

A critical assessment of J. N. Darby's translation work

by
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John Nelson Darby

1800 – 1882

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DECLARATION

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and has not previously in its entirety or in part been submitted to any institution for a degree.

Gilles Despins

Notre-Dame-du-Mont-Carmel, 13 May 2015

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Abstract

John Nelson Darby's translations of the Bible, either in German, French, or English, have the reputation of being extremely literal, in accordance with the translator's purpose to produce faithful translations that would serve as study tool for God's people, particularly the poor. However, a simple comparison of these three translations clearly reveals that the French translation is not as literal as the German or English ones. Therefore, this study examines the reasons for that difference and sets the basis for a revision of Darby's French translation of the New Testament in view of making it a unique and very useful study tool, particularly for Majority World Bible students.

The study begins with the reconstruction of the history of Darby's translation work by gathering data principally from biographies, historical books, and Darby's own writings including his personal letters. Then it proceeds with the identification of both the purpose and principles of his translation work, drawing data from the same resources, along with the prefaces to his different translations. This is followed by an examination of the Greek text used by Darby in his translation work. Finally, the study presents the basis for a revision of Darby's French translation of the New Testament, concluding with a suggested revision of the Book of Revelation.

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Chapter 1

Introduction

1.1 Background

John Nelson Darby was born at Westminster on November 18, 1800. One of Darby's biographers wrote:

'Birth. On Wednesday morning, Mrs. Darby, of Great George Street, Westminster, of a son.' So read the small announcement in the lower right hand corner of a page in the London Times in November 1800. The baby, John Nelson Darby, born 18 November, 1800, was Mrs. Darby's sixth son and eighth child (Weremchuk 1992:19).¹

Darby later studied at Trinity College, Dublin, and was called to the Irish Chancery Bar in 1822. However, his legal career was to be very brief. According to a note he left in the margin of his copy of a four-volume Greek New Testament by 2 Timothy 3, Darby was converted around 1820 or 1821 (Weremchuk 1992:204). Then, probably in 1824, he left his legal career and was ordained as deacon in the Anglican Church. This change of career had him disinherited by his father. However, it is said that they were reconciled at the father's deathbed (1992:38). In 1826 or 1827, Darby was violently thrown from his horse against a doorpost and suffered severe injuries: "While recuperating from the accident, he began his deep study of the Scripture and

¹ The following note is Max Weremchuk's correction of his own statement: "Here, right at the beginning, we find one of the many discrepancies that will turn up in John Nelson Darby's life. November 18, 1800 was not a Wednesday, but a Tuesday" (see <http://www.mybrethren.org/bios/frammax1.htm>). This note reflects the difficulty of getting right information about Darby today.

meditation” (Ezhumattoor 2005, *The Early Life*). Darby became a very gifted scholar. William Kelly said of him: “Actually, he was a diligent and critical student of Hebrew and Greek Scriptures, of the ancient versions and of anything of value bearing on revelation; he was also versed in Church History” (Weremchuk 1992:55). It is at that time that Darby discovered the significance of some particular doctrines of the Bible. Among these, the truth that the Church is the spiritual body of Christ made up of all individual believers. Therefore, Darby came to the conclusion that the Church was to be independent of the State, and he left the Church of Ireland. According to Darby’s own testimony, the Spirit of God was also working at the same time in some other men: “Four persons² who were pretty much in the same state of soul as myself came together to my lodging; we spoke together about these things and I proposed to them to break bread the following Sunday, which we did” (Weremchuk 1992:71). That was the very beginning of the Brethren movement. Then, Darby became a very prolific writer. He wrote very extensively on such varied topics as prophecy, apologetic, evangelization, ecclesiology, practical Christian living, doctrine, and critical work.³ Moreover, he also wrote more than a thousand personal and public letters, along with hundreds of ‘notes and jottings.’

Darby also showed great interest in Bible translation. He made his own translation of the Bible in German, French, and English. Another of Darby’s biographers, Marion Field, mentions that Darby’s epitaph reads: “John Nelson Darby, as unknown and well-known” (2008:209). This is remarkably true, particularly with regard to his translation work. For many people today, Darby was only a harsh man and a divider, the separatist and dissident founder of the Plymouth Brethren movement. However, this view reveals very low knowledge of the man and his important contribution not only to Bible translation work, but also to personal Bible study. Therefore, this study seeks to establish the facts about the history, purpose, and principles of Darby’s translation work, and the Greek text he used, and to examine the basis for a revision of his French translation of the New Testament in view of providing a very unique study tool for the French students of the Bible, particularly in the Majority World.

² Edward Cronin, Francis Hutchinson, John Gifford Bellett, and a certain Mr. [Henry?] Brooke.

³ William Kelly, Darby’s long-time friend, brought together Darby’s writings into a massive collection of 47 volumes.

1.2 Problem

John Nelson Darby's Bibles are very particular in that they are extremely literal, not only in the rendering of words, but also grammatically and syntactically. According to Darby's own words, he wanted to make a representation of the divine Word that would be "as exact as possible" (Darby 1883b, 13:168). However, a comparison of his translations in German, French, and English reveals that the French translation is not as literal as the other two. Therefore, *the main problem of this study is to present a critical assessment of Darby's translation work in order to set the basis for a revision of his French New Testament*. This main problem is divided into three key research questions.

1) *What are the history, purpose and principles of Darby's translation work?*

Since Darby never wrote a book about his translation work, data needs to be drawn from scattered resources here and there. The most important ones include Darby's own prefaces to his different translations, his personal letters, his own writings in both French and English, some books from other authors, and a few biographies.

2) *What is the Greek text underlying Darby's French translation of the New Testament?* This question first examines Darby's qualifications in biblical languages. Then it examines his dealings with some edited Greek texts, manuscripts, and other witnesses to the text of the New Testament. It closes with a reconstruction, critique, and analysis of the Greek text used by Darby in his translation work.

3) *What is the basis for a revision of Darby's French translation of the New Testament?* This study presents two reasons that should form the basis for a revision of Darby's French translation of the New Testament.

1.3 Objective

This study demonstrates the need for a revision of Darby's French translation of the New Testament in order to provide all French-speaking Bible students, particularly those of the Majority World with a very unique Bible study tool.

1.4 Delimitations

This study includes the history, purpose, and principles of J.N. Darby's translations in German, French, English, Dutch, Italian, and Swedish. However, the revision proposed for Darby's French translation is limited here to the Book of Revelation. Manuscripts containing the whole or parts of this New Testament book are very few. Moreover, its grammar and syntax is often unusual. Therefore, it seems clear that a conclusive work of revision in this Book would definitely pave the way for a complete revision of the whole New Testament.

1.5 Design

This study is a literary research particularly based on the comparative-study model, including textual criticism. A great number of written sources have been used, which may be divided into six main categories: 1) The prefaces to Darby's different translations, 2) a few biographies of Darby, 3) Darby's Collected Writings, 4) several Bible translations in different languages, including those by Darby, 5) books on the history of the Bible and other related topics, and 6) web sites dedicated to Darby or to the history of the Brethren movement. The specific contribution of each of these sources is briefly summarized next.

1.5.1 Prefaces to Darby's different translations

Darby provided essential information for the present research in the prefaces to his different translations, especially the textual sources (Greek manuscripts, Church Fathers' quotations, and ancient versions) he relied on in making them. There, Darby also explained his critical approach, which was based upon principles drawn from some major works in that field by reputed scholars like Griesbach, Lachmann, Scholz, and Tischendorf. The prefaces also contributed greatly to establish Darby's history, purpose, and principles of his translations.

1.5.2 Biographies of Darby

Four biographies were especially useful. To begin with, Darby's long-time friend, William Kelly, wrote a short biography of Darby entitled *John Nelson Darby as I Knew Him*. Kelly (1986) described Darby's methods in writing and underlined his meticulous approach. The next biography is that of Marion Field, *John Nelson Darby: Prophetic Pioneer*. She devoted the whole ninth chapter of her book to Darby's writings, including his translations. She particularly wrote about his language skills, his collaborators in translation work, and the purpose and principles of his translations. The third biography was written by W.G. Turner, with additional material by Edwin Cross. It is called *Unknown and Well Known: A Biography of John Nelson Darby*. The most important contribution of Turner's book to the present research was an appendix on Darby's translation work (pp.143-153), where several interesting information on the history, purpose, and principles of Darby's translation were corroborated. The fourth biography is that of Max S. Weremchuk, simply entitled *John Nelson Darby*. Weremchuk (1992:169) particularly described Darby's diligence in work.

1.5.3 Darby's Collected Writings

Several books and articles proved to be valuable sources in gathering information about Darby's translation work. His personal letters were very useful, particularly for establishing its chronological development.

1.5.4 Bible translations in different languages

Bible translations were especially used for comparison purpose. More specifically, Darby's own translations in different languages were compared with one another at several levels (grammar, syntax, literalness, and consistency in the choice of words).

1.5.5 Books on the history of the Bible and other related topics

These books included commentaries, surveys, introductions, dictionaries, encyclopaedia, theological journals, and books on the history of the Bible. These resources were particularly helpful to understand others' view of the significance of Darby's translation work.

1.5.6 Internet sources

Web sites were particularly helpful in giving access to some resources that are otherwise very hard to find. *STEM Publishing*, for example, contains a huge collection of major works from practically all the prominent early writers of the Brethren movement, including the complete works of John Nelson Darby.

1.6 Overview

Chapter two presents the chronological development of the history of Darby's translation work. It includes explanations for Darby's dissatisfaction with existing Bible versions at his time and identification of his collaborators in his translation work in German, French, and English. Chapters three and four present respectively the purpose and principles of Darby's translation work. Thus, chapters two, three, and four provide answers to the first key research question: *What are the history, purpose and principles of Darby's translation work?* Next, chapter five deals with the Greek text used by Darby in his translation work. It includes discussion about Darby's knowledge of the original languages of the Bible, his desertion of the Textus Receptus, and his interaction with textual resources of the New Testament. It concludes with a reconstruction, critique, and analysis of the Greek text used by Darby in his translation work. This chapter thus answers to the second key research question: *What is the Greek text underlying Darby's French translation of the New Testament?* Chapter six presents the reasons that form the basis for a revision of Darby's French translation. Then, chapter seven presents a revision of Darby's French translation of Revelation, including more than a thousand changes in textual criticism, vocabulary, grammar, and syntax. So, chapters six and seven provide an

answer to the third key research question: *What is the basis for a revision of Darby's French translation of the New Testament?* Finally, chapter eight draws a clear conclusion from the evidence gathered and applied.

Chapter 2

The History of Darby's Translation Work

2.1 Introduction

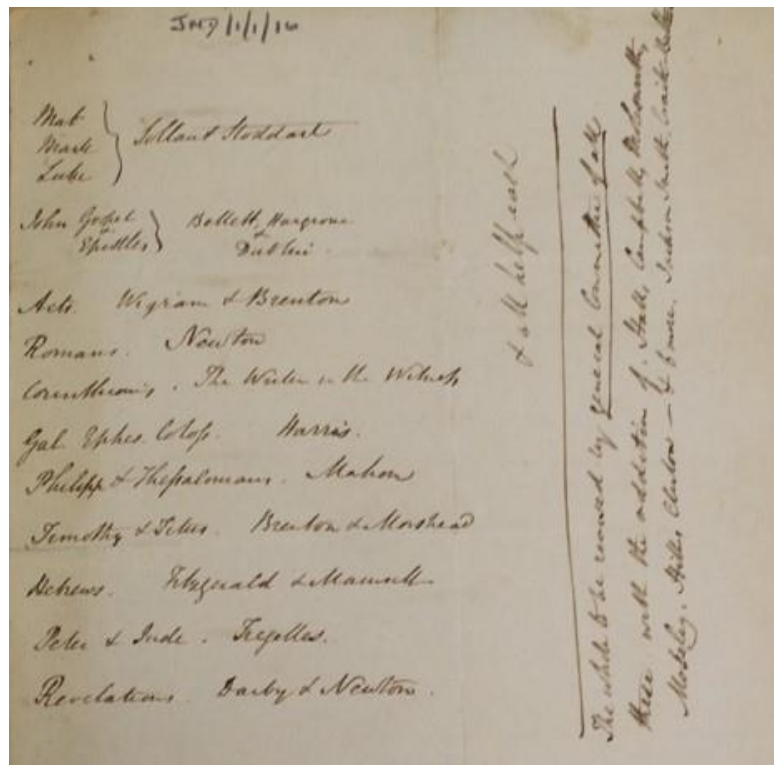
A.D. Ehlert, editor of *The Bible Collector* (Ehlert 1967, 10:3) wrote: "We doubt that it could be said of another man that his name is attached to the whole Bible in three languages and the New Testament in two others, and that they are all in print! This can be said of John Nelson Darby." For more than one hundred and fifty-eight years John Nelson Darby's name has been associated with Bible translation work, going back to the first edition of his New Testament in German, at the beginning of April 1855. More exactly, Darby's interest in Bible translation probably goes back some fifteen years earlier, between 1837 and 1845. This can be seen from an old handwritten note showing a scheme for an edition of the New Testament, having Darby's name besides the book of Revelation (see the picture on the next page).⁴

Two important elements must be noted on this note. First, the name of Newton appears twice in that scheme: first besides Romans then besides the book of Revelations [sic] along with Darby's name. Benjamin Wills Newton was among the first early Plymouth Brethren leaders together with Darby. However, their relationship broke by the middle of the 1840s, particularly because of doctrinal divergence.⁵ Next, the mention of the 'Writer in the Witness' besides Corinthians might refer to the

⁴ That note is part of the *Papers of John Nelson Darby Collection* at The Christian Brethren Archives [CBA] at the University of Manchester, UK, reference code JND/1/1/16. Permission to reproduce this note here granted by Mr. Graham Johnson, archivist at the CBA, by email on April 24th 2014.

⁵ Ischebeck (1937:74) wrote: "In 1842, Newton made a commentary on the Apocalypse which Darby had severely criticized while he was in Switzerland. Both were futurists: they considered that the main part of the Apocalypse related to the end times. Both stated that there would be a great and unprecedented tribulation immediately before the manifestation of the Son of man in glory. But while Newton's opinion was that the believers would remain on earth during the tribulation, Darby taught they would be secretly raptured just before the beginning of the tribulation." See the complete account of their conflict in Burnham JD 2004. *A Story of Conflict: The Controversial Relationship Between Benjamin Wills Newton and John Nelson Darby*. Milton Keynes, UK: Paternoster.

author of an article entitled 'Some considerations on the two epistles to the Corinthians' in volume 4 of *The Christian Witness*,⁶ dated 1837. Therefore, from those two elements it seems reasonable to think that that scheme would have been written somewhere between 1837 and 1845. And it clearly shows at least some interest in Bible translation already at that time.



By 1844-45 Darby was already well acquainted with some of the different Bible versions in several languages that were in use at his time. Criticizing a statement made by Newton in an article entitled '*Thoughts on the Apocalypse*,' Darby declared that it was not supported by any translation either in English, German, or French (Darby 1883b, 8:6), the three languages into which Darby himself would translate the Bible later. By that time, his knowledge of French was seemingly already good enough to enable him to criticize the first edition (1839) of the French Lausanne translation of the New Testament, in its rendering of Romans 8.33, 34 for instance: "I will observe, by the way, that the Lausanne translation, in general very faithful to the letter, has spoilt these verses in the form it has given to them" (Darby 1883b, 24:76). However, this critique would not prevent Darby from collaborating to

⁶ One of the first Brethren magazines, edited from 1834 to 1841. See <http://www.martinahelger.de/brethrenmagazines.htm> (Accessed on 2014-04-07).

the second edition of the Lausanne version, which was done in eleven sessions from August 19th, 1845 to March 22nd, 1847 (Burnier 1866:37). Between November 1st, 1845, and December 9th, 1846, Darby wrote four letters to a certain 'B.R.' concerning his work on that translation (*Messenger Évangélique* [ME] 1896:297-99, 335, 355-57, 399-400).⁷ In one of those letters, Darby confirmed Burnier's affirmation (1866:37) that he was among those who sent critical notes to the revision committee (ME 1896:355).⁸

Yet, Darby also complained many times in those letters about his lack of time for that work because of his journeys to Ireland and France, and because of some illness and 'every kind of thing' (ME 1896:399). He also mentioned twice that he had to work while being far from his books (ME 1896:297, 400). Those circumstances made Darby think he was behind schedule in his work of assisting the committee by August 1846. Moreover, Darby came to have some doubts about the utility of his notes because of the 'system' adopted by the translation committee.⁹ From the beginning of his collaboration with the Lausanne version committee Darby considered himself as an 'under-worker' in this work, submitting himself to others. He simply desired to be helpful in providing an accurate version of the Bible to the whole French speaking Church, which was, according to Darby, waiting for it. Finally, Darby emphasized the importance of dedicated and serious commitment in translation work. He mentioned that he hesitated in sending his notes because he was not able to do his work with all the care and seriousness demanded by such a service. It is clear that Darby already had a very high view of translation work.

Louis Burnier also wrote that Darby profited from the work on the Lausanne translation for his own translations. He wrote:

The new version of Lausanne, already a little old, saw the rise of four translations and three editions of a fifth one: that of Mr. Matter, or rather of the

⁷ This 'B.R.' might well be Benjamin Rossier (1803 – 1885). In his book on the history of the Lausanne version, Louis Burnier (1866:37, 38) wrote: "Many friends of our work [...] were willing to send us a good number of critical notes. They were: MM. Demole, Durand, Dumont, Berthoud [perhaps Pierre Schlumberger, whose wife's name was Berthoud], Faure, Benjamin Rossier, Darby [...] those notes were provoked by a notice published in the newspaper *La Réformation au XIX siècle*." Rossier and Darby were clearly involved in some ways in the work over the Lausanne translation. Moreover, the editor of the *Messenger Évangélique* in 1896, the year of the publication of the four letters mentioned above, was Henri Rossier, Benjamin Rossier's fourth son. In two of the four letters, Henri Rossier added a footnote indicating that Darby was referring to the Lausanne version. So, it seems not exaggerated to suppose that Henri Rossier had that information from his father. Thus, all the data found clearly seem to support the identification of 'B.R.' as being Benjamin Rossier.

⁸ Darby mentioned that he used some 'books' in preparing his notes. It seems probable that those notes were based on the Greek text of the New Testament.

⁹ For a complete account of the work on the Lausanne version, see Burnier 1866.

Anglican Company for the Propagation of the Faith (in 1842), that of Mr. Arnaud (1858), that of Mr. Darby (1859), that of Mr. Rilliet (1860), and that of Mr. Et. Coquerel (1864 and 1865). All, or at least the last four, could appropriate our work according to their needs, as we would also benefit from theirs in a subsequent edition (Burnier 1866:128).

Indeed, it is obvious that Darby gained some experience in translation work by working on the second edition of the French Lausanne version, which appeared in 1849. It is undeniable that this collaboration would prepare him for a work that would last for more than thirty five years, from 1845 until 1882, the year of his death. Thus, Darby spent considerable time and effort in Bible translation work during the latter half of his life. In a letter written to P. Gibbs¹⁰ from Ventnor and dated October 21st, 1881, six months before his death, Darby wrote: "It is time I should write to you. It was not for want of often thinking of you that I have not, but what little strength I have has been spent on the French OT and the English New, both laborious work" (Darby 1832-82, 3:188). Two months later, on December 15th, he wrote to his long-time collaborator for the French translation, Pierre Schlumberger, that he would continue his work on the preface and the notes for the French translation (ME 1903:317). Darby was 81 years old!

So, considering the long period of time over which Darby devoted to Bible translation work, it is astonishing that no book has yet been written about this aspect of his earthly service. Many articles and books have been written about the problems and controversies surrounding the divisions among the Brethren and Darby's role in them. Surprisingly however not a single book has been written concerning his work in translation. Indeed, a few biographies of Darby have been published to this day but they all devote only a couple of pages to the work that actually occupied him for almost half of his life.¹¹

Literature about Darby's translation work, being very rare, it is particularly difficult to find information about its history, purpose, and principles, either in

¹⁰ Most of the addressees of Darby's letters were identified with the help of L.J.L. Hodgett's *The correspondents of John Nelson Darby, with a geographical index and a chart of his travels through his life* (Hodgett 1995).

¹¹ Marion Field (2008) devotes the whole ninth chapter of her book to Darby's writings, including ten pages to Darby's general writing ministry and five pages to his translation work. Turner (2006), in addition to a short paragraph on pages 91, 92 provides a ten page appendix on Darby's translation work consisting primarily of Darby's own preface to his English translation. And Weremchuk (1992) has only two and a half pages on Darby's translation work.

German, French, or English resources, the very languages of his translations.¹² One author gives the following explanation for the apparent lack of evidence:

The extraordinary absence of documentary material relating to the early history of the Brethren may be explained firstly by their general expectation of an imminent Second Advent, and secondly by their complete rejection of any kind of formal ecclesiastical organisation. If human history may come to an end tomorrow, there is little point in multiplying historical records which will shortly be consumed by fire; far better to spend the remaining "time of grace" in preaching the gospel and in making ready for translation to heaven. The value of all human words – letters, documents, reports of meetings – should be judged solely in terms of spiritual and pastoral usefulness (Embley 2003:5, 6).

This explanation may perhaps provide an answer for the lack of information about Darby's translation work as well. Darby himself never wrote a book about this very important ministry. Moreover, in most French and English books and articles on the history of the Bible, Darby's version is not treated with much details in comparison with other versions. For example, the French edition of the *Thompson Chain-Reference Bible* (Thompson 1990:1650) contains a short history of the Bible in France. It devotes a paragraph of more than twenty lines to the very old Bible of Olivétan, Calvin's cousin, and only 4 lines to Darby's Bible in French. This is but one example that reflects this general fact.

Therefore, it was necessary to consult and search hundreds of scattered documents here and there in order to gather sufficient data related to Darby's translation work. Data was collected from many countries including Canada, United States, France, Belgium, Switzerland, Germany, England, Ireland, and the Netherlands. These findings allowed me to reconstruct a chronological development of the history of Darby's translation work, and to identify both the purpose and principles of his different translations. All the documents, which were consulted are

¹² Literature in Italian, Dutch, or Swedish is even more difficult to find, though Darby did some work in those languages as well. One commentator wrote: "It is interesting that J.N. Darby's name does not appear in the old British Museum index for around the turn of the century, although he had to his credit before he died in 1882 the Old and New Testaments and the whole Bible in English, the whole Bible in German and in French, and the New Testament in Italian. [...] The reason for this omission is probably that his name does not appear in most of these early versions, although it did in his French Bible of 1885. [...] The clue to their identity is the phrase 'a new translation'" (Ehlert 1965, 3:6).

listed in the main bibliography. What follows here are the seven main resources that proved to be indispensable for this research: the *Messenger Évangélique* series, the three volumes of Darby's English *Letters*, the prefaces to his translations in German, French, and English, the Bible and Gospel Trust's *Bible Notes from the 1871 edition of the New Testament in English* and *Dates of JN Darby's Collected Writings*, the three main biographies of Darby (Turner, Weremchuck, and Field), and of course, Darby's *Collected Writings*. At this point, an important notice concerning Darby's letters is necessary. Two particular elements made it difficult sometimes to establish with absolute certainty which of his translation works Darby was referring to in his writings, particularly his letters. The first is the fact that Darby did not always specify the language of the translation he was writing about. The second is the fact that Darby was also translating other documents than the Bible itself, like his German¹³ or English translation of the French *Les Études sur la Parole* (*Synopsis of the Books of the Bible*). Therefore, at some places in his writings, either in French or in English, it was impossible to determine which translation work Darby was referring to exactly.

Thus, over a period of some thirty-seven years from 1845 and 1882, Darby produced two editions of the New Testament in German as well as one edition of the Old Testament in the same language. He also produced four editions of the French New Testament, and finished the Old Testament two years before his death. However, it still had to be revised and the work would be completed in 1885, three years after his death. For the English version, Darby produced two editions of the New Testament, and was working on a third one up to the time of his death. The Old Testament was completed following his work on the German and French versions, then published in 1890.¹⁴ Finally, one of Darby's biographers states that Darby was also the principal scholar behind a translation into Dutch, the *Voorhoeve Translation* of 1877, and that posthumous Italian¹⁵ and Swedish New Testaments were later made following Darby's own translations as guides (Turner 2006:91, 92).

It appears that what prompted Darby's involvement in such a colossal translation ministry was his dissatisfaction with the existing Bible versions at his time. Therefore, this chapter will first present some of the reasons for his dissatisfaction. Next, some of the main collaborators of Darby in his translation work will be

¹³ Letter to Pierre Schlumberger from Elberfeld on October 26th 1857: "I need to revise the German translation of the *Études* [Studies] on the New Testament" (ME 1899:417).

¹⁴ Darby was able to revise the text of the first five books, the Pentateuch, before his death (Darby 1984a:v).

¹⁵ J.P. Ward, author of *The eschatology of John Neson Darby*, wrote that Darby translated "the New Testament into Italian" (1976:29). Also Bruce (1978:132): "He also produced an Italian version of the New Testament."

identified. Finally, this chapter will close with a chronological development of the history of Darby's translations into German, French, English, Dutch, Italian, and Swedish.

2.2 Darby's dissatisfaction with existing Bible versions at his time

One of Darby's biographers, G.W. Turner, reports that Darby "was dissatisfied with the existing Bible versions in French and German, and so he collaborated with German and French followers in the creation of new versions in those languages" (2006:143).¹⁶ The reasons of Darby's dissatisfaction are set out next.

2.2.1 Darby's dissatisfaction with German translations

In 1859, Darby wrote a booklet entitled *The House of God; the Body of Christ; and the Baptism of the Holy Ghost*. There, he provided some explanations for his dissatisfaction with German translations of the Bible. Darby wrote in a footnote that Bengel's [translation] of the New Testament had been done with very great care, but was not in use. He added: "The reformed German translation of Piscator¹⁷ is a very good one. It has alas! even in the reformed churches, given place to Luther's, which is the very worst translation I know" (Darby 1883b, 14:16). Darby was highly critical against the German translation of Luther. In the preface to the second edition of his New Testament in English, he also said that Luther's translation was "the most inaccurate" he knew (Darby 2013a:408). In a letter dated April 1855 from Elberfeld and written to his long-time friend and collaborator Pierre Schlumberger, Darby qualified Luther's Bible as being 'horrible' (ME 1899:120). Again, in another letter from Elberfeld dated April 4th of the same year to the same person, he added:

It is said that there is a brand new translation of the whole Bible, a corrected Luther. I believe he is incorrigible. He has fallen down very low in my

¹⁶ An affirmation also made in the description of his English translation on Amazon. See <http://www.amazon.com/Darby-Translation-Bible-ebook/dp/B004GHNIX4> (Accessed on 2012-05-07).

¹⁷ Darby apparently referred to the German translation of Johannes Piscator (1546-1625). The catalogue of Darby's library that was compiled after his death contains the following work: Piscator J 1684. *Biblia, das ist alle Bücher Alten und Newen Testaments* (7 Vol.). Bern, Switzerland: In Hoch-Oberkeitlicher Truckerey (Sotheby, Wilkinson & Hodge 1889:10). See <http://sepher.de/piscator-bibel/a-whole-life-serving-the-bible/> (Accessed on 2012-05-07).

respect during the last year. I appreciate his faith, his energy, and his strength in trusting God for his work. I recognize him with all my heart as a marvellous instrument of God in that. But he was full of himself at the point that it is humiliating for the heart and painful to read him. In his translation, he treated the Word with a casualness that often excites my indignation (ME 1899:156-58).

Sadly, Darby did not explained exactly why he was so critical towards Luther's translation. His critiques were usually general in scope, without pointing to any particular element. For example, Darby wrote the following to G.V. Wigram on January 25th 1855, from Elberfeld: "One cannot often quote Luther, and never trust him to prove any truth" (Darby 1832-82, 1:240). Nevertheless, it must be noted that Darby admitted that he made use of Luther's translation in making his German translation (Darby 1883b, 13.169), perhaps for comparison purposes. The other German translations referred to by Darby in the booklet mentioned previously (Darby 1883b, 14:16) were good in his opinion, but either not in use or leaving a lot to be desired, like that of De Wette¹⁸ (ME 1899:120). Therefore, Darby's dissatisfaction with the German translations existing at his time was partly due to the lack of a popular version in the vernacular. Luther's version was popular but, according to Darby, it also presented some important failings.

2.2.2 Darby's dissatisfaction with French translations

Darby was also very harsh with the existing French translations of the Bible at his time. In the 1859 booklet *The House of God; the Body of Christ; and the Baptism of the Holy Ghost*, he wrote:

The French are all very mediocre; Diodati's, the most exact, but old and even incorrect French; but the truth is, that the French language is singularly unfitted for the translation of scripture. It may be exact, and no doubt is; but the narrow exactitude of man's mind. Diodati's, being far more exact to the original, is consequently intolerable as French. I may cite as examples, not of

¹⁸ Darby did not specify the work that he was referring to by that name. However, the catalogue of his library compiled after his death contains the following work: De Wette WML 1857. *Handbuch zum Neuen-Testament* (3 Vol.). Leipzig, DE: S. Hirzel (Sotheby et al. 1889:6).

mistaken translation, which human infirmity is, of course, exposed to, but of false (Darby 1883b, 14:16, 17).

Thus, he considered the French versions to be “all very mediocre.” He even went so far as to say that the French language was “singularly unfitted for the translation of scripture” (Darby 1883b, 14:16). Four years before the publication of that booklet, in January 1855, Darby had written a letter from Elberfeld to Pierre Schlumberger where he told him: “The French translation is not as necessary as the German one, but it would be nice to have a similar one in French” (ME 1899:76). It appears that Darby had taken time to read and evaluate the French versions for his opinion had clearly and drastically changed by 1859.

Going back to 1846, Darby had written a letter from England to Benjamin Rossier, dated September 23rd of that year, in which he explained to him that some of the difficulties in the Lausanne French translation existed because “the genius of the French language did not answer well to some Greek abstractions” (ME 1896:395-96).¹⁹ Some eight years later, in 1854, while working on his German translation, Darby wrote that he had been “long exercised in it²⁰ in English and French” (Darby 1832-82, 3:291). Thus, Darby seemingly gained quite a good knowledge of the French language over the years. Yet, writing to Pierre Schlumberger from England at the end of 1857 while he was translating the New Testament into French, he wrote:

In translating the New Testament into French, I cannot aspire to correct its style in a natural way, the French language being not my mother tongue. But there are cases where some would like to change what is being said in order to adapt it to French – Here, I am inexorable. I am doing that work, and that is obvious, only so that the brethren (and others as well) might have access to what is being said, which they do not have in other translations. If the Lausanne version had given the true force of the New Testament, it is clear that I would not have made my business to correct its style, even though I believed it to be very bad (ME 1899:418-19).

¹⁹ A French collaborator of Darby in France, Pierre Schlumberger, while working of the first edition of Darby's French New Testament said to him that the French language was unable to translate some abstract ideas from Greek into French. Darby answered that he was unable to believe that (ME 1900:96, 97).

²⁰ That is, translation work.

In spite of a good knowledge of the French language and its idioms, Darby nevertheless recognized that it was limited and that he often had to rely on someone else in his translation work.

Now, in the preface to the second edition of his English translation, Darby mentioned three French versions of the New Testament: Martin, Ostervald, and Arnaud. Darby wrote of the first two that they had “little to be trusted.” And he added that the translation made by Arnaud should “not be trusted at all” (Darby 2013:408).²¹ Unfortunately, Darby did not provide any particular reason for this critique.²² However, it seems reasonable to think that Darby's opinion concerning the Textus Receptus (TR), which he judged to be inferior, inaccurate, and corrupted, had provoked those words since it is well-known that Martin and Ostervald were based upon that Greek text.²³ Therefore, Darby's dissatisfaction with the French versions at his time could be summarized in two points: inferiority of the source texts and lack of accuracy in the translation.

2.2.3 Darby's dissatisfaction with English translations

Finally, Darby had a much different appreciation for the existing English Bible versions at his time. We know that when he began his German translation work, Darby referred to a very good and yet unspecified English translation (Darby 1832-82, 3:292). In the preface to his German New Testament, Darby once again mentioned that he made use of a “very exact and excellent” English translation (Darby 1883b, 13:169). Yet, here too he did not identify any specific version. But it is highly probable that Darby was referring to the Authorized Version (AV), also called the King James Version (KJV). Turner (2006:143) writes that “Darby did not feel such a need for a new translation into English, because he considered the King James Version to be adequate for most purposes, and he encouraged his followers to continue to use it.”

However, by 1867 it seems that Darby had become somewhat more critical towards the AV. In an article entitled *What do the Scriptures teach concerning*

²¹ Lortsch (1910:147) wrote that Arnaud's New Testament, published in 1858, was not free from hard and incorrect expressions.

²² In an article entitled *Some further developments on the principles set forth in the pamphlet, entitled On the formation of Churches and reply to some objections made to those principles*, written in 1841 from Geneva, Darby criticized Martin and Ostervald for not having translated τὸ πλήρωμα τοῦ χρόνου by ‘fulness of times’ in Galatians 4.4 (Darby 1883b, 1:170). Here, the object of his critique was clearly a matter of literalness.

²³ More on Darby's opinion about the Textus Receptus in chapter 5.

judgment to come?, Darby criticized the AV's principle of taking multiple English words to render the same Greek word. He wrote:

I am of course aware that it is *condemnation* in the English text (John 5.24), but it is in the original the same word as in verse 22 and 27, and so it is in verse 29. Condemnation is a different word in Greek. Here the change destroys the whole force of the passage, though condemned they would be. The translators tell us in their original preface that, where the same word occurred several times in a passage, they give a different one if they can. Much as we have to be thankful for the English translation, this was a very false principle. They have done so here (Darby 1883b, 10:378).

When Darby published the second edition of his English New Testament in 1871, he decried again this same principle describing it as “a very great and serious mistake” because “in all the connection [was] lost” (Darby 2013:409). Yet, in spite of that, Darby always demonstrated some appreciation for the AV, as can be seen once again in the preface to the second edition of his English New Testament:

There are some remarks I would desire to make on the English Authorised Version, which would debar me from attempting to correct it, which indeed would be a more ambitious task. Its value and beauty are known, and I need not dilate upon. I have lived upon it, though of course studying the Greek myself; I have no wish to underrate it. But now that everything is inquired and searched into, there are some points to be remarked that make it desirable that the English reader should have something more exact (Darby 2013:408-409).

Another critique made by Darby against a specific English translation was found in his 1871 *Notes on the Readings on 1 Corinthians*. Criticizing Alford's translation²⁴ Darby wrote:

²⁴ Alford H 1870. *The New Testament of our Lord and Saviour Jesus Christ after the Authorized Version*. London, UK: Strahan & Co., Publishers.

Alford's translation is not to be depended upon. It may be useful to a person who can judge for himself. He had an active mind in raising questions, but I never regarded his judgment in settling them. His was not a sober judgment, and not therefore one to be trusted (Darby 1883b, 26:238).

Therefore, Darby's dissatisfaction with the existing English Bible versions at his time, particularly the AV, was especially due to disagreement over some principles of translation followed by the translators. Moreover, Darby also severely criticized its underlying Greek text, the TR (Darby 2013:403). Other English translations, like that of Alford, would not be accessible to all.

2.2.4 Summary

From the previous remarks, it might be said that Darby's dissatisfaction with the existing German translations was caused by a lack of use of some good versions and also by the fact that, according to his opinion, the other versions were bad, particularly that of Luther. His dissatisfaction with the French versions was because he estimated them to be old, incorrect, intolerable, mediocre, false, very bad, not giving the true force of the text, and not to be trusted, particularly those versions based upon the TR. As for the English AV, Darby saw in it an intentional departure from a plain translation, adopting principles that destroy the whole force of the text. According to Darby, those principles were false, and represented a very great and serious mistake. That explains why Darby decided to translate the Bible into German, French, and English. But before moving on to the particular history of each of those translations, and three others as well, a few words will be said concerning those who helped him in this task, for Darby did not work alone, as he had many collaborators in his translation work.

2.3 Darby's collaborators in his translation work

According to Marion Field (2008:168) Darby knew up to eight languages including German, French, Italian, Maori (New Zealand), Hebrew, Greek, Latin, and, of course, English. Also considering his great scholarship, there is no doubt that he was highly qualified for Bible translation work. Hence, he personally worked on the translation of the Bible into German, French, and English.²⁵ Yet, in all those languages Darby did not work alone. Many qualified believers helped him in translating and revising the text as well. Turner (2006:143) writes: "He collaborated with German and French followers in the creation of new versions in those languages." The problem is that their names are very rarely mentioned, even in Darby's letters in both French and English. At best their initials are given or the first letter of their name (first or last name?). For example, in two consecutive letters, one in January 1858 and another in the next month of the same year, Darby wrote: "To Mr. P.S. This is, dear brother, the corrections of one sheet, with the remarks of N. [...] B. is with me. [...] The very day of my departure, R. sent me some remarks about our translation" (ME 1899:420, 440). In a very few cases, the full name is provided. That is the case, for example, of a letter from W.J. Lowe to Darby concerning some problems with the French translation (Lowe 1874). In the following sections, the main collaborators of Darby in his translation work in German, French, and English will be identified with some documentary proof.

2.3.1 Darby's collaborators for the German translation

According to a German text printed by Verlag R. Brockhaus and translated by Reinhard J. Buss, "The Bible translation named the 'Elberfelder²⁶ Bibel' is the most important work initiated by F.W. Brockhaus"²⁷ (Ehlert 1967, 9:7). Field (2008:168, 172) mentions some of those who helped Darby on this German translation: Carl²⁸ Brockhaus, Julius von Poseck²⁹, and Hermann Cornelius Voorhoeve.³⁰ Turner

²⁵ In that chronological order. Darby perhaps did some work on translations in Dutch and Italian too. See the history of his translations in those languages below.

²⁶ From the name of the city (Elberfeld) where most of the work was done.

²⁷ I did not find any other reference to this F.W. Brockhaus.

²⁸ Sometimes spelled 'Karl.'

²⁹ The Christian Brethren Archives at the University of Manchester contain a letter from von Posek to Darby concerning the German translation of the New Testament (reference GB 133 JND/5/236).

(2006:153) adds that “others also contributed to the revisions, principally Rudolf Brockhaus and Emil Dönges.”³¹ Darby himself mentioned a “converted Jewish Prussian” in one of his letters to Pierre Schlumberger (ME 1899:420). According to Weremchuk (1992:170), Carl Brockhaus knew not Greek, whereas von Posek did. On the same page the author reports that von Posek once wrote: “I helped him for a half year in my small way with the translation of the NT into German and had the opportunity to daily notice JN Darby's deep insight into the unfathomable depths of God's Word.” That ‘half year’ was from September 1854 to the summer of 1855 (Ischebeck 1937:46). Remmers (1990:118) wrote that von Posek, having studied many of the ancient languages, was able to take many of Darby's ideas and translate them into the common German vernacular. For the translation of the Old Testament into German, Darby performed it “with the help of the Dutch brother Hermann Cornelius Voorhoeve, who was knowledgeable in Hebrew” (Weremchuk 1992:170). Weremchuk also specified that Darby completed the translation of the Old Testament in 1871.³² The Brockhaus brothers were apparently among the first Brethren leaders in West Germany. They were particularly responsible for the coming of Darby to that country in 1854.³³ Yet, whatever their implication in the translation work of the Elberfelder Bible was, they do not appear to have played a role as great as that of von Posek and Voorhoeve. Finally, Remmers reported that the German Bible translator Dr. Hermann Menge said in 1920 that the Elberfelder Bible was the best German Bible since that of Luther (1990:25). The next section will present Darby's collaborators for the French translation.

³⁰ See also Turner 2006:153. Voorhoeve also worked on a Dutch version of Darby's translation, simply called *Het Nieuwe Testament* (Darby JN, Voorhoeve HC, and Voorhoeve NAJ 1931. *Het Nieuwe Testament*. JN Voorhoeve Editor). Remmers (1990:168) wrote that in 1877 Voorhoeve translated the New Testament into Dutch, using the Greek text that Darby had corrected.

³¹ Emil Dönges is also mentioned by Remmers (1990:25, 61) and Huebner (1994-2004, 1:219). He apparently revised the New Testament between 1884 and 1886. Remmers also mentions a certain Dr. Alfred Rochat, who revised the Old Testament after the 1871 edition, with the help of some others (See Huebner 1994-2004, 1:219). RJ Buss wrote: “Dr. A. Rochat of Stuttgart has earned merit for the revision of the text of the Old Testament. Apart from the routine improvements of the text, the New Testament has been completely reread by Dr. Emil Dönges, formerly at Elberfeld and later at Darmstadt” (Ehlert 1967, 9:8).

³² According to Ischebeck (1937:47), Darby translated the Old Testament into German from December 1869 to the summer of 1870 with the help of a German and a Dutch. The German was Carl Brockhaus and the Dutch was HC Voorhoeve (Remmers 1990:168). It seems that von Posek worked on the Old Testament at first but was eventually replaced by Voorhoeve (1990:49).

³³ Darby's brother William, who were living in Düsseldorf since 1848, also joined his voice to that invitation (Ischebeck 1937:46).

2.3.2 Darby's collaborators for the French translation

The names of six men are closely associated with Darby's translation of the Bible in French: Pierre Schlumberger-Berthoud³⁴, William Joseph Lowe, Herman Cornelius Voorhoeve, Nicolaas Anthony Johannes Voorhoeve, Edward Lawrence Bevir, and Charles-François Recordon. Some others probably helped too. Ladrière (1990:366) says that Darby made his French translation "with the help of qualified brothers who met with him at Pau³⁵ every winter." Cuendet wrote that the French version was finished in Pau, in 1881, with the collaboration of the brothers P. Schlumberger, J.W. Lowe, *and some others*, and was published in part from 1881 to 1885 (1996:35, emphasis added).³⁶ Indeed, the one who appears to have made the major part of the work along with Darby was Pierre Schlumberger.³⁷

Pierre Schlumberger³⁸ (1818-1889) is the famous P.S. to whom Darby sent an impressive number of letters between January 1855 and March 11th 1882,³⁹ which were published in the *Messenger Évangélique* (Cuendet 1966:65). One of Pierre Schlumberger's sons, Gustave, wrote a book entitled *Mes Souvenirs (My memories)*, in which he gave a very interesting account of the relationship his father had with Darby. The following quote is long but merits inclusion in its entirety. He wrote:

My father, after getting over his long years of suffering, and who already had a deep religious nature, had received with enthusiasm the principles of a protestant Reformer born in Ireland [sic], John Newton [sic] Darby. This man was pious and very intelligent. He was the founder of a protestant sect in England, France, and Switzerland. The members of that sect were known as the 'Darbysts' or the 'Plymouth Brethren.' They were looking for nothing less than a return to the principles of the Early Church. The believers of that small Church, of which my father rapidly became the beloved and respected leader in the Pau congregation were deeply convinced men who were living an admirable life of work, faith, meditation, and prayer outside of the world. My

³⁴ Berthoud was the last name of his wife.

³⁵ Southwest of France.

³⁶ See also Remmers 1990:49.

³⁷ A brother from Pau (Mr. Peter Larribau) told me in July 2013 that Pierre Schlumberger was in fact the one who translated the New Testament into French, while Darby would have simply been a reviser. However, he could not provide any documentary proof of that assertion. He was rather quoting a souvenir from his youth.

³⁸ From Mulhouse, France (Lortsch 1910:148).

³⁹ Darby sent his last letter to Schlumberger on that very date (ME 1903:318, 19).

father had a great mind, the most beautiful and noble character, the most beautiful and perfect piety, and a lot of charm. [...] He was extremely cultured, having studied Greek thoroughly. He liked and practiced the arts. [...] Since his conversion to the so austere principles of the Darbysts, he had abandoned everything in order to keep himself busy only with the things of God and for the preaching of the Gospel message around him. He had an extraordinary influence on the souls of those who were anxious about the afterlife and who were thirsty for a religious life. He was literally living with his Bible in hands. His *New Testament*⁴⁰ was never far from him. Along with his friend JN Darby, he published in Vevey, Switzerland, some excellent editions of the Holy Books, known by the name 'Vevey edition' in the libraries (Schlumberger 1934:7, 8).

Though Gustave Schlumberger's memories were obviously somewhat defective, his account is particularly helpful to help us in having a better knowledge of Pierre Schlumberger's personality and work. Moreover, the words "he published some excellent editions" (plural) seem to confirm that Pierre Schlumberger worked not only on the first edition of the Pau-Vevey French New Testament (1859), but also on the subsequent 1872, 1875, and 1878 editions.⁴¹ Indeed, Schlumberger appears to have been a very dedicated Christian. Ladrière wrote that he even used to employ his "large material goods for the service of the Lord" (1990:366). Darby's last letter to him, written from Bournemouth on March 11th 1882, demonstrates how close these two men were to each other:

Dear brother, I often thought of writing to you, but I was prevented from it. In fact, I must use someone else's hand to tell you that I cannot do it. I just want to remind you of the long road we walked together, and acknowledge the faithful affection which I felt for you and for the kindness of Mrs. S. Now, the eternal faithfulness of Christ is to be my support and, praises to God, it makes me happy, blessed, and supported by God. I welcome you in the other world.

⁴⁰ The italicized words *Nouveau Testament* in French suggest a title rather than a description. The complete title of that version in French is *Les livres saints connus sous le nom de Nouveau Testament*.

⁴¹ All these editions were made while Darby was still alive. Schlumberger possibly worked on the posthumous edition of 1885 as well.

Greet all the brothers very affectionately. Your very affectionate (ME 1903:318-19).⁴²

Finally, Lortsch declares that Pierre Schlumberger's assistance explains the superiority of style in the translation over that of Darby's own writings (1910:148).

Another very helpful assistant of Darby in his French translation work was William Joseph Lowe, born in London (1839-1927). In 1866 he moved to Switzerland in order to perfect his French as he planned to be engaged in missionary service among the French Canadians in Quebec. It was at that time, while he was twenty-six years of age that he met Darby. His knowledge of the French would make him an important collaborator to Darby for his French translation. Field (2008:171) wrote that Lowe proofread the manuscript of the translation. She continued: "Darby was so impressed with the improvements made that he asked Lowe to continue working with him." Quoting from *A Brief Account of the Life and Labours of the late W.J. Lowe* (1927), Weremchuk reports the very discussion between the two men: "You are just the man we want here, you must now stop and help us" (1992:170).⁴³ Through the years, Lowe became one of the closest assistants of Darby. Together, they compiled a great number of critical notes, as can be seen particularly in the second edition of the French New Testament of 1872. One author wrote that it was "Mr. Lowe's special grief that a quantity of valuable notes which the translators had compiled for the French Version of the New Testament (new translation) from the more recently discovered manuscripts could not be embodied in the English Version also" (*A Brief Account* 1927).⁴⁴ Cuendet reported the following event, which occurred a few days before Darby passed away:

The affection of J.N.D. towards WJ Lowe, with whom he worked for a long time, particularly on the translation of the Bible, was very great. During

⁴² Another letter to Pierre Schlumberger, written at the end of June or July 1860, also testifies to the close friendship that existed between the two men: "My beloved brother, I think that I forgot my New Testament (new edition) at Eaux-Bonnes, where I made the corrections that we examined together. I think that I left it in the living room where I had taken it for the 11:45 reading session. You could send it to me by post. It seemed a little bit strange to me, dear brother, to pass in front of your door and not to enter in, though you were absent. As cold and not very sociable as I can be (because of timidity, I guess), once I trust someone, I consider myself at home, perhaps even too much. I often felt that during my pilgrimage throughout this poor world. However, the more we feel like strangers and pilgrims in this world, the more we discover the value of the kindness surrounding us and giving us such confidence. Be sure, dear brother, that I don't forget how often I benefited from it from you" (ME 1900:238-39).

⁴³ See also Remmers 1990:90.

⁴⁴ These notes by Darby, Lowe, and others have been recently published in English by The Bible and Gospel Trust (Darby 2013a).

one of the last days, as Lowe stayed beside him for the afternoon, Darby took his hand and drew it to himself to kiss it, thanking him abundantly for his collaboration in the work. Then he added: "We have worked together and we rejoiced together. May God bless you" (1966:54).⁴⁵

Four other collaborators of Darby for the French translation are known by their names. Cuendet (1966:69) mentions two Dutch brothers, H.C. Voorhoeve and Dr. N.A.J. Voorhoeve. There is also E.L. Bevir, mentioned by Miss A.M. Stoney in an unpublished memoir entitle *Darby of the Leap*. She wrote: "When J.N.D. wanted help in the translation E.L. Bevir lived with him at Pau at Monsieur Schlumberger's pretty little place among the trees" (Stoney [2013]).

While the implication of the Voorhoeves and E.L. Bevir in the French translation could hardly be described with certainty, it is undeniable that Schlumberger and Lowe did the greatest part of the job along with Darby himself. These two men were without any doubt the greatest and closest collaborators Darby ever had for his translation work no matter the language. Finally, there was also Charles-François Recordon, to whom Darby sent a letter on March 15th 1858, in which he was asking him to continue his work of revision of the French translation (ME 1911:318). In that same letter, Darby mentioned a certain 'R.,' of whom he said that he was very useful for the details like the article and the aorist verbs.⁴⁶ The next section will now deal with Darby's collaborators for the English translation.

2.3.3 Darby's collaborators for the English translation

Contrary to his translations in German and in French, Darby's translation into English really seems to have been done by him alone. Except for two or three secondary sources, I was not able to find any solid proof of who were his collaborators for the English translation, if there were any.

One possible collaborator is Edward Elihu Whitfield (1848-?). An entry is devoted to him in the *New Schaff-Herzog Encyclopedia of Religious Knowledge* (Jackson 1912, XII:342) containing the statement that he edited JN Darby's English version of the Old Testament in 4 parts from 1883 to 1889 in London. That article

⁴⁵ Remmers (1990:91) wrote that that event was recorded by Lowe himself in his diary.

⁴⁶ This 'R' is also mentioned in ME 1899:419, 440 and ME 1900:19, 39, 40 in relation to corrections to the translation.

also says that Whitfield studied at Oxford and Heidelberg, and was modern language master at a variety of schools after 1889. Now, the 1889 edition of Darby's translation of the Old Testament has the following subtitle in square brackets: *A revision of JN Darby's English translation based on a collation of his German and French translations.*⁴⁷ Given the information in the *Schaff-Herzog Encyclopedia* entry for Whitfield, it might be assumed that Whitfield's modern linguistic skills put him in a strong position to work back from Darby's other translations to establish an English text for the Old Testament. Yet, no other source was found to confirm this collaboration.

Another possible collaborator who is mentioned clearly in at least one source is Darby's very close friend William Kelly. In the preface to his *Two Nineteenth Century Versions of the New Testament*, D.P. Ryan (1995:i) writes that Kelly "helped [Darby] prepare his translation of the Bible into English." However, no source is mentioned. Cross (2004:63) gives some other interesting information. He writes that "it was out of deference for the elder [J.N.D.] that the younger [Kelly] never issued an entire translation of the Bible nor the whole New Testament. The younger always held the elder in high esteem, spreading as widely as possible the writings of J.N.D." Kelly published his own translation of the book of Revelation in 1860 (2nd edition 1868/9). Then Cross writes:

When Mr. Darby first issued his New Translation into English, he wrote in the preface to the Revelation: "If the reader find my translation exceedingly similar to Mr. Kelly's, I can only rejoice in it, as mine was made a year or two before his came out,⁴⁸ and he has never seen mine up to the time of my writing this" (Cross 2004:28).

This preface from Darby seems to imply that Kelly did not work with him in his translation into English at least at the beginning. And this hypothesis appears to be confirmed by Cross when he says that "Darby twice visited Ireland in 1859 but Kelly had quite enough to do in his own sphere, being preoccupied with issuing his edition of the Book of Revelation" (2004:27). Indeed, the collaboration between the two men

⁴⁷ From the Catalogue of the Christian Brethren Archives at the Library of the University of Manchester: <http://www.library.manchester.ac.uk/searchresources/guidetospecialcollections/brethren/printed/catalogue/b/> (Accessed on 2014-04-07).

⁴⁸ That clearly seems to indicate that Darby's translation of Revelation in English was already done by 1858-1859.

was apparently more from Darby to Kelly than the contrary: "J.N.D. wrote to him from Ireland in 1859 to answer his question on the translation and interpretation of Revelation 7, and again in the late 1860 J.N.D. gave further elucidation on other points in a letter from La Chaux-de-Fonds, Switzerland" (2004:27). That was the state of things when Darby made his first English translation.

Now, in the preface to the second edition of his New Testament in English (1871), Darby wrote that he compared all edited manuscripts with the help of an index formed in part by "a deceased and valued friend, then by Mr. Charles Pridham,"⁴⁹ and "they have been verified for the most part by Mr. William Kelly" (Darby 2013:404). These three men, including Kelly, are not said to have helped Darby directly. On the contrary, Darby said that he was "helped by an index" formed by these friends. Moreover, it is not absolutely clear whether Kelly verified the manuscripts listed in the index or the edited manuscripts themselves in Tischendorf, Lachmann, etc. In the same paragraph, Darby adds concerning their work over that index: "The observation of details is a peculiar gift, and not mine, so that I have much to thank these friends for. *But I have worked it all myself with the edited MSS to come to a decision*" (emphasis added). Once again here, the evidence clearly seems to demonstrate that Kelly did not play a direct role in the revision of the English translation. However, in a letter written to Pierre Schlumberger from London in July 1869, Darby mentioned a certain Mr. 'K.' who was helping on the second edition of the English New Testament by making some verifications based on the Greek text (ME 1901:414). It follows that this Mr. K. might well be William Kelly. Indeed, Kelly was a great scholar and could have helped Darby in translating as he was himself highly qualified for translation work. Edwin Cross declared that "a certain T.M.T. of Montreal wrote in 1890 of William Kelly that he was second only to Mr. Darby in knowledge of the truth" (Cross 2004:12). Kelly had substantial language skills, as can be seen from his editorial work on English, French, German, Dutch, and Italian writings. However, it is practically impossible to prove the collaboration of Kelly in Darby's English translation. That is why information and sources for Darby's collaborators to his different translations are definitely needed, particularly for his English translation.

Now, the next section will present a chronological history of Darby's translation

⁴⁹ Huebner (1994-2004, 1:217) wrote: "Mr. C. Pridham, who helped not only in that English version, but also in the Englishman's Greek Concordance [...] is also an excellent Biblical Scholar."

of the Bible into German, French, English, Dutch, Italian, and Swedish.

2.4 The history of Darby's translations

2.4.1 The history of Darby's German translation

Darby's very first Bible translation work was towards a German New Testament. The first edition is dated 1855. A second edition appeared in 1865 (or 1867; see below) and the complete German Bible was first published in 1871. It was followed by many revisions, some of them being very recent. Turner (2006:152, 53) provides a detailed account of the history of Darby's German translation. It is reproduced in full here:

The Elberfelder Bibel has long been the most literal translation available in German. Whereas Luther used a mixed style of word-for-word and interpretive translation, the Elberfelder is strictly word-for-word, also trying to reflect tense, voice and moods of the underlying Greek verbs, etc. The NT was mainly based on critical texts available at that time, though the Textus Receptus was used in undecided cases. The impetus for the translation probably proceeded from J. A. von Poseck.⁵⁰ In 1851 he had already translated some of the Epistles and sent these translations to Darby in England for review. In 1854 when Darby was in Germany for an extended visit he worked with J. A. von Poseck and Carl Brockhaus on the translation. At first they intended only to translate the Epistles, but finally decided to translate the entire NT. It cannot be determined which of the men translated any given portion of the work. The completed NT was first published (by Brockhaus) in 1855. This was followed by several editions (11 of them appeared between 1855 and 1901), in which the annotations were greatly expanded (showing many of the various readings in the manuscripts) and the text slightly revised

⁵⁰ RJ Buss (Ehlert 1967, 9:7) writes: "Karl Brockhaus, who did not enjoy a higher philological or theological education, and who did not know the ancient languages, recognized through intensive research into the Word of God and through comparisons between the Dutch and English Bibles and the Luther Bible many discrepancies. The conviction grew strong roots that a relatively exact word for word translation of the Bible was necessary for a true understanding of the thoughts of God. [...] Darby, however, was English (Irish), and he understood little German. These two men, who were in many respects different from each other, had the same inner intentions and brought their requests to God in prayer."

in more natural German (e.g. replacing participles with more idiomatic relative clauses). Darby probably contributed to the first four revisions, which appeared before his death. Others also contributed to the revisions, principally Rudolf Brockhaus and Emil Dönges. The Old Testament was translated by Darby, Carl Brockhaus, and Hermanus Cornelis Voorhoeve (a Dutchman from Rotterdam). Work began in 1869, and was completed in 1871, when the entire Bible was published. The Old Testament was slightly revised in subsequent editions. More extensive updates and revisions of the Elberfelder Bible were published in 1960, 1975, and 1985, in which the NT is conformed to the current Nestle-Aland editions of the Greek text. The Revidierte Elberfelder Bibel of 1985 (published by the R. Brockhaus Verlag) is an evangelical Protestant translation, and remains the most literal German Bible translation. The Revidierte Elberfelder (R. Brockhaus) introduced chapter headings and copious parallel references in the margin. Since 1999, a different 'reworking' of the Old Elberfelder Bible has been undertaken under the auspices of Christliche Schriftenverbreitung of Hückeswagen. In that year, the New Testament appeared in a slightly modernized form, eliminating obsolete words and phrases and trying to ameliorate the exactness of the translation, comparing the text with the 27th edition of Nestle-Aland but without slavishly following this modern scientific text. In 2003 the whole Bible appeared in this revised form. The translation team's aim was to present a version of the Bible which can be described as literal without being too clumsy. In an appendix, foreign (Hebrew and Greek) and rare German words are explained, and important words in the original text which have been translated in different ways are indicated.

As already noted, Ischebeck (1937:46) also mentioned that Darby went to Germany for the first time in September 1854.⁵¹ He had been invited there by his brother William, who lived in Düsseldorf since 1848, and by Julius von Poseck and the Brockhaus brothers, Carl and Ernst. The main part of the work was done by Darby and von Posek from September 1854 to the beginning of the summer of 1855. The work was hard and demanding. About three months after the beginning of the

⁵¹ That date probably corresponds to Darby's first visit for his translation work, because Pickering says that Darby began his work in Germany in 1853 amongst Baptists. Then, "assemblies of believers arose at Düsseldorf, Elberfeld, etc. for whose use he produced the 'Elberfeld Bible'" (1995:13).

translation work, on January 25th 1855, Darby wrote to G.V. Wigram: "I feel somewhat a prisoner here with it, but I trust it may be blessed. It was dreadfully needed" (Darby 1832-82, 1:240). When the translation was finished, a first printing was done. Then, it was read over and reprinted. Darby used this revision technique until he was satisfied.⁵² In fact, Darby was rarely content with his translation work; this being particularly true in the case of the first edition. About a year after the publication of his German New Testament, Darby wrote that it "suffered from its hasty printing" (ME 1899:280).⁵³

By the beginning of April 1855, the translation of the New Testament was almost completed. By then, it was clear that Darby also had in mind the translation of the Old Testament into German. Yet, he apparently did not decide to proceed at that time. Writing to Pierre Schlumberger from Elberfeld in April 1855, he asked: "Who will undertake the Old Testament?" (ME 1899:120). It is not clear whether Darby was then looking for some collaborators knowing Hebrew who could have helped him or if he was simply looking for another translator. However, some letters written between November 1869 and May 1870 indicate that he finally worked on a translation of the Hebrew Old Testament into German with the help of some 'pure' German people.

Darby's principal concern in his life as a believer was the pastoral care of the flock of God and the preaching of Christ to the unsaved.⁵⁴ Thus, he often considered his translation work as a burden because it prevented him from visiting brothers, particularly the poor ones.⁵⁵ However, it was precisely because of his love for them that Darby kept going on in translating. In a letter to G.V. Wigram, written from Elberfeld on April 20th, 1855, he wrote:

With the brethren I have found all love and kindness. Though the translation was a great exercise to me, undertaken as a needed service for them, I can commend it to God and trust it to Him. I am not content with it as a

⁵² In a letter to Pierre Schlumberger dated April 4th 1855, Darby said that he would prefer to do his work well as a whole than to do it more or less imperfectly (ME 1899:156-58).

⁵³ Letter written to Pierre Schlumberger on October 9th 1856 from Lausanne, Switzerland. In that same letter, Darby also wrote that "the Baptists had proposed to buy the whole edition."

⁵⁴ See, for example, this letter of Darby from Lausanne and dated October 1860: "If the Lord gives me time in England I shall probably print the whole New Testament, when I have thoroughly revised it. But I often regret not being wholly in active work, and thus hesitate between localised labour, which often spreads wide, and evangelising on fresh ground, where I am always happy" (Darby 1832-82, 1:301).

⁵⁵ In a letter written from Elberfeld, Germany, and dated October 1857, Darby wrote to Pierre Schlumberger: "I'm in a hurry to leave Elberfeld, not that there is no work to do, but so that I might be elsewhere. I regard my translation as a duty and somewhat a time of penance, preventing me from being at work" (ME 1899:399). That work that Darby seemingly had in mind was the care of God's flock and the preaching of his Word.

work done carefully enough, but I believe we have in it the best and truest translation to be had, and the poor brethren find it very plain and easy to understand - far more so than anything they had (Darby 1832-82, 1:243).

Moreover, Darby was also concerned about the selling price of his German New Testament. While De Wette's Old Testament translation with his commentary was sold for the equivalent of twenty francs, Darby hoped that the poor brothers would be able to get his own translation for less than one franc (ME 1899:157).

Now, when the translation work itself was done, the task was not yet finished. The resulting text still had to be revised. And Darby was very clear on that part of the work: he disliked it because of the great span of time needed for that work. Yet, as he once wrote, Darby estimated this work as one of love for others, especially when the job was hard. That is why he saw his own resistance as selfishness and would not allow it (ME 1899:220). Darby had his heart set on translation work because he believed it was the will of God for him. It was something, he said, that God constrained him to do. Yet, Darby added: "But only after direct work for the souls" (1899:257). At that time, Darby clearly considered translation work as secondary work for the benefit of the believers. The "direct work for the souls," which Darby spoke of was pastoral work.

Five years after the first edition of his German New Testament, in 1860, we find Darby writing to a certain G. Gausby about his translation of Romans into German. Darby says: "I believe, or hope, I have kept myself pretty clear" (Darby 1832-82, 1:303). Once again those words seem to underline Darby's critical attitude towards his own translation work. In a letter to G.V. Wigram from Lausanne and dated September 2nd 1860, Darby confirmed his clear intention to publish a second edition of his German New Testament "of which only 200 copies" were remaining at that time (1:299).⁵⁶ That second edition would be published seven years later, in 1867 (2013a:4).⁵⁷ Apparently, "the preface to the German Testament and to the second edition was done by G.V. Wigram" (Huebner 1994-2004, 1:216).

The very first translation of some parts of the Old Testament into German

⁵⁶ See also Darby 1832-82, 1:304, where Darby wrote, later in the same year, that the first edition of his German New Testament was "nearly out of print."

⁵⁷ Some sources rather indicate year 1865. See <http://www.martin-arhelger.de/bibel.htm> for example (Accessed on 2014-04-07).

probably began at the end of 1857.⁵⁸ In a letter written from Elberfeld to Pierre Schlumberger and dated October 26th 1857, Darby wrote: "We are translating the Psalms in German; we are now in Psalm 136" (ME 1899:417).⁵⁹ However, at that time Darby was also translating his Synopsis (New Testament) in German and that work would prevent him from going further in his translation of the Old Testament. Yet, a few weeks later, in January 1858, Darby sent another letter to Schlumberger from London to let him know that he had just corrected most of his German Psalms, having "B." with him.⁶⁰ A revision of these Psalms had been done previously by a "converted Jewish Prussian" (1899:420). The Psalms in German would be published in 1859 (2013a:4).⁶¹

But the complete translation work of the Old Testament into German actually began ten years later, in November 1869. Turner wrote that "the Old Testament was translated by Darby, Carl Brockhaus, and Hermanus Cornelis Voorhoeve (a Dutchman from Rotterdam)" (2006:153). However, a letter written from Elberfeld by Darby himself to a certain Mr. P. in November 1869 provides more details: "I thought of coming here first, where I am busy with translation, or rather with correction for I refused to translate, that being beyond my strength" (ME 1894:390). So it seems that Darby was revising and correcting, from the Hebrew, Brockhaus and Voorhoeve's translation work instead of making his own translation of the Hebrew in German. However, that work was again both difficult and demanding. In a letter written from Elberfeld to G. Biava and dated 1869, Darby wrote:

With the exception of this week, which has come to an end to-day, we were busy with the translation of the Old Testament.⁶² We have finished Isaiah and half of Jeremiah. On the Lord's day and twice in the week we have meetings; otherwise, I was rather dissatisfied to have no intercourse with souls, and to do nothing directly in the Lord's work; because from nine in the

⁵⁸ Turner (2006:152, 53) says that the "work began in 1869, and was completed in 1871, when the entire Bible was published."

