

SOME LESSONS OF THE REVISED VERSION OF THE NEW TESTAMENT.

V. VIVID DETAILS: LOCAL AND TEMPORAL COLOURING.

1. WE have seen how the R.V. enables the English reader to gain a clearer view of the exact form of the original Greek by preserving significant identities of language and by marking significant differences. In this way light is thrown upon the relations of the evangelic narratives one to another, and upon the manifold expression of apostolic teaching. At the same time minute faithfulness of rendering brings out innumerable details of vivid description, and of local and temporal colouring, which convey a living sense of the direct originality of the writings.

2. Sometimes the effect of the change in translation is obvious at once. A vague or general phrase is filled with a fresh force by the restoration of the original image. Thus in John xvi. 2, the substitution of the fuller rendering, *The hour cometh, that (iva) whosoever killeth you shall think that he offereth service unto God, for the colourless doeth God service*, brings out the thought that the persecution of Christians to death would be regarded as an act of religious devotion, according to the saying, "Every one that sheds the blood of the wicked is as he that offereth an offering." In Gal. vi. 17, the addition of the word *branded*—*I bear branded on my body the marks of Jesus*—points the reference to the slaves who bore the names of the deities to whose service they were consecrated. The marks of the scourges and the stones were for St. Paul the indelible brands of his absolute devotion to his Lord. In 2 Cor. ii. 14, the whole

thought is inverted by the rendering of A.V., *Thanks be unto God, which always causeth us to triumph in Christ*. The gratitude of the apostle is poured out characteristically not for his own triumph, but for Christ's triumph. He thanks God, not that he has conquered, but that he has been conquered. His joy is that he is *led in triumph in Christ* as one of those whom Christ has taken captive (comp. Col. ii. 15). In Heb. ii. 1 a new word is introduced to express a new and startling thought: *We ought to give the more earnest heed to the things that were heard, lest haply we drift away from them* (A.V. lest we should let them slip). The peril of the Hebrews lay in that stream of habit and circumstance which is ever tending to bear us along with it, if our watchfulness is relaxed. Again in the same epistle (xi. 13), the faith of the patriarchs appears in its full energy when we read that *these all died in faith, not having received the promises, but having seen them and greeted them from afar* (A.V. having seen them afar off . . . and embraced them). Like wayworn wanderers, they recognised their God-given home.

"Italiam primus conclamat Achates,
Italiam læto socii clamore salutant."

So too in 1 Pet. v. 5 humility is now shown as the indispensable condition for service which the Christian must resolutely assume; *gird yourselves with humility* (A.V. *be clothed with humility*).

3. Expressive touches will be no less plainly recognised in the following passages:

Mark x. 21 f, *Jesus looking upon* (A.V. beholding) *him loved him, and said. . . . But his countenance fell at the saying* (A.V. he was sad at that saying). The thought is of the soul-piercing glance by which the character is laid open (comp. v. 27, xiv. 67; Luke xx. 17, xxii. 61; John i. 36, 42), and of the cloud which overshadows the man who cannot receive the call to self-surrender (cf. Matt. xvi. 3 v.l.).

Luke i. 52, *He hath put down princes from their thrones* (A.V. *the mighty from their seats*).

Luke xix. 48, *The people all hung upon Him*, listening (A.V. *all the people were very attentive to hear Him*). The unique expression (*ἐξεκρέματο*) is a transcript from life.

Acts xx. 35, In all things I gave you an example, *how that so labouring . . .* (A.V. I have showed you all things, *how that . . .*): The whole conception of the apostolic pattern (v. 34) disappears from A.V.

1 Cor. ix. 27, *I buffet my body, and bring it into bondage: lest by any means . . . I myself should be rejected* (A.V. *I keep under my body, and bring it into subjection, lest that by any means . . . I myself should be a castaway*). The vigour of St. Paul's language in the first clause is lost in A.V., and in the second clause an image is suggested wholly foreign to the original thought of trial and judgment (Heb. vi. 8).

