

TO : THE GENERAL SYNOD OF THE CANADIAN REFORMED
CHURCHES,
to be held May 27, 1971
NEW-WESTMINSTER, B.C.

REPORT COMMITTEE ON
REVISED STANDARD VERSION

~~8-C-1~~

1971

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11 pages

Esteemed Brethren,

Synod of Orangeville, 1968, appointed the undersigned as a Committee on the Revised Standard Version. We received the following mandate:

1. to study the Revised Standard Version as to faithfulness to the original text and "Schriftgelovig karakter" (Acts Synod 1954);
2. to evaluate the criticism voiced against the Revised Standard Version;
3. to contact the Standard Bible Committee which is preparing an improved edition of the Revised Standard Version and which welcomes all worthwhile contributions;
4. to solicit any help that the committee needs from persons who are considered competent in this field;
5. to report to the Churches at the proper time so that there is sufficient time to study the results and to make proposals to Synod.

Synod also decided to pass on to us the results of the Rev. DeJong's study as submitted to Synod; and it further stated that the Committee should approach members of the Churches, especially the ministers, with the request to take part in testing the Revised Standard Version, and to submit their remarks in time to the Committee. (Acts - Synod of Orangeville, 1968, art. 45).

I. Developments

The scope of this mandate is almost without limit, and the work had to be done by the members of the Committee in addition to the regular activities of their ministry. Consequently, while the time and work given to this mandate enabled the Committee to come to certain conclusions, it nevertheless could not arrive at a complete judgment about the whole of the Old and New Testament texts of the Revised Standard Version.

Furthermore, the Committee was forced to seek further help since the Rev. J. Mulder moved to Cloverdale and had to be excused from a large part of the Valley, ¹ was overwhelmed with extra duties. The Committee approached the Rev. M. Van Beveren and found him willing to take over the duties assigned to the Rev. Mulder; an arrangement that proved to be of advantage since it enabled the Committee to meet ² Rev. Van Beveren's signature is also attached to this report. Although the Rev. Mulder was prevented from participating in these meetings, he nevertheless agreed to remain a member of the Committee.

¹ Committee Work, particularly also because he, being the only minister in the Fraser

II. Activities

Reporting now about our work as assigned in our mandate: we decided to begin with the second point, nl. the evaluation of criticism voiced against the Revised Standard Version. This will lead immediately to the first point of our mandate: the study of the R.S.V.'s faithfulness to the original text, and its "Schriftgelovig karakter".

Your committee studied the criticisms of:

- a. Allan A. MacRae, Ph.D., President of Faith Theological Seminary, Phil., Pa., in a booklet published under the title: Why I cannot accept the R.S.V.; published by the American Council of Christian Churches, 15 Park Row, New York 38, N.Y. (Lit. item no. 20);
- b. Pastor Perry F. Rockwood, The Revised Standard Version, Halifax, N.S.;
- c. Dr. Oswald Allis, Revision or New Translation? The Revised Standard Version of 1946: A Comparative Study: Revised Version or Revised Bible, Philadelphia, Presbyterian and Reformed Publishing Company, 1948 - as summarized in a document by Br. C. Hoff, published by The Peoples Gospel Hour, P.O. Box 1660, Halifax, N.S.

² on the occasion of classical assemblies. This information will explain why the

- d. Chr. Ref. Committee on R.S.V., Report to Synod 1954; Acts Synod Chr. Ref. Church, 1954;
- e. Chr. Ref. Committee on R.S.V., Report to Synod 1969; Acts Synod Chr. Ref. Church, 1969;
- f. R. Laird Harris, Ph.D., "Do Evangelicals need a new Bible translation? Yes", Christianity Today, Vol XII, 25.

