

AN
ATTEMPT

TOWARD REVISING OUR
ENGLISH TRANSLATION OF THE GREEK
SCRIPTURES,

OF THE
NEW COVENANT OF JESUS CHRIST:

AND
TOWARD ILLUSTRATING THE SENSE BY PHILO-
LOGICAL AND EXPLANATORY NOTES.

IN TWO VOLUMES.
VOL. I.

BY WILLIAM NEWCOME, D. D.
MEMBER OF THE ROYAL IRISH ACADEMY, AND
ARCHBISHOP OF ARMAGH.

D U B L I N :

Printed by JOHN EXSHAW, No. 98, Grafton-Street,
FOR J. JOHNSON, IN ST. PAUL'S CHURCH-YARD, LONDON.

1796.

THE
G O S P E L
ACCORDING TO
ST. J O H N.

CHAP.

I.

- 1 THE Word was in the beginning, and the Word was with God, and the Word was God.
2—3 This *Word* was in the beginning with God. All things were made * by him; and without him
4 was not any thing made that was made. In him
5 was life; and the life was the light of men. And the
the

* Or, *through*.

1. *In the beginning.*] Compare Gen. i. 1. c. xvii. 5. I John i. 1.

The Word.] See I John i. 1. Rev. xix. 13. Jesus, the Son of God, is so called because God revealed himself, or his word, by him. The Chaldee paraphrases often have *mimra Jehovah*, verbum *Jehovæ*, for *Jehovah*; God, as revealing himself to his people, being called the word of God. The Son was the Revealer of his Father's will under the Old Covenant. "No man hath seen God at any time:" v. 18: but the Son was his *Ἐκλογὴς*, the declarer of his will, and his Image and Re-

presentative.

Was God.] Isai. vii. 14. ix. 6. Matth. i. 23. John x. 33—36. Rom. ix. 5. Phil. ii. 6. Hebr. i. 3, 8.

2. He was not only with God, the Son of his love, and Partaker of his glory; Col. i. 13. c. xvii. 5; but he was so in the beginning. The repetition is very emphatical.

3. *By him.*] As the visible Agent and Instrument.

Was not any thing made.] The parallelism in the clauses of this verse resembles the style of the Hebrew poetry.

4. In him resided life. I John i. 1, 2. The *ἄλογος* was a being endued with life.

Bible. N.T. English. Newcombe. 1817

THE
NEW TESTAMENT,
 IN
AN IMPROVED VERSION,
 UPON THE BASIS OF
 ARCHBISHOP NEWCOMBE'S NEW TRANSLATION:
Newcombe, N. T. Trans. Rep. of Armagh, 1727-1740.
 A CORRECTED TEXT,
 AND
 NOTES CRITICAL AND EXPLANATORY.

PUBLISHED BY THE UNITARIAN SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE AND THE PRACTICE OF VIRTUE, BY THE DISTRIBUTION OF BOOKS.

THE FOURTH EDITION,
 WITH CORRECTIONS AND ADDITIONS.

n.l.c. this ed.

No offence can justly be taken for this new edition: nothing prejudicial any other man's judgment to this date; nor yet probably like an absolute translation, as that language might follow on other who might see that which is not so common.
 Archbishop Parker's Preface to the Bishop's Bible.

London:
 Printed by Richard and Arthur Taylor, Roper-Street,
 SOLD BY ROBERTS HENDER, ST. PAUL'S CHURCH-YARD; LONGMAN,
 HURST, REE, ORME, AND BROWN, PATERNOSTER-ROW; AND D. RAYOR,
 187, HOLBORN.

1817.

