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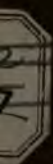
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Ezra Abbott

Henry Williams's New Testament
Reviews
A Plea

FOR

THE RECEIVED GREEK TEXT

AND FOR

THE AUTHORISED VERSION

OF

The New Testament,

IN ANSWER TO

SOME OF THE DEAN OF CANTERBURY'S CRITICISMS ON BOTH.

BY
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PREFACE.

To hear some people talk, one really would think wisdom and knowledge had come with them into the world ; until, whether from conceit on their part or from their “ scientific ” discoveries, we shall soon have nothing left either of the old world or of our old faith. Once, indeed, even heathens, ἐκ Διὸς εὔχοντο, claimed their descent from Heaven— for, said they, τοῦ γὰρ καὶ γένος ἐσμέν, we are his kin ; though Christians now derive it from brutes ; while language, which of old was, in theory, said to be προφορικὸς λόγος, ‘ outspoken reason,’ in token of its divine origin, is now discovered practically to be nothing but the development of the two mighty roots BAU-WAU, which in time overspread the earth. Such profound lore cannot, of course, be gainsaid ; but everything, from the creation of the world and of man, to the laws of etymology and the rules of syntax, is now settled accordingly.

No wonder, then, if, under such circumstances, both the Received Greek Text and the Authorised English Version of the New Testament—monuments of learning of the past—should lately have had a hard life of it. The Greek Text especially; because, being read by comparatively few, any one who takes into his head “to construct” a text, may try his hand at it with a certain degree of impunity; so that, as things are at present, we have almost as many texts as there are critics; to the great hindrance and confusion of us all. Perhaps is it that “to construct a text,” after the manner of some men, is on the whole easier than to study and explain the one already existing, which, for the last two or three hundred years, has been ἐφόδιον ἐν παντὶ χρόνῳ τῆς ζωῆς,¹ the provision by the way and trusty guide of thousands on their life-long journey to heaven.

The handling of the Authorised Version, however, is not so readily done as “the construction” of a Greek text. Written as the English Bible is, in a style especially chaste and vigorous, that blends Saxon manliness with cadence and melody,

¹ S. Cyril of Jerusalem, Catech. v.

in greater harmony, perhaps, than any other English book written before or since—it first formed the language of the nation, and then struck root so deep in the affections of those who love truth and know the sterling worth of their mother-tongue, that alterations in it, by whomsoever made, will not so soon be borne.

Not that it is perfect. It only is the best of modern versions and inferior to none of the old ones; so that the few blemishes it has, no more hurt its worth and usefulness, than do the spots on the sun the heat and light thereof; they trouble no one but those who make them an excuse for a change. Yet, let those few blemishes remain rather than accept the ready services of eager Revisers, who, under the pretext of new discoveries—which, after all, amount to very, very little of any real utility—fain would, if they could, introduce a new Bible of their own; that by so doing they might cut asunder one of the few remaining links of fellowship between men of the same nation, who yet are estranged one from another on all points but that of using the same Bible, and thus occasionally listening together to the same words.

It is, no doubt, easy to talk of revising the Authorised Version. But, besides that in this case, as in most others, it is best to let well alone, the simple truth is that there are not now in England enough men able either to revise the English Bible without making mere patchwork of it, or to translate afresh and equally well from the originals. Revisers or translators, first, need be masters of Hebrew. But where are now-a-days in England the Hebrew scholars of the sixteenth, seventeenth, and eighteenth centuries? Their works then written in Latin enlightened Europe, took the lead in European scholarship, and still are the treasure-house of knowledge to which all must come. But who would dream of looking here for aught of the kind, now that silks, lace, and embroidery, begin to take the place of Greek and Hebrew; and that even the veteran scholar who represents Hyde, Pococke, and Lowth, is reduced to write in Roman characters the Hebrew of his learned Commentary, lest haply the sight of "strange alphabets," as the "Literary Churchman" calls anything but Latin and Greek, should offend the eyes of his readers?

Next, Revisers of the English Bible should be imbued with solid Biblical lore ; with a few of the marvellous attainments in learning of some of their ancestors, in days, “when,” to quote even the “Saturday Review,” “England had scholars.” Whereas, are not Biblical criticism and scholarship, confessedly at the lowest ebb at present, in this country, and, so far as they go, not much else than German teaching at second hand ? Only compare what now passes for learning and scholarship—the Bible story-book about Abraham, king of Damascus, inventor of monotheism, being tempted of the Devil to offer up his son in sacrifice, &c., prepared by one Dean for the special use of the Clergy, with the kindred works of Selden, Spencer, and Stillingfleet, Marsham, Lardner, and Warburton ; or the mighty labours of Walton, Castell, Lightfoot, Mill, and others, on the Old and New Testaments, with the aimless criticisms on the same subject and borrowed learning of another Dean ; and then say whether, with all the boasting of to-day, the scholarship of yore was not more true, though with smaller means ; the research deeper and more honest, though with fewer resources ;

and the lore altogether more solid and better worth having, than what is now offered under the same name ?

Then, thirdly, ought Revisers of the Authorised Version to know grammar — “the Dean’s English” will not do — and, assuredly, to have studied, not the English dialect of to-day, but the English language of old ; the peerless tongue of Shakspeare, Hooker, Milton, and of other original sons of the soil.

Since, however, none of these requirements are at present available, let the Old Bible by all means remain as it is. Let the old garment be, which, if a little faded perhaps, after having stood in the light of two centuries and a half, is yet as good and as warm as when first woven ; for the warp of it is as taut, and the woof as tight, the nap as soft and thick as when cut off the weaver’s thrums two hundred and fifty years ago. Let it then abide as it is, rather than pieced with patches of newer weft put on by modern Revisers ; lest in the end, the rent be made worse, and all their labour in darning be lost.

But, says the Dean of Canterbury, in one of

his late articles on the subject,¹ the English Bible must be revised, in spite of all that is said to the contrary; and the day for it is not far distant. If so, then by whom? Will the Dean himself undertake the Hebrew of the Old Testament, or even the Greek or the English of the New? He must know something about it, and he has a right to speak; for he has done more to it, as the saying is, than any living Englishman; since he first "constructed" a Greek Text, and then revised thereon the English version; with what feelings, however, may best be seen from his "New Testament for English Readers;" while he leaves us no doubt of his utter contempt for the Received Text, when saying that—

"Lachmann's great merit and the real service he rendered to the cause of sacred criticism has been the bold and uncompromising demolition of that unworthy and pedantic reverence for the Received Text, which stood in the way of all chance of discovering the genuine Word of God."²

Such frothy writing says, of course, very little; for, had we then no "genuine Word of God,"

¹ Contemp. Review for July.

² Proleg. to the fifth ed. of the Greek Test. p. 76.

until Drs. Alford and Lachmann arose to discover it? Yet is such language offensive enough towards those who, with a reverence neither “pedantic” nor “unworthy,” have all along trusted the Received Text, and loved the English Bible, to justify them in examining Dr. Alford’s qualifications as critic, and in questioning his right to give so rash and so sweeping a judgment. What, if many of his criticisms and his knowledge of Greek and of English grammar proved such as to shake all confidence in him as a guide; while his quotations from the Old Versions lead one to doubt his acquaintance with any of them?

As one, therefore, of the numerous class of Clergy for whom Dr. Alford kindly undertook “to construct” a new Text, and in behalf of them, — of men, who, hard at work in their country parishes, never see a library, and study as best they may, their two main-stays, the Received Text and the Authorised Version — must I venture to make a few remarks on certain points of his teaching, both Greek and English, which are not quite clear to me. They will serve as a sample of what his whole work probably is; and may thus tend to re-assure many who, too busy

perhaps, or unable to study the matter for themselves, might, on the Dean's authority, and, at the sight of the fearful array of ciphers and symbols of his "digest," take for granted that the Received Text they trust, and to which they have been accustomed, is utterly worthless; and that the English Bible they love and venerate is not much better. And thus, by losing confidence in both, unsettle their minds and shake their faith. All of which, God, in His mercy, forbid.

S. C. MALAN.

Torquay, Nov. 26, 1868.

ERRATA.

At page 47, line 8, *for* "be his," *read* "to be his."

„ 58, „ 2, *for* "he may," *read* "maybe."

„ 84, „ 20, *for* "makes," *read* "make."

REMARKS

ON THE

FIRST FOUR CHAPTERS OF DR. ALFORD'S GOSPEL
ACCORDING TO ST. MATTHEW, IN GREEK.

CHAPTER I.

PASSING over a few trifling matters in the first seventeen verses of this chapter, we come to Dr. Alford's reading of v. 18.

Τοῦ δὲ Ἰησοῦ ἡ γένεσις οὕτως ἦν, on which he says, in his digest, that

“ γέννησις of the Received Text, *which is a probable correction from the verb so often used before, occurs in L. and the rest.*”

He then gives us his authorities for the change:—

“ B C P S Z Δ, 1 syr. Ath. Eus. Dial-trin. expressly;”

and adds in his notes that —

“ γένεσις must be understood in a wide sense, as nearly identical in meaning with γέννησις; as=‘*origo*,’

not merely 'birth,'” Mey. It probably is chosen by the Holy Spirit to mark a slight distinction [!] between the *γέννησις* of our Lord and that of ordinary men. See Schol. in digest.”

I. Before examining Dr. Alford's authorities, let me say one word on the relative meaning of *γέννησις* and *γένεσις*, which are not seldom confused by careless Greek writers. Doubtless, according to the scholiast quoted by the Dean, both terms are said *ἐν ὁσιότητι εἰς Χριστόν*, somewhat as “birth,” “origin,” and “pedigree,” may be said of the same person; though assuredly not in the same sense. Yet, inasmuch as these terms are not applicable to Christ in the same way as they are to every one of us, the fact that Origen, who is supposed to be that scholiast, uses almost exclusively one of those terms, is assuredly not an absolute authority in favour of it; for, in many things, he is not a very safe guide. Let us, then, look at these terms, *γένεσις* and *γέννησις*, and judge of them on their own merits.

(1.) As *γέννησις* comes from *γεννάω*, and *γεννᾷ ἀνὴρ παῖδα*,¹ it is said of the actual procreation of children, as being (1) begotten by the father (*γεννήτωρ*, *γεννήτης ὁ πατήρ*²), and (2) borne and brought forth by the mother (*ἀμφοτέρων γεννησάντων*³); in which sense *γέννησις* is used by Plato, when he speaks of *αἱ τῶν παίδων*

¹ Thom. Mag. s. v. p. 78.

² Ib. p. 308.

³ Arist. *μετ' ζ.* *γεν.* i. 17, 4, ed. Oxf.

γεννήσεις καὶ τροφαί.¹ When, however, he speaks of τῆς γεννήσεως καὶ τοῦ τόκου,² he limits γέννησις to the father; for τίκτειν κυρίως ἐπὶ γυναῖκα, τὸ δὲ γεννᾶν ἐπὶ ἀνδρά;³ wherefore παρθένος τίκτει—τέξεται τὸ ἐν αὐτῇ γεννηθέν.⁴ Likewise Aristotle, τὸ ἄρρεν μὲν εἶναι τὸ δυνάμενον γεννᾶν εἰς ἕτερον—τὸ δὲ θῆλυ τὸ εἰς αὐτό.⁵ So that albeit γεννᾶν be sometimes used for the actual “bringing forth” (γεννᾶν οὕσας θηλείας—ὅσα γὰρ [ζῷα] ἐξ αὐτῶν γεννᾷ τέλεια ἢ ζῷα ἢ ψα),⁶ yet the primary idea of γεννᾶν, γέννησις, belongs to the father; and these terms are never said of the mother, except as implying the part taken by the father in the reproduction of her offspring.⁷ Whereas—

(2.) Γένεσις, from (inus. γένω) γίνομαι, is a generic term, καθολικὴ λέξις,⁸ ἢ ἀπλῶς λέγεται,⁹ which is said absolutely of production or origin of any kind; as γέν. ποταμῶν, κόσμου, &c. It is said by S. Clement Al. to be twofold, διττὴ γὰρ ἡ γένεσις;¹⁰ (1), of reproduction (γεννωμένων), and (2), of mere results (γινομένων). Γένεσις, then, is a generic term for “coming into being”—ὅταν μὲν γὰρ εἰς αἰσθητὴν μεταβάλλῃ ὕλην, γίνεσ-

¹ De Legib. I. 6, p. 440, ed. Lond.

² Conviv. 81, p. 89.

³ Thom. Mag. s. v. p. 358.

⁴ S. Matt. i. 20, 23. S. Athan. De Inc. V. D. vol. i. pp. 88, 598, &c.

⁵ περὶ ζ. γιν. I. 2, 4.

⁶ Ibid. III. 5, 5, 10, 11, &c.

⁷ Justin. M. Dial. c. Tryph. pp. 310, 312.

⁸ Euthym. Zig. ad loc. and A. Bynæi de Nat. J. C. p. 165.

⁹ Arist. περὶ γιν. κ. φθ. I. 3, 14.

¹⁰ Strom. IV. p. 535.

θαί φασιν¹—and includes all special modes of production, reproduction, or origin, without defining the process of any.

Thus, *γένεσις* is said (1) of the waters of the Ocean, as origin of all things;² (2), of “the origin of the world; (3), beings; (4), natures; (5), angels; (6), powers; (7), souls; (8), commandments; (9), laws; (10), of the Gospel; (11), of the knowledge of God;”³ (12), of the procreation of children, said absolutely, as origin of the human body—*σώματος, σαρκὸς γένεσις*—*γένεσις ἀνθρώπου*—*σαρκικὴ γένεσις, ἣ τῆς μητрас παραδοχὴ (τοῦ γεννητικοῦ σπ.) τὴν γένεσιν ὁμολογεῖ*⁵—without in any way alluding to the part each agent takes in it. It is also said absolutely by S. Athanasius, when he asks, who ever ἐκ παρθένου μόνης ἔσχε τὴν τοῦ σώματος γένεσιν,⁶ and by S. Clement Al. where he speaks of τὸν τῆς γενέσεως μετεληφότα κύριον—καὶ τὴν γεννησάσαν παρθένον.⁷ *Γένεσις*, then, is said (13) of a genealogy or pedigree, and (14) *καθολικὴ λέξις οὔσα, σημαίνει καὶ τὴν γέννησιν*,⁸ being a generic term, it also implies “birth,” *γέννησις*, and is used for it, but, of course, incorrectly. For accurate writers do not take the one term for the other: witness Plato—*ἡ κύησις καὶ*

¹ Arist. *ibid.* I. 3, 18.

² II. ζ. 245.

³ S. Clem. Al. *Strom.* IV. p. 470.

⁴ S. Athan. *De Inc.* V. D. vol. i. p. 637.

⁵ S. Clem. Al. *Pædag.* II. p. 188. *Strom.* iii. p. 461.

⁶ *De Inc.* V. D. vol. i. 88, 637.

⁷ *Strom.* III. p. 469.

⁸ Euthym. *Zigab.* in *Matt.* i. 1.

ἡ γέννησις. Εἰλείθυια ἡ καλλονή ἐστὶ τῇ γενέσει;¹ because, whereas γένεσις simply tells of origin or production, γέννησις in good authors always implies the part of the father, τοῦ γεννήτορος πατρός, (γεννησάμενος μὲν πέντε γενέσεις²—γένεσις δὲ ἐν τῷ θήλει).³

II. From all this, it is evident that γένεσις and γέννησις cannot be said indiscriminately of Christ. Γένεσις may be said of Him, as in βίβλος γενέσεως, without being misunderstood; because there it is limited to κατὰ σάρκα — ὡς ἂν τις εἰποῖ βίβλος γενεαλογίας,⁴ to his genealogy from Abraham to Joseph and Mary. But if said, without qualification, of His Incarnation, as γένεσις means “origin” in general, it then becomes a wrong expression; since the Son has no “origin,” but is one with the Father from all eternity; of whom He was begotten before all worlds.

Wherefore do we hear of no γένεσις in this case, neither can He be γεγεννημένος; but ὁ τοῦ Θεοῦ λόγος δύο γεννήσεις ἔχει, μίαν μὲν ἐκ τοῦ Θεοῦ καὶ πατρός, ἣτις καὶ πρώτη γέννησις λέγεται καὶ ἑτέραν ἐκ τῆς σαρκὸς, ἣτις καὶ δευτέρα γέννησις λέγεται,⁵ ‘the Word of God has two procreations; the one of God the Father, which is the first; and the other of the flesh, which is called the second;’ that is, begotten of the Father and born of the

¹ Conviv. 31, vol. ii. p. 79.

² Critias, 8, p. 389.

³ Arist. περὶ ζ. γιν. I. 22, 1.

⁴ Theophan. Cer. Hom. xiv.

⁵ Quæst. in S. Athan. vol. ii. p. 441.

Virgin Mary. Πατήρ ἦν, καὶ Υἱὸς ἐγεννήθη. Μὴ εἶπης, ποτε; ἀλλὰ παράδραμε τὸ ἐπηρώτημα. Μὴ ἐπιζητήσης, Πῶς; ἀδύνατος γὰρ ἡ ἀπόκρισις.¹ 'The Father existed, and the Son was begotten. Say not, When? but avoid the question. Neither inquire, How? for it is impossible to answer thee.' 'Ὁ γὰρ γεννηθεὶς ἄνωθεν ἐκ πατρὸς λόγος, ἀρρήτως, ἀφράστως, ἀκαταλήπτως, αἰδίως, ἐν χρόνῳ γεννᾶται κάτωθεν ἐκ παρθένου Μαρίας;² 'for the Word of God who was begotten on high, ineffably, inexplicably, incomprehensibly, eternally, in time was born of the Virgin Mary.'

III. So then, whereas the orthodox γέννησις said of our Lord Christ, is liable to no mistake, we cannot wonder at the term γένεσις, when said of Him, having given birth to various errors and heresies. S. Athanasius alludes to this when he says: Εἶπατε τοίνυν, πῶς λέγετε Θεὸν ἐν Ναζαρετ γεγενῆσθαι, τῆς θεότητος ὡς ἀρχὴν γενέσεως ἀπαγγέλλοντες κατὰ Παῦλον τὸν Σαμοσατέα, ἡ τῆς σαρκὸς τὴν γένεσιν ἀρνούμενοι κατὰ Μαρκίωνα, καὶ τοὺς ἄλλους αἵρετικούς, οὐ τῷ εὐαγγελικῇ στοιχοῦντες ὄρω ἀλλ' ἐκ τῶν ιδίων λαλεῖν θέλοντες;— Οὐ γὰρ ἀρχὴν γενέσεως ἐκ Ναζαρετ ὁ Θεὸς ἐπιδεικνύται, ἀλλ' ὁ ὑπάρχων πρὸ τῶν αἰώνων λόγος Θεὸς, ἐκ Ναζαρετ ἄνθρωπος ὤφθη, γεννηθεὶς ἐκ Μαρίας τῆς παρθένου καὶ Πνεύματος Ἁγίου ἐν Βεθλεὲμ τῆς Ἰουδαίας ἐκ σπέρματος Δαβὶδ καὶ

¹ Homil. in Sanct. Chr. Gener. S. Basil. Opp. vol. iii. col. 1157, ed. M.

² S. Athanas. De H. Nat. vol. i. p. 599.

Ἀβραάμ.¹ ‘Tell me, then, how do you say that God was born at Nazareth, making that the origin of the Godhead, according to Paul of Samosata, or denying the origin of His flesh, like Marcion and the other heretics; giving, all of you, your own conceits, and not keeping to the line marked out by the Gospel? For God does not show the beginning of His existence from Nazareth, but God the Word, who existed from all eternity, appeared as man out of Nazareth, being born of the Virgin Mary and the Holy Ghost in Bethlehem of Judah, of the seed of David, of Abraham, and of Adam, as it is written.’

IV. Further examples are needless, in order to show that when the generic *γένεσις*, “origin,” is said of One who has none, but who, being, nevertheless, also “born of a woman,” had a birth into this world, *γέννησις* is assuredly the most appropriate term to use for that event. For, with the mention of the Holy Ghost, *γένεσις* here may mean that our Saviour was His Son, and not that of the Father, as Macedonius says, ‘Ὁ Υἱὸς οὖν ἐστὶν ὁ Ἰησοῦς τοῦ πνεύματος;’² ‘Is Jesus, then, the son of the Holy Ghost?’ as if taking His “origin” from Him; whereas, the “birth,” *γέννησις*, being once told, the subsequent mention of the Holy

¹ De Salut. adv. Ch. vol. i. p. 637.

² Dial. III. de Trin. in S. Athan. vol. ii. p. 233. These Dialogues are by some ascribed to S. Maximus Confessor, who lived in the 6th century, and by others to Theodorus, who was a disciple of S. Chrysostom. For, as to these Dialogues

Ghost as miraculous agent in it, is liable to no such misconstruction.

Not only does S. Chrysostom only speak of *γέννησις* in his first four homilies on S. Matthew, but, commenting on this verse, which he reads, Τοῦ Ι. Χ. ἡ γέννησις, οὕτως ἦν, he asks, Ποίαν μοι γέννησιν λέγεις; εἰπέ μοι· καίτοιγε τοὺς πρόγονους εἶπας. Ἀλλὰ βούλομαι καὶ τὸν τρόπον τῆς γεννήσεως εἰπεῖν. 'What birth? tell me, since thou hast just rehearsed his ancestors; but I must also tell thee what manner of birth that was.'

He then speaks of the Holy Ghost ὃν ἔπλασεν τὸν ναόν, as building the temple, *i. e.* the flesh of Christ in the Virgin's womb; and uses throughout the term *γέννησις*. Whereas, the author of the Dialogues on the Trinity, above alluded to, founds his reading, Τοῦ Ἰησοῦ, δὲ ἡ γένεσις οὕτως ἦν, which is one of Dr. Alford's authorities, on ὅτι τὸν ναὸν τοῦ σώματος τοῦ Χριστοῦ τὸ πνεῦμα τὸ ἅγιον ἔκτισεν, that the Holy Ghost created the temple of Christ's body; explaining the operation of the Holy Ghost by—καὶ γὰρ καὶ οἱ ἄνθρωποι πρῶτον γιγνόμεθα δημιουργικῶς, the way in which we were first brought into being. While S. Chrysostom, whose opinion commends itself, says of the part acted by the Holy Ghost, "that

being the work of S. Athanasius, not only does internal evidence prove the contrary, but Cave ranks them among the spurious writings of this Father, adding, "*cujuscunque sint, Athanasii non esse certo certius est.*" Hist. Litt. vol. i. pp. 196 and 587.

neither Gabriel nor S. Matthew could say more than that—ἐκ πνεύματος ἁγίου γέγονε τὸ γεγεννημένον, what took place, happened by virtue of the Holy Ghost; but, πῶς ἐκ Πν. Α., καὶ τίνι τρόπῳ, οὐδείς τούτων ἡρμήνευσεν—‘as to “how” and “in what manner” the Holy Ghost wrought it, neither the Angel nor the Evangelist have explained it to us.’¹

V. Reasoning *à priori*, therefore, we may suppose which of the two terms, γένεσις or γέννησις, S. Matthew would choose, in order to explain to his countrymen that He whom they knew as Jesus, and whom they thought to be the son of Joseph and Mary, was the Christ, descended, as He must be, from Abraham and David, and, though born of a woman, yet supernaturally conceived in her by the Holy Ghost. Not only does it seem natural that, having stated the ancestry—βίβλος γενέσεως—he should then come to the “birth,” γέννησις; and having told this, then to explain how it took place; but the construction of the Greek forces it upon us. No Greek scholar, no one who has an inkling of the language, can first read βίβλος γενέσεως, at v. 1, and then—τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν, without being driven by the δὲ, to turn his mind to what is coming; and that, too, despite all the intervening δὲ’s in the genealogy. ‘Here is the book of the generation; but now for the

¹ Homil. IV. in Matt. β’. γ’.

birth and all the particulars." And so understand it—

(a.) Didymus Alexandrinus (A.D. 370), who says : *μνημονευτέον οὖν, ὅτι διὰ τὰς αἰρετικὰς ἀδολεσχίας γένεσιν προανέταξεν τῆς ἐνανθρωπήσεως ὁ εὐαγγελιστὴς, εἴτα γέννησιν.*¹ 'We must bear in mind that, because of the fond conceits of heretics, did the Evangelist place first the origin or descent, *γένεσις*, before the Incarnation, and then the birth, *γέννησις*.'

(b.) S. Epiphanius, who speaking of *βίβλος γενέσεως* I. X. *υἱοῦ Δ. υἱ. Ἀβ.* says, *εἴτα ἐλθὼν ἐπ' αὐτὸ τὸ ζητούμενον, φησί· τοῦ δὲ I. X. ἡ γέννησις οὕτως ἦν.*² The Evangelist, after introducing the genealogy of Jesus Christ, then comes to his object and says, *τοῦ δὲ I. X. ἡ γένν. &c.* 'Now the birth of Jesus Christ was on this wise.'

(c.) Theophanes : *ἀπὸ γενεαλογίας ἀρχόμενοι—οὕτω τὴν ἀγίαν τοῦ Χριστοῦ γέννησιν ὑποψόμεθα.*³ 'Beginning with the genealogy, we will then consider the hallowed birth of Christ.'

(d.) S. Irenæus. *Ματθαῖος δὲ τὴν κατὰ ἄνθρωπον αὐτοῦ γέννησιν κηρύττει λέγων βίβλος γενέσεως I. X. υἱοῦ Δ. υἱοῦ Ἀβραάμ.*⁴ 'That Matthew proclaims His birth as man, saying, The book of generation of Jesus Christ,' &c.

(e.) S. Chrysostom takes *γένεσις* and *βίβλος γενέσεως* in the sense of *γέννησις* throughout in

¹ De Trin. Lib. II. col. 572, ed. Mign.

² Adv. Hæres. lib. ii. vol. i. p. 426. ³ Homil. xiv.

⁴ Adv. Hæres. lib. iii. c. xi. p. 222, ed. Gr.

his Hom. I.—IV. on S. Matthew; as we are reminded by—

(f.) Euthymius Zigabenus,¹ who, on βίβλος γενέσεως, says that γένεσις ἐνταῦθα, τὴν γέννησιν ἐνόησεν ὁ χρυσόστομος ἰωάννης; and then says, ἄνω μὲν εἶπεν (Ματθαῖος) βίβλος γενέσεως—κάτω δὲ, τοῦ ἰησοῦ χριστοῦ, φησὶν, ἡ γέννησις οὕτως ἦν; above, St. Matthew says, γένεσις, and below, γέννησις; and at v. 18, “οὕτως,” ὡς εἰπεῖν μέλλει, ἡγουν ὑπόκειται, “in this wise,” that is, as he is going to tell; “as follows.” Likewise—

(g.) S. Athanasius: “You deny that Christ was made man, how then do you read the Gospels? that of S. Matthew, for instance, which begins with βίβλος γενέσεως I. X. υἱοῦ Δ. υἱοῦ Ἀβραὰμ;² while elsewhere S. Athanasius renders γένεσις by γέννησις, saying, Ματθ. τὴν κατὰ ἄνθρωπον αὐτοῦ γέννησιν—βίβλος γενέσεως, λέγων.³

(h.) Theophylact also⁴ reads, βίβλος γενέσεως, τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν.

I have not by me a copy of S. Cyril of Alexandria, but Justin Martyr seems to have read γέννησις in this verse when he speaks of γέννησις ἡ διὰ τῆς παρθένου ἥτις ἦν ἀπὸ τοῦ Δαβὶδ καὶ Ἀβραὰμ γένους.⁵

Those few examples will suffice to show that

¹ Euthym. Zig. vol. i. p. 17, 18, 35, ed. Matth.

² De Incarn. Ch. vol. I. p. 623.

³ De Interp. Par. SS. vol. ii. p. 400, if this treatise is of him.

⁴ In Matt. ad loc.

⁵ Dial. c. Trin. p. 327.

the reading of the Received text, *γέννησις*, in this 18th verse is not so very bad, after all.

VI. Let us now examine Dr. Alford's authorities for condemning it.

He gives us six MSS., the Vatican, C. Ephræmi and Guelph, *supposed* to be of the fourth, fifth, and sixth centuries respectively. The last three are of the ninth and tenth centuries and later. The most valuable authority for *γένεσις* in this place, then, is that of the Cod. Vaticanus B., the date of which, however, is only "supposed" to be the fourth century; but it may be later, for no one ever gives the latest probable date to MSS., on the contrary, they are all made as old as possible.

Against this we may set the older authorities already mentioned, SS. Chrysostom, Epiphanius, Irenæus, &c., and also one to which the Dean does not allude, namely, Didymus Alexandrinus, who reads, Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν,¹ and who, as we saw above, dwells especially on the fact that *γένεσις* occurs in verse 1 and *γέννησις* in verse 18. Now, since it is clear (1) that heresies of various kinds were more easily fostered by *γένεσις*, as "origin" of Christ at that time, than by *γέννησις*, His "birth" as man, and (2) that these two readings are on that account of a very ancient date, why not accuse the Cod. Vaticanus of some of the earlier heresies, as the valuable and accurate Gothic version is

¹ De Trinit. lib. ii. col. 569, D. ed. M.

of Arianism? Seeing that γέννησις is infinitely more orthodox—γεννηθέντα ἐκ τοῦ πατρὸς¹—and theologically correct, as applicable to Christ, than γένεσις; His birth of the Virgin being, as Eulogius says, ἡ χρονικὴ γέννησις τῆς θείας αὐτοῦ καὶ αἰδίου γεννήσεως,² “but the birth in time of His divine and eternal issue from the Father.”

The authority of the other five uncial MSS. and of the cursive one is, of course, less than that of the Cod. Vat.; albeit Cod. Ephræmi, said to be of the sixth century, may possibly suffer from what Mill in the Prolegomena³ to his Greek Testament calls “interpolatæ lectiones,” instancing this very one, γένεσις, as interpolated by Maximus in his Dialogue with Macedonius.

VII. Then come “syr. Ath. Eus. Dial.-trin. expr.”

As regards the Syriac, the Peschito, which is older, and carries more weight than the later Philoxenian, reads γένεσις (*yilidutho*) in verse 1 and γέννησις (*yaldo*, c. suff. *yaldeh*) in verse 18. All the editions I have of Widmanstadt, Schaaf, Trostius, &c., have this reading; and the Latin translations attached to the last two render the Syriac by *generatio* in verse 1 and *nativitas* in verse 18. The Polyglot, however, has, incorrectly, *generatio* at each verse for the two distinct Syriac terms. That the two terms are not identical is proved by

¹ Symb. Nic. in S. Athan. vol. i. p. 247.

² In Photii Bibl. p. 763, ed. Rot.

³ 757 and 1021. ed. Rot. 1710.

the term *yaldo* being used in S. Matt. xiv. for Herod's birth-day, upon which S. Ephræm comments,¹ and renders *yaldo* in this and in other places by *maulodo*, birth, *partus*, so that there can be no doubt that the translators of the Peschito had before their eyes *γένεσις* at verse 1 and *γέννησις* at verse 18; and this, too, either at the end of the first or about the middle of the second century.²

Dr. Alford, therefore, cannot boast of much support from ancient versions, if he may not get that of the old Peschito, but must go to the Philoxenian for his Syriac authority in favour of *γένεσις*. For we see what both the Peschito and S. Ephræm say; but as to the "revised" Peschito by Philoxenus of Mabug and Thomas of Harkel, in the sixth century, like most other revisions, it betrays tokens of strange handling, and often is hardly readable by the side of its more venerable original. Here, for instance, it

¹ De Nat. Dom. Serm. iii. iv. xi. &c.

² Abulpharaj (Hist. Dyn. Arab. p. 100, ed Poc.) says that "the Peschito or simple version was made in the days of Addeus, who succeeded Thaddeus as Bishop of Edessa in the days of King Abgarus, to whom Thaddeus was sent by Christ, or by Thomas. Some, however, say that this version was made in the time of Solomon and Hiram. [If this legend could be true, it would, of course, apply only to a few books of the Old T.] The Syrians, however, have another version, more figured and adorned in style [the Philoxenian], made from the Greek a long time after our Saviour's birth."

In the "Ancient Syriac Documents" (p. 14, 15, ed. Cur.), we read that the converts by Aggæus, who was consecrated

renders *γένεσις* or *γέννησις* by a term which has nothing to do with either, namely, *hwōyō*, from *hwō*, "to be" ܠܐܝܬ, that means "being" or "existence;" also "factura, elementum;" whereas both *γένεσις* and *γέννησις* come from the Aryan root *gen* or *jen*, widely spread over East and West. One can hardly help suspecting that, somehow or other, the Syrian heretics of the Nestorian days had something to do with Philoxenus and his work.

The next authority on the Dean's list is "Ath." which means Athanasius: but where does S. Athanasius quote this verse? Such loose references only puzzle the student and waste a deal of his precious time by referring him, if he be in earnest, to anywhere in one or two folio volumes; but if he is not in earnest, and takes the Dean upon trust, much good will it do him to know and to repeat that "Ath." favours the reading; though he cannot tell where. Such information, however, and such scholarship, would both be

bishop by Thaddeus, and formerly Abgar's silk mercer, came to him and read in the "Old and New Testaments, and in the Prophets and the Acts of the Apostles." This, however, could be neither in Greek nor Syriac in those days, as regards the New Testament. So that no great faith can be placed in the authenticity of these "Documents." But the same thing occurs in the Ethiopic and Coptic Apostolic Constitutions, in which the Apostles enjoin the reading of the Gospel that was not written in their days; it is also found in the 8th paragraph of the Doctrine of the Apostles in Syriac, p. 27 of these "Documents." For full information on the Peschito see J. Wichelhaus, de N. T. Versione Syriaca Antiqua quam Peschito vocant, libri iv. 1850.

worth very little, in good classical studies. Only compare the accuracy of notes by most of the real scholars of old. You at once lay your finger on the line, and learn to trust and thank them for their accurate and solid lore. Whereas a whole page of such digest as "Ath. Eus. Dial-Trin. Syr. Cyr. Orig. B C P Δ Z. α. β. γ. 2, 3, 4, 7," &c., would be of very little use to the student, who must either give it up or learn it by heart, and after all really know nothing about the matter.

I have spent considerable time in trying to discover the Dean's reference to S. Athanasius; but in vain. Such expressions, indeed, as σώματος γένεσις,¹ σαρκὸς γένεσις,² said of Christ occur; but they allude to the formation of His body in His mother's womb, and do not assuredly favour the Dean's reading, seeing the vast difference there is between γένεσις, origin, or formation of Christ's body, and the γένεσις, origin, formation of Him said absolutely, as implied in τοῦ δὲ I. X. ἡ γένεσις οὕτως ἦν. This, we saw, was the heresy of Paul of Samosata, who held Θεὸν ἐκ Ναζαρετ ὁφθέντα, καὶ ἐντεῦθεν τῆς ὑπάρξεως τὴν ἀρχὴν ἐσχηκότα,³ 'that God was seen out of Nazareth, and that He thence took the beginning of His existence,' according to the Philoxenian version; Θεὸν ἐν Ναζαρετ γεγενῆσθαι, τῆς θεότητος ὡς ἀρχὴν γενέσεως ἀπαγγέλλων,⁴ reporting that God was born at

¹ De Incarn. V. Dei, vol. i. p. 89. ² Id. p. 637.

³ De Salut. Adv. J. Ch. S. Ath. vol. i. p. 635. ⁴ Ib. p. 637.

Nazareth, as if the beginning of the Godhead dated from His *γένεσις*, formation in the Virgin's womb.

That such is the sense of *γένεσις* is further proved by this passage: *τίνος δὲ τῆς γενέσεως προέδραμεν ἀστὴρ ἐν οὐρανοῖς, καὶ τὸν γεννηθέντα ἐσήμανε τῇ οἰκουμένῃ*:¹ 'whose origin was preceded by a star in the heavens that marked Him out when born to the whole world:' words which favour the idea that the star appeared in the heavens at the descent of Gabriel from thence, and continued to shine as a heavenly witness over the development of the Word made flesh in the Virgin's womb; until, as a beacon, it brought the wise men to Jerusalem, and at last stood over the dwelling in which the young child was. I know not if the above passages are the ones meant by the Dean in "Ath.," if so, τοῦ Σωτῆρος *γένεσις*, found in S. Clement Al.;² *προσπολήσις τῆς ἐκ παρθένου γενέσεως*,³ said by Origen, who also speaks of the same Virgin as *τῇ πρέπει γεννᾶν γέννημα, ἐφ' ᾧ τεχθέντι*,⁴ &c., may, perhaps, answer the same purpose, though he does not mention them.

VIII. Then comes "Eus." for Eusebius; but where? ad Steph.? The only passage I can discover bearing directly upon this is in his *Chronicon Arm. Lat.*, where the original Arme-

¹ S. Ath. De Incarn. V. D. p. 88. ² Strom. i. p. 339, 340.

³ Philocal. p. 30.

