jews' (N.E.B.) any better? We can imagine many young people being more puzzled by this than the A.V. rendering. The list of more difficult words than the A.V. translation includes obdurate, impeached, magnanimity, sophistries and a number of others. In 1 Timothy 1:9 we have in the N.E.B. 'patricides and matricides'. Just what does this convey to the average young person today? In what way can this be clearer than the A.V.? Other examples are 'palpable' instead of the plain and clear A.V. 'that might be touched' (Heb. 12:18); 'scion' instead of the perfectly understandable word 'offspring' (Rev. 22:16); 'bedizened' instead of 'decked' (Rev. 18:16); 'ministrant' instead of 'ministering' .

There are some phrases and words in the N.E.B. which come perilously near crudity 'I sponged on no one' (2 Cor. 11:9); 'They got wind of it' (Acts 14:6) and we have 'money-grubbing' (1 Tim. 3:8), 'bed and all', 'perfect pest', etc. In Acts 10:11 concerning Peter's vision of the sheet let down from heaven the N.E.B. translates 'a *thing* coming down that looked like a great sheet of sail-cloth'. Why a 'thing'? *skenos* is rendered 'vessel' 19 times in the A.V. and this is a perfectly satisfactory translation. In Matthew 14:13 the N.E.B. rendering is 'people ... came after Him by *land* from the towns'. Why is this not translated 'on foot' as the Greek says?

Again, in Mark 7:29 the N.E.B. renders the Lord's words to the Syro-Phoenician woman 'For saying that, you may *go home content*'. Where do the translators get this? The word is *hupage*, used by the Lord to Satan at the end of the Temptation (Matt. 4:10). There is no basis for the words 'home' or 'content' in the original. In 1 Corinthians 13:1 we read in the N.E.B. 'I may speak in tongues of men *or of angels*'. The Greek word is *kai* 'and', the thought of

the passage being the *combined* eloquence of men *and* angels, which is lost by the rendering 'or'.

We have a striking error of judgment in the story of the darkness at the Crucifixion. 'The sun was in eclipse' (Luke 23:45). Not only was the moon at the full at this time (Passover), but we are told that the darkness was 'from the sixth to the ninth hour', and it is well-known that a solar eclipse cannot last more than seven minutes. One cannot help feeling that an attempt was made here to give a natural explanation for something that was certainly miraculous. This needs correcting in future editions.

Surely the translation of I Corinthians 15:8 is most unhappy. 'In the end He appeared even to me; though this birth of mine was *monstrous*'. This sounds as though Paul's new birth was in some way horribly abnormal and this is certainly *not* what the apostle meant. It was 'out of due time' (A.V.) or premature.

The Only-begotten Son

Coming now to translations that affect doctrine, we notice that the word *monogenes* (only-begotten) is reduced to 'only' (John 1:14; 3:16; etc.). One of the most recent Greek lexicons embodying the latest research and knowledge of New Testament Greek is that of *Arndt and Gingrich*.

Under *monogenes* they state:

'*only* of children Heb. 11:17; Luke 7:12; 9:38.

Also *unique (in kind)* of something that is the only example of its category. The meanings *only, unique* may be quite adequate for all the occurrences (in the writings of John). Some may prefer to regard it as somewhat heightened in meaning (in John's writings) as *only-begotten* or *begotten of the Only One* in view of the emphasis on *gennasthai*. In this case it would be analogous to *prototokos* (firstborn)'.

Under *prototokos*, *Arndt and Gingrich* comment as follows:

The word is 'used in some instances where it is uncertain whether the force of — *tokos* (birth) is still felt at all'.

From this it will be seen that there is some basis for the rendering 'only' (i.e. unique) instead of 'only-begotten'. For ourselves we believe that 'only-begotten' is what the apostle John meant, but even if the word is translated 'only', as long as it is borne in mind that this means *unique, the only example of its category*, then this puts the Lord Jesus Christ into a class by Himself in every way, and as God manifest in the flesh, this must be so.

The Virgin Birth

A footnote to Matthew 1:16 (N.E.B. Library Edition) is quite uncalled for. It says 'One early witness has — Joseph, to whom Mary, a virgin, was betrothed, was the father of ...'. No doubt many erroneous doctrines could claim *one* early witness, but why should the translators have thought that the error of one early witness is worthy of a place in their margin? How much is this sort of evidence worth in view of the hundreds of MSS. which support the A.V. rendering? It only introduces doubt needlessly.

The Deity of Christ

In Matthew 27:54 we have the centurion's confession 'Truly this man was *a* son of God'. It is correct to say that the Greek omits the definite article 'the', but the force of the passage is surely 'God's Son' as the N.E.B. have themselves rendered the same words without the article in John 10:36. We are sorry to see, too, changes in the punctuation in Romans 9:5 after the style of Moffatt and others who do not believe the Deity of Christ. This verse has been variously handled by translators, and while we cannot say that the rendering of Moffatt, Goodspeed and the N.E.B. are impossible, the most natural translation is that of the A.V. which openly sets forth the Lord's Deity.

It was to be expected that the N.E.B. would follow the Reviser's rendering of 1 Timothy 3:16 'He Who was manifested' instead of the A.V. 'God was manifest'. The subject is too lengthy to handle here, but the reader is referred to Mr. Charles H. Welch's article in *The Berean Expositor* Volume 32 pp. 212-218 or *An Alphabetical Analysis* Part 3: article entitled MYSTERY MANIFESTED, sections 3 to 5, where the subject is dealt with fully.

To be fair we must give the N.E.B. rendering of Titus 2:13 and 1 John 5:20:

'Looking forward to the happy fulfilment of our hopes when the splendour of *our great God and Saviour Christ Jesus* will appear'.

'... we are in Him Who is real, since we are in *His Son Jesus Christ*. *This is the true God, this is eternal life*'.

Here we have direct testimony to the Deity of Christ and in this respect the N.E.B. rendering of Titus 2:13 is clearer than the A.V.

The Inspiration of the Scriptures

It is a pity that the translation follows the R.V. rendering 2 Timothy 3:16 'Every inspired Scripture' instead of 'All Scripture is given by inspiration of God' (A.V.). The R.V. and N.E.B. rendering is only tenable if verse 16 is not separated from verse 15. There we have the 'sacred writings' mentioned which must refer to the Old Testament as a *whole*. Every Scripture, that is, every part or book of these holy writings is inspired by God. Again, the most natural translation of the Greek is that of the A.V. Even Moffatt's version reads 'All Scripture is inspired by God'. In 1952 the consensus of scholarly opinion in 40 Protestant denominations in America confirmed the A.V. of this text. Thus the Revised Standard Version reads as Moffatt 'All Scripture is inspired by God'. The N.E.B. rendering is undoubtedly a retrograde step and we hope it will be corrected in future editions.

2 Timothy 2:15

This verse which means so much to us in the interpretation of the Word of God has been poorly handled in the N.E.B.

'Try hard to show yourself worthy of God's approval, as a labourer who need not be ashamed, driving a straight furrow, in your proclamation of the truth'.

Just what does the latter part of the verse mean? When the truth is proclaimed how can one 'drive a straight furrow'? This is meaningless. Furthermore the words 'in your proclamation of' have been added by the translators. The inspired apostle did not use them. It is obvious that those who rendered the verse in this way did not understand what it meant or how to render the Greek *orthotomeo* in modern English. The word has as its primary meaning 'rightly divide' and as a secondary meaning 'to handle aright'. The LXX of Proverbs 3:6 uses it to rightly divide or indicate or 'divide off' the right path out of a number. The recent Berkeley Version of the New Testament is much better than the N.E.B. here translating 'correctly analyzing'.

Propitiation

1 John 2:2 is rendered in the N.E.B. 'He is Himself the *remedy* for the defilement of our sins'. *Hilasmus* cannot be made to mean 'remedy'. It contains the thought of appeasement or atonement. Defilement needs something more than a remedy or medicine; it needs *cleansing*.

Two other passages may be mentioned. The N.E.B. translates Matthew 16:18 'You are Peter, the Rock; and on this rock I will build my church'. We note that Peter gets a capital R with the word 'rock' clearly teaching that he is the rock on which the church was built. John 1:42 becomes 'You shall be called Cephas' (that is, Peter, the Rock). The A.V. renders it 'Cephas, which is by interpretation, a stone' or the Revised Standard Version 'Cephas, which means Peter'. The N.E.B. version is quite

undefensible as a translation of the Greek in both these passages. The Lord alone is the Rock foundation upon which all the redeemed rest, and He has never delegated this position to any created being, either angelic or human. One cannot help feeling that here we have an example of the prevailing anxiety to be conciliatory to the Roman church, and it doubtless pleases the *World Council of Churches* with its aim of one visible church the world over.