- | | | | | |
|------|---------------|---|------------------|--|
| 1808 | 6
25
22 | The NT. in an improved version, upon the basis of Archbishop Newcombe's new translation: with a corrected text, and notes critical and explanatory. Published by a Society for Promoting Christian Knowledge and the practice of virtue, by the distribution of books. | [Thomas Belsham] | London;
J. Johnson & Longmans & Co
-- Richard Taylor |
| 1809 | 8
5 | -- | " | Boston; Thomas R. Waite & Co...for W. Wells |
| 1817 | 63
5 | -- Published by the Unitarian Society...The Fourth edition, with corrections and additions [based on Griesbach's second edition] | " | London;
Richard & Arthur Taylor |
| 7 | | [A committee, headed by Rev. Thomas Belsham, chose, as the basis of their work, a new tr by Archbishop Newcombe, 1796, made from Griesbach's text. The version was pronounced Unitarian. The narratives of the Virgin Birth and infancy of Jesus are printed in italics. The version provoked a bitter storm of controversy from the orthodox.] | | |

Emerton

THE GOSPEL ACCORDING TO JOHN.

CHAPTER I.

1 **THE** Word* was in the beginning †, and the Word was
2 with God ‡, and the Word was a god §. This Word was

* *The Word.*] "Jesus is so called because God revealed himself or his word by him." Newcome. The same title is given to Christ, Luke i. 2. For the same reason he is called the Word of life, 1 John i. 1. which passage is so clear and useful a comment upon the proem to the gospel; that it may be proper to cite the whole of it. "That which was *from the beginning*, which we have heard, which we have seen with our eyes, which we have *looked upon*, and our hands have handled of *the Word of life*, for *the Life was manifested*, and we have seen it, and bear witness, and *show unto you*, that eternal *Life* which was *with the Father*, and was manifested unto us, that which we have seen and heard declare we unto you." By a similar metonymy Christ is called the *Life*, the *Light*, the *Way*, the *Truth*, and the *Resurrection*. See Cappe's Dissert. vol. i. p. 19.

† *in the beginning.*] Or, from the first, i. e. from the commencement of the gospel dispensation, or of the ministry of Christ. This is the usual sense of the word in the writings of this evangelist. John vi. 64, Jesus knew from the beginning, or from the first; ch. xv. 27, ye have been with me from the beginning. See ch. xvi. 14; ii. 24; iii. 11; also 1 John i. 1; ii. 7, 8; 2 John 6, 7. Nor is this sense of the word uncommon in other passages of the New Testament. 2 Thess. ii. 13; Phil. iv. 15; Luke i. 2.

‡ *the Word was with God.*] He withdrew from the world to commune with God, and to receive divine instructions and qualifications previously to his public ministry. As Moses was with God in the mount, Exod. xxxiv. 28, so was Christ in the wilderness, or elsewhere, to be instructed and disciplined for his high and important office. See Cappe, *ibid.* p. 22.

§ *and the Word was a god.*] "was God," Newcome. Jesus received a commission as a prophet of the Most High, and was invested with extraordinary miraculous powers. But in the Jewish phraseology they were called gods to whom the word of God came. John x. 35. So Moses is declared to be a god to Pharaoh. Exod. vii. 1. Some translate the passage, God was the Word. q. d. it was not so properly he that spake to men as God that spake to them by him. Cappe, *ibid.* See John x. 30, compared with xvii. 8, 11, 16; iii. 34; v. 23; xii. 44. Crellius conjectured that the true reading was *Θεός*, the Word was God's, q. d. the first teacher of the gospel derived his commission from God! But this conjecture, however plausible, rests upon no authority.

HISTORICAL CATALOGUE OF PRINTED EDITIONS OF THE ENGLISH BIBLE 1525-1961

REVISED AND EXPANDED FROM THE EDITION OF
H. DARLOW AND H. F. MOULE, 1903

BY
A. S. HERBERT, M.A., B.D.
Professor of Old Testament Literature and Religion,
Oxford College, Birmingham

