

foundation of repentance from dead works and of faith on God, of the baptizings of teaching and of laying on of hands." The word "baptizings" comes first in the original; and the inversion of ideas which is caused by inverting the dependence of the two nouns, cannot be justified in accordance with the law of the Greek language, although it might take place in Latin.

As a critical point, this is of the nicest importance. No other instance, in the New Testament, is found where the written succession of the genitives in the Greek has been changed in the English translation. And, if we regard the Greek Text as inspired, it is to New Testament Greek that the appeal must be made.

And this very fact, that nowhere else in the New Testament have Greek genitives been reversed in translation, presents strong *a priori* presumption that violence has been done to this passage.

In Revelation xxii. in the 18th and 19th verses, the written order of the genitives has been faithfully adhered to—in the respective phrases: "The words of the prophecy of this book," and "The words of the book of this prophecy."

In other passages, likewise, the proper dependence of a succession of genitives is invariably preserved exactly, as in 2 Corinthians, iv. 6, "The light of the knowledge of the glory of God;" in Ephesians i. 18, "The riches of the glory of His inheritance," which is in Greek "The wealth of the glory of the inheritance of Him;" and in Revelations, xvi. 19, "The cup of the wine of the fierceness of His wrath."

All these exact adherences to the proper order of the genitives are, by analogy, opposed to the deviation in this odd rendering.

And the effect of this inversion upon the sense of the passage, is much more serious than would be the consequence if a foreigner changed an English account of laying a foundation of the corner-stones of a building, and (reversing the ideas in translation), reported the foundation of the building of the corner stones. There is no building of corner-stones. And there is no doctrine of baptisms in the new New Testament.

2. The mistranslation fails to discern the difference in force between *baptismos* and *baptisma*. The Greek language expresses a

clear distinction of meaning by different nouns, ending respectively in *mos* and *ma*.

Thus "*horismos*" is the "setting up of a boundary;" "*horisma*" is the "boundary set up." "*Heligmos*" is the "rolling of a coil;" "*heligma*" is "a coil."

And in consistency with this prevailing distinction in Greek, "*baptismos*" signifies the act of baptizing, and "*baptisma*" signifies the condition of one who has been baptized.

*Baptismos* is a baptizing, *baptisma* is baptizedness. *Baptismos* occurs in the plural in the New Testament. *Baptisma* never (not once in the N. T.) occurs in the plural. In this passage in Hebrews the word used is *baptismos*. In Ephesians "one baptism" (the one baptizedness) is *baptisma*. "For by one Spirit are we all baptized into one body"—1 Corinth. xii. 13.

3. The mistranslation confuses the meaning of "*didache*," which is, here and everywhere, teaching, with that of *didaskalia*, which is the proper Attic word for "doctrine." In Matthew xv. 9, and Colossians ii. 22, "*didaskalias*" is properly translated "doctrines." In Acts ii. 42, Dean Alford has rightly translated "*didache*" (the word here) "teaching." And in 2 Timothy iv. 2 and 3, the exact meaning of these two words is contrasted. Dean Alford has properly translated "*didache*" in the sentence, "exhort in all long-suffering and teaching," and has distinguished the meaning of "*didaskalia*" in the subsequent verse by the correct translation "sound doctrine."

Now, these three errors may all be corrected by an exact translation. The defect of our English language (in not possessing both active and passive cognate nouns) must not be allowed to impair the real meaning of the original text. We must prefer sense to sound. If the present translation of Hebrews ix. 10, is preserved in the new revision, and if we shall still read there "divers washings and carnal ordinances," then the translation here (in Hebrews vi. 2) ought to be "the foundation of repentance from dead works and of faith on God, of the washings of teachings," etc. The same Greek word appears in both places, viz., the plural of *baptismos*. But if "divers washings" should be more strictly rendered "different baptizings," then the reading here should be "of the baptizings of teaching."

The principles of the Christian dispensation include the "baptizings" or "washings" of