

**ISAIAH OF JERUSALEM
IN THE AUTHORIZED
ENGLISH VERSION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649517862

Isaiah of Jerusalem in the Authorized English Version by Matthew Arnold

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

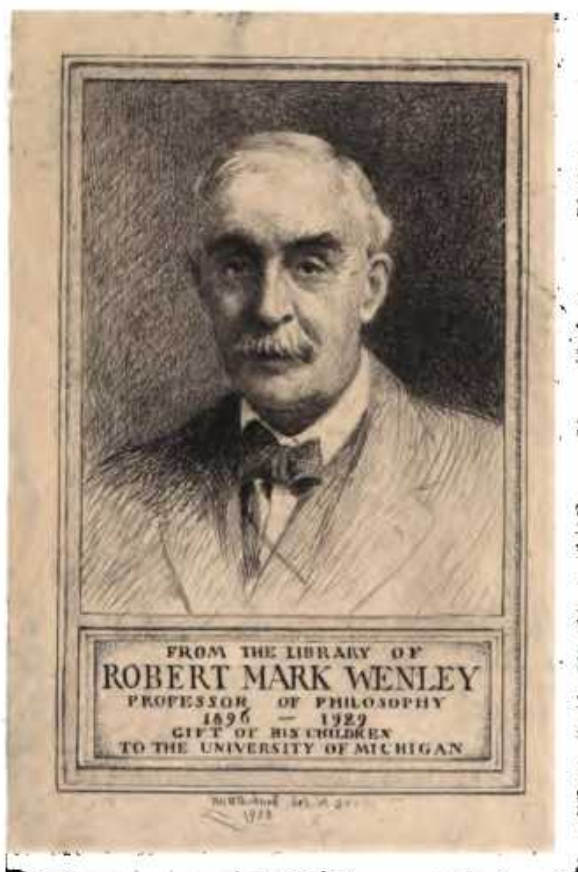
Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

MATTHEW ARNOLD

**ISAIAH OF JERUSALEM
IN THE AUTHORIZED
ENGLISH VERSION**



FROM THE LIBRARY OF
ROBERT MARK WENLEY
PROFESSOR OF PHILOSOPHY
1896 - 1929
GIFT OF HIS CHILDREN
TO THE UNIVERSITY OF MICHIGAN

Northwood 103. 7. 21
1929



Bible. O.T. Isaiah. English. 1883

ISAIAH OF JERUSALEM

IN THE

AUTHORISED ENGLISH VERSION

WITH

AN INTRODUCTION, CORRECTIONS, AND NOTES

BY

MATTHEW ARNOLD

FORMERLY PROFESSOR OF POETRY IN THE UNIVERSITY OF OXFORD
AND FELLOW OF ORIEL COLLEGE

LONDON
MACMILLAN AND CO.

1883

102
1705/10

3-29-38

INTRODUCTION.

THE time approaches for the revised version of the Old Testament to make its appearance. Before it comes, let us say to ourselves and say to the revisers that the principal books of the Old Testament are things to be deeply enjoyed, and which have been deeply enjoyed hitherto. It is not enough to translate them accurately; they must be translated so as also to be deeply enjoyed, and to exercise the power of beauty and of sentiment which they have exercised upon us hitherto. Correct information by itself, as Butler profoundly says, is "really the least part" of education; just as religion, he adds, "does not consist in the knowledge and belief even of fundamental truths." No; education and religion, says Butler, consist mainly in our being brought by them "to a certain temper and behaviour." Now, if we are to be brought to a temper and behaviour, our affections must be engaged; and a force of beauty or of sentiment is requisite for engaging them.

Correct rendering is very often conspicuously absent from our authorised version of the Old Testament; far more often and far more conspicuously, indeed, than from our authorised

version of the New. Correct information as to the meaning, therefore, far oftener fails us in reading or hearing the Old Testament ; and the need for revision is great. But what a power is in the words as they stand, imperfectly as we may often comprehend them, impossible as it may often be to attach a clear meaning to them! It can be said for them, at any rate, that they connect themselves with truths which have a surpassing grandeur and worth for us, and that they lend themselves to the connexion with a splendour of march and sound worthy of the great objects with which we connect them. Take, for instance, the two short lessons from Isaiah which we hear in church on Christmas Day. Hardly any one can feel that he understands them clearly as he hears them read ; indeed, as they now are, they cannot be understood clearly. But they connect themselves strikingly and powerfully with the great event which the festival of Christmas commemorates, and they have a magnificent glow and movement. " For every battle of the warrior is with confused noise and garments rolled in blood ; but this shall be with burning and fuel of fire." No one of us understands clearly what this means, and indeed a clear meaning is not to be got out of the words, which are a mistranslation. Yet they delight the ear, and they move us. Professor Robertson Smith brings an amended translation : " For the greaves of the warrior that stampteth in the fray, and the garments rolled in blood, shall be cast into the fire as fuel for the flame." Yes, we understand ; but the charm of the thing is rudely shaken. Mr. Cheyne brings us a transla-

tion more close and correct still : " For every boot of him that trampleth noisily, and the cloak rolled in blood, are for burning, the fuel of fire." The charm, has altogether vanished, if we receive these words to supersede the old words ; the charm has vanished, never to return.

Mr. Cheyne and Professor Robertson Smith read their Isaiah in the original Hebrew, and in the Hebrew they enjoy him. Their translation of him, like their notes and commentaries on him, are designed to give correct and exact information as to his meaning. But such correct information is in the present case, as Butler has told us, " really the least part" of the matter ; the main thing is the effect of a wonderful work of poetry and prophecy upon the soul and spirit. And this they themselves, as I have said, get by reading it in the Hebrew. But the mass of English readers, who know no Hebrew, how are they to get as fully as possible, for their soul and spirit, the effect of this wonderful work ? Granted that they get some of it even from the present imperfect translation in our Bibles ; but we must allow that they do not and cannot get it at all fully. Such translation as that of which I have quoted specimens above will not give it them more fully. It will give them more correct knowledge of Isaiah's meaning ; but his effect upon their soul and spirit it will even impair, and render less than it is now. What is to be done ? Can nothing be done to give it to them more fully ?

Such is the question which, with the revised version of the New Testament in my hands, and