2 Cor. iv. 8, *We are pressed on every side, yet not straitened* (A.V. *we are troubled on every side, yet not distressed*). The image is kept in R.V. and also the rendering of an unusual word (*στυνωχωρείσθαι*), which is given in the other place where it occurs (vi. 12).

2 Cor. vii. 2, 4, *Open your hearts to us . . . I overflow with joy in all our affliction* (A.V. *Receive us . . . I am exceeding joyful in all our tribulation*).

Col. ii. 14, *The bond written in ordinances that was against us* (A.V. *the handwriting of ordinances, that was against us*).

1 Thess. ii. 17, *Being bereaved of you for a short season*, (A.V. *Being taken from you for a short time*). The suggestion of the relation of parent and child, on which St. Paul delights to dwell (Gal. iv. 19; 1 Cor. iv. 15; Philem. 10), is essential to the understanding of the tenderness of the Apostle's words (comp. John xiv. 18).

2 Tim. i. 8, *Suffer hardship with the gospel* (A.V. *be thou partaker of the afflictions of the gospel*). The charac-

teristic personification of the gospel ought not to be lost or obscured (comp. 2 Tim. ii. 9).

2 Tim. ii. 4 f, No soldier on service *entangleth himself*; . . . *that he may please him who enrolled him as a soldier. And if also a man contend in the games . . .* (A.V. No man that warreth, *entangleth himself*; . . . *that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries. . . .* The urgency of a present campaign, and the force of the second image are obliterated in A.V.

Rev. vii. 15, *He that sitteth on the throne shall spread His tabernacle over them* (A.V. *shall dwell among them*). Comp. Isa. iv. 5 f; Rev. xxi. 3.

4. Sometimes, as will perhaps appear even from the illustrations which have been already given, some reflection is required before the full significance of the original imagery is realised. In the parable of the sower it cannot be unimportant that persons are identified with the seed sown (Matt. xiii. 19 ff, *he that was sown*, not, as A.V., *he that received seed*). The completeness of the disciples' sacrifice is shown in the figure, *the cup that I drink* (not, as A.V., drink of) *ye shall drink* (Mark x. 38 f). The measure of suffering must be drained to the last (comp. John xviii. 11). Love rejoiceth not simply *in the truth* (A.V.), but *with the truth* (1 Cor. xiii. 6). Truth, no less than love, is a minister of God, who has her own sorrows and her own victories. It cannot be otherwise, for at present *we see* in a mirror (A.V. through a glass) *darkly* (literally *in a riddle*): we look upon that which is only a reflection, and not the very object of our desire; and this reflection itself is a parable, and suggests far more than it plainly shows. There is also a double use of the Divine gifts as being a supply for the personal needs of those who receive them, and a means whereby they may in turn make provision for the needs of those who shall come after them—food at once and seed. This thought, lost in A.V.

is now marked in 2 Cor. ix. 10 (comp. Isa. lv. 10 ff) for the careful reader: *He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness.* We have become familiar with the true meaning of "mystery," a Divine truth made known to the members of a sacred brotherhood, and once St. Paul uses the corresponding verb: *I have learned* (ἐμαθον), he writes, *to be content.* . . . *In all things have I learned the secret* (μυστήριαι) *to be filled and to be hungry* . . . (Phil. iv. 11, 12). A remarkable change of reading in Jas. iv. 4 will furnish another illustration. In place of the common text, *Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?* we now have, *Ye adulteresses, know ye not . . . ?* The superficial harshness of the figure disappears when we recall the teaching of the prophets. Israel is the bride of the Lord. The unbelief of the chosen people is the guilt of a faithless wife. So the characteristic voice of the Old Testament is heard once again through the apostolic writing which most directly represents its style. In Jude 12, which offers other remarkable corrections in R.V., another prophetic phrase now finds a place in the description of false teachers: *These are they who are hidden rocks in your lovefeasts when they feast with you, shepherds that without fear feed themselves* (Ezek. xxxiv.).¹