The other passage is James 3:6, where, referring to the tongue we have: 'it keeps the wheel of our existence red-hot'. The idea of a 'wheel of existence' is Buddhist rather than Christian and should never have found a place in this translation.

We feel we have said enough about the virtues and faults of the New English Bible. No translation is perfect — not even the Authorized Version. None are all white or all black, although, judging from some reviews we have read, one would have thought that the N.E.B. was (1) well nigh perfect or (2) without a single redeeming feature. While we deplore the blots and signs of frailty that we find in translations we do not cast these away if we are wise. The Revised Version fails badly in rendering 1 Timothy 3:16 and 2 Timothy 3:16, but we do not set it aside because of this. As a whole it is a valuable translation. The same applies to Dr. Moffatt's translation. He was a modernist, and some of his theological views are anathema to a conservative evangelical, and his handling of the Scriptures is not always acceptable. Nevertheless his version often conveys truthfully and forcefully the sense of the original and it has been quoted frequently by Mr. Welch in his writings, and this without endorsing all that Moffatt taught. So with the New English Bible. The true Berean fearlessly tests this version like all others and proves all things, holding fast to that which is good (1 Thess. 5:21). In his '*Preliminary Appraisal of the New English Bible*' Mr. Welch wisely says 'No teacher of the

Word should depend upon *any translation old or new*. He is responsible to follow the apostle's example:

'Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual' (1 Cor. 2:13).

In other words consult as many translations as possible, but build ultimately on the 'words which the Holy Ghost' uses, and by comparing, distrust all explanations that avoid or contradict the evidence of *usage* in the original.

In spite of all its faults the New English Bible has come to stay. It has gone into millions of homes, is used by many of our young people, and we cannot ignore it. We can only fairly and fearlessly direct attention to its points both good and bad, and at least be thankful that one can find the Saviour and the way of salvation in it.

'... how immense are the resources of His grace, and how great His kindness to us in Christ Jesus. For it is by His grace you are saved, through trusting Him; it is not your own doing. It is God's gift, not a reward for work done. There is nothing for anyone to boast of ...' (Eph. 2:7-9 N.E.B.).

CHAPTER NINE

THE NEW INTERNATIONAL VERSION

An appraisal by Paul A. J. Kreling

**'An accurate translation and one that would have
clarity and literary quality'
(The N.I.V. Committee on Bible Translation)**

Introduction

According to a pamphlet published by the Trinitarian Bible Society called *What today's Christian needs to know about the N.I.V.* by G.W. and D.E. Anderson, the N.I.V. has its origins in the mid-1950s. A man called Howard Long set out to witness to a business associate, only to have that business associate break into laughter. The laughter came as the man read 'the gospel for himself — directly from the pages of the Bible'. It made Howard angry, not that the man laughed at the Scriptures, but that Howard could not give him 'a Bible in [his] own language'.

Howard's children, as well, had trouble understanding a Bible written in something other than everyday language. 'We've translated the Bible into a couple of thousand tongues', Howard said to his Pastor. 'Some day we're going to translate it into English'. Little did he know that his frustration would give birth to one of the most popular translations in the English language. This background was taken by the authors of the pamphlet from a book by Richard K. Barnard, 'God's Word in Our Language: The Story of the N.I.V.'.

The N.I.V. in its relatively short lifespan has become the basis of commentaries, interlinears, systematic theologies and concordances. Colleges and seminaries distribute it to their students and require it in the classroom. Churches of many denominations and doctrinal persuasions use it in pew and pulpit. Bookshops claim that it is outselling the A.V. and everything else that claims to be Scripture.

The N.I.V. claims, as can be seen from the quotation that heads this article, both readability and to be a literal translation. The former is unquestionably achieved, but it is in the latter area where doubts have begun to arise.

Before leaving this introduction, two remarks should be made. First, if Howard had searched the Scriptures, then he would have noted that it is written in 2 Corinthians 2:14 that, 'the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him'. Unless Howard's witness had resulted in his business associate believing in the Lord Jesus Christ as his Saviour then he would not respond positively to the Word of God even if it had been in everyday English, because of what it is — God's Word. The natural man hides from God whether it be in ritual, ceremonies, ordinances or earth's many religions or, as in this case, laughter, just as Adam and Eve 'hid themselves from the presence of the LORD God' (Gen. 3:8).

Secondly, it was Howard's clear responsibility to teach his children the Scriptures. In Ephesians 6:4 fathers are told to bring up children 'in the nurture and admonition of the Lord' and in 2 Timothy 3:15 we read of Timothy 'from a child thou hast known the holy Scriptures'. Whilst it is true that the N.I.V. requires less adult supervision and guidance when being read, it may also deprive the parent of opportunities of spiritual interaction, which will probably be lost for ever.

Philosophy of Translation

The translators state in their Preface of June 1978, that they were united:

'In their commitment to the authority and infallibility of the Bible as God's Word in written form. They believe that it contains the divine answer to the deepest needs of humanity, that it sheds unique light on our path in a dark world, and that it sets forth the way to our eternal well-being'.

The first concern of the translators was described as:

'the accuracy of the translation and its fidelity to the thought of the biblical writers. They have weighed the significance of the lexical and grammatical details of the Hebrew, Aramaic and Greek text. At the same time they have striven for more than a word-for-word translation. Because thought patterns and syntax differ from language to language, faithful communication of the meaning of the writers of the Bible demands frequent modification in sentence structure and constant regard for the contextual meaning of words'.

After remarking that the developing version was sent to stylistic consultants and that some samples were tested on a wide variety of people, the translators comment:

'Concern for clear and natural English — that the N.I.V. should be idiomatic but not idiosyncratic, contemporary but not dated — motivated the translators and consultants. At the same time, they tried to reflect the differing styles of the biblical writers'.

Whilst any Bible student would welcome some of these sentiments, the true philosophy of the translators is revealed in these passages. In truth it is the 'dynamic' view of Scripture — in other words the translators believe that it is the thoughts or the truth behind the words that is important. In the realm of translation this is referred to as dynamic equivalence, i.e. not word-for-word accuracy but thought-for-thought equivalence. This explains why they say their aim was for 'more than a word-for-word translation', their goal, instead, was for 'fidelity to the thought of the biblical writers'. They sought by 'frequent modifications in sentence structure and constant regard for the contextual meaning of words' to produce a translation that would speak to people in that people's own culture. All this is far distant from the Scriptural approach to such matters, which is the only true one. These are God's Words and those who find them rejoice over them 'as one that findeth great spoil' (Psa. 119:162). Our approach to them is determined by 2 Corinthians 2:13 which states that they are the words 'which the Holy Ghost teacheth'.

The basic idea of the dynamic equivalence theory is to ask the question 'How do we think Paul would have written his letters had he written them in English?' Or

'How do we think a first century reader would have understood the writings of Paul?' The dynamic equivalence translators want to produce the same response and reaction in twentieth century readers. Thus to them the thoughts, phrases or truths expressed in a man's writings are more important than the actual words. Their desire is to give modern man what Paul and his colleagues would have written if they were writing today. How can a man's thoughts be known apart from his words? Further, if his words do not express his thoughts, especially in Scripture, how can truth be known at all? Where can man find truth if not in the very words of God to man? How can man know that Paul's thoughts were apart from what he wrote? How can man know how the first century readers responded, apart from what has been written about their responses? We know, for instance, that the response to Paul's prison ministry was often negative — see 2 Timothy 1:15, 'all they which are in Asia be turned away from me'. How is that to be reflected in the translation? It cannot be by watering it down because that is strictly prohibited — 'For we are not as many which corrupt the Word of God' (2 Cor. 2:17).

However, it must be said that the translators of the N.I.V. held to the basically conservative end of the dynamic spectrum. Nevertheless the use of this theory of dynamic equivalence not only denies the inerrancy of Scripture but also the need for Scripture to be inerrant.

The Consistent Translation of Identical Words

The policy of the A.V. was not to translate identical Greek words with the same word in all instances. As recorded elsewhere in this work this has been partially, although not wholly, corrected in the Revised Version (R.V.) How does the N.I.V. measure up? Let us look at the recurrence of the word *katargeo* in 1 Corinthians 13:

R.V.

Whether there be prophecies they shall be *done away* (v 8).

Whether there be knowledge it shall be *done away* (v 8).

That which is in part shall be *done away* (v 10).

Now that I am become a man I *have put away* childish things (v 11).

