

The Lancaster Intelligencer.

Volume XVII—No. 225.

LANCASTER, PA., MONDAY, MAY 23, 1881

Price Two Cents.

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Lancaster Intelligencer.

MONDAY EVENING, MAY 23, 1881.

The Revised New Testament.

Some Specimens of the Work of the Canterbury Convention.

New York Times. [Concluded from Saturday.] Grammar and Antiquated Words.

The article was not a part of speech which was incoherently translated. The Greek text of the Greek text was constantly mistranslated, and the result was that in many cases the sense of the text was entirely changed, and often obscured. Very little attention was paid to the difference between the Greek and the English text, and they were interchanged very much at random in the translation. Thus at Acts, xix: 2, the meaning of Paul is quite obscured by the rendering in the authorized edition: "I have received the Holy Ghost since I was baptized." Here the mistake has been rendered by the perfect. The true reading, as found in the revised version is: "Did you receive the Holy Ghost when you believed?" The imperfect tense has also been translated in the authorized version in such a manner as to obscure the meaning. Thus in Luke, x: 6, we read, "and there net brake." There is no authority for this translation. The true reading is "their net was breaking;" that is, it had begun to break, when they beckoned to their partners in the other ship to come to their aid. The context, which shows that the ships were filled with the fish taken, is perfectly clear with this reading. Had the net not broken, as the verse in the authorized edition reads, the fish would have escaped, and the statement that the ships were filled would have been inconsistent. A similar clearing of the text from the obscurity arising from the translation of the imperfect tense as the perfect, is found at Luke, viii: 23, where it is recorded in the authorized version that while Jesus was asleep in a boat with His disciples, "there came down a storm of wind in the lake, and they were filled with water, and were in jeopardy." Had the boat been "filled with water" it would certainly have sunk. The Greek verb which was translated "filled" is in the imperfect tense in the original, and is so rendered in the revised edition, and the amended reading being: "And they were filling with water." At Second Corinthians, v: 10, the force of the passive verb is not brought out in the King James version. The passage reads: "For we must all appear before the judgment seat of Christ." The real meaning of the text is given in the new version, which reads: "We must all be made manifest."

In the translation of the Greek prepositions the authorized version is found to be very full of errors. At John, vi: 57, we read: "As the living Father hath sent me and I live by the Father; so he that eateth me, even he shall live by me." The preposition which is translated twice in this text as by really means "because of," and in the new version the text is properly rendered: "As the living Father sent me, and I live because of the Father; so he that eateth me shall live because of me." At Hebrews, vi: 7, we find in the old text: "For the earth that drinketh in the rain that cometh off upon it, and bringeth forth herbs meet for them by which it is dressed, receiveth blessing from God." The preposition "by" here is a false translation of the Greek word, which properly means "for whose sake," and is so translated in the new version, the clause reading, "bringeth forth fruits meet for them for whose sake it is dressed." At Luke, xiii: 4, a very serious mistake has been rectified. In the old version the text stands: "Lord remember me when Thou comest into Thy kingdom." The true reading is: "Lord remember me when Thou comest into Thy kingdom." Here we are in the full possession of Thy mediatorial sovereignty. Prepositions have also been found to be mistranslated when in composition with verbs. An instance of this occurs at Hebrews, iv: 14, which reads in the authorized version: "Seeing then that we have a great High Priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession." This was determined to be an impossible translation of the preposition which was, rendered "seeing." The same mistake is given in the revision, as follows: "Having, then, a great High Priest who hath passed through the heavens." The apostle probably meant that, as the earthly High Priest passed through the heavens into the holiest place in the temple, so the great High Priest passed through the heavens which veiled the throne of God.

No attempt has been made in the revised version of the New Testament to modernize the style of the authorized version. It was felt by the company that to do this would be to detract from the dignity of the book, and the same ancient style of language has been used that characterizes the original translation. Archaisms which do not falsify the meaning of the text have, in many instances, been allowed to stand. But whenever an archaism has become thoroughly obsolete, or has wholly or to a considerable degree changed its meaning, it has been stricken from the text and a clearer word substituted. Among the archaisms which have thus been set aside and replaced by other words are the following: "Let" in the sense of "hinder," at Romans, i: 13, and Second Thessalonians, ii: 7, "worship" in the sense of "respect shown to him," at Luke, xiv: 10, and "room," meaning "a seat," in the same verse; "wealth" in the sense of "welfare," at First Corinthians, x: 24, "conversation," which means "conduct" in every case except at Philippians, iii: 20, where it is translated "citizenship"; the dreadful word "damnation," at First Corinthians, xi: 29, which means no more than "judgment." Archaic phrases and modes of expression, wherever there exists the slightest possibility of their being mistaken for the set aside. At Matthew, vi: 34, the injunction, "Take no thought for the morrow," occurs in the authorized version. This has been used by unbelievers as a charge against Christ's teaching, which they said encouraged idleness. The real meaning of the word which has been translated "thought" is "anxiety," and in the revised New Testament the command appears: "Be not anxious for the morrow." Another archaism, which appears at Acts, xxi: 15, and which has been set aside, is "And after those days we took up our carriages and went up to Jerusalem." Two centuries ago the most ignorant reader would have understood the expression "took up the name of Jesus" for that of a common phrase. To-day it has lost its old meaning, and in the new version it will be found changed to the plain expression, "took up our baggage." A very singular error crept into the authorized version in the use of the name of Jesus for that of Joshua, the leader of Israel, in two places. The Greek form of Joshua is Jesus, and this form was transferred bodily into the English Testament of Acts, vi: 45, and