5. Not unfrequently the faithful reproduction of the original form of thought serves to convey an impressive revelation of the strength, the obligations, the perils of the Christian life. Perhaps there is no word of the Lord which opens a deeper vision of the harmonies of redemption than that which is at length restored to its true form in John

¹ Any one who will carefully study in detail the changes introduced into John xiii. 22 ff (comp. xxi. 20) and 1 Cor. ix. 25-27—to take two passages widely removed from one another—will be able to judge of the importance of such minute variations as we are now considering for the general effect of the translation.

x. 14f: *I am the good Shepherd: and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father.* The relation of the Son to the Father is the pattern of the relation of those that are Christ's to Christ. The proclamation of such a truth is a paramount obligation upon all to whom it is given. So St. Paul can say (1 Cor. ix. 17; comp. iv. 1): *If I do this . . . not of mine own will, I have a stewardship entrusted to me* (A.V. a dispensation of the gospel is committed unto me). The Christian himself, as he contemplates the truth, is slowly transfigured by it: *We all, with unveiled face reflecting as a mirror* (A.V. *with open face beholding as in a glass*) *the glory of the Lord, are transformed into the same image from glory to glory* (2 Cor. iii. 18). This fact gives emphasis to the charge that we should be not *followers* only (A.V.), but *imitators* (*μιμηταί*) of God (1 Cor. xi. 1, Eph. v. 1, 1 Thess. i. 6) and of His chosen apostles (1 Cor. iv. 16, 1 Thess. ii. 14, Heb. vi. 12). Such an end alters the character of Christian ambition. *We* make it our aim (marg. "Gk., are ambitious"), St. Paul writes, *to be well-pleasing unto [the Lord]* (2 Cor. v. 9, *φιλοτιμούμεθα*; comp. Rom. xv. 20, 1 Thess. iv. 11). And so the rest to which the believer looks forward is a rest answering to the rest of God, *a sabbath rest* (Heb. iv. 9; contrast v. 10). In this connexion too it may be observed that one aspect of the work of Christ was in danger of being overlooked when, in the apocalyptic hymns of triumph, He was said to have *redeemed* us (Rev. v. 9; xiv. 3, 4), where the Greek speaks of a *purchase*, which is far more. We have not only been delivered from the enemy, but we have also been made wholly Christ's: *we are not our own; we were bought with a price* (1 Cor. vi. 19, 20).

6. These vivid traits are often due to the full rendering of an unusual word. Thus we read, Matt. xxi. 44 (Luke xx. 18), *On whomsoever [this stone] shall fall, it will scatter*

him as dust (*λικμήσει*). In St. Mark's narrative of the baptism (i. 10), it is said that Christ saw *the heavens* rent asunder (*σχιζομένους*). The point of the Lord's parable addressed to Simon (Luke vii. 41) is made clearer by the use of the word *lender* (*δανειστής* here only) for *creditor*. Both debtors had received a *loan* (Matt. xviii. 27 marg.). The action of St. Paul at Corinth is seen to be more expressive when we read that *he* shook out *his raiment* (Acts xviii. 6; comp. Matt. x. 14, Mark vi. 11, Acts xiii. 51). And not a few of the unusual words which provoked criticism on the first appearance of the Revision are close renderings of unusual words in the Greek (comp. IV. § 10). However familiar we may have become with the phrase, "tinkling *cymbal*," no one can seriously suppose that it gives the force of St. Paul's words (1 Cor. xiii. 1, *κύμβαλον ἀλαλάζον*), which are adequately expressed by "clanging *cymbal*." The phrase, "reverent in demeanour," no doubt contains two words new to the English Version of the New Testament, but the two corresponding words in the original are also unique (Tit. ii. 3, *ἐν καταστήματι ἱεροπρεπεῖς*). Nothing could be more natural than that a critic should condemn the change in the description of the spirit which God has given us as being "*of power and love and discipline*" (2 Tim. i. 7; A.V., *and of a sound mind*), till he realised that the peculiar word used by St. Paul describes not a result, but a process (*σωφρονισμός*; comp. marg. "Gk., *sobering*").

