

they left the place of their own accord, in consequence of this letter, or the Church made them go. Touched with the tenderness of those words: "I determined this for myself, that I would not come again to you with sorrow; for if I make you sorry, who then is he who maketh me glad but he that is made sorry by me?" it hastened to banish all the obnoxious elements that might have called for the stern exercise of the apostolic authority. The three months which Paul spent at Corinth during the winter of the years 58-59, were months of peace. Of this we have the proof in our hands. The Epistle to the Romans was the fruit of this repose.

In this Second Epistle to the Corinthians we get the fullest insight into the heart of the Apostle, so full of tenderness, human and Divine. From it we learn what were his views of apostleship, and of the Christian ministry generally. Nothing finer has been written on this subject than the passages in which it is treated in this letter. And if in the Epistle to the Romans we find the fullest statement of the Gospel, in the First Epistle to the Corinthians the most complete chapter of Church discipline, we have in this Second Epistle to the Corinthians the very mind of God with regard to the institution of the Christian ministry.

F. GODET.

THE REVISED VERSION OF THE OLD TESTAMENT.

A CRITICAL ESTIMATE.

FIFTH PAPER.

WE hold that the Revisers were bound to make some sense of every passage in the books before them. We do not intend this for satire. We admit that Job, Proverbs, Ecclesiastes, Psalms, and other O. T. Scriptures contain passages which

one may study for weeks without being convinced one has hit the author's meaning. But surely the translator should relegate his admission of the obscurity to a note. The text must show that he has endorsed (however doubtfully) some one of the diverse interpretations, and has expressed his attestation in intelligible English. Anything rather than vagueness. Is not this the accepted rule for all translation-work? It may of course be argued that a vague rendering is the true reproduction of what seems to us a vague passage. But we think a very little reflection saps the force of this reasoning. At any rate, where—as in the R.V.—an apparatus of marginal notes qualifies the text, the translator can sufficiently ease the strain on his conscience. An asterisk or other symbol might have been used by the Revisers to indicate, where necessary, the sad confession—“we give preference to this interpretation, but the passage is hopelessly obscure.” Scholars translate a Greek chorus, in the face of similar difficulties, without any such contrivance for expressing “proviso and exception.” The decision in hard passages is of course the best test of a translator's capacity. “Where no oxen are, the crib is clean;” and where obscurities are reproduced word-for-word, criticism is to some extent evaded. Nevertheless, in the passages we now tabulate we hold that the O. T. Company has simply shirked its responsibilities.

Prov. xxi. 4, “An high look and a proud heart, [even] *the lamp* of the wicked is sin.” What does this mean? Possibly the flashiness which wicked persons of the ἀλάζων type affect in demeanour, dress, and manner of living; the “desire that's *glorious*” which Imogen terms “most miserable.” If so, we must paraphrase, “Yea, all the *showy splendour* of the wicked is sin.” But it seems best to take נ here and elsewhere in Proverbs, in the sense “line of offspring,” according to a common Oriental figure (see e.g. Ps. cxxxii. 17). Thus in Prov. xiii. 9, “the lamp of the

wicked shall be put out," means his line shall be extinct. To this interpretation we adapt the first clause of the verse, and render freely, "Haughty and proud that they are, the offspring of the wicked are full of sin."

Prov. xxi. 28, "A false witness shall perish, but *the man that heareth* shall speak unchallenged." Heareth God? Or heareth what he afterwards attests? It is difficult to decide which. But the R. V. should endorse the one or the other decisively. In the one case we must paraphrase—"the man that hearkens to God's commandments;" in the other—"the man that attests only what he hears." "Unchallenged," by the way, is an improvement on "constantly" of A. V.

Prov. xxvii. 16. Apropos of the contentious woman, we have, "He that would restrain her restraineth the wind, and *his right hand encountereth oil.*" Utterly unintelligible to the English reader. We hold the Heb. expresses two comparisons. It is as hopeless as bottling the wind (פצ="stow away," rather than "restrain"—though like our vernacular "shut up," it gets the latter as a secondary meaning). And it is as hopeless as trying to carry away oil in the hand. We must render freely, "and he is as one who would grasp oil with his right hand." Eccl.

vi. 10, "*Whatsoever hath been, the name thereof was given long ago,* and it is known that it is man, neither can he contend with him that is mightier than he." Obscure, if not inaccurate? We think the Preacher is here pressing his characteristic belief in Divine predestination. Rend., "Whosoever is in being, long ago was his name given and he known, for he is but mortal man, and he cannot contend with Him that is mightier than he." אשר, "which," is used repeatedly in Ecclesiastes in the sense "for," "seeing that"—an application quite grammatical, though the English is somewhat peculiar. Eccl.

