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 persons 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. 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.

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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.
Chapter 1: Introduction

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

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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

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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 (Messager Évangélique [ME] 1896:297-99, 335, 355-57, 399-400). 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).

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. 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

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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 Messager 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.
Chapter 2: The History of Darby’s Translation Work

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. Gibbs 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.
Chapter 2: The History of Darby’s Translation Work

German, French, or English resources, the very languages of his translations. 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

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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 *Messager 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 German 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

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

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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). Some eight years later, in 1854, while working on his German translation, Darby wrote that he had been “long exercised in it 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).

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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). Unfortunately, Darby did not provide any particular reason for this critique. 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. 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

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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:

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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. 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 'Elberfelder Bibel' is the most important work initiated by F.W. Brockhaus” (Ehlert 1967, 9:7). Field (2008:168, 172) mentions some of those who helped Darby on this German translation: Carl Brockhaus, Julius von Poseck, and Hermann Cornelius Voorhoeve. Turner

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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/S/236).
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(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.

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\(^{31}\) 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” (Ehler 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. Ladriere (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 Messager 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 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.\footnote{All these editions were made while Darby was still alive. Schlumberger possibly worked on the posthumous edition of 1885 as well.} 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 11\textsuperscript{th} 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.

\footnote{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.}
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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).

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 entitled *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. 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

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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.* 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, 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

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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."
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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. 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.

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RJ Buss (Ehler 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. 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 Poseck 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.  

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).

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. Thus, he often considered his translation work as a burden because it prevented him from visiting brothers, particularly the poor ones. 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

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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

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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.”
Chapter 2: The History of Darby’s Translation Work

probably began at the end of 1857. 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). 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. 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).

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. 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

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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:

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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 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. 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 England 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).

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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).
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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).

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

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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 ‘Dillenbourg’ 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

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68 At number 3, Lonsdale Square.
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qualified brothers, he consecrated himself *every winter* 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).

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\(^{69}\) 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 Ladriere (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).
Chapter 2: The History of Darby’s Translation Work

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 *Messager 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 *Messager 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. 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. 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.

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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 Messager 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 said:

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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).
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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. 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 translation; 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."
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1881. 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. A recent revision was made to the French New Testament (2006), with some changes in the choice of some words, 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.

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

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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.

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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). 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. 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

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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 9\(^{th}\) 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,

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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:

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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.”
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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:
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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. 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).
Chapter 2: The History of Darby’s Translation Work

The next section will deal with the history of Darby’s translations is 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, 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). 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:

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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. 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). 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

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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. 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). 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. 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

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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).
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Hebrew and Italian, which I was already able to read in some measure previously” (ME 1901:379). A few months later, on August 10\textsuperscript{th} 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 6\textsuperscript{th} 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 he\textsuperscript{99} 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).\textsuperscript{100} However, some three years later, on April 5\textsuperscript{th} 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.\textsuperscript{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

\textsuperscript{99} Simply identified as ‘B.’ (G. Biava or E.L. Bevir?).
\textsuperscript{100} See also 2:257 and ME 1894:459.
\textsuperscript{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:

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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).  

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. 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.

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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). 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). 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

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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). 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

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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).
Chapter 3: The Purpose of Darby’s Translation Work

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.
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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
Chapter 3: The Purpose of Darby’s Translation Work

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, 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
Chapter 3: The Purpose of Darby’s Translation Work

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
Chapter 3: The Purpose of Darby’s Translation Work

were “all very mediocre” (Darby 1883b, 14:16).\textsuperscript{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’\textsuperscript{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).

\textsuperscript{110} That saying reflects Darby’s opinion by 1859.
\textsuperscript{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 languages\textsuperscript{112} 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.

\textsuperscript{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, 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. 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

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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.
Chapter 3: The Purpose of Darby’s Translation Work

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._ 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

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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).
Chapter 3: The Purpose of Darby’s Translation Work

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.
Chapter 3: The Purpose of Darby’s Translation Work

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

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. 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, 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).

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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)
Chapter 4: The Principles of Darby's Translation Work

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. 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. 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

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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).
Newman\textsuperscript{125} entitled \textit{The Irrationalism of Infidelity: Being a Reply to \textquote{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. \textit{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 \textit{with the very fullest conviction the divine inspiration of the holy scriptures as}

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\textsuperscript{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).


Thorougly 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 1\(^{st}\) of that year, he said: “I acknowledge in this translation (the existing one\(^{127}\)) 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, 1\(^{st}\) 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

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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 minated 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

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131 See ME 1877:203.
133 More on this in chapter 5.
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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

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\(^{134}\) 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,\textsuperscript{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 \textit{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 \textit{Collected Writings}, she wrote:

\footnote{\textsuperscript{136} That expression was particularly used by Émile Cadiot in his BTh thesis (Cadiot 1868:24).}
Chapter 4: The Principles of Darby’s Translation Work

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,\textsuperscript{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

\textsuperscript{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,\footnote{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).} 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 23\textsuperscript{rd} 1846:
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).\(^\text{139}\)

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.
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).
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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. 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

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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.’
Chapter 4: The Principles of Darby’s Translation Work

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.

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 οὖν, 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, but it seems that he was able to consult many of them, as can be seen

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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).\footnote{Letter written to RT Grant in July 1871.}

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:
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, 13:191-92).

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
“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., 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

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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

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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).
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Christ’s deity. 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. 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.

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 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. 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!’
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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

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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 25\(^{th}\) 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).

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.

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\(^{158}\) 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 10\(^{th}\) 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.
Chapter 4: The Principles of Darby’s Translation Work

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.\footnote{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.} Finally, the anonymous author of Darbyism and Its New Bible wrote: “Mr. Darby, whilst using the ‘helps’ furnished by Tischendorf, Scriverner [sic], and Tregelles, has collated MSS. for himself and \textit{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.\footnote{Darby possibly edited either Griesbach’s or Theile’s Greek Testament.} 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.\footnote{I say ‘generally’ because I believe that in some isolated places Darby adopted a variant that he apparently preferred for some unknown reasons.} 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
Westcott and Hort were among the leading scholars in textual criticism in the Post Reformation period, which began in 1648.\textsuperscript{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.

\section*{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 \textit{On the Greek article}, in which he wrote:

\begin{quote}
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).
\end{quote}

Darby wrote that article in 1849.\textsuperscript{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

\textsuperscript{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). 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

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173 See also Darby 1832-82, 2:56, written in 1869.
Chapter 5: The Greek Text Underlying Darby’s Translations

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 Ν 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; Ν 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
Section five 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

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174 One column has been left out from the table, which compared the Vevey version with the French Oltramare version.
Chapter 5: The Greek Text Underlying Darby's Translations

English translation of a French\textsuperscript{175} article entitled \textit{L'inspiration de l'Écriture Sainte (The Inspiration of the Holy Scripture,)} published in the \textit{Messager 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

\textsuperscript{175} This article was originally written in Dutch.
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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.

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<tr>
<th>Location</th>
<th>Voorhoeve 1915</th>
<th>Parker 2008</th>
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<tr>
<td>Whole NT</td>
<td>40</td>
<td>61</td>
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<td>Gospels</td>
<td>500</td>
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<td>200</td>
<td>662</td>
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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 Brix 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

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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).
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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

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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 him may have been an annotated copy of the 1818 edition of the Novum Testamentum Graece of J.J. Griesbach, 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 Etier 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. 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.


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, 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

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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.
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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. 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.
Chapter 5: The Greek Text Underlying Darby’s Translations

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 ( ręk) 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:


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.

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\(^{189}\) 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 ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ,
1:2 δός ἐμαρτύρησεν τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὡσα εἰδέν. 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 ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἐπτά Πνευμάτων ἃ ἐστιν[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 ἀρχων τῶν βασιλέων τῆς γῆς. τῷ ἀγαπῶντι ἡμᾶς καὶ λούσαντι ἡμᾶς 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 Ψ18. The NA28 variant is also supported by Ψ18.
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[3] 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 א 18, 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 ℗.

1:7 Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὁμοῦ ἄνοιξεν τὰ ὀφθαλμα καὶ ὁ λόγος ἄνοιξεν τὸν θόρυβον καὶ τὸν θάνατον καὶ τὴν γῆν καὶ τὸν θάλασσαν ἀμήν.

1:8 Ἐγώ εἰμι τὸ ἄλφα καὶ τὸ ω, λέγει Κύριος ὁ Θεός, ὁ ὄν καὶ ὁ ἔρχομενος, ὁ Παντοκράτωρ.

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

[4] This preposition is in both κ and P, and in G18 T8 TR and ℗ 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 Χριστοῦ, ‘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 ℗, but it is omitted in NA28.

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

1:11 λεγοῦσας · ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ ἑκκλησίαις, εἰς Ἐφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.
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[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 ἐπέστρεψε βλέπειν τὴν φωνήν ἣτις ἐλάλει μετ’ ἐμοῦ. καὶ ἐπιστρέψας εἶδον ἐπτά λυχνίας χρυσάς,

1:13 καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιοι Υἱῷ ἀνθρώπου, ἐνδεδυμένοι ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσάν.

[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: “א 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).

[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 א. Moreover, there is no capital letter in the Greek text.

1:14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκόν, ὡς χιών. καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ 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: “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.

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[10] This perfect participle occurs principally in three different cases in the witnesses. The masculine/neuter dative singular πεπυρωμενω 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 ἑπτά · καὶ ἐκ τοῦ στόματος αὐτοῦ ρόμφα γάλα δίστομον ὀξεῖα ἐκπορευομένη· καὶ ὑπὸ χειρὸς αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.
1:17 Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός · καὶ ἐθηκεν τὴν δεξιὰν αὐτοῦ ἐπ’ ἐμὲ λέγων · Μὴ φοβοῦ · ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἐσχάτος.
1:18 καὶ ὁ ζῶν · καὶ ἐγενόμην νεκρός · καὶ ἐθηκεν τὴν δεξιὰν ἑτέρων ἐπ’ ἐμὲ λέγων · Μὴ φοβοῦ · ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἐσχάτος.
1:19 γράψον οὖν δυνάμει αὐτοῦ καὶ δυνάμεις αὐτοῦ καὶ λάβεις ὑπὸ χειρὸς αὐτοῦ τὰς κλεῖδας τοῦ θανάτου καὶ τοῦ θανάτου.
1:20 τὸ μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἐπτά λυχνίας τὰς χρυσὰς · οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσίν, καὶ αἱ λυχνίαι αἱ ἑπτὰ ἐκκλησιῶν εἰσίν.

Chapter 2

2:1 Τῷ ἀγγέλῳ τῆς ἐκκλησίας ἐν Ἐφέσῳ ἐκκλησίας γράψον · Τάδε λέγει ὁ κρατῶν τοῦ ἐκκλησίας οὓς εἶδες ἐπὶ τῆς δεξιᾶς αὐτοῦ, ὁ περιπατῶν ἐν τοῖς ἑπτα ἐκκλησίαις εἰσίν, καὶ τὰς ἑπτὰ ἐκκλησίαις αἱ ἑπτὰ λυχνίαι εἰσίν.
2:2 Οἶδα τὰ ἔργα σου καὶ τὸν κόπον σου[11] καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακοῦς καὶ ἐπείρασας τοὺς λέγοντας ἐαυτοὺς ἀποστόλους καὶ οὐκ εἰσίν καὶ οὐκ ἔχοντες φρονήματι εἰσίν ·

[11] This pronoun is omitted in A C P Ψ[115] (the latter text being uncertain), T7 T8 and NA28. It is in κ and several other manuscripts, G18 TR and m as well.
καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐκ ἔκοπτάσας[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 μ tradition.

άλλα ἔχω κατά σοῦ ὅτι τήν ἀγάπην σου τήν πρώτην ἀφῆκας.[13]

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

μνημόνευε οὖν πόθεν πέπτωκας, καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποιῆσον · εἰ δὲ μὴ, ἐρχόμαί σοι καὶ κινήσω τὴν λυχνίαν σου ἕκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.

2:6 ἄλλα τούτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ κἀγὼ μισῶ.

2:7 Ὅ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. τῶν νικῶντων δώσω αὐτῶ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃς ἐστίν ἐν τῷ παραδείσῳ τοῦ Θεοῦ.

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

Οἶδα σου τὴν θλῖψιν καὶ τὴν πτωχείαν, (ἀλλὰ πλούσιος εἶ)[14], καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς · καὶ οὐκ εἰσίν ἀλλὰ συναγωγή τοῦ Σατανᾶ.

This parenthesis is also found in G18.

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

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

Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον · Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τῆς ὀξείαν ·

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2:13 Οἶδα ποῦ κατοικεῖς, ὅτι οὗτος ὁ θρόνος τοῦ Σατανᾶ καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου, καὶ ἐν ταῖς ἡμέραις ἐν αἰσ Ἀντιπάς ὁ μάρτυς μου ὁ πιστός.\[15\] δὲ ἀπεκτάνθη παρ᾿ ὑμῖν, ὅτι οὗτος οὗτος κατοικεῖ.

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

2:14 ἀλλ᾿ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχήν Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ φαγεῖν εἰδωλόθυτα καὶ πορνεύσαι.

2:15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχήν τῶν 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: “κ P add ‘the’” (1920). It is found in G18 T8 NA28 (within brackets) and TR.

2:16 μετανόησον οὖν· εἰ δὲ μὴ, ἔρχομαι σοὶ ταχὺ καὶ πολεμήσω μετ᾿ αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.

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

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

2:19 Οἶδα σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν πίστιν καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν πρῶτων.

2:20 ἀλλ᾿ ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφῆτιν· καὶ διδάσκει καὶ πλανᾷ τοὺς δούλους φαγεῖν εἰδωλόθυτα.

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.
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2:23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶν ἐν θανάτῳ ἐξήγησαί ὅτι ἐγώ εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας καὶ δώσω υἱέων ἐκάστου κατὰ τὰ ἔργα υἱερῶν.


[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.


[18] The spelling of this word in NA28 includes the final sigma within brackets. G18 TR ρ 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 υἱεὶς ἐκάστου ἔξουσιαν ὅτι τῶν ἐθνῶν ἐθνῶν.

2:27 καὶ ποιμανεῖ αὐτοὺς ἐν ράβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, ὡς κάγω ἐμείσαις τοὐ τοῦ Πατρὸς μου.

2:28 καὶ δώσω υἱεὶς τὸν ἀστέρα τὸν πρωϊνὸν.

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 ἐπετά Πνεῦματα τοῦ Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας. Οἶδα σου τὰ ἔργα, — ὅτι ἔνομα ἔχεις ὅτι ἔχων, καὶ νεκροῖς οὐ.

3:2 γίνου γρηγορῶν, καὶ στήριξον τὰ λοιπὰ τὸν ἀστέρα ἐν τῷ θεοῦ. Οὐ γὰρ εὐρθή σου ἐν τὰ ἔργα πεπληρωμένα ἐντόπισιν τοῦ Θεοῦ μου.

[19] Darby writes: “κ B and others Am insert; A C P Memph omit” (1920). This variant reading is included in G18 TR and mK. 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 mK and κ. G18 T7 NA28 TR mΑ A C and P rather have the subjunctive.


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

3:5 Ὁ νικῶν, οὖτος[22] περιβαλεῖται ἐν ἱματίοις λευκοῖς, καὶ οὐ μὴ ἔξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βιβλίου τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ Πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.

[22] This reading is supported by G18 T7 TR m κ2 and P. T8 NA28 A and C rather have οὕτως.


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

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[25] G18 T7 T8 TR π 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 π), Δαυιδ (T7 and T8), and Δαυίδ (NA28 and some manuscripts of π). 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 πκ. It is not present in G18 NA28 and TR.

3:8 Οἶδα σου τὰ ἔργα · ἱδοὺ δέδωκα ἐνώπιόν σου θύραν ἰδεωμένην, ἢν ούδεις δύναται κλεῖσαι αὐτήν, ὅτι μικρὰς ἱδεις δύναμιν, καὶ ἐπιτήρησάς μου τὸν λόγον καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.

3:9 ίδοι διδώ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, — καὶ οὐκ εἰσίν ἀλλὰ ψεύδονται · ἱδοὺ ποιήσας αὐτοὺς ἰνα ἡξούσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἑγὼ ἠγάπησα σε.

3:10 ὅτι ἐπιτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κάνω σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἐρχεσθαι ἐπὶ τῆς οἰκουμένης ὁλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

3:11 ἔρχομαι ταχὺ · κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸ στέφανον σου.

3:12 ὁ νικῶν, ποιήσας αὐτὸν στόλον ἐν τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἐξώ οὐ μη ἐξέλθῃ ἐπὶ καὶ γράψω ἐπὶ αὐτὸν τὸ ὄνομά τοῦ Θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἰερουσαλήμ 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 ὅτι τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψων · Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ·

3:15 Οἶδα σου τὰ ἔργα, — ὅτι οὕτως ψυχρός εἶ οὕτως ζεστός. ὁφελον ψυχρός ἢ ἢ ζεστός.

3:16 οὕτως ὅτι χλιαρός εἰ, καὶ οὕτως ζεστός οὕτε ψυχρός. [27] μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.
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[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 ℓ. Yet, Darby always followed TR here.

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

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

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


[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 δίσους ἐὰν φιλῶ ἔλέγχω καὶ παιδεύω · ζῆλωσον[31] οὖν καὶ μετανόησον.

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


[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 ℓ (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 μετά τοῦ Πατρός 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 ἠνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ὡς σάλπιγγος λαλούσης μετ᾿ ἐμοῦ λέγων · Ἀνάβα ὧδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.
4:2 Εὐθέως[33] ἐγενόμην ἐν Πνεύματι, καὶ ἰδοὺ θρόνος ἐκεῖτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος ·

[33] This verse begins with the conjunction καὶ in G18 TR P and mAlexander. It is omitted in T7 T8 NA28 και 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 ὁμοιὸς ὤρασε λίθων ἰάσπιδι καὶ σαρδίῳ; καὶ ἶρις κυκλόθεν τοῦ θρόνου ὁμοιὸς ὤρασε σμαραγδίνῳ; 4:4 καὶ κυκλόθεν τοῦ θρόνου θρόνοι[34] εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς θρόνους 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 πὶ and P. T8 NA28 kαι and A have the accusative plural, τοὺς.