7. For in many cases words were not only inadequately, but also wrongly rendered in A.V. No word perhaps fared worse in this respect than that which represents "gaining," or "winning" (*κτᾶσθαι*). The perfect of this verb is naturally used for "possessing" (equivalent to "having gained"), and this sense was wrongly transferred to the present. So it was that the most inspiring promise by which the Lord crowns endurance with victory, *In your*

patience ye shall win *your souls* (Luke xxi. 19, reading *κτήσεσθε* for *κτήσασθε*; comp. Matt. v. 48), was made a mere command to hold what is our own already: *In your patience* possess ye *your souls* (A.V.). The boast of the Pharisee loses its force when he is made to say (Luke xviii. 12): *I give tithes of all that I possess* (A.V.), instead of *of all that I get* (R.V.). It is vital for us to remember that our own bodies also must be won: we must not only “possess them,” but “possess ourselves of them” (1 Thess. iv. 4). There is a converse error in the rendering of a unique word in Eph. i. 11. The confidence of Christians is most surely founded in the fact that they were *made a heritage* (R.V. *ἐκληρώθημεν*), and not that they *have obtained an inheritance* (A.V.). God has taken them for His own; that is enough (comp. Tit. ii. 14, R.V.). The very word “testament” itself misrepresents the Divine relation to men. God has been pleased to make a “covenant” with them, a covenant indeed of which He fixes the terms in His own good pleasure (*διαθήκη*, not *συνθήκη*); but still our trust rests on a “covenant” (Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25), of which the “covenant” with Israel was the type. The new fellowship thus established between believers, in virtue of their common union with Christ, becomes the sure foundation of a regenerated humanity. The love of man rests on the love of God: love in the widest sense grows out of “love of the brethren” (R.V. *φιλαδελφία*), and not out of an indefinite “brotherly kindness”; and if something is lost in the rhythm of 2 Pet. i. 5-7 in R.V., the loss is compensated a thousandfold by the true representation of that moral growth which answers to the Incarnation.¹

¹ The student will find the following examples worthy of careful consideration: Matt. iv. 24, xvii. 15, *epileptic* (*σεληνιαζόμενος*, A.V. *lunatic*); Mark vi. 20, *kept him safe* (*συνετήρει*, A.V. *observed him*); vi. 53, *moored to the shore* (*προσωρισθήσαν*, A.V. *drew to the shore*); Luke vi. 35, *never despairing* (*μηδὲν ἀπελπίζοντες*, A.V. *hoping for nothing again*); Acts ii. 6, *when this sound was*

8. Faulty renderings of constructions contributed no less than faulty renderings of words to obscure the clear force of the original language. There is a mysterious pathos of Divine knowledge in the sentence addressed to Judas by the Lord, "Friend, do that for which thou art come" (Matt. xxvi. 50, *ἔταίρε, ἐφ' ὃ πάρει*), which is wholly lost in the impossible question of A.V., "Wherefore art thou come?" The Greek of Mark v. 30 suggests the thought that the healing energy of the Lord was, as it were, a Divine effluence. This is adequately conveyed by R.V., "perceiving . . . that the power proceeding from Him had gone forth," in place of the vague phrase of A.V., "that virtue had gone out of Him." The power of the false Christs is left undetermined in the Greek and R.V. to "lead astray, if possible, the elect," and not limited as in A.V., "if it were possible" (Mark xiii. 22). The answer of "the boy Jesus" to His mother (Luke ii. 49) becomes perfectly intelligible when it is translated, "*How is it that ye sought Me? wist ye not that I must be in My Father's house?*" He could be in no other place; to look for Him elsewhere was to misunderstand His person and work. The principle of discipleship has a universal application. *The disciple is not above his Master; but every one when he is perfected (not, as A.V. every one that is perfect) shall be as his master* (Luke vi. 40). The progress of character answers to the progress of knowledge. The secret of the difference between Samaritan and Jew lies in the words, *Ye worship that which ye know not (not, as A.V., ye know not what): we*