⁴ Ib. p. 28.

nian *dznunt* is rendered by γέννησις in a parallel passage from Cedrenus given in a note.¹

IX. Lastly, we have "Dial-trin. express.," which means that the reading τοῦ δὲ Ἰησ. ἡ γένεσις οὕτως ἦν is found expressly in the third Dialogue of S. Maximus against Macedonius, generally printed among the writings of S. Athanasius; but this authority is worth very little. (1.) S. Maximus flourished late in the sixth century, 200 years after SS. Chrysostom, Epiphanius, and Didymus Alexandrinus, who all give in so many words the other reading, τοῦ δὲ Ι.Χ. ἡ γέννησις οὕτως ἦν, as noticed above. (2.) The real author of this Dialogue is not known. (3.) Whoever he be, he dwells on ἡ γένεσις εἶπεν, οὐχὶ ἡ γέννησις,² that S. Matthew said, "the genesis, making or forming," not the "birth" or generation of Christ; whereby, as we already noticed, he alluded to the temple of Christ's body being created by the Holy Ghost—τὸ ἁγ. Πνεῦμα ἔκτισεν.

But as to this formation by the Holy Ghost the Fathers held more than one opinion. S. Chrysostom,³ whose authority is always great, uses the term ἐπλασεν for the work of the Holy Ghost, and reads γέννησις throughout. Justin Martyr, however, alludes to S. Luke's words, saying that δύναμις Θεοῦ ἐπελθοῦσα τῇ παρθένῳ ἐπε-

¹ Vol. ii. p. 260 and 261. ² S. Athan. vol. ii. p. 233.

³ Homil. iii. iv. in Matt.

σκίασεν αὐτὴν· καὶ κυοφορῆσαι παρθένον οὕσαν πεποίηκε :¹ ‘the power of God coming upon the Virgin, overshadowed her, and made her be with child, being a virgin.’ Τὸ πνεῦμα οὖν καὶ τὴν δύναμιν τὴν παρὰ τοῦ Θεοῦ οὐδὲν ἄλλο νοῆσαι θέμις, ἢ τὸν Λόγον, ὃς καὶ πρωτότοκος τῷ Θεῷ ἐστι :² ‘but we dare not call the Spirit and the power that is from God aught else than the Word, who stands as first-born to God : ὃς ταύτης τὴν νηδὺν εἰσδύς, οἶονεῖ τις θεῖος σπόρος, πλάττει ναὸν ἑαυτῷ τὸν τέλειον ἄνθρωπον :³ ‘who having entered into the Virgin’s womb, like a divine energy, built for Himself a temple, the perfect man.’ Likewise S. Ephræm :⁴ “He who forms in the womb all beings that are born, *tsôr hû laqnûmeh tsalmô b’carsô*, framed for Himself a form in His mother’s womb.”

Didymus Alexandrinus, on the other hand, agrees with the author of the Dialogue *v. Macedonius*, so far as to say that τὸ δέ γε Πνεῦμα καὶ αὐθεντικῶς ποιεῖ, ‘the Spirit indeed acts on His own authority, and makes beings out of nothing, but ἅτε σύνεργον καὶ πνοὴ τοῦ Πατρός,⁵ ‘only as breath of the Father and fellow-worker with Him.’ This brings us to S. Basil, who, while saying that the Holy Ghost, *πρῶτον μὲν γὰρ αὐτῇ τῇ σαρκὶ τοῦ Κυρίου συνῆν, χρίσμα γενόμενον,*⁶ ‘was

¹ Pro Christ. Apol. ii. p. 75.² Ib.³ Ib. Expos. Fid. p. 381. ⁴ De Nat. Dom. Serm. iii. p. 412.⁵ De Trinit. lib. iii. p. 572, col.⁶ S. Bas. vol. iv. De Sp. S. 39, col. 140, ed. M.

from the very first united with the Lord's flesh, being made an unction,' καὶ ἀχωρίστως παρόν, 'and inseparably present,' adds ἐν δὲ τῇ κτίσει ἐννόησόν μοι τὴν προκαταρκτικὴν αἰτίαν τῶν γινομένων, τὸν Πατέρα· Ἀρχὴ γὰρ τῶν ὄντων μία, δι' Υἱοῦ δημιουργοῦσα, καὶ τελειοῦσα ἐν Πνεύματι:¹ 'In the creation of all things, both visible and invisible, keep present to thy mind the Father as the primary cause of all things that exist. He alone, then, is the One Cause of all, working through the Son, and perfecting in the Spirit.' Τίνες δὲ ἀρχαὶ τῆς γεννήσεως; 'what are the beginnings of the birth of Christ?' asks the author of the Homily on the Generation of Christ. Πνεῦμα ἅγιον καὶ δύναμις Ὑψίστου ἐπισκιάζουσα:² 'The Holy Ghost and the overshadowing virtue of the Most High.'

Υἱὸν οὖν ἀνθρώπου ἑαυτὸν ἔλεγεν; 'Wherefore did he call Himself the Son of Man?' says J. Martyr, ἥτοι ἀπὸ τῆς γεννήσεως τῆς διὰ παρθένου, ἥτις ἦν (ὡς ἔφην) ἀπὸ τοῦ Δαβὶδ, καὶ Ἰακώβ, καὶ Ἰσαὰκ, καὶ Ἀβραὰμ γένους,³ that is, 'on account of His birth through the Virgin, who, as they said, was of the kindred of David, of Jacob, of Isaac, and of Abraham;' ἐν ᾗ τὸ γεννηθὲν ἐκ τοῦ Πνεύματος ἦν ἁγίου,⁴ 'and in whom that which was born was of the Holy Ghost,' ὅτι ἄνωθεν, καὶ διὰ γαστρὸς ἀνθρωπείας, ὁ Θεὸς καὶ Πατὴρ τῶν ὅλων γεννᾶσθαι αὐτὸν [τὸν Υἱόν] ἔμελλε:⁵ 'inas-

¹ Ib.² S. Bas. vol. iii. col. 1464.³ Dial. c. Tr. p. 327.⁴ S. Matt. i. 20.⁵ Ib. p. 286.

much as God and the Father of all was to beget Him from above and bring Him forth through a human womb.'

X. Since, then, He who is from all eternity one with the Father, very God of very God, begotten not made, can have no *γένεσις*, no origin, formation, or coming into existence, I conclude that the reading chosen by Dr. Alford, τοῦ δὲ Ἰησοῦ ἡ γένεσις οὕτως ἦν, on the authority of only six MSS. and other doubtful evidence, is liable to the abuse made of it by heretics, and is therefore much worse than the Received reading, τοῦ δὲ Ἰ. X. ἡ γέννησις οὕτως ἦν, which, by Dr. Alford's own showing, rests on the authority of considerably more than fifty MSS., one of which, C. Sinaiticus, is as old or older than the Cod. Vaticanus; on that of the Fathers; and is most correct according to the orthodox faith.¹

XI. Having examined Dr. Alford's digest, let us now look at his notes on this verse.

He tells us in the digest that *γέννησις* "is a probable correction from verb so often used above," and in his notes he again informs us that

¹ Dr. Alford, who tells us that he constructs his text on that only of which he is quite certain, says that the Received reading *γέννησις* is supported by 'L. rel.' i.e. by the MS. L. and all the rest. I have carried my eye rapidly up and down his list, and have found the number of MSS. in which this passage may be supposed to occur, considerably above fifty or sixty. Doubtless Dr. Alford has collated them all. He might, however, have mentioned some of the authorities brought forward in favour of *γένεσις*.

"the ordinary reading *γέννησις* seems to have been taken up from v. 16." Of course it must be so, since Dr. Alford "entirely depends" on what he asserts. "Doctors," however, "do differ" in this as in many other things; for Mill, whose work it is a pleasure to consult,¹ says,

"Sed et interpolatæ plures lectiones (in S. Athanasii Opp.), Ἰησοῦ ἡ γένεσις οὕτως ἦν. Mat. i. 18. Sic Auctor Dialogi 3, de Trin. ζ. 25, ἡ γένεσις, inquit, οὐχὶ ἡ γέννησις: et sic forte Codd. aliq. ipsius ævi. Sed γένεσις irrepsit ex principio hujus cap."

And again when treating of Maximus:²

"Sic Orthodoxus, ἡ γένεσις εἶπεν, οὐχὶ ἡ γέννησις. Matthæi, cap. i. v. 18; cum tamen γένεσις non nisi paucorum quorundam Codicum fuerit, et quidem traductum videatur ex versu primo istius cap. γέννησις in omnibus jam libris, eodemque quod ad ὀρθοδοξίαν, redit, hoc an illud legatur."

The reading above given from Didymus Alexandrinus seems to have escaped Mill, for he does not mention it in his remarks on that Father, but further, in his note to this verse,³ he says, speaking of the reading *γένεσις*:—

"Sic olim Codd. plerique, inquit Grotius. Nos certe in istos nondum incidimus: imò nullum exemplar MS. Patrem aut Tractatorem vidimus, qui ita legat."

¹ Proleg. 757.

² Ib. 1021.

³ Proleg. 818.

He must have overlooked the Codd. Vatic., Ephr., but as to the Fathers he bids fair to be correct.

Further, the Dean says that

“The γάρ, which follows [μνηστευθείσης γάρ], was appended to account for the exception in this last case to the direct sequence of ἐγέννησεν throughout the genealogy.”

. But Didymus Al., who reads γέννησις, also reads μνηστευθείσης τῆς μ., omitting the γάρ; as does also S. Chrysostom and S. Epiphanius.¹ Of all the old versions the Slavonic alone inserts the γάρ. The rest either adopt idiomatically the Greek partic. pass., or make use of a conjunction with the indicative, where the Greek construction would not be grammatical.

But when Dr. Alford says further,

“Γένεσις must be understood in a wide sense, as nearly identical in meaning with γέννησις; as ‘= *origo*,’ not merely ‘*birth*.’ Mey.”

one may well ask if he be “quite sure” of what he says. He seems to take the specific term γέννησις, which implies only one of the several modes of production for the καθολικὴ λέξις, the generic γένεσις, which embraces them all; telling us to understand the generic term, which is already as wide as it can be, in a yet wider sense, nearly

¹ See p. 10.

identical with a specific term ! And, lastly, he recommends us to understand it as "*origo*," the very word we must avoid, which he seems to think is the meaning of *γέννησις*. If, instead of translating from the German, the Dean had studied the relative etymology of each term, and a few of the authorities above given, he probably would have written otherwise.

Then follows :

"It [*γένεσις*] probably is chosen by the Holy Spirit to mark a slight distinction between the *γέννησις* of our Lord and that of ordinary men. See Digest."

With regard to "this choice of *γένεσις* by the Holy Ghost" we have already seen enough to form our judgment as to the side on which the choice is likely to have been. But that "slight distinction" in the birth, according to the Dean, nevertheless, *ἐτέρα γέννησει οὐ συγκρίνεται*,¹ 'bears no comparison with any other birth,' says Didymus Al. ; *ἄπιστον καὶ ἀδύνατον νομιζόμενον παρὰ τοῖς ἀνθρώποις γενήσεσθαι*,² 'was a thing thought incredible and that could not take place among men,' says Justin Martyr ; *ἀνέκφραστος γὰρ καὶ ἀπόρρητος*, 'a birth ineffable and unsearchable,' says S. Chrysostom, who to this birth of Christ in the flesh applies the words of Isaiah, *τὴν γενεὰν αὐτοῦ τίς διηγῆσεται* ; 'Who shall declare His

¹ De Trin. lib. i. c. xv. col. 310, ed. M.

² Pro Christ. Apol. p. 14, and Quæst. xvi. p. 400, and lxvii. 431.

generation ?' Τὸ θαῦμα τὸ περὶ τὴν γέννησιν συμβάν,¹ 'for the wonder that took place about His birth,' adds the same Father.

But enough, surely. To talk of a "slight difference" only between the birth of one of us and that of Him whom the prophets foretold, whom Gabriel announced, whom His angels heralded, and on whom the star shone at His birth, is, in sooth, to form a very mean estimate of the coming into the world of the Son of God ; τὸ πρῶτον καὶ μόνον τοῦ Θεοῦ γέννημα—ὃν οὐ τις γινώρ ποτέ κατ' ἀξίαν, εἰ μὴ μόνος ὁ γεννήσας αὐτὸν Πατήρ:² 'the first and only issue from God ; whom no one can ever know as He is, but the Father alone who begat Him.'

XII. On ἐκ Πνεύματος ἁγίου, the Dean has this note:—

"The interpretation of πνεύματος ἁγίου in this place must thus be sought: (1), Unquestionably τὸ πν. τὸ ἅγ. is used in the N. T. as signifying *the Holy Ghost*. (2), But it is a well-known usage to omit the article from such words, under certain circumstances ; *e. g.* when a preposition precedes, as εἰς λιμένα (Plato, Theæt. ξ. i.), &c. We are, therefore, justified in interpreting ἐκ πν. ἁγ. according to this usage, and understanding τὸ πν. τὸ ἅγ. as the agent referred to. And (3), even independently of the above usage, when a word or an expression came to bear a technical con-

¹ Homil. ii. 1, in Matt. iv. 2, Is. liii. 8.

² Euseb. Eccl. Hist. lib. ii. c. 2.

ventional meaning, it was also common to use it without the art., as if it were a proper name ; *e. g.* θεός, νόμος, υἱὸς θεοῦ, &c."

We may reasonably doubt whether Dr. Alford had a clear idea of what he wrote.

(1.) Πνεῦμα ἅγιον, τὸ ἅγιον Πνεῦμα, τὸ Πνεῦμα τὸ ἅγιον, and τὸ Πνεῦμα, all mean the Holy Ghost, under different grammatical circumstances.

(a.) As a general rule in Greek, when two terms are placed in simple apposition without the article, the first qualifies the second, and also defines it so as to let the emphasis fall upon it. This holds good, whether one or both terms be substantives, adjectives, or participles ; the position of which in the sentence is thus governed by the intention of the writer.

(b.) Thus, two substantives — ἀνὴρ μάντις and μάντις ἀνὴρ do not mean the same thing. In the first the stress lies on μάντις, and the idea is — a man [who is indeed] a seer ; whereas, in μάντις ἀνὴρ, the emphasis falls on ἀνὴρ, and the idea is, "seer-man," *i. e.* a man [whose profession happens to be that of] a seer, good or bad. This rule can have no exception.

(c.) A substantive and an adjective. Thus, in καλὸς ἀνὴρ and ἀνὴρ καλός the idea differs. In the first it is "a good man ;" in the second, "a man [who is] good ;" and thus, better than καλὸς ἀνὴρ. Examples of this abound : *e. g.* ἐν ἀγίῳ φιλήματι, 2 Cor. xiii. 12 ; ἐν φιλήματι ἀγίῳ, 1 Cor. xvi. 20 ; 1 Thess. v. 26 ; πλουτεῖν ἔργοις καλοῖς,

to be rich in works [that are indeed] good, 1 Tim. vi. 8; whereas in καλοῦ ἔργου ἐπιθ., 1 Tim. iii. 1; πολλὰ καλὰ ἔργα ἔδειξα, S. John, x. 32, 33; τύπος καλῶν ἔργων, Tit. ii. 7, 14, etc.; the stress lies on ἔργα, all good; on “good works.” So also is the emphasis more felt in ὁ μὲν νόμος ἅγιος; but the law is holy, Rom. vii. 12, than in καλὸς ὁ νόμος, good [is] the law, 1 Tim. i. 8—γραφὰι ἅγλαι, the Scriptures which are holy, Rom. i. 2, &c.

This, I expect, accounts for Πνεῦμα ἅγιον, which occurs constantly; *i. e.* Spirit [who is] holy; and not as Winer¹ says, and Dr. Alford repeats after him, rather to be looked upon as a proper name. For ἅγιον πνεῦμα would mean “a holy spirit;” but as this cannot be apart from the Holy Ghost, ἅγιον Πνεῦμα never occurs; but always Πνεῦμα ἅγιον, Spirit [who is] holy. The stress laid upon the adjective ἅγιος, by its being put last, of itself defines πνεῦμα, as the only Spirit who is holy, without the article; the use or absence of which is regulated both by grammar and by idiom.

The truth of the above remarks is proved by the fact that—

(*d.*) When the article is used, ruling, as it does, like a king, the construction of the Greek sentence, it disturbs the arrangement by simple apposition; because alone, it defines, and thus qualifies more decidedly than any other word.

¹ Gr. p. 139.

- Therefore, whereas ἀνὴρ ἄγαθος and ἄγαθος ἀνὴρ speak for themselves, if the substantive ἀνὴρ be defined by the article whose sway overrules that of the adjective, the adjective can no longer command by coming last, but must now take inferior rank by coming first between the article and the noun. Thus, we cannot have ὁ ἀνὴρ ἄγαθος, but ὁ ἄγαθος ἀνὴρ; but if the adjective must come last, so as to place the emphasis upon it, as it does in ἀνὴρ ἄγαθος, then must the article be prefixed to both the noun and the adjective, ὁ ἀνὴρ ὁ καλὸς καὶ ἄγαθος. Thus, ὁ ἀνὴρ ὁ ἄπιστος, ἡ γυνὴ ἡ ἄπιστος, 1 Cor. vii. 14; ὁ ποιμὴν ὁ καλός, S. John, x. 11; ὁ δεσπότης ὁ καλός, Apoc. vi. 10; τὸν ἀγώνα τὸν καλὸν ἡγ. 2 Tim. iv. 7; ἐν τῷ ὄρει τῷ ἁγίῳ, 2 Pet. i. 18, &c.

(e.) Thus τὸ πνεῦμα, defined as it is by the article, means the Spirit, κατ' ἐξοχήν, *i. e.* the Holy Ghost, which is more fully described by putting ἅγιον after the article, τὸ ἅγιον Πνεῦμα; *e. g.* τὸ γεννηθὲν—ἐκ Πνεύματος ἁγίου, S. Matt. i. 18, 20; and τὸ γεγεννημένον ἐκ τοῦ Πνεύματος, S. John, iii. 6, 8—both expressions being the same as τὸ Πνεῦμα. But when the emphasis must rest on ἅγιον, then the article is prefixed to this also, τὸ Πνεῦμα τὸ ἅγιον.

The same holds good with θεός, as regards the article; S. Clement of Alexandria telling us with respect to the article before θεός, ὁ Θεός—οὐ γὰρ θεὸν ἀπλῶς προσεῖπεν ὁ ἀπόστολος, τῇ τοῦ ἁρ-

θρου προτάξει τὸν Παντοκράτορα δηλώσας,¹ that the Apostle does not simply say θεός, god, but points to the Almighty, placing the article before it." When, therefore, Θεός occurs in the N. T. without the article, it cannot be in the generic sense of "deity," in which θεός was used by Socrates and Plato; but it presupposes in the reader, as it did in the writer, the knowledge that Θεός is now understood differently through the article which is generally affixed to it, in order to signify God. The Greek and the English idioms—ὁ Θεός, God—θεός, a, or the god—are exactly opposite; and show, among other proofs, how difficult a good translation must be, and how hard is the revision thereof. For instance, what difference can be made in an English translation between ἐν δυνάμει Πνεύματος ἁγίου Rom. xv. 13, 19, and ἐν τῇ δυνάμει τοῦ Πν. ἁγ., S. Matt. iv. 14;—εἰς τὸ Πνεῦμα τὸ ἅγιον, S. Mark, iii. 29, and εἰς τὸ ἅγιον Πνεῦμα, S. Luke, xii. 10, said of the same thing? And thus in numberless cases.

(2.) Whence it is clear that the omission of the article "from such words," says Dr. Alford—what words?—does not, as he seems to think, ever depend on "the preposition that may precede the noun;" for the example, εἰς λιμένα, Theæt. i., which he brings forward, has nothing whatever to do with it. It is the article that

¹ Strom. iii. p. 460.

defines the noun ; not so the preposition. Thus, when, in the *Theætetus*, Euclides says to Terpsion, εἰς λιμένα καταβαίνων, he could only mean the port of Nissæa, which was the port of Megara, situated further inland. Here the article would have been needless ; for the port was already defined by being the only one at hand. The same is the case in English, for if two persons were in conversation at a sea-port town, and one said, ‘A ship is just come into port,’ both would, of course, think of no other port than the one at hand. Even in the case of a harbour at some distance from the town, one hears very frequently, ‘I was on my way to harbour ;’ albeit, ‘to the harbour,’ would, undoubtedly, be more correct. As a further proof, however, that the omission of the article in εἰς λιμένα does not depend on the preposition, when Socrates alludes to a vessel coming into port at the Piræus, he says, εἰς τὸν λιμένα.¹

The use or the omission of the article in Greek must, therefore, depend on the defining power of the article itself, which is, or is not, required according to grammar, local circumstances, or idiom, which can never be fully learnt in a dead language. Thus, again, when the same Euclides says, οὐ γὰρ ἢ κατὰ πόλιν,² ‘I was not in (or about) town,’ he, of course, meant Megara, as he had meant Nissæa by λιμένα ; κατὰ πόλεις,

¹ Gorg. 143, p. 320, ed. Lond.

² *Theæt.* ξ. 1.

however, in S. Luke, viii. 4, Acts, xv. 21, Thucyd. i. 3, 5, &c., means “in every town or city,” or “city by city;” so that here the preposition does not exclude the article, since we have *κατὰ τὴν πόλιν*, Acts, xxiv. 12. But *ἡ πόλις* was said of Athens, as also of Jerusalem; so that *κατὰ τὴν πόλιν*, in the mouth of Euclides, would have meant Athens, and not Megara; as *κατὰ πόλιν*, said by S. Paul at Cæsarea, would have been taken for Cæsarea, and not, as he meant it, for Jerusalem.

Ver. 19.

Rec. Text: *μὴ θέλων αὐτὴν παραδειγματίσαι.*

Dr. Alford: *μὴ θέλων αὐτὴν δειγματίσαι.*

Here the Dean discards the Received reading *παραδειγματίσαι*, which is a Greek term of frequent occurrence in the LXX. and in later writers, for another word, *δειγματίζειν*, which is, Wahl, s. v., tells us, “*vox Græcis incognita*,” referring us to Winer’s Gr., p. 29, in proof of what he says—*δειγματίζειν*, being *ἄπαξ λεγ.* only, in Col. ii. 15.

Dr. Alford’s authorities for the change are the Cod. Vaticanus, two other MSS., and a Scholium taken from Eusebius ad Stephanum, preserved, but, he says, “blunderingly given,” in Dr. Cramer’s Catena P. P. on S. Matthew. In this Scholium, Eusebius is made to say that “he thinks the Evangelist rightly* used *δειγματίσαι* instead of *παραδειγματίσαι*, which implies public accusation for a misdeed, while *δειγματίσαι* only

means "to make public." The Received Text, on the other hand, is sanctioned by Cod. Ephræmi and many others, together with the Fathers, who (like S. Chrysostom) allude to the circumstance.

Besides that the authority of S. Chrysostom is in all cases preferable to that of Eusebius in matter of Greek style or scholarship, the two terms in question are very nearly identical in this case.

Δείγμα, whence δειγματίζειν, properly means a sample, coat, or anything which a public crier or auctioneer holds up for sale proclaiming its merits, while he walks up and down the public bazaar or market-place; as it was and now is the custom in Greek and other Eastern towns; whence δημοσιεύειν, the rendering of Hesychius for δειγματίζειν, is correct. Now, it is very clear, that no woman under the circumstances, which Joseph suspected, could any how δειγματίσαι, be made public among the people, especially if the Jewish law were fully carried out, without making her by that simple act a public warning and covering her with infamy.

Whereas, however δείγμα be correctly said of things only, παράδειγμα is said of persons; while παραβολή is in the sense of "example" applicable only to irrational or inanimate beings — παράδειγμα ἐπὶ ἐμφύχου, παραβολή ἐπὶ ἀψύχου.¹ As we cannot suppose that Joseph would have proceeded

¹ Thom. Mag. p. 278, ed. Ritsch.

to extremities, and caused Mary to be put to death, according to law,¹ the idea of capital punishment may, in this case, be dismissed from *παραδειγματίσαι*, which is thus reduced to the sense of “making a public example” of her, by merely sending her away publicly, instead of either quietly sending her back to her father’s house, or giving her in private the letter of divorcement. So that, practically, the amount of infamy caused either by *δειγματίσαι* or *παραδειγματίσαι*, would be the same.

She is made to say as much in the Protoev. Jacobi, c. xx., where Joseph, being uncertain as to what he would do — *ἐὰν κρύψω τὸ ἀμάρτημα αὐτῆς* — *ἐὰν αὐτὴν φανερώσω τοῖς υἱοῖς Ἰσραὴλ*,² Mary says to him, *Μὴ παραδειγματίσης με τοῖς υἱοῖς Ἰσραὴλ, ἀλλὰ ἀπόδος με τοῖς γονεῦσι μου*,³ that shows *παραδειγματίζω* taken only in the sense of *φανερώω*, which, under such circumstances, must imply disgrace.

The formal publicity of *παραδειγματίζειν*, in this case, consisted in — *ὅταν ἀνὴρ παρὰ τὸ συνέδριον ἦγε τὴν ὑποπτευμένην, καὶ κατηγορεῖ ταύτης, καὶ οὕτως αὐτὴν φανερώς ἀπέλυσεν ἀπὸ τῆς οἰκίας αὐτοῦ*⁴ — ‘the husband bringing the suspected wife before the sanhedrim, accusing her, and thus openly dismissing her from his house;’ so that, if

¹ See Lightfoot, *Horæ Talm.* ad loc.

² C. xiv. p. 97, Fab. C. Ap. N. T.

³ C. xx. p. 111, and p. 225, 251, ed. Thile.

⁴ Euthym. Zigab. ad loc.

her dismissal had not been made "public," that is, made known to the council—with or without indictment—she would not have been δημοσιευμένη; and so, neither δειγματισμένη, if there be such a word in Greek: for her being simply sent back to her parents, was to dismiss her, λαθρὰ, privily.

We find from other passages that the idea of "making an example" is the meaning of παραδειγματίζειν, as παράδειγμα ποιεῖν,¹ παραδείγματι χρήσασθαι;² the infamy, and therefore also the punishment, being made to depend on the cause of the exposure. Thus, we find punishment added in μετὰ τιμωρίας παραδειγματίζειν;³ but only implied in Esther's (apocryphal) prayer τὸν δὲ ἄρχοντα ἐφ' ἡμᾶς παραδειγματίσων,⁴ said in allusion to Haman; which could not surely be rendered that "he might be hanged;" but only made a public example of. Likewise, in Numb. xxv. 4, where παραδειγματίσων renders the Hebrew גָּרַח, it does not only imply "hanging up,"⁵ but also making a public example of those men. Likewise, in παραδειγματίζων τοὺς πάντων τῶν κακῶν αἰτίους,⁶ "making an example" of such malefactors, would, of itself, imply the punishment of them; just in the same way as a woman

¹ Dem. περὶ τῆς παραπρ. p. 413, ed. Oxf., &c.

² Polyb. Exc. Leg. xxviii.

³ Polyb. Lib. ii. 60, ed. Gronov.

⁴ Chap. xiv. 11, ed. Ald. but c. iv. p. 677. This quotation is not found in Trommii, Conc. Græc.

⁵ See also Ezek. xxviii. 17. Polyb. lib. xv. 30.

⁶ Polyb. lib. xv. 30.

sent away for adultery is thereby made a public example, and thus also covered with infamy, though not otherwise punished, whether she be *παραδειγματισμένη* or only *δειγματισμένη*, supposing such a word occurs in Greek.

So that, without pursuing this subject any further, we see that we can safely keep to the Received reading, which is borne out by more MSS. than the other; is a good Greek term, and not “*vox Græcis incognita*,” like its proposed substitute, which, if mentioned by Eusebius, is, nevertheless, not even alluded to by S. John Chrysostom and the other Fathers who adopt the Received reading *παραδειγματίσαι*.¹

Ver. 23.

Ἴδου ἡ παρθένος, ‘behold a virgin.’ Dr. Alford makes no comment on this, albeit so much stress has been laid on the article in ἡ παρθ. The article ought, unquestionably, to be rendered in English (1) because it is the exact rendering of מַעֲלָכָה, the maid, LXX. ἡ παρθένος; inasmuch as (2) we cannot take the article here as in ἡ γυνὴ καὶ ἡ παρθένος—ἡ ἄγαμος, 1 Cor. vii. 34, where it is used like “the” in a generic sense, “the unmarried woman,” *i.e.* the

¹ For fuller information on this passage, see Schleusner's article, s.v. Wolfii Curæ Phil. ad loc.; Suiceri Thesaurus, s.v. *παραδειγματίζειν*; Lightfoot's *Horæ Talm.*, ad loc.: Meuschenii N. T. ex Talm. illustr. p. 44, and A. Bynæi Nat. D. p. 185, sq.

whole class of such ; because the prophecy would not be applicable ; (3) the article is dwelt upon by the Jewish commentators as referring to a maid who belonged to Ahaz.

Rabbi D. Kimchi, in his commentary on Isa. vii. 14, tells us that עלמה simply means a young woman whether married or not, showing that in this case she must have been married, since she conceived. And in his Dictionary¹ he repeats the same thing, taking this verse as proof of it ; inasmuch as there is nothing in the other three passages where עלמה occurs, to show that it may not be rendered maid, παρθένος. We then see what the dispute about παρθένος and νεάνις is worth, since, after all, it rests on this passage only, which is by Jews interpreted as applicable to the days of Ahaz, and by Christians as applicable to the Virgin Mary, the blessed Mother of our Lord. As Dr. Alford quotes Symmachus, Aquila, &c., ought he also to have mentioned the very interesting dialogue between Justin Martyr and the Jew Trypho on this very passage, where J. Martyr contends for παρθένος and Trypho for νεάνις,² which is a corruption of the LXX. attributed by S. Chrysostom³ to the Jews [Aquila, Symmachus, and Theodotion ?]. He accuses them of having altered παρθένος to νεάνις, in order to destroy the testimony of the LXX.,

¹ עלם. ס' השרשים.

² Dial. c. Tryph. pp. 291, 297, 310.

³ Homil. in Matt. v. 2.

which is far more worthy of credit, he says, than those who, being Jews, altered the LXX. text to suit their own ends; and that, too, a long time after the birth of Christ.

Those who are curious of such things may consult the oracle of Apollo of Cyzicus, given to the Argonauts, respecting the birth of Christ, as reported by Cedrenus,—θεὸν—οὐ λόγος ἄφθιτος ἐν ἀδαῇ κούρῃ ἔγκυος ἔσται—αὐτῆς ἔσται δόμος οὗτος. Μαρία δὲ τοῦνομα αὐτῆς.¹ ‘Whose dwelling will this be? asked they the god. In time, said he, the Word of God shall be born of a pure maiden, whose name is Mary, and this shall be her house.’

Ver. 25.

Here, instead of the Received and familiar ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, Dr. Alford gives, in his text, the wholesale alteration, ἕως οὗ ἔτεκε υἱόν, that can hardly be rendered “till she had brought forth *a son*,” that is, not “*a daughter* ;” but must be rendered “*a child*.” This, however, is more than we can take in all at once; and had Dr. Alford considered the matter more attentively, he probably would have seen that the omission of the article in ἔτεκεν υἱόν, which is the reading of his favourite Cod. Vaticanus, must have been a mistake of the copyist.

Without the article ἔτεκεν υἱόν simply means that the Virgin brought forth “*a child* ;” for to

¹ Hist. Compend. p. 209, ed. Dindorf. See also Orac. Sibyll. p. 760, sqq.

specify that it was a man-child, it would have been υἱὸν ἄρρενα, as in Apoc. xii. 5. The article, however, ἔτεκεν τὸν υἱόν, defines 'the son' by referring him to the prophecy, v. 21, and to what follows as far as v. 25, inclusive.

Thus reads the Coptic, τὸν υἱόν; and this would be sufficient, as τὸν πρωτότοκον might easily be gathered from the context. The Sahidic, however, reads τὸν υἱὸν αὐτῆς, which is yet better; while the Peschito, which is a higher authority than either of those two versions, reads with the Ethiopic, the Armenian, and the other old versions, Cod. Ephræm, and a host of other MSS. τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, which is the reading followed by S. Chrysostom.

With due deference to the Dean, therefore, must I, for my part, demur to ἔτεκεν υἱόν, *pariet filium*, which, neither in Greek nor in Latin, determines anything; and so keep to the Received text.

CHAPTER II.

Ver. 1.

Ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα, 'Behold, there came wise men from the east to Jerusalem.' Authorized Version.

On this Dr. Alford has the following note:

"Magi from the East (not ἀπ. ἀνατ. παρεγ.). The absence of the article after μάγοι is no objection to this

interpretation. In fact, it could not have been here expressed, because the *concrete* noun μάγοι is not *distributed*; as neither could it be in such an expression as ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ. Mark, i. 23. In the case of an *anarthrous abstract* noun, the article *may follow*, but may also be omitted," &c.

This is beyond me; at least, I cannot see what it has to do with the subject in hand; but I trust other students may discover, to their satisfaction, the connexion between "concrete magi" and "anarthrous abstract nouns." So that I must try and find for myself why μάγοι has no article after it: in other words, why we have not μάγοι οἱ ἀπὸ ἀνατολῶν.

First, for the simple reason that μάγοι οἱ ἀπὸ ἀνατολῶν would imply or create the antithesis, μάγοι οἱ ἀπὸ δυσμῶν, 'Magi from the west,' who never were heard of. We have this antithesis in Isa. xlv. 6, οἱ ἀπ' ἀνατολῶν καὶ οἱ ἀπὸ δυσμῶν, 'those from the east and those from the west;' τοξόται οἱ ἀπὸ τῆς ἀνατολῆς,¹ 'bowmen, those from the east,' because there were others from the west; in other words, οἱ μὲν ἐξ ἀνατολῆς ἄνθρωποι—οἱ δ' ἐπὶ θάτερα.²

Secondly, we could not have μάγοι οἱ ἀπὸ ἀν., because it would be a tautology, inasmuch as they came from nowhere else than the East. I will not tarry by the Aryan origin of μάγος (as in

¹ Herodian. lib. viii. p. 167, ed. Steph.

² Ibid. lib. iii. p. 72.

Jer. xxxix. 3), but only remark that according to Greek writers, such as Strabo,¹ and Diogenes Laertius,² γεγενῆσθαι παρὰ μὲν Πέρσαις Μάγους, παρὰ δὲ Βαβυλωνίοις ἢ Ἀσσυρίοις Χαλδαίους, καὶ Γυμνοσοφιστὰς παρ' Ἰνδοῖς, παρά τε Κελτοῖς καὶ Γαλάταις τοὺς καλουμένους Δρυΐδας καὶ Σεμνοθεούς, 'that of old there were wise men called Magi among the Persians (*mōgh, dāna ū dānish-mand ast*,³ μάγος is a learned and wise man); Chaldeans among the Babylonians and the Assyrians; Gymnosophists (Brahmins) among the Indians; Druids and high-priests among the Celts and the Gauls;' while Michael Glycas says, μαγὼς ἐγχωρίως οἱ Πέρσαι λέγονται,⁴ 'that the Persians are called *magos* in their own tongue and country,' and that μάγοι ἐκ Περσίδος εἰς προσκύνησιν αὐτοῦ παραγίνονται, 'Magi of Persia came to worship Christ.'

Justin Martyr⁵ says they came from Arabia; but even if his opinion were correct, the country understood by Arabia in his days would yet, like Persia, be situated within the east, or ἀνατολαί, successive risings of the sun, as understood by the Greeks, who held that—

Τὴν μὲν γὰρ ἐντὸς ἀνατολῶν πᾶσαν σχεδὸν οἰκοῦσιν Ἰνδοί—

¹ Lib. xvi. c. ii. 39.

² Proem. i.

³ Desatir Vocab. of anc. terms, p. 61.

⁴ Annal. ii. p. 244; iii. p. 387, ed. Dind.

⁵ P. 304.

Ἰνδοὶ μὲν οὖν μεταξὺ θερινῶν ἀνατολῶν καὶ χειμερινῶν οἰκοῦσι¹—

‘Indians inhabited the country situated between the summer and the winter sun-risings (solstices).’ Therefore was ἀνατολή sometimes used for “the east,” but ἀνατολαί far oftener, and by certain writers, almost exclusively to mean the countries to the east, the east in general.

Thirdly, had the intention of the writer been to say those μάγοι were natives of the east, instead of simply telling us they came from thence, he would, like Eusebius, M. Glycas, and others, have said ἐξ ἀνατολῶν, as they do ἐκ Περσίδος, ἐξ ἀνατολῆς μάγοι.² But knowing well that as every body believed, μάγοι were at home in the east, and could originate from nowhere else, he did not stop to state the place of their birth or extraction, maybe Persia; but only told the fact that they came from the wide east, ἀπὸ ἀνατολῶν, to Jerusalem.

For albeit such passages as εἰς ἀπὸ Σπάρτης —ἐκτος ἐξ Αἰτωλίας;³ οἱ ἀπὸ Πελοποννήσου, i. q. Πελοποννήσιοι:⁴ Δωριεῖς μὲν οἱ ἀπὸ Δώρου — ἰάζουσι δὲ οἱ ἀπὸ Ἰωνος τοῦ Ξύθου φύντες,⁵ seem at first to imply the same kind of origin, yet even here ἀπὸ means “descent” as “from;” whereas ἐκ expresses the real extraction “out

¹ Scymni Chii, περιηγ. 170, 175.