vii. 28 again illustrates this anomalous use of אשר. R. V., gives (28), "Behold this have I found . . . (28) *Which* -

my soul still seeketh, but I have not found; one man among a thousand have I found, but a woman among all those have I not found." How could the Preacher have found what he had not found? We hold that *v.* 28 is quasi-parenthetical. What he *had* found is not expressed till *v.* 29, *scil.* that God had made men upright, but they had sought out many inventions. To clear the way and lead up to the climax, he details in *v.* 28 what he *had not* found, *viz.* much goodness in men or any in women. It is hardly necessary to mark *v.* 28 in a parenthesis; but we must of course render, "*Here is what* my soul seeketh," not "*which.*"

Ps. xxxvi. 1, "*The transgression of the wicked saith within my heart, There is no fear of God before his eyes.*" The *v.* is notoriously difficult. We prefer ourselves to read לְבוֹ, "his heart," for לְבִי, "my heart," and render "Transgression speaks as an oracle to the wicked in his inner heart." But what does the R. V. mean? How can the wicked's transgression say anything within the good man's heart? Does it mean the sight of his transgression makes the good man say what follows? We want a paraphrase.

Ps. xl. 15, "Let them be desolate¹ [Ps. lxx. 3, "Let them be turned¹ back"] *by reason of their shame.*" Both verses lose their force when thus rendered. The A. V. "*For a reward of their shame,*" is better, though the force of the construction is missed in this rendering. עָקַב undoubtedly can mean a result as well as a cause. We render, "*For a reward tending to their shame.*" Ps. lxxiii. 10,

"*Therefore his people return hither; and waters of a full cup are wrung out to them.*" What the Revisers mean we know not. We believe the first clause refers, like the second, to the multitude of adherents secured by the ungodly men previously described. Rend., "*Therefore their people turn after them.*" Or if this be not intelligible, we

¹ In the one Psalm it is שָׁוִי, in the other יְשׁוּבִי. It cannot be doubted that one of these readings is a corruption due to itacism.

must paraphrase, "*Therefore it is their adherents are turned aside after them.*"

Ps. lxxvii. 10, "And I said, *This is my infirmity, [But I will remember] the years of the right hand of the Most High.*" In our own Commentary we did not consider this interpretation worthy of notice, despite its respectable Rabbinic parentage. We believe few modern critics of any note endorse it. If accepted, we want a paraphrase to give a lucid sense. The rendering we prefer is, "*This is my consolation—the past years of the might of the Most High,*" i.e. God's mighty works in years past.

Ps. cxxvii. 2, "It is vain for you that ye rise up early, and so late take rest . . . [*for*] *so he giveth unto his beloved sleep.*" What do these words mean? We render, "*just as much will He give to His beloved by a sleep.*" The Psalm is entitled, "to Solomon," and the *v.* refers perhaps to Solomon's dream (1 Kings iii. 5 seq.), in which he was endowed with wisdom, riches, honour, etc. Ezek. xxi. 25, "Prince of Israel whose day is come, *in the the time of the iniquity of the end.*" Here we take a different view of *יָמָיו*, which may mean the penalty of sin as well as the sin itself. Rend., "*In the day of final punishment.*"

Hab. ii. 5, "Yea, moreover *wine is a treacherous dealer, a haughty man, and that keepeth not at home.*" This is sheer nonsense. The passage is difficult; but most scholars are agreed that the intemperance, arrogance, and greed of the Chaldean invader are alluded to. We render, "*And besides that wine beguiles him, he is a braggart, who will not keep quiet.*"

Mic. vi. 9, "The voice of the LORD crieth unto the city, *and the man of wisdom will see thy name; hear ye the rod,* and who hath appointed it." The "name" of God appeals to our ears rather than our sight, and a "rod" to our backs rather than our ears. There is a Persian idiom to "see a smell," which is suggested by this meaningless literalism, "see thy name." We are also reminded of the mawkish bathos of the hymn

lines, "For very love beholding Thy happy name they weep." But surely the true reading here is not *see*, but *fear*, as LXX., Targum, Syriac, Jerome. "*Truly wise are they that fear Thy name*" will express this part of the verse. As for "hear ye the rod," we must of course paraphrase "*hear ye the destined penalty.*"

