

The Story of
The Revised New Testament

American Standard Edition

Matthew Brown Riddle

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THE STORY OF
THE REVISED NEW TESTAMENT
AMERICAN STANDARD EDITION



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The Story of
The Revised New Testament
American Standard Edition

By ✓
Matthew Brown Riddle
One of the Revisers

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Philadelphia

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PREFACE

It was necessary in telling this story to begin at the inception of the movement for Revision. Hence this little book repeats many facts that were published when, and immediately after, the Revised New Testament of 1881 appeared. But another generation has grown up since that date, and much well known to Biblical scholars will be new to most readers to-day. Yet, even in telling of the labors before 1881, the writer, from his connection with the American Company of New Testament Revisers, has been able to include many facts not known to the general public. The account of the preparation of the Standard Edition of the American Revised New Testament has never been published before, and the writer has found, from many letters of inquiry, that little is known about the details. The same inquiries indicate a desire to learn the facts as here briefly presented. Thirty-five years have passed since the work began, and this sketch has been penned in the desire and hope of making these long years of labor

Preface

more profitable to the readers of the New Testament.

*Western Theological Seminary,
Allegheny, Pa.*

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SECTION I

PRELIMINARY

On the sixth day of May, 1870, the Convocation of Canterbury took final action on a report favoring a revision of the Authorized Version of the Holy Scriptures. As early as 1856 an attempt was made, in the Convocation and also in Parliament, to have a Royal commission appointed for the same purpose; but the effort failed. Various causes contributed to bring the matter to a favorable issue in 1870. So far as the New Testament was concerned, the most influential factor was probably the discovery by Tischendorf, in 1859, of the whole Codex Sinaiticus, forty-three leaves of which, containing parts of the Old Testament, he had rescued from a waste-basket in the library of the convent of St. Catharine at Mt. Sinai, as early as 1844. This Greek manuscript, containing both Old and New Testaments, and ranking in age with the oldest one known up to that time, practically settled the general character of

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the New Testament text in the judgment of competent scholars. The Vatican manuscript had long been known, but had also been inaccessible. When the text it contained became accurately known, and was found to be in substantial agreement with that of the Sinaitic manuscript, it was felt that this older text must be more accurate than the so-called Received Text, on which the Authorized Version is based. English commentators virtually became individual revisers; and indeed five Anglican clergymen, including Dean Alford and Bishop Ellicott, published as early as 1857 a revision of the Gospel of John, which was followed by other portions of the New Testament.

The Convocation of Canterbury was unanimous in its action. The nucleus of the Revision Companies was selected from its own members, but with this most important provision, namely, that the body appointed by the Convocation from its own members "shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong." This broad-minded action led to the invitation of many Biblical scholars from the United Kingdom, many of them not con-

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nected with the Established Church of England. It also led to the organization of co-operating Companies in America.

The English New Testament Company began its labors on June 22, 1870; the number of working members being twenty-four, for the greater portion of the time. Bishop Ellicott was the active chairman, though Bishop Wilberforce was originally appointed. The latter attended but one meeting, and died during the progress of the work.

The two houses of the Convocation of Canterbury voted, July 7, 1870, "to invite the co-operation of some American divines," Bishop Wilberforce and Dean Stanley being entrusted with the duty of opening communication with America to bring about the desired co-operation. What followed is thus stated by Dr. Schaff*: "In August, 1870, Dr. Joseph Angus, President of Regent's Park College, London, and one of the British revisers, arrived in New York, with a letter from Bishop Ellicott, chairman of the New Testament Company, authorizing

*INTRODUCTION ON THE REVISION OF THE ENGLISH BIBLE: prefixed to the republished Essays on the subject by Archbishop Trench, and Bishops Ellicott and Lightfoot, New York: Harper & Brothers, 1872.

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him to open negotiations for the formation of an American Committee of Revision. At his request, I prepared a draft of rules for co-operation, and a list of names of Biblical scholars who would probably best represent the different denominations and literary institutions in this movement. The suggestions were submitted to the British Committee and substantially approved. Then followed an interesting official correspondence, conducted, on behalf of the British Committee, by the Bishop of Winchester, the Dean of Westminster, the Bishop of Gloucester and Bristol, and Dr. Angus. I was empowered by the British Committee to select and invite scholars from non-Episcopal Churches; the nomination of members from the American Episcopal Church was, for obvious reasons, placed in the hands of some of its Bishops; but, as they declined to take action, I was requested to fill out the list." All the correspondence indicated in the above statement has been published (1885) by Dr. Schaff, in a *Documentary History of the Revision* (New York: Charles Scribner's Sons). The House of Bishops of the Protestant Episcopal Church in the United States, by declining to formally approve the

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movement for revision, left it free from every suspicion of ecclesiastical control. Had the selection of the Committee been placed in the hands of ecclesiastical bodies, there never could have been any American co-operation.

The prominence of Dr. Schaff in the formation of the Committee was quite natural. Known, both personally and by his writings, to European scholars, a wonderful organizer, and of great executive ability, familiar with many denominations in America, and free from sectarian bias in his personal attitude, he was well fitted for the difficult and delicate task assigned to him by the representatives of the British Committee. As President of the American Committee his official activity contributed greatly to the ultimate successful result. Moreover, as editor of Lange's Commentary, he had proposed many emendations, and he and his fellow-laborers in that work had anticipated the larger proportion of the changes finally accepted by the Revisers.

Dr. Schaff says: "In the delicate task of selection, reference was had, first of all, to ability, experience, and reputation in Biblical learning and criticism; next, to denomina-

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tional connection and standing, so as to have a fair representation of the leading churches and theological institutions ; and last, to local convenience, in order to secure regular attendance" (Introduction, etc.). The New Testament Company, as finally constituted, included representatives of eight denominations, and one other was represented in the Old Testament Company. Several changes were made before the work began.

The organization of the American Committee took place December 7, 1871, when a constitution was adopted by those who had been invited to take part in the revision. But there was still further delay, owing to some practical difficulties that required adjustment between the two Committees. At last, on October 4, 1872, the American Companies began their labors. Numbers 40 and 42 Bible House, New York, were the regular places of meeting, and, as the rooms were connected, conference between the two bodies was readily maintained. The British Committee, having already made some progress in their work, had agreed to send copies of such parts of their first and provisional revision as had been completed. Accordingly, at this first ses-

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sion of the American Committee these copies were distributed. The New Testament Company received copies of the Synoptical Gospels, all marked "private and confidential," with a written statement from Bishop Ellicott upon each, designating the person for whom the copy was intended, and the confidential use to be made of it. Active work at once began and continued until 1881. Then, in accordance with an agreement prescribed by the University Presses, who held the English copyright as a return for the payment of all the expenses of the British Committee, an interval of fourteen years (afterwards extended) occurred before the preparation of the separate American Revised Version. This was published by Messrs. Thomas Nelson and Sons in 1901. There are therefore three periods in the history: That of co-operation, 1872-1881; that of stipulated delay, 1881-1895, or rather, 1899, since the Old Testament was not published until 1885; that of editing the American Revised Version, closing in 1901.

SECTION II

MEMBERS AND METHOD OF CO-OPERATION

Nineteen names are included in the published list of members of the New Testament Company of American Revisers. But only fifteen ever engaged in the work, and two of these for a very brief period. Dr. Henry B. Smith attended but one meeting, resigning from ill-health; Drs. Crooks and Warren resigned from inability to attend; Dr. Charles Hodge never attended any meetings, and showed no approval of the undertaking. Prof. Hadley attended but one meeting, dying in the following month. The company at once chose Dr. Timothy Dwight in his place. Dr. Hackett, after the first year, found himself unable to attend, and at his death (in 1875) no one was chosen in his place.