² Euseb. ii. Eccles. lib. i. c. viii.

³ Electra, 700, sqq.

⁴ Herod. viii. 70, 79, 114.

⁵ Dicæarch. Græc. iii. 2, 3.

of," as in πατρόθεν, ἐκ Διὸς εὐχονται;¹ ἐκ θεῶν—
 ἔφυν;² ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἤκω.³ Comp. ἐξέρ-
 χομαι with ἀπέρχομαι—ἀπὸ Θεοῦ ἐλήλυθας;⁴ Nico-
 demus could not have said ἐξῆλθες, as he did
 not know of Christ's extraction, but only that,
 like a prophet, He was come "from" God; where-
 as the Apostles confessed ὅτι ἀπὸ Θεοῦ ἐξῆλθεν,⁵
 as taught by Him;⁶ wherein we can compare the
 relative meaning of ἀπὸ and ἐκ. So also is light
 issuing from the east described as ἐξ ἀνατολῶν
 χρυσῷ μάλιστα τὸ φέγγος ὁραθὲν ἔοικεν⁷—ἐξ ἀνα-
 τολῶν, ἥ δύσεως, εἰ τύχοι, ἀπὸ τε μεσεμβρίας;⁸
 likewise, ἀπ' ἀνατολῶν ἐπὶ δυσμὰς φέρεσθαι πάν-
 τας τοὺς ἀστέρας.⁹

Whence it must appear that, in μάγοι ἀπὸ
 ἀνατολῶν παρεγένοντο εἰς Ἱερ., ἀπὸ cannot, as
 Dr. Alford says, be construed with μάγοι, but
 that, as it refers to the place whence they started
 on their journey, so also must it be construed with
 παρεγένοντο, the place at which they arrived.

On this the Dean writes:—

"De Wette remarks, that if ἀπὸ ἀνατ. belonged to
 παρεγ., it would probably follow that verb, as ἐξ ὁδοῦ
 does, ref. Luke [*i.e.* S. Luke, xi. 6]. I may add that
 παραγίνομαι occurs with a preposition and a substan-

¹ Ol. vii. 40.

² Pyth. i. 79.

³ S. John, viii. 42, &c.

⁴ Id. iii. 2.

⁵ Ibid. xvi. 30.

⁶ Ibid. xiii. 3.

⁷ Heraclid. Alleg. Hom. p. 418, ed. Gale.

⁸ Herodian. lib. vii. p. 149, ed. H. Steph.

⁹ Anaxag. ap. Stob. Phys. c. 24.

tive twelve times in the N. T., and *in no case are they prefixed.*"

This is an oversight; *παράγινομαι* thus construed occurs thirteen times in the N.T., and in Acts, xiii. 14, we read *αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν*, which Wahl rightly mentions as proving, together with this passage, S. Matt. ii. 1, that *ἀπὸ* is to be construed with *παρεγένοντο*.

And so understand it (1) Protoevang. Jacobi, c. xxi., where we read *παρεγένοντο μάγοι ἀπὸ ἀνατολῶν εἰς Ἱερ.* ed. Fabric.,¹ rendered *ἤλθον γὰρ μάγοι ἀπὸ ἀνατολῶν*, in Thile's ed.,² thus placing beyond a doubt that *ἀπὸ* is to be construed with *παρεγ.*, and not with *μάγοι*. So also is it rendered by (2) Sahid., (3) Memph., (4) Syr., (5) Pers., (6) Arab. Erpen., (7) Arab. Pol.; while Armen. Georg. and Slav. render the Greek literally, and are liable to precisely the same construction. The Ethiopic reads *masagālan āmbāher tsābah*, "wizards (not magi) from the east country" correctly; since "wizards" came from elsewhere than from the east, though "Magi" did not. (8) Theophylact, (9) A. Saxon Vers., (10) Evang. Inf. Arab.,³ (11) Evang. de Nativ. B. Mariæ,⁴ (12) Iren. adv. Hæres.,⁵ (13) Evang. S. Matt. Hebr. ed. 1551, (14) Bar He-

¹ Cod. Pseud. N.T. vol. i. p. 113. ² P. 254.

³ C. vii. p. 71, ed. Phil.

⁴ C. xvi. p. 388, id.

⁵ Lib. iii. c. 20.

bræus,¹ (15) Solomon, Bishop of Botsrah,² who, like Bar Hebræus, quotes Longinus (?) to show that the Magi came from the east, and (15) Hist. J. C. Persicè autore Hier. Xavier, p. 81.

As regards παραγίνομαι—παραγίγνεσθαι καὶ ἀπογίγνεσθαι,³—ύγείας μὲν παραγιγνομένης, νόσου δὲ ἀπογιγνομένης,⁴ &c.,—is a verb of very frequent occurrence in Attic writers, by whom it is used either absolutely or construed with the dative, and means “to be present,” *i.e.* “to be by some one.” In later writers it is used in this sense with prepositions, in the sense of “becoming present from,” *i.e.* coming, arriving, &c. But as to the preposition being placed before or after, or rather as to παραγ. being construed with two prepositions, ἀπὸ, ἐκ, and εἰς, “from—to,” it depends on the writer. Thus, in the LXX., παραγίνομαι is construed with the prepos. of the place *to* which παραγ. refers, and is placed after it, *e.g.* ἐξελθόντες γὰρ ἐκ Βαβυλῶνος—παρεγέγοντο εἰς Ἱερουσαλήμ,⁵ which is the usual construction in the LXX.

While, on the other hand, among some hundred and twenty places in Polybius, in which παραγίεσθαι is used, I have noticed such passages as these in which (1) παρὰ or ἀπὸ is placed before and is construed with παραγίεσθαι—μετὰ δὲ τούτους εἰσεκαλοῦντο πάντα τοὺς ἀπὸ τῶν

¹ In Assem. B. Or. vol. iii. p. 316.

² Ibid. ib.

³ Sophist. § 67.

⁴ Alcib. i. § 45, ed. Lond.

⁵ 3 Esdr. viii. 7.

ἔθνων καὶ πόλεων παραγεγονότας ;¹ ὅτι οἱ Ῥωμαῖοι τῶν ἀπὸ τῆς Ἀσίας παραγεγονότων πρεσβευτῶν ;² —τοὺς παρὰ τῶν Ῥοδίων πρεσβευτὰς παραγεγονότας ὑπὲρ τοῦ διαλύειν ;³ (2) the same preposition is put *before*,—εἰς δὲ τὴν Ῥώμην καὶ πλειόνων παραγεγονότων,⁴—τῶν δὲ πρέσβων εἰς Ῥώμην παραγενομένων ;⁵—and *after*, παρεγένετο Πτολεμαῖος ὁ νεώτερος εἰς τὴν Ῥώμην ;⁶ *before*, τοῖς παρὰ τοῦ πρεσβυτέρου παραγεγονόσι ;⁷—καὶ τῶν παρὰ τοῦ βασιλ. Ἀντιόχου πρεσβ. παρεγεγονότων ;⁸—*after*, παρεγένοντο—παρὰ Ἀριαράτου,⁹ &c. ; while (3) at other times both prepositions *follow* ; e.g. παρεγένοντο πρὸς αὐτὸν πρεσβυταὶ παρὰ μὲν τοῦ τῶν Ἑπ. ἔθνους,¹⁰ or (4) they are put *the one before* and *the other after*, as in εἰς δὲ τὴν Λακεδαίμονα παραγενομένων τῶν πρεσβευτῶν ἐκ τῆς Ῥώμης ;¹¹—κατὰ τὴν Πελοπόννησον παραγενομένων ἐκ Ῥώμης—φυγάδων ;¹² and (5) several prepositions *before* παραγίνεσθαι, and only *one after* ; ὅτι τῶν περὶ τὸν Π. καὶ τῶν παρὰ τοῦ Γ., καὶ σὺν τοῦτοις τοῦ Μ. παραγενομένων εἰς τὴν Ῥόδον,¹³ &c.

These remarks will suffice to show that when Dr. Alford says “not ἀπὸ ἀνατ. παρεγ.” he does not seem to have well weighed the matter.

¹ Excerpt. leg. lx. p. 1110.

² Id. lxviii.

³ Id. lxxxviii. et cxiv. ⁴ Id. cvi.

⁵ Id. cxli. liii. p. 1206, 1208.

⁶ Id. cxiii., cxv., xxvi., xxvii.

⁷ Id. cxiii. p. 1306.

⁸ Id. cxiv. p. 1307, and lib. xv. 12. ⁹ Id. cix. ¹⁰ Id. xii., xlv.

¹¹ Id. liii. p. 1207.

¹² Id. liv.

¹³ Id. lxxxvii.

Ver. 2.

Εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ.

On this the Dean complains :

That “ much has been written in no friendly spirit on his views on the subject, the question being : Have we here, in the sacred text, a miracle, or have we some natural appearance which God, in His Providence, used as means of indicating to the Magi the birth of His Son?” and “ that no one has right to charge another with weakening the belief in the facts related in the sacred text, because he [that other] feels an honest conviction that he is relating, not a miracle, but a natural appearance.”¹

Quite so ; and we will take the Dean at his word, seeing he feels “ honestly convinced ” that

“ the expression of the Magi, ‘ We have seen His star,’ *does not seem to point to any miraculous appearance, but to something observed in the course of their watching the heavens. We know the Magi to have been devoted to astrology ; and on comparing the language of our text with this undoubted fact, I confess that it appears to me the most ingenuous way, fairly to take account of that fact in our exegesis, and not to shelter ourselves from an apparent difficulty by the convenient but forced hypothesis of a miracle.*”² The italics are the Dean’s own.

There is something so mean, so unworthy, in this attempt to deny the miracle believed in,

¹ 5th ed. 1863.

² Ib. p. 11.

admired, and sung with hosannahs, by the whole Church of Christ ever since that star shone in His heavens as harbinger of His birth, that we must ask the Dean a question or two before proceeding on our inquiry.

First, How could the Magi express themselves otherwise than they did, supposing the star to have been a miracle, seeing they knew it be His? How, for instance, did S. John the Baptist express himself when he saw the Spirit of God descending like a dove, and lighting upon Christ?¹ He, like the Magi, simply “bare record and said, I saw the Spirit descending from heaven like a dove, and it abode upon him;”² yet this miracle was quite as wonderful as the other.

Secondly, To which of the several sects among the Magi did those belong who came to Christ, that Dr. Alford should affirm “they were devoted to astrology?” It would be a great gain to science if he could tell us. Al-shahrestānī,³ to whose writings I can only allude at present, tells us that the Magi were originally disciples of Abraham, during whose lifetime they split into Sabæans and Hanefites. But that the original Magi, who continued true, yet were divided among themselves on the subject of the nature and existence of light and darkness, whence resulted three great sects; the Kayomersites, who hold Kayomers to have been Adam, &c.; the

¹ S. Matt. iii. 16.

² S. John, i. 32.

³ P. 179, sqq. Arab. text. ed. Cur.

Zervanites, who hold the great Zervan, uncreated Time, to be the origin of all things, and of luminaries, &c.; and the Zerdushtites, or Zoroastrians, who follow the religion of Zerdusht, who lived in the time of Ghustasp, Darius Hystaspes.

Now, albeit all these Magi more or less worshipped light and darkness, yet considering that there are few, if any, traces of astrology in the Avesta, if the Magi who came to Christ were of this sect, they were the least likely to be devoted to the stars. At the same time they were the most likely to know something of the prophecies about the coming of Christ, attributed to Zerdusht, by Al-shahrestānī;¹ by the Bishop of Botsrah,² and by Abulpharaj, who gives, in Zerdusht's own words, the birth of Christ and the prediction "of the star who was to appear to Zerdusht's children, the Magi."³ I have looked, as yet in vain, in the Avesta for this prophecy, which, I fear, may prove very much like the oracle of Apollo at Cyzicus, given to the Argonauts⁴ about the same event; there are, however, in the Avesta several remarkable passages about the resurrection at the end of the world; but one, especially, in which the Saviour of the world is mentioned with His saints.⁵ Certain passages in this extract,

¹ Ibid. p. 188.

² Deburitho, c. xxxviii. See also *Evang. Infant. Arab.* c. vii. note.

³ *Hist. Dyn. Arabicè*, p. 83, ed. Pococke. ⁴ See above, p. 35.

⁵ *Zamyad Yasht*, xix. 14-26. See also Kossowicz's edition of the same, p. 187, and 47, tr.

which is not certainly known to be Zerdusht's own, correspond with Al-sharestānī's statement; and also with a striking passage in the Chung-yung of Confucius, about "the Holy One coming at the end of the world;"¹ showing, together with the statements of Tacitus and of Suetonius, that there was a feeling of expectation widely spread over the East, far and near; and that, somehow, people were looking for the end of the weeks of Daniel, for the Star that was to rise out of Jacob, once foretold by Balaam, and for the coming of the Prince of Peace.

Thirdly, having shown of what sect were the Magi, Dr. Alford should inform us of what there was in the star to tell the wise men that the King "of the Jews," and no other sovereign, was born. We lack a few particulars on this point that would throw light on what the Dean further says :

"Fearless of consequences," he tells us that (1) "in the year of Rome 747, on the 20th or 29th of May, there was a conjunction of Jupiter and Saturn in the 20th degree of Pisces, close to the point of Aries, which was the part of the heavens noted in astrological science as that in which signs denoted the greatest and most notable events.

"(2) That there was another conjunction of those planets on the 27th of October or 29th of September, and again on the 12th of November or 5th of December, all in the year of Rome 747.

¹ Ch. yg. c. xxxix. 4, 5.

"(3) That the Magi would see the first conjunction 'in the East' three hours before sunrise; and if they were five months on their journey, and went from Jerusalem to Bethlehem in the evening, as it is implied, they would see the *December conjunction* in the direction of Bethlehem.

"(4) These circumstances are in no wise inconsistent with the word ἀστέρα, which cannot surely be pressed to its mere literal sense of one single star, but understood in its wider astrological meaning. *No part of the text respecting the star asserts or even implies a miracle.*

"(5) During the year B.C. 7 the planets did not approach each other so as to be mistaken by any eye for one star, indeed not 'within double the apparent diameter of the moon,' yet the conjunction of the two planets, complete or incomplete, would have arrested the attention of the Magi both in the East and at Bethlehem, and this appearance would have been denominated by them ὁ ἀσὴρ αὐτοῦ."

Not in Greek, assuredly, as we shall see presently. But let us now look at the Dean's scholarship a little in detail, for it deserves it.

I. (1) This conjunction took place A.U.C. 747 or B.C. 7, only seven years before the reputed date of our Saviour's birth, which happened A.U.C. 753, or, according to Dionysius Exig., A.U.C. 754;¹ or even after another reckoning, A.U.C. 750. Three, six, or seven years' difference may be a mere trifle for the boasted science and criticism of the pre-

¹ Ideler, Techn. Chron. vol. ii. p. 384, sq.

sent day ; yet ought Dr. Alford honestly (1) to have reconciled these dates ; (2) to have shown which of the two, our era or the conjunction, is wrong ; (3) to have given correct astronomical calculations, and not merely guesses a month apart one from another ; and then, since he is so certain of it, ought he (4) boldly, and like a man, to remove the date of Christ's birth so as to make it fit in with his conjunction ; instead of thus puzzling the student and leaving him to reconcile "seven years' difference" in date, as best he may. Slipshod teaching of this kind is neither honest nor scholarlike ; but it condemns itself.

(2) As to the inference that conjunctions in Pisces or Aries were ominous of great events, we should like to see proved (1) that it was so thought by the Magi, and (2) that Greek and Aryan or Magian astrology agree on the subject in all respects. Dr. Alford ought to give us irrefragable Eastern (Aryan) authorities to that effect, and show that they influenced the wise men. I regret that, never having studied astrology and having no special books on the subject, I cannot help the Dean. But to talk of astrology in connexion with our Saviour's coming into the world, as if to draw His horoscope, is derogatory from His majesty ; especially when that horoscope is seven years out of reckoning. Were the conjunction exact to a day, a week, a month, or months even, and were the words of the Evangelist framed so as to imply such a phenomenon,

then, indeed, might we look on and admire. But seeing these conjunctions happen every twenty years, more or less—Aristotle mentions two in his time—καὶ αὐτοὶ ἐωράκαμεν τὸν ἀστέρα τὸν τοῦ Διὸς, τῶν ἐν τοῖς διδύμοις συνελθόντα τινὶ δις ἤδη καὶ ἀφανίσαντα,¹ ‘in Gemini,’—unless we can lay the finger on the day and the hour, as we do thousands of years back upon the date of an eclipse, it is but doing what in astronomy, where seconds and minims are required, would be counted mockery; and is assuredly not better as regards the rising of the Sun of Righteousness over this world.

II. With S. Basil,² then, μηδεὶς ἐλκίτω τὴν τῆς ἀστρολογίας κατασκευὴν εἰς τὴν τοῦ ἀστέρος ἀνατολήν, ‘let no one drag the conceits of astrology into the appearing of the star.’ Fancy drawing the horoscope and determining the birth in this world of Him who Himself made those stars, and calls them by their names; of our Master, whom we shall one day see face to face, either for weal or for woe, by—

Φαίνων μὲν τε Διὸς ζώοις μεγακύδεας ἄνδρας
τεύχει, καὶ βασιλεῦσιν ἰδ’ αὐθ’ ἐτάροισιν ἀνάκτων
εἰς φιλίην ζεύγνυσι.³

‘When Saturn is in the sign of Jove he makes

¹ I. Meteorol. i. 6, 15.

² Or the Author of Homil. in Chr. Gen. in S. Basil, Opp. vol. iii. col. 1409, ed. M.

³ Manetho, lib. ii. 150, sq.

famous men, and also makes friendships among kings and princes ;' or he may, according to—

Ζηνὶ συνὼν Κρόνος αἰπὺς ἢ εἰσορόων τετράγωνος
 ἦ ὃ γε καὶ διάμετρος ἀπὸ πλευρῆς τε τριγώνου,
 δωρεῖται φιλίην βασιλῆιον ἢ καὶ ἄναξιν
 εἰκελίων ἀνδρῶν.¹

'When Saturn is in conjunction with Jupiter, stands above or is at right angles with him, or when Saturn stands on the opposite side of the triangle, he bestows the friendship of kings, and to princes that of their equals.'

We might as well, and much more to the purpose, because in better style, quote

“ — micat inter omnes
 Julium sidus, velut inter ignes
 Luna minores.
 Gentis humanæ pater atque custos,
 Orte Saturno, tibi cura magni
 Cæsaris fatis data: tu secundo
 Cæsare regnes.
 Ille—Te minor latum reget æquus orbem;
 Tu gravi curru quaties Olympum;
 Tu parum castis inimica mittes
 Fulmina lucis.”²

But the mind wearies of this ; and it is of no use multiplying quotations or arguing about a phenomenon which happened seven, six, or at the least

¹ Ib. lib. iii. 234 sq.

² Hor. Od. i. 12.

three years before the birth of Christ, and yet the end of which at Bethlehem was seen five months only after the beginning of it, if the wise men took no longer coming. Can Dr. Alford be in earnest?

Let us, then, come at once to the word on which it all partly hinges—*ἀστέρα*—which the Dean says,

“cannot be pressed to its literal sense of one star, but must be taken in its wider astrological meaning.”

III. What meaning? What astrologers? And where has he found that in Greek, or in any other tongue, two planets at a distance from each other of two diameters of the Moon—say some six degrees—can be taken for *ἀστέρα*, one star?

First, then,

(1) Eratosthenes says on the difference between *ἄστρον* and *ἀστήρ*—*Διαφέρει δὲ ἄστρον ἀστέρος· τὸ μὲν γάρ ἐστιν εἶδωλον ἐκ πολλῶν ἀστέρων μεμορφωμένον· τὸ δὲ κατὰ μίαν γραφὴν περι-οριζόμενον.*¹ An *ἄστρον* differs from an *ἀστήρ* in that it is a figure made up of many stars, whereas a star is one, and drawn with one line or circumference.

(2) Achilles Tatius—*Ἀστήρ ἐστὶ σῶμα θεῖον οὐράνιον—σῶμα λαμπρὸν, καὶ οὐδέ ποτε στάσιν ἔχον—ἐπὶ μὲν τῶν πλανήτων οὕτως εἰρῆσθαι δοκεῖ. Οἱ γὰρ Πυθαγόρειοι οὐ μόνον τοὺς πλανήτας*

¹ Ad Arati Phæn. p. 262, ed. Petav. in Uranol.

ἀστερας βούλονται ἰδίαν κίνησιν ἔχειν ἀλλὰ καὶ τοὺς ἀπλανεῖς:¹ 'A star is a divine, heavenly body, a brilliant body, that is, never still, so that "star" is also said of a planet. The Pythagoreans say that not only the planet-stars, but the fixed stars also, have a revolution of their own.'

(3) And, again, speaking of the difference between ἄστρον and ἀστήρ, the same author says: 'Ἀστήρ ἐστι ὡς ἂν ὁ τοῦ Κρόνου, ἢ τοῦ Ἑρμοῦ, εἰς ἀριθμῷ. Ἄστρον δὲ τὸ ἐκ πολλῶν ἀστέρων σύστημα, ὡς ἡ Ἀνδρομέδα· οἶδε δὲ τὴν διαφορὰν καὶ Ἄρατος·²

Ἄστρα διακρίνας· ἐσκέψατο δ' εἰς ἐνιαυτὸν
Ἄστέρας.³

'A star is like that of Saturn or of Mercury, one in number. A constellation (*sidus*), however, is a system of many stars, as, for instance, Andromeda. Aratus knew well the difference when he distinguished the ἄστρα from the stars which he considered with regard to the year.'

Diodorus and other mathematicians call the signs of the zodiac and the seven planets ἄστρα; τὸν κύνα μέντοι ἀστέρα ὄντα, ἐν τῷ βίῳ ἄστρον λέγομεν· ἀλλ' ὁ μὲν ἀστήρ καὶ ἄστρον· οὐκετι δὲ τὸ ἀνάπαλιν. 'The Dog-star also, though it be a star, we, in common life, call an ἄστρον, *sidus*; for a star may be called an ἄστρον, a heavenly body, though never, on the contrary, can an ἄστρον be

¹ Isag. in Arati Phæn. p. 132, ib. ² Ib. p. 134.

³ Arat. Phæn. 11, 12, ed. Bekk.

called ἀστέρα, a star.' Callimachus,¹ therefore, is wrong in calling the seven stars in the hair of Berenice ἀστέρα, a star. Εἴη οὖν ὁ μὲν ἀστήρ σῶμα ἐνωμένον· τὸ δὲ ἄστρον ἐκ διεστώτων, καὶ ὠρισμένων. 'Let us, then, understand by a star a body which is alone; and by an ἄστρον, or constellation, one made up of separate stars, but defined in its outline.'

(4) No wonder, then, if astronomers call Saturn and Mercury each a star, ἀστέρα; astrologers, speaking of a conjunction of two planets, should call them—not ἀστέρα, one star, as Dr. Alford says, but—ἀστέρες ἄμφω, "the two stars," thus:—

Εἰ δ' ἄρα δὴ Μήνην δεκατεύωσ' ἀστέρες ἄμφω
 Ἄρεος δὲ Κρόνοιο, Διὸς δὲ τ' ἀπόστροφος ἀστήρ
 Εἴη.²

'But if the two stars, Mars and Saturn, decimate the Moon, and the star of Jupiter be opposed to them,' &c.

(5) Likewise does the Scholiast in Aratus say, ἰστέον δὲ ὅτι ἀστήρ μὲν ἔστιν ὃ καὶ μόνον ἔστι καὶ οὐ καθ' αὐτὸν κινεῖται, ὅλον Κρόνος, Ζεὺς καὶ τὰ τοιαῦτα· ἄστρον δὲ, τό τε κινούμενον καὶ τὸ ἐκ πλείστων ἀστέρων σύστημα, ὅλον Καρκίνος, Λέων.³ 'Bear in mind that ἀστήρ is that which is alone

¹ Ἀστήρ is not mentioned in Callimachus, *Fragm. ad Comam Beren. i.* ed. J. Blomf. but ἡίρη.

² Manetho, *lib. vi. (iii.)*, 684, sq.

³ Phæn. 10, p. 50, ed. Bekk.

and does not revolve upon itself, as Saturn, Jupiter, and such like; whereas *ἄστρον* is taken both for that which revolves upon itself and for that which is made up of other stars.'

(6) So also Poseidonius — *διαφέρειν δὲ ἀστέρα ἄστρον*, says that a star differs from an *ἄστρον* — *ἄστρον δὲ εἶναι σῶμα θεῖον λαμπρὸν καὶ πυρῶδες, οὐδέποτε στάσιν ἔχων· εἰ μὲν γὰρ τίς ἐστιν ἀστήρ, καὶ ἄστρον ὀνομασθήσεται δεόντως,¹ οὐ μὲν ἀνάπαλιν.* 'For an *ἄστρον* is a divine and brilliant body of fire, never at rest. If, however, some such be a star it will of course be called *ἄστρον*, though never the contrary.' Thus is the Dog-star called *ἀστήρ* in Plut. Is. and Os. Or. *Ælian H. An.* xiv. 24, &c., and *ἄστρον* in *Ælian H. An.* fr. 115; *Diod. Sic.* I. 19, &c.

So that the two stars, Jupiter and Saturn, in the Dean's conjunction, would not have been called *ἄστρον*, since, according to Greek astronomers, *ἄστρον* consists of stars *διεστῶτων*, 'apart,' and *ὠρισμένων*, 'defined as to place and number;' a description that would not apply to two planets gradually changing their relative positions; neither would those two stars have been called *ἀστέρα*, 'one star,' since two such planets in conjunction are by Greek astrologers distinctly said to be *ἀστέρες ἄμφω*, 'the two stars,' *ἀστέρες ἐφ'εγγεῖς* or *αἰνοί*:² neither would they have been mentioned as *τῆς*

¹ In Stob. Eclog. Phys. c. 24.

² Man. lib. vi. (iii.), 651, sq. 686, &c.

γενέθλης ἄστρα,¹ unless, as in Manetho's case, the Sun and Moon, Venus, Mars and Saturn, Jupiter, and Mercury, yea, even the Centaur, had all joined together.

IV. The wise men, however, most likely did not either right themselves according to Greek astrologers, nor speak Greek. But their astronomy or astrology was their own, and when at Jerusalem they probably spoke Syriac or Aramean, in order to make themselves understood of the people whom they asked where the King of the Jews was born.

As to their astrology, if they were genuine disciples of Zerdusht, it was but scanty. Nowhere in Zoroaster's genuine writings are even the signs of the zodiac mentioned, much less the planets; albeit in later portions of the Avesta, attributed to him, frequent homage is paid to the Sun and Moon, to the star Tistrya (the Dog-star) and to the stars Catavaeça that joins with Tistrya in procuring rain, &c.; to Vanant, to Haptoiringa and other stars, supposed to preside over the several quarters of the earth. But never is more than one of these stars called *çtāre*, ἄστῆρ; when many, then always *çtārō*, ἄστῆρες; e.g. *Tis-trīm çtārem—yim ratīm pairi-daēmcha viçpaēshām çtārām fradadat Ahur. M.*² Tistrya, the star which Ahura Mazda created to be lord and in-

¹ Ib. v. 739.

² Tīr-yasht, xiii. 44, p. 184, ed. Westerg.

tendent over all other stars.' Likewise when the Pairikas are alluded to as clusters of evil stars, are they styled stars, *yāo ṣtārō keremāo pateñti añtare zām asmanemcha*,¹ 'worm-stars (*i.e.* creeping, shooting-stars), which fall between earth and heaven,' and whose evil influence is overruled by Tistrya.

When, however, only two heavenly bodies are mentioned, then is the dual used, as in Greek—*ἀστέρες ἄμφω*—thus: *nivāēdayemi—Ahuraēibya Mithraēibya—ashavanaēibya, ṣtārañcha ṣpentō-mainyavanām dāmanām*.² 'I proclaim the two, Ahura [Jupiter], and Mithra [the Sun], pure beings, and the stars created by the Holy Spirit [Ahura Mazda];' exactly as again in Greek, *ὁ ἥλιος καὶ ὁ ἀστὴρ ἀμφότεροι δύνοντες*,³ the sun and the star, both setting together.'

If the Magi were Zervanites, and thus more likely to be better astrologers than the Zarathustrians, still would they greatly differ from their Greek brethren, who placed all planets under the lower heaven—*αὐτοὶ δὲ ἐπὶ τὰ ὄντες κατωτέρω τοῦ οὐρανοῦ*⁴—whereas, according to the Zervanites, who worship uncreated Time as Father of all things and Creator of Fire and Water, whence Ahura Mazda came into existence—the four bad planets, offspring of the evil Spirit, are made fast

¹ Ib. v. 8, p. 178.

² Gaçna I. 11, p. 5, ed. West.

³ Gemin. Astron. c. xi. p. 47.

⁴ Achill. Tat. Isag. p. 132, ed. Pet.

to the eighth heaven; Zohal or Saturn to the seventh; Jupiter to the sixth; and Mars to the fifth. In the fourth heaven abides the Sun; in the third Venus; in the second Mercury; and in the first heaven is the Moon.¹ With these Magi, also, Jupiter, which is the best planet among the Greeks, is one of evil omen.² So that, probably, the same conjunction could not have the same meaning for astrologers east and west.

Likewise, if those wise men were Sabians, a conjunction of Jupiter and Saturn must have been rather dreaded than looked to as an auspicious event; judging, at least, from what we read of their estimate of these planets. As to Saturn, "to this planet was given a spirit of wickedness, whence come all defects and wasting away."³ "Hail, O God, thou whose essence is evil and wickedness,"⁴ was the beginning of the worship of Saturn, in his Sabian temple; while, as regards Bel or Jupiter, to his planet was given a secret connected with water, wherewith he should disturb all creatures; and by so doing, inflict evil on the good."⁵

The chance might have been better, in the

¹ Zarath. u. die Lehre des Av. in Spiegel, vol. ii. of Z. Avesta, tr. p. 221.

² Spiegel, *ibid.* p. 49, note 2. See also Spiegel's *Tradit. Lit. d. Parsen.* p. 161, 199.

³ *Liber Ad. I.* p. 212.

⁴ Dimeshqi. in *Chwols. Sab. II.* p. 384, &c. See also A. B. Talib, on the same subject, and others.

⁵ *Lib. Adam, ibid.*

opinion of those wise men, if they came, as J. Martyr says, from "Arabia;" for there Jupiter, called "the great Fortune,"¹ was held in high honour, however ill they thought of Zohal or Saturn. Yet, from whencesoever, in the East, they came, and whether they spoke in their own tongue or in Syriac, must they have meant "one star," and not a constellation or a conjunction of two planets, when they said, "We have seen His star in the East, and are come to worship Him."

V. It was left to the shallow-hearted doubters of this age of discovery and of ignorance, to try and press into their service, however clumsily, one of these periodical conjunctions of planets, which, from their own showing, must have taken place, unless we all be out of reckoning, six or seven years before the birth of Christ; and thus rob Him of the star lit on purpose to herald His coming, and the whole Church of her faith. It was no common star turned to that purpose, but a new one, as those believed who lived near the time.

Πῶς οὖν ἐφανερώθη τοῖς αἰῶσιν; 'How then was He manifested to the world?' asks S. Ignatius. Ἀστὴρ ἐν οὐρανῷ ἔλαμβεν ὑπὲρ πάντας τοὺς ἀστέρας, καὶ τὸ φῶς αὐτοῦ ἀνεκλάλητον ἦν, καὶ ξενισμὸν παρεῖχεν ἡ καινότης αὐτοῦ. Τὰ δὲ λοιπὰ πάντα ἄστρα, ἅμα ἡλίῳ καὶ σελήνῃ, χορὸς ἐγένετο τῷ ἀστέρι· αὐτὸς δὲ ἦν ὑπερβάλλων τὸ φῶς

¹ Chwols. II. 226. Pococke Spec. H. Arab. p. 129, sqq.

αὐτοῦ ὑπὲρ πάντα.¹ ‘A star shone forth in heaven above all other stars; the light thereof it was impossible to describe, and it made everybody wonder at the new sight. But all the other heavenly bodies, with the sun and moon, were as an escort to the star, the light of which far outshone that of the sun.’ Better such a description as this, which errs on the side of love and worship, than astrological reckonings, three, six, or seven years out. “There is One,” says Justin Martyr, “whose name is the Day-spring, ἀνατολή, from on high; ἀνατείλαντος οὖν καὶ ἐν οὐράνῳ ἅμα τῷ γεννηθῆναι αὐτὸν ἀστέρος, ὡς γέγραπται ἐν τοῖς ἀπομνημονεύμασι τῶν ἀποστόλων αὐτοῦ, μάγοι παρεγένοντο καὶ προσεκύνησαν αὐτῷ,² ‘at whose birth a star rose in the heavens, as it is written in the records left us by His apostles, when Magi from Arabia, who knew of His name, and of the star that was to rise out of Jacob; came to worship Him.’

VI. They were taught of God, and could be taught of no one else, that the star they saw was “His star;” and this, too, in fulfilment of the prophecy, that “Gentiles should come to His light, and kings to the brightness of His rising;”³ which must have been ratified. And to try and explain it away by a natural phenomenon that will not serve, is but to play the part of Celsus, who said that ἀντὶ τῶν ἐν τῷ εὐαγγελίῳ μάγων,

¹ Ad. Ephes. xix.

² Dial. c. Tryph. p. 334.

³ Is. lx. 3.

Χαλδαίους φησὶν ὑπὸ τοῦ Ἰησοῦ λελέχθαι, κινηθέντας ἐπὶ τῇ γενέσει αὐτοῦ ἐληλυθέναι προσκυνήσοντας αὐτὸν ἔτι νήπιον ὡς Θεόν,¹ ‘instead of the Magi mentioned in the Gospel, Jesus had said that Chaldæans had been moved at his birth to come and worship Him as God while yet an infant.’ “See, then, his error,” says Origen, in this instance, unable, as he is, to distinguish Magi from Chaldæans, or to see that their relative callings were different, and thus giving the lie — καταψευσαμένου — to the writings of the Gospel. Οὐκ οἶδα δ’ ὅπως καὶ τὸ κινήσαν τοὺς μάγους σεσιώπηκε. “Neither do I know why he says nothing of that which moved the Magi to come, nor yet that it was the star seen by them in the East, according to what is written.”

Let us, however, see what there is to be said about it. Τὸν ὀφθέντα ἀστέρα ἐν τῇ ἀνατολῇ καὶ νὸν εἶναι νομίζομεν, καὶ μηδένι τῶν συνήθων παραπλήσιον, οὔτε τῶν ἐν ἀπλανεῖ, οὔτε τῶν ἐν ταῖς κατωτέρω σφαίραις· ἀλλὰ τῷ γένει τοιοῦτον γεγονέναι, ὅποιοι κατὰ καιρὸν γινόμενοι κομῆται, ἢ δοκίδες, ἢ γωνίαι. ‘We believe the star which was seen in the east, to have been a new one, and like unto none of those to which we are accustomed, neither to those in the firmament or in the lower spheres; but to have been of the same sort as those which appear from time to time, such as comets, and other luminous bodies of the

¹ Origen contra Cels. p. 45, ed. 1677.

kind, according to the name it pleases Greeks to call them; and we think so for this reason. It has been observed that in great events, and about great changes upon earth, stars of that kind arise, foretelling changes in kingdoms, or wars, or other such things, which happen among men, and produce great commotion.' This star seen by the Magi was the star foretold by Balaam,¹ τὸν ἐν τῇ ἀνατολῇ φανέντα ἀστέρα δεδημιουργῆσθαι, ἥτοι ὁμοιον ὄντα τοῖς λοιποῖς ἀστροῖς, ἡ τάχα καὶ κρείττονα, ἅτε τοῦ πάντος διαφέροντος γενόμενον σημείον²—'the star which appeared in the East, as hand-maid to Jesus, was made for the occasion, either somewhat similar to other luminaries, or far above them, as being the sign of Him who is far above all creatures.'

Τίνος δὲ τῆς γενέσεως προέδραμεν ἀστήρ ἐν οὐρανοῖς; 'of whose advent did ever a star act as forerunner?' asks S. Athanasius. Οὗτος γάρ ἐστιν ὁ καὶ τὸν ἀστέρα σημαίνειν τὴν τοῦ σώματος γένεσιν ποίησας. ἔδει γὰρ ἀπὸ τοῦ οὐρανοῦ κατερχόμενον τὸν λόγον, ἐξ οὐρανοῦ καὶ τὴν σημασίαν ἔχειν.³ 'He it is who made a star announce the formation of His body; for it was meet that the Word coming down from heaven should have a token thereof also from heaven; and that the King of all creatures, at His coming, should be made known to the whole creation.'

¹ Numb. xxiv. 25. Orig. contra Cels. ibid.

² Orig. in Johan. vol. ii. p. 27.

³ De Incarn. V. Dei, vol. i. p. 88, sq.

“We may further observe,” says the Dean,—

“that *no part of the text respecting the star, asserts, or even implies, a miracle*; and that the very slight apparent inconsistencies with the above explanation are no more than the *report of the Magi* themselves, and the *general belief of the age*, would render unavoidable.”

