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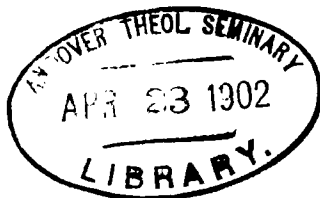## THE LATEST TRANSLATION OF THE BIBLE.

BY HENRY M. WHITNEY.

I. PROBLEMS AND DIFFICULTIES.

THE difficulties of translating the Bible into English lie in three languages,—the Hebrew, the Hellenistic Greek, and our mother-tongue.

Hebrew is probably as different from English as any other language, living or dead. It is dead, and dead in a far distant past. It is so different from English that it may have had an entirely independent origin, as it certainly had an entirely independent development. What little resemblance there is between Hebrew and English is wholly external, the result of the influence of Hebrew upon the English vocabulary and idiom through the text of the Bible itself. Imagine a language having no present tense, no perfect, no imperfect, no pluperfect, no future-perfect, no subjunctive, no optative, no infinitive! We are ready to think that a human being might about as well exist without three or four of his five senses,—until we remember what beauty and majesty and eloquence are to be found in the English Bible, and remember, also, that those

wonderful things came directly from this same stiff and impossible Hebrew speech. The Hebrew noun has almost no range of cases, and what cases it has seem a curious antipode to the cases of any Indo-European tongue. It has no neuter gender. Its prepositions often put one into painful perplexity as to which, among the delicately differentiated English prepositions, is the one that ought to be used. Such things as intricate structure, the play of *might, could, should*, and *would*, the difference between *would have been* and *were*, and especially between *will* and *shall*, and pretty much all nice distinction, all subtle shading, have to be detected, if they are to be detected, chiefly through the sympathy of the translator with the Semitic frame of mind.

Hence the cases are frequent where there is a wide range of possible translation: many of these are noted in the margin of the English Revision (that of 1885), and still more in that of the recent American Revision, but a still larger proportion are left unmarked. It should seem that, if intelligibility is so much to be desired that the American version has been supplied with thousands of references to parallel passages, the margin should carry also all possible renderings that the translators themselves considered.[1]

The Hebrew language has been so long dead that some of the words in the Hebrew Bible are still of very doubtful significance, and some have come to be understood in an entirely different sense. Both these assertions are especially true of animals and plants: the "great owl" of King James's version became in 1885 the "arrowsnake," a creature unknown to zoölogy, and in 1901 the "dart-snake," a creature that we know. In Ezra iv. 17, " Peace, and at such a time," has become (E. R. and A. R.), "Peace, and so forth." It is no small part of the task of the translator to weigh the probabilities connected with the differ-

[1] E.g., Isa. liii. 1: *Over* whom hath the arm of Jehovah been revealed ?

ent senses and to decide which shall stand in the text, which shall go into the margin, and which shall be denied appearance upon the printed page.

And the text itself is well known to have been strangely abused: it was an easy and a pious task for a copyist to highten the glory of the chosen people by adding one jot to the text or one tittle to a round-cornered letter, if thereby the number that fell in battle with the chosen people was immensely increased. It is believed by many that a zealous copyist inserted an *n* into the name of Moses in Judg. xviii. 30, that Moses might not lose sanctity by being charged with an especially unworthy descendant, while Manasseh, to whom the man was thus neatly transferred, had no especial sanctity to be maintained. Smith's Bible Dictionary, with all its conservatism, thinks that certain verses must be interpolations. It is well known that in each Testament the first great task of the revisers of 1885 was to decide upon the text.

The Greek of the New Testament has its own difficulties, appreciable only by him who studies it long and deeply. It is not Attic Greek; it is not the Greek of any great or standard author; it has no poetry, no drama. The works of Josephus, the Septuagint version of the Old Testament, and the New Testament, are its most notable content. It was to some degree a demoralized dialect, not held up to literary standards by great authors, or by rhetorical or oratorical schools. It abounded with Latin, Hebrew, and other words, not only as nouns but as verbs. It was full of Hebraisms, not only in vocabulary, but in phrases and turns of thought; such as going "before the face" of God,[1] "walking" in ordinances,[2] and "tasting" of death. There is a striking example of this in the beginning of the Gospel according to Luke: the author opens with four stately and elaborate verses, making one long, carefully-balanced

[1] Luke i.   [2] *Ibid.*

assertion of his purpose in writing and his fitness for the task; this is in Greek that would not have seemed strange on the Areopagus itself. It seemed as if Luke meant to say: "This is the kind of Greek that I could write if I chose; but it would not go home to the hearts of my people: so I shall not use it any more." And, sure enough, as though to emphasize the matter, he plunges for the rest of the chapter into a narrative that, with its abundance of Hebraisms, would have made Pericles stare.