[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
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B P and others Am Memph Syr. x has only ‘twenty-four thrones and elders sitting,’ omitting ἐπὶ τοὺς θρόνους εἶκοσι τέσσαρας, very likely by homoeoteleuton. A has ἐπὶ τοὺς εἶκοσι τέσσαρας θρόνους πρεσβυτέρους."

4:5 καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἄστραπται καὶ φωναὶ καὶ βρονταὶ καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, ἀ ἐστιν[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 υαλίνη ὁμοία κρυστάλλως καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῷα γέμοντα ὀφθαλμῶν ἐμπροσθεν καὶ ὀπίσθεν.

4:7 καὶ τὸ ζῷον τὸ πρῶτον ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῷα γέμοντα ὀφθαλμῶν ἐμπροσθεν καὶ ὀπίσθεν.

4:8 καὶ τὰ τέσσαρα ζῷα, ἐν καθ᾿ ἑκάτεράν ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες Ἅγιος ἅγιος ἅγιος Κύριος ὁ Θεός 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 τέσσαρα ζῷα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ὅταν δώσουσιν τὰ τέσσαρα ζῷα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες Ἅγιος ἅγιος ἅγιος Κύριος ὁ Θεὸς ὁ Παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.
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5:1 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἐσωθεν καὶ ὄπισθεν, κατεσφραγισμένον σφραγίσιν ἑπτά.

5:2 καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ · Τίς ἄξιος ἀνοίξαι τὸ βιβλίον καὶ λύσαι τὰς σφραγίδας αὐτοῦ;

5:3 καὶ οὐδεὶς ἔδυνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ ὑποκάτω τῆς γῆς ἀνοίξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.

5:4 καὶ ἔγω[38] ἐκλαιον πολύ, ὅτι οὐδείς ἄξιος εὑρέθη ἀνοίξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.

[38] This pronoun appears in G18 T7 TR and mΚ. 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 Δαυίδ, ἀνοίξαι τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ.


[39] This variant is in T8 and κ. All other editors have ἐστηκός.

[40] mΚ is the only text having this variant. All others have οἱ.

[41] G18 T7 T8 TR mΚ Æ24 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 mΑ and κ. Finally, the present nominative neuter plural is in T7 mΚ and here as well. The reading of Æ24 seems to support either ἀπεσταλμένοι or ἀπεσταλμένα.
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5:7 καὶ ἦλθεν καὶ εἴληφεν ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

5:8 καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῷα καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ Ἀρνίου, ἐχοντες ἑκατοστός κηθάραν καὶ φιάλας χρυσὰς γεμούσας θυμιαμάτων, αἱ εἰσὶν αἱ προσευχαί τῶν ἀγίων.

5:9 καὶ ἄδουσιν ὡδὴν καὶνή λέγοντες · Ἀξίος εἰ λαβεῖν τὸ βιβλίον καὶ ἀναίζαι τὰς σφραγίδας αὐτοῦ · ὅτι ἔσφάγης καὶ ἠγόρασας τῷ Θεῷ ἐν τῷ αἵματι σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἐθνοῦς ·

5:10 καὶ ἔποιήσας αὐτούς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς· καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

[43] Darby writes: “Many, with א 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 φωνῆς ἀγγέλων πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν ζῴων καὶ τῶν πρεσβύτερων· καὶ ἤν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων,

5:12 λέγοντες φωνῇ μεγάλῃ · Ἀξίος[44] ἐστιν τὸ Ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἱσχύν καὶ τιμήν καὶ δόξαν καὶ εὐλογίαν.

[44] This reading is in G18 T7 T8 and A. NA28 TR and πK all have ἀξίον.

5:13 καὶ πάντα κτίσμα ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης ἐστιν,[45] καὶ τὰ ἐν αὐτοῖς πάντα, ἢκουσα λέγοντα · Τῷ καθημένῳ ἐπὶ τῷ θρόνω καὶ τῷ Ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμή καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰώνας τῶν αἰώνων.

[45] This verb is in G18 T7 (both with ἀ), and πK. It is omitted in T8 NA28 and TR.
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5:14 καὶ τὰ τέσσαρα ζώα ἔλεγον Ἄμην. 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] 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 ἔρχου καὶ εἶδον, καὶ ἰδο, 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 ἰδο, 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 ἰδο, ἵππος λευκός, καὶ ὁ καθήμενος ἐπ᾿ αὐτὸν ἔχων τόξον, καὶ ἔδόθη αὐτῷ στέφανος καὶ ἔδησαν νικήσας καὶ ἴδε νικήσεται.

6:3 Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν δεύτερην, ἤκουσα τοῦ δεύτερου ζώου λέγοντος ἔρχου καὶ ἴδε.

6:4 καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός καὶ τῷ καθημένῳ ἐδόθη λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς καὶ ἴνα ἀλλήλους σφάξωσιν καὶ ἔδόθη αὐτῷ μάχαιρα μεγάλη.

6:5 Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος ἔρχου καὶ ἴδε.

6:6 καὶ ἤκουσα ἡμιήμην ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν ἐρρήτοροι, καὶ τρεῖς ἀρχικες κριθῶν δηναρίου καὶ τὸ ἔλαιον καὶ τὸν ὀἶνον μὴ ἁδικήσῃς.

6:7 Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν τέταρτην, ἤκουσα ἦμιήμην τοῦ τετάρτου ζώου λέγοντος ἔρχου καὶ ἴδε.
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[47] Darby writes: “These words [English, ‘the voice of’] are doubtful. A have it; I B P omit it; C too, but it is incorrect, τὸ τέταρτον ζώον λέγοντος” (1920). φωνὴν is in T8, NA28 TR m^A and P^24. It is omitted in G18 T7 and m^K.

6:8 καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρὸς καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα α怊 τῶν Ὕμων λέγοντος ὥς ὁ Θάνατος καὶ ὁ ᾅδης ἠκολούθει μετ’ αὐτοῦ καὶ ἐδόθη αὐτῶ[49] ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτέναι ἐν ρομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

[48] This article is in G18 T7 NA28 (within brackets) TR m^A and P. It is omitted in T8 and k.

[49] Only G18 and m^K have the singular αὐτῶ. T7 T8 NA28 and TR all have the plural αὐτοῖς.

6:9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγῖδα, εἶδον ύποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν ἤγον εἶχον.

6:10 καὶ ἐκραξαν φωνῇ μεγάλῃ λέγοντες Ἑως πότε, ὁ Δεσπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἔπι τῆς γῆς;

6:11 καὶ ἐδόθη αὐτοῖς ἑκάστῳ στολή λευκή καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἕως πληρωθῶσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἄκοψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων

[50] Darby writes: “P Memph add πᾶς, ‘every;’ k 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 ἕπετι τὸ διότι προσώπου τοῦ καθημένου ἐπὶ τού θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ Ἀρνίου. 6:17 ὅτι ἤλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ,[51] καὶ τίς δύναται σταθῆναι;

[51] This pronoun is singular in G18 T7 TR μ and P. It is plural in T8 NA28 κ and C.

Chapter 7

7:1 Καὶ[52] μετὰ τούτο εἶδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἀνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν δένδρον.

[52] This conjunction is in G18 T7 T8 TR μ κ and P. It is omitted in NA28 A and C.

7:2 καὶ εἶδον ἄλλον ἀγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἐξώντα σφραγίδα Θεού προσώπου· καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρις ἀγγέλοις ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν,

7:3 λέγων· Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, ἀρχι σφραγίσαζον τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

7:4 καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἐκατόν τεσσαράκοντα τέσσαρας χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς νῆσι ἀνατολῆς ἡλίου Ἰσραήλ· 7:5 ἐκ φυλῆς Ἰουδαίᾳ δώδεκα χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβὲν δώδεκα χιλιάδες· ἐκ φυλῆς Γαδ δώδεκα χιλιάδες· 7:6 ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες· ἐκ φυλῆς Νεφελίμ δώδεκα χιλιάδες· ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες· 7:7 ἐκ φυλῆς Σαμαρίδων δώδεκα χιλιάδες· ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες· ἐκ φυλῆς Ἰσσαχάρ δώδεκα χιλιάδες·

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7:8 ἐκ φυλῆς Ζαβουλῶν δώδεκα χιλιάδες· ἐκ φυλῆς Ἰωσὴφ δώδεκα χιλιάδες· ἐκ φυλῆς Βενιαμίν δώδεκα χιλιάδες· ἐσφραγισμένοι.

7:9 Μετὰ ταῦτα εἶδον, καὶ ιδοὺ ὄχλος πολύς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο, ἐκ παντὸς θένους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστώτες ἐνώπιον τοῦ θρόνου καὶ ἔνωπιον τοῦ Ἀρνίου, περιβεβλημένους στολὰς λευκὰς, 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 εἰστήκασιν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζῴων· καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ Θεῷ,

7:12 λέγοντες· Ἐμὴ καὶ ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ τῇ τιμῇ καὶ ἡ δύναμις καὶ ἡ ἱσχύς τῶν Ἰσραήλ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

7:13 Καὶ ἀπεκρίθη ἐκ τῶν πρεσβυτέρων λέγων μοι· Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς εἰσίν καὶ πόθεν ἦλθον;

7:14 καὶ εἶρηκα αὐτῷ· Κύριε 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 εἰσίν οἱ ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθημένος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ᾿ αὐτούς.

7:16 οὐ πεινάσουσιν ἔτι οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ὁ ἥλιος οὐδὲ πᾶν καῦμα, ὅτι τὸ Ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτοὺς καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

Chapter 8

8:1 Καὶ ὅταν ἤνοιξεν τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον.

8:2 καὶ ἔδοξον τοὺς ἑπτὰ ἀγγέλους οἵ τε ἐνώπιον τοῦ Θεοῦ ἑστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

8:3 καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἀπεκρίθη ἐπὶ τὸ θυσιαστήριον [53] ἔχων λιβανωτὸν χρυσοῦν· καὶ ἔδοθη ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τῷ ἀνὰ μέσον τοῦ θρόνου.
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[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 εἶληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου· καὶ έβαλεν εἰς τὴν γῆν· καὶ ἔγενοντο 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 Β 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 σαλπίζωσιν.

8:7 Καὶ ὁ πρῶτος ἐσάλπισεν· καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι καὶ ἔβληθε εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ τὰς χόρτους χλωρὸς κατεκάη.

8:8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὄρος μέγα πυρὶ καίμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν.

8:9 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν· καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστήρ μέγας καιόμενος ὡς λαμπάς· καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων.

8:10 Καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ Ἀπσίνθος· καὶ ἔπεσεν ἐπὶ τὴν ἡμέραν ἐπὶ τὰς γῆς ἐπὶ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

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[55] This dative participle is in G18 TR πA and P. T7 T8 NA28 πK 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 ἔδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης καὶ ἔσκοτίσθη[56] ὁ ἥλιος καὶ ὁ ἀρ καὶ ὁ ἀρ 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 πA and P. T7 T8 NA28 and A rather have ἔσκοτώθη.

9:2 καὶ ἠνέβη τὸ φρέαρ τῆς ἀβύσσου καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης καὶ ἔσκοτίσθη[56] ὁ ἥλιος καὶ ὁ ἀρ καὶ ὁ ἀρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

9:3 καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν καὶ ἔδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς οἱ σκορπίοι τῆς γῆς.

9:4 καὶ ἔρεθη αὐταῖς Ἰνα ἢ ἀδικήσωσιν[57] τὸν χόρτον τῆς γῆς οὐδὲ πάν χλωρὸν οὐδὲ πάν δένδρον καὶ ἠνέβη καπνὸς ἐκ τοῦ καπνοῦ τοῦ φρέατος οἱ σκορπίοι οἱ σκορπίοι τῆς γῆς.

[57] The subjunctive tense is in G18 TR πA and P. T7 T8 NA28 and A have the future tense.

9:5 καὶ ἐδόθη αὐτοῖς ἤνα μὴ ἀποκτείνωσιν αὐτούς ἀλλ’ ἢνα βασανισθήσονται μὴνα πέντε καὶ ὁ βασανισμός αὐτῶν ἔνας βασανισμός σκορπίου οὗτοι σκορπίου ὁ βασανισμός αὐτῶν ἦν ἀνθρώπων ἀνθρώπων.

[58] This pronoun is in G18 T7 TR and πK. It is omitted in T8 NA28 κA P 1 and Am.

9:6 καὶ ἐν ταῖς ἡμέραις ἐκείναις ἦτοιμα στέφανοι ἔνας στέφανος ἐν ταῖς ἡμέραις ἐκείναις στέφανοι ἔνας στέφανος ἔνας στέφανος ἔνας στέφανος ἐν ταῖς ἡμέραις ἐκείναις.
9:8 καὶ ἔχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν.
9:9 καὶ ἔχον θώρακας ὡς θώρακας σιδηροῦ, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς τόπον.
9:10 καὶ ἔχουσιν οὐράς ὡς οὐράς σιδηροῦ, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς τόπον.
9:11 ἔχουσιν ἐπὶ αὐτῶν βασιλέα, τὸν ἄγγελον τῆς ἀβύσσου, ὃς ἔχει ἄγγελον βασιλέα, τὸν ἄγγελον τῆς ἀβύσσου, ὃς ἔχει ἄγγελον βασιλέα.
9:12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν, ἰδοὺ ἔρχεται δύο οὐαί μετὰ ταῦτα.
9:13 Καὶ ὁ ἑκάτερος ἄγγελος ἐυλύθησα καὶ ἐκ τῶν στρατευμάτων τοῦ θυσιαστηρίου τοῦ θεοῦ, ἐκ τῶν στρατευμάτων τοῦ θεοῦ.

9:14 λέγουσαν τῷ ἑκάτερῳ ἄγγελῳ, ὁ ἔχων τὴν σάλπιγγα.

9:15 καὶ ἔλυθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, ἵνα ἀριθμὸν τῶν στρατευμάτων τοῦ θεοῦ δύο χιλιάδες χιλιάδων.

9:16 Καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ θεοῦ δύο χιλιάδες χιλιάδων, ἦκουσα τὸν ἀριθμὸν αὐτῶν.

9:17 Καὶ οἱ ὀδόντες ἔδον τοὺς ἵππους ἐν τῇ ἀράσει καὶ τοὺς καθημένοις ἀριθμὸν τῶν στρατευμάτων αὐτῶν ἐκπορεύεται πᾶρ πόλεις καὶ θεοῖς.
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9:18 ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου τοὺς 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 κεφαλάς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

9:20 καὶ οἱ λοιποὶ τῶν ἄνθρωπων, οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνῆσουσιν τὰ δαιμόνια καὶ τὰ εἴδωλα τὰ χρυσὰ καὶ τὰ ἀργυρὰ καὶ τὰ χαλκὰ καὶ τὰ λίθινα καὶ τὰ ξύλινα, οὔτε βλέπειν δύνανται οὔτε ἀκούειν οὔτε περιπατεῖν.

[62] This adverb is in G18 T7 πτ and C. TR and πτ have οὔτε, and T8 NA28 κ and Ψ47 have οὔδε.


[63] G18 TR πτ A and P also have this form. Both T7 and T8 have φαρμακιῶν, while NA28 πτ κ and Ψ47 all have φαρμάκων.

Chapter 10

10:1 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἡ ἴρις 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 ἠνεῳγμένον. 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 βρονταί 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, ὅν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης, καὶ ἐπὶ τῆς γῆς, ἦρεν τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανόν.

10:6 καὶ ἤμελλον ἔν τῷ ζωτίς. οὕτως οὕτως ἐν τοῖς αἰῶνας τῶν αἰῶνων, ὑετός τόν οὐρανόν καὶ τὸ ἔν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἔν αὐτῇ καὶ τὴν θαλάσσαν καὶ τὰ ἔν αὐτῇ, οὕτως οὕτως ἐσται.
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10:7 ἀλλ’ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθη τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

10:8 Καὶ ἡ φωνὴ ἦν ἡκουσα ἐκ τοῦ οὐρανοῦ πάλιν λαλοῦσαν μετ’ ἐμοῦ καὶ λέγουσαν ὧτ’ ὑπάγε λάβε τὸ βιβλαρίδιον [64] τὸ ἱνεωγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστώτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

[64] This is the reading of G18 T8 TR κ and P. T7 and π have βιβλιδάριον, while NA28 A and C have βιβλίον.

10:9 καὶ ἀπῆλθον[65] πρὸς τὸν ἄγγελον, λέγων αὐτῷ δοῦναί τι τὸ βιβλαρίδιον. καὶ λέγει μοι · Λάβε καὶ κατάφαγε αὐτῷ καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ’ ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

[65] This is the reading of G18 TR and π. T7 T8 and Ψ47 have ἀπῆλθα.

10:10 καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὸ καὶ ὅτε ἐφάγον αὐτό, ἐπικράνθη ἡ κοιλία μου.

10:11 καὶ λέγουσιν μοι ὅτε ἐφάγα τὰ πάλιν προφητεύσαι ἐπὶ λαοῖς καὶ ἐθνεσιν καὶ γλώσσαισι καὶ βασιλεύσιν πολλοῖς.

Chapter 11

11:1 Καὶ ἐδόθη μοι κάλαμος ὁμοίος ράβδῳ, λέγων ὧτ’ ἔγειρε καὶ μέτρησεν τὸν ναὸν τοῦ Θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ ·

11:2 καὶ τὴν αὐλὴν τῆς οἰκίας ἐξωθεὶσεν τὸν ναὸν ἐκβάλε ἐξωθεὶσαν[66] καὶ μὴ ἐτελέσῃ μετρήσης, ὅτι ἔδόθη τοῖς ἐθνεσιν καὶ τὴν πόλιν τῆς ἀγίας πατήσουσιν μῆνας· τεσσεράκοντα δύο.[67]

[66] This adverb is in G18 T7 TR πκ and Ψ47. T8 and NA28 have ἐξωθείσεν.