VII. “No miracle”!—what would the Fathers have thought—what does the Church of Christ think of this teaching from one of her doctors and teachers of us ignorant clergy, from a guide of us, poor blind men as we are, who tell our people that, as the sun hid his light from the throes of Christ on the Cross, so also did a star shine in heaven at His birth, as a bright, glad-some harbinger of Him who came from thence to preach “Peace on earth and good-will towards men?”

“No miracle”!—Ἀλλ’ ἵνα μὴ συνάπτοντες ἀπορίας ἀπορίαις ἱλιγγιᾶν ὑμᾶς ποιῶμεν — “lest, then, adding difficulty to difficulty,” says S. Chrysostom,¹ “I should make everything dark to you, let me explain the matter, and that, too, from the star itself. For if we learn τίς ὁ ἀστήρ, καὶ ποταπὸς, καὶ εἰ τῶν πολλῶν εἷς, ἢ ξενὸς παρὰ τοῦς ἄλλους, καὶ εἰ φύσει ἀστήρ ἢ ὄψει μόνον ἀστήρ, — εὐκόλως καὶ τὰ ἄλλα πάντα εἰσόμεθα, — “what and what manner of star it was, whether it was one of the many others, or one different from them, whether it really was a star, or such in

¹ Homil. in Matt. vi. 2.

appearance only, we shall easily come to know the rest.

“Whence, then, will all this be made clear? From what is written. First, we gather from the course of the star, that it was not one star of the many others,—yea, rather no star at all,—but, as it seems to me, some invisible virtue or power — *δύναμις* — transformed into the appearance of a star. For no star moves in that direction. The sun and moon, and all other stars, move from east to west, and not, like this star, from north to south, which is the direction from Persia to Palestine.”

“Secondly, from the time of its appearance — for it did not shine at night only, but at noon-day also, in bright sunshine; which is the case neither with the moon nor any other luminary; all of which disappear when the sun sheds abroad his light. But this star outshone the brilliancy of the sun.” [The Dean makes the Magi travel at night only.]

“Thirdly, from its appearing and then disappearing; for it led the Magi, showing the way as far as Palestine; when, however, they came to Jerusalem, it hid itself and again showed itself, when, after they had told Herod their errand, they started for Bethlehem; a kind of appearance which belongs to no star, but is of some power, endued with supreme intelligence — *δυνάμειός τινος λογικωτάτης*; for it did not follow its own natural course, but it went whither the Magi

went; it stood still when they rested, like the pillar of cloud over the Israelites, πρὸς τὸ δέον, πάντα οἰκονομῶν — ἡνίκα ἔχον, ministering to their wants as required.

“Fourthly, from the way it shone we learn this clearly; for it did not show the place by continuing above in heaven, since the Magi never could have learnt it thus; but it did so by alighting from above. For you know that a star could not point to so small a spot as that of a hut or a cottage, much less to that in which the body of a child lay. Ἐπειδὴ γὰρ ἄπειρον τὸ ὕψος οὐκ ἔρκει οὕτω στενὸν τόπον χαρακτηρίσαι καὶ γνωρίσαι τοῖς βουλομένοις ἰδεῖν — since, owing to the immense height at which a star is in heaven, it could not from thence single out so small a spot, and make it known to those who wished to see it. We see this by the moon which, though so much nearer the earth, yet never points to any one object in particular. Πῶς οὖν ὁ ἀστὴρ, εἰπέ μοι, τόπον οὕτω στενὸν φάτνης καὶ καλύβης ἐδείκνυ, εἰ μὴ τὸ ὑψηλὸν ἐκεῖνο ἀφεῖς κάτω κατέβη, καὶ ὑπὲρ αὐτῆς ἔστη τῆς κεφαλῆς τοῦ παιδίου; ‘how then, tell me, could the star point to so small a spot as that of the hut and of the manger, unless it came down from on high, and rested over the head of the little child?’ The Evangelist says as much: *Lo, the star went before them, till it came and stood over where the young child was.* Thou seest, then, by how many proofs we come to know that the star neither was one of the many others,

nor followed the course one would naturally have supposed from its outward appearance as a star."

"A star," says S. Ephræm,"¹ whose brightness was not in nature, shone forth at once. It was smaller and yet greater than the sun; smaller in the light it gave, but far greater in the hidden virtue of its mysterious nature. One star of the Day-spring (*denhō, ἀνατολῆς*)—darted His rays into the region of death, and led as by the hand, like blind men, the inhabitants thereof, who came and received great light. They offered Him their gifts, they received life, they worshipped, and returned home. The Son had two heralds, one on high and one below: the star sang in the heavens, and John proclaimed His coming upon earth."

Ποῦ δὲ τὸν ἐπὶ Βηθλεὲμ δραμόντα πρότερον ἐκ τῆς ἑώας ἀστέρα, τὸν ὁδηγὸν τῶν μάγων καὶ πρόξενον; ἔχω τὶ κῆγῳ λέγειν ἐκ τῶν οὐρανίων· ἐκεῖνος τὴν Χριστοῦ παρουσίαν ἀνεδήλωσεν ὁ ἀστήρ· οὗτος τῆς Χριστοῦ νίκης ὁ στέφανος. "Where is that star," asks S. Gregory² of Nazianzus, "that first rose in the east and then went to Bethlehem, the guide and companion of the wise men of old? I also have somewhat to say to thee about heavenly things. That star made known the birth of Christ; that star was the crown of Christ's victory."

IX. But enough. It is of little use to mul-

¹ In Nat. Dom. Serm. iv.

² Orat. iv. De Bapt.

tively examples of faith from faithful men that stand in bright contrast to the Dean's conjunction of Jupiter and Saturn, such as it is. He tells us (1) that this conjunction began on the 20th or 29th of May, B. C. 7, and ended that same year, November 12 or December 5; "seven years," he owns, before the birth of Christ; let him arrange it; and (2) that the two planets, some six degrees apart, "are yet to be taken in the wide sense of ἀστήρ, star; *stella*, as understood by Greek astrologers." Let him prove it, whether from the Greek or Latin, the Zend, Pehlevi, or any other grammatical language spoken by any inhabitants, τῶν ἀνατολῶν, of the East. We then will believe there is something in it, and hearken to his teaching.

We now come to smaller matters. I pass over the unsound criticism that settles whether an adverb, *e. g.* ἀκριβῶς, or any other element of grammar, should come first or last in the Greek text, from the use of it in versions, the genius of whose languages is wholly distinct from that of the Greek, as *e. g.* the Syriac, which could not put *hafsōith* before the verb; but I must say one word about the Dean's correction of the Received ἀκριβῶς ἐξετάσατε into ἐξετάσατε ἀκριβῶς. He seems unfortunate in his choice; for, as we saw above in γένεσις, παραδειγματίσαι, &c., he does not always choose the best. Now here ἀκριβῶς ἐξετάσατε clearly is the better Greek of the two; for whereas we read, ἀκριβῶς φυλάξαι, ἀκρι-

βῶς διορίζειν, ἀκριβῶς σκοπεῖσθαι;¹ ἀκριβῶς μὲν γὰρ τότε εἰσόμεθα²—ἀκριβῶς ἀπεργάσασθαι³—ἀκριβῶς προαισθάνεσθαι⁴—ἀκριβῶς πέπυκα;⁵ ἀκριβῶς εἰδέναι, ἀκριβῶς ὁρᾶν;⁶ ἀκριβῶς τιθέναι;⁷ and in other instances, repeatedly, inasmuch as the adverb in Greek is usually placed before the verb, it only comes after it, when the emphasis is to be on the adverb; thus ἦκε ὁ Κροῖσος, γεγραμμένα ἔχων ἀκριβῶς,⁸ οἷδ' ἀκριβῶς;⁹ although, owing to the rules of the metre, no great stress can be laid on these examples from the Poets. The received ἀκριβῶς before ἐξετάσατε is not "*for emphasis*," as Dr. Alford thinks, but because it is a far more usual construction than the other reading, and is supported by more MSS.

At τὸν χρόνον τοῦ φαινομένου ἀστέρος,

Ver. 8,

we read,—

"*φαινομένου*—lit. the time (or *duration*: perhaps as an element in his calculation of age) of the star which appeared: φ. being the part. pres. *referred back to the time when they saw the star*. The position of φ. between the art. and its subst. forbids such rendering as '*the time when the star appeared*.'"

¹ Plato, Resp. i. 17, 18.

² 1 Alcib. 53.

³ Resp. viii. 3.

⁴ Plut. De Is. Os. 75.

⁵ Herodian. I. p. 6.

⁶ Xen. Oc. ii. 5, viii. 10; Cyrop. i. 3, 16; Mem. iv. 8, 14; Eph. v. 15; 1 Thess. v. 2.

⁷ Eurip. Med. 532.

⁸ Cyrop. iv. 12.

⁹ Eurip. Rhes. 284; Aristoph. Nub. 101, &c.; Acts, xviii. 25.

It is amusing to see how the Dean, with an inkling of the truth in this case, is yet unable to account for it on grammatical principles, but, as above, in εἰς λιμένα, here also charges the article with much that does not belong to it.

(1.) He says to us that φαινόμενου, *being* the part. pres. refers to the past. How, then, would he render this and hundreds of like sentences, περὶ μὲν οὖν τῶν ἐν τῷ πρώτῳ οὐρανῷ φαινόμενων ἄστρον διελελύθαμεν πρότερον,¹—‘as regards, then, the luminaries [that were seen? or] that are seen in the first heaven—we have just described them?’

The fact is, however, (a), that the part. present deals with the time present when the event to which it refers takes place, whether it be “now” or “then;” *e. g.* ὧν ὡς ἐνομιζετο²—καθ’ ἡμέραν ὄντος μου μεθ’ ὑμῶν³—ἔτι ὧν ἐν τῇ Γαλιλαίᾳ—σὺν ὑμῖν⁴—τυφλὸς ὧν ἄρτι βλέπω⁵—ὁ ὄχλος ὁ ὧν μετ’ αὐτοῦ,⁶ &c., in which the pres. participle refers to the time then present, which must, therefore, be rendered in English mostly by the past; “when he was yet in Galilee,” “while I was yet with you,” &c., ὃ ποτε ὄν ἐστι τὸ νῦν.⁷

(b.) Here, therefore, φαινόμενου being part. present, does not refer to the past, but χρόνος refers it to a time past; yet not necessarily.

¹ Arist. de Cælo, iii. 1.

² S. Luke, iii. 23.

³ Id. xxii. 53.

⁴ Id. xxiv. 6, 44.

⁵ S. John, ix. 25.

⁶ Ibid. xii. 17.

⁷ Arist. Nat. Ausc. iv. ii. 9.

Χρόνος "time," says Aristotle, ἀριθμός ἐστι κινήσεως,¹ is the reckoning a number of successive motions or progress; τὸ γὰρ ὀριζόμενον τῷ νῦν χρόνος εἶναι δοκεῖ—"Οταν δὲ τὸ πρότερον καὶ ὕστερον, τότε λέγομεν χρόνον· τοῦτο γὰρ ἐστὶν ὁ χρόνος, ἀριθμὸς κινήσεως κατὰ τὸ πρότερον καὶ ὕστερον.—τὸ δὲ νῦν τὸν χρόνον μετρεῖ, ἢ πρότερον ἢ ὕστερον:"² 'For "time" seems to be that which is determined [or limited] by "now." When, therefore, we talk of "before" and "after," we call that "time"—for such it is—the reckoning of progress, according to before and after. But "now" measures the time, whether as regards the past or the future.'

Ὁ χρόνος τοῦ φαινομένου ἀστέρος then means the time elapsed from the first appearance of the star, to the moment Herod inquired of the wise men; and φαινομένου either refers to first appearance of the star at the time, καθ' ὃν καιρὸν ὑπὲρ τὸν ὀρίζοντα ἐθεωρεῖτο³—or it may also imply that the star was yet appearing, *i. e.* μετέωρος φαινόμενος ὑπὲρ τοῦ ὀρίζοντος,⁴ above the horizon; inasmuch as had φαινομένου referred only to the first appearance of the star, we should, most probably, have had τοῦ φανέντος ἀστέρος, as τοῦ δὲ Ὀδρίωνος φανέντος γινώσκονται πόση τῆς νυκτός ἐστὶν ὥρα,⁵ 'sailors will know how late

¹ De Cælo, i. 9, 13.

² Nat. Ausc. iv. 1, 11, 6, sq.

³ Schol. in Arat. 724.

⁴ Aust. Meteor. i. 6, 9.

⁵ Schol. in Arat. 730.

is the hour of night, the moment Orion is seen, [or has appeared].

But (2), what does the Dean mean by—

“the position of *φαινόμενον* between the article and its substantive forbids such readings as *the time when the star appeared?*”

He ought, indeed, to have given us his reasons, and to have explained what the article has to do with it, or *φαινόμενον* either. Here, however, the place of the qualifying participle or adjective is determined by the article which rules *ἀστὴρ*.¹ The sentence is therefore “the time of the appearing star,” and not “the time of the star which appeared,” according to the Dean’s rendering. The English reader may then judge for himself which of these two he prefers—“the time of the star which appeared,” which is very peculiar English, and certainly not Greek, or “the time when, or, at which the star appeared,” which is flowing, is better style, and expresses the intention of the original, which is “the space of time elapsed since the star appeared.” But so little is the Dean certain of what he says, that in his New Testament for English readers he gives, “what time the star appeared,” the rendering of the A. Version, without note or comment, though it be yet further from “the time of the star which appeared,” as here amended by him.

¹ See above, p. 27.

At v. 9, Dr. Alford alters the Received text $\xi\omega\varsigma \epsilon\lambda\theta\omega\acute{\nu} \epsilon\iota\sigma\tau\eta$, to $\xi\omega\varsigma \epsilon\lambda\theta\omega\acute{\nu} \epsilon\iota\sigma\tau\acute{\alpha}\theta\eta$, not aware, it seems, that in so doing he contradicts himself.

For $\epsilon\iota\sigma\tau\eta\nu$, $\eta\varsigma$, η , 2 Aor. Act. of $\epsilon\iota\sigma\tau\eta\mu\iota$ has, we all know, an intransitive signification; and is, therefore, constantly used for he, she, it, &c., "stood still," whereas $\epsilon\iota\sigma\tau\acute{\alpha}\theta\eta$, 1 Aor. pass., which is comparatively of rare occurrence, implies an agent who "sets up," or "makes to stand," whatever $\epsilon\iota\sigma\tau\acute{\alpha}\theta\eta$ is thus described as being acted upon by some one else. Thus in Sirach, xlv. 83, $\epsilon\iota\sigma\tau\acute{\alpha}\theta\eta$ is said of the covenant "made to stand" or "established" by God with Phinehas; as at Dan. vii. 4, 5, $\epsilon\iota\sigma\tau\acute{\alpha}\theta\eta$ is said of a beast "made to stand" (Chaldee Hoph. תקום and תקומ) on his feet like a man, and on one side. $\epsilon\iota\sigma\tau\acute{\alpha}\theta\eta$ occurs also twice in the N. T. Apoc. viii. 3 and xiii. 1, and is then rendered "stood;" but there is nothing in the context to forbid one to take $\epsilon\iota\sigma\tau\acute{\alpha}\theta\eta$ at its real value, *i.e.* as passive.

Since, therefore, Dr. Alford tells us that there is nothing in this account that implies a miracle, but that this conjunction stood "*over that part of Bethlehem where the young child was*, which the wise men might have ascertained by inquiry," he ought to have retained the Received reading, $\epsilon\iota\sigma\tau\eta$, that implies no other agent than Jupiter and Saturn taken as one star, and no doubt moved by the same spirit, since, according to Origen, whom Dr. Alford quotes as an authority for $\epsilon\iota\sigma\tau\acute{\alpha}\theta\eta$, the stars, $\zeta\omega\acute{\alpha} \epsilon\iota\sigma\iota \lambda\omicron\gamma\iota\kappa\acute{\alpha} \kappa\alpha\iota \sigma\pi\omicron\upsilon\delta\alpha\iota\alpha, \kappa\alpha\iota \epsilon\phi\omega\tau\acute{\iota}\sigma\theta\eta\sigma\alpha\nu \tau\eta$

φωτὶ τῆς γυνῶσεως, 'are rational and wise living-beings, lightened up with the light of knowledge,' and "together with the sun and moon," εὐχέσθαι τῷ ἐπὶ πᾶσι Θεῷ διὰ τοῦ μονογενοῦς αὐτοῦ, 'pray to God who is over all through His only begotten Son.'¹

Whereas ἐστράθη implies the agent God, who made the star to stand over the place where the young Child was. The MSS. B.C.D. are given as authority for ἐστράθη; but as already said, one or two MSS. should be chosen and adhered to throughout, to the exclusion of all others; for the moment readings are borrowed from elsewhere, and the individual critic takes to picking and choosing as he likes, there begins his own authority where that of the MSS. ceases. Origen, indeed, uses ἐστράθη in this verse, though S. Chrysostom, Theophylact, and others, have ἔστη. But Origen and S. Chrysostom believed in the miracle which Dr. Alford says is nowhere implied. So that whether they use ἔστη or ἐστράθη does not much matter, because anyhow they do not contradict themselves.

Ver. 11.

Here Dr. Alford adopts εἶδον, which is well supported, and makes no important difference, instead of the Received reading, εὔρον.

Ver. 15.

On ἐξ Αἰγύπτου the Dean says:

¹ Contra Cels. lib. v. p. 236, sqq.

"It seems to have been a received axiom of interpretation (which has, by its adoption in the N. T., received the sanction of the Holy Spirit himself, and now stands for our guidance) that the subject of all allusions, the represented in all parables, &c., was He who was to come," &c.

Assuredly the whole law and the prophets centered on the Desire of Nations and watched for the Day-spring from on high, and for the rising of the Sun of Righteousness with healing on His wings—from the Fall in Eden to the close of prophecy with Malachi. Yet "all allusions" and "all parables" did not refer to Him; as that of Jotham, of Nathan, &c. But what does Dr. Alford mean by saying that the application of prophecies found in the New Testament are for that reason sanctioned by the Holy Ghost? Was the New Testament, then, written without the Holy Ghost, who only afterwards, and after approving of the Gospels and Epistles, then gave His sanction to the application of such prophecies by the Evangelists? The Dean's meaning is far from clear, especially to students like myself.

Ver. 17.

Dr. Alford tells us no part of this prophecy, "In Ramah was there a voice," &c., should be strictly taken. No doubt that the Bethlehemites were not strictly speaking of Rachel's children; although they might be so called by figure of

speech common in prophetic style, seeing Rachel's death took place close to Ephrath, which is Bethlehem-Judah.

As to Ramah, however, it is singular that no one sees the probable way in which the word should be taken. "Ramah" (רמָה fem. of רָם, high, lofty) properly means a high city, hill, &c., and Ramah of Benjamin, which stands on the top of a high hill, as a conspicuous object from a great distance, doubtless got its name from that circumstance. Ramah, therefore, in this place seems to mean "a high place," and to apply to Bethlehem, which, like Ramah, is built on a hill, or to the immediate neighbourhood of Rachel's sepulchre, which also stands high. In the words of this prophecy, רמָה, Ramah, should be taken for "a high place" or "city;" as in Ezek. xvi. 24, and as it often is in the plural with the same meaning; and not for Ramah of Benjamin, which makes no sense of the quotation. Moreover, had Dr. Alford turned to the A. Saxon version, he would have got a hint from it; for, although singular in this respect, it yet reads *stefn wæs on hehnysse gehyred*, 'a voice was heard on a height;' the probable reading of the old Latin version, from which the A. Saxon tr. was made; or, maybe, it was borrowed from S. Jerome, whose rendering it is, according to Mill. Wycliffe followed it, and rendered it "a voice is herd an heege," while Tyndal has "on the hilles was a voyce herde."

This seems a better interpretation of the prophecy than to refer it to Ramah of Benjamin, and to make Benjamin Rachel's son the link between the two.

Here Dr. Alford rejects *θρῆνος* before *κλαύθμος*, because, though it be supported by many MSS., among others Cod. Ephræm, the Philoxenian, and the Armenian versions, it is yet omitted by Cod. Vatic. and others, as well as by the Peschito, Coptic, and Ethiopic versions. But the Dean gives a singular reason both for the insertion of *θρῆνος* in the text and for the rejection of it by him. It was inserted, he says, from the LXX. But whence did it come to the LXX. ? At all events, the insertion must be of old standing for the Armenian version has it, without, it appears, any difference in any of the thirty MSS. consulted for the critical edition published at Venice in 1805. The Arabic version, published by Erpenius, or *Fayyumiyeh*, as it is called, for having been made at an early date in the Fayûm, a province of Egypt, has *θρῆνος*; so also read the Slavonic and Georgian versions. The A. Saxon and Wycliffe omit it, but Tyndal renders it "mournynge."

So much, however, is made of the real or supposed quotations from the LXX. in the New Testament, that it is praiseworthy in Dr. Alford not to wish to retain *θρῆνος* on that account. Mill also considers the reading without it genuine;¹

¹ Proleg. 384.

and Justin Martyr, who quotes this passage, quotes it without *θρῆνος*; ¹ S. Chrysostom omits *θρῆνος κλ. κ. οδ.* ² albeit some MSS. of his Homilies give the passage in full. The Received Text, however, agrees with the LXX. and the LXX. with the Hebrew; so that it has right on its side.

CHAPTER III.

Ver. 1.

The Dean here rejects *καὶ* after *Ἰουδαίας*, so as to read *κηρύσσων λέγων*, thus making of it a “manca oratio.” Besides that two or more participles one after the other, without a copula, fall heavy on the ear, except under circumstances not applicable to this case, we may doubt if *κηρύσσων λέγων* is grammatically correct. Clearly, without *καὶ*, *λέγων* must mean the same as *κηρύσσων*, whereas the insertion of *καὶ* makes *λέγων*, and what follows, only a part of the *κήρυγμα*; which evidently is the case.

For when two participles are thus placed together, *ἀσυνδεῶς*, without copula, seeing that they both express the same state of action or being, they naturally form a climax whereby the mind is led up to the last participle, which, in this case, sums up the whole. *Κηρύσσων λέγων*, therefore, implies that S. John the Baptist’s preaching con-

¹ Dial.-c. Tr. p. 304.

² Homil. in Matt. ix.

sisted in saying, "Repent ye, &c." He no doubt, however, said much else. Since, then, his saying "Repent ye, &c.," is only a part of his preaching, καὶ is needed before λέγων in order to express that. This is proved by the fact that when the first verb is in the indicative, καὶ is not needed, *e. g.* ἐκήρυσσε λέγων¹ because the participle or gerund, λέγων, qualifies the act direct, ἐκήρυσσε. But if the first verb and the second be both in the indicative, infinitive, or any other mood, and thus express both the same state of action, then the same climax exists as in the above case of two participles joined, ἀσυνδετῶς, and it also renders the copula necessary, *e. g.* ἤρξατο κηρύσσειν καὶ λέγειν;²—διδάσκειν καὶ κηρύσσειν;³—ἐκράζον λέγοντες,⁴ but κράζοντες καὶ λέγοντες;⁵—ἔρχονται καὶ λέγουσιν αὐτῷ,⁶ but προσέρχονται λέγοντες,⁷ &c.

This also is an instance in which it is unsound scholarship to guide oneself by versions of a wholly different genius. Thus Dr. Alford quotes the Coptic and the Ethiopic versions to show that they leave out καὶ, and the Syriac and others to show that they retain it. But although the Coptic has καὶ λέγων in S. Mark, i. 14, to follow the Greek, yet it is more correct according to the Coptic syntax to omit καὶ between two participles, which in Coptic are not considered as two par-

¹ S. Mark, i. 7.² Ib. xi. 1.³ Ib. ix. 27.⁴ S. Matt. iv. 17.⁵ Ib. xxi. 2.⁶ S. Mark, ii. 18.⁷ S. Matt. xv. i.

ticiples, but are read as if the first were in the indicative.

Likewise the Ethiopic could not express καὶ before λέγων without giving a totally different meaning to the sentence, as *e.g.* S. Mark, i. 15, where καὶ is expressed before the participle παράγων, and reads like, “and while he was going along.” So here, had the Ethiopic inserted καὶ it would read, “he came preaching, and while he was saying,” or “as he was saying,” &c. So also the Peschito reads, “he came to preach and to say.” Then, again, when Dr. Alford, at S. Mark, i. 14, quotes the Gothic version in favour of omitting καὶ, which is well supported even by Cod. Vatic., but does not seem to suit the Dean, he altogether loses sight of the construction of the sentence. In Gothic *thatei*, *ἔρι*, follows *qithands*, “saying,” clearly joining λέγων with *ἔρι* and the following, *e.g.* “He came preaching the kingdom of God; saying that, &c.” This construction requires no καὶ, because of the influence of *thatei*, *ἔρι*, that.

More care is required than Dr. Alford seems to think necessary, in order to ascertain the real equivalent of a Greek term in another language. How, for instance, would he, or any one else, define the presence or the absence of the article in Greek, in a particular text, from the rendering of it in Latin, which has no article?

Here also does Dr. Alford omit to quote the Coptic in favour of διὰ Ἡσαίου, though he men-

tions the Sahidic. Both versions read alike : Sah. *hitn*, and Copt. *hitoot*, *διά*.

Ver. 4.

Again, when he thinks necessary to change the Received text, *ἡ τροφή αὐτοῦ ἦν* into *ἡ τροφή ἦν αὐτοῦ*, he certainly alters for the worst. The meaning is precisely the same, so that, let the Evangelist have the credit of having written, or his translator of having rendered, the original in by far the more flowing reading of the two, *ἡ τροφή αὐτοῦ ἦν*, seeing it is followed by a vowel in *ἀκρίδες*.

Ver. 6.

Albeit my object is only to examine Dr. Alford's treatment of the Received text and of the Authorised version, and not his notes, I must just remark on his note on baptism, that according to Jewish doctors, the baptism of proselytes began at the washing that took place before the giving of the law, Ex. xix. ; and that the rite itself was among the Jews thought of more weight even than circumcision, seeing it took in the whole people, and not men only.¹ Some Christian Fathers, however, dated the institution of baptism from the Spirit of God moving upon the face of the waters (Gen. i. 2), or from the Flood ; but all of them agree in considering the passage of the Red Sea the real institution of baptism whereby the

¹ See especially J. A. Danzii *De Bapt. Proselyt.* in Meuschenii N. T. on Talm. ill. pp. 233-305.

Church of God was then for ever severed from the world—Egypt. The only difference of opinion between them is, whether the cloud represented the Spirit; but the Spirit probably was typified by the wind from the East, and the cloud was intended to continue the rite of baptism in the wilderness, while the children then born were yet uncircumcised.

Ver. 8.

Here Dr. Alford throws out the Received text *καρποὺς ἀξίους*, and substitutes *καρπὸν ἄξιον*. Both readings are well supported, so that the Received *καρποὺς ἀξίους* need not be rejected. Origen, indeed, says that here the Baptist, addressing Pharisees and Sadducees, makes use of the singular *καρπὸν ἄξιον*, but that S. Luke, making him speak to the multitude, uses the plural *καρποὺς ἀξίους*. Such criticism, however, speaks for itself, inasmuch as had S. John the Baptist aimed at the Pharisees and Sadducees alone, he would, on this principle, have used the dual; and they were quite numerous enough to justify the use of the plural.

The reading, therefore, must stand on its own merits, which are very evenly balanced. At S. Luke, iii. 8, the Dean keeps the plural *καρποὺς ἀξίους*, on the authority of Cod. Vat., and Origen, and rejects it here on the strength of the same MS. Cod. Ephr., Origen, and some of the old versions. But here again the plural *καρποί* is against the

genius of the Armenian languages, in which it is very seldom used, *e.g.* here and at ch. vii. and in S. Luke, iii. 8, it has the singular; a few MSS. only reading *καρπὺς ἄξ.* in this last verse. On the other hand, the plural is more usual in Syriac. In Ethiopic, on the contrary, it is the singular; as also in Coptic; so that very little of sound criticism can be made to rest on such unsafe ground; and the friends of the Received text need not be disquieted, as the change is not worth making. Dr. Alford, however, omitted to add the Sahidic version to his authorities in favour of *καρπὸν ἄξιον*.

Ver. 10.

So also as regards the insertion of *καὶ* after *ἦδη δὲ*, *ἦδη δὲ καὶ*, as in the Received text, or the omission of that *καὶ*; it is not worth a thought, although the reading in S. Luke, iii. 9, *ἦδη δὲ καὶ ἡ ἀξιὺν*, is more idiomatic and more expressive, considering the place it occupies in the context. The Old versions, however, makes no difference in their reading here and in S. Luke, iii. 9; but they all omit *καὶ*; so truly is the insertion of it of purely Greek idiom alone; possibly first adopted by S. Luke, who was a better Hellenist than the other Evangelists.

Ver. 16.

Dr. Alford rejects the Received text *καὶ βαπτισθεὶς ὁ Ἰησοῦς*, and adopts *βαπτισθεὶς δὲ ὁ Ἰ.*

Whether the change be for the better, or at all necessary, let others judge. Both readings are well supported; but *καὶ βαπτισθεὶς ὁ Ἰ.*, seems preferable, inasmuch as *καὶ* forms the sequel to what precedes and connects it with what follows; whereas *δὲ* makes an antithesis which exists nowhere. Christ came to John to be baptized; John forbade Him, but yielded. And when Jesus was baptized then, &c. Whereas *βαπτισθεὶς δὲ* would imply that Christ came to John "either to be baptized or not." But having been baptized, &c. There is here no antithesis as in ch. i. 1 and 19: *βίβλος γενέσεως—ἡ δὲ γέννησις οὕτως ἦν.*

The Dean may add the Sahidic to his list of authorities for *δέ*. We must bear in mind, however, that *δέ* is not a Coptic or Sahidic particle, and that it is used to suit the Greek original, so that it is all the better authority in this case.

Dr. Alford tries to defend the interpretation of the bodily shape of a dove in which the Spirit came down; but he does not point to the student why the Greek does not allow of any other rendering. If the meaning were that the Spirit, in whatever shape, came down as a dove flies down from a height, then it would be *εἶδεν τὸ πν. καταβαῖνον ὡσεὶ περιστερὰ [καταβαίνει]*; whereas the accusative *περιστερὰν* cannot be governed by the neuter verb *καταβαῖνον*, but must be governed by the active verb *εἶδεν*, to which it refers. John saw the Spirit like a dove coming down, &c. I do not at present remember a Greek Father who under-

stands it otherwise. S. Chrysostom says plain enough, ἐπεὶ καὶ ἡ περιστέρα διὰ τοῦτο τότε ἐφάνη, ἵν' ὥσπερ ἄντι δακτύλου τινὸς δείξῃ τοῖς παροῦσι καὶ τῷ Ἰωάννῃ τὸν Υἱὸν τοῦ Θεοῦ :¹ 'wherefore also did the dove then appear in order, as it were with a finger, to show the Son of God, both to John and to those who were present.'

In this same verse Dr. Alford encloses καὶ within brackets, ὥσεὶ περιστερὰν [καὶ] ἐρχόμενον ἐπ' αὐτόν, as if doubtful; and he quotes with other authorities the Coptic version to that effect. But it can hardly be omitted in Greek, ἐρχόμενον coming, as it does, immediately after περιστερὰν, though referring to πνεῦμα at the beginning of the sentence. Without it the Greek would be involved and almost ungrammatical; and in the Coptic, ἐρχόμενον refers to περιστέρα and not to πνεῦμα; so that no καὶ is wanted; while the Armenian reads, καὶ εἶδεν τὸ Πνεῦμα τοῦ Θεοῦ ὃ ἐκατέβαινεν ὥσεὶ περιστέρα, καὶ ἐπήρχετο ἐπ' αὐτόν. The Ethiopic likewise, καὶ εἶδεν τὸ Πν. τοῦ Θ. καταβαῖνον ὥσεὶ περιστέρα, καὶ ἔμεινεν ἐπ' αὐτῷ. While the Peschito has, καὶ εἶδεν τὸ πν. τοῦ Θ. ὃ ἐκατέβαινεν ὥσεὶ περιστέρα, καὶ ἦλθεν [ἡ περιστέρα] ἐπ' αὐτόν; so that of all these the Greek original is the clearest.

¹ Homil. in Matt. xii.

CHAPTER IV.

Ver. 1.

Dr. Alford adopts, perhaps because Cod. Vatic. spells it so, the Ionic form, *τεσσεράκοντα*, instead of the usual common and straightforward *τεσσαράκοντα*. But one fails to see the merit of such arbitrary changes.

Ver. 3.

The Received Text, *προσελθὼν αὐτῷ ὁ πειράζων εἶπεν, εἰ υἱὸς*, is changed by Dr. Alford to *προσελθὼν ὁ πειράζων εἶπεν αὐτῷ, εἰ υἱὸς*. Both readings are well supported, and the change is immaterial. At the same time Dr. Alford's alteration reads best.

Ver. 4.

Here he introduces the article *ὁ* before *ἄνθρωπος*—*ζήσεται ὁ ἄνθρωπος*, from Cod. Vatic. and other MSS. The article is in the LXX., and the insertion of it into the Received Text is an improvement. The article, by defining the being man "the man," in fact generalizes the term as understood in such a case in Greek, and extends it to the whole human race; whereas *ἄνθρωπος* is, properly speaking, "a man," and not "man,"

which is here the rendering for ὁ ἄνθρωπος; showing how little one can be guided in the use of one idiom by the use of another. This case is similar to θεός, "a god," or "the god," whereas God is ὁ Θεός.

Instead of οὐκ ἐπ' ἄρτῳ μόνῳ—ἀλλ' ἐπὶ παντὶ ῥήματι, which is the usual reading borrowed from the LXX., and used by S. Chrysostom and other Fathers, Dr. Alford sees fit—but why, does not appear—to alter it to οὐκ ἐπ' ἄρτῳ—ἀλλ' ἐν παντὶ ῥήματι. At one time it was the fashion to find quotations from the LXX. everywhere in the New Testament, and in truth the number and nature of them is wonderful; now, however, the tide sets in the other way, and a reading is thrown out because it is found in the LXX. Truly there is no pleasing everybody; but sober common sense forms a better ingredient in real scholarship than fashion or the love of change. Change! let us go back to our forefathers for scholarship and learning; they were the men.

Now, no one can imagine why Dr. Alford mangles this reading from the LXX., which is correct in every way; the less so as he here forsakes his Cod. Vatic. that generally lays down the law, and follows later MSS. for the sake, it seems, of making a change, but assuredly not for the better.

(1) The reading of the LXX. οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος Θεοῦ, is a faithful

rendering of the Hebrew, לֹא עַל-הַלֶּחֶם לִבְרוּ יִחְיֶה (Deut. viii. 3).

(2) As a Greek sentence the LXX. is far better than Dr. Alford's alteration; inasmuch as by introducing ἐν in the second member of the sentence he destroys the antithesis or comparison there is between עַל-הַלֶּחֶם, ἐπ' ἄρτου, and עַל-כָּל-מִצְוָה, ἐπὶ παντὶ ρήματι τῷ ἐκπορ.; between living on bread alone, and living on every word that comes out of the mouth of God. For—

(3) Had he considered the matter in a purely grammatical point of view, even setting aside all respect for the text, he would have seen that, ζῆν ἐπὶ, ζῆν ἐκ, ζῆν ἐν, ζῆν ἀπὸ, ζῆν τινι, καὶ ἀπλῶς ζῆν, all differ very materially. What Dr. Alford understands by ζήσεται ἐν παντὶ ρ. does not appear, since ζῆν ἐν is used in the New Testament for "to live in God," Acts, xvii. 18; "in sins," Rom. x. 5, Col. iii. 7; "in the world," Col. ii. 20; "in the flesh," Phil. i. 22; "in the faith," Gal. ii. 20, &c. Or else Christ, ζῆ ἐν ἡμῖν, lives "in us," id.; so that it is difficult to see what ζήσεται ἐν παντὶ ρ. 'man shall live in every word,' can possibly mean; for, assuredly, Dr. Alford could not propose to take this ἐν in the very rare meaning of "by" as instrument; making it an ἀπαξ λεγόμενον in the N. T. for no reason whatever.

The correct reading, ζῆν ἐπὶ, is not a very common one. I have as yet met with it only in this verse in the LXX. and in Gen. xxvii. 4, καὶ ἐπὶ τῇ μαχαίρᾳ σου ζήσῃ, which is a true rendering of

ועל-חרבך תחיה, 'and by thy sword shalt thou live.'
We also find it in Medea, 123,

τὸ γὰρ εἶθίσθαι ζῆν ἐπ' ἴσοισιν
κρεῖσσον,

"to live on equal terms." Ζῆν ἀπό, "to live of"—as "to live from," would not be idiomatic—occurs more frequently in Herodotus, Aristophanes, &c., and we may compare the relative force of ἐπὶ and ἀπό when construed with ζῆν, in this passage from Andocides, ἐπὶ τοῖς αἰσχίστοις ἔργοις ἔζης, 'thou livest on the most shameful works,' and these lines of Aristophanes (Eip. 814 sq.)—

ΟΙΚ. Οὐκ ἂν ἔτι δοίην τῶν θεῶν τριώβολον
εἰ πορνοβοσκοῦς ὥσπερ ἡμεῖς οἱ βροτοί.
ΤΡΥ. Οὐκ, ἀλλὰ κάκει ζῶσιν ἀπὸ τούτων τινές·

where we have Ζῆν ἐπὶ τ. αἰσχ. and Ζῆν ἀπὸ τῶν αὐτῶν αἰσχ. πορνοβοσκ. κ.τ.λ. "to live on" the most shameful, and "to live of" the same.