Hellenistic Greek may have caught from the very peculiar grammar of the Hebrew its very peculiar treatment of tenses. It has, for one thing, a reckless disregard of sequence, intruding a present here and there among past tenses, or shifting between past and present in a way that would ruin the reputation of any author in our mother-tongue.

Is it too much to say that the effort, in the last two revisions of the Bible, to follow the Greek tenses more closely is a mistake, a movement in the wrong direction? Translation from Hebrew or Greek idiom should be into English idiom, and there is no rule of English construction more firmly established than that of the sequence of tenses. If, for the sake of vivacity, there is, in English, a change to the historical present, there should be a sequence in this present long enough to make the change seem worth the while. An illustration of conformity to the Greek tenses is found in both the English and the American Revision in the account of the ten virgins (Matt. xxv.): it is all in the past tense, except that in the middle we read, "At midnight there *is* a cry," and, toward the end, "Afterward *come* also the other virgins,"—two presents interjected among twenty-one past tenses. If, instead of following the English Revision in this, the American Revisers had gone back to the uniformity of past tenses found in the Authorized Version, would it not have been a more real translation? We have often thought that King

James's men were great masters of English, while not very exact scholars in Hebrew or Greek.   In the English Revision there is a good deal of evidence that the translators were just the opposite kind of men: in the interest of accuracy of translation they marred some of the finest pieces of idiom or of rhythm, without any real gain in the transfusion of the thought.

Hellenistic Greek has in its use of tenses another peculiarity that seems very strange: it often uses an aorist where the sense seems to call for a perfect.   These aorists were generally rendered by perfects in the version of 1611: in the versions of 1885 and 1901 we as generally find past tenses.   A good example, perhaps the crux of the whole usage, is in Rom. v. 12: "Death passed upon all men, for that all men have sinned,"—"for that all sinned."   Dr. Charles Hodge, in his commentary on the passage, dwells long and strenuously on the fact that ἥμαρτον is not a perfect tense, drawing the inference that we all—not exactly sinned in Adam, but—are judicially treated as though we had.   The way out of all this sophistication would certainly seem to be by standing boldly by the fact that in the verse in question the aorist is a subtle Hebrew figure, for which, to the Occidental mind, the perfect would be a better form.   There are in the New Testament many other aorists on which emphasis might be laid, to bring out the fact, asserted by many other great scholars besides President Woolsey, that the perfect would be better than the past in attempting to get the thought over into the English tongue.[1]

Hellenistic Greek, like the Hebrew, has some words whose meaning can never be fully fixed.   If the twelve disciples knew what kind of bread, or loaf, they were bidden to ask for in the Lord's Prayer, it is certain that no

[1] In Acts vii. 35, is a perfect, *hath sent* (ἀπέσταλκεν), where the sense certainly calls for a past; it was a past, down to 1885.

one has known with assurance for well-nigh eighteen hundred years : it is an illustration of the progress of the versions that, of the three compared in this article, the first gives but a single meaning to ἐπιούσιον, the second gives an optional sense in the margin, and the third gives a choice among three, thus substantially covering the ground, and leaving the reader free to consider them all.

It is an interesting fact, in regard to the ancient languages, that writers in them do not seem to have felt the need of perspicuity in the modern sense : they expressed their meaning exactly, but they did not make it impossible that their meaning should be misunderstood. The whole tendency of language has been toward the shutting out of all optional meanings; a sentence is now condemned if it can be twisted into any other sense. This uncertainty is a fine thing in most ancient writings, for a large part of the benefit of translation from the classics comes from weighing the probabilities between possible senses, and it makes little difference which you choose; but it is not altogether a good thing in translating the Bible. We should like to know whether we are to say, " Ye are the salt " or " Be ye the salt," " Among whom ye shine " or " Among whom shine ye." At any rate, does not this ancient method put upon the translator the necessity of telling the reader what the other possible renderings are ? The version of 1611 gives us one good and possible meaning; the version of 1885 gives us a good many options in the margin; that of 1901 gives us still more; can we admit that the final thing has been done in this field if the margin fails to contain any entirely possible and natural sense?

