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I.—THE NEW REVISION OF KING JAMES' REVISION OF THE NEW TESTAMENT.

II.

AN EXAMINATION OF THE REVISION OF S. MATTHEW.

In this and the following papers it is intended to give an account of the changes in the Greek text and in the translation. To the changes in the text will be added the editorial or the MS. authority or both; and to the changes adopted in the translation will be appended the authority of the earlier version or versions, whether public or private, and whenever the changes of the Revisers are original, this will be indicated by the phrase *by a new rendering*. Wycliffe, Tyndale, Cranmer, the Genevan, the Rheims, and the Authorized Version will be referred to together, and in this order, and the phrase *the rest* will designate all of these versions that follow the one mentioned or all beside those mentioned. In some instances a word or phrase will be discussed which the Revisers adopted from the Authorized Version; and wherever a word or phrase, quoted or discussed, was first introduced by the Authorized Version, this also will be indicated by the phrase *by a new rendering*. Where a rendering had appeared in any previous version, such rendering for convenience will be said to be *after* such version, whether actually derived from it or not.

Wycliffe translated from the Latin Vulgate and of course had no definite article before him, but he will be said to retain or omit this article just as the other versions are said to do.

The use of the italics in King James' Revision or in the New Revision or in both will be regularly noticed in the first five chapters, but afterward only special cases will be noticed.

The following works are referred to in the course of this examination and the abbreviated forms of citation are appended in parentheses.

I. GREEK TESTAMENTS, described in the introduction (*Lachmann*) (*Tischendorf*) (*Tregelles*).

AMERICAN JOURNAL OF PHILOLOGY.

II. CELEBRATED AND PUBLIC VERSIONS OR REVISIONS.

Vulgata Editio Clementis VIII auctoritate edita. 8°. Parisiis, 1855. (*Vulg.*)—New Testament. According to the Version by John Wycliffe and Revised by John Purvey. Ed. by Forshall and Madden in 4° and reprinted in 12°. Oxford, 1879. (*Wycl.*)—New Testament translated by Tyndale, by Cranmer, the Geneva of 1557, and the Rheims, in Bagster's Hexapla. 4°. London, 1841. (*Tynd.*) (*Cran.*) (*1st Gen.*) (*Rh.*)—The New Testament, etc. 4°. London, 1588. (*Gen.* or *2d Gen.*), which gives the improved readings of the edition of 1560.—New Testament. Translated out of the Original Greek, etc. fol. London, 1611. (*Ed.* 1611; the Preface to this ed. being quoted by the pages of Dr. Scrivener's 4° ed.)—Das Neue Testament nach der deutschen Uebersetzung Dr. Martin Luthers. Revidierte Ausg. 12°. Halle, 1867. (German Revision, *Germ. Rev.*)—Het Nieuwe Testament op Nieuw Uit den Grondtekst overgezet. 8° maj. Amsterdam, 1868. (Holland Revision, *Holl. Rev.*)

III. PRIVATE VERSIONS OR REVISIONS.

The Gospel according to Saint Matthew. Translated from the Greek by Sir John Cheke, the First Regius Prof. of Greek under Henry VIII. 8°. Lond. 1843. (*Sir John Cheke.*)—The Four Gospels. Translated from the Greek with Preliminary Dissertations, etc. By George Campbell, D. D., Principal of Marischal College, Aberdeen. 2 vols. 4°. Lond. 1790. (*Dr. Campbell.*)—Die Heilige Schrift. Uebersetzt von Dr. de Wette. 8° maj. Heidelberg, 1839. (*de Wette.*)—Le Nouveau Testament selon la Vulgate. Par L'Abbé J. B. Glaire. 16°. Paris, 1861. (*the Abbé Glaire.*)—The New Testament. A new Translation from a Revised Text of the Original. [By John Nelson Darby, Founder of the Sect of the Plymouth Brethren.] 2d ed. revised. 16°. London, 1872. (*Mr. Darby.*)—The New Testament. Translated from the Greek Text of Tischendorf. By George R. Noyes, D. D. [Prof. in the Divinity School of Harvard College]. 12°. Boston, 1868. (*Dr. Noyes.*)—The New Testament, etc. By Henry Alford, D. D. 16°. London, 1869. (*Dean Alford.*)—The New Testament. Translated from the critical Text of von Tischendorf. By Samuel Davidson, D. D. 12°. Lond. 1875. (*Dr. Davidson.*)—Das Neue Testament. Uebersetzt von Carl Weizsäcker, D. Th. 12°. Tübingen, 1875. (*Weizsäcker.*)—Le Nouveau Testament d'après le Texte Grec par Louis Segond, D. en Th. à Genève. 12°. Oxford, 1880. (*Dr. Segond.*)

IV. WORKS IN ENGLISH LITERATURE.

Addison: The Spectator. 12°. Tonson, Lond. 1749. (*Addison, Spect.*)—Beckington: Journal by One of the Suite of Thomas Beckington a. 1442. 8°. London, 1828. (*Journal of Beckington.*)—Bentley: Eight Sermons preached at the Boyle Lecture, 1692. 8°. Oxford, 1809. (*Bentley's Sermons.*)—Burke: Thoughts on the Present Discontents. 12°. Oxford, 1874. (*Burke's Thoughts, etc.*)—Davison: Life of William Davison, Secretary of State, etc. to Queen Elizabeth. By Sir Harris Nicolas. 8°. Lond. 1823. (*Life of Davison.*)—Dryden: The Prose Works of John Dryden. Ed. by Malone. 4 vols. 8°. Lond. 1800. (*Dryden.*)—Ellis: Original Letters Illustrative of English History. By Sir Henry Ellis. Third Series. 4 vols. 8°. Lond. 1846. (*Ellis, Original Letters.*)—Felltham: Resolves Divine, etc. By Owen Felltham. 12°. Lond. 1840. (*Felltham.*)—Fox: History of Reign of James II. By Charles James Fox. 12°. Lond. 1857. (*Fox's History.*)—Liddon: Sermons preached before the Univ. of Oxford

By H. P. Liddon, D. D. Second Series. 12°. Oxford, 1879. (*Liddon's Univ. Sermons.*)—Maundrell: A Journey from Aleppo to Jerusalem, A. D. 1697. By Henry Maundrell, Fell. of Ex. College. 12°. Oxford, 1703. (*Maundrell's Journey.*)—Morley: Edmund Burke: A Historical Study by John Morley. 8°. Lond. 1867. (*Morley's Burke, Hist. Study.*)—Selden: Table Talk, etc. of John Selden. 8°. Lond. 1696. (*Selden, T. T.*)—Sidney: The Countess of Pembroke's Arcadia, by Sir Philip Sidney. fol. Lond. 1655. (*Sidney's Arcadia.*)—Spedding: Reviews and Discussions, by James Spedding. 8°. Lond. 1879. (*Spedding's Reviews, etc.*) Temple: The Works of Sir William Temple. 4 vols. 8°. Lond. 1770. (*Temple.*)—Walton: The Complete Angler. By Izaak Walton. 12°. Lond. 1876. Facsimile reprint of First Ed. 1653. (*Walton's Angler.*)

CH. I. v. I. *The book of the generation of Jesus Christ, the son of David, the son of Abraham:* so A. V. after Wycliffe, but in the Greek there is no article, as if this were the heading of this Gospel or of the genealogy; and so it may be rendered more closely: Book of the generation of Jesus Christ, son of David, son of Abraham; and so Mr. Darby and Dr. Davidson. — v. 2, etc. *Judah-Perez*, etc., being conformed by the rule of the Revisers to the usage of the A. V. in the Old Testament, which gave the names directly from the Hebrew instead of adopting the forms of the Greek in the LXX. — v. 6. *And David*, by a change of text after Lachmann, Tischendorf, and Tregelles; *And David the king*, A. V. — v. 11. *at the time of the carrying away to Babylon*, after Mr. Darby nearly; about the time they were carried away to Babylon, A. V. after Tyndale: the marginal of the Rev. is better, the removal to Babylon, as this expresses the euphemism of the Greek (ἡ μετοικεσία = change of abode) for exile in the Hebrew (cf. LXX. 4 K. 24, 16 ἡ μετοικεσία for גלות, and 1 Chron. 5, 6 μετοικίζω for גלות). So Cicero would never consent to denote his exile as such, but by the terms *discensus* and *absum*; as de Leg. 2, 17; pro Sest. 34. — v. 17. *are*, supplied, but not italicized; *are*, A. V. It was the general intention of A. V. to distinguish (that is, in their own ed. of 1611, to put into small Roman letters) all the words they supplied as wanting in the Greek. This they did not carry out fully and consistently, though it is in general a valuable and important feature of their work. The Greek under certain circumstances omits the object of a verb as easily as its subject, but A. V. italicized the former when they supplied it, but not the latter; it easily omits the copula *is* and *are*, and this they regularly italicized; they often supplied the definite article without italicizing it. They sometimes used italics under a misapprehension, as in 10, 17; and sometimes omitted them even when the insertion was important, as in 2, 12, 22. The Revisers

use italics sparingly. When the object of a verb has once been expressed and then omitted, they repeat it by a pronoun, as *him, her, it, them*, etc., without italics. They do not italicize the forms of the copula *is* and *are*, but do italicize other forms of it, as *shall be*, 10, 36. They supply the definite article without italics. When a word is regularly employed absolutely in Greek, they supply the complement sometimes in italics, as 1, 6; 10, 2, 3; S. Mark 16, 1; and sometimes in Roman letters, as cold water for cold *water*, 10, 42. They italicize forms inserted to remove an ambiguity in the Greek, as in 3, 15; 5, 37; 6, 13; or to remove an ambiguity from an English form, as in 9, 19. They italicize a preposition when they repeat it, where the Greek uses it only once; but they do not italicize it, when they repeat it as denoting the mere case of a Greek word. But it is to be remarked that the Revisers do not practise nor profess strict consistency in this complicated matter. *the Christ*, after the Greek. The Greek often employs the article with the name of a person, as mentioned before, well known, and for other reasons; as, δ Ἰησοῦς, 2, 1; 3, 13, etc., which, of course, does not admit of translation. And *Χριστός*, being often the title of our Lord, will take the article in English wherever it is used as a title; as, 16, 16; S. Mark 12, 35; S. Luke 2, 26 (where the English article does double duty), S. John 1, 20, and elsewhere; but where it seems to be a mere name, whether with or without the article in the Greek, the article should be omitted in translation, and it is omitted here by de Wette, Dr. Noyes, Dean Alford, and the Germ. and the Holl. Rev. This use of the same word both as a title and as a mere name is harsh, and it would relieve the matter, wherever it seems to be used as a title, if it were translated after the Hebrew, *the Messiah*, or by the English, *the Anointed*. But even δ Μεσσίας is rendered by *Χριστός* without the article in S. John 1, 42, and in the only other passage in which it occurs, S. John 4, 25, it is itself without the article. — v. 18. *When*, after Wycl. and the rest except A. V. *When as*; so Ecclesiasticus, Prol. This is a double form like *while as*, which the Rev. have allowed to stand in Heb. 9, 8, and *what time as* in Ps. 105, 13 Cranmer, and the familiar *whereas*. *When as* seems to occur more frequently in poetry than in prose; as, in Shaksp. M. V. v. 999, and eight times in all; and in Herrick's Noble Numbers, Lond. 1859, p. 524, and four times in all. It is found in prose in Selden, T. T. p. 9; and in Walton's Angler, p. 55. *had been betrothed*, nearly after Tynd. and Gen., was betrothed; was espoused, A. V.; was spousid, Wycl. and Rh. — v. 19. *And*, after Wycl.; Then,

