

**THE TWENTIETH CENTURY NEW
TESTAMENT: A TRANSLATION
INTO MODERN ENGLISH, IN
THREE
PARTS, PART III, PP. 385-511**

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The Twentieth Century New Testament: A Translation Into Modern English, in Three Parts,
Part III, pp. 385-511 by Fenton John Anthony Hort & Brooke Foss Westcott

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THE
TWENTIETH CENTURY
NEW TESTAMENT

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A TRANSLATION INTO
MODERN ENGLISH

Made from the Original Greek
(Westcott & Hort's Text)

IN THREE PARTS

PART III.—THE PASTORAL, PERSONAL, AND
GENERAL LETTERS; AND THE REVELATION

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PREFACE.

THIS, the Third Part of our work, completes the Twentieth Century Version of the New Testament in its tentative form.

The contents are arranged as regards the Letters in three groups—the first consisting of Pastoral Letters, the second of Letters addressed to individuals, and the third of Letters to Christians in general. The evidence, however, as to their date, and in some cases even to their authorship, is so slight that, as in Part II., we have not within each group departed from the order in which they are presented in the Authorized Version, except in one case, in which we have been influenced by the marked resemblance between the "Second Letter of St. Peter" and that of "St. Jude." The book of the Revelation stands by itself at the close of the volume, which appears to be its natural and appropriate position.

The three Parts are published separately. It is not intended to issue the work as a whole in its permanent form until it has undergone thorough revision. No attempt has yet been made to revise the earlier parts, as it has been necessary to devote our time and energies to the completion of the whole translation before doing so.

The sale of Parts I. and II. throughout the English-speaking world has been most encouraging, and has exceeded our most sanguine expectations. We are grateful for the many letters, both appreciative and critical, which have been received, and to which we hope shortly to be able to give due consideration. We shall be glad to receive criticisms also on the Part we are now issuing, with the view of improving it and of bringing the whole work up to as high a standard as may be practicable.*

THE TRANSLATORS.

November, 1901.

* Suggestions or criticisms may be sent through the publishers.

PREFACE TO PART I.

A Translation into Modern English. FEW English-speaking people of to-day have the opportunity of reading the Bible in the English of their own time. In the course of the last hundred years the Bible has been translated into the every-day language of the natives of most countries, but the language of our Bible is still the English of three hundred years ago.

The translation now offered to the public had its origin in the discovery that the English of the Authorized Version (closely followed in that of the Revised Version), though valued by the more educated reader for its antique charm, is in many passages difficult for those who are less educated, or is even unintelligible to them. The retention, too, of a form of English no longer in common use not only gives the impression that the contents of the Bible have little to do with the life of our own day, but also requires the expenditure of much time and labour on the part of those who wish to understand or explain it. The Greek used by the New Testament writers was not the Classical Greek of some centuries before, but the form of the language then spoken. Moreover, the writers represent those whose utterances they record as using the words and phrases of ordinary conversation.

We believe that the New Testament will be better understood by modern readers if presented in a modern form. In this respect the present translation differs altogether in its plan from that of the Revised Version of 1881. No attempt is made in that Version to translate into the language of our own time. Its authors say:

"We have faithfully adhered to the rule that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorized Version, or of the Versions that preceded it. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them, or in the Authorized Version, we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date."

Our constant effort, on the contrary, has been to exclude all words and phrases not used in current English. We have, however, followed the modern practice of using an older phraseology in the rendering of poetical passages and quotations from the Old Testament, and in the language of prayer.

Neither a Revision nor a Paraphrase. The translation of 1611, known as the "Authorized Version," was the outcome of many successive revisions of the translation completed by Tyndale in 1534, which was, at least to some extent, founded on that completed by Wycliffe about 1380. Further, the last named translation was not made from the original Greek, but from a Latin Version. The present translation is not a revision of any previous one, but is made directly from the Greek. Nor is it a paraphrase. A paraphrase might be useful

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as a help to the interpretation of the New Testament, but it would not be the New Testament itself. Yet, on the other hand, our work is more than a literal translation. No purely literal rendering can ever adequately represent the thoughts conveyed in the idioms of another language. In this translation not only every word, but also the emphasis placed upon every word, has been carefully weighed, and an effort made to give the exact force and meaning in idiomatic modern English.

The Greek Text. Since the publication of the Authorized Version of 1611, more than 1,500 manuscripts of the New Testament have been discovered or become accessible, and among them are the three oldest and most important. The Greek text here translated, that of Bishop Westcott and the late Dr. Hort, is mainly founded on these oldest manuscripts, and is widely acknowledged to be, as Dr. Philip Schaff called it, "the purest Greek text," and "the last and best edition of the Greek Testament."

Parallel Passages. A large amount of time and care has been expended upon those passages of the gospels which record the same or similar events or discourses, in order to show where the same or different words have been used. Such passages abound in the first three gospels, while in the fourth they are more numerous than is commonly supposed. Dr. Westcott writes:

"The English reader has a right to expect that he will find in the Revision which is placed in his hands a faithful indication of the verbal agreement or difference between the several narratives. These afford the clue, often slender and subtle, to the particular meaning of a passage."