heard; xix. 2, whether the Holy Ghost was given (ἐλ Πνεῦμα Ἅγιον ἔστιν, A.V. whether there be any Holy Ghost: comp. John vii. 39); xxiv. 22, I will determine your matter; 1 Pet. ii. 2, spiritual milk (λογικὸν γάλα, A.V. milk of the word); Jude 12, autumn trees without fruit (δένδρα φθωσιπρωτὰ ἄκαρπα, A.V. trees whose fruit withereth, without fruit); Rom. viii. 4, ordinance (δικαίωμα, A.V. righteousness); xi. 7, hardened (ἐπωρόθησαν, A.V. blinded; comp. v. 25, 2 Cor. iii. 14, Eph. iv. 18); 1 Thess. v. 22, form of evil; Heb. ii. 16, not of angels doth He take hold (οὐκ ἀγγέλων ἐπιλαμβάνεται, A.V. He took not on Him the nature of angels).

worship that which we know (John iv. 22). Jew and Samaritan alike worshipped the true God, but the Jew alone worshipped Him with that growing intelligence which answered to the later stages of revelation. There is a personal profession in the words of St. Peter, "if ye call on Him as Father" (1 Pet. i. 17), which is lost in A.V., "if ye call on the Father," so that the neglect of the construction mars the force of the argument. Our creed indeed moulds us, "*that form of teaching* whereunto [we] were delivered" (Rom. vi. 17), and not simply "which was delivered [us]" (A.V.). Once again we catch (as it seems) a glimpse of St. Paul's physical infirmity when he writes to the Galatians, *See with how large letters* (not, as A.V., *how large a letter*) *I have written unto you with mine own hand.*¹

9. In all these cases the English reader must feel that it is a clear gain to be able to catch the fresh vigour of the original language. Other changes, especially in the historical books, present lifelike traces of temporal or local colouring. The following need no illustrative comment :

Matt. xxvi. 25, *Is it I, Rabbi?*

„ xxvii. 15, *The governor was wont to release unto the multitude one prisoner.*

Mark ii. 18, *John's disciples and the Pharisees were fasting.*

„ xiv. 67, *Thou also wast with the Nazarene, even Jesus* (comp. Matt. xxvi. 71 ; Mark xvi. 6).

Luke xxii. 66, *the assembly of the elders of the people, . . . both chief priests and scribes . . .*

John iv. 15, *come all the way hither* (comp. Acts ix. 38).

„ xii. 13, *the branches of the palm trees* (Bethany = house of palms).

John xxi. 12, *Come and break your fast* (comp. v. 4).

Acts viii. 1, *And there arose on that day . . .*

„ xix. 35, *temple-keeper of the great Diana.*

„ xxi. 38, *Art thou not then the Egyptian? . . .*

¹ Compare also Matt. vi. 18 ; Luke iii. 23, xxiii. 15 ; Col. ii. 23 ; Heb. i. 14.

Acts xxiii. 27, *I came upon them with the soldiers.*

„ xxvii. 14, *There beat down from it a tempestuous wind.*

2 Cor. xi. 26, *in perils of rivers.*

One uniform change of this kind, the substitution of *boats* for *ships*, has restored to a right scale the features of the fisherman's life by the Sea of Galilee.

10. In this connexion the technical terms for offices, coins, measures, and the like, received careful attention. But it was found impossible to give simple equivalents for the original terms, and the words which had become familiar in A.V. (*publicans, penny, measure, etc.*) were left unchanged, except in some cases, where the exact rendering is of historical importance; as, for example,

Luke ii. 2, *enrolment* (A.V. *taxing*).

Acts xiii. 7 f, xviii. 12, xix. 38, *proconsul* (A.V. *deputy*).

