Οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας,
ἀλλὰ ὑπὲρ τῆς ἀληθείας.

2 Corinthians 13:8.

Problems in

BIBLE TRANSLATION

A study of certain principles of Bible translation and interpretation, together with an examination of several Bible texts in the light of these principles.

Published by the
Committee on Problems in Bible Translation
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FOREWORD

During 1953 a General Conference action brought into being a Committee on Bible Translations.

In its work this group gave much consideration to fundamental problems in Bible translation and exegesis. Careful examination was made of certain texts which are differently rendered in various versions.

This report of the findings of that committee is sent forth, not with any idea of finality, but rather in the hope that it may help the reader better to appreciate the principles involved in the work of translation, and that it may enable him more judiciously and effectively to apply these principles in his own study of the Holy Scriptures.

D. E. REBOK, *Secretary*
of the General Conference

"I saw that God had especially guarded the Bible, yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed."—*Early Writings,* pp. 220, 221 (1858).

"I take the Bible just as it is, as the Inspired Word. I believe its utterances in an entire Bible. Men arise who think they find something to criticize in God's Word. They lay it bare before others as evidence of superior wisdom. These men are, many of them, smart men, learned men, they have eloquence and talent, the whole lifework is to unsettle minds in regard to the inspiration of the Scriptures. They influence many to see as they do. And the same work is passed on from one to another just as Satan designed it should be until we may see the full meaning of the words of Christ, 'When the Son of man cometh shall He find faith on the earth?' "—*Testimony of Jesus,* pp. 13, 14.

INTRODUCTION

The Committee on Problems in Bible Translation was appointed shortly after the issuance of *The Revised Standard Version of the Holy Scriptures.* The publication of this translation brought more specifically to our minds the need of dealing with certain texts that through the years have been variously rendered in the more modern editions of the Scriptures.

The committee comprised the following: W. E. Read, chairman; A. G. Maxwell, A. W. Cormack, secretaries; L. L. Caviness, O. H. Christensen, Raymond F. Cottrell, R. D. Drayson, R. L. Hammill, E. Hilgert, S. H. Horn, J. D. Livingston, R. E. Loasby, W. G. C. Murdoch, D. F. Neufeld, and F. H. Yost.

The various sections of this book were prepared by members of the committee.

The personnel of the committee was largely engaged in active service in our educational institutions, some living at a considerable distance from Washington, D.C. This made it difficult for the members of the committee to get together until the colleges closed their work for the school year. The first opportunity for a meeting of the committee was early in the month of July, 1953.

The intervening months, however, were not lost to us. The planning committee, composed of the members resident in Washington, met on several occasions and made assignment of texts to the personnel of the committee. While all the members were expected to give study to all the texts, the plan of special assignments called for research and penetrative, critical study of particular texts by those to whom they were allotted. This work was done in the interim from the time the assignments were made until the time of the full meeting in early

July. Thus at its July meeting the full committee had before it carefully prepared manuscripts on the texts submitted for consideration.

THE SPIRIT OF OUR WORK

From the outset we regarded the work allotted to us as unique, important, and fraught with solemn and far-reaching consequences. We took our task seriously, recognizing our own insufficiency. We found comfort and courage in the thought that the One with whose Word this particular assignment was concerned, is Himself the Living Word, whose promise is that He will guide into all truth those who put their trust in Him.

The work of the committee had definitely to do with problems involved in textual analysis in the field of Biblical languages. Early in the progress of our work we were convinced that in the appointment of the brethren from our educational institutions and from the Review and Herald as members of the committee, an excellent choice had been made.

It was heartening to observe not only the skill and scholarship displayed by these brethren in these particular fields of study and research but also their attitude of true and humble dependence upon God and His Word. It was encouraging to note their loyalty to the instruction and enlightenment given the church through the writings of the Spirit of prophecy.

A spirit of unity and fellowship characterized our discussions of the divine Word. It was a pleasure and a joy to be associated in so interesting and edifying a task.

In our study and discussion we were many times led to thank God for such assurances given us through the Spirit of prophecy, as the following:

"It [the Bible] bore not the stamp of men, but the impress of God. Men have been unwearied in their efforts to obscure the plain, simple meaning of the Scriptures, and to make them contradict their own testimony; but like the ark upon the billowy deep, the word of God outrides the storms that threaten it with destruction."—*The Great Controversy,* p. 69.

THE NATURE OF OUR WORK

We endeavored to consider texts as they appear in several versions rather than single out any one version, and more particularly to ascertain the meaning of these texts as they appear in the original languages.

There has been no attempt or disposition on the part of our committee to call in question the motives or sincerity of the translators of any version of the Holy Scriptures, but rather to arrive objectively at the meaning of the various Scripture passages being studied.

Exemplifying the counsel found in *Testimonies,* volume 6, page 122, "Treat every man as honest," we found that the translators of the various major versions showed a disposition to be scholarly and objective in their renderings. In a few cases, where linguistically either of two translations might have been chosen, we felt that some translators had been swayed by their theology.

We discovered also that many of the translations challenged in the later versions are found in the English Revised of 1881 and the American Revised of 1901.

After a careful examination of the evidence of the manuscripts and a thorough review of the Hebrew and Greek grammar and syntax involved, we found that the renderings in some of the more recent translations were more acceptable than those of the older translations. On the other hand, it is equally true that in many instances the translations in the older versions are preferable, and are, we believe, more in harmony with the original languages.

On November 3, 1953, the report of the committee was presented to the officers of the General Conference. Then on January 14, 1954, the report was submitted to the General Conference Committee. After the members had had opportunity to read the report, action was taken to approve the wording of the title page and to authorize the printing of the manuscript by the Review and Herald Publishing Association.

Following this came a meeting of the Ministerial Association Advisory Committee, when action was taken to accept the book for the third quarter of the 1954 Book Club.

The resident members of our committee in Washington then sought to implement this direction. In doing so they felt it necessary to recommend that further chapters be added on such subjects as the manuscripts, versions, and texts of the Holy Scripture, the problems of translation, the principles and problems of Biblical interpretation, et cetera. These matters were later presented to the General Conference officers, who gave their approval for these chapters to be included in the manuscript for publication.

In connection with some of the texts that have been considered,

there are extracts from the Spirit of prophecy writings. These are but few, however, for it was felt we could give more numerous references in an appendix than would be advisable in the text of the book itself. This plan is being followed in *The Seventh-day Adventist Bible Commentary*. Such references will be found on page 313 of this work.

As this volume goes forth on its mission, it is with the earnest prayer that it will be of help and benefit to our workers and to the students in our higher educational institutions in their understanding of the divine Word of Truth. It is our hope that the principles outlined in the early chapters, together with their application in the texts that were studied, may enable the reader to search more diligently and effectively the Sacred Word, which has been given to us as our guide to the eternal city of our God.

W. E. READ.

PART ONE

Principles

CHAPTER ONE

The Transmission and Preservation of the Bible Text

Holy men of God" who were inspired to write the sixty-six books of the Bible wrote in Hebrew, Aramaic, and Greek. Almost all the Old Testament was written in Hebrew. Certain portions, however, mainly in Daniel and Ezra, were written in Aramaic. All the New Testament was written in Greek.

The original copies of the books of the Bible as penned by the inspired authors are known as autographs. These autographs were handwritten, hence the name "manuscripts." Most of them were probably written on such material as leather, papyrus, a rather perishable substance made from the stem of the papyrus plant, or on vellum. None of these autographs is extant. It is probable that all of them, through age and use, have long since crumbled and disappeared. This might seem a serious loss, but in actuality no other ancient book has been so well preserved as the Bible. Through the centuries devout men took upon themselves the arduous task of copying and recopying the ancient Bible manuscripts. Today there are hundreds and thousands of these documents in the libraries and museums of the world.

Many of these manuscripts show evidence that they were copied with great care. It is known that the Jewish scholars, called Masoretes, after A.D. 700, took upon themselves the special task of ensuring the accurate transmission of the Old Testament text to future generations, and established strict and detailed rules to be followed in the copying of Bible manuscripts. For example, no word or letter could be written from memory. The scribe must look attentively at each individual word in his exemplar and pronounce it before writing it down. The Masoretes even counted the verses, words, and letters of each section, and if these counts did not tally in the newly made copies, the work

was discarded. The great majority of the Old Testament Hebrew manuscripts available today contain this Masoretic text.

However, not all Bible manuscripts were produced with such care and accuracy. Consequently, not all copies of the Bible in the original language read exactly alike. In fact, the total number of variations between the manuscripts runs into many thousands. Like the loss of the autographs, the existence of so many variants might seem to be a serious dilemma. On the contrary, however, there is such ample evidence available for the reconstruction of the wording of the autographs of both the Old and New Testaments that it can safely be affirmed that in substance the text of the Bible is certain. The late Sir Frederic Kenyon, one-time director of the British Museum and a man uniquely qualified by a lifetime of experience with Bible manuscripts to speak with authority on this problem, has given this assurance: "The Christian can take the whole Bible in his hand and say without fear or hesitation that he holds in it the true Word of God, handed down without essential loss from generation to generation throughout the centuries."—*Our Bible and the Ancient Manuscripts,* Harpers, 1941, p. 23.

Hebrew Manuscripts

Among the hundreds of Hebrew manuscripts extant, there are few that can be dated earlier than the ninth century A.D. By far the oldest documents we have are the recently discovered Dead Sea Scrolls, now officially called the Qumrân Manuscripts. The news of the first of a series of discoveries was announced in April, 1948, and was hailed with great delight among scholars of the Old Testament. Since that time many more manuscripts have been discovered.

The script of these documents bears witness to their authenticity and antiquity. The majority are written in the square type of Hebrew characters, but a square type in which many peculiarities show a distinctly archaic stage in this type of writing, which is derived from the old cursory Aramaic. These manuscripts originate for the greatest part from the last pre-Christian centuries, but some go back to the fourth and third centuries B.C. They are to be compared with a fragment of a Hebrew papyrus known for about fifty years as the Nash Papyrus, which the highest authorities ascribe to the first century B.C.

Already many of these manuscripts have been edited, and some have

been published wholly or in part; notably the two Isaiah manuscripts, the Habakkuk commentary, psalms of thanksgiving, and a fragment from 1 Samuel. An arresting article has recently appeared in the *Bulletin of the American School of Oriental Research* for December, 1953, by F. M. Cross, Jr. This article carries the caption "A New Qumrân Biblical Fragment Related to the Original Hebrew Underlying the Septuagint." This fragmentary text of two columns of 1 Samuel was found in the fourth cave at Wadi Qumrân (4Q) in September, 1952. This text, unlike the Isaiah scrolls, diverges somewhat from the Masoretic text, and while generally following a reconstruction of the LXX recension, represented chiefly by Codex Vaticanus, it also includes a number of additions. It is too early to make a definite pronouncement on the nature of this text, but doubtless this discovery will have a profound influence on textual criticism, both in the study of the origin of the traditional Hebrew text and in proto-Septuagint studies.

The Samuel manuscript does not seem unrelated to the Nash Papyrus. This papyrus is written in square Hebrew characters and contains only the Ten Commandments, Deuteronomy 5:6-21, and the *shema,* Deuteronomy 6:4. It was generally dated in the second century A.D., but its date has been recently revised by W. F. Albright, who puts it in the period 150-11 B.C. (*Journal of Biblical Literature,* vol. 56, 1937, pp. 145-176).

Apart from these manuscripts, the earliest Hebrew of the Old Testament documents is a copy of the Pentateuch in the British Museum, which is believed to be not earlier than the ninth century A.D. At Leningrad there is (or was) a copy of the Prophets which bears the date A.D. 916. There is also a copy of most of the Old Testament at Oxford, and this document is assigned to the tenth century A.D.

The early Isaiah manuscripts and all of these later manuscripts reveal no variations of any consequence from the Masoretic text, which formed the basis for the KJV.

Samaritan Pentateuch

Another manuscript of the Hebrew Scriptures is the Samaritan Pentateuch. The language is Hebrew, written in the old characters, but not the square letters adopted by the Jews shortly before the Christian Era. The script of the Samaritan Pentateuch is a modification of the old Phoenician alphabet, which was discarded by the

Jews soon after the Exile. This Samaritan manuscript differs from the Masoretic text in some 6,000 instances, in 1,900 of which it agrees with the LXX against the Masoretic.

Septuagint

Through the centuries, all or part of the Bible has been translated from the original into many other languages. One of the earliest translations was the LXX, a Greek version of the entire Old Testament, originally prepared by the Jews in Alexandria in the third and second centuries B.C. Since this translation antedates most of the extant Hebrew manuscripts, it is considered of great value for the study of the Old Testament text.

We have copies of parts or all of this in the great Codices of the fourth and fifth centuries A.D., also in the Chester Beatty Papyri dated around the third century A.D. The LXX differs in many and often not unimportant details from the Hebrew text. Throughout there are additions and sometimes omissions, and often varieties of wording, that would indicate either that the Greek translators were working on a Hebrew text differing from that fixed later or that they took great liberties with it.

The early Christian church adopted the LXX as its Old Testament. In reaction the Jews came to feel a need for a Greek Bible that would follow more closely the Hebrew text. This was supplied in the second century by the version of Aquila, which suffered from an attempt to render the Hebrew almost word for word. Near the end of the same century two other Greek versions were made, one by Theodotion and the other by Symmachus, both of whom seem to have been Jewish Christians. Theodotion's work is generally little more than a revision of the LXX, but Symmachus's translation, which survives only in fragments, appears to have been of considerable literary merit.

Origen, d. A.D. 254, attempted to bring the LXX into greater conformity with the accepted Hebrew text. He produced an edition known as the Hexapla, consisting of the following parallel columns:

1. Hebrew text.
2. Hebrew text transliterated into Greek characters.
3. Greek translation by Aquila, which follows the official Hebrew closely.
4. Greek translation by Symmachus.

5. Origen's edition of the LXX.
6. Greek translation of Theodotion.

In addition to Origen's Hexapla, there were in circulation in the fourth century two other editions of the LXX, (1) Hesychius' edition of the LXX in Alexandria and Egypt, (2) a recension of the LXX in Syria and Asia Minor by Lucian, an eminent scholar of Antioch who edited both the Old Testament and New Testament in Greek.

The Original Language of the New Testament

The New Testament was written in Greek. Until near the close of the nineteenth century, however, scholars were at a loss to explain many peculiarities of the grammar and vocabulary of the Greek New Testament. Then it was shown, particularly by Adolf Deissmann, that the language used by the New Testament writers was neither an illiterate attempt at classical Greek nor a special dialect used only by the Holy Spirit, but that it was the Koine, or common language, of Roman times. Large numbers of everyday documents—business records, personal letters, public inscriptions, et cetera—from that period have demonstrated that the Greek of the New Testament was the living, vigorous speech of the world in apostolic times.

That Greek was the original language of the whole New Testament has been generally accepted by scholars throughout Christian history. It was, of course, a secondary language to many of the New Testament writers, for those apostles whose birthplace was Palestine had Aramaic as their mother tongue. The evidence is clear that Jesus' words were first uttered in Aramaic (Matt. 27:46; Mark 5:41; 7:34; 15:34). Papias, a church Father of the first half of the second century (as quoted about A.D. 325 by Eusebius, *Ecclesiastical History,* III. 39. 16), reports that "Matthew collected the oracles [Gr. *ta logia*] in the Hebrew [i.e., Aramaic] language, and each interpreted them as best he could" (Eusebius, Loeb ed., vol. 1, pp. 296, 297). It is not known whether Matthew's gospel as we have it in the Greek New Testament is a translation of the Aramaic document or a separate work composed by him in Greek.

In 1933, George M. Lamsa published *The New Testament According to the Eastern Text Translated from Original Aramaic Sources* (Philadelphia: A. J. Holman Co.). This is, however, actually a rendering of the Syriac Peshitta (see p. 24), which is considered almost

unanimously by scholars to be not the original text, but a translation made from Greek in the fifth century.

Also in 1933, Charles Cutler Torrey of Yale University initiated a wide controversy among New Testament scholars by his publication of *The Four Gospels: A New Translation* (London: Hodder and Stoughton), which he based upon hypothetical documents in Aramaic, of which he believed the Greek text to be a very early version. Torrey later, in *Documents of the Primitive Church* (New York: Harper, 1941), expanded his theory of Aramaic originals to include the Revelation. Though Torrey's work is valuable in demonstrating the Semitic thought patterns that underlie much of New Testament language, it has not received general acceptance by New Testament scholars. Edgar Johnson Goodspeed has vigorously defended the traditional view of Greek as the original language of the New Testament in *New Chapters in New Testament Study* (New York: Macmillan, 1937, pp. 127-168). The final word on the question may not yet have been said, but this problem in no way affects the truth of the inspiration of Scripture.

Early New Testament Manuscripts

There are nearly 4,500 known Greek manuscripts of the New Testament. Comparatively few, however, contain all twenty-seven books. There are more copies of the Gospels than of any other part of the New Testament.

The earliest known manuscripts of the New Testament were written on papyrus. At the present time there are more than fifty of these known. Most of these papyri are small fragments, and thus not of great significance for the reconstruction of the original text. A few, however, are highly important and must be mentioned.

The oldest manuscript of any part of the New Testament is a small fragment (designated as P^{52}) in the John Rylands Library, Manchester, England. It measures only 2½ by 3½ inches and contains a broken text of John 18:31-33, 37, 38. It is believed by competent authorities, on the basis of the style of its writing, to have been written in Egypt during the first half of the second century (less than fifty years after the death of the beloved disciple!). While this fragment is of negligible value for text criticism, it has proved of utmost significance in defense of an apostolic date for the writing of the fourth Gospel.

About 1930 A. Chester Beatty purchased from a dealer in Egypt a collection of Greek papyri which included seven manuscripts of parts of the Old Testament and three manuscripts of parts of the New. This was the most important find in Biblical manuscripts in almost a century. One of the New Testament manuscripts (known as P^{45}) consists of parts of thirty leaves which originally measured about 8 by 10 inches and contained the four Gospels and the Acts. Another (P^{46}) comprises eighty-six broken leaves. Since this was bound as a single quire, it is possible to calculate the original size of the manuscript, which must have been 104 leaves. As the manuscript stands today, it contains part of Romans (the first leaves are missing), then Hebrews, 1 and 2 Corinthians, Ephesians, Galatians, Philippians, Colossians, and part of 1 Thessalonians. Enough of the last leaves are missing to show that all of 1 Thessalonians and also 2 Thessalonians must originally have been contained in the codex. These two manuscripts are dated by expert paleographers in the early third century. The testimony of P^{46} that the Epistle to the Hebrews is found among Paul's letters in the Bible manuscripts from the East, corroborates what is known from the history of the sacred canon, that this book has always been regarded as of Pauline origin in the Eastern church.

The Codex Vaticanus is probably the oldest fairly complete copy of the Bible in existence. Its name is derived from the fact that at least since 1481 it has been in the library of the Vatican at Rome. Little is known of its history before that time. It is written on vellum sheets 10 by 10½ inches, with three columns of writing on each page. Originally it contained the entire Bible, but in its present state much of Genesis is missing, a portion of the Psalms, and all of the New Testament after Hebrews 9:14. Scholars date this manuscript in the first half of the fourth century. Until about one hundred years ago it was guarded so jealously by Vatican authorities that no competent Protestant scholar was allowed to study it to any extent. During the nineteenth century several copies of it, of varying worth, were published by both Catholics and Protestants. Finally, this great manuscript was made available to the world in general when a photographic facsimile was published in 1889-90.

The Codex Sinaiticus was discovered in 1844 and 1859 by the German scholar Constantin von Tischendorf at the monastery of St. Catherine near Mt. Sinai. In 1860 this manuscript was sent by the

monastery to the Czar of Russia at St. Petersburg, and three years later it was published there by Tischendorf. It remained in Russia until 1933, when it was purchased by the British Museum, where it is displayed today. This Bible is also written on vellum sheets, 13½ by 14⅞ inches, usually four columns to each page. It is dated by scholars about the middle of the fourth century, and so is practically contemporary with the Codex Vaticanus. The Old Testament portion of this codex is very fragmentary, but the New Testament is more complete than any other old Greek manuscript extant. These two codices, Vaticanus and Sinaiticus, exercised a great influence upon the critical editions of the New Testament by Tischendorf and then by Westcott and Hort, and thence upon the ERV and ASV.

The Codex Alexandrinus, like the Sinaiticus, is lodged in the British Museum. The first thousand years of its history are obscure. It seems to have been presented to the patriarch of Alexandria in the eleventh century, and to have been brought in the seventeenth from Alexandria to Constantinople; from there it was taken to London as a present to King Charles I. It is written on vellum sheets, 10¼ by 12¾ inches, two columns to each page. Originally this manuscript contained the entire Bible, but in its present state it lacks almost all of Matthew, much of the Psalms and 2 Corinthians, and shorter passages from several other books. Experts believe this Bible was written in the first half of the fifth century.

In addition to the papyri and these three great uncials, there are several other early manuscripts of lesser extent that are of prime importance for text criticism. One of these is the Codex Washingtonianus, which is in the Freer Gallery in Washington, D.C. This manuscript contains the four Gospels, written in the fourth or fifth century. It is particularly notable for the "Freer logion," a passage which appears at the end of the Gospel of Mark, and which is found in no other extant Biblical manuscript. Another important uncial is the Codex Ephraemi, now in the National Library in Paris. This manuscript is a palimpsest, that is, the original Greek text was later partially erased and another work—in this case a treatise in Syriac by St. Ephraem—was written upon it. The application of chemicals and the use of ultraviolet light have made it possible to read the original text. This codex was once a complete Bible, but very little is left of the Old Testament; the New is also fragmentary, although parts of every book

are present except 2 Thessalonians and 2 John. Scholars date this manuscript in the fifth century.

One of the most remarkable of the early manuscripts is the Codex Bezae, named after the great scholar Beza, whose property it once was. A part of it is now in the University Library at Cambridge, England, and the other part in the National Library of Paris. It contains only the Gospels, Acts, and the epistles of Paul, but is notable both for the fact that it has the Latin as well as the Greek text on facing pages and that a great number of unusual readings appear in it. It is the leading example of the "Western" type of text (see pp. 28-31). It is believed to have been copied not later than the fifth or sixth century. One of its most remarkable deviations is at Luke 6:5, where Christ is quoted as blessing a man for working upon the Sabbath! There is no other evidence, of course, that such a passage as this ever stood in the original text of the Gospel.

Another manuscript is the Codex Koridethianus, a copy of the Gospels written in an uncouth hand by an evidently ignorant monk about the ninth century. This codex is now in the library at Tiflis, in the Soviet Union. Though it is late and technically crude, its text of Mark is close to that of P^{45}, which indicates that it represents a very early type of text.

In the ninth century a new style of manuscript made its appearance. These new manuscripts were called minuscules, because they were written not in capital letters but in a running or cursive hand. By about the tenth century the practice of writing in uncials was completely abandoned; the cursive style remained in vogue until the appearance of printed books, and forms the basis of the lower case in the modern printed Greek alphabet. More than two thousand minuscule manuscripts of part or all of the New Testament are known. Most of these are of relatively little value for text criticism, although a few are important because of the fact they are faithful copies of very early manuscripts.

Lectionaries—books of Scripture for public reading in church—are also of some help in establishing the New Testament text. More than fifteen hundred of these are extant. Because it is often possible to ascertain the place at which such texts were written, lectionaries are valuable in locating the geographical distribution of various types of readings.

Early Translations of the New Testament

While Greek was understood practically everywhere throughout the Roman world, very early Christian missionaries found it necessary to render the Scriptures into the native languages of the peoples whom they sought to convert. The language of the homeland of Christianity —indeed of Syria and Mesopotamia as well—was Aramaic, and thus it was to be expected that one of the earliest translations to be made was into that language, or rather into Syriac, as the Aramaic dialect used by Christians is known. By the third quarter of the second century, there was in circulation among Syriac-speaking Christians a harmony of the Gospels prepared by Tatian, a disciple of Justin the Martyr. This harmony, known as the *Diatessaron,* remained the principal Gospel text in Syriac until the fourth century. It survives today only in quotations and translations. Probably about A.D. 200 the four individual Gospels—and perhaps other New Testament books, though no text of them survives—were translated into Syriac. These "Old Syriac Gospels" are known today in two manuscripts, the Curetonian, written in the middle of the fifth century, and the Sinaitic, from the beginning of the sixth. While they are not entirely identical, particularly the latter represents a very early type of text.

From the fifth century the standard version of the Syriac churches has been the Peshitta. After much discussion scholars now generally agree that this is the version that Rabbula, Bishop of Edessa from A.D. 411-435, ordered translated and placed in all the churches of his diocese. This version is known today in almost 250 manuscripts. It is an excellent translation, but in harmony with the course of the development of the canon in the East, it omits 2 Peter, 2 and 3 John, Jude, and Revelation.

Two other Syriac versions are extant. One is the revision of the Peshitta instigated by Philoxenus, Bishop of Mabug, in A.D. 508, which itself was again revised by Thomas of Harkel in A.D. 616. The other is an entirely separate version translated into Palestinian Syriac probably in the sixth century. The use of this version seems to have been restricted to Palestine, and it is known today only in fragments.

After Greek, Latin was the most important language of the Roman Empire. It was only to be expected that very early the Christians would find need for a Latin Bible. Probably soon after the middle of the second century the first Latin version had appeared. Today there are

almost fifty manuscripts extant of the "Old Latin" versions. These copies differ widely among themselves, and there has been considerable disagreement among scholars as to the groups into which they can be classified. It seems, however, that one type of readings was characteristic of North Africa, while another circulated in Europe. These early Latin versions are sometimes incorrectly termed the "Itala." Like the Old Syriac, the Old Latin is highly important as representative of very early Christian Bibles.

Because of the chaotic condition of the text of the Latin Bible, the great Greek and Hebrew scholar Jerome undertook late in the fourth century to produce a new Latin translation. His New Testament, which appeared in A.D. 384 and the years following, was only a revision of the Old Latin on the basis of some ancient Greek manuscripts; his Old Testament was a completely new and superior translation from Hebrew, which language he learned from Jews in Palestine. This Latin Bible is known as the Vulgate. It was not fully accepted by western Christendom for some three centuries after Jerome's death, and during that time and the subsequent centuries hundreds of changes crept into its text. Throughout the Middle Ages the Vulgate was the standard Bible of western Christendom. It was copied and recopied thousands of times. It is estimated that there are in Europe today more than 8,000 manuscripts of this version. Since the Council of Trent (1545-1563), the Vulgate has been the official Bible of the Roman Catholic Church. It was published in a revised edition by Pope Sixtus V in 1590, and again with some further revision by Clement VIII in 1592, which edition has remained standard to the present. John Wordsworth began together with H. J. White a critical edition of the Vulgate of the New Testament in 1889, which is complete in three large volumes. Since 1907, however, there has been in process of preparation and publication, with papal authorization, a new critical edition of the Old Testament portion of the Vulgate, edited by a commission of the Benedictine Order.

Another highly important area of early Christian missionary endeavor was Egypt. By about A.D. 200 it appears that the New Testament had been translated into Coptic, that form of the ancient Egyptian language used in Christian times and written in a modified form of the Greek alphabet. Of the several Coptic translations known today, two must be mentioned. The Bohairic, characteristic of Lower Egypt,

is extant in more than a hundred manuscripts, though none of them is early. The Sahidic, from Upper Egypt, exists only in fragments; but there are so many of these that practically the whole New Testament can be put together. Many of these fragments go back to the fourth and fifth centuries, and thus are an important testimony to the early history of the New Testament text.

As Christianity spread outside the borders of the Roman Empire, several other translations were made. In its present form the Armenian version, which is based on both Syriac and Greek texts, dates from the fifth century. There is evidence, however, that an earlier Armenian translation, no longer extant, existed as early as A.D. 400. The old Georgian translation seems to be based on that Armenian version, which in turn was apparently translated from a Greek text similar to that of Codex Koridethianus (see pp. 23, 30). Thus the Georgian version is considered by scholars to be representative of a very early type of text.

Even before the irruption of the German tribes into the Roman Empire, the Bible was carried to the Goths by their Bishop Ulfilas, who translated most of the Bible into Gothic in the fourth century. The best-known manuscript of this version is a magnificent copy from the fifth or sixth century at Upsala, Sweden, written in gold and silver letters on purple vellum and containing more than half of the Gospels.

Probably about A.D. 600 a translation was made into Ethiopic, the classical language of Ethiopia. All the manuscripts in this language are late, and little use of them has been made in text criticism.

After the conquest of the East by the Arabs in the seventh century, several Arabic versions were made. These are, however, of negligible significance for the history of the New Testament text.

The Quotations in the Church Fathers

Still further evidence regarding the Biblical text is drawn from the writings of some of the early church Fathers, such as Tertullian, Origen, Cyprian, Eusebius, and many others. These Christian church leaders and theologians referred frequently in their writings to passages from the Old and New Testaments. The wording of their Scripture quotations is evidence as to how those passages appeared in the ancient manuscripts of their day, some of which were closer in time to the original autographs than any we now possess.

The First Printed Greek Texts

When Constantinople fell to the Ottoman Turks in 1453, many Greek scholars fled to western Europe. With them they brought manuscripts of both the Bible and the Greek classics. Their arrival encouraged the renewed interest in classical learning that was already well under way in the West. At almost the same time, printing was invented in Germany, and this added an incalculably great impetus to the diffusion of learning in Europe.

It is not surprising, then, that the study of the Biblical text received renewed attention during the Renaissance. In fact, one of the first books printed in Europe from movable type was a Latin Bible. At the beginning of the sixteenth century, Cardinal Ximenes authorized a group of Spanish scholars to bring out the ponderous Bible known as the Complutensian Polyglot. This was printed in the years 1514-17, and was the first printed edition of both the Greek New Testament and the LXX. It also contained the Vulgate, the Aramaic Targum of the Pentateuch, and the Hebrew text of the Old Testament—the first Hebrew Bible to be printed under Christian influences. Before this Polyglot was actually published in 1522, the Dutch scholar Erasmus had hurriedly prepared an edition of the Greek New Testament, which appeared in 1516, and thus became the first printed Greek text of the New Testament to be published. Erasmus' work went through five editions. It was based on eight or nine minuscule manuscripts, and its text is of the Byzantine, or Syrian, type (see pp. 28, 31).

Erasmus' text, the Complutensian Polyglot, and fifteen manuscripts in the Library of Paris were used by a French publisher, Robert Stephanus, in the production of several editions of the Greek New Testament beginning in 1546. His third edition became the standard Greek text in England. On the Continent two Dutch printers, the brothers Elzevir, published during the middle of the seventeenth century several editions which differed only slightly from those of Stephanus. This text became standard and is that known as the Textus Receptus, the Received Text. All editions of the Greek New Testament followed this type of text until the first half of the nineteenth century.

From the Textus Receptus to the Discovery of the Sinaiticus

For many years the "Received" Greek text continued to be printed without alteration, but there were readings from various other manu-

scripts appended to it. In 1675 John Fell printed a critical apparatus in which he claims to have used over one hundred manuscripts, adding quite a number from the Bodleian to those which he derived from Stephanus, Walton, and others. Fell's work was climaxed by John Mill, and these two men laid the foundations of the textual criticism of the New Testament.

Richard Bentley built on the work of his predecessors and set himself the task of making a complete collation of all the known manuscripts of the New Testament in Greek, with a view to reconstructing the fourth-century text. Unfortunately, this work was never completed.

On the Continent, however, a Swiss pupil of Bentley, J. J. Wetstein, compiled a list of manuscripts, giving them the nomenclature that is largely followed today. This list, published in 1751-52, comprised 21 uncial manuscripts and more than 250 minuscules. To these J. M. A. Scholz added and published his catalog of New Testament manuscripts during the years 1830-36.

The first to attempt a classification of the total mass of authorities and to distinguish the character and relative importance of the different groups was J. A. Bengel in 1734. He divided all manuscripts into two groups, or families:

(1) The African, or those that seemed to have originated in Egypt and North Africa.

(2) The Asian, or those manuscripts that have been called the Byzantine, or Received, text.

In 1767, J. S. Semler expanded this twofold division of Bengel into three groups:

(1) Alexandrian, a type of which is found in the writings of Origen.

(2) Eastern, with centers at Antioch and Constantinople.

(3) Western, or that which is quoted mainly in the Latin Fathers.

Between 1774 and 1805, J. J. Griesbach published three editions in which he applied Semler's classification to the material collected by Wetstein. He developed the "family" theory of Bengel and set out three groups:

(1) Alexandrian, chiefly found in Origen.

(2) Eastern.

(3) Western.

From 1842 to 1850, Karl Lachmann gave a fresh impetus to the study of New Testament criticism.

From the Sinaiticus to the Chester Beatty Papyri

About the middle of the nineteenth century, Constantin von Tischendorf set out on his task of discovery of the great uncials. The crowning achievements of his life were the discovery of Codex Sinaiticus and the editing of Codex Vaticanus. He cut himself loose from the Received text and depended mainly on the more ancient manuscripts. Inasmuch as the two great manuscripts mentioned above differ considerably from the Received text, this provided a powerful stimulus for a thorough revision of the Greek text in common use. From 1869 to 1872, Tischendorf published such a revision, based predominantly on the Vaticanus and Sinaiticus; and he also provided a full apparatus of variant readings.

In England, Westcott and Hort made the fullest use of the materials Tischendorf had provided. They placed great importance on the Vaticanus and Sinaiticus, although they gave the Sinaiticus second place.

Westcott and Hort divided all the authorities into four families or groups:

(1) Neutral, which was headed by Vaticanus and Sinaiticus and found in Origen.

(2) Alexandrian, which comprised a small group of manuscripts supposed to be from Egypt.

(3) Western, which included the Codex Bezae and Tertullian.

(4) Syrian, to which they did not attach much importance.

To Westcott and Hort (1851-1892) the Neutral text was the nearest to the original, and this formed the basis for the 1881 ERV. Increased knowledge, due in part to the discoveries of many Greek papyri, has shown that many of the verbal changes introduced in the ERV were due to the application of the principles of classical Greek to the Koine. Further discoveries have also revealed that many of the ancient manuscripts did not conform to the Neutral text of Westcott and Hort. This does not mean, however, that the Western text has taken the place of the Neutral, although a few of the readings of the Western text may be superior to the Neutral text.

A group of manuscripts called the Ferrar group, known as Family 13, were discovered. Though somewhat late, they show many similarities to very early manuscripts. In 1902 another group was isolated by

Kirsopp Lake and was headed by the manuscripts that stand first in the catalog of minuscules and is therefore known as Family 1. It resembles, especially in the Gospel of Mark, Family 13, and preserves many readings found in the early manuscripts, such as Vaticanus, Sinaiticus, and Bezae. Mark's Gospel displays special characteristics also in the Washington Codex.

In 1906 Von Soden called attention to an uncial manuscript that had belonged to a monastery in the Caucasus called Koridethi. Although a late manuscript, it had many affinities with Codex Bezae, according to Von Soden. Later Lake pointed out that Von Soden was mistaken, and he showed its affinities with Families 1 and 13. This Koridethi manuscript was later classified with 1 and 13 to make the family known as Theta.

In 1911 a text and apparatus appeared by Von Soden, based mainly on the minuscules, but few works have been a greater disappointment. He divided the manuscript into three groups entitled K, H, and I.

In 1924 Canon Streeter drew attention to the fact that a text akin to Theta had been used by Origen after his removal from Egypt to Caesarea, in A.D. 231. Streeter accordingly gave this family a new name, known as the Caesarean text. This Caesarean text now became of first-rate importance and took its place along with that of Westcott and Hort's Neutral and Western. Streeter also added the Washington Gospels to this group, especially the Gospel of Mark.

Another outstanding discovery was made in 1930, when the Chester Beatty Biblical Papyri came to light. These papyri included large sections of the Old and the New Testament in Greek and are dated by authorities from the first half of the third century—that is, possibly a century older than the Vaticanus and Sinaiticus. Careful scrutiny of this text, especially in Mark, reveals that it does not align itself with either Westcott and Hort's Neutral or Western, and still less with the Byzantine. The book of Mark definitely shows agreement with the Caesarean group, notably with the Washington Codex.

Present Classification

Discovery and study have cooperated to shake confidence in the exclusive predominance that Westcott and Hort assigned to the Vaticanus and Sinaiticus text. The unity of the Western text has been shattered. The ancient MSS. are now classified by scholars as follows:

(1) The Vaticanus-Sinaiticus group, with its home possibly in Alexandria, and perhaps better called Alexandrian.

(2) The true Western group, headed by Codex Bezae.

(3) The Syrian group, represented by the old Syriac version, with the Georgian and Armenian.

(4) The Caesarean group, as yet not fully worked out, but which may be extracted from the Chester Beatty Papyri, the Washington and Koridethi codices, and Families 1 and 13.

(5) A residue of unassorted readings.

For a fuller discussion of the questions presented in the preceding paragraphs, see Frederic Kenyon, *Our Bible and the Ancient Manuscripts*. New York: Harpers, 1941.

Helps to Present Study

Today the printed Hebrew Bible that is considered almost standard scholarly equipment is Rudolph Kittel's *Biblia Hebraica,* first published in 1905 and now, since 1951, in its seventh edition. The variant readings of the Dead Sea Scroll of Isaiah (1Q Isa^a) have been included in the footnotes. Kittel's first two editions were based in the main on the work of Rabbi Jacob ben Chayim, whose Hebrew Bible, published by Bomberg 1524-25, contained in a critical apparatus a complete collection of all variant readings as given by the Masoretes and Rabbis. It was based on manuscripts of comparatively recent date (eleventh to fifteenth centuries A.D.) which were the only ones available in western Europe until recently. When older Hebrew Bible texts in Russian collections (dated A.D. 895 and from the beginning of the tenth century A.D.) became known, mainly through the work of P. Kahle, these manuscripts were made the basis of the third and successive editions of Kittel's *Biblia Hebraica.* These manuscripts go back to the work of ben Asher, one of the greatest Masoretes of the ninth and tenth centuries. Differences between them and later texts are mostly limited to the pronunciation and do not affect the consonantal structure of the text. The most common edition of the Greek Septuagint is that of Henry Barclay Swete, published in 1887-1894. This work is still being improved and enlarged by scholars at Cambridge University, England. Another important edition of the Septuagint was published by Alfred Rahlfs of Göttingen in 1935.

For the Greek New Testament a printed text that has had very

wide use is that of Eberhard and Erwin Nestle. It was first published in 1898, and in 1952 reached its twenty-first edition. The famous text of Westcott and Hort, first published in 1881-1882, is still used by many.

At present an enormous research project is in progress on both sides of the Atlantic, with headquarters at Oxford and Chicago universities. The purpose of this vast endeavor is completely to recheck the sources of the New Testament text in the thousands of Greek manuscripts, the early versions, and the writings of the early Fathers of the church. The results will undoubtedly provide further evidence of the remarkable preservation of the Scriptural text. Thus we should have available a critical text of the New Testament that will supersede all others in comprehensiveness and accuracy.

The Translations of the Bible Into English

Whereas the Renaissance had much to do with the new interest in the study of the Biblical text, the Protestant Reformation, with its forerunners, was to a large extent responsible for the translation of the Bible into the languages of the common people of Europe. The Protestant principle of the Bible as the sole rule of faith lay at the basis of this endeavor.

The complete Bible was first translated into English in 1382, the version attributed to John Wyclif. His handwritten translation was made from the Latin Vulgate, for Hebrew and Greek were then still unknown in the West. In 1525 William Tyndale published the first printed English New Testament. It was translated from the Greek text of Erasmus, and has exerted a great influence on subsequent translations. It has been estimated that up to 90 per cent of the King James Version of the New Testament is the wording of Tyndale. Soon other English versions began to appear in rapid succession, the Coverdale Bible in 1535, the Matthew Bible in 1537, the Taverner Bible in 1539, the Great Bible in 1539 (the first authorized), the Geneva Bible in 1560, the Bishops' Bible in 1568 (the second authorized), the Catholic Douai-Rheims Version in 1582-1610 (made from the Latin), and the King James Version in 1611 (the third authorized).

In the meantime Bible versions in the language of the common people had been published in many other countries. One of the most notable was Luther's German translation of 1522, a version that had its influence on English Bibles of the sixteenth century.

In no other language have there appeared so many different translations and revisions as in English. As more and more evidence has been discovered for the more precise translation of the Old and New Testaments, so more and more versions have been published to make the benefits of this increasing knowledge available to every serious student of the Word. Since the days of Tyndale many English translations of part or all of the Bible have appeared. Even during the last fifty years there have been more than thirty new translations and revisions of the New Testament, bringing the total number of English translations to more than 200. Most notable among recent versions are the English Revised Version of 1881-85, the American Revised Version of 1901, both based largely on the Greek text of Westcott and Hort (see p. 29), the Revised Standard Version of 1946-52, and the many modern-speech translations, such as those of Weymouth, Moffatt, Smith-Goodspeed, and Knox.

Appreciation

We are deeply indebted to the noble Bible scholars who through the centuries have taken upon themselves this great work of translating the books of the Bible into the languages of the world. Tyndale lost his life in his urgent desire to give the Bible to the people in their own language. He wrote that he "perceaved by experyence how that it was impossible to stablysh the laye people in any truth, excepte the scripture were playnly layde before their eyes in their mother tonge," "which thinge onlye moved me to translate the new testament."

The translators of the 1611 King James Version wrote in their no-longer-published preface that their purpose was to do that which "helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand?"

The committee of scholars who prepared the 1952 Revised Standard Version expressed their purpose in the preface: "It is our hope and our earnest prayer that this Revised Standard Version of the Bible may be used by God to speak to men in these momentous times, and to help them to understand and believe and obey His Word."

Part or all of the Bible has now been translated into more than a thousand different languages. The Bible societies are continually at work to bring out still more translations, so that all men everywhere

may be able to read the Bible for themselves in their own tongues. And even now committees are at work in England and America preparing still more English translations of the Bible.

Some sincere Bible students have been troubled that there should be so many different versions in the world today. Has God preserved His Word through all the centuries of the past only to have it lost in the many translations of modern times? The translators of the King James Version expressed almost three and a half centuries ago a most reasonable attitude toward this problem of multiplicity of versions. If the preface to this most famous of all Bible versions were still published as originally intended, these wise words would be available for all to read: "We do not deny, nay we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession . . . containeth the word of God, nay, is the word of God: As the king's speech, which he uttered in Parliament, being translated into French, Dutch, Italian, and Latin, is still the king's speech, though it be not interpreted by every translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, everywhere. . . . No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it."

God has indeed kept His hand over His Word. The Bible has not only been wonderfully preserved through so many centuries, but now by the providence of God has been made available to every nation, kindred, tongue and people, so that all men everywhere may have an opportunity to come to a knowledge of the truth.

A Survey of Translation Problems

The ideal objective of the Bible translator is to provide in current speech a rendering of the original languages of the Bible that will convey to the modern reader the same ideas the ancient documents were intended to convey to the readers of their day. The task is staggering in its immensity and challenging in its potentialities. The undertaking is not nearly so simple as the casual observer may suppose. One of the greatest difficulties arises from the fact that the language of the Old Testament for many centuries was not in use as a spoken language, and the language of the New Testament has greatly changed in the intervening centuries. It is difficult enough to transfer precisely ideas from one modern language into another, but the problems are greatly increased when translating from languages, or at least dialects, no longer in use and of such great antiquity as the languages of the Bible. The presence of so many versions, each showing interesting variations from the others, is evidence that there is no one satisfactory or complete answer to the various problems that present themselves.

One observation is pertinent in view of the many problems of translation that will receive attention in this chapter. Any discussion of this nature tends to magnify the difficulties connected with ascertaining the true meaning of Scripture out of proportion to the over-all certainty of the revealed will of God. The various problems connected with Bible translation do not at all affect the interpretation of any major doctrine of the Bible. In spite of the difficulties of translation there is no uncertainty regarding the great truths essential to salvation. These all remain as plain as noonday. God's wisdom has supplied essential truth "at sundry times and in divers manners" (Heb. 1:1), and in a sufficiently varied form that its preservation is not dependent on the

rendering of an isolated text. Anyone who is willing to take the revelation of God as a whole will not be misled by any obscurity connected with isolated passages.

After calling attention to the fact that learned men have, in some instances, introduced changes into the Scriptures, Ellen G. White makes the following significant observation:

"But I saw that the word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed."—*Early Writings*, p. 221.

I. THE PROBLEM OF THE TEXT

The Manuscripts

The task of translating the Scriptures would be greatly simplified and facilitated if we possessed the original handwritten documents of the Bible writers themselves. None of these autograph writings are today extant, and it is doubtful whether any of them exist to be discovered at a future date. Our translations must be made from manuscripts that are copies through successive stages of the original writings. In the providence of God, many manuscripts in our possession date back to a very early period. There are copies of the complete New Testament in the Greek from as early as the fourth century A.D. There are copies of large portions of the New Testament from the third century. The oldest fragment now in our possession, a portion of the Gospel of John in the John Ryland's Library, Manchester, England, dates from the first half of the second century. Hence this portion was copied less than a half century after the original composition.

Ancient Old Testament manuscripts in our possession are fewer and not so close to the date of the original composition. The earliest complete manuscript of the Hebrew Old Testament dates from the tenth century A.D., more than a millennium after the last book of the Old Testament was written. Until recently we did not have fragments of any significant size much older than the ninth century. The discovery of the Dead Sea Scrolls in 1947 and subsequent years has given us the complete book of Isaiah and portions of most other Old Testament books, dated by scholars in the second and first centuries B.C. or earlier.

The Ancient Versions

Besides these copies of the Bible in the original languages, there are in existence today translations of these ancient documents made at a very early period. For the Old Testament the most significant version is the Septuagint, a translation into the Greek of the Hebrew Old Testament made in the third and second centuries B.C. Hence the Septuagint is a means, where faithfully translated and accurately transmitted, of ascertaining the reading of the Hebrew in those early centuries. In the Christian Era translations of the Old Testament were also made into the Latin, Syriac, and other languages.

The New Testament, too, was early translated into various languages, the most significant of which are the Latin and the Syriac. These translations were made from manuscripts we do not now possess and thus are means of determining the reading of the manuscript from which they were translated.

Patristic Quotations

In the voluminous works of the early Christian writers occur many quotations from the Bible. Inasmuch as many of these writings antedate the manuscripts we now possess or were made from manuscripts not now extant, these Scripture quotations become a means of ascertaining the reading of Greek manuscripts in the period of these writers.

Which Text Shall the Translator Use?

With all this array of material before him, the Bible translator is confronted with this question: From which manuscript or version shall I make my translation? A careful examination of the various documents reveals many differences in spelling, differences in word order, differences in readings, omissions, and additions.

These differences have come about in two different ways, both of which have been pointed out by Ellen G. White:

1. Errors in copying.

"Some look to us gravely and say, 'Don't you think there might have been some mistake in the copyist or in the translators?' This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability, would be just as ready to stumble over the mysteries of the Inspired Word. . . . All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture

difficulties from the plainest revealed truth."—MS. 16, 1888; *The Testimony of Jesus,* pp. 12, 13.

2. Deliberate changes.

"I saw that God had especially guarded the Bible, yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition."—*Early Writings,* pp. 220, 221.

However, in spite of these copyist's errors and deliberate alterations no essential truth has been lost:

"But I saw that the word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed."—*Ibid.,* p. 221.

Thus the hand of God has been over the preservation of the content of Scripture to see to it that no essential truth would be lost, but not in every case have the words of the original writers been preserved.

The vast amount of manuscript material now available as a result of the amazing discoveries of the last century enables us, in many instances, to trace copyists' errors by a careful comparison of the materials on hand. For example, if a reading in a manuscript of comparatively recent date is not found in any of the earlier manuscripts or versions, it is almost certain that the error is of late date. By accepting the reading of the earlier manuscripts, especially if these are in agreement, one is far more likely to be selecting the reading of the original autograph document. A notable instance of a late insertion is found in 1 John 5:7, 8. The words "in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth" are not found in the Greek manuscripts (except two late cursives from the time of Erasmus, the Old Latin and Syriac versions, the quotations of the early Christian writers, nor in the earlier editions of the Vulgate. They are found, however, in the later editions of the Vulgate and from there found their way into the Textus Receptus because Erasmus yielded to pressure. Hence it is evident that John did not write these words. On the other hand, the omission of this statement from Scripture does not destroy or modify the doctrine of the Trinity. The knowledge essential for us regarding the relationship of the beings in the Godhead is sufficiently set forth in other Scriptures.

To use such a questionable reading in support of a doctrinal proposition is to weaken the argument.

Not all differences of reading are as easily settled. Many times several readings appear to have equal eligibility to being considered the original words of the writer. In such cases it is impossible to determine which reading preserves the original thought. Such instances give rise to one translator adopting one reading and another a different reading.

The translator, then, has before him a large array of materials: manuscripts in the original languages, ancient versions, quotations from early Christian writers, displaying literally thousands of differences, the majority of them minor, but some major. From among the variant readings of these "Bibles" (for that is what they represented to the people of their day) he must select the reading he believes to be that of the original writer.

II. THE PROBLEM OF ARRIVING AT THE PRECISE MEANING OF WORDS

The Problems of Lexicography

The original languages of the Bible, though strictly speaking not dead languages, belong for practical purposes in such a category. There is a form of Hebrew spoken in Palestine today, but it is so far removed in time from the ancient Hebrew, and has been subject to so many modern influences, that its value in translating the ancient Hebrew is somewhat limited. Similarly, even though the Greek language is spoken in Greece today, it has changed so greatly in the intervening centuries that a knowledge of the modern language is of relatively little value in accurately understanding the meaning of New Testament words. This means that we have no living exponent of the Bible languages to consult with reference to the precise meaning of the original words of the Bible. The problem is thus greatly increased, and the way is opened for many differences of opinion.

To ascertain the meaning of words, the translator has available a number of valuable dictionaries of the ancient languages in which the editors have given careful and thorough consideration to every Bible word in the original tongues. But these works are by late authors who had no living representative of the languages to consult as is the case

with a lexicographer of a modern language. The work is admittedly subjective in many of its aspects. Meanings are arrived at by carefully examining how the word is used in its many occurrences in the Bible and in literature other than the Bible. When a word occurs frequently it is possible by this process to deduce a fairly accurate definition. But the certainty of definition decreases as occurrences decrease. When a word occurs only once in the Scriptures (and there are many such instances) and no occurrences of it in other literature can be found, the lexicographer is able to present only a conjectural definition.

The lexicographer is, of course, aided by examining the ancient versions to see what meaning these early translators assigned to the various Bible words. Ancient commentaries, also paraphrases such as the Jewish Targums for the Old Testament and early Christian literature for the New Testament, show how the various words were interpreted in the period of these writings. However, these commentaries are often considerably removed in time from the composition of the Bible itself, so that the value of their authority to the lexicographer is limited.

Recent archeological discoveries have been of great help to the lexicographer by bringing to light literature contemporary with Bible times, written in the languages of the Bible or in languages closely related. Until these discoveries, such literature as far as the Old Testament was concerned was for practical purposes nonexistent. For the New Testament the writings of Greek classical authors were available for comparison, but the language of the New Testament was not written in the classical style of these authors or even in the literary style of the Hellenistic Greek of the first century A.D. It is now known that the language in which the New Testament was written was the common everyday language of the masses in the first century A.D. The archeologist's spade has unearthed thousands of papyrus fragments written in the dialect of the Greek found in the New Testament, and composed in the same period as the New Testament books. These papyri consist of business and personal correspondence. So valuable was the light thrown on the meaning of New Testament words that an entirely new work has been compiled, called *The Vocabulary of the Greek Testament Illustrated From the Papyri and Other Non-Literary Sources* by Moulton and Milligan. Greek grammars were also revised on the basis of the new discoveries. The result is that the translator

today is much better equipped to deal with the problems of translation than was the translator of half a century ago.

Not only has the study of contemporary literature enabled us to discover the meaning of certain obscure words, but it has provided us also with the means of discovering the precise shade of meaning a particular word had in the period it was employed. Frequently words change their meanings over a period of time. We know this to be true of the English language. For example, many words found in the KJV are obsolete today, such as "ear" for "plow" (1 Sam. 8:12); "meat" for "food" (1 Tim. 4:3); "corn" for "grain" (Gen. 41:35); "prevent" for "precede" (1 Thess. 4:15); and "let" for "hinder" (2 Thess. 2:7). A word may have had a certain meaning in one period, but this is no assurance that it had the same meaning in another. A study of these papyri enables us to discover what the New Testament words meant in the period in which they were used by the Bible writers.

An interesting example of the value of papyrological study is the discovery of the precise meaning of the Greek word *hupostasis* translated "substance" in Hebrews 11:1. Until the unearthing of the papyri the word was understood only by its basic meanings, evident from its root, as "something set under," and hence metaphorically "the groundwork or subject matter of a thing." The papyri show that *hupostasis* was used for the following: (1) property and effects, (2) agreement of sale or declaration of property, (3) the whole body of documents bearing on the ownership of a person's property, deposited in the archives, and forming the evidence of ownership. Hence Moulton and Milligan in their *Vocabulary of the Greek Testament* observe that "in all cases there is the same central idea of something that underlies visible conditions and guarantees future possession." They suggest in the light of these facts that Hebrews 11:1 be translated "Faith is the title-deed of things hoped for."

Much help has also come from the study of secular documents written in the language of the Old Testament or closely related languages. Hebrew inscriptions like the one found in the water conduit of Siloam, the Lachish Letters, Samaria Ostraca, and many other texts have helped to clear up linguistic problems of the Bible text. Furthermore, the Moabite Stone, with its long inscription in Moabite, which varies little from classical Hebrew, the many Phoenician and Aramaic inscriptions, and even the multitude of other ancient texts written in

Semitic languages like Assyrian, Babylonian, and South-Arabic, have been of inestimable value in clarifying the understanding of Old Testament Hebrew. One of the most notable contributions has been made by texts found at Ras Shamrah since 1929. They consist of a number of religious poems of the ancient Canaanites in a language closely akin to the Hebrew. A careful study of all these ancient documents has helped to clarify a number of obscure texts of the Old Testament.

The Bible translator, now having these materials available, is much better equipped to translate the ancient languages of the Bible than the translator of a century ago.

Because of the subjective elements of lexicography, the Bible student is warned against taking as final or complete the definition of scholars or the rendition of translators for words. An independent, objective, and impartial survey of the entire field may at times lead to a conclusion different from that arrived at by others, but with equal, or perhaps greater, validity.

Original Words With Many Meanings

Many Hebrew and Greek words have more than one meaning, and often these meanings are widely divergent. There are instances where a single word has meanings directly opposite. For example, the Hebrew word *barak,* generally meaning "to bless," is four times translated "to curse" (Job 1:5, 11; 2:5, 9) and twice "to blaspheme" (1 Kings 21:10, 13). It is the work of the Bible translator to decide, in each occurrence of a word, which of the many possible definitions the writer had in mind. Translators are frequently not agreed in their selection of definitions. These situations give rise to differences of rendering, each proponent being able to defend his definition on the basis that the word actually has the meaning assigned to it.

Selections are generally made on the basis of contextual and historical considerations and on the analogy of the Scriptures as a whole. Sometimes these considerations throw the evidence decidedly in favor of one particular definition; at other times several definitions appear to have equal validity. Inadvertently the personal views and prejudices of the translator are likely to enter in to affect the choice.

The Greek word *logos,* translated "Word" in John 1:1, is an example of one of these words with many meanings. *Logos* signifies first "the

word by which the inward thought is expressed," and second, "the inward thought and reason itself." From these basic concepts come many definitions illustrated by various renderings of the word in the Bible itself, for example "saying" (John 21:23), "speech" (1 Cor. 2:1), "treatise" (Acts 1:1), "utterance" (1 Cor. 1:5). The translator, confronted with this array of meanings, must select the one that he believes describes the thought of the original writer most accurately. He may find that none is adequate, as seems to be the case in John 1:1. The translation "Word," which appears in the versions, is to many largely unintelligible. "Treatise" would be a better definition, for Jesus came to declare (literally, give an exegesis of) the Father (John 1:18). Men who saw and heard Jesus were reading a "treatise," an "account," a "speech" on the character of the Father. Jesus was the means by which the inward thought and character of God were expressed to humanity in the language men could understand.

Words Without Adequate Modern Equivalents

Certain Hebrew and Greek words have no adequate equivalent in modern languages and no single word conveys adequately the original meaning. In such cases a phrase, a sentence, or even several sentences would be needed to make the meaning of the original clear. A translator generally seeks to avoid more paraphrase than is absolutely essential, and hence generally prefers to select a modern word that conveys at least partially the meaning of the original.

A notable example is the Greek word *parakletos* translated "Comforter" in John 14:16, 26; 15:26; 16:7, and "advocate" in 1 John 2:1. Actually neither of these two words conveys the full meaning of *parakletos,* though each correctly exhibits one shade of meaning. *Parakletos* is a compound word made up of the preposition *para,* meaning "beside," and *kletos,* from the verb *kaleo,* "to call." The word means basically "one called to the side of." From this basic idea spring the meanings of that which the *parakletos* does after he is summoned. The sad or discouraged he comforts. The one who has fallen into sin he rebukes. To the one in need of intercession he offers his services as an advocate. The one in need of advice he counsels. This list of functions may be greatly extended. *Parakletos* is a strikingly appropriate word to describe the plenary functions of the Holy Spirit. "Comforter" conveys only one aspect of His functions. The English

language has no actual equivalent of *parakletos*. It is likewise deficient in supplying equivalents for many other Bible expressions.

Modern Words With Many Meanings

Frequently a modern word that correctly translates the meaning of an ancient word, contains, at the same time, other meanings that are not resident in the original word. As a result the reader may place an entirely wrong interpretation upon a passage. The blame must not be laid upon the translator, but upon differences of languages that make it impossible to eliminate all the possibilities for misunderstanding arising from such a source.

For example, our English word "power" is used to translate two Greek words, (1) *exousia,* which means power in the sense of authority, privilege, or right, and (2) *dunamis,* which means power in the sense of the ability to do work. The two ideas are clearly distinguished in the Greek but not so in the English word "power." One can hardly blame the English reader for confusing the two ideas, and hence taking out of a passage ideas that the original writer did not convey. When Jesus said, "All power is given unto me in heaven and in earth" (Matt. 28:18), He was not speaking of the facilities of heaven to strengthen men to accomplish their tasks. Matthew used the term *exousia,* and *exousia* means authority. Jesus was telling His followers that the Father had given Him full authority and that it was His "right" or "privilege" to commission His disciples to carry the gospel to the ends of the earth. Hence, this text ought not to be used in support of the proposition that heaven supplies enabling power for the accomplishment of assigned tasks. Abundant support for this can be found in other texts.

Another Scripture frequently misunderstood is John 1:12, "But as many as received him, to them gave he power to become the sons of God." Again *exousia* here employed does not refer to the enabling power of the Holy Spirit to give victory over sin and courage to confess Christ, but rather of the right or privilege of sonship that comes to one who believes.

These illustrations, and many more that could be exhibited, emphasize the caution that should be followed, when interpreting a passage, not to assign to English words such definitions as may rightly belong to the English word but do not belong to the original. The

practice of exegesis that makes Webster the expositor of Bible words may be entirely misleading. For instance, the English word "preaching" (1 Cor. 1:21) is frequently taken to refer to preaching as the art of lecturing on religious themes. This verse is often taken to be an appraisal of the art of public lecturing as an effective means of evangelism. The Greek has two words for preaching, (1) *keruxis,* which refers to the preaching from the viewpoint of a method of delivery, and (2) *kerugma,* which refers to preaching from the standpoint of the thing being preached, or the content of the preaching. In 1 Corinthians 1:21 *kerugma* appears: hence the statement means that God, by the foolishness of the thing preached, not the foolishness of the preaching method, would save them that believe.

Another text frequently misunderstood is the statement in 2 Timothy 2:15, "Study to shew thyself approved unto God." The English word "study" has many meanings, the most common of which is to apply oneself mentally to the acquirement of knowledge. This, however, is not the meaning of the Greek word here employed. *Spoudazo* means "to make haste," "to be busy," "to be zealous," "to be earnest." Hence, appropriate as the admonition to study may be, this is not what Paul was setting forth in this Scripture. He is encouraging Timothy to be in earnest, to be diligent, to be zealous in his quest for acceptance with God.

New Testament Greek has two words to express the idea of "love," whereas the English language has only one. This leads to the association of various ideas with the expression "love" in the English New Testament that were not in the mind of the original writer. He had words to distinguish between sentimental, spontaneous, emotional love, and the love of respect and esteem. The former he represented by the verb *philein,* and the latter by the verb *agapan,* and the noun *agape.*

For one who has not had the privilege of making himself proficient in the original Bible languages, excellent helps are available by which the English reader may discover the meaning of the original words from which the various English words have been translated. Among these are Young's *Analytical Concordance,* Vine's *Expository Dictionary of New Testament Words,* Vincent's *Word Studies,* Robertson's *Word Pictures in the New Testament,* Girdlestone's *Synonyms of the Old Testament,* Trench's *Synonyms of the New Testament.* For an extended list see Bibliography, page 300.

III. PROBLEMS OF SYNTAX

The Difficulty of Accurately Rendering the Tenses

In the English language the tenses have as their chief function the designation of the time of the action of the verb. This is not the predominant idea of the tenses in the original languages of the Bible. In the Hebrew the principal stress of the verb forms is one of state, that is, to designate either completed action, incompleted action, or continuous action. Completed action is expressed by the perfect form of the verb, incomplete by the imperfect form, continuous by the participle (when used as a verb). As far as the time element is concerned the action expressed by the perfect, the imperfect, and the participle may be either past, present, or future. The time of the action must be determined by the context. Sometimes the determination is obvious, at other times not so. The situation gives rise to differences of opinion among translators. The reader of a translation does well to be aware that the tenses are capable of various interpretations.

As a general rule, though with many exceptions, a Hebrew perfect is translated by the English past or perfect, the Hebrew imperfect by the future, and the Hebrew participle (when used as a verb) by the present. But the force of the Hebrew state of completeness or incompleteness, or continual or continuous action, is largely lost. The loss must not be laid at the door of the translator, but rather at the door of differences of language that make it impossible to convey adequately certain shades of thought.

An interesting example of a misunderstanding that may arise from this source is the phrase in Isaiah 66:24, "their worm shall not die." Here the Hebrew imperfect has been translated by the future, and the clause suggests to some readers an undying worm, from which they deduce an unending torment in hell. Actually all that can be construed from the Hebrew is that at the time the writer was making his observations, the action of death was as yet incomplete. The verb form does not affirm that the action will never become complete. To convey such an idea would require the addition of adverbial modifiers. But these are absent. The verse as it reads simply states that at the time the carcasses of the wicked were observed, they were being preyed upon by worms that had not died as yet. The identical verb form is used in Genesis 2:25 in the expression "and were not ashamed" (notice how

differently the same verb form may be translated). This was not a prediction that Adam and Eve would never be ashamed. The statement simply means that at the time the observation was made the action indicated by the verb was incomplete.

Greek Tenses

The Greek tenses present similar significant differences of meaning from the English. The Greek, instead of stressing state as the Hebrew, or time, as the English and other modern languages, stressed kind of action. They differentiated between durative action or continuous action, action conceived of as a whole, completed action in any moment of time, or action completed with significant results remaining. They were able to project these types of action into the past, present, or future, the stress always remaining on the kind of action. It is almost impossible without considerable paraphrase to transfer these ideas into the English language. The full significance of many texts is thus obscured by translation. Several examples will illustrate this.

1. 1 John 3:9. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Some have been led to teach from this statement the absolute sinlessness of one who is truly converted. Conversely, it would be implied that the one who still makes mistakes had not yet been converted. This mistaken idea arises from a misunderstanding of the significance of the Greek tense of the verb here translated "commit sin." The tense is the present which denotes continuous, habitual action. The statement by John simply observes that the one who is born again does not habitually sin. A literal, somewhat paraphrastic translation of the verse (necessary to bring out the full force of the tense) would be this, "Everyone having been begotten out of God does not continue in habitual sin, because His seed continues to remain in him, and he is not able to continue in habitual sin, because he has been begotten out of God." John did not assert that the newly born man will not make occasional mistakes. In fact the apostle implies elsewhere that such will be the experience of the Christian. He says in 1 John 2:1, "If any man sin [the Greek verb is in the aorist tense, thus signifying point action, hence, "make a single mistake"], we have an advocate." That is, there is an advocate for the occasional misdeeds, but no advocate for the habitual sinner.

These shades of meaning, so evident in the Greek, yet wellnigh lost in translation, are remarkably confirmed by the Spirit of prophecy: "When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working in us. We may make mistakes, but we shall hate the sin that caused the sufferings of the Son of God" (*Review and Herald,* March 8, 1890). It is a source of constant marvel to see how often Ellen G. White, who had no first-hand knowledge of the original languages of the Bible, brought out, in her comments on Bible texts, elements of interpretation hidden in English texts but evident in the Greek and Hebrew. This notable fact constitutes further corroborating evidence of the inspiration of her writings.

2. Heb. 6:4-6. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Many have concluded from this passage that there is no hope for the backslider. The translation of the clause, "seeing they crucify to themselves the Son of God afresh," seems to require this deduction. However, such is not necessarily the meaning of the Greek, the language in which the writer to the Hebrews expressed these inspired thoughts. A participial clause in the present tense may have a number of meanings beside the causal here adopted by the translator as suggested by the rendering "seeing." In fact, a temporal idea such as would be introduced by the conjunction "while" would be a more natural and common translation. The clause would then be translated, "as long as they keep on crucifying the Son of God afresh." That is, the passage teaches that it is impossible to renew to repentance those who *persist* in their cherished sin. The old habits must be broken before the soul can find repentance.

3. Rev. 20:4, 5. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the

dead lived not again until the thousand years were finished. This is the first resurrection."

The sentence "this is the first resurrection" (v. 5) appears to have no antecedent. No resurrection to be construed as the first resurrection has been referred to. The problem lies in the translation of the tense of the verb "lived" (v. 4). In Greek this is an aorist, which may properly be translated, "came to life." We have thus the following combination of ideas: "They came to life and reigned with Christ a thousand years. . . . This is the first resurrection." Only by rendering these clauses in this way does the passage properly cohere.

4. Matt. 16:19. "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven."

In this verse the Greek has a rare form of the verb, namely the future perfect, constructed by combining the future of the verb "to be" with the perfect passive participle. The verse may properly be translated "I will give to thee the keys of the kingdom of heaven, and that which, if you should bind upon the earth, *shall have been bound* in heaven, and that which, if you should loose upon the earth, *shall have been loosed* in heaven" (italics supplied). This rendering provides an entirely different interpretation of this significant statement of Jesus than has commonly been understood. As translated above the verse observes that the servants of God will be carrying out decisions already arrived at in heaven, not necessarily that heaven is obligated to place its approval on human actions. The process of such a divine-human collaboration in operation is beautifully illustrated in Acts 1:24. The disciples were faced with filling the vacancy left by Judas. They had found two of their number eligible, and they were confronted with making a choice between them. They prayed earnestly, "Thou, Lord, which knowest the hearts of all men, shew whether of these two *thou* hast chosen." They recognized that heaven had already made its choice. The disciples' action simply bound on earth that which had already been bound in heaven.

These are just a few of the hundreds of instances that might be cited to illustrate the insufficiency of the English tenses to translate adequately the Greek tenses. By considerable paraphrase the translator could transfer much of richness of the Greek, but in general he seeks rather to avoid wordiness.

The Problem of the Article

Considerable perplexity confronts the translator in attempting to convey to the English reader the force of the article or the force of the absence of it in the original languages. Both the Hebrew and the Greek employ definite articles, but neither uses the indefinite article. When a noun in either language is preceded by a definite article it is always definite and is, in most cases, appropriately translated by prefixing the article. When no article appears in the original languages the translator must decide by other considerations whether the noun is definite. Some of the ways in which Hebrew nouns are made definite are (1) by the definite article, (2) by certain usages of the construct case, (3) by a pronominal suffix, (4) by being proper nouns.

Similarly the Greek noun without the article may yet be definite by other syntactical considerations. When these are clearly indicated no problem exists. The translator simply supplies the article in his translation. But when the Hebrew and Greek nouns are clearly indeterminate, the translator is at a loss to know how to carry across into his translation the inherent significance of such nouns. The Greeks looked at a noun from two points of view: (1) identity, (2) quality. The first they indicated by the article; the latter, by the absence of it. There seems to be no way of transferring the qualitative idea of the anarthrous noun into modern languages. At best the translator must decide whether "the" or "a" better conveys the meaning. Unfortunately the qualitative force of the anarthrous noun is untranslatable.

For example, in the expression "God is love" (1 John 4:8), there is an article in the Greek with "God" but not with "love." If "love" also had the article, the force would be to make "God" and "love" identical, which, of course, is not true except in a figurative sense. Being without the article, "love," as an essential characteristic of God, is stressed. The sentence is equivalent to saying, "an important attribute of God is love." Similarly the expression "God is a Spirit" (John 4:24), in which "Spirit" is without the article in the Greek, emphasizes the thought that the Godhead is spirit and must be worshiped in the spiritual realm. In the expression "the Word was God" (John 1:1) the Greek has the article with "Word" but not with "God." If "God" also had the article, the effect of the statement would be to make God and the Word identical. That is not true, and the purpose of the writer was to distinguish between the two. He had already declared that the

Word was *pros ton theon,* "actively associated with God" (the force of *pros* with the accusative indicating motion or activity). The force of *theos* without the article is to emphasize quality or nature, and the expression is equivalent to saying that the Word was divine.

An interesting case of the absence of the article in the Old Testament is found in Exodus 20:10 (see p. 138). In verses 8, 10, and 11 it is clearly pointed out which day is the Sabbath by the use of the article—*the* Sabbath, *the* seventh day. Then the commandment proceeds to emphasize the peculiar nature of the seventh day by calling it *shabbath,* that is, "rest." In contrast with the other six days of the week, which are working days, the seventh day is "Sabbath."

Unfortunately not all translations pay as close attention to the article as they should. Sometimes it has been omitted in the English when it is present in the original and should have been taken into account. For example, Matthew 5:6, translated literally, reads, "Blessed are those hungering and thirsting after *the* righteousness," not any righteousness, or a standard set up by themselves, but *the* righteousness that is the standard of the kingdom of heaven (cf. Matt. 6:33).

The 144,000 are not those who come out of merely a great tribulation, but, according to the Greek, "out of the tribulation, *the* great one," an obvious reference to the great time of trouble just preceding the second coming of Christ, graphically described in *The Great Controversy,* chapter 39.

On the other hand, the article is sometimes unfortunately placed in the translation when it is not there in the original. The statement in John 4:27 does not mean merely that the disciples marveled that Jesus spoke with the particular woman of the narrative, but they marveled that He spoke with *a* woman, that is, with any woman under the circumstances.

A striking illustration of the careful attention paid by Bible writers to the use of the article is found in Paul's discussion of law. As a typical example, the apostle uses the term "law" fifteen times in the discussion of Galatians, chapter 3. In the Greek it appears six times with the article and nine times without. In the English it appears fourteen times with the article and only once without. The question may fittingly be raised, Was Paul indiscriminate in his use of the article? This can hardly be admitted. He was doubtless fully aware of the force of the use and the nonuse of it. When he used the article he

was pointing to a particular law and identifying it. When he omitted it he was looking at law from the standpoint of its function or quality. Some have naïvely contended that Paul used the article to refer to moral law, and omitted it when he referred to ceremonial law. Such a position is wholly untenable. However, even though the translator should scrupulously avoid inserting the article where it is absent in the Greek, he might even then not convey to the reader the force of its absence in the Greek. The careful distinction in shades of meaning are among the untranslatable riches of the Greek New Testament which cannot be transferred into a modern language. The translator does the best he can, choosing either the English definite or indefinite articles, the one that he thinks most nearly approaches what the original writer had in mind.

