

Introduction
to a
new translation of the
Greek Testament
with notes
by
Lancelot Shadwell.

BS2317
.S52

Library of the Theological Seminary

PRINCETON, N. J.

Division BS2317

Section S52

INTRODUCTION

TO A

NEW TRANSLATION

OF THE

GREEK TESTAMENT

WITH NOTES

BY

LANCELOT SHADWELL, ESQ.

LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.

LONDON:

PRINTED FOR THE AUTHOR: AND SOLD BY

ARTHUR HALL, VIRTUE, & CO. 25, PATERNOSTER ROW.

MDCCLXIX.

LONDON:

W. EGLINGTON, PRINTER, ALDERSGATE STREET.

INTRODUCTION.

THE Book of the NEW COVENANT OF JEHOVAH, is a Literary Treasure of incomparably greater value than all other Literature in the World. It may be compared to an inexhaustible Mine, rich to overflowing in precious metal: affording an abundant supply to every age, time, place, and condition of Man: with this singular and wonderful property, that, the more the Mine is worked, the richer it becomes: the more is taken from it, the more remains to be taken. As, when Jesus Christ had fed five thousand men and more, out of five loaves and two fishes, the surplus of broken food was greater than the original quantity; so the written Word of God is renewed by the progress of time, and becomes richer to man by the use that he makes of it.

Worthy of the precious subject matter, is the Greek language in which the Book is written: that wonderful language, which, although no longer spoken by living man, is yet full of life and fire: which, although many of its treasures have perished in the wreck of time, is yet rich, beyond all others, in every species of literary composition: that wonderful language, whose Poetry, written with every appearance of ease and freedom, is full of grace and sweetness, of living fire; and of exquisite modulation, such as no other tongue can imitate: while its Prose is, for the purposes of history, description, definition, argument, and demonstration, a very model of clearness and precision.

Nevertheless the *Greek Testament*, as it is commonly called, seems to have met with less attention from *Scholars* than it has

deserved. We hear it commonly said that the Greek Testament is a good book, but not a good *Greek* book. But that observation betrays an imperfect acquaintance with the subject. The Scholar, who, after acquiring a thorough knowledge of the Greek Language, has turned his attention in earnest to the study of the Greek Testament, is alone able to see and to appreciate its incomparable beauties: he then finds out that this treasure, the last that was added to the Greek language, is worth more than all the rest put together: that the Greek language is the Casket, created by JEHOVAH, to contain the Book of the New Covenant between God and Man: and that the best reward of Greek Scholarship, is to be found by reading the Book of the New Covenant in its own language.

But as there are, and always will be, many who cannot read Greek, therefore every language ought to possess a good translation of the New Covenant, or, as it is commonly called, New Testament. Such a thing is wholly wanting in English. The *Established Version*, as it is commonly called, of the New Testament, is a very bad translation indeed. And for this reason: the Translators knew nothing of Greek. Their ignorance of the language out of which they professed to translate, shews itself in every page, to an extent which in another work would be ridiculous: but which, in a Translation of Scripture, executed under Royal Authority, and having the character of a national work, is no laughing matter. Besides which, the Established Versioners were saddled with another difficulty. They were under Royal Mandate to translate *wrong*: *i. e.* to translate in compliance with the following *Regulations*: 1. That they keep as close as possible to the Bishops' Bible. 2. That the old *Ecclesiastical* words be kept, as *Church* not to be translated *Congregation*, &c. 3. That when a word has divers significations, that be kept *which has been most commonly used by the fathers*. It is difficult to repress a smile, when we read of such a work, undertaken under such restrictions. We might as well imagine a man undertaking to write an exposition of the metres of Greek Lyric Poets, but under this restriction, *That nothing be said which shall militate against the authority of the Antient Metrical Scholiasts*. There is also another fault which is peculiar to the Established Version of N. T. They have not always been careful to identify the

names of the same persons, with the names in the Old Testament. Thus *Isaiah* of V.T. is called *Esaias* in N.T.; *Joshua* is called *Jesus*; *Kish* is called *Cis*, &c. This has sometimes misled those who cannot read the original language. Nevertheless, the translators seem to have wished to do their duty honestly, where they could. In the Gospels, in places where the construction of the Greek is easy, and where the translators were not hampered by Royal Mandate, the language of the translation is often grave and dignified, simple and unaffected: such as may perhaps allow us to believe that the translators would have done much better, if they could.