N.I.V.

But where there are prophecies they *will cease*.

Where there is knowledge it will *pass away*.

When perfection comes the imperfect *disappears*.

When I become a man I *put* childish *ways behind me*.

Here it will be seen that the translators have moved backwards and find no necessity to give the English reader the insistent connection that is so obvious to the readers of the Greek. The force of the passage, viz. to express that the supernatural gifts pertained to the 'partial' and not to the 'perfect' is entirely veiled to the English reader.

Let us examine another word and apply the same test — the word *aion* in Ephesians:

A.V.

1:21 This *world*

2:2 The *course* of this world

2:7 The *ages* to come

3:9 From the beginning of the *world*

3:11 *Eternal* purpose

3:21 Throughout all *ages world* *without end*

6:12 Rulers of the darkness of this *world*

N.I.V.

the present age

the ways of this world

coming ages

for ages past

eternal purpose

for ever and ever

powers of this dark world

Here the N.I.V. retains a very strange assortment. This *world*, the *coming ages* which last *for ever and ever* and the *eternal purpose*. If the word *aion* is translated consistently, order, light and instruction take the place of human tradition and confusion, which the N.I.V. has failed to dispel. This can be demonstrated by the structure given

below, which was first set out by Mr. Welch in *The Berean Expositor*, volume 6, page 71 but which is now given in a modified form. It is as follows:

***aion* in Ephesians**

- A 1:21. Principalities and powers etc.
in relation to this and the coming *age* —
Subject to Christ after He was raised from the dead
and set in heavenly places.
- B 2:2. The *age* of this world —
The energy (*energo*) of the
Prince of the Power of the Air.
- C 2:7. The *ages* to come —
The exceeding riches of His *grace* (future).
- D 3:9. Enlightenment as to what is the
stewardship of the *mystery*
hidden from the *ages* in God.
- C 3:11. The purpose of the *ages* —
The manifold wisdom of God
made known by the Church (now).
- B 3:21. The generations of the *age* of the *ages* —
God's energy (*energo*) working in the saints.
- A 6:12. Believers wrestling against principalities and powers
and the rulers of the darkness of this *age*,
not against flesh and blood nor in heavenly places.

Both Mark and Luke record the healing of blind Bartimaeus (Mark 10:52; Luke 18:42). The language in the original is the same in both cases, but the A.V. translates Mark's account 'Thy faith hath made thee whole' and Luke's account 'Thy faith hath saved thee'. The fact is that neither of the translations offered is adequate. The original says both things, for the word 'to save' included the conception of 'healing'. The A.V. informed the reader of this by a marginal note. The Revisers adopted the other plan, of keeping the translation of the two passages identical and supplying the reader with the necessary information in the margin. However, in the N.I.V. these marginal notes are both omitted and yet the translation is healed in both instances.

One place where a useful change to the A.V. reading is made by the N.I.V. is in 2 Corinthians 3. Much of the teaching of this passage is connected with the use of the word 'veil'. Moses veiled his face so that Israel should not see the end of the glory that was transient. Israel wear a veil not only over their heads when reading the law, but over their hearts. The teaching of the passage is 'veiled' to the ordinary reader by the A.V.'s translation 'open face' in 2 Corinthians 3:18. The N.I.V. corrects this and so it can be seen that there is a direct contrast between the 'unveiled faces' of believers in Christ and the 'veiled face' of Israel. Further, the word 'hid' in 2 Corinthians 4:3 is the word 'veiled' and carries the teaching on to its conclusion. The N.I.V. uses the word 'veiled' in 2 Corinthians 4:3 so the full argument is brought to light.

We now turn to the N.I.V.'s translation of *sheol*, which is connected with the concept of the orthodox hell. The rendering of the word *sheol* in the A.V. as 'hell' 31 times, gives succour to the doctrine of eternal conscious torment. For example, Moses has used the word *sheol* seven times. The A.V. renders the first six occurrences by 'the grave' or 'pit', and the last, by the word 'hell'. The passages are as follows:

'I will go down to *sheol* (A.V.: the grave) unto my son mourning' (Gen. 37:35).

'Then shall ye bring down my grey hairs with sorrow to *sheol* (A.V.: the grave)' Gen. 42:38).

'My grey hairs with sorrow to *sheol* (A.V.: the grave)' Gen. 44:29).

'His grey hairs to *sheol* (A.V.: the grave)' Gen. 44:31).

'If the earth open her mouth and swallow them up ... and they go down quick (alive) unto *sheol* (A.V.: the pit)' (Num. 16:30).

'They went down alive unto *sheol* (A.V.: the pit)' (Num. 16:33).

'For a fire is kindled in Mine anger and shall burn unto the lowest *sheol* (A.V.: hell) and shall consume the earth with her increase and set on fire the foundations of the mountains' (Deut. 32:22).

If the word 'hell' is put in place of 'grave' as used by Jacob and his sons, it can be seen that Deuteronomy 32:22 has not been translated fairly. In the N.I.V. the word

'grave' is used in the first six passages, but in the seventh the phrase 'realm of death' is substituted for 'hell'. Exactly why this substitution is made is unclear but, critically, the N.I.V. notes in the margin that all these words are renderings of the Hebrew *sheol* so the ordinary reader would be aware he was reading that word in Deuteronomy 32:22.

The bias in the A.V. that lies behind this selection of words may be discerned by comparing such passages as Job 14:13 with Psalm 9:17. The former reads 'Oh that Thou wouldest hide me in the grave' whereas the latter reads, 'The wicked shall be turned into hell'. Let the reader put the word 'hell' into the prayer of Job and its utter absurdity will be evident. The N.I.V. corrects this bias and renders the word 'grave' in both places, and in both passages there is a marginal note making this clear. It is perhaps also worth noting in passing that the N.I.V. translates the word, which is rendered 'turned' in the A.V. of Psalm 9:17, by the word 'return'. This brings out the true doctrine that the second death is the final doom of the 'wicked' and the 'nations' who forget God.

Moreover, in Ecclesiastes 9:10 it is declared, 'there is no work nor device, nor knowledge, nor wisdom in the grave (*sheol*) wither thou goest'. Why did not the translators of the A.V. render this 'hell'? Would it not have opened the eyes of many to see that the agony, torment and gnawing of conscience of the orthodox 'hell' were false; so in this place we have the 'grave' as the rendering of *sheol*. In the N.I.V. the correct rendering 'grave' is retained and it should be said it never translates *sheol* as 'hell' throughout.

On another point the translation in the A.V. veils the true significance of the Hebrew words used. In Genesis 6:9 Noah is described as 'perfect' and this word is also used of Jacob in Genesis 25:27 but there the A.V. rendering is 'plain'. When the same quality is ascribed to Job the word 'perfect' is used again. This serves to obscure the fact that these three men were all 'without

blemish' as regards breed or pedigree. In the case of Noah the eruption of the Nephilim led to the corruption of all flesh except Noah's family. A further eruption must have led to the same word, or a similar word, being used to describe those who similarly remained uncorrupted — i.e. Jacob and Job. The N.I.V. unfortunately, fails to restore the link made by the Spirit of God between these three men — it uses the word 'blameless' of Noah and Job, but uses the word 'quiet' when it comes to Jacob.

Closely connected with the corruption of the human race is the word which the A.V. translates three times 'giants' in Genesis 6:4 and Numbers 13:33 (twice). This disguises the fact that the word used by the Spirit of God preserves their proper name, which is Nephilim. The N.I.V. restores this name in all three occurrences. They were well known as Rephaim also. The A.V. (rather inconsistently) translates this word eight times Rephaim, thirteen times giants, seven times dead and once deceased. This serves to veil the fact that, in contrast with normal human beings, these have no hope of resurrection — (see Isa. 26:14,19). In other words, as they are not 'In Adam' they can never be 'In Christ'. In the N.I.V. the words are translated ten times Rephaites, eight times Rephaim, twice Rapha, five times dead, once by death and twice by spirits of the departed. Unfortunately, the full truth of Isaiah 26:14 and 19 remains veiled to the reader who is unaware of the usage of the Hebrew words.

Inserted Words and Phrases

There are, inevitably, places in both the Old Testament and the New Testament in which words must be inserted to give sense to the English translation, as there would be in translating any written work from one language to another. The Hebrew and Greek languages often omit words, particularly forms of the verb 'to be'. The A.V. records this by italicising the inserted words (at least in most instances). For example, in Genesis 1:2 the A.V. reads

‘And the earth was without form and void and darkness *was* upon the face of the deep’.