⁵⁹ See also ME 1899:357-58, another letter to Pierre Schlumberger at the same time from the same place, where Darby mentioned that one third of the translation of the Old Testament into German was completed then.

⁶⁰ Darby possibly referred to Carl Brockhaus.

⁶¹ See also Ehler 1967, 9:8.

⁶² Although the exact language of the translation is not clearly identified in this letter, the date and the mention of the books of Isaiah and Jeremiah strongly suggest that Darby was writing about the German Old Testament. A few other letters written by Darby at the same time mention those books in relation to his translation into German (see Darby 1832-82, 2:58, 60).

morning till eleven at night I work at the translation, so that I am unable to visit the brethren (Darby 1832-82, 2:56, 57).

Here again, Darby clearly expressed his desire to be with the brethren and to work towards their care. However the translation work consumed the whole day. That schedule appears to have lasted for a couple of weeks. In December 1869, Darby sent a letter from Elberfeld to Pierre Schlumberger in which he wrote:

It has been a long time now since I thought of writing to you but, indeed, I am busy from morning to evening, often up to midnight. [...] I am already well advanced in my work here and I hope to finish it in two months or in two and a half months, as far as my part in the work is concerned. Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, and the Psalms are finished. The historical books are much easier; Job and the Proverbs will be a little more difficult (ME 1923:136).

Darby wrote many letters between December 1869 and January 1870 concerning his translation work on the German Old Testament. As one reads them in chronological order, he can see how Darby felt as the work progressed. Again in December 1869, Darby wrote the following to an unknown correspondent:

I am plunged in the Hebrew work, very useful to myself but doing it thoroughly is longer than I had hoped, and I am somewhat at a loss as to finishing it, and the English Testament.⁶³ But the Lord will guide. They are very anxious I should go through with it, and as far as I can judge it is going on very well. Isaiah, Jeremiah, Lamentations finished, and seventeen chapters of Ezekiel, but how much more to do! The historical books are in general very easy, and the Psalms done (Darby 1832-82, 2:58).

Many expressions here underline the difficulty of the task and the stress caused in the hearts of the translators: 'a work longer than hoped,' 'being at loss,' 'being very anxious,' and having 'much more to do.' Writing to G.[C?] Wolston from Elberfeld on January 3rd 1870, Darby wrote:

⁶³ Darby probably referred to his work on the second edition of his English New Testament translation.

I not only have undertaken a corrected version from Hebrew of German Old Testament, but have finished the prophets within a day or two's work, I trust with satisfaction. I feel the Lord with me in it, but tied up by it [...] I am very hard worked, the rather as I am anxious to finish and be at other labours (2:60).

On the same day and from the same place, he wrote another letter, this time to A Wells:

I have some little hope of getting to Guelph this year; I cannot tell. If fine weather, the voyage would be a rest to me: that is not a difficulty. But I am greatly shut up in work. I am at work at the correction of the whole Old Testament into German, from the Hebrew; not a correction from Luther, which is too bad (2:61).

A week later, again from Elberfeld, on January 10th, Darby wrote:

I am somewhat anxious about staying away so long from England, but trust the Lord may guide. I work by myself from soon after 7 a.m. to 9 - breakfasting alone; then 9 to 12.30 p.m. at translation with them; from 3 to 7.30 again, and then I work through reserved hard passages alone, and then often until midnight alone - letters and what I have to do; so I am not idle (2:63).

Here, Darby confirmed once again the long hours he put into that work. Moreover, Darby specified that sometimes he worked alone on isolated hard passages. No doubt his great scholarship served him well here. Before moving on any further, it should be noted how Darby, in spite of his anxiety and complaints continually trusted in the Lord's presence and guidance throughout his work.

As it has been demonstrated previously, Darby's burden for pastoral work and evangelism was continuously present on his heart as he worked on his translations. That can be seen once more here in a letter written from Elberfeld in 1870 to H.M. Hooke, in which Darby clearly connected that burden to his translation work. He

wrote:

My work is more in setting souls free, and now in these last days, when all is going so fast to evil, getting, as the Lord enables me, the word of God in its contents and in its purity among those who profess His name. They need being built up here; the work has greatly extended. And besides, I have undertaken nothing less than correcting the whole Old Testament, working it from the Hebrew with all the helps I can. It is a service underground, but I trust will be a help to the saints. They were really without an Old Testament - either an excessively incorrect one, or by infidel translators. We have done (I have helpers for pure German) the prophets, Job, the most difficult of all, and are in good progress with other parts; the historical are very easy comparatively. I had done the Psalms a few years ago for them.⁶⁴ I believe God is graciously helping us. I am very happy in the work, but a little anxious as to the time it will take. [...] I accept my present work while it is so important in these last days that brethren should have the word of God, and that they should have it as pure as possible - and we must expect in these days to have the poor as always when the church got into its own place in the world, at least for the great mass. And I feel I am serving the Lord in using the little knowledge I have of Greek and Hebrew, etc., in furnishing brethren who have them not, with the word of God as nearly as possible as it is (Darby 1832-82, 2:65).

There is a French maxim that says: "The last miles are the most difficult ones to run." That appears to have been true concerning Darby's German translation work. Writing to the late G.V. Wigram from Elberfeld in January 1870, Darby said:

I am just now getting on slowly with my German Bible. We are, or have been, in the hardest part, and now my chief German assistant is unwell. If it was too long delayed, I should get to England⁶⁵ and finish it afterwards, but do not hastily move out of my present track. Unless Proverbs be difficult, we have now done all that is so (2:67).

⁶⁴ 1865.

⁶⁵ Which he apparently did some five months later, as can be seen in a letter to Pierre Schlumberger from England and dated April or May 1870 (ME 1901:438).

The work was finally completed in April or May 1870. Darby wrote to Pierre Schlumberger that he hoped that, by the goodness of God, his work would be useful (ME 1901:438). During the following months, Darby prepared a third edition of his German New Testament, made with the same minor corrections to the text as he had done for the second editions of his French and English New Testaments. The printing of the first complete German Elberfelder Bible began in March 1871 and was published later that year. In a letter from London to Mr. P. in March 1871, Darby wrote: "We are printing the second edition of the French New Testament, with the corrections and notes recently added to the second edition in English, the third German edition, with the same corrections, and the Old Testament that I translated the last time I was in Germany" (ME 1894:439).⁶⁶ About a year later, in February 1872, Darby wrote a letter from Nîmes to G.(C?) Brockhaus, where he humbly said: "I hope that the Bible is useful, and will be blessed of God. I feel that the undertaking was somewhat bold in me, but for God and the brethren. It would give me pleasure to know that the translation as a whole was found correct by a competent man. But it is in God's hands" (Darby 1832-82, 2:157). Humility really characterized Darby in his translation work, as can be seen again in a letter written from New Zealand on October 25th 1875: "As to all the translations, though very thankful to give the word of God to others, I feel I am only a 'hewer of wood and drawer of water' - always have" (2:358). Then, some eight years after Darby's death, in 1890, an English translation of the Old Testament would be done from a study of the common Hebrew text and from a collation of Darby's translations in German and in French.

Darby's hard work in completion of the German translation no doubt equipped him for his other translations in French and in English, which he sometimes did in parallel. In the following section, we will look at the history of Darby's French translation of the Bible.

2.4.2 The history of Darby's French translation

As already mentioned, Darby's first steps in French Bible translation appear to have been with the Lausanne version of the New Testament. From November 1845

⁶⁶ AD Ehlert (Ehlert 1967, 10:4) wrote: "In the eleventh edition, published by Brockhaus, we learn that the first edition of the Old Testament was the one being published with this third New Testament. There had been a second edition of the Bible in 1891. It mentions a second edition of the New Testament in 1865, and seventh and eighth editions in 1891."

to December 1846 Darby collaborated to the second edition of that version by sending critical notes to the editors. Now, as he was working on the first edition of his New Testament in German at the beginning of 1855, Darby wrote a letter to Pierre Schlumberger from Elberfeld in which he said: "The French translation is not as necessary as the German one, but it would be nice to have a similar one in French" (ME 1899:76). It seems that by that time Darby was not yet very well acquainted with the existing French versions. But four years later, in 1859, his thinking about the French translations had drastically changed: "The French are all very mediocre" (Darby 1883b, 14:16).

It is not clear exactly as to when Darby began his French translation of the New Testament. Some letters might suggest a date as early as 1856. In two letters to Pierre Schlumberger, his most well-known collaborator for the French translation, Darby wrote on October 9th 1856 from Lausanne: "I hope, dear brother, to see you next winter. I wish somewhat to complete our translation, and I rely on you to help me" (ME 1899:279). Then, on December 18th 1856 he wrote: "[...] I will come, God willing, directly to Pau, my desire being to finish, if possible, the translation of the New Testament" (ME 1899:297). While it is true that Pau was usually the working place for the French translation and that Schlumberger was his main helper for the French translation, it is not clear whether Darby was referring to his French or to his English translation. However, this 'unknown' translation was already begun and it simply needed completion. In another letter, written from Dillenburg⁶⁷ in 1857 to a certain Mr. L.B., Darby wrote:

You surely understand that time is lacking me these days because I was occupied with the translation of the New Testament. It is finished now and before moving on with the same diligence in the work of revision, which is already half done, I take time to write to you. It is amazing how I am at peace with this translation. I hope it is a sign that God is with me. We made it, I believe, with a great care – it was an obvious duty – but I was not anxious at any moment. At the beginning, I felt myself quite far from active work in the middle of the brethren. However, God relieved me from this burden as I prayed for that in the first days, and then I was able to do my daily task with no other thought than to do it right (ME 1893:197-98).

⁶⁷ Spelled 'Dillenburg' in the original document.

Was Darby referring to his French or to his English translation? It is not clear. Darby simply writes that it was finished and ready for revision. However, two other letters written shortly after that one from Dillenburg indicate that his translation was not finished! He wrote to Mr. M., on March 23rd 1857 from Pau: "I am very busy, but it is a real joy for me to write to you. As to our translation, we just have to finish Acts and Revelation so that, with the help of God, it will be ready soon. However, we will have to reread it in its entirety" (ME 1891:135). Then, writing to Mr. B.R. a few days later, again from Pau, on April 5th, he said: "Except for some part of Revelation, which was left unfinished last year, our translation will be, with the help of God, finished tomorrow. But we will reread it" (ME 1897:40). Was Darby writing about two different translations? This scenario is a possibility, given that we know he sometimes worked on many translation projects simultaneously.

Now, the words "which was left unfinished *last year*" (emphasis added) bring us back to the end of 1856 when Darby wanted to go to Pau in order to finish his translation of the New Testament (see above). Therefore, it is possible that Darby began his French translation with the help of Pierre Schlumberger somewhere between the beginning of 1855 and autumn of 1856, and the job would have been completed by the beginning of 1857. Then it might be possible too that Darby was not satisfied with the translation of Acts and Revelation done in 1856, leaving them therefore in that state, and reworking on their translation in the winter / spring of 1857. Then would begin the second reading and correcting. That is what we get from the letters only.

However, some historians and biographers say that Darby worked on his French translation while he was in England, in 1858 and 1859. Ischebeck (1937:46, 47) writes: "From January 1858 to the summer of 1860, he was in England." That information is corroborated by Cuendet: "He spent the years 1858 and 1859 essentially in London, working on a new French version of the New Testament, published at Vevey in 1859 [...]. In 1858 Darby settled in London,⁶⁸ in a home that he would never leave but for his journeys" (1966:35, 38). Pierre Blond adds an interesting note: "Besides the great friendship between Darby and Schlumberger, the city of Pau played a major role in Darby's life for *it is there that*, with the help of

⁶⁸ At number 3, Lonsdale Square.

qualified brothers, he consecrated himself *every winter*⁶⁹ to his translation of the New Testament – published in 1859” (1977:69, emphasis added). While Bond's affirmation might seem at first contradictory with that of both Ischebeck and Cuendet, it is in fact complementary. Darby worked on one part in London and on another part elsewhere. Cuendet explains:

It has been already mentioned that Darby made many translations and editions of the Bible. His work consisted first in a more or less literal translation of his own, which he usually did while in London, but sometimes also while travelling. Then, he would finish his work there in Vevey, Pau, or Elberfeld, with the help of brothers knowing the language of the place (1966:83).

Thus, it appears that Darby began to translate the New Testament into French, at least in part, in 1856, apparently hoping to finish it in the first half of 1857. But three other letters written by him from England to Pierre Schlumberger, one at the end of 1857 and two at the beginning of 1858 show that the translation work was not completed until the end of 1857. In the first letter, he said:

In translating the New Testament into French, it is obvious that I cannot pretend to correct its style, that language being not my mother tongue. But there are some cases where some would like to change what is being said in order to adapt it to French. There I am inexorable. I am doing that work, it is obvious, only so that the brethren (and other ones, should they wish) might possess what the text says, which they do not have in other translations. If the Lausanne version would have given the true force of the New Testament, it is clear that I would not have made it my business to correct the style, even though I estimated it to be very bad.⁷⁰ [...] I hope that we succeeded in making it. I would prefer to renounce entirely to this work than to change what is being said. I believe that, in spite of some stains, our translation will be a huge progress (ME 1899:418-19).

⁶⁹ Those winter sessions are confirmed by Darby in his letter to Schlumberger on October 9th 1856: “I hope, dear brother, to see you next winter” (ME 1899:279), here referring to the 1857 winter. See also Ladrière (1990:366).

⁷⁰ In a letter to Pierre Schlumberger from London in 1859, Darby complained that the Lausanne version had had a very bad influence on one of his collaborator (Mr. R.). He described it as ‘a poor translation’ (ME 1900:40).

Here, Darby confirmed that he was still working on the French translation of the New Testament by the end of 1857. In the second letter, written a few weeks later and dated January 1858 he wrote: "Here are, dear brother, the corrections of one sheet, including the remarks of N." (ME 1899:420). A footnote from the editor of the *Messenger Évangélique* indicates that Darby was referring to the translation of 1 Corinthians, probably in French. In the third letter, dated about a month later, February 1858, Darby wrote: "The very day of my departure, R. sent to me some remarks about our translation" (ME 1899:440). This time, a footnote from the editor of the *Messenger Évangélique* indicates that Darby was referring to the first edition of his New Testament in French.

Thus, it seems clear that Darby already had some work done on the French translation of the New Testament by the end of 1856 and that that work would continue until the spring of 1859. Indeed, on March 5th of that year, Darby sent a letter from London to William Kelly in which he wrote: "I have finished my French translation" (Darby 1832-82, 3:315). Translating the New Testament into French proved to be a very difficult task for Darby. He was almost sixty years of age when the first edition came out of the press and the work had left its traces upon his health. Writing to Mr. M. in March 1859 from London he said:

The printing of the translation of the New Testament is done, or it is coming to an end now, and it will be easier to finish the preface and the errata when I come rather than by letter. Peace to you, beloved brother. As for my health, I thank you for being concerned about it. I am well, but the work exhausted me physically, and flu added to that tiredness. In London, the work is huge. Besides articles for the Brethren publications and some letters, I usually work from 5 am to 11 pm, and I'm no longer young. What I find exhausting is that it does not cease for a moment (ME 1891:191).

However, Darby's labours were not in vain. The first edition of his New Testament in French would appear between the spring and the summer of 1859 under the title "*Les livres saints connus sous le nom de Nouveau Testament (version nouvelle)*." It is probably better known as the "Pau-Vevey version," after the names of the cities where it was completed (Pau) and printed (Vevey).

About six year later, in 1865, that edition had practically sold out (ME

1901:220). It is clear that by that time Darby already had in mind the publishing of a new edition. While in America in 1866, he heard about a project to publish a tetraglot Bible in Greek, English, French, and German, and he thought of publishing the new edition of his French version in it (ME 1901:318). Obviously, Darby never joined that project.⁷¹ But by June 1866, Darby was back in London and the work on the second edition of his French translation began. Writing from London to G. Biava, he said: "All the corrections in details of the new edition of the French New Testament have come upon me since I came here" (Darby 1832-82, 1:451). In a letter written from London on August 10th 1868 to Mr. B., Darby wrote that the first edition of his Pau-Vevey version was now entirely out of print. He also wrote in the same letter that he expected to finish the preparation of a new edition but was prevented from doing so because of some travelling plans (ME 1896:34-40).

By December 1869, while in Elberfeld, Darby was working on the first three Gospels.⁷² He told Pierre Schlumberger that on his return to England he would send them to him and the remaining parts of the New Testament as they would be ready. It appears that the corrections to the second edition of the French translation, or at least some of them, would be made from the corrections to the second edition of Darby's English New Testament (ME 1894:439). In 1870 Darby wrote from Elberfeld to H.M. Hooke: "Then I have three gospels ready of the English New Testament, that and the French being now out of print, and the French are waiting for the English corrections" (Darby 1832-82, 2:65). In another letter written from London to G. Biava some eleven months later, on November 22nd 1870, he wrote: "I have written hurriedly; from seven in the morning till twelve at night, always at work: meetings every day, then other work of all kinds in correcting new editions of the English and French New Testaments often at the same time" (2:101). Working on one translation of the New Testament is practically a life-time project. But Darby made many translations and new editions of his translations, and even worked on two editions (and sometimes probably more) at the same time. Not surprisingly therefore he wrote to J Dunlop in 1871: "I have felt my translation work a good deal as absorbing me from direct interest in the positive work, not as to my heart, but as to occupation of heart with Him. But it is nearly done, for which I am very thankful" (2:124). By March 1871 the printing of the second edition of Darby's French New Testament was begun

⁷¹ Very interestingly, a tetraglot Bible was published in 1866 by Schaefer & Koradi (German printers), including the Greek Text, with the Vulgate, the German Version of Luther, and the Authorized English Version.

⁷² According to a footnote from the editor of the *Messenger Évangélique* (ME 1923:136).

(ME 1894:439), and it was finally published somewhere in 1872.

In his book on the history of the Bible in France, David Lortsch wrote that Darby's French translation of the New Testament was made from the same principles as those of the *Version de Lausanne* (Lausanne's Version). And he also said that Darby widely took advantage of that version and was even able to avoid its flaws because Darby's literalism was more skilful, more scientific, and often more successful (1910:148). That information was partly attested by Louis Burnier in his book on the history of the *Lausanne version*. Burnier (1866:128) wrote that Darby "appropriated our work to [his] convenience." Yet, though the first edition of his translation into French may have been done in part from the *Lausanne version*, the second edition would clearly be an independent translation based on Darby's own critique of the Greek text. After that, Darby would make two other revisions of his French translation of the New Testament, in 1875 and 1878, with some minor corrections made from recently discovered manuscripts.⁷³ That translation was greatly appreciated by scholars in Darby's time. Lortsch wrote the following report from a certain Ch. Porret:

One day, Mr. Frederic Godet [a well-known French scholar], with whom I was discussing about some translations of the Bible told me: "[...] here is one that I almost always agree with when I consult it." And he showed me a small book bearing the words Pau-Vevey, and he was very surprised to learn that it was the translation of Mr. Darby (Lortsch 1910:148).

Darby was not content with having translated the New Testament into French; he wanted to translate the Old Testament as well. Yet, it is not sure as to when that work began exactly. In a letter written from Boston to Pierre Schlumberger in November 1876, Darby wrote: "The translation of the Old Testament is a great work; I look back with astonishment as I think of the German translation." (ME 1902:259). In spite of this 'great work,' Darby would also translate the Old Testament into French. And some sources indicate that the work was already begun by the middle of 1878. In a letter written to Pierre Schlumberger from London on August 26th of that year he

⁷³ In a letter from London on April 7th 1878 to Pierre Schlumberger, Darby said: "I will tell you that I am correcting my English translation of the New Testament; a few lessons were changed, with some clearer words here and there, and some minor corrections. I tell you that because it has to do with your involvement in the French" (ME 1902:300).

wrote:

My plan is to continue to work on the difficult books of the Old Testament for here I can examine quietly all the hard questions related to them. I began Job today, the most difficult of all. The historical part presents no great difficulties, but some prophets do. With God, everything can be done. While I am alone here, I can do much more than when I'm travelling. And though I joyfully am the servant of all the brethren, I find solitude with God to be of great rest (ME 1902:359).

When Darby began his own translation work at the beginning of his fifties, he generally considered it as a time of penance because it prevented him from fellowship with the brethren, from pastoral work and from evangelism as well.⁷⁴ But towards the end of his life, Darby had a much greater appreciation for translation work, as he saw it as a time of solitude with God where he could find rest and comfort. Writing to a certain Mr. L. from London in 1879, he said: "You can understand that additional work in translating did not leave me much room for free time, but I am happy in thinking that I am doing the will of God in this. Moreover, to enjoy his presence is all that we may desire" (ME 1914:177).

During the very year 1879, having moved to Pau, Darby wrote the following letter to Dr. Cronin:

I am hard at work with the translation. I feel I have the Lord with me, and that I had His will in coming here, and that is always a great comfort – comfort in present service, and comfort as to that which elsewhere you have to leave to God. I know well we have all to leave to Him always and everywhere, and that He alone does all that is good; but the heart can do so when we are in the path of His will (Darby 1832-82, 2:471).

In another letter written from the same place at about the same time, but this time to C. Crain, Darby once again mentioned that the work of translating the Old Testament into French was very hard and laborious, and that it did not really nourish his soul. He nevertheless underlined that it instructed him and made his knowledge

⁷⁴ See ME 1899:399 for example.

of the Word much more accurate in detail (3:1).

From there, it took about six additional months to complete the translation of the Old Testament into French: "I have been these six months here occupied with the translation of the Old Testament into French, now nearly accomplished" (letter to Mr. Rule, from Pau; Darby 1832-82, 3:7). Then, it had to be revised. And it seems that the revision work lasted from November 1879 to October 1881, thus for almost two years. The following extracts from some of Darby's letters indicate how the revision work of the French translation of the Old Testament developed chronologically.

I am again for a little while at Pau, to revise our translation (to BF Pinkerton, on November 1st 1879; Darby 1832-82, 3:48).

Just now my days pass one after another without any difference, always occupied in the revision of our French translation, only the word of God is always new (to Mr. Spignio, on November 20th 1879; 3:52).

I am sending you another sheet of the translation⁷⁵; it enlightens me more and more, and I'm discovering more treasures from the Word (to Pierre Schlumberger, from London, in February 1880; ME 1902:439-40).

I was extremely busy, most particularly with the revision of the French translation of the Old Testament. That explains why I delayed my answer to your letter. I was also suffering with gout, because I was too exhausted (to Mr. M., from Ventnor, in December 1880; ME 1892:190).

We are printing the French translation of the Old Testament. I don't know how long it will be. We must be accurate in correcting the proofs. But we spent so much time and effort in examining and revising the text that it should not delay any more now (to Mr. C., from Ventnor, in December 1880; ME 1906:477).

It is time I should write to you. It was not for want of often thinking of you that I have not, but what little strength I have has been spent on the French Old Testament and the English New, both laborious work (to P. Gibbs, from Ventnor, October 21st 1881; Darby 1832-82, 3:188).

This letter was the last Darby wrote about his French translation of the Old Testament. Therefore, it would most likely have been finished during the autumn of

⁷⁵ An editor's note says "Translation of the Old Testament into French."

1881.⁷⁶ That was confirmed by Cuendet, who wrote that the whole Bible “was completed at Pau in 1881, with the collaboration of the brethren Pierre Schlumberger, W.J. Lowe, and some others, and it was published in parts from 1881 to 1885” (1966:35). Therefore, Darby's complete Bible in French in one volume finally appeared for the first time in 1885, three years after his death in 1882. The preface of the editors contained the following text:

From the second edition [1872] the translator devoted himself to in depth study of the text, the kind of work that only those who made it can understand its extent and difficulties. [...] The reader must not expect to find here a scientific work or a critical edition. Our only one desire was to provide him, through every means which we could have access to, with a translation as simple and as literal as possible. As we dared to undertake this task, we just put our trust in the grace of God. We were upheld by the conviction that our work would be useful for the souls and would thus contribute to glorify the One who alone can bless (Darby 1885:ii).

A comparison of the 1885 text with that of 1896 and several other subsequent editions shows that the 1885 text suffered but little change.⁷⁷ A recent revision was made to the French New Testament (2006), with some changes in the choice of some words,⁷⁸ and in some grammatical constructions. However, that revision created so great a shock among some of Darby's followers, particularly in Europe, that it was simply renamed *The Good Seed New Testament*.⁷⁹

When his translation work for the French version was done, Darby began to work on a preface, which in fact would become a general introduction to the Bible. That work appears to have been a great challenge to Darby. In a letter written from Ventnor to Pierre Schlumberger on November 9th 1881, he wrote:

That idea of writing a preface preoccupies me and I am afraid of doing it. Anyway, I will need time to summon up the courage necessary for such a

⁷⁶ See Blond 1977:149.

⁷⁷ The editing and printing history of JDN's French Bible after 1896 splitted into two distinct branches: the 'standard' Bible (920 pages, edited first by Henri Rossier in 1916), and the 'family' Bible (1250 pages, first edition perhaps in 1911).

⁷⁸ Some obsolete words were replaced with their modern equivalent.

⁷⁹ In French, *Le Nouveau Testament Bonne Semence*.

task. Of course, I will do everything I can to complete that work. But I see that it is a very serious thing to add a preface. To learn from the Word is a real joy, but to say what one thinks of the Word is another thing. I would not know how to say it as I would like to. [...] If I make up my mind and begin to write that preface, I will let you know. That should be decided soon, if I dare; that is the true word (ME 1903:279).

A month later, on December 15th 1881, Darby wrote again to Pierre Schlumberger to inform him that he finally decided to write that preface (ME 1903:317).⁸⁰ As it became a kind of analysis of the whole Bible, Darby found spiritual food in it. He worked it through until January 16th 1882 (Blond 1977:86).⁸¹

Darby's French translation of the Bible, and his German as well, would later prove to be very useful even for the English speaking people, as can be read in the introductory notice to the 1890 edition of the Old Testament in English:

The completion by Mr. Darby of the French translation, which gives his matured views of the meaning of the Hebrew, was felt by many to be a legacy to the Church of Christ through the labours of His servant that could not be allowed to remain only in the language in which it was written. Those who use this English translation may accordingly expect to find incorporated with it whatever is of special value in the above-mentioned Versions, particularly the French, where the common English Bible is defective. [...] The notes are taken partly from the German, often from the French, while several are added from unpublished comments of Mr. Darby [...] (Darby 1984a:v-vii).

The 1961 edition of Darby's English Bible also benefited from Darby's work on the French translation: "The opportunity has been taken to bring into this edition certain further notes from Mr. Darby's French Bible and from the editions of his German Bible published during his lifetime" (1984a:iii). So the next section will present the history of Darby's English translation of the Bible.

⁸⁰ See also Darby 1832-82, 3:207.

⁸¹ See also ME 1893:286.

2.4.3 The history of Darby's English translation

The history of Darby's English translation of the Bible is somewhat obscure. The data concerning Darby's work on that translation are limited in comparison with what can be known about his work on the German and French translations. Therefore, this section will include some hypothetical propositions. First, many modern writers summarize the facts surrounding Darby's English translation in a manner too simplistic to reflect reality. For example, the author of an article on the English versions of the Bible in the *Tyndale Bible Dictionary* wrote: "In 1871 John Nelson Darby, leader of the Plymouth Brethren movement, produced a translation called the New Translation, which was largely based on Codex Vaticanus and Codex Sinaiticus" (Elwell and Comfort 2001:206).⁸² That information, which is very popular, is true yet incomplete. Darby did not begin his English translation work in 1871, as could be inferred from that article, but in 1856, as far as published work is concerned.⁸³ The 1871 New Testament was in fact the second edition of Darby's translation into English. The very first edition was "first issued in parts, mostly single books, from 1856 to 1866" (Darby 2013b:4). In the preface to the second edition of 1871, Darby himself wrote:

The original edition, in which each of the several books was published by itself (or two epistles together if there were two to the same assembly), and the reprints of several, which seem to have attracted more attention than others, being exhausted, I publish a new edition of this translation of the New Testament, as a whole, in a more convenient form. It has been in no way my object to produce a learned work; but, as I had access to books, and various sources of information, to which of course the great mass of readers, to whom the word of God was equally precious, had not, I desired to furnish them as far as I was able with the fruit of my own study, and of all I could gather from

⁸² Cuendet (1966:35) wrote that Darby's English version of the New Testament appeared in 1870 [sic] and that of the whole Bible, which Darby himself prepared, in 1890. See also Thomas 2000:26.

⁸³ In 1852, Darby wrote an article entitled *Scriptural Enquiry as to the Doctrine of Eternal Punishment Contained in JP Ham's Theological Tracts*, where he said: "In the English Bible, there are no doubt defects, as in every human work. I have found passages which I think might be more exactly translated, and have taken the pains to translate for myself the whole of the New Testament, save a few chapters" (Darby 1883b, 7:40). It seems clear that by that time Darby did not plan to publish his translation. It was for his personal use. Moreover, it seems that he was hesitant in translating some unknown chapters. However, no reason is given here.

those sources, that they might have the word of God in English, in as perfect a representation of it in that language as possible (Darby 2013a:403).

According to the editors of *Dates of J.N. Darby's collected writings* (Darby 2013b:4), the first book of the New Testament issued by Darby was the Epistle of Paul to the Romans. In its preface, Darby wrote:

If the Lord will that the whole New Testament be published, the course followed in the translation will be explained in full. It has not been thought necessary in this short specimen. The translation is directly and exclusively from the Greek; but there has been no attempt to change, on purpose, the language of the Authorized Version, with which the translator and all are happily familiar. The form of the volume will depend on convenience (Darby [2013a]).

No date is apparent on that document.⁸⁴ The editors of *Dates of J.N. Darby's collected writings* (Darby 2013b:4) add a note that states "undated." It is not clear whether that note refers to the Epistle to the Romans or to the English New Testament as a whole. However, two letters from Darby to Pierre Schlumberger provide the answer. In the first letter, sent from Bath and dated April 1856, Darby simply expressed his desire to produce an English translation: "I hope you will be happy with our translation; I believe that I will not be satisfied until I do have one in English" (ME 1899:254). In the second letter however, he wrote: "I published the Epistle of Paul to the Romans in English, and I found some mistakes in it up to the last revision" (ME 1899:280). This letter was sent from Lausanne on October 9th 1856. Therefore, it seems clear that Darby's very first step in translating the New Testament into English goes back to the summer or autumn of 1856, which perfectly matches the 1856 – 1866 time period and the priority of Romans as mentioned by the editors of *Dates of J.N. Darby's collected writings* (Darby 2013b:4). So Darby's project to publish an English New Testament began in earnest with the Epistle to the Romans in 1856.

About a year later, in September 1857, Darby wrote another letter to Pierre Schlumberger, this time from Holland, in which he said:

⁸⁴ This is an electronic copy of a document that appears to be very old.

The selling of my English translations is good and increases more and more as they are known. There are at least two others, including the whole of the New Testament or parts of it. And what I saw of them makes me satisfied of my own translation, though when I read it only I'm always unhappy with it (ME 1899:319).

As he compared his own translation with that of others, Darby was quite satisfied with his work. Yet, at that time, it seems that he was not quite sure as to whether he would continue it or not. Almost two years later, by May 3rd 1859 he still had some doubt. Writing from London to E. Meyland, he said: "I was rather afraid that my translation might not be the best thing to do. I did not know exactly why God kept me thus. The enemy sought to discourage me" (Darby 1832-82, 1:274). However, by October 1860, Darby had finally taken his decision. Writing from Lausanne to G.V. Wigram, he said: "If the Lord will, I shall occupy myself diligently with the translation when I return" (1:300).⁸⁵

No other letter was found where Darby wrote about the first edition of his English translation of the New Testament.⁸⁶ As already mentioned, that edition was issued in parts between 1856 and 1866.⁸⁷ However, one of Darby's biographers mentioned a different date for the completion of the work, along with some other interesting information:

[Darby] was dissatisfied with the existing Bible versions in French and German, and so he collaborated with German and French followers in the creation of new versions in those languages. With some German associates he produced the 'Elberfelder Bibel,' and with French-speaking followers he produced the 'Pau Bible.' Darby did not feel such a need for a new translation into English, because he considered the King James Version to be adequate for most purposes, and he encouraged his followers to continue to use it. But,

⁸⁵ Darby wrote another letter to G.V. Wigram from Lausanne in October 1860: "If the Lord gives me time in England I shall probably print the whole New Testament, when I have thoroughly revised it. But I often regret not being wholly in active work, and thus hesitate between localised labour, which often spreads wide, and evangelising on fresh ground, where I am always happy" (Darby 1832-82, 1:301).

⁸⁶ Except for a letter written to Pierre Schlumberger from Toronto in March 1863, where Darby said: "If you have time, you could briefly compare my English translation with the French one. The English one was well received in England by some competent people like Dr Ellicot who, being professor of theology, commended it to his students" (ME 1901:19).

⁸⁷ According to the editors of *Dates of J.N. Darby's collected writings* (Darby 2013b:4).

he decided to produce a highly literal English version of the New Testament for study purposes. This New Testament was first issued in parts, *beginning with the Gospel according to Matthew in 1865* (emphasis added). The New Testament was completed in 1867 (Turner 2006:143-44).

Some of the data here clearly contradicts what has been said above. Sadly, Turner did not provide any source for his affirmations. Darby's own letter written in 1856, where he declared that he published Romans at that time is indeed a primary source. Therefore, that date must have pre-eminence over that of Turner. For the completion date, here too Turner's information contradicts previous information mentioned above. Turner wrote that the New Testament was completed in 1867 while the editors of *Dates of J.N. Darby's collected writings* say that it was 1866. Lacking primary sources, I was not able to demonstrate who is right and who is wrong here.⁸⁸ Now, Turner's affirmation concerning Darby's mind about the King James Version is quite well supported by Darby's own words in the preface to his first English translation of the Epistle of Paul to the Romans, where he wrote that "there has been no attempt to change, on purpose, the language of the authorized version, with which the translator and all are happily familiar" (Darby [2013a]).⁸⁹ A biographer of W.J. Lowe even wrote that the latter "often said that J.N.D.'s respect for the Authorised Version was so pronounced that if the latter had lived to produce another edition of the 'New Translation' it would in diction and phraseology have followed much more closely the AV than it does now" (*A Brief Account* 1927). However, Darby's low esteem for the TR, which stood behind the KJV played a major role in his decision to produce a highly literal English version of the New Testament for study purposes.

The next letter from Darby in which he wrote about his English translation work came some eight years after the 1860 Lausanne letter (Darby 1832-82, 1:300), on September 21st 1868 while Darby was in America. Yet, it is not absolutely certain that Darby was writing about his English New Testament. Writing to a certain Mr. M., he said:

⁸⁸ I have electronic copies of John and Romans from the first edition in English, yet both lack a date.

⁸⁹ See also Darby 1883b, 14:16, 17, where Darby speaks of "the (generally-speaking) admirable translation that we possess in English."

What is holding me back in America, for I also owe myself to brethren elsewhere, is the fact that the edition of the New Testament I published in England is out of print and that translation is asked for from me everywhere. I'm revising it so that it might be as perfect as possible. That holds me back in my study for I cannot do that work while travelling, as well as some other works of the same kind which keep me busy (ME 1891:432-33).

Darby's French translation was published in Pau and Vevey, and his German translation was published in Elberfeld. Therefore, it is highly probable that Darby was indeed referring here to the second edition of his English New Testament. Moreover, in another letter simply dated 1868 and written to William Kelly, Darby mentioned that his work on the New Translation was already completed. Then he added: "I have had it read over too by another, and corrected several slips or verbal omissions, and made uniformity of words as far as possible. I have added a good many notes, and here and there made it clearer, but there is little to alter" (Darby 1832-82, 1:535). So when Darby returned to London some months later, he would continue his work on that new edition. Darby confirmed this in a letter written to G. Biava from that place on July 7th 1869:

Just now I am busy about the new edition of my New Testament: they are waiting for me for this, and it will detain me for the present. Correcting for the press others can undertake, but the verifying of all my fresh notes, and of the little corrections which I have been obliged to make, requires my own attention (2:27).

In that very month of July 1869, Darby wrote a letter to Pierre Schlumberger from London in which he told him that the printing of the second edition of his New Testament in English had begun (ME 1901:414). Then Darby apparently moved to Elberfeld somewhere during the following weeks for he sent some letters from there in November of 1869 to Mr P. (ME 1894:390) and to G. Biava (Darby 1832-82, 2:46, 56, 57), in which he briefly alluded to translation and correction works. In December of that year, Darby wrote another letter from Elberfeld, this time to Pierre Schlumberger (ME 1923:136), in which there is sufficient information to rebuild a chronology of the events surrounding the printing of the second edition of his New

Testament in English. Before Darby left London for Elberfeld, he left some handwritten notes on variant readings to the publishers so that they might add them in the footnotes of that second edition. Then Darby moved to Germany where he would work on the German translation of the Old Testament. While he was there, he wrote a letter to the publishers in London, asking them to send these handwritten notes to Pierre Schlumberger, so that he might use them in turn for the second edition of Darby's New Testament in French. However, the publishers answered Darby that they were not able to 'decipher' some of his remarks. Therefore, they told him that they would wait until his return to London before resuming the printing of that edition. So Darby decided to remain in Elberfeld in order to finish his work on the German Old Testament, though he was eager to finish his English New Testament as well, as can be seen in another letter written in December 1869:

I am plunged in the Hebrew work, very useful to myself but doing it thoroughly is longer than I had hoped, and I am somewhat at a loss as to finishing it, and the English Testament. But the Lord will guide" (Darby 1832-82, 2:58).

Darby was anxious that his work on the German Old Testament would take too long, as he expressed it in a letter to G.V. Wigram, written from Elberfeld in January 1870:

I am just now getting on slowly with my German Bible. We are, or have been, in the hardest part, and now my chief German assistant is unwell. If it was too long delayed, I should get to England and finish it afterwards, but do not hastily move out of my present track (2:67).

However, by the end of April or the beginning of May 1870, Darby's work at Elberfeld was finished and he returned to England (ME 1901:438) where he resumed his work on the second edition of his New Testament in English, particularly his examination of variant readings in the Greek manuscripts. In a letter written from London to H.M. Hooke in May 1870, Darby wrote:

As regards my translating work, I look upon myself as a "hewer of wood and drawer of water"; only I say if the wood had not been hewn, there would have been no offering on the altar; and as it is the word of God, I am content to serve the saints: that word is so important in these days. [...] But I sigh a little, to get out of the critical examination of the text, to the use of it. [...] But most of the day I am poring over Greek editions and MSS (Darby 1832-82, 2:86, 87).

Darby's work on the second edition of his New Testament in English would still last many more months until after his return to England in the spring of 1870. About six months later, on November 22nd, Darby wrote a letter from London to G. Biava:

I have written hurriedly; from seven in the morning till twelve at night, always at work: meetings every day, then other work of all kinds in correcting new editions of the English and French New Testaments often at the same time (2:101).

By March 14th 1871, Darby was still in London, tied up there by his work on the New Translation (2:117, 118). By March 18th, he wrote that the work was done up to 1 Corinthians (2:119). About the same time, he wrote the following to J. Dunlop:

I have felt my translation work a good deal as absorbing me from direct interest in the positive work, not as to my heart, but as to occupation of heart with Him. But it is nearly done, for which I am very thankful (2:124).

Some four months later, in July 1871, Darby sent a letter to R.T. Grant in which he told him that his translation (English) was now printed but still had some 'collected errata' that needed to be revised (2:131). The second edition of Darby's New Testament in English was finally published somewhere in the autumn of 1871. A third edition of Darby's translation of the New Testament into English would appear in 1884, with minor corrections. Apparently, that project was already launched by 1880, as can perhaps be seen in a letter written to Mr. Slim from Edinburgh at that time: "I have been looking over the hymns for a new edition, have my Testament on hand for a new edition, an English translation of my German to look over" (3:110). That

declaration may seem at first very puzzling. Yet, from the date of the letter and from all the data mentioned previously, the following hypothesis seems to be very reasonable: When speaking about his Testament that he had on hand, Darby was perhaps referring to his New Testament in French. A fourth edition had been published two years ago (1878), and a new one would be published along with the Old Testament, which “was completed at Pau in 1881” (Cuendet 1966:35). The complete French Bible was finally published three years after Darby's death, in 1885. Then, the English translation referred to by Darby would have been the third edition of 1884, with the addition of notes, some of which were apparently translated from the German version. In effect, it appears that Darby had already begun the collecting of some notes in preparation for that third edition.⁹⁰ Then, the introductory notice to the 1884 edition says:

The edition of the New Testament now put into the reader's hand is printed from a corrected copy of the second edition (1871), entirely completed by the translator before his death, and revised while going through the press, as carefully as circumstances would permit, *from his own notes*. The text varies but little from that of the last edition; a few needed corrections have been made, and certain modifications and various readings, indicated formerly in the notes, have been occasionally introduced into the text, and *a few fresh notes added* (Darby 1984a:viii; emphasis added).

Darby confirmed that work in a letter to P. Gibbs written from Ventnor on October 21st 1881: “It is time I should write to you. It was not for want of often thinking of you that I have not, but what little strength I have has been spent on the French OT and the English New, both laborious work” (Darby 1832-82, 3:188). Finally, the text of the complete Bible in English would be published for the first time in 1890. The Old Testament translation was done partly by Darby himself (books of the Pentateuch) shortly before his death and then completed by his followers from Darby's French and German translations (Darby 1984a:v). The 1890 text is still in use today. A reprint was made in 1961, with very few adjustments. No change was made to the wording of the text (1984a:iii).

⁹⁰ The editors of the Bible and Gospel Trust wrote in the preface of their *Bible Notes*: “This publication has been prepared from J.N.D.'s personal copy of an interleaved New Testament (J.N.D. 2nd edition 1871) in which notes and corrections were added preparatory to the 3rd edition (1884)” (Darby 2013a:i).

The next section will deal with the history of Darby's translations in some other languages.

2.4.4 The history of some translations based on Darby's translation work

It has been noted previously that one of Darby's biographers mentioned that Darby was "the principal scholar" behind a translation into Dutch, the *Voorhoeve Translation* of 1877,⁹¹ and that posthumously Italian (1891) and Swedish (1961) New Testaments were later made following Darby's own translations as guides (Turner 2006:91, 92). Max Weremchuck, another biographer of Darby, wrote that Darby's name was connected with translations into French, German, Dutch, English, Swedish, and Italian though "only the French, German, and English translations are really his work" (Weremchuk 1992:169-70). Finally, a biographer of W.J. Lowe clearly seems to say that Darby himself did some work over the Dutch and Italian versions. He wrote: "J.N.D. and others whom he had gathered around him at Pau were closely engaged at this time in the work of translating the scriptures into French, a work which afterwards extended to German, Dutch, Italian and English" (*A Brief Account* 1927).⁹² In the following sections, I will try to rebuild the history of Darby's translations in Dutch, Italian, and Swedish from the evidence found in documentary sources.

2.4.4.1 The history of the Dutch translation

Darby's very first mention of a Dutch translation of the Bible in his writings may have occurred in 1852. While discussing Bible versions in an article entitled *Scriptural Enquiry as to the Doctrine of Eternal Punishment Contained in J.P. Ham's Theological Tracts*, he simply stated: "I am told the Dutch translation is very good: I cannot compare them, but of those which I can, the English Bible is by far the best" (Darby 1883b, 7:40). At that time, Darby's knowledge of the Dutch Bible was based on other's report. Three years later, in 1855, Darby wrote a letter from Elberfeld to an unknown brother:

⁹¹ Voorhoeve HC 1877. *De Boeken, genaamd Het Nieuwe Testament. Nieuwe Vertaling*. 'S Gravenhage: HC Voorhoeve, Jzn.

⁹² The order presented here is not exact. Darby first translated in German, then in French, English, and perhaps Dutch and Italian too. The Swedish translation would be made after his death.

I do not speak Dutch, so that I can only speak with those who know French or perhaps German; but that does not hinder the Lord. For those who receive in French communicate it to others in Dutch (Darby 1832-82, 3:296).

Darby's interaction with the Dutch language then was still by means of others.⁹³ However, two years later it seems that Darby had learned sufficient Dutch to be able to understand it fairly well. Writing from Rotterdam to G.V. Wigram on September 2nd 1857, he said: "I speak generally in French, with some in German, and if on religious subjects, understand nearly all that is said in Dutch" (1:253).⁹⁴ Again two years later, in 1859, while discussing the quality of the Authorized Version in the footnote of an article Darby wrote: "I know of none better, unless perhaps the Dutch, which, made about eight years afterwards, has evidently profited by the English" (Darby 1883b, 14:16). Sadly, Darby did not specify the version that he was referring to here. However, from the preface to the Dutch translation of Darby's New Testament, it appears that Darby was referring to the Dutch *Statenbijbel* or *Statenvertaling*. An author wrote:

At the Dordt Synod (1618-1619) it was decided that a new translation based on the original Hebrew and Greek texts was called for. A team of scholars worked on this project for almost twenty years and in 1637 the first Statenbijbel (States Bible) came to the press. It derived its name from the fact that the actual commissioning as well as the financing had been done by the States General. [...] This translation of the Bible had a profound effect on the language and culture of the Dutch throughout the following centuries (Schenkeveld MA 1991:39).

The date of the commissioning of that translation at the Dordt Synod (1618-19) corresponds very well to Darby's reference to a Dutch Bible made 'about eight years' after the Authorized Version in 1611. Darby's appreciation for that version might indicate that his knowledge of the Dutch language had improved by then. Again, three years later, in 1862, Darby was able to commend the Dutch translation of the creation account (Darby 1883b, 9:106) and by 1868, he was able to comment

⁹³ See also Darby 1832-82, 3:291-92.

⁹⁴ That is also reflected in a commentary made by Darby in 1866 about a recently published Dutch tract (Darby 1832-82, 1:451).

on some grammatical issues related to the use of the definite article (13:85).

Now, a letter written to A. Wells on January 3rd 1870 in which Darby spoke about his work over the translation of the Old Testament into German might provide a clue as to how the work on the Dutch translation was done exactly. He wrote:

I am at work at the correction of the whole Old Testament into German, from the Hebrew; not a correction from Luther, which is too bad. *A German, and a Dutch brother, hold the Dutch and German translations of it, and I the Hebrew*, with all other accessible helps to boot (Darby 1832-82, 2:61; emphasis added).

So it seems more than reasonable to assume that Darby could have used the same method in making the Dutch translation as he did for the German translation. Therefore, though Darby may not have known Dutch fluently enough to make a Dutch translation of his own, he could understand it sufficiently to be able to discuss it with the help of his collaborators. However, it must be noted that I was not able to find any irrefutable evidence that Darby worked himself directly on a Dutch translation of the Bible. The text of the preface to the *Voorhoeve Translation* of 1877 rather indicates that the translation was done not by Darby himself but with the help of his Greek New Testament. Part of that text is translated in English and reproduced here:

The Greek text that formed the basis of this translation was edited by J.N. Darby.⁹⁵ Darby's translation of the whole bible into German, and the New Testament into French and English were praised by qualified reviewers as exceptional. His work has such an authority that it is used in more than one university in the research of scripture. In establishing this text, he did not only use the various editions of the above mentioned scholars, but he compared all manuscripts that are in print and citations from church fathers. And when

⁹⁵ This Greek New Testament may have been an annotated copy of Griesbach JJ 1818. *Novum Testamentum Graece* (Editio Nova). London, UK: Impensis F.C. et J. Rivington (this is the text of Darby's Greek New Testament in four volumes, which is hosted at The Christian Brethren Archives at the University of Manchester). On the other hand, A.D. Ehlert wrote: "A second edition [Dutch NT] appeared in 1917, with attention given to new manuscript evidence. Theile's Greek text corrected by Darby, and the latest edition of Nestle's Greek text, were used" (Huebner 1994-2004, 1:216). The catalogue of Darby's library contained the following work: *Biblia Polyglotta*, von Etier und Theile, 3 vol., Bielefeld, 1854-7 (Sotheby et al. 1889).

necessary he also studied the Syriac and Old Latin versions (Voorhoeve 1877:viii).

Finally, in a letter written from San Germano and dated February 26th 1881, E.L. Bevir asked Darby about starting on an Italian translation of the New Testament, on the basis of his French, German, and English versions. In that letter, he clearly confirmed the making of a Dutch translation based on Darby's translation work. Bevir wrote: "Myself I should greatly like this, if you thought we might try [...]. Have not the Dutch done this?" (Bevir 1881). So, the history of the Italian version will be dealt with in the next section.

2.4.4.2 The history of the Italian translation

When Darby made his translation of the Old Testament into German (1857-59; 1869-70), he compared the text of different translations in English, Dutch, and Italian, and he declared that the Italian versions were "the best of all old translations" (Darby 1832-82, 2:77). Darby probably referred to the old Italian translation of Diodati.⁹⁶ In the preface to the 2nd edition of his English New Testament, he wrote that Diodati's translation into Italian was "the best of the old ones, then the Dutch, then the English" (Darby 2013a:408). It is clear from Darby's letters and writings that he knew the Italian language quite well. While he was in Hamilton, Canada, in 1866, Darby sent a letter to Mr. B. in which he wrote that he has always read in some measure the Bible in Italian in order to keep it alive (ME 1895:458).⁹⁷ Writing again to that brother but this time from Toronto in September 1866, Darby mentioned that he also included in the present package his very first letter in the Italian language.⁹⁸ Moreover, Darby also referred to an Italian tract of his own that had been published apparently in the past (1895:453-54).

Then, in a letter from Boston to Pierre Schlumberger and dated February 15th 1867, Darby wrote: "My time not being as occupied as in Europe, I studied much

⁹⁶ Darby's personal library (Darby 2013a:374 and Sotheby et al. 1889:13) included the 1st edition (1607) of the Italian translation of the Bible made by the Swiss Calvinist Protestant Giovanni Diodati (1576-1649). In an article dated 1868 and entitled *Presbyterianism: A Reply to "The Church and the Pulpit,"* Darby wrote concerning Diodati: "[It is] generally the best and most exact of the old translations that I know" (Darby 1883b, 14:338).

⁹⁷ See also ME 1896:40.

⁹⁸ The three volumes of the Letters of J.N.D. (Darby 1832-82) contain 17 letters written between 1866-1879, which are said to be "from the Italian." Moreover, his *Notes on the Epistle to the Galatians* (Darby 1883b, 34:44) were translated from the Italian: "I have been writing for the Italians on Galatians" (Darby 1832-82, 2:449).

Hebrew and Italian, which I was already able to read in some measure previously” (ME 1901:379). A few months later, on August 10th 1868, he wrote again to Mr. B., this time from London, that he was still reading some pages in Italian to be sure not to forget it (ME 1896:40). Then, almost a year later, on June 6th 1869, he sent another letter to Mr. B. from London: “I will take up my study of Italian again. F. wrote to me in that language and I had no difficulty in understanding his letters. However, to speak in another thing” (ME 1896:79). By 1870, writing from Elberfeld to William Kelly, he said: “We correspond in Italian now, mine bad enough, I am well aware, but he⁹⁹ likes it better than French” (Darby 1832-82, 2:77). In November 1871, he wrote a letter from Pallamaglio, Turin, to G.V. Wigram in which he said: “I get on much better than I hoped with my Italian. We have reading meetings in the evening, and I understand and make myself understood so as to develop scripture pretty well” (2:144).¹⁰⁰ However, some three years later, on April 5th 1874, this time writing from Milan to F.G. Brown(e?) Darby was apparently less enthusiastic about his Italian:

I cannot speak Italian, so my work is a patient and quiet one, not public, I mean as to preaching; but I understand it, and they understand French, and so we get on – occasionally for a few an interpreter, in the bother with whom I am, and I trust the Lord is with me (2:262).

J.P. Ward, the author of *The eschatology of John Nelson Darby*, boldly wrote that Darby translated “the New Testament into Italian” (Ward 1976:29). However, Ward does not mention any source to support that affirmation.¹⁰¹ As mentioned previously, in 1881 E.L. Bevir clearly asked Darby about starting on an Italian translation of the New Testament, on the basis of his French, German, and English versions (Bevir 1881). An Italian historian, Daniele Garrone, wrote an article in which he mentioned an Italian version of Darby's New Translation of the New Testament from the Original Greek made by Giovanni Biava in Milan in 1891. Garrone wrote that the goal of that version was to provide a translation of the oracles of God as literal as possible, based on recent studies and newly discovered manuscripts. Garrone also mentioned that a revision published in 1930 was made in great part by E.L. Bevir and

⁹⁹ Simply identified as ‘B.’ (G. Biava or E.L. Bevir?).

¹⁰⁰ See also 2:257 and ME 1894:459.

¹⁰¹ F.F. Bruce also wrote that Darby produced “an Italian version of the New Testament” (Bruce 1978:132). See also Ironside [2014]:83.

completed by his collaborators. According to him, it was essentially an Italian version of Darby's translation (Garrone 2011). However, another source seems to confirm that Bevir was in fact the one who did the translation into Italian, which was then published with the help of Biava in 1891 under the title *Il Nuovo Testamento: Versione Nuova riveduta sull'originale greco* (1891. Milano, Italia: Presso Giovanni Biava). In a letter written on April 26th 1912, a certain George Wisely wrote:

Bevir was a linguist – a first class Greek Scholar. He translated from the Greek NT [...] and has published religious books in many languages – Italian, French and other European languages but also Arabic. Had he remained in Malta, he would have been able to translate the NT in Maltese. About 20 years ago he published the NT in Italian (Nuovo Testamento – versione nuova) at Milan. He was poorly at that time and not able to correct the proofs so there was a good many misprints but he writes me that he is soon to publish a new edition (Sant 1979:103).

First, the reference to 'about 20 years ago' brings us back to 1891, when the first edition of Darby's New Testament in Italian was published at Milan. Bevir, and not Biava, is confirmed as the translator. Bevir probably worked from the original Greek text, being "a first class Greek scholar," and from Darby's translations into other languages as well. We learn from this letter that his health at that time was poor. And that apparently resulted in the presence of "a good many misprints." Therefore, a new edition would be necessary, as was confirmed by Bevir himself in a letter he wrote back to Wisely from Valence, on November 25th of the same year:

I must give my attention first to the Italian Testament but all the great work of this is done, and the correction of the proofs would not prevent me from attempting other work at the same time – such work as you suggest. But I do not think that I could come to Malta, at least until the Italian is finished (Sant 1979:109).

Bevir died in 1922 and that second edition would appear only in 1930, the

work having been completed by Alexander Carruthers.¹⁰² A reprint of that edition that appeared in 1984 contained the following brief preface:

This version of the New Testament is a reprint of the edition that appeared in 1930, a work initiated by brother E.L. Bevir but left incomplete by him. The translation has entirely been revised by professor A(lexander) Carruthers, with the best Greek text available, carefully amended according to the most recent studies on the New Testament. It represents, as we have said, the work of professor Carruthers who, during a long period of years, devoted himself with perseverance and painstaking care to this precious task. We trust that this version will be helpful to people who, in Italy and in foreign countries, devote themselves to the study of the Word of God. We express our gratitude to the Lord for the precious work of our dear brothers E.L. Bevir and A. Carruthers, and for the assistance of all those who contributed to the present reprint. "And now I commit you to God, and to the word of his grace, which is able to build you up and give to you an inheritance among all the sanctified" (Acts 20.32) (Darby 1984b).¹⁰³

That preface was signed by Stephen Carruthers, Alexander's son. It clearly confirms that E.L. Bevir at least initiated the translation work of Darby's New Testament into Italian.

We now turn to the history of Darby's Swedish translation.

2.4.4.3 The history of the Swedish translation

Both Turner (2006:91, 92) and Weremchuck (1992:169) wrote that Darby's name was connected with a translation of the New Testament into Swedish. Darby mentioned the work of the Lord in Sweden a couple of times in some of his later letters,¹⁰⁴ but he never referred to any personal translation work into that language. Yet, Darby once criticized an unknown Swedish translation. In an article entitled *The Atonement*, written in 1878, he said:

¹⁰² *Il Nuovo Testamento: Nuova Versione dall'originale greco* 1930. Presso Il Dispensator.

¹⁰³ This is my own free translation of the preface.

¹⁰⁴ See Darby 1832-82, 3:454 (August 1877), 2:438 (to the editor of the *Français*, a French Catholic newspaper, in 1878), 3:374 (1880), ME 1893:281 (to Mr. G. from London on March 1st 1880), and Darby 1832-82, 3:323 (London, February 28th 1882).

The Swedish translation in 2 Corinthians 5.19 says, God has reconciled the world, not God was in Christ reconciling. So far, Dr. W. is excusable; but he knows Greek. The translator is inexcusable. I suppose he followed Luther, who also so translates it. But there is no possible pretence for so translating it in the Greek; the Vulgate does not. And so far from being reconciled, the world rejected Him when He came. Hence the ministry of the apostle was beseeching them to be reconciled. I shall always treat the passage as it really is" (Darby 1883b, 29:253). In the same article, he confessed: "I take the English translation of Dr. W., not understanding Swedish, though having his article in that language. But the force of the Hebrew is plain (29:273).¹⁰⁵

Outside those very few references, I was not able to find any other documentary proofs of direct or even indirect work of Darby on a Swedish translation. And though the history of Darby's Swedish translation of the New Testament may hardly be traced, it is yet still in print today.¹⁰⁶ What follows is an excerpt from its foreword:

This translation of the New Testament has been made from J.N. Darby's English, French, and German translations of the Greek New Testament. Then, the English Version has been followed and Mr. Darby's valuable comments in the footnotes have been included on each side. In this work, as with the English one, the Greek text has been translated literally as far as possible, including the choice of words, verb forms, and word order, although that may sometimes be done at the expense of a more acceptable linguistic formulation. [...] Resting on the Lord's blessing, we now present this work as a help for a deeper study of the New Testament writings. Those who worked on this translation do not pretend to be expert in that field. But their desire was only to make the precious work of Darby available in our own language. Besides the three translations of Darby mentioned above, the standard Swedish editions of 1883 and 1917 have been used in comparing the text, along with the *Lektorernas* translation of 1896 and that of P.P.

¹⁰⁵ In page 278, he added: "I do not know Swedish."

¹⁰⁶ Peter Trevvett wrote that J.N.D.'s New Testament in Swedish may have been done by a certain Eric Carrén or Eric Petersson (email discussion, December 23rd 2013).

Waldenström in 1904. The 1550 Greek text of Stephen was also widely consulted.

2.5 Conclusion

John Nelson Darby's translation work is most impressive. He personally translated the New Testament into German, French, and English. He also translated the whole Old Testament into French and German, and some parts of it into English. Then his translations were used in making versions in Dutch, Italian, and Swedish. In the following chapter, we will try to identify Darby's purpose in his translation work.

Chapter 3

The Purpose of Darby's Translation Work

3.1 Introduction

Philip W. Comfort declared that the knowledge of the Hebrew and Greek words had increased much by the later part of the nineteenth century, particularly because of the recent discoveries of Greek manuscripts and the publication of three very good Greek Testament texts by that time (Comfort 1991).¹⁰⁷ Then Comfort wrote: "Therefore, there was a great need for a new English translation based upon a better text, and with more accurate renderings of the original languages" (1991). Comfort also wrote that John Nelson Darby's New Translation of 1871 was an example of one of the few attempts from individuals to meet that need. Alfred Kuen (1996:17), a French theologian and Bible translator, while discussing Darby's German Bible (Elberfelder Bibelübersetzung), wrote that its main goal was "literal fidelity abandoning language elegance." He added: "It is not a matter of aesthetic, but of comprehension [...]. It is particularly useful for a meticulous study of the text" (1996:17).¹⁰⁸ William MacDonald shared a similar view: "J.N. Darby's 'New' Translation of 1882 [sic] (NT much earlier), the English Revised Version of 1881 and its U.S. variant, the American Standard Version of 1901, are extremely literal. This

¹⁰⁷ Tregelles, Tischendorf, and Westcott and Hort. However, the last of these was first published in 1881, many years after Darby's translations in German, French, and English.

¹⁰⁸ It must be said that Kuen is absolutely not an advocate of the literal or formal word for word translation. He took a very active part in the production of a translation based on dynamic equivalence principles called *La Bible du Semeur* (The Sower's Bible). Moreover, he also made what he called a 'transcription for our times,' a paraphrase in fact, called *Parole Vivante* (Living Word). On one occasion, while he was explaining the time needed to do a literal translation, Kuen reported that it took only three months to Darby to complete his New Testament translation (1996:62). During a private interview with him on July 7th 2014, Mr. Kuen told me that he could not provide any source for this information.

makes them helpful for careful study but weak for worship, public reading, and memorization" (1995:19).

According to one of Darby's biographers, W.G. Turner, Darby's dissatisfaction with the existing Bible versions in both German and French was the main factor that prompted him to make new translations of the Bible in those languages (Turner 2006:143). Afterwards he wrote: "Darby did not feel such a need for a new translation in English, because he considered the King James Version to be adequate for most purposes, and he encouraged his followers to continue to use it. But, he decided to produce a highly literal English version of the New Testament *for study purposes*" (emphasis added; 2006:143-144). Weremchuck, another biographer, simply wrote that "Darby's French Bible was translated for the French-speaking Swiss" (1992:170).¹⁰⁹ However, an unknown biographer of W.J. Lowe added a very interesting note about the purpose of Darby's translation work:

Having thus laboured so much with J.N.D., especially on Bible translation, he [Lowe] largely shared the zest and delight which the latter found therein, in view of the help and protection it would yield to the poor of the flock as the days grew more difficult. J.N.D. repeatedly stated that it was for their benefit more than anything else that the arduous task was undertaken (Lowe 1927).

Thus, according to these authors, Darby's purpose in translation was to produce a highly literal translation providing a more accurate rendering of the original texts for a meticulous and careful study of the Word, particularly for the benefit of the poor brethren. The following sections will confirm that purpose.

3.2 The purpose of Darby's translation work stated in his writings

The prefaces to Darby's different translations proved to be the primary source to identify the purpose Darby had for each of them. Moreover, Darby wrote hundreds of letters in both French and English, where he made several statements about these purposes. The following sections will identify Darby's purpose for his translations in

¹⁰⁹ In the preface to the first edition of his French New Testament, Darby clearly mentioned that some expressions used in Switzerland were considered in translating the Greek text into French (Darby 1883b, 13:202).

German, French, and English. Next, the purpose of his other translations in Dutch, Italian, and Swedish will also be identified from available data. As far as possible, evidence will be presented to demonstrate that Darby's purpose was eventually met. Lastly the conclusion will briefly summarize all the findings into one clear proposition.

3.3 The purpose of Darby's translations

3.3.1 The purpose of Darby's German translation

Darby's dissatisfaction with the existing Bible versions in German is most likely the primary reason that moved him forward in making his own translation into that language. In the preface to the first edition of his German New Testament, Darby wrote:

To publish a new translation is to declare oneself dissatisfied with existing ones. We are far from wishing to seek out and uncharitably to judge the defects of the work of others, but the repeated citations from the pulpit of the original of various passages, the improvements on the Lutheran translation, and finally the various new versions which have appeared of late years, prove most clearly the need of our times (Darby 1883b, 13:167).

Here, Darby mentioned three distinct grounds for making a new translation: citations of the original [languages?] from the pulpit, the current edition of Luther's Bible in Darby's time, and the various new translations, which were clearly unsatisfactory. The latter two reasons have already been explained in the section on Darby's dissatisfaction with the existing German translations at his time. But what did Darby mean by mentioning "the repeated citations from the pulpit of the original of various passages"? While no clear explanation is given, it was possibly a reference to the repeated need preachers had to quote from the original text of the Bible because their actual translations did not provide them with a sufficiently clear rendering of its words. Therefore, those preachers would need a translation so close to the original text that they would not need any more to cite the Hebrew or Greek words to their unlearned audience.