But the factitious reputation which the Established Version of N.T. enjoys, is at the present day a very serious evil. Many clergymen of the Church of England are wholly unacquainted with Greek; many more are unable to take up the Greek Testament and read it off into English easily and fluently, as one would read off a column of the *Times* newspaper. Thus the men whose duty is to teach the people, themselves require to be taught. Unable to read the Greek, they go for their *texts* to E.V.: there they find some wrong translation on an important doctrinal point: then they write a *sermon* upon it, and build their arguments on the *words* of E.V.: and thus miserable error may be substituted for the pure Word of God.

But, bad as E.V. is, we must not be hasty to suppose that every departure from it, is a change for the better. There is a work now in progress, which professes to be a *Revision* of E.V. One portion of it bears the following title: *The Gospel according to St. John, after the Authorized Version: newly compared with the original Greek, and revised: by Five Clergymen.* It is painful to witness the feeble performance of the Five Clergymen. They alter but little in E.V. and yet alter for the worse. To give one instance: John xxi. 14, ἐφανερώθη ὁ Ἰησοῦς. This in E.V. is rendered quite right, *Jesus shewed himself.* But for this excellent rendering, the Revising Clergymen have substituted, *Jesus was manifested*; a miserable alteration, which shews an entire misapprehension of the genius of the Greek Language, and of Scripture. Ἐφανερώθη means the same as ἐφάνερωσεν ἑαυτὸν, which words John had used just before, speaking of the same event. Besides which, Jesus, after he was glorified, could not *be manifested*, unless

by his own act. He might *shew himself* to his disciples if he thought proper: but no other than himself, could manifest JEHOVAH.

The Revising Clergymen say, that every one of them has in his turn been overruled by a majority of his colleagues: and in this way they shelter themselves from individual responsibility. And some of them appear to be able and learned men. But one of them, ambitious of individual distinction, has taken upon himself to edit the Greek Testament. This is a most extraordinary work: one of the wonders of the present day. The Scholar who has enjoyed himself over Bentley's incomparable Emendations on Menander and Philemon, will be surprised and amused to find, that the Spirit of *John Clericus*, is now, by a sort of literary *μετεμψύχωσις*, alive again in the person of *The Very Reverend Henry Alford, Dean of Canterbury*; a man, who, knowing about as much of Greek as *Clericus* did, has undertaken a work for which he is no more fit, than *Clericus* was to edit Menander and Philemon.

In order to put this matter fully before the Reader, I must go back to the year 1849. In that year, TISCHENDORF gave to the public his second Leipsic edition of the Greek Testament. Afterwards, in the same year, Alford published the first volume of his Greek Testament, with the following title: *The Greek Testament: with a critically revised text: a digest of various readings: marginal references to verbal and idiomatic usage: prolegomena: and a copious critical and exegetical commentary. For the use of Theological Students and Ministers.* In the following year, 1850, Tischendorf published a stereotype edition of his Greek Testament. There, after reciting the title of *Alford's* work, Tischendorf makes the following remark: *Quibus tituli ornamentis nostrates theologi videant ne de libri pretio decipiantur. Certe enim quod rem textus sacri criticam attinet, Alfordius tam parum studii, judicii, religionisque probavit, ut vix in scholarum usum scripsisse censendus sit. Tamen editionem meam recentissimam ubi primum nactus erat, omni modo neque vero sine mala fide suam in rem convertit.* This warning, however, was thrown away upon Alford. He seems to have calculated upon the ignorance of the Theological Students and Ministers, for whose use he professes to write. He has since put forth a second and a third volume, and is said to be preparing a fourth and last.