The Problem of the Genitives

The genitive case in the Hebrew and the Greek is a specifying case and is used to express a number of relationships for which the English language employs other constructions. The English reserves the genitive to express largely possession, so much so, in fact, that it is designated the possessive case. If a genitive in the original is translated by the possessive case in the English, the significance of the original construction may be entirely lost. Translators are aware of this fact and many of them prefer to translate certain Hebrew or Greek genitives by constructions other than the genitive.

This method has an advantage in that it brings to light the possible meaning of many Bible phrases that would otherwise be lost. But it is also pregnant with danger, because the moment the translator selects one of the many possible meanings of a genitive and embodies it in the new translation, the rendering becomes interpretive. He may or may not be transmitting the idea of the author. A subjective element has entered in. If he has selected an interpretation that was not in the mind of the original writer, his translation becomes misleading. Because of this danger many translators have adhered to the principle of translating a genitive construction by the corresponding construction in the new language, thus carrying over the ambiguity and the possibility of misunderstanding that may arise from that source.

Observe the following illustrations of the uses of the genitive: The expression "the love of God" may mean either God's love for us or our

love for God. The context frequently makes clear which meaning is intended. In 1 John 4:9 the expression refers plainly to God's love for the human family, while in 1 John 5:3 man's love for God is designated. In other cases the solution is not so simple. For instance, many would contend that the passage "the love of Christ constraineth us" (2 Cor. 5:14) means that it is our love for Christ that constrains, while others would maintain that it is Christ's love for us that constrains. The answer remains one of interpretation. Many translators have preserved the ambiguity of the original by preserving the genitive construction in the English. However, Goodspeed, by translating "Christ's love," interprets the passage, and thus rules out the objective idea.

The opening phrase of the book of Revelation, "the revelation of Jesus Christ," has by some, from the literal meaning of *apokalupsis,* "an unveiling," been taken to express the thought that the book of Revelation is an unveiling of Jesus Christ; that is, Jesus Christ is unveiled before the reader. It is possible to interpret the phrase in this way. In this particular instance, however, though the fact remains true that Jesus stands unveiled in the book, the context seems to rule against such an intent of the phrase. Consequently many translators have felt free to abandon the genitive construction in the English and translate, "A revelation made by Jesus Christ" (Goodspeed), "A revelation by Jesus Christ" (Moffatt), "the revelation given by Jesus Christ" (Weymouth). Anyone, however, who felt that the evidence against the subjective genitive was insufficient, would have a right to criticize these translations for being interpretive.

See page 244 for a discussion of Revelation 12:17, where the RSV has departed from the genitive construction to present an interpretive translation rendering the clause "have the testimony of Jesus Christ," by "bear testimony to Jesus."

In the translation of passages dealing with righteousness, justification, and the relationship of faith to these experiences, some translators have felt particularly free in giving an interpretive translation of the genitive construction, the translation depending upon their ideas on these subjects. In many instances their translation conveys a partial truth, but their rendering frequently limits the fullness of meaning inherent in the original construction. For example, is "the righteousness of God" (Rom. 1:17) "a righteousness which comes from God" (Weymouth), or "God's way of uprightness" (Goodspeed), or have these

translators missed the key relationship between God and the righteousness here under discussion? At any rate, of the number of possible interpretations from the original genitive construction, these translations restrict the application to one.

Further, is the "righteousness of faith" (Rom. 4:13) only a "righteousness depending on faith" (Weymouth) or "the uprightness that resulted from his faith" (Goodspeed)? Or was a more involved relationship in the mind of the writer? The purpose of this discussion is not to settle this question, but merely to point out that there is a wealth of interpretation tied up in a simple genitive construction, which may be lost in the translator's attempt to render the genitive construction by a phrase capable of only one interpretation. On the other hand, if the translator does not give an interpretive translation of the genitive, a reader, who is unaware of the potentialities of the construction, will miss most of the significance of a passage. For example, how many are aware that the expression "a crown of life" most probably means "a crown which is life"? This is an example of a genitive of apposition.

There are many other types of genitives such as description, relationship, price, time, inner connection, result, definition, partition, apposition, and others. The reader of a modern translation who is unaware of the many interpretive possibilities loses much of the richness that the original writer was seeking to convey. On the other hand, if he reads a translation that interprets the genitive, some of the richness may be retained, but at the risk of many passages setting forth ideas that were not in the mind of the author.

What has been said about the tenses, the article, and the genitive is only illustrative of what may be said concerning other phases of syntax. There is a wealth of interpretation, for example, in the remaining cases, the prepositions, the particles, and the various types of clauses. Much of this cannot be carried across into a translation. The translator feels greatly frustrated when he sees how large an amount of what the original writer said is lost in the translation.

IV. CAUTION IN THE USE OF VARIOUS VERSIONS

In order to make an intelligent use of the different versions, it is necessary to be familiar with the objectives and working principles of the translators. Not all followed identical methods or sought the

same results. Some clung closely to the wording of the original and tried, in general, to translate any part of speech by the corresponding part of speech in the modern language, that is, a noun by a noun, a verb by a verb, et cetera. To this class belong the KJV and certain revisions based upon it, such as the ERV and ASV. The method cannot be followed with absolute consistency, for differences of language make many passages thus translated quite unintelligible and others awkwardly literal, and devoid of literary style. Translators must decide the degree to which they will allow departures from the basic pattern.

In general, translators belong to one or the other of two classes: (1) those who attempt to preserve as literal a rendering as possible, consistent with literary style and (2) those who feel free to sacrifice literality in order to achieve clarity. This latter group believes a translation is of little value if it cannot be understood or if it is ambiguous. Hence, what is obscure or equivocal in the original is given an interpretative translation that renders the translation perfectly lucid.

A strongly debated question among translators is this: If the original is capable of more than one rendering, should the translator carry the ambiguity across into his translation? If he does, the translation suffers for lack of clarity. On the other hand, if he selects what to him is the most obvious of the several possible meanings, his translation is interpretative, and his translation may or may not be transmitting the thought of the original writer. The conservative view was presented in a recent issue of *The Bible Translator:*

". . . If a text according to language and grammar allows of two quite different interpretations, it is the task of the translator, if possible, to present a translation which likewise allows of those two different interpretations." —Dr. G. Ch. Aalders, "Some Aspects of Bible Translation Concerning the Old Testament," *The Bible Translator,* July, 1953, p. 98.

Modern-speech translations such as Moffatt's, Weymouth's, and Goodspeed's have, on the other hand, aimed at clarity and have endeavored to give to the modern English reader a rendering that reads as naturally to the modern reader as did the original to the readers contemporary with it. To do this involves a great deal of interpretation. This is freely admitted by James Moffatt, who, in the introduction to his translation of the Bible, p. vii, admits "a real translation is in the main an interpretation." By contrast, Dr. G. Ch. Aalders declares that the translator must not be an interpreter. Ideally

speaking, what Dr. Aalders says may be true, but practically speaking it is impossible. Every translator knows how frequently his understanding of history, geography, ancient customs, and theology determines his translation. In fact, it is a distinct disadvantage to a translator not to be thoroughly familiar with the subject matter he is handling. A notable example of an unfortunate translation resulting from the ignorance of the translators is found in Hebrews 9:8. "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." By implication this translation teaches that Christ entered the most holy place of the heavenly sanctuary when the services of the earthly sanctuary came to an end. The translators were unaware of the two phases of Christ's heavenly ministry. The words here translated "holiest of all" are rendered by the same translators "sanctuary" in Hebrews 8:2. The same rendering in Hebrews 9:8 would clear up the misleading translation.

A further example of the extent to which a translator may become an interpreter, is found in the last sentence of Acts 2:47, "And the Lord added to the church daily such as should be saved." This translation is evidently the product of a firm believer in predestination. He was probably quite sincere in believing that he was conveying what Luke at least believed. As a matter of fact, the Greek says only, "And the Lord continued to add together daily the ones being saved."

As pointed out in preceding sections of this chapter, many words, phrases, and passages are capable of more than one rendering. The moment the translator transmits only one of these interpretations, the possibility exists that he may have chosen an idea the original writer did not have in mind. In such cases the reader is receiving the ideas of the translator rather than the words of the original writer.

Because of the liberties taken by modern-speech translations such as Moffatt, Weymouth, Goodspeed, and others, it is well to use them, not as primary translations, but rather as commentaries, reading them as the various translators' ideas of what the original writer meant, or in the case of Goodspeed's, in many cases, what the original writer would perhaps have said, if he had spoken or written in our modern English. To place these versions in such a category is not to condemn these works or the motives of the men involved. Any translator has the right to set up his own principles of procedure. In many instances

the translation of these scholars conveys with remarkable clarity that which was in the mind of the Bible writer, but which is quite obscure in the traditional versions. However in the use of them the caution of Sir Frederic Kenyon should always be observed: "As commentaries, therefore, and aids to study, these versions may serve a useful purpose." —*Our Bible and the Ancient Manuscripts,* p. 244.

As commentaries, translations following similar principles may be excellent helps to Bible study. But before a reading from these versions is used in support of any proposition, the translation should be carefully checked with the original by someone competent to weigh the various problems involved.

Frequently it will be found that the new reading, presenting such a unique turn of thought, has resulted from an emendation of the original text, a type of correction that a conservative scholar is loath to resort to, and one which in most cases is only conjecture.

The tendency of some to consider all translations of equal merit and to select readings from them indiscriminately, on the basis of perspicuity and freedom from ambiguity, or because the reading supports the particular idea they wish to emphasize, is open to grave danger. At least before a novel reading is publicly presented as the authoritative statement of the Bible writer, the validity of the reading should be carefully checked by an examination of the original. If resort is made indiscriminately to the various translations, the reader or hearer gets the impression that the different versions stand on an equal footing, as far as authoritatively transmitting the words of God is concerned, which is not the case.

It should ever be borne in mind that the real Bible was the collection of the original handwritten documents of the Bible writers. Since these are no longer extant, the best preserved form is in various manuscripts in the original tongues. The translations are noble attempts by men to render the words and thought of the original writer into another language. Taken as a whole, no essential truth has been lost in any of the translations, for God has especially guarded and preserved the Holy Scriptures (see *Early Writings,* pp. 218-222). Nevertheless the translators were fallible and the possibility of human error was ever present. They freely admit their weaknesses and openly confess their frustration at being unable to pass on to the reader, in a translation, the richness and full significance of the original expressions.

The diligent student of the Bible will be richly rewarded in his attempt to recover, by the use of appropriate helps, what has been lost in translation. Though it is true that the truths essential to salvation may be obtained from any version, the one who truly loves the Bible will choose to go beyond a surface knowledge of truth. Especially will the one who poses as an expert in the field of Bible knowledge seek to qualify himself, so that he may be able to offer sound solutions to the many problems of Bible interpretation that arise. The answers will frequently be found only by a critical examination of the Hebrew and Greek Scriptures, in an endeavor to recover what the Bible writers really said.

The rewards for such an effort may be illustrated by the following inspired comment:

"With painstaking effort, we should work in the mines of truth, discovering the precious jewels that have been hidden. It is the minister's privilege to have a constant supply of fresh truth for the people. He should be in such a position that he can bring from the treasure-house of God not the same thing over and over, but new beauty, and new truth."—*Review and Herald,* June 4, 1889.

The Place of Biblical Languages in the Life of the Church

One of the significant factors contributing to the great apostasy was neglect to study the Scriptures in their original languages, coupled with reliance on inaccurate and often misleading translations. The early Christian church took little interest in the Hebrew Old Testament, and considered the Greek translation, the Septuagint, as superior to the original Hebrew. The leaders of the church generally discouraged the study of the Hebrew Scriptures, in the belief that they contained many errors. Actually, such study proved disconcerting to church leaders because it led to the discovery that some of the traditional teachings of the church were based on errors of translation.

At the request of Pope Damasus (d. 384), Jerome, the foremost scholar of his day, made a new translation of the entire Bible into Latin, then the common language of western Europe. Completed in the year 405, this version, with numerous modifications, is commonly known as the Vulgate. It soon became standard for the Roman Catholic Church (K. S. Latourette, *A History of Christianity,* Harper, 1953, p. 232) and, in a revised form, is still its official Bible. The Vulgate "contained many errors" (*The Great Controversy,* p. 245), many "corruptions" and "arbitrary interpolations of scribes and scholars" (Ira M. Price, *The Ancestry of Our English Bible,* 1949 edition, University of Chicago Press, p. 182). "When copies of it [the Bible] were few, learned men had in some instances changed the words" (*Early Writings,* p. 220). Many of these corruptions in the Vulgate were so obvious that as early as the sixth century handbooks by which to correct them were prepared.

The death of Jerome in A.D. 420 left the western church, for more than a thousand years, without anyone able to read the Hebrew Old Testament. A knowledge of Greek, and thus of the entire Bible in its original languages, was similarly lost, and the Vulgate served effectively to perpetuate the traditional teachings of the church. During the Dark Ages scholars and theologians took no interest in the language of the people who had crucified Christ. Obviously it was not necessary to do so, because Jewish books were full of heresies (Henry S. Lucas, *The Renaissance and the Reformation,* Harper, 1934, p. 377). Movements of the fifteenth century known as Humanism and the Renaissance led scholars of the western world to a revival of interest in the study of Hebrew and Greek. This revived study of the Bible in its original languages began to restore its true meaning to the minds of men, provided them with a knowledge of the essential truths of the gospel, and thus gave birth to the Reformation.

When Petrarch (d. 1374), a leading scholar of his day, desired to learn Greek in order that he might study the ancient classical writers, he sought in vain to find even one person able to teach it to him (Lucas, *op. cit.,* p. 203). As a result, he gave up the attempt, and to the end of his life contented himself with gazing at the pages of Homer, which he could not read. Boccacio (d. 1375), a contemporary and friend of Petrarch, had practically the same experience, but succeeded in having a man with a slight knowledge of Greek appointed to a teaching post in the University of Florence. But "the West had to wait another generation for a qualified teacher of Greek, and Boccacio and his contemporaries had to be content with the Latin classics" (*Ibid.,* p. 207). Laurentius Valla (d. 1457) was the first scholar to advocate the study of the original Greek and Hebrew texts of the Bible; it was this that "began to shake confidence in the Vulgate as the authoritative version of the Scriptures" (Latourette, *op. cit.,* p. 659). Giannozzo Manetti (d. 1459) was the first Christian since the days of Jerome to become learned in Hebrew. Agricola (d. 1485) translated the Greek classics into Latin and "urged the study of Hebrew, for he believed it indispensable to a correct understanding of Scripture" (Lucas, *op. cit.,* p. 373).

Having studied Greek in Italy, John Colet (d. 1519) returned to Oxford in 1496. Although he had no degree in theology, he began to lecture on the Pauline epistles, devoting attention to the literal sense

of the texts which others ignored in their zeal to consider hidden allegorical meanings. This marked the beginning of a new method of studying Biblical literature in England, a method based upon the grammatical and literary import of the Bible rather than upon the antiquated methods employed by the scholastics (Lucas, *op. cit.,* p. 382). One result of the work of John Colet was a wave of popular interest in the study of Biblical languages. Hebrew, for instance, became a regular part of the curriculum of English public schools as early as 1541 (Joseph L. Mihelic, *Journal of Near Eastern Studies,* vol. 1, April, 1942, p. 243).

Similarly, Jacques Lefevre of Etaples, otherwise known as Faber Stapulensis (d. 1536), introduced the teaching of Greek at the Sorbonne, also having studied in Italy (Lucas, *op. cit.,* p. 383). He "devoted himself to the word of God," and "the precious truths he there discovered, he soon began to teach" in the university (*The Great Controversy,* p. 212).

John Reuchlin (d. 1522), a master of classical Greek and "especially noted for his familiarity with Hebrew" (Latourette, *op. cit.,* p. 660), who knew more of these languages than any other Christian of his day (Lucas, *op. cit.,* p. 377), is considered the father of Hebrew philology among Christians. It was he who introduced the study of both Hebrew and Greek into western Europe. He began the study of Hebrew in Italy in 1492, and began teaching it at Heidelberg in 1496. Among his students were Franz von Sickingen, Philip Melancthon, and John Oecolampadius. In his teaching he "went back of the Vulgate to the original texts and pointed out errors in that revered translation of the Bible" (Latourette, *op. cit.,* p. 660). The revival of interest in the study of Hebrew and Greek "promoted a better understanding of the Bible on which the great reformatory work of Luther, Zwingli, and Calvin was based. Without this preparation their work would not have been possible" (Lars P. Qualben, *A History of the Christian Church,* Nelson, 1942, p. 199).

Reuchlin considered the scientific study of language an essential preparation for the study of both secular and sacred literature. Though untrained as a theologian, he discussed the Bible from the viewpoint of its grammatical import in Hebrew and Greek, and showed that conventional interpretation of Scripture passages was often at variance with the correct literary reading of the passages involved. Various professors of theology demanded that Reuchlin retract his statements, and

he was eventually called before the Inquisitor-General to answer for his "heresies." Wedded to the impossible methods of Biblical exegesis that had grown up during the Middle Ages, theologians were reluctant to admit that Reuchlin and his fellow Humanists, who were untrained in theology, could teach them anything about the interpretation of Scripture, and defended themselves by the Inquisition (Lucas, *op. cit,* 377-379).

In 1503 Conrad Pellicanus (d. 1556) published the first Hebrew grammar in a modern European language. Owing to the author's limited knowledge of Hebrew, his grammar was of little value, and it is of interest only as being the first ever attempted by a Christian (*Encyclopaedia Britannica,* 1942 ed., vol. 17, p. 451). In 1506 Reuchlin published his *Rudimenta Hebraica,* which, in spite of its many faults and its imperfect vocabulary, is generally considered the first Hebrew grammar by a Christian scholar.

In 1516 Erasmus published his Greek edition of the New Testament. "For the first time the word of God was printed in the original tongue. In this work many [but not all] errors of former versions were corrected, and the sense was more clearly rendered. It led many among the educated classes to a better knowledge of the truth, and gave a new impetus to the work of reform" (*The Great Controversy,* p. 245). Tyndale "received the gospel from the Greek New Testament of Erasmus" (*Ibid.*), and his translation became the forerunner of a long and noble line of English versions culminating in the King James Version of 1611. Later came the English Revised, American Revised, and Revised Standard versions.

Upon being called from the cloister to a professorship in the University of Wittenberg in 1512, Luther "applied himself to the study of the Scriptures in the original tongues. He began to lecture upon the Bible; and the book of Psalms, the Gospels, and the Epistles were opened to the understanding of crowds of delighted listeners" (*Ibid.,* p. 124). It was either in 1512 or the next year that, as he meditated upon Romans 1:17, the meaning of "the vital principle of the Reformation"—justification by faith—burst upon him (*Ibid.,* p. 126; Lucas, *op. cit.,* p. 431). From 1513 to 1518 he continued teaching from the epistles of Paul, taking "a very simple view of Biblical texts. Only the literal meaning of its historical setting interested him; he cared nothing for tedious allegories, far-fetched moral [and mystical] interpretation

of texts. . . . Grammatical studies now assumed unusual importance" (Lucas, *op. cit.,* p. 431).

Luther was the first Bible translator to maintain that every translation should go back to the original text, and applied this principle in his translation of the Bible into German. Every Protestant translation of the Bible since his time has been based on this principle. His version of the New Testament, based on Erasmus' Greek New Testament (Lucas, *op. cit.,* p. 449), proved a most important service for his countrymen (*The Great Controversy,* p. 169). It won immediate popularity, with the result that he proceeded to the translation of the Old Testament (*Ibid.,* pp. 193, 194). This translation of the Bible became for German-speaking people what the King James Version has been for the English-speaking world.

For centuries after the Reformation—until recent decades, in fact—Protestants gave increasing attention to the value and importance of a study of the Bible in its original languages. It was such study that gave birth to the Reformation, and that has ever characterized true Protestantism. The importance of a study of the Hebrew, for instance, is reflected by the fact that from 1503 to 1600, sixty-five Hebrew grammars were published by Christian authors. From 1601 to 1700 there were eighty-seven, from 1701 to 1800, 108, and from 1801 to 1900, 139 (*Jewish Encyclopedia,* vol. 6, pp. 73-77).

The recovery of the meaning of Scripture as represented by the original languages has been a gradual process, and is not complete even today. The discovery of many ancient manuscripts during the past century has greatly accelerated the process and added tremendously to the establishment of the certainty of the original text of Scripture by making it possible to eliminate more and more of the errors of copyists and translators and changes made in the text by supposedly learned men (see *Early Writings,* pp. 220, 221). The recent discovery of the Dead Sea Scrolls, dating from pre-Christian times, has placed in the hands of scholars ancient Hebrew manuscripts of the greatest value, and these are at the present time doing much to enable us to understand better the text of the Old Testament.

It is thus an undeniable fact of history that the neglect of the Scriptures in Hebrew and Greek went hand in hand with the loss of the pure gospel of the apostolic age and contributed materially to the great apostasy of early Christian times. It is also a simple matter

of historical fact that the study of the Bible in the languages in which it was written gave birth to the Reformation of the sixteenth century, making it possible to by-pass the errors of a traditional translation and to understand the great truths of the gospel in their pristine purity, beauty, and glory.

The present general trend in Protestant theological seminaries to eliminate the study of Hebrew and Greek from the curriculum provides a striking parallel to the trend of the early Christian centuries to minimize, and eventually eliminate, these languages from consideration in the exegesis of Scripture. This trend also accompanies, results from, and is tangible evidence of the decreasing importance of the Bible in the thinking of modernists. It is symptomatic of the departure of modern Protestantism from the fundamental principles of the Reformation.

Those who continue to recognize the Bible as the inspired word of God and as the Christian's only rule of faith and practice will appreciate the contribution a study of it in the original languages has to make in the confirmation of their faith, and guard against any tendency to minimize the importance of such study in ascertaining the true meaning of Holy Writ. We do well not to forget the lesson of the past with respect to this matter. It is the appointed task of the Advent Movement to complete the work begun by the great Reformers of the sixteenth century. It is our privilege and duty as a people to be more diligent in our study of the Bible in its original languages, that we may learn more of the original beauty, force, and meaning of the everlasting gospel. We should never forget that it is truth that sets men free from error, and that the most diligent study of the Scriptures constitutes an essential preparation for the reception of the latter rain and for the giving of the third angel's message.

The E. G. White Counsel on Versions

In her writings Mrs. E. G. White made use of the various English translations of the Holy Scriptures that were available in her day. She does not, however, comment directly on the relative merits of these versions, but it is clear from her practice that she recognized the desirability of making use of the best in all versions of the Bible. What she has written lays a broad foundation for an open-minded approach to the many renderings of the Sacred Text.

As a part of the Great Controversy vision of March 14, 1858, she was given a view of the preservation of the Bible, which she presented in the chapter, "Death Not Eternal Life in Misery," *Early Writings,* pp. 218-222. This early statement is significant:

"Then I saw that God knew that Satan would try every art to destroy man; therefore He had caused His word to be written out, and had made His purposes in regard to the human race so plain that the weakest need not err. After having given His word to man, He had carefully preserved it from destruction by Satan or his angels, or by any of his agents or representatives. While other books might be destroyed, this was to be immortal. And near the close of time, when the delusions of Satan should increase, it was to be so multiplied that all who desired might have a copy, and, if they would, might arm themselves against the deceptions and lying wonders of Satan.

"I saw that God had especially guarded the Bible, yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the word of God plain and simple in declaring the way of life, but the Holy Spirit is

given as a guide in understanding the way to life therein revealed."—*Early Writings,* pp. 220, 221 (*Spiritual Gifts,* vol. 1, pp. 116, 117).

On Mrs. White's attitude toward the English revision of the 1880's, her son, W. C. White, reports:

"Before the revised version was published, there leaked out from the committee, statements regarding changes which they intended to make. Some of these I brought to mother's attention, and she gave me very surprising information regarding these Scriptures. This led me to believe that the revision, when it came to hand, would be a matter of great service to us."—W. C. White in Document File, No. 579 (1931); *Ministry,* April, 1947, p. 17.

It is significant that almost immediately after the appearance of the English Revised Version, Mrs. White made use of it in her books, as she did also of the American revision when it became available in 1901. It is also significant that four major statements from Mrs. White's pen concerning the Bible and the Bible writers were penned during this decade of the appearance of the revised versions of the New and Old Testaments.

The revision of the New Testament was published in 1881, the revision of the Old Testament in 1885. It is of interest to note that during the decade of the revision, a number of articles appeared in the *Review and Herald,* in a rather casual way, keeping before Seventh-day Adventists what was involved in the revision—the progress of the work, its reception, its relationship to the King James Version, and its value to us. Most of the articles were reprints from other journals:

1. March 11, 1880 (p. 167), "The Revised Bible."
2. February 8, 1881 (p. 87), "Different Versions of the Bible"—A historical review.
3. June 14, 1881 (p. 377), "The Revised Greek Testament"—A discussion of the Greek texts used in the revision of the New Testament.
4. June 28, 1881 (p. 9), "The New Version"—An editorial, probably by Uriah Smith, representing a favorable reaction to the new version.
5. March 20, 1883 (p. 186), "The New Version vs. the Old"—W. H. Littlejohn answers questions, with favorable reaction.
6. October 21, 1884 (p. 666), "The Revision of the Old Testament Ready for the Press."

7. February 8, 1887 (p. 83), "The Revised Version"—A recommendation from F. D. Starr.
8. June 11, 1889 (p. 384), "Revising the Scriptures"—A discussion by L. A. Smith of work undertaken by the Baptists to get a satisfactory translation of texts on baptism.

Apart from these articles, there is little or nothing in the columns of the *Review* on the revised versions of the Bible of 1881-1885 and 1901.

Between the years 1886 and 1889, however, Mrs. White penned the four comprehensive and illuminating articles on the nature and authority of the Holy Scriptures referred to above. These are as follows:

1. In 1886, "Objections to the Bible"—MS. 24, 1886 (*The Testimony of Jesus,* pp. 15-18).
2. In 1888—Introduction to *The Great Controversy,* pp. v-vii.
3. In 1888, "The Guide Book"—MS. 16, 1888 (*The Testimony of Jesus,* pp. 11-15).
4. In 1889, "The Mysteries of the Bible a Proof of Its Inspiration"—*Testimonies,* vol. 5, pp. 698-711.

From these articles we cull a few excerpts which make clear her understanding of the writing and preservation of the Biblical text. These considerations evidently prepared the way for her to make use of various versions and translations of the Scriptures.

1. Statements Made in 1886—"Objections to the Bible"

"'Human minds vary. The minds of different education and thought receive different impressions of the same words, and it is difficult for one mind to give to one of a different temperament, education, and habits of thought by language exactly the same idea as that which is clear and distinct in his own mind. Yet to honest men, right-minded men, he can be so simple and plain as to convey his meaning for all practical purposes. . . .

"'The writers of the Bible had to express their ideas in human language. It was written by human men. These men were inspired of the Holy Spirit. Because of the imperfections of human understanding of language, or the perversity of the human mind, ingenious in evading truth, many read and understand the Bible to please themselves. It is not that the difficulty is in the Bible. Opposing politicians argue points of law in the statute book, and take opposite views in their application and in these laws. . . .

"'The Bible is not given to us in grand superhuman language. Jesus, in order to reach man where he is, took humanity. The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes. . . .

" 'The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen. Look at the different writers.' "—MS. 24, 1886; *The Testimony of Jesus,* pp. 15-18.

2. Statements Made in 1888—Introduction to *The Great Controversy*

"The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of several writers. The truths revealed are all 'given by inspiration of God' (2 Tim. 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed, have themselves embodied the thought in human language.

"The ten commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not of human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that 'the Word was made flesh, and dwelt among us.' John 1:14.

"Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. . . .

"God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was intrusted to earthen vessels, yet it is, nonetheless, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.

"In His Word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience. 'Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work.' 2 Tim. 3:16, 17, R.V."—*The*

Great Controversy, author's "Introduction," pp. v-vii. (Written at Healdsburg, California, May, 1888.)

3. Statements Made in 1888—"The Guide Book"

" 'This Holy Book has withstood the assaults of Satan, who has united with evil men to make everything of divine character shrouded in clouds and darkness. But the Lord has preserved this Holy Book by His own miraculous power in its present shape,—a chart or guidebook to the human family to show them the way to heaven. . . .

" 'Some look to us gravely and say, "Don't you think there might have been some mistake in the copyist or in the translators?" This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability, would be just as ready to stumble over the mysteries of the Inspired Word, because their feeble minds cannot see through the purposes of God. Yes, they would just as easily stumble over plain facts that the common mind will accept, and discern the Divine, and to which God's utterance is plain and beautiful, full of marrow and fatness. All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth.

" 'God committed the preparation of His divinely inspired Word to finite man. This Word arranged into books, the Old and New Testaments, is the guidebook to the inhabitants of a fallen world; bequeathed to them, that by studying and obeying the directions, not one soul would lose its way to heaven. . . .

" 'I take the Bible just as it is, as the Inspired Word. I believe its utterances in an entire Bible. Men arise who think they find something to criticise in God's Word. They lay it bare before others as evidence of superior wisdom. These men are, many of them, smart men, learned men, they have eloquence and talent, the whole lifework is to unsettle minds in regard to the inspiration of the Scriptures. They influence many to see as they do. And the same work is passed on from one to another just as Satan designed it should be until we may see the full meaning of the words of Christ, "When the Son of man cometh shall He find faith on the earth?". . .

" 'Men should let God take care of His own Book, His Living Oracles, as He has done for ages. They begin to question some parts of revelation, and pick flaws in the apparent inconsistencies of this statement and that statement. Beginning at Genesis they give up that which they deem questionable, and their minds lead on, for Satan will lead to any length they may follow in their criticism, and they see something to doubt in the whole Scriptures. Their faculties of criticism become sharpened by exercise, and they can rest on nothing with a certainty. You try to reason with these men, but your time is lost. They will exercise their power of ridicule even upon the Bible. They even become mockers, and they would be astonished if you put it to them in that light.

" 'Brethren, cling to your Bible, as it reads, and stop your criticisms in regard to its validity, and obey the Word, and not one of you will be lost. The ingenuity of men has been exercised for ages to measure the Word of God by their finite minds and limited comprehension. If the Lord, the Author of the Living Oracles, would throw back the curtain and reveal His wisdom and His glory before them, they would shrink into nothingness and exclaim as did Isaiah, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Isa. 6:5.' "—MS. 16, 1888 (written at Minneapolis, Minn., fall of 1888); *The Testimony of Jesus,* pp. 11-15.

4. Statements Made in 1889—"The Mysteries of the Bible"

"All who come to the Bible with a teachable and prayerful spirit, to study its utterances as the word of God, will receive divine enlightenment. There are many things apparently difficult or obscure which God will make plain and simple to those who thus seek an understanding of them. . . .

"Many feel that a responsibility rests upon them to explain every seeming difficulty in the Bible in order to meet the cavils of skeptics and infidels. But in trying to explain that which they but imperfectly understand, they are in danger of confusing the minds of others in reference to points that are clear and easy to be understood. This is not our work. Nor should we lament that these difficulties exist, but accept them as permitted by the wisdom of God. It is our duty to receive His Word, which is plain on every point essential to the salvation of the soul, and practice its principles in our life, teaching them to others both by precept and example."

"My brethren, let the Word of God stand just as it is. Let not human wisdom presume to lessen the force of one statement of the Scriptures." —*Testimonies,* vol. 5, pp. 704-706, 711.

Some Later Comments—1889 and 1901

"God had faithful witnesses, to whom He committed the truth, and who preserved the Word of God. The manuscripts of the Hebrew and Greek Scriptures have been preserved through the ages by a miracle of God."—E. G. White letter 32, 1899.

"The Lord speaks to human beings in imperfect speech, in order that the degenerate senses, the dull, earthly perception, of earthly beings may comprehend His words. Thus is shown God's condescension. He meets fallen human beings where they are. The Bible, perfect as it is in its simplicity, does not answer to the great ideas of God; for infinite ideas cannot be perfectly embodied in finite vehicles of thought. Instead of the expressions of the Bible being exaggerated, as many people suppose, the strong expressions break down before the magnificence of the thought, though the divine penman selected the most expressive language through which to convey the truths of higher education. Sinful beings can only bear to look upon a shadow of the brightness of heaven's glory."—E. G. White letter 121, 1901.

MRS. WHITE'S USE OF THE REVISED VERSIONS

As noted earlier, Mrs. White occasionally used the Revised Version renderings, also the marginal reading of texts in nearly all her books published after 1885, the year of the appearance of the complete English Revised Version.

In *The Great Controversy,* published in 1888, seven texts from the newly issued revision were employed, and she also used the marginal rendering of eight other texts. The proportion of Revised Version and marginal rendering of texts is very small when we consider that there are more than 850 scriptures quoted in *The Great Controversy,* or a little better than an average of one scripture text to a page; whereas there is approximately one Revised Version rendering and one marginal rendering for each one hundred pages.

In 1901 the American Revised Version came from the press, and from that time forward we find that Mrs. White occasionally employed both the English Revised and the American Revised versions.

In 1911, when *The Great Controversy* was reset, Mrs. White retained six of the seven texts previously quoted from the English Revised Version. For the other text she substituted the American Revised rendering. The eight marginal renderings were used as in the earlier edition.

In the publication of *The Ministry of Healing* (1905) Mrs. White employed eight texts from the English Revised Version, fifty-five from the American Revised Version, two from Leeser, and four from Noyes, in addition to seven marginal renderings.

Other volumes in which Revised Version texts frequently appear are *Patriarchs and Prophets* (1890); *Steps to Christ* (1892); *Thoughts From the Mount of Blessing* (1896); *The Desire of Ages* (1898); *Education* (1903); and *Testimonies for the Church,* vol. 8 (1904).

The E. G. White books using a few Revised Version or marginal renderings are *Christ's Object Lessons* (1900); *Testimonies for the Church,* vol. 7 (1902); *Testimonies for the Church,* vol. 9 (1909); *The Acts of the Apostles* (1911); *Counsels to Parents, Teachers, and Students* (1913); *Gospel Workers* (1915); and *Prophets and Kings* (1917).

Patriarchs and Prophets (1890) also contains two renderings from the Bernard translation, and at least one from the Boothroyd Version.

Education (1903) contains at least one rendering from the Rotherham translation.

In the five volumes of the Conflict of the Ages Series, we find the revised versions quoted. As might be expected, those volumes that enter into an exposition of Bible truth dealing with points of doctrine or the teachings of Christ, contain more texts quoted from the revised versions than do volumes of counsel to the church and those presenting largely historical description.

As to Mrs. White's attitude toward the revisions of 1885 and 1901, and as to her own use of these in preaching and writing, her son, W. C. White, who was closely associated with her in her public ministry and in the preparation and publication of her books, wrote in 1931:

"I do not know of anything in the E. G. White writings, nor can I remember of anything in Sister White's conversations, that would intimate that she felt that there was any evil in the use of the Revised Version. . . .

"When the first revision was published, I purchased a good copy and gave it to Mother. She referred to it occasionally, but never used it in her preaching. Later on as manuscripts were prepared for her new books and for revised editions of books already in print, Sister White's attention was called from time to time by myself and Sister Marian Davis, to the fact that she was using texts which were much more clearly translated in the Revised Version. Sister White studied each one carefully, and in some cases she instructed us to use the Revised Version. In other cases she instructed us to adhere to the Authorized Version.

"When *Testimonies for the Church,* Volume Eight, was printed and it seemed desirable to make some lengthy quotations from the Psalms, it was pointed out to Sister White that the Revised Version of these Psalms was preferable, and that by using the form of blank verse the passages were more readable. Sister White gave the matter deliberate consideration, and instructed us to use the Revised Version. When you study these passages you will find that in a number of places where the Revised Version is largely used the Authorized Version is used where translation seems to be better.

"We cannot find in Sister White's writings, nor do I find in my memory, any condemnation of the American Revised Version of the Holy Scriptures. Sister White's reasons for not using the A.R.V. in the pulpit are as follows:

" 'There are many persons in the congregation who remember the words of the texts we might use as they are presented in the Authorized Version, and to read from the Revised Version would introduce perplexing questions in their minds as to why the wording of the text had been changed by the revisers and as to why it was being used by the speaker. She did not advise me in a positive way not to use the A.R.V., but she intimated

to me quite clearly that it would be better not to do so, as the use of the different wording brought perplexity to the older members of the congregation.' "—E. G. White Document File, No. 579; *Ministry,* April, 1947, pp. 17, 18.

The extracts quoted above reveal the position of Mrs. E. G. White on such questions as the transmission of the Sacred Text, the union of the divine and the human in the written record of God's revelation to man, and also as to her relation to the various translations of the Holy Scriptures.

CHAPTER FIVE

Our Historic Position on the Use of Various Versions

Some time ago, when the controversy concerning the Revised Standard Version was at its height, the officers of the General Conference appointed a committee to give study to certain texts which were affected by the new revision. Word had been received from various parts of the field that several passages of Scripture were so rendered that they seemed to affect either doctrinal teaching or prophetic interpretation. It was to give study to such texts that the committee on Problems in Bible Translation was appointed.

The purpose of the committee is not to make an evaluation of the Revised Standard Version as such, nor to express itself concerning its merits or demerits. We regard it as another revision, valuable in many ways, as are other translations. Hence we anticipate that it will be used as are other versions of the Holy Scripture in the English language.

The historic position of the Seventh-day Adventist Church relative to the use of versions is clear and plain. A number of years ago, when controversy arose relative to the benefits or otherwise of the American Revised Version, the matter was given careful consideration. Referring to and quoting a previous General Conference Committee action of March 20, 1930, regarding this controversy over the relative merits of the 1611 King James Version and the 1901 American Revised Version, the General Conference Committee on June 1, 1931, took the position that controversy over the use of versions should be avoided. The action of the committee included the following statements:

"The reasonableness and soundness of the General Conference Committee's action [of March 20, 1930] to the effect that these two versions [the 1611 King James and the 1901 American Revised] shall serve us without discrimination, are amply seen in the situation which

has developed from this controversy within our ranks, and the counsel which this action of the General Conference conveys, though originally called for by request of one of its departments, finds close application to this question of versions in this controversy, and should be respected and loyally observed by all workers in the cause. . . .

"We further record our conviction that all our workers, ministers, teachers, authors, editors, and leaders should rigidly refrain from further participation in this controversy, leaving all free to use the version of their choice.

"We also appeal for the sincere cooperation of all our workers in endeavoring to preserve the unity of our people. We most earnestly plead that attention be given by our workers to the many messages which have come to us through the Spirit of prophecy, entreating us in this time of peril and crisis for the church to put away all differences from among us, and to 'press together,' remembering that that which destroys unity among us is an enemy to us and to the church that we have been called to guard and to serve."—G.C. Committee Minutes, June 1, 1931.

This action we fully endorse. Hence the work to which we have addressed ourselves is not an appraisal of any one version. Our purpose is to consider certain texts as rendered in the various versions, which renderings have, through the years, presented perplexities to many of our members.

Counsel Concerning the Use of Various Translations

There are five major versions of the Bible in the English language, the Douai-Rheims Version, 1582-1610; the King James Version of 1611; the English Revised Version of 1881-85; the American Revised Version of 1901, now known as the American Standard Version; and the Revised Standard Version of 1946-52. Each of these is the product of a group of scholars working together on the translation. Besides these, there have appeared many other English versions, more than 200, often of the New Testament only.

Since modern versions are all translations, there are certain facts that should be kept in mind:

1. Prior to 1870, little was actually known about life in the Middle East in Bible times. The findings of archeology, especially since that date, have made us richer beyond measure in knowledge of Bible lands and times.

2. With this has come, especially since 1900, and especially for the New Testament, the discovery of official papers and letters of ordinary men dating from Bible times. These finds have included hundreds of portions of Scripture. The result has been a vastly better understanding of Biblical languages.

3. During the nineteenth century there opened up to the use of scholars, ancient and almost complete manuscripts of the Bible, sequestered in certain libraries. Also, there were major finds of manuscripts. A hundred years ago, for instance, Dr. Tischendorf found the important Sinaitic manuscript of the Bible, which dates from the fourth century. Numerous other lesser portions have been found in ancient schools or private libraries. These finds have made necessary

revision in translation of the Bible at certain points. The result has been (1) more accurate renderings in English, (2) the elimination of a few passages once taken for granted as Scripture which are not found in the ancient manuscripts now available.

4. Readability in any literary work is in one sense a minor factor, but in another sense, very important. To be read, a book, even the Bible, must be readable. Conservative Christians will always love the Bible of their forefathers in any language. The older versions, while familiar and much loved, contain of necessity archaic expressions difficult to understand, and lack the impress of recently discovered manuscript finds. Modern versions have the appeal of language in current use, with words chosen in translating that give meanings in present-day terms. They are based on the most ancient available manuscripts. In any case the reader must keep in mind that translators, whether they be conservative or liberal, may reflect their own ideas in translating.

One thing must be borne in mind: There will be no final or exclusively perfect version. Manuscripts of the Bible are still being found, and these finds will undoubtedly call for further revision. While work on the new 1946-52 version, the Revised Standard Version, was being brought to a close, caves were opened up near the Dead Sea, and in them were found manuscripts of Bible portions more ancient by centuries than anything men had seen before. For instance, the Cave Manuscript of Isaiah is almost a thousand years older than any manuscript of that prophet previously at hand. It is hoped that more of these manuscripts will be found for other books of the Bible. Already, because of recent finds, and also because of the exercise of careful, unbiased scholarship, a number of the supposed findings of higher criticism are being repudiated. Sound, conservative positions respecting the Bible are gaining increasing support. This situation being what it is, there ought not to be expected a last-word version of the Bible, to the exclusion of other versions.

It should be our purpose to make use of the best in the versions, to avail ourselves in study and in the ministry of the Word of the light of truth, that Providence has permitted to shine into the hearts and minds of different men at different times. In every version it is our privilege to hear the voice of God speaking distinctly to the soul, if we will but listen. He who comes to the Bible with humble heart

will find himself "throughly furnished unto all good works." "The word of God, . . . liveth and abideth for ever," and he who gives heed thereto, "as unto a light that shineth in a dark place," will find the "day star" arising in his heart and ushering in the dawn of a new day.

Principles of Biblical Interpretation

THE CONTINUING QUEST FOR TRUTH

The commission of the Holy Spirit to guide the church into all truth is as valid today as it was in apostolic times. It is our favored privilege and sacred duty to accord Him the opportunity to perform for us in this generation His appointed task of leading men onward in the quest for a more perfect understanding of the character, will, and ways of the Infinite One as set forth in His Holy Word. God calls today for consecrated men to follow on in the footsteps of Habakkuk, Daniel, John, and Paul, hearts aglow with ardent longing for an ever-clearer concept of truth that they may cooperate more effectively with the agencies of heaven in the proclamation of the message ordained for earth's crisis hour. This summons calls, first, for the most careful review of known truth, and second, for consecrated expeditions of discovery into the vast unexplored regions of revelation that lie beyond.

The foundations of the temple of truth rest firm and immovable, its pillars rise in majesty. Shall we cease from our labors to gaze in pride and satisfaction upon the beauty of an unfinished structure? God forbid! Truth—"present truth" in particular—is not static, for the instant it ceases to grow it begins to wither and die. The church has ever been in danger of proclaiming itself rich and increased in spiritual goods, oblivious to the need of keeping pace with the ever-advancing light God would impart to it. Neglect to go forward with advancing light has left in darkness more than one reformatory movement that set forth with the blazing torch of truth in its hands. Its spiritual life gradually deteriorated into a form of godliness without the power thereof, and this was accompanied by a tendency to become

conservative, to discourage further investigation of the Scriptures, and to avoid discussion. Aware of this danger, Seventh-day Adventists have refrained from freezing the measure of truth Heaven has entrusted to them into the rigid shape of a church creed, implying infallibility and finality. As a people we are called individually to be students of the Word of God, and as such to move forward to receive the increased and ever-increasing light He desires to impart to us.

Every great advance of the gospel in ages past has been preceded and ushered in by the most earnest study of the Scriptures. Darkness inevitably flees in the face of advancing light; nothing so effectively dispels darkness as the admission of light. If, in the past, a limited measure of truth has proved effective in setting men free from the kingdom of evil and winning them for the kingdom of heaven, more truth will inevitably effect greater freedom by leading men yet closer to the character and will of the great Author of truth. Inspiration assures us that the most diligent searching of the Word will, in the providence of God, yet prepare the way for that glorious hour of destiny, the loud cry of the third angel. We have much to learn before we are ready to join with the angel of Revelation 18 in setting the earth ablaze with the glorious light of the gospel message for this generation. If we are to proclaim the truth more fully then, it is incumbent upon us to search the Scriptures with increasing diligence now, as we see that day approaching.

Advance in the Knowledge of the Truth

"Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of his word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's word and discourage any further investigation of the Scriptures. They become conservative and seek to avoid discussion."—*Testimonies,* vol. 5, p. 706; *Counsels to Writers and Editors,* pp. 38, 39.

"Investigation of every point that has been received as truth will richly repay the searcher; he will find precious gems. And in closely investigating every jot and tittle which we think is established truth, in comparing scripture with scripture, we may discover errors in our interpretations of Scripture. Christ would have the searcher of His word sink the shaft deeper into the mines of truth. If the search is properly conducted, jewels of inestimable value will be found."—*Review and Herald,* July 12, 1898.

"Let none think that there is no more knowledge for them to gain. The depth of human intellect may be measured; the works of human authors may be mastered; but the highest, deepest, broadest flight of the imagination cannot find out God. There is infinity beyond all that we can comprehend. We have seen only the glimmering of divine glory and of the infinitude of knowledge and wisdom; we have, as it were, been working on the surface of the mine, when rich golden ore is beneath the surface, to reward the one who will dig for it. The shaft must be sunk deeper and yet deeper in the mine, and the result will be glorious treasure. Through a correct faith, divine knowledge will become human knowledge."—*Christ's Object Lessons,* p. 113.

"In searching the field and digging for the precious jewels of truth, hidden treasures are discerned. Unexpectedly we find precious ore that is to be gathered and treasured. And the search is to be continued. Hitherto very much of the treasure found has lain near the surface, and was easily obtained. When the search is properly conducted every effort is made to keep a pure understanding and heart. When the mind is kept open and is constantly searching the field of revelation, we shall find rich deposits of truth. Old truths will be revealed in new aspects, and truths will appear which have been overlooked in the search."—MS. 75, 1897; *Ministry,* June, 1953, p. 26.

"There are mines of truth yet to be discovered by the earnest seeker."—*Testimonies,* vol. 5, p. 204.

"The words of God are the well-springs of life. As you seek unto those living springs, you will, through the Holy Spirit, be brought into communion with Christ. Familiar truths will present themselves to your mind in a new aspect; texts of Scripture will burst upon you with a new meaning, as a flash of light; you will see the relation of other truths to the work of redemption, and you will know that Christ is leading you; a divine Teacher is at your side."—*Mount of Blessing,* p. 36.

"In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. . . . He who rejects or neglects the new, does not really possess the old. For him it loses its vital power, and becomes but a lifeless form."—*Christ's Object Lessons,* pp. 127, 128.

THE IMPORTANCE OF SOUND PRINCIPLES

Sound principles of interpretation consciously, conscientiously, and consistently followed are essential to the discovery of Bible truth. The inevitable alternative to personal acceptance of the limitations imposed by a code of sound principles is to accord every man the dubious privilege of interpreting Scripture as may seem right in his own eyes.

In large measure the major doctrinal barricades that divide Christendom, as well as minor differences of opinion between brethren, are due to the uninhibited exercise of this privilege. Altogether too often Bible study has been conducted as if it were a game in which each player considers himself free to make up his own rules as the game progresses, or to play without rules if and when he chooses to do so.

Two pilots of equal experience, provided with identical flight instructions and in control of similar craft equipped with comparable navigational aids, may be expected to reach the same destination, though it be but a tiny coral atoll lost in the far reaches of the vast Pacific. But those who presume to launch out into the deeper things of God's Word without the requisite navigational aids will inevitably find themselves at sea, bound for an endless assortment of fantastic destinations. Electronic engineers and nuclear physicists must comply with the laws that operate in their respective fields of research if they would achieve valid results; likewise, those who set out in the pursuit of eternal truth must recognize and follow clearly defined principles. Sound principles are our safeguard against exegetical anarchy, our guarantee of the certainty of the things we believe, and our assurance of a united front as we press forward in the proclamation of the Advent message to all the world in this generation.

In any field the methods of study are largely determined by the nature and characteristics of the subject to be studied and by the qualifications and limitations of those participating in it. The principles by which Scripture is to be studied and explained are implicit, and often explicit, in the Scriptures themselves—that is, clearly illustrated if not specifically stated. The laws of interpretation are thus determined by the inspired Word itself. They are inherent in its very form and content. For this reason a statement of principles of interpretation requires for its basis a careful study of such matters as the nature, historical background, literary characteristics, languages, and transmission of Holy Writ. The formulation of a code of valid principles of Bible study is thus an objective procedure that must be conducted in accordance with its own inherent principles, and must conform to them. This is necessarily true because of the fact that the principles are themselves a part of the truth whose discovery they are designed to facilitate. A thorough understanding of the explicit statements of the Bible concerning itself, and of the principles implicit

in its structure, is essential to any serious study of the truths revealed in it. Otherwise, various passages of Scripture are certain to be misunderstood and misinterpreted.

Of equal importance, the searcher for truth must bring certain emotional attitudes, qualities of mind, and technical skills to the quest for truth. These skills are the various techniques and procedures necessary to the gathering, analysis, and organization of evidence, and to reaching conclusions on the basis of that evidence. Also, man is at best finite and fallible, and must know how to work effectively with others in his quest for truth. Alone, no man is sufficient for these things. The following code of principles therefore considers these essential factors in the discovery of Bible truth as they relate to the research worker, to the Bible as a field for research, to research procedures, and to cooperative effort in the quest for truth.

Apply Sound Principles

"The truths of the Bible have again become obscured by custom, tradition, and false doctrine. The erroneous teachings of popular theology have made thousands upon thousands of skeptics and infidels. There are errors and inconsistencies which many denounce as the teaching of the Bible that are really false interpretations of Scripture, adopted during the ages of papal darkness."—*Testimonies,* vol. 5, p. 710.

"The most valuable teaching of the Bible is not gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the careless or hasty reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up a great whole must be searched out and gathered up 'here a little and there a little.' "—*Signs of the Times,* Sept. 19, 1906.

"Some portions of Scripture are, indeed, too plain to be misunderstood; but there are others whose meaning does not lie on the surface, to be seen at a glance; Scripture must be compared with Scripture. There must be careful research and patient reflection. And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure, find truths of great value, which are concealed from the view of the careless seeker."—*Review and Herald,* Oct. 9, 1883.

God calls for "a diligent study of the Scriptures, and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth."—*Counsels to Writers and Editors,* p. 40.

"We should never allow ourselves to employ arguments that are not wholly sound. . . . We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny."—*Testimonies,* vol. 5, p. 708.

"There are those who do not go deep, who are not Bible students, who will take positions decidedly for or against, grasping at apparent evidence; yet it may not be truth."—*Counsels to Writers and Editors,* p. 76.

"The Lord would have them [the gems of truth] gathered up and placed in their proper relation."—*Review and Herald,* Oct. 23, 1894.

QUALIFICATIONS OF THE BIBLE RESEARCH WORKER

His Attitudes, Motives, and Responsibilities

In the study and interpretation of Scripture more depends upon right attitudes toward the Author of truth, toward the pursuit of truth, and toward the church as the custodian of truth than upon intellectual acuity. Wrong attitudes inevitably render even the most brilliant reasoning suspect, for valid evidence often makes little impression on unreceptive minds, particularly when it tends to modify habitual patterns of thought and action.

All truth originates with God; consequently, the investigation of any phase of it will lead to a more perfect understanding of His character, will, and ways. Apart from the Author of truth there can be no real appreciation of truth. Humble recognition of one's finite and personal limitations will inspire awe and reverence in the presence of infinite wisdom, and will lead to the dedication of heart, mind, and strength to God without reserve. He who would think God's thoughts after Him must draw near to Him, keeping the eyes of faith fixed on Him who is the way, the truth, and the life.

An earnest desire for truth, humble devotion to it, and willingness to cooperate with it are essential to the discovery of truth. Qualities of earnestness, patience, and perseverance are requisite to the quest for truth. Allegiance to the great fundamentals of the Christian faith is to be balanced by the recognition that finite concepts of truth are never perfect, and that growth in the knowledge of truth is necessary to growth in Christian grace. Light already perceived must be applied before new light can be imparted. The seeker for truth must be guided by a sound Christian philosophy of life and must consistently be true to principle. Truth is ever a means to the end of a more purposeful

and abundant Christian life, and cannot be fully understood until it is interpreted in terms of personal experience. Cooperation with the principles of mental and physical health is essential to clarity of thought. Intellectual honesty is necessary to fairness in dealing with truth and with other seekers for truth. The spirit of objectivity is necessary lest preconceived opinions be mistaken for truth.

The sincere student of the Scriptures will appreciate every honest effort on the part of others to ascertain truth. His own finite and personal limitations will lead to the realization that he needs their help, and that he should appreciate their contributions. He will apply the golden rule, giving others a candid hearing and their views the benefit of the doubt, and will avoid suspecting the motives of others or their loyalty to truth. He will be loyal himself in heart and mind to the ideals, objectives, spirit, and leadership of the Advent Movement. He will esteem active cooperation with the church and its appointed leadership as an obligation inherent in his relationship to the church, as one of its members. His attitude toward the church will be in harmony with the realization that the spirit of brotherhood and the unity of the church are of infinitely greater importance than the recognition by others of expositions of Scripture that may seem valid and important to him. He will not press his opinions upon others, particularly when others fail to see light in them, and when they feel that further study is desirable.

Every man being answerable for himself before God, both for known truth and for truth it is his privilege to know, and no man or group of men being infallible, each individual faces the sacred duty of knowing for himself what is truth. In his effort to know truth he has the undeniable responsibility of devoting to the quest his powers of intellect, and of so ordering his life that physically, mentally, and emotionally he is in a condition to press the quest with vigor, patience, and skill. The possession of truth is a sacred trust that implies accountability for it—the moral obligations of cooperating with it and of sharing it. He who sets forth in the quest for truth will enter into a solemn covenant with himself and with heaven to conduct his study in every respect in a manner that will honor God, preserve the spirit of Christian fellowship, advance His kingdom in the hearts of men, and hasten the return of Jesus and the establishment of His eternal kingdom.

Dedicate the Higher Powers of the Mind to God

"The perception and appreciation of truth, He [Christ] said, depends less upon the mind than upon the heart. Truth must be received into the soul; it claims the homage of the will. If truth could be submitted to the reason alone, pride would be of no hindrance in the way of its reception." —*The Desire of Ages,* p. 455.

"A knowledge of the truth depends not so much upon strength of intellect as upon pureness of purpose, the simplicity of an earnest, dependent faith. To those who in humility of heart seek for divine guidance, angels of God draw near. The Holy Spirit is given to open to them the rich treasures of the truth."—*Christ's Object Lessons,* p. 59.

"When the thoughts and affections are not fixed upon God or in harmony with His will, the mind is clouded with doubt. . . . The enemy takes control of the thoughts, and he suggests interpretations that are not correct."—*Testimonies,* vol. 5, pp. 704, 705.

"He who would seek successfully for the hidden treasure must rise to higher pursuits than the things of this world. His affections and all his capabilities must be consecrated to the search."—*Christ's Object Lessons,* p. 112.

"It is the deep moving of the Spirit of God that is needed to operate upon the heart to mold character, to open the communication between God and the soul, before the deep truths will be unraveled. Man has to learn himself before God can do great things for him. The little knowledge imparted might be a hundredfold greater if the mind and character were balanced by the holy enlightenment of the Spirit of God. Altogether too little meekness and humility are brought into the work of searching for the truth as for hidden treasures, and if the truth were taught as it is in Jesus, there would be a hundredfold greater power, and it would be a converting power upon human hearts; but everything is so mingled with self that the wisdom from above cannot be imparted."—*Counsels to Writers and Editors,* p. 82.

Cultivate a Teachable Spirit

"We should be teachable, meek and lowly of heart. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ."—*Ibid.,* pp. 35, 36.

"To the humble heart and the sincere, inquiring mind the Bible is full of light and knowledge. Those who come to the Scriptures in this spirit are brought into fellowship with prophets and apostles."—*Testimonies,* vol. 5, p. 705.

"There must be patient study and meditation, and earnest prayer. Every student, as he opens the Scriptures, should ask for the enlightenment of the Holy Spirit; and the promise is sure, that it will be given. The spirit

in which you come to the investigation of the Scriptures, will determine the character of the assistant at your side."—*Testimonies to Ministers,* p. 108.

"God will not impart to men divine light, while they are content to remain in darkness. In order to receive God's help, man must realize his weakness and deficiency; . . . he must be aroused to earnest and persevering prayer and effort. . . . All who are fitted for usefulness must be trained by the severest mental and moral discipline; and God will assist them by uniting divine power with human effort."—*Patriarchs and Prophets,* p. 248.

Apply Truth to the Life

"We are not making the most of the light which the Lord has already given us, and thus we fail to receive the increased light; we do not walk in the light already shed upon us."—*Review and Herald,* June 3, 1890.

"There are great privileges and blessings for all who will humble themselves, and fully consecrate their hearts to God. Great light will be given to them. When men are willing to be transformed, then they will be exercised unto godliness."—MS. 11, 1910; Elmshaven Leaflets, "Preach the Word," vol. 2, no. 1, p. 8.

"Whenever men are not seeking, in word and deed, to be in harmony with God, then, however learned they may be, they are liable to err in their understanding of Scripture, and it is not safe to trust to their explanations. When we are truly seeking to do God's will, the Holy Spirit takes the precepts of His word, and makes them the principles of the life, writing them on the tablets of the soul. And it is only those who are following the light already given that can hope to receive the further illumination of the Spirit."—*Testimonies,* vol. 5, p. 705.

Know for Yourself What Is Truth

"It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God."—*The Great Controversy,* p. 598.

"Allow no one to be brains for you, allow no one to do your thinking, your investigating, and your praying."—*Fundamentals of Christian Education,* p. 307.

"The great danger with our people has been that of depending upon men, and making flesh their arm. Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the leading men, and accept the decisions they make; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them."—*Testimonies to Ministers,* p. 106.

We are "to be thinkers, and not mere reflectors of other men's thought." —*Education,* p. 17.

"Search the Scriptures for yourselves. . . . Know for yourselves what is truth. Do not take any man's words, any man's prejudices, any man's arguments, any man's theories. This has been done by ministers to the injury of their experience, and it has left them novices when they should be wise in the Scriptures and in the power of God."—MS. 8a, 1888; *Ministry,* August, 1953, p. 30.

His Mental Qualities and Equipment

An all-wise Creator conferred upon man the gift of intelligence and the power of reason—the capacity to apprehend, appreciate, appropriate, and apply truth. This capacity increases with the increased desire for, cognition of, and voluntary cooperation with His revealed will. It is the sacred duty of all men, and particularly those to whom the Spirit has imparted special skill and who by training and experience are particularly qualified in the understanding and exposition of the Holy Oracles, to "stir up" and "neglect not" the gift that is in them. The improvement of this talent is a solemn obligation, for God has not promised a clear concept of truth to the man who neglects the improvement of his capacity to understand it.

Because of sin the powers of intellect have been impaired and enfeebled, and thinking has become one of the most perilous pursuits in which men can engage. Every student of Scripture will wisely regard with suspicion the operations of his own mind, since even the most profound intellect is fallible and at times inconsistent. The great thinkers of all ages have confidently affirmed the most diverse ideas, and have often needed to revise their opinions in the light of new facts. Thus the first step toward knowledge is the acknowledgment of the finite capacity and fallible tendencies of the human mind, and the recognition of one's personal limitations. The tendency of the human reason to err requires the dedication of the powers of the mind to the Author of truth, in the knowledge that the illumination of the Holy Spirit, through prayer and faith, is his only safe guide. Reason requires an authority higher than itself. Originally imparted by the Holy Spirit, the Scriptures must be interpreted anew to each individual mind by the Spirit.

Faith in God and in the infallible authority of the Holy Scriptures as a revelation of His will to man is a vital safeguard to the operation of reason. Faith is not blind belief in the unknown; it is the reasoned acceptance of the reality of certain facts on the authority of witnesses

whose reliability has been proved. Faith and reason are not mutually exclusive, but complementary. Faith is not a substitute for the legitimate operation of the powers of intellect with which the Creator endowed man. Each is a necessary safeguard to the effective function and reliable operation of the other, and together they provide a valuable system of checks and balances. Reason is relative; faith is absolute, and therefore transcends reason. Accordingly, reason is to be held subordinate to faith in God and in His revealed Word. We are to take God for granted, but to "prove" all else—certainly a process of reasoning—and to "hold fast that which is good."

The careful student of Scripture will take a cautious attitude toward, and will refuse to accept as final, anything for which there is not a plain "Thus saith the Lord." His privilege of comparing scripture with scripture in an endeavor to understand more perfectly the mind of the Spirit will be balanced by the responsibility of not affirming as truth that for which the clear weight of inspired evidence is yet lacking. Inferences based on personal opinion are a poor substitute for the explicit teachings of Scripture, and with respect thereto sanctified skepticism is a Christian virtue. In an age when the spiritual atmosphere is made turbulent by the winds of "private interpretation" it is well to fortify the reason against flights of fancy. Credulity is the devil's own counterfeit for faith. The doubter, to be sure, is in danger of foundering upon the rock of skepticism, but the dogmatist is in equally imminent peril of falling into the whirlpool of credulity. The seeker for truth will hold the bark of reason serenely to a middle course. Firmly holding to established truth, he will accord "new truth" the opportunity of proving its validity. Faith and doubt constitute a system of intellectual coordinates by means of which the seeker for truth may verify his position with respect to it. Faith and doubt may also be compared to a set of checks and balances—to the equal and opposite forces that, together, hold the earth in its orbit without either falling into the sun or flying off into space.

There are, in addition, certain qualities of mind without which the search for truth is greatly retarded and may even be invalidated. Skill in setting up a valid procedure for dealing with a problem, in gathering and weighing evidence, in following logical thought patterns through to logical conclusions, and in exercising suspended judgment where necessary—all these are essential attributes of a disciplined mind. Of

no less importance are the qualities of open-mindedness, perspicacity, diligence, and patience.

The intellectual equipment of the Bible research worker should include:

a. Thorough acquaintance with the Scriptures and the Spirit of prophecy.

b. Mastery of his own language.

c. A working knowledge of Biblical languages, or at least facility in the use of tools available for those not proficient in the use of these languages.

d. A working knowledge of ancient history, chronology, and archeology; acquaintance with the areas of history related to Bible prophecy.

e. Information relative to the transmission of the Bible, and to the relative value of the major texts, manuscripts, and versions.

f. Acquaintance with standard source materials such as Bible dictionaries, encyclopedias, concordances, atlases, and commentaries, with works on history and archeology, and with classical and standard Jewish and Christian literature.

g. The ability to evaluate source materials.

h. Knowledge of and the ability to apply sound principles of research to Bible study.

Full appreciation of the beauty, emphasis, and meaning of Scripture is possible only when it is studied in the languages in which it was written, for much is inevitably lost in the process of translation. Many questions can be answered and many problems solved only by reference to the Bible in its original tongues. Facility in the use of Greek and Hebrew brings the meaning of Scripture into far sharper focus than the use of all the translations ever made. Those unfamiliar with Greek and Hebrew, however, may in large measure avail themselves of the benefits that accrue from their use by learning to make intelligent and skillful use of special tools prepared for those not proficient in these languages. Here, as in all other areas where his own information may be limited, the careful student of Scripture will appreciate and avail himself of the assistance of those who have become competent in these fields.

"Who is sufficient for these things?" Only he who in humbleness of heart dedicates his mental faculties to the Author of truth, to the pursuit

of truth, to the acquisition of skills requisite to the pursuit of truth, and to the discipline of mind essential to the discovery of truth.

The discovery of truth is an objective process based on revelation, not a subjective procedure consisting of introspection, intuition, or speculation. The seeker for truth will endeavor to cultivate a truly objective attitude toward truth, toward his own thought processes, and toward the views of others. He will take a humble attitude toward his own opinions and be willing to modify or even abandon them if they prove untenable. He will give evidence contrary to his opinions fair consideration, and willingly accord others the right to opinions that may differ from his own. He will exercise intellectual honesty in dealing with evidence, with his own opinions, and with other seekers for truth.

One's thinking is inevitably conditioned by his background of experience and training. The climate of opinion in which he has developed his opinions constitutes the "frame of reference," or perspective, from which he views truth. In large measure this perspective determines the conclusions he draws in his study. This background gives rise to preconceived opinions and biases that are often decisive in the acceptance or rejection of truth, and may at times effectively insulate him against truth. Even the wisest of men are often blind to their own preconceived opinions and biases, and subject to the unfortunate human tendency to look upon their own opinions as practically infallible. Such an attitude is often fatal to the perception of truth.

Usually those who are less well informed are also less cautious of their own opinions and less willing to listen to the opinions of others. They prefer to abridge discussion that might reveal their lack of information or involve a modification of their thought patterns. For them, personal opinion is the standard of orthodoxy by which the beliefs of all men are to be measured, and to which the plain statements of Inspiration are required to conform. They label anything contrary to their personal opinions as "disturbing" and "heretical," and attempt to coerce others into agreement with them. The spirit of objectivity is one aspect of the application of the golden rule to the quest for truth.

In the presence of preconceived opinion, Bible study generally consists in a review of reasons for retaining one's own opinions and in an arbitrary search for proof texts to "prove" conclusions already decided upon. Such an approach renders the mind impervious to new ideas, even those supported by the clearest evidence. The dogmatic mind

regards its opinions as settled facts and refuses to consider further relevant evidence. Often, the unwillingness to devote time and effort to further study is due to a lack of inclination, capacity, or training for doing so. A dogmatic attitude thus becomes a convenient and presumably respectable escape mechanism designed to compensate for a lack of study.

The sincere and candid student of Scripture will seek, welcome, and give fair and full consideration to criticism and evidence contrary to his personal opinions. He will distinguish between objective facts and subjective deductions from those facts. He will avoid being dogmatic, particularly where Inspiration is silent or obscure, where evidence is inconclusive, where personal opinion is involved, or with respect to points on which other equally consecrated, experienced, and earnest students of Scripture think otherwise. He will study the nature and extent of his own preconceived opinions and biases in order to compensate for them in his thinking and to eliminate their influence upon his conclusions. He will exercise relentless vigilance lest his perception of truth be warped by them, for only thus can he hope to develop a clear mental atmosphere and distinguish between truth and error. So far as possible he will eliminate the personal element from all his thinking and study. Why should a man fear to change his mind in the light of clearer evidence, when in so doing he simply admits to being wiser today than he was yesterday?

Recognize the Finite Limitations of Human Intellect

"A sense of the power and wisdom of God, and of our inability to comprehend His greatness should inspire us with humility, and we should open His word, as we would enter His presence, with holy awe. When we come to the Bible, reason must acknowledge an authority superior to itself, and heart and intellect must bow to the great I AM."—*Testimonies,* vol. 5, pp. 703, 704.

"We find ourselves compelled to accept some things solely by faith. To acknowledge this, is only to admit that the finite mind is inadequate to grasp the infinite; that man, with his limited, human knowledge, cannot understand the purposes of Omniscience."—*Ibid.,* p. 701.

"Beware of deifying reason, which is subject to the weakness and infirmity of humanity. If we would not have the Scriptures clouded to our understanding, so that the plainest truths shall not be comprehended, we must have the simplicity and faith of a little child, ready to learn, and beseeching the aid of the Holy Spirit."—*Ibid.,* p. 703.

"He [Satan] desired to enter into the divine counsels and purposes, from which he was excluded by his own inability, as a created being, to comprehend the wisdom of the Infinite One."—*Ibid.,* p. 702.

"Diligent study of the Scriptures imparts 'a breadth of mind, a nobility of character, and a stability of purpose.' Ministers who do not apply themselves to the study of the Scriptures 'are lacking in essential qualities of mind and character.' "—*Counsels to Parents, Teachers, and Students,* p. 460.

"Let the youth seek to grasp these God-given truths, and their minds will expand and grow strong in the effort."—*Christ's Object Lessons,* p. 42.

Beware of Pride and Preconceived Opinion

"The sin that is most nearly hopeless and incurable is pride of opinion, self-conceit. This stands in the way of all growth."—*Testimonies,* vol. 7, pp. 199, 200.

"Men, compassed with human infirmities, affected in a greater or less degree by surrounding influences, and having hereditary and cultivated tendencies which are far from making them wise or heavenly-minded undertake to arraign the word of God. . . . Finite beings, with their narrow, short-sighted views, feel themselves competent to criticize the Scriptures."—*Ibid.,* vol. 5, p. 709.

"Some understand the statements of the Scriptures to suit their own particular minds and cases. Prepossessions, prejudices, and passions have a strong influence to darken the understanding and confuse the mind even in reading the words of Holy Writ."—MS. 24, 1886; *The Testimony of Jesus,* p. 17.

"If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept the light given."—*Christ's Object Lessons,* p. 112.

"The student of the word should not make his opinions a center around which truth is to revolve. He should not search for the purpose of finding texts of Scripture that he can construe to prove his theories; for this is wresting the Scriptures to his own destruction. The Bible student must empty himself of every prejudice, lay his own ideas at the door of investigation, and with humble, subdued heart, with self hid in Christ, with earnest prayer, he should seek wisdom from God."—*Counsels to Parents, Teachers, and Students,* p. 463.

"The minds of men are fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the 'old landmarks' when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks."—*Counsels to Writers and Editors,* p. 30.

THE BIBLE AS A FIELD FOR RESEARCH

Its Nature, Authority, and Purpose

The Creator of all things is the Author of all truth. Truth is that which may be known of the character, will, and ways of God. The Bible is a unique revelation of divine truth, and constitutes the Christian's only rule of faith and conduct, an unerring and infallible transcript of the will of God for man. Its purpose is to qualify men to cooperate more intelligently with Him by leading them to salvation in Jesus Christ. The Spirit of prophecy is an inspired commentary on the Bible. All else is of value only to the extent that it reflects accurately what Inspiration has revealed. He who comes to a study of Scripture to ascertain its teachings must recognize its absolute authority.

In spite of the differences in background, training, and other personal characteristics of the various writers, the Bible is nevertheless the product of one Author, of one infinite Mind. Through the ages the unfolding of truth has been progressive. Under the effective supervision of the Holy Spirit the Bible thus grew into a perfect whole, an organic unit, each part of which is complementary to the others, and without which the others would be incomplete. That which binds all parts of the Bible together, and in the light of which every part must be interpreted, is Jesus Christ at work to save man. All Scripture testifies of Him.

Recognize the Supreme Authority of the Scriptures

"This Word . . . is the guidebook to the inhabitants of a fallen world; bequeathed to them, that by studying and obeying the directions, not one soul would lose its way to heaven."—MS. 16, 1888; *The Testimony of Jesus,* p. 13.

"In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience."—*The Great Controversy,* Introduction, p. vii.

Christ "pointed to the Scriptures as of unquestionable authority, and we should do the same. The Bible is to be presented as the Word of the infinite God, as the end of all controversy and the foundation of all faith."—*Christ's Object Lessons,* p. 39.