And here attention may be called to a passage to which, in our opinion, justice has not yet been done. In Luke xii. 49, we used to read : " I am come to send [now much better rendered *cast*] fire on the earth, and what will I if it be already kindled ?"—the latter half of which can hardly

be said to convey any idea.   Among the most imperative
duties of a reviser would certainly seem to be to make sense
in every case, if sense can be made; yet, when the Revision
of 1885 appeared, although it made two slight changes in
this passage, it left the obscurity: " What will I if it is
already kindled?"   The inference seemed necessary, that
no one rendering that would make sense had commanded
the requisite two-thirds vote, and so, by the rule, the old
form had been allowed to stand ; in the American version
it would certainly be right.   In the American text, how-
ever, the rendering is: "What do I desire if it is already
kindled?"—a sentence that is at least awkward and ob-
scure. It sounds as though the American Committee had been
feeling their way toward the rendering: " What do I care
if it has been already kindled?" (i.e., by John the Baptist).
This is a possible translation, is favored by some authori-
ties, and has the merit of conveying a real and a natural
idea.   The American version gives in the margin : "How
would I that it were already kindled!"—which is also a
real and a natural idea, is—except for an awkward inver-
sion—good English, and has, we believe, the great mass of
learned authority on its side.[1]   With the next revision we
may hope that this marginal reading will go into the text.
It seems strange that correction has lingered.

In this connection we may return to the Old Testament
to note two passages that similarly invited correction, and
that did not get it fully.   In Gen. xxviii. 17, in the ac-
count of Jacob's vision of the ladder, we read in all three
versions : " He was afraid, and said, How dreadful is this
place."   Now the word *dreadful* is in this connection sin-
gularly infelicitous, as well as absolutely incorrect.   There
is in the original that rhetorical method which is so com-

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[1] E.g., Weizsäcker: " Wie wollte ich, es wäre schon entzündet "; Meyer:
" Wie sehr wünsche ich wenn (dass) es. . ."; Danish version: " Hvor gjerne
vilde jeg, at den var. . ."   So Lange.

mon in both Testaments, paronomasia: the root of the verb translated *feared* is repeated in the adjective trans- lated *dreadful: nora'* from *yare'*. We may not think it felicitous to copy the paronomasia by saying: "He feared, and he said, How fearsome is this place"; indeed, that is not quite correct; *nora'* means *august, awesome, reverend;* the word *dreadful*, though once conveying that sense, has lost it now, and hence should not have been retained in the text. The English language, being a living thing, moves, and the translation of the Bible must move with it.

The other Old Testament passage to which we referred is in Prov. xxiii. 29, "Who hath redness of eyes?" Prob- ably no one thinks that *hhakhliluth* really means *redness;* it must have been an oversight that in each of the recent re- visions it was not changed. Each of them gives *darkness* in the margin, but that is not right; *dimness* covers the idea, but *blearedness* is better,—or *blearness*, if the dic- tionaries will give us back the word.

To return to the matter of clearness: The fact, found in all translation, that exact equivalents often do not exist for the most vital words, is especially true with the Bible. Every student has felt it. An interesting example may be found in Rom. v. 3, 4. The version of 1611 has it: "Trib- ulation worketh patience, and patience experience"; that of 1885 substitutes "probation" for "experience"; that of 1901 reads: "Tribulation worketh steadfastness, and stead- fastness approvedness." Of ὑπομονή it may be said, that it stands for staying under one's burden; if the burden is emphasized, "patience" is the better translation; if the staying is emphasized, "steadfastness" is the word. We need a word that covers both patience and steadfastness; but there is no such word in English, and ὑπομονή cannot therefore be properly translated. Again, "probation" is exactly wrong; "approvedness" hits the idea pretty well, but is clumsy and is not a recognized word; "approval"

is probably the best fit in standard English, but it is not "the one apt word."