The character of this extraordinary work may be summed up

in a few words said by Tischendorf of another performance : *Opus est incredibili inscitia, socordia, perfidia.* The Scholar who has become a purchaser of Alford's book before reading it, expected to find therein a treasure of theological learning : but after reading a few pages of Alford's notes, he lifts up his head in astonishment, and says to him, 'Εταίρε, ἐφ' ᾧ πάρει ; σὺ διδάσκεις ἡμᾶς ; μαίνει. Οὐκ ἔστι σοὶ μερὶς οὐδὲ κληῖρος ἐν τῷ λόγῳ τούτῳ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ. Ἔαρὸν τὸ σὸν καὶ ὑπαγε· ἵνα μὴ χεῖρόν τί σοι γένηται.

Alford's text is almost entirely taken from Tischendorf, whom he has followed in the most servile manner, even to inserting the paragogic N where the following word begins with a consonant ; a peculiarity of writing, which is found in divers MSS. of N. T. and which seems to have arisen partly from an affectation of singularity, and partly from a desire to increase the quantity of writing : for the Stationer would be paid according to the length of his copy. But in a work like that of Tischendorf, whose *sole* object is to determine the Greek text on principles of sound criticism, it is absolutely necessary to lay before his reader the actual words and letters of the MSS. On the other hand, in a work that is accompanied by an *exegetical* commentary for the use of Students, all whimsical peculiarities of writing and spelling the words of the Greek text, ought to be avoided. This is what Alford could not see. In some instances, Alford departs from the reading of Tischendorf, and gives his reasons, such as they are, for so doing. But of Greek Criticism, Alford knows absolutely nothing. Whether he approves, or disapproves, of any particular reading, is a matter of no moment to the Scholar and to the Critic.

Alford's various readings are in a great measure taken from Tischendorf ; but with some amplification : and this is in favour of the reader ; for Tischendorf's *Scripturae Compendia* are sometimes painfully short and obscure. Let this be placed to Alford's credit : for he has need of it. But Alford, contrary to the usage of Scholars, has, in a most extraordinary way, mixed up his own *dicta* with the various readings which he exhibits. Alford writes as if he knew by inspiration the whole history of the Greek text, the merits of every reading, and the reason why it was written. Here is to be seen the difference between

Tischendorf and Alford. In Tischendorf, we read sound criticism : in Alford, empty trifling and pompous egotism. Let not Tischendorf imagine that Alford will rob him of the honour which is due to him: *Non obtusa adeo gestamus corda Britanni : Non ignoramus quid distent aera lupinis.* Alford has not put on the Lion's skin so cleverly, that he will pass for Hercules among learned men. The Scholar looks at Alford, and is forced to exclaim,

ἀλλ' οὐχ οἶός τ' εἴμ' ἀποσοβῆσαι τὸν γέλων,
ὄρων λεοντῆν ἐπὶ κροκωτῶ κειμένην.

But the richest part of Alford's work, is his *Critical and Exegetical Commentary*. This is a fund of everlasting amusement to the Scholar. It is difficult to imagine how such a man as Alford could have been induced to undertake such a work. For he must have known before he began, that he knew nothing about the matter. His ignorance of Greek, shews itself whenever he speaks. Alford was formerly Minister of Quebec Chapel, London, and there acquired the reputation of a popular Preacher, and attracted numerous hearers ; and this seems to have turned his head. For in his notes on N. T. he speaks as if he were still in the Pulpit of Quebec Chapel, where he had all the talk to himself, and no one could reply upon him. The reader of our notes on Matthew will find some illustrations of the merits of Alford's performance. But one of Alford's notes is so transcendently good, that it deserves to be taken out of its turn. *Sed para te, Lector, ut rem paene incredibilem digne mirere.*

Acts xx. 13. ἀνήχθημεν ἐπὶ τὴν Ἄσσον. Upon which Alford has the following note: " Ἄσσον] A seaport in Mysia or Troas, built on a high cliff above the sea, with a descent so precipitous as to have prompted a line of Stratonicus, the Lyric Poet,

" Ἄσσον ἴθ', ὧς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι. Strabo. 13."