This makes clear that the first time the word ‘was’ is used in the verse there is a word for it in the Hebrew text, but the second time there is not. In the N.I.V. there are no such markings: instead there is a footnote which indicates that the first ‘was’ may possibly read ‘became’ (which, incidentally, Scripture shows must be correct — see Genesis 2:7 where the same Hebrew word is translated became, and ‘is’ would not make sense). There is no indication that the second ‘was’ does not appear in the Hebrew text.

This is, in fact, in accordance with the dynamic equivalence theory of translation, which states that it is the thoughts behind the words, not the words themselves, that are important; thus, there are in essence no added (nor subtracted) words possible in their translation. Every word in the translation would have been meant by the author, regardless of what he wrote. The translation is accurate — there are no added words.

This can have very serious consequences. The word Israel only occurs twice in the Greek of the prison epistles — in Ephesians 2:12 where we are told that formerly we were ‘excluded from citizenship in Israel’ and Philippians 3:5 where Paul says that he was ‘of the people of Israel’. This is also essentially a negative reference as later he says that he considers these things ‘but dung’. Yet, in the N.I.V. there is a third use of the word Israel in Ephesians 3:6, ‘This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus’.

The uninstructed reader would be entirely unaware that the word Israel is an insertion by the translators and appears nowhere in the Greek text. Whilst it is usual for these words to be added, at least mentally, to make the verse read, ‘That the Gentiles together with the Jews should be fellow heirs’, this idea is unwarranted. If the

Jew be in view, the teaching must then be accepted as a veritable revelation of a hitherto hidden mystery, for where, since the call of Abraham to the writing of the epistle to the Romans (where the apostle says 'The Jew first' etc) has the Gentile ever received the threefold equality revealed here, i.e. joint-heirs, a joint-body and joint-partakers.

Millennial blessings, which fulfil the promises to Israel necessarily give the blessed Gentile a secondary place; they who were once aliens to the commonwealth of Israel, but who are finally blessed under the covenant of promise, are nevertheless 'tail' and not 'head' and their national distinctions remain. Here, in the dispensation of the Mystery, the sphere is 'in spirit' and the equality is concerning the Gentiles. The only place that a Jew can have here is to lose his nationality and enter this unity as a sinner saved by grace even as the Gentile did. All these wondrous truths are sadly veiled by the N.I.V. by its rendering of Ephesians 3:6.

The Hebrew Text of the Old Testament

The translators of the N.I.V. comment on this as follows:

'For the Old Testament the standard Hebrew text, the Masoretic Text published in the latest editions of *Biblia Hebraica*, was used throughout. The Dead Sea Scrolls contain material bearing on an earlier stage of the Hebrew text. They were consulted, as were the Samaritan Pentateuch and the ancient scribal traditions relating to textual changes ... The translators also consulted the more important early versions — the Septuagint; Aquila, Symmachus and Theodotion; the Vulgate; the Syriac Peshitta; the Targums and for the Psalms the *Juxta Hebraica* of Jerome. Readings from these versions were occasionally followed where the Masoretic Text seemed doubtful and where accepted principles of textual criticism showed that one or more of these textual witnesses appeared to provide the correct reading. Such instances are footnoted'.

The basic text from which the A.V. was translated is called the Ben Chayyim Text (after Jacob ben Chayyim, under whose editorship it was printed in 1524-25) and it is

similar to the text of Ben Asher (who lived in the tenth century at Tiberias in Palestine). The Massoretes had preserved this text after the destruction of the Temple at Jerusalem in AD 70. They were the ones who collected vital information about the text and laid down detailed rules for the proper copying of it. This was embodied in the Massorah which was called 'the Fence of the Law' and gives us a very accurate text.

In particular they introduced vowel points (for Hebrew has no vowels), fixed accents (to ensure correct pronunciation), explained the meaning of words (where ambiguity existed), supplied marginal readings (to remove obscurity), and marked intended pauses (which often affect the meaning). The introduction of the vowel points meant that the demise of the tradition of reading the Scriptures aloud would not leave them incomprehensible. This gave Jews and Christians alike an Old Testament text devoid of much of the ambiguity of the unpointed text.

However, the translators of the N.I.V. tell us that 'sometimes vowel letters and vowel signs did not, in the judgment of the translators, represent the correct vowels for the originally consonantal text. Accordingly, some words were read with a different set of vowels. These instances are usually not indicated by footnotes'. However, changing vowels often varies words completely (for instance 'bell' and 'bull' in English). Since these changes are not noted there is no way of determining where the N.I.V. has altered what has been the accepted Old Testament for a thousand years unless one compares each word of the N.I.V. with a more accurate translation; and since translation is never complete, comparison would have to be made with all other editions of the N.I.V. also. But what of the Scriptural warnings about changing God's Word? In Deuteronomy 4:2 Moses tells Israel not to diminish a word from the commandments of the Lord God and in 12:32 this is repeated. Jeremiah is also told not to diminish a word from all the words that the Lord spoke to him (Jer. 26:2). Surely this is a principle that applies

without regard to dispensations. Here the N.I.V. treads on very dangerous ground.

It is true that there are places in which the Massoretic Text is difficult to translate and ancient translations such as the Greek Septuagint, the Aramaic Targums, the Latin Vulgate and the Syriac Peshitta, as well as the Dead Sea Scrolls can be helpful in determining the intended meaning. Most translations use the Massoretic Text as a basis and look to these for additional light. However, the N.I.V. seems at times to hold these other translations, particularly the Septuagint, on an equal level with the Massoretic Text. As set out in the quotation at the beginning of this section this is done where accepted principles of textual criticism showed that one or more of these textual witnesses appeared to provide the correct reading.

For instance, in Genesis 4:8 the N.I.V. adds 'Let's go out to the field' on the basis of the Samaritan Pentateuch, the Septuagint, the Latin Vulgate and the Syriac. As the note in *The Companion Bible* points out, the Hebrew word that is translated 'talked' in the A.V. means 'to say', which must be followed by words spoken. In fact the Masoretic Text has a hiatus. Thus, this is both supported by the Hebrew text and the evidence of other versions. However, in Isaiah 33:8 the word 'cities' in the A.V. is changed to 'witnesses' on the authority of a Dead Sea Scroll reading alone. Similarly Exodus 19:7 is changed from 'He knew' (A.V.) to 'He broke down' (N.I.V.) on the authority of a Targum reading. Here the difference between the Hebrew Masoretic and the Aramaic Targum reading is only a small stroke or mark at the top of a letter — but did not the Lord Jesus say of the Law that, 'till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled' (Matt. 5:18)?

Moreover, in various places the N.I.V. casts doubt on the accuracy of the text. For instance in Numbers 11:25 the A.V. states, 'they prophesied, and did not cease', but the N.I.V. changes this to, 'they prophesied, but they did

not do so again' but in a footnote reverses its translation with 'Or prophesied and continued to do so'. The origin of the new translation is not made clear, although *The Companion Bible* reveals that the Vulgate supports the A.V. reading, but the Hebrew, Septuagint and the Syriac supports the N.I.V. reading. It would perhaps have been better to have made the change without then casting doubt upon it.

As regards the use of archaeology to ascertain the meaning of the Scriptures, the N.I.V. says as follows:

'The precise meaning of the biblical texts is sometimes uncertain. This is more often the case with the Hebrew and Aramaic texts than with the Greek text. Although archaeological and linguistic discoveries in this century aid in understanding difficult passages some uncertainties remain. The more significant of these have been called to the reader's attention in the footnotes'.

The difficulty with this is that it puts archaeology (or rather man's interpretation of archaeology and therefore the reasoning of fallen human beings) above that of the revealed Word of God. Critics claimed for decades that Scripture was in error in its statements regarding the extent of the Hittite Empire. But during the latter part of the nineteenth century the ruins of the great Hittite Empire were discovered.

In the twentieth century the ruins of Nineveh were discovered, but there was a problem. The Old Testament book of Jonah states that the city, 'was an exceeding great city of three days' journey' (Jonah 3:3). However, archaeologists have determined that the city was important but definitely not large enough to require three days to traverse it. The N.I.V. translators determined that according to archaeology and the culture of the period an important city would require a visit of three days in order to honour it properly. Thus, the N.I.V. renders Jonah 3:3 'Now Nineveh was a very important city — a visit required three days'. However, the Hebrew word here translated 'visit' is translated 'journey' in the A.V. in Nehemiah 2:6 and Jonah 3:4 and 'walk' in Ezekiel 42:4.