A. V. after Tynd. and the rest. *righteous*, after Cran.; *rightful*, Wycl.; *just*, A. V. after Gen. and Rh. — v. 20. *when he thought*; while he thought, A. V. after Wycl., and so substantially all the rest. But the aorist stands here in the Greek, denoting a precedent action, and therefore it should be rendered, when he had thought on these things, or with Dean Alford, while (better, when) he was thus purposed; in Acts 10, 13 we have this verb in the present (*ἐνθυμούμενος*), and there the Rev. properly follow A. V., while Peter thought. The aorist participle is always to be rendered, in Hellenistic as well as in classical Greek, as a past form except where the exigency of the case requires a present; as in the frequent *ἀποκριθεὶς εἶπε* 3, 15; 4, 4, etc., which interchanges with *ἀπεκρίθη λέγων* 25, 9; S. Mark 15, 9; S. Luke 4, 4; S. John 1, 26; or where the loose use of the English present participle may well enough represent the Greek aorist, as 19, 26 *ἐμβλέψας*, an aorist, and Acts 1, 11 *βλέποντες*, the present, both of which A. V. and the Rev. give by the present, looking. *an angel*, after the Greek; the angel, A. V. and all the rest. — v. 21. *it is he that*, by a new and free rendering to bring out the emphatic *αὐτός*, which the simple *he* of A. V. and all the rest seems adequately to express, as in 3, 11; 8, 24; 14, 2; 16, 20; 21, 27; it might have been rendered by *himself*, used absolutely, as in 8, 17 *Himself* took our infirmities, and S. John 4, 53; 5, 20; Heb. 13, 5 and often elsewhere, which is a thoroughly English use of the pronouns; see Life of Davison, pp. 240, 289 *himself*, absolute; pp. 238, 337 *herself*; p. 327 *myself*; Sir Philip Sidney's *Psalmes of David*, p. 162 *myself*; p. 163 *thysself*; and Pref. of A. V., p. 116 a. — v. 22. *that it might be fulfilled which was spoken*; A. V. after Cran., Gen. and Rh. and so Dean Alford; that it schulde be fulfillid that, etc., Wycl.; to fulfill that which was spoken, Tynd. and 1st Gen. This form was found also in A. V. in 2, 15; 2, 23; 8, 17; 12, 17; 21, 4; 27, 35 (now rejected from the text), and has been retained by the Rev., and 13, 35 (*it—that*) has been conformed to the others. In 2, 17 and 27, 9, A. V. had, then was fulfilled that which, etc. The pronoun *it* is regularly either enclitic or proclitic, and therefore should not be used, as it is not except very rarely, as simple antecedent to a relative, or where it would take an emphasis. Cases like, he it is that, S. John 14, 21; Ps. 108, 13, and, It is this which, South's Sermons, III. p. 204; 'tis false which they-charge the Bishops with, Selden, T. T. p. 28; present no difficulty, as the emphasis does not fall on the word *it*. A better rendering here therefore would be, that that might be fulfilled which was

spoken, as Mr. Darby gives it. This form, in its various senses, occurs now and then; as, to receyve that that shalbe shewyd him, Ellis, Original Letters, I. pp. 241, 248; here is that that causeth the offence, Life of Davison, p. 323; as for that that is said, Selden, T. T. p. 99; and so, I answered that that needed not, Life of Davison, p. 247; so A. V. and the Rev. allow, we remember that that deceiver said, in 27, 63; S. John 21, 23; and the Rev. have even introduced it into Heb. 12, 13, that that which is lame, etc. There are, however, instances of the form we have criticized, in which this pronoun can hardly be read without emphasis; as, but on whomsoever it shall fall, 21, 44; as for the light of mine eyes, it also is gone, Ps. 38, 10; to be bound unto it and none other, Bp. Bancroft at the Conference after the accession of James I.; to bury it and them, Walton's Angler, p. 224; to get money out of other Mens Pockets, and it into their own, Selden, T. T. p. 107; owing to that cause and to it alone, Spedding's Rev. etc. p. 74;—the natural intellect of man. It, too, grows, even in the most uneducated, Liddon's Univ. Sermons, p. 122.

—v. 23. *the virgin*, after the Greek; a virgin, Wycl. and all the rest (that mayde, 1st Gen.) *which is, being interpreted*, a change of order to conform to Acts 4, 36; *which being interpreted is*, A. V. after Rh., which seems better, as bringing the verb directly before its predicate. — v. 24. *And* (δέ), after Wycl., Tynd., Cran., 1st Gen., and Rh.; Then, A. V. after 2d Gen. *arose*, after Wycl., roos. *his sleep* (τοῦ ὕπνου), the article in such case being equivalent to an unemphatic possessive pronoun, a fact which A. V. did not recognize, and therefore when they employed the possessive under such circumstances it is italicized; as, *our* sicknesses (τὰς νόσους) 10, 17; *thy* cloke (τὸ ἱμάτιον) 5, 40; 9, 5 (where the text is now changed); *his* hand (τὴν χεῖρα) 8, 3; 8, 20; 10, 24; *their* nets (τὰ δίκτυα) 4, 20, and so often elsewhere. *commanded* (Greek aorist), after Wycl. and Rh.; had bidden, A. V. after Cran.; this is one of the few instances in which the Rev. have made a pure English word give place to a Latin or a Romance word, and here for the sake of dignity. The pluperfect is more exact in this passage, and Dr. Campbell, Dr. Noyes, and Dean Alford have employed it here, as the Revisers themselves have done in 26, 1; 26, 57; 27, 31, 35 and elsewhere. — v. 25. *and*: so A. V. after Wycl. and all the rest. There can be no doubt that the Heb. ׀, used with a loose simplicity not only for *and*, but also where more cultivated languages employ *and yet*, *but*; *for*, *therefore*; *that* (both final and demonstrative), etc., gave a coloring to καί in the LXX. and in the N. T.; and the more precise

word here would be *but*, as the 2d Gen., Dr. Campbell, and Dr. Second give it. This fact is recognized more frequently by A. V. than by the Revisers, who have even obscured some passages by neglecting it, as 11, 19 and S. Luke 7, 35. *a son*, by a change of text after Lachmann, Tischendorf, and Tregelles; her first-born son, A. V. and so the Germ. and the Holl. Rev.

CH. II. v. 1. *wise men from the east came*, by a change of order; there came wise men from the east, A. V. after Wycl. and all the rest, and so de Wette, and the Germ. and the Holl. Rev. — v. 2. *saw*, after the Greek aorist; have seen, A. V. after Wycl. and all the rest. The Rev. make it a point generally to render the Greek aorist tense by the English imperfect, and the Greek perfect by the English perfect, and in many instances this gives a more exact and better representation of the original, but it sometimes sacrifices the English idiom to the Greek. — v. 3. *And* (δέ), rendering the particle after Rh., which A. V. and the rest omit. *it*: supplied by the Rev. but not italicized; see on 1, 17; *these things*, supplied by A. V. after Cran. — v. 4. *gathering together*, after Gen.; when he had gathered, A. V. after Cran.; inquired, after Rh.; demanded, A. V. after Cran. *the Christ*, after the Greek and as a title; see on 1, 17; Christ, A. V. and all the rest. — v. 6. *land of Judah*, after Wycl. and Rh., which both insert the article; *in the land of Judah*, A. V., neglecting to italicize the article, after Tynd. *in no wise least*, closer to the Greek, after Mr. Darby; not the least, A. V. and all the rest. *shall come forth*, closer to the Greek, after Rh. and substantially Wycl.; shall come, A. V. after Tynd. *a governor, which*: by a new rendering; that, A. V. and all the rest. The propriety of continuing to use *which* of persons in our English Bible has been called in question especially in this country, where it strikes the generality of the people not so much as an archaism as a mark of ignorance. This use would naturally be less offensive to the common people of Great Britain. But let us inquire into the actual use of *which* in this way in some good English taken at random of the century preceding the A. V. of 1611, of the time of the A. V., and of the century following.

Of Ellis' Original Letters, in 236 pp. 12mo, of state papers and letters of distinguished persons in the early part of the reign of Henry VIII, we find *which* used of persons 32 times only, and in the 21 instances in which reference is made to God and the Persons of the Holy Trinity, *which* is employed once only.

In Sir Harris Nicolas' Life of William Davison, Secretary to

Queen Elizabeth, we find in 166 pp. 8vo. of documents, *which* used of persons 8 times only.

In the Preface to the A. V. of 1611, making 16 pp. 4to in Dr. Scrivener's edition (in amount about equal to two-thirds of S. Matt.), we find *which* used of persons 3 times only.

In Walton's Angler, making 246 pp. 12mo, we find *which* used of persons 8 times only.

Of Dryden's famous prose, in the *Epistle Dedicatory* to the *Rival Ladies*, in the *Epistle Dedicatory* to the *Essay on Dramatick Poetry*, and in the *Essay* itself, these pieces making in all 129 pp. 8vo. in Malone's edition, we find *which* used of persons twice only.

We will add the usage in this particular of three poetical works of about the last half of the 16th, and the first half of the 17th century.

In *The Psalmes of David translated into Verse by Sir Philip Sidney and the Countess of Pembroke, his Sister*, 43 in number and making 111 pp. 12mo, we find *which* used of persons only twice.

Shakspeare indeed used *which* of persons, but in his Julius Caesar, which we chanced to take for this examination, we did not find *which* used of persons in a single instance; for *armies which*, IV 2, is a case of *which* referring to a collective noun, and this is a common modern as well as ancient usage.

In Herrick's *Noble Numbers*, making 105 pp. 12mo, we find *which* used of persons only once.