"Human reason bows before the majesty of divine revelation."—*Testimonies,* vol. 5, p. 700.

"The whole Bible is a manifestation of Christ."—*The Desire of Ages,* p. 390.

Recognize the Spirit of Prophecy as an Inspired Commentary on the Scriptures

"The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. Man's duty to God and to his fellow man has been distinctly specified in God's word; yet but few of you are obedient to the light given. Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given."—*Testimonies,* vol. 2, p. 605.

Avoid the Temptation to Be Wise Above What Is Written

"It is presumption to indulge in suppositions and theories regarding matters that the Lord has not revealed. . . . We are not to search into matters on which God has been silent. When questions arise upon which we are uncertain, let us ask, What saith the Scripture? And if the Scripture is silent upon the question at issue, let it not be made the subject of discussion. Let those who wish for something new, seek for that newness of life resulting from the new birth."—*Gospel Workers,* p. 314.

"The revelation of Himself that God has given in His word is for our study. This we may seek to understand. But beyond this we are not to penetrate."—*Testimonies,* vol. 8, p. 279.

"There are men who strive to be original, who are wise above what is written, therefore their wisdom is foolishness."—MS. 16, 1888; *The Testimony of Jesus,* p. 12.

"Do not mix with your teaching human suppositions and conjectures." —MS. 44, 1904; Elmshaven Leaflets, "Preach the Word," vol. 2, no. 1, p. 5.

Its Historical Background and Literary Characteristics

The Scriptures represent, in part, a revelation of truth to which man could not otherwise attain, and in part, a record of God's paternal dealings with men as individuals and as groups, and of their response to Him. But all was "written for our learning, that we through patience and comfort of the Scriptures might have hope." Generally speaking, such parts of Scripture as constitute a direct revelation from God were addressed to His people then living and adapted to their understanding and needs. These, together with parts that constitute an account of God's dealings with His people and of their response to His leading, were recorded for the benefit of future generations.

In order properly to understand and evaluate the Sacred Writings we need to convey our thinking to the time, environment, and circum-

stances under which the messages were originally given and the records made. To become acquainted with the Bible writers, with their character, personality, temperament, background, and status in life, and with their characteristic modes of thought and expression is of great value to an understanding of what they wrote under the inspiration of the Holy Spirit. We need to ascertain what they, and the Holy Spirit through them, intended to be understood in the light of the influences under which they lived, worked, and wrote; also, the contemporary geographical, climatic, economic, social, political, and religious circumstances, and the prevailing thought of the time. We need also to know something of the people to whom the messages were originally addressed, of their condition and needs, and of the specific purpose of the messages addressed to them. We must avoid the fallacy of inadvertently attempting to transport the writer and his record to our own day. In considering each statement we need to be aware of the person by whom and to whom it was originally spoken, and to ascertain its original sense in terms of the circumstances under which it was spoken or written. Having done so, we are prepared to make a valid interpretation of the Sacred Record in terms of our needs, and to understand and appreciate its message for us today.

At best, human language is an imperfect vehicle for the expression of human thought, and even more so as a medium for communicating infinite truth. Accordingly, every word and expression of Scripture must be weighed with care lest the thought it was intended to convey be lost or marred. No language has exactly one word or expression, and only one, for each distinct idea. Most words have more than one meaning, and most meanings may be expressed by more than one word. Furthermore, the impression made on one mind by a certain word or expression may differ considerably from that made on another mind of different temperament, education, habits of thought, and experience. Care must therefore be taken to understand the language of the Bible in terms of what it meant to those who used it. An honest and sincere desire for truth and attention to the details of the form in which the thoughts of Scripture are expressed will bring us close enough, for all practical purposes, to the truths it was designed to convey.

A more detailed consideration of certain fundamental literary characteristics of the Bible—its diction, syntax, style, imagery, and

context—appears in the section, "The Technique of Textual Study" beginning on page 106.

Study the Words of Scripture in Their Historical Setting

"Understanding what the words of Jesus meant to those who heard them, we may discern in them a new vividness and beauty, and may also gather for ourselves their deeper lessons."—*Mount of Blessing,* p. 10.

Recognize the Limitations of Human Language

"The Bible is not given to us in grand superhuman language. Jesus, in order to reach man where he is, took humanity. The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes. The stamps of minds are different. All do not understand expressions and statements alike."—MS. 24, 1886; *The Testimony of Jesus,* p. 17.

"The Lord speaks to human beings in imperfect speech, in order that the degenerate senses, the dull, earthly perception, of earthly beings may comprehend His words. Thus is shown God's condescension. He meets fallen human beings where they are. The Bible, perfect as it is in its simplicity, does not answer to the great ideas of God; for infinite ideas cannot be perfectly embodied in finite vehicles of thought. Instead of the expressions of the Bible being exaggerated, as many people suppose, the strong expressions break down before the magnificence of the thought, though the divine penman selected the most expressive language through which to convey the truths of higher education. Sinful beings can only bear to look upon a shadow of the brightness of heaven's glory."—E. G. White letter 121, 1901.

"God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was intrusted to earthen vessels, yet it is, none the less, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth."—*The Great Controversy,* Introduction, p. vi.

Discover the Individual Characteristics of the Various Writers

"The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. . . .

"Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the

Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another."—*Ibid.*, Introduction, pp. v, vi.

Its Languages and Transmission

Through the ages a divine hand has preserved the Bible from destruction, and the transmission of its message through the hands of copyists and translators, against alteration in all respects essential to salvation. We confidently affirm that the Scriptures as they read today are, for every honest seeker after truth and for all practical purposes, an adequate and unerring guide to salvation in Christ Jesus. See chapter 1, "The Transmission and Preservation of the Bible Text."

In value and authority the long-lost original autographs of Scripture, of course, are supreme. Next to these are the best manuscripts in the original languages, as collated in the composite Hebrew or Greek texts from which the various translations have been made. Translations differ in value according to the texts and manuscripts used, to the principles of interpretation followed, to the competence of the translators—to their training, experience, freedom from bias, and attitude toward the Bible as the Word of God—and to the number participating in the work of translation.

Providence has not seen fit to work a continuing miracle to preserve the text of the Bible from errors by copyists and, in some cases, from changes made by supposedly learned men. This is evident from the fact that no two of the thousands of extant ancient manuscripts and texts of the Bible agree throughout, and from many thousands of variant readings that consist, for the most part, in differences in spelling, diction, and phraseology. Occasionally, also, there are additions or omissions of words, phrases, and even longer passages. Often there is no means of determining which reading is the more reliable, though comparison of variants in at least the major texts, manuscripts, and ancient versions generally results in making the original reading at least reasonably certain. Although we cannot always be positive as to the exact original words of a given passage of Scripture, the Greek or Hebrew text of the Bible in its present form is verily the Word of God, handed down from century to century without loss or essential alteration.

There are, as well, certain problems of transmission related to translation. In many cases obscure Hebrew words and idioms have

been a source of perplexity to translators. Many definitions depend exclusively upon Scriptural usage, and where a word or idiom appears only once, or but seldom, its true meaning often cannot be established with certainty. Even where the meaning of a word, idiom, or other grammatical construction is translatable, it may in some cases be interpreted in more than one way. But in spite of the many difficulties that confront translators, they have generally sought to be fair and objective in their work and to render faithfully what they consider to be the original intent of Scripture. Those familiar with two or more languages realize that it is often difficult and sometimes impossible to render certain words and idioms of one language—particularly an ancient language like Biblical Hebrew or Greek—into another. In any translation some loss is inevitable; yet it is possible, for all practical purposes, to preserve the thought essentially unchanged. Once a translation has been made, even the precision of meaning it originally conveyed, and thus its fidelity to the Greek or Hebrew text on which it is based, gradually diminishes with time. Words, idioms, and modes of expression become obsolete, or are so altered in meaning that the modern reader may be unaware that they convey to him a meaning entirely different from, perhaps even the opposite of, what the translators intended.

These problems of transmission and translation make it of paramount importance to get back as close as possible to the long-lost autographs of Scripture, through the study of the Bible in the languages in which it was originally written and through a comparative study of the various ancient manuscripts and versions. In so doing, it is possible to solve a majority of the problems of textual exegesis, and thereby to clarify many passages of Scripture that would otherwise remain obscure, so that the over-all picture of truth as presented in the Scriptures becomes clearer and more meaningful. It is therefore highly desirable to be familiar with Greek and Hebrew, and with the history and relative value of the major texts, manuscripts, and versions in order to clarify and verify the words, idioms, statements, and teachings of the Scriptures. In view of the fact that here, as in other specialized fields, a little knowledge may prove misleading and even perilous, a person should be aware of his own limitations, and appreciate and profit by the skill of those who have developed competence in these fields. See chapter 2, "A Survey of Translation Problems."

One who has the benefit of a knowledge of Hebrew and Greek, and who at the same time believes in the inspiration of the Bible and its teachings in regard to such fundamental truths as creation, the plan of salvation, the Sabbath, the coming of Jesus, the resurrection, and eternal rewards, and who has the advantage of the inspired comment of the Spirit of prophecy on the Bible, may naturally be expected to ascertain more exactly the meaning of Scripture than one whose knowledge of these fundamental truths is imperfect, or who is not familiar with the languages in which the Bible was originally written. It is well to remember that some perplexing problems of Biblical exegesis can be solved only with the assistance of the Biblical languages. See chapter 3, "The Place of Biblical Languages in the Life of the Church."

In the same way that archeology has shed light on the history and customs of Bible times, so the recovery of ancient manuscripts and texts of the Bible is doing much to restore the original text. With the recovery of these documents, and with the light that archeology has shed on the ancient Scriptures, particularly during the past half century, Hebrew and Greek words and idioms are becoming increasingly clear and meaningful. Studies in progress at the present time promise to add greatly to our knowledge of these things.

Inspiration does not reside in any particular version of the Bible more than in others, except as that version reflects the sense of the original with greater accuracy and clarity. Translations produced by groups of scholars of various faiths are generally preferable to independent translations, inasmuch as the group tends to cancel out the personal and denominational bias of its individual members. Here, as elsewhere, there is safety in a multitude of counselors. The validity of any translation, in whole or in part, may be determined by (1) an evaluation of the principles, methods, and objectives of the translator or translators, (2) comparison with the best extant Hebrew and Greek manuscripts, and (3) comparison of each statement with its immediate context and with the general tenor of Scripture. When an older translation is used, care should be taken not to read modern concepts into its words, idioms, and other expressions, but to understand these in the sense the translators intended them to convey.

Each of the major translations has its advantages and weaknesses, and its contribution to make to the study of the Sacred Word. It is

desirable to be familiar with the relative value of each and to use them all, giving weight to each according to its intrinsic value. We do well to avail ourselves of the light of truth Providence has permitted to shine into the hearts and minds of different men at different times. In every version it is our privilege to hear the voice of God speaking more or less distinctly to the soul to make us "wise unto salvation through faith which is in Christ Jesus," if we are but willing to listen. Whatever the version, "the foundation of God standeth sure," "the word of God . . . liveth and abideth for ever," and he who gives heed thereto "as unto a light shining in a dark place" will find his heart aglow within him and the "day star," Jesus, ushering in the dawn of eternal day. See chapter 4, "The E. G. White Counsel on Versions," chapter 5, "Our Historic Position on the Use of Various Versions," and chapter 6, "Counsel Concerning the Use of Various Translations."

It is of primary importance that the Scriptures be taken as a whole, for even minor variations in wording often make considerable difference in the thought of a given statement. Taken alone, a passage may be ambiguous or misleading; but all of the textual variants together in no way affect the fundamental teachings of the Bible as a whole. These teachings are singularly clear, and bear witness to the divine hand that has preserved their purity. But caution should be exercised in the interpretation of any passage of Scripture when its meaning is ambiguous, when there are significant variant readings, or when the interpretation would set it at variance with the general tenor of Scripture. The Bible taken as a whole is the Christian's safeguard against the inherent limitations of human language and against every difference between the text of the original autographs and that of the Bible as we have it today.

Recognize That a Divine Hand Has Preserved Truth in Its Purity

"The Bible is the most ancient and the most comprehensive history that men possess. It came fresh from the Fountain of eternal truth; and throughout the ages a divine hand has preserved its purity."—*Counsels to Parents, Teachers, and Students,* p. 52.

Appreciate the Value of Hebrew and Greek Manuscripts

"God had faithful witnesses, to whom He committed the truth, and who preserved the Word of God. The manuscripts of the Hebrew and

Greek Scriptures have been preserved through the ages by a miracle of God."—E. G. White letter 32, 1899.

Be Alert for Errors in Copying, Editing, and Translating

"I saw that God had especially guarded the Bible, yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err."—*Early Writings,* pp. 220-221.

"Some look to us gravely and say, 'Don't you think there might have been some mistake in the copyist or in the translators?' This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability, would be just as ready to stumble over the mysteries of the Inspired Word, because their feeble minds cannot see through the purposes of God. . . . All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth."—MS. 16, 1888; *The Testimony of Jesus,* pp. 12, 13.

We should not "lament that these difficulties exist, but accept them as permitted by the wisdom of God." The Bible "is plain on every point essential to the salvation of the soul."—*Testimonies,* vol. 5, p. 706.

"There are many things apparently difficult or obscure which God will make plain and simple to those who thus seek an understanding of them."—*Ibid.,* p. 704.

Its Predictive Element

Prophecy is a special revelation of the divine will, and consists essentially of counsel, reproof, and warning. The element of prediction in prophecy is designed to afford a view of the things of time in the light of eternity, to alert the church for effective action at appropriate times, to facilitate personal preparation for the final crisis, to vindicate God and leave man without excuse on the day of judgment, and to attest the validity of prophecy as a whole. History and predictive prophecy being complementary, the student of prophecy must be an equally diligent student of history. A clear concept of the Christian philosophy of history, a true historical perspective, a general understanding of the entire scope of history, with emphasis upon the history of Bible times and other areas touched upon by prophecy, are vital to the valid interpretation of both history and prophecy.

The hand of God is to be found in all history, guiding particularly the affairs of those nations whose career most directly affects the accomplishment of His eternal purpose. Only when nations directly affect the outworking of His purpose are they given a prominent place in prophecy. At times God takes the initiative in history, ordaining a certain course of events; again, He takes the defensive, permitting evil to run its course more or less unhindered; eventually, He interposes to bring the course of evil to a halt.

History may not be used to interpret prophecy; that is, historical events may not be considered the fulfillment of prophecy simply because they seem to fit the requirements of a given prediction. Rather, Scripture must be used to interpret Scripture; that is, the fundamental nature of the prophecy and its fulfillment must be determined first. Only then may the specific fulfillment of prophecy be sought in history. Isolated historical events may never be forced into a preconceived pattern of interpretation. Rather, objective inquiry is to be made with respect to the details of prophecy and to the materials of history which seem to be related to it. Time factors of prophecy are often basic to a correct interpretation, and may usually be determined on the basis of internal evidence within the prophecy itself. The interpretation of yet unfulfilled prophecy must be limited to the clear, specific statements of Inspiration. In view of the fact that current events ever loom large in contemporary thinking, caution is necessary lest they be mistaken for the fulfillment of certain predictions, particularly of those which tend to be obscure.

Predictions of weal and woe to occur prior to the close of probation are usually conditional in nature, due to the operation of man's power of choice; those following that event are contingent upon the will of God alone and are therefore unconditional in nature. Most prophetic messages were originally designed to meet the specific needs of God's people at the time they were given, but in the providence of God they have been recorded and preserved, and may be of equal or even greater value to the church today. Due to history repeating itself, in principle—similar causes producing similar results—and to the substitution of spiritual for literal Israel in the divine plan, many prophecies have a dual application, that is, a primary one to literal Israel and another, based upon it, to spiritual Israel. Many Old Testament predictions made conditionally to literal Israel will either not be fulfilled at all because

the requisite conditions were never met, or are to be fulfilled in principle, though not necessarily in all details, to spiritual Israel only. The fulfillment of some prophecies has been progressive, with a partial fulfillment at one time, and one or more successive and increasingly more complete and meaningful fulfillments at later times.

It is necessary to ascertain the prophetic perspective of the New Testament writers. In general, Old Testament prophecy must first be understood in its primary application to literal Israel before the validity of a derived application to spiritual Israel may be established. Only where Inspiration so indicates may such derived applications be made with certainty; where Inspiration is silent, it is well to reserve judgment. New Testament prophecy is often based on historical or prophetic parallels in the Old Testament, either stated or implied, and is usually clarified by comparison with them. See chapter 8, "Application of Old Testament Prophecies to New Testament and Later Times."

Watch for Fulfilling Prophecy

"The New Testament is only the advancement and unfolding of the Old."—*Testimonies,* vol. 6, p. 392.

"There are in the Scriptures some things which are hard to be understood. . . . We may not, in this life, be able to explain the meaning of every passage of Scripture; but there are no vital points of practical truth that will be clouded in mystery. When the time shall come, in the providence of God, for the world to be tested upon the truth for that time, minds will be exercised by His Spirit to search the Scriptures."—*Testimonies,* vol. 2, p. 692.

Be Cautious in the Interpretation of Unfulfilled Prophecy

Prophecies made in the long ago are to be read and understood when the time for their fulfillment approaches. Matt. 24:15; John 13:19; 14:29; 16:4.

"As we near the close of this world's history, the prophecies relating to the last days especially demand our study."—*Christ's Object Lessons,* p. 133.

"The Scriptures are a chart pointing out every waymark on the heavenward journey, and we need not guess at anything."—*The Great Controversy,* p. 598.

"This book [Revelation] is indeed a revelation given for the especial benefit of those who should live in the last days, to guide them in ascertaining their true position and their duty."—*Early Writings,* p. 231.

Be Alert for Conditional Prophecy

Predictions of weal and woe are conditional upon human reaction to them. Jer. 17:24, 27; 18:6-8; 26:13; Rev. 2:5.

BIBLICAL RESEARCH PROCEDURES

General Research Procedures

Research procedures generally followed in the solving of problems apply also to the study of the Bible. In terms of Bible study these procedures may be stated as follows:

a. Make a preliminary survey of the problem, analyzing and defining it. Define significant terms. Set up specific objectives and formulate a balanced, tentative, general procedure for reaching these objectives.

b. Patiently gather all available relevant data, referring to all sources of information that bear upon the problem. Source materials are to be carefully evaluated, as to whether they are primary or secondary, as to the writer's competence with respect to his subject, as to the personal, group, and contemporary limitations to which he was subject, and as to the degree to which bias may have affected his point of view.

c. Make an analysis of the data gathered. Examine and compare it carefully, eliminating what is irrelevant. Determine whether adequate information has been gathered to solve the problem.

d. Make a systematic organization of the data gathered. Look for new relationships between previously known facts and the data gathered. Allow adequate time for reflection and comparison. Make a tentative summary of information gathered, and formulate tentative conclusions.

e. Review the procedure followed thus far, for validity. Are the principles sound upon which each step in the process was based? How certain are the conclusions? Test the tentative conclusions by comparing them with known truth, with the context and general tenor of Scripture, and by submitting them to qualified individuals for review, criticism, and counsel.

f. Make a formal summary of the results of study. State the problem, outline the procedure followed, define terms. Present the data gathered in logical order, with each step in the process clearly stated and its

relationship to each of the others made apparent. Summarize the evidence and state conclusions.

g. Submit this formal summary to those appointed to review and to give counsel with respect to Biblical research projects.

Make a Thorough Investigation of Everything Thought to Be Truth

"We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly."—*Review and Herald,* Dec. 20, 1892.

"Very many teachers are content with a supposition in regard to the truth. They have crude ideas, and are content with a surface work in searching for truth, taking for granted that they have all that is essential. They take the sayings of others for truth, being too indolent to put themselves to diligent, earnest labor, represented in the Word as digging for hidden treasure."—*Review and Herald,* July 12, 1898.

"Thoughtful investigation and earnest, taxing study are required in order for this word to be understood. There are truths in the word which, like veins of precious ore, are hidden beneath the surface. The hidden treasure is discovered as it is searched for, as a miner searches for gold and silver."—*Testimonies,* vol. 8, p. 157.

The Technique of Textual Study

The following steps suggest a procedure for interpreting a given passage of Scripture:

a. DICTION.—It is desirable to begin the study of any passage of Scripture by selecting its significant words and ascertaining as nearly as possible the meaning the writer intended them to convey. Using lexicons and concordances, trace their etymology, their original and derived, general and specific, literal and figurative meanings. Compare derivatives, cognate words in related languages, and synonyms.

Though of great value and help, lexicon definitions are not necessarily definitive, and may not always reflect the true meanings of words. The actual usage of a word by the various Bible writers generally provides the best analysis of its meaning. At times, particularly with Hebrew words, this may call for an analysis of each instance of the use of a word throughout the Bible. Compare, also, the various ways in which the word has been translated in different versions, both ancient and modern. Determine, tentatively, the precise sense in which the significant words of the passage are used, awaiting results of the study of other aspects of the problem.

Three characteristics of the language of the New Testament are of particular importance. First, the New Testament was written in Koine Greek, the common language of the people, and classical word definitions (as reflected in English translations made more than fifty years ago) often prove erroneous and misleading. Second, the writers of the New Testament were Jews, who thought in Hebrew and wrote with the background of the Old Testament in their minds. It is therefore important to compare New Testament words and expressions with their Old Testament equivalents. Third, the early church adopted many Greek words to which it gave distinctly Christian meanings.

b. SYNTAX.—Following a discriminating study of the significant words of a passage, attention should next be given to its grammatical import, to the relationship of the words to each other as indicated by their form and their position in the sentence. Special attention must be given to such things as the tense, gender, and number of verbs, to the case endings of nouns and adjectives, to connectives, to the presence or absence of the definite article, to idiomatic expressions, to word order, and to the logical relationship between phrases, clauses, and sentences. It is important to recognize digressions, parentheses, hendiadys, anacolutha, words in apposition, and transitions in thought. A study of diction and syntax affords a knowledge of what the writer actually stated.

c. STYLE.—The literary style often has an important bearing upon interpretation. Special principles apply to the interpretation of poetry and prose, history and prophecy, literal and figurative language. Attention should be given to individual characteristics of the writer. Note whether he follows logical, chronological, or some other order in the development of his subject. Is he diffuse, graphic, or abstract?

d. IMAGERY.—Figures of speech and idiomatic expressions are to be understood in terms of what they meant to those who used them. When such figures as the metaphor, synecdoche, metonymy, irony, hyperbole, and paronomasia are used, care must be taken to ascertain the meaning of the thing or idea on which the figure is based, before interpreting the figure of speech.

The language of Scripture is to be understood literally unless the context makes it evident that symbols are being used, or unless a literal explanation involves manifest contradiction or absurdity. The

interpretation of symbols and figures must be clearly established on the authority of Scripture itself and in terms of then contemporary modes of thought and expression. The interpretation of figures and symbols requires a clear concept of the nature of the things on which the figures are based. No symbol may be interpreted in such a way as to set it at variance with the plain, literal teachings of Scripture. It is important to ascertain the central truth each parable or type is designed to teach, and to avoid attempting to assign every detail of the narrative or type a particular meaning. Subordinate details of a symbol or parable must be understood in harmony with the meaning of its central truth; again, they may prove to be merely incidental and thus of no particular significance.

e. CONTEXT.—Every statement of Scripture must be considered in relation to its immediate context, to the entire passage of which it forms a part, and to related passages throughout Scripture. In particular, attention should be given to relationships between teachings in the Old and New Testaments, to the historical background of the statements, and to the objectives of the writer and the line of thought by which he achieves them. Consideration of the nature and organization of a given passage as a whole must precede detailed study of its component parts, in order that each part may be understood in relation to the others, and thus to the whole. Detailed explanations often follow brief summaries. Care must be exercised in determining continuity and transitions in sequence. Chapter and verse divisions are often arbitrary, and there is danger lest continuity be lost in passing from one to the next.

When one inspired writer quotes another or alludes to what he has written, particularly when New Testament writers refer to the Old, they may do so (1) by way of direct comment and exegesis, (2) by way of analogy, or (3) by way of borrowing phraseology to state a new truth. In the latter two instances care should be taken not to make of the quotation or allusion an interpretation of the original statement. Under the guidance of the Holy Spirit later Bible writers at times read into earlier statements of Inspiration meaning which would not otherwise be apparent, and of which the original writers themselves may have been unaware. Seeming discrepancy between two inspired statements is usually due to the misinterpretation of either or both.

Belief in the unity of Scripture requires that the statements of one writer be understood in harmony with what all other writers have said

on the same subject. It is a fallacy to attempt to determine the meaning of an isolated statement, and then require other inspired statements on the subject to be interpreted in harmony with it. Rather, ascertain all that the same writer and other writers have said on the subject before drawing conclusions. Scripture must be compared with scripture; Scripture must be used to interpret Scripture.

f. SPIRIT OF PROPHECY.—Survey Spirit of prophecy comment on the text and on the subject in question. Determine the relevance of Spirit of prophecy statements to the problem. Where the language of Scripture is quoted, ascertain whether it is used by way of exegesis or direct comment on the text, by way of analogy, or by way of borrowing the language of the text for use in a new setting.

g. COMMENTARY.—Refer to what other writers have said on the subject, in Bible commentaries, encyclopedias, dictionaries, and atlases. Refer to special works and to other sources of information on the subject. Bring a fine sense of discrimination to the study of all uninspired materials, for the wisest and most devout men may err. All that is of human origin must stand or fall on the basis of its inherent merits as tested by Inspiration. Ascertain whether the findings of archeology and history cast light on the passage in question.

Make the Bible Its Own Expositor

"The student should learn to view the word as a whole, and to see the relation of its parts."—*Counsels to Parents, Teachers, and Students,* p. 462.

"The Bible is its own expositor. One passage will prove to be a key that will unlock other passages, and in this way light will be shed upon the hidden meaning of the word. By comparing different texts treating on the same subject, viewing their bearing on every side, the true meaning of the Scriptures will be made evident."—*Fundamentals of Christian Education,* p. 187.

"He [Judas] would introduce texts of Scripture that had no connection with the truths Christ was presenting. These texts, separated from their connection, perplexed the disciples, and increased the discouragement that was constantly pressing upon them. Yet all this was done by Judas in such a way as to make it appear that he was conscientious."—*The Desire of Ages,* p. 719.

Adhere Closely to the Literal Interpretation of Scripture

"Others, who have an active imagination, seize upon the figures and symbols of Holy Writ, interpret to suit their fancy, with little regard

to the testimony of Scripture as its own interpreter, and then they present these vagaries as the teachings of God's word."—*Spirit of Prophecy,* vol. 4, p. 344.

"The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers."—*The Great Controversy,* p. 598.

Give Discriminating Study to the Words of Scripture

"Different meanings are expressed by the same word; there is not one word for each distinct idea."—MS. 24, 1886; *The Testimony of Jesus,* p. 17.

"Human minds vary. The minds of different education and thought receive different impressions of the same words, and it is difficult for one mind to give to one of a different temperament, education, and habits of thought by language exactly the same idea as that which is clear and distinct in his own mind. Yet to honest men, right-minded men, he can be so simple and plain as to convey his meaning for all practical purposes." *Ibid.,* p. 15.

"Merely to hear or to read the word is not enough. He who desires to be profited by the Scriptures must meditate upon the truth that has been presented to him. By earnest attention and prayerful thought he must learn the meaning of the words of truth, and drink deep of the spirit of the holy oracles."—*Christ's Object Lessons,* pp. 59, 60.

"To say . . . that you must not attach any broader meaning to the words of Christ than we have in the past, is saying that which is not actuated by the Spirit of God. The more we walk in the light of the truth, the more we shall become like Christ in spirit, in character, and in the manner of our work, and the brighter will the truth become to us. As we behold it in the increasing light of revelation, it will become more precious than we first estimated it from a casual hearing or examination. The truth, as it is in Jesus, is capable of constant expansion, of new development, and like its divine Author it will become more precious and beautiful; it will constantly reveal deeper significance, and lead the soul to aspire for more perfect conformity to its exalted standard."—*Review and Herald,* Oct. 21, 1890.

Watch for Transitions in Sequence

"There is not always perfect order or apparent unity in the Scriptures. The miracles of Christ are not given in exact order, but are given just as the circumstances occurred, which called for this divine revealing of the power of Christ."—MS. 24, 1886; *The Testimony of Jesus,* pp. 16, 17.

Formulating Conclusions

Drawing conclusions on the basis of evidence gathered is the crucial step in Biblical research, for at this point Inspiration is in danger of being perverted by speculation. To affirm more than Inspiration clearly states is to profess knowledge greater than God has seen fit to reveal. Conclusions must be fully sustained by valid evidence, and in no way the product of preconceived opinion, wishful thinking, intuition, defective syllogistic reasoning, fallacious analogies, invalid inferences, circular and *ad hoc* reasoning, or speculation. It is always well to be suspicious of conclusions based on finespun arguments, for the simplest of several possible explanations is, generally speaking, the most probable.

In view of the possibility of error in the interpretation of the clearest evidence, every man should be his own most severe, exacting, and relentless critic. He should verify, analyze, and correlate all available evidence before attempting to form conclusions. He should take nothing for granted except Inspiration itself. He should "prove all things" and "hold fast that which is good" (1 Thess. 5:21), ever being cautious lest personal opinion be mistaken for fact. He should frankly admit incomplete, inconclusive, or conflicting evidence, and not ignore, minimize, or rationalize significant facts unfavorable to a tentative position, but rather continue searching for faulty evaluation of evidence, possible errors in reasoning, and further facts needed to harmonize all the evidence. A solution to existing difficulties that does not create new ones tends to confirm the conclusions drawn. When a solution to the major problem has been secured, minor aspects are to be interpreted in harmony with it. Commonly accepted points of truth are not to be surrendered except on the basis of conclusive evidence to the contrary. Newly acquired truth will corroborate and amplify established truth.

Finite comprehension of infinite truth being a progressive procedure, all conclusions should be considered tentative until they have been adequately tested, confirmed, and accepted by a wide circle of competent students of Scripture. Even when evidence appears conclusive the mind should remain alert for clearer light. Final analysis and definition of every detail is seldom if ever possible. It may be necessary to reserve judgment on certain points for months or years, perhaps even

for a lifetime. The prophets often found it necessary to give the most diligent study to things they themselves had written; the disciples misconstrued much that was essential in the teachings of Jesus even after years of intimate association with Him. Undue anxiety for an immediate and complete answer to every question is evidence of mental and emotional immaturity, of the unwillingness of finite intellect to recognize its own inherent limitations, of a lack of faith. When definitive conclusions cannot be drawn, the consensus of available evidence may be tentatively assumed correct and used cautiously and discriminatingly.

It is unpardonable to be dogmatic where Inspiration is silent or obscure, where evidence is inconclusive, or where other equally consecrated, competent, and experienced students of the Scriptures are found to differ. When such a situation exists it is desirable to look with caution upon conclusions that may, in every respect, seem valid. Dogmatism under these circumstances is the refuge of a mind either incapable of weighing evidence and reaching conclusions objectively on the basis of it, or indisposed to do so. Except where a plain "Thus saith the Lord" can be presented it is wise to exercise suspended judgment and to keep the mind open for increased light—even though evidence may, for the moment, seem practically conclusive. The more true knowledge and wisdom a man possesses, the less positive he will be that his own opinions are correct, and the more patient in his pursuit of truth.

Decide From the Weight of Evidence

"God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture."—*The Desire of Ages,* p. 458.

"The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the living oracles to see whether or not we are in the faith. Many who claim to believe the truth have settled down at their ease, saying, 'I am rich, and increased with goods, and have need of nothing.' "—*Counsels to Writers and Editors,* p. 36.

"We should never allow ourselves to employ arguments that are not wholly sound. . . . We should present sound arguments, that . . . will bear the closest and most searching scrutiny."—*Ibid.,* p. 40.

"It is important that in defending the doctrines which we consider fundamental articles of faith, we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an

opposer, but they do not honor the truth. We should present sound arguments."—*Testimonies,* vol. 5, p. 708.

In view of "the perils that are right upon us" we should enter into "a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth."—*Ibid.,* pp. 707, 708.

"All should be careful about presenting new views of Scripture before they have given these points thorough study, and are fully prepared to sustain them from the Bible."—*Testimonies to Ministers,* p. 106.

"We must be careful lest we misinterpret the Scriptures. The plain teachings of the word of God are not to be so spiritualized, that the reality is lost sight of. Do not overstrain the meaning of sentences in the Bible in an effort to bring forth something odd in order to please the fancy. Take the Scriptures as they read."—MS. 30, 1904; Elmshaven Leaflets, "Preach the Word," vol. 2, no. 1, p. 10.

See New Truth in Its Relation to Truth Already Known

"New truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. . . . He who rejects or neglects the new, does not really possess the old." —*Christ's Object Lessons,* pp. 127, 128.

"Beware of 'new light' . . . whose tendency is to unsettle faith in the old landmarks."—*Counsels to Writers and Editors,* p. 49.

"The minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the 'old landmarks' when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks."—*Ibid.,* p. 30.

"We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. . . . And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake."—*Ibid.,* p. 32.

Exercise Suspended Judgment Where Necessary

"The patient, persevering, diligent seeker for truth will be rewarded. Every spiritual muscle is to be put to the stretch to comprehend the word. And after long continued taxation of intellect, of patience, of the whole man, he will find an infinity beyond."—*Bible Echo,* Nov. 20, 1899, p. 378.

"The Bible is yet but dimly understood. A lifelong, prayerful study of its sacred revealings will leave still much unexplained. It is the deep

movings of the Spirit of God that is needed to operate upon the heart to mold the character, to open the communication between God and the soul, before the deep truths will be unraveled. . . . The little knowledge imparted might be a hundredfold greater if the mind and character were balanced by the holy enlightenment of the Spirit of God."—*Counsels to Writers and Editors,* p. 82.

"Difficulties will be met in all studies; but never cease through discouragement. Search, study, and pray; face every difficulty manfully and vigorously; call the power of will and the grace of patience to your aid, and then dig more earnestly till the gem of truth lies before you, plain and beautiful, all the more precious because of the difficulties involved in finding it."—*Testimonies,* vol. 4, p. 414.

Pride leads men to "feel defeated and impatient if they cannot explain every portion of Scripture to their satisfaction. It is too humiliating to them to acknowledge that they do not understand the inspired words. They are unwilling to wait patiently until God shall see fit to reveal the truth to them. They feel that their unaided human wisdom is sufficient to enable them to comprehend the Scripture; and failing to do this, they virtually deny its authority."—*Ibid.,* vol. 5, p. 701.

"Created beings are excluded by their own inability, as created beings, from comprehending the wisdom of the Infinite One."—*Ibid.,* p. 702.

"We can understand as much of His purposes as it is for our good to know; and beyond this we must still trust the might of the Omnipotent, the love and wisdom of the Father and Sovereign of all."—*Ibid.,* p. 699.

"The idea that certain portions of the Bible cannot be understood has led to neglect of some of its most important truths. The fact needs to be emphasized, and often repeated, that the mysteries of the Bible are not such because God has sought to conceal truth, but because our own weakness or ignorance makes us incapable of comprehending or appropriating truth. The limitation is not in His purpose, but in our capacity. Of those very portions of Scripture often passed by as impossible to be understood, God desires us to understand as much as our minds are capable of receiving." —*Education,* p. 171.

FELLOWSHIP IN THE QUEST FOR TRUTH

The Value of Cooperative Effort

The erection of the temple of present truth was not achieved by the isolated efforts of one individual, or by many individuals working independently of each other, but through the concerted efforts of many. It was by means of consecrated, cooperative Bible research conducted over a period of years, in the historic series of Sabbath

Conferences a century ago, that the pioneers of the Advent message discovered and built upon the solid foundation of Bible truth on which the faith of the church rests today. It is our privilege to carry their efforts forward to completion. We have consistently avoided dogmatic statements of belief, lest our faith as a people rest upon the opinions of men and the decrees of the church, rather than upon united conviction under the guidance of the Holy Spirit, and lest dogma become a barrier to advancement in our knowledge of truth.

The inability of any human mind to grasp every aspect of truth relative to any particular subject renders cooperative effort in the quest for truth essential. Cooperative effort provides data that might otherwise be missed, leads to sources that might not have been explored, recommends methods that might otherwise not have been utilized, suggests principles that may not have been applied, and reveals flaws in reasoning that might otherwise have passed unnoticed. Cooperative effort may be informal, as when a man invites the criticism of trusted friends, or more formal, when he submits his tentative conclusions to brethren of experience for consideration. In all cooperative effort it is essential that there be genuine confidence in the sincerity, competence, and fair judgment of those invited to consider the problem, and willingness to benefit by the counsel given.

In the quest for truth no man is safe apart from the protection afforded by cooperative effort on the part of "a multitude of counsellors." Present truth is impressed by the Holy Spirit upon many minds simultaneously, not imparted to isolated individuals. Accordingly, the value of group study will be appreciated, particularly for testing conclusions tentatively reached in private study. The perspective of truth that training and experience in the study of the Scriptures alone can give will be sought and respected. Little is gained by the discussion of involved and mooted questions by unqualified and inexperienced persons. But errors in procedure, in the appraisal of data, and in reasoning that have eluded one person are usually ferreted out under the scrutiny of a group representing competence in such fields as Biblical languages, archeology, history, chronology, and theology. The comparison of views in an atmosphere of mutual confidence and freedom is the best way to determine whether or not conclusions are tenable, and to confirm truth to the individual satisfaction of all concerned.

Appreciate the Value of Cooperative Effort

"It is impossible for any human mind to exhaust one truth or promise of the Bible. One catches the glory from one point of view, another from another point; yet we can discern only the gleamings. The full radiance is beyond our vision. As we contemplate the great things of God's word, we look into a fountain that broadens and deepens beneath our gaze. Its breadth and depth pass our knowledge. As we gaze, the vision widens; stretched out before us, we behold a boundless, shoreless sea."—*Signs of the Times,* April 25, 1906.

"The truth is constantly unfolding and presenting new features to different minds. All who dig in the mines of truth, will constantly discover rich and precious gems."—*Review and Herald,* June 3, 1890.

"The wonderful truth of God is to be sought out by every mind, and the results of many minds are to be brought together from many sources as God's hereditary trust, and the divine power will work in such a way that true harmony will exist."—*Ibid.,* Oct. 23, 1894.

"The truth which was reached and prepared by several minds, and which in God's time was brought out link after link in a connected chain by the earnest searchers after truth, should be given to the people, and it will be adapted to meet the wants of many."—*Counsels to Writers and Editors,* p. 84.

"Let none be self-confident, as though God had given them special light above their brethren."—*Ibid.,* p. 45.

"God has not passed His people by, and chosen one solitary man here and another there as the only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body."—*Ibid.*

"If the old man was purged from every heart, then there would be greater safety in discussion."—*Ibid.,* p. 82.

"Brethren, we must sink the shaft deep in the mine of truth. You may question matters with yourselves and with one another, if you only do it in the right spirit; but too often self is large, and as soon as investigation begins, an unchristian spirit is manifested. This is just what Satan delights in, but we should come with a humble heart to know for ourselves what is truth."—*Review and Herald,* March 25, 1890.

Resolving Differences of Opinion

Inspiration has clearly identified the "pillars of the faith." Concerning these great fundamental truths there can be no major difference of opinion; but, owing to the finite limitations of the human intellect, there may be sincere differences among Bible students of equal consecration, competence, and experience on other points. Fortunately,

unity of the faith does not depend on uniformity of belief on minor points. Absence of controversy is not to be construed as evidence that we are holding fast to sound doctrine; it may indicate indifference toward truth and contentment with tradition. Differences of opinion tend to spur men to a more diligent investigation of the Scriptures. When these differences are approached in the right spirit, and the fallacies of invalid positions are revealed, truth shines forth with clearer luster.

The more a man learns of truth, the more closely he may be expected to reflect the spirit and character of the Author of truth in his dealings with others. Truth makes a man more humble, less critical of others, and less inclined to feel that they must conform to his pattern of thinking. Truth will not make him egotistical, arrogant, contentious, or intolerant of other men who may prove to be equally as sincere as he is, even though they may err in judgment. These traits are a tacit admission of insincere motives, and disqualify a person from participation in the quest for truth. They waste, in the generation of heat, energy that might be used to produce light. Candid and fair-thinking men will consistently apply the golden rule in a patient attempt to resolve differences. When Bible principles are conscientiously followed and when differences of opinion are left on the intellectual level, they need never become the occasion of personal differences between brethren. The search for truth is in no way concerned with personalities. Peter and Paul were not always in perfect agreement, even on vital issues; yet both were mighty men of God and outstanding Christian leaders. More often than not it is pride of opinion that separates brethren. Sincere Christians will value the bond of fellowship above individual concepts of truth, and will accord those who honestly differ from them the same confidence and respect they themselves expect of others. They will seek above all things to preserve the bond of Christian fellowship.

In attempting to resolve differences of opinion it is important to avoid anything that would tend to raise the barriers of understanding higher rather than to lower them. All sincere men are our companions in the quest for truth, and we should avoid giving the impression, or even surmising, that we are certainly right and that those who differ from us are certainly wrong. Their concept of truth might prove to be right after all. Pride of opinion is the most reprehensible kind of

pride. We should put forth as sincere an effort to see things from the other person's point of view as we desire him to make in seeing them from ours. Truth is the important objective, not what we think about it, whether we be right or wrong. Those who think they will never have occasion to give up cherished views or change their opinions are sure to be disappointed. God has entrusted to no man the duty of making others see things just as he does. Even Christ did not seek to silence His avowed enemies. No man is obliged to accept our conclusions, and we have no reason for disappointment if he does not see light in them. It is our duty to respect the views of others, to candidly examine their reasons for believing as they do, to seek for common ground with them, to endeavor if possible to see things from their point of view, and to put forth patient and sympathetic efforts to reach agreement.

The sincere seeker for truth will never consciously misrepresent an opponent, speak disparagingly of him, or make light of his opinions, either in his presence or in the presence of others. Theological intolerance is the most contemptible form of narrow-mindedness.

In reconciling differences of opinion the following procedure will prove helpful:

a. Approach the problem with an open mind. The objective is not to determine who is right but to discover what is truth. Grant the other point of view the benefit of the doubt, the possibility that it may prove to be correct. Agree to give all points of view a full and fair hearing.

b. Most words have more than one meaning, and the impression they make on one mind may be entirely different from what they make on other minds of different temperament, education, experience, and habits of thought. Agree on a clear statement of the problem to be solved. Define terms. Agree on principles of interpretation. Define areas and points of agreement and of difference. Differences often prove to be more apparent than real, and may consist in nothing more than differences in the definition of terms, in principles of interpretation, or in the weight accorded certain points of evidence.

c. Examine the evidence submitted and the conclusions drawn from it, applying sound principles of interpretation (see section "Formulating Conclusions," page 111). Is the evidence admissible? Is the process of reasoning valid? Do the conclusions drawn actually follow from the evidence submitted?

d. Analyze points of disagreement that still persist and ascertain the basic reasons for them. Find common ground. Discover areas of agreement and seek to extend them. Avoid the tendency to magnify differences, particularly when these are of minor importance. Seek to minimize and eliminate points of disagreement.

e. Freely acknowledge points for which evidence is inconclusive, and which may be in need of further study. Avoid affirming more than Inspiration has clearly stated, remembering that where Inspiration has not spoken differences of opinion are not vital.

f. Points on which agreement cannot be reached should be dismissed for a time and made the subject of prayer and further study. Agree to suspend judgment on such points and to avoid discussing them publicly or in the presence of others not qualified to weigh the evidence. Points of difference should never be made prominent. Avoid everything that would tend to arouse controversy and the spirit of bitterness.

g. When all efforts at agreement on major points of faith have proved unavailing, and where there is a disposition on the part of the individual to challenge the judgment of his brethren, the latter should carefully follow the Bible rule for dealing with those who set themselves at variance with the church. Refrain from partisan statements that might be interpreted as the expression of biased judgment, and from the temptation to make a man appear as a heretic. Refrain from making the matter more public than may be necessary to protect the church and its members.

Let Differences of Opinion Lead to Diligent Study

"The fact that there is no controversy or agitation among God's people, should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what."—*Counsels to Writers and Editors,* p. 39.

"Controversy should lead to a diligent examination of the positions we hold."—*Ibid.*

"In 1844, when anything came to our attention that we did not understand, we kneeled down and asked God to help us take the right position;

and then we were able to come to a right understanding and see eye to eye. There was no dissension, no enmity, no evil-surmising, no misjudging of our brethren. If we but knew the evil of the spirit of intolerance, how carefully would we shun it."—*Gospel Workers,* p. 302.

"When a doctrine is presented that does not meet our minds, we should go to the word of God, seek the Lord in prayer, and give no place for the enemy to come in with suspicion and prejudice. We should never permit the spirit to be manifested that arraigned the priests and rulers against the Redeemer of the world. They complained that He disturbed the people, and they wished He would let them alone; for He caused perplexity and dissension."—*Counsels to Writers and Editors,* p. 43.

Avoid Controversy and Conflict

"Christ did not reveal many things that were truth, because it would create a difference of opinion and get up disputations."—*Ibid.,* p. 77.

"Our brethren are making a mistake in magnifying the importance of the difference in the views that are held. I can not consent that any of my writings shall be taken as settling this matter."—MS. 11, 1910; Elmshaven Leaflets, "Preach the Word," vol. 2, no. 1, p. 7.

"This slight difference of ideas is allowed to unsettle the faith, to cause apostasy, to break up unity, to sow discord, all because they do not know what they are striving about themselves. . . . While in this condition of things, building up barriers, we not only deprive ourselves of great light and precious advantages, . . . we place ourselves where light cannot be communicated from heaven that we ought to communicate to others." —*Counsels to Writers and Editors,* p. 31.

"There is to be closed every door that will lead to points of difference and debate among brethren. If the old man was purged from every heart, then there would be greater safety in discussion, but now the people need something of a different character."—*Ibid.,* p. 82.

"Draw in even cords, and let no contentions be brought in. Reveal the unifying power of truth, and this will make a powerful impression on human minds. In unity there is strength.

"This is not a time to make prominent unimportant points of difference. . . .

"While the present condition of difference of opinion regarding this subject [the daily] exists, let it not be made prominent. Let all contention cease. At such a time silence is eloquence."—E. G. White letter 62, 1910; Elmshaven Leaflets, "Preach the Word," vol. 2, no. 1, p. 9.

"Let us not agitate questions that will reveal a marked difference of opinion, but rather let us bring from the Word the sacred truths regarding the binding claims of the law of God."—*Ibid.*

"You must as far as difference is concerned, be wise as serpents and harmless as doves. Even if you are fully convinced that your ideas of

doctrines are sound, you do not show wisdom that that difference should be made apparent."—*Counsels to Writers and Editors,* p. 75.

"My husband had some ideas on some points differing from the views taken by his brethren. I was shown that however true his views were, God did not call for him to put them in front before his brethren and create differences of ideas. While he might hold these views subordinate himself, once [they are] made public, minds would seize [upon them], and just because others believe differently would make these differences the whole burden of the message, and get up contention and variance."—*Ibid.,* pp. 76, 77.

"It is not His will that they shall get into controversy over questions which will not help them spiritually, such as, Who is to compose the hundred and forty-four thousand?"—MS. 26, 1901; Elmshaven Leaflets, "Preach the Word," vol. 2, no. 2, p. 12.

"Beware of these side issues, whose tendency is to divert the mind from the truth. Error is never harmless. It never sanctifies, but always brings confusion and dissension. It is always dangerous."—*Counsels to Writers and Editors,* p. 47.

"We should be careful how we receive everything termed new light. We must beware lest, under cover of searching for new truth, Satan shall divert our minds from Christ and the special truths for this time. I have been shown that it is the device of the enemy to lead minds to dwell upon some obscure or unimportant point, something that is not fully revealed or is not essential to our salvation."—*Ibid.,* p. 49.

Give Others a Fair Hearing

"We should never refuse to examine the Scriptures with those who, we have reason to believe, desire to know what is truth as much as we do. Suppose a brother held a view that differed from yours, and he should come to you, proposing that you sit down with him and make an investigation of that point in the Scriptures; should you rise up, filled with prejudice, and condemn his ideas, while refusing to give him a candid hearing? The only right way would be to sit down as Christians and investigate the position presented, in the light of God's word, which will reveal truth and unmask error. To ridicule his ideas would not weaken his position in the least if it were false, or strengthen your position if it were true. If the pillars of our faith will not stand the test of investigation, it is time that we knew it. There must be no spirit of Pharisaism cherished among us."—*Testimonies to Ministers,* p. 107.

"When new light is presented to the church, it is perilous to shut yourselves away from it. Refusing to hear because you are prejudiced against the message or the messenger will not make your case excusable before God. To condemn that which you have not heard and do not understand will not exalt your wisdom in the eyes of those who are candid in their

investigations of truth. And to speak with contempt of those whom God has sent with a message of truth, is folly and madness."—*Counsels to Writers and Editors,* p. 51.

"You should fear to pass judgment upon any new light upon the Bible, until upon your knees, with humble hearts, you have searched its pages and sought wisdom of God, to know what is truth."—Letter 43, 1888; *Ministry,* August, 1953, p. 31.

"Our brethren should be willing to investigate in a candid way every point of controversy. . . . We are all under obligation to God to know what He sends to us. He has given directions by which we may test every doctrine. . . . If it is according to this test, do not be so full of prejudice that you cannot acknowledge a point when it is proved to you, simply because it does not agree with your ideas. Do not catch at every objection, however small, and make it as large as possible, and preserve it for future use."—*Review and Herald,* March 25, 1890.

"Some have feared that if in even a single point they acknowledge themselves in error, other minds would be led to doubt the whole theory of truth. Therefore they have felt that investigation should not be permitted; that it would tend to dissension and disunion. But if such is to be the result of investigation, the sooner it comes the better. If there are those whose faith in God's word will not stand the test of an investigation of the Scriptures, the sooner they are revealed the better; for then the way will be opened to show them their error. We can not hold that a position once taken, an idea once advocated, is not, under any circumstances, to be relinquished. There is but one who is infallible,—He who is the Way, the Truth, and the Life."—*Testimonies to Ministers,* p. 105.

"We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed."—*Counsels to Writers and Editors,* p. 37.

"You may question matters with yourselves and with one another, if you only do it in the right spirit; but too often self is large, and as soon as investigation begins, an unchristian spirit is manifested."—*Ibid.,* p. 41.

When deceived souls turn from truth to error, we are not to "speak to them one word of censure."—*Ibid.,* p. 62.

"Be careful not to thrust and crowd and condemn those who have not the light that we have."—*Ibid.,* p. 63.

Those who have a greater knowledge of truth "should make great allowance for others who have had no knowledge of the Scriptures except through the interpretations given by ministers and church members, and who have received traditions and fables as Bible truth."—*Ibid.,* pp. 59, 60.

"The course of Christ in dealing even with the adversary of souls, should be an example to us in all our intercourse with others, never to bring a railing accusation against any; much less should we employ harshness or severity toward those who may be as anxious to know the right way as we are ourselves."—*Ibid.,* p. 59.

"But do not blame and condemn them. To ridicule the position held by those who are in error, will not open their blind eyes, nor attract them to the truth."—*Ibid.,* p. 62.

"There are some who indulge in levity, sarcasm, and even mockery toward those who differ with them."—*Testimonies to Ministers,* p. 108.

Preserving the Spirit of Unity

There is unity among Seventh-day Adventists on all fundamental doctrines of Scripture and in the interpretation of the major points of Bible prophecy. At the same time, an infinite field of Biblical research beckons to men qualified and led by the Holy Spirit, inviting them to devote their best energies to it. Truth is infinite, and God calls for a continuing quest on our part for a better understanding of it. The discovery of clearer rays of light will promote unity of the faith, will draw more closely the bond of fellowship, and will strengthen loyalty to the message and its leadership. When the time comes for certain moot points of prophecy to be understood more clearly, there will be growing conviction of their timeliness, increased study on the part of many individuals concerning them, and increasing harmony between previously divergent opinions. In the meantime the spirit of unity will be valued above agreement on points not essential to salvation.

It is a delusion of the devil that the tree of silence bears the fruit of unity. Its fruit is tradition, dogma, intolerance, and persecution. Security and progress are not mutually exclusive, but complementary. Those who would promote unity by avoiding discussion usually mean that those who differ from them should remain silent, while they claim for themselves unrestricted freedom of expression. It is essential that agreement be reached, not through the easy shortcut of official "pronouncements," but through cooperative study and personal conviction under the guidance of the Holy Spirit.

Under the promised guidance of the Holy Spirit it is our happy privilege to press on together, of one heart and mind in consecrated fellowship toward the light of that perfect day when we need no longer look at things through a glass darkly, but may bring our problems in person to the great Author of all truth Himself.

The preservation of the spirit of unity and brotherhood is the mutual responsibility of the leadership of the church and of its individual members. The individual interested in conducting Bible research will:

a. Maintain implicit confidence in the fundamental truths of Scripture, in the administrative leadership of the church, and in the sincerity of all fellow seekers after truth.

b. Esteem the spirit of brotherhood and the counsel of his brethren, on matters of procedure, above personal opinion, recognizing that the wisdom and experience of many are of more value than the opinions of one man, and, in matters of procedure, be subject at all times to the counsel of his brethren.

c. Recognize the difference between Bible study of the type in which all should engage, and Bible research in areas that call for special training, skill, and experience, particularly in Biblical languages, archeology, and history, and not consider opinions not verified with and validated by these disciplines as final.

d. Develop competence in the various fields of knowledge requisite to Bible research, particularly in Biblical languages, or at least learn the effective use of tools designed to bring these benefits within the reach of those not personally adept in their use. Lacking competence in these fields, he will avail himself of the counsel of those who do have such competence for the necessary facts, and make use of such evidence in drawing his own conclusions.

e. Subject himself and his study of Scripture to the rigorous discipline of sound principles and procedures.

f. Avail himself of the facilities provided by the church for the counsel and guidance of those engaging in Bible research in special areas, and cooperate with the recommendations of those appointed to give counsel with respect to such matters.

g. Avoid dwelling on one point and urging it unduly upon the attention of others, particularly when he knows it to be at variance with the commonly accepted teachings of the church, or where valid differences of opinion exist among competent students of Scripture. He will submit his evidence to those appointed to consider such matters, assured that the convincing power of truth will, in due time, make its influence felt.

With respect to Bible research the leadership of the church will:

a. Preserve the integrity of the Advent message by fostering an understanding of, and confidence in, the great fundamental truths of the gospel, particularly those of special importance for this time.

b. Encourage constant advancement in the knowledge of truth as being essential to Christian experience, take a constructive interest in matters pertaining to Bible research, and foster an atmosphere conducive to such study.

c. Recognize the need for, value of, and special skills requisite to, research-type Bible study; by precept and example, encourage the ministry to cultivate these skills, each according to his ability and opportunities; foster the understanding and application of sound principles; provide counsel and guidance in such study.

d. Provide facilities for cooperative effort in Bible research, including facilities for the interchange of ideas on the research level, and coordinate these activities.

e. Recognize, as all men must, that the possession of skills other than those requisite to research-type Bible study, whatever they be, does not qualify men for such study; be conscious, accordingly, of personal limitations with respect to these special skills; appreciate the help of those competent to deal with problems involving research-type Bible study.

f. Protect the good name of honest and sincere men whose only objective is to secure a better understanding of truth; restrain the circulation of misinformed and misleading reports; make objective, personal investigation of rumors calling in question the loyalty of those engaged in Biblical research, the soundness of their teachings, or the propriety of their activities, and give counsel accordingly.

g. Distinguish between the efforts of those who are qualified to participate in research-type Bible study, and those who are not; counsel with those whose zeal exceeds their ability to do Bible research and their sense of propriety; follow Bible procedure in dealing with those who are in error and who assume the right to disseminate their views contrary to counsel.

Cherish the Spirit of Unity and Brotherhood

"We are one in faith in the fundamental truths of God's word. And one object must be kept in view constantly; that is, harmony and co-operation must be maintained without compromising one principle of truth. And while constantly digging for the truth as for hidden treasure, be careful

how you open new and conflicting opinions."—*Counsels to Writers and Editors,* p. 79.

"While all their hopes are centered in Jesus Christ, while His Spirit pervades the soul, then there will be unity, although every idea may not be exactly the same on all points."—*Ibid.,* p. 82.

Counsel to Individuals

"We shall see eye to eye erelong, but to become firm and consider it your duty to present your views in decided opposition to the faith or truth as it has been taught by us as a people, is a mistake, and will result in harm. . . . Begin to draw apart and feel at liberty to express your ideas without reference to the views of your brethren, and a state of things will be introduced that you do not dream of."—*Ibid.,* p. 76.

"If there was nothing in the Scriptures hard to be understood, man, in searching its pages, would become lifted up in pride and self-sufficiency. It is never best for one to think that he understands every phase of truth, for he does not. Then let no man flatter himself that he has a correct understanding of all portions of Scripture and feel it his duty to make everybody else understand them just as he does."—*Testimonies,* vol. 5, pp. 533, 534.

"As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed."—*Counsels to Writers and Editors,* p. 37.

"Do not, then, continually dwell upon this one point, concentrating all the energies of the mind upon it, constantly urging it upon the attention of others, but take another subject, and carefully examine that."—*Testimonies,* vol. 4, p. 414.

"The only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for 'in the multitude of counselors there is safety.' "—*Ibid.,* vol. 5, p. 293.

"No one has the right to start out on his own responsibility, and advance ideas in our papers on Bible doctrines, when it is known that others among us hold different opinions on the subject, and that it will create controversy."—*Counsels to Writers and Editors,* pp. 74, 75.

"You may have to wait awhile for the adjustment of the matters that trouble you; but do not get yourself into worse temptations by feverish frettings, or by seeking to obtain relief by any means contrary to the will of God."—*Ibid.,* p. 157.

Counsel to Leaders

"Many claim that a position of trust in the church gives them authority to dictate what other men shall believe and what they shall do. This claim God does not sanction."—*The Desire of Ages,* p. 414.

"We are not to think, as did the Jews, that our own ideas and opinions are infallible; nor with the papists, that certain individuals are the sole guardians of truth and knowledge, that men have no right to search the Scriptures for themselves, but must accept the explanations given by the Fathers of the church."—*Testimonies to Ministers,* p. 105.

"Young men in our ranks are watching to see in what spirit the ministers come to the investigation of the Scriptures; whether they have a teachable spirit, and are humble enough to accept evidence, and receive light from the messengers whom God chooses to send."—*Ibid.,* p. 109.

"One of the great troubles with us has been that we have looked upon men as infallible. But no matter how high a position a man may hold, it is no reason that he should be looked upon as incapable of making mistakes. The Lord may have given him a work to do, but unless Christ abides with him continually, unless he abides in Christ without a moment's separation, he will make mistakes and fall into error. But if men do make mistakes and fall into error, it is no reason that we should withdraw our confidence from them; for God alone is infallible."—*Review and Herald,* March 25, 1890.

"We should not feel like censuring, and like exercising arbitrary authority to compel them [others] to receive our ideas. Those who are placed in authority should constantly cultivate self-control. . . .

"The rebuke of the Lord will be upon those who would be guardians of the doctrine, who would bar the way that greater light shall not come to the people. A great work is to be done, and God sees that our leading men have need of greater light, that they may unite harmoniously with the messengers whom He shall send to accomplish the work that He designs they should."—*Counsels to Writers and Editors,* pp. 37, 38.

"No one should claim that he has all the light there is for God's people. The Lord will not tolerate this. . . . Even if all our leading men should refuse light and truth, that door will still remain open. The Lord will raise up men who will give the people the message for this time."—*Testimonies to Ministers,* p. 107.

"We should never permit the spirit to be manifested that arraigned the priests and rulers against the Redeemer of the world. They complained that He disturbed the people, and they wished He would let them alone; for He caused perplexity and dissension. . . .

"Our brethren should be willing to investigate in a candid way every point of controversy. If a brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side. . . . If the light presented meets this test [the test of Scripture], we are not to refuse to accept it because it does not agree with our ideas."—*Counsels to Writers and Editors,* pp. 43, 44.

Application of Old Testament Prophecies to New Testament and Later Times

"Whatsoever things were written aforetime were written for our learning," that through them we "might have hope" (Rom. 15:4). But we should not forget that though "these things" were "written for our admonition," they also "happened unto them for ensamples" (1 Cor. 10:11). Many prophetic statements, historical incidents, and types that clearly pointed forward to the Messiah had also a more immediate meaning for those who heard and witnessed them. Prophetic messages addressed to the people of Israel were borne with respect to the historical circumstances that called them forth and were ordained of God to meet the needs of His people at the time they were given.

Predictions of the Old Testament prophets may be divided into the following four categories:

1. Those that grew out of and were related only to the immediate historical situation or to events soon to occur. Such were Jeremiah's acted prophecy of the wooden and iron yokes (ch. 28), his symbolic purchase of a field near Anathoth (ch. 32), and his prediction of the death of the false prophet Hananiah (ch. 28:15-17). Similarly, Ezekiel laid symbolic siege to a tile in the market place of Tel-abib (chs. 4 and 5), Amos denounced Israel's neighbor nations (chs. 1 and 2), and Nahum predicted the fall of Nineveh (chs. 2 and 3).

2. Those that pointed forward manifestly and exclusively to events related to the coming of the Messiah, such as the prophetic statements of Isa. 9:6, 7; 40:3-5; 53; 61:1-3; Dan. 9:24-27; Zech. 9:9; 13:1, 6, 7.

3. Those prophecies of the book of Daniel that deal primarily with historical events of the remote future, that is, with the Christian Era

and the time of the end, as specifically stated in the prophecies themselves (Dan. 2:44; 7:27; 8:14; 10:14; 11:40; 12:4).

4. Those that have a dual application—first, to a local, historical situation; second, to the Messiah and to His kingdom. It is the prophecies of this fourth category that are most likely to be misunderstood and thus misapplied. Often this is because of a failure to realize that certain prophecies *do* have a dual aspect.

The Scriptures abound with illustrations of prophecies having dual application. The promise to Abraham of a "seed" (Gen. 12:7; 13:15; 22:18) clearly pointed forward to Christ (Matt. 1:1; Gal. 3:16), but met also a real and true fulfillment in the birth of Isaac (Gen. 13:16; 15:4, 5, 13; 17:7, 16, 19-21; 18:10; 21:1, 3). In fact, the earlier fulfillment in Isaac was a type of, and preparatory to, the ultimate fulfillment in Christ. A similar promise made to David was manifestly a prophecy concerning Christ (2 Sam. 7:12, 13; Matt. 1:1; Acts 2:30), yet it applied also to the birth of Solomon (1 Kings 8:20). When Moses was about to lay down his duties as leader, and the people wondered who would take his place, he made the inspired prediction, "God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me" (Deut. 18:15). The context makes evident that this promise had an immediate application to the prophetic leadership of Israel in the years following the death of Moses (Deut. 18:18; cf. Ex. 20:19; Deut. 5:25-27; see also Num. 27:18-23; Deut. 34:9, 10; Hosea 12:10, 13), yet Inspiration declares that "there arose not a prophet since in Israel like unto Moses" (Deut. 34:10; cf. Num. 12:6-8). Christ alone could fully meet the conditions set forth in Moses' prediction (see John 1:21; 6:14; 7:40).

In a similar way the paschal lamb stood first for the literal, historical deliverance of Israel from Egypt, and later for the spiritual deliverance of all God's people from sin through the Messiah (1 Cor. 5:7). The rock smitten in the wilderness provided literal water for a thirsty people, and accordingly became a type of the Rock, Christ Jesus, who would offer the water of life freely to all men (John 4:10; 7:37; 1 Cor. 10:4). In like manner, the manna that fell from heaven provided bread to satisfy the hunger of Israel, but Jesus declared long afterward that He was "the true bread from heaven" (John 6:31-33). The high priest Joshua was crowned with literal crowns, in prophetic anticipation of the coronation of Christ as priest and king (Zech. 6:9-13; 9:9).

Referring to the deliverance of Israel from bondage, Hosea spoke of God calling His "son out of Egypt" (Hosea 11:1), yet Matthew sees in the words of Hosea a prophecy of Christ (Matt. 2:15). Jeremiah's reference to "Rahel weeping for her children" (Jer. 31:10, 11, 15, 16, 20) originally applied to the Babylonian captivity as the context clearly reveals, but the evangelist finds it prophetic of Herod's slaughter of the infants of Bethlehem (Matt. 2:18). Isaiah vividly portrayed the spiritual state of Israel in his day (Isa. 6:9, 10; 29:13), but Christ declared these words prophetic of His generation (Matt. 13:14, 15; 15:7-9), saying, "Well did Esaias prophesy of you." Paul's exegesis of historical incidents and prophetic statements recorded in the Old Testament conforms to the pattern set by Christ and the evangelists. In fact, he interprets many passages in such a way as might not always be evident from the Old Testament alone (see Acts 13:32, 33; 2 Cor. 8:15; Gal. 3:13, 16; 4:22-31; 1 Tim. 5:17, 18; Heb. 1:5-8; 10:5). The New Testament writers thus constantly unfold, explain, and interpret the prophetic statements of the Old Testament.

These, and numerous other illustrations that might be given, make evident that Scriptural statements later seen to be prophetic of Christ were often full of literal and more immediate meaning to the people who first heard them and witnessed the events described. Their dim vision may, indeed, have confined the inspired statements to their own day. But later, holy prophets guided by Inspiration saw in those very statements further prophetic meaning (Luke 24:25-27, 32; John 16:13; 1 Peter 1:10-12). It was often only when Christ or the Holy Spirit "opened . . . their understanding" that men of Christian times began to "understand the [Old Testament] scriptures" in their fullness (Luke 24:45). Previously, like their unbelieving countrymen, they overlooked many prophecies that pointed to the first advent, and misapplied others that referred exclusively to the second (*The Desire of Ages,* pp. 30, 777).

It is apparent, furthermore, that certain Old Testament prophecies pointing forward to the coming of the Messiah and to the establishment of His kingdom apply in part to the first advent and in part to the second. Thus, in His first sermon at Nazareth, Christ quoted Isa. 61:1-3 as being fulfilled "this day" (Luke 4:16-21), yet significantly omitted reference to "the day of vengeance of our God" (Isa. 61:2)—for the simple reason that the "day of vengeance" comes only with the second

advent. Elijah's appointed ministry of turning the hearts of Israel to their heavenly Father (1 Kings 18:36-40) is used by later prophets as a type of the work of John the Baptist (Isa. 40:3; Mal. 3:1; 4:5, 6; John 1:23; Matt. 11:9-17; 17:10-13; Mark 9:11-13; Luke 7:24-27). But the prediction of Elijah's appearance "before the coming of the great and dreadful day of the Lord" (Mal. 4:5) is also to be fulfilled again in our time (*Testimonies,* vol. 3, p. 62). At Pentecost, Peter pointed to Joel 2:28-32 as being fulfilled that day (Acts 2:16-21); but Joel's words are to find a second fulfillment in our day (*Early Writings,* p. 142; *The Acts of the Apostles,* pp. 54, 55). Similarly, certain of the predictions of Matthew 24 pointed forward both to the destruction of Jerusalem in A.D. 70 and to the end of time (*The Desire of Ages,* p. 628; *The Great Controversy,* pp. 22, 25).

The question naturally arises: How can we know when a particular historical incident may rightly be viewed as having a counterpart in a later event, or a prophetic statement as having a dual application? A safe answer is: When an *inspired writer* makes such an application of it. To go beyond that which is clearly set forth by Inspiration—in the immediate context of the passage concerned, in the New Testament, or in the Spirit of prophecy—is to put personal opinion for a plain "Thus saith the Lord." Where Inspiration has not thus clearly spoken, it is our privilege to compare scripture with scripture in an endeavor to understand "more perfectly" the mind of the Spirit. But here, as in all exposition of Scripture, we should avoid affirming as the explicit teachings of the Bible that which is essentially private interpretation. In an age when every wind of doctrine is blowing, it is well to make certain that our understanding of Bible prophecy rests upon a firm and plain "Thus saith the Lord" (see Deut. 29:29; Isa. 50:11; Jer. 2:13; Matt. 7:24-28; 1 Cor. 2:4, 5, 12, 13; Eph. 4:14; Col. 2:2-4, 8; 2 Peter 1:16; Rev. 22:18). In so doing we shall be safe against the fanciful explanations that are at times given to certain Old Testament prophecies.

Though only the local and immediate application may have been understood at the time the prophecy was originally given, yet in the foreknowledge of God, provision was also made for the complete and ultimate application to Christ, or to the signs foretelling His second advent, or to the establishment of His kingdom. The fact that the prophets themselves may not have been aware that their inspired

utterances had, at times, a dual application in no way impairs the validity of such an application. Rather, it testifies to the more than human wisdom that inspired the utterance. Abraham was not the only one of whom Christ could have said that he saw "my day: . . . and was glad" (John 8:56), for the prophets themselves often gave diligent study to their own messages, the better to understand the Messianic import of which they themselves may at first have been but dimly aware (1 Peter 1:10-12).

The force of a prophecy regarding Christ is in no way weakened because the prophet's words apply first to a more immediate historical situation. Often the first and more immediate fulfillment serves not only to confirm and to clarify the second but may even be requisite to it. When a New Testament writer applies the statement of an Old Testament prophet to New Testament or subsequent times, to deny the validity of such an application is to deny the inspiration of the New Testament writer. But when the context of an Old Testament statement makes evident that it applies also to an immediate historical situation, to deny this application would be to violate a primary rule of interpretation, namely, that an examination of context and historical setting are fundamental to a correct understanding of any passage.

Believing both Old Testament and New Testament writers to be fully inspired, we must, to be consistent, believe that certain prophecies have a dual application. Old Testament promises made originally to literal Israel are to be fulfilled, in principle at least, to spiritual Israel. And as literal Israel looked forward to a "rest" in the earthly Canaan, but failed to enter in, it is our privilege to look forward in hope and faith to an eternal rest in the heavenly Canaan (Heb. 4:8-11; see also Matt. 25:34).

Quoted from *The Seventh-day Adventist Bible Commentary,*
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PART TWO

Texts

On Genesis 12:3

How shall this text be translated—"all families of the earth be blessed" or "all the families of the earth will bless themselves"?

The problem to be considered in this text arises from the translation as given in some of the new versions of the Bible. In the KJV it reads:

"And in thee shall all families of the earth be blessed."

In the RSV, as in some other translations, we find:

"And by you all the families of the earth will bless themselves."

In the Hebrew of Gen. 12:3 the verb *barak* occurs three times. In the first two instances it is used in the intensive, or Piel, form, and is rendered in the KJV "I will bless them that bless thee." In the third case the simple passive reflexive, or Niphal, form is used and is translated in the KJV as shown above, "be blessed." In certain other versions it is rendered as follows:

Douay: "And in thee shall all the kindred of the earth be blessed."

Young: "And blessed in thee have been all the families of the ground."

ASV: "And in thee shall all the families of the earth be blessed."

Moffatt: "Till all nations of the world seek bliss such as yours."

Smith and Goodspeed: "Through you shall the families of the earth invoke blessing on one another."

The KJV translates the Niphal form of *barak* as passive in Gen. 12:3; 18:18; 28:14. This verb occurs, however, in the Hithpael in Gen. 22:18; 26:4; and Ps. 72:17, where it is translated in the passive form in the KJV. Yet the Hithpael is rendered in the reflexive in Deut. 29:19; Jer. 4:2; and Isa. 65:16. These are the only instances of the use of *barak* in either the Niphal or Hithpael forms in the Old Testament.

Thus the KJV is not consistent in its use of the Hithpael of *barak* as it is of the Niphal, whereas the RSV in the above texts translates

consistently both the Niphal and the Hithpael in the reflexive form.