Dr. Alford's alteration in this case is singularly unhappy and uncalled for. It is such handling of the sacred text that makes one lose all confidence in the critic.

Ver. 5.

Here, again Dr. Alford chooses the worse of the two, when he discards the Received Text ἵστησιν, and adopts ἕστησεν from sundry MSS.,

not seeing that by so doing, he disarranges the historical time of the whole verse. Both ἵστησιν and ἕστησεν are well supported; the choice, then, lies between them as to which is the better of the two in point of grammar.

Now, clearly, if we have the so-called "historical present" in τότε παραλαμβάνει, we must keep it throughout the verse, and have also the present ἵστησιν, and not the past ἕστησεν; for this would refer to another time. It is true that Cod. Vatic. reads παραλαμβάνει—ἕστησεν, but it is no doubt in order to correct this anomaly in style, that ἵστησιν was introduced at so early a date, if indeed, ἵστησιν was not the original reading, and ἕστησεν a later mistake or inaccuracy of the scribe. Dr. Alford ought, then, either to have looked for παρέλαβεν if he wished to have ἕστησεν, or to retain ἵστησιν if he keeps παραλαμβάνει; wherein he might have copied S. Luke, who, reading ἕστησεν also has ἤγαγεν; thus keeping the past tense throughout. Here, in sooth, is the mistake, not in the Received Text, but in those who will mend it.

It is needless to say that not one of the Old versions is guilty of such a confusion of tenses as Dr. Alford proposes, παραλαμβάνει—ἕστησεν—καὶ λέγει. But the Ethiopic, Memphitic, Sahidic, Syriac, Arabic, Persian, Georgian, Slavonic, Anglo-Saxon and Vulgate, use the preterit; while the Armenian reads: τότε παραλαβὼν [*arhyeal*], ἄγει αὐτὸν ὁ Σατανᾶς εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν

αὐτόν. The Dean, therefore, when quoting the Sahidic version in favour of ἔστησεν, ought, in truth, to have said that it has ἔστησεν because it also has παρέλαβεν, as also do the other versions I have mentioned; but he probably did not see this.

Ver. 9.

Here, again, Dr. Alford creates the same confusion of tenses. Instead of the Received text καὶ λέγει αὐτῷ, coming, as it does, after παραλαμβάνει—καὶ δείκνυσιν, all in the present tense—he changes λέγει into εἶπεν. S. Luke, however, who has εἶπεν has also ἀναγαγῶν—and ἔδειξεν, and is thus consistent with himself, using the preterit throughout. The Dean tells us that he “constructs his text with that only on which he can entirely depend.” He had better, perhaps, explain the construction of the existing text than construct a new one.

Ver. 11.

Τότε ἀφίησιν—καὶ ἴδου ἄγγ. προσήλθον καὶ διηκόνουν αὐτῷ. The Dean rightly makes no alteration to this; for the pres. ἀφίησι is in nowise connected with the pret. προσήλθον καὶ διηκόνουν, that refer to two different subjects, and at two different seasons; and do not, as above, παραλαμβάνει—ἔστησεν—λέγει, refer to the same person and to the same time. The Old versions, however, read the preterit throughout.

Ver. 12.

Dr. Alford throws out ὁ Ἰησοῦς, as having been inserted at the beginning of this “ecclesiastical portion.” Yet since he makes this, as it is in fact, the beginning of a new paragraph, it would seem better to keep ὁ Ἰησοῦς, which does not appear for two verses before nor for three after. The Armenian, Georgian, Syriac, &c. versions which, like Dr. Alford, begin a fresh paragraph at this verse, all retain ὁ Ἰησοῦς, albeit the paragraphs are not marked by a break in the lines of the text, but continue from end to end of the chapter. The Ethiopic version, which does not begin a paragraph at ver. 12, but at ver. 17, keeps ὁ Ἰησοῦς in this verse, and does not, as Dr. Alford says, omit it.

Ver. 13.

Here he tells us that his reading *καταλιπών* is supported by Cod. Vatic. and several others; a fact we are glad to hear, as it is the Received Text, though he does not allude to it as such.

The Dean, however, adopts *τὴν Ναζαρά* instead of *τὴν Ναζαρέτ*, without even alluding either to the different readings, or to the source whence he borrows *Ναζαρά*. It occurs, I find, in a marginal note of Cod. Vatic. while *Ναζαρέτ* is in the text. Mill also mentions *Ναζαρά* from some other MS. Anyhow it is a very needless innovation,

and a very summary way of "constructing the text."

Ver. 16.

For the Received *καθήμενος ἐν σκότει*, Dr. Alford adopts *καθ. ἐν σκοτία*. Both readings are well supported; *σκοτία*, however, being found in Cod. Vatic. which is set aside when convenient, as we saw at ver. 4. Why, then, should *σκοτία* be preferred to *σκότος* by the Dean? He must know best. Thomas Magister,¹ however, says: *ὁ σκότος καὶ τὸ σκότος, τὸ δὲ σκοτία οὐκ ἐν χρήσει. Εὐριπίδης ἐν Φοινίσσαις*.

σκότος δεδορκώς.

"*Σκότος* is either masculine or neuter; but *σκοτία* is not in use, as shown by Euripides." Mæris, however, qualifies this so far as to say, *σκότος οὐδετέρως Ἀττικοί,*² *σκοτία Ἕλληνες. Σκότος*, in the neuter, is used by Attic writers; *σκοτία*, however, by Hellenes.

Neither author, however, is quite correct, for Euripides has *σκοτία*, in this one instance, *σκοτία κρύπτεται*.³ It may, however, be a "lapsus pennæ;" for *σκότος* alone occurs in Homer, Sophocles, Pindar, Æschylus, Plato, Callimachus, and Aristotle, who uses *σκότος* in the masc. to describe dark spots before the eyes. Whereas *σκοτία* occurs two or three times in Apollonius

¹ Eclog. Voc. Attic. p. 333.

² Harpocrat. Mæris, p. 209.

³ Phœniss. 336.

Rhodus, and only once in the LXX., Job, xxviii. 3. On the other hand, σκότος occurs very frequently in the LXX. (ninety-six times), and in this very passage the LXX. read; ὁ λαὸς ὁ πορευόμενος ἐκ σκότει, ἴδε φῶς μέγα, Isa. ix. 2. Despite, then, B D 8, &c., which Dr. Alford quotes, the Received text, καθήμενος ἐν σκότει is the better of the two; and to it we will keep.

Ver. 17.

Here the Received Text, ἡγγικε γάρ, is by the Dean changed to ἡγγικεν γάρ, without his giving any reason or authority for it. Surely it must be an oversight of his, as the “ν” ἐφελκ. is never used before a consonant except in poetry, to make long a short vowel. The Cod. Vatic. reads, I see, ἡγγικεν γάρ; but if the Dean will follow it even when it is wrong, as in this case, why does he not keep to it altogether, instead of only choosing the readings he likes? ἡγγικεν γάρ in a good Greek author would make us doubt that either copyist or editor had done his duty. It is, therefore, hard to believe that by adopting ἡγγικεν γάρ at the Dean's recommendation, we have a more inspired reading, or are nearer the original “Word of God,” he is kindly “constructing” for us, with that only on which “he can entirely depend,”—than by keeping the Received Text, ἡγγικε γάρ, which alone is correct in this place.

Ver. 23.

Again, καὶ περιῆγεν δλην τὴν Γαλιλαίαν ὁ Ἰ. is changed by the Dean to καὶ περιῆγεν ἐν δλῃ τῇ Γαλιλαίᾳ, which is found in Codd. Vatic. and Ephræm; while the Received Text is supported by many other authorities and “*omg εν (homæotel)*,” which doubtless is of great use to other students, but utterly baffles me.

Both readings are well supported; but περιῆγ. ἐν δλῃ τῇ Γαλ. is found in the Vatican MS. that gives us ἡγγικεν γάρ, and ἐν τῇ σκοτίᾳ for ἐν σκότει, &c. Let us, then, see which is the better Greek of the two.

Now, περιάγειν is both transitive and intransitive. When transitive it means “to lead about,” as in 1 Cor. ix. 5, μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυνᾶικα περιάγειν; and is thus used in the middle voice by Xenophon, ἀκολουθούς πολλοὺς περιάγονται¹—περιάγη τοῦτο τὸ μειράκιον,²—“to lead about with one;” “to lead or bring round,” as in Euripides, περιάγουσίν σε πρὸς τὰριστερά;³ ‘they bring thee round to the left;’ περιάγειν τὴν μύλην, ‘to turn the mill.’⁴ When made intransitive by understanding ἐμαυτόν, περιάγω ἐμαυτόν, ‘I lead myself about,’—περιάγειν means “to go about” a place, and governs the accus. of the

¹ Mem. I. vii. 2.

² Cyrop. ii. ii. 29, &c.

³ Cycl. 680. See also Herodian. lib. iv. 3, 2; 2 Macc. iv. 38; vi. 10; Plato, Laches. 15; 2 Rep. 3, &c.

⁴ Jul. Poll. On. viii. 180.

place or country, through the prep. περί with which ἄγειν is combined.

Thus, περιῆγεν ὁ Ἰησοῦς τὰς πόλεις¹—τὰς κώμας,² περιάγετε τὴν θάλασσαν,³ &c. ; and said absolutely for “going about,” as περιάγων ἐζήτει χειραγωγούς,⁴ said of Elymas “who went about seeking some to lead him by the hand.” Περιάγων in this sense, however, does not frequently occur ; it is not once found in the LXX. ; and the parallel passages in the New Testament, περιῆγ. τὰς πόλεις—κώμας, &c., certainly go to prove that, even though περιῆγε be taken for περιήρχετο,⁵ it is best construed with the acc. of the place or country, and that the Received Text is better Greek than the Dean’s emendation from the Cod. Vaticanus.

But this is one of the many cases in which it is not safe to quote the old versions as authorities. Thus the Ethiopic Version which Dr. Alford quotes to support his choice, reads idiomatically, *ansāsawa wasta*, “he walked about in,” both here, at ix. 35, and at S. Mark, vi. 6 ; as does also the Armenian version ; so that no conclusion can be drawn thence in favour of περιῆγ. ἐν ὅλῃ τῇ Γ. Likewise does the Peschito render this verse, chap. ix. 35, and S. Mark, vi. 5, all alike, “he went about in,” idiomatically. So that, maybe, the reading of Cod. Vatic. is an Aramaism, if it

¹ S. Matt. xvii. 35.

² S. Matt. vi. 6.

³ S. Matt. xxiii. 15.

⁴ Acts, xxiii. 11.

⁵ Euthym. 2, ad loc.

be not an idiom of the copyist himself. The Coptic Version reads here, "he went about in all Gal.," and at ix. 35, "he went about in all cities;" but at S. Matt. vi. 6, it makes use of quite a different verb.

REMARKS

ON

SUNDRY CHAPTERS OF DR. ALFORD'S NEW TESTAMENT IN ENGLISH.

THE foregoing remarks on the first four chapters of S. Matthew will probably suffice to show how far we may trust Dr. Alford's corrections in the Received Greek text. We now must examine a few of his alterations in the text of the Authorised Version; and we cannot do better than take his own revision¹ as a sample of what might possibly be substituted for the best of all modern versions,—for one that formed the language of the nation, and is still as well understood of the poor, and as much prized by Englishmen of taste who are masters of their mother tongue, as when it was first published more than two centuries and a half ago.

¹ The New Testament for English Readers; containing the Authorised Version, with a revised English text, marginal references; and a critical and explanatory Commentary. By Henry Alford, D.D., Dean of Canterbury. In two volumes. Rivingtons, 1865.

I will pass over sundry expressions in the Dean's preface which lead one to fear lest the Revision would be no gain whatever, but on the contrary, a very great loss, even as regards style and grammar; my object being only to examine the principal corrections he proposes to make in the English text. In order to act quite fairly by him, I will not choose here and there the passages that might be most open to criticism; but as with the Greek, so also with the English, will I begin at the beginning.

S. MATTHEW.

CHAPTER I.

Ver. 6.

The first information the Dean gives us is that the words, "*that had been the wife*," are "not expressed in the original." But these words being in italics, speak for themselves, as not being stated in so many terms in the Greek. For, how would Dr. Alford render ἐκ τῆς τοῦ Οὐρίας, "of her of Uriah," without inserting the words, "*that had been the wife*," seeing such is the meaning here of the Greek τῆς τοῦ Οὐρίας?

Ver. 18.

Next, in "Now the *birth* of Jesus Christ was on this wise," the Dean says: "*read generation*,"

instead of birth. Having already discussed this subject, I will not further dwell upon it, beyond remarking that most English readers will feel that, as it is, the Evangelist now introduces, neither the "Book of the generation," or genealogy of Christ, already given, nor the eternal generation of the only-begotten of the Father, but His coming into the world; and that, both in Greek and in English, is "birth," and not "generation."

For A. V. "*when as his mother,*" read "*for when as his mother.*" Dr. Alford wishes to render the γάρ, which in his Greek text is enclosed within brackets, as doubtful. "For," however, in this place, falls upon the ear more heavily than the Greek γάρ, which, like γὰρ ἄρα, it often is very difficult, if not impossible, to render accurately. Thus, in δὲν γάρ σοι ὁ κ., γάρ cannot be rendered "for;" neither can it in many other cases. In this place, the connexion of γάρ, which by some is said to be superfluous (?) ("redundat," Schleusn.) with οὕτως ἦν is felt to be more natural than that of "for" with "in this wise;" because, whereas γάρ here introduces what follows, somewhat like "namely"—"for" in English is more the consequence of what comes before. The same may be said of the French "car;" it is, in theory, the same as "for" and γάρ; and yet it could not always be used like either of these conjunctions.

This great difficulty of idiom was, no doubt, felt by the translators of the A. V., who rendered

γάρ by "as" in "when as," which is not a bad equivalent; inasmuch as *μνηστευθείσης τῆς μητρὸς αὐτ.* would be "his mother having been espoused," or "when his mother was espoused." So that if "for" is introduced, "as" must be left out; for three conjunctions together read badly. On the whole, then, the proposed alteration is no great gain, and need not therefore trouble much the English reader for whom it is made.

Ver. 20.

"Ἀγγελος K. "the angel of the Lord," A. V.—
"an angel," Dr. A., better.

Ver. 23.

"Behold, a virgin," A. V.—"Behold, the virgin," Dr. A., better. As we saw above p. 35, ἡ παρθένος, "the virgin," is an exact rendering of both the Hebrew and the Greek, in which the article is not, and cannot be left out. For here, in ἡ παρθένος, "the virgin," the article does not generalize the race as in ὁ ἄνθρωπος, chap. iv. 4, that must be rendered "man," and not "the man," the Greek article not being, in such a case, admissible in English; therefore must it be rendered in ἡ παρθένος, and the application of the meaning conveyed in the definite article be left to the reader now, as it was to the hearer in the days of Ahaz.

Ver. 25.

“Till she had brought forth her first-born son,” A. V. is changed by Dr. Alford to “till she had brought forth a son”! His reasons for this change are, that the Vatican MS. and a very few others make it; whereas the reading of the Auth. Version, which is that of the Received Text, is far better supported, and by many more MSS. The English reader may refer to p. 37, for a discussion on this passage; but if he knows no Greek, he may rest assured the Authorised Version is right and far better than the Dean’s alteration “till she brought forth *a son*,” that means nothing, and does not necessarily refer to the preceding verses, of which this verse is, nevertheless, the complement and fulfilment. The reading of the Vatican MS. must be a mistake of the copyist, who either left out the article, or had some ideas of his own on the subject. Dr. Alford rates at the Received Text and at those who justly feel great respect for it; but he certainly does his best to increase that respect and affection by his proposed alterations.

CHAPTER II.

Ver. 13.

"The angel," A.V.; "an angel," Dr. A., better.

Ver. 16.

"In all the *coasts* thereof," A.V., "*render, borders*," Dr. A.; who refers to ch. iv. 13, where the same Greek word is rendered "*borders*." For the sake of uniformity, perhaps, the Dean's suggestion might be adopted. But the change is immaterial, as "*coasts thereof*" is perfectly plain, inasmuch as *coast*,¹ or "*tractus*," is "*the exterior line, limit, or border, of a country*," as well as that same border on the sea-shore.²

Ver. 18.

"Lamentation and weeping, and great mourning," A.V. Here Dr. Alford tells us to omit "*lamentation and*." This alteration rests on his rejecting *θρῆνος καὶ*, on the strength of the Vatican and Sinaitic MSS., &c. But inasmuch as the verse, such as it stands in the Received Text and in the Auth. Version, is a correct quotation, and rendering of the verse, as it stands in the LXX.³

¹ Junii Etym. s.v.

² Webst. Dict. s.v.

³ Jer. xxxi. 15.

which exactly gives the Hebrew original, we may be allowed to pause ere we give up the authority of the Hebrew and Greek originals of the Old Testament, together with that of the New, in order to bow to the authority of one MS. which, as we have seen, is in many ways a worse guide than the Received Text, wherein we do not read ἔτεκεν υἱόν, ἡγγικεν γάρ, ἐπ' ἄρτω—ἐν ῥήματι, &c. as we do in the Vatican MS. For nothing will make me believe that the worse the Greek the nearer it is to being inspired.

Ver. 22.

“Archelaus did reign *in* Judæa,” A.V., “*render over* Judæa,” Dr. A., a better rendering of ἐπὶ.

“Notwithstanding being warned,” A.V. “*render and being warned*,” Dr. A. If “notwithstanding” be not the best rendering for δέ in this place, “and” proposed by the Dean is assuredly much worse. Δέ very seldom, indeed, if ever, means καὶ; but assuredly not here. “But being warned,” would, perhaps, be a better rendering of χρηματισθεὶς δέ; yet “notwithstanding,” the meaning of which is more indefinite than “and,” is the better rendering of the two, A.V. and Dr. A. But if Dr. Alford renders δέ by “and” here, why does he alter the A.V. in Tit. iii. 14, where δέ is rendered “and,” and change it to “moreover”?

CHAPTER III.

Ver. 7.

“O generation of vipers,” A.V., “*render*, O offspring of vipers,” Dr. A.; a very unnecessary alteration.

As we saw when speaking of *γένεσις* and *γέννησις*, p. 4 sq. *γέννημα* is “a thing engendered;” thus it is said metaphorically of the fruits of the earth, which is the common mother of all; of animals, and of human beings.¹ Whereas “offspring,” according to its etymology, though it be sometimes taken for *γέννημα* that which is *γεγεννημένον*, engendered, a child, or the young of animals, may also be taken for the result of a very different origin. Thus is *γέννημα* said of God, tyrants, &c.; as *νοῦ γεννήματα*,² the progeny, productions, or so-called creations of the mind: *τῆς ψυχῆς καὶ τοῦ σ. γεννήματα*;³ the progeny, or the children of the soul and body; *θεοῦ γεννήματα*,⁴ the children engendered by God; *τυράννων γεννήματα*—*Εὐρύτου σπορά*,⁵ &c., all of which imply *τὸ γεννᾶν*, to beget or engender, not necessarily implied in “offspring,” but expressed in “generation,” which therefore is the better of the two.

¹ Deut. xxxii. 22; Hab. iii. 16; Zech. viii. 12, &c.

² Plato, Leg. x. p. 474.

³ Epinom. 7.

⁴ Sophist. iii.

⁵ Soph. Trach. 315, 316.

Ver. 10.

“And now also is the axe,” A.V., “*omit* also,” Dr. A.

This depends, as we saw p. 84, on whether *καὶ* is genuine or not. Though not in Cod. Vatic. *καὶ* is, nevertheless, found in the parallel passage, S. Luke, iii. 9, and is supported in this place by sufficient authorities. Moreover, it clearly makes the best Greek, it lays an emphasis on “the axe,” which is apparently the gist of the sentence. “But now is *even* (*καὶ*) the axe laid ;—the time is short, the old dispensation is about to be done away, the nation to be judged and scattered abroad.” Instead of omitting *καὶ*, it would be best, perhaps, to render it by “even” instead of “also ;” though in truth, the change is of very little importance, as “also” lays the stress on “the axe.”

CHAPTER IV.

Ver. 12.

“Now when Jesus,” A.V., “*omit* Jesus,” Dr. A.

The Dean is of opinion that our Saviour’s name was inserted in this verse, as being at the head of a “pericope,” or ecclesiastical division of the Gospels before they were divided into chap-

ters and verses. Whether it be so or not, seeing the reading is supported by great many authorities, the change is, to say the least, needless, since both the Authorised Version and Dr. Alford follow here the ancient custom and begin a fresh paragraph. So that by retaining *Jesus* in this and other like places, we are in company with the Syrian and other Churches of the first and three following centuries.

“Cast into prison,” A. V., “*read* delivered up,” Dr. A.

A better rendering, perhaps, of *παρεδόθη*, which does not necessarily imply being “cast into prison.” Nevertheless, since being cast into prison,” is the way in which John the Baptist was “delivered up,” the rendering of the A. V. points in so many words to the event which must occur to our mind when reading of his being “delivered up.” The change, therefore, is immaterial, although it is the more literal of the two renderings.

CHAPTER V.

Ver. 9.

“Shall be called *the children* of God,” A. V., “*render* sons of God,” Dr. A.

“Sons of God” is the literal rendering of the Greek ; but “children of God,” gives the mean-

ing of υἱοὶ τοῦ Θεοῦ both in Greek and in Hebrew. Υἱοί in the plural was taken for children in general, offspring, a family, tribe, race, or people. This idiom originated from the Eastern habit of counting men only, and of looking upon the birth of a daughter in a family rather as a trial than a blessing. Thus when numbering the four or the seven thousand whom our Saviour fed in the wilderness, men alone were reckoned ; women and children not being at all numbered, but only spoken of as “besides.”

In English, however, “sons of God” cannot mean “children of God” except by common consent, as a Scriptural expression : inasmuch as it excludes women and children, who have the same right to being children of God as men. The A.V., therefore, in this place, writes English, as the Evangelist wrote Aramaic Greek ; for we find that S. John, whose style greatly differs from that of S. Matthew, uses τέκνα Θεοῦ, “children of God,”¹ in precisely the same sense, and more idiomatically ; since τέκνον is said of “a child,” whether male or female, and Plato speaks of θεοῦ γέννηματα, ‘God’s progeny.’ The A.V., however, in both cases introduces the article which is not in the Greek, and which is not necessary in English ; yet by a strange oversight, rendering υἱοί by “children” here, and τέκνα, ‘children,’ by “sons” in S. John, i. 12.

¹ John, i. 12. See Apoc. xii. 4, 5.

Ver. 22.

"Thou fool," A. V. "*render* Moreh," Dr. A.

This is, indeed, a singular emendation. The first term of special insult, *Raca*, is in the text, left in the original Syriac, not only because it was well understood of those for whom the Gospel was either first written in Aramaic, or of those for whom it was soon after translated into Greek, but perhaps, also, because there is no real equivalent for it in Greek. The second term, however, was rendered into Greek, $\mu\omega\phi\acute{\epsilon}$, "thou fool," as an equivalent for the original Aramaic term; possibly used by S. Matthew. The old versions, either, like the Syriac and Coptic, give the first term like the A. V., and, like it also, translate the second; or, like the Armenian, Ethiopic, &c., translate both terms; in order to be understood. For $\mu\omega\phi\acute{\epsilon}$, *mōré*, thus transcribed, would, in those languages, mean very different things; as, *e. g.* in Syriac, it would be, O Lord! &c. Neither does any of those versions render $\mu\omega\phi\acute{\epsilon}$ in the sense of *mōreh*, the Hebrew for "rebel." They all understood and rendered "thou fool," or "foolish," in order to be plain.

The Dean, however, proposes to do precisely the reverse; that is, to substitute for the rendering of $\mu\omega\phi\acute{\epsilon}$, "thou fool," which is well understood, the original term itself, which no one would understand. For, if written *moreh* with an "h," one would at once think of the plain of

Moreh; for, as there is no "h" in *μωρέ*, *mōré*, the Greek term would not readily occur to those who know Greek; the Hebrew would be still less obvious; and those who do not know these languages would be as much puzzled with *mōré* as with *mōreh*. Clearly, in a version intended for all, let us, of two terms, choose the easier. If any correction were made in this verse, better would it be to translate *Raca* into English, than to create greater difficulty by rendering "thou fool" into *mōreh*.

Ver. 27.

"By them of old time," A. V., "omit," says Dr. A.

These words are, it is true, left out in many MSS., as also in most of the old versions. The Gothic omits them, but the A. Saxon, that represents readings of the old Latin version, has "in olden sayings;" while Wycliffe and Tyndale both read *τοῖς ἀρχαίοις*, "to olde men," and "to them off olde tyme," thus taking the dative in its obvious sense; and not as instrumental, which is far less common. The importance, "by them of old time," of the reading, however, is not so great as to render a change necessary. For albeit the weight of evidence is in favour of the omission, the insertion of "to men of olden time," is, nevertheless, warranted by several MSS., and by S. Chrysostom.

Ver. 28.

“Hath committed adultery with her,” A. V.,
 “render hath adulterously used her,” Dr. A.

It is hard to see the distinction, which is without a difference, and therefore unnecessary. *Μοιχεῦεν γυναῖκα*, as used by Plato, Aristophanes, &c., means “to commit adultery with a woman;” inasmuch as *μοιχᾶται ὁ ἀνὴρ μοιχεύεται δὲ ἡ γυνή*:¹ whence *ὁ μοιχεύων καὶ ἡ μοιχευομένη*: ‘he who commits adultery, and she with whom adultery is committed, shall surely be put to death.’²

Dr. Alford’s correction does not seem advisable; and A. V. is best.

Ver. 44.

“Bless them that curse you, do good to them that hate you” — “despitefully use you, and,” A. V.

“Omit,” says Dr. Alford, without giving the English reader, for whom he is constructing the text, one word, either of apology or of explanation for so summary an injunction.

This wholesale dealing with the sacred text can only puzzle, unsettle, or alarm those who, from want of knowing better, conclude they are to obey such peremptory orders issued from the decanal seat of learning. Let them, however, feel quite comfortable about it; they may keep their own favourite text, and obey it in perfect peace.

¹ Thom. Mag. s. v.

² Lev. xx. 10.

It is hardly worth one's while to discuss the reason that makes the Dean "agree with Lachm., Tisch., and Treg., in expunging these words here."¹ Good; but then, in this case, since S. Luke, vi. 27, sq., gives almost the same words, which of the two Evangelists was inspired, if this verse be here thus shorn in this way? Without further going into the matter, we may think the authority of some of the oldest MSS., and that of the Peschito, Armenian, Ethiopic, A. Saxon, Arabic, Georgian, Slavonic, and Gothic versions, at least equal to that of the Coptic version which is younger than the Syriac, and to that of the Codd. Vaticanus and Sinaiticus, in favour of a text quoted by S. Chrysostom² and by Justin Martyr,³ whose authority Dr. Alford does not mention, either here or at S. Luke, vi. 27.

"The children," A. V., "*render* the sons," Dr. A. See above, p. 108.

Ver. 47.

"Do not even the publicans so?" A. V. Instead of "publicans so," Dr. Alford says that "*the oldest and best authorities have Gentiles the same.*" Saying this, he ought, therefore, also to have said that the same authorities read "publicans so," in the preceding verse; as neither originals nor

¹ In his Greek T. vol. i. p. 58. ² Hom. xviii. in Matt.

³ Apol. ii. p. 62.

translations have precisely the same expression in both verses.

This is one of those cases in which, to use a familiar phrase, it is "six of one and half-a-dozen of the other," and which therefore is hardly worth a correction. The question is whether "publicans so" should be read in v. 46, and "Gentiles the same," in v. 47. So reads the Ethiopic V.; while the Armenian V. reads "publicans the same," at both places; the Peschito, "publicans this," also at v. 46, 47; the Gothic, "heathens the same," and "publicans the same;" the Coptic, "publicans this way (thus)," and "heathens this way (thus)." S. Chrysostom also reads "publicans the same," and "heathens the same," v. 46, 47; while Justin Martyr says, πόρνοι and τελῶναι, whoremongers and publicans. If, therefore, the change be thought of sufficient importance, "heathens" may be substituted for "publicans," in v. 47, but not "Gentiles," as the adj. ἔθνικός, 'ethnic,' is not the same as the subst. τὰ ἔθνη, the nations, or "the Gentiles." Mill,¹ however, considers ἔθνικοί an interpolation, and says that τελῶναι, 'publicans,' is the true reading in both verses.

¹ Proleg. 388.

CHAPTER VI.

“That ye do not your alms before men,” A.V., for “*alms*,” read “righteousness,” Dr. A.

Here, again, the Dean gives no reason whatever for his alteration; so that the English reader is left in total ignorance of it. In a note, indeed, he says, that it is not to be understood in the sense of “*benevolence*” or “*alms*,” but in that of righteousness, as in ch. v. 20. He does not, however, say that there we find *δικαιοσύνη*, ‘righteousness,’ but here *ἐλεημοσύνη*, ‘alms.’ And so read together with the Received Text, several good MSS.; the Peschito, that reads here *ἐλεημοσύνην* and *δικαιοσύνην*, at v. 20; the Gothic, Georgian, Coptic, and the Ethiopic, while the Arabic, Armenian, and Slavonic, read “not show your compassion.” S. Chrysostom also reads *ἐλεημοσύνην*,¹ and discourses upon it; so that, even though Cod. Vatic. read *δικαιοσύνην*, instead of *ἐλεημοσύνην*, which Dr. Alford says is “a mistaken gloss, the general nature of this opening caution not being perceived,”² yet may we keep to the Received Text in company with S. Chrysostom.

Whether, however, we read *δικαιοσύνη* or *ἐλεημοσύνη* matters little; the meaning is much the same. For *δικαιοσύνη* has in the New Testament

¹ Homil. xix. in Matt.

² Greek T. vol. i. p. 55.

many significations, chiefly derived from its acception in the LXX., where it is often put for $\eta\gamma\alpha$, "almsgiving," and also "righteousness," and for $\epsilon\lambda\epsilon\omicron\varsigma$, mercy, &c. But for 1 John, ii. 29, iii. 7, 10, where righteousness, $\delta\iota\kappa\alpha\iota\omicron\sigma\acute{\upsilon}\nu\eta$, cannot be taken in the sense of almsgiving or of mercy, one would have thought that $\pi\omicron\iota\epsilon\acute{\iota}\nu\ \delta\iota\kappa\alpha\iota\omicron\sigma\acute{\upsilon}\nu\eta\eta$ could not mean anything but "doing alms;" "doing," or "working righteousness," properly so said, being $\epsilon\rho\gamma\acute{\alpha}\zeta\epsilon\sigma\theta\alpha\iota\ \delta\iota\kappa\alpha\iota\omicron\sigma\acute{\upsilon}\nu\eta\eta$, as in Acts, x. 35; Heb. xi. 33, &c.

When, however, Dr. Alford says that $\delta\iota\kappa\alpha\iota\omicron\sigma\acute{\upsilon}\nu\eta$, in the sense of showing mercy and giving alms, is not found in the New Testament, he must have overlooked such passages as $\tau\grave{\alpha}\ \gamma\epsilon\nu\acute{\eta}\mu\alpha\tau\alpha\ \tau\eta\varsigma\ \delta\iota\kappa\cdot\ \upsilon\mu\acute{\omega}\nu$, 'the fruits of your righteousness,' being— $\epsilon\sigma\kappa\omicron\rho\pi\iota\sigma\epsilon\nu$, $\epsilon\delta\omega\kappa\epsilon\ \tau\omicron\iota\varsigma\ \pi\acute{\epsilon}\nu$., $\eta\ \delta\iota\kappa\cdot\ \alpha\upsilon\tau\omicron\upsilon\ \mu\acute{\epsilon}\nu\epsilon\iota\ \epsilon\iota\varsigma\ \tau\omicron\nu\ \alpha\acute{\iota}\omega\nu\alpha$,¹ 'he hath dispersed abroad, he hath given to the poor; his righteousness remaineth for ever,' &c. So far, however, from reading here $\delta\iota\kappa\alpha\iota\omicron\sigma\acute{\upsilon}\nu\eta\eta$ in the sense of ch. v. 20, S. Chrysostom rather speaks of the matter mentioned before this verse as $\epsilon\kappa\epsilon\acute{\iota}\nu\eta\ \gamma\grave{\alpha}\rho\ \eta\ \epsilon\mu\pi\rho\omicron\sigma\theta\epsilon\nu\ \epsilon\iota\rho\eta\mu\acute{\epsilon}\nu\eta$, $\tau\omicron\upsilon\ \Theta\epsilon\omicron\upsilon\ \epsilon\sigma\tau\iota\nu\ \epsilon\lambda\epsilon\mu\omicron\sigma\acute{\upsilon}\nu\eta$, 'the almsgiving, or mercy, before mentioned, is that of God.'

Ver. 4.

"Himself shall reward thee openly," A. V.

Some of the best MSS. omit "himself" and

¹ 2 Cor. ix. 9, 10.

² Homil. xix. in Matt.

“openly” here and at v. 18, says Dr. Alford. On the other hand, these words are well supported: “himself” by several MSS., but especially by the Peschito and Latin versions; while “openly” is found in a far greater number of MSS., and most of the old versions. So that no alteration is necessary.

Ver. 12.

“As we forgive,” A. V., “*read* have forgiven,” Dr. A.

The Dean grounds his alteration on the reading ἀφήκαμεν, which is not nearly so well supported as the Received Text, ἀφίεμεν, “we forgive.” Not only is this the reading adopted by a great number of MSS. — though not by Cod. Vatic.—but also by the Ethiopic, Gothic, Armenian, Coptic, and Sahidic versions, and S. Chrysostom; while other MSS. read ἀφίουμεν, another form of the present; whereas only three MSS. and of the Old versions the Syriac alone, read, “we have forgiven.” We may, therefore, keep to the Received reading.

Ver. 13.

“For thine is the kingdom, and the power, and the glory, for ever. Amen,” A. V.

“*Omit*,” says Dr. Alford; and in a note, adds, “We find *absolutely no trace of it in early times, in any family of MSS., or in any expositors.*”

Without entering upon the controversy of this doxology, I will simply remark,—

(1.) That S. Chrysostom not only has it, but discourses upon it;¹ so that, unless we doubt the authenticity of this homily—and there is no ground for so doing—he must have had good reason for what he wrote.

(2.) That it is found in the Peschito, Gothic, Armenian, Ethiopic, Arabic (Fayyum and G. Sion.), Persian (Whel. and Pol.), Slavonic, and Georgian versions.

(3.) That it exists almost whole in the Sahidic version, though the Coptic omits it; as do also the A. Saxon, Wycliffe, and Tyndale. So that in such good company, we may keep that to which they were accustomed, as well as we; for, seeing there is so much to be said on both sides, the advantage of Dr. Alford's proposed alterations would assuredly be far less than the confusion caused by this needless change in the English Bible.

Ver. 18.

“Openly,” A. V., “omit,” says Dr. Alford; See above, at v. 4.

Ver. 23.

“How great is that darkness,” A. V., “render, How dark is that darkness,” Dr. A.

¹ Homil. xix. 6, in Matt.

“Why? The Greek τὸ σκότος πόσον, means “the darkness of what greatness or quantity;” wherefore is the A. V. a good rendering of the Greek; but if any alteration were made, “how thick is that darkness,” would be better than “how dark is that darkness.” Πόσος occurs in the same way in 2 Cor. xii. 11. Πόσῃ σπουδῇ rendered “what zeal” in A. V. and left unaltered by Dr. Alford in his Revised A. V.; why not on the same principle alter it there to “what zealous zeal?” “What eager, or earnest zeal,” however, would be better; but, as no change is required at 2 Cor. vii. 11, so also here may A. V. remain as it is; since it renders the Greek literally, and is well understood.

Ver. 25, 27, 28.

“Take no thought,” A. V., “*render* take no anxious thought,” Dr. A.

If the words of the A. V. could be misunderstood, then some such alteration as that proposed by the Dean would be necessary; but, as they are perfectly clear here, so are they also at Phil. iv. 6, where the same Greek term rendered, “Be careful for nothing,” A. V., is by everybody understood to mean “be full of care” for nothing. Yet, so far from there being any doubt as to the meaning of, “take no thought,” this expression is quoted as an authority for “to be solicitous,” in Webster’s Dictionary. And rightly too, for it is so used in Shakspeare :

"*Mer.* All he can do
Is to himself; take thought, and die for Cæsar."¹

It is, however, interesting to notice how the kindred versions render this verse. The Gothic has, *ni maurraith nu*; lit. Do not mourn now; and uses the same word at v. 27, 31; while, at v. 28, it has *hva saurgaith*, "what care ye?" Wycliffe, "that ye ben not besie to your lif;" Tynd., "be not carefull for youre lyfe;" A. S., "Dhæt ge ne sin ymbhýdige eowre sáwle," that that ye be not anxious, careful, or solicitous, &c.