Now, it has been already pointed out that Darby was highly critical of the German translation of Luther. In the preface to the first edition of his German New Testament, Darby's words about Luther's translation were very much smoother than in his letters. He even made a long apology of Luther's person and work in his own context of the Reformation. Luther's translation had been useful in the past but, as Darby wrote, "the requirements of our day are new" (Darby 1883b, 13:167). Those requirements were in particular the searching of the Scriptures for a better understanding of the whole truth, and not only for the doctrine of salvation, and of "the mind and will of God in so far as His counsels and revelations with regard to the world and with regard to the Church are concerned" (p.167). Then, Darby added:

Now whilst the learned can examine the original text, this privilege is out of the reach of the unlearned, and of those unacquainted with that text. *It has therefore been our endeavour and object to give a helping hand to the latter class, and to furnish them at a small cost with as faithful and exact a representation as possible of the divine word in their own language.* Undoubtedly every translation must be more or less defective, and we by no means value our work so highly as that we would set aside one more perfectly executed by another hand. How great the difficulties are of conveying the expressions of one language, especially of the rich Greek, in another, those alone can tell who have tried to make a translation. We can nevertheless maintain with good conscience, that *we have devoted the utmost care to the work of presenting the word of God as faithfully as possible*, and we therefore cherish the hope that even the most unpractised reader will find our translation simple and comprehensive. We might indeed have clothed many passages in more elegant German, but, without being in bondage to words, we have been governed throughout by the thought that the faithful rendering of the original text outweighs every other consideration; and the more so because we believe with the very fullest conviction the divine inspiration of the holy scriptures as the revelation of the infinite wisdom of God, and the expression of His gracious character in Jesus Christ. But since no one is able to grasp the whole expanse of this revelation, and often a meaning beyond the comprehension of the translator lies hidden in a sentence, which would be lost in a free translation but may be found in a more literal one, through deeper teaching of

the Holy Spirit — it is evidently necessary to reproduce the original text as in a mirror (p.168; emphasis added).

The purpose of that translation is clearly identified here: to give a helping hand to the unlearned and unacquainted with the original text of the Bible by furnishing them at a small cost with as faithful and exact a representation as possible of the divine word in their own language. After the completion of the German New Testament, Darby sent a letter to Pierre Schlumberger from Elberfeld dated April 1855, in which he declared that he believed that the language of the translation was very intelligible to the simple and that it gave the sense of the Spirit more faithfully than any other version (ME 1899:120). Therefore, Darby's purpose with his German translation was apparently met, as can also be seen in another letter from Darby to Pierre Schlumberger a few days later: "I do not doubt, concerning the meaning, that we do have a good translation. And, though I am not satisfied with it, the simple brethren found it more intelligible than what they had before" (ME 1899:157). About three weeks later, on April 20th 1855, writing again from Elberfeld but this time to G.V. Wigram, Darby said: "I believe we have in it the best and truest translation to be had, and the poor brethren find it very plain and easy to understand, far more so than anything they had" (Darby 1832-82, 1:243). Here again, Darby's purpose of presenting a true translation that would be easily accessible to the poor brethren appears to have been reached.

Darby knew that people in general had access neither to the original languages of the Bible nor to scholarly works. Therefore, he wanted to furnish them with a representation of the original text that would be as close to the original as possible. He wanted the 'unlearned' (in the original languages) to enjoy 'the fruit of the labours of the learned.' Moreover, Darby also insisted on the affordability of his translation. He hoped that the poor brothers would be able to buy his translation for less than one franc (ME 1899:157). Thus, since he estimated that no existing German translation could meet that goal, Darby decided to produce his own translation.

Some sixteen years later, while he was working on the German Old Testament, Darby's purpose had not changed. In a letter dated 1870 and written from Elberfeld to H.M. Hooke, he wrote:

And besides, I have undertaken nothing less than correcting the whole Old Testament, working it from the Hebrew with all the helps I can. It is a service underground, but I trust will be a help to the saints. They were really without an Old Testament - either an excessively incorrect one, or by infidel translators. [...] I accept my present work while it is so important in these last days that brethren should have the word of God, and that they should have it as pure as possible - and we must expect in these days to have the poor as always when the church got into its own place in the world, at least for the great mass. And I feel I am serving the Lord in using the little knowledge I have of Greek and Hebrew, etc., in furnishing brethren who have them not, with the word of God as nearly as possible as it is (Darby 1832-82, 2:65).

Darby clearly wanted to provide the saints, particularly the poor ones, with a translation of the Word of God that would be as pure and as close to the original text as possible. Finally, Darby mentioned one more goal in a letter sent from Boston in November 1876 to Pierre Schlumberger: "The translation of the Old Testament is a great work. I am astonished as I look back and think about the German translation. I made it simply because we were not enough preoccupied with the Old Testament" (ME 1902:259).

So, Darby's purpose for his German translation can be summarized thus:

1. To provide a translation that would offer an alternative to the other existing ones, particularly that of Luther, which Darby considered to be the very worst translation he knew of (Darby 1883b, 14:16).
2. To provide a more faithful translation of the original text.
3. To provide a more intelligible translation to the unlearned, particularly the poor among the brethren.
4. To provide an affordable Bible translation.
5. To provide a translation that would help people in developing an interest for Old Testament studies.
6. To provide a translation that would prevent preachers from an excessive call on the original languages of the Bible from the pulpit.

Apparently, Darby himself thought that he had met that purpose with his

German translation, though he was not entirely satisfied with it. Again, in the preface to the first edition of his German New Testament, he wrote:

We by no means presume to look upon our book as free from errors, but we hope it will be of some use to every upright and Christian reader. Our aim has been exactitude throughout, and we have therefore, as before remarked (while making use of several translations, in order to find suitable expressions, and to arrive at the force of the passages in question), from the beginning to the end, exclusively translated from the original Greek. Should anyone think it worthwhile, either privately or publicly, to make remarks upon any errors, we shall gladly use them hereafter for the purpose of rendering the word of God as exactly as possible in the German language (Darby 1883b, 13:184).

Finally, Darby's assurance that he had met his purpose was further affirmed in the preface to the second edition of his German New Testament, where he wrote:

We cannot publish the second edition of this translation of the New Testament without praising the Lord that He has impressed the seal of His approval on the first. We have good hope that this work is the fruit of His will and of His grace, and that it has been useful and welcome to many believing souls. [...] Heartily thanking the Lord that He has caused His blessing to rest on our work, it having been received by many Christians, and read, as we hope, with profit, we now place this second edition in His hand, and entreat Him to crown with His rich blessing our effort to place His word before souls as exactly as possible (Darby 1883b, 13:184, 86).

3.3.2 The purpose of Darby's French translation

As stated previously in chapter two, Darby wrote a letter to Pierre Schlumberger from Elberfeld by the beginning of 1855 in which he said: "The French translation is not as necessary as the German one, but it would be nice to have a similar one in French" (ME 1899:76). However, Darby's thinking about the French versions at his time evolved even to the point that he came to conclude that they

were “all very mediocre” (Darby 1883b, 14:16).¹¹⁰ Therefore, his main purpose for his French translation was to provide one that would really be faithful to the original text. That purpose is clearly expressed in some of his letters, in both French and English. For example, writing from England to Pierre Schlumberger by the end of 1857, he said:

I am doing that work, and that is obvious, only so that the brethren (and others as well) might have access to what is being said, which they do not have in other translations. If the Lausanne version had given the true force of the New Testament, it is clear that I would not have made my business to correct its style, even though I believed it to be very bad (ME 1899:418-19).

Although Darby mentioned that the Lausanne version was “in general very faithful to the letter” (Darby 1883b, 24:76), he also explained that some difficulties in the Lausanne French translation existed because “the genius of the French language did not answer well to some Greek abstractions” (ME 1896:395-96). Therefore, Darby's goal with a new French translation would be to provide the French people of God with a translation that would render the Greek concepts, ideas, grammar, and syntax as faithfully as possible. Darby was also concerned with the style of the translation. That goal would be particularly achieved through Pierre Schlumberger's involvement in the work: “In general, thanks to your careful work, it seems to me that the style is fluent and readable” (ME 1899:456).

The preface to the first edition of Darby's French translation clearly identifies its purpose. Right at the beginning of the preface to the French ‘Vevey’¹¹¹ New Testament (1859), the reader finds the following information from the translators:

Thoroughly convinced of the divine inspiration of the scriptures, we have endeavoured in translating them to reproduce as exactly as possible in French, that which God has given us in another language, unknown to the greater part of those who read the Bible. We have rendered the Greek as literally as was consistent with the perspicuity needed for the understanding of what is said (Darby 1883b, 13:187).

¹¹⁰ That saying reflects Darby's opinion by 1859.

¹¹¹ Often misspelled ‘Vevay’ in English.

Darby and his collaborators were particularly concerned with the challenge of giving access to the original languages of the Bible to those who did not know them. As far as the French language would allow it, the Greek text would be translated as literally as possible. Otherwise, it would be given in a note. From the very last paragraph of the preface to the first edition of Darby's French translation (13:203), and from the previous sources as well (letters), the following purposes may be identified:

1. To provide a translation that would contribute to a more exact understanding of the Word, being more literal yet fluent and readable at the same time.
2. To reproduce the Word of God more faithfully than what has been done in the French language by that time.
3. To provide a translation useful to souls and glorifying to God.

Towards the end of his translation work on that edition, in a letter written from London to Pierre Schlumberger in February of 1858 Darby expressed his confidence that the translation was "good and intelligible" (ME 1899:440). In another letter to him, this time from Droitwich on March 28th 1861, Darby wrote:

I believe that for those three languages¹¹² we have a better translation than all the other ones which have been published until now. First, it is so because we have some resources which the former translators did not have. Next, because of the respect we have for the Word, which in any way have a huge influence (ME 1900:298).

The words "because of the respect we have for the Word" perhaps refer to the translators' firm belief in the verbal and plenary inspiration of the Scriptures. This conviction would guide their heart and mind throughout the process of translating.

The next section will now deal with the purpose of Darby's English translation.

¹¹² German and French New Testaments, and English epistles.

3.3.3 The purpose of Darby's English translation

Darby's purpose for his English translation was much different from his purpose for the German and French translations. Since Darby apparently considered the King James Version to be adequate for worship and public use,¹¹³ his English translation would particularly be meant for study purposes. Both the German and French versions, however, were produced for public and private use as well.

In a letter written from London to Pierre Schlumberger in July 1869, Darby stated that there were some complications with the TR and the AV because their sources presented some uncertainty (ME 1901:414). Therefore, one may perhaps deduce from this that one of Darby's goals with his English translation was to provide a text purified from all uncertainty. Except perhaps for that reference, Darby did not write very much regarding the purpose of his English translation in his letters. However, the prefaces to the different editions of his English New Testament contain sufficient information to draw several valid conclusions. The very first English translation published by Darby was *The Epistle of Paul the Apostle to the Romans* in 1856.¹¹⁴ It contained a very brief preface where one could read:

It may be necessary to apprise the reader that where the body of recent, well-known editors, such as Griesbach, Scholtz, Tischendorf, Lachmann, are unanimous in a reading different from the received text, they are followed is this translation, as there is no profit is following a mere incorrect copy. If the Lord will that the whole New Testament be published, the course followed in the translation will be explained in full. It has not been thought necessary in this short specimen. The translation is directly and exclusively from the Greek; but *there has been no attempt to change, on purpose, the language of the Authorized Version*, with which the translator and all are happily familiar (Darby [2013a]; emphasis added).

In spite of his appreciation for the language of the AV, Darby clearly wanted to

¹¹³ See Darby [2013a] and Darby 1883b, 14:16, 17. In *Scriptural Criticisms* (1834-1835), Darby wrote: "...in general the authorized English translation is one of incomparable value..." (Darby 1883b, 13:21).

¹¹⁴ The only other New Testament books individually published by Darby in English (first edition) of which I have an electronic copy include *The Gospel According to John* (Darby [2013b]) and *Revelation of John the Divine* (Darby [2013c]). Each contain a brief preface. But no particular purpose can be identified there except departure from TR.

present a translation that would be based on a better Greek text than that of the TR, from which the AV had been produced. Moreover, Darby's words here also reveal specifically what he did not want to do; that is to make a deliberate change to the language of the AV. Now, in the preface to the second edition of his English New Testament, Darby wrote:

It has been in no way my object to produce a learned work; but, as I had access to books, and various sources of information, to which of course the great mass of readers, to whom the word of God was equally precious, had not, I desired to furnish them as far as I was able with the fruit of my own study, and of all I could gather from those sources, that they might have the word of God in English, in as perfect a representation of it in that language as possible (Darby 2013a:403, emphasis added).

Darby's purpose for his English translation is very clear here. Three goals may be easily identified:

1. To produce, not a learned work for learned people, but a translation of good quality and accessible to all.
2. To furnish the 'great mass of readers' with the fruit of his own studies in the gathering of data from learned works.
3. To provide them with an English translation as perfect as possible.

In spite of Darby's confession that he did not want to produce a learned work, that is exactly what he did, particularly with regard to the footnotes that were added to the text from the very first edition onward. This probably explains why his translation "was consulted by the company which prepared the Revised New Testament of 1881" (Bruce 1978:132). Again in that preface, Darby added:

In the translation I could feel delight – it gave me the word and mind of God more accurately: in the critical details there is much labour and little food.¹¹⁵ I can only trust that the Christian may find the fruit of it in increased accuracy. [...] My endeavour has been to present to the merely English reader

¹¹⁵ In a letter to William Kelly and dated January 1881, Darby wrote: "My original object was translation, not text" (Darby 1832-82, 3:129).

the original as closely as possible. Those who make a version for public use must of course adapt their course to the public. Such has not been my object or thought, but to give the student of scripture, who cannot read the original, as close a translation as possible (Darby 2013a:405, 408).

Here, Darby clearly confirmed that his English translation was particularly intended for study purposes and not for public use. Moreover, Darby specified one particular category of Christians among the 'merely English readers:' the student of Scripture. Therefore, adding the data here to the purposes mentioned previously, they can be reworded thus:

1. To produce, not a learned work for learned people, but a translation of good quality and easily accessible to all Bible readers.
2. To furnish the 'great mass of readers' with the fruit of his own studies in the gathering of data from learned works for an increased accuracy.
3. To provide them and particularly to the student of Scripture with an English translation as close as possible to the original languages.

In the preface to the 1890 edition of Darby's first complete Bible in English, the editors wrote:

[...] we do not pretend to have rendered the original text without fault; but we hope we can present the whole to the simple reader in a form both exact and intelligible. That is our object. [...] The style of our own excellent so-called Authorised Version, happily familiar, is here preserved, as far as seems consistent with the exactness sought to be attained; the purpose being ever kept in view of putting the English reader in possession of labours of Mr. Darby which were undertaken in the interest of Christians abroad. The older forms of words are kept for the higher style, suited to the immediate utterances of God and strictly poetical parts (Darby 1984a:v, vii).

While Darby's translation work was mainly a desertion from the TR upon which the AV was based, this comment makes it clear that the style and forms of the KJV had been nevertheless preserved as far as was possible.

So the purpose of that edition was to put the English reader in possession of Darby's labours on the text. Indeed, Darby himself often considered his translation work as being hard labour. However, he seems to have been confident of having achieved his purpose with his work on the English translation, as can be seen in a letter written from Elberfeld in 1870 to H.M. Hooke, while only three Gospels were ready at this time:

I accept my present work while it is so important in these last days that brethren should have the word of God, and that they should have it as pure as possible [...]. And I feel I am serving the Lord in using the little knowledge I have of Greek and Hebrew, etc., in furnishing brethren who have them not, with the word of God as nearly as possible as it is (Darby 1832-82, 2:65).

3.3.4 The purpose of Darby's translations in other languages

The Dutch translation of the New Testament based on Darby's translation work, which is generally called in English the *Voorhoeve New Translation*,¹¹⁶ was intended for the Christians in the Netherlands. The purpose of that translation was stated very clearly in its foreword:

Not being in the delusion that a new translation was absolutely necessary to acquire the knowledge of the way of salvation, and without compromising the relative excellence of the *Statenvertaling*, we nevertheless felt that our possession of much more resources and tools than were known at the time of the former translation could not be better demonstrated than through an attempt to deliver an edition in our own language of this section of God's revelation [NT], through which the fruits of the labour of many were made accessible to all. [...] It has been our goal, like with the translations in English, French, and German, which we used as models, also with this translation into Dutch, to show as closely as possible – almost literally –, what God gave to us in Greek. [...] we hope to have succeeded in delivering a translation of the New Testament, as accurate as this was possible with the present data. All, who value the Scripture as God's Word, will appreciate to

¹¹⁶ Original title: *De Boeken, genaamd Het Nieuwe Testament. Nieuwe Vertaling*.

possess his Word as pure as possible (Voorhoeve 1877:v, viii, ix; free translation).

The translators did not want to suppress the *Statenvertaling* nor did they doubt the clarity of its message. Rather they wished to present a translation based on a better Greek text so that the Dutch people might have access to a translation that was both accurate and pure. Thus, the purpose of the Dutch translation was very much the same as that of Darby's other translations in English, French, and German. It is also expressed here in a similar way except perhaps for that particular insistence on the present state of data, resources, and tools used in translation work. While Darby's own motives for translation work included dissatisfaction with the existing Bible versions, here the claim is simply for more exactitude based on more recent discoveries and an increasing critical work.

Daniele Garrone used similar language in describing the purpose of the Italian version of Darby's New Translation of the New Testament made by E.L. Bevir and printed by G. Biava in Milan in 1891. Garrone wrote that the goal of that version was "to provide a translation of the oracles of God as literal as possible, based on recent studies and newly discovered manuscripts" (Garrone 2011). The preface to the 1984 reprint of the second edition of 1930 adds: "We trust that this version will be helpful to people who, in Italy and in foreign countries, devote themselves to the study of the Word of God" (Darby 1984b). Finally, the preface to Darby's Swedish New Testament reveals quite the same purpose:

Resting on the Lord's blessing, we now present this work as a help for a deeper study of the New Testament writings. Those who worked on this translation do not pretend to be expert in that field. But their desire was only to make the precious work of Darby available in our own language.

3.4 Conclusion

In gathering all the data found in Darby's own writings, in the prefaces to his translations in German, French, English, Dutch, Italian and Swedish, and in some works from other authors as well, the purpose of his translation work may be

summarized as follows: To provide a more faithful translation of the original text; one that would offer an alternative to the other existing ones, presented with more exactitude based on recent discoveries of manuscripts and increased critical work. It would not be a learned work for learned people, but rather a translation of good quality, intelligible, and easily accessible to all Bible readers, especially to the poor among the brethren. That translation would contribute to a more exact understanding of the Word, being more literal yet fluent and readable at the same time, and it would also help preachers and the people of God in general in deeper Bible study. It appears, from Darby's letter to Pierre Schlumberger from Droitwich on March 28 1861, that he was satisfied with his translation work in German, French, and English. He wrote:

I believe that, for these three languages, we have a better translation than all those which have been published until now. First because we have some resources, which former translators did not have. Next, because of the respect we have for the Word, which in any way has a huge influence (ME 1900:298).

Now, the next chapter will present the principles of Darby's translation work.

Chapter 4

The Principles of Darby's Translation Work

4.1 Introduction

Though Darby never wrote a book specifically explaining the principles he followed in his translation work, he discussed them extensively throughout his writings and letters, and in more details in the prefaces to his different translations. By comparison, Darby's principles in his translation work were much easier to identify than its history or its purpose. The goal of this chapter is not to reproduce the prefaces of Darby's different translations, where his principles of translation can be clearly identified.¹¹⁷ It will rather present a historical and chronological development of those principles from all the data found throughout Darby's writings. In addition, it will highlight some particular elements that have not been mentioned in the previous chapter on the history of Darby's translation work. Finally, the conclusion will present a summary of the data found in Darby's writings as well as in his prefaces. So, the next section will first present two particular elements that clearly formed the basis of the development and setting of Darby's principles of translation: Darby's understanding of the doctrine of divine inspiration and his critical views on some other translations. Next, Darby's principles of translation will be set out in three distinct categories: translation theory, critical work,¹¹⁸ and doctrinal views. The chapter will close with the dynamics and methods of his work, including teamwork in proofreading and correcting, books used, timetable, and evaluation of the work.

¹¹⁷ The preface to Darby's second edition of his English New Testament, which is very detailed, is included as an appendix at the end of this dissertation and is outlined according to its content.

¹¹⁸ Which includes critical work on individual manuscripts and various editions of printed Greek texts, as well as Darby's Greek text used in translation.

4.2 Darby's understanding of the doctrine of divine inspiration

Darby wrote extensively on the doctrine of the inspiration of Scriptures.¹¹⁹ What appears to be the oldest writing of Darby on that topic is a letter dated May 1850.¹²⁰ It was originally published in French under the title *Lettre sur la divine inspiration des Saintes-Écritures, à propos de la lettre de démission de M. le professeur Edmon Scherer*. It has been translated into English with the title *Letter on the Divine Inspiration of the Holy Scriptures or Remarks on the letter of Resignation of M. Le Professeur Edmond Scherer* (23:1). Edmond Scherer, a former professor of theology at the Geneva School of Theology first sent a letter in November 1849 to the president of the school at that time, Mr. Merle D'Aubigné, explaining to him the reason for his resignation as professor. Scherer had come to disbelieve the doctrine of divine inspiration of the New Testament. This had occurred through a "gradual, yet profound change in [his] theological views" (Scherer 1850:5). A second letter from him, dated April 1850 and sent to a friend, would present "the evangelical truth" in this matter (1850:4). Then, Darby wrote:

The letter of Mr. Scherer to Dr M. d'Aubigné having been communicated to me by a third person who desired to have my opinion of it, I answered with all freedom, without meditating any future publicity. I spoke severely in several places, because I judged severely that which I criticized (Darby 1883b, 23:1).

¹¹⁹ In chronological order, he wrote: *Letter on the Divine Inspiration of the Holy Scriptures or Remarks on the letter of Resignation of M. Le Professeur Edmond Scherer* (Darby 1883b, 23:1; in 1850), *Inspiration of the Scriptures* (6:359; in 1858), *Inspiration and Interpretation* (9:223; in 1862), and *Inspiration and Revelation* (29:137; in 1878). Darby referred to that article in a letter sent from London to Pierre Schlumberger on April 7th 1878; see ME 1902:299). Darby also wrote two other undated articles that were published in his *Notes and Comments on Scripture: Inspiration* (Darby 1883a, 1:260) and *Remarks on the Doctrine of Inspiration* (1883a, 4:271). An anonymous author who criticized Darby's translation work wrote: "What Mr. Darby's notions are of inspiration we cannot tell, but unless he thinks his own inspiration equal to Paul's he must have a very strange notion of it" (Spurgeon 1872:519). Obviously, this detractor had not read Darby before criticizing him.

¹²⁰ Sent as a private letter at first, it was published a month later in June 1850. Darby apparently referred to the writing of this article in a letter sent to Pierre Schlumberger from London in July 1851: "I was busy with something else too, that is, the attacks against the inspiration of the Word. I bought in Paris what I was able to find from the *Revue Théologique* of those gentlemen, and I began to examine their affirmations, those difficulties that they put forward, and then I examined the Fathers, those writings wrongly attributed to them, the ecclesiastical historians, the 'Anleitungen' (introductions) to the New Testament, the answers to Strauss and Scherer, all in the light of the study of the Word. If only you knew all the absurdities that are praised in the name of knowledge!" (ME 1922:273, 74)

Darby's response to Scherer's letter provides us with some important data related to his views on the doctrine of biblical inspiration. First, quoting from 1 Corinthians 2:13: "We speak, not in words taught by human wisdom, but in those taught by the Spirit, communicating spiritual things by spiritual means," Darby said:

Could the idea of inspiration be embodied in a form of words more absolutely definite than the expression, "words which the Holy Ghost teacheth"? Here then there is nothing equivocal. When the apostle set forth the truths which the Holy Ghost had taught him, he used words which the Holy Ghost had also taught him (Darby 1883b, 23:6, 7).

In Darby's mind, the words of the Bible were the inspired words of the Holy Spirit, taught and breathed by him.¹²¹ Inspiration was a reality, a revealed truth affirmed by the prophets and acknowledged by the apostles and the Lord Jesus Christ (23:6, 15). The Scriptures are "writings which have the authority of a revelation – of an oracle from God" (23:12). Then, Darby added:

People say, "But there are various readings, bad translations, statements which the increase of knowledge has proved impossible, so that scripture cannot be used as an authority." The Lord, then, was mistaken! There were various readings, bad translations (especially that of the Septuagint, indicated in the letter), and supposed inconsistencies, at the very time when the Lord said, "The scripture cannot be broken." [...] These things existed too when the apostle called them "the oracles of God." But none of these things prevented the Lord's recognizing their absolute authority on every occasion (23:15, 16).

So it is clear here that Darby did not consider textual variants and differences in translations as diminishing the authority of the Word of God.¹²² He further said on this:

¹²¹ Darby had a much different attitude and thinking about the apocryphal books. For example, Darby qualified the Epistle of Barnabas as "an absurd and even foolish book" (23:19). Adding them to the Bible was considered by him as an infidelity to it.

¹²² In a letter sent to professor Tholuck (1855?), Darby wrote: "His word, namely, the scriptures inspired of God, that is to say the Bible, is the authority which forms their faith; it is also its foundation, and they recognise it as that which should govern their conduct. The Holy Ghost alone can make it effectual both for life and practice" (Darby 1832-82, 3:305; ME 1913:154).

A heart full of peace and joy, because taught of God, discerns and acknowledges that it is indeed the word of God. It is read, perhaps in a bad translation, and doubtless something is lost thereby; but God has taken care that enough should remain to teach the heart with certainty His truth and His ways. [...] A man of little information, but taught of God, is much more able to apprehend the whole truth, even through the medium of an indifferent translation, than the learned man, who, though a stranger to Christ, thinks he can judge of the whole canon (23:19).

The manuscripts may present some variant readings, but there is no inaccuracy, error, or contradiction in the whole Word of God.¹²³ Now, as time went by, Darby appeared to have been more and more anxious as he considered the attitude of many so-called evangelicals concerning the doctrine of inspiration.¹²⁴ This can be seen particularly in two letters he wrote towards the end of his life. In the first letter, sent to Mr. M. from London and dated November 7th 1877, he wrote: "I believe that the wait for the Lord is becoming more real and is spreading. But unbelief and rejection of the inspiration of the Word is also spreading and taking hold of ministers" (ME 1892:171). In the second letter, sent to Mr. G. from Belfast on January 1st 1878, he said: "In England and Scotland, unbelief is elevating itself and is overcoming the country. The evangelical ministers show themselves to be extremely coward and they are abandoning the inspiration of the Word at the will of the wicked" (ME 1893:272). That situation probably explains at least in part why he wrote so extensively on that topic.

In 1853, Darby left a remarkable personal testimony about his own belief in the inspiration of Bible. In the preface to a reply addressed to Francis William

¹²³ WJ Lowe gave the following warning concerning variant readings in relation with the doctrine of Bible inspiration: "The variant readings which have been found through meticulous study of the newly discovered manuscripts are and will always be more and more helpful in rebuilding the text in its original state. However, until that day when, if we ever get there, the original text will be wholly restored with absolute certainty, we must distinguish between the work of those who religiously search the Revelation which God has given them and the boldness of those who seek to prove that all Scripture is not divinely inspired because of the errors and contradictions which they believe to have found in it" (Lowe 1997:20).

¹²⁴ In a letter sent to Mr. M. from London on April 26th 1862, Darby wrote: "In some ways, I would fear the Free Church as much as the rationalists. [...] They do not frankly acknowledge the absolute authority and perfect divine inspiration of the Word of God. They often make compromises and they do not speak with a deep conviction that this Word is the Word of God" (ME 1891:292).

Newman¹²⁵ entitled *The Irrationalism of Infidelity: Being a Reply to 'Phases of Faith,'* he wrote:

One qualification (none is of any value if God be not with us) I may boast of – profound, unfeigned (I believe divinely given) faith in the Bible. I have, through grace, been by it converted, enlightened, quickened, saved. I have received the knowledge of God by it to adore His perfections – of Jesus, the Saviour, joy, strength, comfort of my soul. Many have been indebted to others as the means of their being brought to God, to ministers of that gospel which the Bible contains, or to friends who delight in it. This was not my case. That work, which is ever God's, was wrought in me through the means of the written word. [...] I desire to add one remark here in reference to inspiration. *I beg to avow, in the fullest, clearest, and distinctest manner here, my deep, divinely-taught conviction of the inspiration of the scriptures.* That is, while of course allowing, if need be, for defect in the translation and the like, when I read the Bible, I read it as of absolute authority for my soul as God's word (Darby 1883b, 6:3, 5; emphasis added).

Darby gave that testimony on the eve of the beginning of his translation work on the German translation of the New Testament (1855). Throughout his entire life and particularly in his translation work Darby's conviction about the inspiration of the Bible would be maintained and even strengthened. That can be seen in the following excerpts from the prefaces to his translations in German, French, and English:

Preface to the German New Testament (1855):

We might indeed have clothed many passages in more elegant German, but, without being in bondage to words, we have been governed throughout by the thought that the faithful rendering of the original text outweighs every other consideration; and the more so because *we believe with the very fullest conviction the divine inspiration of the holy scriptures as*

¹²⁵ Newman (1805-1897) was a "layman, brother of Cardinal Newman [...] Originally he was a man of religious tendencies, but gradually became a free-thinker. He was a voluminous writer on linguistic, mathematical, historical, social, and political, as well as religious subjects" (Jackson 1912, 8:152).

the revelation of the infinite wisdom of God, and the expression of His gracious character in Jesus Christ [...] Above all we have been throughout influenced by the deep sense that it was the word of God which occupied us (Darby 1883b, 13:168-69; emphasis added).

Preface to the French New Testament (1859):

Thoroughly convinced of the divine inspiration of the scriptures, we have endeavoured in translating them to reproduce as exactly as possible in French, that which God has given us in another language, unknown to the greater part of those who read the Bible. We have rendered the Greek as literally as was consistent with the perspicuity needed for the understanding of what is said (13:187; emphasis added).

Preface to the second edition of the English New Translation (1871):

I believe the scriptures to be the inspired word of God, received by the Holy Ghost and communicated by His power, though, thank God, through mortal men (Darby 2013a:408; emphasis added).

In conclusion, it has been clearly demonstrated above that Darby was able to understand the difference between inspiration and translation. Some translations might not be perfectly translated and even present some defects. Yet, that would not affect the inspiration and authority of the Word of God in the original manuscripts. No translation is inspired. That is why one has the right to criticize them, of course as far as one is sufficiently qualified for that, and there is little doubt that Darby was. Therefore, in the following section, we will look at some of Darby's critical comments and evaluation of some Bible versions used at his time. The goal here is not to repeat what has already been said in the section on Darby's dissatisfaction with the existing Bible versions at his time (chapter 2, section 2), but to present his critical views on some of them in order to have a better understanding of his own principles of translation, which will be developed next.

4.3 Darby's critique of other translations

The reasons for Darby's critique of existing Bible versions at his time may be divided into two categories: translation theory (including translation decisions and style) and textual criticism work (including the Greek text used in translating). A few examples of critique in each category will be given next.

4.3.1 Darby's critique of translation theory and some translation decisions

Already in 1845, Darby's comments on the French Lausanne version revealed his clear preference for literal translation of the Bible.¹²⁶ Writing to a certain B.R. from Plymouth on November 1st of that year, he said: "I acknowledge in this translation (the existing one¹²⁷) a meticulous work. But my own revision of it convinced me that it was sometimes less literal than what it was supposed to be" (ME 1896:298). That comment clearly shows Darby's high esteem for literal translation as well as his critical views on that specific translation. Moreover, Darby also criticized some particular translation decisions sometimes, in various Bible versions. For example, while he was discussing some translation decisions made by the translators of the AV in Ephesians 6.12, Darby wrote:

In the Authorised Bible "high places" is inserted in place of "heavenly places," which shews that the translators were afraid of the truth, and so altered the word. A similar alteration occurs in Revelation 4. There we get One seated on a throne, and the four and twenty elders also seated on thrones; but though the word in the original is quite the same, the translators altered the thrones of the elders into "seats." In our epistle they were afraid to translate "heavenly places," and they made it "high places;" but the word they have translated "high" here is the same as the one they have translated "heavenly" elsewhere, as chapter 1.3 (Darby 1883, 27:97).¹²⁸

¹²⁶ Commenting on the literalness of the Lausanne version, WJ Lowe wrote: "It is perhaps the most literal of all the recent translations, and it is so inclined towards this approach that the meaning is sometimes in danger of being lost, considering the differences between the idioms of the Greek and those of the French" (1997:16).

¹²⁷ The French Lausanne version, 1st edition of 1839.

¹²⁸ Article written in 1874 and entitled *Substance of a Reading on Ephesians*.

Here, Darby not only disagreed with the choice of words by the translators, but he also criticized their inconsistency in translating a Greek word by multiple English words. However, Darby's affirmation that they "altered the word" because they were "afraid of the truth" is probably exaggerated. In *Some further developments on the principles set forth in the pamphlet entitled 'On the formation of Churches' and reply to some objections made to those principles*, written in 1841 at Geneva, Darby also criticized translation of two different Greek words or expressions by one and the same English word. He wrote: "First, although in many translations the resemblance between the fullness of times of Ephesians 1.10 and the fullness of time of Galatians 4.4 may strike people, nevertheless this resemblance does not exist in the Greek" (Darby 1883, 1:170). He added in a footnote: "Neither the translation of Martin, nor that of Ostervald, nor yet that of Lausanne, translates Galatians 4:4 by fullness of times."

In another article, written in 1871 and entitled *Exposition of the Epistle to the Romans*,¹²⁹ Darby also gave an example where the AV translators' understanding and translation of a particular Greek construction created a contradiction in the text. He wrote:

It will be seen that I translate Romans 11.31 differently from the Authorised Version;¹³⁰ but I am satisfied it is the only true way. As it stands in English, it directly contradicts verse 28. They are not saved by the mercy to the Gentiles, if they are enemies as concerning the gospel for the Gentiles' sake. God had concluded all in unbelief, that it might be pure mercy to all.

Indeed, the way one translates a passage may affect its theological meaning. The resulting text from one's translation theory is what Darby used to call the 'style' of the translation. His critique on style was particularly related to the German and French versions. Though he was severe in his judgement of the underlying Greek text of the AV, he generally had a good opinion of the style of that version. In *Scriptural Criticisms* (1834-1835), Darby wrote: "...in general the authorized English translation is one of incomparable value..." (Darby 1883b, 13:21). Now, it has been

¹²⁹ See ME 1873:52.

¹³⁰ AV: "Even so have these also now not believed, that through your mercy they also may obtain mercy." Darby: "So these also have now not believed in your mercy, in order that they also may be objects of mercy" (Darby 1982).

already noted that Darby considered the German version of Luther to be 'horrible' (ME 1899:120) and all the French versions to be 'very mediocre' and intolerable (Darby 1883b, 14:16, 17). Writing to Pierre Schlumberger from England in 1857, Darby further said: "If the Lausanne version had given the true force of the New Testament, it is clear that I would not have made my business *to correct its style*, even though I believed it to be very bad" (ME 1899:418-19; emphasis added). It seems clear that the 'style' referred to by Darby had to do with faithfulness in the rendering of the original text. And this faithfulness means literal rendering of words, grammar, and syntax, according to the context. This is what Darby calls 'giving the true force of the New Testament.' Darby's critical views on the style of the German and French versions at his time would force him to do better and thus it became a translation principle in itself.

4.3.2 Darby's critique of textual criticism issues

One clear example of Darby's critique on textual criticism issues is found in his *Meditations on the Acts of the Apostles*, written in 1875-76.¹³¹ Discussing the passage in Acts 8 concerning the baptism of the Ethiopian eunuch, Darby simply wrote: "Verse 37 is not authentic" (Darby 1883, 25:350). The same assertion was found in the footnotes in some editions of his English translation: "Verse 37 *in the Authorized Version* is recognized as not genuine" (Darby 1984a; emphasis added). Darby added some explanation in the footnotes: "TR adds (ver. 37), 'And Philip said, If thou believest with all thy heart, it is lawful. And answering he said, I believe that Jesus Christ is the Son of God.' It is not in \aleph B C H L P 13 31 61 Am Syrr Memph and many others" (Darby 1920).¹³² It seems clear therefore that a faithful translation of the Word of God would obviously need to take into consideration variant readings in the manuscripts and other sources as well. Over the course of time, Darby added many footnotes in his translations, which provided some reasons for his choice of variant readings.¹³³

It is well-known that Darby had a rather low opinion of the so-called 'Textus

¹³¹ See ME 1877:203.

¹³² The 2006 French edition '*La Bonne Semence*' contains a footnote that says: "Some manuscripts add verse 37" (Darby 2006:273).

¹³³ More on this in chapter 5.

Receptus.¹³⁴ Therefore, it is not surprising that he also had a low opinion of Bible versions based on that Greek text, particularly the French Ostervald and Martin Bibles. In a letter written from London to Pierre Schlumberger in July 1869, Darby stated that there were some complications with the TR and the AV because their sources presented some uncertainty (ME 1901:414). Those uncertainties were particularly apparent in some English and French Bible versions in Darby's time.

Darby's critical views of existing Bible versions at his time, particularly in German and in French, set in part the basis for his own principles of translation, which will be set out now in the following sections.

4.4 Darby's principles of translation

The first subsection will present a general overview of Darby's principles of translation from the pen of various authors. Next, Darby's principles of translation will be set out in three distinct categories: translation theory, critical work, and doctrinal views.

4.4.1 Darby's principles of translation according to various authors

As stated in chapter two, very few books devote more than 2 or 3 paragraphs to Darby's translation work, no matter what the language of the translation. Among them is David Lortsch, in his *Histoire de la Bible en France (History of the Bible in France)*. Lortsch (1910:148) says that Darby's translation into French was not made from the Received Text, in harmony with what Darby himself wrote in the preface to his translation.¹³⁵ Though Darby largely departed from that text, Lortsch believes that he remained conservative, except for the passage about the three witnesses (1 John 5.8), which Darby removed. Lortsch also says that Darby's translation was made from the same principles as those of the *Version de Lausanne* (Lausanne's Version). That information has been somewhat attested by Louis Burnier in his book on the history of the Lausanne version. Burnier (1866:128) wrote that Darby "appropriated our work to [his] convenience." The principles referred to by Lortsch may be

¹³⁴ See, for example, his comment in the revised preface to the 2nd edition of his English New Testament: "For, as is known, the Textus Receptus had no real authority, nor was indeed the English Version taken from it" (Darby 2013a:403).

¹³⁵ See also Willmington 2004:575.

summarized thus: 1) verbal or plenary theopneusty,¹³⁶ that is, extremely rigid literalism on the basis of the inspiration of each word, and 2) respect of the word order as far as possible. Lortsch adds that Darby widely took advantage of that version and was even able to avoid its flaws because his literalism was more skilful, more scientific, and often more successful (1910:148). Finally, Lortsch reports the words from someone by the name of Ch. Porret who is supposed to have said: "Basically, [Darby's] translation seems the best answer to those who seek the most faithful reproduction of the original text without sacrificing the language." Porret further said: "Mr. Frédéric Godet, with whom I was talking about translations one day, told me: 'There is one with which I almost always agree when I consult it,' and he showed me a small volume with the Pau-Vevey indication. He was very surprised to learn that it was Mr. Darby's translation" (1910:148).

Darby's long-time friend, William Kelly, wrote a short biography of Darby entitled *John Nelson Darby as I Knew Him*. Kelly (1986:10) described Darby's methods in writing and underlined his meticulous approach: "Mr. Darby was deliberate and prayerful in weighing a Scripture." Kelly adds: "He delighted in a concatenated sentence, sometimes with parenthesis within parenthesis, to express the truth fully, and with guards against misconception" (p.10, 11). Those words may partially explain why Darby's translation is often considered to be very accurate but hard to read. Kelly clearly shared that opinion as he wrote: "This made his writings, to the uninitiated, anything but pleasant reading, and to a hasty glance almost unintelligible; so that many, even among highly educated believers, turned away, because of their inability to penetrate sentences so involved" (p.11). According to Kelly, Darby was always reading the Bible, wherever he was.

Marion Field quotes Darby's own justification for his translation, when he wrote that it was necessary to "reproduce the original text as in a mirror" (2008:169). Then, she mentions some of his principles of translation. She writes that Darby "tried to keep to the Greek 'style' of writing" (p.170). She also adds that "because he could not without circumlocution render into German certain words, he defined them for the reader," and that "he also gave the current value of certain coins that are mentioned in the Bible." Commenting on his *Collected Writings*, she wrote:

¹³⁶ That expression was particularly used by Émile Cadiot in his BTh thesis (Cadiot 1868:24).

There was only one volume in the *Critical* series; this contained the Prefaces to his German and French translations of the New Testament as well as details about the translations. The series illustrates vividly Darby's attention to detail. His translation of the Bible is recognised as being an accurate translation from the original languages and in this series Darby had sections on the use of the *Greek Article*, *Greek Particles and Preposition* and the *Greek Aorist* "from the Greek aoristos – indefinite, not implying limitation." If he felt that a word he used needed explanation, he always added a footnote to clarify it. In his piece *On the Greek Article* he goes into pointing out that sometimes the "Greek has the article... but in English not." His discussion of this runs to over seventy pages! The following article, *Greek Particles and Prepositions* was the fruit of research for private use in studying the New Testament. He quotes passages from the Bible in both Greek and English to illustrate his point (2008:179).

Finally, Turner (2006:78) says that Darby's translation was "an entirely free and independent rendering of the whole original text,¹³⁷ *using all known helps*" (emphasis added). Darby himself identified some of those helps in the prefaces to his translations.

The next section will present Darby's principles of translation as they were found throughout his writings.

4.4.2 Darby's principles of translation

The very first principle to be mentioned here is the translation theory adopted by Darby in his translation work.

4.4.2.1 Translation theory

The translation theory adopted by Darby can be easily identified in the prefaces to his different translations in German, French, and English: the literal

¹³⁷ That is true for the second editions of his French and English translations as well. Darby himself wrote that when he did his first translation into English, he did not want to create a version of his own (2013a:403). For the first edition of the French version, Lortsch (1910:148) wrote that Darby "widely took advantage" of the Lausanne version. The second edition, however, would be the fruit of Darby's own critique of the Greek text (1872:vi).

approach. Most Bible versions in Darby's time were translated with that approach,¹³⁸ though that of Darby could probably be termed a 'highly literal approach.' The following extracts from the preface to the first edition of his German New Testament clearly reveal Darby's translation theory:

We might indeed have clothed many passages in more elegant German, but, without being in bondage to words, we have been governed throughout by the thought that the faithful rendering of the original text outweighs every other consideration [...] But since no one is able to grasp the whole expanse of this revelation, and often a meaning beyond the comprehension of the translator lies hidden in a sentence, which would be lost in a free translation but may be found in a more literal one, through deeper teaching of the Holy Spirit — it is evidently necessary to reproduce the original text as in a mirror. Yet of course the limits of this literalness or exactitude must not be drawn so close as to render the sentence translated into another language altogether incomprehensible, and to remain consequently destitute of meaning. Another ground for making the translation as literal as possible was the conviction that it would not be without profit to a reader unacquainted with the original to learn something of the style, the customs, the thoughts and the manners of the writers of the Gospels. [...] (Darby 1883, 13:168).

Darby's literal approach may be summarized as literal yet comprehensible. It also included the issue of style. While style was not a problem with his English translation, partly because Darby generally tried to preserve the style of the AV, and partly because English was Darby's native tongue, it was a real issue with his German and French translations. When he began his translation work on the French Lausanne version, Darby's French, in his own opinion, was not good enough to settle issues of style. This can be seen in a letter sent from England to Mr. B.R. on September 23rd 1846:

¹³⁸ Eugene Nida is generally recognized as the (modern) father of the dynamic equivalence theory of translation (Grudem 2005:Loc.741-46). Indeed, in Darby's time, that theory was not as popular as it is today. However, there were some advocates of that theory already in the nineteenth century. See, for example, Emile Cadiot's thesis, where he argued for a middle position between 'slavish literalness' and 'paraphrase' (Cadiot 1868:54).

There are some particular difficulties resulting from the fact that the genius of the French language does not answer well to some Greek abstractions [...] the work would have been pointless since with the French language idioms I must rely on someone else in some measure (ME 1896:395-96).

As time went by however, Darby's French improved enough to enable him to play a greater role in translating the whole Bible into that language. In a letter sent to Pierre Schlumberger from England in 1857, he wrote:

In translating the New Testament into French, it is obvious that I cannot pretend to correct its style, that language being not my mother tongue. But there are some cases where some would like to change what is being said in order to adapt it to French. There I am inexorable. I am doing that work, it is obvious, only so that the brethren (and other ones, should they wish) might possess what the text says, which they do not have in other translations. [...] I hope that we succeeded in making it. I would prefer to renounce entirely to this work than to change what is being said. I believe that, in spite of some stains, our translation will be a huge progress (ME 1899:418-19).¹³⁹

In translating from one language to another one, it is impossible not to sacrifice some of the original expressions and particularities. Darby understood that and it offered him one of his greatest challenges in translating, particularly in French. When he published the first edition of his New Testament in that language, he included a lengthy preface where he set forth this challenge very plainly, explaining how he dealt with it. He wrote:

Therefore it is that we often meet in the word with expressions that, flowing from the depth of the mystery in the mind of the inspired writers, make us perceive (under divine teaching) the connection of the different parts with each other, and that of each of these parts with the whole. To retain these Greek expressions is sometimes disadvantageous to the style of the version;

¹³⁹ See also ME 1900:96-97, where Darby complains about the limits of the French language in rendering some Greek sentences.

but, when the clearness of the sentence was not injured by it, we have allowed some to stand, which might help the reader to apprehend all the meaning and bearing of what is written in the Greek. *In other cases, when the French language would not admit of a literal translation, and where the form of the Greek phrase appeared to contain thoughts that might be more or less lost or modified in the French expression, we have given the literal translation in a note* (Darby 1833, 13:187; emphasis added).

The issue of style also has to do with the particular way of writing of each Biblical author. Darby was also concerned with this special characteristic:

We have already remarked that where it appeared to us admissible, we have left the style peculiar to each of the several inspired writers unaltered, in accordance with our principle of translating the written word as faithfully as possible. We have always, where the reader could not fail to understand, retained the sentence in its primitive form as we found it in the original text, and only where an imitation of this form would occasion ambiguities have we admitted a change, so as to give the sense to the best of our ability (Darby 1883, 13:173).

Style also included manners and customs of the Bible, e.g. "to lie at table, instead of to sit at table" (13:73). Finally, style for Darby was especially a question of clarity. He wished the 'simple' brethren would easily understand what they read. In a letter sent to Pierre Schlumberger from Elberfeld on April 4 1855, he wrote:

I do not doubt that, concerning the sense, we have a good translation. And, though I am not satisfied with it, the simple brethren said that what they read in it was much more intelligible than what they had before. We simply need to set in order the errata and the foreword, where I explained many things simply for the simple, since the goal of our work was to answer to their needs (ME 1899:157).

In relation to that point, it is clear that Darby would take tremendous care not to weaken the faith of the simple brethren in the Word of God with critical notes

concerning the validity of the text. In his article *The Sinai manuscript and Tischendorf's English New Testament*, written in 1870, Darby warned:

As many have been disposed to think they could judge of the text by Tischendorf's publication in English, let me add that, much as we are indebted, as everyone knows, to Tischendorf for his diligent and careful labours (which I should be the first to acknowledge), this publication seems to me an unhappy one. We have the text according to that ordinarily received (TR), and then three ancient MSS to throw doubt on all and decide nothing. Ordinary facts, such as A being not Alexandrian in the Gospels, are of course unknown to ordinary readers, who are then in uncertainty without resource. [...] Let not the simple reader be dismayed at this: other MSS are a counter check; and while there is the imperfection of copyists, there is not the uncertainty which many would gladly say there is, and which the absence of research would lead persons to fancy (Darby 1883, 13:204-5).

The next section will show how Darby's translation theory specifically developed in his translation of words.

a) Translating words

Darby was critical of the AV especially because the translators failed to translate the same Greek word consistently, rendering it with multiple English words. In an article entitled *What do the Scripture teach concerning judgement to come*, written in 1867, Darby provided an example of this critique against the AV:

I am of course aware, that it is *condemnation* in the English text (John 5.24), but it is in the original the same word as in verse 22 and 27, and so it is in verse 29. Condemnation is a different word in Greek. Here the change destroys the whole force of the passage, though condemned they would be. The translators tell us in their original preface that, where the same word occurred several times in a passage, they give a different one if they can. Much as we have to be thankful for the English translation, this was a very false principle. They have done so here (Darby 1883, 10:378).

Therefore, Darby would make a great deal of effort in translating a Greek word by the same word as far as possible. This can be seen in a letter he wrote to William Kelly in 1868:

I have completed my work in the New Translation.¹⁴⁰ I have had it read over too by another, and corrected several slips or verbal omissions, *and made uniformity of words as far as possible*. I have added a good many notes, and here and there made it clearer, but there is little to alter (Darby 1832-82, 1:535; emphasis added).

Yet, he knew that sometimes words may have different meanings according to their own context. This is reflected in a letter sent to Pierre Schlumberger from London in 1859: "I believe that some expressions might have been harmonized. Yet, translating a same word in Greek for the same word in French appears to me as an evident absurdity" (ME 1900:39).¹⁴¹

Two of the main features of Darby's translations were more clarity and more uniformity in the choice of some words and expressions. In his letters, he sometimes provided lengthy explanations for some of these choices. For example, in a letter written from Apeldoorn¹⁴² to Pierre Schlumberger in August or September 1857, he wrote:

Concerning the word 'Gospel,' please allow me to tell you that I do not accept the idea of "not making changes when it is not necessary," because I like to go at the source, yet not despising the help that some previous translations can provide. [...] I examined all passages with the Wigram concordance. [...] After some hesitations, we kept the word 'Gospel' instead of 'good news' or 'happy message,' which, although right as to the meaning, displeased us because of their familiarity (ME 1899:352-53).

These comments underline the fact that some basic words in the Bible are too

¹⁴⁰ English 2nd edition?

¹⁴¹ WJ Lowe shared that opinion. Criticizing the French Lausanne version, he wrote: "The rule which consists in translating the same Greek word by the same French word caused much harm to the Lausanne version because it was followed excessively" (Lowe 1997:17).

¹⁴² Spelled 'Appeldoorn' in the document.

significant to Christian faith to be translated otherwise than how they have been translated traditionally.¹⁴³ However, in the preface to the first edition of his French New Testament, Darby mentioned his decision to put a minuscule letter at the beginning of some important words like god, spirit, christ, etc., when they were not used as proper noun. He explained in much details that decision:

We have now to furnish some explanations on points of detail. And, first, it may appear singular that, excepting as it depends on the punctuation, we have excluded the capital letter from the beginning of every word which is not a proper name, as such. Thus we have written our god, our father, the son, the word, the spirit. We desire that our readers should fully understand the motive that induced us to print these words in a manner which is not agreeable to ourselves, and which will perhaps be a matter surprise to them. We have adopted this plan in order to avoid what appears to us a still greater impropriety. In speaking the spirit, we find more than one passage in which the state of the soul and the Spirit of God are so united and mingled together, that it would have been rash or even impossible decide between a small 's' or a capital 'S.' Now if we had put small 's' to the word spirit, and a capital 'G' to the word God, the result would have been most grievous, and, in appearance least, a denial of the divinity of the Holy Ghost. We had no other resource than to follow the example of the Greek, and use capitals only for proper names: thus, when the word "God" is a proper name, it has a capital; when it is appellative, it has a small 'g.' We have followed the same rule with respect to the word "Christ," which may be a proper name, or may have the sense of "anointed." This plan is, we repeat, disagreeable to ourselves, but it maintains the ground of truth, which would have been impossible on any other plan. Those who are in the habit of reading the Greek Testament will not be stumbled (Darby 1883, 13:192).

However, that feature was abandoned in the French 1885 edition and onward. Moreover, it seems that Darby did not adopt that principle in his English translations, except perhaps for some comments on the word 'spirit' in Romans 1.4; 8.9; 1

¹⁴³ See, for example, the decision of the editors of the *Nouvelle Bible Segond* (Segond 2002) to translate the Greek verb ἐγείρω by the French 'réveiller,' instead of the traditional 'ressusciter.'

Corinthians 2.12; Galatians 5.25; and 1 Peter 3.18.

Now, the Greek language has many synonyms. However, each word has its own particular shade of meaning. Dealing with this, Darby usually rendered synonyms by different words, always taking into account immediate context. In the preface to the first edition of his French New Testament, he provided the following example:

Neither ought we to lose sight of the important difference that exists between the expressions, δοῦλος, διάκονος, and ὑπηρέτης. We have retained for the first, the term (of evil sound in the present day) of slave; the διάκονος was a man who served at table or elsewhere, without being, on that account, a slave; the ὑπηρέτης, originally a rower in a galley, was an official servant, such for instance as an 'apparitor.' When the text does not allow us to render these differences into French, we have given the Greek word in a note (Darby 1883, 13:196).

The preface continues with explanations of many details about translation of words: the rendering of the Greek word προσκυνέω by 'do homage,' the adding of words in brackets, which means that they are not in the Greek text but the "genius of the French language required this addition, the omission of the pronoun ἐγώ because Darby feared an overuse, and the distinction between ἐρωτάω and αἰτέω (13:196-200). In conclusion on the translation of words, WJ Lowe, one of Darby's collaborators for the French version, wrote:

How important it is to keep, as far as possible, the exact meaning of each of its words and not to seek, in a translation, to explain what is not clear even in the original. [...] Limiting oneself in giving the meaning of the words and letting the Scripture speak for itself, even where the meaning is obscure, this is the role of a conscientious translator (Lowe 1997:3).

b) Translating grammar and syntax

Darby did not write much about the principles he followed for both grammatical and syntactical issues, even in the prefaces to his different translations. Indeed, he did not even mention which grammars he used in translating. He simply wrote: "I do not mention Grammars and Dictionaries, as they are applicable to all books, and known" (Darby 1871, Preface). Nevertheless, a very few documents that contain more or less lengthy discussion on grammatical and syntactical issues can be found in volume 13 (Critical) of his *Collected Writings* (Darby 1883b). They include three articles on the Greek article, one on the Greek particles and prepositions, and three on the Greek aorist tense. Moreover, several brief discussions on some grammatical and syntactical issues can be found here and there throughout Darby's writings and letters. A few examples will be given here.

First, in a letter written from London to Pierre Schlumberger at the beginning of 1859, Darby discussed issues related to the Greek article and the use of dative and ablative cases. He wrote:

'R.' complains a lot about the article, but here I think that his principles are totally false. He supposes that the use of the article in Greek and in French is the same. But that is not so. And to reproduce it, even in square brackets, would often completely distort the sense. He obviously does not understand the use of the article in Greek. It is the same thing with his ablative 'by.' He often misunderstand the use of the dative case. I had to stand firm on many points and displease him, but this caused me much trouble. I fear that he's been hurt sometimes, which would distress me. But his insistence on cases which I knew was due to a lack of experience in the Greek language kept me very busy. I added many brackets where it did not change the meaning, so that to reproduce as far as possible the original text even in its forms. If I need to translate, I cannot distort the sense in order to satisfy a principle that I believe to be totally false. In spite of this, his notes are very useful because they are minutely detailed and very conscientious in examining the details, so that I would be upset if I should lose them. My only fear is to have troubled him through my refusal to take heed of his grammatical remarks (ME 1900:39-40).

It is evident that his great knowledge of the original languages of the Bible allowed him to make such grammatical decisions. Moreover, one can see here how difficult and painful teamwork may have been sometimes for Darby in translating the Bible. Next, translating participles appears to have been a major grammatical issue for Darby. In the preface to the second edition of his German New Testament he wrote:

The most essential alteration we have made is the change of a number of participles, as the too frequent use of them is not common in the German language. The word "saying," for instance, occurs continually in the Greek Testament, and we have almost everywhere changed it to "and said," or "as he said," etc. We have done the same with many other participles, where the sense would not be lost, always keeping the object before us of giving the meaning of the words exactly (Darby 1883b, 13:184, 85).

In the preface to the second edition of his English New Testament, he simply wrote: "I have sought in some instances to render the particles more distinctly" (Darby 1871, Preface). Finally, two letters from Darby to Pierre Schlumberger, both from London, clearly indicate his concern with punctuation in translating. The first letter is dated February 1858 and the second one May 1872:

Beloved brother, I was about to write to you and I received at that very moment some small fragments coming from, I guess, Vevey. I'm happy to communicate with you once again and I wanted to let you know that 'R' sent me the first sheet, where I had to make some corrections, either for punctuation, or for some words (ME 1899:456),

Beloved brother, [...] the passage of Colossians 2.12 presents some difficulties in the Greek text, that is to say, in the punctuation and construction of the phrase (ME 1902:58).

Most grammatical and syntactical issues in Darby's translations must be dealt with one by one. This will be done in the revision in chapter 7. Now, we turn to

Darby's principles in critical work.

4.4.2.2 Critical work

Already by 1845 Darby had made some critical work while he was working on the 2nd edition of the French Lausanne version. In a letter sent to Mr. B.R. from Plymouth on November 1st of that year, he explained the method he used at that time:

Here is what I did recently in a work I had begun on the English New Testament. At the beginning, I did not think of making critical improvement to the Received Text. While I was travelling, I had my Tischendorf with me.¹⁴⁴ [...] I have an edition with the text of Scholz and, in the margin, the Received Text, that of Griesbach and some others. I translate from that edition and I pause when there is a difference. Then, I examine Griesbach, Scholz, and Tischendorf. If they all agree, and the witnesses show without ambiguity the true text, I accept it. If there is a variant reading of any importance, which is supported by a good number of witnesses, I insert a note in the margin which says, 'many' or 'some' witnesses read this or that. I do not take decision, when it comes to critical issue, because it is a translation and not a critical edition. If all those who examined the text agree, it is foolishness to give a wrong reading (ME 1896:297-99).

At that time, Darby was working on a translation that was not of his own, the French Lausanne version. However, he would give his opinion in critical issues in the notes he would send to the translators.

The next sections will show how Darby's critical work developed in his translation work.

¹⁴⁴ Darby apparently referred to the first edition, Tischendorf C 1841. *Novum Testamentum Graece*. Lipsiae: Köhler.

a) Comparison of major Greek texts

Darby did not take textual decisions from his own critical study of the text as he was helping the Lausanne version committee by 1845. He would rather follow the decisions of the majority of Greek experts. In a letter written on January 16th 1851 and sent to Pierre Schlumberger from Nîmes, Darby expressed his appreciation and critique for some of their Greek texts:

I recommend you to buy the Greek edition of the New Testament of Griesbach, if you want a good one. I had a small edition of Tischendorf, which is very practical while travelling, but I don't like that edition; he is definitely rash in his changes. There is a very beautiful edition from Bagster, London, which is a copy of the edition of Scholz. It is much more correct as to its printing. You will find the variant readings of Griesbach and some others in the margin. The English text appears on the same page (ME 1898:399).

A few years later, in 1854, Darby's critical work apparently still rested mainly on a comparison of some published editions of the Greek text. In a letter sent to William Kelly from Dublin in May 1854, Darby wrote:

I have got Tischendorf. I have been struck with the great uniformity of result on questions of text in all the editors, unless perhaps Matthiæ, who you know follows the Russian MSS., namely, Textus Receptus as a system. In translating the Greek Testament, which I have done now a second time from Romans to Colossians, I had Griesbach, Scholz and Lachmann open before me, and Matthiæ and others at my side, that when all agreed I might, if no particular reason, translate from the common text of best editions. There is scarcely ever any difference between them; and however Scholz may talk of the Constantinopolitan family, after all, at any rate in the epistles, wherever he has the chief Uncial MSS. one way, he follows them, just as the others do. This is not so with Matthiæ, who indeed does not consult them. I have held the check of Bloomfield over them. He is useful for the Greek idioms, and usus loquendi, and a diligent conscientious study of the text (Darby 1832-82, 1:234-35).

Darby maintained the same approach for the first editions of his translations in both German and French. He particularly relied on the work of others, as he explained in the preface to the first edition of his New Testament in German:

Where learned men, after the comparison of many manuscripts, and the use of all other means at hand which could aid them to attain to an exact text, were agreed upon a reading, we have followed them; and we greatly rejoice to say that, with the exception of a few passages, they are agreed as to the reading in all important cases (Darby 1883, 13:172).

This is also made clear in the preface to the first edition of his New Testament in French:

Apart from one or two passages, the various editions of the Greek text are almost everywhere in accordance with each other as regards the different readings which have any importance. The variations we meet with are few in number, of a secondary order, and, in a translation, would often be almost imperceptible; and the labours of the learned men who have compared the numerous MSS known at present have had the happy effect of removing the mistakes with which the first editions of the Greek text were disfigured (Darby 1883, 13:191).

In his later years, however, Darby would make his own studies on manuscripts, as will be demonstrated next.

b) Critical work in the manuscripts

In a letter sent to Pierre Schlumberger from London in February 1871, Darby wrote: "I told what Brix is. It is a manuscript of an old Latin version, which always agree with TR." This comment shows that Darby was well acquainted with some manuscripts, even very particular ones. Again, in a letter written from London to H.M. Hooke in May 1870, Darby complained about the time he needed to spend in the critical examination of Greek editions and manuscripts (Darby 1832-82, 2:86-87).

Moreover, the recent discovery of early manuscripts brought Darby back to critical work in preparation for the second editions of both his English and French New Testaments (ME 1892:4-5). In an article entitled *The Sinai manuscript and Tischendorf's English New Testament*, written in 1870, Darby gave his opinion on this manuscript, and on some others as well:

As many are now interested in such researches through the recovery of the Cod. Sin., I send you a word upon it. It has naturally been a pet child of Tischendorf's, as he found it, and no one can question its value as a witness of importance. But it seems to me, as far as I have examined it, that it is overrated. The Vatican MS is much more correctly written, and in every respect it seems to me superior. There is a considerable number of serious mistakes and omissions in Cod. Sin. I do not know whether I have been more observant from having remarked this somewhat in the synoptical Gospels; but it is particularly faulty in John, or at any rate I have observed the faults. It agrees in a good many readings with D, when D has been alone. The variations in οὐν, δέ, καί are innumerable, but it may be right here; so in the presence and absence of ὁ before proper names. But there are many readings which are clearly wrong. Its family is the same as B, still B stands alone. Of all MSS, for beauty and correctness the Dublin one is the best: I found but one *fault* in it. It agrees with the Sinaiticus and B in character, but is superior to both. Whether all its readings be correct is another question. But according to this family it is the first in correctness. The Sinaiticus very often agrees with Vercel. among the Latins. I would mention another fact: Brixianus as a rule always agrees with the ordinary modern text, as A in the Gospels. I do not pretend to account for this and other facts connected with the history of the text as one learned in such matters; but I thought the facts I have observed might be interesting to some of your readers (Darby 1883, 13:204-5).

It is not very clear how Darby had access to all the manuscripts he consulted,¹⁴⁵ but it seems that he was able to consult many of them, as can be seen

¹⁴⁵ The catalogue of Darby's library that was compiled after his death contains many Codices (Sotheby et al. 1889).

in a letter sent from London to Mr. P. in March 1871: "I had to consult many new manuscripts and keep busy with other critical works" (ME 1894:439). Darby disliked that critical work: "I have no satisfaction in critical labours" (Darby 1832-82, 2:131).¹⁴⁶

All this critical work would particularly result in progressive departure from TR, as will be explained next.

c) Departure from the Textus Receptus

As Darby progressed in his own critical work, he would gradually depart from the readings of the TR. In the prefaces to his different translations Darby mentioned directly and boldly that one of his purposes in translating was to provide a translation that would be 'purified' from the errors of that Greek text, which he considered as an inferior text. However, where the editors of the various printed Greek New Testament did not agree, Darby would retain the TR's reading. In the preface to the first edition of his New Testament in German he wrote: "Only where the editors are not agreed upon a change in the reading, have we translated according to the Textus Receptus" (Darby 1883, 13:172-73). Again, in the preface to the first edition of his New Testament in French he said:

Whenever therefore the principal editions, such as those of Griesbach, Scholz, Tischendorf, Lachmann, and often some others less known, are agreed, we have followed the text exactly as they have given it, as we have no motive that attached us to a less pure text. On the other hand, as criticism was not our object, we have simply and entirely retained the received text wherever these principal editors were not agreed. Moreover, we have always been careful to point out in a note the passages in which we have departed from the received text, giving the translation of the latter at the same time (Darby 1883, 13:191).

Yet, for the book of Revelation, Darby and his collaborators adopted a very different approach, because of the very poor quality of the Greek text of TR in that book. He explained:

¹⁴⁶ Letter written to RT Grant in July 1871.

It remains for us to explain to the reader why, in the Apocalypse, we have no longer given at the bottom of the page the readings of the received text. As we have already stated, that of the Apocalypse was printed by Erasmus, from one very incorrect MS that did not even contain all the last chapter, which this learned man translated from the Latin. At present, on the contrary, ninety-three MSS have been collated with more or less care, three of which are in the uncial letters.¹⁴⁷ We have not, therefore, thought it well to reproduce all the faults of one imperfect MS. Erasmus did his best, but there was no need to re-produce errors which he had no means of avoiding (Darby 1883, 13:191-92).¹⁴⁸

Darby's approach of retaining the variant readings of the TR when the editors of the major Greek New Testament did not agree was mocked by Emile Cadiot in his thesis on the '*Conditions of a popular translation of the Bible in French*' in 1868:

What shall we say about a protestant in the sixteenth century who would reason thus: "Where Luther, Calvin, and Zwingli do not agree, I will simply return to the Roman doctrine." Since they were far from an agreement on the Lord's Supper, should that protestant return to transubstantiation?" (Cadiot 1868:51).