The thirteen members who continued their joint labors until 1881 were:

The Rev. THEODORE D. WOOLSEY, D. D., LL. D. (Chairman), Ex-President of Yale College, New Haven, Conn. Born in New

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York, Oct. 31, 1801; died at New Haven, July 1, 1889.

The Rev. J. HENRY THAYER, D. D., (Secretary), formerly Professor of New Testament Exegesis in the Theological Seminary at Andover, Mass., afterwards in the same chair at Harvard Divinity School. Born in Boston, Nov. 7, 1828; died at Cambridge, Mass., Nov. 26, 1901.

CHARLES SHORT, LL. D., Professor of Latin in Columbia College, New York. Born May 28, 1821, in Haverhill, Mass.; died Dec. 24, 1886, at New York.

EZRA ABBOT, D. D., LL. D., Professor of New Testament Exegesis in the Divinity School of Harvard University, Cambridge, Mass. Born April 28, 1819, in Jackson, Maine; died at Cambridge, Mass., March 21, 1884.

The Rev. J. K. BURR, D. D., Trenton, N. J. Born Sept. 21, 1825, in Middletown, Conn.; died at Trenton, N. J., April 24, 1882.

THOMAS CHASE, LL. D., President of Haverford College, Pa. Born June 16, 1827, in Worcester, Mass.; died in 1892.

The Rev. HOWARD CROSBY, D. D., LL. D., Ex-Chancellor of the University of New

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York. Born Feb. 26, 1826, in New York; died March 21, 1891.

The Rev. TIMOTHY DWIGHT, D. D., LL. D., Professor of New Testament Exegesis in the Divinity School of Yale College, President of Yale University, 1886-99. Born in Norwich, Conn., Nov. 16, 1828. Resides in New Haven.

The Rev. ASAHEL CLARK KENDRICK, D. D., LL. D., Professor of Greek in the University of Rochester, N. Y. Born Dec. 7, 1809, in Poultney, Vt.; died Oct. 22, 1895.

The Right Rev. ALFRED LEE, D. D., LL. D., Bishop of the Protestant Episcopal Diocese of Delaware. Born Sept. 9, 1807, in Cambridge, Mass.; died April 12, 1887, at Wilmington, Del.

The Rev. MATTHEW BROWN RIDDLE, D. D., LL. D., Professor of New Testament Exegesis in the Theological Seminary at Hartford, Conn., since 1887 in the same chair at the Western Theological Seminary, Allegheny, Pa. Born Oct. 17, 1836, in Pittsburgh, Pa. Resides in Allegheny (now Pittsburgh), Pa.

The Rev. PHILIP SCHAFF, D. D., LL. D., Professor of Sacred Literature (and afterwards of other Departments) in the Union

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Theological Seminary, New York. Born Jan. 1, 1819, in Coire, Switzerland; died Oct. 20, 1893, at New York.

The Rev. EDWARD ABIEL WASHBURN, D. D., LL. D., Rector of Calvary Church, New York. Born April 16, 1817, in Boston, Mass.; died Feb. 2, 1881, at New York.

Three of these, the youngest in years, became the editors of the American Standard Revised New Testament: Drs. Dwight, Thayer and Riddle. Dr. Thayer lived to see the published volume, but died a few months afterward (Nov. 26, 1901). Of the original members the present writer is the sole survivor, though Dr. Dwight was elected very soon after the first meeting.

The sessions were held on the last Friday and Saturday of each month, from September to May. During the summer it was usual to meet once for a longer session, at New Haven or Andover. On Fridays from eight to ten hours were spent in deliberation; on Saturday, the Company adjourned earlier, to enable the members to reach their homes that evening.*

*It became the habit of four of us to make the home journey together. Dr. Woolsey left us at New Haven, while Drs. Abbot and Thayer parted with the present writer at Hartford. Few memories are more delightful

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was secretary, but Dr. Thayer was his assistant, and in his hands were the most detailed records of the discussions and decisions.

The two Companies in America, unlike those in England, had an organization in common; Dr. Schaff being President, and Dr. George E. Day, Secretary. This proved a great convenience in many ways. No compensation has ever been received by any of the members during the twenty-nine years, from 1872 to 1901. The necessary traveling and incidental expenses were met by contributions from friends of the movement, Mr. Andrew L. Taylor, of the Bible Society, kindly acting as Treasurer. The total amount required during the period of co-operation was nearly \$50,000.*

The method of co-operation, as finally

*At first contributions were solicited by members of the Committee, but afterwards a more convenient way was adopted. To contributors of \$10 a presentation copy of the Memorial Volume of the New Testament was offered. The response was gratifying. The Memorial Volume was in the very best style of printing and binding. They were delivered by the University Presses free of charge, and by special Congressional enactment were admitted free of duty. To each of the American Revisers ten copies were allotted; these volumes being the only compensation received. Similar offers were made in regard to the Revised Old Testament.

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agreed upon, included: the sending of the first and provisional revision from England to America; then the consideration of this by the American Company, the results being returned to England; then, after careful consideration of the suggestions from America, a second English revision, which was also sent to this country, and the same course pursued in regard to it. Practically a third revision was made in England, in order to secure more uniformity in the renderings. Indeed Bishop Ellicott, in his final report to the Convocation, intimates that there were virtually seven revisions, including the American reviews of the matter sent to this country. Furthermore it was agreed that an appendix should be published with the English Revised Version, containing the more important preferences of the American Company. As the Authorized Version of the New Testament was the work of two separate companies, who never discussed their results in common, the superiority of a version resulting from this united and corporate discussion is apparent. It was further stipulated, by the University Presses, who owned the English copyright, that the American Company should

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not publish an edition of their own for a term of fourteen years.

That the English Revisers gave, as they state in their Preface, "much care and attention" to the American suggestions is shown by the number, either incorporated in the text or added in the margin of the Revision of 1881, probably one thousand in all, as estimated by Bishop Lee.* The American Appendix, moreover, formed an essential part of the results of this co-operative labor. In regard to this Appendix further details will be given in a subsequent section.

In the sessions of the American Company the mode of procedure was usually this: A passage was assigned in advance and each member made his individual preparation at home. At the sessions Dr. Woolsey read the passage assigned verse by verse from the English Revision, and was followed by Bishop Lee, who read the corresponding verse from the Authorized Version. Remarks were made by the members, whether in approval or in disapproval of the proposed changes.

*See Schaff's *Companion to the Greek Testament*, pp. 579-606.

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In many cases little discussion ensued, since the necessity for the emendation was obvious. But frequently a single verse would call for prolonged debate, especially when the change proposed involved a large class of passages. A few of the very important changes called for printed statements, which were transmitted to England.

One of the most important changes urged by the American Company, and finally accepted by the English Company, was the substitution of "Hades" for "hell" in passages where the equivalent Greek term occurs. Where "Gehenna" occurs "hell" was retained, with the margin "Gr. *Gehenna*." The intent was to distinguish between two terms, which are not synonymous. For while "Hades" may include a place of punishment, it usually means the place or state of the dead. "Gehenna" is the place of punishment. Unfortunately this distinction has not been understood, and the substitution of "Hades" has been regarded as an attempt to get rid of the idea of future punishment.