The N.I.V. renders the word in these passages 'journey' (Neh. 2:6), 'inner passage way' (Ezek. 42:4) and 'started into the city' (Jonah 3:4) so there is serious inconsistency. The Septuagint translation supports the A.V. translation of 'three days' journey'. *The Companion Bible* suggests that the city would take three days to go round in circuit and reminds us that such cities included large areas for cultivation and pasturage. But this does not support the N.I.V. rendering, which is based on human archaeology rather than 'the words which the Holy Ghost teacheth' (1 Cor. 2:13).

The Greek Text of the New Testament

On this matter the translators comment as follows:

'The Greek text used in translating the New Testament was an eclectic one. No other piece of ancient literature has such an abundance of manuscript witnesses as does the New Testament. Where existing manuscripts differ, the translators made their choice of readings according to accepted methods of New Testament textual criticism. Footnotes call attention to places where there was uncertainty about what the original text was'.

The major text types of the Greek New Testament are as follows:

- i. The Byzantine (sometimes called the Traditional, Majority or Antiochian text).
- ii. The Alexandrian.
- iii. The Western, and
- iv. The Caesarean.

From the fourth century until the mid-1800s the accepted Greek New Testament was based upon some form of what is called the traditional text. These manuscripts form the first type, the Byzantine text. It is also called the Received Text, from which the A.V. and the translations into a number of other languages were made. It is the text type associated with Antioch in Syria, which, after the fall of Jerusalem in AD 70, became the true undisputed centre of Christianity. It was here that a strong

church came into being largely through the ministries of Barnabas and Saul (Paul) (Acts 11:22-26).

In the mid-1800s, however, the Received Text of the New Testament was abandoned and a new text was constructed. In this, the textual critics essentially founded their new version on a handful of manuscripts found in Egypt, dating from the third century to the fifteenth century. The two chief representatives of this text are the Codex Sinaiticus and the Codex Vaticanus. The problem with this is that these two texts differ greatly from the Received Text: the Vaticanus 7,578 times, and the Sinaiticus 8,972 times. Even worse, these two texts disagree with themselves more than 3,000 times in the Gospels alone. The N.I.V.'s eclectic text for the New Testament appears to be based on the United Bible Society's Third Edition, which in turn is based on these two manuscripts.

The effect of this is serious in certain passages. In 1 Timothy 3:16 the A.V. reads, 'And without controversy great is the mystery of godliness: God was manifest in the flesh'. The N.I.V. on the other hand, says, 'He appeared in a body'. There is a footnote saying, 'some manuscripts God'. However, it is not just the traditional majority of manuscripts that put God in this verse. Several copies of the Alexandrian manuscripts, a majority of lectionaries (Scripture portions used for worship services in the early church) and such church fathers as Dionysius of Alexandria (third century), Gregory of Nyssa, Chrysostom, Didymus, Diodorus (fourth century), Theodoret, Cyril, Euthalius and Macedonius II (fifth century) — some of whom predate the two major Alexandrian manuscripts — also include God.

This is to deal a satanically inspired and insidious blow to the doctrine of the Deity of Christ. These are the words of Dr. G. Vance Smith, a Unitarian, who was on the committee which was responsible for the R.V.:

'The old reading [of 1 Tim. 3:16] has been pronounced untenable by the Revisers as it has long been known to be by all careful students of the New Testament ... It is another example of the facility with which ancient copiers could introduce the word "God" into their manuscripts — a reading which was the natural result of the growing tendency in early Christian times to look upon the humble Teacher as the incarnate Word and therefore as "God manifested in the flesh"'.

Thus, this change was agreed to wholeheartedly by those who are enemies of Christ. The true Christian attitude to this cannot be charity. It is set out in the Second Epistle of John — those who bring not the doctrine that Jesus Christ came in the flesh are not to be received into the house neither are they to be bidden 'Godspeed' (2 John 1:7-11). The disobedience of Christians to this has largely led to the present apostasy: and we can only reaffirm that 1 Timothy 3:16 is a place where the Word of God plainly sets forth that Jesus Christ is the Son of God and is entitled to every attribute of the Deity.

It should also be said that the N.I.V., again on the evidence of the Alexandrian texts, weakens another passage which teaches the deity of Christ. In the A.V. Romans 14:10-12 says, 'for we shall all stand before the judgment seat of Christ ... so then every one of us shall give account of himself to God'. The N.I.V. changes this to 'For we will all stand before God's judgment seat ... So then, each of us will give an account of Himself to God'. In the Received Text, all men are to stand before Christ, giving account to God; thus, 'Christ' is being called 'God'. The N.I.V. changes 'Christ' in verse 10 to 'God'; thus, verse 12 becomes merely a restatement of verse 10, without the affirmation that the Person of the Godhead Who has the right of judgment is Christ. In fact this is confirmed by the words of our Lord during His earthly ministry in John 5:22:

'For the Father judgeth no man, but hath committed all judgment unto the Son'.

To compound the matter, the N.I.V. gives no footnote to indicate the change. The Deity of Christ is attested in this

passage in some Alexandrian manuscripts, the majority of other manuscripts, many ancient versions and at least ten church Fathers. It is missing from only seven manuscripts, which includes the two considered to be the best by a number of modern scholars: the Vatican manuscript and the 'original hand' (as opposed to the corrected) copy of the Sinai manuscript. To be fair, it should be said that in the parallel passage in 2 Corinthians 5:10 the reading 'Christ' is retained in the N.I.V., although there is no affirmation of the Deity of the Son of God.

Another passage where a change has been made in the N.I.V. is in Colossians 1:14. The A.V. reads 'In Whom we have redemption through His blood, even the forgiveness of sins'. The N.I.V. changes this to 'in whom we have redemption, the forgiveness of sins', although a footnote reads, 'A few late manuscripts "redemption through His blood"'. However, these words are crucial to our understanding of redemption. It is by Christ's blood that eternal redemption has been provided for His people. It is worthy of note that the structure of Colossians 1:13-23 given by C.H. Welch in *The Berean Expositor* volume 21, page 130, balances verses 13 and 14 with 21 and 22, and in verse 22 we read 'through death' which corresponds with 'through His blood' in verse 14. The A.V. reading also agrees with Ephesians 1:7, where the N.I.V. retains the rendering 'through His blood'.

We should, before reaching a conclusion, refer to a prime example of the results of the type of textual criticism of interpretation that so characterizes the N.I.V. In Hebrews 11:11, the A.V. reads, 'through faith also Sarah herself received strength to conceive seed and was delivered of a child when she was past age because she judged Him faithful Who had promised', whereas the N.I.V. reads, 'By faith, Abraham, even though he was past age and Sarah herself was barren — was enabled to become a father because He considered Him faithful Who had made the promise'. The footnote in the N.I.V. reads, 'Or by faith even Sarah, who was past age, was enabled to

bear children because she ...'. The parts of this verse in the N.I.V. which refer to Abraham are not found in any Greek manuscript. There is not even a note in the United Bible Society's text to indicate anyone even considered such a reading as the N.I.V.

The reason for this translation is that scholars have become concerned that Sarah is not a good example of faith. So they use the argument that in Greek the word 'to conceive' is normally used of a male begetting and not of a woman conceiving. However, the context speaks of Sarah rather than Abraham. It is very difficult to understand how, in the face of this, where there is no manuscript support for the translation at all, people can claim extreme accuracy for the N.I.V. The correct reading is relegated to a footnote, which by using the word 'Or' makes it sound as if either rendering is correct.

This is by no means an exhaustive list of the problems of the N.I.V. in translation — they occur on almost every page of the N.I.V. This does not aid the Christian in his walk and fails to honour God. We remember 2 Timothy 3:16:

'All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works'.

This must always be our touchstone.

Conclusion

Summing up, it is fair to say that the N.I.V. is a fresh, dynamic, free and unique translation of the Scriptures. It has genuinely achieved its purpose of being a translation that anyone could read and understand. It is useful for learning Bible stories, in the same way as a Bible story-book would be. But a Bible story-book is not the Word of God.

When it comes to accuracy and fidelity to the texts of the original languages, the N.I.V. is found to be wanting.

It rearranges sentences and verses, leaves out verses and phrases, paraphrases and even, as we have seen in Hebrews 11:11, introduces material which is not in the original languages at all. The reader can never be sure if the words he is reading have the inspired Words of God behind them or not. When doing word studies, he can never be sure whether he has a word to study.