Now in the Revision of St. Matt., which makes only about 46 pp. 12mo, we find *which* used of persons 58 times, and of these instances 23 are of God or of the Persons of the Holy Trinity, 4 of these 58 being added by the Revisers, making more than one case of this use of *which* to a page; while in the old English adduced above, making in all 1081 pp. 4to, 8vo, and 12mo, we find *which* used of persons only 52 times or once in about 2.1 pp. So that had the Revisers of 1611 never in a single instance used *which* of persons in their work, the absence of it would scarcely have occasioned remark in comparison with the best English of one hundred years before their time, of their own time, or of one hundred years after; and such being the case, ought this frequent use of it in the Revision of 1881 to be regarded as justifiable? — v. 7. *privily called*, after Tynd. and Gen.; when he had *privily called*, A. V. after Cran. *lernyde*, Wycl. and Rh.; enquired, A. V. after Tynd., Cran., and Gen. *carefully*, by a new rendering; diligently, A. V. after Tynd., but this word is now obsolete in this

sense. — v. 8. *bring me word*, after Tynd.; *bring me word again* (*i. e.* make reporte to me, Rh.) after Cran., which more fully gives the Greek (ἀπαγγέλλω, not ἀγγέλλω). *that I also may come and worship him*, to keep closer to the order of the Greek (καγώ); that I may come and worship him also, A. V. after Tynd., but not by oversight. *Also* stands directly after and directly before its word; as, after, 5, 39; 5, 40; 10, 33, etc.; before, 12, 45, etc.; but it has a certain freedom of position, as here, and the Revisers themselves have allowed it elsewhere; as 6, 14; 6, 21, etc.; compare Fox's History, p. 382, Upon the Duke of York's return, Monmouth thought he might without blame return also, for *he also*; then indeed St. Paul's preaching was vain and our faith is vain also, for *our faith also*, Bp. Lightfoot, Pref. to Com. on Gal. — v. 9. *And they, having heard the king, went their way*, after Rh. nearly, Who, having heard the king, went their way; When they had heard the king, they departed, A. V. after Tynd., Cran., and Gen. — v. 10. *And when*, after Gen.; When, A. V. after Tynd. and Cran. omitting the particle (δέ). — v. 11. *And they came into the house*, after Wycl. nearly, and thei entriden in to the hous; And when they were come into the house, A. V. by a new rendering. *opening their treasures they offered*, after Rh.; when they had opened their treasures, they presented, A. V. after Wycl. nearly. — v. 12. *of God*, in italics, which are omitted by A. V., and so in v. 22; see on 1, 17. — v. 13. *Now*, by a new rendering; And, A. V. after Wycl. *an angel*, after the Greek, and so Rh.; the angel, A. V. after Wycl. and the rest. *until I tell thee*, after Rh. nearly, until I shal tel the. — v. 14. *And he arose and took*, after Rh. nearly, Who arose, and tooke; When he arose, he took, A. V. after Tynd. — v. 15. *Did I call*, after the Greek (aorist), by a new rendering; have I called, A. V. after Wycl. and the rest; see on v. 2. — v. 16. *The male children*, to mark the gender of the Greek (τοὺς παῖδας), after Gen. and Rh.; the children, A. V. after the rest. The Greek expression in itself, like *nati* in Latin, and even *pueri* in the Old Latin, might include both sexes. de Wette observes the distinction here; the Germ. Rev. and the Holl. disregard it. *borders*, after Rh.; coasts, A. V. after Wycl. and the rest. *Jeremiah*; see on 1, 3. — v. 18. *A voice was heard in Ramah*, after Rh. nearly, A voice in Ramah was heard; In Ramah was there a voice heard, A. V. nearly after Gen. *weeping and great mourning*, by a change of text after Lachmann, Tischendorf, and Tregelles; lamentation and weeping and great mourning, A. V. *because they are not*, after the Greek (οἱ οὐκ εἰσὶ), after Wycl.

and Rh. ; but better, because they were not, after Tynd., Cran., and Gen., by attraction into the past tense, which the Revisers themselves commonly use in such cases ; as *was* (ἔστι) 16, 20 ; *was passing by* (παράγει) 20, 30 ; *was coming* (ἔρχεται) 24, 43, and often elsewhere. — v. 20. *they are dead that*, after Wycl. and Rh. ; they are dead which, A. V. after Tynd. and the rest. This is one of the few cases wherein the Rev. have given up the use of *which* of persons. — v. 22. *and*, after Wycl. and Rh. ; notwithstanding, A. V. after Tynd., Cran., and 1st Gen. *he withdrew*, by a new rendering ; he turned aside, A. V. after Tynd., Cran., and Gen. — v. 23. *that he should be called a Nazarene*, after Gen. ; and so de Wette, Dr. Noyes, Dr. Davidson, and Weizsäcker ; or equally well, He shall be called a Nazarene, A. V. after Tynd. and Cran.

CH. III. v. 1. *And in these days*, after Gen. and Rh. ; In those days, A. V. after Wycl., Tynd., and Cran., who neglect the particle (δέ). *saying*, by a change of text after Lachmann and Tischendorf ; And saying, A. V. — v. 3. *Isaiah* : Esaias, A. V. ; see on 1, 3. *Isaiah the prophet*, by a change of order to conform to the Greek, after Wycl. and Rh. *make ye ready*, after Wycl. ; prepare ye, A. V. after Tynd. and the rest. — v. 4. *Now John himself*, by a new and exact rendering ; And the same John, a new rendering of A. V., which here and sometimes elsewhere treats the Greek pronoun (αὐτός) with inexactness. *food*, after Dr. Campbell, Dr. Noyes, and Dr. Davidson ; *meat*, A. V. after Wycl. and all the rest. — v. 5. *unto him* ; to him, A. V. and all the rest ; *unto* improves the sound. *Jordan*, after A. V. and all the rest ; the Jordan, after the Greek, Dr. Campbell, Dr. Noyes, Mr. Darby, and Dr. Davidson. This omission of the article with the name of a river has been quite obsolete for a long period. We have observed the following in regard to this matter. In the 16th century, in Ellis' Original Letters I. pp. 146, 147 *bis Themys* (Thames) is found ; in the 17th century, in Walton's Angler, this form is found three times in all : *Trent*, p. 131 ; *Severn*, p. 188 ; *Thames*, p. 135 ; but, *the Thames*, p. 85 ; in Maundrell's Journey it is found 8 times in all : *Eleutherus*, pp. 24, 25 ; *Adonis*, p. 36 ; *Casimeer*, p. 47 ; *Jordan*, pp. 80 *bis*, 82, 83 ; while in Dryden's Prose and in Sir William Temple, the present writer has noted only the form with the article ; as, Dryden, I. p. 35, *the Thames*, and again p. 36 ; Temple I. p. 69, *the Rhine*, and so on pp. 77, 103, 114 *bis* ; and a single page of Gibbon (Decline and Fall, etc., Lond. 1854, ch. I. p. 157) gives us the following : *the Tagus, the Rhine, the Po, the Adige, and the Tiber*. Nor have

the Revisers been consistent in their own use. While this word in the Greek Testament (as well as in the Hebrew Bible with only two exceptions easy to be explained) always has the article, the Revisers have omitted it here and in 4, 15; 4, 25; 19, 1; S. Mark 3, 8; 10, 1; S. Luke 3, 3; S. John 1, 28; 3, 26; 10, 40; but have retained it in 3, 13; S. Mark 1, 9; and S. Luke 4, 1.—v. 7. *coming*, after the Greek, and so Wycl. and Rh.; come, A. V. after Tynd. and the rest. *Ye offspring of vipers*, after Dr. Campbell; O generation, etc., A. V. after Tynd. *warned*, after the Greek aorist; so Wycl., *shewide*; hath warned, A. V. after Tynd. and the rest; see on 2, 2.—v. 8. *fruit worthy of*, after Rh. and substantially after Wycl.; fruits meet for, A. V. by a new rendering.—v. 9. *our father*, supplying *our* but not italicizing it; *our father*, A. V.; see on 1, 17.—v. 10. *even now*, after Tynd., Cran. and 1st Gen.; and now also, A. V. after 2d Gen. *every tree therefore*, after Rh. to preserve more closely the order of the Greek; therefore every tree, A. V. after Wycl.—v. 11. *with the Holy Ghost and with fire*, repeating the preposition, after Tynd., Cran., and Gen., and italicizing it after A. V. The preposition where expressed as here only once may of course be repeated or not according to the exigency of the passage. In this passage the repetition adds dignity, and well suits 5, 25, but in 5, 45 it seems properly omitted by the Rev. against A. V.—v. 12. *is*, supplied, but not italicized; *is*, A. V.; see on 1, 17. *thoroughly*, after A. V.; it does not appear why this quite obsolete spelling should be retained when our modern form thoroughly as well as throughly is found in A. V. Throughly is found twice in the O. T., Ex. 21, 9 and 2 K. 11, 18; and thoroughly is found in the 15th century, Nicolas' Journal of Beckington a. 1442, p. 20. *cleanse his threshing-floor*, by a new rendering; nearly after Wycl., cense his corn flore; purge his floor, A. V. after Tynd., Cran., and Rh. *the chaff he will burn up*, by a change of order to keep closer to the Greek, after Wycl. and Rh.; he will burn up the chaff, A. V. after Tynd., Cran., and Gen.—v. 13. *the Jordan*, after the Greek; Jordan, A. V. omitting the article, after Wycl. and the rest; see on v. 5.—v. 14. *John would have hindered* (the Greek tentative imperfect), after Dr. Davidson; John forbad, A. V. after Wycl.—v. 15. *Suffer it now*, with the marginal, *Or me*; *Suffer it to be so now*, A. V. after Tynd., Let it be so now, and Rh., *Suffer me at this time*. *he suffereth*, by a new rendering after the Greek; he suffered, A. V. after Wycl. and the rest.—v. 16. *from the water*, after the Greek (*ἀπό*) and Wycl.; out

of the water, A. V. inexactly after Tynd. and the rest. *as a dove*, closer to the Greek (*ὡσεὶ*) after Wycl. and Rh.; like a dove, A. V. after Tynd. and the rest. *coming*, a literal rendering of the Greek after Wycl. and Rh.; *lighting*, A. V. and the rest, which is a technical rendering and followed by Dr. Campbell. — v. 17. *out of the heavens*, close to the Greek (*ἐκ τῶν οὐρανῶν*) by a new rendering; from heaven, A. V. and all except Wycl., fro hevenes. *in whom I am well pleased*, after Cran., Gen., Rh., and A. V.; in whom is my delyte, Tynd.; in quo mihi complacui, Vulg.; in which Y have plesid to me, Wycl.; in whom I have found my delight, Mr. Darby. We have here a Greek aorist, not present, and the phrase occurs without variation of tense in 12, 18; 17, 5; S. Mark 1, 11; S. Luke 3, 22; 2 Pet. 1, 17; and in all these passages also the Revisers translate the past tense by a present. But Meyer, the greatest of the German commentators, and some others, regard it here as a real past and would so translate it, *in whom I was well pleased, in whom I found delight*, considering it as said in reference to the Son's assumption of the Mediatorial office, as distinguished from the love which naturally enters into our conception of the mutual relation of Paternity and Sonship (Dr. Addison Alexander on this place). Compare the aorists also in our Lord's discourses of his relation to the Father; as, *ἠγάπησέ με ὁ πατήρ*, S. John 15, 9; 17, 23, 26; *ἤκουσα* *ib.* 15, 15; *ἔδωκας*, *ib.* 17, 2, 8; *ἔσφράγισεν*, *ib.* 6, 27.