The following is a summary of the objections voiced against the R.S.V. in the above mentioned studies, with the Committee's evaluation of the arguments adduced:

A. Objections against R.S.V.

A general objection which has been voiced repeatedly is that many texts, especially in the Old Testament, have been altered without any clear reason; except (a) in order to get rid of the evidence for the prediction of the Deity of Christ, or (b) "simply in order to obtain an easier and smoother reading." (R.L.Harris). It is also repeatedly objected that the O.T. section contains about 1000 footnotes which mention that in the text not the Hebrew original has been translated, but that the text has been corrected, or that other translations have been followed. A third objection, which is also frequently raised, is that in many cases where the N.T. quotes the O.T., reference is made by means of a footnote to the O.T. text; however, after comparison it appears that the quotation in the N.T. and the O.T. text to which reference is made are translated differently. This (a) destroys the unity between Old and New Testament, and (b) often tends to destroy arguments for the Deity of Christ.

Some of those who have voiced the above-mentioned criticisms dealt with a number of texts in order to substantiate these (as well as other) objections. We will cite some of the examples adduced, and give our evaluation of the arguments used.

B. Evaluation of proofs

1. From Allan A. MacRae, Ph.D., Pres. Faith Theol. Seminary, Philadelphia, Why I cannot Accept the Revised Standard Version:

a. Acts 2, 27: 13, 35; and Psalm 16, 10.

In Acts we find the word "corruption" while in Psalm 16, to which reference is made, the translation "pit" is found. (K.J.V. has "corruption" there also).

Our remark: "Pit" is judged to be the correct translation from the Hebrew. See Keil-Delitzsch; Ridderbos, De Psalmen, I; A. Janse, Hebr. der Psalmen; Dict. K.B.; No. B. 9.

b. Hebr. 1, 8; and Psalm 45, 1.

In Hebrews the R.S.V. translates: "Thy throne, o God," but in the Psalm: "Your divine throne", with note: "or: Thy throne, o God." It is remarked that there is no warrant at all for this translation, and that it must be explained in terms of a dislike of addressing Christ as God.

Our remark: Although we would prefer the K.J.V., Keil-Delitzsch, e.g., does not deny the possibility of translating the expression in the Psalm as used in the R.S.V. The Psalm refers in the first place to an earthly king. We feel that the condemnation is not warranted.

c. Isaiah 52, 15

R.S.V. translates "startle" instead of "sprinkle", the word used in 1 Peter 1, 1, 2. A note is added: "Hebr. Uncertain."

Our remark: Also Keil-Delitzsch, K.V. Ridderbos, and LXX have "startle". The objection that there is nothing uncertain about the Hebrew is not true. Yet we prefer the K.J.V.

d. Isaiah 7, 14

R.S.V. translates "young woman" instead of "virgin"

Our remark: see report Rev. D. DeJong of 1968, plus his articles on "'almah" in CRM, Oct. 17, 1968ff.

e. Micah 5, 2

R.S.V. translates "origin" instead of K.J.V.'s "goings forth". The author remarks: this makes Christ a created being.

Our remark: K.V. Ridderbos translates "uitgaan" (singular), and uses in his explanation the word "oorsprong" (origin); yet he points out that although the eternal existence of the Messiah is not expressed with N.T. clarity, this does not mean that the Messiah has His origin in time after creation. Apparently he does not mean to suggest with this translation that Christ is a created being. Keil-Delitzsch, who translates "goings forth", remarks: we must not restrict it to ...the olden time..., but must so interpret it that it at least affirms His origin as well. "Now the origin of the Angel of the Lord, who is equal to God, was... before the creation of the world - in eternity.... Nevertheless, Micah does not announce here the eternal proceeding of the Son from the Father... This is precluded by the plural..." Conclusion: the objection is not valid.

f. Psalm 2, 12

R.S.V. reads "kiss his feet" instead of "kiss the Son." It is remarked that the Aramaic word "bar" does not make the Hebr. text uncertain, as the note in RSV says.