Hebrews, ix: 8, forming two texts which must have proved puzzling to many Christians. In both these cases "Joshua" takes the place of "Jesus" in the revised text, and the meaning of the passage is thus made perfectly clear.

Reel, Hades, and Miracles.

In translating the names of coins, weights and measures, the revisers, after much deliberation, concluded not to interfere with the authorized version, except in cases where greater definiteness could be given. At Matthew, xvii: 24, "Doth not your master pay the half-shekel?" has been substituted for "Doth not your master pay tribute?" and at verse 27 of the same chapter we read "the shekel" in place of "the piece of money." The reason for this change seems to be perfectly sound, and the verse is thus made consistent with verse 24, which speaks of the "half-shekel" as tribute, and the words immediately following, "that saith and giveth unto them, and they shall have thee." The word "Easter," which occurs only once in the authorized version, at Acts, xii: 4, is stricken out in the new edition and the term is rendered "Pass over," as in every other text in the New Testament. There is one place in which it is not to be found anywhere in the accepted version, which has been transferred bodily from the Greek to the revised edition. This is the word "Hades," which was used in Greek mythology to denote the world of departed spirits. This word in the authorized version was translated "hell," and the fact that the scholars having this revision in charge have refused to sanction this translation has given rise to the report that "hell" in the Bible was to be abolished. The report has no foundation in fact. Wherever the word "Gehenna" appears in the original it has been properly translated "hell." The "Hades" of the original has a quite different signification, and by translating it "hell" the proper meaning of the word was obscured. An instance of the use of "Hades" in the new version is to be found in Acts, ii: 27, where these words are quoted from Psalms, xvi, in reference to Christ: "Thou wilt not leave My soul in Hades, neither wilt Thou give Thy holy one to see corruption." The common rendering, "hell," is evidently here wholly unsuitable. The text simply predicts the resurrection of Jesus after His death, affirming that He will not be allowed to remain in Hades, the region of departed spirits. In the thirty-first verse of the same chapter of Acts, "His soul was not left in Hades," is changed to "His soul was not left in Hades," and wherever the word "Hades" occurs in the original it is retained in the revised version. The "hell" of the Gospel, the place of eternal punishment, is retained, but the word used to describe it in the Greek is "Gehenna," and not "Hades."

A large number of the changes made in the text of the new edition are due to corrections which have been deemed necessary of the critical labors of the translators of the King James Bible. It was found that in many instances one Greek word had been confounded with another, and the translation which resulted was naturally incorrect. In some cases the distinctions which are clearly marked in the original Greek cannot be made plain in an English translation, owing to a lack of the proper words to express them, and, of course, these nice distinctions must always remain scaled up to the translators, who can consult the original. There are two Greek verbs, for instance, both of which have to be translated as "love," which express very different sentiments. One of them conveys the idea that, in the spiritual affection which characterizes the feeling of the Almighty to his creatures, as at John, iii: 16, "For God so loved the world." The other more particularly implies the warmth of feeling which exists among friends, and is used respecting Lazarus at John, 11: 3, "Behold, he whom Thou lovest is sick." These words occasionally both occur in the same verse or section of the gospels, as at John, xvi: 15-17, and in such cases the beauty of the passage is much impaired by the necessity of translating the two words by one and the same in English. In such cases, the revised version has been forced to retain the rendering of the King James edition, but a note in the margin explains the passage as well as possible.

There are many words, however, which have been locally misinterpreted by the authorized version where an English synonym was waiting to be used, and the revisers have endeavored in these cases to substitute the proper word. In many cases the change is material, and it alters the meaning of the text, although it makes it plainer to the common reader, while in others the entire meaning of the passage is changed by the emendation. At John, x: 16, the authorized version reads: "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." In this instance two different Greek words are each rendered "fold." In the revision the distinction between them is made perfectly plain, the second one being properly translated "flock," so that the last clause reads, "And they shall become one flock, one shepherd." The Jewish church is thus set apart as constituting one "fold," with its shepherds, but the Lord's words tell of the time to come when this exclusiveness shall be done away with and when, instead of the narrowness of a fold, there shall be the wide-spread freedom of a "flock," with one shepherd.