Cadiot's comments clearly show that he did not have the respect that Darby had for New Testament manuscripts, even TR. However, in subsequent editions, German, French, and English, Darby left aside more and more the readings of TR. That was particularly due to the discovery of some early manuscripts, which Darby compared with the TR. Yet, Darby was conscious that revisions based upon the discovery of new manuscripts would bring changes to the text, perhaps even to the point that one would not recognize his familiar version. He explained this in an article entitled *On the Gospel According to John*, written in 1871:

¹⁴⁷ The editor added a footnote here that says: "I let this stand as in the French, though somewhat inexact, as it is corrected in the preface of the German Version" (Darby 1883, 13:191). In the preface to the first edition of the German New Testament, Darby rather speaks of a hundred cursive manuscripts in addition to five uncial copies (Darby 1883, 13:175).

¹⁴⁸ See also Darby [2013c] and Cross 2004:28.

There were Dutch printers who in 1624 published an emendation of Stephens, calling it the text received by all, and then people got afraid to change anything. Here and there a word was taken from Beza, but at large the text was from Stephens. In the Apocalypse Erasmus had but one manuscript, and that mingled up with a commentary. Stephens had some thirteen second-rate manuscripts. Erasmus employed a man to cull out the text from the commentary. The last verse he translated into Greek from the Vulgate. We have now a hundred manuscripts of the Apocalypse, with five uncial ones; but the first translations having been all made from the one text, we may say that of Stephens, *it looks now as if we were changing what we were all used to* (Darby 1883, 25:251; emphasis added).

However, Darby did not make changes to the text simply for the sake of departure from TR. He rather made them on the basis of textual criticism and comparison, as will be shown next.

d) Text comparison and studies of some other witnesses (sources)

Darby's critical work would also include text comparison with other Bible versions. He mentioned some of them in the preface to the first edition of his German New Testament:

[...] we translated directly from the original; but we also made use of the translations of Luther, De Wette, Von de Heydt, and also of Meyer's emendation of the Lutheran translation; besides these, the generally very literal Berleburg, the Dutch and English translations, which two latter are both very exact and excellent, and finally the Polyglot Bible of Stier, which, besides the above mentioned German translations, contains several others (Darby 1883, 13:169).

Darby commended some Bible versions, but he criticized some others. In his *Notes on Readings on 1 Corinthians*, written in 1871, he severely criticized Alford's

translation:¹⁴⁹ “Alford's translation is not to be depended upon. It may be useful to a person who can judge for himself. He had an active mind in raising questions, but I never regarded his judgment in settling them. His was not a sober judgment, and not therefore one to be trusted” (Darby 1883, 26:238). His comment was particularly related to Alford's doctrinal comprehension of some passages like 1 John 3.4.

Moreover, Darby would also compare his own Bible versions one with another. In a letter sent to Pierre Schlumberger from Toronto in March 1863, as he was thinking about the possibility of making a second edition of his New Testament in French, he asked him to compare the first edition of his French New Testament with the English translation (ME 1901:19). Critical work also involved checking the Church Fathers' quotations of the New Testament. In a letter sent from London to William Kelly on March 5th 1859, Darby wrote: “Now that I have finished my French translation hope to go on with it. The scriptural part is nearly done, but the Fathers only just looked at” (Darby 1832-82, 3:315). All this critical work would result in the addition of many critical notes that Darby added to the second edition of this French New Testament, and that would be next added to the second and third editions of his English New Testament.

Finally, it is interesting to know Darby's thinking about the Hebrew original text. Generally Darby had a good opinion of the critical work done by Hebrew specialists over the text of the Massoretes. In a letter sent to a certain Miss B.,¹⁵⁰ Darby wrote:

Concerning the accents, etc., of the Massoretes, learned men have access to the text with and without the accents and, in general, they studied both texts. The care of grammarians and Jewish philologues have contributed much, by God's providence, to the preservation of the original text. [...] The researches done since the date of the brochure confirmed in a remarkable way the general purity of the Hebrew text, while providing the occasion to make corrections at some places where copists had allow some errors to slip into the text. The Massoretes were so scrupulous that they did not want to correct some errors they found in the written text. They put the corrections in

¹⁴⁹ The catalogue of Darby's library that was compiled after his death contains the following work: *Testament (Greek), with English Notes, by H. Alford, 5 vol., 1856-61* (Sotheby et al. 1889).

¹⁵⁰ This letter was an answer to some attacks directed against Darby's brochure *The Sufferings of Christ*, published in 1858-59 (according to a footnote in ME 1918:476).

the margin. Then, almost all of those corrections have been printed, according to the manuscripts we consulted (ME 1918:476-77).

In the next section, we will see how Darby's doctrinal views may have influenced his translation work.

4.4.3 Doctrinal views

Did Darby's particular doctrinal views have any influence in his translation work? Some seem to believe that it did. On the one hand, R.A. Huebner wrote: "As God provided the KJV in connection with the reformation in England, so I believe that there has occurred a further blessing in the textual work and translation of J.N. Darby *in connection with the recovery of much truth*" (Huebner 1994:1; emphasis added). Some of these truths are clearly identified by Huebner:

Scripture has a formative power and we ought to feed our souls on the Word in as accurate a translation as we can obtain. I believe this to be found in the translation by J.N. Darby founded on his own assessment of the Greek text. Through J.N.D. much truth of Christianity was restored to the church, especially regarding the believer's place in Christ, the meaning of life in the Son, the truth of the one body, ministry, the proper hope of the Church, dispensational truth, etc. It is often said that a translator's views affect his translation – no doubt true. And if these recovered doctrines are true, then we have a translation that is informed by these truths. How valuable this is! What a privilege and blessing it is to have it (1994:1, 2).

Huebner's point of view, which is rather positive, is that Darby's translation work allowed the recovering of many sound and important truths or doctrines. On the other hand, some saw in Darby's Bible a translation permeated with some incorrect doctrines, particularly those of the Unitarian party,¹⁵¹ based on their own rejection of

¹⁵¹ Thomas Ryan wrote: "Mr. D.'s German text is open to the same charge, and, I suppose, it was on this account that the Foreign Secretary of the Bible Society said he disapproved of the Edition because of its Unitarian tendencies" (Ryan n.d.:12).

Christ's deity.¹⁵² An anonymous article entitled *Darbyism and Its New Bible* was published in *The Sword and the Trowel* magazine of 1872 edited by Charles H. Spurgeon.¹⁵³ In that article, the author wrote that Darby's translation was a "faulty and pitiable translation of the sacred Book" (Spurgeon (ed.) 1872:514). That observation rested on three accusations: Needless modifications to the AV, disregard for some rules of grammar, particularly in the translation of some verb tenses, and interpretation of vital passages instead of translation, which led to false renderings of Scripture. The first two accusations have to do with style and grammar. The third accusation has to do with the influence of his doctrinal views. The author begins with the doctrine of justification by faith. He wrote:

The reader is told that 'by faith' is to be rendered 'on the principle of faith.' For instance, where it is said that in the gospel 'the righteousness of God is revealed from faith to faith,' it is rendered in the 'New Translation,' 'The righteousness of God is revealed on the principle of faith,' etc. Now, it is quite true as doctrine that God does justify on the principle of faith, and that sinners are justified on the principle of faith, but that is not the meaning of the term 'by faith,' or 'from faith' (ek pisteos). This rendering therefore refers it back to God, viz., that God is dealing with men on a principle; but the term 'by faith' refers to the man himself, and it means, from faith, as the subjective origin or source whence a man is justified, not merely that a man is justified on principle (1872:517).

One can see here that the argument of the author is not about the validity of the doctrine itself, but its inclusion in the translation. Therefore, the author is certainly right when he says that this is interpretation instead of translation. However, the author's own argument is also based on doctrinal meaning rather than grammatical rules. Indeed, one's doctrinal views are rarely set aside in the process of translating. Now, the accusation of Unitarianism in Darby's translation was specifically related to

¹⁵² Unitarianism might be defined as "A system of religious thought which rejects the doctrine of the Trinity and the deity of Christ, and seeks to show that genuinely religious community can be created without doctrinal conformity. It has evolved from emphasis on scriptural authority to a foundation on reason and experience. Unitarians believe in the goodness of human nature, criticize doctrines of the Fall, the Atonement, and eternal damnation, and require only openness to divine inspiration" (Douglas et al. 1978:995). A study of those doctrines in Darby's writings clearly demonstrates that he was definitely not a Unitarian.

¹⁵³ Two online articles attribute the writing of this article to Spurgeon himself. See <http://truthwithsnares.org/no-one-will-be-left-behind-but-you-will-be-separated/> and <http://www.stephensizer.com/articles/darby1.html> (both accessed on 2014-04-24).

his translation of one Greek word in particular, προσκυνέω. The discussion has to do with the meaning of 'worship' in English. The following quote presents several extracts from the second paper of the anonymous author of the article previously mentioned. It is somewhat long but necessary in order to understand his point:

Mr. Darby says in his preface, "I have not a doubt of the justness of the change, and just because in *modern*¹⁵⁴ English worship is used for what is rendered to God only. When the English translation was made it was not, and the use of it now falsifies the sense in three-quarters of the passages it is used in. It is quite certain that in the vast majority of instances of persons coming to the Lord they had not the least idea of owning Him as God. And it falsifies the sense in a material point to use the word now." – *Preface*. This is Mr. Darby's language, and it is clear enough at all events, nor could anything more decided on the subject be said by the most advanced Unitarian minister in London. He says, 'In modern English worship is used for God only.' This is one statement; and then, 'In the vast majority of instances they had not the least idea of owning Christ as God.' This the next statement; and further, 'It falsifies the sense in a material point so to use the word now.' This is the third; and, consequently, as worship is for God only, and in the vast majority of instances they had not the least idea of owning Christ as God, Christ did not get worship at all, but only homage; and so, Mr. Darby was quite right in putting in his Bible homage and not worship - for 'it falsifies the sense in a material point so to use the word now.' [...] The reason is that 'worship is for God only' [...]. Verily if Gilbert Wakefield, Priestly, or Belsham were alive, these leading Unitarian ministers would say, 'Let us shake hands, brother!' (Spurgeon (ed.) 1872:561).

Next, the author discusses some fifteen cases where 'worship' was replaced by 'do homage' in Darby's English translation.¹⁵⁵ It is understood that Darby might be labelled Unitarian because he apparently refused to allow worship to Christ in his translation. However, this is pure conjecture. Darby's explanations in his preface

¹⁵⁴ Emphasis his in his preface.

¹⁵⁵ Very interestingly, the author underlines the fact that in Darby's English translation, Hebrews 1.6 has 'let all God's angels worship him' while in his French translation it says 'Que tous les anges de Dieu lui rendent homage' (let all the angels of God do him homage). So, the author suggests that since Darby did not follow the same principle in both languages, then he falsified his own English translation.

show that the people's attitude in 'prostrating' themselves and not Christ's deity was the true basis of his decision to translate προσκυνέω by 'do homage' instead of 'worship,' though this decision is actually questionable. His explanation in the preface to the second edition of his French New Testament is even clearer:

We translated προσκυνέω by 'to render homage,' this expression being applied, in Greek, to all kinds of respectful acts, from the simple act of reverence towards a superior to the worship of God himself. The reader will easily decide the significance of the homage which is rendered, according to the one who receives the homage and the one who renders it (Darby 1872:x).

That explanation makes it clear that Darby did not aim at all to deprive Christ of being worshiped in his translation. He was definitely not a Unitarian. Darby no doubt believed in Christ's deity, as can be seen in numerous places throughout his writings.¹⁵⁶ The testimony of one of his dearest collaborators in his translation work, WJ Lowe, is worth being mentioned here. Criticizing the French version of the Genevan professor Hugues Oltramare in 1873, Lowe wrote:

Moreover, some passages can be found where the idea of the divinity of the Lord Jesus Christ appears to have been removed from the translation. This makes it a most serious thing that so-called 'pastors' of the Lord's sheep dare to deny publicly his divinity. If they can find in the Scriptures some support to their blasphemies, the enemy of souls will find a double advantage in it. It is our duty to protest with all our strength against such a way of dealing with the Word of our God. [In] John 1.1, we are stupefied to see that the word God is written with a small 'g,' when it refers to the Lord Jesus Christ: "The Word was with God, and the Word was god." One wonders why? (Lowe 1997:17)

Then, in a footnote, Lowe adds:

¹⁵⁶ See his article entitled *The Deity of Christ and What Constitutes Christianity*, published after Darby's death, in 1883 (Darby 1883, 33:75-82). That article was 'an answer to the inquiries of an Unitarian student of divinity'!

In the Vevey version, the use of small letters instead of honorary capital letters is explained in the preface. In this version, we followed the usage of the Greek and we put capital letters to proper names only. This very passage, John 1.1, has been translated thus in the Vevey version: "In the beginning was the Word, and the Word was with God, and the Word was God." That clearly highlights the divinity of the Word (Lowe 1997:18).

Indeed, Darby's doctrine of the deity of Christ was conservative and orthodox, and this shows up very clearly in his translations. No doubt, a translator's education, personality, character, competence, and doctrine will be made manifest in his translation. Fortunately, Darby's theology was sound and biblical, at least as far as fundamental doctrines of Christianity are concerned. As regards the possible influence of some of Darby's particular doctrinal views upon his translation work, it should be noted that Darby's explanations for some of his translation decisions in the preface to his different translations might provide some answers to that question.

In the final section, we will look at Darby's dynamics and methods in his translation work.

4.5 Darby's dynamics and methods in translation work

Darby's dynamics and methods in translation work also include teamwork, consultation of many books, time management, and final evaluation and estimation.

4.5.1 Teamwork in proofreading and correcting

Some of Darby's letters to his collaborators reveal much of their methods in translation work. Darby exchanged some 'sheets of the New Testament' with them.¹⁵⁷ Those sheets contained notes, remarks, and commentary on the text of the translation. Darby also used the word 'proofs' sometimes. In a letter sent from Lausanne to Pierre Schlumberger in April(?) 1859, he referred to some such 'proofs' on Galatians, where he discussed problems of rendering biblical phrases into French

¹⁵⁷ In his French letters, Darby referred to those sheets at least 9 times: ME 1899:120, 157, 420, 456; 1900:18, 39; 1901:438; 1902:439; and 1911:318. In his English letters, only three times: Darby 1832-82, 1:131, 363; and 3:83. In some other letters, it is difficult to know whether Darby was referring to his Bible translations or to his Synopsis of the Books of the Bible.

(ME 1900:96-97). As time went by, Darby accumulated copious quantities of critical notes, which were used in producing other editions of his various translations.

Then, translation work inevitably involved second reading.¹⁵⁸ When this needed to be done, Darby would sometimes close his eyes and simply listen to someone else reading the text. In a letter sent from Elberfeld to G.V. Wigram on January 25th 1855, he said: "I rested my eye, and only listened as we were reading over our work for correction. We are getting it a little faster now, and more than half is finished" (Darby 1832-82, 1:240). At other times, Darby would reread the work and reprint it again and again as long as he was not satisfied with the translation, as can be seen in some of his letters: "I was unhappy with the final product of our German translation of the New Testament, and I reprinted all that did not satisfy me. I reread and prepared everything, except some sheets where, I think, there is not a lot of mistakes" (ME 1899:120).¹⁵⁹ Writing again to Pierre Schlumberger from Elberfeld on April 4 1855, he said:

Our German translation is printed, but I'm unhappy with the first three Gospels and the Epistle to the Romans, and I will reprint those four books. In Romans, some passages from Luther (probably while correcting on the press) which I cannot bear have been preserved (ME 1899:157).

Indeed, Darby did not like that work of correction. However, he would persevere in it because of the brethren, as can be seen in a letter written at Bath in 1856 and sent to Pierre Schlumberger: "I don't like to go over my work, but that reminds me of a work of love for the others" (ME 1899:220). This perseverance can be further seen in a letter Darby wrote to Pierre Schlumberger from England in April or May 1870, where he mentioned that the brethren to whom he sent some sheets for correction had lost the sheets of Matthew, which would force Darby to rewrite them all (ME 1901:437). Now, both translation and correction involved the use of some resources, as will be seen next.

¹⁵⁸ See ME 1891:135 and ME 1897:40.

¹⁵⁹ Sent from Elberfeld to Pierre Schlumberger in April 1855.

4.5.2 Using all necessary books

Darby used all helps he could in translating. This is made clear in some of his letters. Writing to Pierre Schlumberger from Elberfeld in October 1857, Darby said: "I benefit from all the Hülfsmittel,¹⁶⁰ not trusting myself for the Hebrew" (ME 1899:358). Darby was well aware of new books on the market. If he judged a new book to be helpful for his translation work, he bought it, as he told Pierre Schlumberger in a letter sent from London in 1858: "Some critical books which present the results of the progress made in either Greek grammar or criticism in general have been published recently. I bought them and I benefit from them regularly. Those published in English are very useful. I also bought some good ones in German" (ME 1900:19). A list of the books used by Darby in his translation work has been published in the Bible and Gospel Trust's *Bible notes from the 1871 edition of the New Testament* (Darby 2013a:371-83).

4.5.3 Timetable management

Darby and his collaborators were very diligent in their work. They spent many hours in translating and correcting. Writing to Pierre Schlumberger from Elberfeld in December 1869, Darby said that he was busy from very early in the morning to late in the night, sometimes until midnight (ME 1923:136). One year later, on January 10th 1870, he said: "I work by myself from soon after 7 a.m. to 9 - breakfasting alone; then 9 to 12:30 p.m. at translation with them; from 3 to 7:30 again, and then I work through reserved hard passages alone, and then often until midnight alone – letters and what I have to do; so I am not idle" (Darby 1832-82, 2:63).¹⁶¹ When he was 80 years old, Darby sent a letter from Ventnor to Mr. C., in December 1880, in which he wrote: "We are printing the French translation of the Old Testament. I don't know how long it will take. We need to be exact in correcting the proofs, but we examined and reviewed the text so much that this should not delay too long now" (ME 1906:477). One can only imagine how many hours Darby spent translating and revising the Bible during his thirty-seven years of labour in that field.

¹⁶⁰ German word meaning 'helps' or 'accessories.'

¹⁶¹ See Weremchuk 1992:170.

4.5.4 Evaluation and estimation

In general, Darby was rarely fully satisfied with his translation work. He often mentioned his displeasure with it. A very few times however, he expressed his confidence of having done a very good job. This can be seen in an article written in 1858 or 1859, and entitled *The Sufferings of Christ*: "I would add that a closer and fuller examination of Acts 20.28 has more than ever convinced me that my translation is the right and only right one. I reject entirely the ordinary one" (Darby 1883, 7:142). In the closing words of the preface to the first edition of the French New Testament the translators expressed their hope of having done their work correctly:

We trust that we have felt the greatness of our responsibility in venturing to translate the word of God, although we took the work in hand with the desire of reproducing it more faithfully than has yet been done in the French language; but the confidence we felt in the grace of God emboldened us to undertake that which might be useful to souls and tend to glorify Him who alone can bless (Darby 1883, 13:203).

Two more letters will be quoted here, where Darby wrote about his feeling concerning his translation work. The first was sent to Pierre Schlumberger from England in April or May 1870, in which Darby referred to his work over the German Old Testament: "My work at Elberfeld is done. I hope that, by the goodness of God, it will be useful. Of course, I did not trust my abilities in making this, and we prayed God so much that he might help us so much. [...] Now, I just cannot believe that we are getting close to the end of that work" (ME 1901:438). The second letter was sent to H.M. Hooke from London in May 1870: "As regards my translating work, I look upon myself as a 'hewer of wood and drawer of water;' only I say if the wood had not been hewn, there would have been no offering on the altar; and as it is the word of God, I am content to serve the saints: that word is so important in these days" (Darby 1832-82, 2:86-87). Thus, it is clear that Darby had a much better estimation of the Bible itself than of his own translation work over it.

4.6 Conclusion

Darby clearly considered the Bible as the inspired Word of God. He also thought that variant readings and even more or less faithful translations could not affect that truth. Yet, he also thought that a literal translation of the Bible would be more faithful to the inspired words of the Bible. And it would be more faithful not only to its words, but to its rules of grammar and syntax, and to the style peculiar to each biblical writer as well. Therefore, the translation theory adopted by Darby was the highly literal approach. Next is a list of the general principles of translation followed by Darby in his translation work:

1. Using an eclectic Greek text.¹⁶²
2. Departure from the Textus Receptus.
3. Critical work, including quotations from the Church Fathers.
4. Comparing other Bible versions.
5. Using all necessary books like Greek grammars and commentaries.¹⁶³
6. Translating the text literally as far as possible, which includes grammar, syntax, and style.
7. Constancy in the choice of words. One should avoid translating one Greek word with multiple words in the language of the translation. However, context must be the decisive factor, and the translation must never create a contradiction in the Bible.
8. Explaining some textual problems, translation decisions, and definition of words in footnotes.

From the second edition of his New Testaments in German, French, and English onward, Darby made his own study of the original texts of the Bible. His critical work increased as new documents were made available to him. The discovery of new manuscripts got him back to work in revising his translations and making corrections when necessary. Not surprisingly therefore, that in his lifetime Darby

¹⁶² "An approach to textual criticism that seeks to identify the original biblical text not by looking to any one manuscript or text-type but by examining all the available variants and deciding among them" (DeMoss 2001:50).

¹⁶³ The Bible and Gospel Trust's *Bible notes from the 1871 edition of the New Testament* (Darby 2013a) contains a list of the manuscripts, ancient versions, Greek texts, and various books used by Darby in his translation work and mentioned in some of his notes, particularly those of the French 2nd edition of 1872 and those in preparation for the English 3rd edition of 1884.

made two editions of his German New Testament, four editions of his French New Testament, and two editions of his English New Testament, having worked on a third edition up until the time of his death. Indeed, revising, when necessary, was a major principle of translation for Darby.

Chapter 5

The Greek Text Underlying Darby's Translations

5.1 Introduction

This chapter will deal with the Greek text used by Darby in his translation work. First of all, some authors and biographers have made bold statements about Darby's Greek text that needed to be verified with all available data. For example, Philip Comfort wrote that Darby's New Translation (English second edition of 1871) was "largely based on Codex Vaticanus and Codex Sinaiticus" and that it was intended to meet the need of a new English translation "based upon a better text and with more accurate renderings of the original languages" (1991:Chapter 5). Comfort also mentioned some of the Greek texts available at that time: Tregelles¹⁶⁴, Tischendorf¹⁶⁵, and Westcott and Hort.¹⁶⁶ Darby used the first two texts,¹⁶⁷ but not that of Westcott and Hort, which was published in 1881, a few months before Darby's death in 1882. Turner (2006:152, 153) wrote that Darby's German New Testament was "based on critical texts available at that time, though the Textus Receptus was used in undecided cases." This was confirmed by Darby himself in the prefaces to his different translations. Remmers (2002:36) wrote that Darby's version benefited from the progress of textual criticism because of the discovery of new manuscripts. That is true as well. From the first edition of his New Testament, either in German, French, or English, Darby had sought to rely on a critical text, based on the best manuscripts

¹⁶⁴ His edition appeared in six parts between 1857–1879. Tregelles was associated with the Brethren movement in its early days (Douglas et al. 1978:984).

¹⁶⁵ "Tischendorf prepared eight different editions between 1841 and 1872" (Nestle et al. 1901:20).

¹⁶⁶ The Greek New Testament of these Cambridge scholars appeared in 1881.

¹⁶⁷ Both Tregelles and Tischendorf are mentioned in Darby's preface to the second edition of his New Testament in both French and English. However, it seems that he did not use Tregelles very much, contrary to Tischendorf.

available to him at his time. And since major discoveries in that field were made after the publication of his first editions, second editions would be done in all languages taking into account these discoveries as far as they affected the text in some measures. In the preface to some of his later editions, Darby provided a complete list of all the major manuscripts he used.¹⁶⁸ Finally, the anonymous author of *Darbyism and Its New Bible* wrote: "Mr. Darby, whilst using the 'helps' furnished by Tischendorf, Scrivener [sic], and Tregelles, has collated MSS. for himself and *adopted a Greek text of his own*" (Spurgeon 1872:513; emphasis added). These words to the effect that Darby "adopted a Greek text of his own" may sound like an accusation (and they probably were). However, they are true. This is somewhat confirmed in the preface to the *Voorhoeve Translation* of 1877, where the editor indicates that the translation was done not by Darby himself but with the help of *his* Greek New Testament. Part of that preface is translated in English and reproduced here:

The Greek text that formed the basis of this translation was edited by JN Darby.¹⁶⁹ Darby's translation of the whole bible into German, and the New Testament into French and English were praised by qualified reviewers as exceptional. His work has such an authority that it is used in more than one university in the research of scripture. In establishing this text, he did not only use the various editions of the above mentioned scholars, but he compared all manuscripts that are in print and citations from church fathers. And when necessary he also studied the Syriac and Old Latin versions (Voorhoeve 1877:viii).

Darby thus really 'built' his own Greek text. Yet, generally he did not make it arbitrarily, that is, choosing one variant instead of another simply on the basis of personal preferences.¹⁷⁰ On the contrary, Darby reconstructed the Greek text with a critical approach based upon the comparison of many witnesses and some major works in the field of textual criticism by reputed scholars like Griesbach, Lachmann, Scholz, and Tischendorf. These men, along with others like Alford, Tregelles, and

¹⁶⁸ The editors of the *Bible notes from the 1871 edition of the New Testament, English New Translation* (2013a:363) wrote: "The first Darby New Testament to have a list was the French 2nd edition, 1872." According to them, that list was "much less detailed" than the list included in the 3rd edition of Darby's English New Testament in 1884.

¹⁶⁹ Darby possibly edited either Griesbach's or Theile's Greek Testament.

¹⁷⁰ I say 'generally' because I believe that in some isolated places Darby adopted a variant that he apparently preferred for some unknown reasons.

Westcott and Hort were among the leading scholars in textual criticism in the Post Reformation period, which began in 1648.¹⁷¹ Darby made abundant use of their works. One question comes to mind as one considers Darby's dealing with the original texts of the Bible: Was the man qualified for such a translation work? To say it otherwise, what education did he receive? Indeed, this question was not easy to answer. However, some data were found here and there that provided some clues. Therefore, the following issues will be treated next: Darby's knowledge of the original languages of the Bible, his opinion of the Textus Receptus, and his interaction with manuscripts and other witnesses to the original text of the New Testament. This chapter will close with a critical comparison of the reconstruction of the Greek text of the book of Revelation compiled by P.H. Chevalley with NA28 and some of the major editors and witnesses used by Darby.

5.2 Darby's knowledge of the original languages of the Bible

It is practically impossible to know with absolute certainty where, when, and how Darby learned the original languages of the Bible. Darby himself did not write much about his own education. One very rare reference was found in his article *On the Greek article*, in which he wrote:

The doctrine which, for nearly thirty years, has satisfied my own mind on the subject of the use of the Greek article is so simple, and at the same time (as being merely the intelligent application of a universally well-known principle of Greek grammar) so readily appreciable, that I have been surprised no one has stated and developed it. Nothing but my own habits, the conviction of how little I could pretend to critical scholarship, and the pressure of other service, has hindered my giving it publicity. But as it is a material help to the study of scripture, I venture to do so (Darby 1883, 13:30).

Darby wrote that article in 1849.¹⁷² His reference to 'nearly thirty years' makes it clear that Darby already had some knowledge of the Greek language at age nineteen, that is towards the end of his studies at Trinity College in Dublin. Now, a

¹⁷¹ See Geisler and Nix 1996:433-464.

¹⁷² Darby 2013b:29.

comment by Turner in his biography of Darby might explain the lack of reference to his education in the original languages of the Bible. Turner wrote:

Despite immense learning, his humility was very striking; he never intruded his scholarship into his ministry. A quaint old divine once remarked, 'Christ still hung crucified under Hebrew, Greek, and Latin': so learned and pedantic was the preaching of that day. This was not so in Mr. Darby's case, however; for how few ever heard an allusion to the Hebrew or the Greek in his addresses? So much so that expectant strangers wondered and said, 'What! is this the great Mr. Darby?' (2006:61).

Thus, Darby's humility prevented him from writing about his own education. Two other biographers provided some very interesting information. To begin with, Max Weremchuk in his section on Darby's school days mentions that he entered the Westminster public school at the age of twelve. According to Weremchuk, "the instruction was given by clergymen, and the subject matter consisted almost exclusively of Latin and Greek, with some English composition" (1992:29). No doubt therefore Darby gained excellent knowledge of Greek already in his youth. Some three years later, on July 3rd 1815 Darby entered Trinity College in Dublin, a college "specialized in classics" (Field 2008:25). Field adds: "At Trinity, Darby showed signs of his later genius. When he was awarded a Bachelor of Arts degree on 10 July 1819, he was only nineteen and he also received the Classical Gold Medal, the highest honour awarded in classics" (p.26). Quoting a book on the history of Trinity College, Weremchuk explained the prerequisite to such an award:

Competition for the medals was restricted to students who had already proved their merit by winning a premium at a term examination; they were distinguished in the degree lists as *primarii in sua classe* and were examined at the degree examination, not only more searchingly, but on a much wider course. In both Classics and Science a respectable standard was expected, but the award of two medals, one for each subject, encouraged some degree of specialization. In Classics only a few texts additional to those of the ordinary course were prescribed (some Aristotle, a play of Aeschylus, Cicero's *De oratore*, and the *Ars poetica* of Horace), but candidates for the medal were

advised to be “prepared in an extensive course of History, and should be well acquainted with the Prosody and other niceties of the Greek language, besides the nature and history of Greek drama... It is also requisite to possess an acquaintance with the Classical English poets, and to be practised in Latin composition at least” (1992:31).

That quotation clearly shows that Darby received a very high level of education in the study of languages, including English, Greek, and Latin, though it is true that this training was in Classical writings, and not in the Bible itself. Darby's formal academic training in general was secular (in Law) and not religious. Field (2008:28) wrote that “there appears to be no record of Darby having undergone specific training for ordination.” Yet, his linguistic skill was undeniable. Quoting from a remark of William Kelly, Weremchuk wrote: “Actually, he [Darby] was a diligent and critical student of Hebrew and Greek Scriptures, of the ancient versions and of anything of value bearing on revelation. He was also well versed in Church history” (1992:55). Even the books he owned tell something of his knowledge of the original languages of the Bible: “Among the rare editions of Scripture which he possessed was the Complutensian Polyglott, 1514-1517, the first edition of the New Testament printed in the original Greek, and the first edition edited by Erasmus, 1516” (Weremchuk 1992:56). In their respective chapter on Darby's writing ministry, both Field and Weremchuk emphasized his linguistic skill. Field wrote that “he was a brilliant linguist and, as well as being familiar with Latin, Greek and Hebrew, he was also fluent in French, German and Italian” (2008:168). Weremchuk added that “he could understand Dutch but had difficulties with it in conversation” (1992:164). Both authors mention that during a visit in New Zealand Darby learned the Maori dialect and preached in it (Field 2008:168; Weremchuk 1992:164).

In an article written in 1847 and entitled *Brief Scriptural Evidence on the Doctrine of Eternal Punishments, for Plain People*, Darby wrote: “Without pretending to be very learned, I know Greek, and I have studied the Greek Testament [...]” (Darby 1883, 7:1). From all the data found, it appears that Darby's knowledge of Greek was excellent particularly because of his early education in it while studying at both Westminster and Trinity College. Concerning the Hebrew language, his knowledge of it was perhaps inferior to his knowledge of Greek, as may be deduced from Darby's own comments throughout his letters. His learning of that language

appears to have been rather late. At age 67, Darby wrote a letter from Boston to Pierre Schlumberger in which he said: "My time not being as occupied as in Europe, I studied much Hebrew" (ME 1901:379).¹⁷³ Yet, no matter where, when, and how Darby learned the original languages of the Bible, he clearly had high qualifications in them and he knew how to use this skill in translating the Bible into many languages. In a letter written somewhere around 1870, Darby humbly said: "And I feel I am serving the Lord in using the little knowledge I have of Greek and Hebrew, etc., in furnishing brethren who have them not, with the word of God as nearly as possible as it is" (Darby 1832-82, 2:65).

The next section will deal with Darby's desertion of what came to be known as Textus Receptus.

5.3 Darby's desertion of the so-called 'Textus Receptus'

In a letter written from London to Pierre Schlumberger in July 1869, Darby stated that there were some complications with the Greek text called Textus Receptus and the Authorized Version because their sources presented some uncertainty (ME 1901:414). Darby came to think that the TR was "inexact" (Darby 1859:vii), and "had no real authority" (Darby 2013a:403). Darby clearly explained the reasons for his desertion of the TR in the preface to the first edition of his New Testament in French, the 1859 'Vevey' New Testament. He wrote:

The first impression of the Bible was due to Cardinal Ximenes, but the sources from which he drew are still very little known to us. Two years previous to its publication, Erasmus had already given an editio princeps of the Greek text, but he had been able to consult only a very few manuscripts, and indeed for the Apocalypse he possessed but one, and this *very incorrect and incomplete*. About the middle of the sixteenth century, R. Stephens (Stephanus) published in Paris an edition of the Greek text, founded upon the comparison which he had made of thirteen manuscripts that he had found in the royal library, and of a fourteenth which his son Henry had examined, and which afterward, from the hands of Theodore Beza, found its way into the

¹⁷³ See also Darby 1832-82, 2:56, written in 1869.

Cambridge library. Theodore Beza himself published, at about the same time, an edition of the New Testament with a fresh translation into Latin. Also in 1633 a new edition of the Greek text was published in Holland, differing little from that of Stephens, to which they were bold enough to give the title of "Textus ab omnibus Receptus," the text received by all. If, at the present day, we put aside the translations from the Vulgate or ancient Latin version, we may say that in so far at least as we know, all modern translators of the New Testament have hitherto taken as the basis of their labours, either the text which is called "Text received by all" or another which is even less correct. Now this "Received Text" is *founded on a very limited number of MSS*. At the time of its publication criticism had made but little progress. The anxiety also of some who feared that the common faith might thereby be shaken prevented the raising of the question as to the accuracy of the existing text thus presented. But since that period many hundred MSS, some of which are of great antiquity, have been carefully examined and compared. Those *faults* could thus be corrected which copyists had introduced into the thirteen MSS to which Stephens had access, or which, by any other means, had crept into the "Received Text." The learned men who have thus employed their time and their sagacity in purging the text from those *errors*, which had found their way into it through the carelessness or presumption of men, have formed a corrected text; classifying, according to different systems, and judging, each according to his own point of view, the numerous MSS known at present. [...] These few remarks will make the reader understand our reasons for abandoning a text which was known to be *inexact in more than one place*. It was fit, however, not to give way to an uncertain or venture some criticism; whenever therefore the principal editions, such as those of Griesbach, Scholz, Tischendorf, Lachmann, and often some others less known, are agreed, we have followed the text exactly as they have given it, as we have no motive that attached us to a less pure text. On the other hand, as criticism was not our object, we have simply and entirely retained the received text wherever these principal editors were not agreed. Moreover, we have always been careful to point out in a note the passages in which we have departed from the received text, giving the translation of the latter at the same time. It remains for us to explain to the reader why, in the Apocalypse, we have no longer given at the

bottom of the page the readings of the received text. As we have already stated, that of the Apocalypse was printed by Erasmus, from one *very incorrect* MS that did not even contain all the last chapter, which this learned man translated from the Latin. At present, on the contrary, ninety-three MSS have been collated with more or less care, three of which are in the uncial letters. We have not, therefore, thought it well to reproduce all the *faults* of one imperfect MS. Erasmus did his best, but there was no need to re-produce *errors* which he had no means of avoiding (Darby 1883, 13:188, 191, 192; emphasis added).

Thus, in the first edition of his New Testament in German, French, and English Darby preserved readings from the TR only when textual scholars disagreed over a text. Moreover, he indicated in the margin where he departed from the TR, except in Revelation because of the poor and imperfect manuscript used by Erasmus there. In the second editions of his New Testament in both French and English, however, the readings of the TR were more and more abandoned in the text itself, and put in footnotes. Then, in preparation for the third edition of his New Testament in English, which would be published in 1884, Darby brought a new change in his dealing with TR readings, which he explained in a letter sent to William Kelly in January 1881:

I will tell you where I am about it, and you will see I am bringing out a new edition as it is out of print. As \aleph had come out, save for learned people since the last, I thought I would give it where it changed anything. This led me a little further, and where I had said TR reads, in the note, I have added the principal authorities for and against. I doubt I have done any good by it (Darby 1832-82, 3:129).

As an example, footnote 'y' in Galatians 3.12 says: "TR reads 'The man,' with E K L 37 47 and others; \aleph A B C D F G P 17 Am Syr Memph omit" (Darby 1884). This particular feature was abandoned in the fourth edition. Finally, in an article on the new versions of the New Testament (1997:16), W.J. Lowe, who collaborated with Darby on his French translation presented a very interesting table showing some statistics concerning variant readings in the Vevey version (apparently the second

edition of 1872). Part of that table is reproduced next:¹⁷⁴

Vevey version		
Number of lessons where:		
	A doubtful variant is indicated	A variant of TR was kept
Gospels	24	66
Acts	15	12
General Epistles	8	16
Pauline Epistles	27	38
Revelation	9	5

According to this table, it seems that very few variants of the TR were retained in Darby's French translation of the New Testament. Section seven below on the observations from the critical work over Darby's Greek text will further examine the conclusions of Lowe here. We now turn to Darby's interaction with manuscripts and other witnesses.

5.4 Darby's interaction with manuscripts and other witnesses

Darby (1883, 13:188, 192) wrote that Erasmus "had been able to consult only a very few manuscripts, and indeed for the Apocalypse he possessed but one, and this very incorrect and incomplete," so "he did his best." Therefore, this caused some "errors which he had no means of avoiding" to slip into the text. It is interesting to note that Darby's translation work was in turn criticized with similar words. In effect, Alfred Kuen wrote that Darby (as also Luther and Olivétan) "was not really responsible for the errors found in his translation because he was dependent on the manuscripts he could find at the time and also had to rely on the translation methods which were estimated to be best then" (1996:67). This comment by Kuen clearly suggests that both the number of manuscripts and translation methods have made some progress until today.

Now, Darby explained his interaction with manuscripts and some other witnesses to the original text of the Bible in the prefaces to his different translations. Yet, before moving on to the prefaces, a very brief summary of the history of New Testament manuscripts and other witnesses will be presented next. The text is an

¹⁷⁴ One column has been left out from the table, which compared the Vevey version with the French Oltramare version.

English translation of a French¹⁷⁵ article entitled *L'inspiration de l'Écriture Sainte* (*The Inspiration of the Holy Scripture*), published in the *Messenger Évangélique* in 1915. The author is J.N. Voorhoeve, a collaborator of Darby for the French version. He wrote:

The New Testament [...] was transmitted to us through hundreds of manuscripts, which somewhat differ in the quotations by the Church Fathers from the second century, and in the Syriac, Egyptian, and Latin translations of the second and third centuries. The apostles' writings had been written on papyrus and could not last more than a few centuries. However, a few ancient manuscripts have been preserved. The one found by professor Tischendorf in 1859 inside Saint Catherine monastery at Mount Sinai is perhaps the oldest one. It was probably written about 330, and was missing by the time of the Reformation, when the Bible was translated into many languages. At that time, only 14 manuscripts were known, which Bible translators were content with for a long time, even after the discovery of other manuscripts. For they feared that those who had accepted the New Testament in its former form might be shaken in their faith. Though it is true that God did not allow the original manuscripts to survive, it is nevertheless remarkable how He kept the process of copying. The manuscripts present some differences here and there, but always and only in small details which have absolutely no impact on the text itself. The manuscript that was found at the Sinai contains the whole New Testament, without any missing text. It was perhaps one of the 50 copies of the Bible which were written by decree of Emperor Constantine in 331, of which Justinian gave a copy to the monks for whom he would build the monastery at the Sinai. It is known that most of the manuscripts were written by monks in their leisure. God watched over his Word, so that we can say with confidence that we have the pure Word of God, the inspired Bible. And though God did not allow us to have access to the original manuscripts, we do have the Bible in its original text, except for some small details. There is a total of 1140 manuscripts of the New Testament, in spite of massive destruction caused by time and fire of enemies. We have 40 copies of the whole New Testament, more than 500 of the Gospels, more than 200 of Acts and the

¹⁷⁵ This article was originally written in Dutch.

General Epistles, about 300 of the Pauline Epistles, and almost 100 of Revelation. Moreover, we have the Syriac Peshito of the end of the second century, and the Latin translation, the Vulgate, which was reviewed by Jerome in the fifth century. I will add a few words concerning manuscripts and translations. Robert Stephanus (Paris), in the sixteenth century, made an edition of the New Testament from a comparison of 14 manuscripts. Beza published one almost at the same time in Greek with Latin translation. This text of Beza, which did not vary much from that of Stephanus, was used by the Elzevirs of Leiden for their numerous editions of the New Testament. And in their edition of 1663 [sic], they were bold enough to write in the introduction "Textus ab omnibus receptus." All translations of the Reformation were made from one of those editions. The Catholic translations were made from the Vulgate. Since then, many devoted scholars made researches in European libraries and long trips as well in order to gather up as much manuscripts as possible, so that we now possess a Greek text of the New Testament which can be compared with hundreds of manuscripts and also with the writings of the Church Fathers" (ME 1915:344-47).

Voorhoeve specified in this article that translators from the time of the Reformation until the nineteenth century hesitated in making any change to the text of the New Testament because they feared it would weaken believers' faith in the Word of God. Darby was well aware of that problem. In an article entitled *On the Gospel According to John*, written in 1871, he said:

In the Apocalypse Erasmus had but one manuscript, and that mingled up with a commentary. Stephens had some thirteen second-rate manuscripts. Erasmus employed a man to cull out the text from the commentary. The last verse he translated into Greek from the Vulgate. We have now a hundred manuscripts of the Apocalypse, with five uncial ones; but the first translations having been all made from the one text, we may say that of Stephens, *it looks now as if we were changing what we were all used to* (Darby 1883, 25:251; emphasis added).

Another very important information provided by Voorhoeve in this article is the

total number of manuscripts at his time and also that for each group of New Testament writings. It must have been a quite similar number in Darby's time. In the preface to the 1855 first edition of his German translation, Darby mentioned that there were about "six hundred [manuscripts] of the whole or parts of the New Testament" (Darby 1883, 13:171). In the preface to the 1859 first edition of his French 'Vevey' New Testament, he simply mentioned that there were "many hundred MSS" (Darby 1883, 13:188) at his time, providing an exact number only for the book of Revelation. There, Darby stated that "ninety-three MSS [had] been collated with more or less care, three of which [were] in the uncial letters" (Darby 1883, 13:191). A footnote from the editor, W. Kelly, indicates that this information was inexact and sends the reader to page 175 of that same volume, which contains Darby's preface to the first edition of his New Testament in German. There, Darby simply wrote that the translators were "able to collate ninety-three manuscripts of this book [Revelation], three of which are very old" (13:175). Once again here, the editor added a footnote where he wrote: "Also now the very old Sinaitic manuscript. It may be remarked that a hundred cursive Greek manuscripts are now known (but a few remains only examined in part), in addition to five uncial copies" (13:175). In the preface to the second edition of his French New Testament, Darby provided a list of the main uncial manuscripts, the ancient versions, and the main Greek and Latin Fathers (Darby 1872:xvi-xvii). A much more detailed list appears in the introductory notice to the third English edition of 1884 (Darby 2013a:417). A recent book on textual criticism provides the exact number of manuscripts known today for each group of New Testament books: Parker DC 2008. *An Introduction to the New Testament Manuscripts and Their Texts*. New York, NY: Cambridge University Press. Kindle edition. The following table compares the number of manuscripts mentioned by Voorhoeve in his 1915 article with that of Parker in his 2008 book.

Number of manuscripts			
	Voorhoeve 1915	Parker 2008	Location ¹⁷⁶
Whole NT	40	61	1268
Gospels	500	3984	4626
Acts and General Epistles	200	662	4134
Pauline Epistles	300	792	3776
Revelation	100	306	3459
TOTAL	1140	5805 ¹⁷⁷	

¹⁷⁶ This is the location in the text of the Kindle edition of Parker's book.

The total number of manuscripts in Parker's book corresponds to that of Norman L. Geisler in his article *Updating the Manuscript Evidence for the New Testament*, published on his website: "To date (2013) there are nearly 5,800 NT manuscripts. For this general figure we can thank both Kurt Aland and Dan Wallace of Dallas Theological Seminary" (Geisler 2013). There are five times more manuscripts today than there were in Darby's time. Concerning the ancient versions and the quotations from the Church Fathers, Darby simply provided a list of their main representatives in the preface to the second edition of his New Testament in French. However, his comments in some letters show that he was well acquainted with them. In a letter written to a certain H.C. Anstey, dated March 23rd 1880, Darby said: "As to the Fathers, I have read some, consulted almost all, and some a good deal. But when, many years ago, I set about to read them, I found them as a body such trash that I gave it up as a study: for history they are of course useful, and I have examined them largely" (Darby 1832-82, 3:71). Another letter, written from England to Pierre Schlumberger in February 1871 shows that Darby knew very well the ancient versions. Commenting on the Brix¹⁷⁸ manuscript he said: "It is a manuscript of a quite ancient Latin version, but which always agree with the TR" (ME 1902:40). Again, in his article *On the Gospel According to John*, written in 1871, he said:

I do not know what is the best reading of verse 69, as I trouble myself little about readings, unless there is something positive in them. Tischendorf's English Testament gives the English text all thrown into doubt; adding readings from three manuscripts for people to decide which is which, as if they could. The effect on my mind was very unsatisfactory. It is very difficult for people to enter into the merits of these manuscripts. These gentlemen turn up their noses at Alexandrian when they get others on their side; but the Syriac is older still, and it is said more often agrees with Alexandrian (Darby 1883, 25:246).

The 'positive' thing referred to by Darby is not explained here. It might be

¹⁷⁷ This total is not mentioned in Parker's book. It is simply the total of all manuscripts of each group.

¹⁷⁸ Codex Brixianus of the 6th century, containing the Gospels.

clarity. However, this comment clearly shows Darby's knowledge of some particular characteristics of ancient versions like the Syriac. While neither Darby nor Voorhoeve provided a definite number of copies of ancient versions and quotations from the Church Fathers, it may be assumed that their number increased significantly until present days. Writing about ancient translations of the New Testament in many languages including Syriac, Arabic, Ethiopic, Latin, Coptic, and others, Geisler (2013) affirms that "the total number of copies of the NT in these languages is now about 18,000 of which 10,000 are Latin." He also adds that "counting all the Church Fathers, Dan Wallace estimates that there are about one million citations." Concluding on the number of witnesses to the text of the New Testament, Geisler writes: "The number of mss. of the New Testament, of early translations from it, and of quotations from it in the oldest writers of the Church, is so large that it is practically certain that the true reading of every doubtful passage is preserved in some one or the other of these ancient authorities."

It has been already mentioned above that Philip Comfort wrote that Darby's New Translation (English second edition of 1871) was "largely based on Codex Vaticanus and Codex Sinaiticus" (1991:Chapter 5). It is true that Darby consulted those manuscripts when Codex Sinaiticus was discovered by Tischendorf and Codex Vaticanus was published. In effect, in the revised preface to the second edition of his English New Testament, Darby wrote: "Meanwhile, since my first edition, founded on the concurrent judgment of the four great modern editors, following the received text unchanged where the true reading was a disputed point among them, the Sinaitic MS has been discovered; the Vatican published" (Darby 2013a:404). Darby mentioned his consultation of those manuscripts in his work over his various translations in a letter sent from London to a certain Mr. P. in March 1871:

We are printing the second edition of the French New Testament, with the corrections and notes which we recently added from the second English edition, the third German edition with the same corrections, and also the Old Testament which I translated the last time I was in Germany. This, combined with ordinary work of ministry, did not leave me idle. I had to consult many new manuscripts and make some other critical work which do not feed one (ME 1894:439).

However, it is probably exaggerated to say that Darby's translation was "largely based on Codex Vaticanus and Codex Sinaiticus" (Comfort 1991:Chapter 5). Darby had a rather critical view of these manuscripts. In his *Letters on the Revised New Testament*, written in 1881, he wrote:

I do not accept their [the Revisers] critical text; it is the vulgar acceptance of the Sinaiticus and the Vatican – valuable manuscripts if used with discrimination, and testing them by others and versions [...]. I do not doubt the value of the Sinaitic and the Vatican manuscripts, but I do not accept their authority as conclusive (Darby 1883, 33:114, 115).

Moreover, in the revised preface to the second edition of his English New Testament, Darby clearly suspected those two manuscripts of having been manipulated by clergymen:

But it seems to me the oldest, as Sinaitic and Vatican, bear the marks of having been in ecclesiastical hands. I do not mean that the result is seriously affected by it, for their work is pretty easily detected and corrected, and thus is not of any great consequence; but, as it is easily detected, proved to be there (Darby 2013a:406).

Finally, Darby had a higher view of the Vatican manuscript over that of mount Sinai: "The Vatican, as a copy, is far superior to Sinaiticus, which is by no means a correct one, in the Revelation quite the contrary, however valuable as giving us the whole New Testament and being the oldest copy perhaps we have" (Darby 2013a:406).

For the second edition of his various translations, Darby and his collaborators examined the newly discovered and published manuscripts, particularly in regard to some controversial texts.¹⁷⁹ This Darby would do with all subsequent editions. In a letter sent to Pierre Schlumberger from London on April 7th 1878, Darby said: "I will tell you that I am correcting my English translation of the New Testament; a few lessons were changed, with some clearer words here and there, and some minor

¹⁷⁹ Darby quoted 1 Timothy 3.16, the first verses of John 8, and the last verses of Mark 16 as presenting the greatest textual difficulties (1872:V).

corrections. I tell you that because it has to do with your involvement in the French" (ME 1902:300). It seems clear that Darby's work over the English revision would have some influence on his French.

This section will close with some extracts from Darby's prefaces to his various translations where he provided some explanations of his interaction with manuscripts of the Greek New Testament, ancient versions, and Church Fathers quotations.

[...] we have now about six hundred of the whole or parts of the New Testament, which have been more or less compared, in order to correct the errors which have crept in through frequent copying. In order to give the unlearned reader a further view of the available sources of information, we may add that the New Testament has been translated ever since the first centuries. We may name the Syriac, and the Latin translation, probably made in the second century; but the latter, corrected in the fifth century by Jerome, has thenceforth been known by the name of the Vulgate, and has always been used by the Roman Catholics. To these means of assistance must be added the numerous quotations from the sacred books which occur in writers after the death of the apostles, in one of them before the death of John, as they furnish us with more or less exactitude as to the readings of scripture in their time (German New Testament, 1st edition of 1855; Darby 1883, 13:171).

In the edition that we now present to the public we made our own extensive study of the text; we benefited from the new and important manuscripts which have been discovered and published (French New Testament, 2nd edition of 1872; Darby 1872:vi).

All this called for further labour. I had to leave Scholz pretty much aside; (his work cannot be called a careful one, and he had left himself aside;) and take in Tischendorf's 7th ed., Alford, Meyer, De Wette. I have further, in every questioned reading, compared the Sinaitic, Vatican, Dublin, Alexandrian, Codex Beza, Codex Ephraemi, St. Gall, Claromontanus, Hearne's Laud in the Acts, Porphyry in great part, the Vulgate, the old Latin in Sabatier and Bianchini. The Syriac I had from others; it was only as to words and passages left out or inserted I used the book itself; not being a Syriac scholar, I could not use it for myself. The Zacynthius of Luke I have consulted; with occasional reference to the fathers; Stephanus, Beza, Erasmus [...]. The meddling of

ecclesiastics has been one chief source of questionable readings [...] no MSS. are early enough to escape these handlings. So that the system which takes merely the oldest MSS. as authorities in themselves, without adequate comparison and weighing internal evidence, necessarily fails in result [...] I have followed a collation of the best authorities, but where, though for trifling differences, you have {aleph}, B, L, or B, L, on one side, and A, &c., on the other, I confess I have no entire certainty that B, L, are right [...] I have used all helps I could, but the translation is borrowed in no way from any; it is my own translation, but I have used every check I could to secure exactness (English New Testament, 2nd edition of 1871; Darby 2013a:404, 405, 407, 408).

The last extract is from the preface to third edition of Darby's English New Testament of 1884. It was not written by Darby himself.¹⁸⁰

But none of the oldest MSS, not even several together, can be of themselves conclusive testimony as to the absolute correctness of a reading, although many facts tend to shew that, as a general rule, the so-called Alexandrian readings come nearest to the primitive text. They need to be controlled however by other evidence, as that of the Cursive MSS, versions, and, in many cases, by patristic citations. Every passage has to be examined apart on its own merits, in presence of the whole array of witnesses, and in dependence upon God's gracious guidance, special regard being paid to the context and the general teaching of scripture, which ecclesiastical corruption impaired.

The closing section of this chapter will present a reconstruction of the Greek text used by Darby in his translation work.

¹⁸⁰ See the note by the Bible and Gospel Trust's editors in Darby 2013a:417.

5.5 Darby's Greek text of the book of Revelation

To present a reconstruction of the Greek text built by Darby for his translation work is not an easy task. First of all, the basic Greek text he used cannot be identified with absolute certainty. As already mentioned in chapter two, the Greek New Testament edited by him¹⁸¹ may have been an annotated copy of the 1818 edition of the *Novum Testamentum Graece* of J.J. Griesbach,¹⁸² or a corrected edition of Theile's Greek text. The later may hardly be identified. It perhaps corresponds to the following work, mentioned in the catalogue of Darby's library: Biblia Polyglotta, von Etier¹⁸³ und Theile, 3 vol., Bielefeld, 1854-7 (Sotheby et al. 1889). Then, starting from one of these texts (or even from both), Darby studied and compared many Greek manuscripts, Church Fathers' citations, and ancient versions. He also used several modern Bible versions, critical works, and historical and theological books in his translation work.¹⁸⁴ Then, he established his own Greek text. All of this does not mean that Darby wrote down a Greek text of his own, but in making decisions on different readings of the Greek text, he 'virtually' fixed it through his translations.

A Switzerland author, Pierre-Henri Chevalley, published in 2011 an edition¹⁸⁵ of the Greek text following the text of Darby's French New Testament, fifth edition of 1885 (Chevalley 2011). He writes in the preface that this text is not "a critical edition of the New Testament, but simply a compilation of the Greek text based on the different manuscripts known today."¹⁸⁶ Then, Chevalley explains his procedure:

Whenever the French translation would make it possible to know which variant of the original text had been translated, on the basis of the texts or variant readings in the critical apparatus of the different editors mentioned above,¹⁸⁷ principally Tischendorf and Griesbach, I gave the Greek text such as it could thus be translated. [...] The text was first compiled by isolating the main variant readings chosen by J.N.D. in his French translation. Then, it was entirely re-examined on the basis of the work of Tischendorf in its seventh

¹⁸¹ See Voorhoeve 1877:viii.

¹⁸² This is the text of Darby's Greek New Testament in four volumes, which is hosted at The Christian Brethren Archives at the University of Manchester.

¹⁸³ Other references rather spell that name 'Stier.'

¹⁸⁴ A complete list of all these works can be found in Darby 2013a:371-383.

¹⁸⁵ Second edition.

¹⁸⁶ Free translation of the French by the present writer.

¹⁸⁷ Tischendorf 7th and 8th critical editions, Griesbach, Lachmann, Scholz, Tregelles, Nestle-Aland, and others.

edition. Each variant reading was carefully compared with the critical apparatus of the eighth edition [...]. Finally, a third reading of all the New Testament was made by carefully comparing the text thus obtained with the edition of Griesbach. And for each variant reading, I've always followed what had been most probably translated by J.N.D., by comparing, as always, the critical apparatus of the eighth major critical edition of Tischendorf and, in the most important cases, the edition of Nestle-Aland. Thus, most of the readings followed in this edition can be found in Griesbach's or Tischendorf's seventh edition. In a very few isolated cases, readings from other editors like Lachmann and Textus Receptus have been preferred. [...] In some cases where neither the French, German, or English translations, nor the notes in each of them made it possible to know which variant reading had been chosen by J.N.D., I followed, as much as possible, the text of the most reliable manuscripts, which have been followed usually by J.N.D. (Chevalley 2011:Preface).

This Greek text, says Chevalley, follows the 1885 fifth edition of Darby's French New Testament. This edition was published three years after Darby's death in 1882. The comparison of its text with that of the four previous editions, particularly the fourth edition of 1878 clearly demonstrates that the 1885 text was slightly modified by its editors.¹⁸⁸ Therefore, the text of 1878 must be considered to be the very last revision actually made by Darby himself on his French translation.

What follows is the reconstruction of Darby's Greek text made by Pierre-Henri Chevalley on the basis of the 1885 fifth edition. This Greek text has been first compared with the latest critical text having been published, the Nestle-Aland's *Novum Testamentum Graece*, 28th edition (NA28). All disagreements between the two have been put in bold text. Then, all these variant readings have been compared with four major editors of the Greek New Testament known to and used by Darby in establishing his own Greek Text. They are (in order of comparison):

- 1) J.J. Griesbach's *Novum Testamentum Graece* of 1818 (G18).
- 2) Tischendorf's *Novum Testamentum Graece*, 7th edition of 1859 (T7).
- 3) Tischendorf's *Novum Testamentum Graece*, 8th edition of 1872 (T8).

¹⁸⁸ Some 19 changes were made to the text.

4) Elzevir's *Textus Receptus* of 1624 (TR).

Moreover, two particular sources have been used in identifying several major witnesses that Darby used in establishing his text. The first are Darby's own critical notes that he prepared for the third edition of his New Testament in English.¹⁸⁹ These notes clearly identify several witnesses that Darby either retained or rejected in fixing his text. Five of these witnesses are very often referred to throughout his notes. They are: the fourth century's Codex Sinaiticus (Ⲙ) and Codex Alexandrinus (A), the fifth century's Codex Ephraemi (C), the eighth century's Codex Basilianus (B), and the ninth century's Codex Porphyrianus (P). The second source is the critical apparatus of NA28. This was particularly useful in identifying readings from Papyri 47 and 115, which Darby either retained or rejected. Moreover, this source was also very useful in identifying the exact tradition followed by Darby in the Majority Text, that is, either the Koine (m^K) or Andreas of Caesarea (m^A) traditions, or agreement of both traditions (m) together. Several other witnesses mentioned by Darby (like Am Memph Syr etc.) have not been compiled, though they are sometimes quoted here in the notes. Moreover, the following critical works were also used in comparing the text:

- 1) Comfort PW and Barrett DP 2001. *The text of the earliest New Testament Greek manuscripts*, Wheaton, IL: Tyndale House.
- 2) Hodges ZC, Farstad AL & Dunkin WC 1985. *The Greek New Testament according to the Majority Text* 2nd ed., Nashville: T. Nelson Publishers.
- 3) Robinson MA and Pierpont WG 2006. *The New Testament in the original Greek: Byzantine Textform 2005, with morphology*, Bellingham, WA: Logos Bible Software.

Finally, Chevalley's Greek text, which follows Darby's fifth edition of 1885 has been compared with each of Darby's translations in French and English, particularly his last edition in both languages. Among other things, it will be demonstrated that Darby did not always retain the same variant reading in the French translations as in the English ones. This chapter will then close with some observations from this critical work.

¹⁸⁹ See the list of witnesses in the introductory notice to this edition.

5.6 Ἀποκάλυψις

Chapter 1

1:1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει · καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ,

1:2 ὃς ἐμαρτύρησεν τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδεν.

1:3 Μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς.

1:4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ · Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ ἦν καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ Πνευμάτων ἃ **ἐστὶν**[1] ἐνώπιον τοῦ θρόνου αὐτοῦ,

[1] A very few manuscripts actually contain this verb. Darby knew at least one of them: P (Darby 2013a:365). It is also found in G18 and TR. Very interestingly, while Darby kept that verb in all his French translations, he always put it within brackets in his English ones, thus indicating “words added to complete the sense in English or words as to which there are variations in the original manuscripts” (Darby 1984a:v, vi). It is omitted in NA28.

1:5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς, ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. τῷ ἀγαπῶντι ἡμᾶς καὶ **λούσαντι ἡμᾶς ἀπὸ**[2] τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ ·

[2] NA28 has ‘λυσαντι.’ Both variants are well supported. Darby (1920) writes: “Some read ‘freed,’ λυσαντι εκ, for λουσαντι απο, with κ A C; text [meaning this text of the 3rd English edition] B [not Vaticanus; see the introductory notice to this edition] P and most others Am Memph.” The variant in Darby’s text is also found in G18 T7 TR and m^K. The NA28 variant is also supported by ℣¹⁸.

1:6 καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ Θεῷ καὶ Πατρὶ αὐτοῦ · αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας **τῶν αἰώνων**[3] · ἀμήν.

[3] The words 'τῶν αἰώνων' are within brackets in NA28, indicating dubious reading. The shorter reading 'αἰῶνας' is supported by a very few old manuscripts including ℣¹⁸ and A, and also by P. From a strict scientific point of view, Darby perhaps preferred the longer reading because it is supported by many ancient versions (Latin and Syriac). It is in G18 T8 TR and m.

1:7 Ἴδου ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἳτινες αὐτὸν ἐξεκέντησαν · καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

1:8 Ἐγὼ εἰμι τὸ ἄλφα καὶ τὸ ὦ, λέγει Κύριος ὁ Θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ Παντοκράτωρ.

1:9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ Θεοῦ καὶ **διὰ**[4] τὴν μαρτυρίαν Ἰησοῦ **Χριστοῦ**.[5]

[4] This preposition is in both x and P, and in G18 T8 TR and m as well. It is omitted in NA28, following A C and some minuscules.

[5] Darby included this noun in his first English translation of Revelation (Darby [2013c]). However, from the second edition (1871) onward, he never included it anymore. He writes: "B and others Memph Syr insert Χριστου, 'Christ;' x A C P Am omit" (1920). The French, on the other hand, always included it. This phenomenon is not easily explained. It is present in G18 TR and m^K, but it is omitted in NA28.

1:10 Ἐγενόμην ἐν Πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος

1:11 λεγούσης · Ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἐπτὰ ἐκκλησίαις, εἰς Ἐφεσον καὶ εἰς Σμύρναν καὶ εἰς **Πέργαμος** [sic][6] καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

[6] The correct spelling is Πέργαμον. The preposition εἰς is never used with the nominative case; it is used only with the accusative case (see Wallace 1996:369).

1:12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ · καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς,

1:13 καὶ ἐν μέσῳ τῶν **[ἑπτὰ]**[7] λυχνιῶν ὅμοιον **Υἱῷ**[8] ἀνθρώπου, ἐνδεδυμένον ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν.

[7] Darby never put this word within brackets in all his French translations. It appeared thus first in the 1885 edition. This is true for his English translations as well, wherein the brackets first appeared in the 1884 edition with the following note: “κ B and many others inserts; A C P and others Am Memph omit” (1920). It is included in G18 TR and \mathfrak{m} . NA28 omits this word, apparently on the basis of great diversity of witnesses (uncials, minuscules, ancient versions, and Church Fathers).

[8] The dative is also used by Griesbach and Tregelles, but not by Tischendorf in both his 7th and 8th editions. It is also used in A C P and Irenaeus. NA28 uses the accusative, following κ. Moreover, there is no capital letter in the Greek text.

1:14 ἡ **δε**[9] κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκόν, ὡς χιών · καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός ·

[9] This particle is left untranslated in the French first and fifth editions. Darby never translated it in his English translations, which all have the following note: “δε here is mere connection, resuming the train of thought, not adversative; ‘but,’ ‘and,’ would be also out of place. It is very strange, then, that he translated it ‘et’ (and) in the second, third, and fourth editions of his French New Testament.

1:15 καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ ὡς ἐν καμίνῳ **πεπυρωμένοι**[10] · καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν ·

[10] This perfect participle occurs principally in three different cases in the witnesses. The masculine/neuter dative singular πεπυρωμένω is used in κ and some minuscules, and in T8 as well. It would modify χαλκολιβάνω (neuter). The feminine genitive singular πεπυρωμένης is used in A C and NA28. It could modify either χαλκολιβάνω or καμίνω, though it does not agree in case with either of them. The masculine nominative plural, preferred by Darby, is used in P, several minuscules, G18 T7 TR and m , and it modifies πόδες.

1:16 καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας ἑπτὰ · καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὁξεῖα ἐκπορευομένη · καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

1:17 Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός · καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ λέγων · Μὴ φοβοῦ · ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος

1:18 καὶ ὁ ζῶν · καὶ ἐγενόμην νεκρός · καὶ ἰδοὺ ζῶν εἰμὶ εἰς τοὺς αἰῶνας τῶν αἰώνων · καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾗδου.