Our remark: This text is also used as an example for the objection that the RSV adopts too easily readings "from the Greek Septuagint, the Syriac, the Latin, and Jewish Targums." We agree that objections against the K.J.V.'s "kiss the Son" are not valid, see Ridderbos, De Psalmen, I.

2. From Pastor Perry F. Rockwood, The Revised Standard Version:

After an investigation of the theological background and ideas of the translators, the author states: "This is a new Bible. It is more than a translation. It is a theological interpretation by modernists who are appealing to the modern mind rather than (adhering to) the literal translation of the Word itself." He discusses a number of texts. We leave out those texts which have been dealt with already.

a. Genesis 12, 3

R.S.V. translates "Bless themselves", instead of "be blessed." According to the author, this is in conflict with Gal. 3, 8.

Our remark: Both translations are possible. We prefer the KJV, but do not object to that of the RSV, because the KJV rendering is found in a note.

b. Deut. 16, 7

The translation of the R.S.V. "you shall boil it" (instead of K.J.V. "roast it")

is in conflict with the directions given in Ex. 12, 9; therefore, the R.S.V. contradicts itself.

Our remark: the same Hebr. word is used in Ex. 12, 9 as in Deut. 16, 7, where the Dutch Statenvertaling also has "kokon". If we may speak of a contradiction, then this applies to the original Hebr. text. This is, however, a matter of comparative exegesis.

c. Proverbs 8, 22

R.S.V. reads, "The Lord created me" instead of K.J.V.'s "The Lord possessed me." According to the author, this makes Christ a created being.

Our remark: Gispen K.V. translates, De HEERE heeft my geformeerd." He remarks that we may not identify this "Wisdom" with "the Word", i.e. Christ. He adds that the translations "to possess" or "to generate" are not correct. Conclusion: the objection is not valid, unless it is proven that (a) the Hebrew word precludes the meaning "to create"; (b) the Wisdom referred to must be identified with the Son of God.

d. Job 19, 26

R.S.V. translates, "Without my flesh I shall see God" instead of K.J.V.'s "in my flesh I shall see God." The author remarks that this does away with Job's confession of the resurrection of the body, and that this translation is a result of the fact that most of the translators do not believe in the resurrection of the body.

Our remark: Three translations of the Hebrew are possible: in, from, without, See the commentaries: Keil-Delitzsch, without; Kroeze, buiten. Even if "in" is chosen, still the possibility exists that Job means: in this life. Moreover, the RSV adds in a note the possibility of "from".

e. Zech. 9, 9

R.S.V. translates "triumphant and victorious" instead of K.J.V.'s "just and having salvation." The author remarks: the reference to the saving work of Christ is deleted.

Our remark: Keil-Delitzsch explains "having salvation" as: "endowed with salvation, help from God, or furnished with the assistance of God for carrying on his government." Although we prefer the KJV on this point and think that the RSV is too free and vague, yet the reason for objection as given above is not correct. Moreover, here the Hebrew text must be corrected in accordance with the LXX in order to get the meaning: "saving". (See Ridderbos K.V.)

f. Zech. 12, 10

Instead of KJV's "and they shall look upon me whom they have pierced", RSV translates "so that when they look on him." A footnote says: "Theodotian: Heb. me." In this way, according to the author, the Deity of Christ is taken away, and that on the sole authority of Theodotian.

Our remark: We prefer the KJV rendering. There is however a difficulty of grammar in the Hebrew. See e.g. K.V. Ridderbos (note p. 469).

g. Zech. 13, 6

RSV reads: "What are these wounds on your back?" instead of KJV's "What are these wounds in thine hands?" Here, according to the author, the prophetic reference to the crucifixion of the Son of God has been destroyed.

Our remark: We prefer the KJV-rendering; the RSV does indeed give a wrong explanation of the place of the wounds. The conclusion drawn in connection with the above mentioned criticism is totally invalid, however, because the text seems to refer to wounds which false prophets inflicted on themselves. (See Ridderbos, K.V.)

h. John 7. 53 - 8. 11; Mark 16. 9-20; Mark 15. 28; Matth. 17. 21; Mark 9. 44. 46; Matth. 12. 47; Mark 11. 26; Rom. 16. 24; Matth. 21. 44; Acts 8. 37.