Here is *multum in parvo*. The Dean of Canterbury has squeezed an almost incredible number of mistakes into the compass of a few words. The name of Stratonicus is familiar to the Greek Scholar : but who ever heard of Stratonicus, *the Lyric Poet*? Then again, is it usual for a Lyric Poet to write in hexameter verse? Or did Alford not recognise that noble metre? If Alford's note were shewn to an Eton boy, *he* might recognise a

line, not of any Lyric Poet, but of the Father of Poetry : Z. 143. But in order that the merits of Alford's note may be duly appreciated, we must here write out the words of Strabo, 610. B : to wit, ἐστὶ δὲ ἡ "Ἀσσοσ ἐρυμνή καὶ εὐτειχῆς, ἀπὸ θαλάσσης καὶ τοῦ λιμένος ὀρθίαν καὶ μακρὰν ἀνάβασιν ἔχουσα· ὥστ' ἐπ' αὐτῆς οἰκείως εἰρησθαι δοκεῖ τὸ τοῦ Στρατονίκου τοῦ κιθαριστοῦ· "Ἀσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι. Where the student may observe, that Stratonicus is not called a *Lyric Poet*, but a *Performer on the guitar* : κιθαριστής· a word, which Alford supposed to mean *Lyric Poet*. But in addition to this mistake, the Dean of Canterbury has totally missed the point of Strabo's narrative. Stratonicus was a Musician, and a Wit, in his day : and he acquired some celebrity by a happy facility which he possessed, of applying old sayings to new things ; sometimes without alteration, sometimes by altering a word, or a letter, so as to give an entirely new turn to the sentence. Many *dicta* of Stratonicus are recorded in a passage of Machon, preserved by Athenaeus, p. 348. In the case cited by Strabo, Stratonicus seems to have made a remarkably happy hit : Homer had written,

ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι. Z. 143.

i. e. *Come nearer, and be killed.* Stratonicus, by giving a different sound to the first letter, entirely changed the meaning of the whole line : "Ἀσσον ἴθ', &c, i. e. *Go to Assos, and be killed.*

Akin to this, is another note of Alford on Mat. i. 25, οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκε τὸν υἱόν. Upon which Alford writes, "As to the expression, compare the *remarkable parallel*, Diog. Laert. iii. 1, 2, where he says of the father of Plato, καθαρὰν γάμου φυλάξαι ἕως τῆς ἀποκύσεως, with *ibid.* 4 (said of Plato) ἔσχε δ' ἀδελφούς Ἀδείμαντον καὶ Γλαύκωνα καὶ ἀδελφὴν Ποτώνην." Such is the sagacity of the Dean of Canterbury, so great is his reverence for Scripture, that he can see a remarkable parallel between the pure Word of God, and a dirty anecdote of Laertius : but even here, Alford cannot cite his author, without adding mistakes of his own. Laertius tells us that Speusippos and Klearchos and Anaxilides φασιν, ὡς Ἀθήνησιν ἦν λόγος, ὠραίαν οὖσαν τὴν Περικτιόνην βιάζεσθαι τὸν Ἀρίστωνα, καὶ μὴ τυγχάνειν πανόμενον δὲ τῆς βίας ἰδεῖν τὴν τοῦ Ἀπόλλωνος ὄψιν· ὅθεν καθαρὰν γάμου φυλάξαι ἕως τῆς ἀποκύσεως. Where it may

be observed, that the words cited by Alford, are no part of the narrative of Laertius, but merely a bit of literary gossip at Athens: not adopted by Laertius as a statement of fact, for he had previously said Πλάτων Ἀρίστωνος καὶ Περικτιόνης, ἡ Ποτώνης, Ἀθηναίος. To the narrative of Matthew, there is not the smallest resemblance, neither in matter nor in language. The same story is mentioned by Plutarch, T. ii. p. 717. E, not as a matter of fact, but merely as the *somnium* of Ariston: ἅμα δε τῆς λεγομένης Ἀρίστωνι, τῷ Πλάτωνος πατρὶ, γενέσθαι καθ' ὕπνον ὕψεως καὶ φωνῆς ἀπαγορευούσης μὴ συγγενέσθαι τῇ γυναικί, μηδὲ ἄψασθαι δέκα μηνῶν, ἐμνημόνευσεν. The meaning of this is clear. The parentage of Plato was, for his literary merit, facetiously ascribed to Apollo. Much in the same way, Aristophanes attributes thunder and lightning to Pericles:

ἐντεῦθεν ὀργῇ Περικλέης οὐλύμπιος
ἦστραπτ', ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα. Ach. 530:

where the Scholar may observe an allusion to the Homeric expression Ὀλύμπιος ἀστεροπητής. In another place, frost and snow are facetiously attributed to the *coldness* of the poetry of Theognis:

χρόνον μὲν οὐκ ἂν ἦμεν ἐν Θράκῃ πολὺν,
εἰ μὴ κατένιψε χιόνη τὴν Θράκην ὄλην,
καὶ τοὺς ποταμοὺς ἔπηξ', ὑπ' αὐτὸν τὸν χρόνον
ὅτ' ἐνθαδὶ Θεόγνις ἠγωνίζετο. *ibid.* 136.

For a like reason, the prologues of the Comic Poet Diphilos are said to have been used to *cool* the wine-cellar:

ὑπερηδέως δὲ τὴν κύλικ' ἐκπιῶν ἴφνω,
καὶ τὸ παράδοξον καταπλαγείς ὁ Δίφιλος,
νῆ τὴν Ἀθηναίων καὶ θεοὺς ψυχρόν γ', ἔφη,
Γνάθαι' ἔχεις τὸν λάκκον ὁμολογουμένως.
ἡ δ' εἶπε, τῶν σῶν δραμάτων γὰρ ἐπιμελῶς
εἰς αὐτὸν αἰεὶ τοὺς προλόγους ἐμβάλλομεν.

Machon, Athen. 580. A.

These passages are highly amusing τοῖς εἰδόσι, but they are of no use τοῖς μὴ εἰδόσιν, except to lead them into mistakes. So it was with the passage above cited from Laertius. Jerome, who mistranslated the Greek Testament into bad Latin, appears to

have read the passage in Laertius, and to have taken in sober sadness, what is there said by way of literary pleasantry. Then Alford appears to have been referred to Laertius, by some notes on Jerome, and to have blundered into the same mistake with that Reverend Wiseacre.

But there is a very remarkable parallel, which Alford did not see: which is, not between Matthew and Laertius, but between Laertius and Alford. Both were triflers, both were ignorant of Greek, both affected to write upon subjects which they did not understand. We have had a sample of Alford's trifling: now let us look at Laertius. In his *Life of Socrates*, he tells us that Socrates ἐδόκει συμποιεῖν Εὐριπίδῃ· ὅθεν Μνησιλοχος οὕτω φησι, Φρύγες ἐστὶ καινὸν δρᾶμα τοῦτ' Εὐριπίδου, ᾧ καὶ Σωκράτης τὰ φρύγαν' ὑποτίθησιν. Here it may be observed, that Laertius has made a *Comic Poet* out of Mnesilochos, the friend of Euripides: a mistake so gross and absurd, that if we did not know it, we could not believe it. For Mnesilochos is one of the principal characters in the *Θεσμοφοριάζουσαι* of Aristophanes. Laertius seems to have blundered upon some fragment of Kallias or Telekleides, which has been cleverly restored by Dindorf:

Μνησιλοχός ἐστ' ἐκείνος, ὃς φρύγει τι δρᾶμα καινὸν
Εὐριπίδῃ, καὶ Σωκράτης τὰ φρύγαν' ὑποτίθησιν.

Here may be seen a *really* remarkable parallel. Laertius has made a *Comic Poet* out of Mnesilochos: Alford has made a *Lyric Poet* out of Stratonicus. We would recommend to Alford to collect the fragments of this *Comic Poet*, Mnesilochos, and to *edit* them together with his own *Lyric Poet*, Stratonicus: a work, which, if done well, may redound to his credit as much as his famous edition of the *Greek Testament*.