Ver. 27.

"One cubit to his stature," A. V.; "*render to his age*," Dr. A.

One cubit to one's "age" is not very clear, neither is the Dean's correction to be commended. Ἡλικία, from ἡλικός, 'how great,' 'how much,' 'how long,' or 'how large,' means "the size of the body;" ἡλικία, τὸ μῆκος, ἡλ. is 'the length,' says one Gloss; ἡλ. μέγεθος σώματος, μέτρον τι ἡλ. is the size of the body; a certain measure.

The same term is, of course, used, especially by Attic writers, to mean the size or proportion of life, i.e. "the age of man." Here, however, that ἡλικία is to be taken for "stature," and not for "age," seems settled by the use of πῆχος, 'cubit,' as measure; inasmuch as it is customary to use measures suited to the thing

¹ Jul. Cæs. Act ii. sc. 1.

measured. No one measures liquids by the yard, nor stuffs by the bushel; but length by length, and time by time. If, therefore, ἡλικία were to be taken here, as the Dean proposes, for "age," instead of "one cubit," we should have one month, one year, &c. Thus fifteen years, and not fifteen cubits, were added to Hezekiah's life. Moreover, ἡλικία must be taken in the sense of "stature" in Luke, xix. 3, where it is said of Zacchæus, who was "little of stature;" and also in S. Luke, ii. 52, where Dr. A. does not alter "stature" into "age," albeit other critics understand it of age and not of "stature." At S. John, ix. 23, however, ἡλικία means age, for the growth of the body.

It is almost needless to add that the Dean's alteration of "stature" into "age" in this verse did not occur to any of the translators of the Old versions, nor yet to S. Chrysostom, who understands it of the nourishment and growth of the body, *i.e.* of "the stature" thereof.

Ver. 31.

"Take no thought," A. V.; "*render* take not anxious thought," Dr. A.

The Dean probably meant "take no anxious thought;" "no" is, strictly speaking, an adjective, "not," however is an adverb. "Take not," therefore, means "do not take," which is better English; whereas "take no anxious thought"

means "take no thought that is anxious;" and this is the obvious meaning of "take no thought." This is further proved by the fact that, in order to make grammar of "take not anxious thought," one must introduce "an" before "anxious thought." And so we find it in Shakspeare; both—

"*K. Hen.* Hence I took a thought,
This was a judgment on me;"¹
and—

"*Cæs.* Take to you no hard thoughts;
The record of what injuries you did us,
Though written in our flesh, we shall remember
As things done by chance;"²

expressions which entirely bear out the above remarks. A philosophical grammar of the English language, on the plan of many excellent works of the kind for almost every other European language, would be a great boon to many, who are at present left to their own thoughts and instinct in the matter.

Ver. 34.

"For the things of itself," A. V., read "for itself," Dr. A.

This proposed alteration, that will not be very soon adopted, rests on the Dean rejecting τὰ

¹ K. H. VIII. Act ii. sc. iv. ² Ant. and Cleop. Act. v. sc. ii.

[*χρήματα*] after *μεριμνήσητε*, on the strength of some MSS., and thus, probably, making far worse Greek of it than need be.

Μεριμνάω, *i. e.* *μερι-μνάω*, simply means that the thoughts or the mind are divided; whether (1) ‘by care for a particular object,’

*ἔργον μεριμνῶν ποιοῦν, ἢ βίον τίνα;*¹

‘engaged in what work, or in what pursuit in life,’ or (2) more seldom by ‘doubt or trouble;’ for when Plato talks of *λεπτῶς μεριμνᾶν*,² ‘troubling oneself very little,’ he does not mean to imply any great anxiety. *Μεριμνᾶν* is thus, strictly speaking, a neuter verb, “to trouble oneself” or “to busy oneself in thought” or in deed; and when it occurs in classic authors, and that is but seldom—once only in Sophocles, Demosthenes, and Xenophon—it is either construed with the accusative or with the case governed by the preposition following; thus in Xenophon,³ *μεριμν. περὶ τῶν, κ.τ.λ.* In the LXX. it occurs only in the sense of “take thought,” “dwell upon,” or “care for,” or “consider,” *Wisd. xii. 22*, and of busying oneself “with a calling,” *Prov. xiv. 25*, as in the line just quoted from Sophocles. It is then construed either with the accusative or with a preposition and the case governed by it, whether genitive or dative.

¹ *Soph. Œd. R.* 1124.

² *X. Rep.* 607.

³ *Memor. i.* 1, 14.

Moreover, in *μεριμνήσει αὐτῆς*, Dr. Alford's reading, one may well doubt whether it does not strictly refer to the *αὔριον* aforesaid, and not to this *αὔριον*, morrow, itself. So that, although it be the same thing in fact, yet is it not certainly so in grammar; wherefore do some MSS. read *ἑαυτῆς*, "itself," instead of *αὐτῆς*, which in this oblique case may be "it," and not "itself." If, therefore, *τὰ* be thrown out after *μεριμνήσει*, *περὶ* or *ὑπὲρ* must be introduced before *αὐτῆς* to make good Greek of it. But better let things be as they are; the change is not worth the trouble it gives; for whether it be "the morrow shall take thought for the things of itself," or "the morrow shall take thought for itself," means pretty much the same thing. In all these cases the only change needed, if so be "take no thought" won't do, is to render *μὴ μεριμνήσητε*, &c., by "trouble not yourselves;" which is the exact equivalent of the Greek in familiar English.

But why does not the Dean alter "take no thought" in this verse to "take no anxious thought," as in the preceding verses? The Old versions render idiomatically, the morrow will take thought either "of itself" or "of its own business."

CHAPTER VII.

Ver. 15.

“Beware of false prophets,” A. V. ; “*render* but beware,” Dr. A.

Here is the Dean right.

Ver. 29.

“The scribes,” A. V. ; “*read* their scribes,” Dr. A.

This alteration rests on the addition of *αὐτῶν* after *γραμματεῖς*, on the authority of several MSS. It is, however, left out in many others, as well as in the Coptic and Armenian versions. The Syriac reads “their scribes and Pharisees;” the Coptic Sahidic, Ethiopic, A. Saxon, and Arabic, read “their Scribes;” while Wycliffe has “as the scribes of him, and Pharisees;” and Tyndale, “and act as the scribes.”

The alteration, however, from “the scribes” to “their scribes” is quite unnecessary; inasmuch as the Received Text, *οἱ γραμματεῖς*, “the scribes,” is perhaps the better Greek of the two. Whose were the scribes if they were not their own? Therefore is the addition of the pronoun entirely useless; and *οἱ γραμματεῖς*, “the scribes,” is alone found in S. Mark, i. 22.

CHAPTER VIII.

Ver. 12.

"But the children of the kingdom," A. V. ;
"*render*, but the sons of the kingdom," Dr. A.

What, only sons and no daughters? Surely the Dean could not be in earnest when he wrote this. *Yiol*, thus in the plural, in Hebrew and in Hellenic Greek, means "a progeny, race, family, tribe," therefore, sons and daughters, men and women. "The children of the kingdom" is a correct rendering of the Greek; and is also applicable to the Jewish nation, evidently alluded to in this place; which was not all made up of men. 2 Cor. vi. 18, with Jer. xxi. 1, and Rev. xxi. 7.

Ver. 15.

He "ministered unto them," A. V. ; "*read him*," Dr. A.

S. Chrysostom, the Gothic, and Arabic (Fayyum) versions, with some MSS., read "him;" while the Peschito, Ethiopic, Armenian, Coptic, and Arabic Pol., read "ministered unto them;" that is most likely to have been the case. For our Saviour was not alone there, and most assuredly Peter's mother-in-law would with Peter's wife wait on the whole company, including our

Saviour and her son-in-law. Dr. Alford, however, wrongly quotes the Armenian version both in this verse and at ch. vii. 29.

Ver. 16.

“With *his* word,” A. V. ; “with a word,” Dr. A.

Perhaps better ; especially when compared with S. Luke, vii. 7, to which the Dean refers. Wycliffe has “by word ;” Tyndale, “with a worde ;” Gothic, *waurda*, “with a word ” or “by word ;” Syriac, “with the word ;” so also Coptic ; Armenian, “by word ;” Ethiopic, “with his word ;” and Sahidic, “by the word of his mouth.” So that after all the Authorised Version agrees with versions of the fourth, and perhaps of the second century. For clearly the word with which He cast out devils must have been “His ” word.

Ver. 24.

“Insomuch that the ship was covered with the waves,” A. V. ; “*render* was being covered,” Dr. A.

A better rendering.

Ver. 28.

“Of the Gergesenes,” A. V. ; “of the Gadarenes,” Dr. A.

This is probably the correct reading ; as “Ger-

gesa " is not known, whereas "Gadara" is. Of the old versions the Armenian, Ethiopic, Coptic, Gothic, Arabic Pol. and Fayy. read "Gergesenes;" the Peschito, "Gadarenes;" the Sahidic and A. Saxon, "Gerasenes," as if from Gerasa; Wycliffe, "Genazereth;" and Tyndale, "Gergesens."

Ver. 29.

"Jesus, thou Son of God," A. V.; "*omit* Jesus," Dr. A.

Our Saviour's name does not indeed occur in the Cod. Vat. and one or two more; but it is found in very many others, and in the Peschito, Sahidic, Gothic, Armenian, Ethiopic, and Arabic versions; the Coptic alone omits it. So that here, as almost always, we may in such good company keep the name of Jesus, the Name which is above every name, even when uttered by devils.

CHAPTER IX.

Ver. 2.

"Thy sins be forgiven thee," A. V.; "*omit* thee," Dr. A.

Here again the reading of the A. V., which is that of the Received Text, is far better supported than the other. All the Old versions read thus,

except the A. Saxon; and Dr. Alford must have overlooked the Ethiopic when he says that it reads otherwise. On the other hand, S. Chrysostom reads with the Cod. Vat., "thy sins be forgiven," omitting σοί, thee. Assuredly, the English reader need not make himself the least uneasy about such questions, and the reading of the A. V. may remain as it is. For not only has it great authority, but the emphasis is also much greater; "thy sins be forgiven thee" being so far, more pointed than "thy sins be forgiven."

Nay, we may well suspect a mistake of the copyist in changing σοί into σοῦ; for there is something lame in ἀφένται σοῦ αἱ ἁμαρτίαι, inasmuch as αἱ ἁμαρτίαι here must be rendered "thy sins," so that σοῦ is hardly necessary. But σοί is required after ἀφένται. In proof of which, at v. 5 and at S. Mark, ii. 9, we have only ἀφένται σοὶ αἱ ἁμαρτίαι, 'to thee are forgiven the (thy) sins,' that must be rendered, "thy sins be forgiven thee," as well as in this place. Likewise ἄφες αὐτῷ καὶ τὸ ἱμάτιον, 'give him thy cloak also,' &c., and at S. Mark, iv. 12, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.

On the other hand, not a single instance occurs in the New Testament of ἀφίημι in the sense of "forgiving sins," without the dative after it of the person to whom the sins are remitted. So that while the genitive of the person whose sins are remitted is not necessary so long as the definite article qualifies the term "sins,"

αἱ ἀμαρτίαι — the dative, is indispensable after *ἀφίημι*. Whence we may conclude that the reading of the Received Text is better Greek than that of the Cod. Vaticanus, and that the criticism is not sound that rejects a reading because it is “generally received,” and adopts another only because it is in the Vatican MS., the exact date of which, after all, cannot be determined.

Ver. 8.

“They marvelled,” A. V.; “*read* were afraid,” Dr. A.

Here again is the Dean’s alteration grounded on a reading in the Vatican MS., *ἐφοβήθησαν* for *ἐθαύμασαν*. The Received Text, however, is well supported; not only by many MSS. but also by S. Chrysostom,¹ the Armenian, Ethiopic, and Arabic versions, while the Peschito, Coptic, and Sahidic, read “were afraid;” the Gothic, “feared wondering;” and the A. Saxon, “reverenced Him,” or “were in awe of Him.”

Both readings, however, come very much to the same thing, for they could not marvel at Him without a certain degree of awe.

Ver. 12.

“He said unto them,” A. V.; “*omit* unto them,” Dr. A.

¹ Homil. xxx. in Matt.

This is not of the slightest consequence. The reading of the A. V. is supported by a number of MSS. and by all the Old versions, except the Sahidic and the A. Saxon. Dr. Alford cannot have read aright the Ethiopic when he quotes it as omitting "unto them," for it has the words.

Ver. 13.

"But sinners to repentance," A. V.; "*omit to repentance,*" Dr. A.

This is the same kind of alteration as the preceding one. Both readings are well supported, though "to repentance" is left out in the Vatican MS. and a few others, as well as in the Gothic, A. Saxon, Peschito, and Armenian versions; but it occurs in the Coptic, Sahidic, and Ethiopic. Here, again, the Dean cannot have read aright the Ethiopic, which he quotes as omitting the reading; while he did not look at the Sahidic, which has the words "to repentance." They are all good authorities; and this shows what a waste of labour it is to work at unsettling one's mind and that of others by the fruitless attempt to settle such a question as whether St. Matthew originally did or did not write these words—seeing they are found in S. Luke, v. 32, and are there said to be genuine.

Ver. 16.

"The rent is made worse," A. V.; "*render* a worse rent is made," Dr. A.

This may be an improvement, and a better rendering; although A. V. is also correct.

Ver. 35.

"Among the people," A. V.; "*omit*," Dr. A.

This rendering in English first appears in Tyndale's version. It is not found in the Sahidic, Peschito, Gothic, Arabic, Coptic, and A. Saxon versions; but it exists in the Armenian, Georgian, Slavonic, and in the Ethiopic, which, here again, the Dean must have overlooked, in saying that it omits the reading. According to him it is not found in the three oldest MSS., though it is supported by very many.

Ver. 36.

"They fainted," A. V.; "*read* were harassed," Dr. A.

This alteration rests on the Received Text *ἐκλελυμένοι*, "faint" or "weary," being replaced by *ἰσχυλμένοι*, "harassed" or "worried," which is a somewhat uncommon term, and is, therefore, supposed to have been explained by the more usual word, which gradually crept into the text. The Gothic reads *afdauidai*, *ἐκλελυμένοι*, "fainting;" A. Saxon, *gedrehte*, troubled or vexed; Wycliffe, "thei were traveilid;" Tyndale's, "they were

pined away ;" Syriac, "wearied ;" Coptic, "wandering and scattered abroad ;" Sahidic, "were *scullei* and scattered abroad," using the Greek term, an authority which Dr. Alford overlooks ; Armenian and Ethiopic, "wearied and scattered abroad."

The authorities seem to be in favour of ἐσκυλμένοι, harassed or troubled, tired or weary ; as in Herodianus, σκύλας δὲ καὶ ὑβρίσας,¹ after wearying, worrying, or harassing and insulting the troops ; and ἵνα δὴ μὴ πάντα τὸν στρατὸν σκύλη,² 'that he should not weary the whole army.' If an alteration be made in the Greek text, and thus also in the A. V., since the term used is supposed to refer both to the multitudes being weary of the way and wearied out by the Pharisees and Scribes, instead of "they fainted," one might perhaps adopt, "they were wearied." But "they fainted" is well enough understood.

CHAPTER X.

Ver. 4.

"Simon the Canaanite," A. V. ; "Simon the Cananæan," Dr. A.

The A. V. reads as if Simon was a Canaan-

¹ Lib. vii. p. 149, ed. Steph.

² Lib. iv. See also H. Stephen's remarks on σκύλλω in his preface to Herodianus.

ite, inhabitant of Canaan ; which is not the meaning of the term. It most likely stands here for "Zelotes," *i.e.* one of the Zelots, a numerous sect among the Jews, who called themselves followers of Phinehas, in his zeal for the law, and took the law in their own hands. Nevertheless, neither *Kavanίτης* nor *Kavanaϊός* seem regularly derived ; *Kαννίτης* and *Kανναϊός* apparently being more correct. One circumstance, however, deserves notice ; the Syriac, whence *Kavanίτης*, *Kαννίτης*, or *Kavanaϊός*, is derived, reads here *Qanōnōyō* ; whereas in S. Luke, v., and Acts, i., it renders the Greek *Ζηλότης* by the equivalent *thannōnō*. How, then, did the translator understand it here ?

Ver. 10.

"Nor yet staves," A. V. ; "Nor yet a staff," Dr. A.

Better on all accounts, the singular, *ράβδον*, being better Greek, and better grammar in English. And so read most of the Old versions.

Ver. 19.

"But take no thought," A. V. ; "But take not anxious thought," Dr. A.

See above, ch. vi. v. 25, p. 119 sq.

Ver. 23.

"Ye shall not have gone over the cities," A. V. ; "Ye shall not finish the cities," Dr. A.

This is a more literal rendering of *τελέσητε*, yet not so clear as the rendering of the A. V., which expresses the Greek, that the Apostles would not have ended their preaching among the cities of Israel when the Son of Man came. Whereas "to finish a city, or cities," may have more than one meaning.

Ver. 39.

"He that findeth—that loseth," A. V.; read "hath found—hath lost," Dr. A.

It is not so certain that the second aor. *εὐρών* may not be rendered by the present; the first aor. *ἀπολίσας*, however, is more definite in point of time. Hence this passage is read differently by the several versions; thus the Gothic, Armenian, Wycliffe, and Tyndale, read like the A. V.; A. Saxon, "he that met (found) his life—he that loseth," with which agree the Syriac and the Coptic; while the Ethiopic reads "hath found—hath lost." This tense, however, can hardly apply, as Dr. Alford would have it, to the time when he that shall have found (this life) shall lose (the next), and he that shall have lost (this life) for His sake shall find (the next). Besides, *ψυχή*, 'soul,' though often taken for "life," need not be so understood in this place.

We have examined all the alterations proposed by the Dean in the first ten chapters of

S. Matthew. It seems but fair to him that we should also look at a chapter or two in the other Gospels.

S. MARK.

CHAPTER XIII.

Ver. 1.

“See, what manner of stones and what buildings *are here?*” A. V.; “*render* See, what great stones and what great buildings!” Dr. A.

If the Dean had considered the matter, he probably would have written otherwise, and would have rendered here as everywhere else—John, iii. 1; S. Luke, i. 29, &c.—*ποταπός*, by “what manner of,” and thus have let alone the reading of the A. Version.

Ποταπός is indeed rendered “*quantus de rebus et qualis, i.q. ποῖος de personis;*”¹ but also, and more correctly, is *ποταπός*, “*qualis de rebus,*” as in this place. For *ποταπός*—which is a degenerate form of *ποδαπός*, “of what soil, or country, or kindred”—means “what manner of.” *Τὸ ποταπὸς δὲ, ἔστι ποταπὸς τὸν τρόπον Φρύνιχος; φρόνιμος ἐπιεικής. Ποταπός* means “of what manner is,” say, Phrynicus? prudent, gentle;

¹ Wahl. Cl. N. s. v.

χρὴ οὖν οὕτως ἐρωτᾶν ποῖός τις σοι δοκεῖ εἶναι,¹ “and thus,” says Nunnesius, “must I ask the question when I wish to know what manner or what sort of a person so-and-so appears to be.”

Ποδαπός, then, which is the correct form, answers to *cujas, qualis*. Τίς, ἦν δ' ἐγώ, καὶ ποδαπός; Εὐηνος, ἔφη, ὦ Σώκρατες, Πάριος,² ‘Socrates cum rogaretur, cujatem se esse diceret, mundanum inquit, totius enim mundi se esse incolam et civem esse arbitrabatur.’³ Ποδαπός, says Thom. Magister,⁴ ἐπὶ γένους λέγων ὀρθῶς εἰποῖς, is rightly said of kind or kindred; but when speaking “of what manner,” περὶ τοῦ τρόπου ἐρωτῶν οὕτως ἐρεῖς· ποταπὸς τὸν τρόπον ὁ Σωκράτης; ἐπιεικής, ‘Say thus, of what manner or what manner of man is Socrates? gentle.’ Yet as ποταπός is inferior Greek, κάλλιον δ' ἂν εἴη τὸ οὕτως ἐρωτᾶν, ὁποῖός σοι τίς δοκεῖ εἶναι, ἢ ποταπός, ‘it were better to say, of what sort or manner so and so appears to thee to be, than to use ποταπός.’

The reading of the A. V. is, therefore, quite correct, and Dr. Alford's proposed alteration is a mistake. He quotes Josephus; it is, therefore, singular that he did not notice what Josephus says, that the stones were not all “great,” but that some were of different shapes and kinds, and more or less ornamented; the whole of which is

¹ Schleusn. s. v. and Lobeck Phrynichus, s. v. p. 56.

² Apol. Socr. par. 4. ³ Cicero Tusc. 9. lib. v. 108.

⁴ P. 289, ed. Ritschel.

⁵ Ib.

correctly rendered by "what manner of " of the A. Version.

Ver. 2.

"And Jesus answering said," A. V.; "*omit answering,*" says Dr. Alford.

This summary injunction is again to be traced to the Vatican MS., in which the reading is not found; but it is found in many of the Old versions and in some MSS.; and as it does no harm here we need not reject it.

Ver. 4.

"When all these things shall be fulfilled," A. V.; "*read and render when these things are about to be all fulfilled,*" Dr. A.

We demur to this. (1) *Μέλλειν* does not necessarily mean "to be about to do," or "on the point of doing;" on the contrary, while it points to the future, it rather implies delay than haste; and implies "futurity" by implying "delay." Thus—

*μακρὰ μέλλει, ἀλλὰ ταχύναται*¹

So little is *μέλλειν* "about to," that we have in *Antigone*, 611—

*τὸ τ' ἔπειτα, καὶ τὸ μέλλον,
καὶ τὸ πρὶν ἐπάρκεσει,*

¹ *Œdip.* Col. 218, 1627, and *Philoct.* 1449.

where τὸ μέλλον is yet farther off than ἔπειτα, 'deinde,' and comes after it.

Τί μέλλετε; 'why do you delay?' says Clytemnestra to her attendants; for μακρὸν τὸ μέλλειν,² 'to be "about to," is a long time coming.' Further examples are needless to show that μέλλειν implies delay, and that, therefore, "shall" of the the A. V., which only points to the future without specifying the time, is more correct than Dr. Alford's "about to be."³

(2) The Greek does not say when these things are all fulfilled, but "when all these things shall be fulfilled." "All" qualifies "these," and not "to be fulfilled," as Dr. Alford seems to understand it by placing "all" before "fulfilled," and not at its proper place, before "these things."

Ver. 6.

"I am *Christ*," A. V.; "I am He, *is more faithful*," Dr. A.

"He" is not in the Greek, which simply means "I, I am;" *he* or *Christ* being understood in this case. Ἐγὼ εἰμι is thus said very often: e.g. Acts, xiii. 25; S. John, i. 21, and viii. 24, &c. "I myself" being αὐτὸς ἐγὼ εἰμι, S. Luke, xxiv. 39. Since, then, "he" forms no part of the text, and must be understood as referring to

¹ Agam. 908, 1358.

² Bacch. 178, CEd. Col. 1074, &c.

³ On μέλλειν, see Lobeck's Parerg. to Phryn. p. 747, sq.

Christ, it is very clear that "I am *Christ*," A. V., is far plainer than "I am *he*," which may refer to anybody.

Ver. 9.

"But take heed to yourselves," A. V. ; "*render* Take ye—ye has the emphasis—let your care be," Dr. A.

The construction in full of *ἐαυτοῦ*, with the pronoun to which it refers, is so rare—and then, of course, in the same case—that we had better look at this sentence as if written *ὑμεῖς δὲ βλέπετε ἐαυτοῦς*, as at v. 28, so as to lay the emphasis on *ὑμεῖς* ; in which case it cannot be rendered as Dr. Alford does. It should then be, "But ye take heed to yourselves," and at v. 23, "But ye take heed." For since *βλέπετε* is fully rendered here by "take heed," which is also like it made the second person plural by placing "ye" after "take," one then says, "Take ye heed to yourselves," that is, "Let no one else do so for you." But if "ye" is put at the head of the sentence, thus, "But ye," it means, "Let others do what they like; you, however, take heed to yourselves."

Ver. 10.

"Among all nations," A. V. ; "*render* Among all the nations," Dr. A.

We demur to this. (1) The use of the definite article in Greek is, of course, often diametri-

cally opposed to the English idiom. (2) In this case τὰ ἔθνη was consecrated to mean "the Gentiles," *gentes*, all the nations that were not Jews, and it is the meaning of it here; so that "among all the Gentiles" would render the Greek in the sense given to τὰ ἔθνη by our Saviour in His conversation with His disciples. But, since "the nations" in English has not the same meaning as τὰ ἔθνη in Greek, "all the nations" requires in English some such complement as "of the earth," "of the world," &c. On the other hand, "all nations" answers the purpose perfectly well, since it implies all the nations of the earth, and no others. The same thing applies to such passages as S. Matt. xxviii. 19, where "all nations" is a fit rendering for πάντα τὰ ἔθνη.

Ver. 11.

"And deliver you up," A. V.; "to deliver you up," Dr. A.

A better rendering.

Ver. 12.

"Shall cause them to be put to death," A. V.: "*render* Shall put them to death," Dr. A.

Dr. Alford seems to forget that θανατόω means both "to put to death" and "to condemn to death," which is very much like "to cause to be put to death." Thus, in Themistocles, c. xxiv., Plutarch tells us that Ἐπικράτης ὁ Ἀχαρνέως ἀπέστειλεν ὃν ἐπὶ τούτῳ Κίμων ὕστερον κρίνας ἔθα-

νάτωσεν. In the same sense also, οὕτω δὴ τοῦ Πανσανίου θανατωθέντος, 'having been caused to be put to death,' *i. e.* by Themistocles, on whom the suspicion rested.¹ So also in Xenoph., μηδένα ἀποθνήσκειν ἄνευ τῆς ὑμετέρας ψήφου, τῶν δ' ἔξω τοῦ καταλόγου κυρίους εἶναι τοὺς τριάκοντα θανατοῦν.² Θανατόω is also found in the same sense in Plato, IX. Leg., Antiphon and others; so that the rendering of the A. V. is correct.

Ver. 14.

"Spoken of by Daniel the prophet," A. V.; "omit," Dr. A.

This clause is not, indeed, in the Vatican MS., but is found in others, as well as in the Syriac, Georgian, Slavonic, and Ethiopic versions. So that we need not obey Dr. Alford's peremptory order to omit it.

Ver. 19.

"For *in* those days shall be affliction such as was not," A. V. "For those days shall be affliction such as hath not been," Dr. A.

Dr. Alford's correction reads rather odd at first; yet it is borne out by Eccles. ii. 23. "For all his days are sorrow, and all his travail grief."

But as regards the rendering of γέγονε by

¹ Ibid. c. xxiii. and Agesilaus, c. xxxii.

² Hellen. lib. ii. c. iii. 51.

“hath been,” it must depend entirely on whether γέγνε was said with regard to the time when our Saviour spoke those words, or to the time when the affliction should happen. As it most likely refers to the time when there should be affliction, “hath been” cannot be construed with a future tense, because the pret. def. “hath been” must refer to a time present, when the action spoken of has already taken place. One cannot say, “To-morrow there will be a storm such as there has not been for months,” since “hath been” ends to-day and at present; and yet the question is about to-morrow; for between to-day and to-morrow another and greater storm may happen. One might, however, say, “as was not since the foundation of the world,” because the indef. pret. “was,” embraces all past tenses, especially in English, in which it is used idiomatically far oftener than in many other languages; the same may be said of the second pret. γέγνε, which is a sort of past present, and implies a thing done or completed, and which, therefore, is said to “be” at any time past, present, or future.

Ver. 20.

“Those days,” A. V.; “the days,” Dr. A.

What days?—Good grammar tells everything; and if it leaves aught to be understood, it must be so grammatically.

Here, however, whereas in τὰς ἡμέρας, either ταύτας may be understood, or τὰς may be taken

in a demonstrative sense; "the" in English has a defining and distinguishing sense, though now no longer the demonstrative power of the article in Greek. Τὰς ἡμέρας, then, may be said in Greek; but seeing it points to the days already alluded to, it must be rendered in English by "those days."

"No flesh should be saved," A. V.; "should have been saved," Dr. A.

"Should have been saved" is a tense which is rather difficult to thread out in connexion with what comes before; and "should be saved," seems to answer the purpose, which is, to say that, unless those days had been shortened, no flesh should, or more familiarly, would ultimately be saved; whereas "should have been saved," can only be said relatively to the time preceding the days of affliction, and ending with them; but it cannot, like "should be saved," embrace also the time that may follow. So that A. V. seems best.

Ver. 25.

"Shall fall," A. V.; "shall be falling," Dr. A., rightly.

Ver. 28.

"Now learn a parable of the fig-tree. When her branch is yet tender," &c., A. V. "Now learn the parable from the fig-tree. When now her branch becometh tender," &c., Dr. A.

At first it would seem as if A. V. "a parable," were a bad rendering for τὴν παραβολήν. Yet it is preferable to Dr. Alford's "the parable," that starts on the unsound principle that the Greek article must always be rendered in English, but which here cannot make sense, without "which I have spoken," or "which I will now speak," for complement.

The intention of the Greek, however, is "this parable," which would be a good rendering for τὴν παραβολήν in this place. Failing this, "a parable," that requires no complement, being indefinite, is best; especially as by being stated to be the parable which the fig-tree teaches, it is thus clearly defined. Ἀπὸ is as well rendered "of," as παρὰ in "learned of the Father," &c. S. John, vi. 45. The reading of A. V., "When her branch is yet tender," however, is in one respect preferable to Dr. Alford's, "when now her branch becometh tender," although he is, perhaps, right in rendering here γένηται, by "becometh." But he writes as if "now" qualified "when;" whereas ἤδη is said of ἀπαλὸς γένηται. "Now" is either conjunction or adverb of time very much like νῦν; but where it stands, in Dr. Alford's sentence, it reads like a conjunction; which is not the intention of ἤδη, that is best rendered "yet," said of the time at which the branch is, or becomes, tender.

"Ye know," A. V., v. 29, "*read* it is known," Dr. A.

This is a singular rendering of *γινώσκετε*, which can only mean "ye know," or "know ye."

Ver. 30.

"Shall not pass," A. V.; "shall not pass away," Dr. A. Better.

Ver. 32.

"But of that day and that hour," A. V.; "but of that day or hour," Dr. A.

This alteration comes from *ἢ*, "or," which is found in the Codd. Alex., Vat., and Ephr., instead of *καί* of the Received text. This *καί*, however, which is the reading of S. Matthew, is also found in every one of the Old versions, one and all of which read here, "that day and that hour." Wycliffe alone has, "Treuly of that day or our;" while Tyndale reads, "but of the daye and the houre."

"But of that day or hour," however, is not a correct rendering of *περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας*: inasmuch as *ἐκείνης* relates to the day only, and not to the hour, as in English: this is proved by the article before hour, *τῆς ὥρας*, after which *αὐτῆς* is understood. "But of that day or of the hour" [in it], or more literally, though too familiarly, "but of that there day or of the hour," &c. Yet, since "hour" is evidently a portion of "that day," and not distinct from it in point of time, it is clear that *καί*, "and," which restricts the event to that one moment, is

a more logical reading than *ñ*, "or." No wonder, then, if all the Old versions read "and," and thus agree with A. V.

"No man," A. V., "*render for perspicuity none*," Dr. A.

Dr. Alford must surely mean "no one;" for "none" would not be so perspicuous as "no man." But "no one" is best; though it matters very little.

"Neither the Son," A. V., "*read nor even*," Dr. A.

"Nor yet," would be better.

Ver. 33.

"Watch and pray," A. V. Dr. Alford encloses [and pray] within brackets, saying that "*it is omitted in several ancient authorities*."

But it is found in Codd. Alexandr. and Ephr. though not in Cod. Vatic. It is also in all the Old versions and many MSS., as well as in S. Matt. xxvi. 41. With such authorities for it, what is the use of unsettling the mind of the English reader, who may doubt on reading this whether he need pray at all, so that he watches; as if he could do the one without the other?

Ver. 34.

"As a man taking a far journey," A. V., "*the original has only going from home*," Dr. A.

"Going from home," or "gone from home,"

would be ἀπείναι—ἀνὴρ ἄπων ἐκ δωμάτων¹—or ἐκ δόμων;² whereas ἀπόδημος, which is not of frequent occurrence, ἐκδημος being preferable,³ derives its meaning from ἀποδήμειν, which means to go not “from home,” i. e. the “house,” but from the people or country into foreign parts; the difference between ἄπειμι, ‘to be absent,’ and ἀποδημέω, ‘to go away,’ being beautifully drawn in ἄπειμι δ’ ὥς ἰοίκε τήμερον—καὶ γὰρ—πρέπει μέλλοντα ἐκεῖσε ἀποδημῆν—διασκοπεῖν περὶ τῆς ἀποδημίας⁴—where it is said of a long journey—death, and what was to follow.

Ποῖ γῆς ἀπεδήμεις;

‘To what part of the world didst thou go?’ said Hercules to his wife, who answers, ἐπεβάτευον Κλεισθένει, ‘I sailed with Cleisthenes;’ καὶ ναυμάχησας; ‘And thou didst fight at sea?’⁵ For ἀποδημέω is “proficiscor,” and ἀποδημία is, according to Phavorinus, ὅταν τις ἐκ τῆς πατρίδος εἰς ἀλλοδαπὴν ἀπέρχεται—‘when one goes away from his own native land into another country;’⁶ ἐπὶ στρατείαν ἀποδημῆσαι, on foreign service;⁷ εἰς χώραν μακράν—‘into a far country.’⁸

Ἀπόδημος here answers to ἀποδημῶν, in S. Matt. xxv. 14; the same parable as in S. Luke, xix. 12, where ἀποδημῶν is explained by ἐπορεύθη

¹ Eurip. Or. 562.

² Med. 1147.

³ Thom. Mag. s. v.

⁴ Phædo, p. 143, 146, ed. Lond.

⁵ Aristoph. Ran. 48, sq.

⁶ Schleusn. s. v.

⁷ Ælian, Var. H. xxvii. about Plato.

⁸ S. Luke, xv. 13.

εἰς χώραν μακράν, 'he went into a far country.' So did Antoninus, when ἀποδημῆσαι τῆς Ῥώμης ἠθέλησεν, ὡς δὴ διοικήσων τὰ ἐν τοῖς στρατοπέδοις, καὶ τὰ ἔθνη ἐποψόμενος, ἀπάρας δὲ τῆς Ἰταλίας, ἐπὶ τε ταῖς ὁχθαῖς τοῦ Ἰστροῦ γενόμενος, κ. τ. λ.,¹ 'he planned to depart from Rome, in order both to set in order his various camps and to see the world; having left Italy, therefore, and landing on the banks of the Danube,' &c. Or, as he would do of whom spake Socrates,—ὁπότε ἀποδημοίης—ὁπότε ἔλθοις εἰς τὴν ἐκείνου—ὁπότε ἔλθοι Ἀθήναζε,² or he to whom Plato alludes, who was to ἀποδήμειν καὶ ἀπέσεσθαι συχνὸν χρόνον³—ὃς ἀπεδήμησε χρόνους ἱκανούς,⁴ 'who went into a far country for a long time.' Εἰ δ' αὖ οἷον ἀποδημῆσαι ἐστὶν ὁ θάνατος ἐνθὲνδε εἰς ἄλλον τόπον—ἀφικόμενος εἰς Αἴδου—ἄρα φαύλη ἂν εἴη ἡ ἀποδημία. 'If, however, death is like departing hence to another place—when I reach Hades, and, being rid of unrighteous judges here—I there meet Minos and Rhadamanthus: will that be so bad a journey, after all?'⁵

So then ἄνθρωπος ἀπόδημος is something more than a man merely "going from home;" οἰκῆτωρ μὲν ὢν ἐν Σκύρῳ, ἐν δὲ τῷ παρόντι ἐφ' ἑτέρῳ ἀποδημῶν ἐμπορίῃ.⁶ Nay, the very passage (S. Matt. xxv. 41) referred to by the Dean, in con-

¹ Herodian, lib. iv. p. 95, ed. St.

² Memor. Socr. lib. ii. c. iii. 12, sq.

³ Politic. p. 555, &c.

⁴ S. Luke, xx. 9.

⁵ Apol. Socr. p. 363.

⁶ Dem. πρὸς καλλ. p. 1345.

firmation of his rendering, proves the contrary; since it is rendered by S. Luke, xix. 12, "a man who went into a far country."

The Syriac and Ethiopic read, "who went on a journey," and the Coptic and Armenian, "who went into foreign parts." The Authorised version, therefore, is right.

CHAPTER XIV.

Ver. 1.

"After two days was *the feast of the passover*, and *of unleavened bread*," A. V., "*render the passover*, and the [*feast of*] unleavened bread." Dr. A.

This proposed alteration is unnecessary, and the A. V. is quite right.

