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## LUKE

### Chapter 1 : TUFTS LIBRARY WEYMOUTH

*Weymouth New Testament in Modern Speech, Luke [R F Weymouth] on [www.nxgvision.com](http://www.nxgvision.com) \*FREE\* shipping on qualifying offers.*

James Clarke and Co. Weymouth was a distinguished scholar and educator, as may be seen in the biography below, reproduced from the Dictionary of National Biography edited by Sir Sidney Lee, Second Supplement, vol. Macmillan, , pp. After education at a private school he went to France for two years. He matriculated at University College, London, in , and graduated in classicsâ€™B. After acting as an assistant to Joseph Payne [q. In Weymouth was the first to receive the degree of doctor of literature at London University, after a severe examination in Anglo-Saxon, Icelandic, and French and English language and literature. The degree was not conferred again till In also, Weymouth, who was elected fellow of University College, London, was appointed headmaster of Mill Hill School, which had been founded by nonconformists and was now first reorganised on the lines of a public school. A zealous baptist, Weymouth was long a deacon of the George St. At Mill Hill he proved a successful teacher and organiser and a strict disciplinarian, and the numbers increased. Among his assistants was Sir James A. Thenceforth he chiefly devoted himself to biblical study. As early as he had joined the Philological Society, and long sat on its council. In he was awarded a civil service pension of l. A portrait, an excellent likeness, by Sidney Paget [q. II], was hung in the hall of Mill Hill school; and a memorial window is in the chapel. Weymouth was twice married: The plan adopted has been the following. The sense thus seeming to have been ascertained, the next step has been to consider how it could be most accurately and naturally exhibited in the English of the present day; in other words, how we can with some approach to probability suppose that the inspired writer himself would have expressed his thoughts, had he been writing in our age and country. Lastly it has been evidently desirable to compare the results thus attained with the renderings of other scholars, especially of course with the Authorized and Revised Versions. But in the endeavour to find in Twentieth Century English a precise equivalent for a Greek word, phrase, or sentence there are two dangers to be guarded against. There are a Scylla and a Charybdis. But again, a modern translationâ€™does this imply that no words or phrases in any degree antiquated are to be admitted? Not so, for great numbers of such words and phrases are still in constant use. To be antiquated is not the same thing as to be obsolete or even obsolescent, and without at least a tinge of antiquity it is scarcely possible that there should be that dignity of style that befits the sacred themes with which the Evangelists and Apostles deal. It is plain that this attempt to bring out the sense of the Sacred Writings naturally as well as accurately in present-day English does not permit, except to a limited extent, the method of literal renderingâ€™the *verbo verbum reddere* at which Horace shrugs his shoulders. Welldon, recently Bishop of Calcutta, in the Preface p. On the other hand it is a melancholy spectacle to see men of high ability and undoubted scholarship toil and struggle at translation under a needless restriction to literality, as in intellectual handcuffs and fetters, when they might with advantage snap the bonds and fling them away, as Dr. Obviously any literal translation cannot but carry idioms of the earlier language into the later, where they will very probably not be understood; 2 and more serious still is the evil when, as in the Jewish Greek of the N. Greek, even in the writings of Luke, contains a large number of Hebrew idioms; and a literal rendering into English cannot but partially veil, and in some degree distort, the true sense, even if it does not totally obscure it and that too where perfect clearness should be attained, if possible , by this admixture of Hebrew as well as Greek forms of expression. It follows that the reader who is bent upon getting a literal rendering, such as he can commonly find in the R. One point however can hardly be too emphatically stated. His desire has rather been to furnish a succinct and compressed running commentary not doctrinal to be used side by side with its elder compeers. And yet there has been something of a remoter hope. It can scarcely be doubted that some day the attempt will be renewed to produce a satisfactory English Bibleâ€™one in some respects perhaps but assuredly with great and important deviations on the lines of the Revision of , or even altogether to supersede both the A. Of the Various