In rendering ψυχή (Matt. xvi. 25, 26), translators have had to choose between "soul" and "life"; it covers both, but we have no one word that says so; we have therefore to use either "soul" or "life," and add the other in the mind.   Was Apollos (Acts xviii. 24) "eloquent," or "learned," or both?   There are in the Bible many puzzles like these.   The embarrassment of deciding between "will" and "shall," in rendering the future tense, is a matter that will be brought up later.

The proposition that we set out to illustrate was this: that a consummate translation of the Bible is an exceedingly difficult thing, calling for the very highest powers in the translator, and sure, even under the most masterly treatment, to leave much to be desired.   It will be a fresh way of exhibiting the matter, if we approach it from the standpoint of the rhetorical figures and methods in which the Bible especially abounds.

1.   One of the most marked figures of speech in the Bible, although unrecognized by many, is *hyperbole*, or, by inversion, *meiosis*.   Even the Saviour said, that it was not possible that a prophet should perish outside of Jerusalem, although he knew that several had.   Paul called himself the chief of sinners, doubtless not meaning it in the literal sense.   In meiosis we find many such things as "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom," it being meant that many would fail.   Now hyperbole and meiosis are the most translatable of all figures: there has been no difficulty with them in the translation of the Bible.   The explanation of them belongs to the commentator, or, rather, they would not need explanation if the Bible were regarded as literature, and not merely as a repository of dogma.   Few people misunder-

stand either of these figures outside of the Bible: in the Bible they are misunderstood only by the man who has some theological proposition to prove. We may pass them with the recognition of the two facts, that they abound in the Bible, and that they make the translator no trouble.[1]

2.   Another favorite figure with the writers of the Bible, and one not so easily managed, is that of which we have already spoken, *paronomasia*, a figure still abundantly used, although known to few by name. In the Bible it has three distinct forms, two of which are not strictly paronomasia, although sometimes loosely called so.

(1)   The true form is illustrated in Isa. v. 7: "He

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[1] A seeming and pathetic exception to this assertion may be found in the Life of Huxley by his son: "As I stood," he wrote to Charles Kingsley, "behind the coffin of my little son the other day . . . the officiating minister read . . . the words, 'If the dead rise not, let us eat and drink, for to-morrow we die.' I cannot tell you how inexpressibly they shocked me. Paul had neither wife nor child, or he must have known that his alternative involved a blasphemy against all that is best and noblest in human nature. . . . What! because I am face to face with irreparable loss, . . . I am to renounce my manhood, and, howling, grovel in bestiality?" (Vol. i. p. 237.) To this we do not have to answer feebly, that Paul could not have meant anything so unworthy; we are able to answer that it was hyperbole, and something besides; we can say that it is a typical case of Hebrew boldness in ellipsis, for which a literal statement would be somewhat like this: "In the recoil of disappointment at the discovery that there is no future life, we are tempted to cry with the sensualist, 'Let us eat and drink, for to-morrow we die.'" In this connection may be studied a similar passage in 1 Cor. xv. 19, where the misery is to be interpreted only of the shock of the sudden discovery of loss of the future life; also in Matt. xi. 25, which is referred to later in this article in another connection; this latter verse, taken literally, would have grated terribly upon Huxley's mind, with his intense love of finding and publishing truth. In regard to 1 Cor. xv. 32, Huxley, with his protest, appears far more noble than such commentators as have piously ignored the grossness of the doctrine that the passage appears to teach. The present point is, however, that Huxley and the rest have been misled, not by the hyperbole, but by the distance between the words and the thought. Hence the passage in question is an added example of the Hebrew boldness of figure, which is considered on page 229.

looked for judgment (*mishpat*), but behold oppression (*mis-pahh*); for righteousness (*ts'dhaqah*), but behold a cry (*ts'aqah*)": here words that are almost alike in sound are opposite in sense.   An English example is *friend* and *fiend;* Milton represents the devils as having, in their atti-tude toward God, to choose between *beseeching* and *besieg-ing*.   The literatures of many languages abound in this figure, but few so much as the Bible.