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11:3 καὶ δώσω τοῖς δυσὶν μάρτυσίν μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἐξήκοντα περιβεβλημένοι σάκκους.

11:4 Οὗτοί εἰσίν αἱ δύο λυχνίαι, ἡμέρας διακοσίας ἑξήκοντα ζευγάρια ἕξακοσίων ζώνων ἐξερχόμενα ἑρῴης ἑκατοντάρτης.

11:5 καὶ εἰ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ καταστρέφει τοὺς ἐχθροὺς αὐτῶν, καὶ εἰ τις θέλει ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.

[68] This is the reading of G18 T7 T8 C P and m. NA28 κ and A have θελήσῃ. Ψ47 has θελήσῃ.

11:6 οὗτοι ἔχουσιν τὴν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ύετὸς βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν καὶ θελήσωσιν ἑκατοντάρτης ζωῆς καὶ ἔστησαν αὐτοὺς ἐπὶ τὸν οὐρανὸν διὰ τοῦ πυρός καὶ καταστρέψουσιν τὴν γῆν ἐν πάσῃ πληγῇ ὁσάκις ἐὰν θελήσωσιν.

11:7 καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον ἀναβαίνον ἐκ τῆς ἀβύσσου ποιήσει μετ᾽ αὐτῶν πόλεμον καὶ νικήσει αὐτοὺς καὶ ἀποκτηνεῖ αὐτοὺς καὶ ἐξαναστάσει αὐτοὺς καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα καὶ παταξεῖν τὴν γῆν ἐν πάσῃ πληγῇ καὶ ἀποκτανθῆναι.

11:8 καὶ τὸ τπῶμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ὅπου καὶ ὁ Κύριος αὐτῶν ἐσταυρώθη.

11:9 καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλώσσων καὶ ἐθνῶν τὸ πτῶμα αὐτῶν ζωῆς τρεῖς καὶ ἕκαστον νεκρον οὐκ ἀφίουσιν τεθῆναι εἰς μνήμα.

11:10 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χάρωσιν ἐπὶ τοὺς κατοικοῦντας τῆς πόλεως τῆς μεγάλης καὶ ζωῆς τρεῖς καὶ ἕκαστον νεκρον οὐκ ἀφίουσιν τεθῆναι εἰς μνήμα.

11:11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμέρας τοῖς δυσὶν μάρτυσίν ἔπεσεν ἐκ τοῦ Θεοῦ εἰσηλθεν ἐν ἐκ τοῦ Θεοῦ εἰσηλθεν ἐν αὐτοῖς καὶ ἐστῆσαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς κατοικοῦντας τοὺς κατοικοῦντας τοὺς κατοικοῦντας τοὺς κατοικοῦντας.
11:12 καὶ ἥκουσα φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ λεγούσαν αὐτοῖς ἀνάβατε ὧδε. καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.

[70] G18 T8 TR NA28 καὶ A C and P have the plural ἥκουσαν. The singular, adopted here, is also in T7 and 𝔽47.

[71] These words are in the accusative case in G18 T7 T8 TR 𝔽115, 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 ὀνόματα ἀνθρώπων χιλιάδες ἑπτά καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ.

11:14 Ἡ οὐαὶ δευτέρα ἀπῆλθεν καὶ οὐαίς θύσιν ὀνόματα ἀνθρώπων χιλιάδες ἑπτά καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ.

11:15 Καὶ οἱ ἔβδομος 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 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) καὶ C P and 𝔽1. It is omitted in A 𝔽47 and 𝔽47.

11:17 λέγοντες Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ Παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν, ὁ δὴν ὁ εἰλήφας 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 τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὶς καὶ τοὺς μεγάλους, καὶ διαφθείραι τοὺς διαφθείροντας τὴν γῆν.

11:19 καὶ ἦν διαθήκη αὐτοῦ ἐν τῷ ναῷ αὐτοῦ, καὶ ἔγένοντο ἄστραται καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαξα μεγάλη.
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[74] This preposition is preceded by the article ὁ in T7 T8 NA28 A C and Ψ115. It is omitted in TR m κ and Ψ47. Curiously, Darby (1920) mentions that this article is in P, while in fact it is not.

Chapter 12

12:1 Καὶ σημεῖον μέγα ὤφθη 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] ὡδίνουσα καὶ βασανιζομένη τεκεῖν.

[75] This verb appears thus in G18 T7 TR m A and P. It is also in T8 NA28 κ and Ψ47, yet preceded by καὶ. C and m K have ἔκραζεν.

12:3 Καὶ ὡφθη ἄλλο σημεῖον ἐν τῶν οὐρανῶν, καὶ ἰδοὺ δράκων πυρρὸς μέγας,[76] ἐχὼν κεφαλὰς ἐπὶ καὶ κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἐπὶ διαδήματα·

[76] This word order is also in T7 T8 C m and Ψ47. G18 TR NA28 κ and P have μέγας πυρρὸς.

12:4 καὶ ὡρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἐβαλεν αὐτοὺς εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλοῦσας τεκεῖν, ἵνα ὅταν τέκῃ τὸ τέκνον αὐτῆς καταφάγῃ.

12:5 καὶ ἐτεκεν τε νεὶ αἰρσένα,[77] ὡς μέλλει ποιμαίνειν πάντα τὰ ἐθνα ἐν ῥάβδῳ σιδηρᾷ· καὶ ἠρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

[77] G18 TR m κ P Ψ47 also have this variant, which is spelled ἀρσένα in most of these. T7 T8 NA28 A and C have ἀρσένα.

12:6 καὶ ὡρὴ ἐφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα.

12:7 Καὶ ἔγενετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ ὑπολέμησαι μετὰ τοῦ δράκοντος. καὶ ό δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ·
12:8 καὶ οὐκ ἴσχυσεν, οὔδὲ τόπος εὐρέθη αὐτῶν ἐτὶ ἐν τῷ οὐρανῷ.
12:9 καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ δῆφις ὁ ἀρχαῖος, ὁ καλούμενος διάβολος καὶ ὁ Ἀρνίος, τῆς πλανῆς ἐν τῷ οὐρανῷ, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ᾽ αὐτοῦ ἐβλήθησαν.
12:10 καὶ ἦκουσα 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 κατῆγορος τῶν ἄδελφων ἡμῶν, ὁ κατηγορῶν αὐτούς ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτὸς.

[78] This reading is also in TR π K C P and Ψ⁴⁷. 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 εὐφράινεσθε, οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. οὐαὶ τῇ γῇ καὶ τῇ θάλασσῃ, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἐχών θυμὸν μεγάν, εἰδὼς ὅτι ὅλιγον καρόν ἐχει.

[79] This article is also in G18 T7 TR NA28 (within brackets) A and π⁴⁷. It is omitted in T8 π K K K C and P.

[80] G18 π K and Ψ⁴⁷, the last being uncertain, also have the dative. T7 T8 TR and NA28 have the accusative.

12:13 Καὶ ὅτε ἐδεῖκεν ὁ δράκων ὅτι ἐβλήθη εἰς τήν γῆν, ἐδιώξεν τὴν γυναῖκα ἧττης ἐτεκεν τὸν ἄρσενα.
12:14 καὶ ἔδοθησαν τῇ γυναικὶ αὐ[81] δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅτου τρέφεται ἱκεὶ καροῦ καὶ καροῦς καὶ ἡμίσυ καροῦ ἀπὸ προσώπου τοῦ ὀφεως.

[81] This article is in T7 T8 NA28 π K K K C and P. It is omitted in G18 TR π K K K and Ψ⁴⁷.
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12:15 καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὑδωρ ὡς ποταμὸν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.

12:16 καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμὸν ὃν ἔβαλεν ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ.

12:17 καὶ ὤργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπήλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηροῦντων τὰς ἐντολὰς τοῦ Θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ.

12:18 Καὶ ἔστάθη[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 𝔓 and P. NA28 and 𝔓47 have ἐστάθη.

Chapter 13

13:1 καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἐπτά, καὶ ἐπὶ τῶν κεφαλῶν αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόματα[83] βλασφημίας.

[83] G18 T7 T8 NA28 (the ending τα being within brackets) 𝔓7 and A also have this reading. 𝔓8 Χ C P and 𝔓47 have the singular ὀνόμα.

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 ἐδέσμητο, καὶ ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου.

13:4 καὶ προσεκύνησαν πᾶν ὁ δράκων, ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ· καὶ προσεκύνησαν τὸ θηρίον[84] λέγοντες· Τίς ὁμοιὸς τῷ θηρίῳ, καὶ τίς δύναται πολεμῆσαι μετ’ αὐτοῦ;

[84] The accusative is also in TR and A. G18 T7 T8 𝔓 and 𝔓47 have the dative τῷ θηρίῳ.

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13:5 καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας· καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μήνας τεσσεράκοντα δύο.

[85] NA28 inserts καὶ within brackets before δύο here, as also A. It is omitted in G18 T7 T8 TR 𝔓 C and P.


[86] This conjunction is in G18 T7 TR 𝔓 B and P. It is omitted in T8 NA28 𝔓 A and C.

13:7 καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς. καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλήν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.

13:8 καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ Ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.

[87] This is the exact reading of G18 TR that adds τα to ὄνομα. The reading of Ψ115 may also contain this reading, but it is uncertain. T7 T8 NA28 and C have οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἐν. κ and P and Ψ47 have ὧν οὐ γέγραπται τὸ ὄνομα αὐτῶν.

13:9 Εἴ τις ἔχει οὖς, ἀκουσάτω.

13:10 εἰ τις εἰς αἰχμαλωσίαν ἐπάγει· εἰ τις ἐν μαχαίρῃ ἀποκτείνει, δεῖ αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι. [88] ὥδε ἐστιν 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; ἐπάγει. T7 T8 and NA28 omit it.
This is the same reading as T7 and T8. G18 TR mA C and P also have it, except for μαχαίρα. NA28 reads “εἰ τις ἐν μαχαίρῃ ἀποκτανθήναι αὐτὸν ἐν μαχαίρῃ ἀποκτανθήναι.” Darby explains: “A reads by mistake ἀποκτανθήναι for ἀποκτενεῖ, δεῖ” (1920).

13:11 Kai εἶδον ἄλλο θηρίον ἀναβαίνον ἐκ τῆς γῆς; καὶ εἶχεν κέρατα δύο ὅμοια ἄρνιῳ; καὶ ἐλάλει ὡς δράκων.

13:12 καὶ τὴν ἔξουσιαν τοῦ πρῶτου θηρίου πάσαν ποιεῖ ἐνώπιον αὐτοῦ, καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα προσκυνήσουσιν τὸ θηρίον τὸ πρῶτον, οὗ ἔθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.

13:13 καὶ ποιεῖ σημεία μεγάλα, ἵνα καὶ πῦρ ποιη ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.

13:14 καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεία ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ, δός ἐχει τὴν πληγὴν τῆς μαχαίρης καὶ ἐξησεν.


[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 δουλοὺς, ἵνα δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν.

13:17 καὶ ἵνα μὴ τις δύνηται ἄγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

13:18 ὥσπερ ἡ σοφία ἐστίν. ὁ ἔχων νοῦς ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν; καὶ ὁ ἀριθμὸς αὐτοῦ ἐξακόσιοι ἐξήκοντα ἔξ.
Chapter 14

14:1 Καὶ εἶδον, καὶ ἰδοὺ τὸ Ἀρνίον ἐστῶς[92] ἐπὶ τὸ ὄρος Σιών, καὶ μετ’ αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ Πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

[92] G18 TR and πK have ἐστηκός; T7 T8 NA28 κ A C and P have ἐστός. The reading here is in Ψ47 and πA.

14:2 καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν πολλῶν καὶ ὡς φωνήν βροντῆς μεγάλης. καὶ ή φωνήν ἦν ἐκ τοῦ οὐρανοῦ καὶ κατὰ τὸ ὄνομα κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.

14:3 καὶ ἠδούσιν ὑδήν[93] καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζῴων καὶ τῶν πρεσβυτέρων. καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ἑγορασμένοι ἀπὸ τῆς γῆς.

[93] This noun is preceded by the adverb ὡς in TR NA28 (the last two within brackets) A C 1 and πA. It is omitted in G18 T7 T8 κ P πK and Ψ47.

14:4 οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γὰρ εἰσίν. οὗτοί οἱ ἀκολουθοῦντες τῷ Ἀρνίῳ ὧν τὰς ἡμέρας τῶν ἀνθρώπων ἀπαρχὴν τῷ Θεῷ καὶ τῷ Ἀρνίῳ καὶ τῷ στόματι αὐτῶν οὐχ εὑρέθη ψεῦδος. οἱ άμωμοί εἰσίν.

14:5 καὶ ἔν τῷ στόματι αὐτῶν οὐχ ἐμολύνθησαν, παρθένοι γὰρ εἰσίν. οὗτοί οἱ ἀκολουθοῦντες τῷ Ἀρνίῳ ὧν τὰς ἡμέρας τῶν ἀνθρώπων ἀπαρχὴν τῷ Θεῷ καὶ τῷ στόματι αὐτῶν οὐχ ἐμολύνθησαν, παρθένοι γὰρ εἰσίν.

14:6 Καὶ ἠδούσιν ἄγγελον πετόμενον ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πηγὰς ὕδατων. Φοβήθητε τὸν Θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως τῆς γῆς καὶ τῆς γῆς καὶ τῆς θάλασσας καὶ πηγῶν ὕδατων.

[94] This article is in G18 T8 κ P πK and Ψ47. It is omitted in T7 and TR.
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14:8 Καὶ ἄλλος δεύτερος ἄγγελος[95] ἠκολούθησεν λέγων ἔπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη, ἢ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα τὰ ἔθνη.

[95] This variant reading is also in T7 A and πK. T8 NA28 κ2 P and πA have ἄγγελος δεύτερος. The adjective δεύτερος is omitted in G18 and TR.

14:9 Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν λέγων ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ.

14:10 καὶ αὐτὸς πίεται ἐπὶ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ ποτηρίου κεκερασμένον 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 αἰώνια αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἰ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

14:12 ὥδε 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 ἀποθνῄσκοντες ἀπ᾿ ἄρτι. ναί, λέγει τὸ Πνεῦμα, ἵνα ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν, τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ᾿ αὐτῶν.

14:14 Καὶ εἶδον, καὶ ἱδοὺ νεφέλη λευκή, καὶ ἐπὶ τῆς νεφέλης ἀνθρώπου ἐκ τοῦ ναοῦ, κράζων τῷ καθημένῳ ἐπὶ τῆς νεφέλης· Πέμψον τὸ δρέπανόν σου καὶ θέρισον. ὁ θερισμὸς τῆς γῆς ἦλθεν ἡ ὥρα θερίσαι.

14:15 καὶ ἄλλος ἄγγελος ἠκολούθησεν ἐξῆλθεν ἐκ τοῦ ναοῦ, καὶ ἐβαλεν ὁ καθήμενος τὸ δρέπανον σοι καὶ θέρισεν καὶ θερίσθη ἡ γῆ.

14:16 καὶ ἤθελεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.
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14:17 Καὶ ἄλλος ἄγγελος ἔξηλθεν ἐκ τοῦ ναοῦ τοῦ ἔν τῷ οὐρανῷ, ἔχων καὶ αὕτως δρέπανον ὄξυ.

[97] This verb is within brackets in NA28. It is omitted in A and 𝔅 47. However, G18 T7 T8 TR κ κ P and 𝔽 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 κ P and 𝔅 47.

[99] G18 T7 TR C P κ κ and 𝔅 47 also have this noun. T8 NA28 κ κ and A have φωνῇ.

14:19 καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἀμπέλον τῆς γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ ἔμπνευσεν 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 ἔξηλθεν ἐκ τῆς γῆς θυμὸν ἕξακοσίων χιλίων, ἀπὸ σταδίων χιλίων ἐξακοσίων.

Chapter 15

15:1 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἄγγελος ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας · ὅτι ἐν αὐτάς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ.
15:2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἄριστον τοῦ ὀνόματος αὐτοῦ ἔστωτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ.
15:3 καὶ ἀδουσιν τὴν ἔδην Μωϋσέως, τοῦ δούλου τοῦ Θεοῦ, καὶ τὴν ἔδην τοῦ Ἀρνίου, λέγοντες: Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε ὁ Θεός ὁ Παντοκράτωρ: δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ Βασιλεὺς τῶν ἑθνῶν.

15:4 τίς σε οὐ μὴ φοβηθῇ, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος ὁ σιωπής ὁ πάντα τὰ ἔθνη ἱξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου; ὅτι τὰ δικαιωματά σου ἐφανερώθησαν.

[101] G18 TR κ and πK also have the aorist subjunctive. T7 T8 NA28 A C P and ψ47 have the future indicative δοξάσει.

15:5 Καὶ μετὰ ταῦτα εἶδον, καὶ ἤνοιγη ὁ ναός τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ.

15:6 καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς.

[102] This article is also in G18 T7 T8 NA28 (within brackets) A and C. It is omitted in κ P and ψ47.

15:7 καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἐδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

15:8 καὶ ἐγεμίσθη ὁ ναὸς ἀρχὴς πολλῶν ἐκ τῆς δύναμεως αὐτοῦ καὶ οὔδεις ἐδύνατο εἰσελθεῖν εἰς τὸν χάραγμα τῆς εἰκόνας αὐτοῦ.

Chapter 16

16:1 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ λέγοντος: Ὁ πρώτος καὶ ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.