The LXX expresses Gen. 12:3 by the future passive *eneulogethesontai.* This is also so in Gen. 18:18; 28:14; 22:18; 26:4; Ps. 71 (72):17; but in Jer. 4:2 and Isa. 65:16[b] the future active is used: *eulogesousin.*

In the New Testament Peter uses the passive in Acts 3:25 referring to Gen. 12:3, and Paul does the same in Gal. 3:8.

In the Talmud, reference is made to Gen. 12:3, in Ber. 335; Yeb. 220; Sot. 189; and Hul. 265; and in each instance the Jewish translations rendered the passive as in the KJV of Gen. 12:3. See the *Babylonian Talmud,* Soncino Press, London, 1936.

In the English translation of the Targum the passive is also employed: "And in thee shall be blessed all the generations in the earth" (Etheridge, vol. 1, p. 193. See also p. 229).

The early church Fathers also used the passive. See Irenaeus: *Against Heresies,* book 4, chapter 21.

The difficulty is in finding the correct meaning of the Niphal and the Hithpael forms of the Hebrew verb. According to Davidson the Niphal is defined thus:

The Meaning of Niphal

1. The Niphal is the reflexive of the simple form of Qal: Example: "to bless oneself."

2. It is also used of reciprocal action: Example: "to fight one another."

3. The common use of the Niphal is the passive of Qal: Example: "to be broken" (Davidson's *Hebrew Grammar* [1946], p. 90).

Gesenius, however, stresses the reflexive meaning of the Niphal as follows:

1. The primary meaning of the Niphal is the reflexive of Qal.

2. It has also reciprocal meaning.

3. At an early period it came to represent the passive (*Hebrew Grammar* [1910], pp. 137-139).

The Meaning of Hithpael

1. The Hithpael is properly the reflexive of the Piel: Example: "to sanctify oneself."

2. But it very often implies that one shows himself as or gives himself out as performing the action of the simple verb. Example: "to show oneself revengeful."

3. It may express reciprocal action: Example: "ye look upon one another."

4. It may express action upon, or for, oneself: Example: "to walk about; *i.e.,* to go to and fro for oneself" (Davidson, *op. cit.,* p. 93).

5. Only seldom is it passive, as in the words *halal* and *shaḳach,* and used respectively in Prov. 31:30, and Eccl. 8:10. See Gesenius, *op. cit.,* p. 150.

These verses are translated by the passive in the Talmud (*Sanhedrin,* 104), and in the Targum (Ta'anith) (Walton's *Biblica Sacra Polyglotta,* Tomus Tertius, p. 394. See also p. 416).

According to the authorities just quoted, the Niphal can be understood as passive, but it is difficult to understand the Hithpael as other than reflexive. Because of this many scholars have decided for the reflexive force of the Niphal in Gen. 12:3. These include: Rashi, Vogel, DeWette, Gesenius, Ewald, Delitzsch. They prefer the translation: "count oneself fortunate," or "feel oneself blessed." On the other hand, many hold to the passive sense only, such as Hengstenberg, Hofmann, G. Baur, Keil.

Our conclusion is that in Gen. 12:3 the Niphal is best translated in the passive voice, as in the KJV, "all the families of the earth be blessed." Should it, however, be thought of as a reflexive, the better expression would be: "declare themselves blessed," rather than "bless themselves," since the Hebrew verb "bless" does not imply that man is the source of the blessing, but that such blessing comes from God.

On Exodus 20:10

Should the Hebrew be rendered *a* sabbath or *the* Sabbath?

The problem for discussion may be summarized in the following questions: How should the Hebrew of the first clause of Ex. 20:10 be translated into English? Does it mean that the seventh day is the Sabbath of the Lord, or does it mean that the seventh day is a Sabbath to the Lord; or may there be another rendering that is closer to the Hebrew thought? In other words, does the clause in question stress the *time element* of the Sabbath command, or does it stress the *unique character,* the *nature,* and the *ownership* of the seventh day?

It may be stated briefly that the rules of Hebrew grammar illustrated in the clause in question clearly call for the latter alternative, and that the rendering best suited to the syntax and the context of the clause, is: "But the seventh day is Jehovah's rest." This rendering places emphasis on both the *nature* and the *ownership* of the weekly Sabbatic institution. The intent of the Hebrew construction is to call man to recognize both the Sabbatic nature and the divine ownership of the seventh day as contrasted with the nature of the preceding six days and the activities enjoined upon man for those days.

The Hebrew sentence in Ex. 20:10 *Weyom hashshebi'i shabbath layahweh 'eloheḳa* is a nominal sentence with its tacit verb a copula rather than a finite verb. In this kind of sentence the subject is the most prominent element and, as such, is generally placed first. The nominal sentence expresses a constant and enduring condition in which the subject is very generally definite, whereas the predicate is naturally indeterminate, and has no article (cf. A. B. Davidson, *Hebrew Syntax,* p. 145). In the particular nominal sentence of Ex. 20:10 the emphasized subject is the definite seventh day, and the predicate nominative is an indeterminate rest belonging to Jehovah. This latter fact is made

apparent when the syntactical relations existing between the several parts of the predicate are examined.

The predicate *shabbath layahweh 'eloheḳa* furnishes in its first two words an illustration of what is known as "circumscription of the genitive" (*Ibid.,* p. 38, remark 5), i.e., as Gesenius describes it, a periphrasis denoting the relation of belonging by means of the preposition *le* (cf. *Gesenius' Hebrew Grammar,* p. 419). In this particular example of circumscription of the genitive the usual result of subjoining a proper noun to an indefinite common noun is circumscribed or limited inasmuch as the definiteness of the proper noun is not shared by the anarthrous common noun preceding it. On this account the phrase *shabbath layahweh* may not be translated "the sabbath of Jehovah" but must be rendered "sabbath belonging to Jehovah."

This same kind of construction is used with different ends in view; as "the *le* of authorship," a psalm "of David," *ledavid;* when emphasis is needed, "*my* mule," *happirdah 'asher li.* Then also the phrase *ben leyishay,* meaning, a son belonging to Jesse, that is, Jesse's son (see Davidson, p. 38). *Gesenius' Hebrew Grammar,* p. 419, uses this same example to illustrate the fact that the circumscription of the genitive by means of the preposition *le* is used "to prevent a nomen regens being determined by a following determinate genitive." In view of the perfect parallel between the phrases *ben leyishay* and *shabbath layahweh,* both made up of a common noun, the preposition *le,* and a proper noun, it must be recognized that the syntax proves that *shabbath* is indeterminate, i.e., indefinite, and the seventh day is rest belonging to Jehovah, peculiarly, particularly His. This fact, when considered in connection with the divine provisions for the use to be made of the remaining six days of the week, makes the seventh day altogether unique in the weekly cycle, where it becomes the rest belonging to the Lord.

In this connection it is interesting to note the following comments:

> "*The seventh day is a sabbath,* i.e., is a sabbath-rest, a 'cessation.' It is better, however, to treat 'the seventh day' as what might be called an accusative of duration of time, like 'six days' in the preceding clause; the rendering would then be 'during six days shalt thou labor . . . , but during the seventh day—the sabbath unto Yahweh thy God—thou shalt not do any business.' . . .

"Unto Yahweh thy God, i.e., a sabbath appointed by, and sacred to, Him."—*The Westminster Commentaries, Exodus,* p. 118.

"The seventh day was a day of rest belonging to the Lord, and to be consecrated to him by the fact that no work was performed upon it."—Keil and Delitzsch, *Commentary on the Old Testament, Exodus.*

Recognizing the importance of context as well as syntax in any study of the Scriptures, we suggest the following analysis of the context of Ex. 20:10.

In the opening verse (v. 8) of the commandment God calls on men to remember the Sabbath day, i.e., literally, the day of the rest. In this command emphasis is placed, first, upon the *definite day,* and then upon the fact that it is the day of *the rest.* This emphasis, when coupled with the command to *remember,* points to a *definite day* known by Israel to have been characterized by *rest,* rest so notable as to be designated *the* rest.

The occasion of *the rest* that made the seventh day *the day* of *the rest* was God's resting on the seventh day of creation week. This is pointed out in the final verse of the Sabbath commandment as God gives the reason for commanding the Israelites to do no work on the seventh day. In this verse He says: "The Lord . . . rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Thus in the context of Ex. 20:10 it is made doubly clear that the seventh day is the day on which God rested, and is the day that Israel was to remember to sanctify as the rest day. With this basic and indisputable fact in mind, we may now examine the verse itself.

The fourth commandment was given to remind Israel to sanctify the Sabbath, or rest, to tell them how to sanctify it, and, finally, why they were commanded to sanctify it. The first of these purposes, as we see by the foregoing expressions, is accomplished in verse 8, the second in verses 9 and 10, the third in verse 11. The Hebrew is clear in verses 8 and 11, and there are no words of doubtful meaning to be added to the text. However, in verse 10 a copula has to be supplied.

This copulative verb is commonly rendered as "is." In the translation "But the seventh day *is* the sabbath of the Lord thy God," the Lawgiver should not be thought of as telling the Israelites a fact that they were already being taught every passing week by no less than two special miracles, but rather as stressing the ideas of uniqueness and continuousness: "The seventh day is and shall continue to be Jehovah's

rest," thus stating an abiding fact that will not be changed, but will continue week after week throughout eternity.

Tabulating the matter, it would appear thus:

v. 8 "Remember *the* sabbath day."
v. 10 *"The* seventh day"
v. 11 "And . . . *the* seventh day"
v. 11 *"The* sabbath day."

In each of these instances the definite article appears in the Hebrew text, and is properly brought over into the English translations. But in the expression "The seventh day is sabbath unto the Lord thy God" there is no definite article in the Hebrew, and as there is no indefinite article in that language either, neither "a" nor "the" should rightly be brought over into the English translation. The word "sabbath" stands alone, with no article in this instance, and in harmony with this the English translation of the Targums render the clause—"But the seventh day is *shabbath* unto the Lord thy God."—Targ. Onkelos.

"But the seventh day is for rest and quietude before the Lord your God."—Targ. Palestine.

It should be mentioned that the rendering of this type of construction—"sabbath" without the article—is not at all consistent in the KJV. Some cases show "the," as in Ex. 20:10; Lev. 23:3; Deut. 5:14; others again show "a," as in Ex. 16:25; 35:2; Lev. 25:2, 4. The rendering as it appears in Ex. 16:25 in the KJV is, "Today is a sabbath unto the Lord."

The following contrasts in Ex. 20:10 should be noted:

1. The six days — the seventh day
2. Six days for labor — seventh day for rest
3. Six days belong to us — seventh day belongs to God

In other words, the expression "sabbath" without any article and with the preposition *le* indicates quality rather than time, emphasizes the contrast between the six working days given to Israel, and the seventh day, which belongs to the Lord, a rest day wholly His own.

Thus the simplicity and concreteness of the Hebrew thought in a nominal sentence state the *fact,* i.e., the seventh day, and its *quality,* the characteristic of the seventh day as a period of twenty-four hours to be devoted altogether to Jehovah, a day that is peculiarly His.

On Job 19:25, 26

How should this text be translated—"in my flesh shall I see God," or "without my flesh I shall see God"?

The KJV has translated this verse, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." (Margin: "Or, after I shall awake, though this body be destroyed, yet out of my flesh shall I see God.")

The RSV offers a somewhat different, though by no means new, interpretation: "For I know that my Redeemer lives, and at last he will stand upon the earth: and after my skin has been thus destroyed, then without [margin, "or from"] my flesh I shall see God."

The RSV translators add the not insignificant note that "the meaning of this verse is uncertain." The meaning of this verse has been uncertain for many centuries, and the versions have attempted many and various solutions.

The major problem at present involves the words translated in the KJV, "In my flesh shall I see God" (with the marginal alternative "Out of my flesh shall I see God") and rendered in the RSV "Without my flesh I shall see God" (with the marginal alternative "From my flesh I shall see God"). The same interpretations appear in the text and margin of the ASV. The ERV translates "from my flesh" (with the marginal alternative).

The Hebrew word in question is the preposition *min*. Gesenius lists the following possible meanings: of, from, before, in the presence of, by, through, because of, according to, away from, without, out of, at, in, on, etc. However, in view of the context, many translators and commentators have narrowed the problem down to a choice from three alternatives: (1) *in,* or *from the viewpoint of* my flesh; (2) *without* or *apart from* my flesh; (3) retaining the ambiguity

of the original Hebrew by translating simply *from*. The first translation of the Hebrew Old Testament, the Greek Septuagint, somewhat favors the first alternative with the translation *para tou Kuriou* ("from the Lord"), with the additional interesting reading of "Lord" instead of "flesh." The Latin Vulgate clearly preferred the first choice with the translation *in carne mea videbo Deum meum* ("in my flesh I shall see my God"), the interpretation followed by the later Protestant English versions, including the KJV.

As far as doctrine is concerned, the fundamental position on the nonimmortality of the soul is certainly not dependent upon the translation of this one small and ambiguous preposition. If it be translated "in," or "from the viewpoint of," then this verse harmonizes easily with other well-known key texts on the resurrection of the body and means "in my resurrected body I shall see God." But if it be rendered "without," then in harmony with such passages as 1 Corinthians 15 it must mean "without or apart from my mortal flesh I shall see God." Consequently, the verse teaches the same essential truth whether translated "in" or "without." *Without* my mortal flesh but *in* my resurrected body I shall see God.

The question of this verse in Job involves the more basic problem of the proper treatment of passages that are admittedly ambiguous in the original.

In such cases some translators have chosen to leave the English translation as obscure and ambiguous as the original. Others have preferred to present the one interpretation they consider correct. Still others not only have presented one interpretation in the text but have also offered another interpretation in the margin.

In the case of Job 19:26 the KJV, the ASV, and the RSV have carefully followed the policy of assisting the reader by providing two possible interpretations, one in the text and one in the margin. Such a procedure is surely above reproach. It would be advisable, however, not to use passages of such ambiguity in translation as primary key texts in support of a doctrine. There are enough texts of unquestioned translation.

Perhaps the safest, though rather inconclusive, treatment of Job 19:26 would be to translate "*from* my flesh shall I see God." This is the reading presented in the text of the ERV, the margin of the ASV, and the margin of the RSV.

On Psalms 2:12

How shall this text be rendered, "do homage in purity," "kiss his feet," or "kiss the Son"?

An examination of the history of the translation of the text of Ps. 2:12 shows that differences of translation revolved mainly around the meaning of the Hebrew word *bar,* which in the KJV is translated "Son."

English versions supporting the KJV are Moulton, ASV, ERV, Noyes, Fenton, and Spurrell.

English versions showing a different translation are the following:

1. A translation by the Jewish Publication Society of America, "Do homage in purity."
2. Smith and Goodspeed, Boothroyd, Young, "Kiss the chosen one."
3. Knox, "Kiss the rod."
4. Ray, "Do homage to the Messiah."
5. Moffatt, "Do homage to him truly."
6. Sharpe, "Embrace purity."
7. RSV, "Kiss his feet."

The Ancient Versions

The LXX reads, *Kai agalliasthe auto en tromo. Drazasthe paideias* (and rejoice in him with trembling. Receive [lay hold of] instruction).

The Vulgate translates this passage the same as the Greek, *Et exultate ei cum tremore. Apprehendite disciplinam.*

The Syriac conveys the same thought as the KJV, "Kiss the son."

Meaning of Words

The Hebrew words in question are *nashshequ bar.* The first word comes from *nashaq,* which in the KJV is translated "kiss" 30 times, "be ruled" once, and "touch" once. *Bar* is translated "son" 4 times

(here and three times in Prov. 31:2). The word is also translated "choice" 1, "clean" 3, "clear" 1, "pure" 2, also "corn" 9, "wheat" 5.

The Aramaic form *bar* is seven times rendered "son" (Ezra 5:1, 2; 6:14; Dan. 3:25; 5:22; 7:13), once "old" (Dan. 5:31). The word also means "field" and is eight times rendered in this way (Dan. 2:38; 4:12, 15, 21, 25, 32).

The Jews of the postexilic period also used this word to refer to the admonitions of the Torah.

Following are two quotations from the Midrash on Ps. 2:12 which prove such a usage:

"R. Hoshaya said: It is written here [for my son] not *beni,* but *beri* [Prov. 31:2], referring to the commandments and admonitions of the Torah which is called *bar,* as it is said, *Do homage to bar* (Ps. 2:12)." (Midrash on Ps. 2:12 in Leviticus, p. 159.)

"What my son (beri), etc. [Prov. 31:2]. . . . It does not say, What *beni,* but, What *beri?* This alludes to the commands and exhortations in the Torah, which is called *bar* (*pure*)." (Midrash on Ps. 2:12 in Numbers, p. 355.)

Despite this sense for *bar* we still have evidence that the Talmudic scholars, at least, took the psalm as a Messianic prophecy, as the following shows:

"Our Rabbis taught, The Holy One, Blessed be He, will say to the Messiah, the Son of David (may he reveal himself speedily in our day), 'Ask of me anything, and I will give it thee,' as it is said, 'I will tell of the decree,' etc., 'this day have I begotten thee, ask of me and I will give the nations for thy inheritance.'" (Talmud, Sukkah 52ª.)

Later, of course, under divine inspiration, the Messianic application of the psalm was attested. To the Jews at Antioch, Paul declared, "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is written in the second psalm, Thou art my Son, this day have I begotten thee" (Acts 13:33).

By taking *bar* to refer to the admonitions of the Torah and *nashaq* in the sense of "join" instead of "kiss" (cf. Eze. 3:13; Ps. 85:10), so that to join instruction would be to lay hold of it, it is probable that the translators of the LXX were confronted with the same text as the Masoretic.

Whether the Vulgate here followed the LXX instead of the Hebrew cannot be known. Early Latin translations of the Psalms

were made from the LXX. These may have been retained in the Vulgate. At any rate the Vulgate has the same rendering as the LXX and so, at least, supports it, and hence, indirectly, the Hebrew text behind the LXX.

Rudolph Kittel observes that the translation of Jerome for *nashshequ bar* is *adorate pure*. Again this is evidence that Jerome was confronted with our present reading. He apparently took *nashaq* in the sense of "doing homage." This sense is given the word in several texts which show that homage was shown to an idol by kissing it (Job 31:27; 1 Kings 19:18; Hosea 13:2). The custom was to kiss the hands of the idol. The *pure* comes from a second meaning of *bar*. Moffatt follows these ideas in his translation, "Do homage to him truly."

The translation of the RSV is entirely different from that in the other versions. Verses 11 and 12 read as follows:

> "Serve the Lord with fear,
> with trembling kiss his feet,
> lest he be angry, and you perish in the way;
> for his wrath is quickly kindled."

This translation is based on a reconstruction of the Hebrew text. The translators assumed that a transposition took place in the earlier transmission of the text. In reconstructing it, they take the consonants of the word *gilu* g, y, l, w (rejoice ye, KJV), remove them from their position at the beginning of the clause, and add them to the end of *bar* (consonants b and r). This group of consonants is then rearranged to give the following sequence *brglyw*, which translates "in his feet." The *b* should be changed to *l* to give the proper case after *nashaq*, which generally takes the dative.

It seems that at least one reason for a departure from the traditional text was the use of *bar* for "son," whereas *ben* appears in v. 7. It is true that the use of *bar* for "son" was very rare. However, examples can be found, such as Prov. 31:2, where the word appears three times, and in each case is rendered "son" both in the KJV and in the RSV.

A recent discovery renders utterly pointless the argument that the writer of the psalm would not, in this early period, use the word *bar* for "son." In 1929 there were unearthed at Ras Shamrah, the ancient Ugarit in northern Syria, a number of clay tablets written in an ancient Mesopotamian cuneiform script. Many of the documents

consisted of religious poems remarkably parallel to the literature of the Old Testament. The language also showed striking similarities to the ancient Hebrew. Since the city was destroyed in the 13th century B.C., all the writings are of earlier date. In the Ugaritic text No. 138, the word for "son" appears twice, in line 3 as *bar* and in line 16 as *ben*. Thus at this early date we have exhibition of the interchangeable use of the two words in close contextual relationship. We do not know when Psalms 2 was composed. The earliest date that could possibly be assigned would be centuries later than the Ugaritic document. If the writer of the ancient Canaanite document had the liberty of using *bar* and *ben* interchangeably in his day, the right ought not to be denied the writer of the psalm.

A careful and candid consideration of the whole problem leads to the conclusion that the reconstruction of the text, as undertaken by the translators of the RSV, is at best only a conjecture with a very limited degree of probability. In view of the fact that (1) the Masoretic text is entirely translatable; (2) none of the ancient versions support the new translation; (3) parallel examples of the traditional style have been found, such as Prov. 31:2, and the Ugaritic text just mentioned; the translation should remain, "Kiss the Son," as in the KJV.

On Psalms 45:6

Which is the preferable rendering—"Your divine throne" or "Thy throne, O God"?

The problem of this verse is one of Hebrew grammar and syntax as well as one of context. The text is well attested, showing no variation in the Hebrew manuscripts, and is fully supported by the ancient versions, although several corrections to the existing text have been suggested.

The words showing variations of rendering are *kis'aka 'Elohim.* The first word means "throne" and has added to it the second person singular masculine suffix, "thy." The second word, *'Elohim,* is the plural form of *'Eloah,* and means "God." The problem is, How is *'Elohim* related to the rest of the sentence and how should it be rendered?

The majority of the English versions consider *'Elohim* to be in the vocative case and translate it "O God." Among these are the KJV, ERV, ASV, Smith and Goodspeed, Rheims-Douai, Knox, Ray, Boothroyd, Sharpe, Young, and RSV footnote b.

Examples of other translations are:

1. Harkavy, "Thy throne given of God."
2. Moulton, "Thy throne is the throne of God."
3. Leeser, "Thy throne, given of God," same as "1."
4. Noyes, "Thy throne is God's," similar to "2."
5. Moffatt, "Your throne shall stand for evermore."
6. Fenton, "Your throne, Prince."
7. RSV, "Your divine throne."
8. RSV, footnote "a," "Your throne is a throne of God."
9. ASV, margin, "Thy throne is the throne of God."

All the ancient versions support the reading, "Thy throne, O God." The LXX has *Ho thronos sou, ho Theos,* which was also the reading

of Origen, Aquila, and Symmachus. The Vulgate reads, *Sedes tua, Deus.*

Suggested Corrections to the Text

1. *Yiheyeh* (will be) for *'Elohim.* This correction supposes that *yiheyeh* was mistaken for *Yahweh,* for which some scribe substituted *'Elohim.* This would yield the translation, "Thy throne shall be forever and ever" (cf. Moffatt's translation, "Your throne shall stand for evermore").

2. *Ke'lohim* for *'Elohim,* which would yield the translation, "like the throne of God."

Rudolph Kittel suggests the following emendations in his *Biblia Hebraica.* They are entirely conjectural, and have found little support with the translators of the English versions.

Since the Hebrew is virtually without case endings, the case of *'Elohim* cannot be determined by its form. Grammatically the word may be one of several cases, and considerations other than form must determine the assignment of the particular case here.

The text under consideration is an example of how impossible it is on a grammatical or syntactical basis to reach an agreement on the case of *'Elohim.* It could be either genitive, as several translators have designated it, or vocative, as the ancient versions, the KJV, and others have considered it. Instances like these that offer several possible solutions call for a careful analysis of the context to determine the selection of the proper case.

This psalm appears originally to have been written as a nuptial hymn believed by some to have been sung at the marriage of some king of Israel or Judah. However, the Holy Spirit guided the writer to weave sentiments into the imagery that were later verified to be prophetic of Christ (see Heb. 1:8). But the psalm presents difficulties when regarded in its entirety as prophetic of Christ. If it is to be understood thus, several passages would have to be considered in a highly figurative sense. The references to the king's daughter, the daughter of Tyre, and the virgins seem to be more easily applied to an earthly royal wedding.

These considerations apparently led those who believed the earthly wedding to be highlighted, to search for a translation that would translate the words *kis'aka 'Elohim* in harmony with this concept,

believing thereby to render a translation called for by the context.

On the other hand, a correct understanding of the principles of Old Testament interpretation (see the chapter on "Application of Old Testament Prophecies to New Testament and Later Times") permits one to see in this psalm much that is local and primarily of immediate application. At the same time, if later inspired writers were shown that a portion of the psalm had also, or perhaps exclusively, a direct reference to the Messiah, such an application is accepted on their validation. The verse under consideration is an example of an Old Testament statement thus identified by the author of the book of Hebrews (Heb. 1:8). In the light of the principle enunciated there is no difficulty in translating this passage as "Thy throne, O God." This is certainly its most natural grammatical translation. The translator of Gesenius' *Lexicon,* after the lexicographer's discussion of alternative translations, adds the note, "There is here no philological ground for taking *'Elohim* in any other than its simple and direct sense: *Thy throne, O God, is forever and ever.*"

In the light of these considerations the translation that takes *'Elohim* to be in the vocative case and translates the phrase as "Thy throne, O God," as it is translated in the KJV, is certainly to be recommended.

On Isaiah 7:14

Which is the correct translation —"virgin" or "young woman"?

The incarnation of the Son of God is the sovereign fact of all time, the cornerstone of the Christian faith. The Scriptures explicitly affirm both His true deity (Isa. 9:6, 7; John 1:1-3; 1 Tim. 3:16; Heb. 1:3-8, etc.) and His true humanity (Gen. 3:15; John 1:14; Rom. 1:3; Gal. 4:4; Phil. 2:7; Heb. 2:14; etc.). But it was only through the miracle of a virgin birth that the Son of Mary could also be the Son of God in the absolute and unique sense of the word. Details of the gospel narrative not only attest but even necessitate such a birth (Matt. 1:19-24; Luke 1:13, 28-35). This truth is implicit throughout Scripture, and rests neither upon the turn of a Hebrew word in Isa. 7:14 nor upon Matthew's reference to that prophecy.

The Problem

Many translations of Isa. 7:14, from the LXX to modern times, have rendered the Hebrew word *'almah* as "virgin" or its equivalent; several versions give it as "young woman." Thus arises the question as to whether "virgin" or "young woman" is preferable as the English equivalent of *'almah*. Contingent to this problem is the question of whether Isa. 7:14 is a Messianic prophecy, and if so, its relation to Matt. 1:23 and to the doctrine of the virgin birth.

Of the various proposed explanations of the problem, the following are chief: (1) Isa. 7:14 constituted no true prophecy of events either in Isaiah's time or in the time of Christ. (2) It was fulfilled in some unknown manner during the days of Isaiah, and not otherwise. (3) It pointed forward exclusively to the birth of Jesus. (4) It was a dual prophecy, applicable both to the days of Isaiah and to the birth of the Messiah.

For one who credits the inspiration of Scripture the first view is completely untenable and may be dismissed without further consideration. According to the second view, Matt. 1:23 merely notes an analogy between the words of Isaiah and what Matthew, mistakenly, thought to be true regarding Mary. This view obviously denies the inspiration of Matthew, and must also be rejected. The third view overlooks more or less completely the context and historical setting of Isa. 7:14, and in so doing denies that the prediction had a real and tangible meaning appropriate to the circumstances that called it forth, except, perhaps, in a remote and general sense. But if, at a moment of national crisis, when faith needed a firm foundation of visible facts, Isaiah offered the apostate king Ahaz a "sign" that would not become apparent for centuries, then his message was neither timely nor appropriate when given. Incidentally, the virgin birth was not even a "sign" to Jesus' own contemporaries, for they considered Him to be the son of Joseph (Matt. 13:55; Luke 3:23). The third view, therefore, implies a denial of the inspiration of Isaiah, as the second does of Matthew, for according to it Isaiah's message to Ahaz was not qualified to accomplish the purpose explicitly stated by Isaiah. Furthermore, to be consistent, the third view must demonstrate the fulfillment of Isa. 7:15-25 in relation to Jesus Christ—and this cannot be done.

The fourth proposed solution to the problem is thus the only one fully consistent with the concept that both Matthew and Isaiah were inspired. Evidence to be considered in favor of this view includes: (1) a definition of the word *'almah,* "virgin," in Isa. 7:14; (2) the historical context of the prophecy; (3) Matthew's reference to Isa. 7:14 as a Messianic prophecy.

The Meaning of *'Almah*

The word *'almah,* "virgin" or "young woman," or its plural *'alamoth,* appears nine times in the Hebrew Old Testament, but never in a context that makes its meaning certain (Gen. 24:43; Ex. 2:8; 1 Chron. 15:20; Ps. 46, superscription; 68:25; Prov. 30:19; Cant. 1:3; 6:8; Isa. 7:14). It is therefore necessary to consider certain related words in order to bring its meaning into clear perspective: *na'arah,* "girl," *yaldah,* "girl," and *bethulah,* "virgin."

The essential meaning of *na'arah* is "girl," in simple contrast with *na'ar,* "boy." Both terms refer to children or youth from infancy to

maturity, denoting particularly the qualities of youthfulness and immaturity, and by masculine and feminine endings, sex. The plural form of the word, *ne'urim,* is translated 45 times as "youth" and once as "childhood." The word *na'ar* is used of youthfulness in distinction to age (Joshua 6:21), and by way of emphasis on youthfulness: "the child was young," literally, "the child was a child" (1 Sam. 1:24). It is used of Moses as an infant (Ex. 2:6), of Samuel as a child and throughout his youthful ministry (1 Sam. 1:22, 24; 2:11; 3:1; etc.), of Josiah at the age of eight (2 Chron. 34:1-3), and of Joseph as a youth of 17 (Gen. 37:2). *Na'arah* is infrequently used of a girl old enough to be engaged and married (Deut. 22:23, 24)—as of Rebekah at the time of her engagement to Isaac (Gen. 24:16), of Ruth by Boaz before he knew who she was (Ruth 2:5, 6), and courteously by the townsfolk upon her engagement to him (Ruth 4:12). Both Rebekah and Ruth were apparently very young.

The word *yeled,* "child" or "son," is practically equivalent to *na'ar,* except that the former generally considers a child in relation to its parents. The feminine form, *yaldah,* is translated as "damsel" (Gen. 34:4), and as "girl" or "girls" (Joel 3:3; Zech. 8:5). Its related abstract form, *yaleduth,* like *ne'urim,* is translated "youth" (Ps. 110:3; Eccl. 11:9) and "childhood" (Eccl. 11:10).

The word *'almah* specifically denotes a young woman of marriageable age, as *'elem,* the masculine form of the same word, denotes a young man of similar status. Both refer to maturity, as *na'ar* and *na'arah* generally do to youthfulness and immaturity. A youth at the threshold of maturity may be described as either a *na'ar,* a "lad" (1 Sam. 20:21), or an *'elem,* a "young man" (v. 22). Here the translators have clearly reflected the inherent distinction between the two terms, for youth blends imperceptibly into maturity. Thus an *'elem* is simply *older* than a *na'ar.* In the narrative referred to, the youth's virginity or lack of it is of no concern either to David and Jonathan or to the author of the narrative. *'Elem* is used of David at the time he fought Goliath (1 Sam. 17:56), but he was still a *na'ar* (v. 58). He was old enough to leave home and live at court (1 Sam. 18:2), to be an officer in the army (v. 5), and to marry Saul's daughter (v. 17). *'Almah* is used of Miriam as she watched over Moses (Ex. 2:8), obviously in comment on her age and without reference to virginity. It would, in fact, seem quite pointless to render *'almah* as "virgin" in this instance.

It is worthy of note that in Song of Sol. 6:8, 9 "virgins," *'alamoth,* are classed *with* "queens" and "concubines" in *contrast* with an "undefiled" young woman. Furthermore, it is not easy to conceive of the *'almah* of Prov. 30:19 as a virgin. If the text were to be translated "the way of a man with a virgin," the Scriptures would then seem to be in the position of commending illicit premarital relations. Both masculine and feminine forms, *'elem* and *'almah,* simply denote young people of marriageable age, whether virgin or not, whether engaged or not, whether married or not. The term does not denote moral rectitude, but maturity and marriageability.

The Hebrew term descriptive of virginity is *bethulah,* which means strictly "virgin" and nothing else in the 50 instances where it appears in the Old Testament. It is translated 38 times as "virgin" and 12 times as "maid" or "maiden"—always in reference to a pure, unmarried woman. At first glance the "virgin" of Joel 1:8 may seem to be an exception. This young woman, however, was engaged but not yet married, for according to Hebrew custom she was considered married although the ceremony had not yet occurred (see Gen. 29:20, 21; Deut. 22:23, 24; Matt. 1:18-20).

Bethulah is from the hypothetical root *bathal,* "to separate." A *bethulah* was, by definition, a marriageable woman, whether young or old, though probably young, who had remained separate from men. Rebekah was such a person (Gen. 24:16). Absalom's sister Tamar was a *bethulah* until Amon defiled her (2 Sam. 13:1, 2). To indicate the kind of woman to be selected as the wife of a priest the term *bethuleha,* "virginity," is used (Lev. 21:13). *Bethuleha* is further defined in v. 14 by naming the various types of women from whom a priest might *not* choose a wife: "a widow, or a divorced woman, or profane [a woman who has been defiled], or an harlot, . . . but he shall take a virgin [*bethulah*]." The connotation of *bethulah* is clarified also from its use in Deut. 22:19, 23, 28, where it obviously means a "virgin" in the strict sense of the word. Its derivative, *bethulim,* is translated "virginity" in vs. 15, 17, 20, in reference to "tokens" of sexual purity. In vs. 14 and 17 *bethulim* is translated "maid," also, obviously, in reference to virginity. *'Almah* is never so used.

Bethulah has no cognate masculine equivalent, but is often coupled together with *bachur,* "choice young man" or "excellent young man." *Bachur* is from the root *bachar* "to prove," "to choose," "to select,"

"to be excellent." *Bachur* is used of Saul as a "choice young man" (1 Sam. 9:2), of the ideal young man of Eccl. 11:9, of "desirable young men" (Eze. 23:6), of the "young men" of Joel 2:28 who are to "see visions," and of "young men" fit to be Nazirites (Amos 2:11).

Isaiah speaks of God rejoicing over His people as "a young man [*bachur*] marrieth a virgin [*bethulah*]" (Isa. 62:5). Here God is represented as a *bachur,* and His people as a *bethulah.* When "virgin," *bethulah,* is coupled with "young man," the word used for "young man" is almost without exception *bachur* (2 Chron. 36:17; Ps. 148:12; Lam. 1:18; 2:21; Jer. 51:22; Zech. 9:17). It is most significant that Zion as a type of God's people, a "chaste virgin," *parthenos* (2 Cor. 11:2), is referred to in 2 Kings 19:21; Isa. 37:22; 62:5; Jer. 14:17; 31:4; Lam. 1:15; etc., as a *bethulah*—but never as an *'almah.* In fact, God's people are never spoken of figuratively as an *'almah;* He will be satisfied with nothing less than a church properly described as a *bethulah.* God is not concerned with age but with *character.*

The meaning of *bethulah,* "virgin," is further clarified by its use in conjunction with *na'arah,* "girl." When it is desired to point out that the "virgin" is "a young girl," the two words are used together—*na'arah bethulah,* literally, "a virgin girl," that is, a pure, unmarried girl (Deut. 22:23; Judges 21:12; 1 Kings 1:2; Esther 2:2). In these instances *na'arah* denotes youthfulness, and *bethulah,* virginity. In Judges 21:12 *na'arah bethulah* is correctly translated "young virgins," and the added explanation given that they "had known no man by lying with any male."

All three words are used of Rebekah in Genesis 24. She is generally referred to in the narrative as a "girl," *na'arah* (vs. 14, 16, 28, 55, 57), apparently because she was very young. But, though young, she was a marriageable young woman, and so said to be an *'almah* (v. 43). Abraham's servant was looking for an *'almah* (v. 43), a young woman suitable to become the wife of Isaac. But when he discovered Rebekah he found her to be a *na'arah* instead—while marriageable she was somewhat younger, perhaps, than he had anticipated. It is for this reason that Rebekah is generally referred to as a *na'arah* in the story. But when Moses turns to consider her moral character he uses the word *bethulah,* with the apposite statement that no man had "known her" (v. 16). The KJV "neither" does not appear in the Hebrew of v. 16, where no contrast is intended between "a virgin" and the expression

"had any man known her." In Hebrew the latter is simply in apposition to the former. The sense is more accurately reflected in the RSV: "a virgin, whom no man had known." The fact that after describing Rebekah as an *'almah* Moses considered it necessary to add that she was a *bethulah,* indicates clearly that the word *'almah* alone did not in itself imply virginity.

It is a significant fact that the words *na'ar* and *na'arah,* denoting "boy" and "girl" respectively, are simply masculine and feminine forms of the same word. They are therefore essentially the same in meaning —a child from birth to maturity—and differ between themselves only as to sex. Similarly, *'elem* and *'almah,* "young man" and "young woman," are the masculine and feminine forms of the same word, essentially the same in meaning—a young person of marriageable age —and differ only as to sex. But *bachur* and *bethulah,* "choice young man" and "virgin," are two entirely unrelated words representing two essentially different concepts. They are alike only in that they depict the highest Hebrew ideals of young manhood and womanhood; but those ideals are of themselves quite distinct, each from the other. The ideal of young womanhood was considered to be virginity, that of young manhood, to be general excellence of character. The first two pairs of terms are therefore concerned exclusively with age, or degree of maturity, while the last pair denote quality of character. The definitions here noted are those commonly given by both liberal and conservative writers, and represent the inherent meanings of the words rather than mere opinions concerning them.

In Arabic, as in ancient Ugaritic, Akkadian, Syriac, and Egyptian Aramaic, the cognate equivalent of *bethulah* uniformly means "virgin." In Arabic the word may also mean "one devoted to God," that is, "one who lives in celibacy." In ancient Akkadian the masculine form of the word means "bachelor."

It is of interest to note in passing that liberal Christians have argued against the virgin birth of Jesus as a fanciful idea conceived in Matthew's mind from reading Isa. 7:14. To meet this attack conservative Christians once hastened to point out that *'almah* does not specifically mean "virgin," but simply "young woman," apparently convinced that such a definition in no way affected the doctrine of the virgin birth of Christ.

In summary, evidence for the idea that the terms *na'arah* and *'almah*

and their masculine counterparts, *na'ar* and *'elem,* either inherently or by usage, are in the least concerned with virginity is completely lacking. Without a single exception, where moral integrity and virginity are concerned, *bachur* and *bethulah* are used; *'almah* is never so used. Isaiah uses *bethulah* elsewhere five times (chs. 23:4, 12; 37:22; 47:1; 62:5), and had he intended it to be understood that the "young woman" of ch. 7:14 was a "virgin" he would have used *bethulah* here as well. The Hebrew can be read, "has conceived, and is about to bear." Goodspeed renders the clause: "Behold, a young woman is with child, and is about to bear a son." Moffatt's translation has the same thought: "There is a young woman with child, who shall bear a son." This seems to preclude the possibility that the "young woman" who was to give birth to Immanuel could have been a literal "virgin."

Inasmuch, then, as the word rendered "virgin" in Isa. 7:14 is *'almah* and not *bethulah,* it is evidently impossible to ascertain from the term itself whether the young woman so described was or was not married, engaged to be married, or even a virgin. She was simply a "young woman" of marriageable age. Her marital status and moral integrity are to be determined, if at all, by the context.

The Historical Context

Based on the chronological notices of Isa. 7:1, the historical setting of the chapter may with reasonable certainty be assigned to the year 734 B.C. The reign of Ahaz commenced in 735 B.C.; Rezin and Pekah both died in 732 B.C.

Rapid political changes were about to take place, and both Syria and Israel would soon fall, the former in 732 and the latter in 722 (Isa. 7:7; 10:11). Little did Ahaz realize that under Tiglath-pileser III (Pul) and his successors Assyria would prove to be a far more formidable foe of Judah than Israel and Syria combined. Eventually (701 B.C.) Sennacherib's powerful army of 185,000 men would invade Philistia, invest the towns and villages of Judah, and lay siege to Jerusalem (chs. 36 and 37). But Judah was not to fall before the hosts of Assyria, as would Samaria, and God designed that the remnant of His people, the two southern tribes, should have an intelligent understanding of what the future held in store for them, in order that they might cooperate effectively with Him. If they and their king would but

trust in Him, they need not fear (Isa. 7:9; 8:9-13; 36:7). God would be with them ("Immanuel") and deliverance was certain ("Isaiah"). At the same time He intended that they should profit from the experience of the apostasy and fall of the northern kingdom, as explicitly stated by the contemporary prophet Hosea (chs. 1:6, 7; 4:15-17; 11:12) and referred to by Jeremiah (ch. 3:8) and Ezekiel (chs. 16:46, 51; 23:2-21) a century later.

In order to accomplish this objective, God ordained Isaiah and his sons to be living "signs" of deliverance (Isa. 8:18). The names they bore spoke eloquently of coming events and of the certainty of deliverance. Isaiah's name means "The Lord will save [Judah]"; that of his eldest son, Shearjashub (Isa. 7:3), "The remnant shall return [i.e., Judah will not fall with the northern kingdom]" (Isa. 10:20-22). Isaiah's task was to secure, if possible, the cooperation of Ahaz with God's plan for Judah during the years of crisis accompanying the collapse of the northern kingdom.

An alliance between Pekah, king of Israel, and Rezin, king of Syria, with the objective of attacking Ahaz, king of Judah (Isa. 7:2), greatly alarmed the latter and led him into an alliance with Tiglath-pileser, king of Assyria (2 Kings 16:6-9; 2 Chron. 28:16; Isa. 8:9-12; Eze. 16:28; 23:12; Hosea 12:1). Pekah was approaching Jerusalem from the north, burning and pillaging as he came (2 Chron. 28:6, 8), and Rezin, having taken Elath on the Gulf of Aqabah from Judah, was on his way northward toward Jerusalem (2 Kings 16:6), where the two armies expected to join forces. Anticipating imminent attack, Ahaz went out to inspect the water supply of Jerusalem. A "conduit" (Isa. 7:3) or aqueduct connected Gihon with the pool of Shiloah, Heb. *shiloach* (Isa. 8:6), later known as Siloam (John 9:7). This pool, or reservoir, was to the southwest of the hill Zion, near the lower end of the Tyropoeon Valley (see 2 Kings 18:17; Isa. 7:3; 36:2). God directed Isaiah to take Shearjashub with him and meet Ahaz at a designated spot, where the conversation between prophet and king recorded in Isa. 7:3-25 took place.

The predicted birth of Immanuel was to be a "sign" to king Ahaz (v. 14). The Hebrew word translated "sign" is *'oth*. It is used of:

1. The sun, moon, and stars (Gen. 1:14; Jer. 10:2).
2. The mark placed upon Cain (Gen. 4:15).
3. The rainbow of the covenant (Gen. 9:12).

4. The miracles and plagues in Egypt (Ex. 4:8; 7:3; Deut. 4:34; etc.).
5. The blood of the paschal lamb upon the doorposts (Ex. 12:13).
6. The Sabbath as a sign of allegiance to God (Ex. 31:13; Eze. 20:12, 20).
7. The flag of each of the twelve tribes (Num. 2:2).
8. The censers of Korah, Dathan, and Abiram (Num. 16:38).
9. Excerpts from the law of Moses worn by pious Jews (Deut. 6:8).
10. The sign Gideon requested of the angel (Judges 6:17).
11. The sign given Hezekiah of his recovery (2 Kings 20:8, 9; Isa. 38:7).
12. The sign given Hezekiah of deliverance from Sennacherib (Isa. 7:14; 37:30).
13. Ezekiel's acted prophecy of the siege of Jerusalem (Eze. 4:3).

Semeion, the Greek equivalent of *'oth* is used of:

1. Christ's crucifixion (Matt. 12:39, 40).
2. The Roman army at Jerusalem (Matt. 24:15, 16).
3. The sign of the Son of man (Matt. 24:30); etc.

Without exception, a "sign" consisted of a visible object or occurrence not to be expected in the usual course of events. Its purpose was to confirm the message that accompanied it. The "sign" thus became visible evidence of something that was, as yet, invisible. Things not seen were confirmed by things that could be seen (Rom. 1:20; cf. Acts 14:17; Ps. 19:1). It is therefore of the very nature of a "sign" that it be literally visible to the person or persons to whom it is given, in order that the eye of faith may perceive God's will and lay hold of His promises. Whenever anyone requested a "sign," as God now invited Ahaz to do (Isa. 7:11), it was always, without exception, such a sign.

Isaiah said to Ahaz, "the Lord himself shall give *you* [plural] a sign" (Isa. 7:14). Here, in his capacity as king, Ahaz stands as the living representative of the house of David (v. 13) and of the entire nation. But Ahaz was an unbeliever; in fact, he was an idolater (2 Kings 16:3, 4, 10-16; 2 Chron. 28:1-5, 22-25), and even despoiled the Temple to purchase Tiglath-pileser's assistance (2 Kings 16:8, 17, 18; 2 Chron. 28:16, 21, 24). Whereas the promise of the Messiah, repeated to a believer, might conceivably suffice as a challenge to faith, more tangible evidence would certainly be required to convince an apostate

like Ahaz. He refused the invitation (Isa. 7:12), but God nevertheless promised a sign he could not but see (v. 14). The coming of the Messiah seven centuries later was not and could not be a "sign" to Ahaz, except in a remote and vague sense that does violence to the inherent meaning of the word, to the historical context of the prophecy, and to usage of the term throughout the Scriptures. Had Ahaz been a believer like Abraham, he might conceivably have "seen" the days of Christ by faith as Abraham did (John 8:56). But Ahaz could not be expected to exercise faith as did Abraham, and even Abraham required visible tokens of the promises of God (Gen. 15:5, 8, 9; cf. 22:13). The latter never inherited the promise, but having "seen" it "afar off" he was "persuaded of" it and by faith "embraced it" (Heb. 11:13). Ahaz, on the other hand, both saw the sign and witnessed the fulfillment of the predictions pursuant to it (2 Kings 15:30; 16:5, 9; Isa. 7:4-9, 16; 8:1-8; 2 Chron. 28:6-15), yet refused to turn to God.

The identity of the promised "sign," "Immanuel," is clarified by certain additional facts predicted in Isa. 7:14-22:

1. Before the child should reach the age of moral accountability both Pekah and Rezin would be slain (v. 16).

2. The defeat of Pekah and Rezin would be effected by an Assyrian invasion (vs. 17-20; cf. Amos 1:5).

3. As a result of the Assyrian invasion much of the land would be reduced to wilderness (Isa. 7:23-25), and there would be adequate, though limited, food for the "remnant" of Judah that remained (vs. 15, 16, 20-22).

A child conceived in 734 B.C. would probably be born sometime during 733 B.C., and would not be old enough to begin to meet the requirements of the prophecy until some time in the year 732 B.C. at the earliest, or about 722 B.C. if the age of twelve is indicated—either of which would be entirely appropriate to the words of the prophecy. The child would thus be about two years old (Oriental reckoning) at the fall of Damascus, and about twelve years old at the fall of Samaria. Soon after the prophecy concerning Immanuel, and before the plans of Pekah and Rezin against Jerusalem could be effected, Tiglath-pileser invaded Syria, captured Damascus, and killed Rezin (2 Kings 16:9, 19). Tiglath-pileser then proceeded southward, subjugated Gilead and Galilee (2 Kings 15:29; 1 Chron. 5:26; Isa. 8:4, 7, 8, 21, 22),

devastated the land, took vast numbers of its inhabitants captive, and arranged for the assassination of Pekah (2 Kings 15:30).

The "sign" element of the prophecy consisted not in the *nature* of the birth, but in the *time* (see Isa. 7:16; 8:4; cf. Jer. 28:1, 9, 15-17). The Hebrew reads literally, "has conceived, and is about to bear," as we have already observed. The birth of "Immanuel" was to occur *before* the political changes envisioned in the prophecy, and was to be a "sign" to Ahaz of the certainty of the events predicted. If Ahaz and Judah would turn to the Lord and serve Him, they would have nothing to fear, either from Syria and Israel (Isa. 7:4-8, 16), or later from Assyria (Isa. 8:12-20; 10:24). Otherwise the oracle of God was, "surely ye shall *not* be established" (Isa. 7:9). Disaster would come from another and unexpected quarter—Assyria itself (Isa. 7:17, 20; 8:7, 8; 2 Chron. 28:21). Ahaz not only refused to believe (Isa. 7:12) but went even deeper into apostasy (2 Kings 16:10-16; Isa. 8:6; 9:13-18) and persisted in his alliance with Tiglath-pileser (Isa. 8:9-12; 2 Kings 16:7-10; 2 Chron. 28:20, 21). Yet Isaiah's ministry was not altogether unavailing. Together with Hosea and Amos, he later successfully encouraged Ahaz' son Hezekiah in a sincere and thoroughgoing reform, with the result that the invasion of Sennacherib was turned back from the gates of Jerusalem (Isa. 36:1; 37:1, 6, 7, 14-38).

As a result of the refusal of Ahaz and Judah to cooperate, God's hand was stretched out over them, not in blessing as He intended (Isa. 7:14; 8:10; see also Ex. 6:6; Deut. 4:34; Ps. 136:12), but in tempered fury (Isa. 9:12, 17, 21; 10:4). For this the leaders, particularly Ahaz, were to blame (Isa. 9:13-16; 3:12). Their iniquity turned away the good things God had planned for them (see Jer. 5:25), and the promise implicit in the name "Immanuel" could not be fulfilled as God originally planned. God says that when He speaks "concerning a kingdom, to build and to plant it; if it do evil in my sight, . . . then I will repent of the good, wherewith I said I would benefit them" (Jer. 18:6-8), and adds, "If ye will not hear, . . . I will even send a curse upon you, and I will curse your blessings" (Mal. 2:2). This principle operated in the days of Ahaz.

Does all of this mean that God never fulfilled His promise of providing Ahaz with a "sign"? By no means. The argument that Ahaz forfeited the sign because he did not turn to the Lord is clearly invalid, for the declaration of Isa. 7:14 was given *after* he had already refused

to ask for one (v. 12). Immediately following the encounter with Ahaz (cf. ch. 9:11) the Lord told Isaiah to draw up and notarize a document predicting the birth of a son to be named Mahershalal-hashbaz, "Speed to the spoil, haste to the prey" (Isa. 8:1-3). The birth and name of this child were to prefigure the coming invasion of Syria and Samaria by Tiglath-pileser, but more particularly that of Judea by Sennacherib (Isa. 7:4-8; 8:5-10; 10:5, 9-11; 36:1). Pursuant to the document thus legally attested, and in due course of time (about 733 B.C.), Isaiah's wife, "the prophetess," bore him the promised son (Isa. 8:3), Mahershalalhashbaz. But before this son was old enough to talk, Tiglath-pileser conquered Damascus and Samaria (732 B.C.) as noted above.

A comparison of the predictions connected with the promised birth of Immanuel and of Mahershalalhashbaz, seems to point to the fact that the person promised as "Immanuel" was actually born and named "Mahershalalhashbaz."

	Immanuel Sequence	*Mahershalalhashbaz Sequence*
1. The child	Immanuel (7:14)	Mahershalalhashbaz (8:1, 3)
2. The mother	"the virgin" (7:14)	"the prophetess" (8:3)
3. The father	Isaiah (implied in Heb. definite article, *"the* virgin," 7:14)	Isaiah (8:3)
4. Name announced	"call his name" (7:14)	"call his name" (8:3)
5. Meaning	"God is with us"	"Speed to the spoil, haste to the prey"
6. Birth announced	"conceive, and bear a son" (7:14)	"take thee a great roll" (8:1); "conceived, and bare a son" (8:3)
7. Reason for birth	"a sign" from the Lord (7:14)	"for signs" from the Lord (8:18); also implied (8:3, 4)
8. Unusual circumstances	"the Lord himself shall give you a sign" (7:14)	"faithful witnesses" taken "to record" it (8:2)
9. A message to	Ahaz, the royal family, and the nation (7:10-14)	people and leaders (8:18; 9:16)
10. Date of the message	734 B.C. (7:1)	734, and through 732 B.C. (8:4, 8-12; 9:11; 10:16)

11. Message symbolized as	"the waters of Shiloah that go softly" (8:6), by which Isaiah spoke to Ahaz (7:3)	"the waters of the river, strong and many" (8:6-8)
12. Purpose of the message	"fear not" Rezin and Pekah (7:4, 9); they will fail (7:7); trust in God (7:9)	make no alliance with Assyria; it will "come to nought" (8:9-12); fear not Pekah and Rezin (8:12); trust and obey God (8:13-20)
13. A call for repentance	implied in the call to believe (7:9)	"sanctify the Lord" (8:13); "seek . . . God" (8:19)
14. A call for faith	"fear not" (7:4); "believe" (7:9)	"neither fear" (8:12, 13; 10:24, 25; also 8:13, 16, 17, 20; 10:20, 21)
15. A promise of deliverance	Isaiah ("the Lord will save"); Shearjashub ("A remnant shall return," 7:3); "be established" (7:9)	Isaiah: "The remnant shall return" (10:20-22; 11:11, 16)
16. Status of Judah before God	opportunity to choose (7:4, 7, 9, 11)	opportunity refused (7:12; 8:6, 9, 10; 9:13, 18)
17. A warning of invasion by	Assyria (7:17-20)	Assyria (8:7, 8)
18. Symbols of invasion	the fly and the bee (7:18)	the "waters of the river" (8:7, 8)
19. Status of Syria-Samaria	preparing to invade Judah (7:4-6); to be invaded by Assyria (7:17-20)	preparing to invade Judah (9:11); to be invaded by Assyria (8:4)
20. The invasion to affect	Damascus and Samaria (7:8, 9, 17-20)	Damascus, Samaria, and Judah (8:4-8; 10:5-7, 11, 12, 28-34)
21. Time of the invasion	before Immanuel shall "know to refuse the evil, and choose the good" (7:15, 16)	before Mahershalalhashbaz shall know how to cry, "My father, and my mother" (8:4)
22. Climax of the invasion	the land "forsaken of both her kings" (7:4-6, 16)	the spoil of Damascus and Samaria taken away (8:4, 6)
23. Results of the invasion	desolation (7:20-25); privation (7:15, 16, 21, 22)	inundation (8:7, 8, 21); hunger (8:21; 9:20)
24. Use of "Immanuel"	in all seriousness: "God is with us" (7:14)	in bitter irony: "God is with us" (8:10), "O Immanuel" (8:8)

25. Messianic implications	"a virgin shall conceive, and bear . . . Immanuel" (7:14)	"a great light" (9:2); "unto us a son is given" (9:6, 7); "a Branch" (11:1-3); the Messianic kingdom (9:7; 11:1-12, 16)

The significant fact to be noted in the above comparison is that the sequences dealing with Immanuel and Mahershalalhashbaz are both concerned with the same historical fact—the Assyrian invasions of Palestine under Tiglath-pileser III (745-727), Shalmaneser V (727-722), Sargon II (722-705), and Sennacherib (705-681). The fulfillment of one prophetic sequence automatically fulfills the other also. In the Immanuel sequence God invited Judah's trust and confidence and assured them that if they would but look to Him, they need not fear (Isa. 7:4, 7, 9). But they refused to turn to the Lord (chs. 7:12, 13; 8:6, 9; 9:13), with the result that the promise implicit in the name of Immanuel could not be fulfilled to them (ch. 7:9). Instead, the Assyrian armies, presumably their allies (ch. 8:9-12; etc.), would turn on them and invade Judah as well as Syria and Samaria (chs. 8:7, 8; 10:24; etc.). Had Judah been true to God, she would have been spared, as previously noted, not only from the attack by Pekah and Rezin, but also from the calamities attendant upon the series of Assyrian invasions that culminated in the devastating expedition of Sennacherib, in 701 B.C. But Ahaz and Judah refused the Immanuel message (ch. 8:6) and thereby incurred the punishment implicit in the name Mahershalalhashbaz (vs. 7, 8).

The context of Isaiah 7 to 11, as analyzed in the above comparison, seems to indicate that "the virgin" and "the prophetess" are one and the same person—Isaiah's wife—and that only one child was born pursuant to the prophecies of Isa. 7:14 and 8:1. The name originally given was withdrawn because it no longer applied, and another substituted for it in recognition of the adverse reaction of Ahaz to the former message. Both names are obviously symbolic of God's dealings with His people during the Assyrian invasions, first as the situation might have been, and then as it actually turned out to be. This change in names reflects the principle set forth in Jer. 18:6-8, that when God has spoken "good" concerning a nation, "if it do evil in my sight, . . . then I will repent of the good, wherewith I said I would benefit them." A change of names to accord with changed circumstances was

common in Bible times, particularly where the names had important symbolic connotations—as with Abraham (Gen. 17:5), Jacob (ch. 32:28), Benjamin (ch. 35:18), Joshua (Num. 13:16), Naomi (Ruth 1:20, 21), Peter (John 1:42), Nathanael (John 1:45; cf. Matt. 10:3), and Paul (Acts 13:9). Finally, as if to attest the identity of Immanuel and Mahershalalhashbaz, Inspiration deliberately calls the child Mahershalalhashbaz "Immanuel"—in bitter irony and with reference to what might have been the experience of Judah during the Assyrian invasion (Isa. 8:8, 10). Unless this identity be recognized, there is no means of accounting for the insertion of the name Immanuel in Isa. 8:8, 10.

It is also clear from the above comparison that the "child" of Isa. 7:16 is the "son," Immanuel, of vs. 14, 15, and not the "son," Shearjashub, of v. 3. This fact is made certain by the use of the conjunction *ki*, "for," introducing v. 16, which makes it inseparable in thought from v. 15. Furthermore, the definite article "the" preceding the word "child" of v. 16 requires that the last preceding child be understood.

In Masoretic Hebrew the names of Isaiah's sons are not written as compound names usually are, each an orthographic unit. Instead, the component parts of each name are written as separate words. This implies the symbolic nature of the names, and suggests further that translation into English would be preferable to transliteration. The fact that in the Hebrew Immanuel is written in this peculiar orthographic style indicates that it is of a kind with the other two. Immanuel was definitely one of the "sign" names (chs. 7:14; 8:18).

After delivering the prophecy, "The young woman [Heb.] shall conceive, and bear a son, and [she, Heb.] shall call his name Immanuel" (Isa. 7:14), Isaiah forthwith "went unto *the* prophetess; and she conceived, and bare a son. Then said the Lord to *me,* Call his name Mahershalalhashbaz" (ch. 8:3). Upon the birth of this son Isaiah adds, "Behold, I and the children whom the Lord hath given *me* are for *signs*" (v. 18). The legal procedure followed to attest the prediction "concerning [literally] Speed-to-the-spoil-haste-to-the-prey" (ch. 8:1, 2) makes sense *only* as the sequel to the prediction in ch. 7:14, is understood in relation to Isa. 7:9: "If ye will not believe, surely ye shall not be established." There is no comparable instance in the Scriptures where such a legal procedure was followed with respect to the name

of a child. The fact that the high priest Uriah was one of the two witnesses (2 Kings 16:9, 10; Isa. 8:2) affirms the unique significance of the birth and naming of the child. The context makes inevitable the conclusion that the Lord had Isaiah follow this procedure as a public, legal means of attesting the "sign" promised Ahaz. The additional fact that ch. 8 opens with the *wau* consecutive construction may be interpreted as indicating that that chapter is a continuation of the narrative of ch. 7.

In regard to "the virgin" being none other than "the prophetess," Isaiah's wife, it should be remembered that Orientals commonly refer to their wives as "the woman," or by some similar phrase. It was not, and is not today, good taste for an Oriental to speak of *his* "wife" to someone outside the immediate family circle. As noted in the section dealing with the meaning of *'almah,* Isaiah said literally, "The young woman shall conceive, and bear a son." Even today, in English, a man often uses such colloquial expressions as "the little woman," "the wife," or "the Mrs." in preference to "my wife." In Hebrew as in English, use of the definite article *the* eliminates all doubt as to *the* woman to whom Isaiah referred. There could be but one person of whom he would speak as *"the* young woman." The fact that Isaiah's prophetic ministry continued for approximately half a century after this incident, which occurred early in his ministry (*Prophets and Kings,* p. 382; cf. Isa. 6:1), makes it certain that he himself was then a young man, and that his wife could properly be called at that time *"the* young woman."

Messianic Prophecy

Although the context of Isa. 7:14 clearly identifies the fulfillment of the prediction with the historical circumstances that called it forth, Matthew sees in it a prediction pointing forward to the Messiah. Since we believe both Isaiah and Matthew to be inspired, it is our privilege to understand the words of Isa. 7:14 first as they apply to Isaiah's time, and then as they apply to Christ. The force of the Messianic application is in no way weakened by its original application to a more immediate historical situation, for the first fulfillment serves to confirm and to clarify the second. For a consideration of the use of Old Testament prophecies by New Testament writers, see chapter 8.

It is neither strange nor unusual to find men in Old Testament times bearing names later applied to the Messiah. "Jesus" is the Greek form of the Hebrew name transliterated Joshua, a name borne both by Moses' successor and by the first high priest after the Babylonian captivity. "Christ" is the Greek equivalent of the Hebrew word *Mashiach,* "Messiah," literally, "Anointed," a title applied commonly to both kings and priests (Lev. 4:3; 1 Sam. 24:6; 1 Chron. 16:21, 22). Christ is also called the "last Adam" (1 Cor. 15:45). Similarly, Christ affirmed that John the Baptist *was* Elijah, and that John's ministry fulfilled the prophecy that Elias would come (Matt. 11:14). It is therefore not surprising to find a son of Isaiah bearing a name later applied to the Messiah as a title, though not as a personal name.

One final point calls for consideration. If Isa. 7:14 should be translated "young woman" rather than "virgin," is it to be understood in the same sense in Matt. 1:23? No. No type is a perfect parallel to its antitype. Each contains one great central truth, and any attempt to force every minor detail to fit into the pattern of fulfillment is unwarranted. Thus, when it comes to the word "virgin" itself and to the details of Isa. 7:15-25, the parallel is imperfect. Whereas in Isa. 7:14 *'almah* is correctly translated "young woman," Matthew, writing under inspiration uses the Greek word *parthenos,* "virgin." The great central truth of Isa. 7:14 lies in the historical circumstances that occasioned the birth and naming of the child "Immanuel"—deliverance through trust and obedience.

As noted, the word *'almah* (singular and plural) occurs but nine times throughout the Old Testament. Translators of the LXX twice rendered it as *parthenos,* "virgin"—of Rebekah before her marriage to Isaac (Gen. 24:43), and in Isa. 7:14. The translators probably rendered *'almah* as *parthenos* in Gen. 24:43 in view of the fact that they had already translated the word *bethulah,* "virgin," as *parthenos,* "virgin," in v. 16. To the translators the meaning of the passage in Isaiah was apparently obscure, and if so, they could easily have reasoned thus: It would not be unusual for a *young woman* to bear a child, but a "sign" would seem to require a *virgin* in order to be a "sign." Four times the LXX translators rendered *'almah* by its Greek equivalent, *neanis,* "young woman" (Ex. 2:8; Ps. 68:25; Song of Sol. 1:3; 6:8). Thus the testimony of the LXX is numerically two to one in favor of translating *'almah* as *neanis,* "young woman," rather than as *parthenos,*

"virgin." In two other instances the translators of the LXX paraphrased *'almah* in keeping with their own ideas and in harmony with their customary practice of taking what liberties they wished with the Hebrew text. In 1 Chron. 15:20 the LXX merely transliterates the plural form of *'almah, 'alamoth,* into Greek as *alaimoth.* In Ps. 46, superscription, the LXX translates *'alamoth* as *psalmos,* "a song sung to the harp," "a psalm." Prov. 30:19 renders *'almah* as *neotes,* "youth," making the passage read, "the ways of a man in his youth." In their versions of the LXX, Aquila, Symmachus, and Theodotion rendered *'almah* in Isa. 7:14 as *neanis.* According to the LXX *parthenos* may even be used of a girl who is no longer strictly a virgin (Gen. 34:3), and according to the New Testament it may be applied even to mankind in a figurative sense (Rev. 14:4).

For Matthew to have used the word *neanis* of Mary would have been meaningless and inaccurate. Any "young woman" in Israel might then apparently have "fulfilled" Isa. 7:14 simply by naming her child "Immanuel." Matthew was guided by the Holy Spirit in using the correct word, *parthenos.*

Summary and Conclusions

1. The doctrine of the virgin birth is implicit throughout the Scriptures, and would stand firm even if it did not appear in Isa. 7:14 and Matt. 1:23.

2. The word *'almah,* "virgin" denotes simply a "young woman" of marriageable age, whether engaged or not, married or not, virgin or not.

3. The word *bethulah* is the Hebrew word for "virgin." Isaiah uses it repeatedly and the Holy Spirit would have guided him in the choice of *bethulah* in ch. 7:14 if it had been essential to express what had been revealed to him.

4. Isaiah and his sons were "signs" divinely ordained to accompany Isaiah's prophetic ministry, the chief object of which was to hold Judah steady as the northern kingdom collapsed and went into captivity.

5. The *'almah* translated "virgin" in Isa. 7:14 was evidently Isaiah's own wife, and "Immanuel" was to have been the name of their son. But God instructed Isaiah to name the child "Mahershalalhashbaz" instead of "Immanuel," as a result of the refusal of Ahaz to submit

to God. Thus the prophecy of Isa. 7:14 had a local and literal fulfillment in the days of Isaiah.

6. By inspiration, Matthew was led to see in the historical circumstances and prophetic message of Isa. 7:14 a prophecy of the virgin birth of the Messiah, and to use the word *parthenos* in quoting the prophecy.

7. The prophecy of Isa. 7:14, thus viewed, is a dual prophecy having an immediate and primary application to the days of Isaiah, and a secondary and later, but nevertheless a meaningful and vital, application to the birth of the Messiah.

On Daniel 3:25

How should the fourth person in the fiery furnace be described—as "a son of the gods" or "the Son of God"?

The astonished exclamation of Nebuchadnezzar concerning the fourth individual in the fiery furnace is rendered in the KJV, "the form of the fourth is like the Son of God." The ERV, the ASV, and the RSV translate the last words, "like a son of the gods."

Since the Aramaic text of this passage does not have any variant reading, the problem is simply one of Aramaic grammar.

The early versions provide no help in the matter. The LXX, the only pre-Christian version—and therefore uninfluenced by Christian interpretation or anti-Christian feelings—renders it *homoioma aggelou theou,* "the likeness of an angel of God," showing that it is an interpretative paraphrasing instead of a pure translation. Theodotion gives a literal rendering *homoia huio theou,* "like a son of God."

The Aramaic language, including its dialects, to which belongs also Syriac, is the only one of all Semitic languages that adds its article as a suffix to the end of a noun instead of prefixing a noun by the article, as for example in Hebrew. This grammatical construction is called the *status determinatus* (or *emphaticus*).

The expression *dameh lebar 'elahin* can be rendered in two ways: (1) like a son of the gods, or (2) like the son of God. When God is considered as a proper noun, as in (2), it does not require the article.

Dameh is the Pe'al participle of the verb, *demah,* "to be like," or "to be similar." This verb is followed by the preposition *le* (also ch. 7:5) meaning "to" as in Hebrew (Isa. 1:9; Ps. 89:6; 102:6; etc.). *Bar,* "son," is in the construct state, and therefore can be translated "a son" or "the son," according to the absolute noun which follows.

Even though there is no definite article in the Aramaic, the definite article must be so rendered in reference to God as a proper name. As an

example of the two translation possibilities, the word "God" may serve as found in Dan. 2:18, 47. It is given in the construct state in both cases, being *'elah shemayya, "the* God of heaven," in verse 18, and *'elah 'elahin, "a* God of gods," in verse 47.

'Elahin, "gods," is the plural of *'elah,* "god." It is equivalent to the Hebrew *'elohim,* which has the meaning "God," in most cases, and "gods" only very infrequently. In some cases where the Aramaic plural of *'elah* is used, reference is made to pagan gods (Dan. 2:11, 47; 5:4, 23). However, there are two texts besides the one under discussion where it can be interpreted to refer to the true God of Daniel (Dan. 5:11, 14). Hence a translation "God" for *'elahin* seems to be as equally justified as "gods."

The translation "like the Son of God" is valid when the word "God" is considered to be a proper noun. The translation "like a son of the gods" may also be linguistically correct in view of the foregoing explanation. The context reveals that Nebuchadnezzar acknowledged the superiority of the Most High God of Israel (see Dan. 3:26, 28, 29; 4:2). In these texts Nebuchadnezzar was not referring to gods in general but to *the* God in particular. Seventh-day Adventists, with other conservative Christians, prefer the translation of the KJV, and can linguistically defend their preference. An important interpretation of this text is found in *Prophets and Kings,* page 509:

"From his royal seat the king looked on, expecting to see the men who had defied him utterly destroyed. But his feelings of triumph suddenly changed. The nobles standing near saw his face grow pale as he started from the throne, and looked intently into the glowing flames. In alarm the king, turning to his lords, asked, 'Did not we cast three men bound into the midst of the fire? . . . Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.'

"How did that heathen king know what the Son of God was like? The Hebrew captives filling positions of trust in Babylon had in life and character represented before him the truth. When asked for a reason of their faith, they had given it without hesitation. Plainly and simply they had presented the principles of righteousness, thus teaching those around them of the God whom they worshiped. They had told of Christ, the Redeemer to come; and in the form of the fourth in the midst of the fire the king recognized the Son of God."

On Daniel 7:13

How should this text read—"like a son of man" or "like the Son of man"?

Whether the being whom Daniel saw in vision as coming with the clouds of heaven was "like the Son of man," as the KJV has it, or "one like a son of man," according to the RSV (similarly also the ERV and the ASV) is, like the problem dealt with in Dan. 3:25, one of Aramaic grammar and idiom.

Kebar 'enash 'atheh hawah can be translated literally "there was coming (*'atheh* Pe'al participle of *'athah* "to come," Pe'al perfect in *pause* of *hawah* "to happen," or "to be") one like a son of man.' However, even the translation "like a man" is defensible according to Aramaic usage. (Hans Bauer and Pontus Leander, *Grammatik des Biblisch-Aramäischen,* Halle, 1927, p. 315 d).

The LXX has rendered the phrase under discussion, *hos huios anthropou,* "like a son of man," and Theodotion has used the same words. The Vulgate's *quasi filius hominis* is ambiguous in this respect since the Latin does not possess an article. Hence the Latin may be translated "like a son of a man," "like the son of a man," "like the son of man," or "like the son of the man."

The Aramaic *bar 'enash,* having no written definite article, must, according to strict grammatical rules, be considered as indefinite and so is correctly rendered "a son of man." The rule is that should the absolute be indefinite, the construct is similarly indefinite. Since *'enash* is here indefinite, so *bar* also is indefinite.

Christ is called *ho huios tou anthropou* (the son of man) more than eighty times in the New Testament, a term which according to most Bible commentators has been based on this passage in Daniel. However, it would not be linguistically correct to argue that it *must* be translated in Dan. 7:13 in the same sense as in the New Testament

texts where the application is found, since the definite article is present in the Gospels but not in Dan. 7:13. From the linguistic point of view a better parallel is found in the book of Revelation, the complement of the apocalyptic book of Daniel, where John describes "one like unto the Son of man" (Rev. 1:13). Here the article is absent in the Greek text, so that the stress is not on "the," but on the fact that even though He is now glorified, He is still one of us, He is still "a Son of man," a member of the human race. Surely it is comforting to know that in the judgment now proceeding in heaven there is One there like *a son of man,* One who has taken our human nature.

On Daniel 8:14

What translation most nearly expresses the meaning of the text—"be cleansed" or "be justified" or "be made righteous"?