II. We venture to differ from the O.T. company in regard to the treatment of certain well-known Hebrew words. Much might be said here concerning English terms familiar to us from infancy in connexion with Scripture history, but really inadequate as translations. For instance, every child learns of Noah's "*ark*," and of an "*ark*" in the Temple, and of course thinks that there was some kind of likeness between the two; possibly many adult readers imagine that the same Hebrew word is used for both. In the one case the word is תבה, recurring only as a designation of the coracle in which the infant Moses was exposed (Exod. ii. 3). In the other it is ארון, which indicates Joseph's "coffin" in Gen. i. 26, and the offertory box of Jehoiada the priest in 2 Kings xii. 9. The only reason why we have the one word "ark" for these two terms is that the LXX. unfortunately gives κιβωτός both for Noah's house-punt and for the sacred coffer of the Tabernacle. Hence Vulgate *arca*. Luther so far distinguishes between the two as to give *Kasten* for the one and *Lade* for the other. Under the restrictions to which they had submitted, it was perhaps impossible for the Revisers to differentiate. Then again, there is the word "*mercy-seat*." The Revisers will probably agree with us that this rendering of כפרת is based on a mistake. The word simply means the "lid" or "cover" of the sacred Ark. At the ends of this lid were the golden cherubim, and over it dwelt the Divine Presence. Hence it was "*the lid*" *par excellence*, the "sacred cover." But when we render "*mercy-seat*" we endorse the false etymology of the LXX.,

which explaining the word by נָפַר , "to expiate," gives ἰλαστήριον , whence Vulg. "propitiatorium." Here, again, doubtless the Revisers' hands were tied. But we may reasonably demur to their retention in the Prophets of the term "burden," e.g. in Isa. xiii. 1, "The burden of Damascus which Isaiah . . . did see." Surely נִשְׂא = the "oracle" or "utterance" which the Prophet is charged to "take up" (נִשְׂא). Again, the common word חַסֵּד = "kindness," or "goodness," rather than "mercy," albeit the LXX. renders it by ἔλεος . This emendation would effect an improvement in many passages. We hold that כִּי (usually "for" or "because") is sometimes hypothetical, and = "put the case that," even when the past verb follows, cf. Ezek. iii. 19. Thus in Ps. xxvii. 10 we see no need to render "For my father and my mother have forsaken me, but," etc. We would give "Should my father . . . then the LORD will take me up." And in Ps. lv. 18 we render "He hath redeemed my soul . . . from the battle, albeit [not for, as A.V.] they were many that strove with me." We hold that רִקְחָא means the "cheeks" as well as the "temples." It is surely the cheeks of the bride that are likened in Song iv. 3, vi. 7, to a sliced pomegranate, a comparison used as we should use that of a cherry. Fancy likening a fair lady's temples to a cherry. The verb עָנָה like ἀπεκρίθη in the N.T. sometimes means to take up one's own discourse, to "announce" rather than to "answer," as e.g. in Job iii. 1. In Isa. xxi. 9 the R.V. by retaining "and he answered and said," makes it doubtful who is the speaker.

III. Other phrases might be noticed under this heading. But our critical estimate would be imperfect indeed if we failed to notice the many substantial improvements on the A.V. The gist of these five papers has been that we desire more. The treatment of both text and translation in the R. V. is far behind the scholarship of the day. The work might

have been produced by some respectable Hebraist a hundred years ago. We move, as we read it, in the age of Bp. Lowth and Michaelis rather than of Ewald and Delitzsch. Yet even so, we are ahead of King James' translators, and the mercies for which we express our gratitude are not small. We tabulate some of the more striking emendations not yet noticed, and give references at the close of this Paper to others equally unassailable. Will common sense import these from the R.V. to the pulpit, if not to the reading-desk? Will our clergy feel that they are failing in a moral duty when, in professed reverence for King James' translation, they preach the Bible otherwise than as it was written? We fear that as usual ignorance and indolence will seek palliation under the title of religious conservatism, and the faulty principles, blemishes of style, etc., patent in the R.V., will be made a pretext for a policy of clerical indifferentism. Is it too late to say that if it be wrong to regard these Scriptures as the "Word of God" in the good old Puritanical sense, it is worse to disparage them by ending our critical study with that distant "bowing acquaintance" which is sufficient to satisfy a Bishop's Examiner? We have resented Convocation's interference with the Revisers. But nothing could be more desirable than that the Church's representatives should in some way intervene to turn the attention of our weekly preachers to the unassailable emendations of the R.V.,—emendations long accepted by all scholars, and usually set in defiance in our pulpits. Might not the Bishops issue a paper of references to texts which have been undeniably set right in the Revised Bible? The clergy might be requested, if they have no leisure for the critical study of the Scriptures, at least to use none of such texts in preaching and teaching without referring to the emendation in the R.V. The paper might also be exhibited in every Sunday school, and circulated as a companion to the R.V. among our Bible-reading laity.