(2)   A second form is illustrated in John xv. 2: "Every branch in me that beareth not fruit he taketh away (αἴρεῖ), and every branch that beareth fruit he purgeth (καθαίρει)." Of the αἴρει—καθαίρει, Bengel says, "Suavis rhythmus"; we say, "Paronomasia."   The senses are different, but not antipodal, as in the previous case.[1]

It is impossible that either of these two forms should be manageable in translation.   We wonder that what in seri-ous English generally seems a literary affectation, and in Milton is criticised as defective in taste, should have com-mended itself to the writers of the Bible as an excellent lit-erary method.   All that we can say for them in regard to this, as in regard to the alphabetic arrangement of Psalm cxix., and in regard to the parallelism that was the distin-guishing mark of all their poetry, is, that such through all the centuries was the literary method of the race.   In trans-lation it has to disappear; such ingenious assonances may be found in other tongues, but not in just the meanings that translation demands.   There are many such parono-masias in the Bible, and so far forth the Bible cannot be said to be fully translated; but it is just as well that they cannot be brought over, as they are not in harmony with

[1] Probably the most intensely concentrated example of this figure is in Gen. xlix. 19: Jacob is reciting a poem of prophecy and blessing, and in a Hebrew emotional poem paronomasia is peculiarly likely to be used. Calling the roll of his sons and reaching Gad, he says: "Gadh, g'dhudh y'ghudhennu," —from the Hebrew standpoint, a consummate rhetorical stroke.

modern taste. The American revisers seem to have done just the right thing in calling the attention of scholars to the matter by a marginal note in many cases: thus even one who is not a scholar sees (Gen. xxix. and xxx.) the reason for the remark made upon the birth of each of the sons of Jacob.

(3) The third form of paronomasia can sometimes be translated, although it is a very perilous thing. We read in Gen. xxii. 17: "In blessing I will bless thee, and in multiplying I will multiply thee," and in Mark vii. 10: "Let him die the death." In such cases there is an intentional repetition of the root in the same sense, but in a different form. These two cases, though smacking of Hebraism, are fairly effective transfers of the paronomasia into a form that, at least by long familiarity, is now good English: probably the taste of very few would object. But it does not seem a successful transfer in Matt. xxi. 41 (E. R. and A. R.): "He will miserably destroy those miserable men," partly because the translation of κακούς by *miserable* is a loss in accuracy, and partly because the repetition seems labored. And it seems bare tautology to say in Ezra iv. 7, "The writing was written," or in Heb. ii. 16, "So to think as to think soberly," or in 1 Pet. iii. 17, "If the will of God should so will." Tautology has long been the especial horror of the critics of English style : hence a translation involving tautology is not a translation into acceptable English, and hence is not properly a translation at all. The use of this third form of paronomasia is distinctly a Hebraism: it was carried far enough in the version of 1611, and, in the effort to reproduce the original, has, we think, in the two later versions, been carried too far.

3. *Metaphor* is as common in the emotional parts of the Bible as in any other literature in any age, and metaphor ranks with hyperbole in being perfectly translatable

into any other tongue. But Hebrew metaphor has one quality that puts it sometimes almost into a class by itself, and that is its *boldness*, or the distance between the idea and the metaphor that is meant to make the idea intense. We must believe that Orientals, with their peculiar quickness at riddles, would understand some of these strange metaphors at once, but the Occidental mind, except after training, or even after training, is likely to fail.

For example, in Hab. ii. 16, the Hebrew and the version of 1611 say: "Let thy foreskin be uncovered"; this in the two Revisions is very properly both euphemized and explained by the expression, "Be as one uncircumcised," for, by the context, the original seems to mean, "Act like an uncircumcised heathen," but who would have suspected it unless he had been long steeped in Hebrew thought?

In Hosea xiv. 2, we find: "So will we render the calves of our lips": the Septuagint and the makers of the Syriac version seem to have felt that the expression was rather far-fetched, for they wrote: "So will we render the *fruit* of our lips." This form was copied in Heb. xiii. 15, and may have seemed to the author of that Epistle sufficiently near to the thought, but to the man of to-day it still seems very far off. The two Revisions agree in trying to bring the strange original nearer to modern comprehension by the rendering: "So will we render as bullocks the offering of our lips," but this, to say the least, is clumsy. Only a still fuller paraphrase will cover the need.