1:19 γράψον οὖν ἃ εἶδες καὶ ἃ εἰσὶν καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα.

1:20 τὸ μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς · οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσὶν, καὶ αἱ λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσὶν.

Chapter 2

2:1 Τῷ ἀγγέλω τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον · Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν ·

2:2 Οἶδα τὰ ἔργα σου καὶ τὸν κόπον σου[11] καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνη βαστάσαι κακοὺς · καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους καὶ οὐκ εἰσὶν, καὶ εὗρες αὐτοὺς ψευδεῖς ·

[11] This pronoun is omitted in A C P \mathfrak{P}^{115} (the latter text being uncertain), T7 T8 and NA28. It is in κ and several other manuscripts, G18 TR and m as well.

2:3 καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐκ **έκοπίσας**[12] ·

[12] This verb is in the perfect tense in A and C. This is the variant reading adopted by T7 T8 and NA28. Darby, following G18 and P, adopted the reading of κ and several other manuscripts of the m tradition.

2:4 ἀλλ' ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην **ἀφῆκας**. [13]

[13] Once again here, this is the reading of G18 TR and m. T7 T8 and NA28 all have ἀφῆκες, following κ and C.

2:5 μνημόνευε οὖν πόθεν πέπτωκας, καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποιήσον · εἰ δὲ μή, ἔρχομαί σοι καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσης.

2:6 ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ κἀγὼ μισῶ.

2:7 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ παραδείσῳ τοῦ Θεοῦ.

2:8 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον · Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν ·

2:9 Οἶδ' ἀκούσας σου τὴν θλίψιν καὶ τὴν πτωχείαν, (**ἀλλὰ πλούσιος εἶ**)[14], καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἐαυτοῦς · καὶ οὐκ εἰσὶν ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.

[14] This parenthesis is also found in G18.

2:10 μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῆτε · καὶ ἔξετε θλίψιν ἡμερῶν δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.

2:11 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

2:12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον · Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν ·

2:13 Οἶδα ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ · καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου, καὶ ἐν ταῖς ἡμέραις **ἐν αἷς Ἀντιπᾶς ὁ μάρτυς μου ὁ πιστός**, [15] ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ.

[15] This reading follows exactly that of G18 and TR. T7 T8 m^K A and NA28 present different variations.

2:14 ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ φαγεῖν εἰδωλόθута καὶ πορνεῦσαι.

2:15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν **τῶν** [16] Νικολαϊτῶν ὁμοίως.

[16] This article appeared in Darby's first edition of his English New Testament. Then, it was dropped in all subsequent editions. In the notes to the third English edition, Darby simply writes: "x P add 'the'" (1920). It is found in G18 T8 NA28 (within brackets) and TR.

2:16 μετανόησον οὖν · εἰ δὲ μή, ἔρχομαί σοι ταχὺ καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.

2:17 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

2:18 Καὶ τῷ ἀγγέλω τῆς ἐν Θουατείροις ἐκκλησίας γράψον · Τάδε λέγει ὁ Υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ ·

2:19 Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν ὑπομονὴν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν πρώτων.

2:20 ἀλλ' ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἐαυτὴν προφητὴν · καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμους δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλόθута.

2:21 καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ · καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

2:22 ἰδοὺ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς ·

2:23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ · καὶ γνῶσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας · καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.

2:24 ὑμῖν δὲ λέγω τοῖς λοιποῖς^[17] τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, ὡς λέγουσιν · Οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος ·

[17] The fifth edition of Darby's French New Testament, which was made by some editors three years after his death presents a much better translation of these words (*à vous je dis, aux autres*) than all editions made by Darby himself previously (*je vous dis à vous, [savoir]*). This is clear evidence of editing work involving change of words and word order when necessary.

2:25 πλὴν ὃ ἔχετε κρατήσατε ἄχρι^[18] οὗ ἂν ἴξω.

[18] The spelling of this word in NA28 includes the final sigma within brackets. G18 TR m and P also have that variant. The spelling here follows T7 T8 κ and C.

2:26 καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, — δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν ·

2:27 καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, ὡς κἀγὼ εἴληφα παρὰ τοῦ Πατρός μου ·

2:28 καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωῒνον.

2:29 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

Chapter 3

3:1 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον · Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ Πνεύματα τοῦ Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας · Οἶδά σου τὰ ἔργα, — ὅτι ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ.

3:2 γίνου γρηγορῶν, καὶ στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν, οὐ γὰρ εὕρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ μου.

3:3 μνημόνευε οὖν πῶς εἵληφας καὶ ἤκουσας, καὶ τήρει καὶ μετανόησον. ἐὰν οὖν μὴ γρηγορήσης, ἦξω **[ἐπὶ σε]**[19] ὡς κλέπτῃς, καὶ οὐ μὴ **γνώσῃ**[20] ποίαν ὥραν ἦξω ἐπὶ σέ.

[19] Darby writes: “κ B and others Am insert; A C P Memph omit” (1920). This variant reading is included in G18 TR and \mathfrak{m}^K . It is within brackets in the fifth edition of Darby's French New Testament. However, in all four previous editions, it was not so, neither in the 2006 edition.

[20] This future is the reading of T8 \mathfrak{m}^K and κ. G18 T7 NA28 TR \mathfrak{m}^A A C and P rather have the subjunctive.

3:4 ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν **οἱ**[21] οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν · καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν.

[21] T7 is the only editor that also has this variant reading.

3:5 Ὁ νικῶν, **οὗτος**[22] περιβαλεῖται ἐν ἱματίοις λευκοῖς, καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ Πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.

[22] This reading is supported by G18 T7 TR \mathfrak{m} κ^2 and P. T8 NA28 A and C rather have οὕτως.

3:6 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

3:7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον · Τάδε λέγει ὁ **Ἅγιος**,[23] ὁ **Ἀληθινός**,[24] ὁ ἔχων τὴν κλεῖν **τοῦ**[25] Δαυίδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, καὶ κλείων καὶ οὐδεὶς **ἀνοίξει**[26] ·

[23] This noun is not capitalized in any Greek text. Moreover, the breathing of this word is always rough, and never smooth as here.

[24] Not capitalized in any Greek text.

[25] G18 T7 T8 TR \mathfrak{m} κ and P all have this article, which is omitted in T8 NA28 A and C. Moreover, the name 'David' is spelled in three different ways: Δαβίδ (G18 TR and some manuscripts of \mathfrak{m}), Δαυείδ (T7 and T8), and Δαυίδ (NA28 and some manuscripts of \mathfrak{m}). The latter is also supported by κ A C and P.

[26] Darby writes: "Or 'opens,' with A C P. Vulg has all in the present. Text ἀνοίξει, with B and others. κ has ἀνύξει. I suspect the future is a Hebraism" (1920). Darby's variant is also found in T7 T8 and \mathfrak{m}^K . It is not present in G18 NA28 and TR.

3:8 Οἶδά σου τὰ ἔργα · ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἠνεωγμένην, ἣν οὐδεὶς δύναται κλεῖσαι αὐτήν, ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.

3:9 ἰδοὺ διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, — καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται · ἰδοὺ ποιήσω αὐτοὺς ἵνα ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου, καὶ γινῶσιν ὅτι ἐγὼ ἠγάπησά σε.

3:10 ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κἀγὼ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

3:11 ἔρχομαι ταχύ · κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.

3:12 Ὁ νικῶν, ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι · καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.

3:13 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

3:14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον · Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ ·

3:15 Οἶδά σου τὰ ἔργα, — ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός. ὄφελον ψυχρὸς ἢ ἡ ζεστός.

3:16 οὕτως ὅτι χλιαρὸς εἶ, καὶ οὔτε **ζεστός οὔτε ψυχρός**, [27] μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.

[27] Darby writes: “κ B C 1 6 7 14 38 and others Memph Syr read ‘hot nor cold;’ A P and others Am as text” (1920). This word order (cold / hot) has always been followed by Darby in his translations in French and English. Chevalley's text here follows G18 T7 T8 NA28 and m. Yet, Darby always followed TR here.

3:17 ὅτι λέγεις ὅτι πλούσιός εἰμι καὶ πεπλούτηκα καὶ **οὐδενός**[28] χρείαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ὁ[29] ἐλεεινός, καὶ πτωχός, καὶ τυφλός, καὶ γυμνός,

[28] This is the reading of G18 TR m κ and P. T7 T8 NA28 A and C have οὐδέν.

[29] This article appears in G18 T7 m^K and A. T8 NA28 and TR do not have it.

3:18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπτρωμένον ἐκ πυρὸς ἵνα πλουτήσης, καὶ ἱμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ τῆς γυμνότητός σου, καὶ **κολλύριον**[30] ἐγγρῖσαι τοὺς ὀφθαλμούς σου ἵνα βλέπῃς.

[30] This variant is supported by T7 T8 NA28 (the omicron being within brackets), κ and C. G18 TR A and P have κολλουριον.

3:19 ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω · **ζήλωσον**[31] οὖν καὶ μετανόησον.

[31] The aorist is supported by G18 TR κ and P. T7 T8 NA28 and m^A have the present form ζήλευε.

3:20 ἰδοὺ ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω · ἐάν τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, **εἰσελεύσομαι**[32] πρὸς αὐτὸν καὶ δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ.

[32] Darby writes: “Some add ‘both,’ with κ B and others; A P and others Am Memph Syr omit” (1920). This καὶ is included in G18 T7 T8 NA28 (within brackets), and m (some within brackets). It is omitted in TR.

3:21 Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ Πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ.

3:22 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

Chapter 4

4:1 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνεωγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ λέγων · Ἀνάβα ὧδε, καὶ δεῖξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.

4:2 **Εὐθέως**[33] ἐγενόμην ἐν Πνεύματι, καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος ·

[33] This verse begins with the conjunction καὶ in G18 TR P and m^A. It is omitted in T7 T8 NA28 x A and B. Darby always included it in his French translations, but it has been dropped by the editors of the 1885 fifth edition. It was also present in Darby's first edition of his English New Testament.

4:3 καὶ ὁ καθήμενος ὅμοιος ὀράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ · καὶ ἵρις κυκλόθεν τοῦ θρόνου ὅμοιος ὀράσει σμαραγδίνῳ ·

4:4 καὶ κυκλόθεν τοῦ θρόνου **θρόνοι**[34] εἴκοσι τέσσαρες, καὶ **ἐπὶ τοὺς θρόνους**[35] εἴκοσι τέσσαρας πρεσβυτέρους καθημένους περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

[34] The nominative plural is found in G18 T7 TR m and P. T8 NA28 x and A have the accusative plural, θρόνους.

[35] Darby writes: "The reading is somewhat uncertain here. Griesbach, confirmed by P, has as in the text" (1920). This note is very curious because neither Griesbach (1818) nor P (in Tischendorf's *Monumenta Sacra Inedita*, Vol.VI) actually has this 'as' in the text. However, Darby continues: "Alf. [Alford's Greek Testament] and Tisch. 7th ed. add τοὺς, reading 'the twenty-four elders;' but then it may be read 'on the twenty-four thrones elders sitting,' or 'on the thrones the twenty-four elders.' Tisch. 8th ed. leaves out τοὺς, with A

B P and others Am Memph Syr. κ has only 'twenty-four thrones and elders sitting,' omitting ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρας, very likely by homœoteleuton. A has ἐπὶ τοὺς εἴκοσι τέσσαρας θρόνους πρεσβυτέρους."

4:5 καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ · καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, ἃ **ἐστὶν**[36] τὰ ἑπτὰ Πνεύματα τοῦ Θεοῦ ·

[36] All editors have εἰσιν. This variant here is supported by A only.

4:6 καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ · καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπισθεν.

4:7 καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι · καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ · καὶ τὸ τρίτον ζῶον ἔχων τὸ πρόσωπον ὡς ἀνθρώπου · καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ.

4:8 καὶ τὰ τέσσαρα ζῶα, ἕν καθ' ἓν αὐτῶν ἔχων ἀνὰ πτέρυγας ἕξ, **κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν**[37] · καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες · Ἁγίος ἅγιος ἅγιος Κύριος ὁ Θεὸς ὁ Παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

[37] The French fifth edition presents a small change in word order here against all previous editions made by Darby himself.

4:9 καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,

4:10 πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων · καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες ·

4:11 Ἄξιος εἶ, ὁ Κύριος καὶ ὁ Θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν · ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν.

Chapter 5

5:1 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν, κατεσφραγισμένον σφραγῖσιν ἑπτὰ.

5:2 καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλη · Τίς ἄξιος ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγίδας αὐτοῦ;

5:3 καὶ οὐδεὶς ἐδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ ὑποκάτω τῆς γῆς ἀνοῖξαι τὸ βιβλίον οὐδὲ βλέπειν αὐτό.

5:4 καὶ **ἐγὼ**[38] ἔκλαιον πολὺ, ὅτι οὐδεὶς ἄξιος εὗρέθη ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.

[38] This pronoun appears in G18 T7 TR and \mathfrak{m}^K . It is omitted in T8 and NA28.

5:5 καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι · Μὴ κλαῖε · ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαυὶδ, ἀνοῖξαι τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ.

5:6 Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἄρνιον **ἐστηκῶς**[39] ὡς ἐσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, **ᾧ**[40] εἰσιν τὰ **ἑπτὰ**[41] Πνεύματα τοῦ Θεοῦ **ἀποστελλόμενα**[42] εἰς πᾶσαν τὴν γῆν.

[39] This variant is in T8 and κ . All other editors have ἐστηκός.

[40] \mathfrak{m}^K is the only text having this variant. All others have οἱ.

[41] G18 T7 T8 TR \mathfrak{m}^K \mathfrak{P}^{24} and κ have this reading. It is within brackets in NA28, and it is omitted in A.

[42] This participle essentially presents itself in three different forms in the witnesses. The perfect nominative masculine plural ἀπεσταλμένοι is in NA28 and A. The perfect nominative neuter plural ἀπεσταλμένα is in G18 T8 TR \mathfrak{m}^A and κ . Finally, the present nominative neuter plural is in T7 \mathfrak{m}^K and here as well. The reading of \mathfrak{P}^{24} seems to support either ἀπεσταλμένοι or ἀπεσταλμένα.

5:7 καὶ ἦλθεν καὶ εἴληφεν ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

5:8 καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ Ἀρνίου, ἔχοντες ἕκαστος κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἳ εἰσιν αἱ προσευχαὶ τῶν ἁγίων.

5:9 καὶ ᾄδουσιν ᾠδὴν καινὴν λέγοντες · Ὁ ἅγιος εἴ λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ · ὅτι ἐσφάγης καὶ ἡγόρασας τῷ Θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους ·

5:10 καὶ ἐποίησας αὐτοὺς τῷ Θεῷ ἡμῶν **βασιλεῖς**[43] καὶ ἱερεῖς · καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

[43] Darby writes: "Many, with χ A Am Memph, read 'a kingdom,' but it is indeed a title or name. B and cursives read 'kings.' P is defective here" (1920). G18 TR and π have βασιλεῖς. But T7 T8 and NA28 rather have βασιλείαν.

5:11 Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων · καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων,

5:12 λέγοντες φωνῇ μεγάλῃ · Ὁ ἅγιός[44] ἐστὶν τὸ Ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

[44] This reading is in G18 T7 T8 and A. NA28 TR and π^k all have ἅγιόν.

5:13 καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης **ἐστὶν**,[45] καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντα · Τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ Ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

[45] This verb is in G18 T7 (both with ᾄ), and π^k . It is omitted in T8 NA28 and TR.

5:14 καὶ τὰ τέσσαρα ζῶα ἔλεγον · Ἀμήν. καὶ οἱ πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.

Chapter 6

6:1 Καὶ εἶδον ὅτε ἤνοιξεν τὸ Ἀρνίον μίαν ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἤκουσα ἐνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνὴ βροντῆς · Ἔρχου **[καὶ ἴδε]**.^[46]

[46] See also verses 3, 5, and 7. Darby writes: "The words 'and see' here and verses 3, 5, 7, are very doubtful: κ has καὶ ἴδε, and so, except in ver. 3, have B 6 14 95 and others; so I leave it in, with Griesbach. The Complutensian ed. in vers. 1, 5, 7, has ἔρχον καὶ εἶδον, καὶ ἰδοῦ, with the singular punctuation. In ver. 3 it has ἔρχου alone. Erasmus (1st ed.) βλέπε (from Latin). One can understand how ἴδε καὶ εἶδον καὶ ἰδοῦ, seemed too much. κ and B generally go together. A C omit it, with P 1 38 and others Am, reading ἔρχου. καὶ εἶδον. In ver. 3, κ alone, with a few cursives, has καὶ ἴδε" (1920).

6:2 καὶ εἶδον, καὶ ἰδοῦ ἵππος λευκός, καὶ ὁ καθημένος ἐπ' αὐτὸν ἔχων τόξον · καὶ ἐδόθη αὐτῷ στέφανος καὶ ἐξῆλθεν νικῶν καὶ ἵνα νικήσῃ.

6:3 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζώου λέγοντος · Ἔρχου **[καὶ ἴδε]**.

6:4 καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός · καὶ τῷ καθημένῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους σφάξωσιν · καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

6:5 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος · Ἔρχου **[καὶ ἴδε]**. καὶ εἶδον, καὶ ἰδοῦ ἵππος μέλας · καὶ ὁ καθημένος ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

6:6 καὶ ἤκουσα ὡς φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν · Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῶν δηναρίου · καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.

6:7 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἤκουσα **[φωνήν]**^[47] τοῦ τετάρτου ζώου λέγοντος · Ἔρχου **[καὶ ἴδε]**.

[47] Darby writes: "These words [English, 'the voice of'] are doubtful. κ A have it; I B P omit it; C too, but it is incorrect, τὸ τέταρτον ζῶον λέγοντος" (1920). φωνήν is in T8, NA28 TR \mathfrak{m}^A and \mathfrak{B}^{24} . It is omitted in G18 T7 and \mathfrak{m}^K .

6:8 καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρός · καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ[48] Θάνατος · καὶ ὁ ἄδης ἠκολούθει μετ' αὐτοῦ · καὶ ἐδόθη αὐτῷ[49] ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτεῖναι ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

[48] This article is in G18 T7 NA28 (within brackets) TR \mathfrak{m} A and P. It is omitted in T8 and κ .

[49] Only G18 and \mathfrak{m}^K have the singular αὐτῷ. T7 T8 NA28 and TR all have the plural αὐτοῖς.

6:9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον.

6:10 καὶ ἔκραξαν φωνῇ μεγάλη λέγοντες · Ἔως πότε, ὁ Δεσπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς;

6:11 καὶ ἐδόθη αὐτοῖς ἐκάστῳ στολὴ λευκὴ · καὶ ἔρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρόν, ἕως πληρωθῶσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

6:12 Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγίδα τὴν ἕκτην, καὶ σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα ·

6:13 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη.

6:14 καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

6:15 καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροὶ καὶ **πᾶς**[50] δοῦλος καὶ ἐλεύθερος ἔκρυσαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων ·

[50] Darby writes: "P Memph add πᾶς, 'every;' κ omits, by error I suppose, πᾶς and ἐλεύθερος. A B C and most others Am Syr omit πᾶς"

(1920). In the editors, this adjective is only in G18 and TR. The editors of Darby's fifth edition of his French New Testament (1885) put it within brackets, against all other editions made by Darby himself.

6:16 καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς πέτραις · Πέσετε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ Ἀρνίου ·
6:17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς **αὐτοῦ**,^[51] καὶ τίς δύναται σταθῆναι;

[51] This pronoun is singular in G18 T7 TR m A and P. It is plural in T8 NA28 κ and C.

Chapter 7

7:1 **Καὶ**^[52] μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν δένδρον.

[52] This conjunction is in G18 T7 T8 TR m κ and P. It is omitted in NA28 A and C.

7:2 καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα Θεοῦ ζῶντος · καὶ ἔκραξεν φωνῇ μεγάλη τοῖς τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν,

7:3 λέγων · Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρι σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

7:4 καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ ·

7:5 ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι · ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες · ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες ·

7:6 ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες · ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες · ἐκ φυλῆς Μανασσὴ δώδεκα χιλιάδες ·

7:7 ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες · ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες · ἐκ φυλῆς Ἰσσαχὰρ δώδεκα χιλιάδες ·

7:8 ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες · ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες · ἐκ φυλῆς Βενιαμὴν δώδεκα χιλιάδες ἐσφραγισμένοι.

7:9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ Ἀρνίου, περιβεβλημένους στολὰς λευκάς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν.

7:10 καὶ κράζουσιν φωνῇ μεγάλῃ λέγοντες · Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ Ἀρνίῳ.

7:11 — καὶ πάντες οἱ ἄγγελοι εἰστήκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων · καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ Θεῷ,

7:12 λέγοντες · Ἀμήν · ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων · ἀμήν.

7:13 Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων λέγων μοι · Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς τίνες εἰσὶν καὶ πόθεν ἦλθον;

7:14 καὶ εἶρηκα αὐτῷ · Κύριέ μου, σὺ οἶδας. καὶ εἶπέν μοι · Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ Ἀρνίου.

7:15 διὰ τοῦτο εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ · καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς.

7:16 οὐ πεινάσουσιν ἔτι οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέση ἐπ' αὐτούς ὁ ἥλιος οὐδὲ πᾶν καῦμα,

7:17 ὅτι τὸ Ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτούς καὶ ὁδηγήσει αὐτούς ἐπὶ ζωῆς πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

Chapter 8

8:1 Καὶ ὅταν ἦνοιξεν τὴν σφραγίδα τὴν ἐβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον.

8:2 καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἱ ἐνώπιον τοῦ Θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

8:3 καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη ἐπὶ τὸ **θυσιαστήριον**[53] ἔχων λιβανωτὸν χρυσοῦν · καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσει ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.

[53] The correct spelling is θυσιαστήριον.

8:4 καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ Θεοῦ.

8:5 καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτόν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου · καὶ ἔβαλεν εἰς τὴν γῆν · καὶ ἐγένοντο **φωναὶ καὶ βρονταὶ**[54] καὶ ἀστραπαὶ καὶ σεισμός.

[54] Darby writes: "The order of these words varies. P 1 and others have as here; κ B 6 14 and others Am 'thunders and voices and lightnings.' A 38 and others Memph Syr 'thunders and lightnings and voices'" (1920). G18 and TR present the same word order as Darby.

8:6 Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ἡτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσιν.

8:7 Καὶ ὁ πρῶτος ἐσάλπισεν · καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι καὶ ἐβλήθη εἰς τὴν γῆν · καὶ τὸ τρίτον τῆς γῆς κατεκάη · καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

8:8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν · καὶ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θάλασσαν · καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα,

8:9 καὶ ἀπέθανεν τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν.

8:10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν · καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπάς · καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων.

8:11 καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ Ἄψινθος · καὶ ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

8:12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν · καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν καὶ ἡ ἡμέρα μὴ φάνη τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.

8:13 Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλη · Οὐαὶ οὐαὶ οὐαὶ **τοῖς κατοικοῦσιν**[55] ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

[55] This dative participle is in G18 TR m^A A and P. T7 T8 NA28 m^K and κ all have the accusative.

Chapter 9

9:1 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν · καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν · καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου ·

9:2 καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ **ἐσκοτίσθη**[56] ὁ ἥλιος καὶ ὁ ἀήρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

[56] The form of this verb varies a little bit in the witnesses. The form adopted here is in G18 TR m κ P and \mathfrak{B}^{115} . T7 T8 NA28 and A rather have ἐσκοτώθη.

9:3 καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν · καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπιοὶ τῆς γῆς.

9:4 καὶ ἐρρέθη αὐταῖς ἵνα μὴ **ἀδικήσωσιν**[57] τὸν χόρτον τῆς γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔχουσιν τὴν σφραγίδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων **αὐτῶν**.[58]

[57] The subjunctive tense is in G18 TR m κ and P. T7 T8 NA28 and A have the future tense.

[58] This pronoun is in G18 T7 TR and m^K . It is omitted in T8 NA28 κ A P 1 and Am.

9:5 καὶ ἐδόθη αὐτοῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθῶσιν μῆνας πέντε · καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.

9:6 καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον καὶ οὐ μὴ εὕρῃσουσιν αὐτόν · καὶ ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύγει ὁ θάνατος ἀπ' αὐτῶν.

9:7 καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον · καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ · καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων ·

9:8 καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν ·

9:9 καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον ·

9:10 καὶ ἔχουσιν οὐράς ὁμοίας σκορπίοις καὶ κέντρα · καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.

9:11 ἔχουσιν ἐπ' αὐτῶν βασιλέα, τὸν ἄγγελον τῆς ἀβύσσου, ὄνομα αὐτῷ ἐβραϊστὶ Ἀβαδδὼν, καὶ ἐν τῇ ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

9:12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν · ἰδοὺ ἔρχεται ἔτι δύο οὐαὶ μετὰ ταῦτα.

9:13 Καὶ ὁ ἔκτος ἄγγελος ἐσάλπισεν · καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν **τεσσάρων**[59] κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ,

[59] This adjective is in G18 T7 T8 NA28 (within brackets), TR m B and P. It is omitted in κ and A. It is within brackets in the 1885 fifth edition, against all other editions made by Darby himself and the editors of the 2006 edition.

9:14 **λέγουσαν**[60] τῷ ἔκτῳ ἀγγέλῳ, ὁ ἔχων τὴν σάλπιγγα · Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.

[60] This feminine participle is in G18 TR m^A and \mathfrak{P}^{47} . m^K has λέγοντος. T7 T8 NA28 κ and A all have λέγοντα.

9:15 καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἑνιαυτόν, ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων.

9:16 καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἱππικοῦ **δύο**[61] μυριάδες μυριάδων, ἤκουσα τὸν ἀριθμὸν αὐτῶν.

[61] This adjective is in G18 TR and \mathfrak{P}^{47} . T7 T8 m^A NA28 A and P have δισμυριάδες. m^K has μυριάδες.

9:17 Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις · καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων · καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.

9:18 ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν ·

9:19 ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς αὐτῶν · αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

9:20 καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐ[62] μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσιν τὰ δαιμόνια καὶ τὰ εἰδῶλα τὰ χρυᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύνανται οὔτε ἀκούειν οὔτε περιπατεῖν ·

[62] This adverb is in G18 T7 m^K and C. TR and m^A have οὔτε, and T8 NA28 κ and ϣ⁴⁷ have οὐδὲ.

9:21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν **φαρμακειῶν**[63] αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

[63] G18 TR m^A A and P also have this form. Both T7 and T8 have φαρμακίων, while NA28 m^K κ C and ϣ⁴⁷ all have φαρμάκων.

Chapter 10

10:1 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἡ ἶρις ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρός,

10:2 καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἠνεωγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς ·

10:3 καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται · καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.

10:4 καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί, ἤμελλον γράφειν · καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν · Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς.

10:5 Καὶ ὁ ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἔρεν τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανόν,

10:6 καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται,

10:7 ἀλλ' ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθῃ τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας.

10:8 Καὶ ἡ φωνὴ ἦν ἥκουσα ἐκ τοῦ οὐρανοῦ πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ λέγουσαν · Ὑπαγε λάβε τὸ **βιβλαρίδιον**[64] τὸ ἠνεωγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

[64] This is the reading of G18 T8 TR κ and P. T7 and \mathfrak{m} have βιβλιδάριον, while NA28 A and C have βιβλίον.

10:9 καὶ ἀπῆλθον[65] πρὸς τὸν ἄγγελον, λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει μοι · Λάβε καὶ κατάφαγε αὐτό · καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

[65] This is the reading of G18 TR and \mathfrak{m} . T7 T8 and \mathfrak{P}^{47} have ἀπῆλθα.

10:10 καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό · καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ · καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου.

10:11 καὶ λέγουσίν μοι · Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν πολλοῖς.

Chapter 11

11:1 Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων · Ἐγείρε καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ ·

11:2 καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε **ἔξω**[66] καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν μῆνας **τεσσεράκοντα δύο**. [67]

[66] This adverb is in G18 T7 TR \mathfrak{m}^K and \mathfrak{P}^{47} . T8 and NA28 have ἔξωθεν.

[67] T7 NA28 and A add καὶ within brackets (τεσσεράκοντα [καὶ] δύο).

11:3 καὶ δώσω τοῖς δυσὶν μάρτυσίν μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἐξήκοντα περιβεβλημένοι σάκκους.

11:4 Οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ Κυρίου τῆς γῆς ἐστῶτες.

11:5 καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν · καὶ εἴ τις **θέλει**[68] αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.

[68] This is the reading of G18 T7 T8 C P and m. NA28 κ and A have θελήσει. ℣⁴⁷ has θελήσει.

11:6 οὗτοι ἔχουσιν τὴν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς βρέχη τὰς ἡμέρας τῆς προφητείας αὐτῶν · καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἶμα καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ ὡςάκις ἐὰν θελήσωσιν.

11:7 καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ' αὐτῶν πόλεμον καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς ·

11:8 καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος αὐτῶν ἐσταυρώθη.

11:9 καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνημα.

11:10 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ **εὐφραίνονται**[69] καὶ δῶρα πέμπουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

[69] T7 T8 NA28 κ A C P also have the present tense. G18 TR m^K and B have the future tense. The 1885 edition of Darby's French New Testament has the present tense, while the second, third, and fourth editions made by Darby himself have the future.

11:11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐν αὐτοῖς · καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

11:12 καὶ ἤκουσα[70] φωνὴν μεγάλην[71] ἐκ τοῦ οὐρανοῦ λεγούσαν[72] αὐτοῖς ·
Ἀνάβατε ὧδε. καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ
ἐχθροὶ αὐτῶν.

[70] G18 T8 TR NA28 κ A C and P have the plural ἤκουσαν. The singular, adopted here, is also in T7 m and ℣⁴⁷.

[71] These words are in the accusative case in G18 T7 T8 TR m^K and ℣¹¹⁵, the last being uncertain. The genitive is in NA28.

[72] Ibid.

11:13 καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας · καὶ τὸ δέκατον τῆς πόλεως
ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ · καὶ οἱ
λοιποὶ ἔμφοβοι ἐγένοντο καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ.

11:14 Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν · ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

11:15 Καὶ ὁ ἑβδομος ἄγγελος ἐσάλπισεν · καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ
λέγοντες · Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ,
καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

11:16 Καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι οἱ[73] ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ
τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ Θεῷ,

[73] This article is also in G18 T7 T8 TR NA28 (within brackets) κ C P and m^K. It is omitted in A m^A and ℣⁴⁷.

11:17 λέγοντες · Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ Παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν, ὅτι
εἵληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας.

11:18 καὶ τὰ ἔθνη ὠργίσθησαν · καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν
κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ
τοῖς φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ διαφθεῖραι τοὺς
διαφθείροντας τὴν γῆν.

11:19 Καὶ ἡνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν[74] τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς
διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ, καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ
σεισμὸς καὶ χάλαζα μεγάλη.

[74] This preposition is preceded by the article ὁ in T7 T8 NA28 A C and ℣¹¹⁵. It is omitted in TR m x and ℣⁴⁷. Curiously, Darby (1920) mentions that this article is in P, while in fact it is not.

Chapter 12

12:1 Καὶ σημείον μέγα ὥφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα.

12:2 καὶ ἐν γαστρὶ ἔχουσα **κράζει**, [75] ὠδίνουσα καὶ βασανιζομένη τεκεῖν.

[75] This verb appears thus in G18 T7 TR m^A A and P. It is also in T8 NA28 x and ℣⁴⁷, yet preceded by καὶ. C and m^K have ἔκραζεν.

12:3 Καὶ ὥφθη ἄλλο σημεῖον ἐν τῶν οὐρανῷ, καὶ ἰδοὺ δράκων **πυρρὸς μέγας**, [76] ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα ·

[76] This word order is also in T7 T8 C m and ℣⁴⁷. G18 TR NA28 x A and P have μέγας πυρρὸς.

12:4 καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκη τὸ τέκνον αὐτῆς καταφάγῃ.

12:5 καὶ ἔτεκεν υἱὸν **ἄρσενά**, [77] ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ · καὶ ἠρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

[77] G18 TR m x P ℣⁴⁷ also have this variant, which is spelled ἄρρενα in most of these. T7 T8 NA28 A and C have ἄρσεν.

12:6 καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.

12:7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος. καὶ ὁ δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ ·

12:8 καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος εὐρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ.

12:9 καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, — ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

12:10 καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν · Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ **κατήγορος**[78] τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός ·

[78] This reading is also in TR m κ C P and \mathfrak{P}^{47} . G18 T7 T8 NA28 and A.

12:11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ Ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν · καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

12:12 διὰ τοῦτο εὐφραίνεσθε, **οἱ**[79] οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. οὐαὶ τῇ γῇ καὶ τῇ **θαλάσῃ**,[80] ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

[79] This article is also in G18 T7 TR NA28 (within brackets) A and m^A . It is omitted in T8 m^K κ C and P.

[80] G18 m^K and \mathfrak{P}^{47} , the last being uncertain, also have the dative. T7 T8 TR and NA28 have the accusative.

12:13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἣτις ἔτεκεν τὸν ἄρσενά.

12:14 καὶ ἐδόθησαν τῇ γυναικὶ **αἱ**[81] δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφεως.

[81] This article is in T7 T8 NA28 m^A A C and P. It is omitted in G18 TR m^K κ and \mathfrak{P}^{47} .

12:15 καὶ ἔβαλεν ὁ ὄφης ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ ·

12:16 καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ καὶ ἥνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμόν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.

12:17 καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ.

12:18 Καὶ **ἐστάθην**[82] ἐπὶ τὴν ἄμμον τῆς θαλάσσης ·

[82] Darby writes: “κ A C Am Syr read ‘he stood;’ B P 1 6 38 and most others Memph have ἐστάθην, ‘I stood.’ If we read ἐστάθη, ‘he stood,’ it refers to the dragon” (1920). Darby’s variant is supported by G18 T7 T8 TR m and P. NA28 and \mathfrak{P}^{47} have ἐστάθη.

Chapter 13

13:1 καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτὰ, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ **ὀνόματα**[83] βλασφημίας.

[83] G18 T7 T8 NA28 (the ending τα being within brackets) m^K and A also have this reading. m^A κ C P and \mathfrak{P}^{47} have the singular ὄνομα.

13:2 καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος · καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην ·

13:3 καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον · καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη, καὶ ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου.

13:4 καὶ προσεκύνησαν τῷ δράκοντι, ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ · καὶ προσεκύνησαν **τὸ θηρίον**[84] λέγοντες · Τίς ὅμοιος τῷ θηρίῳ, καὶ τίς δύναται πολεμῆσαι μετ’ αὐτοῦ;

[84] The accusative is also in TR and A. G18 T7 T8 m and \mathfrak{P}^{47} have the dative τῷ θηρίῳ.

13:5 καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας · καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσεράκοντα **δύο**.^[85]

[85] NA28 inserts καὶ within brackets before δύο here, as also A. It is omitted in G18 T7 T8 TR m κ C and P.

13:6 καὶ ἤνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν Θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ **καὶ**^[86] τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.

[86] This conjunction is in G18 T7 TR m^A B and P. It is omitted in T8 NA28 κ A and C.

13:7 καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς. καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.

13:8 καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, **ὧν οὐ γέγραπται τὸ ὄνομα ἐν**^[87] τῷ βιβλίῳ τῆς ζωῆς τοῦ Ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.

[87] This is the exact reading of G18 m and TR that adds τα to ὄνομα. The reading of \mathfrak{P}^{115} may also contain this reading, but it is uncertain. T7 T8 NA28 and C have οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἐν. κ P and \mathfrak{P}^{47} have ὧν οὐ γέγραπται τὸ ὀνοματα αὐτῶν.

13:9 Εἴ τις ἔχει οὖς, ἀκουσάτω.

13:10 εἴ τις εἰς αἰχμαλωσίαν **[ἀπάγει]**,^[88] εἰς αἰχμαλωσίαν ὑπάγει · εἴ τις ἐν **μαχαίρῃ ἀποκτείνει, δεῖ αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι**.^[89] ὥδε ἐστὶν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

[88] This verb occurs only in a very few manuscripts (see NA28 apparatus). G18 and TR have συνάγει; m have Εἴ τις ἔχει αἰχμαλωσίαν, ὑπάγει. T7 T8 and NA28 omit it.

[89] This is the same reading as T7 and T8. G18 TR ^mA C and P also have it, except for μαχαίρα. NA28 reads “εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι.” Darby explains: “A reads by mistake ἀποκτανθῆναι for ἀποκτενεῖ, δεῖ” (1920).

13:11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς · καὶ εἶχεν κέρατα δύο ὅμοια ἀρνίῳ · καὶ ἐλάλει ὡς δράκων.

13:12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ, καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα προσκυνήσουσιν τὸ θηρίον τὸ πρῶτον, οὗ ἑθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.

13:13 καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.

13:14 καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ, ὃς ἔχει τὴν πληγὴν τῆς μαχαίρης καὶ ἔζησεν.

13:15 καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ ἵνα[90] ὅσοι ἐὰν μὴ προσκυνήσωσιν **τὴν εἰκόνα**[91] τοῦ θηρίου ἀποκτανθῶσιν.

[90] Only NA28 (within brackets) have this conjunction.

[91] Only TR and A have the accusative. All other editors and witnesses have the dative.

13:16 καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν ·

13:17 καὶ ἵνα μὴ τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

13:18 ὧδε ἡ σοφία ἐστίν. ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν · καὶ ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ.

Chapter 14

14:1 Καὶ εἶδον, καὶ ἰδοὺ τὸ Ἀρνίον **ἐστὼς**[92] ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ Πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

[92] G18 TR and \mathfrak{m}^K have ἐστηκός; T7 T8 NA28 κ Α C and P have ἐστός. The reading here is in \mathfrak{P}^{47} and \mathfrak{m}^A .

14:2 καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης · καὶ ἡ φωνὴ ἦν ἣκουσα ὡς κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν ·

14:3 καὶ ἄδουσιν **ὠδὴν**[93] καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων. καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ὠδὴν εἰ μὴ αἱ ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες, οἱ ἡγορασμένοι ἀπὸ τῆς γῆς.

[93] This noun is preceded by the adverb ὡς in TR NA28 (the last two within brackets) Α C 1 and \mathfrak{m}^A . It is omitted in G18 T7 T8 κ P \mathfrak{m}^K and \mathfrak{P}^{47} .

14:4 οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν · οὗτοι οἱ ἀκολουθοῦντες τῷ Ἀρνίῳ ὅπου ἂν ὑπάγῃ · οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ Θεῷ καὶ τῷ Ἀρνίῳ ·

14:5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη ψεῦδος · ἄμωμοί εἰσιν.

14:6 Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν,

14:7 λέγων ἐν φωνῇ μεγάλη · Φοβήθητε τὸν Θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ · καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ **τὴν**[94] θάλασσαν καὶ πηγὰς ὑδάτων.

[94] This article is in G18 T8 κ P \mathfrak{m}^K and \mathfrak{P}^{47} . It is omitted in T7 and TR.

14:8 Καὶ ἄλλος **δεύτερος ἄγγελος**[95] ἠκολούθησεν λέγων · Ἔπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη, ἥ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπτότικεν πάντα τὰ ἔθνη.

[95] This variant reading is also in T7 A and m^K. T8 NA28 x² P and m^A have ἄγγελος δεύτερος. The adjective δεύτερος is omitted in G18 and TR.

14:9 Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλη · Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,

14:10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ · καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον ἀγγέλων ἁγίων καὶ ἐνώπιον τοῦ Ἀρνίου.

14:11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

14:12 ὧδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

14:13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης · Γράψον · Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι. ναί, λέγει τὸ Πνεῦμα, ἵνα ἀναπαήσονται ἐκ τῶν κόπων αὐτῶν, τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

14:14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον **Υἱῷ**[96] ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.

[96] The dative is also in G18 TR C m^A and ℱ⁴⁷. T7 T8 NA28 x A and m^K have the accusative.

14:15 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κρᾶζων ἐν φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τῆς νεφέλης · Πέμψον τὸ δρέπανόν σου καὶ θέρισον · ὅτι ἤλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.

14:16 καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

14:17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ.

14:18 καὶ ἄλλος ἄγγελος **ἐξῆλθεν**[97] ἐκ τοῦ θυσιαστηρίου, **ἔχων**[98] ἐξουσίαν ἐπὶ τοῦ πυρός · καὶ ἐφώνησεν **κραυγῇ**[99] μεγάλης τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ λέγων · Πέμψον σου τὸ δρέπανον τὸ ὀξύ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.

[97] This verb is within brackets in NA28. It is omitted in A and \mathfrak{B}^{47} . However, G18 T7 T8 TR κ C P and \mathfrak{m} have it.

[98] This participle is preceded by the article ὁ in T7 NA28 (within brackets) A and C. It is omitted in G18 T8 TR κ P \mathfrak{m} and \mathfrak{B}^{47} .

[99] G18 T7 TR C P \mathfrak{m} and \mathfrak{B}^{47} also have this noun. T8 NA28 κ and A have φωνῇ.

14:19 καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἀμπελον τῆς γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ **τὴν μεγάλην**. [100]

[100] Only TR and κ have this reading. G18 T7 T8 and NA28 rather have τὸν μέγαν.

14:20 καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως · καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.

Chapter 15

15:1 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἀγγέλους ἐπτά ἔχοντας πληγὰς ἐπτά τὰς ἐσχάτας · ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ.

15:2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ.

15:3 καὶ ἄδουσιν τὴν ὥδην Μωϋσέως, τοῦ δούλου τοῦ Θεοῦ, καὶ τὴν ὥδην τοῦ Ἀρνίου, λέγοντες · Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ Παντοκράτωρ · δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ Βασιλεὺς τῶν ἐθνῶν ·

15:4 τίς σε οὐ μὴ φοβηθῇ, Κύριε, καὶ **δοξάσῃ**[101] τὸ ὄνομά σου; ὅτι μόνος ὁσιος · ὅτι πάντα τὰ ἔθνη ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου · ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

[101] G18 TR κ and π^K also have the aorist subjunctive. T7 T8 NA28 A C P and ℣⁴⁷ have the future indicative δοξάσει.

15:5 Καὶ μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ.

15:6 καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι **οἱ**[102] ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσαῖς.

[102] This article is also in G18 T7 T8 NA28 (within brackets) A and C. It is omitted in κ P and ℣⁴⁷.

15:7 καὶ ἐν ἐκ τῶν τεσσάρων ζώων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσαῖς γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

15:8 καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ · καὶ οὐδεὶς ἐδύνατο εἰσελθεῖν εἰς τὸν ναὸν ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.

Chapter 16

16:1 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις · Ὑπάγετε καὶ ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.

16:2 Καὶ ἀπήλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν · καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνούντας **τὴν εἰκόνα**[103] αὐτοῦ.

[103] This variant reading is only in κ.

16:3 Καὶ ὁ δεύτερος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν · καὶ ἐγένετο αἷμα ὡς νεκροῦ · καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν **ἐν**[104] τῇ θαλάσῃ.

[104] This preposition is preceded by the article τὰ in T7 T8 NA28 A and C. It is omitted in G18 TR m κ P and \mathfrak{P}^{47} .

16:4 Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμούς καὶ **εἰς**[105] τὰς πηγὰς τῶν ὑδάτων · καὶ ἐγένετο αἷμα.

[105] This preposition is also in G18 T7 TR and m^K . It is omitted in T8 and NA28. B and \mathfrak{P}^{47} have ἐπί.

16:5 καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος · Δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν, ὁ Ὅσιος, ὅτι ταῦτα ἔκρινας ·

16:6 ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς **ἔδωκας**[106] πιεῖν · ἅξιοί εἰσιν.

[106] G18 T7 TR m κ P and \mathfrak{P}^{47} also have the aorist tense. T8 NA28 a and C have the perfect tense.

16:7 καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος · Ναὶ Κύριε ὁ Θεὸς ὁ Παντοκράτωρ, ἀληθινὰ καὶ δίκαια αἱ κρίσεις σου.

16:8 Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον · καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρί ·

16:9 καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα · καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος **ἐξουσίαν**[107] ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

[107] This noun is preceded by the article in T7 T8 NA28 κ A and P. It is omitted in G18 TR m^K and C.

16:10 Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου · καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη · καὶ ἔμασῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου ·

16:11 καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

16:12 Καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν **Εὐφράτην**[108] · καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῆς ἡλίου.

[108] Again, this noun is preceded by the article in T7 TR A C and \mathfrak{P}^{47} . It is omitted in G18 T8 κ P and m^K .

16:13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι ·

16:14 εἰσὶν γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας **ἐκείνης**[109] τῆς μεγάλης τοῦ Θεοῦ τοῦ Παντοκράτορος.

[109] Darby writes: “ κ A 14 Am Memph omit ‘that;’ B 1 and most others Syr insert” (1920). G18 T7 TR and m have it. It is omitted in T8.

16:15 ἰδοὺ ἔρχομαι ὡς κλέπτης. μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ.

16:16 καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον ἐβραϊστὶ Ἀρμαγεδών.

16:17 Καὶ ὁ ἑβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα · καὶ ἐξηλθεν φωνὴ μεγάλη **ἀπὸ**[110] τοῦ ναοῦ **τοῦ οὐρανοῦ**[111] ἀπὸ τοῦ θρόνου λέγουσα · Γέγονεν.

[110] G18 T7 TR and m have ἀπὸ. T8 NA28 κ and A have ἐκ.

[111] These words are omitted in T7 T8 κ A and \mathfrak{P}^{47} . They are in G18 TR m^K and B.

16:18 καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ · καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ **οἱ ἄνθρωποι ἐγένοντο**[112] ἐπὶ τῆς γῆς, τηλικούτος σεισμὸς οὕτω μέγας.

[112] The plural is also in G18 TR m and κ . T7 T8 NA28 A and \mathfrak{P}^{47} have the singular ἄνθρωπος ἐγένετο.

16:19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη · καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν · καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.

16:20 καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη οὐχ εὐρέθησαν ·

16:21 καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους · καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης · ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

Chapter 17

17:1 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων · Δεῦρο · δεῖξω σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης τῆς καθημένης ἐπὶ **τῶν** ὑδάτων **τῶν**[113] πολλῶν,

[113] These two articles are also in G18 T7 T8 TR m^K and perhaps \mathfrak{P}^{47} . They are omitted in NA28 κ A and P.

17:2 μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς · καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.

17:3 καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι · καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, **γέμοντα**[114] ὀνόματα βλασφημίας, **ἔχοντα**[115] κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.

[114] G18 T8 NA28 (γέμον[τα]) A P T7 (the last having γέμον τα ὀνόματα) also have this reading. m have γέμον, and m^A have ὀνομάτων.

[115] This form is also in T8 κ and P. G18 T7 TR and \mathfrak{m} have ἔχον. NA28 and A have ἔχων.

17:4 καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς ·

17:5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον · Μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.

17:6 καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ · καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα.

17:7 Καὶ εἶπεν μοι ὁ ἄγγελος · Διὰ τί ἐθαύμασας; ἐγὼ ἐρῶ σοι τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.

17:8 Τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου καὶ εἰς ἀπώλειαν **ὑπάγειν**[116] · καὶ θαυμασθήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ **ὀνόματα**[117] ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλεπόντων τὸ θηρίον, — ὅτι ἦν καὶ οὐκ ἔστιν καὶ παρέσται.

[116] G18 T8 TR \mathfrak{m} κ B and P also have this reading. T7 NA28 and A have ὑπάγει.

[117] The plural is also in G18 TR \mathfrak{m}^A κ and P. T7 T8 NA28 A and B have the singular ὄνομα.

17:9 Ὦδε ὁ νοῦς, ὁ ἔχων σοφίαν · αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσὶν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν ·

17:10 καὶ βασιλεῖς ἑπτὰ εἰσιν · οἱ πέντε ἔπεσαν · ὁ εἷς ἔστιν · ὁ ἄλλος οὕπω ἦλθεν, καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν δεῖ μένειν.

17:11 καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν καὶ αὐτὸς ὄγδοός ἐστιν, καὶ ἐκ τῶν ἑπτὰ ἐστιν, καὶ εἰς ἀπώλειαν ὑπάγει.

17:12 Καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσὶν, οἵτινες βασιλείαν οὕπω ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.

17:13 οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ **τὴν**[118] ἐξουσίαν αὐτῶν τῷ θηρίῳ διδόασιν.

[118] This article is also in G18 T8 TR m^A κ and P. It is omitted in T7 and NA28.

17:14 οὗτοι μετὰ τοῦ Ἀρνίου πολεμήσουσιν · καὶ τὸ Ἀρνίον νικήσει αὐτούς, ὅτι Κύριος κυρίων ἐστὶν καὶ Βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

17:15 Καὶ λέγει μοι · Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθεται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι.

17:16 καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην, καὶ ἡρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακάουσιν ἐν πυρί ·

17:17 ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ καὶ ποιῆσαι μίαν γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθήσονται οἱ λόγοι τοῦ Θεοῦ.

17:18 Καὶ ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

Chapter 18

18:1 Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην · καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.

18:2 καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων · Ἔπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ [119] μεμισημένου ·

[119] NA28, based on A, adds before this καὶ: καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου.

18:3 ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπτωκεν [120] πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.

[120] G18 (πέπτωκε) and TR also have this reading. T7 T8 and NA28 have πέπτωκαν; m^K κ A and C have πέπτωκαν (or πεπτώκασιν).

18:4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν · Ἐξέλθατε **ἐξ αὐτῆς, ὁ λαός μου**, [121] ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε ·

[121] This word order also appears in G18 T7 TR m^K and A. T8 NA28 κ C and P have ὁ λαός μου ἐξ αὐτῆς.

18:5 ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς.

18:6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν, καὶ διπλώσατε **αὐτῇ διπλᾶ** [122] κατὰ τὰ ἔργα αὐτῆς · ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε αὐτῇ διπλοῦν,

[122] This is the reading of G18 TR m^A and P. T7 T8 m^K NA28 κ B and C have τὰ διπλᾶ.

18:7 ὅσα ἐδόξασεν ἑαυτὴν καὶ ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ βασανισμόν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι κάθημαι βασίλισσα καὶ χήρα οὐκ εἰμὶ καὶ πένθος οὐ μὴ ἴδω ·

18:8 διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται · ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνας αὐτήν.

18:9 Καὶ **κλαύσονται** [123] καὶ κόψονται ἐπ' αὐτήν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς,

—

[123] This verb is also in G18 TR κ and A. T7 T8 and NA28 have κλαύσουσιν.

18:10 ἀπὸ μακρόθεν ἐστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες · Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἥλθεν ἡ κρίσις σου.

18:11 καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ πενθοῦσιν ἐπ' αὐτήν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι,

18:12 γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαριτῶν καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ κοκκίνου, καὶ πᾶν ξύλον θύϊνον καὶ πᾶν σκεῦος ἐλεφάντινον καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου ·

18:13 καὶ κιννάμωμον καὶ ἄμωμον καὶ θυμιάματα καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων.

18:14 καὶ ἡ **ὁπώρα** τῆς ἐπιθυμίας τῆς ψυχῆς σου^[124] ἀπῆλθεν ἀπὸ σοῦ · καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ · καὶ οὐκέτι οὐ μὴ αὐτὰ εὐρήσουσιν.

[124] This pronoun rather follows ὁπώρα in T7 T8 κ A C and P. G18 TR and m are as here.

18:15 οἱ ἔμποροι τούτων, οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς κλαίοντες καὶ πενθοῦντες,

18:16 **λέγοντες**^[125] · Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη **ἐν**^[126] χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος πλοῦτος.

[125] This verse begins with καὶ in some witnesses. Darby included it in his French translations of 1859, 1872 (within brackets), 1875, and 1878. It has been put back within brackets in the 1885 edition.

[126] This preposition is in G18 T7 T8 TR m^A NA28 (within brackets) κ and C. It is omitted in m^K A and P.

18:17 καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται ἀπὸ μακρόθεν ἔστησαν ·

18:18 καὶ ἔκραζον βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς λέγοντες · Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;

18:19 καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες λέγοντες · Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἡρημώθη.

18:20 Εὐφραίνου ἐπ' αὐτῇ, οὐρανὲ καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.

18:21 Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων · Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῇ ἔτι.

18:22 καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι · καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῇ ἐν σοὶ ἔτι · καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι.

18:23 καὶ φῶς λύχνου οὐ μὴ φάνη ἐν σοὶ ἔτι · καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι · ὅτι οἱ ἔμποροὶ σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς · ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη.

18:24 καὶ ἐν αὐτῇ **αἵματα**[127] προφητῶν καὶ ἁγίων εὐρέθη καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

[127] G18 T7 T8 and m also have this reading. TR NA28 x A C and P have αἷμα.

Chapter 19

19:1 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων · **Ἀλληλούϊα**, [128] ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ Θεοῦ ἡμῶν ·

[128] This word begins with a rough breathing in NA28.

19:2 ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις αὐτοῦ · ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἣτις ἔφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.

19:3 καὶ δευτέρον εἶρηκαν · Ἀλληλούϊα, καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

19:4 καὶ ἔπесαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ λέγοντες · Ἀμήν, ἄλληλούϊα.

19:5 καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν λέγουσα · Αἰνεῖτε τῷ Θεῷ ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ **καὶ** [129] οἱ φοβούμενοι αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι.

[129] This conjunction is also in G18 T7 TR m NA28 (the last two within brackets) and A. It is omitted in T8 κ C and P.

19:6 Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν λεγόντων · Ἀλληλουῖα, ὅτι ἐβασίλευσεν Κύριος ὁ Θεὸς ἡμῶν[130] ὁ Παντοκράτωρ.

[130] G18 T7 T8 NA28 (within brackets) m^K κ^2 and P also have this pronoun. It is omitted in TR.

19:7 χαίρωμεν καὶ ἀγαλλιῶμεν, καὶ **δῶμεν**[131] τὴν δόξαν αὐτῷ · ὅτι ἦλθεν ὁ γάμος τοῦ Ἀρνίου · καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν ·

[131] This form is also in G18 T8 TR and m^K . T7 and A have δώσομεν; NA28 m^A and P have δώσωμεν.

19:8 καὶ ἐδόθη αὐτῇ ἵνα περιβάλῃται βύσσινον λαμπρὸν **[καὶ]**[132] καθαρὸν, τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστίν.

[132] This conjunction is also in G18 TR m^K and B. It is omitted in T7 T8 κ A and P. Darby always put it in the text in his French and English translations. It has been put within brackets in the French 1885 and English 1884 editions.

19:9 Καὶ λέγει μοι · Γράψον · Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ Ἀρνίου κεκλημένοι. καὶ λέγει μοι · Οὗτοι οἱ λόγοι **οἱ**[133] ἀληθινοὶ τοῦ Θεοῦ εἰσιν. —

[133] T7 and A also have this article. It is omitted in G18 T8 and TR.

19:10 καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει μοι · Ὅρα μὴ · σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ · τῷ Θεῷ προσκύνησον, ἡ γὰρ μαρτυρία Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας.

19:11 Καὶ εἶδον τὸν οὐρανὸν ἠνεωγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ’ αὐτὸν **[καλούμενος]**[134] πιστὸς καὶ ἀληθινός · καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

[134] This verb is not within brackets in any of the first four French editions. However, the second edition has the following note: “‘Called’ is a doubtful reading; some omit it” (Darby 1872). See also the note in Darby 1871 and 1884.

19:12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ **φλόξ**[135] πυρός · καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά · ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός ·

[135] This noun is preceded by the adverb ὥς in G18 TR NA28 (within brackets) and A. It is omitted in T7 T8 m κ B and P.

19:13 καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι · καὶ κέκληται τὸ ὄνομα αὐτοῦ Ὁ Λόγος τοῦ Θεοῦ ·

19:14 καὶ τὰ στρατεύματα **τὰ**[136] ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ’ ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν **καὶ**[137] καθαρὸν ·

[136] This article is also in G18 T7 TR NA28 (within brackets) m^{K} and P. It is omitted in T8 m^{A} κ and A.

[137] Only TR and κ have that conjunction too.

19:15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία **δίστομος**[138] ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη · καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ Θεοῦ τοῦ Παντοκράτορος ·

[138] This adjective is also in G18 and m^{K} . It is omitted in T7 T8 TR κ A and P.

19:16 καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον · Βασιλεὺς βασιλέων καὶ Κύριος κυρίων.

19:17 Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ · καὶ ἔκραξεν **φωνῇ**[139] μεγάλη λέγων πᾶσιν τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι · Δεῦτε συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ ·

[139] This noun is preceded by the preposition ἐν in T8 \mathfrak{m}^K NA28 (within brackets) and κ . It is omitted in G18 T7 TR \mathfrak{m}^A A and P.

19:18 ἵνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων, **μικρῶν τε**[140] καὶ μεγάλων.

[140] This reading is also in G18 T7 (with καὶ before) \mathfrak{m}^K and B. T8 TR and NA28 have καὶ μικρῶν καὶ.

19:19 Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

19:20 καὶ ἐπιάσθη τὸ θηρίον καὶ **ὁ μετ' αὐτοῦ**[141] ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας **τὴν εἰκόνα**[142] αὐτοῦ. ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς **τὴν καιομένην**[143] ἐν θείῳ ·

[141] This is the reading of G18 T7 and \mathfrak{m}^K . T8 NA28 and κ have μετ' αὐτοῦ ὁ. There are several other variations in the witnesses.

[142] Only κ has the accusative too. All others have the dative.

[143] G18 T7 TR and \mathfrak{m} also have the accusative. T8 NA28 κ A and P have the genitive.

19:21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

Chapter 20

20:1 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

20:2 καὶ ἐκράτησεν τὸν δράκοντα, **τὸν ὄφιν τὸν ἀρχαῖον**,^[144] ὃς ἐστὶν διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη ·

[144] This is the reading of G18 TR m and κ . T7 T8 NA28 and A have ὁ ὄφιν ὁ ἀρχαῖος.

20:3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἐκλείσεν · καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ **πλανᾷ**^[145] ἔτι τὰ ἔθνη, ἄχρι τελεσθῇ τὰ χίλια ἔτη · μετὰ ταῦτα δεῖ **αὐτὸν λυθῆναι**^[146] μικρὸν χρόνον.

[145] This present subjunctive is also in G18 T7 and m^K . T8 TR and NA28 have the aorist subjunctive.

[146] These words are in reverse order in some witnesses.

20:4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς · καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ Θεοῦ · καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν · καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη ·

20:5 οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη. Αὕτη ἡ ἀνάστασις ἡ πρώτη.

20:6 μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ · ἐπὶ τούτων ὁ δεῦτερος θάνατος οὐκ ἔχει ἐξουσίαν · ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσιν μετ' αὐτοῦ **χίλια**^[147] ἔτη.

[147] This noun is preceded by the article in T8 NA28 (within brackets) and κ . It is omitted in G18 T7 TR m and A.

20:7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ ·

20:8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν[148] Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὃν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης.

[148] This article is also in G18 T7 TR and \mathfrak{m}^K . It is omitted in T8 and NA28.

20:9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλωσαν[149] τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἡγαπημένην, καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ **[ἀπὸ τοῦ Θεοῦ]**[150] καὶ κατέφαγεν αὐτούς.

[149] This is the reading of G18 TR \mathfrak{m}^A and κ . T7 T8 and NA28 have ἐκύκλευσαν.

[150] Darby writes: “‘From God’ is a doubtful reading, but well supported. A omits; B P 7 38 91 Am Memph insert; κ is all confusion” (1920). G18 TR \mathfrak{m}^A and \mathfrak{m}^K have these words, yet with some variations. They are omitted in T7 T8 and NA28.

20:10 καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης · καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

20:11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ’ αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός · καὶ τόπος οὐχ εὐρέθη αὐτοῖς.

20:12 Καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἐστῶτας ἐνώπιον τοῦ θρόνου · καὶ βιβλία ἠνοίχθησαν · καὶ ἄλλο βιβλίον ἠνοίχθη, ὃ ἐστὶν τῆς ζωῆς. καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

20:13 καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκρούς τοὺς ἐν αὐτῇ · καὶ ὁ θάνατος καὶ ὁ ᾄδης ἔδωκαν τοὺς νεκρούς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

20:14 καὶ ὁ θάνατος καὶ ὁ ᾄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός · οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός.

20:15 καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

Chapter 21

21:1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν · ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

21:2 Καὶ τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν, εἶδον καταβαίνουσιν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

21:3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ **οὐρανοῦ**[151] λεγούσης · Ἴδου ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν · καὶ αὐτοὶ **λαὸς**[152] αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς μετ' αὐτῶν ἔσται, **αὐτῶν Θεός**.[153]

[151] G18 TR \mathfrak{m} B and P also have this reading. T7 T8 NA28 κ and A have θρόνου.

[152] The singular is also in G18 T7 \mathfrak{m}^K B and P. T8 TR \mathfrak{m}^A NA28 κ and A have the plural λαοὶ.

[153] These words are also in G18 (reverse order) T7 TR NA28 (within brackets) and A. They are omitted in T8.

21:4 καὶ ἐξαλείψει ὁ Θεός[154] πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν · καὶ ὁ θάνατος οὐκ ἔστιν ἔτι · οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔστιν ἔτι, **ὅτι**[155] τὰ πρῶτα ἀπῆλθαν.

[154] T7 TR and A also have these words. Darby always put them in his French translations. The editors of the 1885 edition put them within brackets.

[155] This conjunction is in G18 T7 T8 TR NA28 (in the last two within brackets) \mathfrak{m}^K and B. It is omitted in \mathfrak{m}^A A and P.

21:5 καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ · Ἴδου καινὰ ποιῶ πάντα. καὶ λέγει **[μοι]**[156] · Γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσιν.

[156] This pronoun is in G18 TR \mathfrak{m}^A κ and P. It is omitted in T7 T8 NA28 A and B.

21:6 καὶ εἶπέν μοι · **Γέγονεν**.^[157] ἐγὼ εἶμι^[158] τὸ ἄλφα καὶ τὸ ὦ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.

[157] This form is only in G18 (γέγονε) and TR. Darby writes: "The reading is perplexed by the disagreement of authorities" (1920).

[158] G18 T7 TR NA28 (within brackets) and A also have this verb. It is omitted in T8 and many other witnesses.

21:7 ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῷ Θεὸς καὶ αὐτὸς ἔσται μοι υἱός.

21:8 τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ φαρμακοῖς καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ δεύτερος.

21:9 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς ἑπτὰ φιάλας **γεμούσας**^[159] τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησεν μετ' ἑμοῦ λέγων · Δεῦρο, δεῖξω σοὶ τὴν νύμφην τὴν γυναῖκα τοῦ Ἀρνίου.

[159] G18 TR (both adding τας before) T7 and m^K have this reading. T8 and NA28 have τῶν γεμόντων.

21:10 καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλήμ, καταβαίνουσιν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ,

21:11 ἔχουσιν τὴν δόξαν τοῦ Θεοῦ. ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι.

21:12 ἔχουσα τεῖχος μέγα καὶ ὑψηλόν · ἔχουσα πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἐστὶν **τῶν**^[160] δώδεκα φυλῶν υἱῶν Ἰσραὴλ ·

[160] This article is preceded by τὰ ὀνόματα in T7 m^K (both without τὰ) NA28 (in the last two within brackets) A and B. They are omitted in G18 T8 TR m^A κ and P.

21:13 ἀπὸ ἀνατολῆς πυλῶνες τρεῖς · καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς · καὶ ἀπὸ νότου πυλῶνες τρεῖς · καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς.