If asked to give an opinion, we would counsel against the N.I.V. being used as a basic text from which to study the Word of God either in public or in private. The N.I.V. does not have reverence for God as its touchstone. It lacks dignity and cadence; its text in effect denies the Deity of Christ and it holds the use of archaeology above that of the revealed Word of God. Whilst it may be true that it contains enough of the truth to draw men to their Saviour, it is a crooked stick. Its place, at its highest, is on the table for use to illuminate Scripture where the language of the A.V. has failed to express truth. But even then it has to be handled with the utmost caution, the original Greek and Hebrew texts have to be constantly consulted, and the points of this critique have to be constantly borne in mind.

APPENDIX 1

A Selection of Books which may be helpful in further studies

BRUCE, F.F.— *The Canon of Scripture* — first edition 1988 published by Chapter House, ISBN 0 948643 05 6.

BRUCE, F.F.— *The Book and the Parchments* — first edition 1950, published by Pickering & Inglis, ISBN 0 7208 0216 4.

BURGON, J.W.— *The Revision Revised* (London 1883) — A learned work, vigorously defending the exclusive right of the 'Byzantine' text to be recognized as authentic and inspired. More recently published by Conservative Classics, Box 308, Paradise, Pa. 17562, U.S.A.

JOBES, K.H. & SILVA M.— *Invitation to the Septuagint* — first edition 2000, published by Baker Academic and Paternoster Press, ISBN 1 84227 061 3.

KENYON, F.G. (revised third edition by ADAMS, A.W.— *The Text of the Greek Bible* — published 1975 (original edition 1936), ISBN 0 7156 0641 7.

RAHLFS, A.— *SEPTUAGINTA* — 1935 and 1979, Deutsche Biblegesellschaft, Stuttgart; printed in Germany by C.H. Beck, Nordlingen, ISBN 3 438 05121 4

SCRIVENER, F.H.A.— *Introduction to the Criticism of the New Testament* in two volumes (fourth edition edited and revised by MILLER, E. in 1894 and published by Deighton Bell & Co of Cambridge in 1894.

SOUTER, A.— *The Text and Canon of the New Testament* (London 1913) revised by WILLIAMS, C.S., 1954.

SWETE, H.B.— *An Introduction to the Old Testament in Greek* — original edition 1902; revised by OTTLEY, R.R. in 1914.

TOV, E.— *Textual Criticism of the Hebrew Bible* — second revised English edition published by Augsburg Fortress 2001, ISBN 0 8006 3429 2 (Fortress) and ISBN 90 232 3715 3 (Van Gorcum.

In volume 38 of *The Berean Expositor* pp. 139, 140, 241, and 242, Charles H. Welch recommends books on the Septuagint by: E.W. Grinfield; Henry Gough; and Henry Barclay Swete.

APPENDIX 2

Extract from Dr. F.F. Bruce's

The Books and The Parchments

About the middle of last century there came to light a letter in William Tyndale's hand, written in Latin to someone in authority (possibly the Marquis of Bergen), which had lain unread in the archives of the Council of Brabant for three hundred years. The letter has a special human interest because it was written during the last winter of Tyndale's life (1535-36) while he lay in prison 'for the word of God and the testimony of Jesus', and it shows us how the great Bible translator's enthusiasm for his work remained unimpaired to the last, in spite of the most discouraging circumstances. This is what he wrote:

'I believe, right worshipful, that you are not unaware of what may have been determined concerning me. Wherefore I beg your lordship, and that by the Lord Jesus, that if I am to remain here through the winter, you will request the commissary to have the kindness to send me, from the goods of mine which he has, a warmer cap, for I suffer greatly from cold in the head, and am afflicted by a perpetual catarrh, which is much increased in this cell; a warmer coat also, for this which I have is very thin; a piece of cloth, too, to patch my leggings. My overcoat is worn out; my shirts also are worn out. He has a woollen shirt, if he will be good enough to send it. I have also with him leggings of thicker cloth to put on above; he has also warmer night-caps. And I ask to be allowed to have a lamp in the evening; it is indeed wearisome sitting alone in the dark. But most of all I beg and beseech your clemency to be urgent with the commissary, that he will kindly permit me to have the Hebrew Bible, Hebrew grammar and Hebrew dictionary, that I may pass the time in that study. In return may you obtain what you most desire, so only that it be for the salvation of your soul. But if any other decision has been taken concerning me, to be carried out before winter, I will be patient, abiding the will of God, to the glory of the grace of my Lord Jesus Christ; whose Spirit (I pray) may ever direct your heart. Amen'.

W. Tindalus

It requires little imagination to sympathise with his desire for warmer clothes; a damp, draughty, unheated cell is no place to pass the winter in, and it is difficult to concentrate the mind on study if the body is shivering. But we get the impression that Tyndale's desire for warmer clothes was but a means to an end; he wished to reduce his bodily discomfort sufficiently to let his mind get on with its chosen work. Most of all he wants his Hebrew books. And why? Because a good part of the Old Testament remained to be translated. Some years previously he had translated the New Testament into English (the first time that it had ever been englished from the Greek original), and he was at work on the first translation of the Old Testament from Hebrew into English when he was arrested. The Pentateuch had been published in 1530; the historical books had also been translated but not yet published. So he was anxious to press on with the task. But the completion of it must be left to others; on the 6th October, Tyndale himself, in the words of John Foxe, 'was brought forth to the place of execution, was there tied to the stake, and then strangled first by the hangman, and afterwards with fire consumed, in the morning at the town of Vilvorde, A.D. 1536; crying thus at the stake with a fervent zeal and a loud voice: 'Lord, open the king of England's eyes'.

We cannot read the letter which Tyndale wrote from prison without remembering the remarkably similar request made by the apostle Paul in remarkably similar circumstances. It was just before the last winter of his life, while he lay in prison in Rome awaiting the death-sentence and the executioner's sword (according to the traditional account), that he sent a message to his friend, Timothy, in Asia Minor: 'Do your best to come to me soon ... When you come, bring the cloak that I left at Troas with Carpus,

and the books, especially the parchments ... Do your best to come before winter"* (2 Tim. 4:9,13).

The comfort of the body is not to be neglected, but something to occupy the mind is the main thing. 'Most of all ... the Hebrew Bible' was Tyndale's plea; 'especially the parchments' was Paul's.

It has been suggested that the word translated 'cloak' in Paul's message was not really a cloak. The Greek word is *phailones*, borrowed from the Latin *paenula*; and sometimes it means a piece of cloth to wrap round books to protect them against the weather. And it is suggested that Paul was more concerned about protecting his books than about protecting his body. Perhaps we can have it both ways.

* There is an interesting reference to this passage of Scripture in F.W. Newman's *Phases of Faith* (1850, pp. 29f.). In recording his intercourse with one whom he calls 'the Irish clergyman' (actually J.N. Darby), Newman says: 'I once said: But do you really think that *no* part of the New Testament may have been temporary in its object? For instance, what should we have lost if St. Paul had never written the verse, "The cloak which I have left at Troas, bring with thee, and the books, but especially the parchments". He answered with the greatest promptitude: "I should certainly have lost something; for that is exactly the verse which alone saved me from selling my little library. No! every word, depend upon it, is from the Spirit and is for eternal service"'.

APPENDIX 3

INDEX OF REFERENCES TO THE SEPTUAGINT

In *The Berean Expositor*, volumes 1 to 42

Each reference has been given its *Berean Expositor* volume number in bold, followed by the page number. The volume number and the page number are separated by a colon.

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Above the heavens..... <i>Huperano ton ouranon</i> (Psa. 8:2).....	32:13
Abyss..... <i>Abussos</i> (Gen. 1:2).....	10:68
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Allowance..... <i>Sitometreo (esitometrei)</i> (Gen. 47:12,14).....	38:44
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* Abrahami Trommii, in his 1718 A.D.: *Concordantiae Graecae, Version is Vulgo Dictae LXX Interpretum*, gives the LXX of Genesis 41:12 as reading 'andri kata to enupnion autou epelusen; and shows *epelusen* as being derived from *epiluo*.

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The illustration of the Papyrus on page 260 is reproduced from Sir Frederic G. Kenyon's work *The Story of the Bible* (1936). The original is in the Chester Beatty collection.