16:2 Καὶ ἔγενετο ὁ πρώτος καὶ ἔξεχεν τὴν φιάλην αὐτοῦ εἰς τὴν γην ὁ πρώτος καὶ ἔξεχεν τὴν φιάλην αὐτοῦ εἰς τὴν γην. Καὶ ἔγενετο ἐλκυσθείν κακῶς καὶ βασιλεύσει εἰς τῆς ἡμέρας τοῦ θερίου καὶ τοὺς προσκυνοῦντας τὴν εἰκόνα αὑτοῦ.
16:3 Καὶ ὁ δεύτερος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ· καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν ἐν τῇ θαλάσσῃ.

[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 τῇ θαλάσσῃ.

16:4 Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἶς τὰς πηγὰς τῶν ύδάτων· καὶ ἐγένετο αἷμα.

[105] This preposition is also in G18 T7 TR and mK. It is omitted in T8 and NA28. B and τῇ θαλάσσῃ. have ἐπὶ.

16:5 καὶ ἤκουσα τοῦ ἀγγέλου τῶν ύδάτων λέγοντος· Δίκαιος εἶ, ὅ ὦν καὶ ὁ ἦν, ὁ Ὀσιός, ὁτι ταύτα ἔκρινας·

16:6 οτι αἷμα ἀγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας· ἄξιοί εἰσιν.

[106] G18 T7 TR m κ P and τῇ θαλάσσῃ. also have the aorist tense. T8 NA28 also have the perfect tense. B and τῇ θαλάσσῃ. have ἐπὶ.

16:7 καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος· Ναὶ Κύριε ὁ Θεὸς ὁ Παντοκράτωρ, ἀληθιναὶ καὶ δίκαιαι 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 ἔκαυματίσθησαν οἱ ἀνθρώποι καῦμα μέγα· καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν· ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

[107] This noun is preceded by the article in T7 T8 NA28 κ and P. It is omitted in G18 TR mK and C.
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16:10 Kai ὁ πέμπτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου: καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη: καὶ ἐμασώντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου.

16:11 καὶ ἐβλασφήμησαν τὸν Θεόν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκών αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

16:12 Καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν Ἐὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῆς Ἡλίου.

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 βάτραι[08]· εἰσίν γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας ἡκεῖνης[09] τῆς μεγάλης τοῦ Θεοῦ τοῦ Παντοκράτορος.

16:14 εἰσίν γὰρ πνεύματα δαιμονίων ποιοῦντα σημεία, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας ἡκεῖνης[09] τῆς μεγάλης τοῦ Θεοῦ τοῦ Παντοκράτορος.

16:15 ἠδοὺ ἔρχομαι ως 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 ἐξηραμμένον ἀρμαγεδών.

16:17 Καὶ ὁ ἐβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τὸν μέγαν Ἐўφρατην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῆς Ἡλίου.

[08] Again, this noun is preceded by the article in T7 TR A C and P; it is omitted in G18 T8 and mK.

[09] Darby writes: “α 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.

[10] These words are omitted in T8. G18 TR mT and m have ἀπὸ. T8 NA28 x and A have ἐκ.

[111] These words are omitted in T7 T8 and A and P; 47. They are in G18 TR mT and B.
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16:18 καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί ὡς τῆς γῆς, τηλικούτος σεισμός οὔτω μέγας.

[112] The plural is also in G18 TR ἄνθρωποι and א. T7 T8 NA28 A and א have the singular ἄνθρωπος ἐγένετο.

16:19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ θηρίον κέρατα δέκα. οὐκ ἐγένετο ἀφ᾿ οὗ ὁ ἄνθρωπος ἐγένετο ἐπὶ τῆς γῆς, τηλικούτος σεισμός οὔτω μέγας.

Chapter 17

17:1 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἑπτὰ φιάλας, καὶ ἐπέστη σοι τὸ κρίμα τῆς πόρνης τῆς καθημένης ἐπὶ τῆς γῆς, μεθ᾿ ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς. Καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι καὶ δοκαὶ καθημένην ἐπὶ θηρίον κόκκινον, γέμοντα ὄνοματα βλασφημίας, ἔχοντα κέρατα δέκα.

[113] These two articles are also in G18 T7 T8 TR τῶν and perhaps א. They are omitted in NA28 κ A and P.

17:2 μεθ᾿ ἡς ἑπόρνευσαν οἱ βασιλεῖς τῆς γῆς καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.

17:3 καὶ ἀπήνεγκέν με εἰς ἔρημον έν πνεύματι καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμοντα[114] ὄνοματα βλασφημίας, ἔχοντα[115] κεφαλάς ἐπτά καὶ κέρατα δέκα.

[114] G18 T8 NA28 (γέμον[τα]) A P T7 (the last having γέμον τα ὄνοματα) also have this reading. m have γέμον, and mκ have ὄνοματα.
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[115] This form is also in T8 κ and P. G18 T7 TR and π have ἔχον. NA28 and A have ἔχων.

17:4 καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦ καὶ κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ πιμίῳ καὶ μαργαρίταις, ἕχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς ἔχον βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς.

17:5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον· Ὑμνησάτω, Βαβυλὼν ἡ μεγάλη, ἢ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.

17:6 καὶ εἶδον τὴν γυναίκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἡσαύ· καὶ ἔθαυμασα ἰδὼν αὐτὴν θαῦμα μέγα.

17:7 Καὶ εἶπεν μοι ὁ ἄγγελος· Ἐγὼ ἐρῶ σοι τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.

17:8 Τὸ θηρίον δ ἕιδος ἂν καὶ οὐκ ἔστιν καὶ ἡ ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἡσαύ· καὶ ἔθαυμασα ἰδὼν αὐτὴν θαῦμα μέγα.

17:9 Ἐκεῖ ὁ νοῦς, ὁ ἔχων σοφίαν· αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσίν, ὅπου ἡ γυνὴ κάθηται ἐπὶ αὐτῶν.

17:10 καὶ βασιλείς ἐπτά εἰσίν· οἱ πέντε ἔπεσαν· ὁ ἐξ ἐστιν· ὁ ἄλλος οὕτω ἤλθεν, καὶ ὃ ἐλθῇ ὁλίγος αὐτὸν δεῖ μεῖναι.

17:11 καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν καὶ αὐτὸς ὡς βασιλεῖς ἡγοῦτος ἐστιν, καὶ ἐκ τῶν ἔπτα ἔστιν, καὶ εἰς ἀπώλειαν ὑπάγει.

17:12 Καὶ τὰ δέκα κέρατα δ ἔδειξεν ἤν τοῦ θηρίου, καὶ οἱ πέντε ἔπεσαν· οἱ πέντε θρόνοι οὐκ ἐστιν καὶ ἔκ τῶν ἔπτα ἔστιν, καὶ εἰς ἀπώλειαν ὑπάγει.

17:13 Καὶ τὸ δέκα κέρατον τοῦ θηρίου, καὶ τὴν δύναμιν καὶ ἐξουσίαν ὧν ἐρρέων, καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ διδόσασιν.
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[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 ἔστιν καὶ Βασιλεὺς βασιλέων, καὶ οἱ μετ’ αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. 17:15 Καὶ λέγει μοι ὅτι ἔδωκεν αὐτοῖς αὐτὴν καὶ γυμνὴν καὶ οἱ μετὰ αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ κατακαύσουσιν ἐν πυρί. 17:16 καὶ τὰ δέκα κέρατα ἀνεφέρει καὶ τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην καὶ ἀνεφέρει καὶ τὸ θηρίον ἀνεφέρει. 17:17 Καὶ λέγει μοι ὅτι ἐστὶν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλείων 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 ὅτι ἐπέσει ἐπὶ Βαβυλῶν, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ κατακαύσουσιν ἐν πυρί. 18:3 οἱ βασιλεῖς τῆς γῆς μετὰ τῆς ἐπορνευσιν καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου ἐπλούτησαν.

[119] NA28, based on A, adds before this καὶ: καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου.

18:3 ὅτι οἱ οἴνοι τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκεν πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ’ αὐτῆς ἐπόρνευσαν, καὶ οἱ έμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.

[120] G18 (πέτωκε) and TR also have this reading. T7 T8 and NA28 have πέτωκαν; m^κ κ A and C have πέπτωκαν (or πεπτώκασιν).
18:4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν· Ἐξέλθατε ἐκ αὐτῆς, ὁ λαός μου.[121] ἢ μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἢ μὴ λάβητε·

[121] This word order also appears in G18 T7 TR \(\text{π}^\text{K}\) and A. T8 NA28 κ C and P have ὁ λαός μου ἐξ αὐτῆς.

18:5 ὅτι ἐκκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ καὶ ἐμνημόνευσεν ὁ Θεός τὰ ἀδικήματα αὐτῆς.

18:6 ἀπόδοτε αὐτὴ ὡς καὶ αὐτὴ ἀπέδωκεν, καὶ διπλώσατε αὐτῇ διπλὰ[122] κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ὃ ἐκέρασεν κεράσατε αὐτῇ διπλοῦν,

[122] This is the reading of G18 TR \(\text{π}^\text{A}\) and P. T7 T8 \(\text{π}^\text{K}\) NA28 κ B and C have τὰ διπλὰ.

18:7 ὅσα ἐδόξασεν ἑαυτὴν καὶ ἐστρηνίασεν, τοσοῦτον δότε αὐτὴ βασανισμὸν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι κάθημαι βασίλισσα καὶ χήρα οὐκ εἰμί καὶ πένθος οὐ μὴ ἴδω·

18:8 διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἑξελθεῖσαι τοιούτῳ ἐκ τοῦ οὐρανοῦ, καὶ ἐκ τῶν ποτηρίων ἐκέρασαν κεράσασθαι αὐτῇ διπλοῦν,

18:9 Καὶ κλαύσονται[123] καὶ κόψονται ὡς βασιλεῖς τῆς γῆς τοῖς πορνεύσαντες καὶ στρηνίασαντες, 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 μακρὸθεν ἐστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες· Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ἡ πόλις ἡ ἰσχυρᾶ, ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνας αὐτῆς.

18:11 καὶ οἱ ἐμπόροι τῆς γῆς κλαύσονται καὶ πενθοῦσιν ἐπὶ αὐτὴν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι,
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18:12 γόμον χρυσοῦ καὶ ἄργυρου καὶ λίθου τιμίου καὶ μαργαριτῶν καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ κοκκίνου, καὶ πάντα ἡμῶν θύϊνον καὶ πάντα σκεύος ἐλεφάντινον καὶ πάντα σκεύος ἐκ ἕξμου τιμωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου·

18:13 καὶ κιννάμωμον καὶ ἄμωμον καὶ θυμιάματα καὶ μύρον καὶ λίβανον καὶ σεμίδαλιν καὶ σῖτον καὶ κτήνες καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν καὶ ψυχῶν καὶ ψυχας ἀνθρώπων.

18:14 καὶ ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου[124] ἀπῆλθεν ἀπὸ σοῦ καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ καὶ οὐκέτι οὐ μὴ αὐτὰ εὑρήσουσιν.

[124] This pronoun rather follows ὀπώρα in T7 T8 Α C and P. G18 TR and π are as here.

18:15 οἱ ἐμποροὶ τούτων, οἱ πλουτήσαντες ἀπ’ αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς καὶ πενθοῦντες.

18:16 λέγοντες[125]· Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη κόκκινον καὶ κεχρυσωμένη ἐν χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ὅτι μιᾷ ὥρᾳ ἠρημώθη 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.

18:17 καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων καὶ ναύται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται ἀπὸ μακρόθεν ἔστησαν·

18:18 καὶ ἔκραζον βλέποντες τὸν καπνὸν τῆς πυρώσεως τῆς πυρώσεως αὐτῆς λέγοντες· Τίς ὀμοία τῇ πόλει τῇ μεγάλῃ;

18:19 καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες λέγοντες· Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, ἐν ἐπιλυθησαν πάντες οἱ ἐχοντες τὰ πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἠρημώθη.
18:20 Εὐφραίνου ἐπ’ αὐτῇ, οὕρανὲ καὶ οἱ ἄγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.
18:21 Καὶ ἦρεν εἷς ἄγγελος ἵσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων· ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.
18:22 καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοί ἔτι· καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοί ἔτι.
18:23 καὶ φως λύχνου οὐ μὴ φάνη ἐν σοί ἔτι· καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοί ἔτι.
18:24 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσαρα ζῷα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ λέγοντες· Ἀμήν, ἀλληλούϊα.

[127] G18 T7 T8 and ρ also have this reading. TR NA28 κ A C and P have αἷμα.

Chapter 19

19:1 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων· Ἀλληλούϊα, ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ Θεοῦ ἡμῶν.
19:2 ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἥτις ἔφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.
19:3 καὶ δεύτερον εἴρηκαν· Αἰνεῖτε τῷ Θεῷ ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ καὶ οἱ θανάτους καὶ οἱ φυλάκια καὶ οἱ καθημένοι ἐπὶ τῷ θρόνῳ ἡμῶν.

[128] This word begins with a rough breathing in NA28.

19:4 καὶ ἔπεσαν οἱ προσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσαρα ζῷα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνω νέοις, άμην, ἀλληλούϊα.
19:5 καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξηλθεν λέγουσα· Αἰνεῖτε τῷ Θεῷ ἡμῶν, πάντες οἱ δούλοι αὐτοῦ καὶ οἱ φοβούμενοι αὐτῶν, οἱ μικροὶ καὶ οἱ μεγάλοι.
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[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.


[130] G18 T7 T8 NA28 (within brackets) mK κ2 and P also have this pronoun. It is omitted in TR.

19:7 χαίρωμεν καὶ ἀγαλλιῶμεν, καὶ δῶμεν[131] τὴν δόξαν αὐτῶ· ὥστε ἦλθεν ὁ γάμος τοῦ Ἁρνίου· καὶ ἢ γυνὴ αὐτοῦ ἠτοίμασεν ἑαυτὴν·

[131] This form is also in G18 T8 TR and mK. T7 and A have δώσομεν; NA28 mA and P have δώσωμεν.

19:8 καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον λαμπρὸν καὶ καθαρόν, τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων ἑστίν.

[132] This conjunction is also in G18 TR mK 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 δείπνον τοῦ γάμου τοῦ Ἁρνίου κεκλημένοι. καὶ λέγει μοι· Οὗτοι οἱ λόγοι οἱ ἀληθινοὶ τοῦ Θεοῦ εἰσίν.

[133] T7 and A also have this article. It is omitted in G18 T8 and TR.

19:10 καὶ ἔπεσα ἐξπροσθεν τῶν ποδῶν αὐτοῦ προσκυνήσαι αὐτῶ. καὶ λέγει μοι· Ὑμᾶς μή· σύνδουλός σου εἰμί καὶ τῶν ἁδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ Θεῷ προσκύνησον, ἡ γὰρ μαρτυρία Ἰησοῦ ἑστίν τὸ πνεῦμα τῆς προφητείας.
19:11 Kai eido n tov ouranov nevegmenon, kai idou itpocos leukos, kai o kathmenos etp auton [kaloymenos][134] pistos kai alithinos · kai en dikaiosun krinei kai polemei.

[134] This verb in 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 oih dè ofthalmoi autou phlod[135] puros · kai epì tin kefalhin autou diadoimata polla · exwv onoma xegerammenon o oudeis oidev eì mì autos ·

[135] This noun is preceded by the adverb òc sws in G18 TR NA28 (within brackets) and A. It is omitted in T7 T8 mt k B and P.

19:13 kai peribeblhmenos imatian vebasamenon aímati · kai keklhthi to onoma autou 'O Loghos tou Theou ·

19:14 kai ta strateýmata ta[136] en tw ouranw ãkolouthei autw ef' itpocos leukoìs, ãndedummenoi búsisoun leukon kai[137] katharon ·

[136] This article is also in G18 T7 TR NA28 (within brackets) mt and P. It is omitted in T8 mt k B and A.

[137] Only TR and k have that conjunction too.

19:15 kai ek tou stómatos autou ekproporeuetai ðomfaià diástomos[138] ðexeia, ãna en auti patase tà ðeình · kai autocos poimanei autous en ðabdo rhdb, kai autocos patiei tin lhn tw oinou tw thymoù this orghs tou Theou tou Pantokratoros ·

[138] This adjective is also in G18 and mt. It is omitted in T7 T8 TR k A and P.

19:16 kai ëxei epì to imatian kai epì ton mhrón autou onoma xegerammenon · Basileuvs basilewv kai Kýrios kurwv.
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19:17 Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ · καὶ ἔκραξεν φωνῇ[139] μεγάλῃ λέγων πάσιν 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 μ K NA28 (within brackets) and κ. It is omitted in G18 T7 TR μ A and P.

19:18 ινα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἱσχυρῶν καὶ σάρκας ἱππών καὶ τῶν καθημένων ἐπὶ αὐτῶν, καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων, μικρῶν τε[140] καὶ μεγάλων.

[140] This reading is also in G18 T7 (with καί before) μ 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 ἱπποῦ 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 τῆν καιομένην[143] ἐν θείῳ ·

[141] This is the reading of G18 T7 and μ 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 μ 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 ἱπποῦ τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.
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Chapter 20

20:1 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἀλυσιν μεγάλην ἐπὶ τὴν χείρα αὐτοῦ.

20:2 καὶ έκράτησεν τὸν δράκοντα, τὸν ὄφιν τὸν ἄρχαιον[144] ὃς ἐστιν διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἐτη.

[144] This is the reading of G18 TR π and κ. T7 T8 NA28 and A have ὁ ὄφις ὁ ἄρχαιος.


[145] This present subjunctive is also in G18 T7 and π. T8 TR and NA28 have the aorist subjunctive.

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 ἔζησαν καὶ ἔβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἐτη.

20:5 οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἀχρὶ τὴν κρίσιν διὰ τὴν ἀνάστασιν τῇ πρώτῃ. Αὕτη ἡ ἀνάστασις ἡ πρώτη.