The twenty-three-hundred-day prophecy is one of the most important in the Scriptures. In Daniel 8:14 the statement is made, according to the KJV, that at the end of the twenty-three hundred days the sanctuary would "be cleansed." On the basis of that word the prophecy has been interpreted by many Christians in a way that has had far-reaching effects. Other versions, however, render the word quite differently, as the following list shows:

Be cleansed	The LXX	Knox
	Rheims-Douai	Noyes
	Moulton	French Versions of
	Boothroyd	Osterwald
	Spurrell	Segond
	Martin	Lausanne
	The Vulgate	KJV
	Harkavy	ERV
	Ray	ASV
Be justified	Leeser	
	ERV margin	
	Sawyer	
	ASV margin	
	KJV margin	
Be victorious	Margolis	
Shall the wrongs of the sanctuary be righted	Smith-Goodspeed	
Be declared right	Young	
Be restored to its rightful state	RSV	
Be made righteous	Van Ess (German)	

Be restored	Moffatt
Be sanctified	Fenton
Be vindicated	Rotherham
Be consecrated	Luther (German)

Which of these versions presents the correct translation of this passage? The problem centers, of course, in the correct meaning of the context of Dan. 8:14.

The Hebrew word *ṣadaq* is used here, for which no variant readings are given in any Hebrew Bible. All lexicons agree in giving the meaning of the word as "to be just, to be righteous." In Daniel 8:14 the word occurs in the Niphal form (the reflexive or passive), and would ordinarily be translated "be justified" or "be made righteous." Brown, Driver, and Briggs' edition of Gesenius' *Lexicon,* generally considered the most authoritative Hebrew lexicon, adds that the word may be translated "be put right" or "be put in a rightful condition." It therefore appears that the translators of the RSV as well as other versions have approached very closely to the correct translation of the word when they render "then the sanctuary shall be restored to its rightful state." Those versions that render it "be righted," "be declared right," "be justified," or "be vindicated" have also handled the word acceptably.

Let us examine the translation of the word *ṣadaq* in the KJV. In its various forms the verb occurs 41 times and is rendered as follows:

Justify	14 times	Justify self	1 time
Be justified	8 times	Turn to righteousness	1 time
Be righteous	10 times	Clear selves	1 time
Be just	3 times	Be cleansed	1 time
Do justice	2 times		

These facts reveal that the word was translated "be cleansed" only once in the entire KJV, and that in Dan. 8:14, the text under examination. The word itself does not really mean "to cleanse" in the sense of "to wash." That meaning is borrowed from the sanctuary ritual, as we shall note below, as well as from the fact that the basic meaning of the word "to justify," "to vindicate," or "to set right" very definitely has a ceremonial aspect in all the Semitic languages in which the word occurs.

It seems that the idea of translating the word as "be cleansed" in the KJV came from the LXX. In that ancient Greek Bible, translated from the Hebrew before the time of Christ, the phrase under discussion was

given as *katharisthesetai* to *hagion*. This must be translated "the holy place shall be cleansed." However, Dan. 8:14 is the only place in the entire LXX where the Hebrew word *ṣadaq* is rendered by the Greek word for cleanse. A number of centuries later, when the Latin scholar, Jerome, translated the Bible into Latin (the Vulgate, dating back to about A.D. 400) he also used in this passage the word "cleansed" (*mundabitur*). Other versions that render the word as "be cleansed" have followed the LXX and the Vulgate.

The question that must now be answered is, Why did the Jews who made the LXX version, and Jerome, who made the Latin Vulgate, after studying and counseling with learned Jewish scholars, translate as *cleanse* a word that in every other case clearly means *justify, vindicate,* or *be righteous?* The answer probably lies in this: Besides the fact that the word generally has a ceremonial aspect, they have drawn from their knowledge of the sanctuary service that the *justifying, vindicating,* or *making righteous* of the sanctuary was accomplished on the Day of Atonement, when the sanctuary was cleansed from the defilement of sin transferred there by the various sin offerings (Lev. 4:16) that were presented daily throughout the year.

We read that the work done on the Day of Atonement was to "make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness" (Lev. 16:16).

Referring to the services of that day, the author of the book of Hebrews says, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these" (Heb. 9:23).

The Day of Atonement in the sanctuary of the ancient Israelites was a most solemn occasion. On that day "the iniquities of the children of Israel" (Lev. 16:21) were removed. The writer of the book of Hebrews mentions the necessity of a similar work being effected in connection with Christ's ministry in the heavenly sanctuary.

In response to the question as to how long these things should be, the Holy One declares, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (KJV). This is a natural answer to the question in the preceding verse. At the end of that time the sanctuary was to be vindicated—restored to its rightful state—but

that restoration involved cleansing; hence we have the entire picture of cleansing, restoration, and being made righteous.

Rather than make the presentation of the sanctuary doctrine and the investigative judgment more difficult, the new translations really give the whole matter a wider and much larger concept of God's great plan in saving men, and in anticipating the time when there will be a clean universe, freed forever from the curse of evil.

It must be remembered that the sanctuary is the center of Christ's great work of redemption. He came to save men from sin, but He came to do more; the great work of Christ's atonement involves also the elimination of sin from the universe of God. He came to destroy everything connected with evil. He will destroy its author: "him that had the power of death, . . . the devil" (Heb. 2:14); He will destroy death: "The last enemy that shall be destroyed is death" (1 Cor. 15:26); He will destroy all sin: "The sin of Israel shall be destroyed" (Hosea 10:8); all the "works of the devil" shall be destroyed (1 John 3:8). We read that "death and hell were cast into the lake of fire" (Rev. 20:14). "The devil that deceived them was cast into the lake of fire and brimstone" (Rev. 20:10).

Sin will be so completely eliminated that evil shall not rise up the second time (see Nahum 1:9). When this is accomplished the atoning work of Christ will have realized its full fruition. God will stand justified before the entire universe.

"The plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe."—*Patriarchs and Prophets,* p. 68.

On Daniel 9:25

Does the time statement of this verse designate a single time period, or are two separate and distinct periods represented?

The student of the prophecies of Daniel is confronted with a serious problem when he notes the variant renderings of Dan. 9:25 in the different Bible versions. He finds that some of the versions punctuate the verse in one way and some in another, and that the different ways of punctuating the passage greatly affect its interpretation. The careful student must decide which is the correct punctuation before developing an interpretation of this section of Daniel. As an aid to those interested in the problem, the following pertinent facts are presented.

In the KJV, Dan. 9:25 is translated as follows: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be *seven weeks, and threescore and two weeks:* the street shall be built again, and the wall, even in troublous times."

The verse is punctuated in such a way that the seven weeks and the threescore and two weeks are one period of time, sixty-nine weeks in all, which was to elapse from the going forth of the commandment to restore Jerusalem unto the coming of the Messiah. Other English versions that agree with the KJV in so punctuating the passage include Ray, Boothroyd, Spurrell, Young, Rotherham, Fenton, Knox, ASV, and the margin of the ERV.

As an illustration of the other way of punctuating the verse, observe the following taken from the Smith-Goodspeed translation:

"Learn, therefore, and understand: 'From the going forth of the word to restore and rebuild Jerusalem,

Till there comes a prince, an anointed one,* there shall be seven weeks;
Then for sixty-two weeks it shall stay rebuilt, with its square and streets.' "

It is immediately apparent that according to this translation only seven weeks, instead of sixty-nine, were to elapse from the going forth of the commandment to rebuild the city until the coming of the Messiah, or Anointed One. English versions that agree with Smith-Goodspeed, just quoted, on placing the punctuation stop after the words "seven weeks" include Sawyer, Noyes, Basic English, Leeser, Harkavy, Moffatt, ERV, and RSV.

Obviously, the correct interpretation of this text depends on the solution of the following problem: Should the punctuation stop follow the words "threescore and two weeks" as in the first group cited, or should it follow "seven weeks" as in the last group? Since a number of widely known English versions may be cited in support of either viewpoint, what other evidence can be brought to bear upon the question to help us decide which is correct?

It is easy to see that this problem is not one of the correct translation of words, or of manuscript evidence, but rather a matter of punctuation. In the time of Christ the Hebrew and Greek copies of the Old Testament did not contain punctuation marks. Several centuries after the time of Christ, scholars began to insert punctuation marks into the Biblical text wherever they felt they were appropriately required, in order to help make the meaning clearer. What evidence is there to help determine where to place the punctuation mark in this particular passage?

Punctuation marks in Bibles did not come into general use until somewhere between A.D. 500-900. In the Hebrew Bibles these punctuation marks were added by a group of Jewish Biblical scholars known as the Masoretes, who sought to put into the written word the traditional interpretation both of pronunciation and punctuation. These Masoretic marks are still retained in the Hebrew Bibles used today.

* The word "anointed one" is a translation of the Hebrew word *mashiach*. The Hebrew of Dan. 9:25 does not have the definite article with *mashiach*, neither with the word "prince" which follows it; therefore the Smith-Goodspeed translation is technically correct in translating it "a prince," an anointed one. However, it is a peculiarity of the book of Daniel to be sparing in the use of the definite article.

An examination of the Hebrew in the passage under discussion reveals that after the words "seven weeks" the Masoretes placed a punctuation stop, called an *athnach,* which corresponds to our semicolon. The *athnach* is the principal divider within the verse and so, next to the period, is the strongest punctuation stop. The fact that the Jewish scholars inserted this punctuation mark after the words "seven weeks" seems to indicate that they wanted to set the seven weeks off as a different period from the sixty-two-week period that follows. We cannot be certain of this, however, for although the *athnach* generally served as a disjunctive punctuation mark, one of the best-known authorities on the subject says that it "may at one time indicate a very important break (as in Gen. 1:4), at another, one which is almost imperceptible (as in Gen. 1:1)."†

We find, therefore, that Smith-Goodspeed, the RSV, ERV, Moffatt, and the other English versions cited in the second group above, have ancient authority for separating the seven weeks from the sixty-two weeks. They were following the punctuation marks of the ancient Masoretes.

On the other hand, there is equally ancient evidence for placing the punctuation stop after the sixty-two weeks, as do the KJV, ASV, and the other versions listed in the first group above. For instance, the Septuagint gives the punctuation mark after the sixty-two weeks, just as the KJV does. Although it is not known exactly when or by whom the punctuation marks were inserted in the Septuagint, yet an eminent scholar who is one of the outstanding authorities in this field intimates that the punctuation marks in the Greek Bibles are older than the Masoretic marks of the Hebrew Bibles.‡

Other ancient versions, such as the Latin Vulgate and the Peshitta, agree with the Septuagint in placing the punctuation mark after the sixty-two-week period, thus including the seven weeks to make the entire period amount to sixty-nine weeks. Moreover, the French Osterwald version and the German versions of Luther and Van Ess do likewise. These facts reveal that among all the versions from the time of Christ to our day there is as much or more support for placing the punctuation mark as does the KJV than for the other way.

† E. Kautzsch, *Gesenius' Hebrew Grammar,* revised by A. E. Cowley (Oxford: at the Clarendon Press, 1946), p. 58.

‡ *Ibid.,* p. 57.

However, all this evidence is really not basic to the solution of the problem of how Dan. 9:25 shall be punctuated. Neither the opinion of the Masoretes nor of those who punctuated the Septuagint, nor of the translators of the KJV, nor of the RSV can decide the matter. The punctuation must be determined by the interpretation of the passage that accords with the intent of the writer and that harmonizes with other Bible passages. Most Bible commentators and translators who favor placing the punctuation mark after the seven weeks claim that the "anointed prince" of whom Daniel spoke refers to Joshua, the son of Jozedek, the first high priest after the restoration of Jerusalem. Others say Daniel was thinking of Zerubbabel, or perhaps even of Cyrus, the "anointed" of Isa. 45:1. These interpretations agree in denying the Messianic import of the passage, and in so doing overlook certain factors of context and history.

Conclusive evidence of the fact that the 7 weeks and the 62 weeks of Dan. 9:25 are to be considered a single chronological unit—69 weeks —is implicit in the context (vs. 24-27) as interpreted by Christ:

1. The 70 weeks of Dan. 9:24-27 began in 457 B.C. At the time of the prayer and vision of ch. 9 Jerusalem lay desolate (vs. 2, 11, 12, 16, 17, 19). In the vision, which came as an answer to the prayer, Gabriel assured Daniel that the city would be rebuilt (vs. 24, 25). This prediction was fulfilled in 457 B.C. when Artaxerxes authorized the complete restoration of the city (see Ezra 5:13; 6:1, 15; 7:8-27). The fate of Jerusalem and its Temple—their desolation and restoration—constitutes the theme of the chapter (see Dan. 9:2, 16, 17, 19, 25-27).

2. Soon after the close of the 70 weeks Jerusalem was to be laid desolate a second time. This fact Daniel reiterates, for emphasis and clarity (vs. 26, 27). Christ specifically declared the desolation thus predicted to be a future event in His day (Matt. 23:38; 24:3, 15-20; Mark 13:14; Luke 21:20-24).

3. The second desolation of Jerusalem occurred in A.D. 70. From the time of its restoration after the return of the Jews from Babylonian captivity Jerusalem was not again laid desolate until the siege and destruction of the city by Roman armies in the year A.D. 70. In that year *both* city and Temple were again laid in ruins—as specified in Dan. 9:26. The year A.D. 70 marks the first and last occasion after the time of Daniel when this occurred. The Temple was never again rebuilt, a fact that excludes any subsequent destruction of the city

from consideration as a fulfillment of the prophecy. History attests the destruction of Jerusalem by Nebuchadnezzar in 586 B.C., its restoration pursuant to the decrees of Cyrus, Darius, and Artaxerxes, and a second desolation in A.D. 70. Christ clearly stated that all things predicted of the Jews as His chosen people and of their city, Jerusalem, would be fufilled within the normal life span of the generation then living (see Matt. 23:38; 24:2, 3, 34). These simple facts of history emphatically confirm this interpretation of the prophecy and deny all others.

4. The time periods of Dan. 9:24-27 are prophetic time. The above considerations render it impossible to construe the 70 weeks as literal time—a year and four or five months—rather than prophetic time (see Num. 14:34; Eze. 4:6), or 490 years. Jerusalem was not destroyed within a few months of its reconstruction pursuant to the decrees of Cyrus, Darius, and Artaxerxes, nor, in fact, till more than five centuries later. It is likewise impossible to assign to Antiochus Epiphanes the role of desolator, either here or in Dan. 8:9-13, for the reason that he lived fully two centuries *before* Christ, who in His day declared that the desolator had not yet appeared. To deny the application of Dan. 9:25-27 to the destruction of Jerusalem in A.D. 70 is to deny both the inspiration of Daniel and the Messiahship of Christ.

5. In Old Testament prophecy the term *Hammashiach,* "the Messiah," or *Mashiach,* "Messiah," as in Dan. 9:25, 26, refers to *the* Messiah, the Anointed One (see Ps. 2:2). Historically, *hammashiach* was applied to the high priest and to the king (see Ex. 30:30; Lev. 4:3; 1 Sam. 24:6; 2 Sam. 5:3; 1 Chron. 16:21, 22; etc.). The Old Testament term *Hammashiach* is equivalent to the New Testament *ho Christos,* "the Anointed." A literal translation of Dan. 9:25, 26 into Greek would read, in part, "unto the Christ, the Prince," and "Christ shall be cut off." In fact, *Christos* is the very word by which the LXX renders *Hammashiach.* In view of Christ's own application of the prophecy to His own day, there is no valid denial of the fact that the prophecy of Dan. 9:24-27 envisions the appearance and death of *"the* Messiah the Prince."

The words of Christ, "The time is fulfilled" (Mark 1:15; *The Desire of Ages,* p. 233), are pointless unless they refer to Daniel's time prophecy of the coming of the Messiah. There is no other Old Testament time prophecy looking forward to the Messiah. The word

kairos, "time," of Mark 1:15 refers to a fixed, exact time marked by some decisive event—in this case the coming of Messiah and the establishment of His kingdom—in contrast to *chronos,* a period of time or time in general.

6. The Messiah was to be "cut off" *after* the 62 weeks (Dan. 9:26, 27; cf. Isa. 53:4-6, 8), during the 70th week (Dan. 9:27). His coming and crucifixion must *both* occur either at the beginning of the 62 weeks or at their close. Daniel specifically locates the crucifixion at the close, so precluding the possibility that he intended it to be understood that the coming of "the Messiah the Prince" was to occur at the beginning of the 62 weeks. As previously noted, the 70 weeks are prophetic time, beginning in 457 B.C. and terminating in A.D. 34. The first 7 weeks ended in 408 B.C., but Christ did not appear in His Messianic role, as the "anointed" of God, until 434 years later (see Acts 10:38). Any interpretation of Dan. 9:25 that calls for the appearance of the Messiah at the close of the 7 weeks therefore confronts the context of the prediction with a chronological and historical impossibility.

7. The 7 weeks and the 62 weeks are thus subdivisions of a single chronological unit, at least as far as the appearance and crucifixion of the Messiah are concerned. Only by translating the 7 weeks and the 62 weeks so as to make them a single chronological unit, can these phrases of verse 25 be made to harmonize with their context.

On Daniel 9:27

Shall this text be translated "in the midst of the week," or "for half of the week"?

One of the key phrases in the interpretation of the seventy-week prophecy of Daniel is the statement in Dan. 9:27 (KJV) to the effect that "in the midst" of the seventieth week the Messiah, the Anointed One, would cause the sacrifice and oblation to cease. The RSV translates the phrase, "for half of the week he shall cause sacrifice and offering to cease."

This is not a new problem. Of the twenty English versions of the Bible available to the writer, exactly half support the reading "for half of the week." They are Noyes, Basic English, Leeser, Harkavy, Margolis, Moulton, Moffatt, Smith-Goodspeed, ERV, and RSV.

The other half render the phrase as "in the midst of the week," or its equivalent. These are the KJV, Ray, Boothroyd, Sawyer, Spurrell, Young, Rotherham, Knox, Rheims-Douai, and the ASV. Luther's German and the French (Martin and Osterwald) versions likewise support the translation found in the KJV.

These variant translations do not stem from different manuscript readings, but from the interpretation of the Hebrew word *chaṣi,* which the translators of the KJV and other versions give as "in the midst," and the other group translate as "for half of." The word *chaṣi* is from a Hebrew verb root meaning "to divide." The form of the word used here in Dan. 9:27 is translated in the KJV 105 times as "half," once as "middle," eight times as "midst," and, in connection with the word "night" it is translated four times as "midnight." In the KJV the word is usually translated as "half," but often also as "midst." Therefore, the translation "for half of the week," may, as far as the Hebrew is concerned, be entirely correct. It may be objected that the word "for" is not in the Hebrew. On the other hand,

it must be stated that "in," as found in the KJV translation "in the midst of the week," is also not in the Hebrew.

Actually, the word *chaṣi* may be translated either as "half" or "midst." Bible writers use it both ways. It is translated both ways by the RSV—as "middle" in 2 Sam. 10:4 and 1 Chron. 19:4, and as "midst" in Ps. 102:24, Jer. 17:11 and Joshua 10:13. In the Hebrew of the last three passages the word "midst" is preceded by the word "in." It is clear, therefore, that the translators of the RSV did not think that the word could never be translated "midst," but rather that in Dan. 9:27 they believed the idea of the author was to use it in the sense of "half" of the week.

The understanding of the earliest Bible translators with respect to the word is of value. The book of Daniel translated by Theodotion, which is now found in the LXX, gives the passage in question as *en to hemisei.* The Vulgate of Jerome, about A.D. 400 renders the phrase *in dimidio hebdomadis,* "in the midst" of the week. Bible scholars of early Christian times apparently understood the word as here used to refer to the *midst* of, rather than to the entire first *half* of, the week. The Greek translation, "in the midst of the week," assigns to "midst" the locative case, which always conveys a punctiliar idea. It designates "a point at which," and can therefore only be translated "at the half" or "at the middle of." To express the durative idea, "for half a week" the author would have used the accusative case.

The term "locative" is derived from the Latin *locus,* and designates a location, that is, a point within limits—with the limits determined by the context. The word in the locative case is the principal determining factor within its own contextual sphere. In the Hebrew, as in various other languages, case endings are not indicated. Like the Sanskrit, however, the New Testament Greek has individual case endings that mark out the cases of nouns. The two cases involved in the interpretation and translation of Dan. 9:27 are the accusative, as reflected in the RSV, and the locative, as in the KJV. The problem of the time element of Daniel 9:27 may be illustrated by two examples from the Greek New Testament: (1) *To . . . sabbaton esuchasan,* "they remained quiet during the Sabbath" (Luke 23:56). (2) *Te de mia ton sabbaton orphrou batheos elthon epi to mnema,* "at a point of time on the first day of the week they set out for the tomb" (Luke 24:1). These are typical examples of the accusative and locative cases.

The translations given express the full meanings of the cases by way of making unmistakable the differences involved. The accusative stresses the rest all day long; the locative emphasizes a point of time on the first day of the week, the limits of which must be determined by the context. This is a basic fact in the use of the locative case.

The answer to the problem, then, cannot be obtained by discussing the meaning of the word alone, for it may be translated either "half" or "middle." Neither can the answer be found in the testimony of the ancient versions, for they represent merely the opinions of men. As with Dan. 9:25, the context must determine the answer. It must first be known *who* was to confirm the covenant with many for one week. Many Bible interpreters assert that Daniel was referring to Antiochus Epiphanes, who, they say, suspended the sacrifices in the Jerusalem temple for about three years, from 167-164 B.C.

This theory must be rejected on two grounds. First, Antiochus Epiphanes did not live at the proper time required by this prophecy. The sixty-nine-week period did not end nor the seventieth week begin until A.D. 27, almost two hundred years after the time of Antiochus. Furthermore, there is no possible way in which it could be said of Antiochus Epiphanes that he confirmed a covenant with the Jews for one week of years. He made no covenant with the Jews nor did he strengthen an existing one. Except on the assumption that Antiochus was the confirmer of the covenant, no translator would be likely to translate *chaṣi* as "for half of" the week. If the confirmer is not Antiochus, there is no point in rendering it "for half of." But the context definitely rules out Antiochus (see comments on Dan. 9:25).

The meaning of Dan. 9:24-27 is that sixty-nine weeks of years (or 483 years) after Artaxerxes gave his decree to rebuild Jerusalem in 457 B.C., the Messiah would come. At that time, in A.D. 27, Jesus began His public ministry. By His life and teachings He confirmed, and finally by His death ratified, the everlasting covenant God had made with the human family. He was not permitted to live out completely the seventieth week (A.D. 27-34) but was crucified in the midst of it, in A.D. 31, after three and a half years of public ministry. Through His disciples His message to the Jewish rulers continued to be preached until A.D. 34.

At the time of Christ's crucifixion the veil in the temple was rent in twain, thus signifying that the system of animal sacrifices was ended.

Now the covenant was ratified, by better sacrifices. Not now "by the blood of goats and calves, but by his [Christ's] own blood he . . . obtained eternal redemption for us" (Heb. 9:12).

Inasmuch as Christ's death occurred in the midst of the seventieth week—all the details fitting in precisely as Daniel's prophecy foretold—it is apparent that the indefinite word *chaṣi* should be translated by "in the midst of" and not by "for half of." The context requires this translation.

On Micah 5:2

Should this text read "whose goings forth have been from of old, from everlasting [margin, "the days of eternity"]," or "whose origin is from of old, from ancient days"?

The text of Micah 5:2 has been variously translated in the English versions. The particular expression showing variation is the one which in the KJV appears as "goings forth." Instead of "goings forth" a number of versions read "origin" or "origins." Among these are the following: Lesser, Smith-Goodspeed, Moffatt, Kent, and the RSV. Among the versions supporting the KJV are the ASV, ERV, a translation by the Jewish Publication Society of America, Boothroyd, Spurrell, and Sharpe. Several have the singular "going forth," as the Rheims-Douai, Noyes, and Kenrick. Young reads, "comings forth."

The problem as it presents itself is how to translate the Hebrew word *moṣa'ah,* which in this text occurs in its plural form. *Moṣa'ah* is a feminine noun formed from the verb root *yaṣa',* which means "to go out," "to go forth." This noun occurs only twice in the Hebrew Old Testament, here, and in 2 Kings 10:27, where it is translated "draught house" in the KJV, "latrine" in the RSV.

The masculine form of the noun *moṣa',* occurs 27 times and in the KJV is translated "bud" 1, "east" 1, "going forth" 4, "going out" 5, "outgoing" 1, "spring" 3, "that which came out" 1, "that which is going out" 1, "they that go forth into" 1, "thing that is gone out" 1, "vein" 1, "whatsoever proceeded out" 1, "word that proceedeth out" 1, "brought out" 2, "water-course" (with *mayim*) 1, "watersprings" (with *mayim*) 2.

The RSV translates this masculine form "east" 1, "exists" 2, "going forth" 2, "going out" 1, "import" 2, "men must go into" 1, "mine" 1, "outgoing" 1, "outlet" 1, "proceeds out" 1, "put forth" 1, "rising" 1, "spring" 5, "starting places" 2, "that which came out" 1,

"that word that went forth" 1, "those who are to be excluded" 1, "whatever proceeds out" 1, "what has passed" 1. In none of these texts has *moṣa'* been rendered "origin." Micah 5:2 is a singular occurrence of the translation of any of these forms as "origin."

Another noun formed from the same root *toṣa'oth* occurs 22 times and has basically the same meaning. The KJV translates it "border" 1, "going forth" 2, "going out" 10, "issue" 2, "outgoing" 7.

The LXX translates the complete clause in which this word appears: *"Kai hai exodoi autou ap' arches ex hemeron aionos,"*—"and his goings forth from the beginning, from eternity."

The Vulgate reads, *"Et egressus ejus ab initio, a diebus aeternitatis,"* —"and his goings forth from the beginning, from the days of eternity."

Neither *exodoi* nor *egressus* has the basic meaning of "origin." From *exodoi* we get our English word "exodus." It should also be noted that both *exodoi* and *egressus* are plural, as in the Hebrew, supporting the translation "goings forth" rather than the singular idea of "going forth" or "origin."

The Hebrew noun divides itself into several basic shades of meaning: first, the action idea of "going forth" (e.g., Dan. 9:25; Hosea 6:3); second, the result idea, "that which goes forth" (e.g., Num. 30:12; Ps. 89:34); and third, "the place of going out" (e.g., 2 Kings 10:27). The word gets its specific meaning from the context and from the nature of the particular idea with which it is associated.

An examination of the context reveals that the subject with which the word is connected is a being who was to come forth from Bethlehem to be ruler of Israel, an obvious Messianic prophecy, and so applied in the New Testament (Matt. 2:6). This being is said to have had *moṣa'oth* at some remote period prior to His appearance in Bethlehem. Is the reference to His primal origin or to some other features of His existence?

Some have felt that the doctrine of the eternal existence of Christ is denied by the translation "origin." But an examination of the context seems to make clear that whether Christ had a primal origin is not the point under consideration. Since the prophecy is employing the figure of a king, the "goings forth" may find interpretation in the "goings forth" of a king in kingly function. When the figure is applied the "goings forth" may be taken to refer to the various manifestations of Christ in the Old Testament, such as His appearances to Abraham,

Jacob, Moses, and others, and to such manifestations as upon Sinai, when Christ came down to declare His Father's holy law. Then again the "goings forth" may include those of earlier times, when Christ exercised His creative activity, filling the immensities of space with worlds, for "without him was not any thing made that was made" (John 1:3). "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1, 2). The following quotation emphasizes the eternal close association between the Father and the Son:

"In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him."—E. G. WHITE in *Signs of the Times,* Aug. 29, 1900.

On Matthew 27:54

How should this text be translated—"a Son of God," or "the Son of God," or in some other way?

This text is variously rendered. Some of the translations give *"the* Son of God," as the KJV, ERV, Douay, and Knox; *"a* Son of God," as ERV (margin), Goodspeed, Moffatt, Twentieth Century, and RSV; or "God's Son," as Rotherham, Weymouth, and Young.

It should be pointed out that the Greek expression in this text, *theou huios,* is without the definite article, and so a literal translation would be "a Son of God," or "God's Son." There is no article with either the word "Son" or the word "God."

The Greek definite article is really a pointer, "an index finger." However, while the presence of the article makes a word definite, the absence of it does not necessarily make the noun indefinite. A noun without the article may show a closer connection with the noun that follows, and thus be even more definite than if it had the definite article.

There are numerous examples that illustrate this. An instance is John 5:29, where the apostle speaks of two resurrections, one pertaining to immortality, one to judgment. Here there is no definite article either with "resurrection," with "life," or with "judgment." The apostle is not thinking of *the* resurrection, nor of *a* resurrection; the *a* or *the* in either case may refer to one of several resurrections. John's thought is closer and more compact. He is speaking of a *life-resurrection* and a *judgment-resurrection.*

This is somewhat analogous to what is found in Matt. 27:40, 43, 54. In verse 40 Christ's enemies say, "If thou art God's Son, come down from the cross" (Rotherham). In verse 43, quoting Christ, the statement is, "I am God's Son" (Weymouth). And then in verse 54 the centurion says in faith, "Truly this was God's Son" (Young). Luke

informs us that the centurion also said, "This man was righteous" (Luke 23:47, Rotherham). As a righteous, sinless person, Christ spoke the truth when He declared Himself to be God's Son; the centurion recognized the connection between the two facts and believed. In the three verses of Matthew 27 quoted above, the thought is much closer than that of "the Son" or "a Son." The expression is almost that of a proper name: God's Son—thus marking Jesus Christ as in intimate fellowship with His Father and the object of the Father's love. It is almost equivalent to *monogenes* (see on p. 197) which describes the *uniqueness* of Christ's relation to God, and sets Him forth as the object of that tender love that a father has for his only son.

This close personal relation is also applied in part to believers, who are called literally "God's sons" (Gal. 3:26). Here again there is no definite Greek article with "sons" or with "God." The apostle is not thinking of each believer as being *the* son of God, or *a* son of God. The expression he uses is qualitative, and emphasizes the thought that believers are God's children, objects of His divine love and care—God's sons. So the believer is God's son. He is endued with the Spirit, he is the object of divine love, he lives the victorious life. But in addition to all this, Christ is God's Son in an official and infinitely larger sense, in that He represents the Father to the world, He exercises divine power in carrying to completion the plan of salvation. Viewed in such a light, the titles "Christ," "the Anointed One," and "God's Son" are almost synonymous. This represents an altogether closer and more intimate relation than either the expression "a Son" or "the Son."

The exclamation of the centurion, "Truly this was the Son of God," KJV, evidently grew out of a deep conviction. We read:

"In the closing events of the crucifixion day, fresh evidence was given of the fulfillment of prophecy, and new witness borne to Christ's divinity. When the darkness had lifted from the cross, and the Saviour's dying cry had been uttered, immediately another voice was heard, saying, 'Truly this was the Son of God.'

"These words were said in no whispered tones. All eyes were turned to see whence they came. Who had spoken? It was the centurion, the Roman soldier. The divine patience of the Saviour, and His sudden death, with the cry of victory upon His lips, had impressed this heathen. In the bruised, broken body hanging upon the cross, the centurion recognized the form of the Son of God. He could not refrain from confessing his faith."—*The Desire of Ages,* p. 770.

On Luke 2:33

Should this text read "Joseph and his mother" or "his father and his mother"?

Some Bible readers have felt that because certain English versions, including the more recent translations noted below, have translated Luke 2:33 to read "his father and his mother" rather than "Joseph and his mother," as in the KJV, an attempt has been made to deny the deity of Christ. Whatever may have been the cause for this variant reading, it is far older than the modern controversy regarding the deity of the Son of God. As early as Tyndale and the Rheims-Douai Version this scripture was translated "his father and his mother." The problem therefore is one of a selection of the preferred reading.

Other translations also read "his father and his mother." These include Sawyer, ERV, Rotherham, Twentieth Century, ASV, Montgomery, Concordant, Weymouth, Goodspeed, Moffatt, Chinese, Williams, Rev. of Challoner-Rheims, Berkeley, Spencer, Westminster, New World, and the RSV. Among those that have translated it to read "Joseph and his mother" are the KJV, Swedish, Mongolian, and Newberry. This difference is no doubt due entirely to the selection of the Greek MSS. to be used as the source for the translation, and is not therefore a matter of interpretation. Since the two oldest fairly complete and best-known MSS., namely, Vaticanus and Sinaiticus, as well as other early uncials, have *ho pater autou,* the more recent translations have "his father" rather than "Joseph."

It is difficult now to tell which was the original form, for the manuscript support for the two readings is about equal, with the balance, especially when quality of manuscript is considered, on the side of "his father and his mother." Among the Greek texts, the "Textus Receptus," and Lachmann, who began the rejection of the "Textus Receptus," have *Ioseph* ["Joseph"], whereas Alford, Tischen-

dorf, Tregelles, McClellan, Weiss, and Westcott and Hort have *ho pater autou* ("his father").

At the present time a project is being carried on at the University of Chicago, with the cooperation of scholars in America and in Europe, for the development of a new critical Greek text of the New Testament. Five hundred manuscripts are being collated. So far forty-two have been collated for the book of Luke; and, considering mere number and not quality, it is interesting to note that out of those forty-two manuscripts seven read *ho pater autou;* thirty-four read *Ioseph;* and one reads *Ioseph ho pater autou,* including both terms.

Dr. S. C. E. Legg of England, with a committee of scholars, began a similar work several years ago, of which only Matthew (1940) and Mark (1935) were published. His manuscript for Luke is now being used in the project of the Chicago University, and the microfilm of his apparatus on this text reveals the following: MSS. Heb. aleph (4th), B (4th) D (5th) or (6th), L (8th) or (9th), W (4th) or (5th), (which are uncials from the 4th-9th century), and 1, 131, 1582, 700, 990, 1241, 2193, Old Latin d, g^2, the Vulgate, Sinaitic Syriac, Coptic, Sahidic, and Old Georgian read "his father," whereas MSS. A (5th), N (6th), Gamma, Delta (9th), Theta (9th), Pi (9th), Psi (8th or 9th), (which are uncials from the 5th-9th century), ten or twelve late uncials designated by the Hebrew letter S, most minuscule MSS., the rest of Old Latin, two Vulgate editions, the Peshitta, Harklean, Palestinian, Coptic Bohairic, Armenian, and Tatian's *Diatessaron* have "Joseph." MS. 157 and the Ethiopic read, "Joseph, his father."

The question, then, is one that can hardly be settled by manuscripts so far discovered. Both expressions appear in Scripture.

In Luke 2:48 appears practically the same statement, namely, *ho pater sou,* "thy father," with seemingly no question as to the original text. In Luke 2:27 and 41, Joseph and Mary are called the parents of Jesus; in Matthew 13:55 Jesus is called the carpenter's son.

Joseph, as the husband of Mary, is referred to seven times in the book of Matthew:

Matthew 1:16 — The husband of Mary
1:18 — Mary was espoused to Joseph
1:19 — Joseph her husband
1:20 — Joseph . . . Mary thy wife
1:24 — Joseph . . . his wife

2:13 — Joseph
2:19 — Joseph in Egypt

But in each case there is no difference in either the KJV, ASV, or RSV.

Joseph is mentioned in Luke seven times also in the KJV, and five times * in the ASV and RSV:

Luke 1:27* — Joseph
2:4 * — Joseph
2:16* — Mary, and Joseph
2:33 — Joseph and his mother—"His father"
2:43 — Joseph and his mother—"His parents"
3:23* — The son of Joseph
4:22* — Joseph's son

Luke 2:33 is one of the two instances where the majority of versions render it "his father" because of the textual evidence stated above. The other text, 2:43, also based on textual evidence, is rendered "his parents" instead of "Joseph and his mother," as in the KJV.

In the Gospel of John, Joseph is mentioned twice, and all versions agree. Both of these references in the KJV, John 1:45 and 6:42, call Jesus the "son of Joseph." But this use of the phrase has not called in question the doctrine of Jesus' true parentage. If Mary could call Joseph His father in Luke 2:48, in view of the statement of the angel in Luke 1:35, where she was distinctly told of His origin, with no difference in thought in any of the versions, it would certainly be permissible for Luke, the author, to use the same terminology in Luke 2:33 without in any way militating against His deity. He was evidently using the term loosely as we would today of a stepfather. In chapter 3:23 is Luke's own explanation, namely, "(as was supposed) the son of Joseph." The question of this text in Luke 2:33, therefore, seems to be one of no serious consequence as regards the doctrine of the deity of Christ whichever reading is used. There is good support for either, the weightier evidence however, according to the best-known manuscripts, being in favor of "his father."

The reason for the difference may be found in the religious controversies that raged in the early centuries of the Christian Era. In spite of what Alford says in his comments on this verse, where he claims that "no probable reason can be assigned for *ho pater autou* being

substituted for *Ioseph,"* a legitimate reason can be assigned for either rendering. In the days of the Nestorian controversy and the later Adoptionist view, it is quite reasonable to believe that had the original been *Ioseph kai he meter autou,* the Antiochian humanism might have felt conscientiously that *ho pater autou,* in view of the fact that it appears elsewhere, would more correctly represent what was said, and thus have introduced this reading into a comparatively early text. It might even have been corrected earlier to give added support to the emanation theory of the Gnostics and their belief in Docetism, with their stress on dualism. Be that as it may, it does seem somewhat more reasonable to suppose that if a change was made in the text, it came during the Arian controversy, *ho pater autou* being changed to read *Ioseph* so as to remove any support for the Arian belief that Christ was a finite being. It would also help to meet the Antiochian humanism as well as the Adoptionist belief. Even though this supposed origin of the change might not have any great weight as to the correct rendering of the text, yet it does lean in the direction of support for "his father" being in the earliest text as is indicated by the textual evidence given above. As stated before, neither reading militates against the doctrine of the deity of Christ and it would be difficult to prove from the present evidence that there is any bias in the more modern translations. Rather does it seem an attempt to use what appears to be the most reliable text that has the weightier support.

On John 3:16

How are we to understand the truth of this text—is "only begotten Son" correct or should it be "only Son"?

The Greek term that has been translated "only begotten" in the KJV is used nine times in the New Testament. As applied to Jesus Christ, it occurs only in John's writings, five times in all (John 1:14, 18; 3:16, 18; 1 John 4:9). It also occurs in the New Testament in expressions referring to others than Christ (Luke 7:12; 8:42; 9:38; Heb. 11:17). In the LXX it is found in Ps. 21:20 (Ps. 22:20); Ps. 24:16 (Ps. 25:16); Ps. 34:17 (Ps. 35:17); Judges 11:34. The Greek word is a compound one, and is generally used of an only, therefore, unique, very precious, child, the emphasis being on *only,* and not on *kind.*

The best Greek authorities bear out the above. Under *monogenes,* the Greek word we are discussing, we read in the *Greek-English Lexicon:* "The only member of a *kin,* or *kind;* hence generally *only, single."*—Henry George Liddell, and Robert Scott, a *Greek-English Lexicon,* vol. 2, p. 1144.

Monogenes "is literally 'one of a kind,' 'only,' 'unique' (unicus)." —James Moulton and George Milligan, *The Vocabulary of the Greek New Testament,* pp. 416, 417.

Further, in classical Greek (see Liddell and Scott's *Lexicon* for numerous examples), the term "beloved," *agapetos,* denotes an only, therefore very precious, child. Again in the LXX we find the Greek word *monogenes* of John 3:16 used as the translation of the Hebrew adjective *yachid* "beloved," and translated in the KJV as follows: Ps. 22:20 "darling," 35:17 "my darling"; and in Ps. 25:16 "desolate," 68:6 "solitary." In harmony with the last two examples, see the Apocrypha, Tobit 3:15; 6:9; 8:12; "only" meaning dear, beloved. It is evident then that in classical and Koine Greek, the word *monogenes*

has the meanings of unique, dear, precious, beloved, only, the only member of a kin or kind.

The instances in the New Testament where this same Greek word *monogenes* is applied to persons other than Christ are only four. In Luke 7:11-18 we have the story of the death of the son of the widow of Nain. The dead son is described as "the only son of his mother, and she was a widow" (v. 12). Here the word applied to Jesus Christ in John's Gospel and translated "only begotten" in the KJV, is used by Luke of this young man, and is translated "only." The mother was a widow, and her only, very precious, son was dead. This is what constitutes the pathos of the whole incident. The mother was in the very extremities of grief and loss. She now had no son to support her and to carry on the family name. But that does not mean the young man was an only-begotten child, the only one she had ever given birth to. Christ is the most precious jewel, whose value is beyond computation. The son of the widow of Nain was most precious to her. He is described as *monogenes,* which may be translated "only," "precious," "dear," "beloved," but as Moulton and Milligan say, "not 'only begotten.' "

The next instance of the use of our word is in Luke 8:42, speaking of the daughter of Jairus, described as an "only daughter," who was dying. Here again the pathos of the circumstances may have influenced Jesus to answer the parent's petition. The father may have had several sons, but only the one daughter; therefore the child was particularly dear to her parents. But we cannot say the daughter was an only-begotten child.

A similar usage is in Luke 9:38, where again the apostle is the only New Testament writer to mention that the child was *monogenes,* an *only* child. The final use of this word is in Hebrews 11:17, where the same word is used, and is translated in the KJV "only begotten." But Isaac was not an *only-begotten* son; neither was he the eldest child of Abraham. Here, as in Luke 7:12; 8:42, and 9:38, the translation should be "only," "sole," "precious," "dear." Similarly in respect to the five texts in John's writings of Christ, the translation should be one of the following: "unique," "precious," "only," "sole," "the only one of his kind," but not "only begotten."

In addition to the statement of Moulton and Milligan, we find the following in Thayer: ". . . (Sic. *unigena; Vulg.* [in Lk., *unicus,*

elsewh.] and in eccl. writ. *unigenitus*), *single of its kind, only . . . ;* used of Christ, denotes *the only son of God.*"—*Greek-English Lexicon of the New Testament,* p. 417.

Thayer's statement in parentheses above is interesting, that *monogenes* has been translated *unigenitus* in ecclesiastical writings, a translation that is incorrect. In this connection we give the statement found in the *International Critical Commentary* on John 1:14: "Some of the O. L. texts (*a e q*) render *monogenes* here by *unicus,* which is the original meaning, rather than by *unigenitus,* which became the accepted Latin rendering so soon as controversies arose about the Person and Nature of Christ."—J. H. Bernard, "The Gospel According to St. John," *International Critical Commentary,* vol. 1, p. 23.

This is a confirmation of the Greek authorities quoted above, wherein Moulton and Milligan declare *monogenes* does not mean *only begotten,* with Thayer's statement that "in ecclesiastical writings" *monogenes* has been translated *unigenitus,* i.e., *only-begotten.* This, then, is a development that took place in ecclesiastical writings, and is one we can hardly depend on as the basis of our faith.

When we come to the writings of the Apostolic Fathers, from the year 90 to 140, we find a striking variety of ideas. There is, however, general agreement that Christ existed in heaven, before His birth on earth, in a state of glory and power. On the whole His eternal prior existence was simply assumed. When Jesus is called "Son of God" in literature of this period, the name is connected "more especially with the human life by which it was manifested" (H. B. Swete, *The Apostles' Creed,* p. 29). Again, as late as 325 Christendom as a whole had as yet no written creed at all. The so-called Apostles' Creed may be older than 340, but that is when it first appears, and only as a personal confession of the heretic Marcellus. Different churches had varying creeds that were the basis of the enquirer's and neophyte's teaching. These were couched in Scripture language, modeled more or less on the Lord's baptismal formula (Matt. 28:19).

Origen introduced the phrase "eternal generation." This was gradually adopted by the whole church as expressing Christ's relation to the Godhead, thus securing the notion of a perpetual generation, in which time had no part. By this the church sought to escape the Sabellian confusion that the personality of the Son is not distinct from the

Father: *"Est namque ita aeterna ac sempiterna generatio sicut splendor generatur ex luce. Non enim per adoptionem Spiritus Filius fit extrinsecus, sed natura Filius est."*—*De Principiis,* 1.2.4. Migne, *Patrologia Graeca,* vol. 2, col. 133.

Translated it reads: "Because His generation is as eternal and everlasting as the brilliancy which is produced from the sun. For it is not by receiving the breath of life that He is made a Son, by *any outward act,* but by His own nature."—Origen, *De Principiis,* bk. 1, chap. 2, in *Ante-Nicene Fathers* (1887), vol. 4, p. 247.

The following facts are, to say the least, interesting, and certainly have a bearing on our problem. They may be read in *Creeds of Christendom,* by Philip Schaff:

"The Rules of Faith and Baptismal Confessions, which we find among the ecclesiastical writers of the second and third centuries, mark the transition from the Bible to the Œcumenical Creeds. They contain nearly all the articles of the Apostles' and Nicene Creeds, and some are even more full, especially those of the East; for the Greek Church was, at an early period, disturbed by heretical speculations and perversions, and had a greater talent and taste for metaphyscial theology than the less learned but more sober, practical, and steady Church of the West. I have included here also some creeds of the fourth century, to facilitate the comparison with the Apostles' and the Nicaeno-Constantinopolitan symbols."—Introductory Remarks, vol. 2, p. 11.

In the following can be traced the use of *monogenes* in the early church Fathers and the creeds:

Ignatius, of Antioch, A.D. 107.—The Greek recension does not use *monogenes,* and makes no statement of an "eternal generation."

Irenaeus, A.D. 180.—First form: A longer confession than that of Ignatius, has no doctrine of "eternal generation" and no *monogenes.* These two are in Greek. Second form, in Latin: Gives no doctrine of "eternal generation." Third form, in Greek: No doctrine of "eternal generation," and no *monogenes.*

Tertullian, A.D. 200.—First form, Latin: No doctrine of "eternal generation." Second form, Latin: This contains the words: " . . . *ut unici Dei sit et Filius, Sermo ipsius, qui ex ipso processerit, per quem omnia facta sunt, et sine quo factum est nihil. Hunc missum a Patre in Virginem, et ex ea natum hominem et Deum, Filium hominis et Filium Dei.*" The following is the translation: "And the Son of the unique God, His very word, who proceeded from Him, by whom all

things were made, and without whom nothing was made. This was sent from the Father into the Virgin, and was born of her both Man and God, Son of Man and Son of God." This is not "eternal generation." Third form, Latin: No "eternal generation."

Cyprian, of Carthage, A.D. 250.—Latin, no "eternal generation," but only the statement: "*Credo in Deum Patrem in Filium Christum.*" Translation: "I believe in God the Father in his Son Christ."

Novatian, of Rome, A.D. 250.—No "eternal generation," but only the words: "*In Filium Dei, Christum Jesum.*" Translation: "[I believe] in the Son of God, Jesus Christ."

Origen, of Alexandria, about A.D. 230.—In the extant Latin translation of the Greek. This gives the "eternal generation" as an article of faith: "*Tum deinde, quia Jesus Christus ipse, qui venit, ante omnem creaturam natus ex Patre est.*" The translation is as follows: "Then, secondly, that Jesus Christ Himself, who came, was born of the Father before all creation."

Gregorius Thaumaturgus, of Neo-Caesarea, about A.D. 270.—Greek: "*Heis Theos pater logou zontos sophias huphestoses kai dunameos kai charachteros aidiou teleios teleiou gennetor pater huiou monogenous.*" Translated, this is: "There is one God, the Father of the living Word, who is the substantive wisdom and eternal power and image of God: the perfect begetter of the perfect one: the Father of the unique Son."

Here we have a statement on the sonship, with the word "begetter" from the root *gennao;* the word *monogenous,* to describe Christ as the only, single, unique son, but translated by English, in ecclesiastical usage, "only-begotten."

Lucian of Antioch, the teacher of Arius, A.D. 300.—Greek: "*Kai eis hena kurion Iesoun Christon ton huion autou ton monogene theon.*" The following is the translation: "And in the one Lord Jesus Christ His Son, the unique God."

Private Creed of Arius, A.D. 328.—Greek: "*Kai eis Kurion Iesoun Christon, ton huion autou, ton ex autou pro pantôn ton aionon gegennemenon.*" Translated, it is: "And in the Lord Jesus Christ, His Son, who was begotten of Him before all ages." Note here that Arius does not use *monogenes* or *ginomai,* but the word *gennao,* which is correctly translated "begotten."

Eusebius, of Caesarea, a semi-Arian, A.D. 325, uses the word "*gegennemenon*"—"Begotten of God before all ages." Eusebius, like

Arius, uses *gegennemenon,* the correct word for "begotten," which word is not used in the Bible of Christ for any eternal generation.

The word *monogenes,* as we have seen, is generally used of an only child, the emphasis being on *monos*—only—rather than *genes*—kind. Thus we find Plato writing of *monogenes ouranos*—the only heavens—*Timaeus,* 31. English translation by R. G. Bury, The Loeb Classical Library. A reference, one believed to be a contemporary of the apostle John, might be in place in this connection. Clement of Rome describes the legendary bird, the Phoenix, as *monogenes.*

"There is a certain bird which is called a Phoenix. This is the only one of its kind [*monogenes*]."—*First Epistle to the Corinthians,* Chap. XXV.

It should be noted that the Phoenix being a legendary bird, was certainly not born or begotten, but it could be *monogenes,* the only one of its kind, unique.

Conclusions

Jesus Christ, pre-existent God, the divine creative Word, at His incarnation became in a unique sense the Son of God. That is why He is designated *monogenes,* the only one of His kind, altogether unique in many aspects of His being and life. No other child of the human race was so compacted in his being, had so unequaled a relation to the Godhead, or did such a work as is true of Him. So *monogenēs* describes a relation between God the Father and Jesus Christ the Son as separate Persons of the Godhead. This is a relation that belongs to Christ's complex, divine-human personality, in connection with the economy of the plan of salvation.

Generative production and identity of essence are implied in filiation. Ordinarily the word "son" conveys the ideas of derivation, and of inferiority, both in dignity and in time. The term "son" includes a relative idea which implies priority of existence in the father and subsequency of existence in the son, therefore contradicting absolute eternity. Christ is divine, and therefore necessarily self-existent, *existent in absolute and separate* independency.

Our Saviour Jesus Christ, when the human side of His being is viewed, that side on which He was genealogically allied to David, is characterized by humanity's manifold infirmities. He hungered; He thirsted; He became wearied; He fainted; He was capable of dying;

He was crucified; He died. When His body was buried, it was, like all other exanimated bodies, "sown in weakness" (1 Cor. 15:43). Our Saviour, eternally God, took part "of flesh and blood" (Heb. 2:14). Nevertheless, it was only on the one side of His complex being, His humanity, that there was any scope for weakness. On the other He was ever in power. He was "The mighty God" (Isa. 9:6). He was "the Almighty" (Rev. 1:8). He was and is "the power of God" (1 Cor. 1:24).

The Testimony of the Spirit of Prophecy

"Jesus declared, 'I am the resurrection, and the life.' In Christ is life, original, unborrowed, underived. 'He that hath the Son hath life.' 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life."—*The Desire of Ages,* p. 530.

"Christ was the Son of God; He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father."—*Patriarchs and Prophets,* p. 38.

"Christ is equal with God, infinite and omnipotent. He could pay the ransom for man's freedom. He is the eternal, self-existing Son, on whom no yoke had come; and when God asked, 'Whom shall I send?' He could reply, 'Here am I; send me.' He could pledge Himself to become man's surety; for He could say that which the highest angel could not say,—I have power over my own life, 'power to lay it down, and . . . power to take it again.' "—*The Youth's Instructor,* June 21, 1900.

"In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him." —*Signs of the Times,* Aug. 29, 1900.

"Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore. The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. . . . There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and unexplainable truths, while it is enshrined in light unapproachable, and incomprehensible."—*Review and Herald,* April 5, 1906.

"There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers

will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ."—*Special Testimonies,* Series B, No. 7, p. 63.

"Jesus could give alone security to God; for He was equal with God. He alone could be a mediator between God and man; for He possessed divinity and humanity. Jesus could thus give security to both parties for the fulfillment of the prescribed conditions. As the Son of God He gives security to God in our behalf, and as the eternal Word, as one equal with the Father, He assures us of the Father's love to usward who believe His pledged word."—*Review and Herald,* April 3, 1894.

"The world's Redeemer was equal with God. His authority was as the authority of God. He declared that He had no existence separate from the Father. The authority by which He spoke, and wrought miracles, was expressly His own, yet He assures us that He and the Father are one." —*Ibid.,* Jan. 7, 1890.

" 'In Him was life; and the life was the light of men.' It is not physical life that is here specified, but eternal life, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual received. It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. 'I lay it down of Myself,' He said. In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He can not earn it; it is given him as a free gift if he will believe in Christ as his personal Saviour."—*Signs of the Times,* Feb. 13, 1912.

On Acts 20:28

Should this text read "church of the Lord" or "church of God"?

Since early Christian times, the rendering of Acts 20:28 has appeared in various forms. The two readings that can lay a reasonable claim to authenticity are represented in the wording of the KJV and ERV on the one hand, "the church of God," and of the ASV and RSV on the other, "the church of the Lord." Some have felt that the latter reading constitutes a denial of the deity of Christ. Furthermore, if the reading "the church of God" is accepted, then a second problem becomes significant: one faces the question as to whether Paul intended to say that the church was purchased by God's blood, or "with the blood of his Own [Son]," as in the RSV footnote.

"The Church of God" or "The Church of the Lord"?

This is chiefly a textual problem. The evidence of both ancient authorities and modern scholars is almost equally divided on the correct reading. Vaticanus and Sinaiticus read *tou theou.* The Alexandrinus, Ephraemi, Bezae, Laudianus, as well as several important minuscules, read *tou kuriou.* The Syrian-Byzantine MSS. read *tou kuriou kai theou,* a conflation that is of little significance in determining the original text. The Russian version follows this reading, doubtless owing to Byzantine influence. The testimony of the outstanding uncials of the 4th-6th centuries, therefore, is divided.

Of the early translations, the Vulgate, the Ethiopic, and the Harklean revision of the Syriac read "of God," while the Sahidic, Bohairic, and the Armenian give "of the Lord." The Peshitta is of little help in our problem, as it gives "of Christ"—a reading that may stem from Nestorianism.

The first definite quotations of Acts 20:28 in the church Fathers

come from the 4th century—contemporary with the earliest MSS. having this passage. By that time both readings evidently enjoyed fairly wide currency. Basil of Caesarea (4th cent.), some MSS. of Ambrose of Milan (4th cent.), and Cyril of Alexandria (5th cent.) read "of God," while the Latin translation of Irenaeus (4th cent.), other MSS. of Ambrose, Lucifer of Cagliari (4th cent.), Didymus of Alexandria (4th cent.), Augustine of Hippo (5th cent.), and Jerome (5th cent.) read "of the Lord." Chrysostom (4th cent.) uses both readings in different places in his writings (see Ezra Abbot, "On the Reading 'Church of *God*', Acts XX. 28," *Bibliotheca Sacra,* 1876, pp. 314-327). Of these witnesses, perhaps the most significant is the Latin version of Irenaeus, made, probably, in the latter half of the 4th century. So while this passage does not necessarily indicate Irenaeus' Greek text, it does probably represent a 2d-century Latin version. This conclusion is further strengthened by the fact that Lucifer, Ambrose, Augustine, and Jerome are also known to have been familiar with the Old Latin Bible.

There are three writers from the Ante-Nicene period, Ignatius (2d cent.), Clement of Alexandria (3d cent.), and Tertullian (3d cent.), whose writings are sometimes cited in support of the reading *tou theou.* None of these Fathers quotes Acts 20:28, but they each make allusions that have been thought to show that their Bibles must have read *tou theou.* A review of these passages, however, has revealed no clear indication of dependence on the text in question.

Modern editors of the Greek text are divided on this passage. Of those available to this writer, Alford, Weymouth, Westcott and Hort, Souter, and Nestle prefer *tou theou,* while Griesbach, Tregelles, Tischendorf, and Von Soden read *tou kuriou.*

Translations in modern times have exhibited a similar division of opinion. Of fifty translations checked, thirty-six (including ERV, Fenton, Goodspeed, Berkeley, Knox, Westminster, and New World) read "of God"; while fourteen (including de Valera, Rotherham, ASV, Fr. Segond, Fr. Crampon, and Moffatt) read "of the Lord."

The problem of this passage may also be considered from the standpoint of the direction in which the original reading is more likely to have been changed: whether from *tou theou* to *tou kuriou,* or vice versa. In favor of a change from an original *tou theou* to *tou kuriou* is the possible influence of the reaction against Monarchianism

(Arianism and Monophysitism, which have also been suggested as influences, are too late for the early currency of *tou kuriou*). Also the critical principle that the more difficult of two readings may be considered the older, would stand in favor of *tou theou,* as it poses a problem regarding the meaning of "his own blood." Again, the fact that Paul nowhere else uses the expression "church of the Lord," whereas "church of God" appears eleven times in his writings, is apparently an indication in favor of *tou theou.*

It seems plain, then, that no final decision can be reached on the preferred reading, *tou theou* or *tou kuriou.* However, the evidence may be summarized as follows:

1. Manuscript evidence is divided between the two greatest uncials, Vaticanus and Sinaiticus, which support *tou theou,* and all the rest of the early uncials, which read *tou kuriou.*

2. Our earliest quotations from the church Fathers, from the 4th century, indicate that by that time both readings were current.

3. There is fairly good evidence that *tou kuriou* was current in the third and perhaps second centuries in Latin and Sahidic versions.

4. Other circumstantial evidence appears to lie generally on the side of *tou theou.*

Hence we conclude:

1. That *tou theou* is the preferred reading as in KJV, but that it cannot be strongly defended against *tou kuriou* as in ASV, RSV.

2. That because of the weighty support that *tou kuriou* finds in ancient authorities, the translators of modern versions who accept this teaching cannot rightly be accused of seeking arbitrarily to undermine the doctrine of Christ.

"His own blood," or "the blood of his Own"?

The second problem in Acts 20:28 arises out of the reading *tou theou.* What is meant by "God . . . his own blood"?

There appear to be four ways this might be understood:

1. "His own," *idiou,* may refer back to a previous mention of "the Lord Jesus" in verse 24, rather than to God in verse 28. This, however, seems to strain the natural meaning of verse 28 to fit a preconceived interpretation.

2. Paul's reference might be taken as applying to the blood of the Father. This, of course, is not in harmony with Biblical teaching

elsewhere that it was Christ who shed His blood (Mark 14:24; Luke 22:20; 1 Cor. 11:25; Rom. 3:25; Eph. 1:7; 1 Peter 1:19).

3. The translation of this passage as suggested in the RSV margin: "with the blood of his Own [Son]." This is based upon the Greek, *dia tou haimatos tou idiou,* which is the reading of all the outstanding early uncials available to us today, such as Alexandrinus, Vaticanus, Sinaiticus, Ephraemi, Bezae, and Laudianus. If *idiou* is understood as a genitive of source, the reading "blood of his Own" is correct. This interpretation is suggested by Weiss and Westcott-Hort, has been adopted in the translations of Bowes, Fenton, and the New World, and has been placed in the footnote of the RSV. If so understood, the meaning of *idios* here is similar to that in John 1:11; 15:1; Acts 4:23; 24:23; and in Papyrus Fayyum 110 [a] (A.D. 94), where it is used as an expression of endearment for a relative (see James Moulton and George Milligan, *The Vocabulary of the Greek Testament,* 1928, p. 298. However, though this is a possible interpretation of the passage in question, it finds very scant support. In the church Fathers there is nothing that clearly indicates there was any such interpretation in ancient times, and modern authorities have generally not accepted it.

4. A simpler reading is obtained by taking *idiou* as an attributive adjective modifying *haimatos,* so that the passage means, "by his own blood." Since it is a historical fact that it was Christ—not the Father —who shed His blood, this means that it is Christ who is here referred to as God, or Lord if the alternative reading be chosen.

On Romans 3:25

Should *hilasterion,* be translated "propitiation" or "expiation"?

The word *hilasterion,* used as a description of the function of Christ in restoring men to a harmonious relation with God, is a key word in a key text, Rom. 3:25, central to Paul's entire argument on the redemption of the sinner, in Rom. 1:16 to 8:39. The problem in reference to Rom. 3:25 is whether the Greek word *hilasterion* is best translated mercy seat, propitiation, or expiation. Its depth and importance in the minds of theologians is illustrated by the large space given both to the text as a whole and the word in particular in commentaries.

The word is used in only one other place in the New Testament, Heb. 9:5, where it is clearly used as a name for the "mercy seat" of the ancient Hebrew sanctuary. This usage has good foundation in the Greek, for *hilasterion* is used in the LXX for the "mercy seat," as a translation of the Hebrew feminine noun *kapporeth,* in Ex. 25:17-22 and other places, the lid of the ark of the covenant, protecting from view the tables of the law, the rod that budded, and the bowl of manna, and lying between the covering cherubs. Upon this golden piece of furniture in the most holy place was sprinkled on the Day of Atonement, or *kippurim,* the blood of the bullock offered for the priest, and the blood of the slain kid, offered for the people (Lev. 16:11-16; 23:27, 28). This most sacred ceremony in the most sacred day of the Hebrew year makes important the correct understanding of the words used in its authorization, and in the New Testament, the words which seek to apply it in Christian experience.

The following table shows the translation of the Hebrew *kapporeth* of Ex. 25:17, variously translated "mercy seat," "cover," and "propitiatory," and of the Greek *hilasterion,* used in the LXX to translate

it, and furnishing the Greek of Rom. 3:25, which is variously translated "mercy seat," "propitiation," and "expiation" and illustrates the diversity of translations offered.

Version	*Ex. 25:17*	*Rom. 3:25*
Hebrew	kapporeth	
Greek (LXX)	hilasterion (Grk NT)	hilasterion
Syriac (Murdoch Eng.) NT		propitiation
Latin Vulgate	propitiatorium	propitiatio
Douai-Rheims	propitiatory	propitiation
Knox	throne (margin, place of atonement)	means of reconciliation
Confraternity	propitiatory	propitiation
Beza Latin NT		placamentum
Luther German	Gnadenstuhl	Gnadenstuhl
Am. Bible Socy. German, (1892)	Gnadenstuhl	Gnadenstuhl
Am. Bible Socy. German, (1900) NT		Sühnopfer
Van Esz German	Deckel	Sühnopfer
Böhner German, NT		Versöhnungsopfer
Von Allioli German	Gnadenthron	Sühnopfer
Rosch German (RC) NT		Sühnopfer
Tyndale, Eng. NT		seate of mercy
Geneva Eng. NT		pacification
KJV Eng.	mercy-seat	propitiation
Noyes Eng. NT		propitiation sacrifice
Rotherham Eng. NT		propitiatory covering
Englishman's and Newberry	mercy seat (margin, propitiatory)	propitiation (margin, propitiatory, or mercy seat)
ASV	mercy-seat (margin, covering)	propitiation (margin, to be propitiatory)
Moffatt Eng., 1901	mercy seat	the means of propitiation
Moffatt Eng., 1935	cover	the means of propitiation
20th Cent. NT		means of reconciliation
Young, Eng.	mercy-seat	mercy-seat
Fenton NT		mercy-seat
Goodspeed NT		sacrifice of reconciliation

Version	*Ex. 25:17*	*Rom. 3:25*
Concordant NT		propitiatory
Weymouth NT		propitiation
Moulton	mercy seat	propitiation
RSV	mercy seat (margin, cover)	as an expiation
New World (Jeh Wit) NT		offering for propitiation
Phillips NT		means of propitiation
Jewish	ark-cover	
Jewish (Leeser) 1922	cover (margin, mercy seat; place where pardon is obtained)	
Jewish Pub. Socy. 1948	ark-cover	
Osterwald French	propitiatoire	une victime propitiatoire
Bible Socy. French	propitiatoire	une victime propitiatoire
Bible Socy. Spanish	cubierta	aplacamiento
Bible Socy. Spanish	cubierta	propiciación
Diodati Ital. 1939 (Bible Socy.)	coperchio	purgamento
Swedish	nadastol	försoningsmedel
Swedish	nadastol	nadastol
Norwegian	Naadestol	Naadestol
Bible Socy. Danish, NT		Naadestoel
Danish	Naadestol	Forsonung
ERV	Mercy seat (margin, covering)	propitiation (margin, to be propitiatory)

The basic Hebrew verb from which the various OT forms arise is *kaphar,* basically "to cover." However, the Hebrew words used in the everyday meaning of "cover" are not *kaphar,* but, for instance *chaphah, kasah, nasak, sakak,* and *'atah.* The Kal form *kaphar* is used only in Gen. 6:14 for coating the ark of Noah with bitumen. The noun root occurs in 1 Sam. 6:18, 1 Chron. 27:25, Neh. 6:2, and Cant. 7:11, for villages, as protected places. Otherwise, the verb is used throughout the OT in the intensive, with a sacerdotal sense of "atoning," "reconciling," "forgiving," and "expiating." The noun *kapporeth,* designating the lid of the ark, is from *kaphar* in the Piel form, which is invariably translated to "atone," "expiate," "pacify,"

"forgive," "be merciful," "propitiate," and is so used sixty times in the OT.

The Nithpael occurs once, in Deut. 21:8, referring to atonement upon the people for the death of a man in their precincts caused by an unknown hand. In this text the Piel is used for a plea for forgiveness, and the Niphal for assurance of atonement, or forgiveness. The sacerdotal significance is evident here also.

The meaning is that of the removal and ultimate wiping out of sin. This is the work of Christ with the sinner, for the sins are cleansed in the blood of Christ (1 John 1:7, 9) and washed (Rev. 1:5); borne up upon the cross (1 Peter 2:24) and removed (Ps. 103:12). The sins were transferred from the sinner to the sanctuary in the typical service (*Patriarchs and Prophets,* pp. 355, 356). Thus the sinner is freed from sin and Christ is the sin bearer.

The Vulgate *propitiatorium* seems an appropriate translation, giving room for the meaning "place" or "means of propitiation," which conveys very well the idea of the work that was done by the priest, and accomplished in type by the shed blood of animals, in the presence of the law of God in the ark of the covenant and the Shekinah of God above it.

The translators of the Septuagint evidently understood the significance of the matter, for nowhere did they introduce into their translation of *kapporeth* the thought of "cover" or "lid." Always they used in translating the various forms of *kaphar* some form of the verb *hilasomai,* "to appease," or the noun *hilasia,* "making placable," not rare in classical usage. For Jacob's appeasement of Esau, Gen. 32:20, the LXX has *exilasomai.* For the "atoning" of Ex. 30:10, 15, 16, 30; Lev. 1:4; 4:20, 26, 31, 35; 5:6, 10, 13, 18; 7:7; 8:15, 34; 9:7; 10:17; 12:7, 8; 14:18, 20, 21, 29, 31, 53; 15:15, 30; 16:6 to 33 *passim;* Lev. 23:28; Num. 6:11; 8:12, 19, 21; 15:25, 28; 16:46, 47; 25:13; 28:22, 30; 29:5; 31:50; 35:33; Deut. 21:8; 1 Sam. 31:4; 2 Sam. 21:3; 1 Chron. 6:49; 2 Chron. 29:24; 30:18; Neh. 10:33; Ps. (ref. are fr. the Eng. versification) 65:3; 78:38; 79:9; Prov. 16:14; Isa. 22:14; Eze. 16:63; 43:20, 26; 45:15, 17, 20; Dan. 9:24; the LXX has some form of *hilasomai* or *exilasomai.* Only rarely is *kaphar* translated with some form of *hagiazo* (Ex. 29:36) or *katharizo* (Isa. 6:7). Even here the sacerdotal meaning is preserved. The German in various versions, notably Luther and Van Esz, uses the intensive *versöhnen,* "to

reconcile" or "to propitiate," and in a few places, *vergeben,* "to forgive."

What meaning is to be attached to the LXX Greek *hilasterion,* for *kapporeth?* Since its root meaning is "propitiation," its application must be in the same category. Its form demands the sense of "place" or "function." Hence, rather than merely "cover" or "lid," "place of atonement" must be understood. This is emphasized by the use of *hilasterion* by the LXX for the "settle" or base, Heb. *'azarah,* of the altar, because atoning blood was to be sprinkled there in Ezekiel's restored temple (Eze. 43:14, 17, 20). With the Greek word as used, not a particular place such as the lid of the ark is meant only, but a point where propitiation is offered.

Therefore, should not 1 Chron. 28:11 be translated "the house of propitiation" as in the LXX, and in the German of Van Esz, rather than the "place of the mercy seat" in the KJV and the "room for the mercy seat" of the RSV?

The word *hilasterion* and its cognates are not frequent in the New Testament. Other words are used for atonement and reconciliation: To Christ is attributed *diallasso,* "be reconciled," in Matt. 5:24. To Paul, *apokatallasso* in Eph. 2:16; Col. 1:20, 21; *katallassō* in Rom. 5:10; 1 Cor. 7:11; 2 Cor. 5:18-20; *katallage* in Rom. 5:11; 11:15; and the participial form in 2 Cor. 5:18, 19.

Hilasterion occurs in Paul only: Rom. 3:25 and Heb. 9:5. Its associates are in Paul and John: *hilaros,* "cheerful," in 2 Cor. 9:7; *hilarotes,* "cheerfulness," in Rom. 12:8; *hilaskomai,* "to make reconciliation," in Heb. 2:17; and *hilasmos,* "propitiation," in 1 John 2:2 and 4:10. But these scant uses are significant. The root meaning: happiness of attitude, and the theological implications.

First, the need for maintaining that attitude on the part of God.

"The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin,—sin so offensive to a holy God that it must separate the Father and His Son.

Christ would reach to the depths of misery to rescue the ruined race.

"Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing,—'the counsel of peace' for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is 'the Lamb slain from the foundation of the world'; yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race."—*Patriarchs and Prophets,* p. 63.

Second, the need for restoring that attitude on the part of man.

"Through Jesus, God's mercy was manifested to men; but mercy does not set aside justice. The law reveals the attributes of God's character, and not a jot or tittle of it could be changed to meet man in his fallen condition. God did not change His law, but He sacrificed Himself, in Christ, for man's redemption. 'God was in Christ, reconciling the world unto Himself.'" 2 Cor. 5:19.—*The Desire of Ages,* p. 762.

The following from a recent issue of *The Bible Translator* is relevant:

"It is particularly important to understand the New Testament words for atonement, sacrifice, forgiveness, propitiation and reconciliation, not in their pagan Greek senses, but in the senses in which they were used in the Septuagint to render the corresponding Hebrew words. Take, for example, the verb *hilaskomai* (propitiate) and cognate words. In pagan Greek usage *hilaskomai* denotes the appeasing of the wrath of a capricious power by offering him a gift or by enduring his vengeance or in some other way. But in the Septuagint it is used as the equivalent of the great Hebrew term *kipper,*[7] the word used in the Old Testament for the wiping out of sin by a gracious and righteous Covenant-God when the penitent worshipper acknowledged his wrong-doing.[8] Other words derived from the same root in Old Testament Hebrew which belong to the same context are *kapporeth,* 'mercy-seat,'[9] the place where sin is wiped out, *kippurim,* 'atonement,' (as in *yom kippurim,* 'the day of atonement'), and *kopher,* 'ransom.' In the Septuagint *kipper* is rendered by *hilaskomai* or its intensive form *exilaskomai, kapporeth* by *hilastêrion, kippurim* by *hilasmos* or the intensive *exilasmos.* These Greek words thus take on the meanings of their Hebrew equivalents instead of the meanings which they had in Greek paganism, and convey 'the sense of performing an act whereby guilt or defilement is removed.'[10] And in this sense the verb *hilaskomai* and its cognates lay ready to the hand of New Testament writers when they wished to speak of propitiation, not in the pagan sense of appeasing a vengeful deity, but in the Christian sense of God's removing in Christ the obstacle which impeded the free flow of His grace to man.[11]

"[7] The form *kipper* is the pi'el or intensive of *kaphar.* In the simple (*qal*) form *kaphar* is used of wiping or daubing Noah's ark with pitch (*kopher*): this passage (Gen. 6:14) is the only Old Testament instance of the *qal.* The intensive *kipper* means not merely 'wipe' but 'wipe away,' 'wipe out.' Some have taken the root sense of the verb to be 'cover.' But comparative Semitic philology supports the other view: cf. Akkadian *kuppuru,* 'blot out.' This further supports the translation 'mercy-seat' for Heb. *kapporeth,* as against, e.g., the rendering 'ark-cover' adopted by the Jewish translation of the Old Testament.