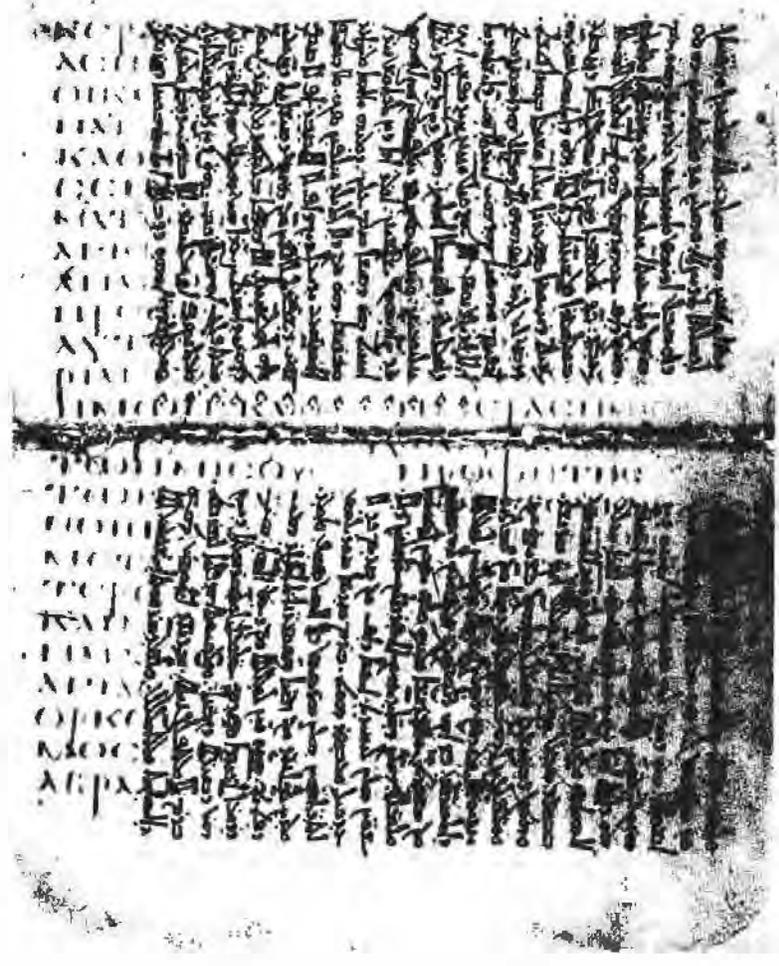
PENTATEUCH. HEBREW.

A copy of the Pentateuch in Hebrew, written by an eastern hand of the early tenth century, with the Massorah Magna and Massorah Parva in the margins.

The term *Massorah* may need a word of explanation. The work of the Massorites (*Massorah* means 'tradition') was to sift out from the accumulated mass of tradition and exposition all that had been written which pertained to the Hebrew text.

'They numbered the verses, words and letters of every book. They calculated the middle word and the middle letter of each ... These trivialities, as we may rightly consider them, had yet the effect of securing minute attention to the precise transmission of the text ... that not one jot nor tittle — not one smallest letter nor one tiny part of a letter — of the Law should pass away or be lost' (Sir Frederic G. Kenyon *Our Bible and the Ancient Manuscripts* 1895, p. 33).

The Great Massorah was written in the top and bottom margin of the Hebrew MSS, the Little Massorah, in the side margins. This copy is in the British Library.



CODEX NITRIENSIS PALIMPSEST

Gospel of Luke (Greek), 6th century. Syriac upper text at right angles to the lower text, 8th – 9th centuries.

This MSS was brought from the convent of St. Mary Deipara, situated in the Nitrian desert of Egypt.

The word 'palimpsest', is a Greek word meaning literally 'scraped again', and means a parchment whose original writing has been washed or scraped off, and something written in its place, usually at right angles to the original.

'Blotting out the handwriting' of Colossians 2:14 may be a reference to this practice.



Fragments of an Unknown Gospel, from a Papyrus codex.

Papyrus is destroyed by damp, and if kept too dry becomes very brittle. It is made from the pith of the papyrus plant which grew in the Nile. The 'Unknown Gospel' is a silent comment on the observation of Luke 1:1 that 'many have taken in hand to set forth a declaration of those things which are most surely believed among us'.

The value of the Papyri is the light that is thrown upon words used in the Greek New Testament. For example we discover that the word translated 'substance' was used in a law case to refer to the 'title deeds', and if we read 'Faith is the title deeds of the things hoped for' (Heb. 11:1) and glance across to Abraham, who willingly dwelt in a tent, for 'He looked for a city', we can see that Abraham needed no commiseration, he carried the 'title deeds' to a building not made by hands, eternal in the heavens.



CHESTER BEATTY PAPYRUS II

Showing the opening verses of the Second Epistle to the
Corinthians.

Early Third Century.

CODEx AMIATINUS, Latin Vulgate. About A.D. 715.
Luke 4:32 to 5:6.

'The best manuscript of the Vulgate is Codex Amiatinus, of which a reduced facsimile, showing the lower half of the page, is shown opposite ... It was written in England either at Wearmouth or at Jarrow. ... The passage shown is Luke 4:32 to 5:6. An example of a correction may be seen in col. 2, 13 lines from the bottom, where the singular imperative *laxa* has been altered by a corrector to the plural *laxate*, which corresponds more exactly with the original Greek' (Sir Frederic G. Kenyon *Our Bible and the Ancient Manuscripts* 1895, pp. 171, 172).

About 382 A.D. Pope Damasus called upon Jerome to undertake a revision of the Latin Bible. This version, in the main is the Bible of the Roman Catholic church today, and indeed it was the Bible of the church in England until the Reformation. 'The history of the Bible in Western Europe is for a thousand years the history of the Vulgate, and of the Vulgate alone' (Sir Frederic G. Kenyon *Our Bible and the Ancient Manuscripts* 1895, p. 174).

ΛΕΓΕΙ ΑΥΤΩ ΝΑΙ
 ΚΕ ΣΥ ΟΙ ΔΑ ΣΟΤΙ
 ΦΙΛΩΣ ΕΛΕΓΕΙ ΑΥ
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 ΙΩΑΝΝΟΥ ΑΓΑΠΙΧ
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 ΚΑΙΑ

ΕΥΑΓΓ. ΛΙ. Ν
 ΚΑΙΑ
 ΙΩΑΝΝΗΝ

CODEX SINAITICUS, 4th century. The end of John's Gospel in Uncials.

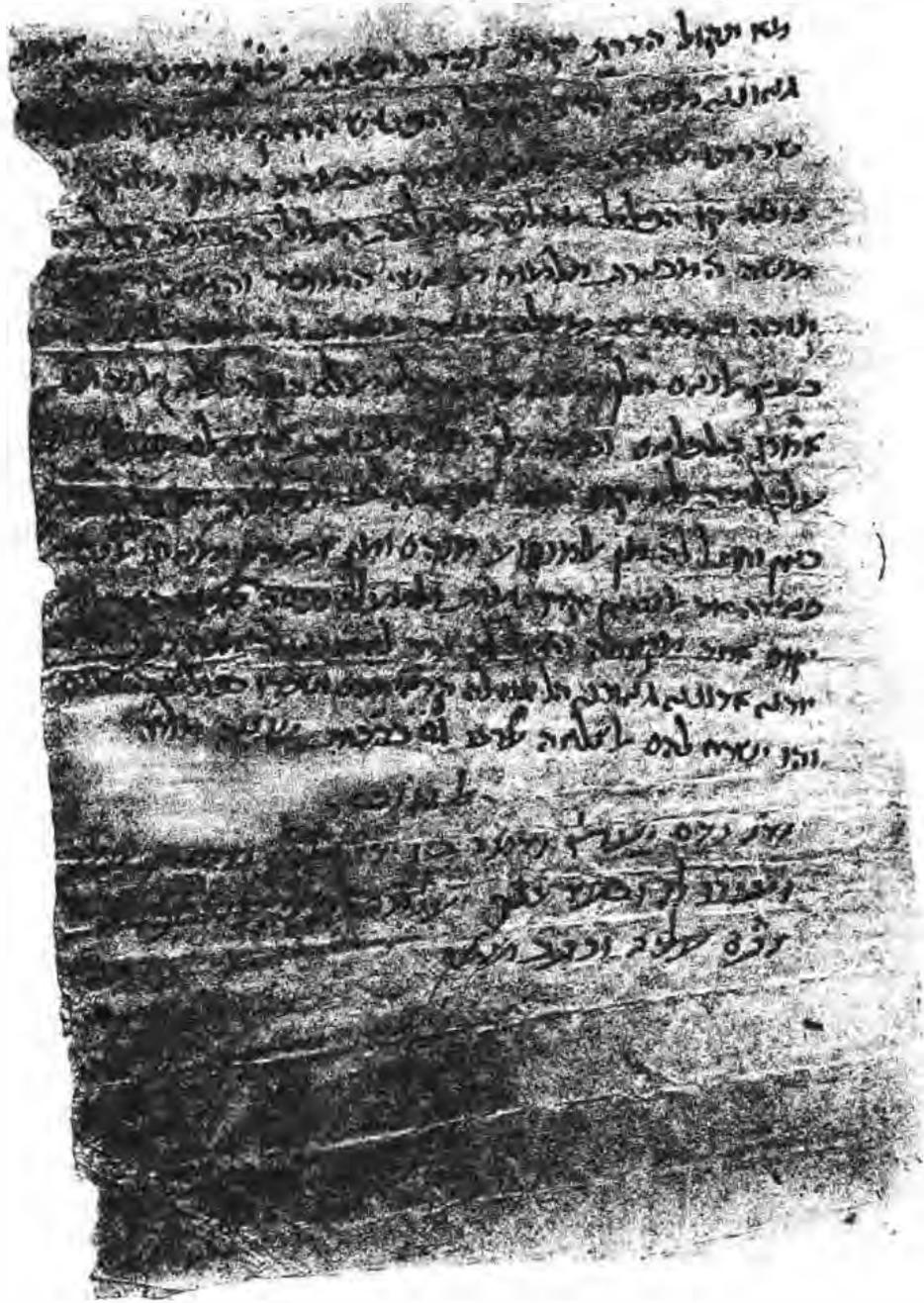
'Uncial' means 'inch-high' but is now used for all writing in what we call 'capital letters'; indeed, the uncials in the Codex Sinaiticus are only 3 to 4 mm high.