20:6 μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀνάστασις τῇ πρώτῃ. Αpatibility in the article in T8 NA28 (within brackets) and κ. It is omitted in G18 T7 TR π and A.

20:7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἐτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλάκης αὐτοῦ.
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[148] This article is also in G18 T7 TR and πK. It is omitted in T8 and NA28.


[149] This is the reading of G18 TR πA and πK. It is omitted in T7 T8 and NA28.

[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 πA and πK have these words, yet with some variations. They are omitted in T7 T8 and NA28.

20:10 καὶ ὁ διάβολος ὁ πλανῶν αὐτούς 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 οὐρανὸς...καὶ τόπος οὐχ εὑρέθη αὐτοῖς.

20:12 Καὶ εἶδον τοὺς νεκροὺς, τοὺς μεγάλους καὶ τοὺς μικροὺς, ἑστῶτας ἐνώπιον τοῦ θρόνου...καὶ βιβλία ἠνοίχθησαν...καὶ ἄλλο βιβλίον ἠνοίχθη, ὧν ἐστιν 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 ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρὸς...οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρὸς.

20:14 καὶ εἶπεν οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς.
Chapter 21

21:1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν ὁ γὰρ πρῶτος οὐρανὸς καὶ ή πρώτη γῆ ἀπῆλθαν, καὶ ή θάλασσα οὐκ ἔστιν ἔτι.

21:2 Καὶ τὴν πόλιν τὴν ἁγίαν, Ἰερουσαλήμ καινήν, εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἦτοιμασμένην ὡς νύφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

21:3 καὶ ἠκούσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης Ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ᾿ αὐτῶν καὶ αὐτοὶ λαοὶ αὐτῶν ἔσονται, καὶ αὐτός ὁ Θεός μετ᾿ αὐτῶν ἔσται, αὐτῶν Θεός.

21:4 καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν καὶ οὐκ ἔσται θάνατος οὔτε πένθος οὔτε κραυγὴ οὐκ ἔσται πόνος ἔτι, ὅτι τὰ πρῶτα ἀπῆλθαν.

21:5 καὶ εἴπειν ὁ καθήμενος ἐπὶ τῷ θρόνῳ Ἰδοὺ καὶ ποιῶ πάντα. καὶ λέγει μοι Γράψον, ὅτι τοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσίν.

[157] This form is only in G18 (γέγονε) and TR. Darby writes: “The reading is perplexed by the disagreement of authorities” (1920).

21:7 οὐκ ἐνεργεῖ οὐκ ἐν θεῷ, καὶ ἔσομαι αὐτῷ Θεὸς καὶ αὐτὸς ἔσται μοι οἶος.

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, ὁ ὁ θάνατος ὁ δεύτερος.

21:9 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἑπτὰ φιάλας γεμοῦσας ἐπὶ τῶν ἑπτὰ πληγῶν τῶν ἑσχάτων, καὶ ἔλαλησεν μετ’ ἐμοῦ λέγων· Δεῦρο, δείξω σοι τὴν νύμφην τῆς Ἀρνίου.

[159] G18 TR (both adding τας before) T7 and πK have this reading. T8 and NA28 have τῶν γεμόντων.

21:10 καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλήμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ.

21:11 ἔχουσαν τὴν δόξαν τοῦ Θεοῦ. ὁ φωστὴρ αὐτῆς ὁμοίως λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι.

21:12 ἔχουσα τεῖχος μέγα καὶ ψηλόν· ἔχουσα πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἄγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἀ ἐστιν τῶν[160] δώδεκα φυλῶν υἱῶν Ἰσραήλ.

[160] This article is preceded by τὰ ὀνόματα in T7 πK (both without τὰ) NA28 (in the last two within brackets) A and B. They are omitted in G18 T8 TR πA 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 τείχος τῆς πόλεως ἔχων θεμελίους δώδεκα, καὶ ἐπὶ 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 τείχος αὐτῆς.

21:16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς ὡσον καὶ τὸ πλάτος· καὶ ἐμέτρησεν τὴν πόλιν τὸν καλάμων ἐπὶ σταδίους δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ύψος αὐτῆς ἰσα ἐστίν.

[161] This conjunction is also in G18 T7 TR NA28 (within brackets) and A. It is omitted in T8 ㅍ and P.

21:17 καὶ ἐμέτρησεν τὸ τείχος αὐτῆς ἐκατὸν τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστιν ἀγγέλου.

[162] G18 T7 TR ㅍ K A (uncertain) and P also have this reading. T8 NA28 and ㅍ A have σταδίων.

21:18 Καὶ ἤν ἐνδώμησις τοῦ τείχους αὐτῆς ἰαστις καὶ ἤ πόλις χρυσίον καθαρὸν ὡς ύαλος καθαρῷ.

[163] This verb is in G18 T7 TR ㅍ 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 ἰαστις· ὁ δεύτερος σάρψιν ναζωκισάρων· ὁ τρίτος χαλκηδών· ὁ τέταρτος σμάραγδος· ὁ πέμπτος σαρδόνυξ· ὁ ἑκάτοτος χρυσόπρασος· ὁ ἑνδέκατος ὑάκινθος· ὁ δώδεκατος ἀμέθυστος.

21:20 οἱ δώδεκα πυλῶνες δώδεκα μαργαρῖται· καὶ ἡ πλατεία τῆς πόλεως χρυσίον ὡς ύαλος διαυγής.
Chapter 5: The Greek Text Underlying Darby's Translations

21:23 καὶ ἡ πόλις οὐ χρείαν 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 ἐθνικά διά τοῦ φωτός αὐτῆς · καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν.

21:25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλείσουσιν ήμέρας, νύξ γὰρ οὐκ ἔσται ἐκεῖ.

21:26 καὶ οἴσουσιν τὴν δόξαν τῶν οἰκίαν τῶν θεῶν εἰς αὐτήν.

21:27 καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν πάν τοις κοινῶν καὶ ὁ ποιῶν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ Αρνίου.

Chapter 22

22:1 Καὶ ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ Αρνίου.

22:2 ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ξύλον ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδιδοῦν 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 Αρνίου ἐν αὐτῇ ἔσται · καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ,

22:4 καὶ οἴσουσι τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.

22:5 καὶ νῦς οὐκ ἔσται ἔτι, καὶ οὐ χρείαν λύχνου; ὁτι Κύριος ὁ Θεὸς φωτίσει ἔτη αὐτοῦς · καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰῶνων.

[164] G18 T7 and μK also have this reading. T8 TR (χρείαν οὐκ ἔχουσιν) NA28 and A have oὐκ ἔχουσιν χρείαν.

[165] T8 NA28 κ and A add φωτός before this word. It is omitted in G18 T7 TR μ and P.

22:6 Καὶ ἐπέπεμφε τοὺς οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ · καὶ οἱ Κύριος ὁ Θεός τῶν πνευμάτων τῶν προφητῶν ἀπέστειλεν τῶν ἀνγέλων αὐτοῦ δεξιά τοῖς δούλοις αὐτοῦ ἀ δεῖ γενέσθαι ἐν τάχει.

22:7 καὶ οἱ δοῦλοι ἔχουσιν ταχύ. μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.
22:8 Κἀγὼ 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 (ἰδον) and mK. 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 ἐγγὺς[167] ἐστιν.

[167] This adverb is preceded by the conjunction γάρ in T8 NA28 κ A and B. It is omitted in G18 T7 TR and πA (the last two adding ὅτι before ὁ καιρὸς).

22:11 ὁ ἀδικῶν ἀδικησάτω ἐτί· καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω[168] ἐτί· καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἐτί· καὶ ὁ ἀγιος ἀγιασθήτω ἐτί.

[168] This form is also in T7 and π. G18 T8 NA28 κ and A have ῥυπανθήτω. TR has ῥυπωσάτω.

22:12 ιδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ᾿ ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὃς τὸ ἔργον αὐτοῦ ἔσται.[169]

[169] This is the reading of G18 TR π and B. T7 T8 NA28 κ and A have ἔστιν αὐτοῦ.

22:13 ἐγὼ τὸ ἀλφά καὶ τὸ ὦ, ὁ πρῶτος καὶ ὁ ἐσχατος, ἢ ἀρχή 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 ἐξω οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεύδος.
Chapter 5: The Greek Text Underlying Darby’s Translations

22:16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐν ταῖς ἐκκλησίαις. Ἐγὼ εἰμὶ ἤ ρίζα καὶ τὸ γένος Δαυίδ, ὁ ἀστήρ ὁ λαμπρός 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 Ἔρχο. καὶ ὁ ἀκούων εἰπάτω Ἔρχο. καὶ ὁ διψῶν ἔρχεσθω ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

22:18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ἐάν τις ἐπιθῇ ἐπ᾿ αὐτόν, ἐπιθήσει ὁ Θεὸς ἐπ᾿ αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ.

22:19 καὶ ἐάν τις ἀφέλῃ ἄπο τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ Θεὸς τὸ μέρος αὐτοῦ ἄπο 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. Ἐμὴ ἔρχομαι Κύριε Ἰησοῦ.

22:21 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων.

[171] This noun is in G18 TR and π. T7 T8 NA28 κ and A simply have Ἰησοῦ.

[172] G18 and π (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

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\(^{190}\) 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 Χ). The 3.16 variant has to do with word order; in 3.20, the conjunction καί 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%. 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.

<table>
<thead>
<tr>
<th></th>
<th>NA28</th>
<th>TR</th>
<th>JND 1878</th>
</tr>
</thead>
<tbody>
<tr>
<td>Darby (Chevalley)</td>
<td>1.4%</td>
<td>6%</td>
<td>0.1%</td>
</tr>
</tbody>
</table>

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. 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.

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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.

<table>
<thead>
<tr>
<th></th>
<th>G18</th>
<th>TR</th>
<th>T7</th>
<th>P</th>
<th>N</th>
<th>m</th>
<th>mε</th>
<th>T8</th>
<th>A</th>
<th>Pαρυ</th>
<th>mΘ</th>
<th>B</th>
<th>C</th>
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<td></td>
<td>122</td>
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<td>34</td>
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<td>21</td>
<td>17</td>
<td>17</td>
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<td>%</td>
<td>77%</td>
<td>67%</td>
<td>47%</td>
<td>39%</td>
<td>33%</td>
<td>32%</td>
<td>30%</td>
<td>28%</td>
<td>21%</td>
<td>14%</td>
<td>13%</td>
<td>11%</td>
<td>11%</td>
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</tbody>
</table>

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.” 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, 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

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197 Comparison made with Logos Bible Software’s Text Comparison Tool.
Chapter 6: The Basis for a Revision of Darby’s French Translation

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.

<table>
<thead>
<tr>
<th></th>
<th>LSG(^{198})</th>
<th>SER(^{199})</th>
<th>NEG(^{200})</th>
<th>NBS(^{201})</th>
<th>S21(^{202})</th>
<th>TOB(^{203})</th>
</tr>
</thead>
<tbody>
<tr>
<td>Darby(^{204})</td>
<td>22.9%</td>
<td>26.5%</td>
<td>24.3%</td>
<td>30.6%</td>
<td>32.4%</td>
<td>34.1%</td>
</tr>
</tbody>
</table>

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.

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\(^{205}\) 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
Chapter 6: The Basis for a Revision of Darby’s French Translation

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 is 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.
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 30\textsuperscript{th} 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.”\textsuperscript{206} This conclusion is also that of Dr. Daniel B. Wallace, who wrote:

\textsuperscript{206} From an email discussion on September 30\textsuperscript{th} 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 (ὁδὼν instead of ἐδεῖν 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.
Chapter 7: A Revision of Darby’s French Translation of Revelation

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.

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<thead>
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<th>Occurrences</th>
<th>Darby</th>
<th>Revision</th>
<th>References</th>
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<tr>
<td>ἀδίκημα</td>
<td>1</td>
<td>iniquités</td>
<td>injustices</td>
<td>18.5</td>
</tr>
<tr>
<td>ἀκάθαρτος</td>
<td>4</td>
<td>immonde</td>
<td>impur</td>
<td>18.2</td>
</tr>
<tr>
<td>ἀποδίδωμι</td>
<td>4</td>
<td>donnez, donné</td>
<td>rendez, rendu</td>
<td>18.6</td>
</tr>
<tr>
<td>βλασφημία</td>
<td>5</td>
<td>outrage</td>
<td>blasphème</td>
<td>2.9</td>
</tr>
<tr>
<td>δείπνον</td>
<td>2</td>
<td>banquet, souper</td>
<td>repas</td>
<td>19.9, 17</td>
</tr>
<tr>
<td>διαφθείρω</td>
<td>3</td>
<td>corrompent</td>
<td>détruisent</td>
<td>11.18</td>
</tr>
<tr>
<td>διδαχή</td>
<td>3</td>
<td>doctrine</td>
<td>enseignement</td>
<td>2.14, 15, 24</td>
</tr>
<tr>
<td>δίδωμι</td>
<td>58</td>
<td>rendront</td>
<td>donneront</td>
<td>4.9</td>
</tr>
<tr>
<td>ἐκπορεύομαι</td>
<td>8</td>
<td>s’en vont</td>
<td>sortent</td>
<td>16.14</td>
</tr>
<tr>
<td>ἐπάνω</td>
<td>2</td>
<td>sur</td>
<td>au-dessus</td>
<td>20.3</td>
</tr>
<tr>
<td>ἐργάζομαι</td>
<td>1</td>
<td>sont occupés</td>
<td>œuvrent</td>
<td>18.17</td>
</tr>
<tr>
<td>ἐχω</td>
<td>100</td>
<td>tiens</td>
<td>ai</td>
<td>1.18</td>
</tr>
<tr>
<td>καλέω</td>
<td>7</td>
<td>conviés</td>
<td>appelés</td>
<td>19.9</td>
</tr>
<tr>
<td>κατοικητήριον</td>
<td>1</td>
<td>demeure</td>
<td>habitat</td>
<td>18.2</td>
</tr>
<tr>
<td>κεκόμηκται</td>
<td>3</td>
<td>mictionnée</td>
<td>versée</td>
<td>18.6</td>
</tr>
<tr>
<td>κλείω</td>
<td>6</td>
<td>enferma</td>
<td>fermer</td>
<td>20.3</td>
</tr>
<tr>
<td>λαμπρός</td>
<td>5</td>
<td>brillante</td>
<td>éclatante</td>
<td>22.16</td>
</tr>
<tr>
<td>μισέω</td>
<td>4</td>
<td>exécrable</td>
<td>haï</td>
<td>18.2</td>
</tr>
<tr>
<td>νούς</td>
<td>2</td>
<td>entendement</td>
<td>intelligence</td>
<td>17.9</td>
</tr>
<tr>
<td>ὀπισθεν</td>
<td>2</td>
<td>sur le revers</td>
<td>derrière</td>
<td>5.1</td>
</tr>
<tr>
<td>οὐάι</td>
<td>14</td>
<td>hélas</td>
<td>malheur</td>
<td>18.10, 16, 19</td>
</tr>
<tr>
<td>πιστώς</td>
<td>8</td>
<td>certaines</td>
<td>fidèles</td>
<td>21.5, 6</td>
</tr>
<tr>
<td>πλείων</td>
<td>1</td>
<td>qui dépassent</td>
<td>plus nombreuses</td>
<td>2.19</td>
</tr>
</tbody>
</table>

207 Darby always translated ἀδίκημα by ‘injustices’ except here; ‘iniquité’ is ἁνομία.
208 ‘Outrage’ is ἐνυβρίζω (see Hebrews 10.29).
209 Compare with 3.20.
210 Coherence with διδάσκω (enseigner).
211 Coherence with ἐργάζομαι (œuvre).
212 ‘Demeure’ is μονή; coherence with κατοικέω (habiter).
213 The object of this verb is ‘abîme’ and not ‘Satan.’
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<table>
<thead>
<tr>
<th>Synonyms</th>
<th>Greek</th>
<th>Darby</th>
<th>Revision</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>Power</td>
<td>δύναμις</td>
<td>force, puissance</td>
<td>puissance</td>
<td>1.16; 3.8</td>
</tr>
<tr>
<td></td>
<td>εξουσία</td>
<td>pouvoir, autorité, droit</td>
<td>autorité</td>
<td>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</td>
</tr>
<tr>
<td></td>
<td>ἰσχυρός</td>
<td>puissant</td>
<td>fort</td>
<td>5.2; 10.1; 18.8, 10, 21; 19.18</td>
</tr>
<tr>
<td></td>
<td>κράτος</td>
<td>force</td>
<td>pouvoir</td>
<td>1.6; 5.13</td>
</tr>
<tr>
<td>Lamp</td>
<td>λυχνία</td>
<td>lampe</td>
<td>chandelier</td>
<td>1.12, 13, 20 (2X); 2.1, 5; 11.4</td>
</tr>
<tr>
<td></td>
<td>λύχνος</td>
<td>lampe</td>
<td>lampe</td>
<td>1.6; 5.13</td>
</tr>
<tr>
<td></td>
<td>λαμπάς</td>
<td>lampe, flambeau</td>
<td>flambeau</td>
<td>4.5</td>
</tr>
<tr>
<td>Sword</td>
<td>ῥομφαία</td>
<td>épée</td>
<td>épée</td>
<td>6.4; 13.10, 14</td>
</tr>
<tr>
<td></td>
<td>μάχαιρα</td>
<td>épée</td>
<td>dague</td>
<td>6.4; 13.10, 14</td>
</tr>
<tr>
<td>Wrath</td>
<td>ὀργή, ὀργίζω</td>
<td>colère, s’irriter</td>
<td>colère, se mettre en colère</td>
<td>11.18; 12.17</td>
</tr>
<tr>
<td></td>
<td>θυμός</td>
<td>fureur, courroux</td>
<td>fureur</td>
<td>14.19; 15.1, 7; 16.1</td>
</tr>
<tr>
<td>Time</td>
<td>καιρός</td>
<td>temps</td>
<td>moment</td>
<td>1.3; 11.18; 12.12, 14 (3X); 22.10</td>
</tr>
<tr>
<td></td>
<td>χρόνος</td>
<td>temps</td>
<td>temps</td>
<td>10.6</td>
</tr>
<tr>
<td>Patience</td>
<td>ὑπομονή</td>
<td>patience</td>
<td>persévérance</td>
<td>1.9; 2.2, 3.19; 3.10; 13.10; 14.12</td>
</tr>
</tbody>
</table>

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.