"[8] In the New Testament, *hilaskomai* appears in Luke 18:13 and Heb. 2:17; *hilasmos* in I John 2:2 and 4:10; *hilastêrion* in Rom. 3:25 and Heb. 9:5. In Heb. 9:5 it means the literal mercy-seat; in Rom. 3:25 the same idea may be conveyed figuratively of Christ or the word may be used adjectivally of Him in the sense of 'propitiatory.' The most important point to notice in all these Biblical uses of these words is that they denote an act in which God takes the initiative."

—*The Bible Translator,* October, 1953, pp. 160, 161.

In Rom. 3:25, *hilasterion* is used in connection with Christ. The reading in vs. 24 and 25 is: "Being justified gift-wise through His grace, through that redemption that is in Christ Jesus, Whom God put-forward a *hilasterion* through the faith in His blood." How shall this be translated? The form of the word requires place. A Person, Jesus Christ, must be included. A sacrifice is involved, as shown by reference to Christ's blood: His death is significant. If the sacrifice is to be stressed, one may say, "offering of propitiation." If the Person is emphasized, then "Propitiator" suggests itself. If the act of the Person as a sacrifice is central, then "propitiation" is appropriate. If the place is most important, then "propitiatory" is most suitable.

Just as the lid of the ark of the covenant was the *place,* and, typically and spiritually, the *means,* of expiation with God of man's sins, so Christ is at once the Person, the Means, and the Place of expiation. This is expressed in the *hilasterion* in Rom. 3:25. The reading "as an expiation" in the RSV is therefore deemed acceptable.

The following statements from the writings of E. G. White, to which emphases have been added, are relevant and significant:

"Abraham's experience answered the question: 'Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgressions, the fruit of my body for the sin of my soul?' Micah 6:6, 7. In the words of Abraham, 'My son, God will provide Himself a lamb for a burnt offering' (Gen. 22:8), and in God's provision of a sacrifice instead of Isaac, it was declared that no man could *make expiation* for himself. The pagan system of sacrifice was wholly unacceptable to God. No father was to offer up his son or his daughter for a sin offering. The Son of God alone *can bear the guilt* of the world."—*The Desire of Ages,* p. 469.

"This great sacrifice was not made in order to create in the Father's heart a love for man, not to make Him willing to save. No, no! . . . The Father loves us, not because of the great propitiation, but He provided *the propitiation* because He loves us."—*Steps to Christ,* p. 15.

"The *atonement of Christ* was not made in order to induce God to love those whom He otherwise hated; it was not made to produce a love that was not in existence; but it was made as a manifestation of the love that was already in God's heart, an exponent of the divine favor in the sight of heavenly intelligences, in the sight of worlds unfallen, and in the sight of a fallen race."—*Signs of the Times,* May 30, 1895.

"Christ gave Himself, *an atoning sacrifice,* for the saving of a lost world."—*Testimonies,* vol. 8, p. 208.

"Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt.

"Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God."—*The Desire of Ages* (1940 ed.), p. 753.

"He is satisfied with the atonement made."—*Testimonies,* vol. 6, p. 364.

"He [Christ] planted the cross between heaven and earth, and when the Father beheld the *sacrifice of His Son,* He bowed before it in recognition of its perfection. 'It is enough,' He said, 'the *atonement is complete.*'"—*Review and Herald,* Sept. 24, 1901.

"The seal of heaven has been affixed to *Christ's atonement.* His *sacrifice is in every way satisfactory.*"—*Signs of the Times,* Aug. 16, 1899.

"The time had come for the universe of heaven to accept their King. Angels, cherubim, and seraphim, would now stand in view of the cross. The Father bows His head in recognition of the One of whom the priests and rulers have said, 'He trusted in God; let Him deliver Him now if

He will have Him.' The Father accepts His Son. No language could convey the rejoicing of heaven or God's expression of *satisfaction and delight* in His only begotten Son as He saw the *completion of the atonement.*"—*Ibid.*

"He gave Himself for *our sins,* and to every soul He freely offers the blood-bought pardon."—*Christ's Object Lessons,* pp. 244, 245.

"He who died *for the sins* of the world, is opening wide the gates of Paradise to all who believe on Him."—*Prophets and Kings,* p. 732.

"God testified to the *great work of atonement* in *reconciling* the world to Himself, by giving Christ's followers a true understanding of the kingdom."—*Signs of the Times,* Aug. 16, 1899.

"The Father demonstrates His infinite love for Christ, who paid our ransom with His blood, by receiving and welcoming Christ's friends as His friends. He is satisfied with the *atonement made.*"—*Testimonies,* vol. 6, p. 364.

"All the favors He [God] has shown to His Son in His acceptance of the great atonement are shown to His people."—*Signs of the Times,* Aug. 16, 1899.

"Jesus is our great High Priest in heaven. And what is He doing?—He is making intercession and atonement for His people who believe in Him."—*Testimonies to Ministers,* p. 37.

"While He is in Heaven carrying on the work of intercession and atonement commenced on earth, His life and character are to be exemplified by His church upon earth."—*Spirit of Prophecy,* vol. 3, p. 261.

"Our Saviour is in the sanctuary pleading in our behalf. He is our *interceding High Priest, making an atoning sacrifice* for us, pleading in our behalf the efficacy of His blood."—*Fundamentals of Christian Education,* p. 370.

" 'By faith Abel offered unto God a more excellent sacrifice than Cain.' . . . Through the shed blood he looked to the future sacrifice, Christ dying on the cross of Calvary; and trusting in *the atonement that was there to be made.*"—*Patriarchs and Prophets,* p. 72.

"The ransom paid by Christ—*the atonement of the cross*—is ever before them [the faithful servants of Christ]."—*Testimonies,* vol. 5, p. 190.

"It is the privilege of all to comprehend, far more than we do, *the expiatory sufferings of Christ.*"—*The Desire of Ages,* p. 660.

On Romans 9:5

Is there adequate reason for punctuating this verse so as to obtain a unitarian view rather than the Christological concept?

In the KJV this passage reads: "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." In the RSV it is rendered: "To them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is over all be blessed for ever. Amen." Other versions also render it in much the same way. The latter rendering seems to apply the word "God" to the Father, while the KJV implies strongly that Christ is God.

At least twenty-eight versions make Christ the referent of the whole of this passage, while no less than eight translate the latter part of the text as a doxology to God the Father. That the translators faced a problem with this construction is highlighted by the presence of many marginal alternatives in most of the versions.

The traditional interpretation of early writers, including the church Fathers, is to apply the ascription of praise to Christ. The force of this observation, however, may not be too significant. As Sanday[1] points out, this "passage is rarely cited in controversy, and the word *theos* was given to our Lord by many sects who refused to ascribe to Him full divine honors." The Gnostics of the second century and the Arians of the fourth may be cited as illustrations of this usage.

The question is one of exegesis rather than textual criticism, inasmuch as the original MSS. have no punctuation. Discussions are voluminous, but they largely revolve around four main interpretations. Sanday's summary is presented here:

[1] W. Sanday, "The Epistle to the Romans," *The International Critical Commentary* (New York: Charles Scribner's Sons, 1890), p. 234.

1. Placing a comma after *sarka* and referring the whole passage to Christ. So ASV and ERV.

2. Placing a period after *sarka* and translating "He who is God over all be blessed for ever," or "is blessed for ever." So ASV and ERV margin.

3. With the same punctuation translating "He who is over all is God blessed forever." ASV and ERV, margin (alternative).

4. Placing a comma after *sarka* and a full stop at *pantōn,* "who is over all. God be (or is) blessed for ever." ASV, margin.[2]

Regardless of the numerous variations, a dichotomy is evident. All commentators fall into one of two classes: those who conclude that *theos* refers to Christ, and those who believe it to designate God the Father in contradistinction to Christ.

Argument for "God"

Meyer[3] and several less familiar scholars contend emphatically that Paul never applied *theos* to Christ. They agree that he attributes Godlike nature to Christ, as in Phil. 2:6-11 and Col. 1:15-20, but they see a carefully preserved line of distinction between the Father and the Son in Pauline writings. The reason usually given for a doxology in Rom. 9:5 is that Paul is praising God for the favors and the distinctions shown his nation.

Most authorities agree that the grammatical structure does not forbid the ascription of praise to God, although there is some difficulty with the participle *on*. The presence of *on* in *ho on epi panton theos* makes *theos* the predicate of the sentence. This excludes the translation "He who is God over all be (or is) blessed forever." It still permits, however, the translation "He who is over all is God blessed for ever."

Although J. H. Moulton[4] prefers to apply the whole passage to Christ, he suggests a possibility, a nuance indeed, whereby *theos* may still be subject without making *on* otiose. He considers it possible that Paul was conscious of *ho on,* I AM, in Ex. 3:14 of the Septuagint.

Westcott and Hort,[5] though not favoring a change of subject in

[2] *Ibid.,* p. 233.

[3] H. A. W. Meyer, *The Epistle to the Romans* (New York: Funk and Wagnalls, Publishers, 1884), pp. 360-364.

[4] J. H. Moulton, *A Grammar of New Testament Greek,* I, 228 (Prolegomena) (Edinburgh: T. & T. Clark, 1908).

[5] B. F. Westcott and T. J. A. Hort, *The New Testament in the Original Greek* (London: Macmillan Co., Ltd., 1896), Appendix, p. 110.

this passage, allow for the possibility of a special force being thrown upon *epi panton* by the interposition of *on*. This emphatic sense "is fully justified," they say, "if St. Paul's purpose is to suggest that the tragic apostasy of the Jews (vs. 2, 3) is itself part of the dispensations of 'Him who is God over all.'" From this point of view, praise to God would represent respect and homage for His power to bring good out of evil.

According to Sanday[6] the strongest evidence against the reference to Christ is found in the limited punctuation of the leading MSS. The Sinaiticus has no punctuation, but Alexandrinus shows a point after *sarka* followed by a slight space. The significance of this is weakened, however, by the presence of similar points and spaces in the context that could not possibly have a reason as far as punctuation is concerned. Vaticanus shows a colon after *sarka* but no space. Ephraemi has a stop after *sarka*.

Sanday[7] also cites some patristic evidence that these words were not always applied to Christ. Photius and Diodorus, he states, "definitely ascribe the words to the Father." Origen speaks of certain individuals who thought that it was difficult to ascribe the word *theos* to Christ when Paul had always described Him as *huios theou*.

Argument for "Christ"

Sanday, Conybeare and Howson, Westcott and Hort, Moulton, Robertson, Alford, Clarke, Lenski, Wordsworth, *The Cambridge Bible, The Expositor's Bible, The Expositor's Greek Testament,* and *The Pulpit Commentary* regard the weight of evidence to be in favor of Christ as the referent of the whole passage.

In the first place, *to kata sarka* comprises clearly what Robertson[8] terms an adverbial accusative, meaning "as far as the flesh is concerned." This use of a prepositional phrase, with the neuter article, used adverbially when in the accusative case, is not uncommon in the New Testament. By way of comparison, *ta pros ton theon,* "in things pertaining to God" (Heb. 5:1), can be cited. The phrase, *to kat' eme,* "as far as I am concerned," in Rom. 1:15, seems to parallel the passage under

[6] Sanday, *op. cit.*, p. 234.
[7] *Loc. cit.*
[8] A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (London: Hodder and Stoughton, 1919), p. 486.

consideration. The significance of these phrases is that they express a restriction or limitation upon a larger act or concept.

In the text in question, the expression *to kata sarka* limits the sense of the whole sentence to apply to merely the aspect of "flesh." In other words, Christ came from the Jews only "as far as the flesh is concerned." That the limitation is essential is obvious, for in every other way Christ was the Son of God. It is not to be overlooked, of course, that the word "flesh" itself also limits the phrase.

Such a limitation anticipates an antithesis, and the following words, *ho on epi panton theos,* qualify as a simple appositional complement. The implication is that Paul, after describing Christ's human descent, chooses to leave no doubt as to who Jesus truly was—by contrast He was of divine descent. The Christ, Paul seems to be saying, who came as a Jew, is very God Himself. Although the phrase *to kata sarka* does not demand an antithesis and consequently is not decisive, the argument is a valid one.

Second, the word *on,* which follows, is articular while *theos* is not. This definite article in *ho on* has a clear antecedent in *ho Christos* while *theos,* being anarthrous, would describe, in keeping with familiar Greek usage, an attribute, a quality, instead of a subject (cf. John 1:1, *kai theos en ho logos*). The presence of an antecedent, the absence of a sign for a change of subject, and the absence of a finite verb in the latter clause all testify that the words *ho on epi panton theos* refer to what precedes rather than describe another personality, unless, as Sanday says, "they suggest so great an antithesis to Paul's mind that he could not refer them to Christ."[9] Sanday personally doubts this possibility.

The impression should not be left at this point that *ho on* never appears without an antecedent. It does so appear in John 3:31, *ho on ek tes ges ek tès ges esti,* but in this instance the form of the sentence allows for no ambiguity and compels a change of subject.

A third observation should be made respecting the position of *eulogetos.* In ascriptions of praise to the Father this word almost invariably comes first. In cases where stress is placed on some special word this order may be broken. As with other elements of the grammar, the argument from the position of *eulogetos* is contributive but not conclusive.

[9] Sanday, *op. cit.*, p. 236.

The context of the passage has already been made the object of reference in this article. It was observed that Paul most likely exalted the nature of Him who came through the Jewish race in order to point out the privileges of Israel. Paul's grief is the more poignant because God favored Israel so highly. From this point of view a doxology to the Father seems awkward and sudden. More than that, it would appear out of place and incongruous.

A fourth and last consideration in the argument for the divinity of Christ is Paul's use of *theos*. It is to be recalled that Paul does speak of Christ as *eikon tou theou* (2 Cor. 4:4; Col. 1:15), and as *en morphei theou huparchon* and *isa theou* (Phil. 2:6). He also describes Him as head of all creation (Col. 1:13-20), which would agree with *epi panton*. These terms would seem to ascribe no lesser dignity to Christ than *theos* used as predicate. More than this, *The Cambridge Bible*[10] reminds us that the Greek of Titus 2:13 is perfectly capable of the rendering, "our great God and Saviour Jesus Christ." It should be noted in this connection that the RSV translates Titus 2:13 precisely this way.

Conclusions

1. The grammar of the text, though not decisive, refers most naturally to Christ. The RSV, along with other translations, seems to weaken the force of the adverbial accusative *to kata sarka,* and to handle carelessly the articular participle *ho on*.

2. The context of the passage, its sadness and its theme, fits most comfortably and consistently with a reference to Christ as God.

3. The majority of Bible scholars hold the view that Christ is the referent of the whole passage.

4. The doctrine of the deity of Christ is in no way affected by the interpretation of this particular passage. If the latter phrase of this text represents a doxology to the Father, it is acceptable; if it is a description of Christ's deity, it has good company and as such is sufficient of itself to make every denial of that deity false.

[10] H. C. G. Moule, *The Romans* in *The Cambridge Bible for Schools and Colleges* (Cambridge: The University Press, 1925), p. 165.

On Colossians 1:14

Is there justification for the omission of the expression "through his blood" in this text?

In the KJV we read: "In whom we have redemption, through his blood, even the forgiveness of sins."

The words "through his blood" are generally omitted by modern versions, including the ERV, the ASV, Goodspeed, Moffatt, Weymouth, and the RSV. This omission, however, is not the result of any recent development in New Testament textual criticism. More than a century ago the conservative commentator Adam Clarke mentioned that the words were "omitted by most authorities." This understanding has been recognized by almost all editors, translators, and commentators since that time.

The Greek words translated "through his blood" do not occur in any uncial manuscript. They do occur in many of the minuscles, in a late revision (the Harklean) of the Syriac, and in Pope Clement's edition of the Latin Vulgate. But they are omitted from such major codices as the Vaticanus, Sinaiticus, Ephraemi, Alexandrinus, Beza, and others, and from the Peshitta, the Memphitic and Thebaic dialects of the Coptic, the Gothic, and the Ethiopic versions. Even uncial manuscript L (Angelicus), which usually supports the readings of the Byzantine text (basis of the Erasmian, "Received," and KJV texts), omits the words.

The fundamental doctrine of the atonement is certainly not obscured or changed in any way by this omission. The same words occur in Eph. 1:7, "In him we have redemption through his blood," in the KJV, RSV, and others, and in this place there is no question whatever regarding their genuineness. Other unquestioned passages in the New Testament that teach redemption through the blood of Christ include Matt. 26:27, 28; Acts 20:28; Rom. 3:24, 25; 5:8, 9; Eph. 1:7; 2:13;

Heb. 9:13, 14; 13:12; 1 Peter 1:18, 19; 1 John 1:7; Rev. 1:5; 5:9; 7:14.

It is significant when such varied and frequently disagreeing sources are in agreement. It seems improbable that the words "through his blood" were originally in the Greek of Col. 1:14, and, that being so, the versions might well be correct in omitting them.

On Colossians 2:16

On the word "sabbath" in the Scriptures with particular reference to Col. 2: 16, Acts 13:42, Acts 17:2, and Lev. 23:15.

The problem in Lev. 23:15, Acts 13:42, and Acts 17:2 is whether the verses should have the word "sabbath" or "week" in the translation; in Col. 2:16 whether the word "sabbath" should be English singular or plural.

The word "sabbath" in the Bible (Hebrew, *shabbath;* Greek, *sabbaton*) is translated acceptably with one of two different English words:

I. By "sabbath," designating:

1. The seventh day of the week: Ex. 16:23, 26, 29; 20:11; Lev. 23:3, 38; Num. 15:32; Deut. 5:14; 2 Kings 11:9; Isa. 56:2, 4, 6; 58:13; Jer. 17:21, 22, 24; Mark 1:21; Luke 4:16; Matt. 12:2, 8, 10; Mark 2:23, 27, 28; Luke 6:1, 2, 5-7, 9; Mark 6:2; Luke 13:10; 14:2, 5; John 5:9, 18; 7:22; 9:14; Matt. 24:20; 28:1; Mark 15:42; 16:1; Luke 23:54, 56; John 19:31; Acts 13:14, 42, 44; 16:13; 17:2; 18:4.
2. The days of convocation associated with the great annual feasts, and hence called annual sabbaths: Lev. 23:24, 32, 39.
3. The fallowing, or rest, of the land, every seventh year: Lev. 25:4, 6.
4. Either the weekly or the annual sabbath; the meaning in a particular text to be determined by the context, and therefore subject to the opinion of the commentator, because reference is made to the nonweekly holydays in association with the word "sabbath": 2 Kings 4:23; Isa. 1:13; 66:23; Hosea 2:11; Col. 2:16.

II. By "week," extending the term "sabbath" to the whole seven days, the period of which the specific Sabbath, the weekly seventh day, is the termination:

1. Lev. 23:15, 16, where instructions are given for counting the seven weeks, or fifty days, to the Feast of Weeks, or Pentecost, "fiftieth," and where the KJV and ASV translate "sabbaths."
2. Luke 18:12, where, since one does not fast twice in one day, all versions agree upon the translation "week."
3. Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2; the "first day of the week" texts, where virtually all versions agree on the translation "week": an exception scarcely worthy of mention being one Gamble, who would translate the word in these texts as "sabbaths," in an endeavor to make Sunday appear as the first of a new series of Sabbaths—a construction absolutely impossible as far as the Greek is concerned.

Usage II, "sabbath" equals "week," occurs also in patristic literature. The following are examples from both Greek and Latin writers:

1. Greek:
   a. The *Didache* (A.D. cir. 150), chap. 8, concerning fasting, *deutera sabbaton kai pempte,* lit., "on second of sabbaths and fifth," translated "on the second and fifth days of the week" (*Loeb Classical Library, Apostolic Fathers,* vol. 1, p. 320).
   b. The *Constitutions of the Holy Apostles* (A.D. cir. 300), bk. v, ch. 19: *mias sabbaton,* lit., "one of sabbaths," translated, "the first day of the week." (Greek: Migne, *Patrologia Graeca,* tom. 1, col. 892; English: *Ante-Nicene Fathers,* Am. ed., vol. 7, p. 447.) Note that this exactly corresponds to the usage in Mark 16:2.
   c. Gregory of Nyssa, in Oratio II, (A.D. cir. 390): *Sabbata de ten pasan hebdomada kalein Hebraiois ethos. Autika goun hoi euaggelistai te Mia ton sabbaton: phasi de, Te prote hemera tes hebdomados eipein.* Translated, "It is customary for the Hebrews to call the whole seven (days) sabbaths. The evangelists use the expression, indeed, 'one of the sabbaths,' to say the first day of the week." (Migne, *Patrologia Graeca,* tom. 46, col. 632.)

2. Latin:
   a. Tertullian, *Liber de Jejuniis* (*On Fasting*) (A.D. cir. 225), chap. 14, *quartem et sextam Sabbati,* lit., "fourth and sixth of Sabbath," translated, "the fourth and sixth days of the week." (Latin: Migne, *Patrologia Latina,* tom. 2, col. 1024; English: *Ante-Nicene Fathers,* vol. 4, p. 112.)
   b. Augustine of Hippo, (A.D. cir. 400):
      (1) *Epistola ad Casulanum* (*Epistle to Casulanus*), ch. 3, para. 10: *secundum ipsum dies sabbati,* translated, "the very second day of the week"; and ch. 13, para. 30: *ipsa quarta sabbati,* translated, "the very fourth (day) of the week"; *quintam sabbati,* translated, "the fifth (day) of the week"; and *sextam sabbati,* translated, "the sixth (day) of the week." (Migne, *Patrologia Latina,* tom. 33, cols. 139, 150.)
      (2) *In Psalmum LXXX* (*LXXXI*) *Enarratio, para. 2: Prima sabbati dicitur primus dies, quem dominicum etiam nominamus; secunda sabbati, secundus dies; tertia sabbati, tertius dies; quarta sabbati, quartus; quinta ergo sabbati, quintus a dominico die; post quam sexta sabbati, sextus dies; et ipsum sabbatum, septimus dies,*" translated, "The first day is called the first (day) of the week, which we also name the Lord's (day); the second day, the second (day) of the week; the third day, the third (day) of the week; the fourth day, the fourth (day) of the week; the fifth from the Lord's day, the fifth (day) of the week indeed; after which, the sixth day, the sixth (day) of the week; and the seventh day the sabbath itself." (Migne, *Patrologia Latina,* tom. 37, cols. 1034, 1035.)

The only undisputed readings with "week" as a translation for "sabbath" are Luke 18:12 (II (2), and the "first day of the week" texts), (II (3) above). Disputed readings are (1) Lev. 23:15 (II (1) above); Acts 13:42 (I (1) above).

Lev. 23:15

Lev. 23:15, 16 gives instruction for computing the Feast of Weeks, or Pentecost. The instruction was that the day after the sabbath of unleavened bread a sheaf of grain be offered as a wave offering before

the Lord, as a first-fruits offering, and from then, seven complete "sabbaths," as the Hebrew reads, were to be counted, and that the day thus arrived at, the fiftieth day, should be celebrated as the Feast of Weeks, known to the Hellenistic Jews and the writers of the New Testament as Pentecost, or "fiftieth."

Here is no problem of MSS. or of the reading of the original. There is nothing in either Hebrew grammar or Hebrew syntax to help in determining how the word "sabbath" should be translated. The translation must rest entirely on interpretation from usage and context.

It is a general rule in translating, that an interpretation of the word to be translated be sought first of all in its primary and obvious meaning. If the primary meaning is not appropriate to the context, a translation may be used growing out of the accommodated or extended meaning of the term.

The Jews of Christ's day had to face this problem of interpretation in connection with the Pentecostal instructions. The Sadducees and the later sect of the Karaites held that the sabbaths referred to here were the seventh day of the week (see Keil and Delitzsch, and Lange, *ad loc.*), and that to compute the Pentecost, one must begin with the first seventh-day Sabbath falling within the Feast of Unleavened Bread, the 15th to the 21st of Nisan, and from that count seven weekly Sabbaths. The day after the seventh Sabbath would be the Feast of Weeks. This would have caused Pentecost to fall always on the first day of the week, and, since the Feast of Unleavened Bread fell on specific dates of the month, without regard to the days of the week, would have made the Feast of Weeks, if dependent upon a day of the week, a feast movable in relation to the month, a thing unknown in the Hebrew ritual.

There are two textual matters that aid in interpreting these instructions: (1) The use of the definite article with the word "sabbath" in vs. 11 and 15 requires a reference to a sabbath of holy convocation next immediately preceding, which is the first sabbath of unleavened bread in v. 7, and not the seventh day of the week in v. 3. (2) The word "complete" in v. 15 makes impossible the interpretation of this word "sabbath" as the seventh-day Sabbath, for that day is complete in twenty-fours hours; the only way to apply the predicate "complete" in this verse is to recognize "sabbath" as meaning

"week," and "complete" to apply to the full count of seven days, taken seven times.

If we apply the rule set down above, the context of the verses under consideration requires giving the word "sabbath" its extended and not its primary meaning, and translating it "week."

Among the versions that use this translation are the RSV, the Moffatt, the Douay, the Confraternity, the German of Van Esz, the French of Osterwald, the Spanish of the American Bible Society.

Among commentaries that accept this translation are *Cambridge,* Clarke, Ellicott, Keil and Delitzsch, Lange and *Pulpit.*

Acts 13:42

While phrases in Acts 13:42 involve criticism of manuscripts in respect to the particular phrase under discussion here, *metaxu sabbaton,* there is no manuscript problem; the phrase to be considered is in all the manuscripts. Like the problem preceding, it is a question of understanding what the two words of the phrase should mean if put into English.

The word *metaxu* must be taken in classical Greek to mean "between" in respect to time, "meanwhile." Liddell and Scott points out, however, that in later Greek the meaning leans toward *meta* in the sense of "after," and means "following," or "afterward"; in illustration, the text here examined is instanced, as well as the phrase in Josephus, *Wars,* bk. 5, ch. 4, 2, translated, "The *following* kings."

With this meaning, the translation of the following word *sabbaton* as "week" becomes strained, if not impossible. The people of Antioch in Pisidia asked Paul and Barnabas to discuss their message further with them, not "in the midst of the week," but "upon the succeeding sabbath." This is borne out clearly by the wording of v. 44; the meeting was being held on a Sabbath, v. 14, and Paul and Barnabas kept their promise by meeting with the people, v. 44, *to te erchomeno sabbato* (locative), "on the sabbath which is coming," that is, "on the next sabbath": "coming" or "next" in reference to the request in v. 42. Here the context requires the translation of the word *sabbaton* in its primary, obvious meaning.

The reading "week" after *metaxu* is found only in the KJV, but as a marginal alternative, and in the German, *zwischen Sabbats.* It is supported by Hesychius (see Clarke); and proposed as an alternative

possibility by Clarke; Henry; and Jamieson, Fausett and Brown. Vincent points out that v. 44, "the next Sabbath," forbids the translation of v. 42, "the next week." Lechler, in Lange, proposes the meaning "the sabbaths between." The reading "the next sabbath" is to be commended.

Acts 17:2

Acts 17:2 presents Paul in Thessalonica preaching in the Jewish synagogue. It raises no problem of MS. variations, but only a matter of the meaning of the word *sabbaton* in the context of this passage. The Greek, concerning which there is no question, reads that Paul reasoned *epi sabbata tria,* literally, "over three sabbaths." Applying the rule that the primary, direct, and obvious translation should be adopted for an expression, unless form or context require an accommodated meaning, the translation "sabbath" is strongly urged here. There is nothing in the Greek, linguistic or contextual, or in the circumstances described, to require the translation "week."

Of the sixty-eight versions consulted for this text, in thirteen languages, only two of them give the reading "three weeks": the German of Böhmer, and the RSV. It is interesting to note, however, that the ERV and the ASV suggest this as a marginal reading, although the committee on marginal readings, which gave its report in the U.S.A. in 1901, makes no note of this marginal alternative. Weymouth gives the same marginal alternative, but in later editions simply refers in footnotes to the fact that Paul preached in the city three weeks. The chronology of the reading in the RSV is, then: ERV, margin; ASV, margin; Weymouth, margin; German of Böhmer; RSV, in text. Many versions use the expression "sabbath days" or "on successive sabbaths," precluding any thought of "week."

Of the commentaries, only the *Expositor's Greek New Testament* gives as an alternative the reading "three weeks," and refers to Zahn's insistence upon this reading. Robertson, in *Word Pictures,* points out that the record gives no hint that Paul was *in Thessalonica* only three weeks, but that he *preached in the synagogue* "three sabbaths."

Col. 2:16

Col. 2:16 does not present a problem of MS. readings, nor primarily of translation. It is a linguistic question of whether the word used here,

sabbaton, genitive plural, should be translated as an English plural; and it is a theological query involving the question of what Paul intended to convey.

It is a fact that in the Greek a point of meaning cannot be made as to whether the word *sabbaton* is singular or plural, for the Greek uses the plural form with singular sense, and vice versa. The following instances show this:

1. Luke 4:16, where it is recorded that Jesus worshiped according to His custom in the synagogue on the Sabbath, the meaning of *sabbaton* is singular, but the form is plural.

2. In Matt. 12:1, Christ refuses to rebuke His disciples because they gathered in the field handfuls of grain upon a particular Sabbath. The meaning of *sabbaton* is clearly singular, but the form is plural.

3. In seven of the New Testament "first day" texts, listed at II (3), the word *sabbaton,* with the sense of "week," is plural in form, including Mark 16:2. But in Mark 16:9, where the expression translated "first day of the week" has exactly the same meaning as the seven other uses, the word *sabbaton* is singular in form.

4. In the Greek translation of the Old Testament, known as the Septuagint, the translators used the plural form of *sabbaton* to translate the Hebrew singular in Ex. 16:23, 25, 26, 29.

5. The Septuagint uses the plural *sabbata* to translate Ex. 20:8, 10; 31:15, and 35:2, although the sense is clearly singular.

It becomes clear in view of this usage that no point should be made of the Greek singular or plural of *sabbaton.* Hence, Col. 2:16 may be translated, as far as grammar is concerned, with either plural or singular.

It has been noted that the following versions translate with the plural:

Murdoch's Syriac; Beza's Latin; English Geneva; Douay; King James; Rotherham; Wilson Interlinear; 20th Century ("weekly festivals"); Young; Goodspeed; Moffatt; Zondervan (Wilcox and Follett) Interlinear; German, American Bible Society; Spanish, American Bible Society.

The following use the singular:

Sawyer; ASV; Weymouth; Lamsa; Berkeley; RSV; Confraternity; New World (Jehovah's Witness); French (Osterwald).

The commentaries approach the question both linguistically and theologically. Clarke believes the passage has in mind the feasts, especially the Feast of Weeks, and insists that this does not do away with the Sabbath as a weekly institution. Ellicott: the weekly sabbath. Jenks: the weekly sabbath. *Expositor's Bible:* the weekly sabbath. *Meyer:* the weekly sabbath. Jamieson, Fausett and Brown: not the weekly sabbath as an institution, which is perpetual, but the ceremonial sabbaths. Lange: sabbatizing is meant here as done away. The position in the week, but not the proportion of time, is changed under Christianity. *Pulpit:* the weekly sabbath. *Expositor's Greek New Testament:* the weekly sabbath; the Greek is plural in form, but singular in meaning. *Eerdman:* The Christian is not bound to observe the annual festivals, such as the Passover, or the narrowly restricted "sabbaths." *Hodge:* no reference to the weekly sabbath, but to the Judaistic pressures in the church of Paul's day. (*Systematic Theology,* vol. 3, p. 332.)

It is evident that the distinction between the weekly Sabbath and the "annual" sabbaths is not in Col. 2:16 a matter of linguistics. The plural *sabbata* of this text is not a guide to us. It would not be a guide if it were singular.

It remains then to view the text theologically. What is Paul saying?

"Let no man therefore judge you in meat, or in drink, or in respect to an holyday, or of the new moon, or of the sabbath *days* [supplied]: which are a shadow of things to come; but the body is of Christ" (Col. 2:16, 17, KJV). The RSV has it: "Therefore let no one pass judgment on you in questions of food and drink or with regard to a festival or a new moon or a sabbath. These are only a shadow of what is to come; but the substance belongs to Christ."

The word "therefore" connects these verses with Paul's statement in verse 14 concerning Christ's "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross," KJV; or, as the RSV reads, "having canceled the bond which stood against us with its legal demands; this he set aside, nailing it to the cross."

It is in view of the great liberating work of Christ on the cross that Paul insists that no one is to judge a Christian in matters that are clearly ceremonial. That he is referring to the controversy, then internal in the church, over Judaizing, is clear. For the Judaizers, while professing to adhere to the decision of the council of Jerusalem freeing Gentile Christians from ritual requirements (Acts 15), had continued their endeavors to bring the Gentiles into subjection to these requirements, to Paul's righteous disgust and exasperation (Gal. 1). Their equivocal efforts threw into embarrassment the whole question of law (Gal. 2 and 3).

As the great Antitype, Christ provided, in His life, and especially in His death upon the cross, the spiritual fulfillment of the sacrificial types and the full meaning of the sacred ceremonies and rituals. Thus He became substance of which those things were *shadows.* In the days before the cross the more devoutly one believed in God's plan to save him from sin and spiritual disaster, the more earnestly he brought the sacrifices as the needs of his sinful life required, and the more carefully he followed the round of ceremonies. These were evidences of his faith in the God-Saviour who had not yet entered into human history as the fulfillment of the promises of God and the longings of faith. The sacrifices ceased, and the ceremonies were no longer needful, when at the cross Christ opened up to the spiritual understanding of the faithful the realities of the plan of salvation. For *any other* purposes, these were meaningless before the cross. They served *no* purpose after the cross.

Who then can judge a man with respect to these ceremonies? No one. Can the church do so? No, for the basis of judgment is removed. Jesus has successfully met sin and death, and thus accomplished what the sacrifices and ceremonies foreshadowed.

Does God judge a man? Yes, for his moral conduct, and the moral law is the standard of life and of judgment (Luke 18:18-21; James 2:8-12). Can the church judge a man? Yes, for his moral conduct (Matt. 18:15-19; 1 Cor. 5:1-5; 6:1-3), and again the moral law is the standard.

Included in the moral law is the observance of the seventh-day Sabbath. The dictates concerning it are central in the moral law, and are part of the great constitution of man's duty to God. The distinction between the perpetual weekly Sabbath and the "annual" sabbaths of the passing Hebrew ritual are plain in Sacred Scripture—as plain as the distinction between what is moral and what is ceremonial.

1. *a.* The moral law points out sin, and therefore must have been in force when sin was first committed in heaven by Lucifer and his

followers, and on earth by Adam and Eve. The moral law could not have been *ex post facto,* but must have been *ante factum* in regard to the first act of sin.

b. The sacrifices *followed* sin (Gen. 3:15, 21, and *passim*), and pointed to the method whereby might be restored the harmony between God and man which had been destroyed by sin.

2. *a.* When law as a total program was enunciated at Mt. Sinai, the moral law (1) was written by Christ Himself (2) on tables of stone, and (3) placed at His command inside the ark of the covenant (Ex. 25:16; Heb. 9:4).

b. The laws of sacrifices and ceremonies (1) were written, with the other mandates, by Moses (2) in a book, and (3) placed at the side of the ark (Deut. 31: 25, 26).

3. *a.* The moral law tells a man how he shall live righteously (Lev. 18:5; Neh. 9:29; Eze. 20:11), and, when he errs, points out his error (Rom. 3:20; 7:7; 1 John 3:4).

b. (1) The sacrifices permitted him who had sinned against God by breaking the moral law to show his faith in a Redeemer, currently available by faith, but not yet entered into history, to make His sacrifice to redeem man (Heb. 9:22-28). (2) The ceremonies were not sacrifices, but were a means of worship to implement the restored sinner's faith in God.

4. *a.* The seventh-day Sabbath of the moral law, continuing quite independently of the calendar, was a perpetual memorial of the original creation, emphasizing the personality and power of God, to whom as Creator man owed full and complete allegiance and unquestioning obedience. Its observance, testifying to the worshiper's entire sanctification—dedication—to God (Eze. 20:12, 20), meant participation in the rest of God, and by anticipation, in the final rest in the kingdom of glory (2 Thess. 1:4-7; Heb. 4:8-11).

b. The annual sabbaths were practically agricultural feasts, in several cases depending upon the maturing of the harvests. They could not therefore have been observed during the years of the Hebrews' wilderness wanderings that followed the revelations of Mt. Sinai. Joined to time at the beginning of the Hebrew national experience, they were casualties of time at its close, and the unfolding story of man's experience with Christ and His plan of saving sinners show their temporary nature.

The seventh-day Sabbath is a commemoration. The "annual" sabbaths were "shadows." There were seven of them:

(1, 2) The sabbaths of Unleavened Bread, Nisan fifteen and twenty-one, following the Passover, which was typical of Christ's death (1 Cor. 5:7), pointed to freedom from sin in Christ (Matt. 1:21; 1 Cor. 5:7). They came at the beginning of the Hebrew ritual year, as the experience they foreshadowed must come at the beginning of the Christian experience. The Feast of Unleavened Bread was dated with reference to the barley harvest, and set the calendar for the remaining feasts of the ecclesiastical year. Associated with it was the offering of a sheaf of barley as a first fruits offering typical of the resurrection of Christ.

(3) The sabbath of the one-day Feast of Weeks, the sixth of Sivan, fifty days after the offering of the barley sheaf, and hence called Pentecost, or "fiftieth," foreshadowed the great harvest garnered by the early church following the outpouring of the Holy Spirit on the day of Pentecost, fifty days after the resurrection of Christ. The outpouring was itself a token of the acceptance by the Father of Christ's sacrifice and of the resurrected saints Christ had brought with Him (Matt. 27:50-53; Eph. 4:8-10). The grain offered on that day was of the wheat harvest.

(4) The sabbath of the one-day Feast of Trumpets, the first of Tishri, was a warning of the coming day of judgment, foreshadowing the gospel warning preceding the judgment of the last day (Rev. 14:6, 7).

(5) The sabbath of the one-day Feast of Atonement, the tenth of Tishri, foreshadowed the final judgment, preceding the entrance of God's people into His kingdom at Christ's coming (Rev. 22:11; Matt. 25:31-46). The work of judgment foreshadowed is now in progress in heaven.

(6, 7) The sabbaths of the Feast of Booths, the fifteenth and twenty-second of Tishri, foreshadowed the end of all things, with the people of God, their eyes turned from the things of this world, awaiting their transference to the kingdom of heaven.

5. In addition to these theological considerations, there is a plain statement of Holy Writ that these "annual" sabbaths, ordained through Moses at Mt. Sinai, were "beside the sabbaths of the Lord" (Lev. 23:37-38).

The "annual" sabbaths were "shadows" to be fulfilled beginning with the death of Christ as the Passover, when, on the cross, He settled historically and forever the everlasting covenant of grace. They are being met in succession antitypically as Christ's ministry in heaven for men approaches its accomplishment. The fulfillment of the types by Christ makes useless in the Christian economy the round of ceremonial observances of the "annual sabbaths."

On 2 Peter 2:9

Should this text read "under punishment" or "to be punished"?

The various translations of 2 Peter 2:9 fall into two main groups, those that support the idea that the Lord keeps the righteous *under punishment* until the day of judgment, and those holding that the wicked are reserved unto the day of judgment *to be punished*. The problem is not one of a variant reading but one of translation, for as far as observed, all MSS. agree on the Greek text. Inasmuch as many translations involve interpretation because of a syntactical possibility of two or more ways of translation, and this text contains such a possibility, it becomes necessary to note the context as well as the teaching of the text in order to remain both consistent and reasonable. Greek grammatical construction also needs to be carefully considered.

The problem is how the participle *kolazomenous* should be translated with the infinitive *terein,* which follows. This is an anarthrous construction, and so is an adverbial participle. There are various ways of translating an adverbial participle, including purpose, time, cause, condition, concession, instrument, mode, et cetera, depending on the sense of the sentence. This participle by the nature of the sense of the sentence must be translated either with a purpose or with a temporal clause. In other words, the participle *kolazomenous* is either a telic or a temporal participle. Consequently translators have been divided in their method of translating this expression. Among those who have translated it as a purpose clause, "to be punished," are the KJV, Tyndale, Rheims-Douai, Syriac (Murdoch's translation), Moffatt, Lamsa, et cetera. Many others have treated it as a temporal participle and translated it accordingly by "under punishment" or some similar expression. Some of those are the Swedish, ERV, ASV, Weymouth, Goodspeed, RSV, et cetera. Grammatically both are possible for

a present participle such as this, but the temporal use is the most common. For the telic use a future participle is generally used, with the present being comparatively rare. A. T. Robertson in *A Grammar of the Greek N. T. in the Light of Historical Research* (New York: Hodder & Stoughton, 1914), p. 991, says: "The future participle, so common in this [telic] construction in the Attic Greek, has nearly vanished from the N.T. as from the rest of the Koine. . . . So also the present participle occasionally occurs where purpose is implied. Thus, *apestalkamen apaggelontas* (Ac. 15:27). Cf. *epempsan aggelontas* (Thuc. VII, 26, 9). Cf. also Mk. 3:31. A good example is Ac. 3:26."

"The present part. is also used in the sense of purpose where the context makes it clear. So Ac. 3:26, *apesteilen auton eulogounta.* Cf. Lu. 13:6f.; Ac. 15:27; Ro. 15:25. But it is not absent from the papyri. Cf. P. Goodsp. 4 (ii/B.C.) *apestalkamen—koinologesomenon soi.* So also the present part., P. Oxy. 275 (A.D. 66), *diakonou[n]ta kai poio[u]nta."—Ibid.,* pp. 1128, 1129.

"Futuristic. Just as the pres. ind. sometimes has a futuristic sense, so the pres. part. may be used of the future in the sense of purpose (by implication only, however). Cf. *eulogounta* (Ac. 3:26); *apaggelontas* (15:27); *diakonon* (Ro. 15:26). In Ac. 18:23, *exelthen dierchomenos ten Galatiken choran,* the pres. part. is coincident with the verb. In 21:2 f. the pres. part. *diaperon* and *apo phortizomenon* are futuristic (cf. 3:26; 15:27). Blass, p. 189, notes *ho erchomenos* (Jo. 11:27) and *erchomenon* (1:9). This use of the pres. part. is common in Thuc."—*Ibid.,* p. 891.

In the majority of references cited, the present participle, to which telic force is assigned, follows a verb in the aorist or perfect tenses. Two of the references (Rom. 15:25; Luke 13:7) contain a present participle preceded by a verb in the present tense similar to 2 Peter 2:9. Another clear example is found in 1 Cor. 4:14. Thus, even though the occurrences in which the present participle following a verb in the present tense is used to express purpose are rare, such a use cannot be denied.

A seeming inconsistency occurs in the context when the participle is translated with the temporal idea "under punishment," as in the RSV and others, for in 2 Peter 2:4 there is a similar present participial construction, *eis krisin teroumenous,* which has been translated as a purpose participle, and rightly so. The context quite clearly demands

purpose here, for nothing else would make sense. If the angels that sinned are to be kept (*teroumenous,* pres. part.) until the judgment, might not also (in v. 9) the wicked be kept to be punished (*kolazomenous,* pres. part.) until the judgment day? If the author uses an expression a few verses previously with a certain significance, would he not also have the same significance in mind for a similar construction a few verses farther on?

One of the questions, then, that concerns us in this problem is theological. Are the wicked, according to the Scriptures, being punished now? We must take for granted that Peter is consistent with himself. If by rendering a text one way it makes for agreement with what the author teaches elsewhere and with other Bible writers, and another way for nonagreement, it would only be fair to the writer to translate it in harmony with other Scripture passages. In this case, then, objective translation would require examination as to what is expressed in the Bible and particularly in the New Testament, as to the punishment of the wicked and the time of that punishment. In 2 Peter 3:7 it is stated: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Matt. 13:39, 40 says that the burning of the wicked takes place at "the end of the world," or "the close of the age" (RSV). Matt. 16:27 remarks that when the Son of man comes in glory "he shall reward every man according to his works." Matt. 25:31-33, 41, 46 declares that when the Son of man comes in glory He will separate the good from the evil, and the evil will then go away into eternal punishment. Luke 14:14 says the righteous will be repaid at the resurrection of the just. John 5:27-29 also remarks that the execution of judgment takes place after the resurrection. John 12:48 declares this judgment will take place "in the last day." 2 Thess. 1:7-9 says that when He is revealed from heaven with His mighty angels in flaming fire the Lord Jesus will inflict vengeance upon those who do not know God and do not obey the gospel. Rev. 22:12 remarks that He brings the reward to every man according to his work when He comes. Rev. 11:18 speaks of a certain time when the dead are to be judged, which is in agreement with Acts 17:31, which declares that God has appointed a day in which He will judge the world. It is this day concerning which Peter is speaking in 2 Peter 2:9. With all the other New Testament writers

looking forward to a day of judgment beginning with the resurrection and the Second Advent of Christ, it would seem the part of reason to expect that Peter would be in agreement with this. Further, he meant this participle *kolazomenous* to be understood as meaning purpose just as he used *teroumenous* in v. 4. Results of sin do come *now* in this life, but they *do not* constitute the final punishment for sin.

Verses 9 and 10, putting *tous . . . poreuomenous* in the accusative plural as the object of the infinitive *terein* in apposition with *adikous,* by way of explanation, say, "and especially those who indulge in the lust of defiling passion and despise authority" (RSV). He continues to describe them in the following verses; and in v. 12, in speaking of their punishment, he uses the future passive *phtharesontai.* Thus the author himself makes it clear that the punishment he is talking about is yet future and is rather a sentence of judgment awaiting them. For these reasons many consider it both rational and consistent to translate the questioned participle *kolazomenous* as a telic participle rather than temporal; as by the English infinitive "to be punished," making the punishment a future event taking place at the time of the judgment day.

If by *kolazomenous,* Peter was referring to the future punishment of the wicked, then the participle should be translated as a telic participle, "to be punished." Since, however, the participle is in the present tense, and thus conveys not only the idea of punishment but also of continuous punishment, some have preferred to consider *kolazomenous* a temporal participle. This allows the translation "under punishment" or "under restraint," and makes the action of the participle apply to the punishment sin brings to its perpetrators in this life (see 1 John 4:18 where *kolasis,* a noun from the same root as *kolazomenous,* is used of the mental torment of fear). This interpretation considers the action of the participle co-incident with the action of the present infinitive *terein* and avoids the implication of eternal torment as indicated in the Greek construction, provided the translation "to be punished" is retained. *Kolazomenous* would then describe the experience of the unjust in this life, in the same way as "to deliver the godly out of temptations" (v. 9) applies to the lifetime of the righteous, and any reference to an alleged present punishment in hell is ruled out. Peter clearly indicates when hell's fires will be kindled and the judgment of the wicked will take place (2 Peter 3:7, 10).

On Revelation 1:13

How should this text be translated, "a son of man," "the Son of man," or is there another way of rendering the original text?

The Problem

The problem presented to the English translator of Rev. 1:13 and 14:14 lies in the fact that the noun *huios,* "son," has no article in the Greek text. The absence of the definite article before this noun has led to renderings such as, *"a* son of man" in the ERV, ASV, RSV, Riverside, and others; and *"the* Son of man" in the KJV, Rotherham, Douay, Verkuyl, etc. Which of these renderings more accurately reflects the Greek expression *huios anthropou*—son of man?

The Presence and Absence of the Article

The Biblical phrase, *ho huios tou anthropou,* where the Greek article is employed, is used frequently in the New Testament and is correctly rendered "the Son of man." It should be noted, however, that when in the Greek it is desired to place "stress upon the qualitative aspect of the noun rather than its mere identity," the article is absent (Dana and Mantey, *Manual Grammar,* p. 149). A typical example is found in 1 Thess. 4:15, where *logo kuriou* is used, which expression means "God's word." That is, the character or quality of the word is emphasized. It is the divine word the author desires to stress in contradistinction to man's word. See further examples in John 4:27; 1 Thess. 5:5; Heb. 6:7.

When Paul in Col. 2:20 speaks of a certain kind of life as *en kosmo,* it is evident that the qualitative aspect of the noun is most prominent. It is not merely the thought of a life being lived in the world that the writer seeks to convey, but that of an "in-the-world life." Quality rather than identity is stressed by the absence of the article, which

would not be conveyed by the insertion of the article. See further illustrations in John 1:1; Rom. 2:23.

Moulton's statement also should be recognized, that "there are few of the finer points of Greek which need more constant attention than this omission of the article when the writer would lay stress on the quality or character of the object" (Moulton, *Grammar,* vol. 1, p. 83). So often we refer to the omission of the article, implying that we think it ought to be present, when as a matter of fact there was a delicate distinction conveyed by its absence. Robertson has rightly pointed out that the more accurate phraseology is to speak of "the absence" rather than "the omission" of the article (Robertson, *Grammar,* p. 790).

Since the article is absent in Rev. 1:13, it is evident that the writer desired to convey to his readers the character or quality that Christ possessed in His relation to humanity. He is *huios anthropou,* "son of man," or "man's son." This sets forth His unique relationship with the human race, His unique personality as "man's son."

Translators Inconsistent

Translators seem to have been at a loss to render phrases of this nature and have manifested considerable diversity of opinion in their translations. Many are inconsistent in their usage of such anarthrous constructions.

For example, in John 5:27, *huios anthropou* is translated *"the* Son of man." Likewise in Matt. 4:3, 6, *huios tou theou* is rendered as *"the* Son of God." In these three instances the phrase in question, without any article in the Greek, is translated into English with the definite article, not only in the KJV, but also in the ERV, ASV, Douay, and RSV.

To these instances might be added Luke 1:32, 35, where the anarthrous *huios hupsistou* and *huios theou* are translated in the ERV and the RSV as *"the* Son of the Most High" and *"the* Son of God," respectively. In the KJV we find *"the* Son of the Highest," and *"the* Son of God" in these two verses.

Context Considered

An examination of the context is always helpful in exegesis. We notice that this verse, Rev. 1:13, introduces the salutations of the messages addressed to the seven churches, as recorded in Rev. 2:1,

8, 12, 18; 3:1, 7, 14. These salutations are largely drawn from the description of the One whom John saw walking in the midst of the lamp stands. In the salutation to the church of Thyatira, the speaker is called *ho huios tou theou,* "the Son of God" (2:18), KJV and RSV. At the beginning of the vision, the prophet, beholding this celestial being, describes Him as "one like unto the [a] Son of man" (1:13). If there was any doubt in the mind of John at that moment as to who this might be, it was quickly dispelled, for the voice of One whom he could not fail to recognize declared, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (1:18). To John, the "Son of man" was the "Son of God," and the fact that the definite article is not used in Rev. 1:13 in no way detracts from the exalted nature of Christ our Lord. On the other hand, it enhances His divine-human nature; that even though He is now exalted to the Father's right hand, He is still Son of man as well as Son of God.

In the mystery of the incarnation, the union of the divine with the human in the person of Jesus Christ, is enfolded the depths of God's infinite love and mercy, and of man's infinite need. The Son of God came to this earth as the representative of the Father, to infuse into those who receive Him and believe on His name, the life of God, and make them again the sons of God (John 1:4, 12; 3:3, 5). Having identified divinity with humanity, and so become "the Son of man," His own favorite designation while on earth, He ascended to heaven as man's representative before the Father, there to appear in the presence of God for us. The term "God's Son" emphasizes Christ's identity with God, His divine nature, and His close, personal relationship with the Father. The term "Son of man" or "man's Son" emphasizes His identity with man, His human nature, and His close, personal relationship with humanity.

In this connection, it is interesting to note that the Greek expression *huios theou* without the article is rendered in Matt. 4:3, 6 "God's Son" by the Moffatt, Weymouth, and Twentieth Century translations. From a consideration of both the context and the text of Rev. 1:13, we believe the better rendering is "man's Son." They reveal the fact that He is still one of us and one with us while ministering in the sanctuary above. He has the human qualities in addition to being divine.

On Revelation 12:17 and 19:10

Should the expression "testimony of Jesus" be understood to mean testimony concerning Jesus, or the testimony Jesus Himself bore in His life on earth or which He bears through His servants the prophets?

The Problem Concerning "the Testimony of Jesus"

The contention of many is that this expression should be understood in an objective sense, and hence should be regarded as one's testimony concerning Jesus Christ; in other words, not so much His testimony as our testimony about Him.

The Problem Concerning "the Spirit of Prophecy"

It has been urged by commentators and others that this expression should be understood as meaning the spirit which inspires prophecy or the spirit of illumination, which is the heritage of every true child of God.

THE TESTIMONY OF JESUS

This matter is not a question of the Greek manuscripts or of the texts or versions; it is not even a question of punctuation. It is rather a matter of whether we recognize the expression as objective or subjective.

1. The Form of the Expression in the KJV

The form of the expression occurs eight times in the New Testament; six in Revelation, once in Timothy, and once in Corinthians. The list is as follows:

"Testimony of Jesus Christ"	Rev. 1:2, 9; 12:17
"Testimony of Jesus"	Rev. 19:10
"Witness of Jesus"	Rev. 20:4

"Testimony of Christ"	1 Cor. 1:6
"Testimony of our Lord"	2 Tim. 1:8

2. The Expression in the Manuscripts

The manuscripts, it seems, are consistent as to the form of this expression. Nestle calls no attention to any special variations.

On Revelation 12:17

Some give the form *ten marturian Iesou* as reflected in the texts of Westcott and Hort, Nestle, Wordsworth, Scholz, Alford, et cetera. Others give the form *ten marturian tou Iesou* as reflected in the text of Stephanus, et cetera.

On Revelation 19:10

The authorities quoted in the first classification render the expression in this text the same as in Rev. 12:17, with the exception of Nestle and Scholz, who include the article. Whichever form we take, it will be seen that all are in the genitive, the "of" in the English being used in translation of the Greek genitive, which uses no preposition.

3. The Expression in the English Translations

The English translations vary in the use of the preposition:

a. Rendering *of*—

In both texts: Interlinear, Concordant, Moulton, Emp. Diaglot, Ger. Luther, Verkuyl, ASV, Wyclif, Geneva, Wordsworth, C. K. Williams, Rotherham, Goodspeed, Ford, Fr. Osterwald, Montgomery, Basic English, Tyndale, Rheims-Douai, Fenton, Young, Spencer, Syriac, Lamsa, ERV, Cunnington, Cranmer, Campbell.

In Rev. 12:17 only: Robertson, Moffatt, *Expositor's Bible.*

In Rev. 19:10 only: RSV.

b. Rendering *to*—

In both texts: Lattey, Worldwide, 20th Century, Weymouth.

In Rev. 12:17 only: C. B. Williams, RSV.

In Rev. 19:10 only: Riverside.

c. Rendering *concerning*—

In both texts: Knox.

In Rev. 12:17 only: Riverside.

d. Rendering *by*—

In Rev. 19:10 only: C. B. Williams, Moffatt.

In Rev. 1:2: Robertson.

It is evident that some of the translations in the English versions are hardly consistent in their renderings, as will be seen in the following:

The Riverside translation gives "concerning" in Rev. 12:17, but in Rev. 19:10 it gives "to."

The Moffatt translation gives "of" in Rev. 12:17, but "by" in Rev. 19:10.

The RSV gives "to" in Rev. 12:17, but "of" in Rev. 19:10. Surely with the Greek form *ten marturian tou Iesou* identical in both instances, consistency would demand that they be translated alike.

4. John's Use of the Objective

It seems that as a general rule when the apostle John desired to convey the objective concept fully, he used a preposition to do so. This can be seen in the following:

John 1:15—KJV: "John bare witness of him." Greek text: "Ioannes marturei *peri* autou."

John 5:31—KJV: "I bear witness of myself." Greek text: "ego marturo *peri* emautou."

John 5:32—KJV: "beareth witness of me." Greek text: "marturon *peri* emou."

John 5:36—KJV: "bear witness of me." Greek text: "marturei *peri* emou."

John 5:37—KJV: "borne witness of me." Greek text: "memartureken *peri* emou."

John 5:39—KJV: "testify of me." Greek text: "marturousai *peri* emou."

There are a few instances where a form is found similar to that used in the book of Revelation, that refers in the main to the testimony borne by others concerning Christ, rather than the testimony of Jesus Himself (Acts 4:33; 2 Tim. 1:8; 1 Cor. 2:1), but the objective meaning is clearly indicated by the context.

5. The Significance of the Genitive Form

The term "testimony of Jesus" in the Greek is in the genitive case. Hence it can be understood as Jesus' testimony—the testimony which Christ Himself bears today when He manifests Himself in a special

way through those who have the gift of prophecy. When they tell of what they have seen in vision, it is just as verily the Spirit of Christ which is in them as it was in the prophets in olden days. In this connection we would submit the following considerations:

a. In Rev. 1:1, 2 we read of the "Revelation of Jesus Christ." This revelation "God gave unto him." An angel is used by the Lord to convey this revelation to the prophet John. John bears record of "the testimony of Jesus Christ." It will be observed that here we have the genitive in each case. It is the "Revelation" *of* Jesus Christ. It is the "testimony" *of* Jesus Christ. It is *His* "witness," for the Father gave it to Him, and He gave it to His servant John.

b. The same thought is emphasized in Heb. 1:1, 2. There we read that God, who "spake in time past unto the fathers by the prophets," speaks to us today "by his Son." The message was not that of the prophet; it was God's message. The same thing is true today. God speaks through His beloved Son, and Christ speaks through the prophets. That which He speaks is His testimony—the testimony of Jesus.

c. We might observe also the word given to us in 1 Peter 1:11. Again we refer to the prophets of ancient days. When they ministered, when they bore their testimony, it was the result of the "Spirit of Christ which was in them." These prophets were God's servants. He sent; He spoke through them. God claimed the prophets as His own. He called them "my servants the prophets" (Jer. 29:19). God also gave His word to them, for He said to His servant Jeremiah, "Behold, I have put my words in thy mouth" (Jer. 1:9).

God's word through the prophets was obligatory, for we read in 2 Chron. 29:25, "So was the commandment of the Lord by his prophets." God also revealed His secrets to the prophets. "He revealeth his secret unto his servants the prophets" (Amos 3:7).

God revealed Himself to His prophets in visions and dreams. "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" (Num. 12:6). It was in this manner that He revealed His will to them.

6. The Significance of "Have"—*Echonton*

a. This word appears in the phrase "and have the testimony of Jesus" (Rev. 12:17).

b. The Greek word for "have" in this instance is *echonton,* which is the genitive, plural, masculine, present participle of *echo.*

c. The lexicon meaning of *echo* is given as to have and hold, implying continued having or possession, in Robinson; have, hold, possess, of property, most common usage, in Liddell and Scott; keeping, holding, hold fast, in the various English translations.

d. A form similar to that found in Rev. 12:17 is seen in several instances in Scripture:

Mark 10:21—"*have* treasure in heaven."
John 3:15—"*have* eternal life."
John 8:12—"*have* the light of life."
John 12:35—"*have* the light."
John 13:35—"*have* love one to another."
Acts 24:15—"*have* hope toward God."
Rom. 5:1—"*have* peace with God."
Rom. 5:2—"*have* access by faith."
Rom. 10:2—"*have* a zeal of God."
1 Cor. 2:16—"*have* the mind of Christ."
2 Cor. 4:1—"*have* this ministry."
2 Cor. 4:7—"*have* this treasure."
Eph. 3:12—"*have* boldness."
Heb. 4:14—"*have* a great high priest."
1 John 2:1—"*have* an advocate."

The over-all usage of this word in the New Testament, especially in the texts referred to above, indicates the thought of "possession," of "holding fast to what one possesses." Campbell in his translation renders Rev. 12:17 as "and retain the testimony of Jesus Christ." This is in harmony with the lexicon meaning, and in perfect harmony with the subjective rendering, that the remnant church has as its possession "the testimony of Jesus." To emphasize the other thought, namely the objective concept—"testimony" to or concerning Jesus—would call for a verb such as "to bear" rather than "to have." The writer of the Apocalypse, in using *echonton,* has evidently intended his readers to understand "having in possession."

7. The Expression in the Commentaries

In the main, commentators deal with the expression as objective; there are a few, however, who view it as subjective, as:

" 'For the testimony or witness of (i.e., borne by) Jesus is (i.e., constitutes) the spirit of prophecy.' This . . . specifically defines the brethren who hold the testimony of Jesus as possessors of prophetic inspiration. The testimony of Jesus is practically equivalent to Jesus' testifying (xxii. 20). It is the self-revelation of Jesus . . . which moves the Christian prophets. He forms at once the impulse and subject of their utterances (cf. Ignat. Rom. viii.; Eph. vi.). . . . Furthermore, there is an implicit definition of the spirit of prophecy . . . in its final phase as a revelation of Jesus Christ. Even the O.T. prophetic books, with which the Apocalypse claims to rank, were inspired by the spirit of the pre-existent Christ."—*The Revelation of St. John the Divine* in *The Expositor's Greek Testament* (New York: Dodd, Mead and Company), vol. 5, p. 465.

"From the closing words of the verse, it might be inferred, that 'they who have the testimony of Jesus' are not believers in general, but only the prophets, so that the angel would call himself a fellow-servant only of the prophets; as Hengstenb. also (xxii. 6) understands by the . . . (doulois autou) only prophets."—*Critical and Exegetical Handbook to the Revelation of John,* in *Meyer's Commentary on the New Testament, Revelation of John,* tr. by Henry E. Jacobs, p. 456.

In view of these considerations we feel that the expression "testimony of Jesus" refers primarily to the testimony borne by Jesus Himself, either in His own life and ministry, or in and through His servants the prophets. In a secondary sense it could be regarded objectively, seeing that after the prophet has received the message subjectively, when he bears that testimony to others he is witnessing objectively.

THE SPIRIT OF PROPHECY

This expression is used but once in the Holy Scriptures—in Rev. 19:10. There are expressions similar in form, such as the "spirit of life" (Rev. 11:11); the "Spirit of grace" (Heb. 10:29); the "spirit of glory" (1 Peter 4:14); but nowhere in the Sacred Record do we find the expression "spirit of prophecy" except in Rev. 19.

On account of this it has been urged by many that it is difficult, if not impossible, to determine exactly what the apostle John meant by the term. Various ideas have been advanced, such as—

1. That it refers to the prophecy of the book of Revelation.

Some would have us understand this not as "the spirit of prophecy" but as "the spirit of *this* prophecy," their evident intent being that it means the book of Revelation itself. Reference is made to seven expressions in the last chapter of the Bible; namely, "in *this*

book" (verses 18, 19), "the sayings of the prophecy of *this* book" (verses 7, 10), "the sayings of *this* book" (verse 9), "the words of the prophecy of *this* book" (verse 18), and "the words of the book of *this* prophecy" (verse 19).

So it is said that inasmuch as John uses a similar expression with the word "this" seven times, he naturally indicates what prophecy he has in mind. It is *this* prophecy; it is *this* book of the prophecy—the Revelation—so the expression should read, "the spirit of *this* prophecy."

This claim, however, will not bear the test of investigation, because in the original Greek there is no justification for the word "this" in connection with the expression "spirit of prophecy." The Bible translators saw no reason to use the word "this," for it is not in the Greek text of this expression. It is a fact, also, that in the seven references made to the book of *this* prophecy, the word "this" is an accurate English translation of the wording in the Greek text. Hence, it must be clear that if the apostle John in recording the words of the angel had meant "this" to be understood with the expression "spirit of prophecy," he would have used it in order to convey that meaning, but he did not do so. Hence, we affirm that the contention is unsupported by the evidence and that this is not what was meant by the apostle.

2. That it refers to the spiritual illumination which is the heritage of every true child of God.

A few commentators take the position that in a certain sense all the children of God have the "spirit of prophecy"; hence, this expression should be understood as applying to them. They argue that as the gifts are bestowed upon the children of God, all God's people are actuated by the "spirit of prophecy." This argument, however, is not at all well founded. The *fruit* of the Spirit God longs to see in the lives of *all* His children, and He has through the divine Spirit distributed the gifts of the Spirit to His people. But the special *gifts* are not distributed to all. One individual has one gift and another person a different gift. All do not have the gift of healing; all do not have the gift of government; all do not have the gift of prophecy. In the very nature of the case, they could not all be in possession of all these gifts (1 Cor. 12:4-8).

3. It should be remembered, however—

a. That the "gift of prophecy" and the "spirit of prophecy" are intimately related.

"The spirit of prophecy" is intimately related to the gift of prophecy. The one is the Spirit which indites the prophecy; the other is the gift bestowed. They go together; they are inseparably connected. Where you find the one you find the other. The gift is the manifestation of that which the Spirit of God distributes to men, according to His own good purpose and plan.

b. That the "gifts" are bestowed by the Lord.

The Divine Record emphasizes the thought that the Spirit divides "to every man severally as he will." In other words, the gifts are bestowed by the Lord. No man receives any specific spiritual gift because he particularly wants it or claims it. God determines to whom He will entrust these gifts: "to one is given . . . the word of wisdom; . . . to another the gifts of healing" (1 Cor. 12:8, 9). So in the plan of God one here and one there is singled out from the believers, and made the depositories of these specific spiritual gifts. This is particularly true of the prophetic gift. Among commentators in good standing there are those who recognize the truth of this, as will be seen in the following extract from W. Robertson Nicoll:

> " 'For the testimony or witness of (i.e., borne by) Jesus is (i.e., constitutes) the spirit of prophecy.' This . . . specifically defines the brethren who hold the testimony of Jesus as possessors of prophetic inspiration. The testimony of Jesus is practically equivalent to Jesus testifying (xxii. 20). It is the self-revelation of Jesus (according to i. I, due ultimately to God) which moves the Christian prophets."—*The Revelation of St. John the Divine* in *The Expositor's Greek Testament,* p. 465.

4. That the divine definition of the "testimony of Jesus" is "the spirit of prophecy." This is clear and plain in Rev. 19:10.

The apostle John not only gives us the definition of the term "testimony of Jesus" but also reveals in another passage in the Apocalypse something that keys the expression "testimony of Jesus" to the prophetic gift. We might compare certain expressions in Rev. 19 and 22. In both passages we read that John falls at the feet of the angel to worship him. In both places we read the counsel of the angel: "See thou do it not"; "worship God." In both instances the angel says, "I am thy fellow-servant." But notice how the next expression is rendered. In Rev. 19 it is in one form and in Rev. 22 in another. In Rev. 19:10

we read, "of thy *brethren that have the testimony of Jesus";* and in Rev. 22:9, "of thy *brethren the prophets.*" In this comparison we have further evidence concerning the "testimony of Jesus" being connected definitely with the prophetic gift. The angel is referring to those whom he calls John's brethren. But who are they? In one place he says that they are the prophets. In the other they are those who have the "testimony of Jesus." So we affirm that in the apostle's thinking the expression "testimony of Jesus" is intimately associated with, and is an integral part of, the prophetic gift.

We would repeat John's declaration. It seems that in order to prevent any misunderstanding as to the meaning he gives to the expression, the beloved apostle makes the matter unmistakably clear when he gives us the following equivalent statements: "I am thy fellow-servant, and of thy brethren *that have the testimony of Jesus*" (Rev. 19:10). "I am thy fellowservant, and of thy brethren *the prophets*" (Rev. 22:9).

Here the testimony of Jesus is linked with the work of the prophets of God in a way that surely cannot be misunderstood. This fact, together with others already mentioned, should enable us clearly to understand why, in Rev. 19:10, "the testimony of Jesus" is called "the spirit of prophecy."

5. The term "spirit of prophecy" in literature.

This expression, while used in the Holy Scriptures but once, is to be found in ancient Jewish writings and also in modern literature.

a. In ancient Jewish writings.

In the Targums:

Concerning Joseph.—The term is found in the Targums on the book of Genesis. Both the Onkelos and the Jerusalem Targum on Gen. 41:38 read the same, as follows: "And Pharaoh said to his servants, Can we find a man like this, in whom is the spirit of prophecy from the Lord?"—*The Targums of Onkelos and Jonathan ben Uzziel on the Pentateuch,* vol. 1, p. 131.

Concerning Joshua.—The Onkelos and the Palestine Targum concerning Joshua read: "And the Lord said to Mosheh, Take to thee Jehoshua bar Nun, a man upon whom abideth the Spirit of prophecy from before the Lord."—*Ibid.,* vol. 2, p. 442.

Concerning the Sucathites.—Edward Lewis Curtis says that the Targum or paraphrase on Chronicles "explains somewhat similarly,

except that the *Sucathites* are those 'covered' with a spirit of prophecy." —*International Critical Commentary, Chronicles,* p. 98.

Concerning David.—"David said, By the spirit of prophecy of Jehovah I speak these things."—Quoted in Appendix, Note IV, to 2 Samuel in *The Cambridge Bible for Schools and Colleges* (Cambridge: University Press, 1899), p. 237.

In the Talmud:

"The Jewish Talmudists say, There are five things wanting in the second temple, which were under the first; the fire from heaven, the ark, the Urim and Thummim, the oil of anointing, and the Holy Spirit, or the Spirit of prophecy."—*Works of John Lightfoot, D.D.,* on Hebrew and Talmudical Exercitations (London: Wm. Rawlins, 1684), vol. 2, p. 802.

In the *Jewish Encyclopedia:*

"The Holy Spirit is at times identified with the spirit of prophecy." —*Jewish Encyclopedia* (New York: Funk and Wagnalls, 1907), vol. 6, p. 449, col. 1.

b. In the ancient Christian writings.

The term "spirit of prophecy" is found in *The First Apology,* of Justin Martyr, many times—once or twice in each of the following chapters: 32, 33, 38, 39, 40, 41, 42, 44, 47, 48, 51, 53, 59, 60, 63. (*Ante-Nicene Fathers* (Charles Scribner's Sons, 1908), vol. 1, pp. 175-184.)

In the Migne, *Patrologia Graeca,* vol. 6, the Greek forms are:

As *prophetikou pneumatos*—col. 381, lines 5, 6; col. 371, line 12; col. 388, lines 4, 5; col. 400, lines 2, 3, 10; col. 405, line 20.

As *prophetikon pneuma*—col. 424, line 3; col. 425, line 4; col. 420, line 14; col. 416, lines 7, 8; col. 381, lines 26, 27; col. 385, lines 1, 2; col. 388, line 2; col. 392, lines 1, 2; col. 392, line 1; col. 393, lines 1, 2; col. 404, line 1; col. 408, lines 13, 14.

The form of the expression in the references cited from the *Ante-Nicene Fathers* is "spirit of prophecy"; there is one place, however, where the form is "prophetic spirit," and this is in chapter 31. It is the Greek form *prophetikon pneuma.* In the Scriptural reference in Rev. 19:10 it reads *to pneuma tes propheteias.*

c. In the Commentaries.

The Pulpit Commentary remarks:

"David, in his last days, like Jacob and Moses, received the spirit of

prophecy."—*Pulpit Commentary* on 2d Samuel (Chicago: Wilcox and Follett Co.), verses 1-7, p. 588.

"Zecharias, in the spirit of prophecy, confirmed the testimony of Gabriel."—*Ibid.,* on Matthew 17, p. 197.