By Hebraism this far-away kind of metaphor has crept into the New Testament Greek. "Physician, heal thyself" (Luke iv. 23), does not mean, "Take your own medicine," that is, "Practice what you preach,"—although that is what any Occidental mind would suppose,—but it means, "Do at home miracles like those that we hear of your working in other towns." Again we say, that no doubt an Oriental mind would, at least at that time, have known

the meaning of this at once, but that it would be far from recognition by any Occidental who had not learned by study to put himself at the Hebrew point of view. Happily, in this case, as though the meaning seemed to Luke to need explanation for the Gentiles whom he was address-ing, it is paraphrased explicitly in the text.

An example of the fantastic as well as far-fetched meta-phors of the Bible is that by which a smelling-bottle is called a "house of the spirit"; such things evidently suited the Hebrew mind.

It is a far reach from "a horn, the son of fatness" (Isa. v. 1), to "a very fruitful hill," but the Hebrew leaped across with ease; none of the three versions now before us has trusted the modern man to get from the horn to the hill unhelped.

It seems ludicrously bald, as well as distant, to say, " Is not their tent-cord plucked up within them?"(Job iv. 21, E. R. and A. R.), when the thought is that their excellence or eminence passes away; the version of 1611 puts such a substitute into the text, and in this seems to have the bet-ter wisdom.

There is in the Bible no odder case of distant metaphor than "the fat of kidneys of wheat" (Deut. xxxii. 14, A. V. and E. R.).   To the Hebrew this metaphor was not queer, because fat and kidneys ("veins") had a conventional sym-bolism to him; but it was wise in the American Committee to get nearer to the mind of to day by calling it "the finest of the wheat."

There must be such metaphors lying more or less hidden in some of the passages that, with all the groping of the commentators, are not yet really understood.   Is this the case with the "nail" in Ezra ix. 8? And who would guess that, in Joshua vii. 19, and John ix. 24, "Give glory to God" was an adjuration to the man to tell no lies?

Now, as to the translatableness of such things, we can

say only that, of course, so far as they are not understood by the translator, they have to be carried over bodily into English, to wait till some one solves the riddle of their meaning, and, that, so far as they are understood, the true sense ought to stand in the text, and the original in the margin, as was done with the passage from Micah; or, if there is any room for doubt, the literal translation should go into the text, and the gloss at the side. The trend of change with new versions should be in the direction of clearing things up.

4. Another rhetorical figure or method in both parts of the Bible has made a great deal of trouble to translators, and to readers as well; it is that by which a person having a certain quality or destiny or association is called its *son* or its *child*. Unfortunately, no version has yet been made,—perhaps none can be made,—giving clear and consistent treatment to this remarkable cast for ideas.

A striking example of it is found in 1 Sam. xx. 30, 31, and it is joined with that other peculiar Hebraism that, as in Ps. li. 5,[1] rhetorically attributes one's misdeeds to inheritance from his mother, when really the mother is not blamed or even thought of at all. The words in First Samuel mean literally, "Thou son of a perverse rebellious woman,—he is the son of death." All three of the versions that we are now especially comparing agree in translating the first clause literally, although it certainly means nothing about Jonathan's mother, but just that Jonathan is a perverse rebel himself; and all three drop the figure with the second clause, rendering it, "He shall surely die." Obviously a proper translation would turn the "son" out of both clauses: "Thou perverse rebel,—he [David] shall surely die."

There are in the Hebrew Bible many other sons that

[1] "Behold, I was shapen in iniquity and in sin did my mother conceive me."

were in 1611 translated out of existence, and there are
plenty more that should have gone into the *limbus filiorum*
with them. If left in the text, they should have been put
into English idiom in the margin. The "sons of the
bridechamber" (Luke v. 34) are thus excellently explained
in the margin of the American Revision as "companions
of the bridegroom": but would it not have been better to
put that rendering in the text? "A son of peace" is not
explained, although the reader needs it. In Deut. iii. 18,
the Hebrew " sons of power," King James's reluctant trans-
lators felt that they had to render as "[men] meet for the
war": in the two later versions we find "men of valor."
This concession to Occidental lack of perception might
well have been extended to cover the "children of wrath,"
and the "son of perdition," and the "child of the devil,"
and the "children of light," and many more sons and chil-
dren who are not sons or children to the English mind.