SECTION III

THE GREEK TEXT OF THE REVISERS

The chief peculiarity of the Revised New Testament is that it represents a much older, and, in the judgment of all competent scholars, a more accurate Greek text. Naturally this makes it greatly superior to the Authorized Version. The latter was based upon the Greek Testament of Beza, from which it differs in only forty places. Now Beza, while a careful exegete, was not an expert textual critic. In his day the science of textual criticism had not yet been developed. The editors preceding him, Erasmus and Robert Stephen (or, Stephens, as generally printed), had few Greek manuscripts, and no settled critical principles. It is usual to speak of the text of the sixteenth century, on which the Authorized Version is based, as the "Received Text." But this is not strictly correct. The edition which claims to present the Received Text was printed by the Elzevirs, at Leyden, in 1633, twenty-two

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years after the publication of the Authorized Version. But it differs very slightly from Stephen and Beza. In the discussions between the Roman Catholics and Protestants during the sixteenth century, neither party took the right view of the Greek text. The Roman Catholics accepted the Latin Vulgate as authoritative, while the Protestants contended for the authority of the original Greek (and Hebrew). But the text which the Protestants used was in many cases, it is now acknowledged, less accurate than that represented by the Vulgate. The true position is: that the *original* Greek text is authoritative; not any translation, or any later and possibly impure and inaccurate text. To discover this original Greek text has been the task of textual critics, since the latter part of the eighteenth century. The labors of Bengel, Griesbach, Lachmann, Tischendorf and Tregelles convinced New Testament scholars that the original text had been substantially recovered. While in minor details there was room for discussion, the position of both the English and American New Testament Companies was decidedly in favor of accepting the

The Greek Text of the Revisers

text resulting from the labors of these critics, in preference to the uncritical text on which the Authorized Version was based. But neither Company attempted "to construct a continuous and complete Greek text," as is stated in the Preface to the Revised New Testament of 1881. So that no edition of the Greek Testament can claim to present "the Revisers' text," since on many passages where there are various readings, different spellings and punctuation, the Revisers passed no judgment. Only upon readings that would affect the English dress was any action taken.

For convenience in England Scrivener's Greek Testament was used to mark the changes in text. This edition has in footnotes the various readings accepted by the principal critical editors, the text itself being that of Stephen. As these notes are numbered, in transmitting the first Revision to America a list of the numbers prefixed to the preferred readings was added. Thus the judgment of the English Revisers was accurately indicated.

It has often been asked: What edition was accepted by the Revisers?

The only answer is, the readings of no one

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edition were accepted, but each various reading was discussed, first in England and then in America. In England Dr. Scrivener was the main advocate on one side, and Drs. Westcott and Hort on the other. The Greek Testament of the latter had not been published when the work of revision began, but copies of the Gospels were printed and placed in the hands of the English Company. A copy sent to America was entrusted to the present writer, who collated the readings and added notices of them to the footnotes in Scrivener's edition. It was evident that the readings accepted by the English Revisers were quite as frequently those of Tregelles as those of Westcott and Hort. In the American Company the readings were carefully discussed. While in the vast majority of cases the preferences of the English Revisers were approved, this was due to independent judgment. Dr. Ezra Abbot was the foremost textual critic in America, and his opinions usually prevailed when questions of text were debated. It may be said that neither he nor any other member of the Company endorsed the peculiar theory of Westcott and Hort, in regard to what they call the "Neutral" text,

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a theory which gives to the Codex Vaticanus (designated B) preponderating authority. So also the obvious partiality of Tischendorf for the readings of the Codex Sinaiticus (designated Aleph), which he had discovered, was carefully guarded against.

Another question has frequently been asked: What manuscript or manuscripts did the Revisers follow? The answer again is: No one manuscript. In each case all the leading authorities were recognized, and the judgment based upon evidence, both external and internal. From the results it would appear that the American Company gave more weight to internal evidence, and the English Company to the external evidence. Nearly all the differences between the two Companies, as regards readings, are indicated in the American Appendix published in the Revised New Testament of 1881. In many instances the English Company preferred one reading in the text and another in the margin, while the American Company reversed this position. The marginal notes which refer to alternate readings, that is, to other forms of the Greek text, are carefully worded, and give an

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estimate of evidence supporting the reading. Usually the formula is: "Some ancient authorities read," etc. Where the reading is more strongly attested, "Many ancient authorities" occurs. In a few special cases the evidence is otherwise indicated: e. g., "Many very ancient authorities," "Very many ancient authorities," "Many authorities, some ancient." Mark 16: 9-20, and John 7:53-8:11 required special notes.

As the text of the whole New Testament was discussed during the period of co-operation, when Dr. Abbot's expert knowledge was available, it was not found necessary in the subsequent preparation of the Standard Revised New Testament to modify the judgments rendered by the whole Company. The Appendix of 1881 includes nearly all the readings in regard to which the American Revisers differed from the English. Probably the Greek Testament that most frequently adopts the readings of the Revisers, either those of the text or of the margins, is that of Nestle, the first edition of which was published in 1901. It presents a compromise text, but the readings approved by the Revisers always appear, either in its

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text or its margins. A student of the Greek Testament can easily determine, from a comparison of the Revised New Testament with this edition, what was the judgment of the Revisers in each case where various readings occur.

SECTION IV

THE EMENDED RENDERINGS

The changes of the Greek text accepted by the Revisers called for corresponding changes in the English dress. But the vast majority of the emendations were more correct "renderings," that is, translations of Greek words and phrases, which were unaffected by textual criticism. While both Companies took the same general attitude in regard to inaccuracies of the Authorized Version, there was room for difference of judgment in many individual cases.

The main reason for revision was not a literary one. Despite a few archaisms the noble diction of the Authorized Version has been preserved in the Revised Version. New words have not been introduced, except when accuracy demanded a term un-employed in the older versions. But while the literary form was constantly considered, the main purpose was to present accurately, so far as any version can, the meaning of

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the New Testament writers. Many volumes have been written on the inaccuracies of the Authorized Version. Every scholarly commentator has indicated its failure to express the exact sense of the original. The Greek language was by no means so well known in the days of King James as it is to-day. The influence of Latin, the common tongue of scholars in that age, modified many of the renderings, especially those of the Greek tenses, which do not correspond exactly with those of either Latin or English. As there is no article in Latin, the very important use of the Greek definite article was often ignored. Prepositions were rendered inconsistently, if not carelessly. Moreover, the Authorized Version habitually renders the same Greek term by different English words, and, on the other hand, renders different Greek terms by the same English word. This made it impossible for the English reader to determine the correspondences in the Greek. English Concordances were therefore often misleading, and Harmonies of the Gospels utterly inadequate. To secure, as far as possible, uniformity in rendering became a leading aim of the Revisers

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in both England and America. As an aid to this, the present writer prepared in an interleaved Greek Concordance a list of all the changes made in the first English revision. This was in constant use in the sessions of the American Company, and was of value during the preparation of the American Revised Version. A similar use of a Greek Concordance was made by members of the English Company before the publication of the Revised New Testament of 1881.

But despite the general agreement in regard to the principles that should govern the revision, at every point there was room for discussion. There would be differing views as to the exact sense of a given passage; then, different opinions as to the best mode of expressing the sense. The question often arose whether a rendering should stand in the text or be relegated to the margin. In all these discussions there was manifested the utmost candor. The denominations of Christians represented in the American Company were the Baptist, Congregationalist, Dutch Reformed, Friends, Methodist Episcopal, Presbyterian, Protestant Episcopal, and Unitarian; yet rarely was there what might be termed a "theological" debate.

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As an illustration of the candor of the Company, the treatment of the passages referring to baptism may be cited. Since the American Revised Version was published much criticism has been offered on this point. The English Company, in Matthew 3:11 and similar passages, rendered "with water," placing in the margin "Or, *in*," wherever the Greek preposition *en* occurs. The American Company reached this verse in the closing session of 1872. As a class of passages was involved, the discussion was frank and full. It was decided, by a vote of 7 to 3, that the text and margin should exchange places, that "in" should be the rendering in the text, and "Or, *with*" be placed in the margin. That decision was never reversed. It appears in the American Appendix of 1881, and, of course, in the Standard American Version of 1901. Yet it was asserted by some that this action was that of the three editors of the Standard New Testament, also that they were all ecclesiastically Baptists. It is evident that this decision was made at an early, and comparatively full, session of the Company, and that the editors of the American Version simply

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recorded the action of the whole Company—action taken, moreover, nearly twenty-nine years before.