In addition to such help as that here referred to, the English reader will be able to study more easily the composition of the gospels, and to discern their relation to a common source. This important matter was neglected by King James's translators. To the Revisers of 1881 the public are indebted for very careful work in this direction, in which we have gladly followed and endeavoured to surpass them. There are, however, many minute points where such an indication as that alluded to by Dr. Westcott seems impossible.

Quotations and "Borrowed Phrases." The numerous and important quotations from the Old Testament are in this translation placed in special type. In addition to these, a large number of "borrowed Old Testament phrases," as Westcott and Hort call them, are indicated in the same way. These have been carefully compared with the Septuagint, and, where necessary, with the original Hebrew, and, in some cases, with the Aramaic versions. Passages quoted from the Apocrypha (references to which were formerly given in the Authorized Version, but have been long omitted by the printers) are here also indicated. It is believed that the use of a different type for all such passages, which show how the writers of the New Testament often borrowed the language of the Old, will be of considerable advantage to the careful student, without embarrassing the ordinary reader. Other quotations are in ordinary type.

Proper Names. The names of persons and places we have, as a rule, left in the forms with which English readers have been

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made familiar by the Authorized and Revised Versions. But in the case of names which occur in the Old Testament as well as in the New, we have reverted, with some exceptions, to the more correct Hebrew forms. This principle was partly adopted by the Revisers of 1881.

Measures and Coins. We have given measures of space and time, and also the values of coins, in their nearest English equivalents. In estimating the latter, the insufficient amounts usually given in the margins of our Bibles, and in popular commentaries, have been abandoned. Larger values, which more correctly represent the purchasing power of the precious metals in New Testament times, have been substituted.

Bracketed Passages. A few passages, numbering fourteen in all, will be found placed between square brackets. These are judged by Westcott and Hort "not to have originally formed part of the work in which they occur," but to be "stray relics from the Apostolic or sub-Apostolic age." The three most important of these will be found at pages 35 and 197.

Order of the Books. In early times very great variety prevailed in the arrangement of the books of the New Testament. The order depended partly on their length, partly on the relative importance of the cities to which they were addressed, still more on the different degrees of authority attributed to the writers. The "Gospels" were always placed first, and of these the two attributed to Apostles usually had the precedence. The position of the "Acts" varied somewhat. The "Revelation," though far from being the latest book, was on account of its prophetic character almost always placed last. In the middle position came the two groups of Letters, one comprising those written to Jewish Christians by the Apostle Peter and by the Master's brothers, James and Jude, together with the Letters attributed to John, two of these last being private letters. The other group of Letters comprises nine from the Apostle Paul, addressed to seven churches in Italy, Greece, and Asia Minor, and four private Letters. The anonymous Letter "to the Hebrews" (otherwise entitled "to the Alexandrians") was added to this group, usually at the end of the thirteen. Of these two groups of Letters the former had the precedence in Eastern, the latter in Western Christendom. Westcott and Hort have followed the order of two out of the three oldest Manuscripts.

It might, at first sight, appear best, in a translation intended principally for general readers, to keep to the common order, but this would help to perpetuate an arrangement which greatly hinders the comprehension of the Pauline Letters, placing, as it does, the earlier ones after those written in later years. On the other hand, to put the whole of the books in the order of their composition (in which the "Epistle of James" would probably stand at the beginning and the "Gospel according to John" at the end, and in which Historical Books and Letters would be curiously mixed) would be an arrangement, not very difficult in the present state of chronological learning, but more puzzling than helpful.

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It has been thought best, therefore, to retain the usual grouping, but to arrange the books contained in each group in chronological order, according to the judgement of the best experts. By the adoption of this method the reader begins with the "Gospel according to Mark," the earliest, shortest, and simplest of the gospels, and is enabled to trace the new matter introduced by each successive Evangelist. When he comes to the Letters, he is enabled to read them with reference to the corresponding position of the Christian Church, the development of doctrine, and the varying personal history of the writers.

It is probable that our translation will meet with a cold reception from many. This was the case with the Authorized Version itself, when it first made its appearance. Long after that date, many preferred to use the plain and vigorous "Geneva Version," which, like the present translation, was without authority from Church or State. Each successive translation, indeed, has been received with some amount of distrust by those who have preferred the retention of the familiar form of words to an accurate presentation of the meaning in more modern language. But, as Bacon asks, "since things alter for the worse spontaneously, if they be never altered for the better designedly, how is the evil to stop?"

Our work has extended over many years, in the course of which death has deprived us of the help of one of our first, and most valued, workers. Undertaken, as a labour of love, by a company of about twenty persons, members of various sections of the Christian Church, we now commend this translation to the good-will of all English-speaking people, and to the blessing of Almighty God.

THE TRANSLATORS.

November, 1898.

NOTE.

When the Revised Version of 1881 was in progress, it was proposed by the present Bishop of Worcester that it should first appear in a Tentative Edition, as had been the case with the German Revised Bible, so that it might "circulate experimentally for two or three years." The difficulties of this plan appeared to the English Revisers to be insurmountable. We, however, have adopted it, and issue this edition as a Tentative Edition only.

All criticisms and suggestions will be welcomed. They should be addressed:—

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