21:14 καὶ τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ Ἀρνίου.

21:15 Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.

21:16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς ὅσον καὶ[161] τὸ πλάτος. καὶ ἐμέτρησεν τὴν πόλιν τῷ καλᾶμῳ ἐπὶ σταδίου[162] δώδεκα χιλιάδων · τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.

[161] This conjunction is also in G18 T7 TR NA28 (within brackets) and A. It is omitted in T8 m x and P.

[162] G18 T7 TR m^K A (uncertain) and P also have this reading. T8 NA28 and m^A have σταδίων.

21:17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν τεσσεράκοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου.

21:18 Καὶ ἦν[163] ἡ ἐνδύμησις τοῦ τείχους αὐτῆς ἴασπις · καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοιον ὑάλῳ καθαρῷ.

[163] This verb is in G18 T7 TR m and B. It is omitted in T8 NA28 A and P.

21:19 οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι · ὁ θεμέλιος ὁ πρῶτος ἴασπις, ὁ δεύτερος σάπφειρος, ὁ τρίτος χαλκηδών, ὁ τέταρτος σμάραγδος,

21:20 ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιον, ὁ ἕβδομος χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ ἕνατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἐνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος.

21:21 καὶ οἱ δώδεκα πυλῶνες δώδεκα μαργαρίται, ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου · καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρὸν ὡς ὕαλος διαυγής.

21:22 καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ · ὁ γὰρ Κύριος ὁ Θεὸς ὁ Παντοκράτωρ ναὸς αὐτῆς ἐστίν, καὶ τὸ Ἀρνίον.

21:23 καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν αὐτῇ · ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ Ἄρνιον.

21:24 καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς · καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν.

21:25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας, νύξ γὰρ οὐκ ἔσται ἐκεῖ.

21:26 καὶ οἴσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν.

21:27 καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινὸν καὶ ὁ ποιῶν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ Ἀρνίου.

Chapter 22

22:1 Καὶ ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ Ἀρνίου.

22:2 ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ξύλον ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδιδούν τὸν καρπὸν αὐτοῦ · καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

22:3 καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι · καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ Ἀρνίου ἐν αὐτῇ ἔσται · καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ,

22:4 καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.

22:5 καὶ νύξ οὐκ ἔσται ἔτι, καὶ οὐ **χρεῖα**^[164] **λύχνου**^[165] καὶ φωτὸς ἡλίου · ὅτι Κύριος ὁ Θεὸς φωτιεῖ ἐπ' αὐτούς · καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

[164] G18 T7 and \mathfrak{m}^k also have this reading. T8 TR (χρεῖαν οὐκ ἔχουσιν) NA28 and A have οὐκ ἔχουσιν χρεῖαν.

[165] T8 NA28 κ and A add φωτὸς before this word. It is omitted in G18 T7 TR \mathfrak{m} and P.

22:6 Καὶ εἶπέν μοι · Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί · καὶ ὁ Κύριος ὁ Θεὸς τῶν πνευμάτων τῶν προφητῶν ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.

22:7 καὶ ἰδοὺ ἔρχομαι ταχύ. μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.

22:8 Καὶ γὰρ Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα · καὶ ὅτε ἤκουσα καὶ **ὅτε εἶδον**, [166] ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.

[166] This is the reading of T7 (ἶδον) and \mathfrak{m}^K . G18 T8 TR and NA28 have ἔβλεψα.

22:9 καὶ λέγει μοι · Ὅρα μὴ · σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου · τῷ Θεῷ προσκύνησον.

22:10 Καὶ λέγει μοι · Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου · ὁ καιρὸς **ἐγγύς** [167] ἐστίν.

[167] This adverb is preceded by the conjunction γὰρ in T8 NA28 κ A and B. It is omitted in G18 T7 TR and \mathfrak{m}^A (the last two adding ὅτι before ὁ καιρὸς).

22:11 ὁ ἀδικῶν ἀδικησάτω ἔτι · καὶ ὁ ρυπαρὸς **ρύπαρευθήτω** [168] ἔτι · καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι · καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.

[168] This form is also in T7 and \mathfrak{m} . G18 T8 NA28 and κ have ρυπανθήτω. TR has ρυπωσάτω.

22:12 ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον **αὐτοῦ ἔσται**. [169]

[169] This is the reading of G18 TR \mathfrak{m} and B. T7 T8 NA28 κ and A have ἐστὶν αὐτοῦ.

22:13 ἐγὼ τὸ ἄλφα καὶ τὸ ὦ, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος.

22:14 Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

22:15 ἔξω οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος.

22:16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐν[170] ταῖς ἐκκλησίαις. ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυὶδ, ὁ ἀστήρ ὁ λαμπρὸς ὁ πρωϊνός.

[170] This preposition is also only in A. G18 T8 and TR have ἐπὶ. T7 simply have the dative ταῖς ἐκκλησίαις.

22:17 Καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν · Ἔρχου. καὶ ὁ ἀκούων εἰπάτω · Ἔρχου. καὶ ὁ διψῶν ἐρχέσθω · ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

22:18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ἐάν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ ·

22:19 καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

22:20 Λέγει ὁ μαρτυρῶν ταῦτα · Ναί, ἔρχομαι ταχύ. — Ἀμήν · ἔρχου Κύριε Ἰησοῦ.

22:21 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ **Χριστοῦ**[171] μετὰ πάντων τῶν ἁγίων.[172]

[171] This noun is in G18 TR and m. T7 T8 NA28 κ and A simply have Ἰησοῦ.

[172] G18 and m (adding Ἀμήν) also have this reading. κ has τῶν ἁγίων. TR has πάντων ὑμῶν. T7 T8 NA28 and A simply have πάντων.

5.7 Observations from critical work

There are a total of 158 textual differences in 127 verses between Chevalley's Greek text and Nestle-Aland's *Novum Testamentum Graece*, 28th edition, representing a slight 1.6% difference.¹⁹⁰ In fact, 22 of the 158 cases are simply words within brackets either in Chevalley or NA28, which reduces this difference to 1.4%. Moreover, there are seven particular places among the 158 differences with NA28 where the meaning of the passage is slightly affected by the variant reading adopted by Darby.¹⁹¹ However, no doctrine is ever affected or altered by any of these differences.

Now, in section three of this chapter, it has been noted that W.J. Lowe wrote that only nine 'lessons' in Revelation presented a doubtful variant and that only five variants of TR was kept in the text of that book. Lowe's statistics were apparently compiled from the 1872 second edition of Darby's French translation. In the preface to that edition, Darby writes: "We also put doubtful texts within brackets, having indicated this fact carefully in a note" (1872:xi). In line with Lowe's statistics, this edition contains exactly nine such doubtful texts, indicated as such in the notes. They are: 6.1, 3, 5, 7 (2X); 8.4; 15.6; 20.9; and 21.5. Two of these passages are no more indicated as doubtful in the 1878 fourth edition: 8.4 and 15.6. This is true for Chevalley's text as well, which is based on the 1885 fifth edition. This edition, however, has a few more verses that contain words within brackets. They are: 1.13; 3.3; 13.10; 19.8, and 11. The first two passages never contained any brackets in the first four editions in French.¹⁹² However, the passage of 13.10 has a note in the 1872 second French edition, and it contains brackets from the 1875 third edition onward. The note in the second edition says that "the lesson is very doubtful" (1872:26).¹⁹³ The passage of 19.8 does not contain any word within brackets nor any note in the first four editions in French. However, the 1884 third English edition contains both brackets and a note that mentions some manuscripts omitting and some others inserting the word within brackets. Finally, the passage of 19.11 in the second editions in both French and English contains a note indicating a doubtful word, which

¹⁹⁰ There are 9877 words in NA28 and 9851 in Chevalley's text. The rate here is based on the average between the two, that is, 9863 words.

¹⁹¹ These passages are: 1.5; 1.15; 3.5; 5.10; 6.8; 6.17; and 12.18.

¹⁹² In English, however, the 1871 second and 1884 third editions both have brackets there.

¹⁹³ The note in the 1871 second English edition says: "The reading of the MSS is very uncertain and confused here" (Darby 1871; compare with Darby 1884).

is the verb 'called.' This verb has been put within brackets in the fifth edition in French and in the third edition in English.

Now, the five variants of TR mentioned by Lowe that were kept in the text of Revelation can hardly be identified in any of Darby's French or English editions. However, the critical work done in this chapter allowed the present writer to identify exactly five passages where Darby kept a variant of the TR that was supported only by a few other important manuscripts over against the testimony of all other major editors and witnesses. These passages are: 3.16, 20 (both with A and P); 13.4, 15 (both with A); and 14.19 (with κ). The 3.16 variant has to do with word order; in 3.20, the conjunction $\kappa\alpha\iota$ is omitted; in both 13.4 and 15, Darby preferred the accusative form over the dative; and in 14.19, he preferred the feminine over the masculine. In section three above, it has been noted that Darby wrote that he abandoned the text of TR because he considered it as a 'less pure text,' particularly in the Book of Revelation. In fact, Darby's Greek text differs from TR in exactly 606 places. This means a difference of about 6%.¹⁹⁴ On the other hand, in about 67% of the 158 differences between Chevalley and NA28, Darby preferred a reading that was supported by both TR and a few other witnesses. The following figure summarizes the difference between Darby's Greek text as reconstructed by Chevalley and the most recent critical text of Nestle-Aland, the TR, and Darby's last own revision of his French translation.

	NA28	TR	JND 1878
Darby (Chevalley)	1.4%	6%	0.1%

FIGURE 1

Finally, in eighteen specific places, Chevalley's text presents a different reading from Darby's own work in the fourth edition of his French New Testament.¹⁹⁵ This clearly proves that the 1885 fifth edition of Darby's French translation, which was published three years after his death was edited on the basis of some critical work. These differences will be explained in chapter 7.

¹⁹⁴ A comparison of TR with NA28 presents 8.8% difference.

¹⁹⁵ These passages are: 1.13, 14; 2.24; 3.3; 4.2, 8; 6.15; 7.14; 9.13; 10.11; 11.10; 18.10, 16; 19.8, 10; 20.4; and 21.4, 12.

5.8 Conclusion

The particular saying that Darby “adopted a Greek text of his own” (Spurgeon 1872:513) is clearly true. The critical examination of each of the 158 differences between Chevalley's text and NA28 demonstrates that Darby did not follow systematically any Greek editor or manuscript tradition in particular. He rather evaluated every reading one by one and made his choice. The following figure shows the total number of readings supported by each of the major editors and manuscripts used by Darby in the 158 cases where his Greek text differs from NA28. The result is also presented in percentage. For example, in 52 places among of the 158 differences between Darby's Greek text and NA28, Darby preferred the reading of the Sinaiticus manuscript. Moreover, any reading selected by Darby is supported by at least two other witnesses.

G18	TR	T7	P	κ	π	π ^k	T8	A	Paryri	π ^A	B	C
122	106	75	61	52	51	47	44	34	22	21	17	17
77%	67%	47%	39%	33%	32%	30%	28%	21%	14%	13%	11%	11%

FIGURE 2

Though the exercise of comparison and examination done in this chapter is representative of only one book out of the whole New Testament, based on only 158 textual differences between Darby's Greek text and NA28, the conclusions are well-founded. First, these conclusions agree with P.H. Chevalley's affirmation that “most of the readings that are found in this edition can also be found in Griesbach's edition or in Tischendorf's seventh edition” (2011:Preface). Next, as already mentioned above, it is probably exaggerated to say that Darby's translations were “largely based on Codex Vaticanus and Codex Sinaiticus” (Comfort 1991:Chapter 5). Darby used them with discrimination. Also, Darby departed from TR whenever its reading was not clearly supported by other major witnesses. As the editors of the third edition of Darby's English New Testament of 1884 wrote, “Every passage ha[d] to be examined apart on its own merits, in presence of the whole array of witnesses, and in dependence upon God's gracious guidance, special regard being paid to the context and the general teaching of scripture, which ecclesiastical corruption impaired.” This is exactly how Darby established his Greek text. Finally, as William Kelly wrote, “Mr.

Darby was deliberate and prayerful in weighing a Scripture" (1986:10). Prayer and spiritual discernment are rarely mentioned in books on textual criticism. The 'scientific' approach is definitely the norm. Chevalley remarkably underlined this point in the preface to Darby's Greek text. Advocating the reliability of this text, he wrote:

By reliable I simply mean that it is free from these coarse errors that can be found in some old manuscripts and that have been adopted in modern Greek New Testaments, according to the editors' trust in them because of their age, without actually wondering if God could be the author or not (Chevalley 2011:Preface).

Chevalley adds:

[Darby] had an invaluable knowledge in the field of textual criticism in that it was not based so much on the scientific force of any particular system to which one is held to decide which manuscript to follow when the lessons suggested by the whole of them differ, that on the spiritual intelligence of the thought of God and the wisdom that, without any doubt, was given to him by God to discern the malicious and sometimes subtle influence of some bad readings found in some old and highly estimated manuscripts. It is through the reading of his translation and writings that I was, for my part, as for several others before me, convinced that his judgement was sound, because he was conditioned by the Scriptures themselves, and not by any scientific approach based on a rational logic (2011:Preface).

Though spiritual intelligence and wisdom are obviously subjective principles, they cannot be systematically set aside as translation principles. As already underlined in previous chapters, Darby's love and commitment to God, his people, and his Scriptures clearly influenced his translation work.

Chapter 6

The Basis for a Revision of Darby's French Translation

6.1 Introduction

There are a plenty of different Bible versions in French today, yet none of them can be equated with Darby's. His translation is very unique. It is rightly said that "more than 125 years after its introduction, it is still considered to be one of the most accurate English translations of the Bible."¹⁹⁶ That is true for his French translation as well. The Geneva Bible Society published in 2010 a small brochure entitled *Les Bibles Françaises: Comment Choisir ? (The French Bibles: How to Choose?)*. In a table on page 15, the main French translations of the Bible are classified into three distinct categories of translation: very close to the original text, close to the original text, and removed from the original text. Not surprisingly Darby's translation is in the first category, along with two other French Bibles: the *Nouvelle Bible Segond* and *Chouraqui*. However, a comparison of Darby's text of Revelation with that of the *Nouvelle Bible Segond* indicates a 30.6% difference,¹⁹⁷ which clearly demonstrates that the two Bibles cannot be considered on an equal footing. The major weakness of the *Nouvelle Bible Segond* lies in its rendering of some very important Greek words in Christian theological terminology, like 'to awake' instead of 'to raise from the dead.' Next, the *Chouraqui Bible*, by the French Jewish translator André Chouraqui is highly literal, yet its language is very unusual, particularly as it seeks to transliterate words instead of translating them. Therefore, Darby's Bible probably stands alone in the

¹⁹⁶ From the description of his English translation on Amazon. See <http://www.amazon.com/Darby-Translation-Bible-ebook/dp/B004GHNIX4> (Accessed on 2012-05-07).

¹⁹⁷ Comparison made with Logos Bible Software's Text Comparison Tool.

category of 'very close to the original text' translation into French. The following table shows the difference, in percentage, between the text of Darby's French translation of Revelation and that of six of the main literal French translations of the Bible available today.

	LSG ¹⁹⁸	SER ¹⁹⁹	NEG ²⁰⁰	NBS ²⁰¹	S21 ²⁰²	TOB ²⁰³
Darby ²⁰⁴	22.9%	26.5%	24.3%	30.6%	32.4%	34.1%

An article on the *info-bible.org* website summarizes Darby's translation thus:

Translated from the original languages, Darby's Bible remains, more than a hundred years after its production, of a great value. Being highly literal, it is suitable for biblical and original languages studies. However, since it is dated its style is sometimes archaic and a revision of its form would be necessary. The "New Testament for the spreading of the Gospel," which appeared in 2006 is in fact a revision of Darby's New Testament (La Bible, traductions françaises modernes [2015]).

This revision done in 2006 and called *La Bonne Semence* (*The Good Seed*) presents some changes to the text that make it more readable in modern French. However, that edition departs at least in some measure from Darby's own purpose of remaining as close as possible to the original Greek text, though some of its changes are really judicious.²⁰⁵ Moreover, the 'style' of Darby's Bible is precisely what makes it a "Darby Bible." Therefore, a 'true' revision should be done on the basis of Darby's own purpose and principles of translation so that the resulting text may still be a "Darby Bible." Therefore, what follows are the two reasons that form the basis for a revision of Darby's French translation.

¹⁹⁸ Segond L 1996. *La Sainte Bible*. Oak Harbor, WA: Logos Research Systems, Inc.

¹⁹⁹ Segond L 1978. *Nouvelle Version Segond Révisée (Colombe)*. Villiers-le-Bel, France: Société Biblique Française.

²⁰⁰ Segond L 1979. *Nouvelle édition de Genève*. Romanel-sur-Lausanne, Suisse: Société Biblique de Genève.

²⁰¹ Segond L 2002. *La Nouvelle Bible Segond*. Villiers-le-Bel, France: Société Biblique Française.

²⁰² Segond L 2007. *La Bible Segond 21*. Romanel-sur-Lausanne, Suisse: Société Biblique de Genève.

²⁰³ Traduction oecuménique de la Bible : comprenant l'Ancien et le Nouveau Testament 1977. Paris, France: Société biblique française.

²⁰⁴ Darby JN 1970. *La Sainte Bible qui comprend l'Ancien et le Nouveau Testament* (Nouvelle édition). Issy les Moulineaux, France : Imprimerie Chaix-Desfossés-Néogravure.

²⁰⁵ For example, the translation of the Greek preposition 'dia' by 'because of' instead of Darby's 'for.'

6.2 The Basis for a revision of Darby's French translation

From the history, purpose, and principles of Darby's translation work, it has been made possible to establish two reasons that form the basis for a major revision of Darby's French translation of Revelation (and eventually the whole New Testament).

6.2.1 Providing an outstanding study tool

Although Darby himself often claimed that he did not want to produce a 'learned' work (Darby 2013a:403), that is exactly what he did. William MacDonald (1999:Matthew1.1) wrote that the extreme literalism of Darby's translation was more suitable for deep study than for worship, public reading, or memorization. In fact, Darby wanted to provide a more faithful translation of the original text that would contribute to a more exact understanding of the Word of God. The readability of the text or, to say it otherwise, the elegance of the language was not a determining factor for Darby in translating. He simply wanted to produce a study tool. As Turner wrote, "he decided to produce a highly literal English version of the New Testament for study purposes" (2006:143-44). Indeed, Darby succeeded in achieving this purpose with his English translation. However, the situation is much different with his French translation, which is clearly less literal than the English one. That is simply due to the fact that Darby did not have the same purpose for the French. Though he wanted it to be very literal too, he also wanted it to be fluent and easily readable at the same time. Therefore, he inevitably made some compromises in rendering the Greek text less literally than he did in his English translation. That alone justifies the need for a revision. Darby's former wish, that "it would be nice to have a similar one in French" (ME 1899:76) is indeed my wish today. How useful a highly literal translation of the Bible would be for the French people of God, particularly in the Majority World. Was it not Darby's own desire to provide the Bible students, especially the poor among the brethren, with an excellent study tool? As it will be demonstrated in the next chapter, it is clear that a revision of Darby's French translation of the New Testament so as to render the Greek text even more literally would make that translation a unique and ideal tool for the study of the Bible in the hands of pastors, preachers, and Bible

students in French-speaking countries of the world. The lack of resources in Bible study is particularly great in the Majority World. Original languages courses are hardly accessible. With such a study tool, students of the Bible would get closer to the original text in their own language. Then, this first reason naturally leads to the second one: improvement of the style of Darby's French translation.

6.2.2 Improvement of the style of Darby's French translation

That means more literalness in vocabulary, grammar, and syntax. Darby's own purpose with his translations was to furnish brethren "with the word of God as nearly as possible as it is" (Darby 1832-82, 2:65). It could be said of his German translation that it was "strictly word-for-word, also trying to reflect tense, voice and moods of the underlying Greek verbs, etc." (Turner 2006:152). However, this purpose was somewhat 'sacrificed' in French for the sake of readability. Therefore, improvement of style will not be for the sake of readability or modernization of the text (as was the case with the 2006 revision), but it will be for the sake of more literalness in vocabulary, grammar, and syntax, as will be shown next.

6.2.2.1 Vocabulary

Modifications in relation to the very words of the text will be based on the following principles, which are drawn from Darby's own purpose and principles of translation:

1. Textual criticism issues.
2. Consistency in the translation, as far as context allows for it.
3. Consideration of specific meaning of a word in a particular context.
4. More accuracy of meaning.
5. Distinction with other words in Greek (and also in French).
6. Distinction between synonyms.
7. Archaic or obsolete words replaced with modern equivalent.
8. Spelling, particularly the use of capital letter at the beginning of some words.
9. Consideration of contemporary understanding.

Moreover, modifications of words will also include the four following issues:

10. Words that have been left untranslated by Darby.
11. Words that have been deleted from Darby's translation.
12. Words simply preferred by the reviser.
13. Footnotes indicating possible alternate translation of words.

6.2.2.2 Grammar

Grammatical modifications include issues concerning the Greek adjective, adverb, article, conjunction, noun, preposition, pronoun, and verb, particularly the participles, for which three rules will be constantly observed in translating them:

1. Consistency in translating perfect participles by the French past or imperfect participle, with passive voice being showed up through the use of the auxiliary verb to be. In some cases, perfect participles will be translated by present participles and the perfect tense will be indicated in a footnote.
2. Translating participles that are used as independent substantives by relative clauses: "celui qui." When the article precedes both the noun and the participle, the latter will also be translated by the relative clause: "qui."
3. Some participles are used as adjectives, either as attribute or predicate. However, in order to allow the student to know that a participle is used in the original text, it will be translated as participle proper or by relative clause.

6.2.2.3 Syntax

Syntactical modifications concern issues relating to sentence and clause, particularly word order, thus trying to better reflect the construction of the Greek sentences. The next chapter will first explain the changes brought to the text, which will be followed by the resulting text from the revision.

Chapter 7

A Revision of Darby's French Translation of Revelation

7.1 Introduction

The following text is a revision of Darby's French translation of Revelation, starting from the fifth edition of 1885, and taking into account Darby's own previous editions of 1859, 1872, 1875, and 1878. Words in italics indicate that they are not in the original Greek text but are necessary in French. The revision includes a total of 1,012 changes, which will be explained next. The modifications may be classified into four main categories: textual criticism, vocabulary, grammar, and syntax. The vocabulary category includes the following issues: consistency in translating words (implying distinction with other Greek or French words), distinction of synonyms, either more accuracy of meaning or simply preference in translating words, and untranslated or deleted words. The grammar category includes issues related to the Greek adjective, adverb, article, conjunction, noun, preposition, pronoun, and verb. Finally, the syntax category includes issues concerning Greek sentences and clauses, particularly word order. The next section will first deal with textual criticism issues.

7.2 Textual criticism

Textual criticism has always been part of Darby's translation work, particularly from the second edition of his translations onward. It has been demonstrated in chapter 5 that Darby selected variant readings based on his own judgment, through

the comparison of several edited Greek New Testaments, Greek manuscripts, Church Fathers quotations (see Voorhoeve 1877:viii; Darby 1832-82, 3:71, 315; and ME 1915:344-47), Bible versions, and critical works including commentaries. This critical work also involved the examination of new manuscript discoveries. In a letter sent from London to a certain Mr. M. on December 30th 1870 about the expected second edition of his French New Testament Darby wrote:

As for the French New Testament, there is no important change in view; almost nothing in the translation itself. However, since three or four new manuscripts that are very old have been published since the first edition, I collated them in order to render the text more exact at some places. For the soul, the text will be scarcely different than it was (ME 1892:4, 5).

Now, it is a well-known fact that many new manuscripts have been discovered since Darby's fourth and last edition of his New Testament in French in 1878. Darby's biographer Max Weremchuk wrote: "Today, because of many new discoveries, the correct text is more or less certain" (1992:171). That affirmation has been verified and rejected by P.H. Chevalley, the compiler of Darby's Greek text. He wrote:

The fact is that the great majority of important manuscripts that are still used today as basis for textual criticism were already known by the time of J.N.D. and Tischendorf. I say this because there is a false idea commonly held today [...] that the number of manuscripts known to Darby was far less than the number of manuscripts known to us today, and that, in the light of these newly discovered manuscripts, J.N.D. would have probably chosen another reading (2011:Preface).

Therefore, Chevalley consulted most of these new manuscripts in order to verify that affirmation. Then, he came to the conclusion that "their readings practically always confirm those that already existed in the manuscripts known at Darby's time."²⁰⁶ This conclusion is also that of Dr. Daniel B. Wallace, who wrote:

²⁰⁶ From an email discussion on September 30th 2014.

In other words, the papyri have *confirmed* various readings as authentic in the past 116 years, but have not *introduced* new authentic readings. The original New Testament text is found somewhere in the manuscripts that have been known for quite some time (Wallace [2014]).

This conclusion is also supported by a comparison of Chevalley's text with that of NA28, which takes into consideration the variant readings of these new manuscripts, particularly the papyri. The result of this comparison is a slight 1.4% difference, all of which are minor differences like spelling (ἰδών instead of εἶδεν for example). Thus, it seems clear that the discovery of new manuscripts would have *no impact* on a revision of Darby's French translation. At best, the minor variant readings that they may contain might be indicated in footnotes.

Next, it has been noted in chapter 5 that in eighteen specific places Chevalley's text of Revelation presented a different reading from Darby's own work in the fourth edition of his French New Testament, which clearly proves that the fifth edition has been edited on the basis of some critical work. However, most of these differences are words within brackets in the 1885 edition (1.13; 3.3; 6.15; 9.13; 18.16; 19.8, 10; and 21.4, 12), indicating uncertainty for the reading (Darby 1885, Signes et abréviations). For the other differences, some are words that have been left untranslated or that have been dropped in the translation (1.14; 4.2; and 20.4), some others simply present a different word order or words that have been translated differently (2.24; 4.8; 7.14; 10.11; and 18.10), and there is one passage that gives evidence of translation done from a different Greek text than Darby's (11.10). Finally, there are seven particular places among the 158 differences with NA28 where the meaning of the passage is slightly affected by the variant reading adopted by Darby (1.5; 1.15; 3.5; 5.10; 6.8; 6.17; and 12.18.). While it is true that no doctrine is ever affected or altered by any of these differences, the alternate meaning resulting from these different readings will be indicated in a footnote.

We now turn to explanations for vocabulary, grammatical, and syntactical changes in the revision.

7.3 Vocabulary

7.3.1 Consistency in translating words

Though Darby's purpose with his translation was to make "uniformity of words as far as possible" (Darby 1832-82, 1:535), he did not achieve that in French as far as he did it in English. Thus, thirty-two Greek words have been changed for the sake of consistency in translation. The following table presents an alphabetical list of these words along with the total number of occurrences in Revelation, Darby's word, the new word of the revision, and the reference of the passages where changes have been made.

Greek	Occurrences	Darby	Revision	References
ἀδίκημα	1	iniquités	injustices ²⁰⁷	18.5
ἀκάθαρτος	4	immonde	impur	18.2
ἀποδίδωμι	4	donnez, donné	rendez, rendu	18.6
βλασφημία	5	outrage ²⁰⁸	blasphème	2.9
δεῖπνον	2	banquet, souper	repas ²⁰⁹	19.9, 17
διαφθείρω	3	corrompent	détruisent	11.18
διδαχή	3	doctrine	enseignement ²¹⁰	2.14, 15, 24
δίδωμι	58	rendront	donneront	4.9
ἐκπορεύομαι	8	s'en vont	sortent	16.14
ἐπάνω	2	sur	au-dessus	20.3
ἐργάζομαι	1	sont occupés	oeuvrent ²¹¹	18.17
ἔχω	100	tiens	ai	1.18
καλέω	7	conviés	appelés	19.9
κατοικητήριον	1	demeure	habitat ²¹²	18.2
κεράννυμι	3	mixture	versée	18.6
κλείω	6	enferma	ferma ²¹³	20.3
λαμπρός	5	brillante	éclatante	22.16
μισέω	4	exécration	haï	18.2
νοῦς	2	entendement	intelligence	17.9
ὀπισθεν	2	sur le revers	derrière	5.1
οὐαί	14	hélas	malheur	18.10, 16, 19
πιστός	8	certaines	fidèles	21.5, 6
πλείων	1	qui dépassent	plus nombreuses	2.19

²⁰⁷ Darby always translated ἀδίκημα by 'injustices' except here; 'iniquité' is ἀνομία.

²⁰⁸ 'Outrage' is ἐνυβρίζω (see Hebrews 10.29).

²⁰⁹ Compare with 3.20.

²¹⁰ Coherence with διδάσκω (enseigner).

²¹¹ Coherence with ἔργον (œuvre).

²¹² 'Demeure' is μονή; coherence with κατοικέω (habiter).

²¹³ The object of this verb is 'abîme' and not 'Satan.'

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πληγή	16	fléaux	plaies	9.18
ῥυπαίνω	1	soit souillée	se souille	22.11
ῥυπαρός	2	celui qui est souillé	la personne souillée	22.11
στολή	5	robes	longues robes	7.14; 22.14
σφόδρα	1	fort	à l'extrême ²¹⁴	16.21
σφραγίζω	8	mit un sceau	scella	20.3
σῶμα	1	esclaves	corps ²¹⁵	18.13
τεχνίτης	1	ouvrier ²¹⁶	artisan	18.22
φωτίζω	3	fera briller sa lumière sur eux	les illuminera	22.5

7.3.2 Distinction of synonyms

As any other language, Greek uses many synonyms, which each presents some shade of meaning. There are at least eight groups of synonyms in Revelation. Each word of a group has been differently yet consistently translated by its corresponding word in French. These synonyms are listed in the following table, along with Darby's word, the new word of the revision, and the reference of the passages where changes have been made.

Synonyms	Greek	Darby	Revision	References
Power	δύναμις	force, puissance	puissance	1.16; 3.8
	ἐξουσία	pouvoir, autorité, droit	autorité	6.8; 9.3 (2X), 10, 19; 11.6 (2X); 12.10; 13.2, 4, 5, 7, 12; 14.18; 16.9; 17.12, 13; 18.1; 20.6; 22.14
	ἰσχυρός	puissant	fort	5.2; 10.1; 18.8, 10, 21; 19.18
	κράτος	force	pouvoir	1.6; 5.13
Lamp	λυχνία	lampe	chandelier	1.12, 13, 20 (2X); 2.1, 5; 11.4
	λύχνος	lampe	lampe	
	λαμπάς	lampe, flambeau	flambeau	4.5
Sword	ρόμφαια	épée	épée	
	μάχαιρα	épée	dague	6.4; 13.10, 14
Wrath	ὀργή, ὀργίζω	colère, s'irriter	colère, se mettre en colère	11.18; 12.17
	θυμός	fureur, courroux	fureur	14.19; 15.1, 7; 16.1
Time	καιρός	temps	moment	1.3; 11.18; 12.12, 14 (3X); 22.10
	χρόνος	temps	temps	10.6
Patience	ὑπομονή	patience	persévérance	1.9; 2.2, 3, 19; 3.10; 13.10; 14.12

²¹⁴ Another word is translated by 'fort.'

²¹⁵ 'Esclave' is δούλος.

²¹⁶ 'Ouvrier' is ἐργάτης (related to ἔργον, 'œuvre').

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	μακροθυμία	patience, longue attente, longanimité, constance, support,	patience	
	ἀνοχή	patience	clémence	
To be clothed	περιβάλλω	vêtu, revêtu	revêtu	3.18; 4.4; 7.9, 13; 11.3; 17.4; 19.8, 13
	ἐνδύω	vêtu	vêtu	
Miracle	σημεῖον	signe, miracle	signe	13.13, 14; 16.14; 19.20
	τέρας	miracle, prodige	miracle	

7.3.3 Either more accuracy of meaning or simply preference

Seventy-one Greek words or expressions have been changed either for more accuracy in translating literally or simply in preference to Darby's words. The following table presents an alphabetical list of these words along with Darby's words, the new words of the revision, and the reference of the passages where changes have been made.

Greek	Darby	Revision	References
ἀγαλλιώμεν	tressaillons de joie	soyons très joyeux	19.7
ἀνατολῆς... νότου... δυσμῶν	orient... midi... occident	est... sud... ouest	21.13
ἀπ' ἄρτι	dorénavant	dès à présent	14.13
ἀπώλετο	ont péri	sont perdues	18.14
αὐλητῶν	joueurs de hautbois	flûtistes	18.22
ἀφεῖς	laissez faire	tolères	2.20
ἀφέλῃ, ἀφελεῖ	ôte, ôtera	retranche, retranchera	22.19
γεγραμμένων	sont écrits	ont été décrits	22.19
δειλοῖς	timides	lâches	21.8
δέκατον	la dixième partie	un dixième	11.13
δικαιώματα	faits justes, justices	actes de justice	15.4 ; 19.8
ἐβδελυγμένοις	souillés avec des abominations	devenus abominables	21.8
ἐγένετο	il se fit	il y eut	6.12
ἐθεραπεύθη	avait été	fut	13.3
εἰς	au	pour le	19.17
εἰς τὸν	au	dans le	16.16
ἐκ	qui procédait	provenant	15.8
ἐκβαλε ἔξω	Rejette-le	ne t'en occupe pas	11.2
ἐκολλήθησαν	se sont amoncelés	ont été accumulés	18.5
ἐκύκλευσαν	environnèrent	encerclèrent	20.9
ἐλάλησαν	firent entendre	parlèrent	10.3
ἐλισσόμενον	se retira	fut séparé	6.14
ἐμνήσθη	vint à la mémoire	fut ramenée à la mémoire	16.19
ἐν	par le	au	8.13; 14.6; 19,17
ἐν αὐτῇ	y	en elle	1.3

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ἐνδώμησις	bâtie de	la construction de	21.18
ξηράνθη	desséchée	mûre	14.15
ἔξωθεν	dehors, hors	à l'extérieur	11.2; 14.20
ἐπίερασας	éprouvé	mis à l'épreuve	2.2
ἐπιάσθη	prise	capturée	19.20
ἐπλήγη	frappé	frappé avec force	8.12
ἐρημόω	déserte, désolation, désolée	ruinée	17.16; 18.16, 19
ἔρχεται	il arrive	vient	9.12
Εὐθέως	sur-le-champ	aussitôt	4.2
εὐφραίνονται	font des réjouissances	ils célèbrent	11.10
ἐφώνησεν κραυγῇ μεγάλη	en jetant un grand cri, il cria	il fit entendre sa voix avec un grand cri	14.18
ἕως	jusques	jusqu'à	6.10
ζωῆς	vive	de la vie	22.1
ἵνα	pour	à	8.6
καὶ οὐ	ni	et nul	22.5
κλέμμα	larcins	vols	9.21
κοινὸν	souillée	profane	21.27
λαμβάνει	qu'il reçoive	reçoit	14.9
λαμβάνει	prend	reçoit	14.11
λέγεται	est	se dit l'	8.11
μὴ συγκοινωνήσητε	vous ne participiez pas	n'ayez pas de communion avec	18.4
μύρον	huile aromatique	myrrhe	18.13
ὃ ἐστὶν ἀγγέλου	c'est-à-dire d'ange	qui est celle de l'ange	21.17
οπίσω	après	derrière	12.15
ὄρα μὴ	Garde-toi de le faire	ne fais pas cela!	19.10; 22.9
ὁράσει	à le voir	visuellement	4.3 (2X)
ὅσάκις ἐὰν θελήσωσιν	toutes les fois qu'ils le voudront	aussi souvent qu'ils le veulent	11.6
οὐδεὶς	nul	personne	2.17; 3.7 (2X); 5.4
ὄφελον... ἦς	Je voudrais que tu fusses	si seulement tu étais	3.15
παίση ἄνθρωπον	frappe l'homme	pique un homme	9.5
πᾶς	quiconque	toute personne	18.17; 22.15, 18
πενθέω	mener deuil	être dans le deuil	18.11, 15, 19
πέπτωκας	déchu	tombé	2.5
πνεῦμα	la respiration	un esprit	13.15
ποιήσουσιν	rendront	feront	17.16
πολύ	fort	beaucoup	5.4
πόνος	peine	douleur	21.4
πυρίνους	de feu	couleur de feu	9.17
πυρρός	roux	rouge feu	6.4; 12.3
ράβδος	verge	bâton	2.27; 11.1; 12.5; 19.15
στρηνιάω	a été dans les délices	a vécu dans le luxe	18.7, 9
συνάγω	assembler	rassembler	16.14, 16; 19.17, 19; 20.8
τὰ λιπαρὰ	délicates	luxueuses	18.14
τὴν ληνὸν	la cuve	le pressoir	14.19, 20; 19.15
τόπος	lieu	place	20.11
τοῦ θεοῦ	de Dieu	du Dieu	16.9

7.3.4 Untranslated words

Some words have been left untranslated by Darby, most of which are definite articles. But they also include one adjective, and some conjunctions, prepositions, and pronouns. The following table shows these words and the passages where they were found.

	Words untranslated	Note	Reference
Adjective	aucune	Adjective πᾶν.	22.3
Article	eux	Definite article.	21.3
	l'	Definite article.	8.11; 15.3
	la	RCH Lenski is one of the very few translators who includes this article in his translation (1935:93). Darby translated it at 20.12 and 21.6. In 7.17, he added the article.	2.7, 10; 3.5; 13.8; 17.8; 19.7; 20.15; 21.27; 22.14, 18
	le	Definite article.	4.8 (2X); 11.17; 15.3 (2X);
	les	Definite article.	4.11; 11.18 (2X); 13.16 (6X); 19.5 (2X)
Conjunction	les choses	The article appears with both plural neuter nouns.	18.14
	Et	This conjunction is clearly present in the manuscripts. It connects the elements that describe the Lord in his glory.	1.14
	Mais	The contrastive particle ὅτι here has been left untranslated in all French translations. However, Darby always included it in his English ones.	2.5; see also 2.16
Preposition	sur elles	Preposition ἐπ' and pronoun αὐτῶν.	17.9
	à cause de	The Greek text repeats the preposition διὰ, thus clearly indicating insistence.	1.9
	de	Preposition εἰς.	8.11
	suivant	Preposition ὀπίσω.	13.3
Pronoun	ses	Here, Darby did not translate the genitive (possessive) pronoun αὐτοῦ.	2.18
	toi	Emphatic pronoun.	7.14

7.3.5 Deleted words

The last table in the vocabulary section shows words that have been deleted since they are not present in the Greek text and have been judged not necessary in the translation.

Words deleted	Reference
à terre	22.8

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c'est... que	4.1; 9.17
corps	16.3
de	9.6
de faire	6.4
de la femme	12.17
des dents de	9.8
devant	20.11
en	3.4
et	3.7; 15.6
étaient; était	9.7; 21.11
ici ceux	14.12
il y a; il y avait	4.5; 9.7; 19.12
je vis	13.3
les	2.23 (2X); 20.4
loin	6.13
mais	2.25
même	12.11
ni	5.3
Ô	18.20
que	22.19
qui allait	1.13
qui est	2.1, 8, 12, 18; 3.1, 7, 14; 5.5
qui... là	5.6
qu'il	3.20
seul	19.12
sont	4.8
sur leurs faces	19.4
tout	6.15; 13.3
tout en	8.8
vous	18.20; 19.5

7.4 Grammar

Darby was very meticulous in his dealing with grammatical issues. In a letter from London sent to Pierre Schlumberger in 1858, he wrote:

Some critical books that have been published contain results of the progress made either in Greek grammar or in critical work in general. I bought them and I benefit assiduously from them. Those that have been published in English are very useful. I bought some good ones in German too (ME 1900:19).

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The following table shows changes that have been made to the text based on grammatical issues. They are explained in the 'grammar' column.

	Greek	Darby	Revision	Grammar	Reference
Adjectives	οἱ λοιποὶ	le reste	ceux qui restent	Substantive, 'the remaining ones.'	19.21
	ὁ μάρτυς, ὁ πιστός	le témoin fidèle	le témoin, le fidèle	The adjective πιστός, preceded by the article, may be understood as a substantive just like μάρτυς, πρωτότοκος, and ἄρχων, as I do here specifically because of its place among these three other substantival expressions. However, it could also be understood as an attributive adjective, as Darby did.	1.5
	ὁ τοσοῦτος	tant de	une si grande	"Pertaining to high degree of quantity, so much, so great; with a noun" (Arndt et al. 2000:1012).	18.16
Adverbs	οὐ μὴ	pas, point, plus, aucune	vraiment pas, vraiment plus, vraiment aucune	Double (or reinforced) negation.	2.11; 3.3, 5, 12; 9.6; 15.4; 18.7, 14, 21, 22 (2X), 23 (2X); 21.25, 27
	ὥς	comme	quelque chose comme	The adverb ὥς here is probably used as a substantive meaning 'something like' (Arnt et al. 2000:1105).	8.8
Article	αἷματι	le sang	du sang	No article in Greek.	19.13
	ἄνθρωπον	l'homme	un homme	No article in Greek.	9.5
	γυναικῶν	les femmes	des femmes	No article in Greek.	14.4
	εὐαγγέλιον	l'évangile	un évangile	No article in Greek.	14.6
	κατοικητήριον	la demeure	un habitat	No article in Greek.	18.2
	ὁ	celui qui	la, le	Literal translation of the article with a substantive.	22.11
	ὄνομα	le nom	un nom	No article in Greek.	3.1
	πνεῦμα	l'esprit	un esprit	No article in Greek.	11.11
	πῦρ	le feu	du feu	No article in Greek.	11.5
	συναγωγή	la synagogue	une synagogue	No article in Greek.	2.9
	τὰ	ce	les choses	Plural.	3.2
	φυλακή	le repaire	un repaire	No article in Greek.	18.2 (2X)
Conjunctions	καὶ	et	aussi	Indicates a key addition.	17.4; 20.4, 10
	καί	et	mais	When it is set in an adversative relationship this conjunction may be translated 'but' (see Balz & Schneider 1990, 2:227).	1.18; 2.9; 3.1; 9.6; 10.10; 11.2, 18; 12.8; 13.3; 17.4; 19.10; 22.9
	ὅτι	que	:	Here it apparently serves as a marker introducing direct discourse; in this case, it must be simply rendered as a colon.	2.14

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	ὅτι	car	parce que	Another Greek conjunction is translated 'car,' that is, γάρ.	3.4; 3.8; 4.11; 5.9; 6.17; 11.17; 12.10; 14.18; 15.1, 4 (2X); 16.21; 17.8, 14; 18.5, 8, 10, 16, 20, 23 (2X); 19.2 (2X), 6, 7; 21.5 (2X)
	τε καὶ	et	mais aussi	"Connector of sentences and parts of sentences that are closely related to each other" (see Arndt et al. 2000:993).	19.18
Nouns	ἡ ὀπώρα	les fruits	le fruit	Singular.	18.14
Prepositions	ἀνὰ εἰς	chacune	chacune individuellement	"In the construction ἀνὰ εἰς ἕκαστος the ἀνά has its distributive force" (Thomas 1995:490).	21.21
	ἀπὸ	de	loin de	ἀπὸ with genitive.	6.16 (2X); 9.6; 18.14 (2X); 22.19
	ἀπὸ	à, au	depuis	"The ἀπό (apo, 'from') in each of its four usages in v. 13 signifies the direction from which the seer views the city" (Thomas 1995:463).	21.13
	διὰ	pour, par	à cause de, à cause du	διὰ with accusative.	1.9; 2.4; 6.9 (2X); 18.10; 20.4 (2X)
	εἰς αὐτήν	lui	y	Preposition with pronoun.	21.24, 26
	ἐκ	de	hors de	ἐκ with genitive.	22.19
	ἐκ	au	par le	"ἐκ can introduce the means which one uses for a definite purpose" (Arndt et al. 2000:297).	3.18
	ἐξ	en tirant vengeance d'	contre	OT use; see Arndt et al. 2000:298.	18.20
	ἐπ'	sur	à cause d'	"After verbs which express feelings, opinions, etc.: at, because of" (Arndt et al. 2000:365).	18.11
	ἐπί	devant	sur	Basic meaning.	8.3
	ἐπί	au	sur	Basic meaning.	17.8
	ἐπί	aux	sur	Basic meaning.	21.12
	ἐπί	dans	sur	In his English translations, Darby always translated the preposition ἐπί here by 'on.' However, in French he rendered it by 'dans,' though 'sur' is its basic meaning.	1.20
	μετά	contre, aux, à	avec	μετά with accusative.	1.12; 2.16; 10.8; 12.7, 17; 13.4, 7; 17.1, 14; 19.19 (2X); 21.9, 15
	παρ' ὑμῖν	parmi vous	auprès de vous	παρά with dative.	2.13
	περὶ	sur	autour de	περί with accusative.	15.6
Pronouns	ἀλλήλους	l'un l'autre	les uns les autres	Plural.	6.4
	αὐτῆς	de la femme	sa	Genitive feminine pronoun.	12.17; 16.21
	αὐτὸς, αὐτὴ	elle, lui	elle-même, lui-même	Intensive pronoun.	17.11; 18.6; 19.15 (2X); 21.7

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	αὐτῷ, μοι	dont le, lui, me	son, mon	Dative of possession (see Wallace 1996:149).	9.11; 21.7
	αὐτῶν	de ces [astres]	d'entre eux	Genitive better reflected.	8.12
	ἐαυτοῦ	ses	ses propres	Reflexive pronoun ἐαυτοῦ, which is more emphatic than the simple possessive αὐτοῦ.	10.7
	οἵτινες	et ceux	lesquels	Relative pronoun apparently referring back to those who have been beheaded. Darby's translation may suggest a different group of people.	20.4
	ὃς	qui	lequel	Better reflects the relative pronoun.	1.2
	ὅσοι	ceux	tous ceux	Even without πάντες/πάντα, ὅσοι/ὅσα has the meaning all that (Arndt et al. 2000:729).	18.17
	οὗτος, ἐκεῖνος	ce, cet, cette, ces	-ci, -là	There are two particular demonstrative pronouns in Greek. οὗτος denotes proximity; ἐκεῖνος denotes remoteness. The first is translated by -ci and the second by -là when they modify another word. Otherwise, they are translated by 'ceci,' 'cela,' 'celui-ci,' 'celui-là,' etc.	2.24; 3.5; 4.1 (2X); 7.1, 9, 14; 9.12, 20; 11.10; 14.9; 15.5; 16.5, 9, 14; 18.1, 15; 19.1; 20.3, 6, 14; 21.5, 7; 22.6, 7, 8 (2X), 9, 10, 16, 18 (3X), 19 (2X), 20
Verbs	ἀπῆλθαν	s'en étaient allés	s'en sont allés	Aorist tense.	21.1
	ἐβλήθη	était jeté	fut jeté	Aorist tense.	20.15
	ἐκάθισαν	étaient assis	s'assirent	Aorist tense.	20.4
	ἔλαβον	qui n'avaient pas	qui n'ont pas	Aorist tense.	20.4
	ἐλίσσόμενον	qui s'enroule	étant enroulé	Passive voice.	6.14
	ἐστίν	étaient	sont	Present tense.	21.16
	εὐρέθη	était trouvé	fut trouvé	Aorist tense.	5.4; 20.15
	θαυμασθήσονται	s'étonneront	seront étonnés	Passive voice.	17.8
	λέγουσιν	il me fut dit	on me dit	This third person plural verb could be what Wallace calls an 'indefinite plural:' "The indefinite plural is the use of the third person plural to indicate no one in particular, but rather 'someone'" (1996:402).	10.11
	προσεκύνησαν	avaient rendu hommage	ont adoré	Aorist tense.	20.4
	ἔκραζον	s'écrièrent	criaient	Imperfect tense.	18.18
	ἔμελλον	qui s'en va	qui étaient	Imperfect tense.	3.2
	ἦς	que tu fusses	tu étais	Imperfect tense.	3.15
	ὁ ποιῶν	ce qui fait	celui qui fait	Masculine, not neuter.	21.27
	πορνεῦσαι καὶ φαγεῖν	[en les entraînant] à commettre la fornication et à manger	pour qu'ils commettent l'immoralité sexuelle et mangent	Infinitive of purpose.	2.20 (2X)
	συνάχθητε	assemblez-vous	soyez rassemblés	Passive voice.	19.17

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τῶν τηρούντων	ceux qui gardent	de ceux qui gardent	Genitive better reflected.	12.17
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Another grammatical issue that has been dealt with is Darby's use of the imperfect subjunctive in French, which is a very obsolete verbal form. These have been changed to present subjunctive or to infinitive. They are: dévore (12.4), fasse (13.15), paraisse (8.12), parle (13.15), repente (2.21), se reposer (6.11), soient (6.11; 9.5; 15.8; 20.3, 5), soit (8.12), souffle (7.1), and s'envole (12.14).

Finally, a lot of participles have also been modified in this revision.²¹⁷ The following tables shows a list of the sixty-four perfect and sixty-nine present participles that have been modified in this revision, so as to render them more literally.

64 perfect participles, including 27 different verbs.

Number of occurrences	Verb
12	γράφω
8	περιβάλλω
5	ἀνοίγω
4	σφραγίζω
	ἐτοιμάζω
3	ἵστημι
2	καλέω
	χρυσόω
	ἐνδύω
	πυρόω
	σφάζω
	κοσμέω
	μίγνυμι
1	ἐπιγράφω
	ἀγαπάω
	συνάγω
	βάπτω
	μισέω
	ἐρημόω
	κεράννυμι
	δέω
	πίπτω
	ἀποστέλλω
	κατασφραγίζω

²¹⁷ Darby wrote quite abundantly on the use of the participle in the Greek New Testament. See the prefaces to the first edition of his German New Testament (Darby 1883b, 13:184, 85) and second edition of his English New Testament (Darby 1871, Preface), his "Notes sur quelques méditations, 2 Pierre 3.11, 12" in ME 1866:214, his articles "On the Greek Aorist" and "Two Letters on the Greek Aorist in translating the New Testament" in Darby 1883b, 13:144-48.

περιζώννυμι

κρύπτω

πληρόω

69 present participles, including 30 different verbs.

Number of occurrences	Verb
10	νικάω
9	έχω
7	γέμω
5	λέγω
	κάθημαι
4	καλέω
2	έκπορεύομαι
	ζάω
	πενθέω
	καίω
	πλανάω
1	περιπατέω
	τηρέω
	σειώ
	ελίσσω
	πέτομαι
	λαλέω
	βασανίζω
	σκηνόω
	άναβαίνω
	ένδύω
	περιζώννυμι
	πλέω
	φοβέω
	κρυσταλλίζω
	βλέπω
	φιλέω
	ποιέω
	ακούω
	μεθύω

7.5 Syntax

The following table shows changes that have been made to the text based on syntactical issues. They are explained in the 'syntax' column.

Reference	Greek	Darby	Revision	Syntax
1.9	ὁ ἀδελφὸς ὑμῶν καὶ συγκαινωνός	qui suis... qui ai part	votre frère et partenaire	No verb in Greek.
2.23	ἐγὼ εἰμι ὁ ἔραυνῶν	que c'est moi qui	que moi, je suis celui qui	Emphatic pronoun.
4.8; 11.17; 15.3; 16.7; 19.6; 21.22	κύριος ὁ θεός	Seigneur, Dieu	le Seigneur Dieu	The Greek expression is κύριος ὁ θεός. It occurs nine times in Revelation. Darby did not always translate it coherently.
4.11	σὺ ἔκτισας	c'est toi qui as créé	toi, tu as créé	Emphatic pronoun.
4.11	διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν	c'est à cause de ta volonté qu'elles étaient, et qu'elles furent créées	à cause de ta volonté, elles étaient et furent créées.	Reflects a more literal translation of the original Greek construction.
6.10	ἔκραξαν	elles criaient	ils criaient	Darby's feminine pronoun in French apparently takes the Greek τὰς ψυχὰς as subject of this verb. However, it seems best to connect the third person plural of the verb ἔκραξαν with the participle ἐσφαγμένων.
8.3	ἵνα δώσει ταῖς προσευχαῖς	pour donner [efficace] aux prières	afin de /e donner avec les prières	This sentence is very hard to translate. The Greek simply says: "Afin de donner aux (or 'avec les') prières de tous les saints." Darby had "Pour donner [efficace] aux prières." However, how could incense offered by an angel give any efficacy to prayers? This may suggest some kind of religious belief. Therefore it seems best to simply see here a symbolic action. As one commentary puts it: "[...] the golden censer offering incense here is symbolic of the prayers of all the saints. This offering in heaven corresponds to the custom of offering incense on the altar of incense in both the tabernacle and the temple. The censer would hold the coals, and a separate vessel would carry the incense which was to be poured on the coals once the altar was reached. The resulting smoke was typical of prayer ascending before God" (Walvoord and Zuck 1985, 2:951).
11.15	ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου	Le royaume du monde de notre Seigneur et de son Christ est venu	Le royaume du monde est devenu <i>celui</i> de notre Seigneur	The syntax of this sentence in Greek is not easy to understand. However, the translation adopted here reflects the understanding of most English and French Bible versions.
13.8	οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.	dont le nom n'a pas été écrit, dès la fondation du monde, dans le livre de vie de l'Agneau immolé	dont le nom n'a pas été écrit dans le livre de la vie de l'Agneau qui a été immolé dès la fondation du monde.	In his Greek Testament, Henry Alford says: "These last words [ἀπὸ καταβολῆς κόσμου] are ambiguously placed. They may belong either to γέγραπται, or to ἐσφαγμένου. The former connexion is taken by Hammond, Bengel, Heinr., Ewald, Züllig, De Wette, Hengstb., Düsterd. But the other is far more obvious and natural: and had it not been for the apparent difficulty of the sense thus conveyed, the going so far back as to γέγραπται for a connexion would never have been thought of" (Alford 2010:677).

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14.11	οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς	ils n'ont aucun repos, ni jour, ni nuit	ils n'ont pas de repos, jour et nuit,	No negative conjunction.
16.3	πᾶσα ψυχὴ ζωῆς ἀπέθανεν ἐν τῇ θαλάσσῃ	tout ce qui avait vie dans la mer mourut.	tout souffle de vie mourut dans la mer	Reflects a more literal translation of the original Greek construction.
17.6	ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα	en la voyant, je fus saisi d'un grand étonnement	je fus étonné, en la voyant, avec grand étonnement	Ibid.
19.9	οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσιν	Ce sont ici les véritables paroles de Dieu.	Ces paroles véritables- ci sont de Dieu.	Ibid.
19.10	ἡ γὰρ μαρτυρία Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας	car l'esprit de prophétie est le témoignage de Jésus	car le témoignage de Jésus est l'esprit de la prophétie.	Ibid.
20.5	Αὕτη ἡ ἀνάστασις ἡ πρώτη	C'est ici la première résurrection.	Cette résurrection-ci <i>est</i> la première.	Ibid.
20.14	οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν	c'est ici la seconde mort	cette mort-ci est la seconde	Ibid.
21.22	ὁ παντοκράτωρ ναὸς αὐτῆς ἐστὶν καὶ τὸ ἄρνιον.	le Tout-puissant, et l'Agneau, en sont le temple.	le Tout-puissant, est son temple, et l'Agneau.	Ibid.
22.6	ὁ κύριος ὁ θεὸς τῶν πνευμάτων	le Seigneur Dieu des esprits	le Seigneur, le Dieu des esprits	This construction is different from the one usually translated by 'le Seigneur Dieu.'
22.14	ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς	afin qu'ils aient droit à l'arbre de vie	afin que leur autorité soit sur l'arbre de la vie	Reflects a more literal translation of the original Greek construction.

Word order

New Testament Greek syntax and French syntax are very different from each other. While French sentence usually follows subject-verb-object word order, Greek does not have such a structure generally. Greek is rather emphatic. Therefore, word order in Greek is very important as emphasis is put on words of any kind. It is impossible to make a translation that presents the same word order as in Greek. Darby's translation, however, is really an attempt to respect Greek word order as far as possible. In this revision, some thirty-one passages have been slightly modified to better reflect Greek word order. They are listed in the following table, which shows the Greek text along with Darby's translation and the revised text.

Reference	Greek	Darby	Revision
2.13	ὁ μάρτυς μου ὁ πιστός	mon fidèle témoin	mon témoin fidèle
2.14	ἀλλ' ἔχω κατὰ σοῦ ὀλίγα	Mais j'ai quelques choses contre toi	Mais j'ai contre toi quelques choses
2.23	καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ	et je ferai mourir de mort ses enfants	et ses enfants, je <i>les</i> tuerai dans <i>la</i> mort
2.27	ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται	comme sont brisés les vases de poterie	comme les vases de poterie sont brisés

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4.3	καὶ ἵρις κυκλόθεν τοῦ θρόνου ὁμοίος ὁράσει	et autour du trône, un arc- en-ciel, à le voir, semblable	et un arc-en-ciel autour du trône <i>était</i> semblable visuellement
6.12	ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα	la lune devint tout entière comme du sang	la lune entière devint comme du sang
6.13	ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη	comme un figuier agité par un grand vent jette loin ses figues tardives	comme un figuier jette ses figues tardives, étant agité par un grand vent
7.3	ἐπὶ τῶν μετώπων αὐτῶν	au front	sur leurs fronts
8.12	καὶ ἡ νύξ ὁμοίως	et de même pour la nuit	et la nuit de même
9.3	ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς	un pouvoir semblable au pouvoir qu'ont les scorpions de la terre	autorité comme les scorpions de la terre ont autorité
9.11	ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν	dont le nom est en hébreu : Abaddon	son nom en hébreu <i>est</i> Abaddon
11.15	ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ	il y eut dans le ciel de grandes voix	il y eut de fortes voix dans le ciel
11.18	ὁ καιρὸς τῶν νεκρῶν κριθῆναι	le temps des morts pour être jugés	le moment pour les morts d'être jugés
12.10	ὅτι ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός	car l'accusateur de nos frères, qui les accusait devant notre Dieu jour et nuit, a été précipité	parce qu'il a été jeté, l'accusateur de nos frères, qui les accusait devant notre Dieu jour et nuit
13.5	ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσαρὰκοντα δύο	le pouvoir d'agir quarante- deux mois lui fut donné	il lui fut donné l'autorité d'agir quarante-deux mois
13.13	ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαίνειν	en sorte que même elle fait descendre le feu du ciel	afin qu'elle fasse même descendre du feu du ciel
14.18	ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου ὁ ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός	un autre ange, ayant pouvoir sur le feu, sortit de l'autel	un autre ange sortit de l'autel, ayant autorité sur le feu
14.20	ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ	de la cuve il sortit du sang	il sortit du sang du pressoir
15.1	Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ	Et je vis dans le ciel un autre signe	Et je vis un autre signe dans le ciel
16.1	ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν	versez sur la terre les sept coupes du courroux de Dieu	versez les sept bols de la fureur de Dieu sur la terre
16.10	καὶ ἐμασῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου	et de douleur, ils se mordaient la langue	et ils se mordaient la langue de douleur
16.18	οἷος οὐκ ἐγένετο ἄφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικούτος σεισμὸς οὕτω μέγας.	un tremblement de terre tel, si grand, qu'il n'y en a jamais eu de semblable depuis que les hommes sont sur la terre.	tel qu'il n'y <i>en</i> a jamais eu depuis que les hommes sont sur la terre, un tel tremblement de terre, si grand.
17.7	ἐγὼ ἐρῶ σοι	Je te dirai, moi,	Moi, je te dirai
18.18	καὶ ἔκραζον βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς	et voyant la fumée de son embrasement, ils s'écrièrent	et criaient, voyant la fumée de son embrasement
18.19	καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες	et, pleurant et menant deuil, ils s'écriaient	et ils criaient, pleurant et étant dans le deuil
18.19	πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς	par son opulence, tous ceux qui avaient des navires sur la mer	tous ceux qui avaient les navires sur la mer s'étaient enrichis, de son opulence,
18.20	Εὐφραίνου ἐπ' αὐτῇ, οὐρανὲ	Ὁ ciel, réjouis-toi sur elle	Réjouis-toi sur elle, ciel
18.24	αἵματα προφητῶν καὶ ἁγίων εὐρέθη	a été trouvé le sang des prophètes, et des saints,	le sang des prophètes et des saints a été trouvé
19.20	τὰ σημεῖα ἐνώπιον αὐτοῦ	devant elle les miracles	les signes devant elle
20.11	οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός	de devant la face duquel la terre s'enfuit et le ciel	duquel la terre et le ciel s'enfuirent loin de la face

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21.6	ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν	À celui qui a soif, je donnerai, moi, gratuitement, de la fontaine de l'eau de la vie	Moi, je donnerai à celui qui a soif de la fontaine de l'eau de la vie, gratuitement
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Then, what follows is the revision of Darby's French translation of the Book of Revelation. In addition to the changes mentioned above, some forty-five other important changes have been made to the text, particularly on issues of meaning.²¹⁸ They are explained in the text itself. Moreover, this revision also includes a few notes drawn from the 1961 reprint edition of Darby's fourth edition of his English translation of 1890. This edition is sometimes termed the 'Modified Notes Edition.' The introductory notice says:

The footnotes to this edition have been critically examined to make sure that the sense of the fuller notes in the 1890 edition has been accurately and adequately conveyed despite the rewording of many of them in the 1939 edition following the decision then to omit the references to original Hebrew and Greek manuscripts. The opportunity has been taken to bring into this edition certain further notes from Mr. Darby's French Bible and from the editions of his German Bible published during his lifetime. A few notes have also been added derived from Mr. Darby's collected writings. Many of the notes added in the 1939 edition were in the form of cross-references, and, in the main, these have been retained as of value. Other notes added at that time have been scrutinized and confirmation from Mr. Darby's writings sought. Any notes which were judged to be of sufficient value to retain, but which could not be positively identified as being Mr. Darby's (apart from those which are capable of easy verification by reference to a concordance) have been marked by an asterisk (Darby 2008:iii).

Thus, some of these notes, which might be of interest to the French student of the Bible have been slightly edited and added in the following revision. Finally, this revision also includes footnotes providing some etymological information.

²¹⁸ All modifications are in bold text.

7.6 Apocalypse – Révision Darby 2015

Chapitre 1

1 Révélation de Jésus Christ, que Dieu lui a donnée pour montrer à ses esclaves les choses qui doivent arriver²¹⁹ bientôt ; et il l'a signifiée,²²⁰ en l'envoyant²²¹ par son ange, à son esclave Jean,

2 **lequel** a rendu témoignage de la parole²²² de Dieu et du témoignage de Jésus-Christ, de toutes les choses qu'il a vues.

3 Bienheureux²²³ celui qui lit et ceux qui **écoutent**[1] les paroles de la prophétie et qui gardent les choses y **ayant été écrites**, car le **moment** est proche.

[1] Usually, Darby translated the verb ἀκούω by 'écouter' when the context indicates that the meaning is 'to pay attention' or 'to obey,' and by 'entendre' or 'ouïr' when this verb simply means 'to hear' something. In two verses, his translation has been changed from 'entendre' to 'écouter' to conform the text to this distinction (1.3 and 22.17). Moreover, all seventeen occurrences of the obsolete verb 'ouïr' have been changed to 'entendre' for more consistency in the translation.

4 Jean, aux sept assemblées qui sont en Asie : Grâce et paix à vous, de la part de celui qui est, et qui était, et qui vient, et de la part des sept Esprits qui sont²²⁴ devant son trône,

5 et de la part de Jésus Christ, le témoin, **le** fidèle, le premier-né des morts et le prince des rois de la terre. À celui qui nous aime,²²⁵ et qui nous a lavés²²⁶ de nos péchés dans son sang ;

²¹⁹ Literally, 'devenir.' The Greek verb γίνωμαι has a strong sense of progress or development, though it is often simply synonymous with the verb 'to be.' It occurs thirty-eight times in Revelation and is always indicated in footnotes.

²²⁰ Literally, 'fait connaître par des signes.'

²²¹ Adverbial participle of means. This is an aorist participle that is contemporary with the aorist verb ἐσήμανεν (Alford 2010, 4:546).

²²² The Greek word for 'parole' in Revelation is always 'λόγος,' though TR has 'ῥῆμα' at 17.17. Logos refers to 'the word of God in testimony' while rhema refers to 'the divine communication.' Another way to differentiate between them is to see in logos the Word of God in general, and in rhema some particular statement or declaration.

²²³ Or 'Béni.'

²²⁴ A very few manuscripts actually contain this verb. Darby knew at least one of them: P (Darby 2013a:365). It is also found in G18 and TR. Very interestingly, while Darby kept that verb in all his French translations, he always put it within brackets in his English ones, thus indicating "words added to complete the sense in English or words as to which there are variations in the original manuscripts" (Darby 1984a:v, vi). It is omitted in NA28.

6 et il nous a faits un royaume, des sacrificateurs pour son Dieu et Père ; à lui la gloire et **le pouvoir** aux siècles des siècles.²²⁷ Amen.