In 1872, when the vote stood 7 to 3, there were two Baptist members present and voting with the majority. The question was settled by the vote of representatives of other denominations. It was felt that the English reader ought to know where the Greek preposition, usually meaning "in," occurred in connection with baptism. Whether immersion was practised by John the Baptist, or whether it is the proper mode, was not discussed to any great extent. The question simply was, how shall we most fairly present to the English reader the exact force of the original?

Dr. Ezra Abbot presented a very able paper on the last clause of Romans 9:5, arguing that it was a doxology to God, and not to be referred to Christ. His view of the punctuation, which is held by many modern scholars, appears in the margin of the American Appendix, and is more defensible than the margin of the English Company. In many other cases Dr. Abbot was more conservative than the English Company.

The main differences in the American

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Company were due to the training of the members. The New Testament books were written in Hellenistic Greek, that is, the language of Greek-speaking Jews. It differs somewhat from classical Greek, owing to well-known historical causes. The professors of New Testament Exegesis, in the Company, naturally placed greater emphasis on these departures from classical usage than did those of our number who had been teachers of classical Greek. Some of the longest and most earnest discussions were about such matters, e. g., whether the absence of the Greek article from the word meaning "law" forbade a strict reference to the Mosaic law. In at least twenty instances the American Revisers render "the law," where the English Company omits the English article. For it soon appeared that the English Revisers, doubtless from their classical training, failed to recognize some of the Hellenistic peculiarities which our professors of Exegesis insisted upon.

In every case abundant opportunity was given for the presentation of new suggestions. It may safely be affirmed that few, if any, of the criticisms made since the Revision of 1881 were not anticipated in the

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meetings of the American Company. Competent scholars since that time have rarely made suggestions which were not in some form or other discussed by the Revisers themselves in reaching their decisions. A curious proof of the general agreement of the two Companies in their judgments may be stated. At one time, owing to some difference of opinion about the relations of the two Companies as affecting the business interests of the University Presses, the first English revision of the Epistle to the Hebrews was withheld from the American Company. But it was decided to proceed independently. When, afterwards, the work of the English Company on that Epistle was transmitted, it appeared that the American Company had, without knowledge of the English revision, adopted far more than half of the emendations, in exact terms, and a large proportion of the other half were substantially the same.

SECTION V

THE AMERICAN APPENDIX

It had been agreed in 1878 that the differences of readings and renderings which the American Company deemed of special importance should be included in an Appendix to the English Revision. While during the successive reviews of the New Testament a very large proportion of the American suggestions had been accepted by the English Company, either in exact terms or in substance, there still remained many points of difference, both as to certain classes of passages, and as to individual instances. The question then arose in the American Company: What shall be the extent of the Appendix? Here there was difference of opinion. The views of the individual members have been preserved in a memorandum by Dr. Schaff, and published by his son in the "Life of Philip Schaff," pp. 381, 382. The majority favored reducing the Appendix, so as to further the success of the volume. But some felt that the Appendix should include

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nearly all the changes preferred by the American Company. Dr. Schaff himself suggested "a small Appendix for the authorized edition of the Revision, and a separate publication of all our changes, which shall perpetuate the results of our ten years' labor for the use of scholars." The decision to reduce the Appendix involved a new review of the entire New Testament, to determine what readings and renderings were "of special importance." As the action in regard to the Appendix was taken July 7, 1880, and the English Company was nearly ready to publish the Revised New Testament, the preparation of the Appendix was rapidly pushed. A committee prepared a list, which was printed for the use of the Revisers, comprising a "Basis for the Appendix." Yet despite the great care given to the task, the Preface to the American Standard Revised New Testament frankly states that the Appendix to the edition of 1881 was "hastily compiled under pressure from the University Presses." Still it contains very few errors. It will be seen from the discussion above referred to that there was already present in the minds of the Ameri-

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can Revisers the desire to publish ultimately, when the agreement with the University Presses permitted, an American Revision, which should contain many of the deviations that were excluded from the Appendix by its necessarily limited compass. In May, 1881, the Revised New Testament was placed on sale, in both England and America, and within a year probably three million copies were sold. Some American reprints appeared, but for these the American Company had no responsibility, the authorized English editions containing a voucher from Drs. Schaff and Day, the officers of the American Committee.

The Appendix consists of two parts: The first, entitled "Classes of Passages," applies to changes affecting a large number of cases; the second contains a list of specific changes, either of readings or renderings, and is arranged *seriatim*, with reference to books, chapters and verses. Occasionally two or three similar passages are added to the first instance. These specific changes are about three hundred in number, having been selected as "of special importance." Under "Classes of Passages," thirteen in all, the changes indicated are much

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more numerous. The titles of the several books are modified. The use of "which," where persons are referred to, is disapproved; "who" or "that" to be substituted. This affects several hundred places, and it was found, during the preparation of the American Revised Version, that it was often difficult to determine whether "who" or "that" should be preferred in a particular passage. The Appendix substituted "shilling" for "penny," and "demon" for "devil," where demoniacal possession is referred to. All the changes included in "Classes of Passages" have, of course, been adopted in the American Revised Version.

Of the specific changes, many have been approved by the best English scholars. Bishop Ellicott, the chairman of the English New Testament Company, published a few years ago a commentary on First Corinthians, and in his notes he accepts more than half of the suggestions of the American Appendix, usually word for word. But the good Bishop does not allude to the fact that his American co-laborers agree with him. It may be noted that the American Appendix, as a whole, presents fewer archaic terms and forms than the English

The American Appendix

Revision. This tendency was still more prominent in the suggestions which were not included in the Appendix.

As the preferences of the American Company published in the Revision of 1881 have been incorporated in the American Standard edition of 1901, the details in regard to the Appendix can be learned only from the English editions of the University Presses.

One fact must be recorded here, because of its bearing upon the American Revised Version. In the Preface to the edition of 1901 it is stated: "The list of passages in which the New Testament Company dissented from the decisions of their English associates, when it was transmitted to them, bore the heading, 'The American New Testament Revision Company, having in many cases yielded their preference for certain readings and renderings, present the following instances in which they differ from the English Company, as in their view of sufficient importance to be appended to the revision, in accordance with an understanding between the Companies.'" It was therefore somewhat of a surprise to find, when the edition of 1881 reached this country, that the heading of the Ameri-

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can Appendix was in this brief form: "List of readings and renderings preferred by the American Committee, recorded at their desire."

This substitution was made without any consultation with the American Company. It may have been occasioned by a desire for brevity; but, whatever the reason may have been, the published heading gave an erroneous impression, suggesting that the only points of difference between the two companies were those included in the Appendix. While there was no evidence of any intent to thus minimize the labors of the American Company, the effect was to strengthen the desire to publish a distinctively American Revised Bible, at the expiration of fourteen years, when such action would be permissible in accordance with the agreement made with the English Company and the University Presses.

There was no way of correcting the published heading, for millions of copies had been printed in England, and the English Company had dissolved, leaving the University Presses as the only authority to which appeal could be made. The American Company retained its corporate existence,

The American Appendix

and wisely decided to make no protest, fearing the effect upon the success of the Revision. With this incident the co-operation with the English Company closed. The relations with that body had been cordial, and there is every reason to believe that the English scholars appreciated the labors of their brethren in America.

SECTION VI

THE INTERVAL, 1881-1897

The agreement with the University Presses and the English Companies contained the stipulation that the American Committee "will do what lies in their power to promote the freest circulation of the editions of the University Presses in the United States, not only by abstaining from issuing any edition of their own, but by recognizing the editions of the University Presses as the authorized editions, and in all proper ways favoring such issues and discouraging irresponsible issues, for the period of fourteen years." This stipulation was faithfully adhered to. Announcement was made, prior to the publication in 1881, that the American Committee recognized only the editions published or approved by the University Presses as the authorized editions. A statement to this effect, signed by the officers of the committee, was printed in the edition of 1881. Of course unauthorized editions ap-

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peared in the United States, but the commercial interests of the University Presses were upheld, as far as possible, by the American Revisers.