Another word is translated by 'fort.'

‘Esclave’ is δοῦλος.

‘Ouvrier’ is ἐργάτης (related to ἔργον, ‘œuvre’).
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<table>
<thead>
<tr>
<th>Greek</th>
<th>Darby</th>
<th>Revision</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγαλλιῶμεν</td>
<td>tressaillons de joie</td>
<td>soyons très joyeux</td>
<td>19.7</td>
</tr>
<tr>
<td>ἀνατολῆς… νότου… δυσμῶν</td>
<td>orient… midi… occident</td>
<td>est… sud… ouest</td>
<td>21.13</td>
</tr>
<tr>
<td>ἄπ’ ἄρτι</td>
<td>dorénavant</td>
<td>dès à présent</td>
<td>14.13</td>
</tr>
<tr>
<td>ἀπώλετο</td>
<td>ont péri</td>
<td>sont perdues</td>
<td>18.14</td>
</tr>
<tr>
<td>αὐλητῶν</td>
<td>joueurs de hautbois</td>
<td>flûtistes</td>
<td>18.22</td>
</tr>
<tr>
<td>ἀφεῖς</td>
<td>laisses faire</td>
<td>tolères</td>
<td>2.20</td>
</tr>
<tr>
<td>ἀφέλῃ, ἀφελεῖ</td>
<td>ôte, ôtera</td>
<td>retrace, retracecha</td>
<td>22.19</td>
</tr>
<tr>
<td>γεγραμμένων</td>
<td>sont écrits</td>
<td>ont été décrits</td>
<td>22.19</td>
</tr>
<tr>
<td>δειλοῖς</td>
<td>timides</td>
<td>lâches</td>
<td>21.8</td>
</tr>
<tr>
<td>δέκατον</td>
<td>la dixième partie</td>
<td>un dixième</td>
<td>11.13</td>
</tr>
<tr>
<td>δικαιώματα</td>
<td>faits justes, justices</td>
<td>actes de justice</td>
<td>15.4 ; 19.8</td>
</tr>
<tr>
<td>ἐβδελυγμένοις</td>
<td>souillés avec des abominations</td>
<td>devenus abominables</td>
<td>21.8</td>
</tr>
<tr>
<td>ἐγένετο</td>
<td>il se fit</td>
<td>il y eut</td>
<td>6.12</td>
</tr>
<tr>
<td>ἐθεραπεύθη</td>
<td>avait été</td>
<td>fut</td>
<td>13.3</td>
</tr>
<tr>
<td>εἰς</td>
<td>au</td>
<td>pour le</td>
<td>19.17</td>
</tr>
<tr>
<td>εἰς τὸν</td>
<td>au</td>
<td>dans le</td>
<td>16.16</td>
</tr>
<tr>
<td>ἐκ</td>
<td>qui procédait</td>
<td>provenant</td>
<td>15.8</td>
</tr>
<tr>
<td>ἐκβαλεῖξ</td>
<td>Rejette-le</td>
<td>ne t’en occupe pas</td>
<td>11.2</td>
</tr>
<tr>
<td>ἐκκληθησαν</td>
<td>se sont amoncelés</td>
<td>ont été accumulés</td>
<td>18.5</td>
</tr>
<tr>
<td>ἐκκλεκτουσαν</td>
<td>environnèrent</td>
<td>encercelèrent</td>
<td>20.9</td>
</tr>
<tr>
<td>ἐλάλησαν</td>
<td>firent entendre</td>
<td>parlèrent</td>
<td>10.3</td>
</tr>
<tr>
<td>ἐλήκοσμενον</td>
<td>se retira</td>
<td>fut séparé</td>
<td>6.14</td>
</tr>
<tr>
<td>ἐμνήσθη</td>
<td>vint à la mémoire</td>
<td>fut ramené à la mémoire</td>
<td>16.19</td>
</tr>
<tr>
<td>ἐν</td>
<td>par le</td>
<td>au</td>
<td>8.13; 14.6; 19.17</td>
</tr>
<tr>
<td>ἐν αὐτῇ</td>
<td>y</td>
<td>en elle</td>
<td>1.3</td>
</tr>
</tbody>
</table>

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.
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<th>French Translation</th>
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<td>bâtie de</td>
<td>la construction de</td>
<td>21.18</td>
</tr>
<tr>
<td>ἐξηρανθήθη</td>
<td>desséchée</td>
<td>mûre</td>
<td>14.15</td>
</tr>
<tr>
<td>ἔξωθεν</td>
<td>dehors, hors</td>
<td>à l'extérieur</td>
<td>11.2; 14.20</td>
</tr>
<tr>
<td>ἐπείρασας</td>
<td>éprouvé</td>
<td>mis à l'épreuve</td>
<td>2.2</td>
</tr>
<tr>
<td>ἐπιᾶσθη</td>
<td>prise</td>
<td>capturée</td>
<td>19.20</td>
</tr>
<tr>
<td>ἐπιλήγη</td>
<td>frappé</td>
<td>frappé avec force</td>
<td>8.12</td>
</tr>
<tr>
<td>ἕρπμιῶν</td>
<td>déserte, désolation, désolée</td>
<td>ruine</td>
<td>17.16; 18.16, 19</td>
</tr>
<tr>
<td>ἔξωθεν</td>
<td>dehors</td>
<td>hors</td>
<td>9.12</td>
</tr>
<tr>
<td>ἔξωθεν</td>
<td>sur-le-champ</td>
<td>aussiôt</td>
<td>4.2</td>
</tr>
<tr>
<td>ὑφαίσθην οὖν</td>
<td>font des réjouissances</td>
<td>ils célébrent</td>
<td>11.10</td>
</tr>
<tr>
<td>ἔφωνησεν κραυγὴ μεγάλη</td>
<td>en jetant un grand cri, il cria</td>
<td>il fit entendre sa voix avec un grand cri</td>
<td>14.18</td>
</tr>
<tr>
<td>ἐξηρανθήθη</td>
<td>desséchée</td>
<td>mûre</td>
<td>22.1</td>
</tr>
<tr>
<td>ἐζωής</td>
<td>vive</td>
<td>de la vie</td>
<td>8.6</td>
</tr>
<tr>
<td>ἰνά</td>
<td>pour</td>
<td>à</td>
<td>22.5</td>
</tr>
<tr>
<td>καὶ οὐ</td>
<td>ni</td>
<td>et nul</td>
<td>9.21</td>
</tr>
<tr>
<td>κλέμμα</td>
<td>larcins</td>
<td>vols</td>
<td>21.27</td>
</tr>
<tr>
<td>κοινόν</td>
<td>souillée</td>
<td>profane</td>
<td>14.9</td>
</tr>
<tr>
<td>λαμβάνει</td>
<td>qu'il reçoive</td>
<td>reçoit</td>
<td>14.11</td>
</tr>
<tr>
<td>λαμβάνει</td>
<td>prend</td>
<td>reçoit</td>
<td>8.11</td>
</tr>
<tr>
<td>λέγεται</td>
<td>est</td>
<td>se dit</td>
<td>18.4</td>
</tr>
<tr>
<td>μὴ συγκοινωνήσητε</td>
<td>vous ne participez pas</td>
<td>n'ayez pas de communion avec</td>
<td>13.13</td>
</tr>
<tr>
<td>μύρον</td>
<td>huile aromatique</td>
<td>myrrhe</td>
<td>21.17</td>
</tr>
<tr>
<td>ὁ ἐστιν ἁγγέλου</td>
<td>c'est-à-dire d'ange</td>
<td>qui est celle de l'ange</td>
<td>12.15</td>
</tr>
<tr>
<td>ὁπίσω</td>
<td>après</td>
<td>derrière</td>
<td>19.10; 22.9</td>
</tr>
<tr>
<td>ὧρα μὴ</td>
<td>Garde-toi de le faire</td>
<td>ne fais pas cela!</td>
<td>4.3 (2X)</td>
</tr>
<tr>
<td>ὠράσει</td>
<td>à le voir</td>
<td>visuellement</td>
<td>11.6</td>
</tr>
<tr>
<td>όσάκις ἐὰν θελήσωσιν</td>
<td>toutes les fois qu'ils le voudront</td>
<td>aussi souvent qu'ils le veulent</td>
<td>2.17; 3.7 (2X); 5.4</td>
</tr>
<tr>
<td>οὔδεις</td>
<td>nul</td>
<td>personne</td>
<td>3.15</td>
</tr>
<tr>
<td>ὑφελον... ᾧς</td>
<td>Je voudrais que tu fusses</td>
<td>si seulement tu étais</td>
<td>9.5</td>
</tr>
<tr>
<td>παίσῃ ἄνθρωπον</td>
<td>frappe l'homme</td>
<td>pique un homme</td>
<td>18.17; 22.15, 18</td>
</tr>
<tr>
<td>πάς</td>
<td>quiconque</td>
<td>toute personne</td>
<td>18.11, 15, 19</td>
</tr>
<tr>
<td>πενθεῖω</td>
<td>mener deuil</td>
<td>être dans le deuil</td>
<td>18.5</td>
</tr>
<tr>
<td>πεπτικάς</td>
<td>déchu</td>
<td>tombé</td>
<td>5.4</td>
</tr>
<tr>
<td>πνεῦμα</td>
<td>la respiration</td>
<td>un esprit</td>
<td>21.4</td>
</tr>
<tr>
<td>ποιήσουσιν</td>
<td>rendront</td>
<td>feront</td>
<td>2.5</td>
</tr>
<tr>
<td>πολύ</td>
<td>fort</td>
<td>beaucoup</td>
<td>13.15</td>
</tr>
<tr>
<td>πόνος</td>
<td>peine</td>
<td>douleur</td>
<td>9.17</td>
</tr>
<tr>
<td>πυρρός</td>
<td>roux</td>
<td>rouge feu</td>
<td>4.2; 12.3</td>
</tr>
<tr>
<td>ῥάβδος</td>
<td>verge</td>
<td>bâton</td>
<td>2.27; 11.1; 12.5; 19.15</td>
</tr>
<tr>
<td>στρηνιάω</td>
<td>a été dans les délices</td>
<td>a vécu dans le luxe</td>
<td>18.7, 9</td>
</tr>
<tr>
<td>συνάγω</td>
<td>assembler</td>
<td>rassembler</td>
<td>16.14, 16, 19.17, 19; 20.8</td>
</tr>
<tr>
<td>τὰ λιπαρὰ</td>
<td>délicates</td>
<td>luxueuses</td>
<td>18.14</td>
</tr>
<tr>
<td>τὴν ληγόν</td>
<td>la cuve</td>
<td>le pressoir</td>
<td>14.19, 20; 19.15</td>
</tr>
<tr>
<td>τὸπας</td>
<td>lieu</td>
<td>place</td>
<td>20.11</td>
</tr>
<tr>
<td>τοῦ θεοῦ</td>
<td>de Dieu</td>
<td>du Dieu</td>
<td>16.9</td>
</tr>
</tbody>
</table>
Chapter 7: A Revision of Darby's French Translation of Revelation

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.

<table>
<thead>
<tr>
<th>Words untranslated</th>
<th>Note</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjective</td>
<td>aucun</td>
<td>Adjective ἡσκ.</td>
</tr>
<tr>
<td>Article</td>
<td>eux</td>
<td>Definite article.</td>
</tr>
<tr>
<td>l'</td>
<td>l'</td>
<td>Definite article.</td>
</tr>
<tr>
<td>la</td>
<td>la</td>
<td>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.</td>
</tr>
<tr>
<td>le</td>
<td>le</td>
<td>Definite article.</td>
</tr>
<tr>
<td>les</td>
<td>les</td>
<td>Definite article.</td>
</tr>
<tr>
<td></td>
<td>les choses</td>
<td>The article appears with both plural neuter nouns.</td>
</tr>
<tr>
<td>Conjunction</td>
<td>Et</td>
<td>This conjunction is clearly present in the manuscripts. It connects the elements that describe the Lord in his glory.</td>
</tr>
<tr>
<td>Mais</td>
<td>Mais</td>
<td>The contrastive particle δὲ here has been left untranslated in all French translations. However, Darby always included it in his English ones.</td>
</tr>
<tr>
<td>Preposition</td>
<td>sur elles</td>
<td>Preposition ἐπ' and pronoun αὐτῶν.</td>
</tr>
<tr>
<td>à cause de</td>
<td>à cause de</td>
<td>The Greek text repeats the preposition διὰ, thus clearly indicating insistence.</td>
</tr>
<tr>
<td>de</td>
<td>de</td>
<td>Preposition σεὶς.</td>
</tr>
<tr>
<td>suivant</td>
<td>suivant</td>
<td>Preposition ὁμιλ.</td>
</tr>
<tr>
<td>Pronoun</td>
<td>ses</td>
<td>Here, Darby did not translate the genitive (possessive) pronoun αὐτῶν.</td>
</tr>
<tr>
<td>toi</td>
<td>toi</td>
<td>Emphatic pronoun.</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Words deleted</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>à terre</td>
<td>22.8</td>
</tr>
</tbody>
</table>
Chapter 7: A Revision of Darby’s French Translation of Revelation

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).
Chapter 7: A Revision of Darby's French Translation of Revelation

The following table shows changes that have been made to the text based on grammatical issues. They are explained in the ‘grammar’ column.

<table>
<thead>
<tr>
<th>Greek</th>
<th>Darby</th>
<th>Revision</th>
<th>Grammar</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjectives</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>οἱ λοιποὶ</td>
<td>le reste</td>
<td>ceux qui restent</td>
<td>Substantive, 'the remaining ones.'</td>
<td>19.21</td>
</tr>
<tr>
<td>ὁ μάρτυς, ὁ πιστὸς</td>
<td>le témoin fidèle</td>
<td>le témoign, le fidèle</td>
<td>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.</td>
<td>1.5</td>
</tr>
<tr>
<td>ὁ τοσοῦτος</td>
<td>tant de</td>
<td>une si grande</td>
<td>“Pertaining to high degree of quantity, so much, so great; with a noun” (Arndt et al. 2000:1012).</td>
<td>18.16</td>
</tr>
<tr>
<td>Adverbs</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>οὐ μὴ</td>
<td>pas, point, plus, aucune</td>
<td>vraiment pas, vraiment plus, vraiment aucune</td>
<td>Double (or reinforced) negation.</td>
<td>2.11; 3.3, 5, 12; 9.6; 15.4; 18.7, 14, 21, 22 (2X), 23 (2X); 21.25, 27</td>
</tr>
<tr>
<td>ὡς</td>
<td>comme</td>
<td>quelque chose comme</td>
<td>The adverb ὡς here is probably used as a substantive meaning 'something like' (Armt et al. 2000:1105).</td>
<td>8.8</td>
</tr>
<tr>
<td>Article</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>αἵματι</td>
<td>le sang</td>
<td>du sang</td>
<td>No article in Greek.</td>
<td>19.13</td>
</tr>
<tr>
<td>ἄνθρωπον</td>
<td>l’homme</td>
<td>un homme</td>
<td>No article in Greek.</td>
<td>9.5</td>
</tr>
<tr>
<td>γυναικῶν</td>
<td>les femmes</td>
<td>des femmes</td>
<td>No article in Greek.</td>
<td>14.4</td>
</tr>
<tr>
<td>εὐαγγέλιον</td>
<td>l’évangile</td>
<td>un évangile</td>
<td>No article in Greek.</td>
<td>14.6</td>
</tr>
<tr>
<td>κατοικητήριον</td>
<td>la demeure</td>
<td>un habitat</td>
<td>No article in Greek.</td>
<td>18.2</td>
</tr>
<tr>
<td>ὁ</td>
<td>celui qui</td>
<td>la, le</td>
<td>Literal translation of the article with a substantive.</td>
<td>22.11</td>
</tr>
<tr>
<td>ὅνομα</td>
<td>le nom</td>
<td>un nom</td>
<td>No article in Greek.</td>
<td>3.1</td>
</tr>
<tr>
<td>πνεῦμα</td>
<td>l’esprit</td>
<td>un esprit</td>
<td>No article in Greek.</td>
<td>11.11</td>
</tr>
<tr>
<td>τῦρ</td>
<td>le feu</td>
<td>du feu</td>
<td>No article in Greek.</td>
<td>11.5</td>
</tr>
<tr>
<td>συναγωγὴ</td>
<td>la synagogue</td>
<td>une synagogue</td>
<td>No article in Greek.</td>
<td>2.9</td>
</tr>
<tr>
<td>τὰ</td>
<td>ce</td>
<td>les choses</td>
<td>Plural.</td>
<td>3.2</td>
</tr>
<tr>
<td>φυλακὴ</td>
<td>le repaire</td>
<td>un repaire</td>
<td>No article in Greek.</td>
<td>18.2 (2X)</td>
</tr>
<tr>
<td>Conjunctions</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>καὶ</td>
<td>et</td>
<td>aussi</td>
<td>Indicates a key addition.</td>
<td>17.4; 20.4, 10</td>
</tr>
<tr>
<td>καὶ</td>
<td>et</td>
<td>mais</td>
<td>When it is set in an adversative relationship this conjunction may be translated ‘but’ (see Balz &amp; Schneider 1990, 2:227).</td>
<td>1.18; 2.9; 3.1; 9.6; 10.10; 11.2; 18; 12.8; 13.3; 17.4; 19.10; 22.9</td>
</tr>
<tr>
<td>ὅτι</td>
<td>que</td>
<td>:</td>
<td>Here it apparently serves as a marker introducing direct discourse; in this case, it must be simply rendered as a colon.</td>
<td>2.14</td>
</tr>
</tbody>
</table>
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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 "Connecter of sentences and parts of sentences that are closely related to each other" (see Arndt et al. 2000:993).

19.18

Nouns ή ὀπώρα les fruits le fruit Singular.