70.35005

LONDON
THE BRITISH AND FOREIGN BIBLE SOCIETY
NEW YORK
THE AMERICAN BIBLE SOCIETY

ENGLISH	333
<p>J. F. Watson in his <i>Annals of Philadelphia</i>... (1844, vol. 1, pp. 568-9) says of Thomson: 'He told me that he was first induced to study Greek from having bought a part of the Septuagint as an edition in this city. He had bought it for a mere trifle, and without knowing what it was, save that the title said it was an excellent letter. When he had examined it enough to understand it, his anxiety became great to see the whole; but he could find no copy. Struggle to sell, in the interval of two years, passing the same story, and changing to book, in, he then saw the remainder actually crying out for a few pence, and he bought it. I need not tell him that the translation which as a dramatic critic should have had done him as at the time of that work as a printer; for that great work, the first of the kind in the English language, strongly enough, was edited for the world without my presence.</p> <p>A manuscript copy in three volumes of Thomson's translation of the Septuagint (and NT) is in the fine Library, Allegheny College, Meadville, Pa. The NNAAB has a copy of the autograph translation of the work, while his own copy of the Bible, with manuscript notes in the margin, is the property of the Library Company of Philadelphia.</p> <p>Text printed in paragraphs, with a few footnotes. No preface. Each volume contains a general title, as well as its own part title. Copy also in NNAAB.</p>	
1808 The Holy Bible . . .	SER D. HUNTER BLAIR AND J. BRUCE: Edinburgh
1515.	18-5 x 11-5
<p>The general title is dated 1606, the Apocrypha title 1610 and the NT title 1608 (cf. No 1515). Text ends on 4 A 5, followed by 7 pp. of tables. One page of tables after the OT. The Apocrypha, with separate register, ends on N 8 and follows the NT. The BM copy lacks the title-page of Apocrypha.</p>	
1808 The Family Expositor; or a Paraphrase and Version of the New Testament; With Critical Notes, and a Practical Improvement of each Section . . . by F. Doddridge, D.D. . . . from the Eighth London Edition . . .	S. HETHCOTE: Charleston, Mass.
1516. (EBA 147)	17-5 x 10-5 6 vols.
<p>Vols. I-III are dated 1507. Vols. IV-VI are dated 1608 and have Edinburgh and BMA as printers. The first American edition of the Doddridge version which was reprinted many times. Copy in Massachusetts State Library, Boston, U.S.A. A two volume edition was published in Hartford by Lincoln and Gleason in 1807.</p>	
1808 The New Testament, in an improved version, upon the basis of Archbishop Newcome's new translation; with a corrected text, and notes critical and explanatory. Published by a Society for promoting Christian knowledge and the practice of virtue, by the distribution of books.	RICHARD TAYLOR AND CO.: London
1517. (1007)	21-5 x 13
<p>This original version is supposed to show a Calvinist bias.</p> <p>For an account of its production, and Mr. Tho. Bohann's share therein, 'touching the advertisement prefixed to Mr. Bohann's translation of St. Paul's Epistles, 4th 1822' (Comins, p. 111 & seq.) see also Orms, pp. 328-9; and Murray, p. 300, who cites certain pamphlets and articles circulating this version, for which Archbishop Newcome seems to have been very responsible.</p> <p>William Newcome (1729-1800), Archbishop of Armagh, devoted most of his leisure to Biblical studies with a view to an amended edition of the English Scriptures, and he set</p>	