Yet the agreement implied the future publication of an American Revision. Strictly interpreted, it would have permitted the American Company to publish the New Testament in 1895. But as the Revised Old Testament did not appear until 1885, it was felt that it would be more honorable to wait until fourteen years after that date.

As the agreement with Messrs. Thomas Nelson and Sons, the publishers of the American Standard Revised Version, was made June 24, 1897, that date may be regarded as beginning the final preparation of the American Revised Version.

But the American Revisers were not idle during the interval, since they not only kept up their organization, but held annual meetings until 1891.

At one of these meetings (1885) action was taken in regard to the future publication, though definite plans were not yet deemed advisable. Subsequently Drs. Thayer and Riddle were appointed a committee to consider the details in regard to the

The Interval, 1881-1897

publication of the New Testament, and they met for conference several times at Castine, Maine. Some preliminary work was done during the following years. For example: Dr. Thayer prepared a list of all the cases where "which" was applied to persons in the Revised Version of 1881. These were classified as follows: passages where "who" is obviously preferable; those where "that" seems more appropriate; doubtful cases. The list was printed and sent to the surviving members of the Company, who met at the house of Dr. Schaff in New York, to discuss the instances thus presented. As these were several hundred in number, and a decision in many cases was delicate and difficult, no small labor was involved. The American Appendix of 1881 proposed in general to substitute "who" or "that" for "which" when applied to persons; hence only the American Revisers were competent to decide in what instances one or the other should be substituted. Some unauthorized publications in America had attempted to substitute the preferences of the Appendix in the text, but the results were misleading and sometimes erroneous.

During these years the Revisers naturally

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paid some attention to the flood of criticism which the Revised Version encountered. While most of the unfavorable judgments expressed were due to ignorance or prejudice, there were many intelligent criticisms deserving, and receiving, due consideration. The attitude of the public toward the Revision of 1881 had some lessons for those who were to prepare the American Revised Version.

The method of publication caused some perplexity. The expenses of the American Companies during the period of co-operation had been met by private subscription, and the additional outlay in the preparation of the American Revised Version might have been provided in the same way.

But this plan would have left the edition unprotected by copyright, and would have opened the way for unauthorized and incorrect issues, as in 1881. Still the Committee would have preferred this method, could the necessary funds have been provided. At the same time it was evident that few publishing houses would undertake the publication unless protected by copyright. As the years passed, death removed many of the New Testament Com-

The Interval, 1881-1897

pany; most of the survivors were burdened with years or with exacting duties. It seemed increasingly difficult for them to undertake the responsibility of publishing as well as preparing the proposed American Revised Version.

As Dr. Schaff had been so successful in soliciting funds for the expenses prior to 1881, both companies instinctively looked to him for leadership in the new enterprise.

He maintained his interest to the last, attending a meeting of the New Testament Company, at New Haven, in June, 1893, only four months before his lamented death, October 20 of that year. He made some suggestions at this meeting which were followed in the preparation of the new edition.

But the loss of this leader was a great discouragement to the few surviving members of the committee. Professor Thayer, the secretary of the New Testament Company, under date of August 19, 1895, wrote to Dr. David S. Schaff (*Life of Philip Schaff*, p. 387): "With your father's death the prospect of success in the solicitation of funds disappeared, and our diminishing numbers and taxed leisure have held the whole project in suspense to this hour."

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There was, however, no thought of abandoning the project. At the date of Professor Thayer's letter only three members of the New Testament Company survived: Drs. Dwight, Thayer and Riddle, and these three edited the American Standard edition of the New Testament. It was felt by all of them that it would be necessary to secure a responsible publishing firm that would provide the necessary expenses of preparation, and in return be granted the copy-right.

Finally (and fortunately it has proved) Messrs. Thomas Nelson and Sons entered into negotiations with the Committee. In April, 1897, a meeting was held at the Bible House, New York, to confer with the New York representative of this publishing firm. Several details were fully discussed. It was decided, at the desire of the Messrs. Nelson, that a new and complete set of references be prepared. The size of the volume, the arrangement of marginal readings and renderings, and of Old Testament citations, were virtually agreed upon. At this conference the publishers expressed their willingness, not only to defray the necessary expenses of the Revisers, incident to the preparation of

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the volume, but also to make some pecuniary compensation to the surviving members. When this proposal was made, Professor Thayer, whose duties in preparing the Revised New Testament were likely to be most onerous, at once replied: "If I took money for this work, I would be ashamed to meet President Woolsey in Heaven!"

The arduous labors that followed, probably the most exacting in the entire history of the Revision, were performed gratuitously.

SECTION VII

THE PREPARATION OF THE AMERICAN REVISED NEW TESTAMENT

On the 24th of June, 1897, the formal agreement with Messrs. Thomas Nelson and Sons was consummated in New York, and a contract made between the publishers and the surviving members of the two Companies. The latter agreed to prepare the revised English text, to supply headings and references, to read the proofs. The publishers agreed to bear the necessary incidental expenses, and, in view of the gratuitous services of the revisers, they promised to issue some editions of the book at a price that would put it within the reach of the mass of readers. The first edition was to be in small quarto form, with the marginal readings and renderings on a wide outer margin. Verse numbers were to be inserted in the text. The references were to be placed in a central column. An Appendix was to be prepared, in which should be included all the points of

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difference between the Revision of 1881-5 and the American Standard edition.* The copyright was accorded to the publishers, and a note, signed by the secretaries of the Old and New Testament Companies, was to be printed in every copy, certifying that the editions published by Messrs. Thomas Nelson and Sons "are the only editions authorized by the American Committee of Revision."

That very day the surviving members of the New Testament Company began the work of preparation. The first step was to go over the entire New Testament, as revised in 1881, noting all the suggestions made in the American Company during the years 1872-81. As Professor Thayer had full records of the earlier meetings, often including the suggestions of individual members, even when not adopted by the Company, it was possible to make a review of all the work previously done; and to base the new Version upon the judgment of the entire Company as thus recorded. The three survivors really

*This Appendix appears only in the quarto edition, the first one published, which contains also the English Prefaces of 1881-5. But the later American editions omit both the Appendix and the English Prefaces.

The Preparation

represented their co-laborers, and the results are in no sense merely the opinions of the trio that remained alive in 1897. The many emendations, forwarded at different times to the English Company, but not accepted by them or included in the Appendix of 1881, were all reconsidered. Not only so, but numerous questions of punctuation, of paragraphing, and of spelling, were discussed. It was, of course, necessary that the three editors should meet several times. As all were actively engaged in teaching, these meetings usually occurred in summer or during the Christmas recess, ordinarily continuing for a week. As the three had been associated so long, it was possible to accomplish a good deal by correspondence, especially as the views of each on important points were already known to the others. In the spring of 1898 this review of the New Testament was completed, and the judgment of the editors put on record. Professor Thayer, according to the usages of the Harvard Divinity School, had a Sabbatical year during 1898 and 1899. He proposed to visit his son-in-law, Professor Caspar René Gregory (the editor of Tischen-

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dorf's *Prolegomena*), at Leipsic, Germany, and while there to select the references and headings for the new edition. This exacting work he faithfully and successfully prosecuted. The references in the ordinary editions of the Authorized Version are, in many cases, worthless or misleading. The new references were to be more helpful in regard to the use of words, and, by discriminating terms, such as "See," and "Compare," to indicate the bearing of the passages cited upon the place to which the reference was prefixed. Parallel passages were to be distinguished by italics. All this called for minute care as well as wide Scriptural knowledge. The mechanical execution of the plan called for much skill. Professor Thayer sent the "copy," with pasted slips containing the references, to his colleagues by instalments. The other editors examined and verified the lists, occasionally discussing the propriety of using a given passage. All this labor was not without its influence upon the final judgment of the editors.