„ xxi. 38, *the Assassins.*

„ xxii. 28, *citizenship.*

„ xxv. 21, *the emperor* (A.V. *Augustus*).

So also the two meanings of “*prætorium*” (Mark xv. 16), as the word was respectively understood at Rome and in the provinces, have been rightly distinguished: Phil. i. 13, *the prætorian guard* (A.V. *the palace*); Matt. xxvii. 27 (and parallels), Acts xxiii. 35, *the palace* (A.V. *common hall; judgment hall*, John xviii. 28, etc.). A trace of the popular divisions of the Pentateuch is preserved in the reference to “*the place concerning the Bush*” (Mark xii. 26; Luke xx. 37).

In some cases a marginal note guides the reader to the special meaning of a wide term (Rev. vi. 6; Acts xvi. 20, 35, 38, xix. 31); and a general note of the American Revisers (XII.) suggests additional information.

11. Of the traces of contemporary knowledge and feeling, none are more interesting than those which note transitory and progressive phases of religious thought. It is, for

example, most significant that in the historical narrative of the Gospels (contrast Matt. i. 1, Mark i. 1, John i. 17) the title Christ does not occur as a proper name, with two most interesting exceptions (*Jesus Christ*, Matt. xvi. 21; John xvii. 3; comp. Matt. i. 18), which we cannot now discuss. Except in these two passages the original term always describes the office, "the Christ," "the Messiah." Thus John "heard in prison the works of the Christ," the works which were characteristic of the Messiah, and not "the works of Christ" simply, that is, the things which Jesus did (Matt. xi. 2; comp. i. 17: see also Mark xii. 35, xiii. 21; 1 Cor. i. 23 marg.). So also the titles, "Jesus the Galilæan," "Jesus the Nazarene" (Matt. xxvi. 69, 71), "the Nazarene" (Mark xiv. 67, xvi. 6), evidently belong to the earliest stage of the gospel.¹

Another slight trait which might easily be overlooked marks the very early date of the substance of St. Matthew's narrative. Both St. Matthew and St. John quote passages of Scripture as fulfilled at the Passion. In St. Matthew we read (xxvi. 56), "*all this is come to pass (γέγονεν), that . . .*"; in St. John (xix. 36), "*these things came to pass (ἐγένετο), that . . .*" The first phrase took shape while the events were still, so to speak, actually present in the experience of the narrator; the second is the natural language of one writing when the fact had become part of a (relatively) distant history. (Comp. Matt. i. 22; xxi. 4.)

So in the record of the early preaching in the Acts we have a view of the first gospel. The apostles "preached" (not *Jesus Christ*, A.V., but) *Jesus as the Christ* (Acts v. 42; comp. ii. 36).

It is a trait of the same kind that we read in Jas. ii. 2 of the Christian assembly under the Jewish title *synagogue*

¹ It is, I think, to be regretted that the adjective, "the Nazarene," could not be uniformly given for the Greek adjectives (*Ναζωραῖος, Ναζαρηνός*), as distinguished from the substantive form (*ὁ ἀπὸ Ναζαρέτ*, John i. 45).

(A.V. *assembly*), which belongs to the first age, though it naturally lingered in the circle of the Palestinian Churches.

12. Two religious titles which are placed in simple distinctness in R.V. deserve particular study, "the Way" and "the Name." The first is characteristic of the Acts (ix. 2; xix. 9, 23; [xxii. 4;] xxiv. 14, 22; comp. xvi. 17; xviii. 25 f), and presents vividly a very early aspect of the Faith. The second has a wider range, and practically expresses the primitive Christian creed (Rom. x. 9 marg.; 1 Cor. xii. 3). It is related in the account of the first persecution that the apostles rejoiced *that they were counted worthy to suffer dishonour for the Name* (Acts v. 41). St. John speaks of faithful teachers who *went forth for the sake of the Name* (3 John 7; see note *ad loc.*). And St. James appears to allude to the title when he speaks of those who *blasphemed the honourable name* by which believers were called (Jas. ii. 7).¹

