

To : Mr G D Buss
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A More Accurate Translation

The two facts -

1) that you take half a text from I Timothy 'manifest in flesh' and insert it into II Corinthians 5:19-21 in order to try to convince me that 'the righteousness of God was manifest in flesh' (sic) . . .

and 2) that the AV translates δι ενος δικαιοματος as 'by the righteousness of one'

both convince me that :

a) the doctrine of 'active and passive obedience' (which pretends that Christ's supposed obedience to the law during the days of his flesh is somehow transferred to others) is not of apostolic origin and

b) that a competent revising of the AV is long, long overdue.

There is no mention of manifestation in flesh in II Corinthians 5: 19-21, sir, and there is no implied mention of it and there is no allusion to it and there is no implied allusion to it. It is just not there.

Δι ενος δικαιοματος, Romans 5:18, means 'by one righteousness' and cannot mean anything else. But the AV desperately adds a definite article 'the' and then pretends that the genitive case of ενος is due to a matter of possession when it is blatantly obvious that the genitive is a prepositional genitive due to the use of the preposition δια (which loses its α due to apocopic elision).

The AV then inverts the phrase and thereby not only falsifies the meaning of these three words but also flies clean contrary to the linguistic emphasis in the entire section Romans 5:12-21. It can be shown that, throughout the passage, Paul maintains an orderly 'by one this/by one that' in every case.

Why on earth did the AV translators not render δι ενος ανθρωπου, Romans 5:12, as 'by the man of one' I ask ? For that collocation is an exact duplicate, the preposition the same and the genitive cases the same. The only difference being that the noun is, here, third instead of second declension.

Finally, the AV tries to cover up the deceit by putting their added 'the' in plain text, thus breaking their own rules about italicisation. All this, in order to try and convince the unlearned (such as myself) that I am to trust in a false righteousness.

But if 'by the man of one' be nonsense in Romans 5:12, then so is 'by the righteousness of one' nonsense in Romans 5:18. And, sir, I need no 'credentials' - as you request - in order to lay out the above; all I need is a Greek grammar. And if, without any credentials at all, I were to walk into a shop to buy one, barefoot and in rough clothing, then I would not be the first, plain working person to do so for I would be following in John Brown of Haddington's unshod footsteps.

And if there was one single shred of evidence for the doctrine you insist on trying to propagate, then it would be evident everywhere in scripture and you would not need to stitch two half texts together to try and convince me of something that does not exist. Nor would the AV need to make 'mistakes' in Greek grammar - never mind in linguistics - for which a schoolboy would rightly be castigated.

Sir, not only does it grieve me that you resist the obvious, what horrifies me the more is that you instruct others so. And you propagate it on to another generation.

I follow William Huntington in stating (though I knew it from my bible before I read it in WHSS) that there is 'no such thing as human righteousness'. It does not exist in the very nature of what righteousness is. But WHSS, an uneducated man, dependent entirely on the AV, was misled and, assisted by such 'scholars' as Milton and Gill, was (partly) influenced by the active/passive error.

'Thou dost not eat of it' [Young's Literal] is said to humanity by God, in reference to the knowledge of good and evil, as a means of human sustenance.

Yet you claim that Jesus Christ disobeyed Deity and not only partook of what is impossible to human nature, you claim he also imparted it (by some undiscovered means) to others. The truth, sir, is that by one righteousness - a demonstrated righteousness (for that is what δικαιοματος is) - that is to say, by the demonstrated righteousness of God revealed in the gospel, which was demonstrated (in the hours of darkness) upon God's own Son, Jesus Christ : is justification of life.

This righteousness - the δικαιοματος righteousness that is a matter of the execution of judgment - is revealed to faith. And those who receive it cease from their works and believe in God, as did Abraham.

For Abraham believed God, and there was evaluated to him - unto righteousness.

The italicised and underlined words are an accurate translation taking account of the fact that a deponent verb is used; that the verb has two indirect objects; that it is not only intransitive (and therefore cannot be transformed into a passive) but has no subject ; taking account of the preponderance of the usage of the preposition ; and taking account of the true meaning of *logizomia's* root word - λογιον - which, as Paul demonstrates in his use of it regarding the consolidation of currency into coin of higher denomination (not its 'gathering') is a matter of consolidated, or concentrated *value*; and further takes account of Acts 19:27 εις ουδεν λογισθηναι 'unto nothing *evaluated*' (in which the AV skilfully disguises the presence of λογιζομαι with 'despised').

[Such words are purified seven times, in an earthen furnace, before they are silverly uttered.]

He that believes the demonstration of the righteousness of God is he whom God perceives to have the immense value of righteousness of God within him - in his faith ! Thus does God justify such a man.

The eradication of the alternative - false - doctrine, sir, is long, long overdue.
As is, also, the requirement of a more accurate translation than we currently possess.

I find it necessary to refer to the Englishman's Greek New Testament almost every time I pick up my AV. And I often refer, also, to Young's Literal. With these three I am personally content. But I am keenly aware that a further generation - if there is to be one in the will of God - requires an idiomatic bible which more faithfully renders the autographs of the apostles than does the present one

. . . . and I give thanks, having been reliably informed that such is in an advanced state of preparation.

Nigel Johnstone

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20/12/2017