It is, indeed, true that in Numb. xvi. 17, the Passover is mentioned first, on the 14th, and then the feast of unleavened bread, on the 15th day of the first month. But it is equally certain that the term "Passover" is applied to the whole feast, in Scripture—whether or not, as S. Clement Al. says, it was to be reckoned from the 10th day, when the lamb was chosen, to the 21st, and thus occupied the best part of two weeks, according to Philo. Thus the Passover itself is called "the feast" of the Passover, *וְיָגֵן הַפֶּסַח*, in

Exod. xxxiv. 25; ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα, 'the feast of unleavened bread [which] is called the Passover,' S. Luke, xxii. 1; and the two were called ἡ ἑορτή, 'the feast,' τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων, 'the Passover, the feast (not 'a feast,' A. V.) of the Jews,' S. John, vi. 4.

Likewise does Philo speak of ἑορτὴ—τὰ διαβατήρια, ἣν οἱ Ἑβραῖοι πάσχα κάλουν—'the feast, "the passing through," which the Hebrews call the Passover,' ὑπομνητικὴ τῆς μεγίστης ἀποικίας ἐστὶν ἡ ἑορτὴ, καὶ χαριστήριος; 'that feast was instituted as a commemoration of the great exodus, and is to be kept with thanksgiving.' Συνῶπται δὲ τοῖς διαβατηρίοις ἑορτὴ¹—ἄζυμα; 'but to the Passover is attached (or, immediately follows the P.) a feast—the unleavened bread,' &c. Here, therefore, both the Passover and the unleavened bread are alluded to, each as "a feast." Hence, the custom among the Fathers of calling the Passover, ἡ ἑορτὴ τοῦ πάσχα τοῦ προτέρου τυπικοῦ, νῦν δὲ ἀληθινοῦ,² 'the Feast of the Passover, of the first that was typical and of the present one, which is the true.' So that, as the Passover was "the Feast" of the Jews, is it also ἡ βασίλισσα τῶν ἡμέρων, 'the queen of days,' for Christians, says S. Gregory of Nazianzus.³

When, therefore, the A. V. says, "After two days was *the feast of the passover and of un-*

¹ De Sept. Festis, p. 1189, sq.

² S. Cyril. Hier. Cat. xiv.

³ Orat. xlii.

leavened bread, it speaks correctly, both as to fact, and also according to the usual idiom of those days.

Ver. 2.

"Not on the feast *day*," A. V.; "*render* during the feast," Dr. A.

A better rendering.

Ver. 3.

"And being in Bethany," A. V.; "*render* when he was," Dr. A.

Here also is A. V. best. "ὄντος, 'being,' expresses a length of time during which the circumstances told took place; whereas "when" only points to the time or instant—*e. g.* "when the gun went off"—without implying any duration whatever. If any alteration were necessary, it should be "while he was." Yet, "being" is literal, perfectly correct, and readily understood.

Ver. 5.

"For it might have been sold," A. V.; "*read* for this ointment might," &c., Dr. A.

The principal MSS. and all the Old versions, except the Arabic, Pol., and Fayy., the Peschito and the Coptic read τοῦτο τὸ μύρον, "this [here] ointment; τὸ μύρον, however, is omitted, in those four versions, as well as in some MSS., and in the Received text. Here the Dean introduces it into

the text, partly because it is found in S. Matt. xxvi. 9, while, as we have seen, he removes from the text of S. Matthew the very words that occur in parallel passages of S. Luke. One is, indeed, sadly put out by all this shifting, the merit of which it is impossible to see.

Surely these two places are not parallel. In S. Matthew, "ointment" is only mentioned twice at v. 7; and in the 8th verse, we only have,— "To what purpose is this waste?" (v. 9), "For this ointment might have been sold," &c. So that τὸ μύρον may well come after τοῦτο, in S. Matthew. Here, in S. Mark, however, "ointment" would occur three times, at v. 3, 4, 5, if Dr. Alford's emendation were adopted. Surely one's ear has claims on the consideration of text-constructors; and—"Why was this waste of the ointment made? For it might have been sold," reads assuredly better than "Why was this waste of the ointment made? For this ointment might have been sold," &c.; while the meaning of both readings is precisely the same. Here, then, also, is the A. V. best.

"Three hundred pence," A. V.; "*read* three hundred denarii," Dr. A.

Alterations like this seem intended only to make one doubt the wisdom of the reviser. For, what do the people, for whom the common version is made, know of "denarii" or "denarius," either, albeit they have it in the "*d.*" of "*£. s. d.*?" Whereas they know all about a

penny, which, in the 17th century, answered well enough to the value of the "denarius" in the days of Tiberius, $7\frac{1}{2}d.$, to stand as an equivalent in the English translation. A labourer's wages was then a penny a-day, as was a denarius in the days of our Saviour.¹ The Saxon *penig*, which was derived from the Roman denarius, was, it is true, worth only threepence of the present currency; but the Roman denarius greatly diminished in value towards the end of the Empire, and after that. So that anyhow, since "penny," which originally meant *cattle* and *money*, was the Saxon equivalent for the Roman "denarius," it clearly is the best rendering for it, in a version intended for the people; irrespectively of the actual value of the penny at that time or at present.

Ver. 8.

"She is come beforehand to anoint," A. V.; "*render* she hath by anticipation anointed," Dr. A.

Very little need be said about this. The A. V. is plain, Saxon, and true. Dr. Alford's "anticipation" looks very strange side by side with "hath" and other English words. *Προ-ἔλαβε μύρισαι*, moreover, could not be rendered better than "anointed beforehand;" but how could the woman do so without "coming" for that purpose?

¹ Ackerm. Numism. Ill. p. 8; Bibl. Numism. von C. Cavendon. üb. von Wärlhof, p. 105, sq.

Ver. 10.

“One of the twelve,” A. V.; “*literally*, the one, or that one of the twelve,” Dr. A.

This alteration rests on the insertion of the article before εἷς in the Vatican MS. ‘Ο εἷς does not, I believe, occur, said thus absolutely; but always when mention is made “of two or more” of “the one and the other,” &c. ὁ εἷς . . . ὁ εἷς; ὁ εἷς . . . ὁ δὲ ἕτερος, or ἄλλος; οἱ δύο, ὁ εἷς . . . καὶ ὁ ἕτερος. No instance of ὁ εἷς, as the Dean puts it, is found in the New Testament, neither does the Vatican MS. insert the article before εἷς in any of the following parallel passages, S. Matt. xxvi. 14, 47; S. Luke, xxii. 47; where εἷς τῶν δώδεκα is said of Judas Iscariot.

This one instance, then, looks more like an error of the Vatican copyist than like a true reading; for it is not, I believe, good Greek. The expression, καὶ ἐξῆλθεν ὁ εἷς ἀπ’ ἐμοῦ, Gen. xliv. 28, at first seems to bear out Dr. Alford’s reading, ὁ εἷς; but it depends on δύο ἔτεκε μοι ἡ γυνή: ὁ εἷς ἐξῆλθεν—“one of the two.” So also δώδεκα ἀδελφοί ἐσμεν—ὁ εἷς οὐ ὑπάρχει· ὁ δὲ μικρὸς μετὰ τοῦ π., ch. xlii. 32; which is like, Δύω—ἦσαν, ὁ εἷς—ὁ δὲ ἕτερος, S. Luke, vii. 41; but δύο υἱοί—εἷς ἐκ δ. καὶ εἷς ἐξ ἐνῶν S. Matt. xx. 21; S. Mark, x. 37. Οἱ πέντε βασιλεῖς ἔπασαν, καὶ ὁ εἷς ἐστίν, ὁ ἄλλος οὐπω ἦλθε, &c., Rev. xvii. 10. The A. V., therefore, requires no alteration in this place.

Ver. 14.

“Where is the guest chamber?” A.V.; “*read* my guest chamber,” Dr. A.

This also rests on *μοῦ* inserted after *κατάλυμα* in the Vatican and other MSS.: though neither in the Alexandrine MS. nor in any of the Old versions, except, indeed, in the “Sahidic,” says Dr. Alford. This verse, however, is neither in the Sahidic N. T. of Woide, nor in “Münter’s De indole Sah. Vers.,” nor yet in Mingarelli’s “Codd. Bibl. Naniæ.” Perhaps Dr. Alford consulted some Sahidic MSS.; if so, it would be well to have stated the fact. Likewise, does he quote the Armenian edition of Bp. Uskan; but, though beautifully printed, it is, nevertheless, not to be trusted; as it was altered from the Vulgate. The best critical edition of the Armenian Bible is that of Venice, 1805, 4to.

Dr. Alford adopts *μοῦ* here on the authority of the Vatican, Ephraem and other MSS, and of the Sahidic version, which he does not specify; while, at S. Luke, xxii. 11, where Cod. Ephr. and the Sahidic of Woide read τὸ κατάλυμά μου, he does not adopt *μοῦ*. Why then, here, and not there? Somehow this arbitrary handling of the Sacred text does not gain one’s confidence. Surely, if τὸ κατάλυμά μου, ‘my guestchamber or my lodging,’ is so right here as not to require a change in the text, and in the A.V., common minds cannot see why, on nearly the same au-

thority, it would not be quite as desirable in S. Luke, xxii. 11.

Ver. 15.

“There make ready for us,” A. V.; “and there make ready,” &c., Dr. A.

Dr. Alford inserts *καὶ* before *ἐκεῖ*, on the authority of the Vatican MS. and of the Coptic, Gothic, and Ethiopic versions. On the other hand, the Alexandrine MS., the Armenian, Peshchito, Georgian, Slavonic, and Arabic versions do not read *καὶ*, but agree with the A. V., that reads much the best. For “and” before “there make ready,” does not suit the cadence of the verse. Dr. Alford, however, overlooked the Syriac Peshchito, when he said that it inserts *καὶ*; for it omits it.

Ver. 18.

“One of you which eateth with me, shall betray me,” A. V.; “*render* one of you shall betray me, he that eateth with me,” Dr. A.

It is not easy to discover the merit of this correction; inasmuch as both renderings mean the same thing; the A. V. being the clearer of the two. “One of you, he that eateth with me, shall betray me,” might, perhaps, be more literal; yet is no alteration required. Ὁ ἐσθίων must be taken in a future sense; unless we think that v. 19 took place while Judas, ὁ ἐμβαιπτόμενος, was dipping in the dish with the Saviour.

Ver. 22.

"Take, eat," A. V.; "*omit eat, as in all the most ancient authorities, and read, Take [this],*" Dr. A.

The mass of evidence is decidedly in favour of Dr. Alford's correction. Not only do most MSS. and all the Old versions omit "eat," but even Wycliffe has only "Take ye;" while Tyndale gives: "Take, eat." This reading yet increases the difficulty of the question connected with the words of institution or consecration of the Eucharist, which are differently given in the four places where they are mentioned; and that go to prove, says Bp. Jeremy Taylor, that Christ left us nothing definite on the subject. This, too, shows how wholly the matter lies between Him and the communicant; since four priests, administering the Holy Communion, according to Scripture, would do it in four different ways.

Ver. 24.

"Of the new Testament," A. V.; "*omit new; better render in consequence, covenant instead of testament,*" Dr. A.

Here the same authorities do not favour the Dean. The Alexandr. MS. and others, together with the Sahidic, Peschito, Ethiopic, Armenian, Arabic, &c., except the Coptic, read "of the new covenant or testament," the word being the same, as in S. Luke, xxii. 20; S. Matt. xxvi. 28; and in

1 Cor. xi. 25. Why then strive to prove the reading false in this place?

Ver. 27.

"Because of me this night," A. V.; "*omit*," Dr. A.

The Vatican MS. and many others omit this clause, "as taken from S. Matthew" (?) says the Dean. The Alexandr. MS. and others, however, together with all the Old versions, the Coptic of Wilkins (though not that of Schwartz) included, have it. Likewise Wycliffe reads, "All ye shal be hurtt thorowe me thys nyght." The A. V., therefore, requires no alteration.

"Scattered," A. V.; "scattered abroad," Dr. A.

Better, perhaps, as it is the same word as in S. Matt. xxxi. 31.

Ver. 31.

"If I should die," A. V.; "*render must*," Dr. A.

We should say not. "Should," not only in its original meaning, but in its present usual acceptance, renders the subjunctive of $\delta\acute{\epsilon}\eta$, which "must" does not; because it is not in English, conjugated, as in Icelandic and other Scandinavian dialects, and is, therefore, of no particular tense. Thus, "if I must die," said thus absolutely, and without some adverb of time, means "if I must die now." Whereas, "if I should

die," "if it behoue me to dye to gidere with thee," Wycliffe; "If I shulde dey with the," Tyndale — leaves the question as it is in Greek, uncertain, conditional, and future.

Ver. 38.

"The spirit truly is ready," A. V.; "is willing," Dr. A.

Better, perhaps, since the word is the same as in S. Matt. xxvi. 41.

Ver. 45.

"Master, Master," A. V.; "*render* Rabbi, Rabbi," Dr. A.

The change does not seem desirable. "Rabbi, Rabbi," means nothing for the common people; whereas "Master, Master," which they all understand, and which renders the Hebrew Rabbi, "My Master, or Superior," conveys to them the meaning of the words spoken by Judas to the Saviour.

Ver. 47.

"A sword," A. V.; "*render* his sword," Dr. A.

Right, and so reads the A. Saxon, "his swurde ábræd."

"A servant," A. V.; "*render* the servant," Dr. A.

Also best, for τὸν δούλον.

Ver. 48.

“Are ye come out?” &c., A. V.; “Ye are come out,” Dr. A.

The punctuation in the Greek text is, of course, of little authority. Of all the Old versions, the Ethiopic and Slavonic alone read it as an interrogation, that seems also to read best in English.

“Against a thief,” A. V.; “*render* a robber,” Dr. A.

A much better rendering. “Thief,” A. Sax., *theof*, is κλέπτης, and robber, A. S., *reafere*, is ληστής; both agreeing in their respective etymology; *reafere*, from *reaf*, spoil, as ληστής also from ληΐς and ληΐζομαι. See S. John, x. 1, 8.

Ver. 49.

“But the Scriptures must be fulfilled,” A. V.; “*render* but that the Scriptures may be fulfilled,” Dr. A.

This rendering is more literal, but not so correct in this place as that of A. V. The Dean’s correction requires “but so it is,” or “it is so,” &c., as complement, to make sense; whereas A. V. implies this, and conveys nearly the same meaning.

Ver. 51.

“And the young men,” A. V.; “*read* they,” Dr. A.

Dr. Alford tells us that the Received text introduces *νεανίσκοι*, from *νεανίσκος* in the former part of the verse, or from *ν. κρατοῦσιν αὐτόν*. This, however, is hardly probable. The reading is found in the Alexandr. MS. and several others, in the Gothic, Ethiopic, Armenian, Slavonic, and Sahidic versions; the Coptic, Arabic, and A. Saxon, however, omit it; while the Sahidic reads "the officers" for *οἱ νεανίσκοι*. This is a familiar expression in some Eastern languages, for "soldiers." The reading, therefore, is not without authority, and may be kept.

"Followed him," A. V.; "*read* with him," Dr. A.

Dr. Alford adopts *συνηκολούθει* for *ἡκολούθει*, on the authority of the Vatican, and one or two more MSS.; but how could that young man follow Christ with Him? The *σύν*, 'with,' refers, in such a case, not to the person one follows, but to some other person with whom one follows a third. The only two instances in which *συνακολουθεῖν* occurs in the New Testament prove the case. In S. Mark, v. 37, He suffered no one *συνακολουθῆσαι*, 'to follow Him together,' save Peter, James, and John; and S. Luke, xxiii. 49, the women, *αἱ συνακολουθήσασαι αὐτῷ*, 'who together followed Him from Galilee.'

Here, however, that young man followed alone, and, therefore, could not follow "with" Him. If *συνηκολούθει* must be adopted, then render "followed Him with the rest of the band," &c. Alto-

gether, then, the Received reading ἡκολούθει is best.

Ver. 53.

“Were assembled with him,” A. V.; “render come together to him,” Dr. A.

The rules of grammar that guide the Dean in his renderings are not always clear. Here he renders *συνέρχονται αὐτῷ* as if it were *ἔρχονται*, they come, *σύν*, ‘together,’ *αὐτῷ*, ‘to Him;’ but, besides that this very peculiar rendering would stand alone in the New Testament, we may doubt whether *ἔρχεσθαι τινι*, ‘to come to some one,’ be good Greek.

Ἔρχεσθαι often is in the tragics construed with the dative, for to come “as a dream,” to happen, *ἔρχεται σοι πικρὸν θέαμα*,¹ οὐ σοι τὰδ’ ἦλθε κακά,² and in prose we find *ἔρχεσθαι λόγῳ*,³ ‘to come to the point;’ but when said of one person coming to another, *ἔρχομαι* is mostly construed with some preposition like *πρός*, c. acc. or *ἐπί*, c. dat. &c. *Συνέρχομαι τινι*, therefore, always is “to come with some one else,” even with the pronoun understood, as *συνέρχομαι ἐς βουλὴν*, ‘I come to the council with [the others].’ Thus *Πέτρος συνῆλθεν αὐτοῖς*,⁴ ‘Peter came with them;’ *συνῆλθον αὐτῷ*,⁵ ‘they had come with him;’ the women *συνεληλυθυῖαι αὐτῷ*,⁶ ‘who had come with him;’

¹ Eurip. Op. 940.

² Plato, x. Rep. p. 183.

³ Id. x. 23, 45.

⁴ Hippol. 838.

⁵ Acts, ix. 39.

⁶ S. Luke, xxiii. 55.

and so in every other instance. But in order to make the reading better Greek, as well as clearer, when *συνέρχομαι αὐτῷ* is not intended to mean "to come together with him," but "to come together to him," then is *συνέρχεσθαι* construed with *πρὸς αὐτόν*; as in several MSS. in this place and in S. Mark, vi. 33. Here, therefore, *συνέρχονται αὐτῷ* must be rendered "they came together with him," unless we prefer the reading *συνέρχ. πρὸς αὐτόν*. The A. V. might, perhaps, be altered to "and with him assembled;" as the histor. present may well be rendered in English by the preterit.

Ver. 54.

"Even into the palace," A. V.; "*render* even within into," Dr. A.

Hardly. *Ἐως ἔσω εἰς τὴν αὐλὴν* means "as far as the interior, into the hall of the high-priest." It is not, therefore, "even within into," that reads somewhat rugged, but "followed him within, even into." This rendering is not literal; yet, inasmuch as *ἔως*, 'as far as,' refers to the innermost part of the building into which Peter went, "even" must in English refer to the hall of the high-priest, and not to "within;" since that hall was farther in than "within."

"And sat," A. V.; "and was sitting," Dr. A. Right.

"And warmed himself," A. V.; "and was warming himself," Dr. A. Also right.

Ver. 62.

"In the clouds of heaven," A. V.; "*render with the clouds of heaven*," Dr. A.

"In" must in this place be taken to mean "on," as it often does now, and did yet oftener in A. Saxon; *e.g.* "militant here in earth." Taken in this sense it is preferable to "with," as rendering for *μετά*, which, if rendered "with," followed by the definite article "with the clouds," must mean "in company with them." This, however, is not the intention of the passage, which simply says that the Son of Man will come, borne on the clouds of heaven. If, therefore, neither "in" nor "or" will do, and "with" is adopted, then *τῶν νεφελῶν* must be rendered "clouds," without the article, "and coming with clouds;" because, when thus construed, "clouds" accompany Him, and not He them.

Ver. 68.

"I know not, neither understand I," A. V.; "*render I neither know Him, nor understand*," Dr. A.

This alteration rests on Dr. Alford's reading *οὔτε οἶδα οὔτε ἐπίσταμαι*, for the Received Text, *οὐκ οἶδα οὐδὲ ἐπίσταμαι*. Both readings are well supported; the Received Text by the Alexandr.

MS. and others; and Dr. Alford's rendering by the Vatican MS. and one or two more. Other MSS. vary the negations.

The only question of interest is, what does οἶδα refer to: to Christ, or to "what thou sayest?" Now it is self-evident that two connected negations, "neither — nor," naturally refer to the same person or thing, unless otherwise expressed, *e.g.* "I neither know nor love him;" "I neither know nor understand what thou sayest," &c. Whereas two different negations not necessarily dependent on each other, like "not" — "nor," may apply, the one to one person or thing, the other to another. Οὐκ οἶδα οὐδὲ ἐπίσταμαι means, therefore, "I know (perceive) not, nor yet understand what thou sayest;" or else, but not so naturally, "I know him not, nor yet understand what thou sayest." So that Dr. Alford, by adopting οὔτε—οὔτε, limits it to τί σὺ λέγεις; whereas οὐκ—οὐδέ may possibly refer, the one to "what thou sayest," and the other to Christ.

The Peschito reads, "I know not what thou sayest;" the Coptic, οὐδὲ—οὐδὲ said of τί σὺ λέγεις; so also the Gothic, Armenian, and Ethiopic, while the Sahidic says in so many words, *Dje ude andisoun ammoph an, ude andighn eredjō ammos an dje u*, 'that I neither know him, nor find out that which thou sayest, what it is.'

Ver. 69.

"And a maid," A. V.; "and the maid," Dr. A. Of course; since it was the same maid who had spoken to him before; ἡ παιδίσκη, like ἡ παρθένος, S. Matt. i. 23, is definite.

"Saw him again," A. V.; "*omit* again," Dr. A.

Dr. Alford rejects πάλιν as an interpolation; but it seems to come naturally after ἡ παιδίσκη, 'the maid,' showing that she was the one who had said so before, and now said it again. The Received reading and A. V. are both supported by the Peschito, Armenian, Slavonic, Georgian, and Ethiopic versions, as well as by the Alexandr. MS. and others. The Gothic version connects πάλιν with ἡρξάτο, which seems to be its proper place; but the Coptic and Sahidic versions omit it; and the Arabic and A. Saxon versions read, "and another maid saw him," &c.

Ver. 70.

"For thou art a Galilean," A. V.; "*render* for thou art also a Galilean," Dr. A.

Better; inasmuch as in καὶ γάρ, γάρ cannot be left out. We might, however, doubt whether "for thou also art a Galilean," is not better. But if it were so, perhaps should we then have καὶ γὰρ

Γαλιλαῖος εἶ σὺ, as in the Coptic, *antok u Galileos pe*.

“And thy speech agreeth thereto,” A. V.; “omit,” Dr. A.

This clause, however, is supported by the Alexandrine and other MSS., and by the Old versions, except the Coptic and Sahidic.

S. LUKE.

CHAPTER XIX.

“And *Jesus* entered,” A. V.; “render and he entered,” Dr. A.

As *Jesus* is in italics in A. V. no one can mistake it for an incorrect rendering. But being at the beginning of a chapter, seldom read in connexion with the preceding one, especially in church, *Jesus* is well put there to introduce the narrative. If the two chapters were read together, and here εἰσελθὼν were only rendered “he entered,” it would refer to Bartimæus, the last subject named. And if this chapter were read singly, no one would know who entered Jericho, unless *Jesus* were said to be here alluded to.

Ver. 3.

“For the press,” A. V.; “*render* multitude,” Dr. A.

The A. V. is not amiss, but, on the contrary, it is well rendered here; and in the parallel passages, S. Mark, v. 27, 30; S. Luke, viii. 19.

ὄχλος implies two principal ideas: (1) a multitude of people, and (2) the thronging and jostling or pressing of the same; hence ὁχλεῖσθαι ἀπὸ πν. does not mean to have a multitude of unclean spirits within one, but to be knocked about and tormented by them, S. Luke, vi. 18; Acts, v. 16. Thus ὄχλος has a very different meaning in S. Matt. ix. 25, where it is put for the people that were in one small room; and in ch. xiv. 5, where it is said of the multitude of which Herod was afraid, &c. Such a crowd thronged Christ, S. Mark, iii. 9; v. 31, &c., as on the present occasion, when it evidently was not the thousands or the hundreds of people that would hinder Zachæus from seeing Jesus; but, being little of stature, he might have been prevented from so doing by only twenty people around the Saviour. It was very much the same thing in the case of the woman who came through the press to touch the hem of His garment. Here, then, “the press” conveys the idea implied in ὄχλος, ὅστις ἐθλίβ. τὸν K. ‘the multitude that pressed the Saviour,’ S. Mark, iii. 9.

Ver. 13.

“His ten servants,” A. V.; “*render his own ten servants,*” Dr. A.

ἑαυτοῦ is in the Greek here; and ἰδίου in S. Matt. xxv. 14, and there rendered “his own servants;” so that it should be so rendered here also, if no number were given, as in S. Matthew. But seeing the ἱδιοὶ δοῦλοι mentioned there are here limited to “ten,” that tell how many were ἑαυτοῦ, “his own”; “own” is not necessary in English, because whereas “his” can only apply to the man himself, and “ten” says how many were his servants, the Greek construction here would hardly suffer another pronoun than ἑαυτοῦ; as αὐτοῦ might refer to some one else, than to the master himself. “His ten servants,” therefore, may remain; “own” being implied in “ten,” inasmuch as there were in the household many servants not “his own,” but belonging to other members of the family, or to the family in general. “His own” servants, however, were “ten” in number.

“Ten pounds,” A. V.; “*literally, minæ,*” Dr. A.

Exactly; but the common people would no more understand “minæ” for pounds, than “denarii” for pence. The object is not to give the exact amount in avoirdupois of the sum given,

for even a "mina" would be somewhat difficult to calculate; but the object is to give the English people a correct idea of our Saviour's meaning, in words they can understand. And they all understand pounds, shillings, and pence. "Minæ" and "denarii" are suitable for notes or commentaries, but not for the text itself.

Ver. 15.

"How much every man had gained by trading," A. V.; "*read and render* what business they had carried on," Dr. A.

A. V. is by far the better rendering of the two. Διαπραγματεύομαι occurs but seldom; once here and twice in the Phædo of Plato, where διαπραγματεύσασθαι τὸν λόγον,¹ means to treat a subject; "pertractare quæstionem;" or διαπρ. τὴν αἰτίαν,² to discuss and examine a cause in all its bearings; and when said of money, "to turn over money, to make money by trading with it." This is the meaning of it here, and not "what business they had carried on," for the lord did not care to know that, so much as to know what interest he would receive together with his money.

Besides, the Dean, in his eagerness to find fault with the Received Text, even when, as in this place, it is borne out by the Alexandrine MS. and others of note, and by most of the Old versions, not only rejects τίς, but also reads διαπραγ-

¹ P. 227, ed. Lond.

² Ibid. p. 310.

ματεύσαντο—τί διαπραγματεύσαντο, thus wantonly spoiling the elegant and pointed construction of the original ἵνα γινῇ τίς τι διαπραγματεύσατο, 'ut sciret quis et quid lucratus fuerit;,' "that he might know who among them and how much every one had gained by trading." The rendering of the A. V. is, therefore, better than the Dean's, as the Received Text is also better Greek than his own, and, probably, nearer being "the Word of God" he is trying to "discover."

The Gothic reads *wha wharaizuh gavaurhtedi*, "what every one had wrought out, or made." The Syriac, "what every one of them had trafficked." The Armenian, "who, what he had gained," τίς τί διαπρ. The Coptic, Arabic, and Slavonic versions, however, read with the Dean; while the Georgian has "how much the money had increased." The Dean's reading is also that of the Vatican MS., while that of the Received Text is the Alexandrine MS., which is, at least, as good as the Vatican copy.

Ver. 18.

"Hath gained," A. V.; "*render* hath made," Dr. A.

Hardly idiomatic, though here we have ἐποίησε, while at v. 16, there is προσειργάσατο.

Ver. 20.

"And another came," A. V.; "*read* the other," Dr. A.

Here, again, the Dean reads ὁ ἕτερος, 'the other,' with the Vatican MS., and others that follow it; while the Received Text very properly omits the article with the Alexandrine and other MSS. also. For ὁ ἕτερος can only mean "the other" than the two already mentioned; so that "the other" must be "the third;" but there were ten servants, every one of whom received a pound. "The other" cannot, therefore, mean the tenth, or the one, whoever he be, who hid his lord's money, since there were seven other servants not mentioned; it must be "another," one of the eight remaining after the first two already spoken of.

In a case like this, the versions that use no article can be no authority, as regards the use of it in this place, *e.g.* the Vulgate renders ὁ δεύτερος, v. 18, and either ὁ ἕτερος or ἕτερος here by "alter;" the Armenian, Slavonic, A. Saxon, and the Syriac read "another;" the Arabic, probably revised on the Coptic, which has "the other one," reads "the other;" the Gothic has "some one;" while the Ethiopic, Wycliffe, and Tyndale, read "the third."

Ver. 26.

"Taken away from him," A.V.; "from him *is omitted in many ancient authorities*," Dr. A.

So it may be; but those ancient authorities are assuredly not free from error. For ἀπ' αὐτοῦ is clearly needed here; and neither the sense nor

the sentence are complete without it. Accordingly, it is found in the Alexandrine and other good MSS., and the Syriac, Armenian, Ethiopic, Gothic, Arabic, Coptic, &c. versions also have it. Nevertheless, in spite of such authorities, Dr. Alford thinks best to reject ἀπ' αὐτοῦ from his text, because the Vatican MS. does not adopt the reading. It is, indeed, difficult to see the merit or the object of such criticism.

Ver. 34.

"The Lord hath need," A. V.; "*literally* that the Lord," Dr. A.

Dr. Alford adopts ὅτι before ὁ Κύριος, to tally with v. 31; and also because it has most authorities in its favour. The addition is of no great importance; yet are v. 31 and 34 not parallel. At v. 31 the Lord said, "If any man ask you, Why loose ye the colt? thus shall ye say unto him [we do so] because the Lord hath need of him." Here, however, the disciples spake as of their own accord; ὅτι here being no part of the order received from their Master; as in many like instances.

Ver. 40.

"If these should hold their peace," A. V.; "*render* shall hold their peace," Dr. A.

Ἐὰν, with the subjunctive σιωπήσωσιν, rendered "if they shall hold their peace," as if it were the indicative with εἰ? Well might the

stones cry out. The pret. indic. is, of course, right in the apodosis, therefore have we *κεκρά-
ξονται*; but, as the protasis must be rendered, "if these should hold their peace," so must the apodosis in English be also in the subjunctive; as the same rules of syntax do not hold good in both languages. The A. V., therefore, is right.

Ver. 45.

"That sold therein," A. V.; "*therein is omitted by many ancient authorities*," Dr. A.

By the Vatican MS. and two more, and by the Coptic and Armenian versions; but it is sanctioned by the Alex. MS. and several others; by the Syriac, Gothic, Ethiopic, Arabic, and Slavonic versions. The A. V. may, therefore, retain it.

"And them that bought," A. V.; "*omit, with many ancient authorities, and the express testimony of Origen*," Dr. A.

This clause, however, is found in the Alex. and Ephr. MSS., with several others, as well as in S. Matt. xxi. 12; in the Gothic, Syriac, Ethiopic, Armenian, and Arabic versions; so that the authorities are more than evenly balanced in favour of A. V.

Ver. 46.

"My house is," A. V.; "*read and my house shall be*," Dr. A.

This is the reading introduced by Dr. Alford

from the Vatican MS. The Received Text, however, follows the Alexandrine and Ephraem MSS., with others also, and several of the Old versions, viz., the Coptic, Gothic, Syriac, Arabic, and Slavonic; while the Armenian reads *ἔσται*, and the Ethiopic, "shall be called."

S. JOHN.

CHAPTER XV.

Ver. 2.

"He purgeth it," A. V.; "*render* cleanseth," Dr. A.

Dr. Alford's rendering is no better than A. V., for "to cleanse" a tree, is not a very common idiom. If any alteration were made, it should be "he pruneth it." But A. V., as it stands, is perfectly well understood.

"That it may bring forth," A. V.; "*render, as above, bear,*" Dr. A.

Rightly, for there is no reason why the same word should not be rendered alike in the same verse.

Ver. 3.

"Now ye are clean through," A. V.; "*render* ye are clean already by reason of," Dr. A.

Dr. Alford probably means, "Ye are already clean," &c., as the adverb qualifies the verb, and not "by reason of." But no change is necessary; and I need not bring forward examples to show that ἤδη, though it mean (1) "already," with respect to the time past, also (2) means "now," with respect to the time to come; and (3) sometimes "now," conj. with regard neither to the past nor to the future; exactly in the way in which "now" is used as conjunction in English.¹ And such a conjunction is needed in this place, which begins, as it were, a new paragraph of application or address to the disciples. So that A. V. is right.

Ver. 5.

"For without me," A. V.; "for apart from me," Dr. A.

A very much better alteration by the late Prof. Scholefield is "severed from me;" "for, severed from me, ye can do nothing;" which is the real meaning of this passage. When the A. V. was made, however, "without" was often used for "outside," its true meaning; and even now its usual acceptation renders this place sufficiently well.

¹ See above, p. 145.

Ver. 6.

"And men gather them," A. V.; "*render* and they," Dr. A.

A. V. is best, inasmuch as, grammatically, "they" refers to "branches;" but, as it does not so intellectually, thence follows confusion of style. So that "*men* gather," which exactly renders the idea implied in *συνάγουσιν*, is best.

"And they are burnt," A. V.; "*render* and they burn," Dr. A.

We should say not: *καίεται* means, mid. "I am being burnt," *i. e.* "I burn," intrans.; or it may be passive, for "I am lighted or burnt." And this seems here the intention; not that the branches should go on burning, to give light like a lamp, or warmth, like fire on the hearth; but that they should be consumed. *Καίεται* is here, then, in the sense of *κατακαίεται*, &c.—*καὶ ὁρᾷ ὅτι ὁ βᾶτος καίεται πυρὶ, ὁ δὲ βᾶτος οὐ κατεκαίετο.*¹ Therefore do many MSS. read *κατακαίεται* for *καίεται*, in the parallel expression, S. Matt. xiii. 40, which is the reading of the Received Text and of the Vatican MS., and is, nevertheless, rejected by the Dean.

The remarks I made on this passage in my "Gospel of St. John," do not appear to me quite correct. I treated *καίεται*, in the sense of *καίόμενος λυχν.*, without sufficient attention to the meaning of it here.

¹ Exod. iii. 2.

Ver. 7.

“Ye shall ask,” A. V.; “*read* ask (imperative),” Dr. A.

The imperative, which is not so usual in the apodosis after *ἐὰν* with the subj. in the protasis, is, nevertheless, supported in this place by most MSS., and the Coptic, Gothic, A. Saxon, Armenian, and Ethiopic versions; and does, indeed, read better than the future.

“What ye will,” A. V.; “*render* whatsoever,” Dr. A.

“Ο *ἐὰν* *θέλῃτε*, does not mean “whatsoever ye will,” but “that which — what ye may will, or wish for.” The Syriac reads, “All that you may like to ask for, shall be done unto you.” “Whatsoever” is *ὅ τι ἄν*, v. 16.

Ver. 8.

“So shall ye become,” A. V.; “*read and render* and so shall ye become my disciples,” Dr. A.

A better rendering. Evidently, if the part of a disciple is to be like his master, then does the disciple of Christ become His, by growing like unto Him. But this is very slow work.

Ver. 9.

“Continue ye,” A. V.; “*render, as below, abide*,” Dr. A.

Rightly.

Ver. 12.

"I have loved you," A. V.; omit "have," Dr. A.

The 1st aor. ἠγάπησα is also better rendered "I loved," than "I have loved."

Ver. 15.

"Henceforth I call you not servants," A. V.; "render no more do I call you servants," Dr. A.

Οὐκέτι is "no more," "no longer." The reading of the A. V., therefore, though not so literal as Dr. Alford's, has, nevertheless, the same meaning. The Gothic reads: *Thanaseiths izuis ni qitha skalkans*, "No more, or no longer call I you servants;" A. Saxon only: *Ne telle ic eow to theowan*; "I do not reckon you to servants." Wycliffe: "Now I schal not seye you servantis;" and Tyndale: "Hence forth call I you nott servauntes." The Old versions agree in rendering the Greek, "No more call I you servants, or my servants," &c. Correctly speaking of time, however, it should be "no longer."

"For the servant," A. V.; "Because the servant," Dr. A.

Perhaps better.

"For all things that I have heard of my Father I have made known unto you," A. V.; "Because I made known unto you all things that I heard from my Father," Dr. A.

The Dean's construction is that of A. V. inverted. A. V. is literal, and quite as intelligible.

Ver. 16.

"Ye have not chosen me," &c., A. V.; "Ye did not choose me," &c., Dr. A.

The 1st Aor. ἐξελεξάμην is better rendered, not "I chose," &c., but "I chose you for myself," mid.

"Ordained," A. V.; "appointed," Dr. A.

Ἐθῆκα may be rendered either way; but the rendering of A. V. is, perhaps, the better of the two in this place.

"Whatsoever ye shall ask," A. V.; "omit shall," Dr. A.

Then it would be the present subj. instead of the fut. indic. Ὅ τι ἂν αἰτήσητε—is "whatsoever ye may ask;" ἂν cannot be left out.

Ver. 18.

"If the world hate you," A. V.; "render hateth," Dr. A.

Rightly, εἰ—μισεῖ implies a certainty that should be expressed also by the indicative in English.