Readings only those are here given which seem the most important, and which affect the rendering into English. They are in the footnotes, with V. As to the chief modern critical editions full details will be found in the Resultant Greek Testament, while for the original authoritiesâ€™ MSS. Such valuation is not attempted in this work. Considerable pains have been bestowed on the exact rendering of the tenses of the Greek verb; for by inexactness in this detail the true sense cannot but be missed. That the Greek tenses do not coincide, and cannot be expected to coincide with those of the English verb; thatâ€™except in narrativeâ€™the aorist as a rule is more exactly represented in English by our perfect with "have" than by our simple past tense; and that in this particular the A. Even an outline of the argument cannot be given in a Preface such as this. But he who would make a truly English translation of a foreign book must not only select the right nouns, adjectives, and verbs, insert the suitable prepositions and auxiliaries, and triumph if he can over the seductions and blandishments of idioms with which he has been familiar from his infancy, but which, though forcible or beautiful with other surroundings, are for all that part and parcel of that other language rather than of English: Now a careful examination of a number of authors including Scottish, Irish, and American yields some interesting results. Taking at haphazard a passage from each of fifty-six authors, and counting on after some full stop till fifty finite verbsâ€™i. But in the writers of the N. The two conjunctions for and therefore are discussed at some length in two Appendices to the above-mentioned pamphlet on the Aorist, to which the reader is referred. The Notes, with but few exceptions, are not of the nature of a general commentary. Some, as already intimated, refer to the readings here followed, but the great majority are in vindication or explanation of the renderings given. Since the completion of this new version nearly two years ago, ill-health has incapacitated the Translator from undertaking even the lightest work. He has therefore been obliged to entrust to other hands the labour of critically examining and revising the manuscript and of seeing it through the press. This arduous task has been undertaken by Rev. He has also most cordially to thank Mr. Very grateful does the Translator feel to them for this signal mark of their friendship. Hampden-Cook is responsible for the headings of the paragraphs, and at my express desire has inserted some additional notes. I have further to express my gratitude to Rev. I have also the pleasure of acknowledging the numerous valuable and suggestive criticisms with which I have been favoured on some parts of the work, by an old friend, Rev. I am very thankful to Mr. Seed, for the care with which they have read the proof sheets. I am aware of what Professor Blackie has written on this subject Aeschylus, Pref. A flagrant instance is the "having in a readiness" of 2 Cor. The Christians at Rome and Paul. First of all I thank my God through Jesus Christ for what He has done for all of you; for the report of your faith is spreading through the whole world. I call God to witnessâ€™to whom I render priestly and spiritual service by telling the Good News about His Sonâ€™how unceasingly I make mention of you in His presence, always in my prayers entreating that now, at length, if such be His will, the way may by some means be made clear for me to come to you. And I desire you to know, brethren, that I have many a time intended to come to youâ€™though until now I have been disappointedâ€™in order that among you also I might gather some fruit from my labours, as I have already done among the rest of the Gentile nations. I am already under obligations alike to Greek-speaking races and to others, to cultured and to uncultured people: The main Subject of the Letter. For I am not ashamed of the Good News: For in the Good News a righteousness which comes from God is being revealed, depending on faith and tending to produce faith; as the Scripture has it, "The righteous man shall live by faith" Hab. For from the very creation of the world His invisible perfectionsâ€™namely His eternal power and divine natureâ€™have been rendered intelligible and clearly visible by His works, so that these men are without excuse. For when they had come to know God, they did not give Him glory as God nor render Him thanks, but they became absorbed in useless discussions, and their senseless minds were darkened. While boasting of their wisdom they became utter fools, and instead of worshipping the imperishable God they worshipped images resembling perishable man or resembling birds or beasts or reptiles. The Notorious Wickedness of the Gentiles. For this reason, in accordance with their own depraved cravings, God gave them up to uncleanness, allowing them to dishonour their bodies among themselves with impurity; for they had bartered the reality of God for what is unreal, and

had offered divine honours and religious service to created things, rather than to the Creator—He who is for ever blessed. This then is the reason why God gave them up to vile passions. For not only did the women among them exchange the natural use of their bodies for one which is contrary to nature, but the men also, in just the same way—neglecting that for which nature intends women—burned with passion towards one another, men practising shameful vice with men, and receiving in their own selves the reward which necessarily followed their misconduct. And just as they had refused to continue to have a full knowledge of God, so it was to utterly worthless minds that God gave them up, for them to do things which should not be done. Their hearts overflowed with all sorts of dishonesty, mischief, greed, malice. They were full of envy and murder, and were quarrelsome, crafty and spiteful. They were secret backbiters, open slanderers; hateful to God, insolent, haughty, boastful; inventors of new forms of sin, disobedient to parents, destitute of common sense, faithless to their promises, without natural affection, without human pity. In short, though knowing full well the sentence which God pronounces against actions such as theirs, as things which deserve death, they not only practise them, but even encourage and applaud others who do them. Called] Not coming unbidden and not merely invited, but authoritatively and effectually summoned. Gods loved ones] Neither here nor elsewhere in N. To be saints] Herein consist the supreme glory and supreme difficulty of the Christian life—that we are not simply to speak of Christ to others, and, if need be, do and dare great things for Him. By the power of His own most holy Spirit within us we are to be saints. How] The same adverb is used with another adverb or with an adjective in x. In His presence] These words are not in the Greek. Am already under obligations to] I. To their inmost consciousness] Lit. What is unreal] Lit. The distinction, where any exists, is sometimes just the reverse. Etymology is an unsafe guide to a translator.

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After his mother Mary was betrothed to Joseph, before they were united in marriage, she was found to be with child through the Holy Spirit. For we have seen his Star in the east, and have come here to do him homage. For Herod is about to make search for the child in order to destroy Him. His sandals I am not worthy to carry for a moment; He will baptize you in the Holy Spirit and in fire. At that moment the heavens opened, and he saw the Spirit of God descending like a dove and alighting upon Him, 3: As He went further on, 4: There He seated Himself, and when His disciples came to Him, 5: It is no longer good for anything but to be thrown away and trodden on by the passers by. I have not come to abrogate them but to give them their completion. Do not even the tax-gatherers do that? Do not even the Gentiles do the same? I solemnly tell you that they already have their reward. They are fond of standing and praying in the synagogues or at the corners of the wider streets, in order that men may see them. If then your eyesight is good, your whole body will be well lighted; 6: If however the very light within you is darkness, how dense must the darkness be! You cannot be the bondservants both of God and of gold. Is not the life more precious than its food, and the body than its clothing? And why be anxious about clothing? Learn a lesson from the wild lilies. They neither toil nor spin, 6: Enough for each day are its own troubles. Are grapes gathered from thorns or figs from brambles? Hast Thou come here to torment us before the time? Then they came out from the men and went into the swine, whereupon the entire herd instantly rushed down the cliff into the Lake and perished in the water. But other days will come when the Bridegroom has been taken from them and then they will fast. Otherwise, the patch put on would tear away some of the old, and a worse hole would be made. Otherwise, the skins would split, the wine would escape, and the skins be destroyed. But they put new wine into fresh skins, and both are saved.

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