18.14

Prepositions ἀνά εἷς chacune chacune individuellement "In the construction ἀνά εἷς ἔκκατος the ἀνά has its distributive force" (Thomas 1995:490).

21.21

ἀπό de loin de ἀπό with genitive.

6.16 (2X); 9.6; 18.14 (2X); 22.19

ἀπό 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 διά with accusative.

1.3; 2.4; 6.9 (2X); 18.10; 20.4 (2X)

παρ’ ὑμῖν parmi vous auprès de vous παρά with dative.

2.13

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

αὐτός, αὐτή elle, lui elle-même, lui-même Intensive pronoun.

17.11; 18.6; 19.15 (2X); 21.7

5.16; 10.8; 12.12; 14.8; 17.1, 14; 19.19 (2X); 21.9, 15
Chapter 7: A Revision of Darby’s French Translation of Revelation

αὐτῷ, μοι
dont le, lui, me 9.11; 21.7
Genitive of possession (see Wallace 1996:149).

αὐτῶν
de ces [astres] 8.12
Genitive better reflected.

ἐαυτοῦ
ses ses propres 10.7
Reflexive pronoun εἰσαντοῦ, which is more emphatic than the simple possessive αὐτοῦ.

οἷνς
et ceux lesquels 20.4
Relative pronoun apparently referring back to those who have been beheaded. Darby’s translation may suggest a different group of people.

ὁς
qui lequel 1.2
Better reflects the relative pronoun.

ὅσοι
tous ceux 18.17
Even without πάντες/πάντα, ὅσοι/ὅσα has the meaning all that (Arndt et al. 2000:729).

οὗτος, ἐκεῖνος
ci, cet, cette, ces -ci, -là 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
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.

Verbs

<table>
<thead>
<tr>
<th>Verbs</th>
<th>s’en étaient allés</th>
<th>s’en sont allés</th>
<th>Aorist tense.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀπῆλθαν</td>
<td>s’en étaient allés</td>
<td>s’en sont allés</td>
<td>Aorist tense.</td>
</tr>
<tr>
<td>ἐβλήθη</td>
<td>était jeté</td>
<td>fut jeté</td>
<td>Aorist tense.</td>
</tr>
<tr>
<td>ἐκάθισαν</td>
<td>étaient assis</td>
<td>s’assirent</td>
<td>Aorist tense.</td>
</tr>
<tr>
<td>ἐκάθισαν</td>
<td>qui n’avaient pas</td>
<td>qui n’ont pas</td>
<td>Aorist tense.</td>
</tr>
<tr>
<td>ἕλισσόμενον</td>
<td>qui s’enroule</td>
<td>étant enroulé</td>
<td>Passive voice.</td>
</tr>
<tr>
<td>ἐτύμ</td>
<td>étaient</td>
<td>sont</td>
<td>Present tense.</td>
</tr>
<tr>
<td>ἐμελθήται</td>
<td>était trouvé</td>
<td>fut trouvé</td>
<td>Aorist tense.</td>
</tr>
<tr>
<td>θαυμασθήσονται</td>
<td>s’étonneront</td>
<td>seront étonnés</td>
<td>Passive voice.</td>
</tr>
<tr>
<td>λέγουσιν</td>
<td>il me fut dit</td>
<td>on me dit</td>
<td>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).</td>
</tr>
</tbody>
</table>

προσεκύνησαν | avaient rendu hommage | ont adoré | Aorist tense. |

ἔρας | s’écrit | criaient | Imperfect tense. |
| ἔμελλας | qui s’en va | qui étaient | Imperfect tense. |
| ή | que tu fusse | tu étais | Imperfect tense. |
| ὁ ποιῶν | ce qui fait | celui qui fait | Masculine, not neuter. |

πορνεύσαι καὶ φαγεῖν
[en les entrainant] à commetter la fornication et à manger | pour qu’ils commettent l’immoralité sexuelle et mangent | Infinitive of purpose. |

συνάχθητε
assemblez-vous | soyez rassemblés | Passive voice. |

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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. 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.

<table>
<thead>
<tr>
<th>Number of occurrences</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>γράφω</td>
</tr>
<tr>
<td>8</td>
<td>περιβάλλω</td>
</tr>
<tr>
<td>5</td>
<td>σάνοιγμα</td>
</tr>
<tr>
<td>4</td>
<td>σφραγίζω</td>
</tr>
<tr>
<td></td>
<td>ἐτοιμάζω</td>
</tr>
<tr>
<td>3</td>
<td>ἑστηκε</td>
</tr>
<tr>
<td>2</td>
<td>καλέω</td>
</tr>
<tr>
<td></td>
<td>χρυσάω</td>
</tr>
<tr>
<td></td>
<td>ενδύω</td>
</tr>
<tr>
<td></td>
<td>πυρόω</td>
</tr>
<tr>
<td></td>
<td>σφάζω</td>
</tr>
<tr>
<td></td>
<td>κοσμέω</td>
</tr>
<tr>
<td></td>
<td>μίγνυμι</td>
</tr>
<tr>
<td>1</td>
<td>ἐπιγράφω</td>
</tr>
<tr>
<td></td>
<td>ἁγαπάω</td>
</tr>
<tr>
<td></td>
<td>συνάγω</td>
</tr>
<tr>
<td></td>
<td>βάπτω</td>
</tr>
<tr>
<td></td>
<td>μισέω</td>
</tr>
<tr>
<td></td>
<td>ἔρημόω</td>
</tr>
<tr>
<td></td>
<td>κεράννυμι</td>
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<tr>
<td></td>
<td>δέω</td>
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<tr>
<td></td>
<td>πίπτω</td>
</tr>
<tr>
<td></td>
<td>σποστελλώ</td>
</tr>
<tr>
<td></td>
<td>κατασφραγίζω</td>
</tr>
</tbody>
</table>

Chapter 7: A Revision of Darby’s French Translation of Revelation

69 present participles, including 30 different verbs.

<table>
<thead>
<tr>
<th>Number of occurrences</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>νικάω</td>
</tr>
<tr>
<td>9</td>
<td>ἕχω</td>
</tr>
<tr>
<td>7</td>
<td>γέμω</td>
</tr>
<tr>
<td>5</td>
<td>λέγω</td>
</tr>
<tr>
<td></td>
<td>καθήμαι</td>
</tr>
<tr>
<td>4</td>
<td>καλέω</td>
</tr>
<tr>
<td>2</td>
<td>ἐκπορεύομαι</td>
</tr>
<tr>
<td></td>
<td>ζάω</td>
</tr>
<tr>
<td></td>
<td>πενθέω</td>
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<tr>
<td></td>
<td>καίω</td>
</tr>
<tr>
<td></td>
<td>πλανάω</td>
</tr>
<tr>
<td>1</td>
<td>περιπατέω</td>
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<tr>
<td></td>
<td>τηρέω</td>
</tr>
<tr>
<td></td>
<td>σείω</td>
</tr>
<tr>
<td></td>
<td>ἑλίσσω</td>
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<td></td>
<td>πέτομαι</td>
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<td></td>
<td>λαλέω</td>
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<td>βασανίζω</td>
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<td>σκηνόω</td>
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<td></td>
<td>ἀναβαίνω</td>
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<tr>
<td></td>
<td>ἐνδύω</td>
</tr>
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<td></td>
<td>περιζώννυμι</td>
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<td>πλέω</td>
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<td>φοβέω</td>
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<td>κρυσταλλίζω</td>
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<td></td>
<td>βλέπω</td>
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<tr>
<td></td>
<td>φιλέω</td>
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<td>ποιέω</td>
</tr>
<tr>
<td></td>
<td>ακουόω</td>
</tr>
<tr>
<td></td>
<td>μεθύω</td>
</tr>
</tbody>
</table>
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.

<table>
<thead>
<tr>
<th>Reference</th>
<th>Greek</th>
<th>Darby</th>
<th>Revision</th>
<th>Syntax</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.9</td>
<td>ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνός</td>
<td>qui suis… qui ai part</td>
<td>votre frère et partenaire</td>
<td>No verb in Greek.</td>
</tr>
<tr>
<td>2.23</td>
<td>ἐγώ εἰμι ὁ ἐραυνών</td>
<td>que c'est moi qui</td>
<td>que moi, je suis celui qui</td>
<td>Emphatic pronoun.</td>
</tr>
<tr>
<td>4.8; 11.17; 15.3; 16.7; 19.6; 21.22</td>
<td>κύριος ὁ θεὸς</td>
<td>Seigneur, Dieu</td>
<td>le Seigneur Dieu</td>
<td>The Greek expression is κύριος ὁ θεός. It occurs nine times in Revelation. Darby did not always translate it coherently.</td>
</tr>
<tr>
<td>4.11</td>
<td>σὺ ἐκτίσας</td>
<td>c'est toi qui as créé</td>
<td>toi, tu as créé</td>
<td>Emphatic pronoun.</td>
</tr>
<tr>
<td>6.10</td>
<td>ἔκραξαν</td>
<td>elles criaient</td>
<td>ils criaient</td>
<td>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.</td>
</tr>
<tr>
<td>8.3</td>
<td>ἵνα δώσει ταῖς προσευχαῖς</td>
<td>pour donner [efficace] aux prières</td>
<td>afin de le donner avec les prières</td>
<td>This sentence is very hard to translate. The Greek simply says: &quot;Afin de donner [efficace] aux prières.&quot; Darby had &quot;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: &quot;[…] 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&quot; (Walvoord and Zuck 1985, 2:951).</td>
</tr>
<tr>
<td>11.15</td>
<td>ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου</td>
<td>Le royaume du monde de notre Seigneur et de son Christ est venu</td>
<td>Le royaume du monde est devenu celui de notre Seigneur</td>
<td>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.</td>
</tr>
<tr>
<td>13.8</td>
<td>οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀνήν τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου</td>
<td>dont le nom n’a pas été écrit, dès la fondation du monde, dans le livre de vie de l’Agneau qui a été immolé après sa fondation du monde.</td>
<td>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.</td>
<td>In his Greek Testament, Henry Alford says: “These last words [τὸ καταβοληκόσμου] are ambiguously placed. They may belong either to γέγραπται, or to ἐσφαγμένου. The former connexion is taken by Hammond, Bengel, Heirn., 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).</td>
</tr>
</tbody>
</table>
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.

<table>
<thead>
<tr>
<th>Reference</th>
<th>Greek</th>
<th>Darby</th>
<th>Revision</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.13</td>
<td>ὁ μάρτυς μου ὁ πιστός</td>
<td>mon fidèle témoin</td>
<td>mon témoin fidèle</td>
</tr>
<tr>
<td>2.14</td>
<td>ἀλλ’ ἔχω κατὰ σοῦ ὀλίγα</td>
<td>Mais j’ai quelques choses contre toi</td>
<td>Mais j’ai contre toi quelques choses</td>
</tr>
<tr>
<td>2.23</td>
<td>καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ</td>
<td>et je ferai mourir de mort ses enfants</td>
<td>et ses enfants, je les tuerais dans la mort</td>
</tr>
<tr>
<td>2.27</td>
<td>ώς τὰ σκεύη τὰ κεραμικά συντρίβεται</td>
<td>comme sont brisés les vases de poterie</td>
<td>comme les vases de poterie sont brisés</td>
</tr>
</tbody>
</table>
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4.3 καὶ ἰς κυκλόθεν τοῦ θρόνου ὁμοίως ὄρασει et autour du trône, un arc-en-ciel, à le voir, semblable

6.12 ἥ σελήνη ὁμοίως ὄρασει la lune entière devint comme du sang

6.13 ὡς κατήκυριον ὁμοίως ὄρασεν comme un seigneur, étant agité par un grand vent

7.3 ἐπὶ τῶν μετώπων αὐτῶν un pouvoir semblable au souci de les scorpions de la terre ont

9.3 ἐξουσία ὡς ἔχουσιν autorité comme les scorpions de la terre ont

9.11 ὥστε τις αὐτῶν son nom en hébreu est Abaddon

11.15 ἔγενον τοὺς μετώπως il y eut de fortes voix dans le ciel

11.18 οἱ κατηγορὸς τῶν ἑωμῶν l'accusateur de nos frères, qui les accusait

12.10 ἑδόθη αὐτῷ un pouvoir d'agir quarante-deux mois lui fut donné

14.20 ἔκραζον et criaient, voyant la fumée de son embrasement

18.20 Εὐφραίνου ἐπ᾿ αὐτῇ, οὐρανὲ Réjouis-toi sur elle, ciel
Chapter 7: A Revision of Darby's French Translation of Revelation

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. 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.

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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 arriver\(^{219}\) bientôt ; et il l’a signifiée,\(^{220}\) en l’envoyant\(^{221}\) par son ange, à son esclave Jean,
2 lequel a rendu témoignage de la parole\(^{222}\) de Dieu et du témoignage de Jésus-Christ, de toutes les choses qu’il a vues.
3 Bienheureux\(^{223}\) celui qui lit et ceux qui écouterent\(^{[1]}\) 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 ‘ouiïr’ 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 sont\(^{224}\) 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 lavés\(^{226}\) de nos pêchés dans son sang ;

\(^{219}\) Literally, ‘devenir.’ The Greek verb γίνομαι 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 ἔσήμανεν (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 ‘Bénî.’

\(^{224}\) 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. 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 de 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. Amen.

9 Moi, Jean, votre frère et partenaire dans la tribulation et le royaume et la persévérance en Jésus, j’étais dans l’île qui est appelée Patmos, à cause de la parole de Dieu et à cause du témoignage de Jésus Christ.

10 Je fus en Espirit dans le jour du Seigneur et j’entendis derrière moi une forte 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 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, ‘διανέμω.’ 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,’ λυσαντι εκ, for λουσαντι απο, with א 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 T8 TR and K. The NA28 variant is also supported by P. 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 ‘αἰῶνας’ is supported by a very few old manuscripts including G18 and 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 א 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;’ α 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, but it is omitted in NA28.

235 Greek, ‘γίνομαι.’

236 The word τρευσκα 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 βίβλος, 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 chandeliers quelqu'un semblable à un fils d'homme, étant vêtu d'une robe jusqu'aux pieds, et étant ceint à la poitrine, d'une ceinture d'or.

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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: "א 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 ὅμοιον.
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14 Et sua 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 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 dans sa puissance.

[6] The Greek word ὀψις basically denotes an outward appearance or aspect. It may also refer to the front portion of the head, the countenance (as

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240 The Greek word translated ‘homme’ in Revelation is almost always ὄν θρωμα, which basically means ‘a human being.’ The only one exception is in 21.2, where the Greek word is ἄνθρωπος, 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 πεπυρωμένη is used in δ and some minuscules, and in T8 as well. It would modify χαλκολίβανόν (neuter). The feminine genitive singular πεπυρωμένης is used in A C and NA28. It could modify either χαλκολίβανον or καμίνος, 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 ℓ, and it modifies ποδεῖς. 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.
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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 οὐ 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’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 qui marche au milieu des sept chandeliers d’or :

2 Je connais tes œuvres, et ton travail, 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 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.


[11] The expression εἰ μή 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 8115 (the latter text being uncertain), T7 T8 and NA28. It is in ε 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.
Chapter 7: A Revision of Darby’s French Translation of Revelation

[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 été 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 ‘reprendre 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 connais ta tribulation et ta pauvreté, mais tu es riche, 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 manière 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. Sois fidèle jusqu’à la mort, et je te donnerai la couronne 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.
Chapter 7: A Revision of Darby's French Translation of Revelation

[14] The verb ἀδικέω 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 mon nom, et tu n'as pas renié ma foi, même dans les jours dans lesquels était Antipas, mon témoin fidèle, qui a été tué[15] après de vous, là où Satan habite.

[15] The verb ἀποκτείνω occurs fifteen times in Revelation. It means 'tuer' literally and 'éliminer' or 'mettre à mort' figuratively (see Arndt et al. 2000:114). The Greek verb that means 'mettre à mort' literally is θανατόω. 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 choses : tu en as là qui maintiennent 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

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261 Same verb as in 2.1 (qui tient).
262 This reading follows exactly that of G18 and TR. T7 T8 mK A 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.


[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, αγωνίζομαι (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, sinon celui qui le reçoit.

266 Also translated ‘bientôt.’
267 Greek, ‘οἶδα.’
Chapter 7: A Revision of Darby’s French Translation of Revelation

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 :


20 Mais j’ai contre toi que tu tolères la femme Jésabel, qui se dit prophétesse ; et elle enseigne et égar[e][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 ses œuvres ;

23 et ses enfants, je les tuerais dans la mort ; et toutes les assemblées connaîtront que moi, je suis celui qui sonde reins et cœurs ; et je vous donnerai à chacun selon vos œuvres.

24 Mais à vous je dis, 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 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.

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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, retenez274-le 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 pâtra avec un bâton de fer, comme les vases de poterie sont brisés, comme[21] moi aussi je l’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 ὥσπερ, 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 connais tes œuvres, que tu as un nom que tu vis, mais tu es mort.

2 Sois vigilant 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 veilles pas, je viendrai sur toi comme un voleur, et tu ne sauras à quelle heure je viendrai sur toi.

4 Toutefois tu as quelques noms à Sardes qui n’ont pas souillé leurs vêtements ; et ils marcheront avec moi en vêtements blancs, parce qu’ils sont dignes.

5 Celui qui vainc, celui-ci sera revêtu de vêtements blancs, et je n’effacerai vraiment pas son nom du livre 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, le véritable, celui qui a la clef de David, celui qui ouvre et personne ne fermera, et qui ferme et personne n’ouvrira :

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: “א B and others Am insert; A C P Memph omit” (1920). This variant reading is included in G18 TR and m⁶. 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 λῃστής, 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 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.
288 Greek, ‘γίνομαι.’
289 Also translated ‘n’es pas vigilant.’
290 Darby writes: “κ B and others Am insert; A C P Memph omit” (1920). This variant reading is included in G18 TR and m⁶. 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.
291 Both ‘saint’ and ‘véritable’ are not capitalized in any Greek text.
292 Darby writes: “Or ‘opens,’ with A C P. Vulg has all in the present. Text ἁνυξεί, with B and others. κ has ἁνυξεὶ. I suspect the future is a Hebraism” (1920). Darby’s variant is also found in T7 T8 and m⁶. It is not present in G18 NA28 and TR.
8 Je connais tes œuvres; voici, j’ai mis devant toi une porte ayant été ouverte, que personne ne peut fermer, parce que tu as une petite 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.