"Elijah found Elisha, not in the schools of the prophets, but ploughing in the field. The Spirit of prophecy will not be tied down to human institutions."—*Ibid.,* on 1 Kings 19:19-21, p. 473.

The Expositor's Bible:

In reference to the "Seventy," vol. 1, p. 417.

In reference to Isaiah, vol. 3, p. 756.

In general use, vol. 3, p. 565.

Meyer's *Commentary:*

"This cannot mean: 'He who confesses Christ as thou dost has also the spirit of prophecy,' but designates, in the sense of 1 Pet. i. 11, and in thorough agreement with what is indicated in i. 1 and xxii. 6, 16, concerning the nature and origin of prophecy, that Christ, by Himself imparting His testimony of revelation to a man, fills him with the Spirit of prophecy,—who now speaks from and through the prophets . . . 'they who have the testimony of Jesus' are not believers in general, but only the prophets, so that the angel could call himself a fellowservant only of the prophets."—MEYER on Revelation, p. 456.

Matthew Henry's *Commentary:*

He uses the term with reference to: Deborah, vol. 2, p. 140; Huldah, vol. 2, p. 820; Hannah, vol. 2, p. 284; Anna, vol. 5, p. 605; Elizabeth, vol. 5, p. 587; Simeon, vol. 5, p. 603; Agabus, vol. 6, p. 275; Gentiles, vol. 4, p. 1216.

Scott's *Commentary:*

"Simeon was likewise endued with the Spirit of prophecy."—Thos. Scott, *Commentary,* vol. 5, p. 256, on Luke 2:25, 32.

Abingdon Commentary:

In the *Abingdon Bible Commentary* the author refers to the bestowal of "the spirit of prophecy" on the seventy elders.—Page 302, col. 2 (New York: Abingdon-Cokesbury Press, 1929).

Old Testament Commentary:

"It was the more powerful Philistine oppression in the South in the last days of the Judges that awakened the *spirit of prophecy* again in the person of Samuel."—*Old Testament Commentary* (Muhlenburg Press, Philadelphia, 1948), p. 56.

"Elisha called for a minstrel when the *spirit of prophecy* seemed to lag."—*Ibid.,* p. 55.

Lange's *Commentary:*

"If the Spirit of prophecy had departed from Israel since the time of Malachi, according to the opinion of the Jews, the return of the Spirit might be looked upon as one of the tokens of Messiah's advent."—J. Peter Lange, *A Commentary on the Holy Scriptures,* on Luke 2:26 (New York: Charles Scribner & Co., 1915).

d. In various works.

"The Spirit of Prophecy was just as active in New Testament times as under the older dispensation."—William Sanday, *The Oracles of God* (London: Longmans, Green & Co., 1892), p. 57.

"More distinctly does the spirit of prophecy breathe in the Psalter."—*Ibid.,* p. 56.

J. C. Lambert in an article on "Prophet" tells us that "the Spirit of prophecy, as it meets us under the Old Dispensation, runs on into the new."—Hastings' *Dictionary of the Bible* (New York: Charles Scribner's Sons, 1915).

In the *Standard Bible Dictionary* (New York: Funk & Wagnalls Co., 1909), article on "Prophecy, Prophet," p. 707, col. 2, we find the expression.

James Darmesteter refers to the "Spirit of prophecy" in his "Prophets of Israel," in his *Selected Essays* (New York: Houghton, Mifflin and Company), p. 43. This is quoted by J. H. Hertz in *The Pentateuch and Haftorahs* (London: Soncino Press, 1938), p. 930.

Commenting on 2 Kings 22:14, Joseph Priestly remarks concerning Huldah: "It pleased God to distinguish several women with the *spirit of prophecy,* as well as other great attainments, to shew that, in his sight, and especially in things of a spiritual nature, there is no essential preeminence in the male sex."—Joseph Priestly, *Theological and Miscellaneous Works,* vol. 11, p. 477.

"Jacob has been induced by the Holy Spirit, the Spirit of prophecy, to do this."—H. C. Leupold, *Exposition of Genesis* (Columbus, Ohio: The Wartburg Press, 1942), p. 1155.

G. S. Streatfeild assures us that Christ in His work was moved by "the Spirit of Prophecy."—*The Incarnation* (London: Longmans, Green and Co., 1910), p. 41.

Grace Aguilar, *The Women of Israel,* (London: Routledge and Sons, Limited (n.d.), p. 325).

Andrew C. Zenos, "Prophecy, Prophet," *Funk and Wagnalls New Standard Bible Dictionary* (1936 ed.), sec. 14, p. 743 (cf. sec. 6, p. 741).

Otto Pfleiderer, *Primitive Christianity* (New York: Geo. Putnam's Sons, 1910), vol. 3, p. 463.

Wm. Hughes writes:

"That the Eternal Son of God, having graciously been pleased to take our nature upon Him, made of a woman under the law, to redeem them that were under the law, found it expedient for Him to execute the office of a prophet, and to inspire His apostles with the Spirit of Prophecy,

"The Spirit of Prophecy (was) not only in Christ, but also in His apostles.

"And then for the Apostles; it seems not that the Spirit of Prophecy in them was in any point inferior to that of Moses, but rather the more excellent."—Wm. Hughes, *The Spirit of Prophecie* (London: Wm. Hughes, 1679), Introduction.

"Since then Christ and His apostles (as we have largely proved) were a sort of prophets, they most eminently had all the qualifications requisite to the Spirit of Prophecy, and both by predictions and miracles gave clearest evidence that ever the world had of it, we have the highest reason (whereof the revelation is capable) most firmly to believe the doctrine they have taught us."—*Ibid.,* p. 227.

"The hope of a Christian . . . is founded on the promises of the gospel, and these promises (made by the Spirit of Prophecy in Christ and the Apostles) are little or nothing else, but declarations of what God will do for the good of man."—*Ibid.,* p. 228.

In the light of the foregoing, it is felt that the expression "Spirit of prophecy" is not a new phrase coined by the prophet John, but rather an expression with which he was well acquainted, a term well understood, and one which was evidently in current usage among the Jewish people of his time.

On Revelation 22:14

How shall we understand this text—"wash their robes," or "do his commandments"?

The problem in this text is to determine whether the reading should be "robes" or "commandments"; whether in the Greek manuscripts it is *stolas* or *entolas.* A related problem concerns the verb used, whether it should be *pluno*—to wash, or *poieo*—to keep. The question turns on the evidence provided by the manuscripts, the texts, and the versions; also other factors, such as how it was understood by the church Fathers in the early days of the Christian Era, and related Biblical evidence.

The Manuscripts, Versions, and Texts

We might observe first of all that the weight of evidence seems to favor "robes." Observe how this is reflected in the English translations. Out of 42 consulted, we find 27 translating "robes"; 12 translating "commandments"; and 3 giving "robes" in the text and "commandments" in the margin.*

The same result is seen in the commentaries. Some, it is true, hold to the idea of "commandments"; but the majority favor "robes." In favor of "robes" are the *International Critical Commentary, The Expositor's Bible,* Glasgow on *Revelation,* Robertson in his *Word Pictures,* and Gore, Goudge, and Guilliam in their *Commentary:* Lange's *Commentary,* Moffatt, and Lutheran. In favor of "commandments," are Adam Clarke, Bonar, Bloomfield, Matthew Henry, Barnes, Scott, and Wordsworth.

Looking into the manuscripts, the texts, and the versions, we find the following:

* See Additional Notes, "Translations in Various Versions," p. 261.

In the manuscripts.

For "robes": Codex Alexandrinus, Codex Sinaiticus, Codex Ephraemi, also a few others of little importance (Nestle).

For "commandments": 8th Century Minuscule Codex 046, and "many later manuscripts" (Nestle's Greek Testament, p. 48*).

In the versions.

For "robes": Vulgate, Armenian, Ethiopic.

For "commandments": Syriac, Coptic, Arabic, Later European Latin Writings.

In the texts.

For "robes": Griesbach, Alford, Tregelles, Lachmann, Theile, Tischendorf, Nestle, Westcott and Hort.

For "commandments": Bloomfield, Stephens, Scholz, Wordsworth.

The Use of *Pluno* and *Poieo*

Pluno is used but once in the Greek New Testament—in Rev. 7:14, in connection with the phrase "washed their robes." It is found also in the LXX about fifty times, and is uniformly rendered "wash" in the KJV. In the Greek text of Westcott and Hort, the form of the word is *plunontes*—nom. pl. masc. part. pres.

The form of *poieo* as used in Rev. 22:14 is *poiountes*—nom. pl. masc. part. pres. act. This is the word rendered "keep" in the KJV. The usual word, however, when referring to the "commandments of God" is *tereo,* as will be seen in such texts as Rev. 1:3; 3:8; 12:17; 14:12; 16:15; etc. *Poieo* is used for obedience to the commandments of God, but more particularly to the "will of God." See Heb. 10:7, 9, 36; 13:21; 1 John 2:17, 29; 1 John 3:7, 10, 22.

The Idea of "Washing" and "Obeying" in John's Writings

In the writings of John the apostle we find frequent reference to the idea of washing and obeying. Both are emphasized, but the more frequent reference is to the thought of obedience or conformity to the commandments of God. Note the following:

The idea of "washing."

The word "wash"—John 13:10; Rev. 1:5; 7:14.

The word "clean"—John 13:10, 11; 15:3; 1 John 1:7, 9.

The word "blood"—John 6:54, 55; 1 John 1:7; 5:6; Rev. 1:5; 12:11.

The idea of "obeying."

The word "law"—John 1:17; 7:19; 8:5; 10:34; 15:25.

The word "will"—John 4:34; 5:30; 6:38, 39, 40; 7:17; 9:31; 1 John 2:17; 5:14.

The word "commandments"—John 14:21; 15:10; 1 John 2:3, 4, 7; 3:22; 2 John 6; Rev. 22:14.

This could be extended by considering his use of the words "word" and "righteousness."

Blood Atonement and the Commandments

Some of the strongest texts on the question of the blood atonement, and keeping "the commandments of God" are to be found in the apostle John's writings.

On the "blood atonement"

"The blood of Jesus Christ . . . cleanseth us from all sin" (1 John 1:7).

"Unto him that loveth us, and washed us from our sins in his own blood" (Rev. 1:5).

"They overcame him by the blood of the Lamb" (Rev. 12:11).

On the "commandments of God"

"Hereby we do know that we know him, if we keep his commandments" (1 John 2:3).

"He that saith, I know him, and keepeth not his commandments, is a liar" (1 John 2:4).

"And whatsoever we ask, we receive of him, because we keep his commandments" (1 John 3:22).

"By this we know that we love the children of God, when we love God and keep his commandments" (1 John 5:2).

"For this is the love of God, that we keep his commandments" (1 John 5:3).

Some Observations

The difference in the words "robes" and "commandments" in the Greek is a matter of initial letters. For "robes" we find *stolas;* for "commandments," *entolas;* the difference being between "s" in the one case and "en" in the other. Some have thought this might be a copyist's error.

The same idea has been advanced concerning the two verbs used in these expressions *poiountes* and *plunontes.* It is said that the change

from "wash their robes" to "do his commandments" could quite easily have occurred in the translation from the Greek to the Latin, owing to the confusion of the less familiar words *pluno* and *stole* with the more familiar *poieo* and *entole*. The very close similarity of these words in Greek, both in appearance and sound, is extraordinary.

It has been affirmed that "robes" must be the correct reading, because reference is made earlier in the Apocalypse to those who have "washed their robes" (Rev. 7:14). With equal propriety it might be urged that "commandments" should be used, because reference is made to those who "keep the commandments" (Rev. 12:17).

It should be remembered that in this text as quoted in the writings of the Spirit of prophecy, both renderings are used.

"Do his commandments"—*Patriarchs and Prophets,* p. 208; *The Great Controversy,* p. 466; *The Acts of the Apostles,* p. 592; *Early Writings,* pp. 35, 51; *Testimonies,* vol. 5, pp. 628, 693.

"Wash their robes"—*Early Writings,* p. 17.

The text as used in the only references we could find in the early church Fathers reveals the following:

For "commandments"*—Tertullian, A.D. 145-220; Cyprian, A.D. 200-258.

For "robes"—Athanasius, A.D. 298-373; Primasius, A.D. 500.

Conclusions

So far as the manuscripts are concerned, the weight of evidence favors "robes," but there is later support for "commandments."

The summary of evidence from the ancient versions is about equally divided.

The evidence provided by the editions of the Greek text strongly favors "robes."

Tertullian and Cyprian, who were Latin theologians, undoubtedly had access to the manuscript of the Apocalypse that contained the reading "commandments." The fact that they used this reading at such an early date is significant.

It would be well, however, to exercise care in the use of this text as rendered in the King James Version, in view of the currently available evidence which favors "robes." Other Scriptures not in

* See Additional Notes, "Extracts From the Church Fathers," p. 262.

dispute should be used, such as those given by John in other places in his writings. It must be clear to all that the binding obligation of the Ten Commandments is not dependent on the King James Version rendering of this text; other Scriptures, in both the writings of the apostle John and the letters of Paul, make this clearly evident (see John 15:10; Rev. 12:17; Rev. 14:12).

In the last analysis, it makes little difference which of the two renderings we accept, as far as doctrinal teaching is concerned. It is evident that those whose robes have been washed from sin will naturally, through the indwelling Christ, be obedient to God, and hence will keep the commandments of God. Furthermore, those of whom it is said that they keep the commandments of God, do so only because their robes have been washed by the precious blood of Christ.

One thing, however, is certain. John stresses the fact that those who are lawbreakers will be *outside the city*. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. 22:15).

Surely, in the light of this, it should not be thought surprising if he emphasizes the fact that those who are obedient to God's law will be found *within the city* (Rev. 22:14).

ADDITIONAL NOTES

Translations in Various Versions

For "commandments:" Interlinear, Bloomfield, Syriac, Ford, Luther (German), Osterwald (French), KJV, Lamsa, Latimer, Cranmer, Geneva, Young.

For "robes": Verkuyl, Riverside, Alford, Glasgow, Robertson, C. B. Williams, C. K. Williams, Diaglott, Concordant, Goodspeed, Cunnington, ERV, RSV, Rheims-Douai, Lattey, Spencer, Montgomery, Moulton, Fenton, Rotherham, Weymouth, 20th Century, Basic, Moffatt, Wyclif, Knox.

For "robes" [in text] and "commandments" [in margin]: Cunningham, RSV, Weymouth.

Summary

12 give "commandments."
27 give "wash robes."
3 give "robes" [text] and "commandments" [margin].

Extracts From the Church Fathers

TERTULLIAN, A.D. 145-220:

"Blessed (are) they who act according to the precepts, that they may have power over the tree of life, and over the gates, for entering into the holy city."—Tertullian, *On Modesty,* chap. 19, in *Ante-Nicene Fathers,* vol. 4, p. 96.

CYPRIAN, A.D. 200-258:

"Blessed are they that do His commandments, that they may have power over the true life."—Cyprian, Treatise 12, "Three Books of Testimonies Against the Jews," bk. 2, sec. 22, in *Ante-Nicene Fathers,* vol. 5, p. 522.

ATHANASIUS, A.D. 298-373:

"Blessed are they who make broad their robes, that they may have right to the tree of life."—"Discourses Against the Arians," IV, 28, *Nicene and Post-Nicene Fathers,* vol. IV, 2d series, p. 444.

PRIMASIUS, A.D. about 500:

Refers to "robes" in Rev. 22:14 in his book on Revelation, lib. V, ch. XXII; Migne, *Patrologia Latina,* vol. 68, col. 933 A.

APPENDICES

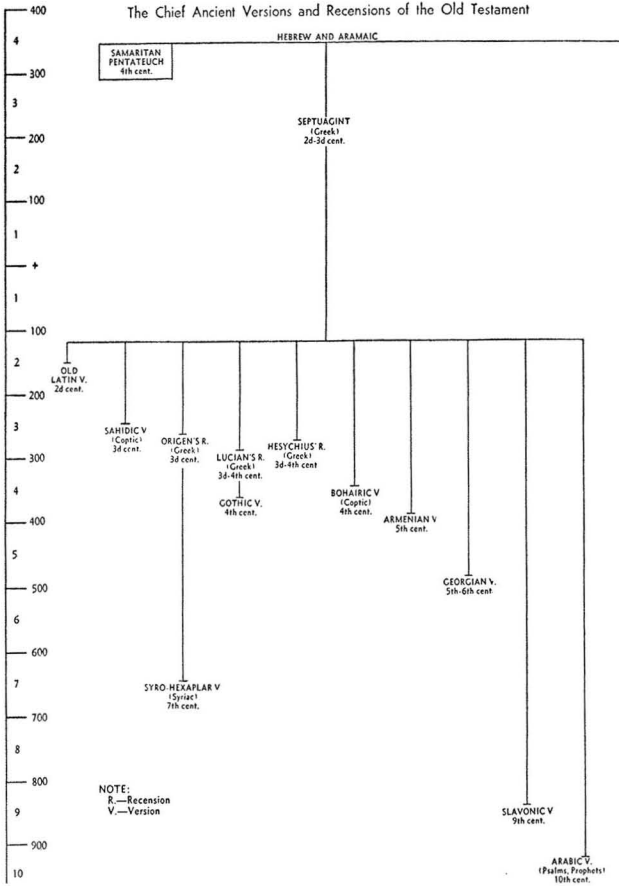
IMPORTANT BIBLE MANUSCRIPTS (HEBREW)

Designation	*Date*	*Contents*	*Place*
1QIs[a]	2d century B.C.	Isaiah complete	U.S.A.
1QIs[b]	1st century B.C.	Isaiah incomplete	Hebrew University, Jerusalem
1QDan	1st century B.C.	Fragments of Daniel	U.S.A.
Dead Sea Scrolls		Hundreds of fragments from practically every Old Testament book, some written in Phoenician script	Archaeological Museum, Jerusalem, and Museum of the Department of Antiquities, Amman
Nash Papyrus	100 B.C-100 A.D.	The Decalogue and Deut. 6:4	Cambridge, England
Wine jar stamp impression	300-400 A.D.	Jer. 48:11	Oriental Institute of University of Chicago
Cairo-Genizah fragments	500 A.D. and onward	Thousands of fragments from practically every Old Testament book	Leningrad Library Bodleian Library, Oxford Cambridge University, England Jewish Theological Seminary, New York
Oriental 4445	c820-850 A.D.	Pentateuch from Gen. 25:20 to Deut. 1:33	British Museum
Codex Cairensis	895 A.D.	Former and Latter Prophets	Karaite Synagogue, Cairo
Petersburg Codex of the Prophets	916 A.D.	Isaiah, Jeremiah, Ezekiel, and 12 Minor Prophets	Leningrad
Codex Leningradensis B19a	1008 A.D.	Entire Old Testament	Public Library, Leningrad
Codex of Aleppo	10th century	Old Testament	Aleppo (recently destroyed)
Codex Laudianus	c1000 A.D.	All Old Testament except part of Genesis	Oxford
Erfurt Codex	11th century	Old Testament	State Library, Berlin
Norley 1528 (Kennicott 100)	1300 A.D.	Old Testament	British Museum
Codex No. 1 (Ginsburg No. 59)	1280 A.D.	Old Testament except Exodus 9:33b-24:7b	Madrid University Library
Codex No. 4 (Ginsburg No. 60)	1299 A.D.	Prophets and Hagiographa	Vienna Imperial and Royal Library

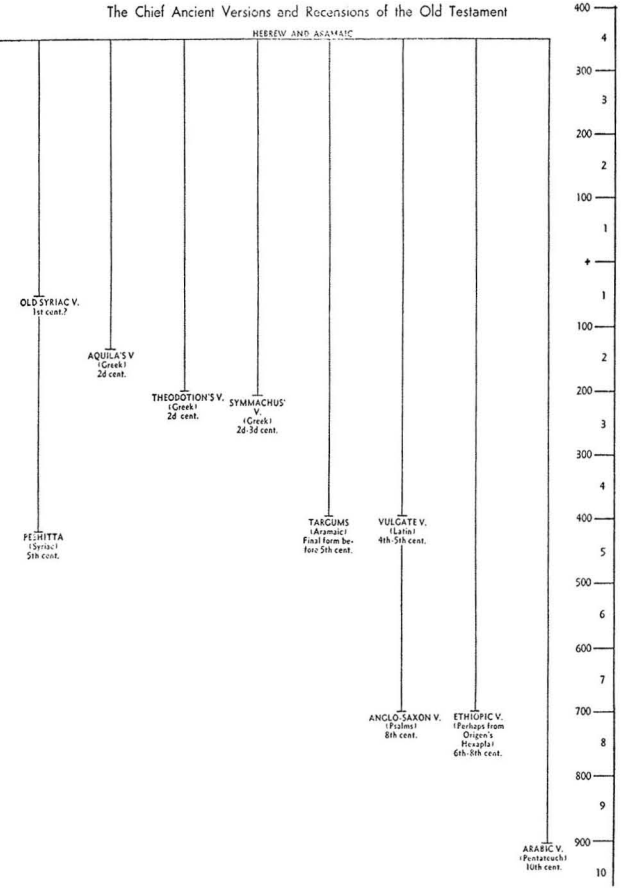
IMPORTANT BIBLE MANUSCRIPTS (GREEK)

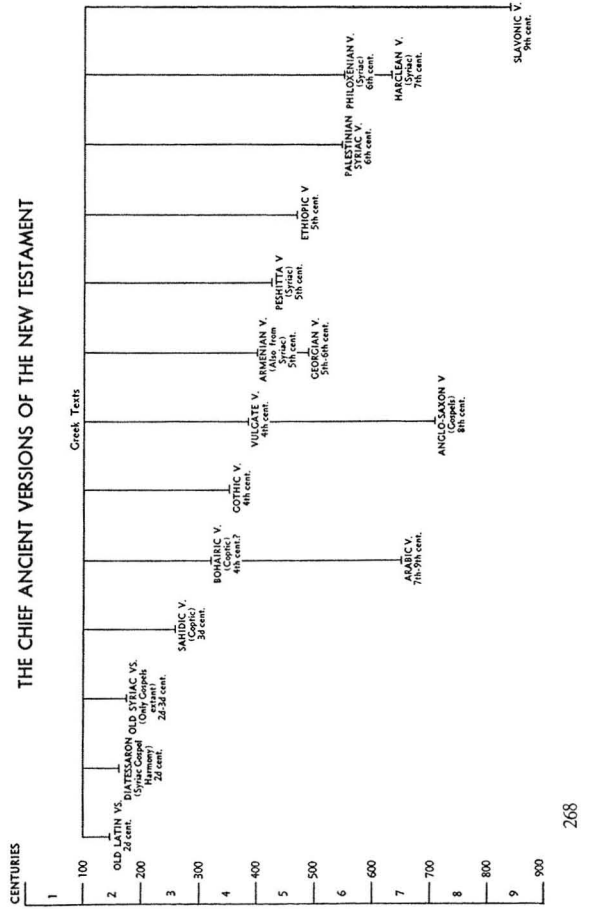
Designation	*Approximate Century*	*Name*	*Contents*	*Library*
Hebrew aleph	IV	Sinaiticus	Fragments of Gen., Num., 1 Chron., Ezra, also Neh., Esther, Tobit, Judith, 1 Maccabees, 4 Maccabees, Isaiah, Jer., Lam. 1:1-2:20, Joel, Obad., Jonah, Nahum to Mal., Psalms, Proverbs, Ecclesiastes, Song of Solomon, Wisdom of Solomon, Ecclesiasticus and Job. N.T. most nearly complete among older Greek MSS., also the Epistle of Barnabas and the Shepherd of Hermes.	London
A	V	Alexandrinus	Missing Gen. 14:14-17, 15:1-5, 16-19; 16:6-9; 1 Kings 12:20-14:9; Ps. 50:20-80:11. Matt. 1:1-25:6; John 6:50-8:52; 2 Cor. 4:13-12:6. Contains certain Apocryphal books such as Macc. 1-4, etc.	London
B	IV	Vatic. gr. 1209	Originally contained whole Bible. Now lacks Gen. 1:1-46:28; Ps. 106-138; all of Hebrews following ch. 9:14, the Catholic Epistles, and the Apocalypse.	Rome
C	V	Ephraemi	Parts of Job, Proverbs, Ecclesiastes, Wisdom of Solomon, ben Sira, Song of Solomon. Parts of every book of N.T. except 2 Thess. and 2 John.	Paris
D	VI	Bezae Cantabrigiensis	Gospels and Acts 1:1-22:24.	Cambridge
D^2	VI	Claromontanus	Pauline Epistles.	Paris
W	IV, V	Freerianus	Minor Prophets (incomplete), Gospels, Pauline Epistles.	Washington
Theta	IX	Koridethian	Gospels.	Tiflis
p^{45}	III	Ch. Beatty	Gospels and Acts (incomplete).	London
p^{46}	III	Ch. Beatty	Pauline Epistles (incomplete).	London, Ann Arbor
p^{47}	III	Ch. Beatty	Rev. 9:10-17:2 with mutilations.	London
p^{52}	II	Rylands 457	Fragment of John 18.	Manchester
1	X	Minuscule 1	All N.T. except Revelation.	Basel
33	IX, X	Minuscule 33	Prophets (incomplete), Acts and Epistles.	Paris

The Chief Ancient Versions and Recensions of the Old Testament



The Chief Ancient Versions and Recensions of the Old Testament





Translations of the Bible in the English Language

Listed on the following pages are many of the translations of the Holy Scriptures in the English language. We wish it had been possible to make a list that could be called complete, but there are two facts that need to be considered in a matter of this kind. One is that through the years there have been a number of independent translations, either of the Bible as a whole, or at least parts of the Holy Scriptures, which were printed in such small editions that few, if any, copies of these translations are extant. It is known, however, that there were such translations, but not having the necessary data, we could not include them in this list.

Another important factor is that many of the translations that were published had several editions. On occasions some of these printings had slight changes, so it has been difficult to determine, in some instances at least, whether certain of these printings should be regarded as new or revised translations.

The list as given herewith is based to some degree on what is found in *The Book of a Thousand Tongues,* pages 111-112, by Eric McCoy North, and published for the American Bible Society by Harper and Brothers, New York and London, 1938. This has been supplemented by other data gathered from the card index files of the Congressional Library in Washington, D.C., and the public library in New York City; also from *The English Hexapla,* published by Samuel Bagster and Company, London, England, 1841.

It is to be hoped that this list of translations will be helpful, even though it might be found that some translations have inadvertently been omitted.

Translations Before the Age of Printing

Quite a number of translations of portions of the Holy Scriptures were published and circulated before the age of printing.

"It is impossible to say when, or by whom, the first Anglo-Saxon version of any portion of Scripture was executed: what is known respecting any of these versions has been carefully collected by Mr. Baber,* from whom the facts

* See *The New Testament translated from the Latin in the year 1380 by John Wiclif, D.D., to Which are Prefixed Memoirs of the Life, Opinions, and Writings of*

relative to these early versions are principally derived."—*The English Hexapla,* p. 2, published by Samuel Bagster and Sons, London, 1841.

"Anglo-Saxon and English Versions Prior to the Middle of the 14th Century

"PENTATEUCH, JOSHUA, JUDGES, and ESTHER, paraphrased by Aelfric, in the latter part of the tenth century.
Some of the HISTORY OF THE KINGS, and perhaps JOB, by the same author.
THE TEN COMMANDMENTS in Exodus xx., and parts of the following chapters, by King Alfred, in the latter part of the ninth century.
THE BOOK OF PSALMS; two versions in the beginning of the eighth century by Aldehelm and Guthlac.
The same book, as found in manuscripts of the eleventh century.
PART OF THE PROVERBS, translated probably in the close of the ninth century.
[THE APOCRYPHAL BOOKS OF JUDITH and the MACCABEES, by Aelfric in the latter part of the ninth century.]
THE GOSPEL OF JOHN, by the VENERABLE BEDE in the eighth century.
THE FOUR GOSPELS by ALDRED, probably in the end of the ninth century.
THE GOSPEL OF MATTHEW by FARMEN, probably in the tenth century.
THE GOSPELS OF MARK, LUKE, and JOHN, by OWEN, about the same period.
THE FOUR GOSPELS somewhat later. [The published translation.]
And, again the FOUR GOSPELS in the ANGLO-NORMAN DIALECT."—*Ibid.,* p. 4.

"The Translations and Paraphrases of Scripture in English Which Had Been Made Previous to the Latter Part of the Fourteenth Century

"THE PARAPHRASE IN METRE, WITHOUT RHYME, OF THE GOSPELS, AND THE ACTS OF THE APOSTLES, executed by ORMIN.
THE METRICAL PARAPHRASE OF THE OLD AND NEW TESTAMENTS contained in the collection entitled 'SOWLEHELE.' Supposed to be prior to the year 1300.
THE NORTHERN PARAPHRASE OF GENESIS AND EXODUS (of about the same date,) in Corpus Christi College, Cambridge.
THE METRICAL PSALTER, of about the same date.
THE REVISED VERSION OF THE PSALMS, somewhat more modern than the preceding.
THE PROSE VERSION OF THE PSALTER, by RICHARD ROLLE of HAMPOLE, before the middle of the fourteenth century.
THE METRICAL VERSION OF THE PENITENTIAL PSALMS, part of JOB, and THE LORD'S PRAYER, by the same.
Two other PROSE VERSIONS of the PSALMS.

Dr. Wiclif, and An Historical Account of the Saxon and English Versions of the Scriptures Previous to the Opening of the Fifteenth Century, by Henry Hervey Baber, published by Richard Edwards, London, 1810.

THE GOSPELS OF MARK AND LUKE, and the EPISTLES OF ST. PAUL. THE NORTHERN TRANSLATION OF THE DOMINICAL GOSPELS."—*Ibid.,* p. 9.

However, the most important, and perhaps the first actual translation of the Bible into the English language was that of Wyclif.

"Some Account of Wiclif to the Time of His Translation of the Scriptures

"The earliest version of the Scriptures into English, which either excited much attention or was the instrument of any known important results, is most certainly that of JOHN WICLIF. I say this without hesitation, although I neither forget the Anglo-Saxon translations of various portions of the word of God, nor do I overlook the objections which have been from time to time raised against the claim of Wiclif as being the first English translator of the whole of the Scriptures.

"The Anglo-Saxon versions have been already spoken of, but I again advert to them in connection with the translation of Wiclif: I do it for this simple reason, that those versions do not in any way stand in competition with his. They may have been very important in the days in which they were made; they may have afforded the means of learning the revealed will of God to many whose eyes had been otherwise blinded; God may thus have made them instruments of blessing to those who needed the light of his truth; but still, it must always be remembered, that in Wiclif's day they were utterly obsolete. They occupy, it is true, an important place in the history of the vernacular versions. . . .

"But we have this question to examine, 'Was Wiclif's the first *English* translation?' This is, of course, a point of considerable interest; and it becomes especially so, when we have that translation with the effects which it produced, as the objects under examination. Even if I should not be able to give an answer wholly explicit or satisfactory to this inquiry, I shall, I believe, be at least able to bring forward certain collateral points which throw some light upon the claim of Wiclif to originality, even if they do not establish it. Some remarks on this point have already been made.

"The point which I wish first to bring forward and prove is, that Wiclif's was the first *published* English version of the Scriptures. I use the word *published* in the sense in which it was continually used, prior to the invention of printing; *now* we have affixed a certain conventional sense to the term, which never *could* have been used before the present mode of multiplying books was introduced; and thus, in speaking of the publication of Wiclif's version, I speak according to the use of the word in the fourteenth century, and not according to that which was introduced in the latter half of the fifteenth."—*Ibid.,* p. 9.

JOHN WYCLIFFE'S TRANSLATION: * For the first complete Bible in English we are probably indebted to John de Wyclif, who was born about 1320 near Richmond in Yorkshire. Much of his life was connected with Oxford University. He won prominence first as a schoolman, later as a politician, and finally as a reformer, spending his life teaching and preaching against various evils of his day, to such extent that he has been called the "morning star of the Reformation." It seems clear that the

Bible translation was begun under Wyclif's influence, the part up to Baruch 3:20 probably being the work of a colleague, Nicholas de Hereford, and the rest completed about 1384 by several other persons, possibly including John Purvey, Wyclif's secretary. It was a very stiff, literal translation from inferior Vulgate texts. A few years later Purvey began to revise it, greatly improving the style. It was probably not completed until 1395. Copies of this text were widely used throughout the fifteenth century, although the book and its readers were often persecuted. Foxe wrote in 1563 that some gave as much as five marks (equivalent to about two hundred dollars in 1935) in the fifteenth century for a manuscript Bible, and that others gave a load of hay for a few chapters of James or the other Epistles. Of the 170 existing manuscripts of this translation, only 30 are copies of Hereford's version; the majority were written within forty years of the completion of Purvey's revision. By Tyndale's time, however, copies were little known, partly because manuscript books were expensive and scarce, and also because the English language was still rapidly changing.

Translations After the Age of Printing

WILLIAM TYNDALE'S TRANSLATION:¶ The New Testament, publisher not known. Worms, Germany, 1525. The first printed English Scripture was the New Testament, the everlasting monument of William Tyndale. Pentateuch, Hans Luft, Marburg, 1531; Jonah, Antwerp, 1531. Translated Joshua through Second Chronicles, which were printed after his death.

MYLES COVERDALE:* place and printer uncertain, 1535. First Bible printed in England: (Coverdale's Version), James Nycolson, Sowthwarke, 1537.

MATTHEW VERSION:* R. Crafton and E. Whitchurch, London, 1537; tr. probably by John Rogers, substituting Tyndale's published and unpublished text for that of Coverdale, but using the latter's text from Ezra through Malachi and in the Apocrypha. The Bible with which Rogers is associated is, on its title page, declared to be the work of Thomas Matthew. While Matthew may have been an editor, it seems more probable that the name is a fictitious one, used to veil association with Tyndale. Moreover, Matthew and Rogers seem to be the same person; for in several records of Rogers' trial he is referred to as "John Rogers, alias Matthew"; the latter name possibly was attached to him from his connection with this Bible.

HOLLYBUSCHE VERSION:† James Nicholson, London, 1538; tr. by Johan Hollybusche. The New Testament both in Latin and English, each correspondent to the other after the text, commonly called St. Jerome's. Actually a faulty Coverdale.

The extent to which the Scriptures have been translated is indicated thus:
* Complete Bible (Old and New Testaments).
§ Old Testament.
† New Testament.
‡ Less than a Testament, but at least an entire book.
¶ More than a Testament, but not the complete Bible.

TAVERNER VERSION:* Thomas Barthlet, London, 1539, tr. by Richard Taverner. His text is that of Matthew's Bible, with slight changes. In the Old Testament these changes reflect the Vulgate. In the New Testament, although he closely follows Tyndale, the changes are more numerous because of his Greek scholarship. He introduced a number of Saxon words, and to him we are indebted for "parable" instead of "similitude"; "passover," etc.; aside from these few phrases the influence of Taverner's Bible on later versions was slight.

THE GREAT BIBLE:* (Coverdale's Version revised), Rychard Grafton and Edward Whitchurch, London, 1539. Although his own translation had been published but two years, the good Myles Coverdale was willing to prepare a new text and for it to use other men's work in preference to his own. About the time of Coverdale's Bible there had been published an excellent Latin version of the Old Testament, with the Hebrew text and a commentary, chiefly from Hebrew sources, prepared by Sebastian Münster. Coverdale had not then had access to it, but it is obvious that he made full use of it in revising Matthew's Bible for this edition. In the New Testament he used the Vulgate and Erasmus' Latin version, and there is some evidence of the use of the Complutensian Polyglot, published in 1514-17 in Spain and edited by Cardinal Ximenes, which contained the Hebrew, Chaldee, Latin, and Greek texts. The "Great" Bible gets its name from its format, for it was larger than any previous edition and very elaborately gotten up, with a fine woodcut title page.

GENEVA VERSION:* New Testament, Conrad Badius, Geneva, 1557; tr. by William Whittingham; Bible, Rouland Hall, 1560; tr. by Whittingham, Anthony Gilby, and Thomas Sampson. The persecutions of Mary's reign produced another exile Bible version, for among the Reformers who sought safety in Geneva were scholars and Bible lovers who produced a version that had great influence on the people of England. One of these scholars was William Whittingham, a brother-in-law of Calvin. For the first time in English Scripture the chapters were divided into verses, following Stephanus' Greek Testament of 1551 and earlier Latin and Hebrew editions. Set in italics were words not in the Greek but necessary in English.

THE BISHOPS' BIBLE:* (The Great Bible revised under the leadership of Archbishop Matthew Parker), Richard Jugge, London, 1568. The work was divided among a group of scholars, of whom perhaps eight were bishops, Parker himself, in addition to revising Genesis, Exodus, and part of the New Testament, doing the final editing. The revisers were better Greek scholars than Hebrew, and their work in the New Testament is much superior to that in the Old.

THE NEW TESTAMENT OF OUR LORD JESUS CHRIST:† Lawrence Tomson, London, 1576. Translated out of Greek by Theod. Beza. With brief summaries and expositions upon the hard places by the said Ioac Carner (sp?) and P. Laseler Villenus. Englished by L. Tomson. An edition was published in London, 1590 by Chris Barker.

RHEIMS-DOUAI VERSION:* New Testament, John Fogney, Rheims, 1582; tr. by Gregory Martin; Old Testament, Lawrence Killam, Douai, 1609-10; newly revised and corrected, according to the Clementin Edition of the Scriptures, with annotations for clearing up the principal difficulties of

Holy Writ. Revised, 1749-52 by R. Challoner, D.D.,—the current standard Roman Catholic text in English. The translation was based on the current Vulgate text, on the grounds, stated in the preface of the New Testament, of its antiquity and long use, its connection with Jerome and Augustine, its approval by the Council of Trent, its accuracy and its superiority even to the Greek and Hebrew text. The New Testament was published in original form in 1738, 1788, 1789, and 1834. There have been a number of revisions and editions, but all other editions are based largely on Challoner's Bible, which differs so much from the original edition that the term "Douay" is no longer accurate.

THE TEXT OF THE NEW TESTAMENT OF JESUS CHRIST:† London, 1589. Translated out of the vulgar Latine by the Papists of the traitorous Seminarie at Rheims, under the influence of W. Fulke, with arguments of books, chapters, and annotations, pretending to discover corruptions of diverse translations, and to clear the controverses of these days. With a confutation of all such arguments, glosses, and annotations as contain manifest impietie, or heresie, treason and slander against the Catholic Church of God, and the true teachers thereof or the translations used in the church of England. Whereunto is added the translation out of the original Greek, commonly used in the Church of England.

KING JAMES VERSION:* Robert Barker, London, 1611; tr. by a large group of scholars, at the request of King James I. The scholars worked at the University of Cambridge, the University of Oxford and at Westminster, apparently finally overseen by Bilson, Bishop of Winchester, and Miles Smith, afterwards Dean of Gloucester. First English Bible with American imprint: Robert Aitken, Philadelphia, 1782.

HAAK VERSION:* London, 1657. The Dutch Annotations upon the whole Bible. All the holy Canonical Scriptures of the Old and New Testament together with, and according to their own translation of all the text, as both the one and the other were ordered and appointed by the Synod of Doot, 1618, and published by authority 1637, now faithfully communicated to the use of Great Britain, in English. Translated by Theodore Haak. Whereunto is prefixed an exact narration touching the whole work, and this translation.

BISHOP LLOYD'S BIBLE:* 1701. First to incorporate in it the Biblical Chronology that had been worked at by Archbishop Ussher and published in 1650-54.

WELLS VERSION:‡ Oxford, 1718; tr. by Edward Wells. An help for the more easy and clear understanding of the Holy Scriptures. The four Gospels and the Acts of the Apostles.

NARY VERSION:† Dublin (?), 1718; tr. by Cornelius Nary (RC). The New Testament from the Vulgate, with the original Greek and divers translations in the vulgar languages diligently compared and revised. Together with annotations upon the most remarkable passages in the Gospels, and marginal notes upon other difficult texts of the same, and upon the rest of the Books of the New Testament, for the better understanding of the literal sense.

RUSSELL VERSION:‡ London, 1719; tr. by Richard Russell. With moral reflections, translated from the French of Pascal Quesnell. A later edition revised by H. A. Boardman; printed by Parry and McMillan, 1855.

THE GOSPEL OF ST. MATTHEW:‡ Done into English with additions from the French of Mssrs. De Beausabre and L' Enfant; 1727.

MACE VERSION:† J. Roberts, London, 1729; tr. by W. Mace. The New Testament in Greek and English. Containing the original Text corrected from the authority of the most authentic manuscripts: and a new version formed agreeably to the illustrations of the most learned commentators and critics: with notes and various readings, and a copious alphabetical index. (Some very peculiar renderings—almost "modern speech" at times.)

WITHAM VERSION:† 1730; tr. by Robert Witham. The New Testament newly translated from the Vulgate Text. Douay: 2 vols., with annotations.

WEBSTER VERSION:† John Pemberton, London, 1730; tr. by William Webster, from Father Simon's French Version of 1702. The New Testament according to the ancient Latin edition, with critical remarks upon the literal meaning in difficult places.

WYCLIF VERSION:* The first time this appeared in print was in the year 1731. This was effected by J. Lewis, minister of Margate, Kent, England. Printed by John March, London. There was an excellent reprint made in 1810.

MARCHANT VERSION:* London, 1743-45. Old and New Testaments of the which several mistranslations are rectified. A revision of the King James version.

DODDRIDGE VERSION:† J. Waugh, London, 1745. A new translation of the New Testament, extracted from the paraphrase of the late Philip Doddridge, D.D., and carefully revised. With an introduction and notes.

WHISTON VERSION:† By the translator, London, 1745: tr. by William Whiston.

CHALLONER VERSION:* London, 1749, New Testament, Old Testament, 1750. Translated by R. Challoner, D.D., into English out of the authentical Latin, with some alterations in the text and in the notes. A revision of the Rheims. Later edition, John E. Potter and Company, Philadelphia, 1883.

DIVERS PARTS OF THE HOLY SCRIPTURES:‡ London, 1761. The four Gospels and the Acts of the Apostles, done into English chiefly from Dr. J. Mills printed Greek copy, with notes and maps.

BASKET BIBLE:* Printed by Mary Basket, London, 1762. The Holy Bible: Old and New Testaments.

WYNNE VERSION:† R. and J. Dodsley, London, 1764; tr. by Richard Wynne. The New Testament carefully collated with the Greek, corrected, divided, and pointed according to the various subjects treated by the inspired writers, with the common division into chapters and verses in the margin; and illustrated with notes.

PURVER VERSION:* W. Richardson and S. Clark, London, 1764; tr. by Anthony Purver.

HARWOOD VERSION:† T. Becket and P. A. DeHondt, London, 1768; tr. by E. Harwood.

BLAYNEY VERSION:* T. Wright and W. Gill, Oxford, 1769; tr. by Dr. Benjamin Blayney. Modernization of spelling, punctuation, and expression and minor changes such as correction of printing errors (of which there were many), it represents the generally correct form of the KJV. 2d edition, Oliphant and Balfore, Edinburgh, 1810.

BASKERVILLE BIBLE:* Birmingham, England, 1769-71. The Holy Bible containing the Old and New Testaments with the Apocrypha; translated out of the original tongues, with annotations.

WORSLEY VERSION:† R. Hett, London, 1770; tr. by John Worsley.

SOUTHWELL VERSION:* J. Cooke, London, 1773; by H. Southwell. The Universal Family Bible; or Christian's Divine Library. Illustrated with notes, etc., wherein the mistranslations are corrected. Robert Sanders was the actual compiler.

BROWN VERSION:* Edinburgh, 1778; tr. by John Brown. The Self-interpreting Bible, containing the Old and New Testaments; to which are annexed an introduction, marginal references and illustrations, explanatory notes, etc. Later editions published in Boston, Mass., and Philadelphia, Pa.

LOWTH VERSION:‡ J. Nichols, London, 1779; tr. by Robert Lowth. Isaiah, a new translation.

WAKEFIELD VERSION:† Wm. Eyres, London, 1782; tr. by Gilbert Wakefield.

MAC KNIGHT VERSION:‡ Edinburgh, 1795; tr. by James MacKnight. A new and literal translation from the original Greek of all the Apostolic epistles, with a commentary and notes, to which is added a history of the life of the Apostle Paul. Boston, 1810, 6 vols., and another edition, 1816, by Walker and Greig, Edinburgh.

HAWEIS VERSION:† T. Chapman, London, 1795; tr. by Thomas Haweis.

NEWCOME VERSION:† J. Johnson, Dublin, 1796; tr. by William Newcome; later edited by Thomas Belsham, 1808.

SCARLETT VERSION:† T. Gillet, London, 1798; tr. by Nathaniel Scarlett, with the assistance of James Creighton, William Vidler, and John Cue.

MACRAE VERSION:* G. Robinson and Co., London, 1798-99; tr. by David Macrae. Preface signed by J. M. Ray.

SMITH VERSION:* Herald Publishing House, Independence, Missouri, 1805-44. The Holy Scriptures, translated and corrected by the Spirit of revelation by Joseph Smith, Jr., the Seer. Revised, 1920.

THOMSON VERSION:* Jane Aitken, Philadelphia, 1808; tr. by Charles Thomson. The first translation into English from the Septuagint.

BELSHAM VERSION:† Boston, 1809; tr. by Thomas Belsham. The New Testament in an improved version upon the basis of Archbishop Newcome's New Translation with a corrected Text and notes critical and explanatory.

WILLIAMS VERSION:† John Stockdale, London, 1812; tr. by W. Williams.

THOMSON VERSION:† Printed by the author at Perth, Scotland, 1815; tr. by William Thomson. The New Testament translated from the Greek; and the four Gospels arranged in harmony, where the parts of each are introduced according to the natural order of the narrative and the exact order of time, with some preliminary observations and notes critical and explanatory.

CUMMINGS VERSION:† Cummings and Hilliard Publishing Co., Boston, 1814; tr. by J. A. Cummings. The New Testament of our Lord and Saviour Jesus Christ, with an introduction and notes.

CAMPBELL VERSION:† John Lepart, London, 1818; the Gospels by Dr. George Campbell (1778), the Epistles by Dr. James MacKnight (1795), and the Acts and Revelation by Dr. Philip Doddridge (1765). Edited by Rev. Alexander Campbell, Buffalo, Va., 1826; revised, 1832; J. H. Starie, London, 1839, revised ed.

BOOTHROYD VERSION:* Wm. Moore, Huddersfield, 1818, 1824; tr. by Rev. Benjamin Boothroyd. 1843 edition by Simpkin, Marshall and Co., London.

BELLAMY VERSION:* Longman, Hurst, Rees, Orme and Brown, London, 1818; tr. by John Bellamy.

PHILALETHES VERSION (John Jones):‡ R. Hunter Publishing Co., London, 1819. A new version from the Greek, and chiefly from the text of Griesbach; the epistles of St. Paul to the Colossians, to the Thessalonians, to Timothy, and to Titus, and the general epistle of St. James.

KNEELAND VERSION:† Philadelphia, 1822; tr. by Abner Kneeland. The New Testament, being the English only of the Greek and English Testament; translated from the original Greek according to Griesbach, upon the basis of the fourth London edition of an improved version, with an attempt to further improvement from the translation of Campbell, Wakefield, Scarlett, MacKnight, and Thomson.

ALEXANDER VERSION:* W. Alexander and Sons, York, 1828; tr. by William Alexander. A revision of the King James Version, with notes.

GREAVES VERSION:† A. Macintosh, London, 1828; tr. by Alexander Greaves.

SAMPSON VERSION:‡ London, 1828; tr. by George Vaughan Sampson. A literal translation of St. Paul's Epistle to the Hebrews. From the original Greek with copious explanatory notes.

FRIEDERICI VERSION:‡ C. F. Bunce, New York, 1830; tr. by E. Friederici. The Gospel of John in Greek and English, interlined, and literally translated.

PALFREY VERSION:† Gray and Bowen, Boston, 1830; edited by J. G. Palfrey. The New Testament in the common version, conformed to Griesbach's Standard Greek text.

SHUTTLEWORTH VERSION:‡ Rivington, Oxford, 1831, and London, 1834; tr. by Philip N. Shuttleworth. A paraphrastic translation of the Apostolic Epistles.

TOWNSEND VERSION:† White, Gallaher and White, New York, 1831; tr. by George Townsend. The New Testament arranged in chronological and historical order. A new revision.

DICKINSON VERSION:† Lilly, Wait, Colman, and Holden, Boston, 1833; tr. by Rodolphus Dickinson. A new and corrected version of the New Testament; or, a minute revision and professed translation of the original histories, memoirs, letters, prophecies, and other productions of the evangelists and apostles. To which are subjoined a few generally brief, critical and explanatory and practical notes.

WEBSTER VERSION:* Hezekiah Howe and Co., New Haven, Conn., 1833; tr. by Noah Webster. The Holy Bible containing the Old and New Testament in the common version with amendments of the language.

BRADFORD VERSION:† Dowe Publishing Co., Boston, 1836, 2 volumes; tr. by Alden Bradford. Evangelistical history, or the books of the New Testament with a general introduction, a preface to each book, and notes explanatory and critical. A new translation.

A CATHOLIC VERSION (JOHN LINGARD):‡ J. Booker, London, 1836. A new version of the four Gospels, with notes critical and explanatory.

PENN VERSION:† James Moyes, London, 1836; tr. by Granville Penn. A critical version of the text and translation of the English version of the New

Testament, with aid of the most ancient MSS. unknown to the ages in which that version was last put forth authoritatively.

BARLEE VERSION:‡ Robert Clay, London, 1837; tr. by Edward Barlee. A free and explanatory version of the epistles.

SHARPE VERSION:* New Testament, John Green, London, 1840; tr. by Samuel Sharpe; Old Testament, 1865. The New Testament was translated from Griesbach's text. Revised, 1881.

TAYLOR VERSION:† C. Whittingham, London, 1840; tr. by Edgar Taylor (a layman). The New Testament revised from the Greek text of Griesbach.

CONQUEST VERSION:* John Childs, and Sons, London, 1841; tr. by J. T. Conquest. The Authorized Version of the Old and New Testament with Twenty Thousand Emendations; 1843 ed.; also an undated ed.

BERNARD VERSION:* J. B. Lippincott, Philadelphia, 1842; tr. by David Bernard. The Holy Bible, being the English version of the Old and New Testaments of the KJV carefully revised and amended by several Biblical scholars.

TAYLOR VERSION:‡ Taylor and Walton, London, 1842; tr. by John Taylor. The Emphatic New Testament, according to the authorized version, compared with the various readings of the Vatican manuscript. The four Gospels. Edited, with an introductory essay on Greek emphasis.

KENRICK VERSION:* The New Testament of our Lord and Saviour Jesus Christ, Philadelphia, 1842; tr. by Francis Patrick Kenrick, Archbishop of Philadelphia; the Gospels, E. Dunigan and Brothers, New York, 1849; The Acts, Epistles and Revelation, 1851; Psalms, Wisdom books and Canticles, Lucas Bros., Baltimore, 1857; Job and the Prophets, Kelly, Hedian and Piet, Baltimore, 1859; Pentateuch and historical books, 1860.

CHEKE VERSION:‡ C. Whittingham, London, 1843; tr. by Sir John Cheke. The Gospel According to St. Matthew, and part of the first chapter of St. Mark, translated into English from the Greek, with original notes and with introductory account of the translation by J. Goodwin. (The translation was actually made prior to 1557—the date of Sir John's death.)

ETHERIDGE VERSION:‡ London, 1843; tr. by J. W. Etheridge. Horae Aramaicae; comprising concise notices of the Aramaean dialects in general and of the versions of the Holy Scriptures extant in them; with a translation of the Gospel according to St. Matthew, and of the Epistle to the Hebrews from the ancient Peshito Syriac. The four Gospels, 1846, literally translated from the Peshito Syriac; printed in "The Syrian Churches."

BRETON VERSION:§ S. Bagster and Sons, London, 1844; tr. by Sir Lancelot Charles Lee Breton from the Septuagint.

LEESER VERSION:§ Pentateuch, Philadelphia, 1846; tr. by Rabbi Isaac Leeser; Old Testament, 1854. Carefully translated according to the Masoretic text.

MORGAN VERSION:† S. H. Colesworthy, Portland, 1848; tr. by Jonathan Morgan. The New Testament translated from the Greek into pure English, with explanatory notes on certain passages.

NOURSE TRANSLATION:* American and Foreign Bible Society, 1848; tr. by James Nourse. The Holy Bible—the text of the common translation is arranged in paragraph such as the sense required; the division of chapters and verses being noted in the margin for reference.

BARHAM VERSION:* London, 1848; tr. by Francis Barham. The Bible Revised; carefully corrected translation of Old and New Testament. A

rhymed harmony of the Gospels by Francis Barham and Isaac Pitman. It is in phonetic and the customary spelling. J. Davies Bath, England, 1870. The book of Psalms tr. from the Hebrew was published in 1871.

WHITING VERSION:† J. V. Himes, Boston, 1849; tr. by N. N. Whiting. The good news of our Lord Jesus the Anointed, from the critical Greek Text of Tittman.

MURDOCK VERSION:† Stanford and Swords, New York, 1851; tr. by James Murdock, D.D., from the Syriac Peshito version. A literal translation of the whole New Testament from the Ancient Syriac.

CONE AND WYCKOFF VERSION:† E. H. Tripp, New York, 1851; tr. by S. H. Cone and W. H. Wyckoff. The commonly received version of the New Testament with several hundred emendations.

BENISCH VERSION:§ Longman, Brown, Green, and Longmans, London, 1851-64; tr. by Abraham Benisch.

WOODRUFF VERSION:‡ Auburn, New York, 1852; tr. by Hezekiah Woodruff. Matthew's Gospel, after the language of our day.

HEINFETTER VERSION:† E. Evans, London, 1854; tr. by Herman Heinfetter. A literal translation of the New Testament of our Lord and Saviour Jesus Christ, on definite rules of translation, from the text of the Vatican Manuscript. 1863 ed.; 1864, 6th ed.

GREEN VERSION:† S. Bagster and Sons, London, 1857; tr. by Thomas Sheldon Green. The Twofold New Testament being a new translation accompanying a newly formed text. In parallel columns. Revised, 1864.

ALFORD, MOBERLY, HUMPHREY, ELLICOTT, BARROW VERSION:‡ Spottiswoode and Co., London, 1857. The Gospel According to St. John, the Epistle of St. Paul to the Romans, to the Corinthians, the Epistles of St. Paul to the Galatians, Ephesians, Philippians, and Colossians, etc. by four (five) clergymen. (These appeared in separate volumes in preparation for the English Revised Version.)

SAWYER VERSION:† John P. Jewett, Boston, 1858; tr. by Leicester Ambrose Sawyer; Old Testament published during several years (Genesis lacking).

SCRIVENER VERSION:‡ Deighton Bell and Co., Cambridge, 1859. An exact translation of the Codex Augiensis; a Graeco-Latin MS. of St. Paul's Epistles; to which is added a full collation of fifty MSS. with a critical introduction.

COOKESLEY VERSION:† Longman and Co., London, 1859; tr. by W. G. Cookesley. A revised translation of the New Testament.

CONANT VERSION:‡ American Bible Union, New York, 1860; tr. by T. J. Conant. The Gospels. The common English version and the received Greek text with a revised version and critical and philological notes.

HIGHTON VERSION:† S. Bagster and Sons, London, 1862; tr. by H. Highton. A revised translation of the New Testament with a notice of the principal various readings in the Greek text.

AMERICAN BIBLE UNION VERSION:† New Testament, American Bible Union, New York, 1862; tr. by T. J. Conant and others, tentative editions issued at various times previously; the "immersion" version, 1863; revised, 1865. Revised also in 1871. Tentative editions of Old Testament portions, some published by the American Baptist Publication Society, preceded the publication in 1912 by the ABPS, of Bible.

ALFORD VERSION:† Gilbert and Rivington, London, 1863; tr. by Henry Alford. The New Testament of our Lord and Saviour Jesus Christ after the Authorized Version. Newly compared with the original Greek, and revised.

ANDERSON VERSION:† by the translator, Louisville, Ky., 1863; Cincinnati, 1864; tr. by Henry T. Anderson. Revised ed., 1866.

YOUNG VERSION:* A. Fullarton and Co., Edinburgh, 1863; tr. by Robert Young. The Holy Bible literally and idiomatically translated out of the original languages.

WILSON'S EMPHATIC DIAGLOT VERSION:† Fowler and Wells Co., New York, 1864; tr. by Benjamin Wilson (with Greek text).

FOLSOM VERSION:‡ A. Williams and Co., Boston, 1869; tr. by Nathaniel S. Folsom. The four Gospels, translated from the Greek text of Tischendorf, with the various readings of Griesbach, Lachmann, Tischendorf, Tregelles, Meyer, Alford, and others, and with critical and expository notes.

AINSLEE VERSION:† London, 1869; tr. by Robert Ainslee. The New Testament translated from the Greek text of Tischendorf.

NOYES VERSION:† American Unitarian Association, Boston, 1869; tr. by George R. Noyes, D.D., from Tischendorf's text.

DARBY VERSION:* London, 1872; tr. by John Nelson Darby. The Holy Bible, containing the Old and New Testaments translated from the original (New Testament, from a revised Greek text); revised, 1920.

ROTHERHAM VERSION:* New Testament, S. Bagster and Sons, London, 1872, tr. by Joseph B. Rotherham; Old Testament, H. R. Allenson, London, 1902. Designed to set forth the exact meaning and emphasized throughout after the idioms of the Greek and Hebrew tongues. The New Testament newly translated from the Greek text of Tregelles and critically emphasized, with an introduction and occasional notes. (The Version of 1897 adjusted to W. H.)

CAMBRIDGE PARAGRAPH BIBLE:* University Press, Cambridge, 1873. A list of variations from the text of the KJV as it first appeared in 1611 that covered sixteen closely printed pages.

OAKLEY AND LAW VERSION:* London, 1874-78; tr. by F. Oakley and T. G. Law. The Holy Bible translated from the Latin Vulgate with notes, critical, historical, and explanatory, selected by G. Haydock. Revised with additions by Oakley and Law (with illustrations).

DAVIDSON VERSION:† Henry S. King and Co., London, 1875; tr. by Samuel Davidson, D.D.; from the critical text of von Tischendorf.

MC CLELLAN VERSION:‡ Macmillan Co., London, 1875; tr. by J. B. McClellan. The New Testament of our Lord and Saviour Jesus Christ. A new translation on the basis of the Authorized Version. From a critical revised Greek text, newly arranged in paragraphs, with analysis, copious references, and illustrations from original authorities, new chronological and analytical harmony of the Gospels, notes and dissertations. A contribution to Christian evidence. Gospels and Acts.

PARKER VERSION:* American Publishing Company, Hartford, Conn., 1876; tr. by Julia E. Smith Parker. Translated literally from the original languages. Both Old and New Testaments.

REVISED ENGLISH BIBLE:* Eyre and Spottiswoode, London, 1877; New Testament, tr. by G. A. Jacob and S. G. Green. The Holy Bible according

to the Authorized Version, carefully revised, arranged in paragraphs and sections, with supplementary notes, chronological tables, and maps.

VARIORUM BIBLE:* Eyre and Spottiswoode, London, 1880. The Variorum edition of the Bible, containing the Old and New Testaments translated out of the original tongues and with former translations diligently compared and revised, etc. Edited with various readings from the best authorities by Rev. T. K. Cheyne, M.A.; R. S. Driver, M.A.; Rev. R. L. Clarks, M.A.; and Alfred Goodwin, M.A.

THE ENGLISH HEXAPLA:† Samuel Bagster and Sons, London, 1880. Six important translations of the New Testament: Wiclif, 1380; Tyndale, 1534; Cranmer, 1539; Genevan, 1557; Anglo-Rheims, 1582; Authorized, 1611.

ENGLISH REVISED VERSION:* 1881-85: New Testament, Universities of Oxford and Cambridge, Cambridge, 1881; tr. by a committee headed by Dr. Ellicott, Bishop of Gloucester and Bristol, appointed in 1870 by the Convocation of Canterbury. Old Testament, London, 1885; tr. by a similar committee, headed by Harold Browne, Bishop of Ely. Committees of American scholars were formed in 1871-72 to cooperate. These editions contain in appendices those preferences of the American Committees which the English Committees did not enter in the text.

CRICKMER VERSION:‡ Elliot Stock, London, 1881; tr. by W. B. Crickmer. The Greek Testament Englished. The four Gospels and Acts.

HALL VERSION:† Hubbard Bros., Philadelphia, 1881?; tr. by Isaac H. Hall. The Revised New Testament with a brief history, etc., prepared under the direction of the translator.

AMERICAN REVISED EDITION:† Philadelphia, 1882. American Revised edition. The New Testament revised A.D. 1881, with the readings and renderings preferred by the American Committee of Revision incorporated into the text.

HERBERT VERSION:‡ Oxford, 1882; tr. by C. Herbert. Scriptures of the New Testament in the order in which they were written; a very close translation from the Greek text of 1611, with brief explanations. The six primary epistles to Thessalonica, Corinth, Galatia, and Rome.

FERRAR FENTON VERSION:* St. Paul's Epistles, Elliot Stock, London, 1884; tr. by Ferrar Fenton; revised by Westcott and Hort, 1895; Bible, S. W. Partridge and Co., London, 1903. Translated direct from the original Hebrew, Chaldee, and Greek languages.

DILLARD VERSION:† Chicago, Illinois, 1885; tr. by W. D. Dillard. The teachings and acts of Jesus of Nazareth and His Apostles literally translated out of the Greek.

OXFORD PARALLEL BIBLE:* 1885. Made selections from the variant readings as put forth in the 1873 Cambridge paragraph Bible and put them in the margin (p. 276, Ancestry of Our English Bible).

NORTON VERSION:‡ Little, Brown, and Company, Boston, 1885; tr. by Andrews Norton. A translation of the Gospels with notes.

SPURRELL VERSION:§ Ballantyne, Hanson and Co., London, 1885; tr. by Helen Spurrell.

NEWBERRY VERSION:* Hodder and Stoughton, London, 1885; tr. by Thomas Newberry. The Englishman's Bible, combining the English-Hebrew Bible and the English-Greek Testament. Originally printed by the University Press, Oxford, London; date not established.

BARTLETT AND PETERS VERSION:* London, 1889, 3 vols. Scripture, Hebrew and Christian. Arranged and edited as an introduction to the study of the Bible by Edward T. Bartlett, D.D., and John P. Peters, Ph.D.

SADLER VERSION:‡ London, 1892; tr. by Ralph Sadler. The Gospel of Paul, the Apostle, being an attempt to render in modern English the principal writings of St. Paul and the contemporaneous narrative of his trustworthy companion, Luke, the beloved physician. A new translation.

LEWIS VERSION:‡ London, 1894; tr. by Agnes Smith Lewis. The four Gospels from Syriac of the Sinaitic Palimpsest.

WEEKES VERSION: † Funk and Wagnalls, New York, 1897; tr. by Robert D. Weekes. The New Dispensation. The New Testament translated from the Greek.

THE INTERLINEAR LITERAL TRANSLATION OF THE GREEK NEW TESTAMENT:¶ Wilcox and Follett Co., Chicago, 1897; tr. by George R. Berry. Interlinear literal translation of the Greek New Testament with the Authorized Version and with the various readings of Elzevir 1624, Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and Wordsworth. Genesis and Exodus of Old Testament, with the KJV and the Revised Version. Wilcox and Follett Co., Chicago, 1943.

BALLENTINE VERSION:† The Gospels, Modern American Press, Scranton, Pa., 1897; tr. by Rev. Frank Schell Ballentine; New Testament, Thomas Whittaker, New York, 1899-1901.

20th CENTURY VERSION:† Gospels and Acts. Mowbray House, London, 1898; tr. by a group headed in England by Mrs. Mary Higgs and in the United States by Ernest de Herindol Malan; Pauline Epistles, H. Marshall and Son, London, Fleming H. Revell Co., New York, 1900; remainder of New Testament, H. Marshall and Son, 1901. A translation into Modern English, made from the original Greek (Westcott and Hort's Text).

PRYSE VERSION:‡ New York, 1899; tr. by J. M. Pryse. The Sermon on the Mount and other extracts from the New Testament. A verbatim translation from the Greek, with notes on the mystical or arcane sense.

THE NUMERICAL BIBLE:* New York, 1899. A revised translation of the Holy Scriptures, arranged, divided, and briefly characterized according to the principles of their numerical structure.

STANDARD AMERICAN [EDITION OF THE] REVISED VERSION:* Bible, Thomas Nelson and Sons, New York, 1901; the further work of the American Committees that worked on the revision of 1881-85, incorporating their preferences in the text and with some other changes.

SPENCER VERSION:† Gospels, W. H. Young and Co., New York, 1901; tr. by Seymour Hobart Spencer (Father Francis Aloysius Spencer), who had published a tr. of the Gospels from the Vulgate in 1898; New Testament, Macmillan Co., New York, 1937; edited by Charles J. Callan and John A. McHugh. A new translation from the Greek text direct with reference to the Vulgate and the ancient Syriac. Revised, 1940.

FIRTH VERSION:† Fleming H. Revell, Chicago, 1901; arranged by F. J. Firth. The Holy Gospel; a comparison of the Gospel text as it is given in the Protestant and Roman Catholic Bible versions in the English language in use in America, with a brief account of the origin of the several versions. Not a new version, but various Protestant and R.C. versions in parallel columns. Revised, 1911, 1912.

MOFFATT VERSION:* New Testament, Edinburgh, 1901; Hodder and Stoughton, New York and London, 1913; tr. by Dr. James Moffatt; Old Testament, George H. Doran Co., New York, 1924. Slightly revised, Bible, Harper and Brothers, New York, 1935.

GODBEY VERSION:† Elm Street Printing Company, Cincinnati, Ohio, 1902; tr. by W. B. Godbey, A.M. A translation of the New Testament from the original Greek.

WEYMOUTH VERSION:† Baker and Taylor Co., New York, 1903; tr. by Richard Francis Weymouth, edited by E. Hampden-Cook; an idiomatic translation into every-day English from the text of "the Resultant Greek Testament"; revised several times.

WORRELL VERSION:† American Baptist Publication Association, Philadelphia, 1904; tr. by A. S. Worrell.

LLOYD VERSION:† G. P. Putnam's Sons, New York, 1905; tr. by Samuel Lloyd. The corrected English New Testament, a revision of the Authorized Version by Nestle's Resultant Text, with a preface by the Bishop of Durham.

MOULTON VERSION:* The Macmillan Co., New York and London, 1907; tr. by Richard G. Moulton. The Modern Reader's Bible, the books of the Bible with three books of the Apocrypha.

CONYBEARE VERSION:‡ The Text and Translation Society, London, 1907; tr. by F. S. Conybeare. The Armenian version of Revelation, edited from the oldest MSS. and Englished.

RUTHERFORD VERSION:‡ London, 1908; tr. by W. G. Rutherford. St. Paul's Epistle to the Thessalonians and to the Corinthians. A new translation.

AN AMERICAN VERSION:† Perkiomen, Pa., 1909. The Bible in Modern English. A rendering from the originals by an American, making use of the best scholarship and the latest research at home and abroad.

THE 1911 BIBLE:* Various publishers, New York and London, 1911. The Holy Bible containing the Old and New Testaments, translated out of the original tongues by King James' special command, 1611; the text carefully corrected and amended by American Scholars, 1911, with a new system of references.

WEAVER VERSION:† University Literature Extension, Philadelphia, 1911; tr. by S. Townsend Weaver. New Testament in modern historical and literary form for the church, the school, and the home, embracing the life of Jesus Christ in the words of Matthew, Mark, Luke and John, and the Church of the Apostles according to the Acts, the Epistles and Revelation, historically harmonized.

DAICHES VERSION:* 1912, publisher and place not known. Tr. by David Daiches. The King James Version: an account of the development and sources of the English Bible of 1611 with special reference to Hebrew tradition. A later edition was published by the University of Chicago Press, Chicago, 1941.

THE EPISTLES AND APOCALYPSE FROM THE CODEX HAREIANUS:‡ David Nutt, London, 1912.

WESTMINSTER VERSION:† Thessalonians, Longmans, Green and Co., New York, 1913; St. Paul's Epistles to the Churches, 1921; tr. by a group of Roman Catholic scholars, edited by Rev. Cuthbert Lattey, S.J., and

Rev. Joseph Keating, S.J.; published in portions, the New Testament being completed with St. Luke's Gospel, 1935; Malachi, 1934; Ruth, 1935.

PANIN VERSION:† New Haven, Conn., 1914; tr. by Ivan Panin. The New Testament from the Greek text as established by Biblical Numerics. Edited by Ivan Panin.

CUNNINGTON VERSION:† Marshall, Morgan and Scott, London, and Edinburgh, 1914; tr. by Rev. E. E. Cunnington, an Anglican clergyman. Revised, 1930.

HARKAVY VERSION:§ Hebrew Publishing Company, New York, 1916; tr. by Alexander Harkavy. The twenty-four books of the Old Testament. Hebrew text and English version. Translation of the KJV. Another edition, 1936.

JEWISH PUBLICATION SOCIETY VERSION:§ Jewish Publication Society of America, Philadelphia, 1917; tr. by a committee of scholars, under the chairmanship of Dr. Cyrus Adler, edited by Prof. Max L. Margolis. The Holy Scriptures, according to the Masoretic Text with the aid of previous versions.

ANDERSON VERSION:† Cincinnati, Ohio, 1918; tr. by H. T. Anderson. The New Testament translated from Codex Sinaiticus.

BUCHANAN VERSION:‡ London, 1918, 3 vols.; tr. by E. S. Buchanan. Luke, John, the Acts. Unjudaized version from the Huntington Palimpsest. Deciphered and translated from the oldest known Latin text.

KENT VERSION:† New York, 1918; tr. by Charles Foster Kent. The Shorter Bible. The New Testament translated and arranged by Chas. Foster Kent with the collaboration of C. C. Torrey, H. A. Sherman, F. Harris, and Ethel Cutler.

ROBERTSON VERSION:‡ George H. Doran Company, New York, 1923; tr. by A. T. Robertson. A translation of Luke's Gospel with grammatical notes.

THE RIVERSIDE VERSION:† Houghton Mifflin Co., Boston, 1923; tr. by William G. Ballentine, D.D. The Riverside New Testament. A translation from the original Greek into the English of today.

GOODSPEED-SMITH VERSION:* New Testament, University of Chicago Press, Chicago, 1923; tr. by Dr. Edgar J. Goodspeed; Old Testament, 1927; tr. by Dr. J.. M. Powis Smith, aided by Professors Alex R. Gordon, Theophile J. Meek and LeRoy Waterman. Published as "An American Translation," 1931.

CZARNOMSKA VERSION:§ The Macmillan Company, New York, 1924-28; tr. by Elizabeth Czarnomska. The authentic literature of Israel freed from the disarrangements, expansions, and comments of early native editors.

MONTGOMERY VERSION:† American Baptist Publication Society, Philadelphia, 1924; tr. by Helen Barrett Montgomery. The "Centenary Translation of the New Testament." Published to signalize the completion of the first hundred years' work of the American Baptist Publication Society.

OVERBURY VERSION:† by the translator, Monrovia, California, 1925; tr. by Arthur E. Overbury; revised, 1932. The People's New Covenant (New Testament) Scriptural Writings translated from the Meta-Physical Standpoint. Being a revision unhampered by so-called ecclesiastical authority. This version interfacts the New Covenant Scriptural writing from a spiritual or meta-physical standpoint, and recognizes healing as well as teaching as a component part of true Christianity, etc.

