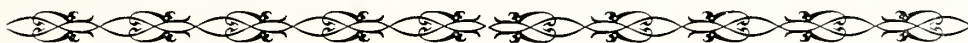


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A Misleading Footnote RSV I Tim. 1:16

There have been occasions to protest at least two marginal readings in the RSV New Testament. The 1946 edition made no reference to the reading *God* in John 1:18, even though that was the reading of the oldest authorities and was given in the critical text and in the margins of the 1881 ERV and in the 1901 ASV — as a result of protests the 1952 version has this at least in the margin. Then there was occasion to prove that the 1952 RSV footnote under Matthew 1:16 was in error and get this corrected in the 1953 printing.

The footnote under I Tim. 1:16 reads:

“Greek *Who*; some ancient authorities read *God*; others, *Which*. This gives the misleading impression that all of the Greek texts read *Who*, and that some other non-Greek authorities give *God* and *Which*. We hasten to add that we do not think that this was the intention of the RSV editors. We rather think that the purpose was to indicate that the English rendering “*He*” was not exactly the Greek but an approximation to the Greek “*Who*”. Nevertheless to those who do not have the Greek text before them with some knowledge of the critical apparatus it does convey an erroneous sense.

As a matter of fact, the majority of the Greek texts have the word *God* here, and a few have the word *Which*. The present state of critical opinion is that the oldest manuscripts have the word *Who*, and this opinion sustains the RSV effort to render that in their English text. While we are not challenging their text, it may be said that the inability to render the Greek word *hos* into its equivalent *who* and the necessity of taking an inexact rendering *he*, may further raise the question as to whether the original were not rather, *God*. That position was vigorously defended by Dean J. W. Burgon in *The Revision Revised* and in our day by Dr. E. F. Hills in *The King James' Version Defended*. It was held by Patriarch Macedonius of Constantinople in the period of 500 A. D., indeed Emperor Anastasius removed this patriarch for standing for the rendering *God*. The Dialogues of Theodoret of Cyrus two generations earlier as well as Gregory of Nyssa *vs* Eunomius show that Macedonius was no innovator in the matter of this rendering; and some find indications that this was the primitive reading in Ignatius *To the Ephesians*, 19 & 7 and *To the Magnesians* 8.

Authorities differ as to what was the original word in some of the oldest manuscripts, such as codex A, since a contraction of the Greek word for *God* differs very slightly from the Greek for *Who*.

Whatever be the final determination as to the reading of I Tim. 1:16, the testimony of the whole New Testament and the response of Christian faith is that Jesus Christ is God manifest in the flesh.

—W. C. R.

Statue of the Virgin for Iona

Rev. Dr. George F. MacLeod, leader of the Iona Community, had a long and plausible article in a daily paper at the beginning of February, defending the erection of a statue representing the Virgin Mary in the buildings connected with the Iona Abbey. He had a great deal to say about who suggested the making of it, about the artist, about who would pay for it and so on. When we got rid of all this “dust,” the plain fact is that Dr. MacLeod and others in the Church of Scotland are proceeding apace and boldly to introduce practices where and whenever they can. Rev. Dr. Charles L. Warr, of St. Giles, Cathedral, Edinburgh, a trustee of Iona Abbey said, “I suppose some people will object although I can’t see why. Let there be a controversy. The Trustees are reputable men and have a perfect right to erect what they choose in Iona.” The tone of these remarks is indeed indicative of an evil determination to condone anything in the religious life of Scotland which shall assist in obliterating the testimony of Scottish Protestant Reformers. Those who have a high place in the professing Christian Church, and know not the grace and simplicity of the gospel of Christ, in doctrine, experience and practice, find fleshly satisfaction in that which appeals to the natural eye and senses in Romish forms and symbols. It is not a spiritual mind which supports the erection of such a statue. The spiritual mind in the child of God has no need of such idolatrous and nonsensical aids to worship. Dr. MacLeod and his supporters are like little children playing with expensive toys, and such as are dangerous to the souls of men. Will other ministers and laymen in the Church protest and ban the statue, as far as their powers will permit them to go in Presbyteries and Assembly? . . . It is a time for much prayer on the part of those who fear the Lord.

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