CH. IV. v. 3. *And the tempter came and said*, after Wycl. nearly, *And the tempter cam nyge and seide*; *And when the tempter came to him, he said*, A. V. after Cran. *If thou art the Son of God*, after the Greek (indicative, not subjunctive), and Wycl., if thou art Goddis sone; if thou be, etc., A. V. after Tynd. and the rest. The Revisers have made it a special point in their work to distinguish between the Greek indicative mood and the subjunctive, but in the following cases in S. Matt. they have left the subjunctive of A. V.: 6, 23, if the light that is in thee be darkness; 14, 28, Lord, if it be thou; 26, 63, whether thou be the Christ; though the indicative stands in the Greek. The numerous changes by the Revisers of the subjunctive to the indicative have given a modern tinge to their work, as the subjunctive from the circumstance that it can be distinguished only in a few forms, as *is—be, has—have, was—were*, and the third person singular of the present, has become greatly disused, and even the distinction between *was* and *were*, which is often very important, has been disregarded not unfrequently by eminent English writers. The

tendency among the old writers to use the subjunctive after certain particles, without strict reference to the thought, is well known, but we will instance in a single writer, Walton. In the *Angler* we found *if* with the subjunctive 34 times, with the indicative 5 times; *unless* with the subjunctive 10 times, with the indicative not once; *except* with the subjunctive once, but not with the indicative; *though* with the subjunctive 8 times, with the indicative 5 times; *whether* with the subjunctive 3 times, but not with the indicative; *till* with the subjunctive 4 times, and *until* once; *till* with the indicative 4 times. *become*, after Dr. Campbell, Dr. Noyes, Mr. Darby, and Dr. Davidson; be made, A. V. after Wycl and the rest. — v. 5. *taketh him*, after the Greek and Wycl. (took, and so 2d Gen.); *taketh him up*, A. V. freely after Cran. *he set*, by a change of text after Lachmann, Tischendorf, and Tregelles; he setteth, A. V. *the pinnacle*, after the Greek, and so Wycl. and Rh.; a pinnacle, A. V. after Tynd. and the rest, who neglect the definite article. — v. 6. *If thou art*, etc., after the Greek and Wycl.; *If thou be*, etc., A. V. after Tynd. and the rest; see on v. 3. *on*, by a new and exacter rendering of the Greek (*ἐπι*); in, A. V. after Wycl. and Rh. *their*, supplied after Tynd. and the rest except Wycl., but not italicized; *their*, A. V.; see on 1, 17. in hondis, Wycl. *haply*, by a new rendering, but substantially after Wycl., peraventure, and Rh., perhaps; at any time, A. V. after Cran. and Gen. — v. 7. *Again it is written*, change of order to conform to the Greek; It is written again, A. V. after Cran. and Gen. — v. 8. *the devil taketh him*; *taketh him up*, A. V. after Tynd. (toke hym up) and Cran. *unto*, after Gen.; *into*, A. V. after Wycl. and the rest. — v. 9. *he said*, by a change of text after Lachmann, Tischendorf, and Tregelles; he saith, A. V. after Cran. — v. 10. *Thou shalt worship the Lord thy God*, after A. V. and the rest except Rh., which preserves the more forcible Greek order, The Lord thy God shalt thou worship; so the Vulgate. — v. 12. *when he*, by change of text after Tischendorf and Tregelles; when Jesus, A. V. This is a variation which we often meet with, the proper name having been introduced into the Lectionary for the sake of perspicuity, as in the case of our own Liturgical books. *was delivered up*, after Rh.; was cast into prison, A. V. by a new and free rendering. *he withdrew*, by a new rendering; he retired, Rh.; he departed, A. V. after Tynd. and Cran. The Revisers have in many cases, as here, substituted pure English words for Latin or Romance words; as in 8, 3; 20, 34; 26, 74; and so *mindest* for *savourest* 16, 23; *lead*

astray for *deceive* 24, 4; and *hearing* for *audience*, S. Luke, 20, 45; and again archaic for common forms; as, *must needs come* for *must come* 24, 6; *he repented himself* for *he repented* 21, 29; *thrice* for *three times* Acts 11, 10. — v. 13. *by the sea*, after Wycl. nearly, beside the see; upon the sea coast, A. V. after Cran. — v. 13. *Zebulun and Naphtali*; see on 1, 3. — v. 15. *Toward the sea*, by a new rendering, the Rev. supplying, but not italicizing the preposition; *by the way of the sea*, A. V. after Cran.; see on 1, 17. *beyond Jordan*, the Greek article being omitted after Wycl. and the rest; see on 3, 5. *a great light*, by a new rendering; *great light*, without the article Wycl. and the rest. *To them did light spring up*, by a new and more exact rendering; *light is risen to them*, Rh.; *light is sprung up*, A. V. after Wycl. and the rest, who omit the pronoun (*αὐτοῖς*). — v. 17. *began Jesus*, new and improved order after the Greek; *Jesus began*, A. V. after Wycl. and the rest. *Repent ye*, by an insertion of the subject after Wycl. as in 3, 2; *Repent*, A. V. after Tynd. and the rest. The subjective pronoun of the imperative mood, as well as of the other finite forms, is often not expressed in Greek, but its insertion sometimes adds dignity as here, sometimes earnestness, sometimes marks emphasis or contrast, and sometimes gives a pleasing fulness to the expression. — v. 18. *he saw*, by change of reading after Lachmann, Tischendorf, and Tregelles; *Jesus—saw*, A. V.; see on v. 12. *Simon who is called Peter*, after Rh. and more close to the Greek; so substantially all but A. V., by a new rendering, *Simon, called Peter*. — v. 19. *Come ye after me*, closer to the Greek after Wycl. and Rh.; *Follow me*, A. V. after Tynd. and the rest. — v. 20. *the nets*, after the Greek; so Wycl., Cran., Gen., and Rh.; *their nets*, A. V. after Tynd. and 1st Gen.; see on 1, 24. — v. 21. *other two brethren*, archaic order after A. V. and the rest except Wycl. who gives us the modern order, *tweyne othere britheren*. The Revisers have retained the archaic order also in 25, 16, 20, *other five*; 25, 17, *other two*; but in 25, 22 they have changed the *two other* of A. V., Tynd., Cran., and Gen. into *other two*. In the old language we often find *other* also before the noun and article; as, all other the creditors, *Life of Davison*, p. 224; others the commissioners, *ib.* pp. 231, 242. — v. 21. *from thence*, A. V. after Tynd. and all the rest. The Rev. have done well in retaining, on occasion, this pleonastic form, found also in *from hence*, *from henceforth*, and *from whence*, which interchange with the simple forms *hence*, *thence*, *henceforth*, and *whence*, in the best English of all periods; *from hence*, *Dryden, Dram. Poesy*, p. 70; *Temple*, I.

54; *from thence*, Dryden, Dram. Poesy, pp. 91 and 152; Temple, I. p. 67; Bentley's Sermons, p. 292; Addison, Spect. No. 74, who rarely uses these forms; *from whence*, Dryden, Dram. Poesy, p. 64. With these forms we may compare the Latin *abhinc, dehinc, deinde, exinde*, and the English *hitherto*, which is formed after the same analogy. *the son*, correctly after the Greek, son only being italicized; the son, A. V. *the boat*, by a new and exact rendering; a ship, A. V. after Wycl., Gen., and Rh.; Tynd. and Cran. preserve the article. — v. 22. *straightway*, by a new rendering by a pure English word; see on v. 12; *furthwith*, Rh.; *immediately*, A. V. after Cran. the boat; the ship, A. V.; see on v. 21. — v. 23. *in all Galilee*, by a change of text after Tischendorf and Tregelles; all Galilee, A. V. — v. 24. *the report of him*, by a new rendering; the brute of him, Rh.; his fame, A. V. after Wycl. and the rest. *went forth into all Syria*, by a new and more exact rendering; wente in to al Sirie, Wycl. and Rh.; went throughout all Syria, A. V. by a new rendering. *all that were sick*, by a more exact rendering, nearly after Wycl. and Rh.; all sick people, A. V. after Tynd. and the rest. *holden*, by a new rendering; that were taken, A. V. after Wycl., Tynd., Cran., and Gen. *possessed with devils* (δαμονιζόμενος), after A. V., Tynd., Cran., and Gen.; hem that hadden feendis, Wycl.; such as were possest, Rh. We find in the Greek Testament διάβολος, a *supernatural wicked spirit*, and in this sense always in the singular number and almost always with the definite article, and this Dr. Noyes translates and prints *the Devil*. We find also δαιμόνιον, a *demon* or *evil spirit*, δαιμονιώδης, like a *demon* (adj.), and δαιμονίζομαι, to be possessed with a *demon*. Some learned scholars think that these words ὁ διάβολος, δαιμόνιον, etc., should thus be carefully distinguished. But Wycliffe interchanged them; as (ὁ διάβολος) 4, 1 *the feend*; but 25, 41 *the devel*; (δαμόνιον) 7, 22 *feendis*, but 9, 33 *devel*; (δαμονιώδης) Jas. 3, 15 *feendli*; (δαμονίζομαι) 4, 24 that hadden *feendis*, but 8, 16, that hadden *develis*. Luther, Tynd., Cran., Gen., and Rh. rendered all alike *devil, devilish, possessed (with devils)*. Dean Alford ignores the distinction, and so do the Revisers of 1881, de Wette, and the Revised German. But Dr. Campbell, Diss. VI. Pt. 1, insisted at great length on the distinction and carefully observed it himself in his translation of the Gospels, and he is followed in English by Dr. Noyes, Mr. Darby, and Dr. Davidson; the distinction is observed also in French by the Abbé Glaire and Dr. Segond, by the Holland Revision, and in German by Weizsäcker. *epileptic*, by a new word; those which were lunatic, A. V., substantially after Wycl.

and the rest. *palsied*, by a new form; those that had the palsy, A. V. after Tynd., Cran., and Gen. *great multitudes*, by a new and closer rendering of the Greek (ὄχλοι πολλοί); great multitudes of people, A. V. after Cran.; *myche puple*, Wycl. and Rh. *from Galilee and Decapolis and Jerusalem and Judaea and from beyond Jordan*, after the Rh., which supplies the preposition only before the last noun; A. V. supplies and italicizes the preposition with the last four nouns after Wycl. and the rest, and the effect is good; see on 3, 11. *Jordan*: so A. V. after Wycl. and the rest; see on 3, 5.

CH. V. v. 1. *the mountain*, after the Greek; a mountain, A. V. after Tynd. and the rest, omitting the definite article; an hil, Wycl. *had sat down*, after the Greek, and so Dr. Noyes; was set, A. V. after Wycl. and the rest. — v. 3. *are*, supplied, but not italicized, and so vv. 4–10; *are*, A. V.; see on 1, 17. — v. 3. *theirs*, after the form of the 1st ed. of A. V.; their's, in the later editions; so *ours*, *yours*, *hers* for *our's*, *your's*, *her's*. — v. 6. *they that*, after Wycl. and Rh.; they which, A. V. after Tynd., Cran., Gen.; see on 2, 6. — v. 9. *sons*, after the Greek; children, A. V. after Wycl. and the rest. — v. 10. *they that*, after Wycl. and Rh.; they which, A. V. after Tynd. and the rest; see on 2, 6. *have been persecuted*, after the Greek perfect; are persecuted, A. V., by a new rendering; suffren persecusioun, Wycl. and the rest; see on 2, 2. — v. 11. *reproach*, by a new rendering; revile, A. V. after Tynd. and the rest except Wycl., curse. *say*, after Rh. omitting the auxiliary *shall* of A. V. after Tynd. This omission, a change well made in several places by the Revisers, gives a unity to the sentence. — v. 13. *if the salt have lost its savour*, by a new rendering, introducing a new form, here as well as elsewhere, on occasion, into the Revision; his savour, A. V. after Cran. and Gen.; hir saltness, Tynd. The form *its* does not occur in A. V. (of its own accord in Lev. 25, 5 is a modern change; in the original ed. of 1611 it stands, *of it owne accord*) nor in Spenser's works, is rare in Shakspeare and Bacon, more frequent in Milton, and had quite established itself in Dryden's time (Morris, Hist. Eng. Grammar, § 133). This is not quite correct as to Dryden. In about 120 pp. of Vol. I. that we examined we found *its* 11 times and *its own* 5 times, but *his* for *its* occurs on p. 86. In about 100 pp. of South, who was of the same period as Dryden, we found *its* 23 times, but no case of *his* for *its*. *His* in the Old English was the possessive masculine and neuter (comp. the Greek *αὐτοῦ*, *his*, *its*, and the Latin *ejus*, *his*, *hers*, *its*) and *her* feminine; and *his* and *her* did duty for the modern *its*, as *his* in this passage.