13. In this respect the definiteness of the terms used of the second coming of Christ and of the Messianic age, to which reference has been already made (II. § 12), is particularly striking. No one can fail to feel the increased power of the scene in the Apocalypse (vii. 13 f) as it is given in R.V. in close accordance with the Greek: *One of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they which come (οἱ ἐρχόμενοι; A.V. which came) out of the great tribulation (ἐκ τῆς θλίψεως τῆς μεγάλης; A.V. out of great tribulation), and they washed their robes, and made them white in the blood of the Lamb.* Nor is it too much to say that the whole relation of the seen to the unseen, the great parable of life, is illuminated by the correspondence disclosed in the expectation of "the father

¹ Another title of deep interest in Jewish history has been given to the English Version, *the Dispersion*: John vii. 35; Jas. i. 1; 1 Pet. i. 1 (*διασπορά*).

of the faithful": *He looked for the city which hath the foundations* (τὴν τοὺς θεμελίους ἔχουσαν πόλιν; A.V. a city which hath foundations), *whose builder and maker is God*, the city of which all earthly organizations are only transitory figures.

14. This view of the world (*the ages, οἱ αἰῶνες*) as a gradual unfolding of the Divine counsel in time is embodied in the contrast between "these days" and "those days," "this age" and "the age to come," the preparatory period and the period of the Messianic kingdom, which runs through the New Testament, though it may in some cases be easily lost sight of. Thus in the singularly pregnant comparison of the Old and New with which the Epistle to the Hebrews opens (Heb. i. 1-4), the writer speaks of the coming of Him who was Son "at the end of these days," at the close, that is, of the preparatory stage of the Divine order. An overhasty critic, who had forgotten the technical sense of "these days," not unnaturally pronounced the phrase "impossible."

These two periods ("this age," "the age to come") were sharply distinguished. But the New was significantly regarded as the child of the Old; and the passage from the one period to the other was habitually presented as a new birth. The sufferings by which it was accompanied were thus shown to be fruitful in final blessing. It is of importance therefore that "travail"—the exact rendering—should be substituted for "sorrows" in Matt. xxiv. 8 (Mark xiii. 8; comp. John xvi. 21 f; Rom. viii. 22).

15. Nearly all the illustrations which have been given hitherto have been taken from exact renderings of the common Greek text; but sometimes the change which gives the lifelike touch is due to an alteration of reading in the original. In such cases the increased vigour of the expression supplies internal evidence of the truth of the most ancient text. Few, for example, will miss the point of the

lesson that we are scholars of our creed: *Every scribe who hath been made a disciple to the kingdom of heaven* (μαθητευθεὶς τῇ βασιλείᾳ, for εἰς τὴν βασ., A.V., instructed unto the kingdom . . .) . . . bringeth forth out of his treasure things new and old (Matt. xiii. 52; comp. § 8). The difficulty in Mark vii. 19 disappears when, adopting the masculine participle, which refers back to v. 18, we read *This He said, making all meats clean*. Several details in the record of the Passion are of considerable interest. The narrative of the feet-washing is placed in its true connexion (John xiii. 2) by the introductory clause, *during supper* (δείπνου γινομένου, A.V. *supper being ended*, δείπ. γινομένου). The action of the multitude is described with an additional trait of lifelike vigour when it is said by St. Mark (xv. 8), that they *went up* (ἀναβᾶς, A.V. [*cried*] *aloud*, ἀναβοήσας) *and began to ask* [*Pilate*] *to do as he was wont to do unto them*. The mockery of chief priests and scribes is made uniform in its scornful bitterness in the text of St. Matthew: *He saved others*. . . He is *the King of Israel* (A.V. if He is . . . εἰ βασιλεὺς Ἰ. ἐστίν); *let Him now come down from the cross*. . . (Matt. xxvii. 42; comp. Luke xxiii. 39, R.V., *Art not Thou the Christ?*) And the prayer of the penitent robber (Luke xxiii. 42) seems to gain an impressive and natural pathos from the use of the Lord's human name: *He said, Jesus, remember me when Thou comest in Thy kingdom* (A.V. *He said* unto Jesus, Lord, *remember me* . . .).