All these passages, and many others, are omitted in the text of the R.S.V. Although, according to the author, some of these passages are mentioned in the footnotes, the fact that they are given only there casts doubts upon the inspiration of the Word of God..

Our remark: Not some, but all the passages mentioned can be found in the footnotes. In all these cases there are text-critical reasons for it. The above mentioned objection arises from a confusion of Bible-criticism with text-criticism. Yet we do deplore the fact that the RSV put all these texts in footnotes. It should be recommended to the Standard Bible Committee to place these texts between brackets, as is often done in Nestle, and as is done in all cases by the Dutch New Translation (NBG).

i. Col. 1. 14

The words "through His blood" are omitted in the RSV. Comment made: modernists despise the blood, and make light of it.

Our remark: the same words are omitted by Hendrikson (Comm., see note p. 64), and Van Leeuwen K.V.? people who cannot be classified as modernists.

j. John 3. 16

R.S.V. has "only Son" instead of "only begotten Son." The conclusion is drawn that the translators are again trying to attack the Deity of Christ.

Our remark: we prefer the KJV's rendering. Yet, the translation as given in the RSV is possible. See Hendrikson, Comm., p. 86, who points out that also if this translation is chosen, it must still be admitted that according to the context the Sonship here indicated was present from eternity.

k. Matth. 27. 54

RSV translates "a son" instead of "the Son."

Our remark: later editions of the RSV have the same rendering as KJV "the Son"; the reading "a son" being placed in a footnote. This shows that the translators are willing to make corrections.

l. Rom. 3. 25; John 2. 2; 1 John 5. 10

RSV reads "expiation" instead of KJV's "propitiation." The word expiation carries with it the thought that Christ died a "martyr's" death, rather than dying as the Redeemer of sinners, according to the author, who feels that here we have another direct attack on the vital ministry of Christ on Calvary's Cross.

Our remark: See Douglas' Dictionary of the Bible s.v.: Expiation has sin as object, while propitiation signifies the removal of wrath. Therefore in most cases propitiation is the correct translation. This should be recommended to the Standard Bible Committee. We quote further from this Dictionary: "The Bible view of propitiation does not depend on this or that specific passage. It is a reflection of the general import of its teaching." Our conclusion: although translation by "propitiation" should be strongly advocated, it is unwarranted to say that the translation of the R.S.V. implies an attack as mentioned above.

m. Titus 2. 13

The RSV reads, "The appearing of the glory of our great God and Saviour Jesus Christ" (Note: "or: of the great God and our Saviour") as against the KJV's "The glorious appearing of the great God and our Saviour Jesus Christ." Remark made by the author: Their footnote is quick to explain that the words 'great God' do not refer to Jesus Christ, for again they are trying to belittle the Deity of Christ.

But their translation changes the appearing from a PERSON to that of a GLORY."

Our remark: This criticism is, we feel, an example of "fault finding". What the RSV has in a footnote is in the text of the KJV. In other words, the conclusion would have to be that the KJV "belittled the Deity of Christ", while the RSV here clearly shows His Deity. (See also 2 Peter 1, 1.) As to the appearing of the glory: this is the way we read it in the Greek original. Both translations are possible, and there is little difference between them; see Hendrikson, Comm., p. 373, note 202.

n. John 17, 5

KJV's "With Thine own Self" is translated in RSV "in Thine own presence." Again, according to the commentary, Christ's Deity is robbed of its reality and power.

Our remark: Hendrikson gives the same translation as the RSV, Comm., p. 351. See further his note 168 (p. 284) on the Greek word "para". See also KV Dr. C. Bouma.

o. Luke 2, 33, 43

The name "Joseph is removed, and the translation use is "father" or "parents", without any ground in the Greek text. Comment of author: "This is another wicked attempt directed against the virgin birth of Christ."