HISTORICAL CATALOGUE	334
1796 The Holy Bible . . .	ARCHBISHOP AND BURGES: Cambridge
1410.	8 ^o 162 x 94
<p>General title dated 1795, NT 1796. Text ends on 4 e. With Apocrypha. Copy in BM. The NT title in the NNAAB copy has the name of John Burges only and lacks Apocrypha and general title.</p>	
1796 The Holy Bible . . .	M. BETHES FOR J. WRIGHT: London
1411.	4 ^o 249 x 187
<p>Text ends on 10 b 4 e. No Apocrypha. Anomalous. Copy in BM and NNAAB.</p>	
1796 Jonah, a faithful translation from the original, with philological and explanatory notes; to which is prefixed a preliminary discourse, proving the genuineness, the authenticity and the integrity of the present text. By George Bezaeus . . .	J. BURGESS, PRINTER TO THE UNIVERSITY: Cambridge
1412. (971)	4 ^o 212 x 134
<p>In this edition, the Hebrew text is given, together with the A.V., an original translation, and a very liberal version. Sold by H. F. Jones, 27, Dutton, Cambridge. With copious notes, etc. Pp. 195. Copy also in NNAAB.</p>	
1796 The Pronouncing Testament . . . on an original plan, intended to facilitate the reading of the New Testament with Propriety . . . To which are subjoined, A Number of Explanatory Notes. By . . . WILLIAM NEWCOME . . .	J. ARBUTHNOT AND A. CONSTABLE: Edinburgh
1413.	8 ^o 161 x 88
<p>The editor, William Brown, is described as 'Minister of Bedrule.' Text ends on 4 C 2 e. Copy in BM.</p>	
1796 An Attempt toward revealing our English translation of the Greek Scriptures, or the New Covenant of Jesus Christ: and toward illustrating the sense by philological and explanatory notes. . . . By WILLIAM NEWCOME . . .	J. JOHNSON: London
1414.	8 ^o 181 x 105 2 vols.
<p>For this translation W. Newcome adopted the Greek text of Griesbach's first edition, 1773-7 (see EBM Greek section). Though printed in the book separately was not published till after the author's death in 1805. Pp. vi, 622, 378. Copy also in NNAAB. See: <i>Minor Prophets</i>, 1781 (No. 1207), <i>Exodus</i>, 1788 (No. 1212) and three editions of NT, 1808 (Nos 1317-19). See also No 1327.</p>	
1796 The Four Gospels, translated from the Greek. With Preliminary Dissertations, and notes Critical and Explanatory. By George Campbell.	PRINTED BY THOMAS BODLEY: Philadelphia
1415. (EBA 56)	215 x 152
<p>The first of several American editions of the George Campbell Version (see No 1340). Also printed with Macknight's Epistles in 1845 (see No 1312) and Alexander Campbell's Testament in 1828 (see No 1750) and in 1827 (EBM 1118). Copy in NNAAB.</p>	

HISTORICAL CATALOGUE	334
<p>forth a plan for revision in his 'Historical View of the English Biblical Translations' (1792). His attempt consists in an improved version . . . appeared in 1793 (No. 1207) and in a version of English in 1798 (No. 1229). His New Testament was published in 1811 (No. 1317). An attempt toward revealing our English translation of the Greek Scriptures, the Greek text adopted being Griesbach's first edition of 1773-7. The work was not published till after his death in 1805. His monumental Bible, in four folio volumes, containing his collection for a revised version of the Old Testament, is preserved in Lambeth Palace Library.</p> <p>Pp. xxix, 612. Printed in paragraphs, with footnotes. The Introduction deals with the Origin, Progress and Design of the Work—Causes of the NT . . .—Bible Society of the Revived Text . . .—Means of improving the Revived Text . . .—Critical Editions of the Greek Testament . . .—Propriety of editing a Correct Text . . . etc. etc. a great deal of enlarged and digested Bibles according to Fashion. With maps. Copy also in NNAAB. This was frequently reissued.</p> <p>Harmonies of the Gospels based on his text appeared in 1802 and 1827 (DM 1115).</p>	
1808 The New Testament, in an improved version, upon the basis of Archbishop Newcome's new translation . . .	R. TAYLOR AND CO.: London
1518. (1008)	15-5 x 9-5
<p>A small edition of the preceding book (No 1517), without the Introduction, and other matter. Text ends on 2 M 3 e. Copy also in NNAAB.</p>	
1808 The New Testament, in an improved version, upon the basis of Archbishop Newcome's new translation . . .	J. JOHNSON, LONGMAN & CO.: London
1519.	19 x 10-5
<p>Printed by Richard Taylor and Co. An octavo edition. Text ends on 2 R 2 k. Two duodecimo editions were printed in the same year. Copies of all these editions in BM.</p>	
1804-9 The Holy Bible . . . With Original Notes, Practical Observations, and copious Marginal References. By WILLIAM W. WOODWARD: Philadelphia	WILLIAM W. WOODWARD: Philadelphia
1526. (EBA 115)	23 x 17-5 4 or 5 vols.
<p>The First American edition of the very popular Scott Bible (No. 1366) which was being printed while another edition, in revised form, was being printed in London. The printer did not receive the new General Preface until the whole work was completed in London. When he was well into the second volume he decided to increase the size of the edition and so had to reprint vol. 1 and part of vol. 2. This work was many times reprinted. Copy in U.S. Library of Congress.</p>	
1809 The Holy Bible for the use of families, illustrated From the Works of the most approved Commentators, (British and foreign) viz Arnald, Bochart . . . S. BISHOP: London	S. BISHOP: London
1521.	19 x 11 2 vols.
<p>Text ends on 3 Q 2 A. With Apocrypha. Copy in BM and NNAAB.</p>	
1809 The Holy Bible . . .	G. GIBBONS: Dublin
1522.	19 x 11
<p>Text ends on 4 C 4 e. Copy in BM.</p>	