7 Voici, il vient avec les nuées, et tout œil le verra, et ceux qui l'ont percé ; et toutes les tribus de la terre se lamenteront à cause de²²⁸ lui. Oui, amen.

8 Moi, je suis l'alpha et l'oméga, dit le Seigneur Dieu, celui qui est, et qui était, et qui vient, le Tout-puissant.²²⁹

9 Moi, Jean, **votre frère et partenaire**²³⁰ **dans** la tribulation et *le* royaume et *la* **persévérance**²³¹ en Jésus, j'étais²³² dans l'île **qui est** appelée Patmos, **à cause de** la parole de Dieu et **à cause du**²³³ témoignage de Jésus Christ.²³⁴

10 Je fus²³⁵ en Esprit²³⁶ **dans le jour du Seigneur**²³⁷ et **j'entendis** derrière moi une **forte**[2] voix, comme d'une trompette,

[2] When the Greek word μέγας is used with sound or voice, it denotes intensity and must be translated 'fort(e)' (Arndt et al. 2000:623).

11 disant : Ce que tu vois, écris-*le* dans un **manuscrit**[3] et envoie-*le* aux sept assemblées, à Ephèse, et à Smyrne, et à Pergame, et à Thyatire, et à Sardes, et à Philadelphie, et à Laodicée.

²²⁵ Greek, 'ἀγαπάω.' This verb and its synonym 'φιλέω' are both translated by 'aimer.' However, the first emphasizes a settled disposition while the second emphasizes intimate and intense love. The Greek is always indicated in footnote.

²²⁶ NA28 has 'λυσαντι.' Both variants are well supported. Darby (1920) writes: "Some read 'freed,' λουσαντι εκ, for λουσαντι απο, with κ A C; text [meaning this text of the 3rd English edition] B [not Vaticanus; see the introductory notice to this edition] P and most others Am Memph." The variant in Darby's text is also found in G18 T7 TR and m^K. The NA28 variant is also supported by ℱ¹⁸. Either 'lavés' or 'délivrés' is theologically consistent with biblical teaching on redemption.

²²⁷ The words 'τῶν αἰώνων' are within brackets in NA28, indicating dubious reading. The shorter reading 'αἰώνας' is supported by a very few old manuscripts including ℱ¹⁸ and A, and also by P. From a strict scientific point of view, Darby perhaps preferred the longer reading because it is supported by many ancient versions (Latin and Syriac). It is in G18 T8 TR and m.

²²⁸ Or, 'sur.'

²²⁹ 'Le Tout-puissant' always has the article in Greek in the Revelation.

²³⁰ Or, 'co-participant.'

²³¹ Or, 'endurance.' The three words 'tribulation,' 'royaume,' and 'persévérance' are intimately connected, being brought together under one head by one article in the Greek.

²³² Greek, 'γίνομαι.'

²³³ This preposition is in both κ and P, and in G18 T8 TR and m as well. It is omitted in NA28, following A C and some minuscules.

²³⁴ Darby included Χριστου in his first English translation of Revelation (Darby [2013c]). However, from the second edition (1871) onward, he never included it anymore. He writes: "B and others Memph Syr insert Χριστου, 'Christ,' κ A C P Am omit" (1920). The French, on the other hand, always included it. This phenomenon is not easily explained. It is present in G18 TR and m^K, but it is omitted in NA28.

²³⁵ Greek, 'γίνομαι.'

²³⁶ The word πνεῦμα here could refer either to the Holy Spirit or to a spiritual state.

²³⁷ This expression could refer either to the first day of the week, as Darby thought (2013c:206), or to the Old Testament's Day of the Lord. The overall context of Revelation, which particularly reveals the judgment of that day, may favor this understanding.

[3] According to the BDAG lexicon, the Greek word βιβλίον particularly designates a scroll or a document (see Arndt et al. 2000:176). Bruce Metzger wrote:

In the Greco-Roman world, literary works were customarily published in the format of a scroll, made of papyrus or parchment. [...] the Christian community soon discovered how laborious it was to try to find specific passages in their sacred books when they were written in roll form. Early in the second century (or perhaps even at the close of the first century), the *codex*, or leaf form of book, came into use in the Church. A codex was made by folding one or more sheets of papyrus in the middle and sewing them together (Metzger and Ehrman 2005:11, 12).

This word is used twenty-three times in Revelation. Since the word 'book' may suggest the mental picture of a modern book to the student, it has always been translated 'manuscrit' in this revision, except when it occurs in the well-known expression 'livre de vie' (1.11; 5.1, 2, 3, 4, 5, 8, 9; 6.14; 10.2, 8, 9, 10; 20.12 (3X); 22.7, 9, 10, 18 (2X), and 19 (2X)). Moreover, the cognate word βιβλαρίδιον, which occurs a total of three times in the Greek New Testament, all in Revelation, has been translated 'petit manuscrit' (10.2, 9, and 10). Finally, the synonymous word βιβλος, which occurs two times in Revelation 3.5 and 20.15 has been left unchanged since it is used in both passages with the expression 'livre de vie.'

12 Et je me retournai pour voir la voix qui parlait **avec moi** ; et, m'étant retourné, je vis sept **chandeliers** d'or,

13 et au milieu des **sept**²³⁸ **chandeliers** quelqu'un²³⁹ semblable à un **fils d'homme**,²⁴⁰ étant vêtu²⁴¹ d'une robe **jusqu'aux pieds**, et étant ceint,²⁴² à la poitrine,²⁴³ d'une ceinture d'or.

²³⁸ Darby never put this word within brackets in all his French translations. It appeared thus first in the 1885 edition. This is true for his English translations as well, wherein the brackets first appeared in the 1884 edition with the following note: "x B and many others inserts; A C P and others Am Memph omit" (1920). It is included in G18 TR and m. NA28 omits this word, apparently on the basis of great diversity of witnesses (uncials, minuscules, ancient versions, and Church Fathers).

²³⁹ The word 'quelqu'un' needs not to be put within brackets since it is implicit in the masculine adjective ὁμοιον.

14 **Et**²⁴⁴ sa tête et ses cheveux *étaient* blancs comme *de la* laine blanche, comme *de la* neige ; et ses yeux, comme une flamme de feu ;

15 et ses pieds, semblables à **du bronze poli**,^[4] comme **ayant été embrasés**²⁴⁵ dans une fournaise ; et sa voix, comme **un bruit**^[5] de grandes eaux ;

[4] The very rare Greek word χαλκολίβανον occurs only twice in the Greek New Testament, both in Revelation (1.15 and 2.18). It has been changed to 'bronze poli' only for the sake of distinction with the verb 'briller,' which is used four times in Revelation. For the change of 'airain' to 'bronze,' see 9.20.

[5] The Greek word φωνή may be translated in various ways. Usually, when it is used for the faculty of utterance, it is translated 'voice;' when it is simply used for an auditory effect, it may be translated by both 'sound' or 'noise.' Usually, the context indicates which of the two is best (Arndt et al. 2000:1071).

16 - et **ayant** dans sa main droite sept étoiles ; et, **sortant** de sa bouche, une **épée** aiguë à deux tranchants ; et **son apparence**,^[6] comme le soleil **brille**²⁴⁶ dans sa **puissance**.

[6] The Greek word όψις basically denotes an outward appearance or aspect. It may also refer to the front portion of the head, the countenance (as

²⁴⁰ The Greek word translated 'homme' in Revelation is almost always άνθρωπος, which basically means 'a human being.' The only one exception is in 21.2, where the Greek word is άνηρ, which basically refers to a male or husband. This expression here is not a title but a description that emphasizes the glorified Son's humanity. See 14.14.

²⁴¹ Perfect.

²⁴² Ibid.

²⁴³ This translation first appeared in 1970. The Greek text literally says "près des mamelles."

²⁴⁴ This particle is left untranslated in the French first and fifth editions. Darby never translated it in his English translations, which all have the following note: "δὲ here is mere connection, resuming the train of thought, not adversative; 'but,' 'and,' would be also out of place. It is very strange, then, that he translated it 'et' (and) in the second, third, and fourth editions of his French New Testament.

²⁴⁵ This perfect participle occurs principally in three different cases in the witnesses. The masculine/neuter dative singular πεπυρωμενω is used in x and some minuscules, and in T8 as well. It would modify χαλκολιβάνω (neuter). The feminine genitive singular πεπυρωμένης is used in A C and NA28. It could modify either χαλκολιβάνω or κμίνω, though it does not agree in case with either of them. The masculine nominative plural, preferred by Darby, is used in P, several minuscules, G18 T7 TR and m, and it modifies πόδες. This variant reading does not cause any contradiction nor affect any doctrine though the meaning of the passage might be slightly different.

²⁴⁶ See this verb in 8.12; 18.23; and 21.23.

here). It has been changed to 'apparence' since there is another Greek word that is translated 'visage,' πρόσωπον.

17 Et, lorsque je le vis, je tombai à ses pieds comme mort ; et il mit sa *main* droite sur moi, disant : Ne crains **pas**[7] ; moi, je suis le premier et le dernier, et **celui qui vit** ;

[7] Though some older grammarians affirmed that μή was a weaker or milder negative (Dana and Mantey 1967:263-65), Darby does not seem to have followed this rule, as he variously translated the two negative particles μή and ου' either by 'point' or 'pas,' though 'point' in French may have indicated a stronger negation than 'pas.' Therefore, all the negative particles have been consistently translated by 'pas.'

18 et j'ai été²⁴⁷ mort ; **mais** voici, je suis vivant²⁴⁸ aux siècles des siècles ; et **j'ai** les clefs de la mort et du hadès.

19 Écris donc les choses que tu as vues, et les choses qui sont, et les choses qui **sont sur le point d'**[8]arriver²⁴⁹ après celles-ci.

[8] The Greek verb μέλλω particularly means "to be about to do or suffer something, to be at the point of, to be impending" (Zodhiates 2000:#3195).

20 Le mystère des sept étoiles que tu as vues **sur** ma *main* droite, et les sept **chandeliers** d'or : les sept étoiles sont **des messagers**[9] des sept assemblées, et les sept **chandeliers** sont sept assemblées.

[9] The Greek word ἄγγελος basically means 'messenger.' Generally, the context indicates if the messenger is human or angelic. The 'ἄγγελοι' of the assemblies could possibly refer to human messengers entrusted with the delivery of the letters to the seven assemblies. Therefore, this word has been consistently translated 'messenger' in 1.20, and in both chapters 2 and 3.

²⁴⁷ Greek, 'γίνομαι.'

²⁴⁸ Literally, 'je suis, étant vivant.' Periphrastic present strongly denoting continuous living. Even more precisely, it means 'je suis, étant revenu à la vie,' since the verb ζάω here describes one who was dead previously.

²⁴⁹ Greek, 'γίνομαι.'

Chapitre 2

1 **Au messager** de l'assemblée à Éphèse, écris : Voici ce que dit celui qui tient les sept étoiles dans sa *main* droite, **celui**²⁵⁰ qui marche au milieu des sept **chandeliers** d'or :

2 Je connais[10] tes œuvres, et ton²⁵¹ travail,²⁵² et ta **persévérance**, et que tu ne peux supporter les méchants ; et tu as **mis à l'épreuve** ceux qui se disent apôtres, et ne le sont pas, et tu les as trouvés menteurs ;

[10] Two Greek verbs contain the idea of 'knowing:' γινώσκω, which basically means to acquire knowledge through experience and is usually translated by 'connaître' in French, and οἶδα, as here, which basically means to be in possession of some knowledge and is usually translated by 'savoir' in French. Though they are often used interchangeably, context may favor one or the other. The Greek word is always indicated in footnotes when they are not translated by their usual corresponding word.

3 et tu as *de la* **persévérance**, et tu as supporté *des afflictions*²⁵³ **à cause de** mon nom, et tu ne t'es pas lassé ;

4 mais j'ai contre toi que tu as abandonné ton premier amour.

5 Souviens-toi donc d'où tu es **tombé**,²⁵⁴ et repens-toi, et fais les premières œuvres. **Mais sinon**, [11] je viens à toi et je **remuerai** [12] **ton chandelier** de son lieu, à moins que tu ne te repentes.

[11] The expression εἰ μὴ means 'sinon' in the sense of 'excepté.' It occurs eight times in Revelation and Darby translated it by 'sinon' only three times. Therefore, all other occurrences have been changed to 'sinon' for the sake of consistency.

²⁵⁰ Repeated article before the second participle. See 4.9, where Darby added the second relative pronoun.

²⁵¹ This pronoun is omitted in A C P Ƴ¹¹⁵ (the latter text being uncertain), T7 T8 and NA28. It is in x and several other manuscripts, G18 TR and m as well.

²⁵² The Greek word κόπος implies labor.

²⁵³ In fact, the Greek text does not specify what the Ephesian believers have borne.

²⁵⁴ This word is in agreement with Darby's English translation, 'fallen,' which is also a more literal rendering of the Greek verb πίπτω. Perfect tense.

[12] The verb κινέω occurs two times in Revelation. It has been translated by two different word by Darby: 'ôterai' (2.5) and 'furent transportées' (6.14). Yet, taking into account all other occurrences of this word in the Greek New Testament, 'remuer' appears to be better since it may be translated thus everywhere for more consistency. Moreover, other Greek words may be translated by 'ôter' and 'transporter.'

6 Mais tu as ceci, que tu hais les œuvres des Nicolaïtes, lesquelles moi aussi je hais.
7 Que celui qui a des oreilles écoute ce que l'Esprit dit aux assemblées. **À celui qui vainc**, je lui donnerai **à** manger de l'arbre de **la** vie qui est dans le paradis de Dieu.
8 Et **au messager** de l'assemblée à Smyrne, écris: Voici ce que dit le premier et le dernier, qui a été²⁵⁵ mort **mais** qui **est revenu à la** vie[13] :

[13] This verb basically means 'to live.' However, in the context when dead persons come back to life it should be translated 'revenir à la vie.' This occurs four times in Revelation. In these cases, Darby translated ζάω two times by 'repandre vie' (2.8 and 13.4), and two times simply by 'vivre' (20.4 and 5). In this revision, it has been consistently translated by 'revenir à la vie' in all four places. This is how most modern literal French translations put it.

9 Je connais²⁵⁶ ta tribulation et ta pauvreté, mais tu es riche,²⁵⁷ et le **blasphème** de ceux qui se disent être Juifs, et ils ne le sont pas, mais *ils sont* **une** synagogue de Satan.
10 Ne crains en aucune manière²⁵⁸ les choses que tu **es sur le point de** souffrir. Voici, le diable **est sur le point de** jeter *quelques-uns* d'entre vous en prison, afin que vous soyez éprouvés, et vous aurez une tribulation de dix jours. Sois²⁵⁹ fidèle jusqu'à la mort, et je te donnerai la couronne²⁶⁰ de **la** vie.
11 Que celui qui a des oreilles écoute ce que l'Esprit dit aux assemblées. **Celui qui vainc, il ne lui sera vraiment pas fait de tort**[14] **par** la seconde mort.

²⁵⁵ Greek, 'γίνομαι.'

²⁵⁶ Greek, 'οἶδα.'

²⁵⁷ Darby's parenthesis is also found in G18.

²⁵⁸ Or, 'pas du tout.'

²⁵⁹ Greek, 'γίνομαι.'

²⁶⁰ There are principally two Greek words for 'crown.' The first, used here, is στέφανος, and it refers to a reward. The second is διάδημα (translated 'diadème'), and it refers to royalty.

[14] The verb ἁδικέω occurs eleven times in Revelation. Darby translated it eight times by 'nuire' (7.2, 3; 9.4, 10, 19; two times in 11.5), once by 'souffrir' (2.11), once by 'être injuste,' and still once by 'commettre l'injustice' (both in 22.11). The basic meaning of this verb is 'to do wrong' or 'to cause damage' (Arndt et al. 2000:20). Therefore, in this revision, it has been consistently translated by 'faire du tort.'

12 Et **au messager** de l'assemblée à Pergame, écris : Voici ce que dit celui qui a l'épée aiguë à deux tranchants :

13 Je sais où tu habites, là où *est* le trône de Satan ; et tu **retiens**²⁶¹ mon nom, et tu n'as pas renié ma foi, même dans les jours dans lesquels *était* Antipas, mon **témoin fidèle**,²⁶² qui a été **tué**[15] **auprès de** vous, là où Satan habite.

[15] The verb ἀποκτείνω occurs fifteen times in Revelation. It means 'tuer' literally and 'eliminer' or 'mettre à mort' *figuratively* (see Arndt et al. 2000:114). The Greek verb that means 'mettre à mort' literally is θανατώω. Darby translated it by 'tuer' nine times and by 'faire mourir' or 'mettre à mort' six times. Therefore, these six occurrences have been changed to 'tuer' in this revision (2.13, 23; 6.11; 11.5, 7; and 13.15).

14 Mais j'ai contre toi quelques choses²⁶³ : tu **en**²⁶⁴ as là qui **maintiennent**²⁶⁵ **l'enseignement** de Balaam, lequel enseignait à Balac à jeter une pierre d'achoppement devant les fils d'Israël, pour *leur faire* **manger** des choses sacrifiées aux idoles, et **commettre l'immoralité sexuelle**. [16]

[16] The words πορνεύω, πορνεία, and πόρνος have been consistently translated by 'commettre fornication,' 'fornication,' and 'fornicateur' by Darby in the book of Revelation. It is from the root of these words that the French word 'pornographie' has been derived. Since sexual misconduct is so dominant in this world today, and that the very word 'sexe' is largely used at practically every level of the society, these words have been changed to 'commettre

²⁶¹ Same verb as in 2.1 (qui tient).

²⁶² This reading follows exactly that of G18 and TR. T7 T8 m^KA and NA28 present different variations.

²⁶³ Literally, 'un peu.'

²⁶⁴ Same construction in verse 15.

²⁶⁵ Same verb as in 2.1 (qui tient) and 2.13 (retiens).

l'immoralité sexuelle,' 'immoralité sexuelle,' and 'ceux qui commettent l'immoralité sexuelle' in this revision. Darby himself already took such a decision. In the preface to the first edition of his French New Testament, Darby clearly mentioned that some expressions used in Switzerland were considered in translating the Greek text into French (Darby 1883b, 13:202).

15 Ainsi **tu** en **as**, toi aussi, qui **maintiennent pareillement l'enseignement** des Nicolaïtes.

16 Repens-toi donc. **Mais sinon**, je viens à toi promptement²⁶⁶ et je **ferai la guerre**[17] **avec** eux par l'épée de ma bouche.

[17] The verb πολεμέω is used seven times in the Greek New Testament, from which six are in Revelation (2.16; 12.7 (2X); 13.4; 17.14; and 19.11). Its most basic and literal meaning is 'faire la guerre.' Very curiously, Darby translated it thus only in James 4.2, where the context rather indicates the figurative meaning 'being in opposition to' or 'being hostile to,' while in Revelation he always translated it by 'combattre,' though the context almost always favors a 'waging war' setting. The noun πόλεμος occurs eighteen times in the Greek New Testament, half of it in Revelation (9.7, 9; 11.7; 12.7, 11; 13.7; 16.14; 19.19; and 20.8). In three occasions (11.7; 12.17; and 13.7), Darby translated it by 'guerre,' apparently because of the Greek construction ποιέω + πόλεμος. In all other places however, he translated it by 'combat.' Therefore, πολεμέω has been translated by 'faire la guerre' and πόλεμος by 'guerre,' first for the sake of consistency, and because another Greek verb is translated by 'combattre' in the New Testament, that is, ἀγωνίζομαι (see 1 Timothy 6.12).

17 Que celui qui a des oreilles écoute ce que l'Esprit dit aux assemblées. À celui qui **vainc**, je lui donnerai de la manne **qui a été** cachée, et je lui donnerai un caillou blanc, et, sur le caillou, un nouveau nom **ayant été** écrit, que **personne** ne connaît,²⁶⁷ sinon celui qui *le* reçoit.

²⁶⁶ Also translated 'bientôt.'

²⁶⁷ Greek, 'οἶδα.'

18 Et **au messager** de l'assemblée à Thyatire, écris : Voici ce que dit le Fils de Dieu, qui a ses yeux comme une flamme de feu, et **ses** pieds *sont* semblables à **du bronze poli** :

19 Je connais²⁶⁸ tes œuvres, et ton amour, et ta foi, et ton service, et ta **persévérance**, et tes dernières œuvres **plus nombreuses** que les premières.

20 Mais j'ai contre toi que tu **tolères**²⁶⁹ la femme Jézabel, qui se dit prophétesse ; et elle enseigne et égare^[18] mes esclaves **pour qu'ils commettent l'immoralité sexuelle** et **mangent** des choses sacrifiées aux idoles.

[18] Darby translated the Greek verb πλανάω four times by 'égarer' and again four times by 'séduire,' for a total of eight occurrences in Revelation. Both senses are practically always present in this verb. Therefore, it has been consistently translated by 'égarer,' with a footnote at each of the other seven occurrences indicating the alternate sense 'séduire.'

21 Et je lui ai donné du temps afin qu'elle se **repente** ; et elle ne veut pas se repentir de **son immoralité sexuelle**.

22 Voici, je la jette sur un lit, et ceux qui commettent adultère avec elle, dans une grande tribulation, à moins qu'ils ne se repentent de ses²⁷⁰ œuvres ;

23 et **ses enfants**, je *les* **tuerai dans la mort** ; et toutes les assemblées connaîtront que **moi, je suis celui** qui sonde **reins**²⁷¹ et **cœurs** ; et je vous donnerai à chacun selon vos œuvres.

24 Mais à vous je dis,²⁷² **au reste**^[19] de ceux *qui sont* à Thyatire, autant qu'il y en a qui n'ont pas **cet enseignement-ci**, qui n'ont pas connu les profondeurs de Satan, comme ils disent : **je ne jette pas sur vous un autre**²⁷³ **fardeau** ;

[19] The adjective λοιπός basically means 'reste.' Out of eight occurrences in Revelation, Darby translated it by 'reste' only three times (3.2;

²⁶⁸ Ibid.

²⁶⁹ Translation of the Greek verb ἀφίημι (Arndt, Danker, & Bauer 2000:157).

²⁷⁰ This personal pronoun is feminine, referring back to Jezabel.

²⁷¹ The figurative meaning of this word is 'mind.'

²⁷² The fifth edition of Darby's French New Testament, which was made by some editors three years after his death presents a much better translation of these words (*à vous je dis, aux autres*) than all editions made by Darby himself previously (*je vous dis à vous, [savoir]*). This is clear evidence of editing work involving change of words and word order when necessary.

²⁷³ There are two Greek synonyms that are often translated by 'autre' in French : ἄλλος (used here), which may mean 'another of the same kind,' and ἕτερος, which may mean 'another of a different kind.' The context usually indicates if these nuances are truly present in the text (Trench 1880:358-61). See Galatians 1.6, 7 for example.

19.21; and 20.5). He also translated it by 'résidu' once in 12.17. For the four other occurrences (2.24; 8.13; 9.20; and 11.13), he translated it by 'autre.' However, there is another Greek word translated by 'autre,' that is, ἄλλος. Therefore, 'reste' have been put everywhere.

25 **néanmoins**, [20] ce que vous avez, **retenez**²⁷⁴ -/e jusqu'à ce que je vienne.

[20] Darby's translation of πλήν was very acceptable. However, since there are other Greek words translated by 'mais' and 'seulement,' I thought it better to render this Greek conjunction by this word.

26 Et celui qui **vainc**, et celui qui **garde** mes œuvres jusqu'à la fin, je lui donnerai autorité sur les nations ;

27 et il les paîtra avec **un bâton** de fer, comme **les vases de poterie sont brisés**, **comme** [21] moi aussi je /ai reçu de mon Père ;

[21] This adverb occurs 69 times in Revelation. Darby translated it 64 times by 'comme.'²⁷⁵ In 8.1, he translated it by 'environ.' It has been left thus in the revision, with a footnote indicating the Greek word in the original text. In 2.27 and 22.12, Darby translated it by 'selon que,' whereas the preposition κατά is also translated 'selon' with the accusative case. It has been changed to 'comme.' In 9.3, Darby put it 'semblable.' However, another Greek word is translated by 'semblable,' that is ὅμοιος. Therefore, it has also been changed to 'comme.' Finally, in 16.21, Darby translated it by 'du.' Here too it has been changed to 'comme,' particularly for the sake of consistency.

28 et je lui donnerai l'étoile du matin.

29 Que celui qui a des oreilles écoute ce que l'Esprit dit aux assemblées.

²⁷⁴ Same verb as in 2.1 (tient), 13 (retiens), 14, and 15 (maintiennent).

²⁷⁵ In fact, he also translated another adverb by 'comme,' which is ὥστερ, a hapax in Revelation. It has been modified to 'tout comme.'

Chapitre 3

1 Et **au messager** de l'assemblée à Sardes, écris : Voici ce que dit celui qui a les sept Esprits de Dieu et les sept étoiles : Je connais²⁷⁶ tes œuvres, que tu as **un nom que tu vis**,²⁷⁷ **mais** tu es mort.

2 Sois²⁷⁸ vigilant,²⁷⁹ et affermis **les choses** qui restent, qui **étaient sur le point de mourir**, car je n'ai pas trouvé tes œuvres *comme ayant été accomplies* devant mon Dieu.

3 Souviens-toi donc comment tu as reçu et entendu; et garde, et repens-toi. Si donc tu ne veilles²⁸⁰ pas, je viendrai sur toi²⁸¹ comme un voleur,²⁸² et tu ne sauras²⁸³ **vraiment pas** à quelle heure je viendrai sur toi.

4 Toutefois²⁸⁴ tu as quelques²⁸⁵ noms à Sardes qui²⁸⁶ n'ont pas souillé leurs vêtements ; et ils marcheront avec moi en *vêtements* blancs, **parce qu'ils sont dignes**.

5 Celui qui **vainc**, celui-ci²⁸⁷ sera revêtu de vêtements blancs, et je n'effacerai **vraiment pas** son nom du livre²⁸⁸ de **la** vie, et je confesserai son nom devant mon Père et devant ses anges.

6 Que celui qui a des oreilles écoute ce que l'Esprit dit aux assemblées.

7 Et **au messager** de l'assemblée à Philadelphie, écris : Voici ce que dit le saint,²⁸⁹ le véritable, celui qui a la clef de David, celui qui ouvre et **personne** ne fermera, **et** qui ferme et **personne** n'ouvrira²⁹⁰ :

²⁷⁶ Greek, 'γινώσκω.'

²⁷⁷ Apparently, this expression would be an idiomatic way of saying: "You have the reputation of being alive."

²⁷⁸ Greek, 'γίνομαι.'

²⁷⁹ Present participle.

²⁸⁰ Also translated 'n'es pas vigilant.'

²⁸¹ Darby writes: "κ B and others Am insert; A C P Memph omit" (1920). This variant reading is included in G18 TR and m^K. It is within brackets in the fifth edition of Darby's French New Testament. However, in all four previous editions, it was not so, neither in the 2006 edition.

²⁸² There are two Greek synonyms to describe people who appropriate what is not theirs. The first, used here and in 16.15, is κλέπτης. He steals alone and in secret. The second is ληστής, and he plunders in group, by violence and openly (Trench 1880:157-60).

²⁸³ Greek, 'γινώσκω.'

²⁸⁴ Also translated 'mais.'

²⁸⁵ Literally, 'un peu.'

²⁸⁶ T7 is the only editor that also has this variant reading.

²⁸⁷ This reading is supported by G18 T7 TR m^κ and P. T8 NA28 A and C rather have οὕτως. Though the meaning is slightly different with each of them, both readings are biblically coherent.

²⁸⁸ Same word translated by 'manuscrit.'

²⁸⁹ Both 'saint' and 'véritable' are not capitalized in any Greek text.

²⁹⁰ Darby writes: "Or 'opens,' with A C P. Vulg has all in the present. Text ἀνοίξει, with B and others. κ has ἀνύξει. I suspect the future is a Hebraism" (1920). Darby's variant is also found in T7 T8 and m^K. It is not present in G18 NA28 and TR.

8 Je connais²⁹¹ tes œuvres; voici, j'ai mis²⁹² devant toi une porte **ayant été** ouverte, que personne ne peut fermer, **parce que** tu as **une petite**[22] **puissance**, et tu as gardé ma parole, et tu n'as pas renié mon nom.

[22] The basic meaning of μικρός is 'petit.' It occurs eight times in Revelation and Darby translated it by 'petit' five times (11.18; 13.16; 19.5, 18; and 20.12). On two occasions in relation to time (6.11 and 20.3), he translated it by 'peu.' However, since there is another Greek word that is translated by 'peu' (ὀλίγος), it has been changed to 'court.' Here in 3.8, he also translated it by 'peu,' yet it has been changed to its basic meaning 'petit.'

9 Voici, je donne, de la synagogue de Satan, **de ceux** qui se disent être Juifs, et ils ne le sont pas, mais ils mentent ; voici, je les ferai venir et se prosterner devant tes pieds, et ils connaîtront que moi je t'ai aimé.²⁹³

10 Parce que tu as gardé la parole de ma **persévérance**, moi aussi je te garderai de l'heure de l'épreuve qui **est sur le point de** venir sur la terre habitée²⁹⁴ tout entière pour éprouver ceux qui habitent sur la terre.

11 Je viens bientôt²⁹⁵ ; **retiens**²⁹⁶ ce que tu as, afin que personne ne prenne ta couronne.

12 Celui qui **vainc**, je le ferai une colonne dans le temple²⁹⁷ de mon Dieu, et il ne sortira **vraiment** plus jamais dehors ; et j'écrirai sur lui le nom de mon Dieu et le nom de la **ville**[23] de mon Dieu, de la nouvelle Jérusalem, qui descend du ciel d'auprès de mon Dieu, et mon nouveau nom.

[23] The word πόλις occurs 27 times in Revelation. Darby translated it by 'cité' fifteen times and by 'ville' twelve times. In this revision, it has been translated consistently by 'ville.'

13 Que celui qui a des oreilles écoute ce que l'Esprit dit aux assemblées.

²⁹¹ Greek, 'οἶδα.'

²⁹² Basically, the Greek verb here is "I have given."

²⁹³ Greek, 'ἀγαπάω.'

²⁹⁴ Three Greek words are often translated 'monde' (world) in the New Testament : κόσμος, which basically refers to the organization or system of this world; αἰών, which basically refers to the time periods of the world (ages); and οἰκουμένη, which basically refers to the inhabited earth, the scene of the world.

²⁹⁵ Or, 'promptement.'

²⁹⁶ Same verb as in 2.1 (tient), 13 (retiens), 14, 15 (maintiennent), and 2.25 (retenez).

²⁹⁷ The Greek word ναός may refer to the whole temple precinct or to the inner part of the temple itself.

14 Et **au messager** de l'assemblée à Laodicée, écris : Voici ce que dit l'Amen, le témoin fidèle et véritable, le commencement de la création de Dieu :

15 Je connais²⁹⁸ tes œuvres, que tu n'es ni froid ni bouillant. **Si seulement** tu **étais** froid ou bouillant !

16 Ainsi, parce que tu es tiède, et *que tu n'es* ni froid ni bouillant,²⁹⁹ je **suis sur le point de** te vomir de ma bouche.

17 Parce que tu dis : Je suis riche, et je me suis enrichi, et je n'ai besoin de rien ; et que tu ne **sais** pas que toi tu es le malheureux et le³⁰⁰ misérable, et pauvre, et aveugle, et nu,

18 je te conseille d'acheter de moi de l'or **ayant été éprouvé**³⁰¹ **par le** feu, afin que tu **t'enrichisses**,^[24] et des vêtements blancs, afin que tu sois **revêtu** et que la honte de ta nudité ne paraisse pas, et un collyre pour oindre³⁰² tes yeux, afin que tu voies.

[24] The verb πλουτέω particularly denotes the process of gaining riches or wealth, while the adjective πλούσιος denotes the state of being rich. In Revelation the first is used five times and has been changed to '(s)'enrichir' three times (3.18; 18.3, 19). Darby had already translated it thus in 3.17 and 18.15. See both words in 3.17. The adjective πλούσιος has been consistently translated by 'riche' by Darby.

19 Moi, je reprends³⁰³ et je châtie³⁰⁴ tous ceux que j'aime³⁰⁵ ; aie donc du zèle et repens-toi.

20 Voici, je me tiens **debout**[25] à la porte, et je frappe : si quelqu'un entend ma voix et **ouvre** la porte, j'entrerai chez lui et je souperai³⁰⁶ avec lui, et lui avec moi.

²⁹⁸ Greek, 'οἶδα.'

²⁹⁹ Darby writes: "κ B C 1 6 7 14 38 and others Memph Syr read 'hot nor cold;' A P and others Am as text" (1920). This word order (cold / hot) has always been followed by Darby in his translations in French and English. Chevalley's text here follows G18 T7 T8 NA28 and m. Yet, Darby always followed TR here.

³⁰⁰ This article appears in G18 T7 m^K and A. T8 NA28 and TR do not have it.

³⁰¹ Literally, 'embrasé.'

³⁰² Three Greek words are translated 'to anoint' in the New Testament : ἐγγίω (used here), which basically means 'to smear;' χρίω, which is used "only in a figurative sense of an anointing by God setting a person apart for special service under divine direction" (Arndt et al. 2000:1091); and αλείφω, which basically refers to any common anointing like the application of oil on sick people as household remedy (see James 5.14).

³⁰³ Or, 'corrige.'

³⁰⁴ Or, 'éduque, discipline.'

³⁰⁵ Greek, 'φιλέω.'

³⁰⁶ Literally, 'prendre un repas.'

[25] This verb fundamentally means 'to stand.' Though it may have several nuances, this fundamental meaning is almost always present. Therefore, it has been consistently translated by 'se tenir debout.' Darby himself translated it thus three times in Revelation (7.1; 8.3; and 15.2).

21 Celui qui **vainc**, je lui donnerai de s'asseoir avec moi sur mon trône, comme moi aussi j'ai vaincu et je me suis assis avec mon Père sur son trône.

22 Que celui qui a des oreilles écoute ce que l'Esprit dit aux assemblées.

Chapitre 4

1 Après ces choses-**ci**, je vis, et voici, une porte **ayant été** ouverte dans le ciel, et la première voix que j'avais **entendue**, comme d'une trompette parlant avec moi, disant: Monte ici, et je te montrerai les choses qui doivent arriver³⁰⁷ après ces choses-**ci**.

2 **Aussitôt**³⁰⁸ je fus³⁰⁹ en Esprit; et voici, un trône était placé dans le ciel, et sur le trône, **quelqu'un**³¹⁰ **étant** assis;

3 et celui qui **est** assis *était* **visuellement** semblable à une pierre de jaspe et de sardius; et **un arc-en-ciel autour du trône** *était* semblable **visuellement** à une émeraude;

4 et autour du trône, vingt-quatre trônes, et sur les trônes,³¹¹ vingt-quatre anciens³¹² **étant** assis, **ayant été revêtus** de vêtements blancs, et sur leurs têtes des couronnes d'or.

5 Et du trône sortent des éclairs et des voix et des tonnerres; **et sept flambeaux** de feu, brûlant devant le trône, qui sont les sept Esprits de Dieu;

³⁰⁷ Greek, 'γίνομαι.'

³⁰⁸ This verse begins with the conjunction καὶ in G18 TR P and π^A . It is omitted in T7 T8 NA28 κ A and B. Darby always included it in his French translations, but it has been dropped by the editors of the 1885 fifth edition. It was also present in Darby's first edition of his English New Testament.

³⁰⁹ Greek, 'γίνομαι.'

³¹⁰ The word 'quelqu'un' need not to be put within brackets since it is implicit in the masculine participle καθήμενος.

³¹¹ Darby writes: "The reading is somewhat uncertain here. Griesbach, confirmed by P, has as in the text" (1920). This note is very curious because neither Griesbach (1818) nor P (in Tischendorf's *Monumenta Sacra Inedita*, Vol.VI) actually has this 'as' in the text. However, Darby continues: "Alf. [Alford's Greek Testament] and Tisch. 7th ed. add τοὺς, reading 'the twenty-four elders;' but then it may be read 'on the twenty-four thrones elders sitting,' or 'on the thrones the twenty-four elders.' Tisch. 8th ed. leaves out τοὺς, with A B P and others Am Memph Syr. κ has only 'twenty-four thrones and elders sitting,' omitting ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρας, very likely by homœoteleuton. A has ἐπὶ τοὺς εἴκοσι τέσσαρας θρόνους πρεσβυτέρους."

³¹² Or, 'vieillards.'

6 et devant le trône, comme une mer de verre, semblable à du cristal; et au milieu du trône et à l'entour du trône, quatre **êtres vivants**[26] **étant** pleins d'yeux devant et derrière.

[26] Though this word basically means 'animal,' the overall context of Revelation clearly shows that some particular and unusual creature is meant, what BDAG calls "a creature that transcends normal descriptive categories and is frequently composite" (Arndt et al. 2000:431). Therefore, the expression 'êtres vivants' seems to be a better translation than Darby's 'animaux.'

7 Et le premier **être vivant** est semblable à un lion; et le **deuxième**[27] **être vivant**, semblable à un veau; et le troisième **être vivant**, **ayant** la face comme d'un homme; et le quatrième **être vivant**, semblable à un aigle volant.³¹³

[27] The adjective δεύτερος occurs thirteen times in Revelation. Darby translated it by both 'deuxième' or 'second.' Now, the French Larousse dictionary says: "Il est d'usage d'employer deuxième lorsque l'on peut compter deux éléments ou davantage, second lorsque le compte ou l'énumération s'arrête à deux" (2014). Therefore, wherever the context clearly involved more than two elements, this adjective has been changed to 'deuxième' if necessary.

8 Et les quatre **êtres vivants**, chacun³¹⁴ d'eux ayant six ailes, tout autour et au-dedans **étant** pleins d'yeux³¹⁵ ; et ils ne cessent de dire,³¹⁶ jour et nuit : Saint, saint, saint, **le Seigneur Dieu**, **le** Tout-puissant, celui qui était, et qui est, et qui vient.

9 Et quand les **êtres vivants donneront** gloire et honneur et action de grâces à celui qui est assis sur le trône, à celui qui vit aux siècles des siècles,

³¹³ Present participle.

³¹⁴ Literally, 'un par un.' The Greek text also uses the preposition ἀνὰ, thus emphasizing the distributive force of the statement (see Thomas 1992:360, note 82).

³¹⁵ The French fifth edition presents a small change in word order here against all previous editions made by Darby himself.

³¹⁶ Literally, 'ils n'ont pas de repos, disant.' Darby writes: "I prefer 'cease not' to 'have no rest,' because in English [and French as well] 'having no rest' means constant fatigue. The Greek here means 'no intermission of action' (Darby 2008:1492).

10 les vingt-quatre anciens tomberont devant celui qui est assis sur le trône, et **ils adoreront**[28] celui qui vit aux siècles des siècles; et ils jetteront leurs couronnes devant le trône, disant:

[28] Darby's discussion over the meaning of this Greek verb is worth to be reproduced here:

We translated by 'to render homage,' this expression being applied, in Greek, to all kinds of respectful acts, from the simple act of reverence towards a superior to the worship of God himself. The reader will easily decide the significance of the homage that is rendered, according to the one who receives the homage and the one who renders it (Darby 1872:x).

In Revelation, this verb occurs 24 times. Darby translated it by 'rendre hommage' 20 times, by 'se prosterner' three times (3.9; 4.10; and 15.4), and by 'adorer' only once, in 11.1. In this revision, προσκυνέω is translated 'prosterner' when worship is not necessarily involved in the context or when it is followed by the Greek preposition ἐνώπιόν (before, in front of), and 'adorer' when worship is clearly involved.

11 Tu es digne, notre Seigneur et notre Dieu, de recevoir la gloire, et l'honneur, et la puissance; **parce que toi, tu** as créé toutes **les** choses et, **à cause de ta volonté, elles étaient et furent créées.**

Chapitre 5

1 Et je vis dans la *main* droite de celui qui était assis sur le trône, un **manuscrit**,³¹⁷ **ayant été** écrit au-dedans et **derrière, ayant été** scellé de sept sceaux.

2 Et je vis un ange **fort**, proclamant à haute³¹⁸ voix: Qui *est* digne d'ouvrir le **manuscrit** et d'en rompre les sceaux ?

³¹⁷ This word designates a scroll or a document.

³¹⁸ Whenever the Greek adjective μέγας modifies the noun φωνή, it has been translated 'haute.'

3 Et personne **dans** le ciel, ni sur la terre, ni au-dessous de la terre, ne pouvait ouvrir le **manuscrit** ni le regarder.

4 Et moi,³¹⁹ je pleurais **beaucoup**, parce que **personne** ne **fut** trouvé digne d'ouvrir le **manuscrit** ni de le regarder.

5 Et l'un³²⁰ des anciens me dit: Ne pleure pas ; voici, le lion **de** la tribu de Juda, la racine de David, a vaincu pour ouvrir le **manuscrit** et ses sept sceaux.

6 Et je vis au milieu du trône et des quatre **êtres vivants**, et au milieu des anciens, un agneau **se tenant debout**, comme **ayant été** immolé, ayant sept cornes et sept yeux, qui sont les sept³²¹ Esprits de Dieu **ayant été** envoyés³²² sur toute la terre.

7 Et il vint et prit le *manuscrit* de la *main* droite de celui qui était assis sur le trône.

8 Et lorsqu'il eut pris le **manuscrit**, les quatre **êtres vivants** et les vingt-quatre anciens tombèrent devant l'Agneau, ayant³²³ chacun une harpe et des **bois**[29] d'or **étant** pleines de parfums, qui sont les prières des saints.

[29] In both classical Greek and Judaism, the word φιάλη particularly denotes "a bowl used in offerings" (Arndt et al. 2000:1055). It is used twelve times, only in Revelation (5.8; 15.7; 16.1, 2, 3, 4, 8, 10, 12, 17; 17.1; and 21.9). Since another Greek word is translated by 'coupe,' that is, ποτήριον, φιάλη has been translated by its literal meaning 'bowl.'

9 Et ils chantent un cantique nouveau, disant: Tu es digne de prendre le **manuscrit** et d'en ouvrir les sceaux; **parce que** tu as été immolé et tu as acheté³²⁴ pour Dieu par ton sang, de toute tribu, et langue, et peuple, et nation;

10 et tu les as faits rois³²⁵ et sacrificateurs pour notre Dieu, et ils régneront sur la terre.

³¹⁹ This pronoun appears in G18 T7 TR and m^K. It is omitted in T8 and NA28.

³²⁰ Numerical adjective.

³²¹ G18 T7 T8 TR m^K ϣ²⁴ and κ have this reading. It is within brackets in NA28, and it is omitted in A.

³²² This participle essentially presents itself in three different forms in the witnesses. The perfect nominative masculine plural ἄπεσταλμένοι is in NA28 and A. The perfect nominative neuter plural ἄπεσταλμένα is in G18 T8 TR m^A and κ. Finally, the present nominative neuter plural is in T7 m^K and here as well. The reading of ϣ²⁴ seems to support either ἄπεσταλμένοι or ἄπεσταλμένα.

³²³ This participle apparently refers only to the elders (masculine plural, while 'living beings' is neuter).

³²⁴ Or, 'racheté.'

³²⁵ Darby writes: "Many, with κ A Am Memph, read 'a kingdom,' but it is indeed a title or name. B and cursives read 'kings.' P is defective here" (1920). G18 TR and m have βασιλείς. But T7 T8 and NA28 rather have βασιλείαν. Both readings are biblically coherent.

11 Et je vis, et **j'entendis** une voix de beaucoup d'anges à l'entour du trône et des **êtres vivants** et des anciens; et leur nombre était des myriades de myriades et des milliers de milliers,

12 disant à haute voix: Digne est l'Agneau qui a été immolé, de recevoir la puissance, et richesse, et sagesse, et force, et honneur, et gloire, et bénédiction.

13 Et j'entendis toutes *les* créatures qui sont dans le ciel, et sur la terre, et au-dessous la terre, et sur la mer, et toutes les choses qui y sont, disant: À celui qui est assis sur le trône et à l'Agneau, la bénédiction, et l'honneur, et la gloire, et **le pouvoir**, aux siècles des siècles!

14 Et les quatre **êtres vivants** disaient: Amen! Et les anciens tombèrent et adorèrent.

Chapitre 6

1 Et je vis, lorsque l'Agneau ouvrit l'un³²⁶ des sept sceaux, et j'entendis l'un³²⁷ des quatre **êtres vivants** disant, comme **un bruit** de tonnerre: Viens, *et vois*.³²⁸

2 Et je vis, et voici, un cheval blanc, et celui qui était assis dessus ayant un arc; et une couronne lui fut donnée, et il sortit, **vainquant** et pour vaincre.

3 Et lorsqu'il ouvrit le **deuxième** sceau, j'entendis le **deuxième être vivant**, disant: Viens, *et vois*.

4 Et il sortit un autre cheval, **rouge feu**; et il fut donné à celui qui était assis dessus d'ôter la paix de la terre, et de faire³²⁹ **qu'ils s'immolent**[30] **les uns les autres**, et il lui fut donné une grande **dague**.

[30] The verb σφάζω occurs eight times in Revelation. Darby translated it by 'immoler' five times (5.6; 5.9, 12; 13.8; and 18.24), by '(s)'égorger' two times (6.4, 9), and by 'frappée' once in 13.3. For the sake of consistency, it has been translated by 'immoler' everywhere.

³²⁶ Numerical adjective.

³²⁷ Ibid.

³²⁸ See also verses 3, 5, and 7. Darby writes: "The words 'and see' here and verses 3, 5, 7, are very doubtful: κ has $\kappa\alpha\iota$ ἴδε, and so, except in ver. 3, have B 6 14 95 and others; so I leave it in, with Griesbach. The Complutensian ed. in vers. 1, 5, 7, has $\epsilon\pi\chi\omicron\nu$ $\kappa\alpha\iota$ εἶδον, $\kappa\alpha\iota$ ἰδοὺ, with the singular punctuation. In ver. 3 it has $\epsilon\pi\chi\omicron\nu$ alone. Erasmus (1st ed.) βλέπτε (from Latin). One can understand how ἴδε $\kappa\alpha\iota$ εἶδον $\kappa\alpha\iota$ ἰδοὺ, seemed too much. κ and B generally go together. A C omit it, with P 1 38 and others Am, reading $\epsilon\pi\chi\omicron\nu$. $\kappa\alpha\iota$ εἶδον. In ver. 3, κ alone, with a few cursives, has $\kappa\alpha\iota$ ἴδε" (1920).

³²⁹ Greek, 'afin que.'

5 Et lorsqu'il ouvrit le troisième sceau, j'entendis le troisième **être vivant**, disant: **Viens**. Et je vis, et voici, un cheval noir; et celui qui était assis dessus ayant une balance dans sa main.

6 Et j'**entendis** comme une voix au milieu des quatre **êtres vivants**, disant: Un **quart** de **blé** pour un denier, et trois **quarts** d'orge pour un denier; **mais ne fais pas de tort** à l'huile **et** au vin.

7 Et lorsqu'il ouvrit le quatrième sceau, j'entendis *la voix*³³⁰ du quatrième **être vivant**, disant: Viens, *et vois*.

8 Et je vis: et voici un cheval livide³³¹; et le nom de celui qui était assis dessus est la³³² Mort; et le hadès suivait avec lui; et il lui³³³ fut donné **autorité** sur le quart de la terre, pour tuer avec l'épée, et par la famine, et par la mort, et par les bêtes sauvages de la terre.

9 Et lorsqu'il ouvrit le cinquième sceau, je vis sous l'autel les âmes de ceux qui avaient été **immolés à cause de** la parole de Dieu et **à cause du** témoignage qu'ils avaient *rendu*.

10 Et **ils** criaient à haute voix, disant: **Jusqu'à** quand, ô Souverain, saint et véritable, ne juges-tu pas et ne venges-tu pas notre sang sur ceux qui habitent sur la terre ?

11 Et il leur fut donné à chacun une longue robe blanche; et il leur fut dit **de se reposer** encore un **court** temps, jusqu'à ce que, et leurs compagnons d'esclavage et leurs frères qui **étaient sur le point d'être tués** comme eux, **soient** au complet.

12 Et je vis, lorsqu'il ouvrit le sixième sceau; et **il y eut**³³⁴ un grand tremblement de terre, et le soleil devint³³⁵ noir comme un sac de poil, et la **lune entière devint**³³⁶ comme du sang;

13 et les étoiles du ciel tombèrent sur la terre, **comme un figuier jette ses figes tardives, étant agité par un grand vent**.

14 Et le ciel **fut séparé**, comme **un manuscrit étant enroulé**, et toute montagne et *toute* île furent **remuées** de leur place.

³³⁰ Darby writes: "These words [English, 'the voice of'] are doubtful. χ A have it; I B P omit it; C too, but it is incorrect, τὸ τέταρτον ζῶον λέγοντος" (1920). φωνὴν is in T8, NA28 TR m^A and \mathfrak{B}^{24} . It is omitted in G18 T7 and m^K .

³³¹ "Extrêmement pâle sous l'effet d'une émotion ou de la maladie" (Larousse 2014).

³³² This article is in G18 T7 NA28 (within brackets) TR m A and P. It is omitted in T8 and χ . Both readings are biblically coherent.

³³³ Only G18 and m^K have the singular αὐτῷ. T7 T8 NA28 and TR all have the plural αὐτοῖς.

³³⁴ Greek, 'γίνομαι.'

³³⁵ Greek, 'γίνομαι.'

³³⁶ Greek, 'γίνομαι.'

15 Et les rois de la terre, et les grands, et les chiliarques,³³⁷ et les riches, et les forts, et tout³³⁸ esclave **et** homme libre, se cachèrent dans les cavernes et dans les rochers des montagnes;

16 et ils disent aux montagnes et aux rochers: Tombez sur nous et cachez-nous **loin de** la face de celui qui est assis sur le trône et **loin de** la colère de l'Agneau;

17 **parce que** le grand jour de sa³³⁹ colère est venu, et qui peut **rester debout** ?

Chapitre 7

1 Et³⁴⁰ après **ceci**, je vis quatre anges **se tenant**³⁴¹ debout aux quatre coins de la terre, retenant les quatre vents de la terre, afin qu'aucun vent ne **souffle** sur la terre, ni sur la mer, ni sur aucun arbre.

2 Et je vis un autre ange montant de l'orient,³⁴² ayant le sceau du Dieu vivant³⁴³ ; et il cria à haute voix aux quatre anges, auxquels il avait été donné de **faire du tort** à la terre et à la mer, disant:

3 Ne **faites aucun tort** à la terre, ni à la mer, ni aux arbres, jusqu'à ce que nous ayons scellé les esclaves de notre Dieu **sur leurs fronts**.

4 Et j'entendis le nombre de ceux qui **ont été** scellés: cent quarante-quatre mille, **ayant été** scellés, de toute tribu des fils d'Israël:

5 de la tribu de Juda, douze mille **ayant été** scellés; de la tribu de Ruben, douze mille; de la tribu de Gad, douze mille;

6 de la tribu d'Aser, douze mille; de la tribu de Nephthali, douze mille; de la tribu de Manassé, douze mille;

7 de la tribu de Siméon, douze mille; de la tribu de Lévi, douze mille; de la tribu d'Issachar, douze mille;

8 de la tribu de Zabulon, douze mille; de la tribu de Joseph, douze mille; de la tribu de Benjamin, douze mille **ayant été** scellés.

³³⁷ "Commandant de 1 000 hommes, dans les armées grecques" (Larousse 2014).

³³⁸ Darby writes: "P Memph add πᾶς, 'every;' x omits, by error I suppose, πᾶς and ἐλεύθερος. A B C and most others Am Syr omit πᾶς" (1920). In the editors, this adjective is only in G18 and TR. The editors of Darby's fifth edition of his French New Testament (1885) put it within brackets, against all other editions made by Darby himself.

³³⁹ This pronoun is singular in G18 T7 TR m A and P. It is plural in T8 NA28 x and C. Both readings are coherent.

³⁴⁰ This conjunction is in G18 T7 T8 TR m x and P. It is omitted in NA28 A and C.

³⁴¹ Perfect tense.

³⁴² Literally, 'du lever du soleil.'

³⁴³ Present participle.

9 Après ces choses-**ci**, je vis, et voici, une grande foule que personne ne pouvait dénombrer, de toute nation et tribus et peuples et langues, se tenant **debout** devant le trône et devant l'Agneau, **ayant été revêtus** de longues robes blanches et *ayant* des palmes dans leurs mains.

10 Et ils crient à haute voix, disant: Le salut *est* à notre Dieu, qui est assis sur le trône, et à l'Agneau.

11 Et tous les anges se tenaient **debout** à l'entour du trône et des anciens et des quatre **êtres vivants**; et ils tombèrent sur leurs faces devant le trône, et ils **adorèrent** Dieu,

12 disant: Amen! La bénédiction, et la gloire, et la sagesse, et l'action de grâces, et l'honneur, et la puissance, et la force, à notre Dieu, aux siècles des siècles! Amen.

13 Et l'un³⁴⁴ des anciens répondit, me disant: Ceux-ci, qui **ont été revêtus** de longues robes blanches, qui sont-ils et d'où sont-ils venus?

14 Et je lui dis: Mon seigneur, **toi**, tu *le* sais. Et il me dit: **Ceux-ci** sont ceux qui viennent de la grande tribulation, et ils ont lavé³⁴⁵ leurs **longues** robes et les ont blanchies dans le sang de l'Agneau.

15 C'est pourquoi³⁴⁶ ils sont devant le trône de Dieu et le servent³⁴⁷ jour et nuit dans son temple; et celui qui est assis sur le trône dressera³⁴⁸ **son tabernacle**[31] sur eux.

[31] The connection of the verb σκηνώ and its cognate noun σκηνή with God's progressive revelation in the Old Testament is too important to translate these words simply by 'tente.' Alford (2010, 4:629) wrote:

It is exceedingly difficult to express the sense of these glorious words, in which the fulfilment of the O. T. promises, such as Levit. 26:11; Isa. 4:5, 6; Ezek. 37:27, is announced. They give the fact of the dwelling of God among them, united with the fact of His protection being over them, and assuring to them the exemptions next to be mentioned. In the word σκηνώσει are contained a multitude of

³⁴⁴ Numerical adjective.

³⁴⁵ There are principally three Greek synonyms that are often translated by 'laver' in French : πλύνω (used here), which refers to the washing of objects; νίπτω, which refers to the washing of a part of the body; and λούω, which refers to the washing of the whole body (Trench 1880:160-63).

³⁴⁶ Literally, 'à cause de ceci.'

³⁴⁷ The Greek verb λατρεύω is particularly used in the New Testament to describe priestly service to God.

³⁴⁸ Or, 'sera un tabernacle.'

recollections: of the pillar in the wilderness, of the Shechinah in the holy place, of the tabernacle of witness with all its symbolism. These will all now be realized and superseded by the overshadowing presence of God Himself.

Moreover, Darby translated the verbal for 'habiter' 3 times out of 4, while there is another verb translated thus in Revelation, that is 'κατοικέω,' and the noun form tabernacle once out of 3 times.

16 Ils n'auront plus faim et ils n'auront plus soif, et le soleil ne les frappera plus,³⁴⁹ ni aucune chaleur,

17 parce que l'Agneau qui est au milieu du trône les paîtra et les conduira aux fontaines³⁵⁰ des eaux de la vie, et Dieu essuiera toute larme de leurs yeux.

Chapitre 8

1 Et lorsqu'il ouvrit le septième sceau, il se fit³⁵¹ un silence au³⁵² ciel d'environ³⁵³ une demi-heure.

2 Et je vis les sept anges qui se tiennent **debout**³⁵⁴ devant Dieu, et il leur fut donné sept trompettes.

3 Et un autre ange vint et se tint debout **sur** l'autel, ayant un encensoir d'or; et beaucoup de parfums lui furent donnés, **afin de le donner avec les** prières de tous les saints, sur l'autel d'or qui est devant le trône.

4 Et la fumée des parfums monta avec les prières des saints, de la main de l'ange devant Dieu.

5 Et l'ange prit l'encensoir et le remplit du feu de l'autel; et il jeta *le feu* sur la terre; et il y eut³⁵⁵ des voix et des tonnerres³⁵⁶ et des éclairs et un tremblement de terre.

³⁴⁹ Literally, 'le soleil ne tombera plus sur eux.'

³⁵⁰ Or, 'source.'

³⁵¹ Greek, 'γίνομαι.'

³⁵² Literally, 'dans le.'

³⁵³ Literally, 'comme.'

³⁵⁴ Perfect tense.

³⁵⁵ Greek, 'γίνομαι.'

³⁵⁶ Darby writes: "The order of these words varies. P 1 and others have as here; x B 6 14 and others Am 'thunders and voices and lightnings.' A 38 and others Memph Syr 'thunders and lightnings and voices'" (1920). G18 and TR present the same word order as Darby.

6 Et les sept anges qui avaient les sept trompettes se préparèrent **à** sonner de la trompette.

7 Et le premier sonna de la trompette, et il y eut de la grêle et du feu, **ayant été mêlés** de sang, et ils furent jetés sur la terre; et le tiers de la terre fut brûlé; et le tiers des arbres fut brûlé, et toute herbe verte³⁵⁷ fut brûlée.

8 Et le **deuxième** ange sonna de la trompette, et **quelque chose** comme une grande montagne, **brûlant de** feu, fut jetée dans la mer; et le tiers de la mer devint³⁵⁸ du sang,

9 et le tiers des créatures qui étaient dans la mer et qui avaient vie mourut, et le tiers des navires fut détruit.

10 Et le troisième ange sonna de la trompette, et il tomba du ciel une grande étoile, brûlant comme un flambeau ; et elle tomba sur le tiers des fleuves et sur les fontaines des eaux.

11 Et le nom de l'étoile **se dit** : l'Absinthe; et le tiers des eaux devint³⁵⁹ **de** l'absinthe, et beaucoup d'hommes moururent par les eaux, parce qu'elles avaient été rendues amères.

12 Et le quatrième ange sonna de la trompette, et le tiers du soleil fut frappé **avec force**, et le tiers de la lune, et le tiers des étoiles, afin que le tiers **d'entre eux soit** obscurci, et que le jour ne **paraisse** pas *pour* le tiers de sa *durée*, et **la nuit de même**.

13 Et je vis, et j'entendis **un seul**[32] aigle **volant au** milieu du ciel, disant à haute voix: Malheur, malheur, malheur, à ceux qui habitent sur la terre, à cause **des sons** de la trompette **qui restent**, *venant* des trois anges qui **sont sur le point de** sonner de la trompette!

[32] Usually, whenever this numerical adjective is used in Revelation it clearly refers to one element out of a group. It is so 21 times out of 25 occurrences in that book. However, in four specific places in Revelation (8.13; 9.13; 18.21; and 19.17) this εἷς may have been simply used by John as an indefinite article (Robertson 1933, Revelation 8.13). Therefore, in this revision, these four occurrences have been changed to 'un seul' so that the student may know that a numerical adjective is used in the original Greek text.

³⁵⁷ Literally, 'vert pâle.'

³⁵⁸ Greek, 'γίνομαι.'

³⁵⁹ Greek, 'γίνομαι.'

The other occurrences of this adjective are indicated in footnotes, except in 9.12, where it is translated by 'premier;' in 17.12, where the context is very clear; in 17.13 and 17, where Darby himself translated it by 'une seule et même' (having been changed to 'un seul' for the sake of consistency), and in 18.8, 10, 17, 19; 21.21, where he translated it either by 'un seul' or 'une seule.'

Chapitre 9

1 Et le cinquième ange sonna de la trompette: et je vis une étoile **étant** tombée³⁶⁰ du ciel sur la terre; et la clef du puits de l'abîme lui fut donnée,
2 et elle ouvrit le puits de l'abîme, et une fumée monta du puits, comme la fumée d'une grande fournaise, et le soleil et l'air furent obscurcis par la fumée du puits.
3 Et de la fumée il sortit des sauterelles sur la terre; et il leur fut donné **autorité comme les scorpions de la terre ont autorité**.
4 Et il leur fut dit **de ne pas faire de tort** à l'herbe de la terre, ni à aucune verdure, ni à aucun arbre, **sinon** aux hommes qui n'ont pas le sceau de Dieu sur leurs³⁶¹ fronts.
5 Et il leur fut donné de ne pas les tuer, mais qu'ils **soient** tourmentés cinq mois; et leur tourment est comme le tourment du scorpion, quand il **pique un** homme.
6 Et en ces jours-là les hommes chercheront la mort **mais** ils ne la trouveront **vraiment pas**; et ils désireront **mourir, mais** la mort s'enfuit **loin** d'eux.
7 Et l'**aspect**[33] des sauterelles *était* semblable à des chevaux **ayant été** préparés pour **la guerre**; et sur leurs têtes, **comme** des couronnes semblables à de l'or; et leurs faces, **comme** des faces d'hommes;

[33] A hapax in Revelation (six times in the Greek New Testament), the word ὁμοιώματα in the context of 9.7 refers to the "state of being similar in appearance" (Arndt et al. 2000:707). It has been changed to 'aspect,' particularly because another Greek word is translated 'appearance,' ὁψις.

8 et elles avaient des cheveux comme des cheveux de femmes, et leurs dents étaient comme *celles* **des** lions;

³⁶⁰ Perfect tense.

³⁶¹ This pronoun is in G18 T7 TR and m^{K} . It is omitted in T8 NA28 κ A P 1 and Am.

9 et elles avaient des cuirasses comme des cuirasses de fer, et le bruit de leurs ailes *était* comme le bruit de chariots à plusieurs chevaux courant à **la guerre**;

10 et elles ont des queues semblables à des scorpions, et des aiguillons; et leur **autorité** *était* dans leurs queues, pour **faire du tort** aux hommes cinq mois.

11 Elles ont sur elles un roi, l'ange de l'abîme, **son** nom en hébreu est Abaddon, et en grec il a *pour* nom Apollyon.

12 Le premier malheur est passé; voici, il **vient** encore deux malheurs après ces choses-**ci**.

13 Et le sixième ange sonna de la trompette, et **j'entendis une seule** voix *venant* des quatre³⁶² cornes de l'autel d'or qui *était* devant Dieu,

14 disant au sixième ange qui avait la trompette: Délie les quatre anges **ayant été** liés sur le grand fleuve Euphrate.

15 Et les quatre anges qui **ont été** préparés pour l'heure et le jour et le mois et l'année furent déliés afin de tuer le tiers des hommes.

16 Et le nombre des armées de la cavalerie *était* deux³⁶³ myriades de myriades; j'en entendis le nombre.

17 **Et ainsi**, je vis les chevaux dans la vision et ceux qui étaient assis dessus, ayant des cuirasses **couleur** de feu, et d'hyacinthe, et de soufre; et les têtes des chevaux *étaient* comme des têtes de lions; et de leur bouche sortent du feu, et de la fumée, et du soufre.

18 Par ces trois **plaies** fut tué le tiers des hommes, par le feu et la fumée et le soufre qui **sortaient** de leur bouche;

19 car **l'autorité** des chevaux est dans leur bouche et dans leurs queues; car leurs queues *sont* semblables à des serpents, ayant des têtes, et par elles ils **font du tort**.

20 Et **le reste des** hommes qui n'avaient pas été tués par **ces** plaies-**ci** ne se repentirent pas des œuvres de leurs mains, pour ne pas **adorer** les démons, et les idoles d'or, et d'argent, et **de bronze**,^[34] et de pierre, et de bois, qui ne peuvent ni voir, ni entendre, ni marcher;

[34] χαλκούς and χαλκός are practically identical. The first is a hapax in the Greek New Testament, occurring only here at Revelation 9.20. The

³⁶² This adjective is in G18 T7 T8 NA28 (within brackets), TR m B and P. It is omitted in κ and A. It is within brackets in the 1885 fifth edition, against all other editions made by Darby himself and the editors of the 2006 edition.

³⁶³ This adjective is in G18 TR and \mathfrak{P}^{47} . T7 T8 m^A NA28 A and P have δις μυριάδες. m^K has μυριάδες.

second word occurs a total of five times, once in Revelation 18.22. Darby translated both by 'airain.' The first word denotes something that is made of copper, brass, or bronze, while the second denotes the material itself. Darby's word has been changed to 'bronze,' simply because 'airain' appears to be obsolete today.

21 et ils ne se repentirent pas de leurs meurtres, ni de leur magie, ni de leur **immoralité sexuelle**, ni de leurs **vois**.

Chapitre 10

1 Et je vis un autre ange **fort** descendant du ciel, **ayant été** revêtu d'une nuée, et l'arc-en-ciel sur sa tête, et son visage comme le soleil, et ses pieds comme des colonnes de feu;

2 et **ayant** dans sa main un **petit manuscrit ayant été** ouvert. Et il mit son pied droit sur la mer et le gauche sur la terre;

3 et il cria à haute voix, **tout comme**³⁶⁴ un lion rugit; et quand il cria, les sept tonnerres **parlèrent** de leurs propres voix.