Our remark: See text-critical apparatus in Nestle. See also K.V., Dr. S. Greydanus, who, on the author's criterion, must also have made such a "wicked Attempt."

p. Luke 23, 45

RSV footnote: "or: the sun was eclipsed." Author's comment: "These 'scholars' try to rationalize God's miracles."

Our remark: See Nestle, and K.V., Greydanus. Another example of "fault finding."

q. Matth. 16, 16; Acts 1, 16; Acts 9, 5

RSV's principle is to use Thee, Thou etc. with respect to God only, but these forms of the pronoun are not used in these and similar texts. Author's comment: "A denial of the Deity of Christ."

Our remark: Jesus is here addressed as man, according to His human nature.

3. Letter of Br. C. Hoff, dealing with Dr. Oswald Allis, Revised or New Translation? The Revised Standard Version of 1946. A comparative study. Revised Version or Revised Bible.

In this letter Br. Hoff indicates that Dr. Allis has given us here an insight into the translators' personal beliefs, which, according to him, have strongly influenced the way in which they translated the Bible. After giving a summary of this section of Dr. Allis' study, Br. Hoff quotes some of the texts referred to by Dr. Allis, with the latter's critical remarks. We will deal with those texts which have not been mentioned above already:

a. 1 Cor. 11, 20

KJV's "This is not to eat the Lord's supper" becomes in the RSV, "It is not the Lord's Supper that you eat." The meaning is altered considerably.

Our remark: KJV adds a word ("this") and prints it in italics; the RSV indeed paraphrases a little. But does this justify the conclusion that the meaning is altered considerably? See e.g. C. Vonk's paraphrase. See also Grosheide's explanation in K.V. Nevertheless, we too prefer the rendering given in the KJV.

b. Romans 2, 28

The RSV adds the words "Jew" (For he is not a real Jew who is one outwardly),

and "true" (nor is true circumcision something external and physical).

Our remark: the KJV also has an addition for clarity's sake. The RSV's rendering makes the meaning much clearer, for which reason it is to be preferred.

c. Rom. 15, 1

The word "with" is added in the RSV (to bear with the failings of the weak).

Our remark: we too prefer the KJV rendering, but wish to note that this is not a matter of "adding" a word, but of translating the Greek word in a manner that is also permissible.

d. Rom. 4, 11

KJV's "That he might be the father" becomes in RSV: "the purpose was to make him the father." A too free rendering, according to the author.

Our remark: this is done in order to divide a very long sentence into two shorter sentences. We feel that this is commendable, and to be preferred over the KJV rendering. The meaning has not been changed at all.

e. Rom. 10, 3

KJV's "God's righteousness" becomes in the RSV: "The righteousness that comes from God." This is too free a translation, thus the author.

Our remark: RSV version is to be preferred: genitiv. orig. (as overagainst their own righteousness, originating themselves). Compare Calvin on this verse.

f. Hebr. 11, 35

KJV's "That they might obtain a better resurrection" becomes in RSV: "That they may rise again to a better life." Again the author considers this too free a translation.

Our remark: It is not only too free, but it weakens the meaning. KJV is certainly to be preferred here.

g. Hebr. 6, 14

KJV's "Blessing I will bless thee and multiplying I will multiply thee" is in the RSV reduced to: "I will bless you and multiply you." Dr. Allis remarks: This completely eliminates the Hebrew idiom and the special emphasis which the Greek is so careful to retain.

Our remark: The Hebrew idiom is rightly eliminated; the RSV wants to render the text in English. Hebr. quotes from the LXX, which rendered the Hebrew idiom with Greek words. We agree, however, that the RSV should have tried to retain the special emphasis. A better translation could be recommended to the Standard Bible Committee, e.g. "Surely I will richly bless you and greatly multiply you."

h. 1 Tim. 3, 2

RSV translates "married only once" instead of KJV's "the husband of one wife."