CONCORDANT VERSION:† Concordant Publishing Concern, Los Angeles, 1927; tr. by Adolph E. Knoch; first published in installments; revised, 1930. Designed to put the English reader in possession of all the vital facts of divine revelation without a former knowledge of Greek by means of a restored Greek Text, with various readings conforming, as far as possible, to the inspired autographs. It is based upon a Standard English equivalent for each Greek element, and constitutes an Emphasized English Version with notes that are linked together and correlated for the English reader by means of an English Concordance and Lexicon and a complementary list of the Greek elements.

LE FEVRE VERSION:† by the translator, Strasburg, Pa., 1928; tr. by George N. LeFevre.

LOUX VERSION:‡ Privately printed, Jackson, Michigan, 1930; tr. by Du Bois H. Loux. Mark: to every man his work, his pay, his rest.

KLEIST VERSION:‡ Bruce Publishing Co., Milwaukee, 1932; tr. by James A. Kleist. The Memoirs of St. Peter or the Gospel According to St. Mark, translated into English Sense-Lines.

TORREY VERSION:‡ Harper, New York, and London, 1933; tr. by Charles Cutler Torrey. The four Gospels, a new translation.

COIT TRANSLATION:* Manson and Grant, Cambridge, 1934; tr. by Thomas Winthrop Coit. The Holy Bible, arranged in paragraphs, and parallelisms, with philological and explanatory annotations.

GREBER VERSION:† John Felsberg, New York, 1937; tr. by Johannes Greber. The New Testament. A new translation and explanation based on the oldest manuscripts.

WILLIAMS VERSION:† Bruce Humphries, Boston, 1937; tr. by Charles B. Williams. The New Testament, a new translation in the language of the people. (Reissued, 1949, Chicago: Moody Press.)

LAMSA VERSION:† A. J. Holman Co., Philadelphia, 1940; tr. by George M. Lamsa. The New Testament according to the Eastern Text. Translated from the original Aramaic sources.

NEW TESTAMENT IN BASIC ENGLISH:† The University Press, Cambridge, England, and A. P. Dutton and Company, New York, 1941. A translation produced by C. K. Ogdon, of the Orthological Institute, London, in a simple form of the English language. Used in all about 1,000 different words.

CONFRATERNITY VERSION:* St. Anthony Guild Press, Paterson, New Jersey, 1941. Revision of the Challoner-Rheims New Testament, translated from the Latin Vulgate by Catholic scholars under the patronage of the Episcopal Committee of the Confraternity of Christian Doctrine. Psalms, 1947. The Holy Bible, translated from the original languages with critical use of all the ancient sources by members of the Catholic Biblical Association of America. Confraternity of Christian Doctrine. Vol. 1, Genesis to Ruth, 1952.

THE EMPHATIC DIAGLOTT:† International Bible Students Association, New York, 1942 ed. This contains the Greek text according to the text of Dr. J. J. Griesbach, and based on renderings of eminent critics and various readings of the Vatican manuscript, No. 1209 in the Vatican library.

KNOX VERSION:* Skeet and Ward, New York. 1944; tr. by R. A. Knox. New Testament translated from the Vulgate Latin; Old Testament, 1948-50. R.C.

BERKELEY VERSION:† James J. Gillick and Company, Berkeley, Calif., 1945; tr. by Gerrit Verkuyl. The New Testament from the original Greek.

THE REVISED STANDARD VERSION:* Thomas Nelson and Sons, New York, New Testament, 1946; Old Testament, 1952. The International Council of Religious Education appointed a committee to have charge of its American Standard Version text and to consider the necessity of a revision. In 1937 this committee was authorized to proceed with a revision of the version "in the light of the results of modern scholarship, this revision to be designed for use in public and private worship and to be in the direction of the simple, classic English style of the King James Version." All readings and translations varying from the American Standard Version were to have the approval of two thirds of the committee. The New Testament was published in 1946 and the complete Bible in 1952. The chairman of the committee was Luther A. Weigle.

James Moffatt was very active on both the Old and the New Testament committees until his death in 1944, and Millar Burrows served on both from 1938 on. The Revised Standard Version uses simpler, more current forms of pronouns, etc., and a more direct word order. The pronouns "thee" and "thou" are changed to "you" except in addressing God. Quotation marks and other punctuation follow modern usage. The New Testament was translated from the Greek; being the version set forth A.D. 1611; revised A.D. 1881; and A.D. 1901. Compared with the most ancient authorities and revised A.D. 1946. The Old Testament was translated from the original tongues.

PHILLIPS VERSION:† Geoffrey Bles, London, 1947; Macmillan Company, New York, 1950; tr. by J. B. Phillips. Letters to Young Churches. A translation of the New Testament Epistles. Gospels, 1952.

"LETCHWORTH" VERSION:† Letchworth Printers Ltd., Letchworth, Herts, England, 1948: tr. by T. F. and R. E. Ford. The "Letchworth" Version of the New Testament in Modern English.

LATTEY VERSION:† Longmans, Green and Company, New York and Toronto, 1948; tr. by Cuthbert Lattey, S.J. The New Testament in the Westminster Version of the Sacred Scriptures. Translated from the Greek. Small edition.

NEW WORLD TRANSLATION OF THE CHRISTIAN GREEK SCRIPTURES.† Watchtower Bible and Tract Society, Inc., New York, 1950. (Genesis to Ruth, published in 1953.) Rendered from the original language by the New World Bible Translation Committee.

THE GREEK-ENGLISH NEW TESTAMENT:† David McKay Company, Philadelphia, no date; interlinear translation.

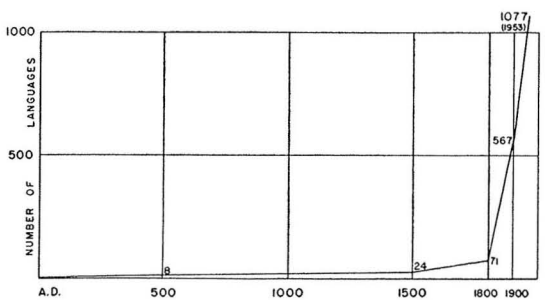
WILLIAMS TRANSLATION:† Longmans, Green and Company, London, 1952; tr. by Charles Kingsley Williams. A new translation in plain English. About 2,000 different English words are used.

Bible Translations Printed in Many Languages

According to the list compiled by the American Bible Society, and revised to the end of 1953, the figures show that the Holy Scriptures have been translated, either as a whole, or the New Testament, or at least one book of the Bible, in 1,077 languages or dialects.

A wall chart published by the society for exhibit purposes gives, in connection with a map of the world, their list chronologically arranged to the end of 1946. In this they list 1,080 languages and dialects. It must be remembered, however, that there are a number of other languages that have been added, from 1947 to 1953 inclusive. This would bring the total to well over 1,100.

The disparity in the two figures, 1,077 and 1,100 and over, is due to the fact that in recent years the basis of determining the number of languages has been changed. In former years "selections" were included, and these "selections" in some cases meant no more than perhaps a few verses or one or two chapters of the Bible. Now the plan is to list only languages in which the Bible as a whole, the New Testament, or at least one whole



This graph shows the effect of the invention of printing and the Reformation on the work of Bible translation, from about 1500 to 1800, and of the formation of Bible societies after 1800.

book of the Scriptures has been printed. What is given in this listing, however, is according to the list as compiled by the Bible Society with "selections" included, up to 1947. The list as a whole represents the different languages and dialects to the end of 1953.

An interesting note appears in the *Bible Society Record* for January, 1954, page 16, reading as follows:

"The whole Bible has been translated into only 200 languages or dialects, and the New Testament into only 257 more, or 457 in all. In the rest of the languages there are only one or more gospels or portions of the Bible."

The List of Languages and Dialects

1456 Latin*
1466 German*
1471 Italian*
1474 French*
1475 Czech*
1477 Dutch*
Hebrew*
1478 Catalan*
1481 Ancient Greek*
1482 Chaldee†
1490 Spanish*
1491 Slavonic*
1495 Portuguese*
Serbo-Croatian*

The languages are listed by the year of the first publication in each case.

The extent to which the Scriptures have been translated is indicated thus:

* Complete Bible (O.T. and N.T.).
† New Testament only.
‡ Less than a Testament, but at least an entire book.
§ Selections.

(*) or (†) indicates a dialect, at first published separately, has been supplied with a "Union" Bible (*) or Testament (†).

NOTE.—The asterisk, in some cases at least, such as the Hebrew in 1477, the Ancient Greek in 1481, and others, means that the Bible as a whole is *now* available in these languages. The dates given indicate when the first portion of the Scriptures was printed in these languages.

1513 Ethiopic*
1516 Arabic*
1517 White Russian†
1522 Polish*
1524 Danish*
1525 English*
1526 Swedish*
1533 Hungarian*
1540 Icelandic*
Yiddish*
1546 Persian*
Welsh*
1547 Modern Greek*
Judaeo-Spanish*
1548 Finnish*
1555 Slovenian*
Ancient Syriac*
1560 Upper Engadine Romansch†
1561 Rumanian*
1562 Lower Engadine Romansch*
1565 Ancient Armenian*
1571 Anglo-Saxon‡
Labourdin Basque*
1579 Lithuanian*
1587 Lettish*
1597 Upper Wend
1602 Irish*
1629 High Malay*
1632 Dorpat Estonian†
1645 Samaritan‡
1648 Swedish Lapp*
Oberland Romansch*
1659 Nogai Turkish†
1661 Formosan‡
Massachusetts*
1663 Bohairic Coptic†

1665 Gothic‡
1668 Frisian*
1709 Georgian*
Lower Wend*
1714 Tamil*
1715 Reval Estonian*
Mohawk‡
1717 Flemish*
1739 Singhalese*
1743 Urdu*
1744 Greenland Eskimo*
1745 Dakhini†
1748 Manx*
1764 Fanti Ashanti‡
1767 Gaelic*
1771 Hungaro-Slovenian†
1781 Dutch Creole†
1782 Osmanli Turkish*
1786 Sahidic Coptic‡
1799 Arawak‡
1800 Bengali*
1802 Modern Western Armenian*
1805 Accra*
Marathi*
1806 High Hindi*
1807 Leon Breton*
1808 Sanskrit*
1809 Gujarati*
Oriya*
1810 High Wenli (Chinese)*
Labrador Eskimo*
1811 Fayumic Coptic§
Malayalam*
Negro-English†
1812 Kanarese*
Telugu*
1814 Bullom‡
1815 Balochi†
Burmese*
Kalmuk Mongolian†
Low Malay†
Panjabi†
Rajasthani: Jaipupi§
Mewari‡
Russian*
1816 Khasi*
Samogit Lithuanian†
Susu†
1817 Tahiti*
1818 Delaware‡
Konkani Marathi†
Pashto*
W. Kirghiz Turkish†
1819 Assamese*
Lahnda†
Literary Mongolian*
Norwegian*
Indo-Portuguese†
Karaite Turkish‡
1820 Karel Finnish‡
Toulouse French‡
Awadhi Hindi‡
Braj Bhasha Hindi†
Bikaneri Rajasthani†
Chuvash Turkish†
1821 High Cheremiss†
Bagheli Hindi†
Kanauji Hindi†
Kashmiri*
Erse Mordoff†
Nepali*
Marwari Rajasthani†
1822 Malteset
Manchu†
Harauti Rajasthani†
1823 Bulgarian*
Faroe†
Auvergne French‡
Ziryen‡
1824 Tosk Albanian†
Amharic*
1825 Finnish Lapp‡
Kumaoni Pahari‡
Sindhi†
1826 Bhatneri†
Magahi Bihari†
Tlapi Chuana*
Cornish§
Otomi§
Dogri Panjabi†
Malvi Rajasthani†
1827 Choctaw†
Frankish‡
Hawaii*
Malagasy*
Manipuri†
Maori*
Pahari: Garhwali Sringaria†
Palpa†
Pali†
1828 Ojibwa†
Rarotonga*

1829 Aymara‡
Cherokee†
Javanese*
Seneca‡
1830 Modern Vaudois French‡
1831 Modern Eastern Armenian*
Bourgogne French‡
Nama†
Tonga of Tonga Islands*
1832 Slovak*
1833 Lesser Kabyle§
Aztec‡
Xosa*
1834 Piedmontese Italian†
Osage§
Siamese*
Kachchhi Sindhi‡
1835 Muskogee†
1836 Fiji*
Marquesas‡
Samoa*
Shawnee‡
1837 Japanese*
Mandingo‡
Oneida§
Oto§
Spanish Romany‡
Talaing†
1838 Guipozcoan Basque‡
Grebo‡
Norwegian Lapp*
1839 Dakota*
Southern Shoa Galla‡
Suto*
1840 Aleut Eskimo: Atka§
Unalaska‡
1841 Ottawa‡
1842 Ngaju Dyak*
Tulu†
Azerbaijani Turkish*
1843 Sgaw Karen*
1844 Bassa of Liberia‡
Abenaqui Micmac‡
Rabai Nyika of Kenya‡
Pottawotomi‡
Curacao Spanish†
Modern Syriac*
1845 Lepcha‡
Nez Perces‡
1846 Isubu‡
Miskito†
Zulu*
1847 Carib‡
Shanghai Chinese*
Plains Cree*
Pwo Karen*
Mare*
Mombasa Swahili*
Votiak‡
1848 Duala*
Kadiak Aleut Eskimo‡
Fernando Po‡
French: Ancient Provencal†
Ancient Vaudois†
Ossete‡
Yoruba*
1849 Herero†
1850 Kamba†
Mpongwe Omyene†(*)
Micmac†
Warau§
1852 Pakewa Alfuor‡
Chinese Amoy*
Foochow*
Ningpo*
Badaga Kanarese‡
1853 Aneityum*
Toba Batak*
Treguier Breton*
Swampy Cree‡
Saintonge French‡
Hausa*
Kanuri§
1854 Musalmani Bengali‡
Southern Mandarin Chinese: Nanking†
Moose Cree†
Sardinian Italian: Cagliatiran†
Logudorese‡
Sassarese‡
Tempiese‡
Sundanese*
Temne†
1855 Luchu Japanese‡
Lifu*
1856 Basque: Eastern Low Navarrese‡
Souletin‡
Kurmanji Kurdish†
Lowland Scottish†
1857 Basque: Biscayan‡
Spanish Navarrese‡

Vannes Breton‡
Bghai Karen‡
Rotuma†
1858 Basque: Central§
Marquina‡
Benga†
English: Cumberland‡
Newcastle Northumberland‡
Westmorland‡
Ewe*
Sihong§
Yakut Turkish‡
Marshall Islands†
1859 Twi Ashanti*
English: Modern Cornish‡
Central Cumberland‡
Dorset‡
Durham‡
Bolton Lancashire‡
Craven Yorkshire‡
Sheffield Yorkshire‡
Adamawa Fula‡
Transylvanian German‡
Italian: Milanese‡
Venetian‡
Ponape†
1860 Hakka Chinese*
English: Devonshire‡
Eastern Devonshire‡
North Lancashire‡
Norfolk‡
Northumberland‡
Tyneside Northumberland‡
Somerset‡
North Yorkshire‡
Sussex‡
West Yorkshire‡
Gilbert Islands*
Isuama Ibo‡(*)
Italian: Bergamasco‡
Frioulan‡
Genoese‡
Sicilian‡
Fiadidja Nubian‡
Nupe†
Tibetan†
Uvea*
1861 Corsican‡
North Wiltshire English‡
Parsi Gujarati†
Italian: Neapolitan‡
Roman‡
Niue*
Galician Portuguese‡
Asturian Spanish‡
1862 Algerian Arabic‡
Canton Chinese*
Efik*
Italian: Bolognese‡
North Calabrian‡
Kusaie*
Maya‡
1863 Bugis*
Land Dyak‡
French: Guernsey Norman‡
Amiens Picard‡
Livonian Eastern‡
Livonian Western‡
Maliseet‡
1864 North Mandarin (Peking Chinese)*
Sea Dyak†
Eromanga†
Franche-Comte French‡
Macassar*
Mota*
Narrinyeri§
Kazan Turkish‡
1865 Maithili Bihari§
Romagnuolo Italian‡
1866 Gheg Albanian†
Kinhwa Chinese‡
Efate†
Marseilles Provencal French‡
Ciec Dinka‡
Perm‡
Tigrinya†
1867 Mende‡
1868 Sicilian Albanian‡
South High Navarrese Basque‡
Cornouaille Breton‡
Ostiak‡
Santali*
Slave†
Zanzibar Swahili*
Vogul‡
Bondei†
1869 Calabrian Albanian‡
Futuna‡
Greater Kabyle†
Ukrainian*
Kwamera Tanna†

1870 Scutari Gheg Albanian‡
Low Cheremiss‡
Central Galla†
Mafur‡
1871 Aniwa†
Shan*
1872 Annamese*
Chhindwara Gondi‡
Khalka Mongolian‡
Siaow Sangir†
1873 Acawoio‡
Afrikaans*
Algonquin§
Angkola-Mandailing Batak†
Senegal Joloff‡
Kodagu§
Toda‡
Tukudh*
1874 Nias*
1875 Swatow Chinese*
Rolong Chuana†
Achik Garo*
Nguna-Tongoa†
1876 Mundari*
Waluringi Opa§
Tai Yuan*
1877 Hangchow Chinese‡
1878 Chipewyan†
Baffin Land Eskimo†
Bararetta Galla‡
Keapara‡
Russian Lapp‡
Ndonga†
Ribe Nyika of Kenya‡
Wallis Island Uvea§
1879 Kele of Gabun‡
Mer‡
Florida Island†
Moksha Mordoff‡
1880 Soochow Chinese*
Taichow Chinese*
Dieri†
Iroquois‡
Mortlock†
Western Nyanja†(*)
Peruvian Quechua‡
Jagatai Turkish‡
Yao*
1881 Makua‡
Malto‡
Macedonian Rumanian‡
Yahgan‡
1882 Bogos‡
Bugotu†
Duke of York Island‡
Koi Gondi‡
Gambia Joloff‡
Cataract Kongo‡
Korean*
Kwagutl‡
Motu†
Norwegian Folkemaal*
Chamba Pahari‡
Raga‡
1883 Easy Wenli Chinese*
Ao Naga†
Thonga*
1884 Saibai Mabuiag‡
Nancowry Nicobarese‡
Musalmani Paniabi†
Wango San Cristoval‡
Tabele†
1885 Daui‡
Falasha Kara‡
Mauritius Creole French‡
Kaguru‡
Buende Kongo*
New Britain†
Northern Shilha (Rifi)‡
Zimshian‡
1886 Ainu†
Beaver‡
Baki Epi‡
Ittu Galla‡
Ganda*
Gogo†
Alada Gu*
Nimbi Ijo†
Weasisi Tanna†
Toaripi†
1887 Blackfoot‡
Abeng Garo‡
Pangasinan*
1888 French Provencal of La Salle St. Pierre Languedoc‡
Guarani†
San Salvador Kongo*
Mbundu of Loanda†
Tonga of Inhambane†
Kiwai‡
Tswa*
Kumuk Turkish‡

1889 Galela§
Mbundu of Benguella†
Mwamba§
Great Sangir†
Tangoa Santo‡
Teke‡
Volapuk‡
Tigre†
1890 Tasiko Epi‡
Madurese‡
Angami Naga†
Ngoni‡
Nishga§
Pedi*
Santa Cruz§
Tonga of Lake Nyasa†
Ulawa†
1891 Awabakal‡
Hainan Chinese‡
Shaowu Chinese‡
Haida‡
Igbira‡
Baba Malay†
Eastern Nyanja*
Uzbek Turkish‡
Roro§
1892 Chaga‡
Chinese Hinghua*
North Mandarin Shantung‡
Wenchow†
Giryama*
Lower Ibo‡(*)
Pangkumu Malekula‡
Malo‡
Southern Nyanja‡(*)
Truk‡
Fagani San Cristoval§
Sagalla Taita‡
Taveta†
1893 Bobangi†
Esperanto*
Northern Galla*
Niger Ibo*(*)
Khondi‡
Uripiv Malekula‡
Mambwe (Lungu)†
Mongo†(*)
Nkundu Mongo‡(*)
1894 Akunakuna‡
Dobu*
Fang of Gabun‡
French Dominca‡
Kuanyama†
Kermanshahi Kurdish‡
Aulua Malekula‡
Panaieti‡
Pokomo†
Shambala†
Torres Island‡
Eastern Kirghiz Turkish‡
1895 Kortha Bihari‡
Chikunda§
Mandla Gondi‡
Hidatsa§
Southern Kachin*
Konde†
Kurukh‡
Ngala†
Tehri Garhwali Pahari‡
Jaunsari Pahari‡
Rotti‡
Sukuma†
Umon‡
Wedau†
1896 Bulu*
Kienning Chinese†
Ntumba‡
Ronga*
Soga‡
1897 Judaeo-Tunisian Arabic‡
Lewo Epi‡
Fon§
Lakona§
Manyan§
Nyamwezi†
Sena‡
Tubetube‡
1898 Bicol*
Kienyang Chinese‡
Bieria Epi‡
Lushai†
Saa Mwala†
Poto‡
Quiche‡
Shona†
Swina Shona†
Tagalog*
Tavara‡
Kashgar Turkish†
1899 Cambodian†
Fanting‡
Ungwana Ibo‡(*)

Ilocano*
Kiriwina‡
Kuranko‡
Palityan‡
Bashkir Turkish‡
Panayan*
1900 Congo Kele†
Kurku‡
Lengua‡
Mabuiag‡
Nyoro*
Lenakel Tanna‡
1901 Mapudungu‡
Pampangan*
Nogugu Santo‡
Yalunka‡
1902 Mogrebi Arabic†
Cakchiquel†
Chop‡
Cheyenne†
Kuskokwim Eskimo‡
Ogowe Fang†
Vaturanga Guidalcanar‡
Lwena†
Mehri‡
Namau†
Nauru*
Sokotri‡
Udin‡
Cebuan*
1903 Arapahoe‡
Balti‡
Binandere‡
Eleku‡
Grasse Provencal French‡
Lau Mwala†
Houailou†
Kikuyu†
Luba-Sanga*
Luba-Lulua*
Namwanga†
Ndau†
Ngombe†
Galwa Omyene†(*)
1904 Bemba†
Sankiang Chinese‡
Chungchia‡
Gisu‡
Chhattisgarhi Hindi‡
Kalana‡
Karanga†
Ahamb Malekula‡
Masarete‡
Mikir†
Mukawa*
Tangkhul Naga†
Nyika of Nyasa†
Puthsu‡
Northeastern Santo‡
Dabida Taita†
Tumbuka†
1905 Egyptian Arabic†
Arikara§
Brahui‡
Bribri‡
Dimasa Kachari‡
Gang†
Luna-Inkongo*
Ladakhi‡
Bunan Lahuli‡
Meaun Malekula‡
Sinesip Malekula‡
Mandan§
Masai†
Hwa Miao†
Hog Harbor Santo‡
Western Swahili‡
Tobelor§
1906 Bodo Kachari‡
Ila†
Kunama†
Maewo§
Kuliviu Malekula‡
Senji‡
Southern Shilha (Susi)‡
Zigula‡
Gitksian‡
Tai Lao*
1907 Tontembo'a Alfuor§
Nagpuria Bihari‡
Mackenzie River Eskimo‡
Heso†
Ibanag†
Northern Kachin‡
Manchad Lahuli‡
Mailu†
Nkole‡
Paama†
Bolivian Quechua†
Winnebago‡
1908 Chamorro‡
Bontoc Igorot‡

Jabim†
Tinan Lahuli‡
Lingua Franca Ngala‡
Ora‡
Ubir§
Samareno*
1909 Chekiri§
Kanauri‡
Mukri Kurdish‡
Kuriat Mongolian‡
Fiu Mwala‡
Rabha‡
Tasiriki Santo‡
Wiza‡
1910 Asu†
Balinese‡
Karo Batak†
Wukingfu Hakka Chinese†
Ungava Eskimo§
Ongom Kele‡
Ponerihouen‡
German Romany‡
Navaho‡
Vai§
Teso†
Yaunde§
Kate†
1911 Tunisian Arabic‡
Bhojpuri Bihari‡
Digo§
Limba‡
Luo†
Mentawei‡
Ragetta‡
Siar Ragetta§
Shilluk‡
Tonga of Zambesi‡
Windessi§
1912 Abkhasian‡
Chinook‡
Patani Ijo‡
Laka‡
Lakher†
Eastern Lisu‡
Manda†
Kunuzi Nubian‡
Omo‡
Bulgarian Romany‡
Roviana‡
Taungthu‡
Lala Wiza‡
Zapotec‡
Kipsigis‡
1913 Bar'e†
Bwaidoga‡
Gyengyen Gbari‡
Yamma Gayegi Gbari‡
Zurich German§
Haya†
Kopu‡
Mawken‡
Mpoto‡
Ngumba§
Car Nicobarese†
Nduindui Opa‡
Sura‡
Tabaru§
1914 Addo‡
Hanga†
Interlingua§
Wukari Jukun‡
Konjo‡
Lamba†
Lunda of Kalunda†
Lunda of Kambove†
Maghi‡
Munchi†
Malu Mwala†
Ragoli†
Ruanda†
1915 Bachama‡
Bambatana‡
Chakma†
Kamhow Northern Chin†
Ho‡
Hopi‡
Ifugao‡
Bor Dinka†
Dongo Jukun‡
Western Lisu†
Loda‡
Mpama§
Nyore†
Sengele‡
Ogaden-Harti Somali‡
Sumbanese§
Tetela†
Yergum‡
1916 Angas‡
Central Bhili‡
Chokwe†
Logu Guadalcanar§

Kuvi Khondi‡
Uele Ngala†
Nobonob§
Nsenga†
Burum‡
1917 Vaiphei Thado Northern Chin‡
Laewomba§
Tai Lu†
Lomwe†
Ecuadorean Quechua‡
Huanuco Quechua‡
Zia§
1918 Dehwali Bhili†
Blas§
Kiaotung North Mandarin Chinese‡
Kamu‡
Orierh Malekula‡
Bauro San Cristoval§
Reef Islands Santa Cruz§
Tikopia Santa Cruz§
Sulu Moro‡
Zande†
1919 Amele§
Arago‡
Tingchow Chinese‡
Kono‡
Mbunda‡
Patpatar‡
Central Shilha (Berberi)‡
Vejoz‡
Bilua Vella Levella‡
1920 Bena†
Hmar†
Isoko Igabo‡
Lenje‡
Luba-Songi‡
Ngandu†
Popo‡
Tangale†
Venda*
Haka Chin†
1921 Thado Kuki Northern Chin†
Southern Chin‡
Hankow Chinese‡
Coastal Cree‡
Ido§
Jaba‡
Kroo‡
Luba-Katanga†
Lur*
Manus Island‡
Meru‡
Nuguor‡
Arosi San Cristoval‡
Urhobo Sobo‡
Ituri Swahili†
Valiente‡
1922 Basa of Cameroon†
Kololo†
K'pelle‡
Lugbara†
Chuan Miao‡
Mori†
Ono§
Tai Ya‡
1923 Bambara†
Bada§
Bolaang Mongondo‡
Chawi‡
Iregwe‡
Kisii‡
Luba-Kaonde†
Makushi‡
Nosu‡
Orokolo‡
Topoke‡
1924 Agni‡
Bura†
Eastern Frisian†
Igala†
Latgalian†
Lahu†
Logo‡
Tsimihety Malagasy‡
Meninka†
Rukuba‡
Tae‡
Waja‡
Wurkum‡
1925 Aranda‡
Azera§
Bamum‡
Chihli North Mandarin Chinese‡
Moso‡
Setu Estonian‡
Heiban Nubian‡
1926 Hungana‡
Adjukru‡
Aguaruna§
Yamma Paiko Gbari‡

Modern Low German†
White Nile Dinka‡
Goaribari Kiwai‡
Batha Lendu†
Mbuti§
Napu§
Nkoya†
Pende†
Rumatari San Cristoval§
Nifiloli Reef Islands Santa Cruz§
Pileni Reef Islands Santa Cruz§
Utupua Santa Cruz§
Vanikolo Santa Cruz§
Tera‡
1927 Sudan Colloquial Arabic‡
Bari‡
Walvi Bhili†
Haitian Creole‡
Idoma‡
Kona Jukun‡
Nyemba§
Tawarafa San Cristoval‡
Songoi†
Sango†
Gagauzi Turkish‡
1928 Avikam§
He Miao†
Moru‡
Kwara'ae Mwala‡
Rengma Naga‡
Sema Naga†
Zeme Naga‡
Ananiwei San Cristoval‡
Star Harbor San Cristoval§
Tamashek‡
1929 Ebrie‡
Futa-Jalon Fula‡
Kwese‡
Tupi Guarani§
Guerzi Shina‡
Bungili‡
Fuliro‡
Hunde‡
Hindko Lahnda‡
Bali of Cameroon†
Tula‡
1930 Dida‡
Bari Kakua‡
Bira‡
Erzgebirgish German‡
North German Romany‡
Worrora‡
Ogoni‡
Karamojong‡
Notu‡
Kakwa of Congo‡
Mam†
More†
Rundi‡
Sebei Suk§
Keres‡
Zinza‡
1931 Karre‡
Atche‡
Izoceno Guarani‡
Mamvu‡
Marovo†
Shamba‡
Dakkarkari‡
Yunnanese Shan‡
1932 Siamese Miao‡
Siamese Yao‡
Machame Chaga†
Mbai-Maisila†
Central Bulgarian Romany‡
Na Hsi‡
Banu‡
Lhota Naga†
Kulu‡
Ndandi‡
Abor Miri‡
Guajajari Tupi‡
Macina Fula‡
1933 Yaka‡
Mundang‡
Kamberri‡
Tsamba‡
Mbere Baya‡
Habbe‡
Lumbu‡
Lettish Romany‡
Nandi*
Sidamo‡
Bobo§
Tombulu‡
1934 Gbea Baya‡
Dyerma‡
Gofa‡
Jita†
Kunini‡
Masana‡

Petats‡
Boran‡
Boroni†
Lega‡
Mro†
Tharaka‡
Walloon French‡
Wa†
1935 Dagbane‡
Eggon‡
Gimbunda‡
Kissi‡
Kituba‡
Luchazi†
Luimbi‡
Madi‡
Mongwande‡
Lobi‡
Mumuye‡
Ji Kany Nuer‡
Purigskad‡
Thai‡
Zambali‡
Kiyaka‡
Ikota‡
Luba-Kalebwe‡
Salampasu‡
Sarawak‡
Nyuon Nuer‡
Krongo‡
Somali‡
Areng Khumi Chin†
Gudeila‡
Sengoi§
Jatsi§
Shanga‡
1936 Bembe‡
Bolia‡
Creole of Brava Island§
Bern German‡
Ngambai‡
Ngbaka‡
Moravian Romany‡
Zapotec of Villa Alta‡
Mbum‡
Suk‡
1937 Aladian‡
Bankutu‡
Bentoeni‡
Bororo§
Dioula§
Egede‡
Sakata‡
Kanakura‡
Keh-deo‡
Kimbundu of Uige§
Maranaw Moro†
Nirere Nuba‡
Rade‡
Songo†
Lualaba Ngwana†
K'ekchi‡
1938 Hangaza‡
Tho‡
Western Eskimo‡
Bua‡
Hkun‡
Toba‡
Wongo‡
Yugoslav Romany‡
1939 Cuyono‡
Kado‡
Kaili‡
Kulawi‡
Manobo‡
Pere‡
Simalungun Batta‡
Subano‡
Jivara‡
Kaw‡
Fang of Okak‡
Sora‡
Yipounou‡
1940 Palestinian Arabic‡
Baouli‡
Awa Khumi Chin‡
Ganawuri‡
Ilamba‡
Jarawa‡
Zuni‡
Bandi‡
Okela‡
1941 Moba‡
Toradja‡
Timorese‡
1942 Conob‡
Rennel‡
Gunwinggu‡
1943 Walamo‡
Yisangou‡
Gio‡
Holo‡

1944 Guajira‡
Kim§
Sangtam Naga‡
Southern Rengma Naga‡
1946 Aztec of Tetelcingo‡
Bassa of Nigeria‡
Guilak§
Maba§
Maguindanao‡
Mano‡
Mazateco‡
Ancash Quechua‡
Quechua: Ecuadorean: Oriente‡
Sikaiana§
Totonac‡
Aztec Pueblo‡
1947 Chol‡
Mixteco‡
Naga Chang‡
Naga Mao‡
Nantcheri Feg‡
Palau‡
Tarahumara‡
Tzeltal‡
Tzolzil§
Gouro‡
Laki‡
Murut‡
Margi‡
Nunggubuyu‡
1948 Bamileki‡
Barrow Nakimo‡
Betul Gondi‡
Kabba-Laka‡
Kalanga‡
Kasem‡
Kuripako‡
Sasak‡
Tchien‡
Terena‡
Zanaki‡
Zoque‡
1949 Biete‡
Chin: Anal‡
Hula‡
Loma‡
Piro‡
Pitjantjatjara‡
Tarascan‡
Wewjewa‡
1950 Jorai‡
Nyimang‡
Riang Lang‡
Romany Italian‡
Sara Madjingai‡
1951 Atsi‡
Bunnun‡
Chin: Ngawn‡
Chin: Zotung‡
Kharia‡
Naga: Konyak‡
Nuer: Noro‡
Paite‡
Zangskari‡
1952 Amele‡
Bahnar‡
Balantian‡
Bamu‡
Gangte‡
Gogodola‡
Huasteco‡
Siwai‡
Zapoteco del Istmo‡
Agatu‡
1953 Amuzgo‡
Bano'o‡
Bariba‡
Chichimeca‡
Chontal‡
Gpeapo‡
Gourma‡
Huave‡
Mashi‡
Mazahua‡
Mixteco of San Estaban‡
Mixteco of Atatlahuca‡
Naga: Mzieme‡
Pana‡
Populuca‡
Tamachek of Timbuctoo‡
Tlapaneco‡

Bibliography

This Bibliography, prepared by the committee, is, in the main, restricted to books that are valuable in the English language, and is designated to provide a convenient list of the most important works in the fields of study represented below. The books present several points of view, dealing as they do with matters presented by writers belonging to the older as well as the newer schools of thought. In listing these volumes, the committee does not necessarily endorse the contents of the particular publications. The bibliography is selective and representative rather than exhaustive.

I. Archeology and the Bible

The books in this list contain much factual information. This information is generally reliable, but reservation has to be made concerning interpretations of archeological evidence in relation to the Bible. Care should be exercised in consulting the older books dealing with matters in the field of Biblical archeology, since new material now available has clarified many points that were formerly not understood.

ALBRIGHT, WILLIAM FOXWELL. *Archaeology and the Religion of Israel* (2d. ed.). Baltimore: The Johns Hopkins Press, 1946. 238 pp. Especially helpful on the religious concepts and practices of the nations surrounding Israel in comparison with those of Israel.

———. *From the Stone Age to Christianity* (2d ed.). Baltimore: The Johns Hopkins Press, 1946. 367 pp. A highly interesting and authoritative survey of archeological discoveries and their bearing on the ancient history in general and that of Israel in particular.

———. *The Archaeology of Palestine.* Harmondsworth, Middlesex, England: Penguin Books, 1949. 271 pp. An illustrated work that brings together the results of seventy-five years of archeological exploration in Palestine.

BARTON, GEORGE A. *Archaeology and the Bible.* Fifth reprint of the 7th ed. Philadelphia: American Sunday-School Union, 1949. 607 pp. An inexpensive and useful work, containing also 138 plates. It is general in its contents, covers the whole field of Biblical archeology, but is badly out of date.

The Biblical Archaeologist, ed. by G. Ernest Wright and Frank M. Cross Jr., with the assistance of Floyd V. Filson in New Testament matters. Published by the American Schools of Oriental Research. Drawer 93A, Yale Station, New Haven, Conn. 1938-. $1.00 per year. This little quarterly, now (1953) in its 16th year of publication, contains reliable up-to-date material that has a bearing on the Bible. It is the most widely read archeological periodical of its kind. Back numbers are available at 35 cents, or $1.35 per volume.

BURROWS, MILLAR. *What Mean These Stones? The Significance of Archeology for Biblical Studies.* New Haven, Conn.: American Schools of Oriental Research, 1941. 306 pp. A survey of the field of Biblical archeology written from a liberal viewpoint.

FINEGAN, JACK. *Light From the Ancient Past.* Princeton: Princeton University Press, 1946. 500 pp. A reliable historical sketch of the ancient world as illuminated by archeological discoveries.

The Haverford Symposium on Archaeology and the Bible, ed. by Elihu Grant. New Haven, Conn.: The American Schools of Oriental Research, 1938. 224 pp. This work, also written by experts in the different fields of Oriental studies, brings the progress of Biblical archeology up to about 1937.

HILPRECHT, HERMAN V., ed. *Explorations in Bible Lands During the 19th Century.* Philadelphia: A. J. Holman and Company, 1903. 809 pp. A good survey of archeological work done during the nineteenth century by experts in the different fields of Oriental studies.

KENYON, SIR FREDERIC. *The Bible and Archaeology.* London: George G. Harrap and Co. Ltd., 1940. 310 pp. A well-written and reliable popular account of the history of Biblical archeology and its results for the study of the Bible.

PRITCHARD, JAMES B., ed. *Ancient Near Eastern Texts Relating to the Old Testament.* Princeton: Princeton University Press, 1950. 526 pp. A collection of most of the ancient Egyptian, Sumerian, Assyro-Babylonian, Hittite, and Syro-Palestinian texts that have any relation to the Old Testament. The translations are made by America's foremost scholars in each field.

The Westminster Historical Atlas to the Bible, ed. by G. Ernest Wright and Floyd V. Filson, with an introductory article by W. F. Albright. Philadelphia: The Westminster Press, 1945. 114 pp. 33 maps in full color and 77 illustrations. The best Biblical atlas on the market, with a good description text introducing the reader to the lands of the Bible, and the archeological discoveries shedding light on Bible history.

II. Manuscripts and Versions of the Bible

CARTLEDGE, S. A. *A Conservative Introduction to the New Testament* (2d ed.). Grand Rapids: Zondervan Publishing House, 1939. 236 pp. This work discusses the problems connected with the various aspects of New Testament studies from the standpoint of the conservative student of the Bible.

COBERN, C. M. *The New Archaeological Discoveries* (9th ed.). New York: Funk and Wagnalls Company, 1929. 708 pp. A good collection and interpretation of archeological evidence which sheds light on the history, culture, religion, and civilization of New Testament times.

DEISSMANN, ADOLF. *Light From the Ancient East* (new ed.). New York: George H. Doran Company, 1927. 535 pp. Deissmann, who discovered that the Greek of the New Testament was the language of the ordinary people of the apostolic age, has collected in this book a great mass of material which illustrates New Testament expression and clarifies the meaning of many words, phrases, and grammatical constructions.

DUPONT-SOMMER, A. *The Dead Sea Scrolls.* Translated from the French by E. Margaret Rowley. Oxford: Basil Blackwell, 1952. 100 pp. One of the many books written in recent years on the sensational discovery of Old

Testament manuscripts in a cave near the Dead Sea. It contains a discussion of the various problems connected with this find and with the well-known Isaiah scroll.

KENYON, FREDERIC G. *Handbook to the Textual Criticism of the New Testament.* London: Macmillan and Co., Ltd., 1926. 321 pp. One of the best available studies on the manuscripts of the New Testament and the various ancient versions.

———. *Our Bible and the Ancient Manuscripts* (4th ed.). New York: Harper and Brothers, 1948. 266 pp. A more popularly written discussion of the same subject as that of the last-mentioned book, but including also the Old Testament.

PRICE, IRA MAURICE. *The Ancestry of Our English Bible* (2d ed.). Revised by W. A. Irwin and A. P. Wikgren. New York: Harper and Brothers, 1949. 349 pp. This book deals with the same subject as Kenyon's *Our Bible and the Ancient Manuscripts,* but from a more modernistic viewpoint.

RAMSAY, WILLIAM M. *The Bearing of Recent Discovery on the Trustworthiness of the New Testament.* London: Hodder and Stoughton, 1914. 427 pp. Reprinted: Grand Rapids, Michigan, 1952. A good collection of documentary and archeological evidence which proves the accuracy of the historical books of the New Testament, especially the book *Acts of the Apostles.*

WESTCOTT, B. F. *On the Canon of the New Testament* (7th ed.). London: Macmillan and Company, Ltd., 1896. 605 pp. A history of the formation of the New Testament Canon during the early centuries of the Christian church.

III. Greek

The works marked by an asterisk are especially for the use of those not familiar with Hebrew and Greek, as the case may be, as they make available to the English reader some of the help that comes from a knowledge of Biblical words.

ABBOTT-SMITH, G. *A Manual Greek Lexicon of the New Testament.* Edinburgh: T. and T. Clark, 38 George Street, 1937. 512 pp. A handy work that lends itself readily to constant references. Very good in respect to Old Testament references in the LXX, satisfactory in regard to the nonliterary papyri, and excellent in its display of Hebrew equivalents of New Testament words.

The Analytical Greek Lexicon. London: S. Bagster and Sons Ltd.; New York: James Pott Co., [n.d.] 444 pp. Convenient for the beginner in giving all forms of the Greek constructions as found in the Greek New Testament, however inflected or declined. The complete analysis is accompanied by various readings of importance.

BAUER, WALTER. *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur.* Fourth ed., completely revised. Berlin: Alfred Töpelmann, 1952. 817 pp.

BURTON, ERNEST DE WITT. *Syntax of the Moods and Tenses.* Edinburgh: T. and T. Clark, 38 George Street, 1898. 215 pp. A serviceable help for the student who appreciates the value of a knowledge of the distinctions of thought which are marked by the different moods and tenses. Familiarity with such distinctions is essential for correct interpretation.

CHAMBERLAIN, WILLIAM DOUGLAS. *An Exegetical Grammar of the Greek New Testament.* New York: The Macmillan Co., 1941. 233 pp. An exegetical grammar of New Testament Greek that has grown out of years of practical experience in the classroom.

COLWELL, ERNEST CADMAN, and JULIUS R. MANTEY. *A Hellenistic Reader.* Chicago: The University of Chicago Press, 1939. 229 pp. A handy text to acquaint oneself with the variety of Koine Greek.

CREMER, HERMANN. *Biblico-Theological Lexicon of New Testament Greek.* Edinburgh: T. and T. Clark, 38 George Street, 1886. 943 pp. An important contribution to the study of New Testament exegesis, tracing the history of words in their transference from the classics into the LXX, and from the LXX into the New Testament till they reach the fullness of New Testament thought.

DANA, H. E., and JULIUS MANTEY. *A Manual Grammar of the Greek New Testament.* New York: The Macmillan Co., 1943. 356 pp. An excellent work to enable the student to get a comprehensive survey of the main features of New Testament grammar in outline form.

The Englishman's Greek Concordance of the New Testament. London: S. Bagster, and Sons Ltd., 1903. 1020 pp. An alphabetical arrangement of every word which occurs in the Greek New Testament, with passages quoted from the English translation.

LIDDELL, H. G., and ROBERT SCOTT. *A Greek-English Lexicon.* 2 vols.: Oxford: The Clarendon Press. [n.d.] Unsurpassed for the English-speaking student of Greek who wishes to do research work in that language. The best of its kind available.

METZGER, BRUCE M. *Lexical Aids for Students of New Testament Greek.* Princeton, N.J.: Published by the author, 1949. 110 pp. A valuable help for the beginner who is building a Greek vocabulary. This little work makes excellent use of the principle of association, in a display of English words derived from Greek, that helps one to learn Greek words. The Greek words are selected and arranged in accord with their frequency in the New Testament.

MOULTON, JAMES, and GEORGE MILLIGAN. *The Vocabulary of the Greek Testament illustrated from the papyri and other non-literary sources.* London: Hodder and Stoughton, 1928. 835 pp. A book of estimable worth that gives those words on which collaborators have found fresh information in the papyri and other nonliterary sources.

NUNN, H. P. V. *A Short Syntax of New Testament Greek.* London: Cambridge University Press, 1938. 173 pp. A presentation of the main features of the syntax of New Testament Greek, with various rules illustrated by Latin examples as well as Greek.

ROBERTSON, A. T. *A Grammar of the Greek New Testament in the Light of Historical Research.* New York: Doran, 1923. 1454 pp. Quotes extensively from most of the important works earlier than 1914.

TRENCH, R. C. *Synonyms of the New Testament.* London and Cambridge: Macmillan and Co., 1865. 405 pp. A book of synonyms that is very helpful to the beginner. It enables one to mark out a word in the precise domain of meaning in which it occurs. It is valuable in helping one to an exact estimate of ethical and theological terms, their relation to and distinction from one another.

VINE, W. E. *An Expository Dictionary of New Testament Words.** 4 vols.; London: Oliphants Ltd., 1939. Available also in a one-volume edition. An excellent New Testament Greek help in word studies. Hebrew equivalents are given in most cases.

IV. Hebrew

BROWN, F., S. R. DRIVER, and G. A. BRIGGS. *Hebrew and English Lexicon of the Old Testament.* New York: Houghton, Mifflin and Co., 1953. 1127 pp. A Hebrew and English Lexicon of the Old Testament that is scientific and practicable. The Aramaic of the Bible has been placed by itself as a separate part.

DAVIDSON, A. B. *An Introductory Hebrew Grammar.* New York: Charles Scribner's Sons. [n.d.] 236 pp. An excellent work.

DRIVER, C. R. *Problems of the Hebrew Verbal System.* Edinburgh: T. and T. Clark, 38 George Street, 1936. 165 pp. A scholarly discussion for the advanced student.

DRIVER, S. R. *A Treatise on the Use of the Tenses in Hebrew.* Oxford: At the Clarendon Press, 1892. 306 pp. A systematic exposition of the nature and usages of the Hebrew verb.

The Englishman's Hebrew and Chaldee Concordance. London: Walton and Maberly, 1860. 1284 pp. A handy help for the beginner to track down analyzed forms.

Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures. New York: John Wiley and Sons; London: Chapman and Hull, Ltd., 1905. 919 pp. An old work that is authoritative as far as it goes, but is not up to date, nevertheless, very helpful, and recommended to those who are not prepared to buy the more expensive works as Brown, Driver, and Briggs.

Gesenius' Hebrew Grammar, edited by A. E. Cowley. Oxford: At the Clarendon Press, 1910. 598 pp. A comprehensive Hebrew Grammar.

GIRDLESTONE, R. B. *Synonyms of the Old Testament.** Grand Rapids: Eerdmans Publishing Co., 1948. 346 pp. A work on Old Testament Hebrew words that is useful as a basis of sound theology.

HARKAVY, ALEXANDER. *Student's Hebrew and Chaldee Dictionary to the Old Testament.* New York: Hebrew Publishing Co., 77-79 Delancy Street, 1914. 785 pp., with 102 pages of Neo-Hebrew vocabulary. An inexpensive work, limited in scope, but helpful for the beginner.

KOEHLER, LUDWIG, and WALTER BAUMGARTNER. *Lexicon in Veteris Testamenti Libros.* 2 vols.; Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1951-54. An excellent lexicon, highly recommended.

V. Encyclopedias

GEHMAN, HENRY S. *The Westminster Dictionary of the Bible.* Philadelphia: Westminster Press, 1944. 658 pp. Originally written by John D. Davis. Revised and rewritten by Henry Snyder Gehman. A concise and convenient companion for Bible study.

Harper's Bible Dictionary. New York: Harper and Brothers, 1952. Editors: Madeleine S. Miller and J. Lane Miller in consultation with eminent scholars. This one-volume dictionary is valuable for its archeological and historical data. It is up to date in scholarship.

HASTINGS, JAMES, editor. *Dictionary of the Apostolic Church.* 2 vols.; New York: Scribners, 1922. Assistant editors were John A. Sellice and John C. Lambert.

———, editor. *Dictionary of the Bible.* 5 vols.; New York: Scribners, 1908. The assistant editors were John A. Sellice, A. B. Davidson, S. R. Driver, and H. B. Swete.

———, editor. *Dictionary of the Bible.* New York: Scribners, 1909. 992 pp. Edited by James Hastings, with the cooperation of John A. Sellice and the assistance of John C. Lambert and Shailer Matthews. This one-volume dictionary is a condensed summary of the material in the larger five-volume work.

———, editor. *Dictionary of Christ and the Gospels.* 2 vols.; New York: Scribners, 1908. Edited with the assistance of John A. Sellice and John C. Lambert.

———, editor. *Encyclopaedia of Religion and Ethics.* 12 vols. and index; New York: Scribners, 1913.

The articles in these works edited by Hastings vary considerably in quality and must be read with discrimination. Some are strongly colored by higher critical views.

JACKSON, SAMUEL MACAULEY, editor. *The New Schaff-Herzog Encyclopedia of Religious Knowledge.* 13 vols.; New York: Funk and Wagnalls, 1908. A mine of information on the Bible and related subjects.

M'CLINTOCK, JOHN, and JAMES STRONG, editors. *Cyclopaedia of Biblical Theological and Ecclesiastical Literature.* 12 vols.; New York: Harper Brothers, 1895. A comprehensive outline of theology in general.

ORR, editor. *International Standard Bible Encyclopaedia.* 5 vols.; Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1939. Other eminent scholars such as John L. Nuelsen, Edgar Y. Mullins, Morris O. Evans, and Melvin G. Kyle, were associate editors. Probably the best work of its kind, although not consistently conservative throughout.

VI. Geography

Atlas of Bible Lands. New York: C. S. Hammond and Co., 1950. 32 pp. A useful atlas and up to date.

CLAPHAM, J. W. *Palestine, the Land of My Adoption.* London: Pickering and Inglis, 1946. 192 pp. Provides useful background material, with descriptions of the land, its peoples, and their customs.

DALMAN, GUSTAF. *Sacred Sites and Ways.* Studies in the topography of the Gospels. London: SPCK, 1935. 398 pp. An authoritative presentation of the geographical background.

SMITH, SIR G. ADAM. *The Historical Geography of the Holy Land.* London: Hodder and Stoughton, 25th ed., 1931. 772 pp. The standard work on this subject in English, but in need of revision.

STIRLING, JOHN F. *Philips Atlas of the New Testament.* George Philip, 1951. 56 pp. A valuable series of maps depicting the routes taken by the Lord and the apostles in their travels.

WRIGHT, G. E., and F. V. FILSON, editors. *Westminster Historical Atlas to the Bible.* Philadelphia: Westminster Press, 1945. 114 pp. with 33 maps and 77 illustrations. This is the most up-to-date Biblical atlas of the present time. Invaluable as a guide to towns and countries mentioned in the Bible. In this work W. F. Albright gives a survey of the archeological discoveries which throw a flood of light on the Word of God.

VII. Bible Doctrines

ANDERSON, C. A. SCOTT. *Evangelical Doctrine—Bible Truth.* London: Hodder and Stoughton, 1901. 308 pp. Studies introductory to doctrine.

BERKHOF, LOUIS. *Systematic Theology.* Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1946. A product of Dutch Reformed Theology. Contains both particular and general bibliographies.

BOETTNER, L. *Studies in Theology.* Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1940. 88 pp. Chapters on the atonement, the person of Christ, the inspiration of the Scriptures and the Trinity.

CALVIN, JOHN. *The Institutes of the Christian Religion.* Various publishers. The most recent edition is that published in 1949 by James Clarke in 2 volumes. A complete exposition of his doctrine.

CUNDY, H. MARTYN. *The Faith of a Christian* (second edition). London: Inter-Varsity Fellowship, 1947. 112 pp. An ordered scheme of thought and belief about God, God's plan to meet man's need, and that plan in action in the world.

CUNNINGHAM, W. *Historical Theology.* 2 vols.; Edinburgh: T. and T. Clark, 1870. About 600 pp. in each volume. A nineteenth-century classic in Scottish theological circles.

DALE, R. W. *Christian Doctrine.* London: Hodder and Stoughton, 1894. 330 pp. An introduction by a Congregational minister.

HAMILTON, F. E. *The Basis of Christian Faith.* London: Marshall, Morgan and Scott, 1935. 348 pp. A modern defense of the Christian religion.

HARNACK, ADOLPH. *History of Dogma.* 7 vols.; London: Williams and Norgate, 1898. For systematized doctrines, a work not yet exceeded.

HODGE, CHARLES. *Systematic Theology,* 3 vols.; Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1940. A massive treatise of great value.

M'INTYRE, D. M. *Faith's Title Deeds.* London: Marshall, Morgan and Scott, 1924. 208 pp. A valuable defense of vital Christian doctrines.

MORGAN, G. CAMPBELL. *The Categorical Imperatives of the Christian Faith.* Philadelphia: Westminster Press, 1930. 128 pp. A brief treatment of the main themes.

ORR, J. *Sidelights on Christian Doctrine.* London: Marshall, Morgan and Scott, 1909. 180 pp. Specially useful for those beginning doctrinal study.

Principles of Life, prepared by and published for the Department of Education, General Conference of S.D.A., Mountain View, California: Pacific Press Publishing Association, 1952. An academic textbook on Bible doctrines.

SHEDD, WILLIAM G. T. *Dogmatic Theology.* 3 vols.; Grand Rapids, Michigan: Zondervan Publishing House (original edition 1888). A classic on this subject.

STRONG, A. H. *Systematic Theology.* Philadelphia: Judson Press, 1886. A well-classified theological (Baptist) encyclopedia for reference rather than reading purposes.

VIII. Principles and History of Interpretation

BERKHOF, L. *Principles of Biblical Interpretation.* Grand Rapids: Baker, 1950. 169 pp. A good introduction to hermeneutical principles, with ample illustrations and references to larger works; written from the conservative point of view.

FAIRBAIRN, PATRICK. *The Typology of Scripture,* 2 vols. New York: Funk and Wagnalls, 1900. Written a century ago, this remains a valuable, detailed, and conservative work on the types and symbols of Scripture.

FARRAR, FREDERICK W. *History of Interpretation.* New York: E. P. Dutton, 1886. 553 pp. A detailed history of Biblical interpretation from pre-Christian times to the middle of the 19th century, written by a recognized authority.

GRAY, GEORGE BUCHANAN. *The Forms of Hebrew Poetry.* London: Hodder and Stoughton, 1915. 303 pp. A study of parallelism, rhythm, and strophe in the Old Testament, with emphasis on their significance for interpretation and criticism.

KITTEL, GERHARD. *Bible Key Words,* trans. and ed. by J. R. Coates. New York: Harper, 1951. 4 vols. in 1. Four articles treating the Greek words for love, church, sin, and righteousness, and translated from the great *Theologisches Wörterbuch zum Neuen Testament* (Stuttgart: W. Kohlhammer, 1932 [4 vols. published thus far])—the most outstanding recent work on New Testament vocabulary.

RICHARDSON, ALAN, ed. *A Theological Word Book of the Bible.* New York: Macmillan, 1951. 290 pp. Contributed to by thirty contemporary scholars, this is a study of those words in Biblical vocabulary that have special theological meanings.

IX. Criticism and Backgrounds of Interpretation

ALLIS, OSWALD T. *The Five Books of Moses.* Philadelphia: Presbyterian and Reformed Publishing Co., 1943. 319 pp. A popular but extensive examination of the critical theories of the composition of the Pentateuch by a well-known, conservative Biblical scholar.

———. *The Unity of Isaiah.* Philadelphia: Presbyterian and Reformed Publishing Co., 1950. 136 pp. A recent statement of the conservative position on the authorship of Isaiah 40-66.

ANGUS, S. *The Environment of Early Christianity.* New York: C. Scribner's Sons, 1931. 240 pp. A survey of the world into which Christ came.

CONEYBEARE, W. J., and J. S. HOWSON. *The Life and Epistles of Saint Paul.* London: Longmans, 1864. 1878 pp. 2 vols. A classic.

BOUTFLOWER, CHARLES. *The Book of Isaiah, Chapters [I-XXXIX] in the Light of the Assyrian Monuments.* London: SPCK, 1930. 364 pp. Contains much helpful material providing the historical setting for the prophecies of Isaiah.

———. *In and Around the Book of Daniel.* London: SPCK, 1923. 314 pp. A defense of the authenticity of the book of Daniel from archeological and historical sources. Provides valuable material on the background of the book.

DAVIDSON, A. B. *Old Testament Prophecy.* Edinburgh: T. and T. Clark, 1905. 507 pp. A comprehensive survey of the prophets of the Old Testament: historical position, style, Messianic outlook, and their interpretation; by a great Hebrew scholar.

EDERSHEIM, ALFRED. *The Life and Times of Jesus the Messiah,* new American edition. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1936. 2 vols.

ENSLIN, MORTON SCOTT. *Christian Beginnings.* New York: Harper, 1938. 533 pp. An introduction to the New Testament from the critical standpoint.

FOAKES-JACKSON, F. J., and KIRSOPP LAKE. *The Beginnings of Christianity.* London: Macmillan, 1920-33. 5 vols. An exhaustive study of the acts of the apostles edited by two leading scholars in the field of the early church. In addition to commentary, this work includes a mine of information on Jewish and Gentile backgrounds, on text, and on criticism.

HARNACK, ADOLF VON. *Luke the Physician.* London: Williams and Norgate, 1907. 231 pp. A scholarly study of the person and contribution of Luke, by one of the greatest historians of the early church.

HOWIE, CARL GORDON. *The Date and Composition of Ezekiel* (Journal of Biblical Literature Monograph Series, Vol. IV). Philadelphia: Society of Biblical Literature, 1950. 121 pp. A linguistic, historical, and psychological study of the critical problems of the book. Conclusions accord with the traditional view.

MOFFATT, JAMES. *An Introduction to the Literature of the New Testament,* 3d rev. ed. Edinburgh: T. and T. Clark, 1927. 659 pp. Scholarly, technical, and full. Written from critical standpoint. A standard work.

PFEIFFER, ROBERT H. *History of New Testament Times With an Introduction to the Apocrypha.* New York: Harper, 1949. 561 pp. An up-to-date survey of the world in which Christianity took root. Over half the book is devoted to an outstanding study of the Apocrypha, forming a companion to the author's *Introduction to the Old Testament.*

———. *Introduction to the Old Testament,* revised ed. New York: Harper, 1948. 909 pp. One of the greatest introductions to the Old Testament, written from the critical point of view. Up to date; extensive bibliography.

RAMSAY, W. M. *St. Paul the Traveller and the Roman Citizen.* New York: G. P. Putnam's Sons, 1902. 394 pp. The author was a foremost authority on Roman Asia Minor. Emphasizes historical and archeological evidence, and demonstrates the accuracy of Luke's writings.

SCHURER, E. *A History of the Jewish People in the Time of Jesus Christ.* Edinburgh: T. and T. Clark. Though out of date, this remains the most complete work on the background of the Gospels.

THIESSEN, HENRY C. *Introduction to the New Testament.* Grand Rapids: Wm. B. Eerdmans, 1950. 347 pp. Contains a helpful survey of current critical

views of New Testament literature, and evaluates these from the conservative point of view.

WESTCOTT, BROOKE FOSS. *An Introduction to the Study of the Gospels,* 4th ed. London: Macmillan, 1872. 486 pp. An old classic still of much value.

WILSON, ROBERT DICK. *Studies in the Book of Daniel.* New York: B. P. Putnam's Sons, 1917. 402 pp. Second series, New York: Fleming H. Revell, 1938. 286 pp. The most outstanding scholarly defense of the authenticity of the book of Daniel.

YOUNG, EDWARD J. *An Introduction to the Old Testament.* Grand Rapids: Wm. B. Eerdmans, 1953. 414 pp. The author is considered the leading conservative Old Testament scholar in America today. This book is particularly valuable for its unusually broad survey of the critical theories that have been applied to the Old Testament. Extensive bibliographies.

ZAHN, THEODOR. *Introduction to the New Testament.* New York: Scribner, 1917. 3 vols. Probably the greatest conservative introduction to the New Testament ever written.

X. Commentaries

ALFORD, HENRY. *The Greek Testament: With a Critically Revised Text . . . and a Critical and Exegetical Commentary.* London: Rivingtons, 1868. 6 vols. This work presents a major scholarly edition of the Greek text as well as a commentary based upon it. The apparatus gives the variant readings of a large number of manuscripts.

BARNES, ALBERT. *Notes on the New Testament, Explanatory and Practical.* Grand Rapids: Baker, 1949-50. 11 vols. Written a century ago. Conservative, scholarly, but nontechnical. Numerous additional notes in this current reprint edition.

———. *Notes on the Old Testament, Explanatory and Practical.* Grand Rapids: Baker, 1949-50. 9 vols. Covers the books of Job, Psalms, Isaiah, and Daniel.

BENGEL, JOHN ALBERT. *Gnomon of the New Testament.* Edinburgh: T. and T. Clark, 1877. 4 vols. in 3. Now more than two hundred years old, this is one of the greatest and most influential of Protestant commentaries.

CALVIN, JOHN. *Commentaries.* Grand Rapids: Eerdmans, 1950. 45 vols. One of the best of the one-man commentaries. Covers the whole Bible except Judges to Job, Proverbs to the Song of Solomon, and Revelation. Exodus to Deuteronomy and the Synoptic Gospels are commented upon as harmonies.

CLARKE, ADAM. *The Holy Bible . . . With a Commentary and Critical Notes.* New York: Methodist Book Concern, n. d. (reprint), 6 vols. (First published, 1810-1826.) A classic. Though old and lacking the benefit of modern archeological and linguistic study, this commentary is still valuable theologically.

COHEN, A., ed. *The Soncino Commentaries.* Hindhead, Surrey: The Soncino Press, 1945-52. 14 vols. Written by a group of Jewish scholars. Contains the Hebrew text, the English text of the Jewish Publication Society Version, and short verse-by-verse comments. Covers the whole Old Testament.

DRIVER, S. R., ALFRED PLUMMER, and C. A. BRIGGS, eds. *The International Critical Commentary.* New York: Scribner. Extremely valuable from the linguistic standpoint. Critical in viewpoint. Still in process of publication.

ELLICOTT, CHARLES J. *Ellicott's Commentary.* London & New York: Cassell & Co., Ltd., 1901. Other editions 1867, 1896, etc. A new edition now in course of preparation. A valuable commentary.

HENRY, MATTHEW. *Commentary on the Bible.* Nashville: Baptist Sunday School Board, n. d. 6 vols. (First published, 1708-1710.) A much-used work that remains of considerable practical value.

JAMIESON, ROBERT, A. R. FAUSETT, and DAVID BROWN. *A Commentary Critical, Experimental and Practical, on the Old and New Testaments.* Grand Rapids: Eerdmans, 1945. 6 vols. (First published, 1864-70.) One of the most widely used and valuable of the older commentaries.

KEIL, C. F. and F. DELITZSCH. *Biblical Commentary on the Old Testament.* Grand Rapids: Eerdmans, 1951. 25 vols. Reprint of a mid-nineteenth century work. One of the best conservative commentaries on the Old Testament.

KIRKPATRICK, A. F., ed. *The Cambridge Bible for Schools and Colleges.* Cambridge: University Press, 51 vols. Based on the ERV. Short, nontechnical comments for those who do not read the original languages. Valuable introductions.

LANGE, JOHANN PETER. *Commentary on the Holy Scriptures.* New York: Scribner. 25 vols. (Reprint ed., 24 vols., in process at Grand Rapids: Zondervan.) An English translation (edited by Philip Schaff) of a great German commentary of the latter nineteenth century. Conservative, learned. The comments on each chapter are divided into linguistic, exegetical and critical, historical and theological, and homiletical and practical sections.

LENSKI, R. C. H. *The Interpretation of the New Testament.* Columbus: Wartburg, 1937-1946. 12 vols. Each volume has a separate title (The Interpretation of Matthew's Gospel, etc.). Commentary is based upon the author's own translation. Interpretation is largely grammatical and often helpful, though it must be remembered that it is one man's interpretation.

LOCK, WALTER, and D. C. SIMPSON, eds. *Westminster Commentaries.* London: Metheun, 1904—. 43 vols. Written by a group of British scholars; critical but not extreme. An outstanding commentary.

NICHOL, FRANCIS D., ed. *The Seventh-day Adventist Bible Commentary.* Washington: Review and Herald, 1953—. 7 vols. An up-to-date commentary on the whole Bible. In addition to verse-by-verse comment, each volume contains introductory articles and an appendix of selections from the periodical and manuscript writings of Mrs. E. G. White, which bear upon the material covered by these volumes.

NICOLL, W. ROBERTSON, ed. *The Expositor's Bible.* New York: Armstrong, 26 vols. Not a verse-by-verse commentary, but a running exposition largely doctrinal and devotional in emphasis. Some volumes, such as that by H. C. G. Moule on Romans, are invaluable.

PEROWNE, J. J. S., *et al* eds. *The Cambridge Greek Testament for Schools and Colleges.* Cambridge: University Press, 1882-1933. 20 vols. Short comments based upon the Greek text written primarily for use in English schools, but of value for the general student.

RASHI (Solomon Bar Isaac). *Pentateuch With Targum Onkelos, Haphtaroth and Prayers for Sabbath and Rashi's Commentary,* trans. and arr. by M. Rosenbaum and A. M. Silbermann. London: Shapiro, Vallentine and Co. 1946.

5 vols. in 2. Rashi (A.D. 1040-1105) was one of the greatest medieval Jewish commentators.

ROBERTSON, ARCHIBALD THOMAS. *Word Pictures in the New Testament.* New York: Harper, 1930. 6 vols. Commentary based on the Greek text, which is given in transliteration for the benefit of those unfamiliar with Greek. Emphasis is placed on grammar as basis of interpretation. Very helpful.

SPENCE, H. D. M., and JOSEPH S. EXELL, eds. *The Pulpit Commentary.* Grand Rapids: Eerdmans, 1950. 23 vols. Of much practical value; particularly rich in homiletical material; conservative theologically.

STRACK, HERMANN L., and PAUL BILLERBECK. *Kommentar zum Neuen Testament aus Talmud und Midrasch.* München: C. H. Beck'sche Verlagsbuchhandlung, 1922. 4 vols. in 5. A treasury of Jewish materials throwing light on the New Testament.

The Interpreter's Bible. New York: Abingdon-Cokesbury, 1951—. 12 vols. Prepared by a large group of the best-known scholars in the Biblical field. Critical in viewpoint. Contains both the KJV and RSV texts. In process of publication.

VINCENT, MARVIN R. *Word Studies in the New Testament.* New York: Scribner, 1918. 3 vols. (First published 1887.) Comments on selected words and phrases with particular emphasis on the Greek.

XI. Hebrew and Greek Texts

KITTEL, RUDOLF, ed. *Biblica Hebraica.* Stuttgart: Priviligierte Württembergische Bibelanstalt. First published 1905; latest ed., 1951. 1434 pp. The standard edition of the Hebrew Old Testament used by scholars throughout the world. Contains the critical notes of traditional Jewish scholarship, and also an extensive apparatus of variant readings in the manuscripts. The latest edition (1951) has included the variant readings of the Dead Sea Scroll of Isaiah.

NESTLE, EBERHARD, and ERWIN NESTLE, eds. *Novum Testamentum Graece,* 21st ed. Stuttgart: Priviligierte Württembergische Bibelanstalt, 1952. (First published, 1898.) 671 pp. A critical text based upon the editions of Tischendorf, Westcott and Hort, and Weiss. Valuable for its extensive critical apparatus. Old Testament quotations are given in bold-face type and a considerable number of marginal cross-references are included.

RAHLFS, ALFRED, ed. *Septuaginta id est Vetus Testamentum Graece iuxta LXX Interpretes.* Stuttgart: Priviligierte Württembergische Bibelanstalt, 1935. 2 vols. A critical edition of the LXX based on the three great codices, Vaticanus, Sinaiticus, and Alexandrinus. Provided with an apparatus consisting largely of the variant readings in these three manuscripts, with occasional references to about fifteen others. In addition to the usual apocryphal books, this edition contains the Psalms of Solomon, the Epistle of Jeremiah, and 3 and 4 Maccabees. Daniel is given in the versions of both the LXX and Theodotion. A double text of Judges is printed, that of the Alexandrinus and that of the Vaticanus.

The Septuagint Version of the Old Testament, With an English Translation. London: Bagster, n. d. 1130 pp. While the Greek text of this edition is not provided with an apparatus, it is helpful to the student not thoroughly

versed in Greek, inasmuch as it provides an English translation of the LXX. Contains only the books of the Hebrew Canon.

SWETE, HENRY BARCLAY, ed. *The Old Testament in Greek According to the Septuagint.* Cambridge: University Press. First ed., 1894. Fourth ed. reprinted, 1930-1934. 3 vols. A standard scholarly edition of the LXX. The apparatus gives variant readings of some half dozen of the leading manuscripts. Daniel is given in both the translations of the LXX and of Theodotion. The usual apocryphal books as well as the Psalms of Solomon, the Epistle of Jeremiah, 3 and 4 Maccabees, and the Greek fragments of Enoch are included.

WESTCOTT, BROOK FOSS, and FENTON JOHN ANTHONY HORT, eds. *The New Testament in the Original Greek.* Reprint second ed., New York: Macmillan, 1936. (First published, 1881.) 618 pp. One of the most widely used of critical texts. Based largely upon Vaticanus and Sinaiticus. Comparatively few variant readings are given. Old Testament quotations are printed in a different type and are listed in an appendix. This text was the basis of the ERV and ASV. With this is bound a Greek-English Lexicon to the New Testament by W. J. Hickie.

XII. Bibliographies

Helpful Bibliographies which might be consulted are the following:

A Bibliography of Bible Study. Princeton, New Jersey: Princeton Theological Seminary, 1948. 85 pp.

A Bibliography of Systematic Theology. Princeton, New Jersey: Princeton Theological Seminary, 1949. 44 pp.

A Guide to Christian Reading. London: Inter-Varsity Fellowship, 1952. 120 pp.

SMITH, WILBUR M. *Profitable Bible Study . . . With an Annotated List of the First One Hundred Best Books for the Bible Student's Library.* Rev. ed., Boston: W. A. Wilde Co., 1953. Pp. 107-213.

SIGNIFICANT REFERENCES TO THE WRITINGS OF THE SPIRIT OF PROPHECY ON THE TEXTS THAT HAVE BEEN CONSIDERED

Genesis 12:3
The Desire of Ages, p. 27
Patriarchs and Prophets, p. 125
Prophets and Kings, pp. 368, 683

Exodus 20:10
The Great Controversy, pp. 434, 437, 447, 576
Patriarchs and Prophets, pp. 307, 525
Life Sketches, p. 101
Early Writings, pp. 33, 69, 255
Testimonies, vol. 4, p. 252
Counsels on Stewardship, p. 66
The Story of Redemption, p. 140

Job 19:25, 26
Education, p. 156
The Great Controversy, p. 299
Prophets and Kings, p. 164

Isaiah 7:14
The Desire of Ages, p. 578
Prophets and Kings, p. 695

Daniel 3:25
Life Sketches, p. 330
Prophets and Kings, p. 509
Testimonies, vol. 3, p. 47
Testimonies, vol. 4, p. 212
Sanctified Life, p. 29
My Life Today, pp. 68, 256

Daniel 7:13
Education, p. 132
The Great Controversy, pp. 424, 426, 479

Daniel 8:14
Evangelism, p. 223
The Great Controversy, pp. 324, 326, 351, 352, 409, 417, 424
Life Sketches, pp. 58, 63, 278
Prophets and Kings, p. 554
Testimonies, vol. 1, pp. 52, 58
The Story of Redemption, pp. 375, 377

Daniel 9:25
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The above classification lists eighteen texts of Scripture, whereas twenty-four were considered as will be seen in the body of this work. The remaining six; namely, Ps. 2:12, Ps. 45:6, Luke 2:33, Rom. 3:25, Col. 2:14, and 2 Peter 2:9, are texts upon which the Spirit of prophecy writings have no relevant comments.

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