The above are samples of some of the *richest* of Alford's mistakes. But it is not usual for him to soar so high. The greater part of his *Critical Commentary* is made up of little niggling observations upon the meaning of an article, a preposition, or a particle, &c, which are for the most part wrong, and which are absolutely beneath the notice of Criticism. Thus Mat. ii. 7, τὸν χρόνον τοῦ φαινομένου ἀστέρος. This is rendered in E. V. quite right, *what time the Star appeared*. But there Alford writes thus: “φαινομένου] literally, *the time of the star which was appearing*. The

position of *φαινομένον* between the article and its substantive, forbids such renderings as *the time when the star appeared.*" *Εἰτ' ἔγωγ' ἐξηγγρόμην.* But such trifling is unworthy of refutation. If Matthew had intended *the time of the star which was appearing*, he would have said *τὸν χρόνον τοῦ ἀστέρος τοῦ φαινομένου.* But Alford knows nothing about the matter. And it is important to make this observation. For one of the worst faults in E. V. is their utter ignorance of the use and meaning of the Greek Article: a fault for which they were without excuse; for if they knew nothing of Greek, they ought not to have attempted to translate the Greek Testament. But we must not attribute this fault to the age in which they lived: for Greek was Greek in their time, and a knowledge of Greek might have been acquired then, as it may now, by reading Greek. And there is no other way now, nor ever was. It is true that the labours of modern Scholars have added many excellent helps to the Student of Greek: but a man may become a Greek Scholar without using any of those helps; and moreover, all those helps will fail to make a Scholar, if a man does not know how to use them. Thus the translators of E. V. were ignorant of the use of the Greek Article: but not more so than Alford, who has got *Winer's Greek Grammar*, and *Bernhardy's Syntax*, and *Buttman's Lexilogus*, &c, all at his elbow. Books to Alford, are like wigs to a man without a head: he cannot put them on.

One more word about Alford's *Parallel*, Laertius. He has preserved to us a few fragments of Greek Comic Poets: which in fact is the only value of his work. But how little he understood their merits, may be seen by some miserable verses of his own, which he sometimes introduces with the expression, *καὶ ἔστιν ἡμῶν εἰς αὐτόν.* One of these occurs in his life of Euclides, B. ii. p. 61: to wit,

Κρόνε Διόδωρε, τίς σε δαιμόνων κακῇ
 ἀθυμία ξυνείρυσεν,
 ἵν' αὐτὸς αὐτὸν ἐμβάλῃς εἰς τάρταρον,
 Στίλπωνος οὐ λύσας ἔπη
 αἰνιγματώδη; τοιγὰρ εὐρέθης κρόνος
 ἔξωθε τοῦ ῥῶ, κάππα τε.

Here is a wretched pun, which makes one laugh, not for its

goodness, but for its bitter badness. For where is the wit of telling us that Κρόνος had shewn himself ὄνος ; To say that Κρόνος by name, was also Κρόνος in fact, might have been worth hearing, if it had been well expressed : but *that* was a notch above Laertius ; he seems to have been not aware that Κρόνος involved the meaning of ὄνος although he had just before said of the same man, that Κρόνος ἤκουσεν ἐν σκώματος μέρει yet so little did Laertius understand that σκῶμμα, that he thought to improve upon it by a vile σκῶμμα of his own. But Κρόνος is used by Aristophanes exactly in the same way as we use the representative in our own language of the word ὄνος *e. g.*

οὐχὶ διδάξεις τοῦτον, κρόνος ὄν. Nub. 929.
καὶ τοὺς τραγωδούς φησιν ἀποδείξειν κρόνου
τοὺς νῦν, διορχησόμενος ὀλίγον ὕστερον. Vesp. 1480.
σὺ δ' εἶ κρόνιππος. Nub. 1070.

The epigram of Laertius is good for nothing, except to shew his own ignorance of Greek. Theognis is said to have frozen all the rivers in Thrace by the coldness of his poetry : but if the wretched verses of Laertius could have been recited at Athens in the days of Aristophanes, they would have been enough to freeze up all the Mediterranean Sea. Laertius would then have fared as Akestor did, whose merits and whose treatment are recorded by Eupolis : Athen. 236. F.