Our remark: apparently objections have been heeded, since later editions of the RSV have: "the husband of one wife."

Rom 11, 25 KJV reads: "that blindness in part is happened to Israel"; RSV renders: "a hardening is come over part of Israel." This, according to the author, has an entirely different meaning.

Our remark: RSV rendering is supported by the exegesis of Greijdanus in Botten-

burg Comm., where he refers to vss. 1, 2, 5. It does not have an entirely different meaning than the KJV text, but the RSV rendering excludes certain wrong explanations of the text.

j. Ephes 1, 14

Dr. Allis opposes the use of the neuter relative pronoun "which" in reference to the Holy Spirit.

Our remark: we agree, but would like to add that the KJV also has "which" instead of "who." Since, however, it is the RSV's principle to use "who" when the pronoun refers to persons, that form should have been used here if it is certain that the relative pronoun does not refer to the sealing, but to the Holy Spirit. However, some manuscripts have the neuter relative pronoun, which usage is followed by the RSV. This does not automatically mean that, as Dr. Allis says, thus the personality of the Holy Spirit is denied. In that case the KJV may be said to have done that too. But we agree that the RSV should at least mention the alternative possibility in a footnote.

k. Rom. 9, 5

Instead of KJV's "Christ, who is over all, God blessed forever," RSV has: "Christ. God who is over all be blessed forever." Note: "Or: Christ, who is God over all, blessed forever." Dr. Allis remarks that the KJV rendering was the one which was almost universally-adopted by those who believe in the Divinity of Christ. "Its rejection by RSV is consequently particularly significant."

Our remark: if it should indeed have been the intention of the RSV to do away with texts which prove the Divinity of Christ, it could and would certainly have done this in the case of Titus 2, 13 and 2 Peter 1, 1 (see our remark under IIB, 2, m, above). We too prefer the KJV rendering; however, the RSV does give a note with the other possible translation. It should be noted that the Greek makes all three translations possible.

4. From Report on RSV to Synod 1954 of the Christian Reformed Church

After having mentioned six reasons why a new translation is desirable, the report considers specific passages of the RSV. Most of these passages have already been dealt with above, while some others are not of such importance that we have to consider them here. A few passages will receive attention when we turn to the Report to Synod 1969 of the Chr. Ref. Church (below II B, 5).

The report asks attention, among other things, for the fact that of the more than three hundred improvements which it has been asserted the RSV had made over the AV or KJV, several of these had already been incorporated into the ASV of 1901.

The evaluation of the RSV given in the Report is summarized by us as follows:

a. The predominantly non-evangelical translators could not escape the influence of their beliefs in their work of translation. They were not governed by such principles as those of the unity of the Scripture, and of the Scripture being its own interpreter.

Our remark: The Report does not offer sufficient evidence for these statements.

b. Many passages have been improved in this translation, due to the contributions made by many modern scholars.

Our remark: The Report does not offer sufficient evidence for this statement either.

c. The KJV no longer constitutes an adequate translation for the English-speaking worshipper of today. There is indeed a need for another translation. But it is

regrettable that the ARV, in which the vast majority of the defects of the KJV has been corrected, was not more fully appreciated by the translators of the RSV. The literary qualities of this new translation are not entirely satisfactory either: the translators may, in fact, unnecessarily have sacrificed some stylistic excellencies.

Our remark: Again, sufficient evidence for this statement is lacking in the Report.

d. The recommendation of the reporters is that, on account of a number of passages, the RSV shall not be used as an official translation, approved by Synod, for public worship.

Our remark: The material adduced by the reporters does not suffice, in our opinion, to warrant this negative judgment.