4 Et quand les sept tonnerres eurent parlé, **j'étais sur le point d'écrire** et **j'entendis** une voix *venant* du ciel, disant: Scelle les choses que les sept tonnerres ont prononcées et ne les écris pas.

5 Et l'ange que j'avais vu, se **tenant debout**³⁶⁵ sur la mer et sur la terre, leva sa main droite vers le ciel,

6 et jura par celui qui vit aux siècles des siècles, lequel a créé le ciel et les choses qui y sont, et la terre et les choses qui y sont, et la mer et les choses qui y sont, qu'il n'y aurait plus de **temps**,

7 mais qu'aux jours de la voix du septième ange, quand il sera sur le point de sonner de la trompette, le mystère de Dieu aussi sera terminé, comme il en a annoncé la bonne nouvelle à ses **propres** esclaves les prophètes.

8 Et la voix que j'avais **entendue** du ciel, *je l'entendis* **parlant encore avec moi** et **disant**: Va, prends le **petit manuscrit**³⁶⁶ qui **a été** ouvert³⁶⁷ dans la main de l'ange qui se tient **debout** sur la mer et sur la terre.

³⁶⁴ 'Tout comme,' from the adverb ὅσπερ, a hapax in Revelation.

³⁶⁵ Perfect tense.

9 Et je m'en allai vers l'ange, lui disant de me donner le petit **manuscrit**. Et il me dit: Prends-le et devore³⁶⁸-le; et il remplira ton ventre d'amertume, mais dans ta bouche il sera doux comme du miel.

10 Et je pris le **petit manuscrit** de la main de l'ange, et je le dévorai ; et il était dans ma bouche doux comme du miel; **mais** quand je l'eus dévoré, mon ventre fut rempli d'amertume.

11 Et **on me dit** : Il faut que tu prophétises **encore** sur des peuples et des nations et des langues et beaucoup de rois.

Chapitre 11

1 Et il me fut donné un roseau semblable à **un bâton**, **disant**: Lève-toi et mesure le temple de Dieu, et l'autel, et ceux qui y adorent;

2 **mais** le parvis à **l'extérieur** du temple, **ne t'en occupe pas**³⁶⁹ et ne le mesure **pas**, car il a été donné aux nations, et elles fouleront aux pieds la **ville** sainte quarante-deux mois.

3 Et je donnerai *autorité*³⁷⁰ à mes deux témoins, et ils prophétiseront mille deux cent soixante jours, **ayant été revêtus** de sacs.

4 Ceux-ci sont les deux oliviers et les deux **chandeliers** qui se tiennent **debout**³⁷¹ devant le Seigneur de la terre.

5 Et si quelqu'un veut leur **faire du tort**, **du** feu sort de leur bouche et dévore leurs ennemis; et si quelqu'un veut leur **faire du tort**, il faut qu'il soit **tué** ainsi.

6 Ceux-ci ont **l'autorité** de fermer le ciel, afin qu'il ne tombe **pas** de pluie les jours de leur prophétie; et ils ont **autorité** sur les eaux pour les changer en sang, et pour frapper la terre de toute plaie **aussi souvent qu'ils le veulent**.

7 Et, quand ils auront terminé leur témoignage, la bête qui monte de l'abîme leur fera la guerre, et les vaincra, et les **tuera**;

8 et leur corps mort³⁷² sera sur la place³⁷³ de la grande ville, qui est appelée spirituellement Sodome et Égypte, où aussi leur Seigneur a été crucifié.

³⁶⁶ This is the reading of G18 T8 TR x and P. T7 and m have βιβλιότριον, while NA28 A and C have βιβλίον.

³⁶⁷ Perfect tense.

³⁶⁸ Or, 'avale.'

³⁶⁹ Translation of the Greek expression ἐκβαλε ἔξω[θεν] "leave out (of consideration)" (Arndt et al. 2000:299).

³⁷⁰ See verse 6 next.

³⁷¹ Perfect tense.

³⁷² Or, 'cadavres.'

³⁷³ Or, 'rue.'

9 Et ceux des peuples et des tribus et des langues et des nations voient leur corps mort *durant* trois jours et demi, et ils ne permettent **pas** que leurs corps morts soient mis dans un sépulcre.

10 Et ceux qui habitent sur la terre se réjouissent à leur sujet, et **ils célèbrent**,³⁷⁴ et ils s'enverront des présents les uns aux autres, parce que ces deux prophètes-**ci** tourmentaient ceux qui habitent sur la terre.

11 Et après les trois jours et demi, **un** esprit de vie *venant* de Dieu entra en eux; et ils se tinrent **debout** sur leurs pieds, et une grande crainte tomba sur ceux qui les contemplaient.

12 Et **j'entendis**³⁷⁵ une **forte** voix *venant* du ciel, leur disant: Montez ici. Et ils montèrent au ciel dans la nuée, et leurs ennemis les contemplèrent.

13 Et à cette heure-là, il y eut³⁷⁶ un grand tremblement de terre; et **un dixième** de la ville tomba, et sept mille noms d'hommes furent tués dans le tremblement de terre; et **ceux qui restent** furent³⁷⁷ épouvantés³⁷⁸ et donnèrent gloire au Dieu du ciel.

14 Le **deuxième** malheur est passé; voici, le troisième malheur vient promptement.

15 Et le septième ange sonna de la trompette, et il y eut³⁷⁹ **de fortes voix dans le ciel**, disant: Le royaume du monde est **devenu**³⁸⁰ *celui* de notre Seigneur et de son Christ, et il régnera aux siècles des siècles.

16 Et les vingt-quatre anciens qui sont assis devant Dieu sur leurs trônes, tombèrent sur leurs faces et **adorèrent** Dieu,

17 disant: Nous te rendons grâces, **Seigneur Dieu, le** Tout-puissant, celui qui est et qui était, **parce** que tu as pris ta grande puissance et tu es entré dans ton règne.

18 Et les nations se sont **mises en colère, mais** ta colère est venue, et le **moment pour les morts d'être jugés**, et pour donner la récompense à tes esclaves les prophètes, et aux saints, et à ceux qui craignent ton nom, **les** petits et **les** grands, et pour détruire ceux qui **détruisent** la terre.

19 Et le temple de Dieu dans le ciel fut ouvert, et l'arche de son alliance apparut³⁸¹ dans son temple, et il y eut³⁸² des éclairs et des voix et des tonnerres et un tremblement de terre et une grosse grêle.

³⁷⁴ T7 T8 NA28 x A C P also have the present tense. G18 TR m^K and B have the future tense. The 1885 edition of Darby's French New Testament has the present tense, while the second, third, and fourth editions made by Darby himself have the future.

³⁷⁵ G18 T8 TR NA28 x A C and P have the plural ἤκουσαν. The singular, adopted here, is also in T7 m and Ɔ⁴⁷.

³⁷⁶ Greek, 'γίνομαι.'

³⁷⁷ Greek, 'γίνομαι.'

³⁷⁸ Or, 'effrayés.'

³⁷⁹ Greek, 'γίνομαι.'

³⁸⁰ Greek, 'γίνομαι.'

Chapitre 12

1 Et un grand signe apparut³⁸³ dans le ciel: une femme **ayant été** revêtue du soleil, et la lune sous ses pieds, et sur sa tête une couronne de douze étoiles.

2 Et étant enceinte, elle crie, étant **dans les douleurs de l'enfantement** et **étant tourmentée** pour enfanter.

3 Et il apparut³⁸⁴ un autre signe dans le ciel, et voici, un grand dragon **rouge feu**, ayant sept têtes et dix cornes, et sur ses têtes sept diadèmes;

4 et sa queue entraîne le tiers des étoiles du ciel, et elle les jeta sur la terre. Et le dragon se tenait **debout** devant la femme qui **était sur le point d'enfanter**, afin que, lorsqu'elle aurait enfanté, il **dévore** son enfant.

5 Et elle enfanta un fils mâle qui **est sur le point de** paître toutes les nations avec un **bâton** de fer; et son enfant fut enlevé³⁸⁵ vers Dieu et vers son trône.

6 Et la femme s'enfuit dans le désert, où elle a un lieu **ayant été** préparé par Dieu, afin qu'on la nourrisse là mille deux cent soixante jours.

7 Et il y eut³⁸⁶ **une guerre** dans le ciel: Michel et ses anges **firent la guerre avec** le dragon. Et le dragon **fit la guerre**, et ses anges;

8 **mais** il ne fut pas le plus fort ; et leur place ne fut plus trouvée dans le ciel.

9 Et il fut **jeté**,^[35] le grand dragon, le serpent ancien, **qui** est appelé diable et Satan, **qui égare**³⁸⁷ la terre habitée tout entière, il fut **jeté** sur la terre, et ses anges furent **jetés** avec lui.

[35] The verb βάλλω occurs twenty-eight times in Revelation. Darby translated it by five different words: 'jeter' eighteen times, 'précipiter' five times, 'lancer' two times, 'mettre' two times, and 'imposer' once. For the sake of consistency, it has been translated by 'jeter' at all places.

³⁸¹ Literally, 'fut manifestée.'

³⁸² Greek, 'γίνομαι.'

³⁸³ Ibid.

³⁸⁴ Ibid.

³⁸⁵ Literally, 'ravi.'

³⁸⁶ Greek, 'γίνομαι.'

³⁸⁷ Or 'séduit.'

10 Et **j'entendis** une **forte** voix dans le ciel, disant: Maintenant est venu³⁸⁸ le salut et la puissance et le royaume de notre Dieu et **l'autorité** de son Christ, **parce qu'il a été jeté**, l'accusateur de nos frères, qui les accusait devant notre Dieu jour et nuit;
11 et eux l'ont vaincu à cause du sang de l'Agneau et à cause de la parole de leur témoignage; et ils n'ont pas aimé³⁸⁹ leur vie, **jusqu'à** la mort.
12 C'est pourquoi³⁹⁰ réjouissez-vous, cieux, et **ceux qui y dressent leur tabernacle**. Malheur à la terre et à la mer, parce que le diable est descendu vers vous, **ayant** une grande fureur, sachant³⁹¹ **qu'il n'a qu'un court[36] moment**.

[36] The adjective ὀλίγος basically means 'un peu.' It occurs four times in Revelation, and Darby translated it by 'quelques' in 2.14 and 3.4, and by 'peu' in 12.12 and 17.10. In this revision, however, it has been changed to 'court' in these last two passages as it is the meaning of ὀλίγος in relation to duration. A footnote at every occurrence indicates the primary meaning.

13 Et quand le dragon vit qu'il avait été **jeté** sur la terre, il persécuta³⁹² la femme qui avait enfanté le *fils* mâle.
14 Et les deux ailes du grand aigle furent données à la femme, afin qu'elle **s'envole** dans le désert, en son lieu, où elle est nourrie un **moment**, et des **moments**, et la moitié d'un **moment**, loin de la face du serpent.
15 Et le serpent **jeta**, de sa bouche, de l'eau, comme un fleuve, **derrière** la femme, afin de la faire emporter par le fleuve;
16 et la terre vint en aide³⁹³ à la femme, et la terre ouvrit sa bouche et engloutit le fleuve que le dragon avait **jeté** de sa bouche.
17 Et le dragon **se mit en colère** contre la femme, et s'en alla faire la guerre **avec le reste** de **sa**³⁹⁴ **semence**, de ceux qui gardent les commandements de Dieu et qui ont le témoignage de Jésus.
18 Et je me tins³⁹⁵ **debout** sur le sable de la mer;

³⁸⁸ Greek, 'γίνομαι.'

³⁸⁹ Greek, 'ἀγαπάω.'

³⁹⁰ Literally, 'à cause de ceci.'

³⁹¹ Perfect tense.

³⁹² May also be translated 'poursuivit.'

³⁹³ Or, 'secouru.'

³⁹⁴ Feminine pronoun referring back to the woman.

³⁹⁵ Darby writes: "κ Α C Am Syr read 'he stood,' B P 1 6 38 and most others Memph have ἐστάθην, 'I stood.' If we read ἐστάθη, 'he stood,' it refers to the dragon" (1920). Darby's variant is supported by G18 T7 T8 TR m and P. NA28 and ℣⁴⁷ have ἐστάθη. Both readings are biblically coherent.

Chapitre 13

1 et je vis, **montant** de la mer, une bête **ayant** dix cornes et sept têtes, et sur ses cornes dix diadèmes, et sur ses têtes des noms de blasphème.

2 Et la bête que je vis était semblable à un léopard, et ses pieds comme *ceux* d'un ours, et sa bouche comme la bouche d'un lion; et le dragon lui donna sa puissance et son trône, et une grande **autorité**.

3 **Et l'une**³⁹⁶ de ses têtes, comme **ayant été immolée** à mort; **mais** sa plaie mortelle fut guérie; et la terre **entière fut étonnée**,^[37] **suivant**³⁹⁷ la bête.

[37] The verb θαυμάζω occurs four times in Revelation. Darby translated it by 'être saisi' in 17.6, by 'être étonné' in 17.7, and by 's'étonner' in 17.8. In 13.3, he rather translated it by 'être dans l'admiration.' The adjective θαυμαστός occurs twice in 15.1 and 3, where Darby translated both by 'merveilleux.' Therefore, for the sake of consistency, the verb has been changed everywhere to 'être étonné,' and the adjective to 'étonnant.'

4 Et ils **adorèrent** le dragon, parce qu'il avait donné **l'autorité** à la bête; et ils **adorèrent** la bête, disant: Qui est semblable à la bête, et qui peut **faire la guerre avec** elle ?

5 Et il lui fut donné une bouche **disant** de grandes choses et des blasphèmes; et **il lui fut donné l'autorité** d'agir quarante-deux mois.

6 Et elle ouvrit sa bouche en blasphèmes contre Dieu, pour blasphémer son nom, et son **tabernacle**, et³⁹⁸ ceux **qui dressent leur tabernacle** dans le ciel.

7 Et il lui fut donné de faire la guerre **avec** les saints et de les vaincre. Et il lui fut donné **autorité** sur toute tribu et peuple et langue et nation.

8 Et tous ceux qui habitent sur la terre **l'adoreront**, dont le nom n'a pas été écrit **dans le livre de la vie de l'Agneau qui a été immolé dès la fondation du monde**.

9 Si quelqu'un a des oreilles, qu'il écoute!

³⁹⁶ Numerical adjective.

³⁹⁷ Literally, 'derrière.'

³⁹⁸ This conjunction is in G18 T7 TR m^A B and P. It is omitted in T8 NA28 κ A and C.

10 Si quelqu'un *mène* en captivité, il ira en captivité³⁹⁹ ; si quelqu'un tue avec la **dague**, il faut qu'il soit tué par la **dague**.⁴⁰⁰ C'est ici la **persévérance** et la foi des saints.

11 Et je vis une autre bête montant de la terre; et elle avait deux cornes semblables à un agneau; et elle parlait comme un dragon.

12 Et elle a toute l'**autorité** de la première bête devant elle, et fait que la terre et ceux qui habitent sur elle **adorent** la première bête dont la plaie mortelle avait été guérie.

13 Et elle fait de grands **signes**, **afin qu'elle fasse même descendre du feu** du ciel sur la terre, devant les hommes.

14 Et elle **égare**⁴⁰¹ ceux qui habitent sur la terre, à cause des **signes** qu'il lui fut donné de faire devant la bête, disant à ceux qui habitent sur la terre de faire une image à la bête qui a la plaie de l'épée et qui **est revenu à la vie**.

15 Et il lui fut donné de donner **un esprit**⁴⁰² à l'image de la bête, afin que l'image de la bête **parle** même, et **fasse** que tous ceux qui **n'adorent** pas l'image de la bête **soient tués**.

16 Et elle fait qu'à tous, **les** petits et **les** grands, et **les** riches et **les** pauvres, et **les hommes** libres et **les** esclaves, on leur donne une marque sur leur main droite ou sur leur front,

17 et que personne ne peut acheter ou vendre, sinon celui qui a la marque, le nom de la bête, ou le nombre de son nom.

18 Ici est la sagesse. Que celui qui a de l'intelligence compte le nombre de la bête, car c'est un nombre d'homme; et son nombre est six cent soixante-six.

³⁹⁹ This reading is particularly supported by the Clementine Vulgate: "Qui in captivitatem duxerit, in captivitatem vadet" (Tvvedale 2005).

⁴⁰⁰ Another reading of this verse is: "Si quelqu'un *doit aller* en captivité, il va en captivité; si quelqu'un *doit être* tué par l'épée, il est tué par l'épée." This reading fits better with the end of the verse: "C'est ici la persévérance et la foi des saints." Perseverance and faith are seen as saints are being led captive or killed.

⁴⁰¹ Or, 'séduit.'

⁴⁰² Or, 'souffle.'

Chapitre 14

1 Et je vis: et voici l'Agneau se tenant **debout**⁴⁰³ sur la montagne de Sion, et avec lui cent quarante-quatre milliers, ayant son nom et le nom de son Père **ayant été** écrits sur leurs fronts.

2 Et **j'entendis** une voix *venant* du ciel, comme **un bruit** de grandes eaux et comme **un bruit** d'un grand tonnerre; et la voix que j'entendis *était* comme *celle* de joueurs de harpe, jouant de leurs harpes;⁴⁰⁴

3 et ils chantent un cantique⁴⁰⁵ nouveau devant le trône, et devant les quatre **êtres vivants** et les anciens. Et personne ne pouvait apprendre le cantique, sinon les cent quarante-quatre milliers qui ont été achetés⁴⁰⁶ de la terre.

4 Ceux-ci sont ceux qui ne se sont **pas** souillés⁴⁰⁷ avec **des** femmes, car ils sont vierges; ceux-ci sont ceux qui suivent l'Agneau où qu'il aille; ceux-ci ont été achetés d'entre les hommes, des prémices à Dieu et à l'Agneau;

5 et il n'a pas été trouvé de mensonge dans leur bouche; ils sont irréprochables.

6 Et je vis un autre ange volant **au** milieu du ciel, ayant **un** évangile éternel pour l'annoncer⁴⁰⁸ à ceux qui sont établis sur la terre, et à toute nation et tribu et langue et peuple,

7 disant à haute voix: Craignez Dieu et donnez-lui gloire, car l'heure de son jugement est venue; et **adorez** celui qui a fait le ciel et la terre et la mer et les fontaines d'eaux.

8 Et un autre, un **deuxième** ange, suivit, disant: Elle est tombée, elle est tombée, Babylone la grande, qui, du vin de la fureur de **son immoralité sexuelle**, a fait boire à toutes les nations.

9 Et un autre, un troisième ange, suivit ceux-ci, disant à haute voix: Si quelqu'un **adore** la bête et son image, et **reçoit** une marque sur son front ou sur sa main,

10 lui aussi boira du vin de la fureur de Dieu, **qui a été** versé sans mélange dans la coupe de sa colère; et il sera tourmenté dans le feu et le soufre devant les saints anges et devant l'Agneau.

⁴⁰³ Perfect tense.

⁴⁰⁴ Literally, 'des harpistes harpant avec leurs harpes.'

⁴⁰⁵ This noun is preceded by the adverb ὡς in TR NA28 (the last two within brackets) A C 1 and m^A. It is omitted in G18 T7 T8 x P m^K and Ɔ⁴⁷.

⁴⁰⁶ Or, 'racheté.'

⁴⁰⁷ See Revelation 3.4.

⁴⁰⁸ Literally, 'évangéliser.'

11 Et la fumée de leur tourment monte aux siècles des siècles; et ils **n'ont pas de repos, jour et nuit**, ceux qui **adorent** la bête et son image, et si quelqu'un **reçoit** la marque de son nom.

12 Ici est la **persévérance** des saints, **qui** gardent les commandements de Dieu et la foi de Jésus.

13 Et **j'entendis** une voix *venant* du ciel, disant: Écris: Bienheureux⁴⁰⁹ les morts qui meurent dans le Seigneur **dès à présent**. Oui, dit l'Esprit, afin qu'ils se reposent de leurs travaux,⁴¹⁰ car leurs œuvres les suivent.

14 Et je vis, et voici, une nuée blanche, et sur la nuée quelqu'un⁴¹¹ **étant** assis, semblable **à un fils d'homme**,⁴¹² ayant sur sa tête une couronne d'or et dans sa main une faucille tranchante.

15 Et un autre ange sortit du temple, criant à haute voix à celui qui était assis sur la nuée: Lance⁴¹³ ta faucille et moissonne; car l'heure de moissonner est venue, parce que la moisson de la terre est **mûre**.⁴¹⁴

16 Et celui qui était assis sur la nuée **jeta** sa faucille sur la terre, et la terre fut moissonnée.

17 Et un autre ange sortit du temple qui *est* dans le ciel, ayant lui aussi une faucille tranchante.

18 Et un autre ange **sortit de l'autel**, ayant **autorité** sur le feu; **et il fit entendre sa voix avec un grand cri**[38] à celui qui avait la faucille tranchante, disant: Lance ta faucille tranchante et vendange les grappes de la vigne de la terre, **parce que** ses raisins ont mûri.

[38] The noun κρᾱυγή occurs two times (in the Greek text of Darby; 14.18 and 21.4), and it has been translated by 'cri.' The verb κρᾱζω occurs eleven times in Revelation. Darby always translated it by 'crier,' except on two occasions, 18.18 and 19, where he rather used its synonymous form 's'écrier.' In this revision, however, both have been changed to 'crier' for the sake of consistency.

⁴⁰⁹ Or 'Bénis.'

⁴¹⁰ The Greek word κόπος implies labor.

⁴¹¹ The word 'quelqu'un' need not to be put within brackets since it is implicit in the masculine participle καθήμενος.

⁴¹² See 1.13.

⁴¹³ Literally, 'envoie.'

⁴¹⁴ This is the meaning of the Greek verb ξηραίνω in the passive voice, used of grain (Arndt et al. 2000:685).

19 Et l'ange **jeta** sa faucille sur la terre et vendangea la vigne de la terre, et **il jeta la vendange** dans **le grand pressoir de la fureur** de Dieu.

20 Et **le pressoir** fut foulé à **l'extérieur** de la ville; et **il sortit du sang du pressoir**, jusqu'aux mors des chevaux, *sur une étendue* de mille six cents stades.

Chapitre 15

1 Et **je vis un autre signe dans le ciel**, grand et **étonnant**: sept anges, ayant sept plaies, les dernières, **parce qu'en elles la fureur** de Dieu est **terminée**.^[39]

[39] The primary sense of the verb τελέω is 'terminer.' It occurs eight times in Revelation and Darby translated by four different verbs: 'être accompli' (17.17; 20.3, 5, and 7); 'être consommé' (15.1, 8); 'achever' (11.7); and 'terminer' (10.7). It has been translated by 'terminer' in all passages.

2 Et je vis comme une mer de verre **ayant été mêlée avec du feu**, et ceux qui **vainquent la bête et son image et le** nombre de son nom, se tenant debout⁴¹⁵ sur la mer de verre, ayant des harpes de Dieu.

3 Et ils chantent le cantique de Moïse, l'esclave de Dieu, et le cantique de l'Agneau, disant: Grandes et **étonnantes** *sont* tes œuvres, **Seigneur Dieu, le** Tout-puissant! Justes et véritables *sont* tes voies, **le** Roi des nations!

4 Qui ne te craindrait **vraiment pas**, Seigneur, et **ne** glorifierait ton nom ? **parce que** seul *tu es saint*⁴¹⁶ ; **parce que** toutes les nations viendront et se prosterneront devant toi; parce que tes **actes de justice** ont été manifestés.

5 Et après ces choses-**ci** je vis, et le temple du tabernacle du témoignage dans le ciel fut ouvert.

6 Et les sept anges qui avaient les sept plaies sortirent du temple, **étant** vêtus d'un lin **pur, éclatant**, et **étant** ceints, **autour de** leurs poitrines, de ceintures d'or.

7 Et l'un⁴¹⁷ des quatre **êtres vivants** donna aux sept anges sept **bols** d'or **étant** pleins **de la fureur du** Dieu qui vit aux siècles des siècles.

⁴¹⁵ Perfect tense.

⁴¹⁶ Two Greek synonyms are translated 'saint' in French: ὁσίος, only used here and in 16.5 in Revelation, defines holiness, in contrast with moral pollution; ἅγιος defines separation and belonging to God. Darby wrote: "The proper sense of ὁσίος is pious, compassionate, that which is not profane, and it is applied to Christ, in whom is summed up all the benevolence and the goodness of God towards men, as well as perfect piety" (Darby 1859:xvi).

8 Et le temple fut rempli de la fumée **provenant**⁴¹⁸ de la gloire de Dieu et de sa puissance; et personne ne pouvait entrer dans le temple, jusqu'à ce que les sept plaies des sept anges **soient terminées**.

Chapitre 16

1 Et j'**entendis** une **forte** voix *venant* du temple, disant aux sept anges: Allez, et versez **les sept bols de la fureur de Dieu sur la terre**.

2 Et le premier s'en alla et versa son **bol** sur la terre; et un ulcère mauvais et malin vint⁴¹⁹ sur les hommes qui avaient la marque de la bête et sur ceux qui **adoraient** son image.

3 Et le **deuxième** versa son **bol** sur la mer; et elle devint⁴²⁰ du sang, comme *celui d'un mort*; et tout **souffle**⁴²¹ **de vie mourut dans la mer**.

4 Et le troisième versa son **bol** sur les fleuves et sur les fontaines des eaux, et ils devinrent⁴²² du sang.

5 Et j'**entendis** l'ange des eaux, disant: Tu es juste, toi qui es et qui étais, le Saint,⁴²³ parce que tu as jugé **ces choses-ci**,

6 parce qu'ils ont versé le sang des saints et des prophètes, et tu leur as donné du sang à boire; ils *en* sont dignes.

7 Et j'**entendis** l'autel, disant: Oui, **Seigneur Dieu, le** Tout-puissant, véritables et justes *sont* tes jugements!

8 Et le quatrième versa son **bol** sur le soleil; et il lui fut donné de brûler les hommes par le feu:

9 et les hommes furent brûlés par une grande chaleur; et ils blasphémèrent le nom **du** Dieu qui a **autorité** sur ces plaies-**ci**, et ils ne se repentirent pas pour lui donner gloire.

10 Et le cinquième versa son **bol** sur le trône de la bête, et son royaume **fut**⁴²⁴ **obscurci**⁴²⁵ ; et **ils se mordaient la langue de douleur**,

⁴¹⁷ Numerical adjective.

⁴¹⁸ Literally, 'hors de.'

⁴¹⁹ Greek, 'γίνομαι.'

⁴²⁰ Greek, 'γίνομαι.'

⁴²¹ Literally, 'âme.'

⁴²² Greek, 'γίνομαι.'

⁴²³ See note 86.

⁴²⁴ Greek, 'γίνομαι.'

⁴²⁵ Literally, 'fut, ayant été obscurci.' Periphrastic perfect participle.

11 et ils blasphémèrent le Dieu du ciel, à cause de leurs douleurs et de leurs ulcères, et ne se repentirent pas de leurs œuvres.

12 Et le sixième versa son **bol** sur le grand fleuve Euphrate, et son eau tarit, afin que la voie des rois *qui viennent* de l'orient⁴²⁶ fût préparée.

13 Et je vis *sortir* de la bouche du dragon, et de la bouche de la bête, et de la bouche du faux prophète, trois esprits **impurs**, comme des grenouilles;

14 car ce sont des esprits de démons faisant des **signes**, qui **sortent** vers les rois de la terre habitée tout entière, pour les **rassembler** pour **la guerre** de ce grand jour-là, de Dieu le Tout-puissant.

15 Voici, je viens comme un voleur. Bienheureux⁴²⁷ celui qui veille et qui garde ses vêtements, afin qu'il ne marche pas nu et qu'on ne voie pas sa honte.

16 Et ils les **rassemblèrent dans le lieu qui est** appelé en hébreu Armagédon.⁴²⁸

17 Et le septième versa son **bol** dans l'air; et il sortit une **forte** voix *venant* du temple du ciel, *venant* du trône, disant: C'est fait!⁴²⁹

18 Et il y eut⁴³⁰ des éclairs, et des voix, et des tonnerres; et il y eut un grand tremblement de terre, **tel qu'il n'y en a jamais eu** depuis que les hommes sont sur la terre, **un tel tremblement de terre, si grand**.

19 Et la grande ville fut divisée⁴³¹ en trois parties, et les villes des nations tombèrent; et la grande Babylone **fut ramenée à la mémoire** devant Dieu, pour lui donner la coupe du vin de la fureur de sa colère.

20 Et toute île s'enfuit, et les montagnes ne furent pas trouvées;

21 et une grande grêle, **comme d'un talent**, descend du ciel sur les hommes; et les hommes blasphémèrent Dieu à cause de la plaie de la grêle, **parce que sa plaie** est grande **à l'extrême**.

Chapitre 17

1 Et l'un⁴³² des sept anges qui avaient les sept **bols**, vint et parla **avec moi**, disant: Viens ici, je te montrerai **le jugement**[40] de la grande prostituée qui est assise sur plusieurs eaux,

⁴²⁶ Literally, 'du lever du soleil.'

⁴²⁷ Or 'Bénis.'

⁴²⁸ Also spelled 'Harmagedon.'

⁴²⁹ Greek, 'γίνομαι.'

⁴³⁰ Greek, 'γίνομαι.'

⁴³¹ Greek, 'γίνομαι.'

[40] The word κρίμα basically means 'judgement.' It occurs three times in Revelation. Darby translated it thus in 20.4, but not here in 17.1 (sentence) and in 18.20 (cause). Therefore, for the sake of consistency it has been changed to 'judgement' in both passages.

2 avec laquelle les rois de la terre ont commis **l'immoralité sexuelle**; et ceux qui habitent sur la terre ont été enivrés du vin de **son immoralité sexuelle**.

3 Et il m'emporta en esprit dans un désert, et je vis une femme **étant** assise sur une bête écarlate,⁴³² **étant** pleine de noms de blasphème, ayant sept têtes et dix cornes.

4 Et la femme était **revêtue**⁴³³ de pourpre et d'écarlate, **ayant été aussi** parée d'or et de pierres précieuses et de perles, ayant dans sa main une coupe d'or **étant** pleine d'abominations, et les impuretés⁴³⁴ de son **immoralité sexuelle**,

5 et sur son front, un nom **ayant été** écrit: Mystère, Babylone la grande, la mère des prostituées et des abominations de la terre.

6 Et je vis la femme **étant** enivrée du sang des saints et du sang des témoins de Jésus; et **je fus étonné, en la voyant, avec grand étonnement**.

7 Et l'ange me dit: Pourquoi es-tu étonné? **Moi**, je te dirai le mystère de la femme et de la bête qui la porte, qui a les sept têtes et les dix cornes.

8 La bête que tu as vue était, et n'est pas, et **est sur le point de** monter de l'abîme et aller à la perdition; et ceux qui habitent sur la terre, dont les noms ne sont pas écrits⁴³⁵ **sur le livre de la vie dès la fondation du monde seront étonnés** en voyant la bête, **parce qu'elle** était, et elle n'est pas, et elle sera présente.

9 Ici est **l'intelligence**, qui a de la sagesse: Les sept têtes sont sept montagnes, où la femme est assise, **sur elles** ;

10 ce sont aussi sept rois: cinq sont tombés; l'un⁴³⁶ est; l'autre n'est pas encore venu, et, quand il sera venu, il faut qu'il demeure un **court**⁴³⁷ **temps**.

11 Et la bête qui était et qui n'est pas est aussi, **elle-même**, un huitième, et elle est d'entre les sept, et elle s'en va à la perdition.

⁴³² Numerical adjective.

⁴³³ Or, 'rouge.'

⁴³⁴ Literally, 'était, ayant été revêtue.' Periphrastic perfect participle.

⁴³⁵ Literally, 'les choses impures.'

⁴³⁶ Perfect tense.

⁴³⁷ Numerical adjective.

⁴³⁸ Literally, 'un peu.'

12 Et les dix cornes que tu as vues sont dix rois qui n'ont pas encore reçu de royaume, mais reçoivent **autorité** comme rois, une heure avec la bête.

13 Ceux-ci ont **un seul but**,^[41] et ils donnent leur puissance et leur **autorité** à la bête.

[41] The primary sense of the word γνώμη is 'but.' Its two occurrences in Revelation (here and in verse 17 below) clearly have this sense. Therefore, they have been changed thus. In most other occurrences in the Greek New Testament, it has the meaning 'opinion' or 'avis.' Moreover, the concept of 'pensée' in Greek is better expressed with the noun φρόνημα and all its cognate forms.

14 Ceux-ci **feront la guerre avec** l'Agneau, **mais** l'Agneau les vaincra, **parce qu'**il est Seigneur des seigneurs et Roi des rois, et ceux qui sont avec lui, appelés, et élus, et fidèles.

15 Et il me dit: Les eaux que tu as vues, où la prostituée est assise, sont des peuples et des foules et des nations et des langues.

16 Et les dix cornes que tu as vues et la bête, celles-ci haïront la prostituée et **feront qu'elle soit ruinée**⁴³⁹ et nue, et mangeront sa chair et la brûleront au feu;

17 car Dieu a mis⁴⁴⁰ dans leurs cœurs d'exécuter⁴⁴¹ son **but**, et d'exécuter **un seul but**, et de donner leur royaume à la bête, jusqu'à ce que les paroles de Dieu soient accomplies.⁴⁴²

18 Et la femme que tu as vue est la grande ville qui a la royauté sur les rois de la terre.

Chapitre 18

1 Après ces choses-**ci**, je vis un autre ange descendant du ciel, ayant une grande **autorité**; et la terre fut illuminée de sa gloire.

⁴³⁹ Literally, 'déserte.' Perfect tense. See Arndt et al. 2000:392.

⁴⁴⁰ Literally, 'donné.'

⁴⁴¹ Literally, 'faire.'

⁴⁴² Literally, 'terminées.'

2 Et il cria avec une forte voix,⁴⁴³ disant: Elle est tombée, elle est tombée, Babylone la grande, et elle est devenue⁴⁴⁴ **un habitat** de démons, et **un** repaire de tout esprit **impur**, et **un** repaire de tout oiseau **impur** et **qui est haï**,⁴⁴⁵

3 parce que toutes les nations ont bu du vin de la fureur de son **immoralité sexuelle**, et les rois de la terre ont commis l'**immoralité sexuelle** avec elle, et les marchands de la terre **se sont enrichis** par la puissance de son luxe.⁴⁴⁶

4 Et **j'entendis** une autre voix *venant* du ciel, disant: Sortez du milieu d'elle, mon peuple, afin que vous **n'ayez pas de communion avec** ses péchés et que vous ne receviez pas de ses plaies,

5 **parce que** ses péchés **ont été accumulés** jusqu'au ciel, et Dieu s'est souvenu de ses **injustices**.

6 **Rendez-lui** comme elle a **elle-même rendu**, et doublez-lui le double, selon ses œuvres; dans la coupe qu'elle a **versée**, versez-lui le double.

7 Autant elle s'est glorifiée et **a vécu dans le luxe**, autant donnez-lui de tourment et de deuil parce qu'elle dit dans son cœur: Je suis assise en reine, et je ne suis **pas** veuve, et je ne verrai **vraiment pas** de deuil.

8 C'est pourquoi⁴⁴⁷ en un seul jour viendront ses plaies : mort, et deuil, et famine, et elle sera brûlée au feu, **parce que** le Seigneur Dieu qui l'a jugée est **fort**.

9 Et les rois de la terre qui ont commis l'**immoralité sexuelle** et qui ont vécu dans **le luxe** avec elle pleureront et se lamenteront sur elle, quand ils verront la fumée de son embrasement,

10 se tenant **debout**⁴⁴⁸ **loin à distance**[42], **à cause de la** crainte de son tourment, **disant: Malheur, malheur**, à la grande ville, Babylone, la ville **forte**, **parce qu'en** une seule heure est venu ton jugement.

[42] This emphatic expression occurs three times in Revelation (18.10, 15, and 17), and twelve times in the whole Greek New Testament. It is made of the Greek preposition ἀπὸ, which basically means from or away from, and the Greek adverb μακρόθεν, which means from far away or from a distance. The combination of the two words clearly stresses the significance of the

⁴⁴³ The expression 'forte voix' here is different from all other occurrences in Revelation. The adjective here is ἰσχυρός, while in all other places it is μέγας.

⁴⁴⁴ Greek, 'γίνομαι.'

⁴⁴⁵ Perfect tense.

⁴⁴⁶ This term contains the idea of sensual living.

⁴⁴⁷ Literally, 'à cause de ceci.'

⁴⁴⁸ Perfect tense.

remoteness. While Darby simply translated it by 'loin,' it has been intensified and changed to 'loin à distance' in this revision.

11 Et les marchands de la terre pleurent et **sont dans le deuil à cause d'elle**, parce que personne n'achète plus leur marchandise,⁴⁴⁹

12 marchandise d'or, et d'argent, et de pierres précieuses, et de perles, et de fin lin, et de pourpre, et de soie, et d'écarlate, et tout bois de thuya,⁴⁵⁰ et tout article d'ivoire, et tout objet en bois très précieux, et en **bronze**, et en fer, et en marbre,

13 et de la cannelle, et de l'amome, et des parfums, et de **la myrrhe**, et de l'encens, et du vin, et de l'huile, et de la fine farine, et du froment,⁴⁵¹ et du bétail,⁴⁵² et des brebis, et des chevaux, et des chariots, et des **corps**, et des âmes d'hommes.

14 Et **le fruit**⁴⁵³ du désir de ton âme **s'en est allé**[43] **loin** de toi; et toutes les choses **luxueuses** et **les choses** éclatantes **sont perdues, loin** de toi; et on ne les trouvera **vraiment** plus jamais.

[43] The verb ἀπέρχομαι occurs eight times in Revelation. Darby translated it three times by 'être passé' (9.12; 11.14; and 21.4). At every other place, he translated it by 's'en aller,' except in 18.14 where he rather put it 's'éloigner.' Therefore, it has been changed to 's'en aller.'

15 Les marchands de ces choses-**ci**, qui se sont enrichis par elle, se tiendront **debout loin à distance** à cause de la crainte de son tourment, pleurant et **étant dans le deuil**,

16 et⁴⁵⁴ disant: **Malheur, malheur, à la grande ville qui avait été revêtue** de fin lin et de pourpre et d'écarlate, et **qui avait été** parée d'or et de pierres précieuses et de perles, **parce qu'en** une seule heure, **une si grande richesse** a été **ruinée**.

17 Et tout pilote, et **toute personne naviguant vers quelque** lieu, et *les* matelots, et **tous** ceux qui **oeuvrent** sur la mer se tenaient **debout loin à distance**

⁴⁴⁹ Or, 'cargaison.'

⁴⁵⁰ Or, 'citronnier.' It was particularly used for its scent.

⁴⁵¹ Or, 'blé.'

⁴⁵² This word particularly defines "domestic animal capable of carrying loads [...] used for riding" (Arndt et al. 2000:572)

⁴⁵³ The word οἶνός (hapax) means "literally time of juice. Since autumn is the season when fruits in general are full of juice and when the juices of grapes, apples, and so forth, are pressed out" (Zodhiates 2000:#3703)

⁴⁵⁴ This verse begins with καὶ in some witnesses. Darby included it in his French translations of 1859, 1872 (within brackets), 1875, and 1878. It has been put back within brackets in the 1885 edition.

18 et **criaient**, voyant la fumée de son embrasement, disant: Quelle *ville* est semblable à la grande ville ?

19 Et ils jetèrent de la poussière sur leurs têtes, et ils **criaient**, pleurant et **étant dans le** deuil, disant: **Malheur, malheur, à la grande ville** dans laquelle **tous ceux qui avaient les navires sur la mer s'étaient enrichis**, de son opulence,⁴⁵⁵ parce qu'en une seule heure, elle **a été ruinée**.

20 **Réjouis-toi sur elle, ciel**, et **les** saints et les apôtres et les prophètes, **parce que** Dieu a jugé votre **jugement contre** elle.

21 Et **un seul** ange **fort** leva une pierre, comme une grande meule, et *la* jeta dans la mer, disant: Ainsi sera jetée avec violence Babylone la grande ville, et elle ne sera **vraiment** plus trouvée.

22 Et le **son** des joueurs de harpe, et des musiciens, et des **flûtistes**, et de ceux qui sonnent de la trompette, ne sera **vraiment** plus **entendue** en toi; et aucun **artisan** d'aucun métier ne sera **vraiment** plus trouvé en toi; et le bruit de la meule ne sera **vraiment** plus **entendu** en toi.

23 Et la lumière de la lampe ne luira **vraiment** plus en toi; et la voix de l'époux et de l'épouse ne sera **vraiment** plus **entendue** en toi, **parce que** tes marchands étaient les grands de la terre; **parce que**, par ta magie, toutes les nations ont été égarées,⁴⁵⁶

24 et en elle **le sang des prophètes et des saints a été trouvé**, et de tous ceux qui ont été immolés sur la terre.

Chapitre 19

1 Après ces choses-ci, **j'entendis** comme une **forte** voix d'une foule nombreuse dans le ciel, disant: Alléluia! Le salut et la gloire et la puissance de notre Dieu,

2 **parce que** ses jugements *sont* véritables et justes, **parce qu'il** a jugé la grande prostituée qui corrompait la terre par son **immoralité sexuelle**, et il a vengé le sang de ses esclaves, *le réclamant* de sa main.

3 Et ils dirent une seconde fois: Alléluia! Et sa fumée monte aux siècles des siècles.

4 Et les vingt-quatre anciens et les quatre **êtres vivants tombèrent** et **adorèrent** Dieu, qui était assis sur le trône, disant: Amen! Alléluia!

⁴⁵⁵ "Grande richesse, extrême abondance de biens matériels" (Larousse 2014).

⁴⁵⁶ Or, 'séduites.'

5 Et une voix sortit du trône, disant: Louez notre Dieu, **tous** ses esclaves et ceux qui le **craignent**, **les** petits et **les** grands.

6 Et **j'entendis** comme une voix d'une foule nombreuse, et comme un **bruit** de grandes eaux, et comme un **bruit** de forts tonnerres, disant: Alléluia, **parce que** notre **Seigneur Dieu**, le Tout-puissant, est entré dans son règne.

7 Réjouissons-nous et **soyons très joyeux**,⁴⁵⁷ et donnons-lui la gloire **parce que** les noces de l'Agneau sont venues, et sa femme s'est préparée,

8 et il lui a été donné **de se revêtir** de fin lin, éclatant et⁴⁵⁸ pur, car le fin lin, ce sont les **actes de justice** des saints.

9 Et il me dit: Écris: Bienheureux ceux qui **ont été appelés au repas** des noces de l'Agneau. Et il me dit: **Ces paroles véritables-ci sont de Dieu**.

10 Et je tombai devant ses pieds pour l'**adorer**. **Mais** il me dit: **Ne fais pas cela!**⁴⁵⁹ Je suis ton compagnon d'esclavage et *celui* de tes frères qui ont le témoignage de Jésus. **Adore** Dieu, car le **témoignage de Jésus est l'esprit de la prophétie**.

11 Et je vis le ciel **ayant été** ouvert, et voici, un cheval blanc, et celui qui est assis dessus, **étant** appelé⁴⁶⁰ fidèle et véritable, et il juge et **fait la guerre** en justice.

12 Et ses yeux *sont* une flamme de feu, et sur sa tête, **plusieurs** diadèmes, **ayant** un nom **ayant été écrit**, que nul ne connaît⁴⁶¹ **sinon lui**,

13 et **ayant été revêtu** d'un vêtement **ayant été** teint dans **du** sang, et son nom **est appelé** la Parole de Dieu ;

14 et les armées qui sont dans le ciel le suivaient sur des chevaux blancs, **étant** vêtues de fin lin, blanc et pur;

15 et une épée aiguë à deux tranchants sort de sa bouche, afin qu'il en frappe les nations, et il les paîtra **lui-même** avec **un bâton** de fer, et il foule **lui-même le pressoir** du vin de la fureur de la colère de Dieu le Tout-puissant;

16 et il a sur son vêtement et sur sa cuisse un nom **ayant été écrit**: Roi des rois et Seigneur des seigneurs.

⁴⁵⁷ See Arndt et al. 2000:4.

⁴⁵⁸ This conjunction is also in G18 TR m^k and B. It is omitted in T7 T8 \times A and P. Darby always put it in the text in his French and English translations. It has been put within brackets in the French 1885 and English 1884 editions.

⁴⁵⁹ Literally, 'Vois à ne pas *faire cela*.'

⁴⁶⁰ This verb is not within brackets in any of the first four French editions. However, the second edition has the following note: "'Called' is a doubtful reading; some omit it" (Darby 1872). See also the note in Darby 1871 and 1884.

⁴⁶¹ Greek, 'οἶδα.'

17 Et je vis **un seul** ange se tenant **debout**⁴⁶² dans le soleil, et il cria à haute voix, disant à tous les oiseaux qui volent **au** milieu du ciel: Venez, **soyez rassemblés pour** le grand **repas** de Dieu,

18 afin que vous mangiez la chair des rois, et la chair des chiliarques,⁴⁶³ et la chair des **forts**, et la chair des chevaux et de ceux qui sont assis dessus, et la chair de tous, libres **mais aussi** esclaves, petits **mais aussi** grands.

19 Et je vis la bête, et les rois de la terre, et leurs armées **ayant été rassemblées** pour **faire la guerre avec** celui qui était assis sur le cheval et **avec** son armée.

20 Et la bête fut **capturée**, et le faux prophète *qui était* avec elle, qui avait fait les **signes devant elle**, par lesquels il avait **égaré**⁴⁶⁴ ceux qui **avaient reçu** la marque de la bête et ceux qui **adoraient** son image. **Étant vivants**, ils furent tous deux jetés dans **le lac**[44] de feu **brûlant** de soufre,

[44] The word λίμνη has been translated by 'étang' in almost all French versions in Darby's time (Ostervald, Martin, Lausanne, Arnaud, Oltramare, and Second), even until these days. It occurs eleven times in the Greek New Testament and it is always translated by 'lac' except in Revelation (19.20; 20.10, 14 (2X), 15; and 21.8). BDAG defines it as "a body of water, smaller than, for example, the Mediterranean Sea, but not limited to what is ordinarily termed a lake" (Arndt et al. 2000:596). Therefore, for the sake of consistency and more exact meaning, it has been changed to 'lac' in this revision.

21 et **ceux qui restent** furent tués par l'épée de celui qui était assis sur le cheval, laquelle sortait de sa bouche, et tous les oiseaux furent rassasiés de leur chair.

Chapitre 20

1 Et je vis un ange descendant du ciel, ayant la clef de l'abîme et une grande chaîne dans sa main.

2 Et il saisit le dragon, le serpent ancien, qui est le diable et Satan, et le lia pour mille ans,

⁴⁶² Perfect tense.

⁴⁶³ "Commandant de 1 000 hommes, dans les armées grecques" (Larousse 2014).

⁴⁶⁴ Or, 'séduit.'

3 et il le jeta dans l'abîme, et il **le ferma et le scella au-dessus** de lui, afin qu'il **n'égaré**⁴⁶⁵ plus les nations, jusqu'à ce que les mille ans **soient terminés**; après **ces choses-ci**, il faut qu'il soit délié pour un **court** temps.

4 Et je vis des trônes, et ils **s'assirent** dessus, et **le** jugement leur fut donné; et les âmes de ceux qui avaient été décapités **à cause du** témoignage de Jésus et **à cause de** la parole de Dieu, **lesquels aussi** n'ont pas **adoré** la bête ni son image, et qui **n'ont** pas reçu la marque sur leur front et sur leur main; et ils **revinrent à la vie** et régnèrent avec le Christ **mille** ans.

5 Le reste des morts ne **revint** pas **à la vie** jusqu'à ce que les mille ans **soient terminés. Cette résurrection-ci est la première.**

6 Bienheureux et saint celui qui a part à la première résurrection; sur **ceux-ci** la seconde mort n'a **pas d'autorité** ; mais ils seront sacrificateurs de Dieu et du Christ, et ils régneront avec lui mille ans.

7 Et quand les mille ans seront **terminés**, Satan sera délié de sa prison,

8 et il sortira pour égarer⁴⁶⁶ les nations qui sont aux quatre coins de la terre, Gog et Magog, pour les **rassembler** pour **la guerre**, eux dont le nombre *est* comme le sable de la mer.

9 Et ils montèrent sur la largeur de la terre, et ils **encerclèrent** le camp des saints et la **ville qui est** bien-aimée⁴⁶⁷ ; et du feu descendit du ciel de *la part de*⁴⁶⁸ Dieu et les dévora.

10 Et le diable, qui les **égarait**,⁴⁶⁹ fut jeté dans le **lac** de feu et de soufre, où *sont* **aussi** la bête et le faux prophète; et ils seront tourmentés, jour et nuit, aux siècles des siècles.

11 Et je vis un grand trône blanc et celui qui était assis dessus, **duquel la terre et le ciel s'enfuirent loin de la face**, et il ne fut pas trouvé de **place** pour eux.

12 Et je vis les morts, les grands et les petits, se tenant **debout**⁴⁷⁰ devant le trône; et des **manuscrits** furent ouverts, et un autre **manuscrit** fut ouvert, qui est *celui* de la vie. Et les morts furent jugés d'après les choses **ayant été** écrites dans les **manuscrits**, selon leurs œuvres.

⁴⁶⁵ Or, 'séduise.'

⁴⁶⁶ Or, 'séduire.'

⁴⁶⁷ Greek, 'ἀγαπάω.'

⁴⁶⁸ Darby writes: "'From God' is a doubtful reading, but well supported. A omits; B P 7 38 91 Am Memph insert; χ is all confusion" (1920). G18 TR π^A and π^K have these words, yet with some variations. They are omitted in T7 T8 and NA28.

⁴⁶⁹ Or, 'séduisait.'

⁴⁷⁰ Perfect tense.

13 Et la mer rendit⁴⁷¹ les morts qui étaient en elle, et la mort et le hadès rendirent les morts qui étaient en eux, et ils furent jugés chacun selon leurs œuvres.

14 Et la mort et le hadès furent jetés dans le **lac** de feu; **cette mort-ci est la seconde** : le **lac** de feu.

15 Et si quelqu'un ne **fut** pas trouvé **ayant été** écrit dans le livre de **la** vie, il **fut** jeté dans le **lac** de feu.

Chapitre 21

1 Et je vis un nouveau ciel et une nouvelle terre; car le premier ciel et la première terre s'en **sont** allés, et la mer n'est plus.

2 Et je vis la **ville** sainte, nouvelle Jérusalem, descendant du ciel *d'après* de Dieu, **ayant été** préparée comme une épouse **ayant été** ornée pour son mari.

3 Et **j'entendis** une **forte** voix *venant* du ciel,⁴⁷² disant: Voici le **tabernacle** de Dieu avec les hommes, et il **dressera son tabernacle** avec eux, et **eux**, ils seront son peuple, et Dieu lui-même sera avec eux, leur Dieu.

4 Et Dieu⁴⁷³ essuiera toute larme de leurs yeux; et la mort ne sera plus; et il n'y aura plus ni deuil, ni cri, ni **douleur**, car les premières choses sont passées.

5 Et celui qui était assis sur le trône dit: Voici, je fais toutes choses nouvelles. Et il me⁴⁷⁴ dit: Écris, **parce que ces paroles-ci sont fidèles** et véritables.

6 Et il me dit: C'est fait.⁴⁷⁵ Moi, je suis l'alpha et l'oméga, le commencement et la fin. **Moi, je donnerai à celui qui a soif** de la fontaine de l'eau de la vie, **gratuitement**.

7 Celui qui **vainc** héritera de ces choses-ci, et je serai **son** Dieu et **lui-même** sera **mon** fils.

8 Mais quant aux **lâches**, et aux incrédules,⁴⁷⁶ et à ceux qui **sont devenus abominables**, et aux meurtriers, et à **ceux qui commettent l'immoralité sexuelle**, et aux magiciens, et aux idolâtres, et à tous les menteurs, leur part est dans le **lac** brûlant de feu et de soufre, qui est la seconde mort.

⁴⁷¹ Literally, 'donna.'

⁴⁷² G18 TR m B and P also have this reading. T7 T8 NA28 x and A have θρόνου.

⁴⁷³ T7 TR and A also have these words. Darby always put them in his French translations. The editors of the 1885 edition put them within brackets.

⁴⁷⁴ This pronoun is in G18 TR m^A x and P. It is omitted in T7 T8 NA28 A and B.

⁴⁷⁵ Greek, 'γίνομαι.'

⁴⁷⁶ Or, 'incroyants.'

9 Et l'un⁴⁷⁷ des sept anges qui avaient eu les sept **bols étant** pleins des sept dernières plaies vint et parla **avec moi**, disant: Viens ici, je te montrerai l'épouse, la femme de l'Agneau.

10 Et il m'emporta en esprit sur une grande et haute montagne, et il me montra la **ville** sainte, Jérusalem, descendant du ciel *d'auprès* de Dieu,

11 ayant la gloire de Dieu. Son luminaire *est* semblable à une pierre très précieuse, comme à une pierre de jaspé **étant transparente comme du cristal**,

12 **ayant** une grande et haute muraille, **ayant** douze portes, et **sur** les portes douze anges et des noms **ayant été inscrits**, qui sont ceux des douze tribus des fils d'Israël.

13 **Depuis l'est**, trois portes; et **depuis le nord**, trois portes; et **depuis le sud**, trois portes; et **depuis l'ouest**, trois portes.

14 Et la muraille de la **ville**, **ayant** douze fondements, et sur eux *les* douze noms des douze apôtres de l'Agneau.

15 Et celui qui parlait **avec moi** avait pour mesure un roseau d'or, pour mesurer la **ville** et ses portes et sa muraille.

16 Et la **ville** est bâtie⁴⁷⁸ en carré, et sa longueur est aussi grande que sa largeur. Et il mesura la **ville** avec le roseau, jusqu'à douze mille stades; sa longueur et sa largeur et sa hauteur **sont** égales.

17 Et il mesura sa muraille, cent quarante-quatre coudées, mesure d'homme, **qui est celle de l'ange**.

18 Et **la construction de** sa muraille était de jaspé, et la **ville était** d'or pur, semblable à du verre pur,

19 les fondements de la muraille de la **ville ayant été** ornés de toute pierre précieuse: le premier fondement *était* de jaspé, le **deuxième** de saphir, le troisième de calcédoine, le quatrième d'émeraude,

20 le cinquième de sardonix, le sixième de sardius, le septième de chrysolithe, le huitième de béryl, le neuvième de topaze, le dixième de chrysoprase, le onzième d'hyacinthe, le douzième d'améthyste.

21 Et les douze portes *étaient* douze perles; chacune des portes, **individuellement**, était d'une seule perle, et la place⁴⁷⁹ de la **ville était** d'or pur, comme du verre transparent.

⁴⁷⁷ Numerical adjective.

⁴⁷⁸ Or, 'conçue, montée.'

22 Et je ne vis pas de temple en elle, car le **Seigneur Dieu**, le Tout-puissant, **est son temple, et l'Agneau**.

23 Et la **ville** n'a pas besoin du soleil ni de la lune pour l'éclairer, car la gloire de Dieu l'a illuminée, et l'Agneau est sa lampe.

24 Et les nations marcheront par sa lumière, et les rois de la terre **y** apporteront leur gloire.

25 Et ses portes ne seront **vraiment pas** fermées de jour, car il n'y aura pas de nuit là.

26 Et on **y** apportera la gloire et l'honneur des nations.

27 Et il n'y entrera **vraiment** aucune chose **profane**, ni **celui** qui fait une abomination et un mensonge, **sinon** ceux qui **ont été** écrits dans le livre de **la** vie de l'Agneau.

Chapitre 22

1 Et il me montra un fleuve d'eau **de la vie**, éclatant comme du cristal, sortant du trône de Dieu et de l'Agneau.

2 Au milieu de sa place⁴⁸⁰ et du fleuve, de çà et de là, *était* l'arbre de vie, portant douze fruits, rendant son fruit chaque mois; et les feuilles de l'arbre *sont* pour *la* guérison des nations.

3 Et il n'y aura plus **aucune** malédiction, et le trône de Dieu et de l'Agneau sera en elle; et ses esclaves le serviront,⁴⁸¹

4 et ils verront sa face, et son nom *sera* sur leurs fronts.

5 Et il n'y aura plus de nuit, **et nul** besoin d'une lampe et de la lumière du soleil, **parce que** le Seigneur Dieu **les illuminera**, et ils régneront aux siècles des siècles.

6 Et il me dit: ces paroles-**ci** *sont* **fidèles** et véritables, et le Seigneur, **le** Dieu des esprits des prophètes, a envoyé son ange, pour montrer à ses esclaves les choses qui doivent arriver⁴⁸² bientôt.

7 Et voici, je viens bientôt. Bienheureux celui qui garde les paroles de la prophétie de ce **manuscrit-ci**.

⁴⁷⁹ Or, 'rue.'

⁴⁸⁰ Or, 'rue.'

⁴⁸¹ The Greek verb λατρεύω is particularly used in the New Testament to describe service to God.

⁴⁸² Greek, 'γίνομαι.'

8 Et *c'est* moi, Jean, qui ai entendu⁴⁸³ et **qui ai**⁴⁸⁴ vu ces choses-**ci**; et quand j'eus entendu et que j'eus vu, je **tombai** pour **adorer** devant les pieds de l'ange qui me montrait ces choses-**ci**.

9 **Mais** il me dit: **Ne fais pas cela!**⁴⁸⁵ Je suis ton compagnon d'esclavage et *celui* de tes frères les prophètes et de ceux qui gardent les paroles de ce **manuscrit-ci**. **Adore** Dieu.

10 Et il me dit: Ne scelle **pas** les paroles de la prophétie de ce **manuscrit-ci**; le **moment** est proche.

11 Que celui qui **fait du tort fasse** encore **du tort**; et que **la personne souillée soit** encore **souillée**;⁴⁸⁶ et que **le** juste pratique encore la justice; et que **le** saint soit sanctifié encore.

12 Voici, je viens bientôt, et ma récompense *est* avec moi, pour rendre à chacun selon que sera son œuvre.

13 Moi, *je suis* l'alpha et l'oméga, le premier et le dernier, le commencement et la fin.

14 Bienheureux ceux qui lavent leurs **longues** robes, afin **que leur autorité soit sur** l'arbre de **la** vie et qu'ils entrent par les portes dans la **ville**.

15 Dehors sont les chiens, et les magiciens, et **ceux qui commettent l'immoralité sexuelle**, et les meurtriers, et les idolâtres, et **toute personne aimant**⁴⁸⁷ et **pratiquant** *le mensonge*.

16 Moi, Jésus, j'ai envoyé mon ange pour vous rendre témoignage de ces choses-**ci** dans les assemblées. Moi, je suis la racine et la postérité de David, l'étoile **éclatante** du matin.

17 Et l'Esprit et l'épouse disent: Viens. Et que celui qui **écoute** dise: Viens. Et que celui qui a soif vienne; que celui qui veut prenne gratuitement de l'eau de *la* vie.

18 Moi, je rends témoignage à **toute personne qui** entend les paroles de la prophétie de ce **manuscrit-ci** : si quelqu'un ajoute à ces choses-**ci**, Dieu lui ajoutera les plaies **qui ont été** écrites dans ce **manuscrit-ci**;

19 **et si** quelqu'un **retranche** des paroles du **manuscrit** de cette prophétie-**ci**, Dieu **retranchera** sa part **loin** de l'arbre de **la** vie et **hors** de la **ville** sainte, qui **ont été décrits**⁴⁸⁸ dans ce **manuscrit-ci**.

⁴⁸³ Present participle.

⁴⁸⁴ Ibid.

⁴⁸⁵ Literally, 'Vois à ne pas *faire cela*.'

⁴⁸⁶ The adjective *ῥυπαρός* and the verb *ῥυπαίνω* refer to moral uncleanness that is manifested outwardly. Passive voice.

⁴⁸⁷ Greek, 'φιλέω.'

20 Celui qui rend témoignage de ces choses-**ci** dit: Oui, je viens bientôt. Amen!
Viens, **Seigneur**[45] Jésus!

[45] The word κύριος, which occurs twenty-three times in Revelation, always has a capital letter except here in 22.20 and 21. Therefore, a capital letter has been added to them in this revision.

21 *Que* la grâce du **Seigneur** Jésus-Christ *soit* avec tous les saints.

⁴⁸⁸ Literally, 'écrits.'

Chapter 8

Conclusion

Since Darby considered the King James Version to be adequate for worship and public use, his English translation was particularly meant for a better study of the text. Darby's purpose for the French translation, however, was to provide a translation that would be fluent and readable at the same time. It would be suitable for both public and private use. Therefore, this inevitably resulted in a less literal translation into French than into German or English. Darby himself knew this, as he wrote:

Those who make a version for public use must of course adapt their course to the public. Such has not been my object or thought, but to give the student of scripture, who cannot read the original, as close a translation as possible (Darby 2013a:405, 408).

However, if Darby succeeded in achieving this purpose in both German and English, the same cannot be said for his French translation specifically because it was meant for both public and private use. Not surprisingly therefore, the work of revision that has been done here often resulted in a text very similar to that of his English translation. In fact, this revision actually met Darby's own purpose as expressed here:

I am doing that work, and that is obvious, only so that the brethren (and others as well) might have access to what is being said, which they do not have in other translations. If the Lausanne version had given the true force of

the New Testament, it is clear that I would not have made my business to correct its style (ME 1899:418-19).

I believe Darby met that goal in his French translation of the New Testament, but not as effectively as in the case of his German and English translations. That is why I can humbly say that I also made it “my business to correct its style,” also so that “the brethren (and others as well) might have access to what is being said, which they do not have in other translations.” Indeed, as I revised Darby’s French translation of Revelation, I could appropriate his words for myself, when he said:

Now whilst the learned can examine the original text, this privilege is out of the reach of the unlearned, and of those unacquainted with that text. *It has therefore been [my] endeavour and object to give a helping hand to the latter class, and to furnish them at a small cost with as faithful and exact a representation as possible of the divine word in their own language* (Darby 1883b, 13:168; emphasis added).

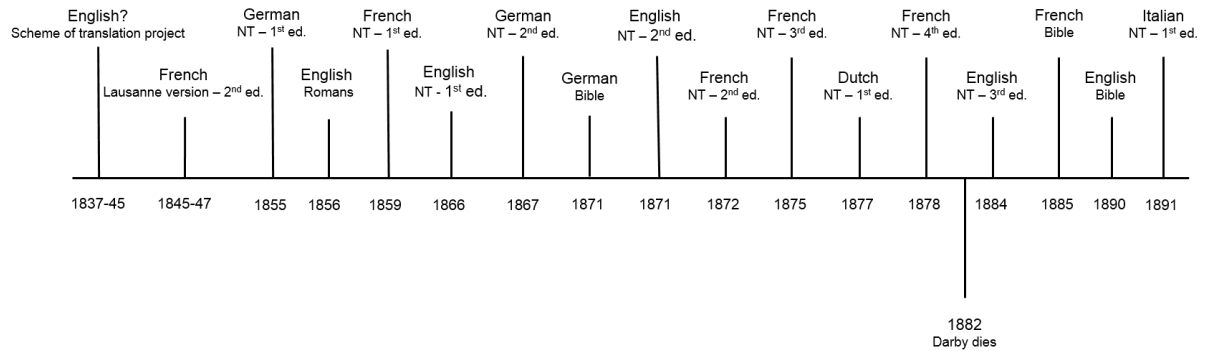
I definitely share Darby’s desire to provide Bible students, particularly those of the Majority World, with a great study tool at a small cost. That was and has always been my principal objective in performing this research. My own missionary experiences in both Haiti and Africa convinced me of the need for such a study tool, especially considering the fact that these people hardly have access to Bible study resources. Again, Darby’s words are still true:

[...] the various new versions which have appeared of late years, prove most clearly the need of our times (Darby 1883b, 13:167).

This is truer today, as literal translation is practically no longer adopted in most French translation projects, having been dominantly replaced with the dynamic equivalence approach, which is often highly interpretative. Therefore, there is not only room for such a highly literal translation as that of Darby, but also an absolute need of it. If Darby’s French translation is an excellent translation (as it is indeed), the revision done here would make it an even more unique and essential study tool.

Appendices

A chronology of Darby's translation work



Pictures of Darby's collaborators in translation work

German translation



Carl Brockhaus
1822-1899



JA von Posek
1816-1896



HC Voorhoeve
1837-1901



Rudolf Brockhaus
1856-1932



Emil Dönges
1853-1923

Pictures courtesy of Martin Arhelger

French translation



Pierre Schlumberger
1818-1889



WJ Lowe
1838-1927



EL Bevir
1847-1922

Pictures courtesy of Martin Arhelger

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