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 habitéë tout entière pour éprouver ceux qui habitent sur la terre.

11 Je viens bientôt ; retiens ce que tu as, afin que personne ne prenne ta couronne.

12 Celui qui vainc, je le ferai une colonne dans le temple 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 de mon Dieu, de la nouvelle Jérusalem, qui descend du ciel d’après 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, ‘διέμεν.’
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 connais 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, 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 le misérable, et pauvre, et aveugle, et nu,

18 je te conseille d’acheter de moi de l’or ayant été éprouvé 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 oindre 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 reprends et je châtie tous ceux que j’aime ; aie donc du zèle et repens-toi.


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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 𝔓. Yet, Darby always followed TR here.
300 This article appears in G18 T7 𝔓 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: ἐγχρίω (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 ἀλείφω, 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.’
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 arriver après ces choses-ci.

2 Aussitôt je fus en Esprit; et voici, un trône était placé dans le ciel, et sur le trône, quelqu’un 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, vingt-quatre anciens 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 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.

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 εἶκος τέσσαρας, very likely by homoeoteleuton. A has ἐπὶ τοὺς εἶκος 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,

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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 ‘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 haute 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, je pleurais beaucoup, parce que personne ne fut trouvé d’ouvrir le manuscrit ni de le regarder.

5 Et l’un 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 sept Espits de Dieu ayant été envoyés 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, ayant chacun une harpe et des bols d’or étant pleines de parfums, qui sont les prières des saints.

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 acheté pour Dieu par ton sang, de toute tribu, et langue, et peuple, et nation;

10 et tu les as faits rois et sacrificateurs pour notre Dieu, et ils régneront sur la terre.

[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.’

319 This pronoun appears in G18 T7 TR and mK. It is omitted in T8 and NA28.

320 Numerical adjective.

321 G18 T7 T8 TR mK Ψ24 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 ἀπεσταλμένοι is in NA28 and A. The perfect nominative neuter plural ἀπεσταλμένα is in G18 T8 TR mK and κ. Finally, the present nominative neuter plural is in T7 mK and here as well. The reading of Ψ24 seems to support either ἀπεσταλμένοι or ἀπεσταλμένα.

323 This participle apparently refers only to the elders (masculine plural, while ‘living beings’ is neuter).

324 Or, ‘racheté.’

325 Darby writes: “Many, with x 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 βασιλεῖς. But T7 T8 and NA28 rather have βασιλείαν. Both readings are biblically coherent.
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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 bénéédiction.

13 Et j’entendis toutes les créatures qui sont dans le ciel, et sur la terre, et audessous 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 bénéédiction, et l’honner, 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’un des sept sceaux, et j’entendis l’un des quatre êtres vivants disant, comme un bruit de tonnerre: Viens, et vois.

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 faire qu’ils s’immolent 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.

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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: 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 ἴδον, καὶ ἰδοὺ, with the singular punctuation. In ver. 3 it has ἔρχου alone. Erasmus (1st ed.) βλέπε (from Latin). One can understand how ἴδε καὶ ἴδον καὶ ἰδοὺ, seemed too much. καὶ and B generally go together. A C omit it, with P 1 38 and others Am, reading ἔρχου. καὶ ἱδοῦ. In ver. 3, καὶ alone, with a few cursives, has καὶ ἱδε” (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 du quatrième être vivant, disant: Viens, et vois.

8 Et je vis: et voici un cheval livide; et le nom de celui qui était assis dessus est la mort; et le hadès suivait avec lui; et il lui 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 un grand tremblement de terre, et le soleil devint noir comme un sac de poil, et la lune entière devint comme du sang;

13 et les étoiles du ciel tombèrent sur la terre, comme un figuier jette ses figues 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.

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330 Darby writes: “These words [English, ‘the voice of’] are doubtful. A have it; I B P omit it; C too, but it is incorrect, τὸ τέταρτον ζῶον λέγοντος” (1920).

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 א. Both readings are biblically coherent.

333 Only G18 and m 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, et les riches, et les forts, et tout 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 sa colère est venu, et qui peut rester debout ?

Chapitre 7

1 Et après ceci, je vis quatre anges se tenant 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, ayant le sceau du Dieu vivant; 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 et 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 singular in G18 T7 TR m A and P. It is plural in T8 NA28 x and C. It is omitted in NA28 A and C.
341 Present participle.
342 Literally, ‘du lever du soleil.’
343 Perfect tense.
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.

Et ils crient à haute voix, disant: Le salut est à notre Dieu, qui est assis sur le trône, et à l'Agneau.

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,


Et l'un des anciens répondit, me disant: Ceux-ci, qui ont été revêtus de longues robes blanches, qui sont-ils et d'où sont-ils venus?

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 lavé leurs longues robes et les ont blanchies dans le sang de l'Agneau.

C'est pourquoi ils sont devant le trône de Dieu et le servent jour et nuit dans son temple; et celui qui est assis sur le trône dressera son tabernacle sur eux.

[31] The connection of the verb σκηνόω 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

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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.’
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recollements: 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 is 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 debout354 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; α 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.

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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 verte 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 devint 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 devint 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 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.’
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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 tombée 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 leurs 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 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 ‘apparence,’ ὀψις.

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 mK. It is omitted in T8 NA28 x 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 quatre 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 deux 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] χαλκοῦς and χαλκός are practically identical. The first is a hapax in the Greek New Testament, occurring only here at Revelation 9.20. The

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362 This adjective is in G18 T7 T8 NA28 (within brackets), TR m B and P. It is omitted in x 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 §. T7 T8 m A and P have δισμυριάδες. m has μυριάδες.
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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 vols.

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 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 je 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 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 qui a été ouvert dans la main de l’ange qui se tient debout sur la mer et sur la terre.

364 ‘Tout comme,’ from the adverb ὡςπέρ, a hapax in Revelation.
365 Perfect tense.
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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 pas369 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 autorité370 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 debout371 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.

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366 This is the reading of G18 T8 TR κ and P. T7 and τ have βιβλιδάριον, while NA28 A and C have βιβλίον.
367 Perfect tense.
368 Or, ‘avale.’
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_, 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_ 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 _eut_ 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_ furent _épouvantés_ 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 _eut_ de _fortes voix dans le ciel_, disant: Le royaume du monde est _devenu_ 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 apparut dans son temple, et il _y eut_ des éclairs et des voix et des tonnerres et un tremblement de terre et une grosse grêle.

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374 T7 T8 NA28 x A C P also have the present tense. G18 TR mK 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 𝔓 47.

376 Greek, ‘γίνομαι.’

377 Greek, ‘γίνομαι.’

378 Or, ‘effrayés.’

379 Greek, ‘γίνομαι.’

380 Greek, ‘γίνομαι.’

381 Greek, ‘γίνομαι.’
Chapitre 12

1 Et un grand signe apparut 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 apparut 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 enlevé 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 eut 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, le grand dragon, le serpent ancien, qui est appelé diable et Satan, qui égare 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 venu\(^{388}\) 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 aimé\(^{389}\) leur vie, jusqu’à la mort.

12 C’est pourquoi\(^{390}\) 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, sachant\(^{391}\) 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 persécuta\(^{392}\) 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 aide\(^{393}\) 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 semence, de ceux qui gardent les commandements de Dieu et qui ont le témoignage de Jésus.

18 Et je me tins\(^{395}\) debout sur le sable de la mer;

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\(^{388}\) 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: ‘κὰ A C Am Syr read ‘he stood;’ B P 1 6 38 and most others Memph have ἐστάθη, ‘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 ὅτι 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 de ses têtes, comme ayant été immolée à mort; mais sa plaie mortelle fut guérie; et la terre entière fut étonnée.[37] suivant 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, et 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 m4 B and P. It is omitted in T8 NA28 x A and C.
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10 Si quelqu’un mène en captivité, il ira en captivité\(^{399}\); 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.

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\(^{399}\) This reading is particularly supported by the Clementine Vulgate: “Qui in captivitatem duxorit, in captivitatem vadet” (Tvveedale 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 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; 4

3 et ils chantent un cantique 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 achetés de la terre.

4 Ceux-ci sont ceux qui ne se sont pas souillés 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’annoncer 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. It is omitted in G18 T7 T8 P ℳ and ℳ17.
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: Bienheureux les morts qui meurent dans le Seigneur dès à présent. Oui, dit l'Esprit, afin qu'ils se reposent de leurs travaux, car leurs œuvres les suivent.

14 Et je vis, et voici, une nuée blanche, et sur la nuée quelqu'un étant assis, semblable à un fils d'homme, 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: Lance ta faucille et moissonne; car l'heure de moissonner est venue, parce que la moisson de la terre est mûre.

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 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 κραυγή occurs two times (in the Greek text of Darby; 14.18 and 21.4), and it has been translated by ‘cri.’ The verb κράζω 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).
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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 debout 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’un[417] 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.

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415 Perfect tense.
416 Two Greek synonyms are translated ‘saint’ in French: ὅσιος, 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 ὅσιος 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 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 vint 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 devint du sang, comme celui d’un mort; et tout souffle de vie mourut dans la mer.

4 Et le troisième versa son bol sur les fleuves et sur les fontaines des eaux, et ils devinrent du sang.

5 Et j’entendis l’ange des eaux, disant: Tu es juste, toi qui es et qui étais, le Saint, 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 obscurci; et ils se mordaient la langue de douleur,

417 Numerical adjective.
418 Literally, ‘hors de.’
419 Greek, ‘γίνομαι.’
420 Greek, ‘γίνομαι.’
421 Literally, ‘l’âme.’
422 Greek, ‘γίνομαι.’
423 See note 86.
424 Greek, ‘γίνομαι.’
425 Literally, ‘fut, ayant été obscurci.’ Periphrastic perfect participle.

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11 et ils blasphémèrent le Dieu du ciel, à cause de leurs douleurs et de leurs ulcères, et ne se reprirent 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’orient 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. Bienheureux 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 Armagedon.
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!
18 Et il y eut 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 divisée 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 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’un des sept anges qui avaient les sept bols, vint et parla avec moi, disant: Viens ici, je te montrerai le jugement de la grande prostituée qui est assise sur plusieurs eaux,
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[40] The word κρίμα basically means 'jugement.' 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 'jugement' 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 envirés 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,\textsuperscript{433} étant pleine de noms de blasphème, ayant sept têtes et dix cornes.

4 Et la femme était revêtue\textsuperscript{434} 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 impuretés\textsuperscript{435} 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 écrits\textsuperscript{436} 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'un\textsuperscript{437} est; l'autre n'est pas encore venu, et, quand il sera venu, il faut qu'il demeure un court\textsuperscript{438} 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.

\textsuperscript{432} Numerical adjective.
\textsuperscript{433} Or, 'rouge.'
\textsuperscript{434} Literally, 'était, ayant été revêtue.' Periphrastic perfect participle.
\textsuperscript{435} Literally, 'les choses impures.'
\textsuperscript{436} Perfect tense.
\textsuperscript{437} Numerical adjective.
\textsuperscript{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 in 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 mis[440] dans leurs cœurs d'exécuter[441] 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.

440 Literally, ‘donné.’
441 Literally, ‘faire.’
442 Literally, ‘terminées.’
2 Et il cria avec une forte voix, disant: Elle est tombée, elle est tombée, Babylone la grande, et elle est devenue un habitat de démons, et un repaire de tout esprit impur, et un repaire de tout oiseau impur et qui est hait.

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.

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 pourquoi 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 loin à distance, 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

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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,\textsuperscript{449} que personne n’achète plus leur marchandise,


14 Et le fruit\textsuperscript{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 et\textsuperscript{454} 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

\textsuperscript{449} Or, ‘cargaison.’
\textsuperscript{450} Or, ‘citronnier.’ It was particularly used for its scent.
\textsuperscript{451} Or, ‘blé.’
\textsuperscript{452} This word particularly defines “domestic animal capable of carrying loads […] used for riding” (Arndt et al. 2000:572)
\textsuperscript{453} The word ὀπώρα (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)
\textsuperscript{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, 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,
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’entends 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 Réjouissions-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 appelé 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 connaît 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.

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458 This conjunction is also in G18 TR mK and B. It is omitted in T7 T8 x 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 in 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.'
Chapter 7: A Revision of Darby’s French Translation of Revelation

17 Et je vis un seul ange se tenant debout 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, 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 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 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 Segond), 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,

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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'égare 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 régneront 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 égayer 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 monteront sur la largeur de la terre, et ils encercleront le camp des saints et la ville qui est bien-aimée; et du feu descendit du ciel de la part de Dieu et les dévora.

10 Et le diable, qui les égarait, 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 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.

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465 Or, ‘séduise.’
466 Or, ‘séduise.’
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; x is all confusion” (1920). G18 TR מָ וּ m וּ and מִ 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 rendit\textsuperscript{471} 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 \textit{lac} de feu; \textit{cette mort-ci est la seconde} : le \textit{lac} de feu.

15 Et si quelqu’un ne \textit{fut} pas trouvé \textit{ayant été} écrit dans le livre de \textit{la} vie, il \textit{fut} jeté dans le \textit{lac} de feu.

\textbf{Chapitre 21}

1 Et je vis un nouveau ciel et une nouvelle terre; car le premier ciel et la première terre s’en \textit{sont} allés, et la mer n’est plus.

2 Et je vis la \textit{ville} sainte, nouvelle Jérusalem, descendant du ciel \textit{d’auprès} de Dieu, \textit{ayant été} préparée comme une épouse \textit{ayant été} ornée pour son mari.

3 Et \textit{j’entendis} une \textit{forte} voix \textit{venant} du ciel,\textsuperscript{472} disant: Voici le \textit{tabernacle} de Dieu avec les hommes, et il \textit{dressera son tabernacle} avec eux, et eux, ils seront son peuple, et Dieu lui-même sera avec eux, leur Dieu.

4 Et Dieu\textsuperscript{473} essuiera toute larme de leurs yeux; et la mort ne sera plus; et il n’y aura plus ni deuil, ni cri, ni \textit{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 me\textsuperscript{474} dit: \textit{Écris}, parce que ces paroles-ci sont \textit{fidèles} et véritables.

6 Et il me dit: C’est fait.\textsuperscript{475} Moi, je suis l’alpha et l’oméga, le commencement et la fin. \textit{Moi, je donnerai à celui qui a soif} de la fontaine de l’eau de la vie, \textit{gratuitement}.

7 Celui qui \textit{vainc} héritera de ces choses-ci, et je serai \textit{son} Dieu et \textit{lui-même} sera \textit{mon} fils.

8 Mais quant aux \textit{lâches}, et aux incrédules,\textsuperscript{476} et à ceux qui \textit{sont devenus} abominables, et aux meurtriers, et à \textit{ceux qui commettent} l’immoralité sexuelle, et aux magiciens, et aux idolâtres, et à tous les menteurs, leur part \textit{est} dans le \textit{lac} brûlant de feu et de soufrire, qui est la seconde mort.

\begin{flushright}
\textsuperscript{471} Literally, ‘donna.’
\textsuperscript{472} G18 TR m B and P also have this reading. T7 T8 NA28 x and A have θρόνου.
\textsuperscript{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.
\textsuperscript{474} This pronoun is in G18 TR mA x and P. It is omitted in T7 T8 NA28 A and B.
\textsuperscript{475} Greek, ‘γίνομαι.’
\textsuperscript{476} Or, ‘incroyants.’
\end{flushright}
9 Et l’un 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 jaspe 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 bâtie 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 jaspe, 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 jaspe, le deuxième de saphir, le troisième de calcédoine, le quatrième d’éméraude,

20 le cinquième de sardonix, le sixième de sardius, le septième de chrysolithe, le huitième de béril, 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 place de la ville était d’or pur, comme du verre transparent.

477 Numerical adjective.
478 Or, ‘conçue, montée.’
Chapter 7: A Revision of Darby's French Translation of Revelation

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 place 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.
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 arriver 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 entendu\textsuperscript{483} et qui ai\textsuperscript{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: \textit{Ne fais pas cela}\textsuperscript{485} Je suis ton compagnon d’esclavage et \textit{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 \textit{fait du tort fasse} encore du tort; et que \textit{la personne souillée soit} encore souillée;\textsuperscript{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, \textit{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 \textit{que leur autorité soit sur l’arbre de la vie} et qu’ils entrent par les portes dans la \textit{ville}.


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 \textit{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 \textit{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 \textit{ville} sainte, qui ont été décrits\textsuperscript{488} dans ce manuscrit-ci.

\textsuperscript{483} Present participle.

\textsuperscript{484} Ibid.

\textsuperscript{485} Literally, ‘Vois à ne pas \textit{faire cela}.’

\textsuperscript{486} The adjective ρυπαρός and the verb ρυπαίνω refer to moral uncleanness that is manifested outwardly. Passive voice.

\textsuperscript{487} Greek, ‘\textit{φιλέω}.’

\textsuperscript{488} Greek, ‘\textit{φιλέω}.’

[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

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Pictures of Darby's collaborators in translation work

**German translation**

- Carl Brockhaus 1822-1899
- JA von Posak 1815-1896
- HC Voorhoeve 1837-1901
- Rudolf Brockhaus 1858-1922
- Emil Donges 1853-1923

Pictures courtesy of Martin Arhelger

**French translation**

- Pierre Schlumberger 1818-1889
- WJ Lowe 1833-1927
- EL Bevir 1847-1922

Pictures courtesy of Martin Arhelger
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Alford’s Greek Testament: an exegetical and critical commentary, Bellingham, WA: Logos Bible Software.


*Comparaison entre la traduction de la Bible par JN Darby et Ostervald*. Online article. Accessed from [www.bibliquest.org](http://www.bibliquest.org), 2011-12-17.


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