The following translations at least are incontrovertible, and they are but the ἀκροθίβια of what the R.V. has won for us.

Gen. xxvii. 40—Isaac blessing Esau says, “When thou shalt *break loose* [A.V. “have the dominion”] thou shalt shake his yoke from off thy neck.” Gen. xxx. 11—“And Leah said *Fortunate* [A.V. “A troop cometh”], and she called his name Gad.” The quaint A.V. rendering was perhaps inspired by the patriarch’s prediction in Gen. xlix. 19. But the latter passage really only plays on Gad’s name, and does not interpret it. גַּד here exactly = à la bonne heure. Gen. xlix. 6—of Simeon and Levi: “And in their self-will they *houghed an ox* :” A.V. “dugged down a wall.” Deut. xxxii. 5—“They have dealt corruptly with him, [*they are*] *not his children [it is] their blemish* :” A.V. “their spot is not [the spot] of his children.” Judg. v. 14—“And out of Zebulun they that *handle the marshal’s staff* :” A.V. “handle the pen of the writer.” Judg. v. 21—“O my soul *march on with strength* :” A.V. “thou hast trodden down strength.” 1 Sam. xiv. 41—“Therefore Saul said unto the LORD the God of Israel, *Show the right* :” A.V. “Give a perfect [lot].” Job v. 24—“And thou shalt visit thy fold and shalt *miss nothing* :” A.V. “And thou shalt visit thy habitation and shalt not sin.” Job vii. 20—“*If I have sinned, what do I unto thee*, O thou watcher of men?” A.V. “I have sinned; what shall I do unto thee, O thou preserver of men?” Job ix. 22—“*It is all one*; therefore I say, He destroyeth the perfect and the wicked” A.V. “This is one thing, therefore, etc.” Job xi. 6—“Oh, . . . that He would shew thee the secrets of wisdom, *that it is manifold in effectual working* :” A.V. “that they are double to that which is.” Job xii. 5—“*In the thought of him that is at ease there is contempt for misfortune: It is ready for them whose foot slippeth* :” A.V. “He that is ready to slip with [his] feet is [as a] lamp

despised in the thought of him who is at ease." Job xvii. 6—"He hath made me also a byword of the people, *and I am become an open abhorring*" A.V. "And aforetime I was as a tabret." Job xxii. 30—"He shall deliver [even] him that is *not* innocent:" A.V. "He shall deliver the island of the innocent." Job xxviii. 4—"He breaketh open a shaft away from where men sojourn, They are forgotten of the foot [that passeth by], they hang afar from men, they swing to and fro." This is an interesting account of ancient mining operations. It was spoilt in the A.V. "The flood breaketh out from the inhabitant; [even the waters] forgotten of the foot: they are dried up, they are gone away from men." Ps. vii. 13—"He maketh his arrows *fiery* [shafts]:" A.V. "He ordaineth his arrows against the persecutors." Ps. x. 4—"The wicked in the pride of his countenance [saith], *He will not require it:*" A.V. "The wicked through the pride of his countenance will not seek after God." Ps. xxix. 10—"The LORD sat [as king] at the Flood:" A.V. "The LORD sitteth upon the flood." Ps. xcv. 4—"The heights of the mountains are his also:" A.V. "The strength of the hills is his also." Ps. cxix. 160—"The sum of thy word is truth:" A.V. "Thy word is true from the beginning." Prov. x. 23—"It is as sport to a fool to do wickedness, *and [so is] wisdom to a man of understanding:*" A.V. "But a man of understanding hath wisdom." Prov. xii. 27—"But the precious substance of men [is to] the diligent:" A.V. "But the substance of a diligent man is precious." Prov. xxvi. 8—"As a bag of gems in a heap of stones, so is he that giveth honour to a fool:" A.V. "As he that bindeth a stone in a sling, so etc." Prov. xxix. 10—"The bloodthirsty hate him that is perfect: *and as for the upright they seek his life:*" A.V. "The bloodthirsty hate the upright: but the just seek his soul." Eccl. ii. 8—"I gat me men singers and women singers, and the delights of the sons of men, *concubines very many:*" A.V. "[as]