UNITARIANISM, religious movement that stresses the free use of reason in religion, holds generally that God exists only in one person, and denies the divinity of **ISUS CHRIST**.

Theological foundations for the view of God as a unity and for the humanity of Jesus are found in 2nd- and 3rd-century **MONARCHIANISM** and in the teachings of **ARIUS** (c. 250-c. 336) and his followers (**Arians**)—both groups of early Christians whose doctrines were later declared heretical by the church. In the 16th-century **PROTESTANT REFORMATION**, certain liberal, radical, and rationalist reformers revived the Platonic emphasis on reason and the unity of God. Chief among these was **FAUSTUS SOCINUS**, whose theology stressed the complete humanity of Jesus, a view still held by most Unitarians and Universalists. Another important early figure was **Ferenc Dávid**, who was convicted as a heretic for teaching that prayers could not be addressed to Jesus (since Jesus was merely human). He died in prison in 1579. The church that Dávid founded in Transylvania is the world's oldest extant Unitarian body.

The mainstream of British Unitarianism and American Unitarianism grew out of Calvinist **PURITANISM**. Calvin's doctrine of providence, coupled with an increasingly scientific view of the universe, led to an increased emphasis on reason and morals among the more liberal Calvinist clergy. **Joseph Priestley**, an English scientist and dissenting minister, was among those who began preaching "Unitarian Christianity," emphasizing Jesus' humanity, God's omnipotence, and the rational faculty of man. The English Unitarians became a force in Parliament, the professions, and social reform. The name "Free Christian" was adopted by some groups who opposed the name "Unitarian" as sectarian.

an and divisive. The movement fared somewhat less well in Scotland and Ireland.

American Unitarianism developed out of New England Congregationalist churches that rejected the 18th-century revival movement. The Transcendentalist movement of the 19th century injected Unitarianism with a new interest in the intuitive and emotional aspects of religion. When Unitarianism spread into the Middle West, its religious fundamentals changed to human aspiration and scientific truth, rather than Christianity and the **BIBLE**.

Both British and American Unitarian groups formed national associations in 1825. In 1961 American Unitarians merged with the national organization of Universalist churches, with whom they shared a history of liberal idealism. In polity, most Unitarians and Universalists are congregational. Forms of worship, based on Protestant tradition, vary widely from group to group.

1052

Unitarian Universalist Association

25 Beacon St.

Boston, MA 02108

Unitarian Universalist Association was formed in 1961 by the merger of the American Unitarian Association and the Universalist Church in America. The merger represents the coming together of the two oldest and most conservative segments of the liberal tradition. (See introductory material for historical survey). Within that tradition, it is the only body that affirms its base within the Judeo-Christian heritage. Many of its ministers can be found in local ministerial associations.