We find the interchange of *his* and *her* in S. Matt. 24, 32 *his branch*, and S. Mark 13, 28 *her branch*, and *her* again used with *it* in 1 Cor. 13, 5 *itself—her. and trodden*, a new form for the sake of unity; see on v. 11; and to be trodden, A. V. after Tynd., Cran., Gen., and Rh. — v. 14. *a hill*, new form in accordance with good modern usage; an hill, A. V. after Wycl., Tynd., Cran., and Gen., the form *an* before *h* being common down through the 17th century. — v. 15. *lamp*, by a new and unnecessary rendering; candle, A. V. after Tynd. and all except Wycl., *lanterne. the bushel*, after the Greek; a bushel, A. V. after Wycl. and the rest, omitting the definite article. *the stand*, by a new rendering; a candlestick, A. V. after Wycl. and the rest. *shineth*, by a new rendering to conform it to the next verse; giveth light, A. V. after Wycl. and Cran. — v. 16. *Even so let your light shine*, by change of order after Wycl. and Rh., and by supplying *Even* without italicizing it; Let your light so shine—that, A. V. after Tynd., Cran., and Gen. — v. 17. *came*, to preserve the Greek aorist, and so Wycl.; am come, A. V. after Tynd. and the rest; see on 2, 2. *came*, as before. — v. 18. *pass away—pass away*, by a new and exact rendering; pass—pass, A. V. after Wycl., Cran., and Rh. *all things be accomplished: all things* after Wycl. and Gen., *be accomplished*, by a new rendering; all be fulfilled, A. V. after Tynd., Cran., and Rh. — v. 19. *one of these least commandments*, after Wycl. and the rest; so Meyer, Dean Alford, Dr. Noyes, Mr. Darby, Dr. Segond, and the Germ. Rev.; one of these commands even the least, de Wette and Dr. Davidson, and so substantially Weizsäcker; one of the least of these commands, Sir John Cheke and the Holl. Rev. By *these least commands*, our Lord means, according to Meyer, what he had just designated by *one jot or one tittle*, and if this be so, the Revisers are right; and so the Vulg. without ambiguity, *unum de mandatis istis minimis*. Two passages in the Gospels closely connect themselves with this: 25, 40 *ἐν τοῦτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων*, and 25, 45 *ἐν τοῦτων τῶν ἐλαχίστων*; the former of which is rendered by A. V. after Tynd., Cran., and Gen., one of the least of these my brethren; and the latter, one of the least of these, but the Vulg. by an unambiguous form excludes this second partitive construction from each, *uni ex his fratribus meis minimis* and *uni de minoribus his*, and the Rev., after Wycl. and Rh., follow the Vulg. It must not be imagined that the order of the words settles the construction in these passages; for we find the partitive genitive intermediate in 7, 9 *τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος*—; and before it in S. Luke 5, 6, *ἰχθύων*

πλήθος, and 9, 17; 13, 21; and in S. John 1, 35 ἐκ τῶν μαθητῶν αὐτοῦ δύο, and 6, 70; 6, 71; 9, 16; 12, 42, and 18, 9; and this order is not unfrequent in classic Greek; as, τῶν ὀπλιτῶν τὸ πλήθος Xen. Anab. 5, 2, 21; Thuc. 6, 35; τῶν ἀνθρώπων τοὺς ἀχρειστάτους Thuc. 2, 6. *shall be called*, by a new rendering; he shall be called, A. V. after Tynd., Cran., and Gen., *he* not being expressed in the Greek in this clause, but it is expressed in the last clause of the verse. *them*, added but not italicized; *them*, A. V.; see on 1, 17. *he*, after Rh. (οὗτος, expressed); the same, A. V. after Tynd., Cran., and Gen. This old demonstrative, *the same*, the Rev. have well retained in many instances, have sometimes changed to *he*, etc., as here where either form might well stand, but have sometimes changed to the injury of the passage, as in 12, 50, which see. — v. 20. *the righteousness of the Scribes*, after Tynd., Cran., and Gen., supplying *the righteousness* and italicizing it, while in a similar passage, Acts 12, 20, they have supplied the noun, but have not italicized it; *that of the Scribes*, Rh., as the English idiom requires and as the Rev. have given in S. John 5, 36; sometimes the Greek expresses the noun twice and then it may be given in English, as in S. Luke 11, 51, from the blood of Abel unto the blood of Zachariah; and in S. John 12, 43, they loved the praise of men more than the praise of God, Rev. after A. V. and the rest. *in no wise* (οὐ μὴ), by a new rendering; *in no case*, A. V. which was the first to render this strengthened form at all. — v. 21. *it was said to them*, after Wycl. and the rest except A. V., which gave *by them*, by a new rendering, after Beza and others; but the Rev. here follow S. Chrysostom, Luther, Bengel, de Wette, Meyer and others, and this view is in accordance with the use of ῥηθῆναι τινι in the N. T. — v. 22. *every one who* (πᾶς, ὅ—), closer to the Greek, after Wycl. nearly, *each man that*; *whosoever*, A. V. after Tynd. and the rest. *with his brother*, with an omission from the text after Lachmann and Tischendorf; *with his brother without a cause*, A. V. (Tregelles puts it in the margin). *and whosoever* (δέ), after Gen. and Rh.; but *whosoever*, A. V. after Wycl. (but he that), Tynd., and Cran., and to render this same particle in this and the preceding clause by *but* will bring out the opposition and climax here. *the hell of fire*, literally and awkwardly after Rh.; the fier of helle, Wycl.; *hell fire* (from A. S. helle fȳr, *fire of hell*), A. V. well after Tynd., Cran., and Gen.; and this phrase is used by Shaksp. H. IV. 3, 3, 36; H. V. 2, 3, 44. — v. 23. *If therefore thou art offering—and there rememberest*, with both verbs in the indicative

mood after Wycl. and Cran.; Rh. has both verbs in the subjunctive; if thou bring—and there rememberest, A. V. after Gen. with the first verb in the subjunctive and the second in the indicative, and this not by an error of grammar, as Canon Westcott supposed (Hist. Eng. Bible, p. 171), but by a change of conception. Instances of such change are by no means wanting in our older English: If he *be sent*—and he *finds*, etc., Selden, T. T. p. 118; If a constable *command* me—and *has* power to make me, etc., *ib.* p. 128; If it [the affair] *be* more intricate or *suffers* delay, Sir Wm. Temple, I. p. 124; though there *be* a vast distance between him and them, and they *are* to obey him, yet, etc., Selden, T. T. p. 53; though the preference *seem* decided—and it *is* capable of, etc., Sir Wm. Temple, I. p. 50; whether it *be*—whether this *has had*, South's Sermons, III. p. 358; and compare in Greek, εἴ τις ἡμύνετο, ἀλλ' εἴ τις—φαίνοντο, Xen. Ages. 11, 3 (Goodwin, Gr. Moods and Tenses, § 51, n. 3); ἦν ἐθέλωμεν—εἰ δὲ φοβησόμεθα, Isocr. Archid. § 107 (Goodwin, *ib.* § 50, n. 1.) *ought*, by a new form to remove the ambiguity of the form *ought*; *ought*, A. V. after Tynd. and the rest. —v. 25. *whiles*: so A. V. after Tynd. and the rest; and in Acts 5, 4 after A. V. by a new rendering. This is a very rare old genitive of the noun *while* used adverbially, as, for a while, 13, 21; after a while, 26, 73, etc., which is still common; so Chaucer, C. T. 35 (Harleian MS., Skeat); Pref. to Doway Bible; Bp. Hall's Sat. 2, 6 (1597); and according to Schmidt, Shaksp. Lex., used 19 times by Shaksp. including three cases of uncertain form; so also *otherwhiles*, Life of Davison, p. 353, and Shaksp. H. VI. 1, 2, 7; so the noun *way* gives the adverb *always*, *need* gives *needs* (M. Eng. *needes*), and *gate* (from the Danish *gate*, *way*, *manner*) gives *algates*, and also *othergates* (= otherwise), Shaksp. 12th N.V. 198; the preposition *beside* gives the adverb *besides*, and so A. V. properly distinguishes in the O. T. and N., and the Rev. follow them; as, the *preposition*: beside women and children, 14, 21; 15, 38; beside all this, Luke 24, 21, etc.; the *adverb*: besides, I know not, etc., 1 Cor. 1, 16; thou owest to me even thine own self besides, Philem. 19, which are the only two cases in the A. V. of N. T.; and the adjective *unaware* (it may be so taken in Sh. M. V. 823, 1116) gives the adverb *unawares*, Luke 21, 34 (A. V.); Heb. 13, 2. This suffix *s* therefore being properly the sign of the genitive and converting words into modifiers, ought not to be appended to words already modifiers as *afterward*, *henceforward*, *together* (comp. the old form *togethers*, Ellis, Original Letters, p. 328), nor to prepositions as such, as *toward*, *beside*, *among*

(comp. the old form *amonges*, Ellis, Original Letters, p. 361), etc. This principle, already fixed in the case of certain words and becoming settled in others, the Revisers have observed uniformly in S. Matt. except in 17, 49 *towards his disciples*, where we might suppose that they used this form as a mere matter of sound before *his*, but the examples, *toward Abraham*, S. Luke 1, 55; and *towards their own*, etc., 1 Tim. 5, 4, show that they did not make or at least did not carry out such a distinction. They seem to use the regular form *always* (18, 10; 26, 11 *bis*; 1 Thess. 1, 2; 2 Thess. 1, 11), and the less common and poetic form *alway* (28, 20; Acts 10, 2; Phil. 4, 4; 2 Thess. 1, 3; 2 Thess. 2, 13) without discrimination, but it would have been better to reserve *alway* for the more solemn passages as 28, 20, where they have well allowed it to stand after A. V. *in the way*: so A. V. after Wycl. and the rest; and so Dean Alford, Mr. Darby, and Dr. Davidson; on the road, Dr. Campbell and Dr. Noyes; and the Revisers themselves have given *on the way* in S. Mark 16, 12; S. Luke 8, 14; 10, 4, and have even changed the parallel passage in S. Luke 12, 58 from *in the way* to *on the way*, but have left it here, and in 15, 32; 20, 17; S. Mark 10, 32; S. Luke 9, 57; 24, 32, 35. *In the way* was indeed formerly used as here; as, in my way to my Lord Chancellor, Life of Davison, p. 235; They may serve him well enough in the Way, but when he comes to Court, etc., Selden, T. T. p. 180; in his way from New Market, Fox's Hist. p. 388; in their road to New Market, *ib.* p. 385; but this form now is commonly used of an obstruction; as, the difficulties in the way of Burke's promotion, etc., Morley, Life of Burke, Lond. 1880, p. 139. We should have been glad therefore to see the Rev. change this and the other similar passages also to *on the way*, and they would have had even Elizabethan authority for it; having visited Mr. Secretary Walsingham on my way, Life of Davison, p. 262. *lest haply*, after Rh. nearly, *lest perhaps*; Wycl., *lest peradventure*; *lest at any time*, A. V. after Cran. — v. 26. *till thou have paid* (Greek subjunctive), after Tynd. and Cran.; *till thou hast paid*, A. V. after Gen.; see on 4, 3. *the last farthing*, after Wycl. and Rh.; the uttermost farthing, A. V. after the excellent rendering of Sir John Cheke. — v. 27. *Ye have heard that it was said*, with an omission from the text after Lachmann, Tischendorf, and Tregelles; *Ye have heard that it was said by them of old time*, A. V. — v. 28. *every one that*, closer to the Greek (*πᾶς ὅς*) and nearly after Wycl., *everi man that*; *whosoever*, A. V. after Tynd. and the rest. — v. 29. *if thy right eye causeth thee to stumble*, by a new rendering with an