εἶτ' ἐπὶ δεῖπνον ἐρχόμεσθ' ἄλλυδις ἄλλος ἡμῶν
μάζαν ἐπ' ἀλλόφυλον οὐδ' εὖ χαρίεντα πολλὰ
τὸν κόλακ' εὐθέως λέγειν, ἣ φέρεται θύραζε.
οἶδα δ' Ἀκέστορ' αὐτὸ τὸν στιγματίαν παθόντα
σκῶμμα γὰρ εἶπ' ἀσελγές, εἶτ' αὐτὸν ὁ παῖς θύραζε
ἔξαγαγὼν ἔχοντα κλοιὸν παρέδωκεν Οἶνεϊ.

There is another feature of Alford's work, which I am almost unwilling to mention : but severe justice obliges me to speak. Many of his notes, like the Pharisees of old, γέμουσιν ἀκαθαρσίας. Where an opportunity has offered to introduce something αἰσχρὸν, he has taken advantage of it, to an extent which it is painful to witness. Thus on Mat. v. 42, τῷ αἰτοῦντί σε, δίδου. Alford writes, "To give the criminal request to the temptress, would be to act as the enemy of others and ourselves." So on Mat. v. 28, and xix.

9, &c. Here is an apt illustration of Tischendorf's remark, that there is not an atom of *religion* in Alford's book. But it is important to make these observations: for Alford's work is a sample of the way in which JEHOVAH is served by the Dignitaries of the Church of England. Alford is now Dean of Canterbury: and, as such, a member of Convocation. He has acquired the reputation of a popular preacher: he is one of the Five Clergymen who are revising E. V: and he is editing the Greek Testament. It is not altogether impossible that he may some day become a Bishop. If that shall happen, he will be a rare ornament to the Episcopal Bench: a Bishop, who has distinguished himself by his *ignorance* of the Greek Testament.

But independent of Alford's trifling, which only makes a bad matter worse, the want of a good translation into English, of the Greek Testament, is a reproach to the learning of the present day. In order to supply this defect, a new translation of Matthew's Gospel, with notes on the Greek text, the first part of a larger whole, is now offered to the English reader.* And we put it forth in earnest hope that it may offer to the student of Greek, an additional inducement to make himself acquainted with that incomparable language: to the scholar, a new attraction to the perusal of the original Greek Scriptures: and to the student of Scripture and of prophecy, an instructive and useful commentary on the pure Word of God.

The translation is made from a revised Greek text: in constructing which, I have compared the common texts of Stephens and of Mill, with the two editions of Tischendorf, Lips. 1849, and Lips. 1859, the reprint of the Vatican MS. Lond. 1859, and the Edition, now in progress, of Wordsworth. For innumerable excellent readings, I am indebted to Tischendorf: for a good many, to Wordsworth: for which they have my best thanks.

In the Notes which follow, I have avoided to write on many passages of Scripture, which have already been explained, and rightly explained, by Wordsworth and other writers: but where no exposition has been given, or where an erroneous exposition has been commonly received, there I have offered an exposition

* The Gospel according to Matthew, faithfully rendered into English from a revised Greek text: with notes, by Lanclot Shadwell, Esq. London: Arthur Hall, Virtue, & Co.

of my own. Other editions of the Greek Testament, beside those above mentioned, I have not had before me: and it has not been my wish to lay before my readers a compilation from the writings of other men: I would rather avoid to do so. For there is a great difference between explaining what Scripture means, and reciting what others have supposed it to mean: their interpretation belongs to their work, and is not wanted to swell the bulk of mine. And the written Word of God will always afford abundant employment of itself to every expositor, if he be not wanting to his work. The Banquet of JEHOVAH needs no accompaniment:

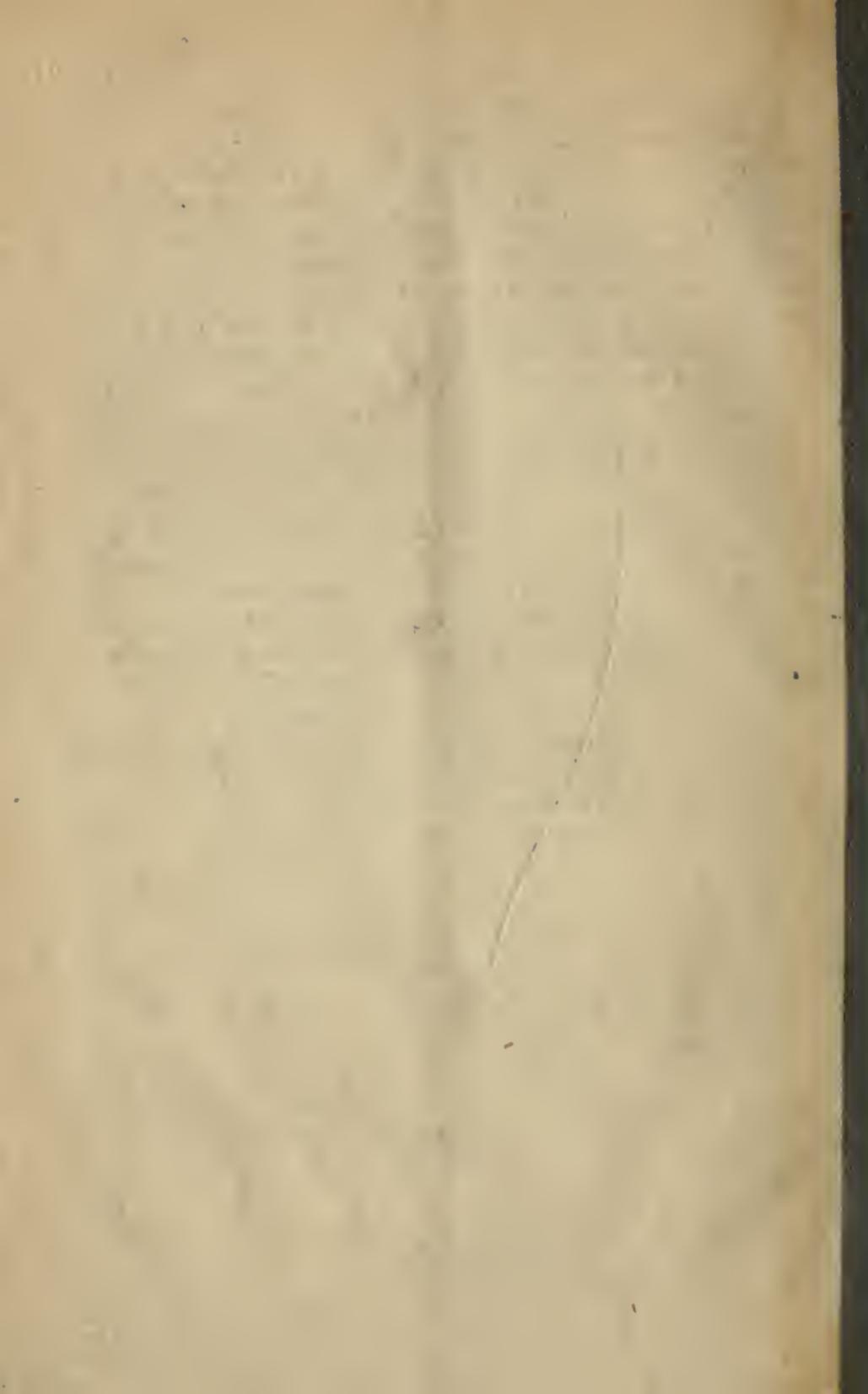
το παρὶν γὰρ ἔχει τέρψιν ἀφ' αὐτοῦ
δαιτὶς πλήρωμα βροτοῖσιν.

But the riches of N. T. cannot be fully understood, except by those who can read the original words as well as their interpretation. And one object of our work is to draw the attention of *Scholars* to the critical and accurate study of that inestimable Book; where the WORD OF JEHOVAH tells the Greek Scholar in every page that

πολλά μοι ὠκέ' ὑπ' ἀγκῶνος βέλη
ἔνδον ἐντὶ φαρέτρας
φωνᾶντα ξυνετοῖσιν·
ἐς δὲ τὸ πᾶν, ἐρ-
μηνέων χατίζει.

L. S.

LONDON, 1859.



BS2317 .S52

Introduction to a new translation of the

Princeton Theological Seminary-Speer Library



1 1012 00050 5919