The basis of modern Unitarian belief is the free search for truth. Truth is found in the universal teachings of the great prophets and teachers of all ages and traditions, but summarized in the Western tradition as love of God and man. Members believe in the worth of every human and in the democratic method in human relationships. A world community based on brotherhood, justice, and peace is the goal of all actions. While varying widely in belief structures, Unitarian Universalists generally believe in God as the source of mind and spirit, Jesus as a great prophet, the Bible as a collection of valuable religious writings, science as a source of knowledge, and prayer as a means to lift the mind beyond the ordinary. There are no sacraments.

Following the pattern of their Congregational parents, the Unitarian Universalists are congregationally governed. A national Association meeting is held annually and each minister and local

CHRISTADELPHIANS. The Christadelphians date to 1844 when Dr. John Thomas, a physician in Richmond, Virginia, began a monthly magazine, *The Herald of the Future Age*. Dr. Thomas, who had immigrated from England in 1832, became associated with Alexander Campbell and the Christian Church, which Campbell and his brother helped form. Over the years, however, Thomas found himself in disagreement on a number of points of doctrine. He came to feel that knowledge and belief of the gospel must precede baptism, and he was rebaptized. A polemic began which led to a complete break in 1844. Groups began to form and were termed *ecclesias* (the Greek word for assembly from which the word ecclesiastical is derived).

The Christadelphians hold views similar to those of the Campbells, but are non-Trinitarians and resemble the early Unitarians in Christology. The Holy Spirit is God's power which executes his will. Thomas also denied man's natural immortality and believed that man was unconscious from death to the resurrection. At the end time, Christ will appear visibly; all believers will be resurrected and judged, and the kingdom will be established. The kingdom will be the kingdom of Israel restored in the Holy Land. The wicked will be annihilated. Most important, Thomas taught that baptism by immersion after receiving knowledge of the gospel was essential for salvation. Closed communion is practiced. The Christadelphians do not participate in politics, voting, war; nor do they hold civil office.

The organization of the *ecclesias* is congregational. Each *ecclesia* elects local officers, serving brethren. The serving brethren include managing brethren and presiding brethren. The former con-

church is represented. The Unitarian Universalist Service Committee was established in 1940 to aid refugees of Nazi persecution and has continued as a means to embody social concerns. Beacon Press is a major publisher of religious books.

During the 19th century, both Universalists and Unitarians engaged in foreign missionary activity, the former most noticeably in Japan and the latter in India and Japan. Ties to liberal religionists in these countries have been retained (long after any understanding of a missionary-mission relationship existed) and fellowship with similar groups in other lands has been established. Currently, there are affiliated congregations of Unitarian-Universalists in Argentina, Australia, Belgium, Canada, France, Japan, West Germany, Mexico, the Netherlands, New Zealand, the Philippines, Puerto Rico, and the Virgin Islands.

Membership: In 1991, the association reported 191,317 members, 978 churches, and 1,250 ministers in the United States, and 6,167 members and 42 churches in Canada.

Periodicals: *UU World*.

Sources:

Ahlstrom, Sydney E., and Jonathan S. Carey. *An American Reformation*. Middletown, CT: Wesleyan University Press, 1985.

Cheetham, Henry H. *Unitarianism and Universalism*. Boston: Beacon Press, 1962.

Tapp, Robert B. *Religion Among the Unitarian Universalists*. New York: Seminar Press, 1973.

Wilbur, Earl Morse. *Our Unitarian Heritage*. Boston: Beacon Press, 1963.

Williams, George Huntston. *American Universalism*. Boston: Beacon Press, 1976.

Wintersteen, Prescott B. *Christology in American Unitarianism*. Boston: Unitarian Universalist Christian Fellowship, 1977.