endeavor to keep the primary meaning of the Greek verb (*σκανδαλιζω*) in its secondary sense. The Greek verb signified properly *to cause to stumble*, pass., *to stumble*; and secondarily, *to give offence to*, *to offend*, pass., *to be offended*; and as a causative, *to make offend*, pass., *to be made to offend*; and A. V. has admirably and satisfactorily always rendered this word by these secondary meanings, only it does not distinguish, as for example in this passage, between the general meaning *to offend* and the causative *to make offend*, using the form *to offend* for both. The Revisers seem in this instance to forget that a secondary meaning may become primary, as was probably the case with this word and with the Latin *offendo*. The primary use of *offendo*, *to hit against*, very seldom occurred, and was perhaps commonly no more present to the minds of the Romans than it is to ours when we employ *to offend*. If this was the case with *σκανδαλιζω* also, the Revisers' new rendering is not only not a faithful representation of the Greek, but even a misrepresentation of it, to say nothing of its awkwardness in many passages. They have thus unfortunately changed the A. V. in S. Matt. also in 5, 30; 11, 6; 13, 21; 17, 27; 18, 6; 18, 8; 18, 9; 24, 10; and elsewhere in the N. T., but have fortunately left the A. V. unchanged in the following passages: S. Matt. 13, 57; 15, 12; 26, 31; 26, 33 *bis*; S. Mark 6, 3; 14, 27; 14, 29 (in Rom. 14, 21 *σκανδαλιζω* is now omitted from the Greek text). If thy right eye offend thee, A. V. after Tynd.; if thy right eye cause thee to offend, Gen. excellently, and so Dr. Noyes and Dr. Davidson. *cast it*; cast *it*, A. V.; see on 1, 17. *that one of thy members should perish, and not thy whole body be cast into hell*, by a new and excellent rendering to unify the sentence, and so in v. 30; see on v. 11; that one of thy members should perish, and not *that* thy whole body should be cast into hell, A. V. by a new rendering. — v. 30. *cast it*; A. V. cast *it*; see on 1, 17. — v. 31. *It was said* (Greek aorist), after Rh.; *It hath been said*, A. V. after Wycl.; see on 2, 2. *also*, a loose rendering after 2d Gen., Rh. and Germ. Rev.; the particle here (*δέ*) is omitted by A. V., Tynd., Cran., and 2d Gen., but retained and rendered *and* by Wycl., Dr. Noyes, and Dr. Davidson. — v. 32. *every one that putteth away*, by change of text after Lachmann, Tischendorf, and Tregelles; *whosoever shall put away*, A. V. after Gen. *maketh her an adulteress*, by a new rendering; *causeth her to commit adultery*, A. V. by a new rendering. *when she is put away*, after Dr. Noyes and Dr. Davidson nearly, when put away; that is divorced, A. V. after Tynd., Cran., and Gen. — v. 34. *by the heaven*, after Mr. Darby, to preserve the Greek article,

but against English idiom ; by heaven, A. V. after Wycl. and the rest ; so Dr. Noyes, Dean Alford, and Dr. Davidson. *the throne of God*, after Wycl., Rh., and Dr. Noyes, which better suits the dignity of the idea ; God's throne, A. V. by a new rendering. — v. 35. *the footstool of his feet*, to keep close to the Greek after Rh. and Sir John Cheke ; the stole of his feet, Wycl. ; his footstool, A. V. after Tynd., Cran., and Gen. *nor*, by a new rendering ; neither, A. V. after Wycl. and the rest. *by Jerusalem*, after A. V. and the rest ; the preposition in the Greek in the other cases in vv. 34, 35, 36 is ἐν, but here εἰς, and the Vulgate renders them all by *per*, but here the marginal *toward* seems better ; cf. LXX. 2 Chron. 6, 20, 21, προσεύχεται ὁ παῖς σου εἰς τὸν τόπον τοῦτον, that is, *toward the temple* ; and Dan. 6, 10, of prayer *toward Jerusalem* ; in relation to Jerusalem, Dr. Davidson. — v. 36. *for*, after Wycl. (ὄτι ; quia, Vulg.) ; because, A. V. after Tynd. and the rest. — v. 37. *speech*, after Dr. Davidson ; communication, A. V. after Tynd., Cran., and Gen. *and whatsoever*, closer to the Greek (δέ) after Wycl. and Rh. ; for whatsoever, A. V. freely after Tynd., Cran., and Gen. *is of the evil one* ; the Revisers here and in v. 39 and 6, 13 render the ambiguous forms τοῦ πονηροῦ, τῷ πονηρῷ as personal instead of abstract, putting the abstract in the margin. Many scholars regret this action of the Revisers and wish that the old rendering might have stood undisturbed with the new rendering in the margin ; is of yvel, Wycl. and Rh. ; cometh of evil, A. V. after Tynd., Cran., and Gen. — v. 39. *Resist not*, by a free rendering after Gen. ; that ye resist not, A. V. after Tynd. and Cran. *him that is evil*, after Wycl., an yvel man ; evil, A. V. after Cran. and Rh. ; see on v. 37. — v. 39. *smiteth*, by a change of text after Lachmann, Tischendorf, and Tregelles ; shall smite, A. V. — v. 40. *would go to law with thee*, by a new rendering ; will sue thee at the law, A. V. after Tynd., Cran., and Gen. *thy cloke* (τὸ ἱμάτιον) ; *thy cloke*, A. V. not recognizing the possessive force of the Greek article here ; see on 1, 24. — v. 41. *one mile* (μῖλιον ἓν), closer to the Greek after Rh. ; a mile, A. V. after Tynd., Cran., and Gen. — v. 44. *Love your enemies, and pray for them that persecute you*, etc., with an omission from the text after Lachmann, Tischendorf, and Tregelles ; Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, A. V. *them that*, after Rh. ; hem that, Wycl. ; them which, A. V. after Tynd., Cran., and Gen. ; and so Dean Alford ; them who, Dr. Campbell and Dr. Davidson ; those who, Dr. Noyes and Mr.

Darby. The forms *he that, she that, they that, and him that*, with the personal pronoun used mostly as a demonstrative, are still common and perhaps not to be objected against, but *them that* seems to be avoided by writers of good taste. The Revisers have admitted this latter form 21 times into the Gospel of S. Matt., but might altogether have avoided it by using *those that* which was so much used by A. V. (*those that* occurs 7 times, and *them that* 8 times in the first twenty-five Psalms), which is found in the English of over four centuries ago; as, tho^o that (*those that*) toke the castel, Journal of Beckington (1442), p. 100; and was the favorite form of Walton three centuries ago; as, Angler, pp. 9, 24, 33, 103, 129, 162, 187, while he admitted *them that* only once, p. 165; see on 2, 6. — v. 45. *sons*, close to the Greek by a new rendering; the *sones*, Wycl.; the *children*, A. V. after Tynd. and the rest. *on the evil and the good—on the just and the unjust*, by a new rendering; on the evil and on the good—on the just and on the unjust, A. V. by a new rendering; on the yvell and on the good—on the juste and unjoste, Tynd., Cran., and 1st Gen.; on the evill and the good—on the just and unjust, 2d Gen.; the Greek preposition is used only once in each phrase and the Revisers have well imitated this after Wycl. and Rh.; see on 3, 11; but the article is altogether omitted in the Greek, and so Wycl., on good and yvel men—on just men and unjust; and Rh., upon good and bad—upon just and unjust, which seems to be the best rendering ever given, the absence of the article in the Greek and the English heightening the idea of the indiscriminate goodness of God. — v. 47. *the Gentiles the same*, by a change of text after Lachmann, Tischendorf, and Tregelles; the *publicans so*, A. V. — v. 48. *Ye shall therefore be*, close to the Greek after Tynd., Cran., and Gen.; *Be ye therefore*, A. V. after Vulg., Wycl., and Rh., but with just the same force. *as*, by a change of text after Lachmann, Tischendorf, and Tregelles; so Wycl. and 2d Gen.; even *as*, A. V. after Tynd., Cran., and 1st Gen.; as also, 2d Gen. *your heavenly Father*, by a change of text after Lachmann, Tischendorf, and Tregelles; and so Vulg., Wycl., and Rh.; *your Father which is in heaven*, A. V. after Tynd., Cran., and Gen.

CH. VI. v. 1. *righteousness*, by a change of text after Lachmann, Tischendorf, and Tregelles; so Wycl. after the Vulgate; *justice*, Rh.; *alms*, A. V. after Tynd., Cran., and Gen. *else*, after Wycl.; otherwise, A. V. after Rh., which is fuller and more dignified. *with your Father*, close to the Greek (παρὰ τῷ πατρὶ), after Cran.

and Rh. — v. 2. *When therefore*, the Greek order, after Tynd. and 1st Gen.; *Therefore when*, A. V. after Wycl. and the rest. *alms*, close to the Greek, after Wycl. and Rh.; *thine alms*, A. V. after Tynd. and the rest. *sound not*, after Rh.; *do not sound*, A. V. by a new rendering. *They have received*, a free rendering after Wycl. and Rh. from the Vulgate, which renders the Greek ἀπέχουσι (*they have in full*) by *recepterunt*; so vv. 5, 16; They have, A. V. after Tynd. and the rest. — v. 4. *thy Father which*, after Tynd., Cran., Rh.; *thi fadir that*, Wycl. and Gen.; see on 2, 6. *shall recompense thee*, by a change of text after Lachmann, Tischendorf, and Tregelles; so Wycl., *shal quyte thee*, and Rh., *wil repay thee*, after the Vulgate; *himself shall reward thee openly*, A. V. after Tynd., Cran., and Gen., *only they neglect the αὐτός (himself)*. — v. 6. *when ye pray, ye*, by a change of text after Lachmann, Tischendorf, and Tregelles; so the Vulgate, Wycl., Tynd., and Rh.; *thou, when thou prayest*, A. V. *to stand and pray*, by a free rendering after 2d Gen. and Rh.; *to pray standing*, A. V. close to the Greek after the Vulgate, Wycl., and 2d Gen.; *to stand praying*, Cran. by inversion. *in the corners*, after A. V., Tynd., Cran., and Gen.; *better, at the corners*, Dr. Campbell. *thine inner chamber*, by a new rendering; *chamber*, Tynd., Cran., Gen., and Rh., and so Dr. Davidson, which gives the original (ταμείον) adequately; *thy closet*, A. V. after Sir John Cheke, which is closer and seems the best possible rendering, and so Dr. Noyes, *closet* in old English meaning *an inner, more retired room*; as, in his Chamber or in his Closet, South's Sermons, III. p. 564; and regularly of the private apartment of the sovereign, as Life of Davison, p. 246. *and having shut*, after Rh.; and *when thou hast shut*, A. V. after Cran. and Gen. *thy Father which*, after Tynd. and all except Wycl., *thi Fadir that*; see on 2, 6. *shall recompense thee*, by omission from text, as in v. 4. — v. 7. *And in praying*, after Wycl. nearly, *But in preiying*; *But when ye pray*, A. V. after Cran., and *But (δε)* here is perhaps more suitable than *And*. *the Gentiles do*, by a new rendering with *do* inserted but not italicized; see on 1, 17; *the heathen do*, A. V. after Wycl., 1st Gen. and the rest; as *the heathen*, 2d Gen. — v. 8. *Be not therefore*, by a new rendering with the omission of *ye* after the Greek; but the supplying of *ye* marks the contrast which really exists here, and it is well supplied by all the previous versions; see on 4, 17. — v. 9. *Our Father which*, after A. V., Tynd. and all the rest but Wycl., *Oure Fadir that*; see on 2, 6. — v. 10. *as in heaven, so on earth*, by a new and free rendering after the Greek order; so nearly Rh.,