"Ye know," A. V.; "better imperative, know," Dr. A.

Perhaps; it is, however, a matter of choice. Yet the Gothic, A. Saxon, and Wycliffe, read it in the imperative, "wite ye;" while Tyndale altered it to "ye knowe."

“It hated,” A.V.; *render* “hath hated,” Dr. A. A better rendering for μεμίσηκε.

Ver. 20.

“The servant is not greater than his lord,” A. V.; “*render* there is no servant greater than his lord,” Dr. A.

This at first looks like a singular rendering of οὐκ ἔστι [ἔστιν, Cod. Vat.] δοῦλος μείζων τοῦ κ. αὐτ., though it be the rendering of the Peschito, “there is no servant that is greater than his lord;” of the Ethiopic and Arabic versions; while the Coptic, Armenian, Georgian, and Slavonic, agree with the Gothic, A. Saxon, Wycliffe, and Tyndale, in reading, “The servaunte is not greater than his lorde.” And this rendering seems justified by the parallel passages, S. Matt. x. 24, S. Luke, vi. 40, where μείζων is rendered ὑπέρ; οὐκ ἔστι μαθητῆς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ, “the disciple is not above his master, nor the servant above his lord.”

“If they have persecuted,” A. V.; “*omit* have,” Dr. A.

The first aorist of this verse had better be so rendered.

“My saying,” A. V.; “*render* word,” Dr. A. Rightly.

“But all these things,” A. V.; “howbeit all these things,” Dr. A.

“Howbeit” may, perhaps, be a better conjunction in this place than “but;” yet is it a mere matter of taste; and not worth the change.

Ver. 22.

“They had not had,” A. V.; “they would not have had,” Dr. A.

This also is preferable; yet is the change not necessary.

“No cloke,” A. V.; “*render, for perspicuity, no excuse,*” Dr. A.

The change, here also, is not necessary, inasmuch as “cloke” is consecrated by occurring in this and other places in the New Testament; and having thereby become a household word, is perfectly understood.

Ver. 26.

“He shall testify,” A. V.; “*render bear witness,*” Dr. A.

Better. It is very evident, from the style of the A. V., that more than one mind worked at it, as *e. g.* in the use of “testify” side by side with “witness,” which is a much better term.

Ver. 27.

“Ye also shall bear witness,” A. V.; “*render ye are witnesses,*” Dr. A.

The A. V. “bear witness”—“ye also bear me witness”—underst. *ἑμοί*—might, perhaps, be

better than "ye shall be witness." For there is no future in Greek. At the same time *μαρτυρεῖτε* is in the present like *ἔσται*, though this refers to the past. This, then, should be altered to "because ye are with me from the beginning," which is as idiomatic in English as in Greek. "And ye also bear me witness, because ye are with me from the beginning."

These few chapters from the Gospels, in Greek and English, will enable one to judge of the kind of alterations the Dean of Canterbury would make both in the Received Text and in the English version of the Bible. In this first half of the New Testament for English readers, he gives the text of the Authorised Version so cut up with words and passages in italics, with clauses enclosed within brackets as doubtful, and the words "omit," "render," "read," &c., occur so often, with no explanation beyond the Dean's *ipse dixit*, that the English reader—for whom, as wholly ignorant of Greek and criticism, Dr. Alford prepared his work—must either turn aside from it, or think the Version he was taught to venerate a mass of corruption, and the language he ought to follow little else than an uncouth idiom, to be set aside and forgotten.

In the latter half of the work, containing the Epistles, the Dean prints the Authorised Ver-

sion unaltered, and his own Revised version, side by side in parallel columns; an arrangement which is, on the whole, better. In order to do him justice, therefore, we will briefly examine the chief alterations he has made in the short Epistle of S. Paul to Titus.

THE EPISTLE OF S. PAUL TO TITUS.

CHAPTER I.

Ver. 1.

“An apostle of Jesus Christ,” A. V.; “An apostle of Christ Jesus,” Dr. A.

As I have not at hand Dr. Alford’s Greek Epistles, I do not know whether or not this be a translation of his Greek Text. But any how, the A. V. reads much better; the cadence and rhythm of the sentence are better in “an apostle of Jesus Christ,” than “of Christ Jesus;” and, since the sense is the same, the advantage of the alteration does not appear.

“According to the faith,” A. V.; “for the faith,” Dr. A.

κατὰ πίστιν, however, is “according to the faith.”

“And the acknowledging,” A. V.; “and the knowledge,” Dr. A.

Ἐπίγνωσις is more than “knowledge,” which simply means “acquaintance with;” for it implies the act of the mind, which, being satisfied with the certainty of a lore of any kind, assents to it as true; *i. e.* acknowledges it. Now, in a sensible man, such an act can only proceed from research and conviction, which are both implied in ἐπίγνωσις.

“After godliness,” A. V.; “according to godliness,” Dr. A.

No great difference, though A. V. is best.

Ver. 2.

“Before the world began,” A. V.; “before eternal times,” Dr. A.

This, indeed, is a new reading in English. Χρόνος, in Greek, is very seldom found in the plural; once or twice in Plato; in Sophocles also; but never either in Æschylus or Homer; and only once or twice in the LXX.; very seldom in Demosthenes; never in Aristophanes; neither has it occurred to me in Aristotle; but I have not yet read the whole of his works.

The reason for which χρόνος seldom occurs in the plural is, that ὁ δὲ χρόνος ἐστὶ τὸ ἀριθμοῦμενον, καὶ οὐχ ὃ ἀριθμοῦμεν,¹ “time is not that by which we reckon, but that which is reckoned;” hence χρόνος came to mean a period

¹ Arist. Nat. Ausc. iv. 11, 8.

of time — τέλειος δ' ἂν εἴη χρόνος, ὅσον ἄνθρωπος βιοῖ¹ — χρόνος τόκου — a year, or a month, and, therefore, used in the plural ; *e. g.*

ἕξ ἡρος εἰς ἀρκτοῦρον ἐκμήνους χρόνους.²

‘ Six months from the spring to the autumn ;’
πρὸ δέκα χρόνων, ἥ μετὰ δέκα ἔτη,³ ‘ ten “ times ” ago,’ or after ten years ; therefore, also, are χρόνοι said to be παλαιοί, μάκροι, πολλοί, ἱκανοί, &c.

μακροὶ παλαιοί τ' ἂν μετρηθεῖεν χρόνοι.⁴

Χρόνοι αἰώνιοι, however, is so unusual an expression, that, even in the LXX., we have χρόνοι αἰῶνος, Esdr. iv. 15, instead of it, inasmuch as, with regard to αἰών, taken for “ the existence of the gods,” Aristotle says that it is a word of divine origin, and that, τοῦτο τοῦνομα θείως ἐφθεγκται παρὰ τῶν ἀρχαίων. Τὸ γὰρ τέλος τὸ περιέχον τὸν τῆς ἐκάστου ζωῆς χρόνον — αἰὼν ἐκάστου κέκληται — ‘ the span of every man’s life is said to be his æon, or lifetime.’ Κατὰ τὸν αὐτὸν δὲ λόγον καὶ τὸ τοῦ παντὸς οὐρανοῦ τέλος καὶ τὸ τὸν πάντα χρόνον καὶ τὴν ἀπειρίαν περιέχον τέλος αἰὼν ἐστίν, ἀπὸ τοῦ αἰεῖ εἶναι εἰληφὼς τὴν ἐπωνυμίαν, ἀθάνατος καὶ θεός.⁵ “ In the same way, æon (eternity), so called from αἰεῖ, ‘ always,’ is immortal and divine, and embraces the end of the whole heaven, and the bounds of the whole time and of infinity.”

¹ Eth. Magn. i. 4, 5.

² CEd. Tyr. 1137.

³ Ammon. i. v. παῖρές.

⁴ CEd. T. 561.

⁵ Arist. De Cælo, 9, 14, 15.

Clearly, then, every χρόνος, or period of time, be it a year or a month, or a number of years, included in "χρόνοι," cannot be αἰώνιος, itself "eternal," since it is, *de facto*, a measured period. Neither can χρόνοι be literally rendered in English; for "times," or "the times," is said in a very different way; so that "eternal times" requires some explanation, and, any how, is not idiomatic. Therefore, does the Dean render χρόνοις αἰωνίοις, Rom. xvi. 25, "during eternal ages;" albeit, in 2 Tim. i. 9, he adopts "eternal times" instead of it. But the truth is, that αἰώνιος here is not "eternal," but "of eternity;" now "times, or years of eternity," are very much like eternity itself; so that, either "from all eternity," or "before the world began," &c., is quite as true as "before eternal times," and far more idiomatic.

Ver. 3.

"But hath in due times manifested his word through preaching which is committed to me according to the commandment of God our Saviour," A. V.

"But in its own seasons made manifest his word in the preaching, with which I was entrusted according to the commandment of our Saviour God," Dr. A.

These two renderings ought never to have been set side by side; leastwise by the Dean himself. For in the A. V. we have the most per-

fect sequence of—subject [God] “hath”—then the adverb, “in due times,” qualifying the verb “manifested,” and therefore placed before it; then the object, “his word,” which is, therefore, placed after the verb.

Whereas Dr. Alford says: But “in its own seasons:” whose is “its,” and where is the subject? It is a frequent mistake to put the genitive before the subject, *e. g.* “his business being over the man came,” &c., whose business—the man’s, or that of some one else? But here, “its own seasons” is made to relate to “word” that comes after “his” referring to “God” in the preceding verse, so that the order is: (1) no subject; (2) genitive of the object; (3) no adverb, as “own seasons” belongs to “word”; (4) the verb; (5) the genitive of the subject which is not mentioned, and (6) the object itself. Such grammar, though “revised,” is assuredly not so good as that of the English version.

“In due times,” A. V.; “in its own seasons,” Dr. A.

There is here an antithesis between *χρόνοι αἰώνιοι*, and *καιροὶ ἴδιοι*, *καιρός* being *μέρος χρόνου*—*ἡ ποιότης χρόνου*¹—“a portion or a quality of time.” Granted, then, that *καιροῖς*, is ‘seasons;’ *ἰδίους* does not assuredly qualify *λόγου αὐτοῦ*, as Dr. Alford seems to think, in “its own seasons”—but *ἰδίους* qualifies *καιροῖς*, as *αἰωνίων* does *χρό-*

¹ Thom. Mag. p. 207, and Ammon. s. v.

νων, so that *καιροῖς ἰδίοις* means "in due, or proper seasons."

"Through preaching," A. V. "in the preaching," Dr. A.

Ἐν κηρύγματι, may be rendered either "with, through, or in preaching," yet not "in the preaching." But since the word of God was not made manifest by the preaching of S. Paul alone, therefore is there no article before *κηρύγματι*; for were it *ἐν τῷ κηρ. ὃ ἐπιστεύθην* it would then imply that S. Paul's preaching alone was of the word of God. But since there were other apostles and evangelists who made manifest the word of God, *ἐν κηρύγματι* implies that fact and embraces the whole of that preaching; and *ὃ ἐπιστεύθην* applies only to that portion of it which was committed to S. Paul. Therefore must it also be "through the preaching;" 'the preaching' being the means of making manifest the word of God.

"Which is committed to me," A. V. "with which I was entrusted," Dr. A.

There is, of course, no comparison between the flow of A. V. and the ruggedness of the revision. A. V. renders *παρὰ τίθημι* and *πιστεύομαι* by "to commit to," which implies trust; and *πιστεύομαι* by "to be put in trust," as *ἐπιστεύθην* is rendered in 1 Thess. ii. 4, and "committed to trust," 1 Tim. i. 11. As all these expressions are good renderings of the Greek, the choice lies between the better or the worse combinations of vowels and consonants.

“Of God our Saviour,” A. V. “of our Saviour God,” Dr. A.

Nothing is gained by this very strange construction; for of two substantives in apposition, the first qualifies the second: thus, “our family name” does not mean that “our family” is a “name,” but it means that such a “name” is that “of the family.” So that, as Dr. Alford cannot surely read the Greek as if it were “our Saviour God,” that is, “our Saviour who is God;” “God” in “Saviour God” is qualified by “Saviour;” and brings it to the correct rendering of the A. V., “of God our Saviour,” whether this be said of the Father or of the Son.

Ὁ σωτήρ, ‘the Saviour,’ thus said absolutely of Christ, never occurs in the New Testament; but either Θεός or Ἰησοῦς Χριστός is added, to show of whom σωτήρ, which means both Saviour and Preserver, is predicated as an epithet, ἐπίκλησις, which, of course, never takes the article, except when the subject or noun has one also, as τὸν Δία τὸν σωτήρα.¹ So that the article in τοῦ σωτήρος ἡμῶν Θεοῦ must refer to Θεοῦ, and not to σωτήρος, as, *e.g.* in this line of Aristophanes—²

— τοῦ σωτήρος ἱερεὺς ὦν Διός,

that must be rendered “being priest of Jupiter Soter,” or “Jupiter the Saviour.” This is a very common epithet of “Ζεῦς,” originally the same as “Θεός;” but having become a proper name, it

¹ Aristoph. Plut. 1186.

² Ib. 1175.

is seldom found with the article, except when particularly specified, as in this case.

There is, then, no difference between *ιερόν σωτήρος ἐπικλησιν Διός*,¹ and *Διός ιερόν, ἐπικλησιν σωτήρος*;² but in either case it is a temple of Jupiter, surnamed Soter, or Saviour. So that, whether we have *τοῦ σωτήρος ἡμῶν Θεοῦ*, as in this place, and in 1 Tim. ii. 3, Titus, ii. 10, iii. 4, as we have *τοῦ σωτήρος Διός*, and

—— τοῦ κατὰ χθονὸς
"Αἰδου νεκρῶν σωτήρος,³

or read *Θεοῦ σωτήρος ἡμῶν*, as in 1 Tim. i. 1, like *Διός σωτήρος*, which occurs continually—matters very little. In all these cases *σωτήρ*, in the New Testament, is an epithet, whether of "Saviour," for Christ, or of "Saviour" and "Preserver," said of the Father; as *e.g.* in 1 Tim. iv. 10, where *σωτήρ* means "Preserver" of all men, specially of those that believe. Aristotle uses *σωτήρ* in precisely the same way: *Σωτὴρ μὲν γὰρ ὄντως πάντων ἐστὶ καὶ γενέτωρ—ὁ Θεός*,⁴ 'God really is the Preserver and Father of all things;' *σωτήρ τε λέγεται καὶ ἐλευθέριος, ἐτύμως, ὥς δὲ τὸ πᾶν εἰπεῖν, οὐράνιος τε καὶ χθόνιος—πάντων αὐτὸς αἷτιος ὢν*;⁵ 'but He is called Saviour [or Preserver], and bountiful withal, from the

¹ Pausan. Arcad. c. 30.

² Ib. Cor. ii. c. 31.

³ Æsch. Ag. 1360.

⁴ De Mundo, 6, 4.

⁵ Ib. 7, 3.

very nature of the case; since, in one word, He fills heaven and earth, being, as he is, the Origin and Cause of all things;’ συνέχων τὴν τῶν ὅλων ἁρμονίαν καὶ σωτηρίαν,¹ ‘holding together the harmony and preservation of the whole.’

The A. V., then, is right in rendering alike this and 1 Tim. i. 1, and the other parallel passages, thus agreeing with S. Chrysostom. While the Syriac, Armenian, Coptic, &c., versions read both places (this and 1 Tim. i. 1) alike, “of God our Saviour;” and the Gothic follows the Greek literally.

Ver. 4.

“To Titus, *mine* own son,” A. V.; “To Titus, my true child,” Dr. A.

Γνήσιος, said of a child, is opposed to νόθος, ‘bastard’²—νόθος γὰρ εἰ τοῦ γνήσιος, ‘for thou art a bastard, and not legitimate.’

Νόθῳ δὲ μὴ εἶναι ἀγχιστεῖαν
παίδων ὄντων γνησίων,³

‘for if there be any legitimate children, illegitimate ones have no right of kin.’ Γνήσιος παῖς, ὁ γόνῳ γεγονώς is also opposed, as by Demosthenes, to τῷ ποιητῷ, ‘to a factitious,’ or adopted child. So that γνησίῳ τέκνῳ cannot be “true” child, for this would be ἀληθῆ τέκνῳ, and would mean not that the child was “genuine or legitimate,” but

¹ De Mundo, 6, 30. ² Thom. Mag. s. v. εἶδη.

³ Aristoph. Av. 1650, 1654.

that he was "true," *i.e.* truthful. Then, again, *τέκνον*, which means child of either sex, said of a man, may well be rendered "son." So that *γνησίῳ τέκνῳ* means, here, "to my genuine or legitimate [child] son," *γόνῳ γεγονώς*, *i.e.* begotten through the Gospel, 1 Cor. iv. 15; Philem. 10; 1 Pet. i. 3; and this is far better rendered "my own son," A. V., than "my true child," Dr. A.

But Dr. Alford makes so many alterations in his Revised Version that I will only notice the principal ones.

Ver. 9.

"As he has been taught," A. V.; "according to the teaching," Dr. A.

Karà τὴν διδασχὴν may mean either the doctrine of the apostles, or that which Titus had taught by their authority. In this case "the teaching" does not render *τὴν διδασχὴν*, because whereas *ἡ διδασχὴ* is here well defined, and was well understood by Titus, "the teaching" may mean any kind of teaching.

"Be able by sound doctrine, both to exhort and to convince," A. V.; "be able both to exhort in the sound doctrine and to rebuke," Dr. A.

"To exhort" may not, like "to convince," refer to the gainsayers; but *ἐν τῇ διδασκαλίᾳ* must be "by or with sound doctrine," inasmuch as the sense of "to exhort in sound doctrine" is not very clear.

Ver. 11.

“For filthy lucre’s sake,” A. V.; “for the sake of base gain,” Dr. A.

A. V. is assuredly best.

Ver. 14.

“That turn away from the truth,” A. V.; “that turn themselves away from the truth,” Dr. A.

Ἀποστρεφόμενων, though a middle verb, is well rendered by the neuter “to turn away;” for “to turn oneself” means “to turn oneself round.”

Ver. 15.

“But even their mind and conscience is defiled,” A. V.; “but both their mind and conscience is defiled,” Dr. A.

A. V. by affixing “their” only to “mind” looks upon “mind and conscience” as a compound substantive, and thus says, “is” defiled; and so, does not exactly render the Greek which has καὶ ὁ νοῦς καὶ ἡ συνείδησις. Dr. Alford’s rendering is more correct in this respect; but not in writing “both their mind and their conscience is defiled;” he probably meant to say “are defiled.”

Ver. 16.

"They profess," A. V.; "they make confession," Dr. A.

Why not say, "they confess," if a change is necessary? But A. V. renders well Θεὸν ὁμολογοῦσιν εἰδέναι. Moreover, if Dr. Alford thinks "profess" a bad rendering here, why does he keep it in S. Matt. vii. 25, καὶ τότε ὁμολογήσω, "And then will I profess unto them," &c.?

CHAPTER II.

Ver. 2.

"Temperate," A. V.; "discreet," Dr. A.

If Aristotle¹ correctly describes τὸν σώφρονα, A. V. is assuredly right.

"Sound in faith," A. V.; "sound in their faith," Dr. A.

Ὑγιαίνοντας τῇ πίστει, is "sound in the faith." "The faith" means "the faith once delivered to the saints," the Christian faith; "their faith" may mean anything they choose to believe. A. V. omits the article, wrongly; but Dr. Alford does

¹ Eth. Nic. iv. 14, s.

not mend matters by introducing "their" instead of "the."

"In charity, in patience," A. V.; "in their love, in their patience," Dr. A.

Neither charity nor patience could take the article, because neither is like "the faith," defined and limited to one kind; but in rendering the article by "their," it means that the aged should be sound not in charity and patience as each virtue is in itself; but in the particular kind of love and of patience they choose to practise.

Ver. 3.

"Not given to much wine," A. V.; "not enslaved to much wine," Dr. A.

A singular expression. Dr. Alford seems to forget that the first requisite of a Common version of the Bible is that it should be "understood of the people." Now, if any alteration were necessary, "in bondage, or slaves to much wine" would be preferable to "enslaved to [by] much wine." But no change is needed. "Given to much wine" is quite clear and correct enough.

Ver. 4.

"To love their husbands, their children," A. V.; "to be lovers of their husbands,—of their children," Dr. A.

This, too, falls oddly upon the ear. "Lover"

is so generally used as an adjective in the masculine that it seems to have no feminine. "To love their husbands," &c., however, renders the Greek, and is assuredly more idiomatic.

Ver. 5.

"Keepers at home," A. V.; "workers at home," Dr. A.

Dr. Alford here adopts the Alexandrine reading with preference to the Vatican, which is followed by the Received Text, οἰκουρούς, instead of οἰκούργους, the Alex. MS. The Armenian reads "good managers" or "good housekeepers;" the Coptic, "good managers;" Syriac, "who manage well their houses;" the Ethiopic, "good tempered and manage well their houses."

Οἰκουρός means "one who takes care of the house and manages it;" and that it implies "keeping at home" is proved by these lines of Aristophanes:

ὁ δ' ἕτερος οἷός ἐστιν οἰκουρὸς μόνον,
αὐτοῦ μένων γάρ —¹

Ver. 9.

"Exhort servants," A. V.; "exhort bond servants," Dr. A.

Here and everywhere else in the "Authorised

¹ Vesp. 970 sq.

Version revised," does Dr. Alford print as of the text words that are not in it, as *e.g.* "exhort;" while he is at great pains to tell, in his notes, that the words printed in italics in the A. V. are not in the text; a very gratuitous information, since the italics speak for themselves. This is indeed "constructing the text" with the version thereof as well; and also treating the English reader with no great consideration.

Here Dr. Alford renders δούλος by "bond-servant," as also in Eph. vi. by "bondmen," giving his reason for it. Why, then, does he render δούλοι by "servants," in Col. iii. 22, a parallel passage to this? and in Phil. i. 1, &c., where Paul and Timotheus are mentioned as δούλοι, why not "bondmen" of Christ? The Dean renders this word either way, it appears, to suit his own convenience; yet has the term δούλος the same meaning everywhere. And the A. V. is right in rendering it "servant" and "servants," the question being not between "lords of life and death over slaves," but between "masters and servants," in all countries alike; the social position of each depending on the custom of the country.

If the Dean chooses to render δούλος by "bondman," he must do so everywhere, and call S. Paul, Timothy, and ourselves also, "bondmen of God," "of the Lord Jesus Christ." He does not do so, because in such cases it would not be readable. But it is no wiser in the case of ser-

vants; for if the English reader of his Revised Version happen to be a servant, he may naturally conclude that what refers to "bondmen" does not in the least concern him; so that he may "answer again, purloin, and be unfaithful;" as the apostle's words only apply to "slaves." Therefore does S. Chrysostom render δοῦλος, in his Homily on this chapter, by οἰκέτης, 'household servant,' throughout, and not "slave."

"For the grace of God that bringeth salvation hath appeared to all men," A. V.; "for the grace of God was manifested bringing salvation to all men," Dr. A.

Here is the A. V. right. The construction of the Greek is ἡ χάρις γὰρ τοῦ Θεοῦ ἡ σωτήριος, ἐπεφάνη πᾶσιν ἄνθρ. 'for the saving grace of God appeared, or hath appeared to all men.' The original and the A. V. imply that the grace of God is σωτήριος, 'saving,' or salutary, under all circumstances; and that it appeared or was manifested. Whereas Dr. Alford, rendering the adjective as if it were a pres. part., like παιδεύουσα, makes "bringing salvation" an accident of the manifestation of that grace; thus giving a very different sense to the passage.

"Teaching us that, denying," &c., A. V.; "Disciplining us, in order that, denying," &c., Dr. A.

If the Dean wished to be literal, he ought not to have rendered παιδεύουσα by "disciplining," for this would be μαθητεύουσα. His intention, however, is good; and he seems right in under-

standing παιδεύουσα ἡμᾶς, ἵνα, 'teaching, training us so, that denying,' &c. Thus Plato, ταῦτα δ' ἐποίει βουλόμενος παιδεύειν τοὺς πολίτας, ἵν' ὡς βελτίστων αὐτῶν ἄρχοι,¹ &c.

Ver. 13.

"Of the great God and our Saviour Jesus Christ," A. V.; "of the Great God, and of our Saviour Jesus Christ," Dr. A.

I will not enter upon the controversy connected with this passage. Every one knows that the rendering adopted by Dr. Alford was made most of by the Arians of the fourth and following centuries. Wherefore do the Fathers, S. Cyril of Alexandria,² S. Athanasius,³ and others, read with the A. V., "of the great God and Saviour Jesus Christ," meaning that Jesus Christ is here the great God; at which S. Chrysostom asks—Ποῦ εἰσιν οἱ τοῦ Πατρὸς ἐλάττονα τὸν Υἱὸν λέγοντες;⁴ 'Where are those who make the Son inferior to the Father?'

Dr. Alford seems aware of the unanimous opinion of the Fathers on this verse, but does not think it so weighty as his own interpretation. If, however, he had looked at the Greek he would have seen (1) that ἐπιφάνεια is never said but of God the Son; and (2) that, in order to read the

¹ Hipparch. p. 35.

² Admon. in Gent. p. 6.

³ Cont. Ar. vol. p. 159; De Ess. P. F. S. S. p. 225.

⁴ In Tit. Homil. v.

text as he does, it should have been τοῦ μεγάλου Θεοῦ καὶ τοῦ σωτ. ἡμῶν Ἰησοῦ Χριστοῦ; whereas the absence of the article before σωτῆρος is conclusive on this point; showing that καὶ σωτῆρος I. X. belongs to τοῦ μεγάλου Θεοῦ, and qualifies it; making One Person of the whole.

Even the Dean's MS., the Vatican, omits the article before σωτῆρος, giving here precisely the same construction as at 1 Tim. i. 1, κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν καὶ K. I. X., which Dr. Alford does not alter there (except in omitting "lord"), but follows the A. V. Why, then, not render the same construction in the same way here also, where even his favourite Vatican MS. fails him for his own rendering?

CHAPTER III.

Ver. 2.

"To be no brawlers, *but* gentle," A. V.; "to be not quarrelsome, forbearing," Dr. A.

As we saw above,¹ the Dean makes no distinction between the adjective "no" and the adverb "not." "No brawlers" means that Christians were not to be among such people; "not quarrelsome" means that they were to be not quarrel-

¹ See above, p. 119, sq.

some, but something else. The negative should, therefore, be put before the verb, "not to be quarrelsome;" in either case, however, it requires a "but" after it; otherwise the "not" applies also to the following "forbearing."

This "but" is not required with the Greek *ἄμαχος*, because this contains no negation, but only an *a* privative; so that *ἀμάχος* is treated as a positive term, *ἀμάχους εἶναι*, to be *ἀμάχους*, 'gentle,' &c. The negation "not," however, or the negative adjective "no," denies what follows, and turns the Greek order "to be *ἀμάχους*," into the *veto* "not to be brawlers," &c., and thus requires a different construction, with "but" following, whether in Greek or in English, οὐκ ἦλθον—ἀλλά; οὐκ ἐστὶν ἐμόν δοῦναι—ἀλλά; ὑμεῖς δὲ οὐχ οὕτως, ἀλλά; οὐ γὰρ οἱ ἀκροαταὶ—ἀλλά.

From the nature of the case this antithetic construction with "but" cannot very often occur with *μή*; yet does it sometimes happen, *e.g.* *μὴ ἐν ὀφθαλμοδουλείαις*—ἀλλά; *μὴ ὡς ἐχθρόν ἡγ'*—ἀλλά, &c. So also in English, "to be no brawlers, but gentle," A. V., is right.

Ver. 3.

"For we ourselves also were sometimes foolish," A. V.; "for we ourselves also were once foolish," Dr. A.

As in the former verse, so also in this does Dr. Alford seem to care neither for Greek nor for

English. (1), Ποτέ does not mean ἅπαξ, 'once,' but "sometimes," aliquando, unquam — opposed to μήποτε, 'never.' Thus, speaking of the man born blind, τὸν ποτὲ τυφλόν, A. V. rightly renders it, "that aforetime was blind;" a rendering which the Dean does not alter there. Ποτέ is, however, well rendered, "once," at one time, in Rom. vii. 9, where the short period of man's innocence in Eden may be spoken of as of "once," when compared with the time that followed; but ποτέ is well rendered "in times past," in Rom. xi. 30; a reading which the Dean also adopts. It is so rendered likewise in Gal. i. 13, 23, and also "once," i. e. "at one time," &c. In English, however, "once," properly means "once, and not twice," and is only known by the context to mean "at one time," which "time" may have been of some duration.

Here, therefore, does the A. V. render ποτέ correctly by "sometimes," for they were "foolish," more than once, and at various times; whereas the Dean, by using "once," which is liable to misconstruction, but, especially by putting it before "foolish," instead of before "were," makes the Apostle say, "For we ourselves also were once foolish;" that is, not "twice;" inasmuch as "once," thus prefixed to "foolish," qualifies it precisely in the same way as would "very;" "once foolish" being "foolish, once only," as "very foolish" is "foolish in a great degree." If the Dean will have "once," he must

construe it thus: "For once we ourselves also were foolish," &c. But A. V. is much better.

Ver. 4.

"But after that the kindness," A. V.; "But when the kindness," Dr. A.

Here the Dean's rendering seems best, and most natural.

"The washing of regeneration," A. V.; "the font of regeneration," Dr. A.

This, in sooth, is a strange alteration. Λουτρόν means, in general, both "a bath or bathing-place," and "water used for bathing or washing;" a particular kind of swimming or plunging bath, however, was called βαπτιστήριον, or κολυμβήθρα; two terms which were adopted by the Fathers and other ecclesiastical writers, for a "baptistery," the place, bath, or vessel, in which holy baptism was administered in the Church. In English, however, "baptistery" is said only of the part of the Church set apart for that purpose, while the term "font," from "fons," is used for the vessel that contains the water used for baptism.

But, inasmuch as (1) "regeneration," as it is here understood, does not depend on the shape of the vessel, or on the place, be it a river or a lake, in which a person is baptized, but on the washing, which is the outward and visible sign of that regeneration; and as (2), a "baptistery," or

“font,” is a species of “bath,” λουτρόν — not only may we not say “font” for λουτρόν, but must render it by the evident intention of the Apostle — washing.

Ver. 7.

“That being justified,” A. V.; “that having been justified,” Dr. A.

If Dr. Alford can prove that the justification once wrought does not either last to the present time, or was not lasting at the time then present, when the Apostle wrote, then is he right in rendering δικαιωθείς as he does. If so, however, why does he render it by “being justified,” and not by “having been justified,” in Rom. v. 1, and what difference is there between the “justification” alluded to there and the “justification” mentioned in this verse?

Ver. 8.

“And these things I will that thou affirm constantly,” A. V.; “and concerning these things I will that thou affirm constantly,” Dr. A.

The Greek sentence may be understood in two ways, either “as regards these things, I will that at all times thou use persuasive language,” or, “I will that thou at all times persuade others of these things.” If Dr. Alford’s construction be adopted, then, assuredly must either “that they

are so," or some such complement, be added after "affirm constantly," inasmuch as "one affirms a thing," and not "concerning" it. But the A. V. is correct enough to require no alteration; since, "to affirm concerning a thing that it is so," is the same as "to affirm the thing itself."

"To maintain good works," A. V.; "to practise good works," Dr. A.

One really would think that the Dean alters for the pleasure of altering.

Προΐσταμαι properly means "I place myself before," or "at the head," with a genitive of the thing, governed by *πρό*; thus *προΐστασθαι τῶν πραγμάτων*,¹ "to be put at the head of affairs;" *προΐστασθαι τῶν Ἑλλήνων*²—*προϊστάμενοι τοῦ δήμου*³—those at the head of the people to protect and govern, and to provide for it; *προσάντες τοῦ πράγματος*⁴—*προστῆναι τῇς εἰρήνης*⁵—all imply not "practising," but being at the head of affairs or of business, to see to, provide for, and maintain it. The sense, therefore, of *προΐστασθαι καλῶν ἔργων*, is to be at the head of good works, foremost in suggesting, doing, and forwarding them; all of which are included in A. V., "to maintain good works;" while the Dean's, "to practise good works," looks like an oversight.

¹ Herodian. lib. vii. p. 162.

³ Plut. Lysand. 19.

² Demosth.

⁴ Demosth.

⁵ Æschin.

Ver. 10.

“After the first—reject,” A. V.; “avoid,” Dr. A.

Παραίεσθαι means both “to reject, renounce, avoid, and eschew;” also “to excuse oneself.” The rendering must depend on the sense put upon the Apostle’s words.

Ver. 12.

“For I have determined there to winter,” A. V.; good English, which the Dean alters to “for there I have determined to winter”—which contains two inaccuracies. (1), It should be, “for there have I determined;” and (2), by putting “there” before “determined,” he makes the Apostle say that, when at Nicopolis, he had determined to winter—somewhere else. The A. V., however, by placing “there” before “to winter,” determines that the Apostle’s intention was to winter at Nicopolis, and nowhere else.

Ver. 13.

“Bring Zenas—diligently,” A. V.; “Forward zealously on their journey, Zenas—and Apollos,” Dr. A.

Here again does the Dean alter for the worse the grammatical English of the A. V., which very properly places first “Zeno and Apollos,” and “their journey” after them; while the Dean

speaks of "their journey," before mentioning them. Whose journey is it, then? It is the same inaccurate grammar as above, at ch. i. v. 3, p. 189.

Προπέμπω also means both "to send before, to forward," and "to accompany;" also, by implication, "to provide the necessary things for a journey." Thus *ἀπιδόντα δὲ τὸν Κῦρον προὔπεμπον ἅπαντες*,¹ 'When Cyrus departed, they all accompanied him.' So, also, *προὔπέμπετο ἐν τάξει*,² — 'he sent on, made to move forward.' The question is, therefore, whether Titus was to bring them on, by coming with them, or only to provide for their wants. In either case, *σπουδαίως* is better rendered "diligently" or "carefully" than "zealously."

Ver. 14.

"And let ours also learn to maintain good works for necessary uses," A. V.; "Moreover, let our people also learn to practise good works for the necessary wants," Dr. A.

The alteration proposed by the late Professor Scholefield, "to profess honest trades," instead of "to maintain good works," deserves attention, standing, as it does, in connection with "necessary uses." It certainly is better than "to practise good works for the necessary wants." What necessary wants? "The" defines and determines

¹ Cyrop. I. iv. 25.

² Id. V. iii. 53.

a certain set; whereas A. V. leaves that open; which is a better and more idiomatic rendering of τὰς ἀναγκαίας χρείας, though the article be found in Greek. Χρεία also is used by the best authors, for both "use" and for "want," *e. g.* by Aristotle himself, ἐν χρεία εἶναι,¹ "to be in want," and εἰς τὰς καθ' ἡμέραν χρείας,² may mean either "daily wants" or "daily uses." But τὴν μὲν γὰρ τούτων χρεῖαν ῥαδίως εἰδήσεις,³ clearly means "thou shalt easily perceive the use of these things," while τῶν μὲν γὰρ ἄλλων ὧν ἂν ἐν χρεία γενώμεθα means "of the other things, of which we may be in want."⁴

Ver. 15.

"Greet them that love," A. V.; "Salute them," Dr. A.

The same word occurs twice in the same verse; wherefore does A. V. give us the Latin "salute" once, and the Saxon "greet" also once? This is more agreeable to the ear, and means the same thing as "salute," said twice.

Those few chapters will suffice to show the nature of Dr. Alford's work.

After making allowance for the errors in judgment or in scholarship, into which I may have

¹ Politic. i. 9, 18.

² Œcon. ii. 17, 2:

³ Isocr. Orat. I. p. 13, ed. Oxf.

⁴ Ibid. Orat. x. p. 293.

fallen while endeavouring to ward, from the Received Text and the Authorised Version, the Dean's attacks upon both, there will yet be good reason left for thinking that it is not his place to despise either; as well as for wishing that he had a deeper knowledge of the Greek text, and was thorough master of his mother-tongue, ere he attempted to correct the one and to construct the other.

A man who, like him, sets to a work of this kind, apparently without the slightest hesitation or misgiving in his own powers, thinking it the easiest thing in the world to make wholesale changes in the Greek text and in the joint labours of more than fifty learned men of old, instead of dealing with the utmost reverence and caution, not only forms an unworthy estimate of the work he undertakes—but he also recklessly wounds the feeling of deep respect and affection with which men, nowise his inferiors in judgment or scholarship, still continue to look upon the Received Text and the English Bible.

Both these have, indeed, lasted more than two centuries; a long time, in truth, for those who think that wisdom, learning, and scholarship have only just dawned on the land, and that, until now, all was darkness and ignorance. Wise men, however, do not think so; but rather take the long life of those two monuments of ancient piety and learning as a proof of their real merit and excellence. And while such men

readily give the Dean of Canterbury full credit for his plodding industry, and also for sundry useful hints in his renderings—they yet, on the whole, confess, that a better acquaintance with his work only tends to deepen their reverence and to strengthen their affection for their old friends and companions, the Received Greek Text of the New Testament and the Authorised Version of it—neither of which they ever intend to give up; not even at the Dean's bidding.

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