

4: 8, is a Latinism, meaning *honourable*; and the same is true of Rom. 12: 17, though the Greek is there different. "Affect," at Gal. 4: 17, is used for *court*, and "allow," at Luke 11: 48, means *approve*—senses of the words which would never occur to a modern English reader. The words "offend" and "offence" are very misleading, but it is not easy to substitute for them others that shall be in every respect preferable. The Revised Version has adopted *cause to stumble* and *stumbling-block* for "offend" and "offence" in some passages, as Matt. 5: 29, 16: 23, but in others has not been able to get rid of the obnoxious words. "Virtue," at Mark 5: 30 and Luke 6: 19, 7: 46, simply means *power*. In the word "usury," at Matt. 25: 27, there is an objectionable meaning, and it has been replaced by *interest*, as our language now requires. "Nephews," at 1 Tim. 5: 4, really means *grandchildren*; and when Moses is called "a proper child," at Heb. 11: 23, the meaning is what we now express by such a word as *goodly*. The singular expression "occupy," found at Luke 19: 13, means *traffic*, and "by and by," which occurs at Matt. 13: 21 and several other passages in the Gospels, means *immediately*. "Writing-tablet," at Luke 1: 53, denotes *writing-tablet*, while "devotions," at 17: 23, means "objects of worship." To mention only one other example of the many misleading archaisms which exist in the Authorized Version, the word "debate" is used at Rom. 1: 29 in the sense of *strife*; and so liable is this to be misunderstood that we are told "a worthy member of a Scottish Church court once warned its members not to call their deliberations a 'debate,' for *debate* was one of the rank sins condemned by the inspired apostle!"*

As specimens of archaic phrases or modes of expression which are very apt at the present day to be mistaken, the following will suffice. A. Matt. 6: 34 the injunction, "Take

no thought for the morrow," occurs, and has proved very hurtful in modern times. It was a faithful enough representation of the original two and a half centuries ago, for "thought" was then used in the sense of *anxiety*. But the word has no such meaning, and the consequence is that the precept of our Lord as it stands has perplexed many a humble believer, while it has been used by believers as a charge against Christ's teaching, which, they affirm, encourages *improvidence*. But the Greek really means, "Be not anxious for the morrow," and is so rendered in the Revised Version. Again, to take an instance of a different kind, what a ludicrous notion are these words at Acts 21: 15 fitted to suggest: "And after those days we *took up our carriages*, and went up to Jerusalem." Persons of education will doubtless run little risk of mistaking the meaning of the passage. But it should ever be remembered that the Bible is, above all other volumes, *the people's book*, and that, if possible, not a single expression should be left in any translation of it which is at all likely to stumble or perplex the plainest reader. In the case before us, a very slight change, "we took up our *baggage*," makes the meaning clear. Some strange stories have been told in connection with the words "we fetched a compass," which occur at Acts 28: 13, and whether these be true or not, much is gained by the rendering, "we made a circuit," adopted in the Revised Version.

Some ambiguities which occur in the Authorized Version also deserve to be noticed. One of the most puzzling of these, if regard be had only to the apparently grammatical import of the words, occurs at 2 Cor. 5: 21, "He hath made him to be sin for us, *who knew no sin*," where it might seem that the sinlessness of mankind was proclaimed. This possible misconception is very simply but effectually obviated in the Revised Version, by rendering, in exact accordance with the order of the Greek, "Him who knew no

* Eadie's "English Bible," .. 374.