In Zech. iv. 14 is a very curious case, in which the ex-
treme conservatism of the English Committee made them
reverse the course of the inevitable in this respect. The
Hebrew says, "These are the two sons of oil": this is fe-
licitously rendered in the version of 1611, "These are the
two anointed ones," but the English revisers went back to
the Hebrew and made them once more "sons of oil": it is
a signal case among those in which the American Commit-
tee made an improvement by restoring the rendering of the
earlier day.

It may not be possible to be fully consistent about these
"sons." Of course the "Sons of thunder" (Mark iii. 17)
must stay in the text.

5. Akin to this matter of the "sons" is the trouble
made by *another Hebraism*, the frequent use of a modify-
ing noun,—in the Greek, a genitive,—in place of an ad-
jective. When such a modifier occurs, it is at least an
open question in which way it is to be taken. For exam-

ple, is "the king of glory," "the God of glory," only an-
other way of saying, "the glorious king," "the glorious
God"? or is glory viewed as, by figure, a concrete entity
over which one may be king or God?   The men of 1611
wavered between these two views; the two later bands of
translators have gone over pretty completely to the method
of translating the modifiers, not as adjectives, but as nouns
with *of*.   Hence in Rom. viii. 21, "the glorious liberty
[of the children of God]" has become "the liberty of the
glory," which is an exceedingly different thing.   In this
and in other cases we believe that they have gone too far.
A collation of all the cases would certainly show that some
of them indicate qualities, and qualities only.[1]   The Amer-
ican Old Testament Committee took this view in translat-
ing the five passages in which "the beauty [*or* beauties] of
holiness" used to be found (1 Chron. xvi. 29, etc.).   They
held, with Gesenius, that "beauty" means beautiful garb
or ornaments, and that "of holiness" is attributive, not
possessive; hence "the beauty of holiness" has gone into
the margin in every case, and "holy array" has gone into
the text.   This is only one among many startling changes,
made in the interest of truth and not easily gainsaid.   On
the other hand, to render all such modifiers as represent-
ing qualities would not only be attended with the break-
ing of many hallowed associations and a great loss of
power in the text, but would be doubtless sometimes a sac-
rifice of truth.   The margin would perhaps be too full if
the other rendering were always added, but certainly the
demand for an accurate translation, the original being fully
carried over into English idiom, calls for a decision be-
tween the attributive and the possessive in every case, the
rendering of the former by an adjective, and a marginal
noting of the option in case of doubt.

[1] E.g., in Ex. iv. 25, 26, what possible gain is there in changing (E. R.
and A. R.) "a bloody husband" to "a bridegroom of blood"?

6.   Yet another peculiarity of the original text of the Bible is its fondness for *hendiadys.* Those who have so far forgotten their Vergil as to fail to remember what hendiadys is, may be reminded of the derivation of the word, showing that it means the use of two coördinate expressions where a subordination of one to the other would have been the exact or the literal way.

Three examples may be taken for this:—

(1)   In Rom. ii. 5, we read in all three versions, "After thy hardness and impenitent heart": this is obviously hendiadys for "After the hardness of thine impenitent heart," and the fact ought at least to be noted in the margin, but it would be better to put it in the text.

(2)   In Matt. xi. 25, we find in the version of 1611, "I thank thee . . . because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." With a few words changed, the form and the sense are the same in the two later versions,—two coördinate assertions connected by *and.*   But the essence of the thought subordinates the first of these assertions to the second, so that the sense is this: "I thank thee that, though thou hast suffered these things to escape detection by those who pride themselves upon their discernment, thou hast made them capable of being discovered by such as have a childlike heart."   While a paraphrase like this is too long even for the margin, there ought to be some way of indicating, to the reader unskilled in Hebraisms, that the Saviour did not really thank God for keeping any one from knowledge, and that the thanks were not rendered at all for the hiding, but wholly for the revealing, of the truth.