In the midst of this arduous work something occurred which greatly surprised the American Revisers, and led to a controversy

The Preparation

in print, mainly in the columns of *The Sunday School Times*.* It is necessary to allude to this, without reopening the controversy. The University Presses, at the close of the year 1898, just before the expiration of the fourteen years agreed upon, published an edition of the Revised Version, in which the preferences printed in the Appendix of 1881-5 were incorporated in the text and another Appendix substituted, which gave the corresponding readings and renderings of the English Companies. The edition contained an admirable selection of references, and was fairly accurate in its use of the American preferences. But the American Revisers had received no hint of the purpose to publish such an edition, though some years had evidently been required to prepare it for publication. There can be no question that the University Presses had the legal right to issue such a volume. It is altogether probable that it was designed, in some way, to protect the English copyright, of which they were the owners. But the appearance

*Letter from Prof. Mead, March 11, 1899; letter from Prof. Thayer, March 18, 1899; letter from Mr. Frowde, and others, with editorial comments, April 15, 1899.

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of the book at that time created the impression that this was the American Revised Version which the public had been awaiting for so many years. This impression was furthered by the fact that some booksellers advertised it as "the American Revised Version." The protests from members of the American Companies led to the withdrawal of this title. It was intimated that the Presses were not aware of the purpose of the American Revisers to publish an edition of their own; but this purpose had been frequently announced, and certain facts, presented by Professor Thayer, indicate that the University Presses should have been fully aware of the proposed publication in America. The discussions of 1899, however, made clear the character of this English edition, and while it remains a useful help for the Biblical scholar, it is not "The American Revised Version." It had little or no effect upon the success of the latter, though anticipating it by two years.

On the return of Professor Thayer from Europe in 1899 the editors met for a final review of the entire work. The text, the margins, the headings, the references, the

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paragraphs, the punctuation, were discussed afresh and in detail. The knowledge that the edition was soon to appear called forth a large number of suggestions from many correspondents. Each of these was duly considered, though very few of them were accepted by the editors, who had already, at some stage of their labors, taken action on the points presented by these correspondents. Arrangements were also made for the Appendix, showing the divergences from the Version of 1881, for the Preface and title-page; and certain details in printing the poetic parts of the Book of Revelation were agreed upon.

The last meeting was held on April 19, 1900, and the "copy" at once placed in the hands of the printers.

The proofreading was exacting work. The proofs were submitted three times to each of the editors, and they interchanged the corrected proofs before returning them to the printer. Every page contained five or six different kinds of type, and the correct position of the reference letters and numbers called for judgment as well as constant care. By June, 1901, the body of the work, the prefaces and title-pages were

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in press. Drs. Dwight and Thayer then sailed for Europe, leaving the present writer to carry the Appendix through the press. The last proof of the last page was corrected in the room at Castine, Maine, where these lines are penned, and sent off July 15, 1901. Twenty-nine years had well-nigh elapsed since the American Company began its work.

The American Standard Edition of the Revised Version of the Bible was placed on sale August 26, 1901.

SECTION VIII

THE RECEPTION OF THE AMERICAN REVISED BIBLE

The reception of the American Revised Version was a cordial one, on the part of nearly all Biblical scholars in the United States. The Bible-reading public had been prepared to welcome it. The twenty years since the edition of 1881 appeared had educated multitudes as to the infelicities and inaccuracies of the Authorized Version. The prejudices which assailed the earlier edition had been to a large extent removed. The constant use of the Revised Version in Sunday-schools and Bible schools had raised up a generation of readers that had heard something of textual criticism and had discovered some of the reasons for changes that had been pronounced "needless" or "unwarranted." There was, of course, a renewal of the accusation of "bad English," resting on the assumption that King James' Version remained the absolute standard of correct English. In the Theological Seminaries

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and other schools for Christian workers there was an immediate welcome. The reviews in periodicals of every kind were favorable, whenever penned by a competent and discriminating contributor. It was soon necessary to issue other editions, conformed to the quarto Standard edition. To some of these the publishers appended maps and other helps for the Bible student, including a condensed Concordance. The New Testament was soon issued separately, and the promise of cheap editions was fulfilled.

In England the circulation of the book was necessarily restricted, but many favorable comments have been published from time to time in Great Britain.

In some parts of the United States where the mode of baptism has been a prominent topic of controversy, the Revisers were sharply criticized for their rendering, "in water." The facts in regard to this rendering have already been fully stated (§ 4).

Very soon after the appearance of the American Revised Bible efforts were made in several ecclesiastical bodies to secure an official approval of it, or at least a permission to use it in public worship. In many

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Protestant churches such a permission is not necessary. Indeed Bishop Westcott stated in one of his published lectures on the Revised Version that, if a parish clergyman chose to use it in reading the appointed Scripture lessons, his bishop would have no authority to forbid the practice. The Protestant Episcopal Church in the United States took action which implied the propriety of revision, but did not permit the use of the Version of 1881-85. A committee of the General Convention prepared a volume with alternate renderings, taken mainly from the English Revised Version, to be used at the discretion of the officiating clergyman. This was prepared before the Revision of 1901 appeared. This volume is not convenient for use, and serves to weaken the authority of the old Version without upholding that of the Revision. Its only practical value is in sustaining the authority of the ecclesiastical body that issued it.

The Revisers have never urged any ecclesiastical approval of the American Revised Bible, preferring that it should win its way upon its intrinsic merits and not by the pressure of authority. Still, in view of the

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scruples of many ministers and the prejudice of many more laymen in regard to the use of it, there is a propriety in formal action such as has been taken by a number of ecclesiastical bodies. For example, the Presbyterian Church (North) has authorized the use of the American Revised Bible in public worship. Yet the whole family of Presbyterian Churches has been using King James' Version without any ecclesiastical sanction. The Directory for Worship, in the seventeenth century, only prescribed that the Scriptures be read in public worship, from "the most approved translation." At that time the Geneva Version was probably used by the great majority of the congregations. It would have been very injudicious to direct that King James' Version be read in the churches. So that, as a matter of enactment, the American Revised Bible is the only one ever "authorized" by any Presbyterian churches.

It is a curious fact that there is some doubt as to whether the term "Authorized" is properly applied to King James' Version. While the title-page, in English editions, contains the words "appointed to be read in churches," there is no official document

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now in existence which contains a record of such appointment. The official documents that presumably gave the authorization were destroyed by fire in 1618. At all events the Book of Common Prayer contains selections from the older versions, notably the Psalter from Coverdale's translation. As late as 1650 the Bishops' Bible was used in the pulpit of the First Church of Hartford, Connecticut, and editions of the Geneva Bible were printed in England as late as 1644. It is probable that the American Revised Bible is now used more extensively in the United States than King James' Version was in England seven years after its appearance.

Certainly there has not been any such scholarly and determined opposition to the former as was encountered by the latter. It is unwise to forecast the ultimate result; but the present situation indicates a growing future acceptance. Certainly in all earnest Biblical study, whether clerical or lay, the American Revised Bible must and will be recognized, and its authority, whether formally and officially endorsed or not, will be regarded as superior to that of the older versions. It is significant that the

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American Bible Society has arranged with Messrs. Nelson and Sons to place the new Version side by side with its own issues. Nearly all the denominational boards of publication aid in its circulation. The journals devoted to Sunday-school literature almost invariably print the text of the lessons from the American Revised Bible, usually in addition to the text from the Authorized Version. The lesson helps necessarily recognize the superior value of the new renderings. All this tends to establish the authority of the new Version, and to dissipate the prejudice that has so greatly hindered the use of it in public worship. It is frequently said: The Revised Version is very useful for purposes of study, but the Authorized Version should be retained for devotional purposes. But this implies that devotion is solely a matter of association, and is not furthered by accurate knowledge of what God has caused to be written for our learning. Granting all the religious influence of memory and familiarity, it would seem that knowledge of the exact sense of the Scripture must in the end be most conducive to an intelligent devotion.