musical instruments and that of all sorts." Eccl. iii. 21—"Who knoweth the spirit of man, *whether it* [A.V. "that"] goeth upward, and the spirit of the beast *whether it* [A.V. "that"] goeth downward to the earth." Eccl. x. 11—"If the serpent bite before it be charmed, then there is no advantage in the charmer:" A.V. "Surely the serpent will bite without enchantment; and a babbler is no better." Isa. xxiv. 15—"Wherefore glorify ye the LORD *in the east*:" A.V. "in the fires." Isa. liii. 3—"And as one from whom men hide their faces he was despised:" A.V. "And we hid as it were our faces from him; he was despised." Isa. lvii. 19—"Thou didst find a quickening of thy strength:" A.V. "Thou hast found the life of thine hand." Jer. ix. 26—"The children of Ammon and Moab, *and all that have the corners [of their hair] polled*:" A.V. "And all [that are] in the utmost corners." Jer. li. 59—"Now Seraiah was chief chamberlain:" A.V. "was a quiet prince." Lam. i. 7—"The adversaries saw her, they did mock at her desolations:" A.V. "at her sabbaths." Lam. ii. 20—"Children that are dandled in arms:" A.V. "Children of a span long." Dan. iii. 25—"Lo, I see four men loose . . . and the aspect of the fourth is like a son of the gods:" A.V. "and the form of the fourth is like the Son of God." Hos. iv. 18—"Her rulers dearly love shame:" A.V. "Her rulers with shame do love, Give ye." Hos. vi. 7—"But they like Adam have transgressed the covenant:" A.V. "But they like men, etc." Hos. x. 1—"Israel is a luxuriant vine, which putteth forth his fruit:" A.V. "Israel is an empty vine, he bringeth forth fruit unto himself." Hos. x. 11—"I will set a rider on Ephraim." A.V. "I will make Ephraim to ride." Hos. xiii. 10, 14—"Where now is thy king? . . . O death, where are thy plagues?" A.V. "I will be thy king . . . O death, I will be thy plagues." Hos. xiv. 2—"So will we render as bullocks [the offering of] our lips:"

A.V. "So will we render the calves of our lips." Amos iii. 5—"Shall a snare spring up from the ground, and have taken nothing at all:" A.V. "Shall one take up a snare from the earth, and etc." Amos ix. 6—" [It is] he that buildeth his chambers in the heaven, and hath founded his vault upon the earth:" A.V. "Buildeth his stories, . . . founded his troop." Micah i. 15—"The glory of Israel shall come even unto Adullam:" A.V. "He shall come unto Adullam, the glory of Israel." Hab. ii. 6—"Woe to him . . . that ladeth himself with pledges:" A.V. "Woe to him . . . that ladeth himself with thick clay." Hab. iii. 6—"The everlasting hills did bow: his goings were as of old:" A.V. "The perpetual hills did bow: his ways [are] everlasting." Hag. ii. 9—"The latter glory of this house shall be greater than the former:" A.V. "The glory of this latter house shall be greater than the former."¹

¹ Besides the passages already noticed in the text and in preceding Papers, we invite the student's attention to unassailable emendations in the following passages:—Gen. vi. 16, xx. 16, xxv. 18, xxvii. 40, xlix. 6; Deut. xxxiii. 6; Judg. v. 7, 15, 17; 1 Sam. i. 28, xv. 12; 2 Sam. i. 18, iii. 8; Job vi. 26, vii. 20, ix. 22, xi. 10, 12, xiii. 12, 27, xix. 17, xxii. 20, 25, xxvi. 12, xxxi. 31, 35, xxxiii. 23, xl. 23, xli. 6, 25; Ps. x. 2-4, xxii. 8, 29, xxxii. 9, xxxvii. 8, lxxviii. 30, lxxiv. 5, lxxxiv. 6, xc. 7, cxix. 61, 113, 138, cxxviii. 3, cxxxvii. 7, cxli. 5; Prov. x. 23, xx. 30, xxvi. 8, xxvii. 21; Eccl. ii. 25, v. 17, viii. 10; Song ii. 7; Isa. ix. 1, xv. 5, xxii. 18, xxiii. 5, xxvii. 8, 12, xxxviii. 10, xl. 3, 9, xlv. 9, lviii. 4, lxiv. 4; Jer. xxxiii. 3, xlvi. 27, l. 11; Lam. iv. 3, 7, v. 10, 13; Dan. ix. 25, 26; Hos. v. 2, vi. 9, vii. 4, viii. 5, ix. 13, x. 10, xi. 6, xiii. 9, 12; Amos v. 21, vii. 2; Obad. i. 12; Mic. i. 7, vi. 11, 14; Nah. i. 10; Hab. iii. 11; Hag. i. 2; Mal. iv. 2.

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