Two small variations in the records of the Resurrection may also be noticed. The language in which Mary first addressed the risen Lord—the language of familiar intercourse—is noticed in the true text of St. John: *She saith unto Him* in Hebrew, *Rabboni* (John xx. 16). And in the narrative of the walk to Emmaus, as we now read it, the first question of the Lord was followed by a most solemn pause, which seems to bring the incident before our eyes. *He said unto them, What communications are*

these that ye have one with another, as ye walk? And they stood still, looking sad (καὶ ἐστάθησαν σκυθρωποί, Luke xxiv. 17).¹

16. In not a few places the most ancient text has preserved characteristic traces of primitive aspects of the faith of which the significance was lost in later time. Thus it is of moment that in the *Benedictus* the nativity is spoken of (according to the true reading) in the future (Luke i. 78): *The day-spring from on high shall visit us* (ἐπισκέψεται; A.V. hath visited us, ἐπεσκέψατο). The Samaritans, in natural accordance with their position, speak of the Lord simply as *the Saviour of the world* (John iv. 42; A.V. prefixes *the Christ*). In the brief narrative of the rise of the hostility against Christ at Jerusalem St. John distinguishes two stages, determined by two elements in His teaching (v. 16, 18), which are confused in the later text. It is not again without interest that we find believers spoken of in their first assembly (Acts i. 15) as *brethren* (A.V. *disciples*). And those who follow with reverent care the steps by which the early Church were enabled to realise the fulness of the Lord's Divine Person will feel with what force and, we may say, with what fitness, the record is closed by the statement that St. Paul—the Apostle called by the Lord in glory—*straightway in the synagogues* [at Damascus] *proclaimed* Jesus (A.V. Christ), *that He is the Son of God* (Acts ix. 20).²

It is unnecessary to add further illustrations of the manner in which the R.V. has reproduced details which stamp the writings of the New Testament as contemporary records of the Lord and the Apostles. Those which have been given will serve to stimulate and to guide patient in-

¹ Compare Matt. xxv. 6; Mark vi. 20 (ἡπόρει), x. 50 (ἀναπηδήσας), xiii. 14 (ἐστηκότα, comp. 2 Thess. ii. 4); Luke i. 42 (κραυγῆ), xvii. 33 (περιποιήσασθαι); John iii. 25 (Ἰουδαίον).

² Compare Rom. iv. 19; 1 Cor. xv. 47; 1 Pet. iii. 21; Rev. i. 5.

quiry; and their significance extends beyond the immediate field of investigation from which they have been taken. For while some of the variations which we have noticed are in themselves trivial, some are evidently important: but they all represent the action of the same law; they all hang together; they are samples of the general character of the Revision. And, even if we estimate differently the value of the particular differences which they express, we can certainly see that they do express differences; and they are sufficient, I cannot doubt, to encourage the student to consider in any case of change which comes before him whether there may not have been reasons for making it which are not at once clear; whether it may not suggest some shade of thought undefined before; whether, at any rate, it is not more reverent to allow the apostles to speak to us as nearly as possible in the exact form in which they first spoke.

B. F. WESTCOTT.

PERSONAL REMINISCENCES OF
EDWARD IRVING.

I COME now to the critical stage of Mr. Irving's career, and of my connexion with him. For three years before I saw him his attention had been powerfully drawn to the study of *Prophecy* by Mr. James Hatley Frere, a gentleman of incisive mind and then well known as a writer on the Prophecies of Daniel and the Apocalypse, specially in connexion with the pre-millennial theory of the Second Advent—a study which some think fitted only to turn people's heads, while others, who find so large a portion of Scripture occupied with it, think themselves not at liberty to neglect it. In Mr. Irving's case, however, there were dangers attending it from his constitutional