5. From Report on RSV to Synod 1969 of the Christian Reformed Church

This report contains an evaluation of the objections found in the Report of 1954. We mention the following points from this evaluation:

a. "It is clear from the RSV as a whole that it clearly affirms the Deity of Christ." Its use of the pronoun "you" in the record of Jesus' earthly life is intended only to emphasize the reality of the Incarnation, and to avoid Docetism, thus the Report, which refers further to Titus 2, 13 and 2 Peter 1, 1.

b. Regarding the nature of Messianic prophecy and its fulfillment, the Report observes that the RSV translators follow most generally the indirect Messianic interpretation; the reporters state that in some cases they would prefer the direct Messianic interpretation. Mentioned are: Ps 2, 11; Ps. 45, 6; Ps 110, 1; Is. 7, 13, 24, and Zech. 6, 12, 13.

(i) As to Ps. 110, this is, according to the Reporters, a direct Messianic psalm; the RSV translation however places it in the category of other Messianic psalms that have an immediate as well as a Messianic reference. (Other remarks are about the same as ours; above)

(ii) As to Zech. 6, 12, 13 (RSV: "There shall be a priest by his throne"; KJV: "He shall be a priest upon his throne"): the Report of 1954 favoured the translation which identifies King and Priest; it considers this a Messianic prophecy. The 1969 Committee remarks that the RSV translation is both linguistically and contextually possible, and that there is no evidence by which one can argue conclusively for or against either the traditional interpretation or that found in the RSV.

c. Regarding adherence to the principle of the unity of Scripture, the Committee feels that objections are based here mostly on matters of preference, rather than of principle. Mentioned are: Gen. 12, 3; Gen. 26, 4; Gen. 22, 18; Ps. 109, 8. As to Ps. 109, 8, the Committee remarks: There seems little reason for the RSV's use of "goods" in place of "office", to which Acts 1, 20 refers. (Other remarks are about the same as ours; above.)

d. The Report concludes as to (b) (the nature of Messianic prophecy and its fulfillment) and (c) (the unity of Scripture), that, although in some cases it would prefer another translation, yet "we do not believe that the translations found in the RSV necessarily imply an unacceptable view of the unity of Scripture or of the nature of Messianic prophecy. It is true that the RSV does not allow the New Testament fulfillment to determine the translations of the Old Testament text."

"There is mystery in prophesy, not everything is perfectly clear initially, and as a result there is astonishment when the prophecy is fulfilled. The New Testament event frequently clarifies and makes specific the Old Testament prophecy. To point this out in translation does not destroy the unity of Scripture nor cancel a biblical view of the fulfillment of prophecy."

e. As to corrections of the original text on the basis of other versions or without manuscript evidence, the report remarks: "It is true that the RSV does not adhere as rigidly to the Massoretic text as some scholars prefer. Some of our recommendations to the Standard Bible Committee concern this matter." However, "the stance of the RSV on such matters (viz. of textual criticism) does not necessarily demonstrate a 'liberal view of Scripture'."

C. Conclusions

1. As to the first general objection (mentioned under Section II B of our report), "that many texts have been altered without any clear reason, except in order to get rid of the evidence for the prediction of the Deity of Christ", your Committee concludes that no evidence for this statement could be found in the material investigated;
2. As to the second objections (see Section II B, above), "that especially the O.T. section contains about 1000 footnotes which mention that in the text not the Hebrew original has been translated, but that the text has been corrected, or that other translations have been followed", your Committee concludes that it would be good to investigate this matter of textual criticism further. Your Committee will try to send you an additional report on this matter. For the time being it wishes to remind you of the fact that the Chr. Reformed Committee has done some work in this respect, and that so far we have not found reasons to question their conclusion that "the stance of the RSV on such matters (viz. of textual criticism) does not necessarily demonstrate a 'liberal view of Scripture'."
3. As to the third objection (mentioned Section II B, above), that "in many cases where the N.T. quotes the O.T., reference is made by means of a footnote to the O.T. text; however, after comparison it appears that the quotation in the N.T. and the O.T. text to which reference is made are translated differently. This (a) destroys the unity between Old and New Testament, and (b) often tends to destroy arguments for the Deity of Christ", your Committee's investigation of the materials give in support of this objection leads it to the same conclusions as those drawn by the authors of the Report of the Chr. Reformed Church of 1969 (Acts, 1969):
 - a. "It is clear from the RSV as a whole that it clearly affirms the Deity of Christ";
 - b. and c. "We do not believe that the translation, found in the RSV, necessarily imply an unacceptable view of the unity of Scripture or of the nature of Messianic prophecy."
 Your Committee adds to this however, that there are a few texts which we would certainly prefer to see differently translated. Since there is still the opportunity to send recommendations to the Standard Bible Committee (until Sept. 1972, as appears from the Report on RSV of the Chr. Ref. Committee of 1969, I, D, p. 270), this opportunity should be used, e.g. for texts marked in this Report with (R).