In contrast are the 'Minuscules' or 'Cursives', which in time drove the more cumbersome uncial out of use.



MISHNEH THORAH, or The Second Law.

A work in Hebrew by Moses Maimonides (1135-1204, a Jewish rabbi and philosopher) showing the title and list of contents of Book V. By a Spanish hand, A.D. 1472.



An Autograph Responsum of Moses Maimonides found in the Cairo Genizah — a receptacle for damaged MSS, attached to the synagogue, as a damaged or imperfect copy of the Scriptures was at once condemned as unfit for use.

Hebrew, and Arabic, in Hebrew characters. A Syro-Rabbinic hand of the twelfth century.

The fyfth Chapter.

v. vi.



When he sawe the people / he
 went vp into a mountaine / and when he was sett /
 hys disciples cam vnto him / and he opened his
 mouth / and taught them sayinge: Blessed are the
 poure in spere: for there is the kyngdom of heven. Blessed
 are they that mourne: for they shalbe comforted. Blessed are
 the meke: for they shall inheret the erthe. Blessed are they
 which hunger and thirst for righte wesnes: for they shalbe fyl-
 led. Blessed are the mercifull: for they shall obeyne mercy.
 Blessed are the pure in hert: for they shall se god. Bles-
 sed are the maynteyners of peace: for they shalbe called
 the chyldren of god. Blessed are they which suffre persecucion
 for righte wesnes sake: for there is the kyngdom of heven.
 Blessed are ye whē mens shall revyle you / and persecute you /
 and shal falsly saye all manner of evle sayings agaynst you
 for my sake. Reioyce ad be gladde / for greate is youre rewars
 de in heven. For so persecuted they the prophettys which were
 before youre dayes.

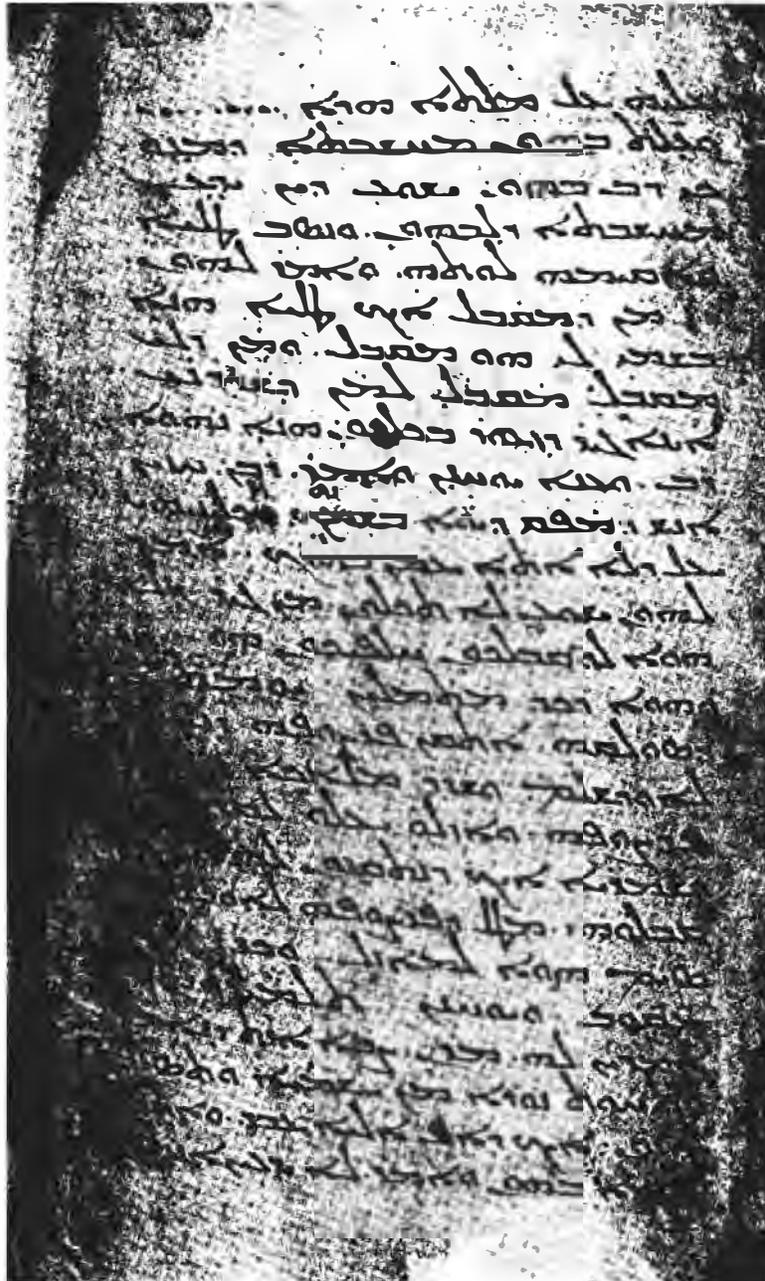
All these dedes
 here rehearsed as
 to nonthe peace
 to shewe mercy /
 to suffre psecucio
 and so forth / ma
 ke not a man hap
 ppye and blessed /
 nether deserve t
 he reward of he
 ven: but declare
 and testifie that
 we are happy and
 blessed and that
 we shall have gr
 eate pmoctio i he
 ven. and carry
 eth vs i oure hert
 res that we are
 goddes sonnes / &
 that the holy gos
 pit is in vs. for all
 good thynges are
 given to vs frely
 of god for our
 bloudes sake for
 his merittes



Half-page reproduction of Matthew 5:1-12 from Tyndale's New Testament, Worms 1525.

It is recorded that in controversy with an opponent, he said: 'If God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scripture than thou doest'.

'His translation is the direct ancestor of our Authorized Version' (Sir Frederic G. Kenyon *Our Bible and the Ancient Manuscripts* 1895, p. 217).



SYRIAC PESHITTO VERSION.

The page shown contains Luke 9:46-55, and is dated A.D. 530-540.

Peshitto Syriac. The word 'Peshitto' means 'simple', and this version of the Old and New Testament was probably made in the second or third century A.D., and since the fourth century it is quoted as a recognized standard. Syriac was spoken in Palestine, and is often referred to as Aramaic. A copy in the British Library was made in A.D. 464, and is the oldest *dated* copy of the Bible in existence.

The apostle Paul described himself as being 'a Hebrew of the Hebrews' and Acts 21:37 and Acts 22:2 show that he would be able to read the Old Testament in the original.

He would be well acquainted with the various devices adopted by the Scribes, either for emphasis or substitution, and for other manipulations of the Hebrew text.

The portion in Hebrew illustrated here shows that sometimes, for emphasis, letters would be enlarged. The Column illustrated is from the book of Esther chapter 9:6-10 where the hated sons of Haman were listed and slain.

So, when Paul would emphasize a postscript to the epistle to the Galatians, he wrote:

'SEE WHAT BIG LETTERS I MAKE, WHEN I WRITE YOU IN MY OWN HAND' (Gal. 6:11 Moffatt),

taking the pen from the scribe whose professional handwriting would have been much neater and perhaps more legible. See also 2 Thessalonians 3:17,18, in the light of chapter 2:1,2 where a reference is made to deception 'by letter as from us'.

This particular scroll may be seen, by appointment, at:

The Chapel of the Opened Book

52A Wilson Street

LONDON

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