and more literally, as in heaven, in earth also (*ὡς ἐν οὐρανῷ, καὶ ἐπὶ γῆς*), with the old loose use of *in*; as in heaven, also on earth, Dr. Davidson; in earth, as *it is* in heaven, A. V. by a new rendering; on earth as it is in heaven, Dr. Noyes; in erthe as in hevene, Wycl.; as well in erth, as it ys in heven, Tynd. and Cran.; even in earth as *it is* in heaven, Gen.; all the old versions here except the Rheims have the order of A. V., which is the more common order of a comparison in English. The change of order here by the Revisers seems to be almost universally regretted. — v. 12. *as we also*, after the Greek; so 2d Gen. and Rh.; even as we, Tynd. and 1st Gen.; as we, A. V. after Tynd. and Cran., neglecting the *καὶ*. *we have forgiven*, by a change of text after Lachmann, Tischendorf, and Tregelles; *we forgive*, A. V. after Wycl. and all the rest. — v. 13. *bring us*, by a new rendering of the Greek (*εἰσφέρειν*, not *εἰσάγειν* as in Luke 22, 54 and elsewhere); *lead us*, A. V. after Wycl. and the rest after the Vulgate, *inducas nos*. *the evil one*, after de Wette and Holl. Rev. and Dr. Davidson; *evil*, A. V. after Wycl. and the rest; so Luther and Germ. Rev.; see on 5, 37. — v. 14. *For if ye forgive*, etc., with omission of the doxology from the text after Lachmann, Tischendorf, and Tregelles; so Wycl. and Rh. after the Vulgate, only they have *Amen* from the Clementine edition, which is wanting in the *Codex Amiatinus*; the Holl. Rev., Dean Alford, Dr. Noyes, and Dr. Davidson omit the doxology, Dr. Campbell and Dr. Segond enclose it in square brackets, but de Wette and the Germ. Rev. retain it; it has been traced back even to the 2d century in the Syriac and Thebaic versions, and Dr. Scrivener is not yet convinced that it should be rejected (Int. N. T. pp. 495 et seqq.) — v. 16. *may be seen of men*, after Tynd. and 1st Gen. nearly, might be sene of men; *may appear unto men*, A. V. after Rh.; *might seem unto men*, 2d Gen. — v. 17. *thy head*, after Rh.; *thine head*, A. V. after Wycl. and the rest. The Revisers have treated the forms *my mine*, *thy thine* with great strictness throughout S. Matt., using *my* and *thy* before *consonants* and *h*; as, *my son* 1, 15; *my house* 12, 44 etc.; *thy wife* 1, 20; *thy head* 6, 17 etc.; and *mine* and *thine* before *vowels*; as, *mine own* 20, 15; *thine adversary* 5, 25 etc., with the single exception of *my oxen* 22, 4 (so also A. V.), which looks like an oversight on the part of A. V. and the Rev., as A. V. in the O. T. makes no exception of this word: *thine ox* Ex. 23, 12; Deut. 5, 14; 28, 31; *thine oxen* Ex. 20, 24; 22, 30. — v. 18. *be not seen of men*, after Wycl. nearly, *be not seen—to men*; *appear not unto men*, A. V. after Rh. nearly, *appear not to men*; *seem not*

unto men, Gen. *but of*, by a new rendering to agree with what precedes; but unto, A. V. *shall recompense thee*, by an omission from the text, as in v. 4; shall reward thee openly, A. V. after Tynd., Cran., and Gen. — v. 19. *the earth*, by retaining the Greek article here against English idiom, after Tynd., Gen., and Rh.; earth, A. V. after Wycl. and Cran., and so Dr. Campbell, Dr. Noyes, and Dean Alford. *moth and rust doth*, after A. V., Wycl., and Cran. with the verb in the singular after a compound subject; but Tynd., Gen., and Rh. have the verb in the plural here, which accords with modern usage. For the singular verb here, compare also from A. V.: The rock of my strength and my refuge *is* in God, Ps. 62, 7; his right hand and his holy arm *hath* gotten him the victory, *ib.* 98, 1; and even with the double conjunction, both the inward thought of every one of them and the heart *is* deep, *ib.* 64, 6; from old English where it is common: reason and policy *commandeth*, etc., Life of Davison, p. 86; an act which God and the law *forbiddeth*, *ib.* p. 100; whose safety and greatness *has* been chiefly founded, etc., Sir Wm. Temple, I. p. 129; Blessing and happiness *was* thrust upon them, South's Sermons, III. p. 383; and from modern English where it is rare: the truth and delicacy of his sentiments *is* attended, etc., Spedding's Reviews, etc., p. 287; each and all of them *is* or may be realized perfectly, Liddon's Univ. Sermons, p. 211; all this and much else *appears* to forbid, etc., *ib.* p. 304. *consume*, after Dr. Campbell, Dr. Noyes, and Dr. Davidson; so nearly Wycl., *distrieth* (destroyeth); corrupt, A. V. after Tynd. and the rest; so Dean Alford; and so v. 20. *break through*, after A. V., Tynd., and Cran., with the marginal, dig through, after Gen. and Rh., which gives the Greek exactly (*διoppύσσειν*); so Wycl. nearly, *delven out*; and so v. 20.— v. 21. *thy treasure—thy heart*, by change of text after Lachmann, Tischendorf, and Tregelles; so Wycl. and Rh. after the Vulgate; your treasure—your heart, A. V. — v. 22. *the lamp*, after Dr. Campbell, Dr. Noyes, Mr. Dārby, and Dr. Davidson; the light, A. V. after Tynd., Cran., and Gen.; so Dean Alford.— v. 23. *the darkness*, close to the Greek after Dr. Campbell, Dean Alford, and Dr. Davidson; that darkness, A. V. after Tynd., Cran., and Gen.; so Wycl., who had no article before him, rendered it of his own motion, thilk prop. *such*, afterward *that* derknessis, which is an evidence of its naturalness here. The Revisers themselves have rendered the article by the demonstrative; as, *that Mary*, etc. (*ἡ Μαρία*, etc.) S. John 11, 2; and the simple pronoun of the 3d person as a demonstrative; as, of those *works* (*αὐτῶν*) for of them, S. John 10, 32,

in both cases after A. V. A. V. also rendered the article by the demonstrative in 2 Thess. 2, 3, *that man (the man, Rev.)*, and *ib.* 2, 8 *that wicked (the lawless one, Rev.)*. — v. 24. *hold to one, and despise the other*, by a new and close rendering, the article in the Greek being omitted in the first clause; in the first part of the verse the article in the Greek is used in both clauses *the one—the other*; A. V. the one—the other, in both cases after Tynd. and all the rest except Wycl. the toon—the tother, with double article; so Dean Alford, Mr. Darby. and Dr. Davidson; one—the other, Dr. Campbell and Dr. Noyes in both cases, perhaps by oversight in the first. Both forms are well established in English and therefore the Revisers are justifiable here in keeping strictly to the Greek: the one—the other, Ellis, Original Letters, I. p. 352; Life of Davison, p. 235; Pref. to A. V. p. 118 a; Walton's Angler, p. 141; Dryden, I. p. 80; one—the other, Life of Davison, pp. 151, 341; Pref. to A. V. 117 a; Dryden, I. p. 128; and so also in recent English, but it is unnecessary to give instances. — v. 25. *Be not anxious for*, after Dr. Noyes and Dr. Davidson, and this nearly after Dr. Campbell, *Be not anxious about; Take no thought for*, A. V. by a new rendering (*thought* in the old sense, of *excessive care, anxiety*, Shaksp. Jul. Caes. II, 1; Bacon, Hen. VII, p. 230); *Be not careful for*, Tynd., Cran., Gen., Rh., and so Dean Alford; *Be not thoughtful for*, Sir John Cheke, and so in vv. 27, 28, 31 and 34. — v. 25. *nor yet (μηδέ)*, after A. V., Tynd., Cran., and Gen. by a free and idiomatic rendering, which is commonly emphatic (comp. S. Luke 23, 15), and so Dr. Noyes, Dean Alford, and Dr. Davidson; neither, Rh.; nor, Wycl., and so Sir John Cheke and Dr. Campbell and Mr. Darby; comp. it is not knowen howe the Spanyards do take the same, ne yet what they intende, etc., Ellis, Original Letters, I. p. 286; none—nor yet, Pref. to ed. 1611, p. 115 a; never—nor yet, *ib.* p. 115 b; not—neither yet, *ib.* p. 118 b *bis*; neither—nor yet, South's Sermons, III. p. 62. But the Revisers in 10, 10 have changed *nor yet (μηδέ)* into *nor. the food—the raiment*, retaining the Greek article after Rh.; and so Dean Alford and Dr. Davidson; meat—raiment, A. V. after Wycl., Tynd., Cran., and Gen.; Dr. Noyes also and Mr. Darby omit the article. — v. 26. *birds*, after Sir John Cheke, Dr. Noyes, Dean Alford, Mr. Darby, and Dr. Davidson; fowls, A. V. after Wycl. and the rest, and so Dr. Campbell. *of the heaven*, by a literal and un-English phrase after Mr. Darby, which also occurs in A. V. Ps. 79, 2; 104, 12, but not in N. T.; of the air, A. V. after Wycl. and the rest, and so Sir John Cheke,

Dr. Noyes, Dean Alford, and Dr. Davidson; of heaven, Dr. Campbell; see 5, 34. *that* (*ὅτι*), after Rh., and so Meyer, Dr. Noyes, Dean Alford, Mr. Darby, and Dr. Davidson; for, A. V. after Wycl. and the rest. *and*, close to the Greek (*καί*), after Wycl. and Rh., and so Sir John Cheke, Dr. Noyes, Dean Alford, and Dr. Davidson; yet, A. V. after 2d Gen. to mark the opposition; and yet, Tynd., Cran., and 1st Gen.; see on 1, 25. *Are not ye of much more value*, by a new rendering nearly after Dr. Campbell, *Are not ye much more valuable*, and Dr. Noyes, *Are not ye of much greater value*; *Are ye not much better*, A. V. after Tynd., Cran., and Gen.—v. 27. *And which*, after Rh.; *But who*, Wycl.; the rest neglect the Greek particle (*δέ*).—v. 29. *yet* (*δέ*), after 2d Gen.; but, Rh.; *And yet*, A. V. by a free rendering after Tynd., Cran., and 1st Gen.—v. 30. *But* (*δέ*), after Dean Alford; *And*, Wycl. and Rh.; so Dr. Noyes and Dr. Davidson; *Wherefore*, A. V. by a very free rendering after Tynd., Cran., and Gen. *doth so clothe*, after Rh.; so *clothe*, A. V. after Tynd., Cran., and Gen.—v. 32. *For after all these things do the Gentiles seek*, after Wycl. and all but A. V. which includes this in parenthesis.—v. 33. *his kingdom*, by an omission from the text after Tischendorf according to *Cod. Sinaiticus* and *Cod. Vaticanus*; the kingdom of God, A. V. after Wycl., Cran., 2d Gen. and Rh.; the kingdom of heven, Tynd. and 1st Gen.