SECTION IX

THE DISTINCTIVE FEATURES OF THE AMERICAN REVISED NEW TESTAMENT

The Version of the New Testament published in 1881 presents the main features of superiority to the Authorized Version, and includes a great deal of the work of the American Company. This has already been stated, but it may be well to indicate the points of superiority common to that Version and the Version of 1901, before setting forth the distinctive features of the latter.

1. *The Greek text.* See Section 3. The two Versions are based upon the critical text of recent editors, and are in substantial agreement. The number of readings differing from the "Received Text," which were accepted by both Companies, is nearly six thousand. Of course most of these are slight verbal changes, yet nearly all affect to some extent the English form. The two Versions differ in about twenty-five instances. This includes the cases where

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the reading in the text and that in the margin exchange places. The more important passages are: Luke 15:16; John 10:8; 14:14; 17:24; Acts 13:18; 16:13; 20:28; ("of the Lord" in text, instead of "of God"); Romans 4:1; 5:1; 1 Corinthians 2:1; 7:33, 34; Ephesians 1:15; Hebrews 4:2; 8:8; 10:1, 34; 12:34. It thus appears that both Versions are very much closer to the original text than the Authorized Version, or the Latin Vulgate. Both omit the subscriptions at the close of the Epistles, since these have no early support, and are in some cases incorrect.

2. The *diction* of the two versions is well-nigh identical. A very few words are peculiar to each. "Apparition" occurs in the English Version (Matt. 14:26; Mark 6:49), but for this the American Revision substitutes "ghost," which is allowable, because that term as applied to the third Person of the Trinity has been replaced by "Spirit" in the American Version. The English remains that of the seventeenth century, though many archaisms have disappeared.

3. *Uniformity of rendering.* In this respect the two Versions were prepared on

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a common principle, and differ very slightly in the application of it. During the period of co-operation with its interchange of views, each successive review resulted in greater uniformity.

4. *Tenses.* In rendering the tenses of the Greek verb both Versions are far more accurate than the Authorized Version, which is often misleading. While all the distinctions of the Greek cannot be indicated in English, owing to the different theories on which the tenses in the two languages are constructed, great improvement is manifest in both the Revised Versions. The Greek tenses primarily represent modes of action; the English tenses represent time; hence the latter do not always fairly reproduce the sense of the former. The use of participles in Greek is peculiar, and a failure to recognize this led to serious mistakes in the Authorized Version. For example: In Acts 1:8 and 19:2 the Revised Version renders: "Ye shall receive power, when the Holy Spirit is come upon you," and "Did ye receive the Holy Spirit when ye believed?" The Greek participle used in the last clause of each of these passages indicates a fact co-

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temporaneous with the leading verb. Yet the Authorized Version, by rendering "after that" and "since" implies an interval of time of which the Greek gives no hint. In hundreds of instances similar changes are made in the interest of accuracy.

5. *The Article.* While the use of the Greek article does not exactly correspond with that of the English, in many instances the Authorized Version fails to recognize it, and thus obscures the sense. This is especially true in the important passage, Romans 5:12-21, where "the one" and "the many" are peculiarly significant. So, too, where "the Christ" refers to the Messiah, and not directly to our Lord.

6. *Prepositions.* In rendering the Greek prepositions the versions of 1881 and 1901 are accurate and usually in agreement. Entire uniformity is impossible, and in some passages the two Versions differ.

Yet the American Revised New Testament has many distinctive peculiarities.

1. *The Title Page.* Here the phrase "The New Covenant commonly called the New Testament" is peculiar. The Greek word, often rendered "Testament" in the Authorized Version, which occurs in the

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title, in every case but one in the New Testament (Heb. 9: 16, 17) means "covenant," and this is a far more appropriate term for the entire collection of books.

2. *The List of Books.* Here there are several peculiarities. "The Gospel" is the general name of four books which are thus specified:—

According to Matthew

According to Mark

According to Luke

According to John

Here and in the titles of the several books the word "Saint" is omitted. "The Acts" is the briefer form given; "Apostle" is omitted in the titles of the Pauline Epistles; the words "of Paul the Apostle" are properly dropped from the title of the Epistle to the Hebrews; "General" is omitted from the titles of the Epistles of James, Peter, John, and Jude, being entirely inapplicable to several of them; "The Revelation of John" is the briefer title prefixed to the Apocalypse, the designation "the Divine" (literally, "the Theologian") being of late origin. The English Revisers have retained the inaccurate titles of the Authorized Version.

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3. *Divisions.* While the paragraph division is adopted in both Versions, instead of breaking the matter into verses, the verse numbers are placed in the text of the American Revision, instead of in the margin. The paragraphs are slightly more numerous, and in some cases the arrangement differs from that of the English Revision. A notable instance is at Romans 3:21. In most of the Epistles the main divisions are indicated by leaving a line blank between two principal parts. In the Book of Revelation the anthems and *Glorias* have been printed so as to indicate their character.

4. *The Headings.* This feature is entirely new. In many editions of the Authorized Version each chapter is prefaced by headings. But these are often incorrect and are rarely used. By presenting the headings at the top of the page, the American Revision makes the use of them more convenient, and the headings themselves, having been made with great care, are accurate and helpful.

5. *Fewer Archaisms.* Reference has already been made to the substitution of "who" or "that" when persons are referred to. But many more changes of the same

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general character appear in the American Revised Version. The Appendix to the quarto edition contains a list of twenty-four archaic forms, occurring in the English Revision, which have been discarded. "Howbeit" has been replaced by other conjunctions in a number of instances, and "treated" has been substituted for "entreated." "Teacher" is substituted for "Master," where the Greek term *didaskalos* is applied to Jesus.

6. *Spelling.* This has been largely altered to conform with American usage. The "u" has been dropped in such words as "honor," etc. But the form "Saviour" has been retained in deference to sacred associations. In many cases the usage followed is that of lexicographers anterior to Noah Webster. Of course there was no effort to introduce "simplified spelling."

7. *Punctuation.* The Authorized Version in its punctuation uses what is called "heavy stopping," and both Revised Versions have followed it, since the adoption of the modern system would have called for an immense number of changes. The "heavy stopping" makes use of the colon and semi-colon to a much larger extent than

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the modern system, and employs the comma where it is now deemed unnecessary. This aids in the accurate presentation of the relation of clauses, and questions of punctuation were frequently and fully discussed. The American editors have occasionally made alterations, usually by a lighter punctuation. In one important instance, Acts 18:23, commas have been introduced to indicate the view taken of that particular passage. The English Revision leaves it uncertain whether Phrygia and Galatia refer to two regions or one (as some now hold), but the American Revision, by its punctuation, indicates that two distinct districts of country are meant, thus opposing what is called "the South Galatian" theory of St. Paul's journeys. It may be stated here, that in some editions of the American Standard New Testament a comma is omitted after "eternal" in 2 Corinthians 5:1. This is a typographical error, which has been corrected. "Eternal" is not to be directly connected with "in the heavens."

8. *References.* These are newly selected, as has been already stated (§ 7). While some of the passages refer to similar

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thoughts, many, especially those introduced by "see" or "compare," are intended to throw light upon the use of words. Parallel passages in the Gospels are indicated by italics.

9. *Special Passages.* Some of the passages in which the American Revisers differ from the English are here selected. These specimens will serve to indicate the methods of the editors, and in some cases to justify their emendations. They are arranged in the order of occurrence.