(3)   A still more significant case is in Luke xxiv. 26, which was rendered in 1611: "Ought not Christ to have suffered these things and to enter into his glory?"—again two coördinate and equal clauses.   The later versions put it with the same literalness, though with some difference

in words.   But study upon the thought brings out hendiadys here also, the second member being in this case the one that should take the inferior place.   The exact sense is, "Did not the Christ *have* to suffer these things *in order to enter into his glory?*" He could enter into his glory only by way of the cross.   The obscurity which, through centuries, has, for almost every reader, dimmed this remarkable verse, suddenly, when the hendiadys is resolved, flashes into splendid significance, and the cross shines glorious over all.   Is it not fair to say that, if not in the margin, yet at least by the insertion of "thus" before "to enter," we might well have been given some helpful hint as to what the Saviour meant?   With most men the thought in the verse is elusive; when fully understood, it stirs the very depths of the heart.

7. *Personification*, and often of great boldness, was a favorite method with the writers of the Bible, and many interesting things might be said of it in the present connection.   A single point must suffice: the evolution of the doctrine of Satan and his hosts.   It is a striking fact that, in reality or in realism, this doctrine seems to culminate in the words of Christ.   Did he fully believe it? or are we to understand his language as only personification carried to a degree that is extraordinary but wholly in harmony with the spirit and the method of his time and of his race? These questions may be left in the main to the commentators, for his teaching must be carried over just as it is found in the text, but they come to us here with urgency when we find how both the English and the American Revisions have rendered τοῦ πονηροῦ in the Lord's Prayer (Matt. vi. 15).   Perhaps no one thing has hindered the acceptance of the version of 1885 so much as the rendering, "Deliver us from the evil one"; it has been spoken of with severity as a wholly gratuitous dragging of Satan into the most sacred form of words that ever passes human lips. Yet

the rendering has been kept in the American version. Surely the two committees must have pondered the matter long, before concluding to adopt a form that they knew would be so painful to the multitudes of readers that they hoped to have for their work. Yet we submit the opinion that they made a mistake: in spite of the tenor of the Saviour's treatment of the idea of a personal devil, there may be here not even a personification; τοῦ πονηροῦ may refer to wicked men or beings collectively, or to impersonal evil, or to both. We hold that the older rendering should have been given the benefit of the doubt. We believe that it will yet be restored.

8. We name but one other peculiarity of the literary methods of the Bible, and that is its habit of *attributing to* the direct volition of *God* whatever of good or evil, of right or wrong, he permits to take place.[1] With this we come back to the things that should give the translator no trouble. It should be needless to say that every case of such attribution must be carried over into English just as it stands. Who would dare to lay his hand upon the implication of it in the prayer, "Lead us not into temptation"? To attempt to change even those passages least emphatic in such attribution would be an impertinence of the grossest kind. There is no escape from letting the Bible say (2 Sam. xxiv. 1), that Jehovah told David to number the people, and then punished him for obeying the command. It is the commentator, not the translator, who must modify or explain. For what else can be done?

There is great peril in this,—peril of low conceptions of God; peril of a fatalistic theology; peril that men will brood over such calls as that which came to Abraham, until they too hear a call to slay and hear no voice to forbid.

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[1] An excellent example of this is in Matt. xi. 25, referred to earlier in this article—God's "hiding" of knowledge from those who (in their own conceit) are "wise and prudent."

But the risk must be taken, just as the risk must be taken of a man's cutting off his right hand or plucking out his eyes or, with Origen, depriving himself of sex, for fear that through these the Tempter may drag him to Gehenna.   It cannot be helped: all these things are in the original Bible, and they are too deeply embedded in the very texture of the thought ever to be torn out or tempered by any human hand.   Here, as everywhere, the risk from imperfect comprehension must be taken, while the man, the age, are working their way into the deeper and larger knowledge that at last shall make all plain.

The course of this discussion has emphasized the fact that, while all translation, outside of science or other exact knowledge, is difficult and in some sense impossible, the translation of the Bible is one of the most difficult things to which the hand of man has ever been set.   It requires scholarship of the most varied character, but it even more requires sympathy and perception, of the fullest and highest, blending until they become a sacred intuition. The best-qualified can achieve it only imperfectly, and, almost while they are printing their version, new discoveries come to make them regret some decision, and the English language has shifted a little, so that some word that fitted exactly now fits no more.

These are the principal facts: the work each time gets nearer to the ideal; yet no translator is perfect or makes a perfect work; there are always words and passages that are open to doubt; the terms of no language exactly cover those of another; and the words of every living language are always shifting subtly from sense to sense, until even the best work of the translator is wrong, and a later generation must go all over it again.