CH. VII. v. 2. *unto you*, by a change of text after Lachmann, Tischendorf, and Tregelles; *to you again*, A. V. after Tynd., Gen., and Rh.; *agen to you*, Wycl.—v. 4. *cast out*, literally after Gen. and Rh.; *pull out*, A. V. more suitably; and so Tynd. and Cran., *plucke oute*; and Wycl., *do out*. *cast out the mote out*, with the preposition repeated as in the Greek (*ἐκβάλλειν ἐκ—*), after A. V., Tynd. and all except Wycl., *do out—fro*; so in S. Luke 6, 42 after A. V. and Tynd. For this repetition, very rare in English, compare A. V. Jer. 8, 1, *they shall bring out the bones—out of their graves*; Sidney's *Arcadia*, p. 60, *a maid which sate pulling out a thorn out of a Lambs foot*; and with slight variation: *he entered in once into the holy place* (*εἰσῆλθεν—εἰς*), Heb. 9, 12; Rev. 22, 14; *Peter went up upon the housetop*, Acts 10, 9; *on whosoever it shall fall upon*, 21, 44, Tynd.; *on whomsoever it shall fal upon*, 1st Gen. It is very common in Greek and Latin; as *ἐκβάλλειν—ἐκ*, Thuc. 8, 108; Plat. Gorg. 468 D; *ἐν—ἐνείναι*, Thuc. 2, 43; Plat. Pol. 402 C; *εἰς—εἰσπίπτειν*, Plat. Lys. 222 D; *ex—expellere*, Cic. Or. pro Mil. 37, 101; *in—inessē*, *id.* de Off. 1, 5, 30; *cum—conferre*, *id.* Acad. 2, 73. *lo*, after Wycl.; *behold*, A. V. after Tynd. and all the rest.

the beam, retaining the Greek article, after Dr. Noyes, Dean Alford, Mr. Darby, and Dr. Davidson; a beam, A. V. after Wycl. and all the rest. — v. 5. *cast out*, after A. V., which seems to introduce this inferior rendering in this verse as a mere variation from v. 4. — v. 5. *cast out first*, change of order to keep to the Greek, after Wycl. and Rh.; and so Dean Alford and Mr. Darby; first cast out, A. V. after Tynd. and the rest, and so Dr. Noyes and Dr. Davidson. — v. 6. *cast*, omitting the subject as in the Greek, after Dr. Davidson and Mr. Darby; *cast ye*, A. V. after Wycl. and all the rest; so Dr. Noyes and Dean Alford; but the insertion here is harsh; see on 4, 17. *the swine*, retaining the Greek article after Mr. Darby and Dr. Davidson; swine, A. V. after Wycl. and the rest, and so Dr. Noyes and Dean Alford. *lest haply*, to keep closer to the Greek (*μήποτε*); so nearly Wycl., lest peradventure, and Rh., lest perhaps; lest, A. V. and all the rest, and so Dr. Noyes, Dean Alford, Mr. Darby, and Dr. Davidson. *turn*, close to the Greek after Dr. Davidson; turn again, A. V. after Tynd. and Gen., and so Dean Alford; turn round, Mr. Darby; turne against you, Cran.; turn upon you, Dr. Noyes; torn back on yow, Sir John Cheke. — v. 9. *who, if his son shall ask him for a loaf, will give him a stone*, by a new rendering, but nearly after Gen., which if his sonne aske him bread, woulde give him a stone; so nearly Dr. Noyes, who, if his son ask for bread, will give him a stone; and Dr. Davidson, who if his son shall ask bread, will give him a stone; whom if his son ask bread, will he give him a stone, A. V. by a new rendering, but nearly after Cran., which (yf his sonne aske bred) wil offer him a stone. — v. 10. *or if he shall ask for a fish, will give him a serpent*, by a new rendering, but nearly after Dr. Noyes, or, if he ask a fish, will give him a serpent; Or if he ask a fish, will he give him a serpent, A. V. by a new rendering, but nearly after Cran., Or yf he aske fysshe, wile he profer him a serpent. — v. 11. *your Father which*, A. V. after Tynd. and all the rest except Wycl., youre Fadir that; see on 2, 6. — v. 12. *All things therefore*, change of order after Rh., which imitates the Greek; Therefore all things, A. V. after Wycl., which has the advantage of bringing the antecedent directly before the relative. *unto you—unto them*, by a new rendering; to you—to them, A. V. after Wycl. and the rest, and so Dr. Noyes, Dean Alford, Mr. Darby, and Dr. Davidson. *even so do ye also* (*οὕτω καὶ ὑμεῖς ποιεῖτε*), by a new and free rendering (*οὕτω, even so*), nearly after Cran., do ye evenso to them also; do ye even so to them, A. V. by a new rendering, and so Dean Alford. — v. 13. *by* (*διὰ*), closer to the Greek, after Wycl. and Rh.; at, A. V. after Tynd. and the rest.

narrow, after Rh., and so Sir John Cheke; strait, A. V. after Wycl. and the rest; so v. 14. *wide is the gate and broad is the way*, supplying *is* twice but not italicizing it; see on 1, 17; *wide is the gate and broad is the way*, A. V., which would be improved by omitting *is* in the second place, as the Revisers themselves have done in v. 14; Mr. Darby and Dr. Davidson keep close to the Greek, *wide the gate and broad the way*. *many be they that enter in thereby*, by a new rendering, but nearly after Rh., *many there be that enter by it*. — v. 14. *For* (ἔτι), after Cran.; *Because*, A. V. after Gen. *straitened*, by a new rendering, but nearly after Rh., *straite*. *the way, that*, after Wycl., Gen., and Rh.; *the way*, which, A. V. after Tynd. and the rest. *few be they that find it*, by a new rendering to conform it to v. 13; *few there be that find it*, A. V. after Tynd., Cran., and Gen. *prophets which*, A. V. after Tynd. and the rest except Wycl., *profetis that*; see on 2, 6. — v. 15. *but inwardly are ravening wolves*, omitting *they* of A. V. to give unity to the sentence; see on 5, 11. — v. 16. *By their fruits ye shall know them*, change of order after the Greek, and so Wycl. and Rh.; *Ye shall know them by their fruits*, A. V. after Tynd. and the rest. *men*, supplied and italicized, but not italicized by A. V.; see on 1, 17. — v. 17. *Even so* (οὕτω), free rendering after A. V.; see v. 12. *the corrupt tree*, retaining the Greek article, after Rh., and so Dean Alford, Mr. Darby, and Dr. Davidson; *a corrupt tree*, A. V. after Wycl. and all the rest, and so Dr. Noyes. — v. 18. *can*, supplied but not italicized; *can*, A. V.; see on 1, 17. — v. 20. *Therefore* (ἄραγε), after Wycl., 2d Gen., and Rh.; *Wherefore*, A. V. after Tynd. and Cran.; *Then, by their fruites*, 1st Gen., which seems best, but with the order, *By their fruits then*; comp. v. 16. — v. 21. *my Father which*, A. V. after Tynd. and all the rest except Wycl., *my Fadir that*; see on 2, 6. — v. 22. *did we not prophesy* (a Greek aorist, not perfect), after Dr. Noyes, Dean Alford, and Dr. Davidson; *have we not prophesied*, A. V. after Wycl. and all the rest, and so Mr. Darby, see on 2, 2. *by—by—by*, after Gen.; *in—in—in*, A. V. after Wycl. and all the rest, and so Dr. Noyes, Dean Alford, and Dr. Davidson. *mighty works*, (δυνάμεις), after Dr. Davidson; *mighty things*, Sir John Cheke; *great works*, Gen.; *works of power*, Mr. Darby; *wonderful works*, A. V. by a new rendering, and so Dean Alford. — v. 24. *Every one therefore which*, nearly after Rh., *Every one therefore that*, and so Dr. Davidson; *Therefore whosoever*, A. V. by a new rendering, and so Dean Alford. *words*, after Wycl., Cran., 2d Gen., and Rh.; *sayings*, A. V. after Tynd. and 1st Gen.; so v. 26. *shall be likened*, by a change of text after Lachmann, Tischen-

dorf, and Tregelles; and so Rh. and nearly Wycl.; I will liken him, A. V. after Tynd. and the rest. *the rock*, retaining the Greek article, after Dean Alford, Mr. Darby, and Dr. Davidson; a rock, A. V. after Wycl. and the rest; so Dr. Noyes. — v. 25. *the rock*, as in v. 24, after Tynd. and Cran.; so Dean Alford, Mr. Darby, and Dr. Davidson; a rock, A. V. after Wycl. (a stone), Gen. and Rh.; so Dr. Noyes. — v. 27. *smote upon*, (*προσκόπτειν*, but in v. 25 *προσπίπτειν*), by a new rendering; beat upon, A. V. after Tynd., Cran., and Gen.; so Dr. Noyes. *thereof*, after Wycl., 2d Gen., and Rh.; of it, A. V. after Tynd., Cran., and 1st Gen. — v. 28. *And it came to pass*, — *the multitudes* —, omitting *that*, after the Greek; and so A. V. after Wycl., Gen., and Rh.; *that*, supplied by Tynd. and Cran., which is better English. The phrase *And it came to pass* (*καὶ ἐγένετο*) has two Hebrew constructions, one absolute as here and in 11, 1; 13, 53; 19, 1; 26, 1 etc.; and the other followed by *that* (*καὶ*; see on 1, 25), as S. Luke 5, 1; 5, 17; 8, 1; 8, 22 etc.; it has a third, followed by *that behold* (*καὶ ἴδον*), as 9, 10, S. Luke 5, 12; 24, 4; and a fourth, a rare Greek construction, with the Acc. and Inf., as S. Mark 2, 15; 2, 23; S. Luke 3, 21; 6, 1 etc. The Revisers seem to have intended to treat these different constructions with exactness, rendering the first without *that*, the second and the fourth by *that*, and the third by *behold*. But in the first construction they have inserted *that* without italics in S. Mark 1, 9; S. Luke 1, 59; 7, 11; 11, 1; and in the second construction have omitted *that* in S. Luke 9, 28, where *καὶ* is read by Tischendorf and Tregelles, whom the Revisers here follow according to Dr. Scrivener and Prof. Palmer. *ended* (Greek aorist, not pluperfect), by a new rendering; finished, Dr. Davidson; had ended, A. V. after Wycl. and all the rest, and so de Wette and Germ. Rev., Dr. Noyes, Dean Alford, and Dr. Davidson; had finished, Mr. Darby. The pluperfect seems generally to have been preferred here; see on 1, 24. *the multitudes*, close to the Greek, as in 4, 25, after Dr. Noyes, Dean Alford, and Dr. Davidson; the multitude, Rh.; the people, A. V. after Wycl. and the rest. *teaching*, after Wycl. and Sir John Cheke; excellently, as the two English words (*teaching—taught*) belong together etymologically as the two Greek words (*διδάχῃ—διδάσκων*) do; so Dr. Noyes, Dean Alford, and Dr. Davidson; doctrine, A. V. after Tynd. and the rest. — v. 29. *their scribes*, by a change of text after Lachmann, Tischendorf, and Tregelles; so Wycl. (the scribis of hem) and Rh.; the scribes, A. V. after Tynd. and Gen.

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