III. Conclusions as to the fulfillment of our mandate:

A. As to point 2 of our mandate

"to scrutinize the criticism voiced against the Revised Standard Version", your committee is convinced that the results of its investigations as reported show that the criticism voiced against the RSV as being "modernistic" or "liberal" and therefore unacceptable, has not been proven by the examples which have been adduced.

B. As to point 1 of our mandate

"to study the Revised Standard Version as to faithfulness to the original text and 'Schriftgelovig karakter' (Acts Synod 1954)",

Your committee is convinced that the results of its investigations as contained in our Report do not give sufficient reason for questioning the faithfulness of the RSV to the original text. There are some instances of a text-critical nature where we deplore the fact that parts of Scripture of which the original authenticity is not text-critically established, have been referred to footnotes. It should be recommended to the Standard Bible Committee that in following editions such parts of Scripture are placed in the text between brackets, with the addition of an explanatory footnote.

The results of our investigations in our Report do not give reason to deny 'het Schriftgelovig karakter' of this translation, in spite of the 'modernistic' or 'liberal' ideas of many of the translators.

C. As to point 3 of our mandate

"to contact the Standard Bible Committee", at the time that this Report was being written, this contact had not been made. It was understood from the Report to Synod of the Christian Reformed Church, 1969, that recommendations as to alterations can be sent to the Standard Bible Committee until on September 30, 1972, a ten-year moratorium in the printed text has run out. Your Committee has not yet definitely decided upon proposals of change, but hopes to do so as soon as possible.

D. As to point 4 of our mandate

"to solicit any help...from persons who are considered competent in this field", your committee informs you that a number of ministers and professors have immediately responded to our request to give us their opinion and materials in the matter under study. Your Committee also wishes to express its appreciation for the document by Br. C. Hoff, received through one of the ministers.

E. As to point 5 of our mandate

"to report to the Churches at a proper time", your Committee regrets the fact that, due to the convening of Synod at an earlier date than had been expected, the time given to the Churches to study this Report is somewhat shortened.


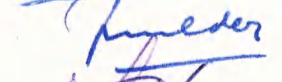

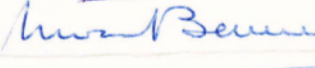
F. As to the recommendation of Synod Orangeville 1968 that the Rev. D. DeJong's study, submitted to that Synod, be passed on to the Committee,

your Committee concluded from this recommendation that it should scrutinize this study, which it has done. It concluded that, except for some minor criticisms, this study is to be considered correct.

V. Recommendations

1. that Synod appoint a Committee to investigate further the matter of textual criticism (e.g. footnotes), and to bring recommendations for alterations to the attention of the Standard Bible Committee;
2. that Synod decide that although certain renderings in the KJV are to be preferred over those in the RSV, and although recommendations for alteration in these cases should be brought to the attention of the Standard Bible Committee, there is no valid reason to state that the RSV is unacceptable for use in the worship services.

With brotherly greetings:

 D. DeJong (convener),
 J. Mulder,
 H.A. Stel (secr.-reporter),
 M. VanBeveren.