The other word has more in the authorized edition two different words are translated "temple," although there is a well-defined difference of meaning between them, and in many cases it is very important that this difference should be indicated. One of the words embraces in its signification the entire temple, the house and courts, and it is properly used in such texts as John, x: 23, "Jesus walked in the temple," and Acts, v: 20, "Go stand in the temple, and speak to the people." The other word has more in the authorized meaning, denoting the temple proper and has been translated in the new version "the sanctuary." By this change the familiar phrase in Matthew, xxiii: 35, when the Lord speaks to his hearers of "the blood of Zacharias, whom ye slew between the temple and the altar," is made clear in the reading, "whom ye slew between the sanctuary and the altar." At First Corinthians, xiv: 20, the force of the apostle's exhortation is weakened in the authorized version by the translation of two different Greek words as "children." In the revised version the second word is correctly rendered "babes," so that the passage as restored reads: "Be not children in mind; howbeit in malice ye shall be babes." The word "repent" has also been used in the authorized version to express the meaning of two totally different Greek words. One of these is the signification simply of regret, and is so translated in the revised edition wherever it occurs, as at Second Corinthians, vi: 8, "For though I made you sorry with a letter, I do not regret it." The important text, John, vii: 17, is made much clearer by the revised version, in which it reads: "If any man willeth to do His will, he shall know of the teaching which is in it; for any man will do His will," as it appears in the King James version. The Greek word which is ren-

dered "miracle" or "miracles" occurs

17 times in St. John, 13 times in St. Matthew, 11 times in St. Luke and 7 times in St. Mark. This word is translated "miracle" 13 times in St. John's Gospel, but that rendering is not given to it in the other Gospels except once at Luke, xiii: 8. In every other passage it is translated "sign" or "signs" in the old version, and this rendering has been preserved throughout in the revised version, which properly means "miracles," or marvelous works, occurs only three times in the Gospels, and never with reference to the works which Christ performed. The word is found in the original of Matthew, x: 24; Mark, xiii: 22, and John, i: 48, and in each case refers to the works of false prophets. In the authorized version it is translated "signs," while "miracle" has been substituted for "signs," in referring to the works of Christ. The revised version reserves the word "miracles" to those passages, and expunges it wherever it occurs in reference to the works of the Saviour.

Unauthorized Translations.

The word "devil," which appears in the authorized version very frequently, is eliminated in the revised version in many places. Two very different Greek words were each translated "devil" by the men who made the King James version. One of these clearly meant the Prince of Darkness. This was the word used in Matthew, ix: 1, "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." Then there is the other word, the literal translation of which is "demon," which is so often used in connection with those miserable persons who are described literally as "possessed of devils," or "demonized," were not regarded, even by the Jews of the days of Jesus, as influenced by the Prince of Darkness, they were the victims of a disease, some of them being epileptic, others insane and others still mad and morose. The revisers have not deemed it advisable to substitute the word "demon" for "devil" when the latter occurs in this connection, but, while retaining the old translation, they have indicated on the margin every instance in which the word "demon" has been translated "devil." The devil, therefore, has not been abolished in the revision of the New Testament. He occupies a position with the hell of the old version. He has simply been confined to his proper sphere.

The translators of the King James version often made needless variations in the rendering of the same Greek word, and the men who have had the revision in charge have remedied them in many cases. At First Corinthians, iii: 17, we read in the authorized edition, "If any man defile the temple of God, him shall God destroy." The Greek verb which was thus translated "defile" and "destroy" is one and the same in both cases of this text, and in the revised version it is translated the same. The text reads: "If any man destroyeth the temple of God, him shall God destroy." By this literal translation, the solemn thought is brought to the front, that as the sin is so will be the punishment, a suggestion entirely wanting in the text as printed in the authorized version. Revelation, iv: 4, reads in the authorized version: "And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." In this passage the word rendered "throne" is the same which is afterward rendered "seat." The old translators seem to have shrank from making creatures equal in dignity to the Creator, and with this idea placed the redeemed on "seats." The true reading, as found in the revised version, is: "And round about the throne were four and twenty elders; and upon the throne I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." By this reading the great scriptural truth is illustrated that Christ's redeemed not only see His glory, but share in it. The same mistake taken translation is made at Revelation, ii: 13, and xvi: 10. Instead of "Satan's seat," in the first text, and "the seat of the beast," in the second, we read in the revised version "Satan's throne," and "the throne of the beast." Changes of this character, when the translators of the seventeenth century made unnecessary variations of the same Greek word, and while in most instances the meaning is not materially altered, its clearness is greatly enhanced.

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