Matthew 2:1, 7, 16. "Wise-men," to show that one Greek term is thus rendered, and by the use of a capital letter to indicate that it is a title.

Matthew 10:39; 16:25, 26, and parallel passages. The marginal rendering "Or, *soul*" is omitted, as inappropriate.

Matthew 19:14 and Mark 10:14; Luke 18:16. "To such belongeth" is substituted for "of such is," since the Greek genitive, literally, "of such" seems to have a possessive force.

Matthew 26:45 and Mark 14:41. The added marginal rendering: "Do ye sleep on, then, and take your rest?" suggests a probable view of the passage.

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Matthew 27:27 and John 18:28, 33; 19:9. "Praetorium," the Latin name for the official residence of the Roman governor, is put in the text instead of the margin.

Mark 14:3 and John 12:3. "Pure nard" instead of the unintelligible word "spike-nard." The English Revision gives an explanatory marginal note. The American margin is "Or, *liquid nard*."

Luke 17:11. "Along the borders" instead of "through the midst," suggests a more probable view of this particular journey, and is equally allowable grammatically.

Luke 18:7. "And yet he is." By inserting "yet" a more intelligible view of the passage is presented. The marginal rendering, however, deserves consideration.

John 5:27. "A son of man" instead of "the Son of man." The English edition gives the former as a marginal rendering.

John 11:39. "The body decayeth" instead of the somewhat coarse rendering "he stinketh."

John 17:24. The reading accepted here by the American Revisers, while less attested than the harsher one preferred by the English Revisers, presents the sense quite clearly.

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Acts 17:22. "Very religious." This preserves the courteous character of Paul's utterance. "Somewhat superstitious" fails in this respect.

Acts 20:28. "The Lord" is placed in the text, with this margin: "Some ancient authorities, including the two oldest manuscripts, read *God*." The English Revisers put "of God" in the text, with the margin: "Many ancient authorities read *the Lord*." Dr. Abbot wrote a long article in favor of the reading preferred by the American Revisers, which was sent to England, and afterwards included in a posthumous volume of *Critical Essays* from his pen.

Acts 26:28, 29. The marginal renderings added by the American Revisers suggest a very probable interpretation of the language of Agrippa and Paul.

Acts 28:16. The longer reading, which is placed in the margin of both editions, is altered in accordance with recent investigations. The Roman officer spoken of was "Chief of the camp," where prisoners were received, and not "the Captain of the praetorian guard."

Romans 1:17. "From faith unto faith" is a better rendering than "by faith unto

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faith." The correspondence in Greek with the preposition in the next clause is shown by a marginal note. In the American Appendix (1881) the statement as to the margin is misleading.

Romans 3:9. "Better" is retained from the Authorized Version. "In worse case" suggests a thought opposed by the context.

Romans 3:25. "In his blood" is preferable to "by his blood." The English margin, "Or, *faith in his blood*," is properly omitted.

Romans 4:1. "Our forefather, hath found according to the flesh" instead of "our forefather according to the flesh hath found?" While the better attested reading seems to favor the latter order, thus making "according to the flesh" simply explain "forefather," the context suggests the ethical sense. This is best expressed in English by the order of the American Version.

Romans 5:1. "We have" with margin, "Many ancient authorities read *let us have*." The latter reading is better attested, yet internal reasons led to the acceptance of "we have" in the text. This variation affects also verses 2 and 3.

Romans 5:3, 4. "Knowing that tribulation worketh stedfastness; and stedfastness,

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approvedness; and approvedness, hope." "Stedfastness" is usually given as a marginal rendering for "patience." Here it seemed best to put it in the text. "Approvedness" was finally, after much discussion, substituted for "probation" (English Revision) and "experience" (Authorized Version), neither of which expresses so exactly the sense of the Greek.

Romans 7:25. "I of myself with the mind, indeed, serve," instead of "I myself with the mind serve." "Of myself" implies independently of the grace of God in Christ.

Romans 8:4-13. "Spirit" instead of "spirit," since the Holy Spirit is referred to.

Romans 8:24. "In hope" instead of "by hope," pointing to the condition of "hope" in which believers are placed when salvation begins.

Romans 14:1. "Decision of scruples" is more intelligible than "doubtful disputations."

I Corinthians 2:13. "Combining spiritual things with spiritual *words*," instead of "comparing spiritual things with spiritual." The preceding context favors the former

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view, which is accepted by Bishop Ellicott.

1 Corinthians 7:33, 34. Here, in addition to a difference as to the preferable reading, the English Revision has an alternate rendering.

1 Corinthians 12:31. "And moreover a most excellent way," instead of "And a still more excellent way." This implies a slightly different view of the relation of Chapters 12 and 13.

1 Corinthians 14:33, 34. The division of paragraphs accepted in the American Revision makes the last clause of verse 33 refer to women speaking in the churches.

1 Corinthians 15:2. "Saved, if he hold fast," presents a preferable view of the connection, which is substantially that of the margin in the English Revision.

1 Corinthians 16:22. "Marana tha" with the margin, "That is *O (or Our) Lord, Come!*" The English Revision has "Maran atha" with the margin, "That is, *Our Lord cometh.*" The American Revisers regard "tha" as an imperative, which is the view of recent commentators, the older view taking "atha" as an indicative. Hence many have supposed the form in the American Revision was a typographical error, but it

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represents a different view, as the margin plainly indicates.

2 Corinthians 3:18. "Beholding as in a mirror," with the margin, "Or, *reflecting as a mirror.*" In the English Revision the text and margin exchange places.

2 Corinthians 12:21. "Lest again when I come my God," instead of "lest, when I come again, my God." The passage has a bearing on the question of Paul's visits to Corinth.

Galatians 2:20. "And it is no longer I that live, but Christ" is simpler than "yet I live; *and yet* no longer I, but Christ."

Galatians 5:1. "For freedom" is preferable to "With freedom." The former is in the English margin. With this verse a new division of the Epistle begins, and hence it should not be appended to the preceding paragraph.

Philippians 2:6. "Existing" is preferable to "being" and the rendering of the latter part of the verse more literal.

Philippians 3:8. "Refuse" is one of the meanings of the term rendered "dung."

2 Thessalonians 2:2. "Is just at hand" is more exact than "is *now* present."

Hebrews 2:16. "Give help" and "giveth

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help" are more intelligible than "lay hold" and "layeth hold."

Hebrews 4:2. "It was" yields a clear sense, while "they were" is almost unintelligible.

Hebrews 10:1. "Can," agreeing with "the law," is preferable to "they can." The plural is well attested, but can scarcely be interpreted with clearness.

Hebrews 11:1. The rendering of this verse in the American Revision is more consistent and intelligible than that of the English Revision, which has "the assurance" and "the proving of."

Hebrews 12:3. "Himself" is not so well attested as "themselves." But the latter seems to be weak and inappropriate.

Hebrews 12:17. "No place for a change of mind *in his father*" with two marginal renderings; of these the former is that of the English Revision, the latter that of the Authorized Version. The choice is between the rendering in the text and the first one in the margin.

Revelation 1:13. The marginal rendering "Or, *the Son of man*" is properly omitted, since there is no allusion to the title our Lord gives to himself.

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This brief sketch may be closed most appropriately by citing the final paragraph of the Revisers' Preface* :—

“The present volume [that is, the American Revised New Testament], it is believed, will on the one hand bring a plain reader more closely into contact with the exact thought of the sacred writers than any version now current in Christendom, and on the other hand prove itself especially serviceable to students of the Word. In this belief the editors bid it anew God-speed, and in the realization of this desired result they will find their all-sufficient reward.”

*This paragraph is from the pen of Dr. Thayer, the last of his many labors on the American Revised New Testament.

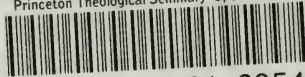
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